

PRAKRIT TEXT SOCIETY SERIES NO : 43

**A HISTORY OF
THE CANONICAL LITERATURE
OF THE JAINAS**
(REVISED BY THE AUTHOR)

BY
HIRALAL RASIKDAS KAPADIA

EDITED BY
NAGIN J. SHAH

PRAKRIT TEXT SOCIETY
AHMEDABAD
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RAMANIK SHAH

Secretary

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FOREWORD

The Prakrit Text Society has great pleasure, indeed, in publishing the first revised edition of *A History of the Canonical Literature of the Jainas* by Professor H. R. Kapadia.

Sheth Amritlal Kalidas Doshi requested the author to revise the work. He conceded the request and revised the work. In revision he rarely made amendments or deletions. Mostly he made additions in the body of the text as also in foot-notes. He wrote additions in his own handwriting in separate sheets of paper. The revised copy of the printed book and the sheets of paper containing additions he handed over to Sheth A. K. Doshi who gifted all this material to Dr. Nagin J. Shah. And Dr. Shah gave the material to the Prakrit Text Society with a request to publish it. The Society assigned him the work of editing it. And the result is the present publication.

The editor has inserted the additions in the body of the text and in the foot-notes at proper places. Again, he has translated into English several Gujarati passages quoted in the work. He himself has corrected the proofs.

The author has not given the bibliography of the works referred to or quoted by him. So we should understand that he has utilised the Āgamic works published by the Jaina organisations before 1941 A.D. which is the year of publication of the first edition of the work.

Winternitz's *A History of Indian Literature* Vol. II still remains an authentic source-book of the Jaina canonical literature. In seven volume *Jaina Sāhitya kā Br̥had Itihāsa* (Hindi), the first two volumes are devoted to the treatment of the Jaina canonical literature. All these seven volumes are available in Gujarati translation. Dr. K. K. Dixit's *Early Jainism* is a good introduction to Jaina Āgama works. It is an interesting tiny book of 100 pages.

The present work is a good addition to the works on the Jaina canonical literature. It is hoped that its publication will be of immense value to the students and scholars of Jainology.

The Prakrit Text Society
Ahmedabad, March 15, 2010

R. M. Shah
Secretary

PREFACE

TO THE FIRST EDITION (1941)

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 at 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. G. C. 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. 40, 43-44, 76, 82, 123-124, 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 of works, their sections etc., arranged according to the *Nāgarī* alphabet by my daughter Manorama, 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 G C M for ‘Descriptive Catalogue of Government collections of manuscripts’, Visasā° for ‘Visesāvassayabhāsa’, Āv. Lit. for “Über sicht über die Āvasyaka-Literature’, 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

•

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

I am deeply indebted to the following Jaina 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) Messers Vadilal Poonamchand & Sons.

PREFACE¹

It is after a laspe of about twenty five years that I undertook to revise and enlarge the first edition of *A History of the Canonical Literature of the Jainas* published by me in 1941. The first and foremost reason for doing so is my keen desire to contribute my humble quota in the field of Indology in general and Jainology in special. Another reason is that though the first edition has been out of print for the last good many years, it has been recommended to M.A. students for Ardhamāgadhi by some of the Indian universities, and the demand by scholars has not slakened by this time. This has given me an impetus to do the needful even at this far advanced age and in adverse circumstances.

I am thankful to the publisher “.....” for the keen interest he has taken in issuing this edition in a suitable form. Thereby he has rendered a splendid service to the cause of spread of knowledge so very dear to him.

Godipura, Surat
13th March '64

H. R. Kapadia

•

1 This preface in author's own handwriting is there on the opposite page.

Preface

It is after a lapse of about twenty-five years that I undertook to revise and enlarge the first edition of "A History of the Canonical Literature of the Jains" published by me in 1941. The first and the foremost reason for doing so, is ^{my keen desire} to contribute my humble quota in the field of Indology in general and Jainology in special. Another reason is that though the first edition has been out of print for the last good many years, it has been recommended to M.A. students for ^{Artha-}magathi by some of the Indian universities, and the demand for scholars has not slackened by this time. This has given me ^{far} an impetus to do the needful even at this advanced age and in adverse circumstances.

I am thankful to the publisher "....." for the keen interest he has taken in issuing this edition in a suitable form. Thereby he has rendered a splendid service to the cause of spread of knowledge so very dear to him.

Sandeshi Shree, Gopi-purva, Anand. 13th March '64 H.R. Kapadia

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 *Aṅgas* and that of the 5 sections of the 12th *Aṅga*, contents of *Aṇuoga*, four *anuyogas* and their relative importance, various meanings of the word 'scripture', 2 definitions of *sammasuya* and 2 of *micchāsuya*, enumeration of the Jaina scriptures, 300 *Śrutakevalins* and their compositions, works of Bhadrabāhusvāmin, the 10 *Nijjuttis* and the works associated with them, works of *Daśapūrvadharas* and *Pratyekabuddhas*, classifications of some of the *Āgamas* as *Mūlasūtras*, *Chedasūtras*, *Upāṅgas* and *Prakīrṇakas* and 147 *adhyayanas* recited by Lord Mahāvīra.

(Attribution of superhuman nature, *kālacakra* and its subdivisions, 7 extinctions of the Jaina scriptures and the corroborative evidences pertaining to them, names of the 24 *Tīrthanīkaras* of the present age, delivery of the sermon by Lord Mahāvīra, names of his 11 *Gaṇadharas*, definitions of *niṣadyā*, *sat* and *nitya*, 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 *Aṅgas*, synonyms of *Aṇuoga*, an example of synecdoche, etymology and description of the contents of *Aṇuoga*, three interpretations for *Mūlapaḍhamāṇuōga*, description of *Cittantaragaṇḍiyā*, references about the 4 *anuyogas*, a reason for mentioning only *kāliyasuya*, *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 *Gaṇdhara* and *Śrutakevalin*, names of the 10 *Nijjuttis*, those of 6 *Cheyasuttas*, and those of the 10 *Daśapūrvadharas* and the number of the *Prakīrṇakas* in a *tīrtha*).

II Five kinds of *jñāna* (knowledge), definition of *śrutajñāna*, 12 limbs of *śrutapuruṣa*, various definitions of *aṅgapaviṭṭha* and *aṅgabāhira*, a tabular representation of the main classes and sub-classes of *śrutajñāna*, definitions of *kāliyasuya* and *ukkāliyasuya* and a list of works grouped under these heads, 3 meanings of *kāliyasuya*, 6 popular groups of the *Āgamas*, the usage of the word 'Aṅga' in *Jaina* and non-*Jaina* schools, references about the names of the 12 *Aṅgas*, 6 *Vedāṅgas* and their 4 *Upāṅgas*, a list of the 12 *Uvaṅgas*, differences of opinion regarding the association of some of the *Uvaṅgas* with *Aṅgas* and their sequence, the earliest references about the words *Uvaṅga* and *Upāṅga*, classifications of the *Uvaṅgas* as *kāliyasuya* and *ukkāliyasuya*, 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 *Nisītha* 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 *Uttarajjhayana*, the number and order of *Mūlasuttas*, *Piṇḍanijjuttī*, an off-shoot of *Dasaveyāliya* and *Ohanijjuttī*, that of *Āvassaya*, references about *Paiṇṇaga* and *Prakīrṇaka*, and the synonyms of the former, the number of *Paiṇṇagas*, different lists of *Paiṇṇagas* and their authorship, 2 *Cūliyāsuttas*, various groupings of *Āgamas*, the corresponding standpoints being *anuyoga*, the number 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*, *gaṇipidaga*, a synonym of *Aṅga*, the meaning of *Śrutasthavira* and that of *pauruṣī*, the dates of the origins of the *Sthānakavāsīn* and *Terāpanthin* schools, the *Saṃskṛta* names for the 11 *Aṅgas* and 12 *Uvaṅgas*, the date of Siddhasena Gaṇi, works of Jinabhadra

Gaṇi *Kṣamāśramaṇa*, names of the 3 different sets of *Paiṇṇagas*, the date of Jinavallabha Gaṇi, a reference to 36 *Nigamas*, 10 names of *Diṭṭhivāya*, 10 *ajjhayaṇas* of *Dīhadāsā* 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 Skandila 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 *Kṣamāśramaṇa*, 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 Suhastin and Vajrasvāmin, the Hāthigumphā inscription of the Emperor Khāravela, council at Pāṭaliputra, the 3 *Bauddha* councils, mention of the Nāgārjunīyas, *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 number of the *Tīrthaṅkaras*, loss of more than infinite *dvādaśāṅgīs* and *Paiṇṇagas*, oblivion of *Diṭṭhivāya* during the famine, approach to Bhadrabāhusvāmin, the gradual dissipation of the 14 *Puvvas*, mention of some of the *Pūrvadharas*, the complete extinction of *Diṭṭhivāya* in *Vīra Saṃvat* 1000, the *Digambara* view about the loss of 14 *Puvvas* and that of 11 *Āṅgas*, the *Digambara* list of persons conversant with 14 *Puvvas*, 10 *Puvvas*, 5 *Puvvas*, 11 *Āṅgas* and 1 *Āṅga*, reasons assigned for the loss of *Puvvas* 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 *Mahāpariṇṇā* (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 *Paṇhāvāgarāṇa* and one described in *Nandī*, a doubt about the genuineness of the available *Candapaṇṇatti*, restoration of *Mahānisīha*, extinction of several *Nijjuttis*, *Bhāsas* and *Cuṇṇis* on *Pañcamaṅgalasuyakkhandha* and its incorporation in a *Mūlasutta*, loss of two *vācanās* of *Mahānisīha* and that of *Pañcakappa* as well, extinction of 17 *kāliya* works, 14 *ukkāliya* ones, *Uṭṭhāṇapariyāvaṇiya*, *Thimiṇabhāvanā*, *Dogiddhidasā* and 147 *adhyayanās* recited by Lord Mahāvīra, 9 reasons for the unique position of *Diṭṭhivāya*, 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, *padas* and extent of the 14 *Puvvas*, quotations and works extracted from the *Puvvas*, the language and study of the *Puvvas*, 225 *Vatthūs*, 84 *Pāhūḍas* attributed to Kundakunda, 14 *Pāhūḍas* of the *Śvetāmbaras* along with their references etc., extracts from the *Aṇuoga*, 34 *Cūliyās*, the order in which the 5 sections of *Diṭṭhivāya* 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 *Nijjuttis*, 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 extinciton.

(The sacred *suttas* of a period prior to the date of omniscience of Lord Mahāvīra, no reference to *āyāgapapaṭa* in the extant literature, *Diṭṭhivāya* and Bhadrabāhusvāmin, periods of 7 *vācanās*, date of Āryarākṣita Sūri and his knowledge of *Puvvas*, 54 *uttama-puruṣas*, the 9 *ajjhayaṇas* of *Āyāra*, and their subject-matter, definition of *pada*, restroration of *Mahānisīha*, a curriculum noted in *Vavahāra*, the meaning of *nijjuhaṇā* etc., reference to *Mahāprāṇa*, definition of *antarmuhūrta*, inability to count 46 *māuyāpayas* of *Diṭṭhivāya*, *Mātikās* of the *Bauddhas*, reference about *labdhis* and names of the *ajjhayaṇas* of *Antagaḍadasā* and *Pupphacūlā*).

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*, *Dhammapada* and *Suttanipāta* and their consequent dates, 23 significant *ajjhayaṇas* of *Sūyagada*, the antiquity of its language, titles of its *ajjhayaṇas* II and IV, metres of the verses of *Sūyagada*, 10 *ajjhayaṇas* of *Thāṇa* 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 *Ovavāiya*, contents of *Uvaṅgas* I and II, 9 *pratipattis* of *Jīvājīvābhigama*, 36 *payas* of *Paṇṇavaṇā*, 20 *pāhuḍas* of *Sūriyapaṇṇatti*, 7 *vakkhakkāras* of *Jambuddīvapaṇṇatti*, contents of *Uvaṅgas* 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 *Pajjosaṇākappa* and their contents, 9 *vācanās*, *vyākhyānas* or *kṣaṇas* and public reading of this work, 6 *uddesagas* of *Kappa* and their contents, the subject-matter of *Jīyakappa*, 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 *Mūlasutta* and their comparison with those of *Āyāra* etc., *Āvassaga-suttas* treated by Haribhadra Sūri, contents of *Ohanijjutti* and *Piṇḍanijjutti*, 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 *Paiṇṇagas*, significance of the title *Isibhāsiya*, and topics treated in *Samāsattanijjutti*.

(English renderings of *suyakkhandha*, *ajjhayaṇa*, *uddesaga*, *hole* and *gole*, 16 diseases, an example of a *gama* and 8 interpretations of “सुयं मे आउसं भगवया एवमक्खायं”, 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 *Pajjosaṇākappa*, Kṛṣṇa and his relatives, 10 conditions of a living being, and names of the 45 *ajjhayaṇas* of *Isibhāsiya*).

VI 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 *Nijjutti* and the impossibility of separating them, definitions of *Nijjutti* and *Bhāsa*, a tabular representation of the 4 redactions of *Āvassayanijjutti*, 2 sections of *Sāmāyanijjutti* and 9 sub-sections of the 1st thereof, 5 sub-sections of *Paḍikkamaṇanijjutti*, contents of *Peḍhiyā* etc., the subject-matter of *Dasaveyāliyanijjutti* and those of other available *Nijjuttis*, the question of the identity of *Pañcakappa* with *Pañcakappanijjutti*, 6 sub-sections of the 7th section of *Mūlāyāra*, the order of the 10 *Nijjuttis*, explanation of the word *Nijjutti*, the main constituents of *Nijjutti* and its three-fold nature, distinguishing features of *Bhāsa* and *Cuṇṇi*, *Bhāsas* of 11 *Āgamas*, a bird’s-eye-view of *Visesā°* and other *Bhāsas*, *Cuṇṇis* of 20 *Āgamas*, contents of *Nisīhaviṣehacuṇṇi*, date of *Nandīcuṇṇi*, contents etc. of *Cuṇṇis* on *Aṇuögaddāra*, *Āvassaya*, *Uttarajjhayaṇa*, *Kappa*, *Vavahāra*, *Dasāsuyakkhandha* and *Jīyakappa*, *Bhāsas* and *Cuṇṇis* on some of the non-canonical works, the *Saṃskṛta* commentaries on *Āgamas* and their dates, a tentative list of the extinct commentaries, synonyms of *ṭikā*, super-commentaries, date of Koṭyācārya and the question of his identity with Śīlāṅka, date of the *ṭikās*, *ṭabo* and its synonyms, Gujarātī commentaries of *Āgamas*, loss of 3 *anuyogas* pertaining to scriptures, and *Saṅghaṇṇis*.

(A reference to *Pravacanasiddhi*, definition of *sutta*, the extent of *Pañcakappa*, a curious order of the composition of *Nijjuttis*, examples of *bhāṣāśleṣa*, information about Pādalipta Sūri, extinction of *Dvāsaptatiprabandha*, 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 *svopajña* 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*, *gatapratyāgatasūtras*, probably a peculiarity of the Jaina canon, origin of the *praśnottara-paddhati*, 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, palaeographic 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 *Samāṇa* and *Bambhaṇa*, the legend about Sagara's sons and the descent of the Ganges, kinds of serpents, and 29 types of *pāpaśruta*.)



CONTENTS

Foreword

Preface to the First Edition (1941)

Preface to the Revised Edition (2010)

Analysis

Chapters	Pages
I Genesis of the Jaina Scriptures	1
II Classifications of the Āgamas	22
III Redaction of the Jaina Canon	63
IV The Extinct Āgamas of the Jainas	75
V The Extant Āgamas of the Jainas	118
VI The Canonical Exegetical Literature	179
VII Comparison and Evaluation	213
Appendix : Schubring's Ācārāṅga Analysis	238
Index-I : Names of Authors, persons, sects etc.	261
Index-II : Names of works, their sections, doctrines etc.	272

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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 authorship 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.

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.

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

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

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 ¹*hundā avasarpinī*,² Jainism got completely wiped out seven times, and even its scriptures shared no better fate.³ 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 Śāntinātha, the 16th *Tīrthankara*,⁴ out of 24 who flourished during the present *avasarpinī* period.⁵ 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. This name occurs in 'Kalikālasarvajña' Hemacandra Sūri's *Triṣaṣṭiśālākā-puruṣacarita* (parvan 3, canto 7, v. 154)
2. *Avasarpinī* (period of involution) has for its counter-part *utsarpinī* (period of evolution) 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.
3. Cf. the following lines occurring in *Viāhapaṇṇatti* (XX, 8):
 “एणसु णं तेवीसाए जिणंतरेसु पुरिमपच्छिमएसु अट्टसु २ जिणंतरेसु एत्थ णं कालियसुयस्स अ वोच्छेदे प० मज्झिमएसु सत्तसु जिणंतरेसु एत्थ णं कालियसुयस्स वोच्छेदे प० सव्वत्थ वि णं वोच्छिन्ने दिट्ठिवाए ।” (सु. ६७७)
Visesaṇavaī (v. 103) of Jinabhadra Gaṇi Kṣamāśramaṇa, *Pavayaṇasāruddhāra* (v. 430-431) of Nemicaṇḍa Sūri and *Sattarisayaṭṭhāṇa* (v.213) of Somatilaka Sūri may be also consulted.
4. A builder of a landing place in the sea of existence.
5. “‘जंबुद्वीवे’ णं भंते ! दीवे ‘भारहे’ वासे इमीसे ओसण्णिणीए कति तिथ्यगरा पन्नता ? गोयमा ! चउवीसं तिथ्यगरा पन्नता तं जहा-उसभमजियसंभवअभिणंदणं च सुमतिसुप्पभसुपासससिपुप्फदंतसीयलसेजंसवासुपुजं च विमलअणंतधम्मसंतिकुंथुअरंमल्लिमुणिसुव्वयनभिनेमिपासवद्धमाणा २४ ।” (सु. ६७६)

Viāhapaṇṇatti (XX, 8)

Jainism enunciates a rule that on the attainment of omniscience a *Tīrthaṅkara* 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 Of them, those who are going to be the greatest apostles, technically known as ³*Gaṇadharas*, compose *dvādaśāṅgīs* each of which forms a nucleus of the Jaina scriptures.

Lord Mahāvīra (B.C. 599 - B.C. 527) had eleven *Gaṇadharas* *Indrabhūti* and others,⁴ and each of them composed a *dvādaśāṅgī*. To enter into details, *Indrabhūti* after he had taken *dīkṣā* bowed to Lord Mahāvīra and asked : “किं तत्” (what is the essence underlying the animate and inanimate substances)? The Lord replied : “उप्पन्नेइ 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

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

“न सर्ववितेरर्हः 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 *Tīrthaṅkara* pays due respect.

In the *Cuṇṇi* (Pt. I, p. 325) on *Āvassaya* it is said —

“सामी पयाहिणं करेमाणो पुब्बदारेण पविसित्ता ‘नमो तित्थस्स’ ति नमोक्कारं काऊण सीहासणे पुब्बाभिमुहो निसीयति ।”

3 Immediate principal disciples - heads of groups of monks.

4 *Bhadrabāhusvāmin* says in his *Āvassayanijjuttī* :

“पढमित्थ इंदभूई बिइओ उण होइ अग्निभूई ति ।

तइए य वाउभूई तओ वियत्ते सुहम्मो य ॥ ५९३ ॥

मंडिय मोरियपुत्ते अकंपिए चेव अयलभाया य ।

मेयज्जे य पभासे गणहरा होंति वीरस्स ॥ ५९४ ॥

These verses occur almost *ad verbatim* as v. 20 & 21 in *Nandī*.

Lord replied : “धुवेइ वा” (everything is permanent). This final answer solved his doubts, and he could catch the real spirit of Jainism.¹ For, all this while the answers had set him 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.² 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.”³

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 *Prākṛta*⁵ and

1. In this connection I may quote the following lines from *Haribhadra Sūri's* commentary (p. 277a) on *Āvassaya* and its *Nijjutti* (v. 735) :-

“तत्र गौतमस्वामिना निषद्यात्रयेण चतुर्दश पूर्वाणि गृहीतानि । प्रणिपत्य पृच्छा निषद्योच्यते । भगवांश्चाचष्टे-‘उपपणोइ वा विगमेइ वा धुवेइ वा’ । एता एव तिस्रो निषद्याः, आसामेव सकाशाद् गणभूताम् ‘उत्पादव्ययध्रौव्ययुक्तं सत्’ इति प्रतीतिरुपजायते, अन्यथा सत्ताऽयोगात् । ततश्च ते पूर्वभवभावितमतयो द्वादशाङ्गमुपरचयन्ति ।”

- 2 Cf. “उत्पादव्ययध्रौव्ययुक्तं सत्”, the 29th sūtra of *Tattvārthādhigamasūtra* (adhyāya V) composed by *Umāsvāti Vācaka*.

- 3 “तद्भावाव्ययं नित्यम् ।” *Tattvārtha* (V, 30)

- 4 In *Syādvādamuktāvalī* (v. 22) *Yaśasvatsāgara* says :

“उत्पादो न विना व्ययेन, न विना ताभ्यां प्रसाध्या स्थितिः

सन्त्येते हि परस्परं खलु निजैः पर्यायभावाश्रितैः ।

भिन्नास्त्वेकपदार्थागा अपि मिथो भिन्नस्वभावादितः

सैवेयं त्रिपदी जिनेशगदिता तस्यास्तु वश्यं जगत् ॥ २२ ॥

- 5 The *Cuṇṇi* (Pt.I, p. 370) on *Āvassaya* and its *Nijjutti* (v. 735) may be here quoted as under :

“तं कहं गहितं गोयमसामिणा ? तिविहं (? तीहिं) निसेज्जाहिं चोइस पुव्वाणि उत्पादिताणि । निसेज्जा णाम पणवतिऊण जा पुच्छ ।”

niṣadyā in Saṃskṛta.¹ Furthermore, all the three questions are collectively known as *niṣadyātraya* in Saṃskṛta.² Similarly every answer that the Lord gave goes by the name of *pada*, *mātrkāpada*,³ or *ādeśa*⁴ in Saṃskṛta and all collectively by the name of *tripadī*⁵ or *padatrayī*⁶ or the like.⁷

1 See p. 4, fn. 1.

2 See p. 4, fn. 1. Also see the following (last) line of the 2nd verse of *Apāpapurīsaṅkṣiptakalpa* of Jinprabha Sūri :

“जगन्मुद्रादशास्त्री भवजलधितरीं ते निषद्यात्रयेण”

Kalpakiraṇāvali (p. 120b) of Dharmaśāgara Upādhyāya may be also referred to.

3 Haribhadra Sūri in his com. (p. 7a) on *Dasaveyāliya* and its *Nijjutti* (v. 8) says :

“एकं मातृकापदं, तद् यथा-‘उप्पन्नेइ वा’ इत्यादि, इह प्रवचने दृष्टिवादे समस्तनयवादबीजभूतानि मातृकापदानि भवन्ति, तद् यथा-उप्पन्नेइ वा, विगमेइ वा, धुवेइ वा,”

4 See p. 24, fn. 4

5 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.), Lakṣmī-vallabha's *Kalpadrūmakalikā* (p. 141a and p. 141b) and Vinayavijaya Upādhyāya's *Subodhikā* (p. 118a) may be also consulted. See Samantabhadra's *Svayambhūstotra* (v. 114), too.

6 See the following verse of *Triṣaṣṭiśalākāpuruṣacaritra* (1, 3) :-

“उत्पादो विगमो ध्रौव्यमिति पुण्यां पदत्रयीम् । उद्दिदेश जगन्नाथः सर्वबाह्ममयमातृकाम् ॥ ६५८ ॥”

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

Lakṣmaṇa Gaṇi says in *Supāsanāhacariya* (patthāva III Pt. 1, p. 97) - the work composed by him in Vikrama Saṃvat 1199 :

“पणुवइसंखमुणिपुंगवाण सयलत्थसंगहपराइ ।

उप्पन्नविगमधुवलक्खणाइं तिन्नेव य पयाइं ॥ २०३ ॥

कहियाइं तओ अन्तोमुहुत्तमेत्तेण तयणुसारेण ।

तक्कालुल्लसियअउव्वबुद्धिविहवप्पभावेण ॥ २०४ ॥

पुव्वभवब्भत्थसमत्थसत्थपरमत्थवित्थरवसेण ।

सव्वेहिं विरइयाइं दुवालसंगाइं, एवं च ॥ २०५ ॥”

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

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*.¹ 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 Mahāvīra 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*.² This is rather a curious coincidence;³ 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 *Aṅgas*. But it should be borne in mind that there is a difference of opinion regarding the order of these 12 *Aṅgas* which constitute a *dvādaśāṅgī*. Some believe

1 The following lines from the *Cuṇṇi* (Pt. I, 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 भगवंतो एगपासे सुत्तं करेति, तं अक्खरेहिं पदेहिं वंजणेहिं समं”

2 Cf. *Triṣaṣṭi* (X, 5) :

“एवं रचयतां तेषां सप्तानां गणधारिणाम् । परस्परमजायन्त विभिन्नाः सूत्रवाचनाः ॥१७३॥

अकम्पिताऽचलभ्रात्रोः श्रीमेतार्य-प्रभासयोः । परस्परमजायन्त सदृक्षा एव वाचनाः ॥१७४॥

3 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 *Cuṇṇi* (Pt. I, P. 337) on the *Āvassaya* :

“अकंपिय-अयलभातीणं एगो गणो, मेयज्ज-पभासाणं एगो गणो, एवं णव गणा हेंति ।”

that the 12 *Āṅgas* were composed in the following order :

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

Others maintain that 14 *Puvvas* which make up *Puvvagaya*, one of the ²five sections of *Diṭṭhivāya*, were first composed, and they were followed by the composition of the rest of the *dvādaśāṅgī*.³ There is no explicit statement, so far as I know, 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.

1 These are the titles of 12 *Āṅgas*. *Āṅgas* 6 to 11 have their titles in plural. So some mention them in the nominative as *Nāyādhammakahāo*, *Uvāsagadasāo*, *Antagaḍadasāo*, *Aṇuttarovavāiyadasāo* and *Paṇhāvāgaraṇāim*. See *Samavāya* (s. 136) and *Nandī* (s. 45).

2 The pertinent portion in *Nandī* (s. 57) which mentions these five sections is :
“दिड्डिवाए णं सव्वभावपरूवणा आघविज्झइ, से समासओ पंचविहे पन्नत्ते, तं जहा - परिकम्मे १ सुत्ताइ २ पुव्वगए ३ अणुओगे ४ चूलिआ ५॥”

3 Cf. the following lines of the *Cuṇṇi* (pp. 56-57) on *Nandī* :

“से किं तं पुव्वगयं ? कम्हा पुव्वगतं ति ? उच्यते - जम्हा तित्थकरो तित्थपवत्तणकाले गणहरा सव्वसुत्ताधारत्तणतो पुव्वं पुव्वगतसुत्तत्थं भासइ तम्हा ‘पुव्वं’ ति भणिता, गणहरा सुत्तरयणं करेन्ता आयाराइरणं करेति ठ्वेति य, अण्णायरियमतेणं पुण पुव्वगतसुत्तत्थो पुव्वं अरहता भासियो गणहरेहि वि पुव्वगयं चेव पुव्वं रइयं पच्छा आयाराइ । एवमुत्तो चोदक आह - णणु पुव्वावरिविरुद्धं, कम्हा ? आयाराणिज्जुत्तीए भणितं-‘सव्वेसिं आचारो’ गाहा, आचार्य आह - सत्यमुक्तं किन्तु ठावणा, इमं पुण अक्खररणं पडुच्च भणितं, पुव्वं पुव्वा कता इत्यर्थः”

Malayagiri Sūri has reproduced this very view in his com. (p. 240b) on *Nandī*. Abhayadeva Sūri, too, has done the same as can be seen from his com. (pp. 130b-131a) on *Samavāya*. Siddhasena Sūri has also endorsed this very view in his com. (p. 208b) on *Pavayaṇasāruddhāra*. In Siddhasena Gaṇi's *bhāṣyānusārīṇī ṭikā* (p. 94) on *Tattvārtha* (1, 20) and in *Triṣaṣṭi* (X, 5, 172) only one view is mentioned i.e. to say 14 *Purvas* 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 *Cuṇṇi* referred to on p. 4.

From the above survey we come to the conclusion that 12 *Aṅgas* 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 *Aṅgas* as following it.

This finishes the question about the composition of 12 *Aṅgas* 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. 7 there are five sections of this *Diṭṭhivāya* viz. (1) *Parikamma*, (2) *Sutta* (at times used in plural), (3) *Puvvagaya*, (4) *Aṇuōga* and (5) *Cūliya*. Now we find that these 5 sections are mentioned in two different orders in the religious works of the Jainas. For instance, *Nandī* mentions the five sections in the order noted above whereas some works such as Hemacandra Sūri's *Abhidhānacintāmaṇi* (II, 160)¹, Devendra Sūri's com. (p. 17)² on his own work *Kammavivāya* (v. 6), Vinayavijaya Upādhyāya's *Lokaprakāśa* (III, 792)³ and Akalaṅka's *Tattvārtharājavārtika* (p. 51)⁴ assign to *Puvvagaya* the 4th place rather than the 3rd, and to *Aṇuōga*, 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) *Aṇuōga* and (5) *Cūliya*.
- II (1) *Parikamma*, (2) *Sutta*, (3) *Aṇuōga*, (4) *Puvvagaya* and (5) *Cūliya*.

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

स्युद्धृष्टिवादभेदाः पूर्वाणि चतुर्दशापि पूर्वगते ॥ १६० ॥”

2 “परिकम्म १ सुत्त २ पुव्वाणुओग ३ पुव्वगय ४ चूलिया ५ एवं ।

पण दिट्ठिवायभेया चउदस पुव्वाइ पुव्वगयं ॥”

3 Herein there is the same verse as noted above in fn. 1.

4 “स पञ्चविधः परिकर्म सूत्रं प्रथमानुयोगः पूर्वगतं चूलिके चेति ।”

Taking this reference together with those noted above in fn. 1-2, we see that instead of *Aṇuōga* (Sk. *Anuyoga*), we have its synonyms *Puvvāṇuōga* (Sk. *Pūrvānuyoga*) and *Prathamānuyoga* (Pr. *Paḍhamāṇuōga*).

And hence the knotty problem before us is: 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 on 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 facilitating 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 mentioned in virtue of their importance and the consequent unique position they hold, not only so far as the 12th *Aṅga* is concerned but all the 12 *Aṅgas* are concerned. But even this construction does not at all improve the 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 *Aṇuōga*, 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 *Aṇuōga* 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

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

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 *Aṇuōga*. For, those who hold the first view may assign to *Aṇuōga* a place prior to that meant for *Puvvagaya* whereas those who hold the second view may place *Puvvagaya* ahead of *Aṇuōga*. This means that some believe that the right place for *Aṇuōga* 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.

This is what can be roughly said by taking into account the subject-matter of *Aṇuōgadāra* and the etymology¹ of the word ‘*anuyoga*’. But it may be argued that this is not the correct view; for, the nature of *Aṇuōga* 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

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 जन्मभेदपर्यायशिक्षादियोगः 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 मूलभावस्तु तीर्थकरः, तस्स प्रथमं पूर्वभावादि अथवा मूलस्स पदमा भवाणुयोगो एत्थ तित्थगरस्स अतीतभवभावा वट्टमाणवयजम्मादिया भावा कहेज्जंति, अहवा जे मूलस्स भावा ते मूलपदमाणुयोगो, एत्थ तित्थकरस्स जे भावा प्रसूतास्ते परियायपुरिसत्ताइ भाणियव्वा; गंडियाणुयोगो ति इक्खुमादिपर्वकंडिकावत् एकाधिकारत्तणतो गंडियाणुयोगो भण्णति, ते च कुलकरादियातो विमलवाहणादिकुलकरणं पुव्वभव्वजम्पणामप्पमाणं गाहा, एवमादि जं किंचि कुलकरस्य वत्तव्वं तं सव्वं कुलकरगंडियाए भणितं, एवं तित्थगरादिगंडियासु वि”

Aṇuōga viz. *Mūlapaḍhamāṇuoga* and ¹*Gaṇḍiyāṇuoga*² and their contents lead us to assume that this *Aṇuōga* deals more or less with the

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

“मूलपढमाणुओगेणं अरहंताणं भगवंताणं पुव्वभवा देवगमणाइं आउं चवणाइं जम्मणाणि अभिसेआ रायवरसिरीओ पव्वज्जाओ तवा य उग्गा केवलनाणुप्पयाओ तित्थपवत्ताणाणि अ सीसा गणा गणहरा अज्जपवत्तिणीओ संघस्स चउव्विहस्स जं च परिमाणं जिणमणपज्जवओहिनाणी सम्मतसुअनाणिणो अ वाई अणुत्तरगईं अ उत्तरवेउव्विणो अ मुणिणो जत्तिआ सिद्धा सिद्धीपहो जह देसिओ जच्चिरं च कालं पाओवगया जे जहिं जत्तिआइं भताइ छेइत्ता अंतगडे मुणिवरुत्तमे तमरओघविप्पमुक्के मुखसुहमणुत्तरं च पत्ते एवमन्ने अ एवमाइभावा मूलपढमाणुओगे कहिआ, सेत्तं मूलपढमाणुओगे ।”

- 1 The word ‘gaṇḍiyā’ may remind one of ‘kaṇḍikā’ used for some of the sections of Brāhmaṇas, Upaniṣads etc.
- 2 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 :

“ ‘चित्तंतरगंडिय’ ति, चित्ता इति अनेकार्थाः अंतरे इति उसभअजियंतरे वा दिट्ठा, गंडिका इति खंडं अतो चित्तंतरे गंडिका दिट्ठा, तो तेसिं परूवणा पुव्वायरिएहिं इमा निदिट्ठा-

आदिच्चजसादीण उसभस्स पओणए णरवतीणं । सगरसुयाण सुबुद्धी इणमो संखं परिकथेइ ॥ १ ॥

चोद्दस लक्खा सिद्धा णिवईणेक्को य होति सव्वट्ठे । एवेक्केक्के ठाणे पुरिसगुणा होंतऽसंखेज्जा ॥ २ ॥

पुणरवि चोद्दस लक्खा सिद्धा णिवदीण दोण्णि सव्वट्ठे । जुगठाणे वि असंखा पुरिसजुगा होंति णायव्वा ॥ ३ ॥

जाव य लक्खा चोद्दस सिद्धा पण्णास होंति सव्वट्ठे । पण्णासट्ठाणे वि य पुरिसजुगा होंतिऽसंखेज्जा ॥ ४ ॥

एगुत्तरा दुलक्खा सव्वट्ठाणे य जाव पण्णासा । एक्केकुत्तरठाणे पुरिसजुगा होंतिऽसंखेज्जा ॥ ५ ॥

विपरीयं सव्वट्ठे चोद्दस लक्खा य निव्वुओ एगो । सच्चेव 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 तिलकूखचउ पंच जाव लक्खा असंखेज्जा ॥ ८ ॥

सिवगतिसव्वट्ठेहिं चित्तंतरगंडिता ततो चउरो । एगा एगुत्तरिया एगादि बितिउत्तरा तइया ॥ ९ ॥

ततिएगादि तिओत्तर निगमादि ओत्तरा चउत्थे य । पढमाए सिद्धेक्को दोण्णि य सव्वट्ठसिद्धंमि ॥ १० ॥

तत्तो तिण्णि णरिंदा सिद्धा चत्तारि होंति सव्वट्ठे । इय जाव असंखेज्जा सिवगतिसव्वट्ठ सिद्धेहिं ॥ ११ ॥

ताए बिउत्तराए सिद्धेक्को तिण्णि होंति सव्वट्ठे । एवं पंच य सत्त य जाव असंखेज्ज दो तिन्नि ॥ १२ ॥

एग चउ सत्त दसगं जाव असंखेज्ज होंति दोतिण्णि । सिवगतिसव्वट्ठेहिं तिउत्तरा एत्थ णेयव्वा ॥ १३ ॥

ताहे तियगादिबिउत्तराए 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.

biographies of the *Tīrathāṅkaras*, the *Kulakaras*¹ (patriarchs²), the *Gaṇadhara*s and several other persons who attained liberation or were born in the *Anuttara vimānas* during the period that began with the life of Lord Rṣabha and ended with the birth of Jītaśatru, father of Lord Ajita. In short, *Aṇuōga* 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) *caraṇakaraṇānuyoga* permeating⁴ the entire

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

2 This is, of course, a rough rendering.

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

“अतः प्रारभ्यतेऽर्हद्वचनानुयोगः, स च चतुर्धा, तद् यथा—धर्मकथानुयोगो गणितानुयोगो द्रव्यानुयोगश्चरणकरणानुयोगश्चेति, तत्र धर्मकथानुयोग उत्तराध्ययनादिकः, गणितानुयोगः सूर्यप्रज्ञप्त्यादिकः, द्रव्यानुयोगः पूर्वाणि सम्पत्त्यादिकश्च, चरणकरणानुयोगश्च आचारादिकः, स च प्रधानतमः, शेषाणां तदर्थत्वात्”

For further references and some details about 4 *anuyogas*, see Maladhārīn Hemacandra Sūri's com. (pp. 931-932) on *Visesāvassayabhāsa* (v. 2295), Śāntīcandra Upādhyāya's *Prameyaratnamāñjūṣā*, a com. (pp. 2a-2b) on *Jambuddīvapaṇṇatti*, etc.

4 *Āvassayanijjuttī* (v. 227), *Āvassayabhāsa* (v. 774) and *Visesāvassayabhāsa* (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 :

“देविदवदिहं महाणुभावेहिं रक्खियजेहिं । जुगमासज्ज विभत्तो अणुओगो तो कओ चउहा ॥ २२७ ॥

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

“जावन्ति अज्जवइरा अपुहुत्तं कालियाणुओगस्स । तेणारेण पुहुत्तं कालियसुयं 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 showing that it is *mukya* (principal), and that *ukkāliya suya* is *gauna* (subordinate). So says Hemacandra Sūri in his com. (p. 928) on *Visesāvassayabhāsa* (v. 2289).

sphere 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 *Aṇuoga*, a place prior to *puvvagaya*, on the ground that *Aṇuoga* 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 *Aṇuoga* 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*, and that they are not the immediate compositions just coeval with the establishment of the *tīrtha* by the *Tīrthaṅkara* 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) : “The Bible with or

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

“कालियसुयं य इतिभासियाइं तइआ य सूरपन्नती ।

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 *Aṅgas* are evolved out of *Diṭṭhivāya* also known as *Bhūyāvāya*. So says the following verse of *Visesāvassayabhāsa* :-

“जइ वि भूयावाए सव्वस्स वओमस्स ओयारो । निज्जूहण तहावि हु दुम्महे पप्प इत्थी य ॥ ५५१ ॥

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 are classed as *micchāsuya*.² 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

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- 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 late in the 4th c.”

- 2 “जं इमं अण्णाणिहिं मिच्छदिट्ठिहिं सच्छंदबुद्धिमइविगप्पिअं तं जहा - भारहं रामायणं भीमासुरुक्खं कोडिल्लयं सगडभदिआओ खोड(? घोडा)मुहं कप्पासिअं नागसुहुमं कणगसत्तरी वइसेसियं बुद्धवयणं तेरासिअं काविलिअं लोगाययं सट्ठितंतं मादरं पुराणं वागरणं भागवं पायंजली पुस्सदेवयं लेहं गणिअंसउणरुअं नाडयाइं, अहवा बावत्तारि कलाओ चत्तारि अ वेआ संगोवंगा, एआइं मिच्छदिट्ठिस्स मिच्छत्तपरिगहिआइं मिच्छासुअं, एयाइं चेव सम्मदिट्ठिस्स सम्मत्तपरिगहिआइं सम्मसुअं, अहवा मिच्छदिट्ठिस्स वि एयाइं चेव सम्मसुअं, कम्हा ? सम्मत्तहेउत्तणओ, जम्हा ते मिच्छदिट्ठिआ तेहिं चेव समएहिं चोइआ समाणा केइ सपक्खदिट्ठीओ चयंति, से तं मिच्छासुअं।” —Nandī (s. 42.)

faith) is concerned.¹ Consequently, according to this second definition any and every sacred work, Jaina or non-Jaina, is a Jaina scripture to a *samyagdr̥ṣṭi*.² 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 works³ composed by eminent Jaina saints such as the *Gaṇadhara*s, *Śrutakevalin*s,⁴ *Daśapūrvadhara*s, *Pratyekabuddha*s and the like. To be explicit, I should now enumerate these works.

Bhadrabāhusvāmin⁵ is the last i. e. the 65th *Śrutakevalin*, in case we use this word *Śrutakevalin* in the strictest sense;⁷ if not, he is last but

1 “जं इमं अरहंतेहिं ... पणीअं दुवात्तसंगं गणिपिडां ... चोदसपुव्विस्स सम्मसुअं अभिण्णदसपुव्विस्स सम्मसुअं, तेण परं भिण्णेसु भयणा, से तं सम्मसुअं” —*Nandī* (s. 41). See also p. 14, fn. 2.

‘Cf. the following lines occurring in “The Linguistic Speculations of the Hindus” (p. 312) by Prabhatichandra Chakravarti, regarding Bhartṛhari :

“What he likes to impress upon us is that to a Brahmin who has Sanskrit as his mother tongue, a corrupt word (like *gāvī*) may also convey the intended sense only by reminding him of the correct Sanskrit form (*gauḥ*) of which it is a corruption.”

2 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. 2 on p. 14.

3 In this connection, I may quote the following verse :

“अर्हत्प्रोक्तं गणधरद्वन्द्वं प्रत्येकबुद्धद्वन्द्वं च । स्थविरग्रथितं च तथा प्रमाणभूतं त्रिधा सूत्रम् ॥”

This is quoted by Droṇa Sūri in his com. (p. 3a) 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:

“सुत्तं गणधरकथिदं तहेव पत्तेयबुद्धि(द्ध)कथिदं च । सुदकेवलिणा कथिदं अभिण्णदसपुव्वकथिदं च ॥ ८० ॥”

4 The Prakṛta words for “*śrutakevalin*” are *suyakevali* and *sudakevali*. The former is used and defined by Kundakunda Sūri in his *Pavayaṇasāra* (I, 33).

5 He died in *Vīra Saṃvat* 170. So says Hemacandra Sūri in his *Parīṣiṣṭapārvaṇ* (IX, 112).

6 According to the Digambaras there are only five *śrutakevalin*s, Bhadrabāhu being the fifth. The names of the first four are : (१) विष्णु, (२) नन्दिमित्र, (३) अपराजित, (४) गोवर्धन. Some mention नन्दिन् for विष्णु. Whatever it may be none of these four is known to have composed any scripture.

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

one, and Sthūlabhadra¹ is the last. All the 11 *Gaṇadharas* of Lord Mahāvīra were *Śrutakevalins*, and there were other saints of His, 289 in number, who, too, were *Śrutakevalins*.² They were followed by Jambūsvāmin³ and four *Śrutakevalins* viz. (1) Prabhavasvāmin, (2) Śayyambhava Sūri, (3) Yaśobhadra Sūri and (4) Sambhūtivijaya. Out of all these *Śrutakevalins*, we have already dealt with *Gaṇadharas* and 12 *Aṅgas* composed by each of them. It is said that *Āvassaya* is composed by Indrabhūti, the very first *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 *Śrutakevalins*, we do not know if any one of them had composed any work. The same is the case with Jambūsvāmin and Prabhavasvāmin. Śayyambhava Sūri (B. C. 491 - B. C. 429), a junior contemporary of Prabhavasvāmin and a predecessor of Bhadrabāhusvāmin, has at least one work viz. *Dasaveyāliya*⁴ attributed to him. This and the two *Cūliyās*⁵ 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*.⁶

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

2 Cf. the following 137th sutta of *Pajjosaṇākappa* :

“समणस्स भगवओ महावीरस्स तिन्नि सया (३००) चउहसपुव्वीणं अजिणाणं जिणसंकासाणं सब्बखरसंनिवाईणं जिणो विव अवितहं वागरमाणाणं उक्कोसिया चउहसपुव्वीणं संपया होत्था” (सु. १३७)”

3 He is the last of the persons to have attained omniscience in this *avasarpinī*. No doubt, he, too, is a *Śrutakevalin*. But as *Gaṇadharas* are usually styled as *Gaṇadharas* and not *Śrutakevalins*, 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.

4 This work is named as “*dasaveyāliya* - pertinal text” by M. V. Patwardhan in “The Daśavaikālika sūtra : A study” (p. 9). In “The Heart of Jainism” (p. 70) it is called “a monument of a father’s love persisting even in the ascetic life.”

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

6 This is what Bhadrabāhusvāmin has himself said in the following verse of his *Āvassayanijjutti* :-

“आवस्सयस्स दसकालियस्स तह उत्तरज्झमायारे । सूयगडे निज्जुत्तिं वोच्छामि तहा दसाणं च ॥ ८२ ॥

कप्पस्स य निज्जुत्तिं ववहारस्सेव परमनिउणस्स । सूरियपण्णत्तीए वोच्छं इसिमासियाणं च ॥ ८३ ॥”

Over and above that, he is looked upon as the author of *Pajjosavaṇākappa*, the 8th chapter of *Dasāsuyakkhandha* and other *Cheyasuttas* (*Chedasūtras*.)¹ viz. *Vavahāra*, *Kappa*,² and *Nisīha*³ and that he is said to be the author of *Piṇḍanijjutti* and *Ohanijjutti* 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 *Ardhamāgadhi Reader* (p. 45) attributes its authorship to Bhadrabāhusvāmin. Works (6), (7) and (8) come under the class of works known as *Cheyasuttas*, 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.⁴

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

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

“वंदामि भद्वाहुं पाईणं चरिमसयलसुयणाणि । सुत्तत्थकारगमिसिं दसाण कप्पे य ववहारे ॥”

For this verse see Pt. II. pp. 259 and 67 of *Descriptive Catalogue of the Govt. Collection of Manuscripts* (Vol. XVII) deposited at Bhandarkar O. Research Institute, and Peterson, Report IV, p. 100.

3 Vide the following lines occurring in the *cunṇi* on *Pañcakappabhāsa* (folio 1) :

“तेण भगवता आयारपकप्प-दसा-कप्प-ववहारा य नवयपुव्वनीसंदभूता निज्जूढा”

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

“इसिभासियाइं ति इह ऋषयः प्रत्येकबुद्धसाधवस्ते चात्र नेमिनाथतीर्थवर्तिनो नारदादयो विंशतिः,
 पार्श्वनाथतीर्थवर्तिनः पञ्चदश, वर्द्धमानस्वामितीर्थवर्तिनो दश ग्राह्याः, तैर्भाषितानि पञ्चचत्वारिंशत्सङ्ख्यान्यध्ययनानि
 श्रवणाद्यधिकार (भ)वन्ति ऋषिभाषितानि ।”

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 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 *Daśapūrvadharas*.¹ Vajrasvāmin is said to be the last in the lot.² We do not know if he or any other *Daśapūrvadharas* except Śyāma Sūri who preceded him, ever composed any work. *Paṇṇavaṇā* is said to be the work of this very Śyāma Sūri (Vīra saṁvat 280=B.C.247; Vīra saṁvat 376= B.C. 151)

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

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

“अस्यामवसर्पिण्यां चतुर्दशपूर्व्यन्तरं दशपूर्वधरा एव सञ्जाताः, न त्रयोदशपूर्वधरा द्वादशपूर्वधरा एकादशपूर्वधरा वा”

2 In *Subódhikā* (p. 169b) it is said :

“महागिरिः १ सुहस्ती च २ सूरिः श्रीगुणसुन्दरः । श्यामार्यः ४ स्कन्दिनाचार्यो ५ रेवतीमित्रसूरिराद् ६ ॥

श्रीधर्मो ७ भद्रगुप्तश्च ८ श्रीगुप्तो ९ वज्रसूरिराद् । युगप्रधानप्रवरा दशैते दशपूर्विणः ॥”

Vajrasvāmin was born in B. C. 31 and died in A. D. 57.

3 The pertinent line is as under :

“दशपूर्वधरा अपि शासनस्योपकारका उपाङ्गादीनां सङ्ग्रहण्युपरचनेन हेतुना ॥”

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 *Paiṇṇagas* (*Prakīrṇakas*) 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) *Piṇḍanijjutti*, (9) *Ohanijjutti*, (10) *Cūliyās* and (11) *Paṇṇavaṇā*.

It may be noted that out of these 11 works, the first three along with the 8th and the 9th form a group known as *mūlasutta* (*Mūlasūtra*). The 4th, 5th and the 6th are classed under the name of *Cheyasutta*, while the 7th and the 11th, under the name of the *Uvaṅga*. 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 *Cheyasuttas* as already stated is 5 or 6, and that of the *Uvaṅgas* 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 a subsequent treatment. I may therefore conclude this chapter by mentioning only two facts as under :

(1) There are works known as *Prakīrṇakas*. They were composed by the 14,000 disciples¹ of Lord Mahāvīra – the disciples who were endowed

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. 208b) on *Nandī* :-

“एके सूरयः प्रज्ञापयन्ति - इदं किल चतुरशीतिसहस्रादिकं ऋषभादीनां तीर्थकृतां श्रमणपरिमाणं प्रधानसूत्रविरचनसमर्थान्

with four types of *mati-jhāna*. These disciples, 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 *Paiṇṇagas* and enumerated under the two groups known as *kāliya-suya*² and *ukkāliya-suya*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 *Pajjosavaṇākappa* (s. 147)⁴ and in *Triṣaṣṭi* (X, 13, v. 223-224)⁵, Lord Mahāvīra when he was about to attain *nirvāṇa*,

श्रमणानधिकृत्य वेदितव्यं, इतरथा पुनः सामान्यश्रमणाः प्रभूतरा अपि तस्मिन् २ ऋषभादिकाले आसीरन्, अपरे पुनरेवं प्रज्ञापयन्ति - ऋषभादितीर्थकृतां जीवतामिदं चतुरशीतिसहस्रादिकं श्रमणपरिमाणं 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 प्रकीर्णकसहस्राण्यभवन्, प्रत्येकबुद्धा अपि तावन्त एव, अत्रैके व्याचक्षते - इह एकैकस्य तीर्थकृतस्तीर्थेऽपरिमाणानि प्रकीर्णकानि भवन्ति, प्रकीर्णककारिणामपरिमाणत्वात्, केवलमिह प्रत्येकबुद्धरचितान्येव प्रकीर्णकानि द्रष्टव्यानि प्रकीर्णकपरिमाणेन प्रत्येकबुद्धपरिमाणप्रतिपादनात्, स्यादेतत् - प्रत्येकबुद्धानां शिष्यभावो विरुध्यते, तदेतदसमीचीनं, यतः प्रव्राजकाचार्यमेवाधिकृत्य शिष्यभावो निषिध्यते, न तु तीर्थकरोपदिष्टासनप्रतिपन्नत्वेनापि, ततो न कश्चिद् दोषः, तथा च तेषां ग्रन्थः - इह तित्थे अपरिमाणा पङ्गवा, पङ्गवसामिअपरिमाणत्तणओ, किंतु इह सुत्ते पत्तेयबुद्धपणीयं पङ्गवं भाणियच्चं, कम्हा ?, जम्हा पङ्गणपरिमाणेण चैव पत्तेयबुद्धपरिमाणं कीरइ, (इति) भणियं 'पत्तेयबुद्धा वि तत्तिया चैव' ति, चोयग आह - 'नणु पत्तेयबुद्धा सिस्सभावो य विरुज्झए' आयरिओ आह - 'तित्थयरणीयसासणपडिवन्नत्तणओ तस्सीसा हवंती'ति, अन्ये पुनरेवमाहुः - 'सामान्येन प्रकीर्णकैस्तुल्यत्वात् प्रत्येकबुद्धानामत्राभिधानं, न तु नियोगतः प्रत्येकबुद्धरचितान्येव प्रकीर्णकानीति' ।"

1 See the ending portion of fn. 1 of p. 19.

2-3 See pp. 25-26.

4 The pertinent lines are as under :

“छट्ठेणं भत्तेणं अपाणएणं साइणा नक्खत्तेणं जोगमुवागएणं पच्चसकालसमयंसि संपलिअंकनिसण्णे पणपन्नं अज्झयणाइं कल्लाणफलविवागाइं पणपन्नं अज्झयणाइं पावफलविवागाइं छत्तीसं च अपुट्ठवागरणाइं वागरित्ता पहाणं नाम अज्झयणं विभावमाणे २ कालगए”

5 They are—

“कल्याणफलपाकानि पञ्चपञ्चाशत् तथा । तावन्त्यघविपाकानि जगावध्ययनानि तु ॥ २२३ ॥

षट्त्रिंशत्तमप्रश्नव्याकरणान्यमिधाय च । प्रधानं नामाध्ययनं जगद्गुरुभावयत् ॥ २२४ ॥”

recited 55 *ajjhayaṇas* (*adhyayanās*) dealing with the fructification of *puṇya* (merit), 55 pertaining to the fructification of *pāpa* (demerit),¹ 36 though unasked, and one more named as *Pahāṇa*² (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 is of deciding their authorship. Roughly speaking, we may attribute the authorship of all these 147 *ajjhayaṇas* 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. Same is the case with 54 topics expounded by Mahāvīra and mentioned in *Samavāya* (s. 54).



1 One may be tempted to believe that some of the *ajjhayaṇas* of *Vivāgasūya*, the latter portion of *Ovavāīya* and the like may have something to do with some of these 110 *ajjhayaṇas*.

2 This is explained in *Subodhikā* (p. 125b) as below :

“प्रधानं नाम एकं मरुदेव्यध्ययनं”

CHAPTER II

CLASSIFICATIONS OF THE ĀGAMAS

Jainism deals with five kinds of knowledge (*nāṇa*).¹ One of them is known as *sūya-nāṇa* (Sk. *śrūta*²-*jñāna*). 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 (*ābhiñibohiā-nāṇa*³). It can be variously classified.⁴ According to one of the classifications, it is two-fold : (i) *aṅgapavittṭha* (Sk. *aṅga-praviṣṭa*) and (ii) *anaṅga-pavittṭha* (Sk. *anaṅga-praviṣṭa*).⁵ The former means ‘contained in

1 Cf. the following sutta of *Nandī* :

“नाणं पंचविहं पन्नत्तं, तं जहा - आभिणिबोहिअनाणं सुअनाणं ओहिनाणं मणपज्जवनाणं केवलनाणं ।” (सु. १)

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

“मतिश्रुतावधिमनःपर्यायकेवलानि ज्ञानम् ।” (सू. ९)

2 “श्रुतमाप्तवचनमागम उपदेश ऐतिह्यमाम्नायः 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 sutta occurring in *Nandī* :

“सुयनाणपरोखं चोद्दसविहं पन्नत्तं, तं जहा-अक्खरसुयं १ अणक्खरसुयं २ सण्णिसुअं ३ असण्णिसुअं ४ सम्मसुअं ५ मिच्छसुअं ६ साइअं ७ अणाइअं ८ सपज्जवसिअं ९ अपज्जवसिअं १० गमिअं ११ अगमिअं १२ अंगपविट्ठं १३ अणंगपविट्ठं १४ ।” (सु. ३८)

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

“पज्जय १ अक्खर २ पय ३ सङ्घाया ४ पडिबत्ति ५ तह य अणुओगो ६ ।

पाहुडपाहुड ७ पाहुड ८ वत्थू ९ पुव्वा १० य ससमासा ॥ ७ ॥

This very verse is quoted by *Maladhārīn* Hemacandra Sūri in *Vineyāhitā* (p. 42a), a com. on Śivaśarman’s *Bandhasayaga* (v. 37-38). It can be traced at least as far back as the *Lahucunṇi* (p. 18a) on this *Bandhasayaga* (v. 38-39 same as v. 37-38 noted above). This *cunṇi* is attributed to Yativṛṣabha by Hiralal Jain but it is generally believed to be anonymous.

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

the *Aṅgas*', and the latter, 'not contained in the *Aṅgas*'. *Anaṅga-pavitṭha* is designated as *aṅga-bāhira* (Sk. *aṅga-bāhya*), too¹; for, it comprises works standing outside the *Aṅgas* – not belonging to the *Aṅgas*.

The *aṅga-pavitṭha suya-nāṇa* has 12 sub-divisions, each of which is known as an *Aṅga*². Thus it is identical with the *dvādaśāṅgī* which consists of 12 *Aṅgas* viz. *Āyāra* etc., and which is so often referred to as *duvālasaṅga gaṇipīḍaga* (Sk. *dvādaśāṅga gaṇipīṭaka*) in the canonical works of the Jainas.³ These 12 *Aṅgas* are looked upon as the 12 limbs (*aṅgas*) of a *śruta-puruṣa* or the *śruta* personified. They are : 2 *pādas* (feet), 2 *jaṅghās*⁴ (lower legs), 2 *ūrus*⁵ (thighs), 2 *gātrārdhas* (back and belly), 2 *bāhus* (hands), 1 *grīvā* (neck) and 1 *śiras* (head)⁶. *Āyāra* and the other 11 *Aṅgas* are respectively compared with these limbs so that *Āyāra* and *Sūyagaḍa* stand for the feet of the *śruta-puruṣa*, whereas *Diṭṭhivāya*, for the head. On the other hand, so far as *anaṅga-pavitṭha suya-nāṇa* is concerned, it does not form a part and parcel of this *śruta-puruṣa*;⁷ 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 *suya-nāṇa* above referred to; for, there are two more. According to one of them, what is composed by *Gaṇadharas* is *aṅga-pavitṭha* whereas what is composed by *Śrutasthaviras*⁸ is *anaṅga-pavitṭha*.

1 Cf. “तं समासओ दुविहं पण्णत्तं, तं जहा-अंगपविट्ठं अंगबाहिरं च ।” -*Nandī* (s. 44)

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

“तिण्हं गणिपिडगाणं आचारचूलियावज्जाण सत्तावन्नं अज्झयणा पन्नत्ता, तं जहा-आयारे सूयगडे ठाणे”

3 For instance we come across “दुवालसंगे गणिपिडगे” twice in *Samavāya* (s. 148) and “दुवालसंगे गणिपिडगे” in suttas 1 and 136 of this very work. See also p. 15, fn. 1.

4-5 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 *Samarāicacariya* (vide the description of Aggisamma given in the 1st *bhava*).

6 Cf. the following verse occurring in the *Cuṇṇi* (p. 47) on *Nandī* :

“पादयुगं जंघोरू गातदुवंगं च दो य बाहू ता । गीवा सिरं च पुरिसो बासअंगो सुतपविट्ठो ॥”

This very verse with variants (?) occurs in Yaśodeva's com. (p. 59b) on *Pakkhiyasutta*. There it is said : गात्ररिक्कार्थं पृष्ठोदरलक्षणम्.”

7 See the opening lines of fn. 2 of p. 24.

8 A *Śruta-sthavira* means one conversant with *Thāṇa* and *Samavāya*. Cf. “ठाणंग-समवायधरे णं समणे णिणंगे सुयधरे” - *Thāṇa* (III, 2; s. 159).

According to the other definition, that *śruta* which exists in every *tīrtha* – in short which is *niyata*, is *aṅga-paviṭṭha*, and the rest of the *śruta* is *anaṅga-paviṭṭha*.¹ It may be noted that Ānandasāgara Sūri has recently propounded a view in *Siddhakakra* (IV, 8, p. 175)² that even a *Gaṇadhara* can be an author of the *anaṅga-paviṭṭha* works, and thus *Āvassaya*, though coming under the class of *anaṅga-paviṭṭha*, is a work composed by a *Gaṇadhara*. If this view is accepted, it follows that though the author of *aṅga-paviṭṭha* is none else but *Gaṇadhara*, the author of *anaṅgapaviṭṭha* is a *Gaṇadhara* and a non-*Gaṇadhara* as well. Furthermore, in *Siddhakakra* (IV, 8, p. 175) he has said that *anaṅga-paviṭṭha* 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. 48b)³ on *Āvassaya* where it is distinctly stated that *anaṅga-paviṭṭha* 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 *Tirthaṅkara*, 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 *aṅga-paviṭṭha*, there are no such option; for, it after all originates from the *niṣadyās* and *tripadī*.⁴

- 1 “इच्छेत्स सुतपुरिसस्स जं सुतं अंगभागठितं तं अंगपविट्ठं भणई, जं पुण एतस्सेव सुतपुरिसस्स बड़ेगे ठितं अंगबाहिरं ति भणति, अहवा
गणहरकयमंगतं जं कतं शेरेहिं बाहिरं तं च । णियतं अंगपविट्ठं अणिययसुतं बाहिरं भणितं ॥”

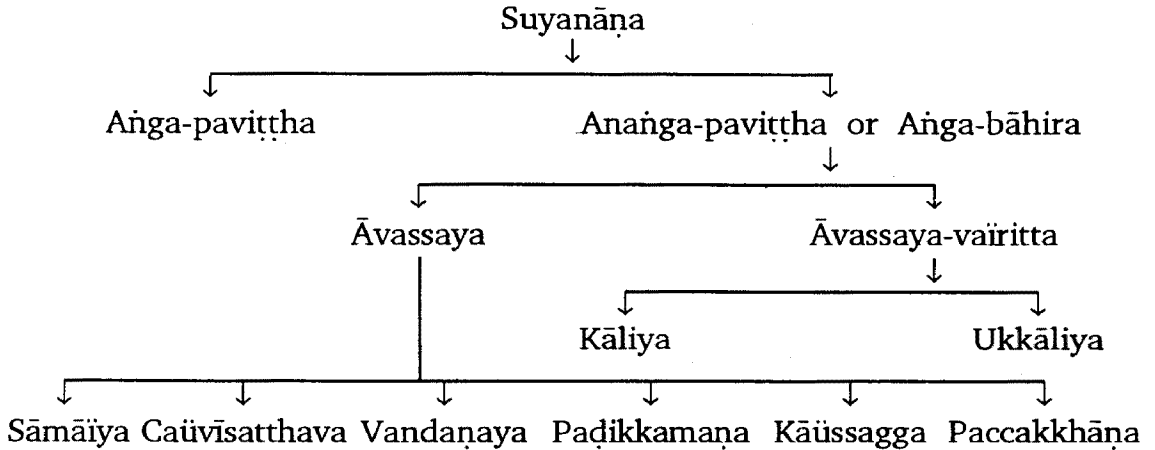
- *Cuṇṇi* (p. 47) on *Nandī*.

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

“गणहरथेरकयं वा आएसा मुक्कवागरणो वा । धुवचलविसेसओ वा अंगाणंगेसु नाणतं ॥ ५५० ॥

- 2 For the pertinent portion see my Gujarātī work *Ārḥata āgamonum avalokana yāne Tattvarasikacandrikā* (Pt. I, p. 63).
- 3 “वारत्रयं गणधरपृष्टेन सता भगवता तीर्थकरेण यत् प्रोच्यते ‘उपनेइ वा, विगमेइ वा धुवेइ वा’ इति पदत्रयं तदनुसृत्य यन्निष्पन्नं तदङ्गप्रविष्टं, यत् पुनर्गणधरप्रश्नव्यतिरेकेण शेषकृतप्रश्नपूर्वकं वा भगवतो मुत्कलं व्याकरणं तदधिकृत्य यन्निष्पन्नं जम्बूप्रज्ञप्त्यादि, यच्च वा गणधरवचांस्येवोपजीव्य दृढमावश्यकनिर्युक्त्यादि पूर्वस्थविरैस्तदनङ्गप्रविष्टं यदि वा यत् सर्वतीर्थकरतीर्थचनियतं 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* :
“वारत्रयं गणधरपृष्टस्य तीर्थकरस्य सम्बन्धी य आदेशः-प्रतिवचनमुत्पाद-व्यय-ध्रौव्यवाचकं पदत्रयमित्यर्थः, तस्माद् यद् निष्पन्नं तदङ्गप्रविष्टं द्वादशाङ्गमेव, मुक्तं-मुत्कलं-अप्रश्नपूर्वकं च यद् व्याकरणम्-अर्थप्रतिपादनं तस्माद् निष्पन्नमङ्गबाह्यमभिधीयते, तच्च आवश्यकवादिकम् ।”

This finishes a discussion about *aṅga-paṭiṭṭha* and *anaṅga-paṭiṭṭha*. 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) *sāmāīya*, (ii) *caūvīsattḥava*, (iii) *vandaṇaya*, (iv) *paḍikkamaṇa*, (v) *kāūssagga* and (vi) *paccakkhāṇa*, whereas *āvassaya-vairitta* 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) *aṅgapaṭiṭṭha*, (2) *āvassaya*, (3) *kāliya* and (4) *ukkāliya*. Leaving aside the six sub-divisions of *āvassaya*, we may define *kāliya* and *ukkāliya* as under :

That *śrūta* which is studied–recited during the first and last ²*pauruṣīs*³

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

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

- 1 “से किं तं अंगबाहिरं ? अंगबाहिरं दुविहं पण्णत्तं, तं जहा-आवस्सयं च आवस्सयवइरित्तं च । से किं तं आवस्सयं ? आवस्सयं छव्विहं पण्णत्तं, तं जहा-सामाइअं चउवीसत्थवो वंदणयं पडिक्कमणं काउस्सगो पच्चक्खाणं, सेत्तं आवस्सयं । से किं तं आवस्सयवइरित्तं ? आवस्सयवइरित्तं दुविहं पण्णत्तं, तं जहा-कालिअं च उक्कालिअं च ।” - *Nandī* (s. 44)
- 2 Malayagiri in his com. (p. 205a) 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.

- 3 In *Uttarajjhayaṇa* (XXVI) it is said :

of both day and night, is styled *Kāliya-suya*, while that *śruta* which is studied-recited at all times except *kāvelā*, is designated as *ukkāliya-suya*.¹

As already noted in the concluding lines (p. 12) of fn. 4, *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 futher, 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*² and *Pakkhiyasutta*³ as well; but they differ in

“पढमं पोरिसि सज्झाणं बीयं ज्ञाणं झियायई ।

तइयाए भिक्खायरियं पुणो चउत्थीए सज्झायं ॥ १२ ॥

This is the arrangement for the day. As regards the night the following (v. 18 of *Uttarajjhayaṇa* XXVI) may be noted :

“पढमं पोरिसि सज्झायं बीयं ज्ञाणं झियायई ।

तइयाए निद्धमोक्खं तु चउत्थी भुज्जो वि सज्झायं ॥ १८ ॥

- 1 “तत्थ कालियं जं दिणरादीण पढमे (चरमे) पोरिसीसु पढिज्जइ । जं पुण कालवेलावज्जे पढिज्जइ तं उक्कालियं”

So says the *Cuṇṇi* (p. 47) on *Nandī*.

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

“स्वाध्यायकाले नियतकालं कालिकं । अनियतकालमुत्कालिकं”

- 2 “उक्कालिअं अणेगविहं पण्णत्तं, तं जहा-दसवेआलिअं कप्पिआकप्पिअं चुल्लकप्पसुअं महाकप्पसुअं उववाइअं रायपसेणिअं जीवाभिगमो पण्णवणा महापण्णवणा पमायप्पमायं नंदी अणुओगदाराइं देविन्दत्थओ तंदुलवेआलिअं चंदाविज्झयं सूरपण्णत्ती पोरिसिमंडलं मंडलप्वेसो विज्जाचरणविणिच्छओ गणिविज्जा ज्ञाणविभत्ती मरणविभत्ती आयविसोही वीयरगसुअं संलेहणासुअं विहारकप्पो चरणविही आउरपच्चक्खाणं महापच्चक्खाणं एवमाइ, से तं उक्कालिअं ।

से किं तं कालिअं ? कालिअं अणेगविहं पण्णत्तं, तं जहा-उत्तरज्झयणाइं दसाओ कप्पो ववहारो निसीहं महानिसीहं इसिभासिआइं जंबूदीवपन्नत्ती दीवसागरपन्नत्ती चंदपन्नत्ती खुड्ढिआविमाणपविभत्ती महल्लिआविमाणपविभत्ती अंगचूलिआ वगचूलिआ विवाहचूलिआ अरुणोववाए वरुणोववाए गरुलोववाए धरणोववाए वेसमणोववाए वेलंधरोववाए देविंदोववाए उट्ठाणसुए समुट्ठाणसुए नागपरिआवणिआओ निरयावलियाओ कप्पिआओ कप्पवाडिसिआओ पुप्फिआओ पुप्फचूलिआओ वण्णीदसाओ, एवमाइयाइं चउरासीइं पइन्नगसहस्साइं भगवओ अरहओ उसहसामिस्स आइतिथयरस्स तथा संखिज्जाइं पइन्नगसहस्साइं मज्झिमगाणं जिणवराणं चोदस पइन्नगसहस्साणि भगवओ वद्धमाणसामिस्स, अहवा जस्स जत्तिआ सीसा उप्पत्तिआए वेणइआए काम्मियाए पारिणामिआए चउव्विहाए बुद्धीए उववेओ तस्स तत्तिआइं पइण्णगसहस्साइं, पत्तेअबुद्धा वि तत्तिआ चैव, सेतं कालिअं, सेतं आवस्सयवइरितं, से तं अणंगपविट्ठं (सु० ४४)”

- 3 “नमो तेसिं खमासमाणं जेहि इमं वाइयं अज्जवाहिरं उक्कालियं भगवन्तं तं जहा-दसवेयालियं कप्पियाकप्पियं चुल्लं कप्पसुअं महाकप्पसुअं ओवाइयं रायप्पसेणियं जीवाभिगमो पन्नवणा महापन्नवणा नंदी अणुओगदाराइं देविन्दत्थओ तन्दुलवेयालियं चन्दाविज्झयं पमायप्पमायं पोरिसिमण्डलं मण्डलप्वेसो गणिविज्जा

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) *Uttarajjhayaṇa*¹, (2) *Dasā*², (3) *Kappa*, (4) *Vavahāra*, (5) *Nisīha*, (6) *Mahānisīha*, (7) *Isibhāsia*³, (8) *Jambuddivapaṇṇatti*, (9) *Dīvasāagarapaṇṇatti*, (10) *Candapaṇṇatti*, (11) *Khuḍḍiyā-Vimāṇapavibhatti*, (12) *Mahallīā-Vimāṇapavibhatti*, (13) *Aṅgacūliyā*, (14) *Vaggacūliyā*, (15) *Vivāhacūliyā*, (16) *Aruṇovavāya*, (17) *Varuṇovavāya*, (18) *Garulovavāya*, (19) *Dharaṇovavāya*, (20) *Vesamaṇovavāya*, (21) *Velandharovavāya*, (22) *Devindovavāya*, (23) *Uṭṭhāṇasuya*, (24) *Samuṭṭhāṇasuya*, (25) *Nāgapariyāvaṇiā*⁴, (26) *Nirayāvaliyā*⁵, (27) *Kappiyā*⁶, (28) *Kappavaḍḍimsiyā*⁷, (29) *Pupphiyā*⁸, (30) *Pupphacūliyā*⁹ and (31) *Vaṇhīdasā*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) *Āsīvisabhāvaṇā*¹², (d) *Diṭṭhivisabhāvaṇā*¹³, (e) *Cāraṇabhāvaṇā*¹⁴, (f) *Mahāsumiṇabhāvaṇā*¹⁵ and (g) *Teyaganisagga*¹⁶.

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

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

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

विज्ञाचरणविणिच्छओ झाणविभत्ती मरणविभत्ती आयविसोही संलेहणासुयं वीयरागसुयं विहारकप्पो चरणविहि आउपच्चक्खाणं महापच्चक्खाणं ।” (p. 61) Cf. *Ācāradinakara* (pt. II, p. 303^b & 304^b)

“णमो तेसिं खमासमणाणं जेहि इमं वाइयं अज्जाहिरं कालियं भगवन्तं तं जहा—उत्तरज्झयणाइं दसाओ कप्पो ववहारो इसिभासियाइं निसीहं महानिसीहं जंबुदीवपन्नत्ती सूरपन्नत्ती चन्दपन्नत्ती दीवसागरपन्नत्ती खुड्डियाविमाणपविभत्ती महल्लियाविमाणपविभत्ती अंगचूलियाए बगगचूलियाए विवाहचूलियाए अरुणोववाए वरुणोववाए गरुलोववाए वेसमणोववाए वेल्हन्धरोववाए देविन्दोववाए उट्ठाणसुए समुट्ठाणसुए नागपरियावणियाणं निरयावलियाणं कप्पियाणं कप्पवडिंसयाणं (p. 66^a) पुप्फियाणं पुप्फचूलियाणं वणिहआणं वणिहदसाणं आसीविसभावणाणं दिट्ठीविसभावणाणं चारणभावणाणं महासुमिणभावणाणं तेयगनिसगगाणं” (p. 66^b) Cf. *Ācāradinakara* (pt. II, p. 303^b & 304^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-Kappasuya*, (4) *Mahā-Kappasuya*, (5) *Uvavāiyya*, (6) *Rāyapaseṇiya*, (7) *Jivābhigama*, (8) *Paṇṇavaṇā*, (9) *Mahāpaṇṇavaṇā*, (10) *Pamāyappamāya*, (11) *Nandī*, (12) *Aṇuogadāra*¹, (13) *Devindatthaā*, (14) *Tandulaveyāliya*, (15) *Candāvijjhyaya*, (16) *Sūrapaṇṇatti*, (17) *Porisimaṇḍala*, (18) *Maṇḍalapavesa*, (19) *Vijjācaraṇaviṇicchaya*, (20) *Gaṇjivijjā*, (21) *Jhāṇavibhatti*, (22) *Maraṇavibhatti*, (23) *Āyavisohi*, (24) *Vīyarāgasuya*, (25) *Samlehaṇāsuya*, (26) *Vihārakappa*, (27) *Caraṇavihi*, (28) *Ārapaccakkāṇa* and (29) *Mahāpaccakkhāṇa*.

This list differs from the one given in *Pakkhiyasutta* (p. 61b) 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 ²some mention 32 works as belonging to *ukkāliya-suya*. Of them 29 works are the same as noted in *Nandī*, and the additional ones are as under :

(1) *Nirayavisohi*, (2) *Maraṇavisohi*, 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 *Pañṇagas*.

It may be here noted that none of the 12 *Aṅgas* is included in any of the two groups viz. *kāliya-suya* and *ukkāliya-suya*. So there arise two

1. This name occurs in plural.

2. See *Jaina Sāhitya-no Saṅkṣipta Itihāsa* (Short History of Jaina Literature) (p. 42) written in *Gujarātī*.

questions as under :

(1) Why are the 1st¹ 11 *Aṅgas* referred to as *kālika-śruta* by Abhayadeva Sūri in his com. (p. 792^b) on *Viāhapaṇṇatti* (XX, 8; s. 677) and by Hemacandra Sūri in his ²com. (p. 931) on *Visesāvassayabhāsa* (v. 2294) ?

(2) How is it that the *Cuṇṇi* (p. 47)³ of *Nandī* (s. 44) and Malayagiri Sūri's com. (p. 203^a)⁴ 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 third sense out of 3: (i) in contrast with the word *ukkāliya*, (ii) etymologically and (iii) as a synonym of *caraṇakaraṇānuyoga*⁵.

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) *Aṅga*, (2) *Uvaṅga*, (3) *Cheyasutta*, (4) *Mūlasutta*, (5) *Pañṇaga* 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*⁶ seem to use only first four, while the *Digambaras*, only the 1st and the 5th with the exception that in *Dhavalā* there is mention of *Cheyasutta*.⁷

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1. The 12th *Aṅga* is not mentioned here, for it is not a *kāliyasuya* as can be inferred from the following *sutta* of *Nandī* :

“गमियं दिट्ठिवाओ...अगमियं कालियसुयं” (s. 43)

2. For the pertinent portion see *Tattvarasikacandrikā* (pt. I, p. 68).
3. “तं च प्रायसो आचारादि कालियसुतं ।”
4. “तच्च प्राय आचारादि कालिकश्रुतम् ।”
5. This is what the *Cuṇṇi* (p. 2) on *Dasaveyāliya* says. The pertinent line is : “चरणकरणाण्ययोगो नाम कालियसुयं”. See *Āvassaganijjuttī* (v. 777) quoted on p. 39.
6. 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.
7. Herein (Vol. V) the word ‘*cūliyasutta*’ occurs. Does it mean the sixth group noted above ?

The word 'chedasutra' along with 'niryukti' is used by Śākaṭāyana alias Pālyakīrti, a *yāpanīya*, in *Amoghavṛtti*, a com. on his own work *Śākaṭāyana-śabdānuśāsana* (IV, 4, 133-140). This *Amoghavṛtti* is composed sometimes between V.S. 771 and V.S. 824.

Aṅga – *Aṅga* is a word common to both the Prākṛta and Saṁskṛta languages. It is a term to be met with in the *Vaidika* literature wherein it signifies the ¹six auxiliary sciences (helpful in the study of the *Vedas*) viz. (1) *Śikṣā* (phonetics), (2) *Chandas* (prosody), (3) *Vyākaraṇa* (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 *Aṅguttaranikāya*, there is mention of a division of the Canon into 9 *Aṅgas* viz. (1) *Sutta* (prose sermons), (2) *Geyya* (sermons in a mixture of prose and verse), (3) *Veyyākaraṇa* (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.² Herein, it stands for a limb of the *śruta-puruṣa*, there being 12 such limbs, in all.

1. Cf. the lines reproduced from the com. on *Anuogaddāra* on p. 32.

2. For instance see p. 23 and the following line from *Vivāgasūya* (I) :

“दसमस्स अङ्गस्स पण्हावागरणाणं अयमट्ठे पन्नते, एकारसमस्स णं भन्ते ! अङ्गस्स विवागसुयस्स”

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

"The Śvetāmbara Jains have also borrowed the term Aṅga 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."¹

It hardly remains to be added that the canonical texts that go by the name of 12 Aṅgas, form the very first and fundamental group out of six, and that all the 12 Aṅgas are mentioned in *Samavāya* (s. 1² and 136³), *Nandī* (s. 45⁴), *Aṇuṅgaddāra* (s. 42⁵), *Pakkhiyasutta*⁶ (p. 70^a), the *Bhāṣya* (p. 10⁷) on *Tattvārtha* (1, 21) etc.

As regards the date of the word Aṅga, it may be said that it is as old as the composition of the Aṅgas; for, this word occurs in *Vivāgasuya* (I) etc., and the word *Duvālasaṅga* 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*.

1. See *The Daśavaikālikasūtra : A study* (pp. 19-20).
2. "आयारे १ सूयगडे २ ठाणे ३ समवाए ४ विवाहपत्रत्ती ५ नायाधम्मकहाओ ६ उवासगदसाओ ७ अंतगडदसाओ ८ अणुत्तरोववाइदसाओ ९ पणहावागरणं १० विवागसुए ११ दिट्ठिवाए १२"
3. There is the same passage as noted above except that for the 9th and the 10th works we have : "अणुत्तरोववाइयदसाओ ९ पणहावागरणाइं."
4. "आयरो १ सूयगडो २ ठाणं ३ समवाओ ४ विवाहपत्रत्ती ५ नायाधम्मकहाओ ६ उवासगदसाओ ७ अंतगडदसाओ ८ अणुत्तरोववाइअदसाओ ९ पणहावागरणाइं १० विवागसुअं ११ दिट्ठिवाओ"
5. We have the same passage here *ad verbatim* as in *Nandī* (s. 45).
6. Here the passage differs from that in *Nandī* only regarding the 10th Aṅga; for, here we have पणहावागरणं instead of पणहावागरणाइं.
7. "आचारः, सूत्रकृतं, स्थानं, समवायः, व्याख्याप्रज्ञप्तिः, ज्ञातधर्मकथाः, उपासकाध्ययनदशाः, अन्तकृद्दशाः, अनुत्तरोपपत्तिकदशाः, प्रश्नव्याकरणं, विपाकसूत्रं, दृष्टिपात इति ।"

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

“चत्वारश्च वेदाः सामवेद-ऋग्वेद-यजुर्वेद-ऽथर्वणवेदलक्षणाः साङ्गोपाङ्गाः; तत्राङ्गानि शिक्षा-कल्प-व्याकरण-च्छन्दो-निरुक्त-ज्योतिष्कायनलक्षणानि षट्; उपाङ्गानि तद्व्याख्यानरूपाणि 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 *Suhaboḥasāmāyārī* (*Aṇuṭṭhāṇavihi*), 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 Śrīcandra Sūri, pupil of Dhaneśvara Sūri. Therein, on pp. 31^b-32^a we have :

“इयाणि उवंगा-आयारे उवाइयं उवंगं १ सूयगडे रायपसेणइयं २ ठाणे जीवाभिगमो ३ समवाए पन्नवणा ४ भगवईए सूरपन्नत्ती ५ नायाणं जंबुदीवपन्नत्ती ६ उवासगदसाणं चंदपन्नत्ती ७ तिहिं तिहिं आयंबिलेहिं एक्केकं उवंगं वच्चइ, नवरं तओ पन्नत्तीओ कालियाओ संघट्टं च कीरइ, सेसाण पंचणहमंगाणं मयंतरेण निरयावलियासुयखंधो उवंगं, तत्थ पंच वग्गा निरयावलियाउ कप्पवडिंसियाउ पुप्फियाउ पुप्फचूलियाउ वण्हीदसाउ”².

1. See *A History of Indian Literature*, 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 *prācīna Ācārya*. This portion gives us the same information about the association of the *Uvaṅgas* with the *Aṅgas* as we have seen in this work. It runs as under :

आयारे ओववाइयं १ सूयगडे रायपसेणियं २ ठाणे जीवाभिगमो ३ समवाए पन्नवणा ४ एए उक्कालिया । भगवईए सूरपन्नत्ती ५ नायाधम्मकहाणं जंबुदीवपन्नत्ती ६ उवासगदसाणं चंदपन्नत्ती ७ एए कालिया । सव्वे वि अ उद्देससमुद्देसअणुनत्थं आयंबिलतिगेण वच्चंति । अन्नेसिं पुण पन्नवणवज्ज तज्जोगमज्जे आयंबिलतिगपूरेण तिन्नि वि वच्चन्ति । अंतगडदसाइयाणं पंचनहमंगाणं निरयावलिसुयक्खंधं उवंगं, तंमि पंच वग्गा १ कप्पिआओ, २ कप्पवडिंसयाओ ३ पुप्फिआओ, ४ पुप्फचूलियाओ एएसु दस दस अज्झयणा वन्हिदसासु बारस एवं दिण ५ सुअक्खंधे दिण २ सव्वे वि दिण ७ ।”

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. पत्रवणा सू० जं० चं० नि० क० क० पु० पु० वह्निदसनामा ।

आयाराइउवंगा नायव्वा आणुपुव्वीए ॥”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 पत्रवणा ।

चंदस्स य सूरस्स य जंबुदीवस्स पत्रत्ती ॥३४७॥

निरयावलिया कप्पिय पुप्फिय तह पुप्फचूलिओवंगं ।

वण्हिदसा दीवसागरपत्रत्ती 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 Śrīcandra 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, in his com. (p. 63^b) on *Pakkhiyasutta*, he says that *Prajñāpanā* and *Mahāprajñāpanā* are two *Upāṅgas* for *Samavāya*.² This is rather strange; for I have not come across any authority who mentions more than one *Uvaṅga* for any one of the *Aṅgas*. Usually we find references

1. Practically this very verse with a slight difference is found in *Vidhiprapā* 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. *Paṇṇavaṇṇā* and *Vaṇhidasā* in full, and the rest are indicated by their initial letters. Jinaprabha Sūri's *Siddhāntāgamastava* (v. 21-31) supplies us with the *Samskṛta* names of these 12 *Uvaṅgas* as under :

(1) *Upapātika*, (2) *Rājaprasnīya*, (3) *Jīvābhigamādhyayana*, (4) *Prajñāpanā*, (5) *Jambūdvīpaprajñapti*, (6) *Candraprajñapti*, (7) *Sūryaprajñapti*, (8) *Nirayāvalikā*, (9) *Kalpāvatamsikā*, (10) *Puṣpikā*, (11) *Puṣpacūlikā* and (12) *Vṛṣṇidaśā*.

2. “तथा ‘पणवण ति’ जीवादीनां प्रज्ञापनं प्रज्ञापना । वृहत्तरा महाप्रज्ञापना । एते च समवायाङ्गस्योपाङ्गे इति ।”

wherein only one *Uvaṅga* is mentioned for every *Aṅga*.¹ It appears that Hīravijaya Sūri has made an attempt to reconcile this difference² by saying that *Prajñāpanā* and *Mahāprajñāpanā* are not two different works.³ 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 *Aṅgas*. The earliest com. on *Ovavāīya*⁴, available at present, is composed by Abhayadeva Sūri, the *navāṅgavṛttikāra*⁵. Therein he simply says that this is the *Uvaṅga* of *Āyāra*,⁶ but does not mention its number. The same is the case with Malayagiri Sūri⁷ who has commented upon *Uvaṅgas* 2 to 7 viz. *Rāyapaseṇiya*⁸,

1. It seems that the following verse of *Abhidhānacintāmaṇi* (kāṇḍa II), suggests that only the 1st 11 *Aṅgas* had each an *Uvaṅga* :

“इत्येकादश सोपाङ्गान्यङ्गानि द्वादशं पुनः । दृष्टिवादो द्वादशाङ्गी स्याद् गणिपिटकाद्वया ॥१५९॥”

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

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

“अत्र च उपाङ्गक्रमे सामाचार्यादौ कश्चिद् भेदोऽप्यस्ति”

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

“पाक्षिकवृत्तौ महाप्रज्ञापनाऽपि परमेकार्थता द्वयोः (हीर०)”

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 *Candraprajñapti*.

4. Some name this work as *Uvavāīya*.
5. This title is justifiable since he has commented upon *Aṅgas* 3 to 11 as the earlier commentaries on these *Aṅgas* were lost by his time as suggested in *Prabhāvakacarita*. In *Samvat* 1120 he commented upon the 3rd, 4th and 6th *Aṅgas*, and in 1128 on the 5th.
6. “इदं चोपाङ्गं वर्तते, आचारङ्गस्य....समीपभावेनेदमुपाङ्गम्” (p. 1^a).
7. He was a contemporary of Kumārāpāla; for, in some of his works he has said कुमारपालराज्ये and in his grammar he has said : “अरुणत् कुमारपालोऽरातीन्.”
8. “कस्याङ्गस्येदमुपाङ्गम् ? उच्यते सूत्रकृताङ्गस्य” (p. 1^a).

*Jīvābhigama*¹, *Paṇṇavaṇā*², *Sūrapaṇṇatti*³, *Candapaṇṇatti*⁴ and *Jambuddīvapaṇṇatti*. In his com. on the 3rd *Uvaṅga*, he refers to an earlier com.,⁵ 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 *Prameyaratnamañjūṣā* was composed⁶ in *Samvat* 1661. So this also does not improve the situation.

Śrīcandra 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 Sūri⁷, well-known as the *dharmasūnu* of Yākini *Mahattarā*, has said in his com. on *Paṇṇavaṇā*, the 4th *Uvaṅga*. On going through the first few folios of one of its Mss., I came across the following line :

“तच्चाज्ञोपाङ्गप्रकीर्णकाद्यनेकभेदमिदं...अपवर्गावहमिति कृत्वा तदेकदेशभूतप्रज्ञापनाख्योपाङ्गप्रदेशानुयोगः प्रारभ्यते ।”

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

Turning to Siddhasena⁸ Gaṇi's com. on *Tattvārtha* (I, 21) and its

1. “तृतीयाङ्गस्य स्थाननाम्नो....जीवाजीवाभिगमनामकमुपाङ्गं पूर्वटीकाकृताऽतिगम्भीरमल्पाक्षरैर्व्याख्यातम्” (p. 1^b).
2. “प्रज्ञापनेति कः शब्दार्थः ?....इयं च समवायाख्यस्य चतुर्थाङ्गस्योपाङ्गम्” (p. 2^a and p. 2^b).
3. 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*.
4. The com. on this work is in a Ms. form and is not available to me at present.
5. See the ending portion of fn. 1.
6. “उपाङ्गानां च मध्ये प्रथममुपाङ्गं श्रीअभयदेवसूरिभिर्विवृतं, राजप्रश्रीयादीनि षट् श्रीमलयगिरिपादैर्विवृतानि, पञ्चोपाङ्गमयी निरयावलिका च श्रीचन्द्र[प्रभ]सूरिभिर्विवृता, तत्र प्रस्तुतोपाङ्गस्य वृत्तिः श्रीमलयगिरिकृताऽपि सम्प्रति कालदोषेण व्यवच्छिन्ना”
7. 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.
8. He flourished sometime between the 6th and the 9th centuries. Probably he is an author of the com. on *Āyāra*—the com. available at the time Śīlāṅka commented upon it, and he is the very one designated as *Gandhahastin*.

Bhāṣya (p. 94), we come across the following line :

“उपाङ्गानि ¹राजप्रसेनकीयौपपातिकादीनि”

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 first 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 subsequently² the order was reversed ? I am not in a position to give a final answer to these questions at present (vide p. 146 fn1). 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*,³ and the same was the case at least by the time when *Nirayāvalīsuyakkhandha* was composed.⁴

1. This name *Rājaprasenakīya* is rather unique, and the same is the case with the name *Rājaprasenajit* occurring in *Devendranarakendraprakaraṇa* composed by Municandra Sūri, the guru of Vādin Deva Sūri; for, usually, in Saṃskṛta we come across the name *Rājaprasaṇīya*. It may however be added that the Saṃskṛta equivalent of *Rājaprasenakīya*, a name occurring in some of the Mss. of *Nandī* may be *Rājaprasenakīya* on the analogy of *prakīṛṇaka* for *pañṇaga*.

The name *Rājaprasenakīya* (Sk. *Rājaprasenakīya*) occurs in the *cuṇṇi* (Pt. I, p. 142) on *Āvassaya*.

2. 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 अङ्गानीवाङ्गानि सहोपाङ्गैः औपपातिकादिभिर्वर्तन्ते सोपाङ्गानि”

3. “तस्य महाविषयत्वात् तांस्तानर्थानधिकृत्य प्रकरणसमाप्त्यपेक्षमङ्गोपाङ्गानात्त्वम्.... अन्यथा ह्यनिबद्धमङ्गोपाङ्गशः समुद्रप्रतरणवत् दुर्ध्यवसानं स्यात्” — *Bhāṣya* (p. 94) on *Tattvārtha*.
4. “उवंगाणं मंते ! समणेणं, जाव संपत्तेणं के अट्टे पत्तते ? ॥३॥ एवं खलु जंबू ! समणेणं एवं उवंगाणं पंच वग्गा पत्तता, तं जहा – निरयावलिआओ १ कप्पवडिंसियाओ 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 *Aṅgas*.
- (2) This word is not found in any canonical work earlier than *Nirayāvalīsuyakkhandha*.
- (3) Its Saṃskṛta equivalent *Upāṅga* is met with in the *Bhāṣya* on *Tattvārtha*, and in no other Saṃskṛta Jaina work prior to it, so far as I know.
- (4) Only 5 *Uvaṅgas* are mentioned in *Nirayāvalīsuyakkhandha* and 2 in the *Bhāṣyānusāriṇī ṭīkā*s of *Tattvārtha*, though more are alluded to in these *ṭīkā*s.
- (5) The earliest work to mention all the 12 *Uvaṅgas* is *Suhaboḥasāmāyārī*.
- (6) *Viyārasāra* is perhaps the earliest work to note that some look upon *Dīvasāgarapaṇṇatti* as the 12th *Uvaṅga* instead of *Vaṇhidasā*.
- (7) It appears that none except Yaśodeva Sūri mentions more than one *Uvaṅga* for any one of the *Aṅgas*, and he, too, does so in the case of the 4th *Aṅga* only.
- (8) The usual list of the 12 *Uvaṅgas* is : (i) *Ovavāīya*, (ii) *Rāyapaseṇāīya*, (iii) *Jīvābhigama*, (iv) *Paṇṇavaṇā*, (v) *Sūrapaṇṇatti*, (vi) *Jambuddivapaṇṇatti*, (vii) *Candapaṇṇatti*, (viii) *Nirayāvaliyā*, (ix) *Kappavaḍḍimsiyā*, (x) *Pupphiyā*, (xi) *Pupphacūliyā* and (xii) *Vaṇhidasā*.
- (9) Out of these, the 4th was regarded as *Uvaṅga* as early as the date of its com. composed by Haribhadra Sūri.
- (10) *Suhaboḥasāmāyārī* is perhaps the very first work to mention the 12 *Aṅgas* to which the 12 *Uvaṅgas* belong.
- (11) Abhayadeva Sūri has noted that the 1st *Uvaṅga* belongs to the 1st *Aṅga*. Malayagiri Sūri has similarly mentioned that the 2nd, 3rd and 4th *Uvaṅgas* are respectively associated with *Aṅgas* 2 to 4.¹

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

- (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. 18 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 *Aṅgas* viz. *Āyāra* etc.
- (16) The *Uvaṅgas* are subsidiary to the *Aṅgas*; but on that account they are not their glosses or explanations but they rather develop some point or points referred to in the *Aṅgas*.

Cheyasutta — This word or its variant *Chedasutta* is a term which is to be found only in the Jaina works; 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 Saṃskṛta equivalent. It does not seem to have been defined by any sufficiently ancient author. So its meaning has become more or less a matter of conjecture. Prof. 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

1. In all there are 10 types of penances. See *Jīyakappa* (v. 4).

Jainism.¹ It may be added that the *Mūlasūtras* 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 (*dīkṣā-paryāya*) in the case of the Jaina clergy on their violating any rules of their order.²

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 । णातूणं छेदसुत्तं परिणामणे होंति दायव्वं ॥’

From this it follows that a class of works which can be taught to the *pariṇata* pupils only, and not to the other two types of pupils viz. *apariṇata*³ and *atipariṇata*⁴, 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*⁵ or its variant *Chedasutta* is to be met with. The former word occurs in the *Āvassayanijjutti*, the pertinent verse being as under :

“जं च महाकप्पसुअं जाणि अ सेसाणि छेयसुत्ताणि ।

चरणकरणानुओग ति कालिअत्थे उवगयाणि ॥७७७॥”⁶

The latter word occurs in *Pañcakappabhāsa*.⁷

1. See *A History of Indian Literature*, Vo. II, p. 461, fn.4.
2. 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.”
3. Undeveloped; not properly developed in intelligence etc.
4. Overdeveloped; hyperlogical.
5. The word *Cheyasuya* occurs in *Jīyakappacuṇṇi* (v. 9) of Siddhasena Sūri. The verse in question is as under :
“जेण य छेयसुयत्था आवत्तीदाणविरयणा जत्तेण । पुरिसविसेसेण फुडा निज्जूढा जीयदाणकप्पम्मि विही ॥९॥”
6. This verse is incorporated as v. 2295 in *Visesāvassayabhāsa*.
7. In *Visehacuṇṇi* (XVIII, fol. 469) of *Nisīha* we come across this word in the following lines quoted by Muni Kalyāṇavijaya in his article “आपणां प्राभृतो” published in “*Jaina Yuga*” (I, 3, p. 87) :

“णिसीहमादियस्स छेदसुत्तस्स जो अत्थो आगतो सुत्तं वा मोक्खलाणि वा पच्छित्तविहाणाणि मंताणि वा जोणिपाहुडं वा गाहतो अण्णत्थागाहेति”

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 *Jainadharmavarastotra* (v. 30). There this Sūri who attained this status in *Samvat* 1772 says :
 “अथ निशीथ १ महानिशीथ २ व्यवहार ३ दशाश्रुतस्कन्ध^१ ४ बृहत्कल्प 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 पयनाइ 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 *Jīyakappa* 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 monks 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 *Pinḍanijjuttī*. 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)² that *Pañcakappa*

1. This is also called *Dasā* and *Āyāradasā* as well.

2. “પંચકલ્પનું મૂલ સંવત ૧૬૧૨ સૂચી મોજુદ હતું, પણ હાલમાં તે ગુમ થયું છે. એના સંબંધે બહુ શોધ કરતાં પણ એની પ્રત હાથ આવી નથી. ડેક્કન કોલેજના સંગ્રહમાં પણ તે મલી નથી. ફક્ત એટલો પત્તો મલ્યો છે કે ખંબાતમાં ગોરજી દેવચંદ્રજીના પાસે જે પુસ્તકો છે તેમાં તે પ્રત પાના ૧૦ ની તેની ટીપમાં લખેલી જણાય છે તો તે ત્યાં હોવાનો સંભવ છે, મારે સૂત્રચિંતોધક જૈનોએ ત્યાં તપાસ કરવી જોઈએ છીએ.”

[Tra. : “The original *Pañcakalpa* was extant till *Samvat* 1612, but at present it is lost. Even after great search for it, no ms. of it is found. It is not found even in the collection of mss. preserved in Deccan College. But only this much information is available that in a ten page list of the books belonging to Goraji Devachandrajī of Cambay the ms. is mentioned, so possibly it may be there, therefore Jaina researchers should search it there.”]

was available till *Samvat* 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. *Laghubhāsa* and *Vuḍḍhabhāsa*. The authorship of the *Pañcakappa* is attributed to Bhadrabāhusvāmin in its *Cuṇṇi*.¹ If this is correct, it may be inferred that *Pañcakappa* is not posterior to the life-time of Bhadrabābusvāmin. As regards *Vuḍḍhabhāsa* 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 Mahāvīra. This *Vuḍḍhabhāsa* seems to be preceded by *Laghubhāsa*. If so, the date of *Pañcakappa* is at least anterior to that of *Laghubhāsa* and *a fortiori* to that of *Vuḍḍhabhāsa*. 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 *Nandi* ? I am aware of the fact that some³ 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*.⁴ They are mentioned together in several scriptures, e.g. in the following line of *Vavahāra* (X, para 20) :

“पञ्चवासपरियाए कप्पइ दसा-कप्प-ववहारे उद्दिस्सिए”

-
1. “अधुनाऽस्मिन्नामनिष्पन्ने निक्षेपे पञ्चकल्पसंज्ञके येनेदं दशाकल्पसूत्रे प्रवचनहितार्थाय पूर्वादाहृतं तस्य नमस्कारं करोमि प्रत्येकशः गाहासूत्रकर्तुः ।” - D C G C M (Vol. XVII, pt. II, p. 257)

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

2. “महत्पञ्चकल्पभाष्यं संघदासक्षमाश्रमणविरचितं समाप्तमिति” - D C G C M (Vol. XVIII pt. II, p. 261)
3. See *Jaina Sāhityano Saṅkṣipta Itihāsa* (Short History of Jaina Literature) p. 75
4. These are mentioned in various works e.g. in *Āvassayanijjutti* (v. 82-85), *Nandi* (s. 44) etc. They are also noted in the following line occurring in Siddhasena Sūri's *Cuṇṇi* (p. 1) on *Jiyakappa* :

“को वि सीसो विणीओ आवस्सय-दसकालिय-उत्तरज्झयणा-ऽऽयार-निसीह-सूयगड-दसा-कप्प-ववहारमाइयं अंगपविट्ठं बाहिरं 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 History of Indian Literature* (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 Br̥hat-Kalpa-Sūtra or Br̥hat-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 Āyāraṃga. Probably both these works originated in one and the same earlier source.... The Piṇḍa-Nijjutti and Oha-Nijjutti, which also deal with dicipline, 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

1. “दशाः कल्प-व्यवहारौ निशीथम्.” Why *Kalpa* and *Vyavahāra* are here jointly mentioned is explained by Yaśovijaya in his com. (p. 51a-51b) on this work as under :

“आभवत्प्रायश्चित्त-दानप्रायश्चित्तयोः कल्पनाद् भेदनाद् व्यवहरणाद् दानाच्च कल्प-व्यवहारौ, उभयविधप्रायश्चित्तज्ञापकताया उभयत्र पर्याप्तत्वाद् द्वित्वविश्रान्तपदाभिधानम्”

in this para :

(1) *Kappa*¹, (2) *Vavahāra*, (3) *Nisīha*, (4) *Piṇḍanijjuttī*, (5) *Ohanijjuttī* and (6) *Mahānisīha* (available at present).

I may add that since *Nisīha* is mentioned in the *Āyāranijjuttī*² 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 *Gaṇadhara*, 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-suya* 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*,³ and when it was lost it was replaced by *Jīyakappa* of Jinabhadra Gaṇī.⁴ As stated in the ending portion⁵ of the *Bhāsa* on

1. In the *Nijjuttī* (v. 266) on *Kappa*, it is stated that *Kappa* has no *anānupūrvī* when thought of in connection with *Vavahāra*, and that it occupies the 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 :

“दुण्हं अणानुपूर्वी न हवइ पुव्वानुपूर्वीओ पढमं । पच्छानुपूर्वी बिइयं जइ उ दसा तेण बारसमं ॥२६६॥”

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

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

2. “आयारस्स भगवओ चउत्थचूलाए एसा निज्जुत्ती । पंचमचूलनिसीहं तु सा य उवरिं भणीहामो ॥”
– D C G C M (vol. XVII, pt. I, p. 7)
3. If *Pañcakappa* is a part of the *Bhāsa* on *Kappa* as suggested on p. 40, its enumeration as the 6th *Cheyasutta* must have taken place after its having attained a status of being looked upon as an independent treatise.
4. He is the author of (i) *Visesāvassayabhāsa*, (ii) its com. in *Sam̐skṛta*, (iii) *San̐gahaṇī* popularly known as *Br̥hatsaṇgrahaṇī*, (iv) *Khet̥tasamāsa*, (v) *Jīyakappa*, (vi) its *Bhāsa*, (vii) *Cuṇṇī* on *Aṇuōgadāra* (‘sarīra’ paya), (viii) *Visesaṇavaī*, (ix) *Jhāṇasaya* and perhaps (x) a *Bhāsa* on *Nisīha*. He is said to have died in *Vīra Sam̐vat* 1115. Some say he flourished in *Vīra Sam̐vat* 980. He lived for 104 years. So says Dharmasāgara Gaṇī. He is praised in *Jīyakappacuṇṇī* (v.5-11). For other details see *Śrī Haribhadra sūri* (pp. 92, 190, 210, 211, 214, 215, 219, 228, 230, 241, 247, 248, 251, 259, 270-273, 300, 358, 370, 374)
5. The pertinent verses are as under :
“अप्पगन्थ महत्थो इति एसो वणिओ समासेण । पंचमतो ववहारो नामेणं जीयकप्पो ति ॥२६०४॥
कप्प-व्ववहाराणं उदहिसरिच्छाण तह णिसीहस्स ॥ सुतरतणबिन्दुणवणीतभूतसारेस णातव्वो ॥२६०५॥

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 have been composed during the life-time of a *Gaṇadhara*;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 Mahāvīra, it is in no way later than the date for *Āvassayanijjuttī*.

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*, *Piṇḍanijjuttī*, *Ohanijjuttī*, *Nijjuttis*, *Bhāsas* and *Cuṇṇis*) 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 :

“कप्प 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 *Āvassayanijjuttī* (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 *Āvassayanijjuttī* ?

1. Can we infer from fn. 7 of p. 39 that *Nisīha* is the oldest ?

Nisīha is extracted from *Paccakhāṇa*, the 9th *Puvva*. See *Āyāranijjuttī* (v. 291)

2. See D C G C M. (Vol. XVII, pt. II, pp. 32-33)

3. This cannot be identified with *Mahākappasūya*; for, the latter is *ukkāliya*, whereas the former *kāliya*. Vide p. 26, fn. 3.

Mūlasutta — I have not come across any Prākṛta or Saṁskṛta work of sufficient antiquity¹ except *Mahānisīha* (vide p. 85, fn. 2) where the word *mūlasutta* or *mūlasuya* or its Saṁskṛta equivalent *Mūlasūtra* occurs. Moreover it seems that this nomenclature 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 History of Indian Literature* (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 “Mula-texts.” The explanation given by *Charpentier* (*Uttarādhyayana-Sūtra*, Introduction, p. 32) : “Mahāvīra’s own words,” does not seem to me to be justified in any way.² *Schubring* (*Worte Mahāvīras*, p. 1, cf., also O L Z 1924, 484 and above, II, p. 461, note 4)

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1. 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 *Āvassayanijjuttī* (XI, 61). But this is his slip; for there the expression *mūlasuttagāhā* is used in contrast with the *gāthās* of the *Nijjuttī*.
 2. This view is however upheld by Prof. M. V. Patwardhan. For he says in “*The Daśavaikālikasūtra : 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 *Mūlasūtra* would mean “the original text” i.e. “the text containing the original words of Mahāvīra (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 Mahāvīra. 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.”

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.”¹ Guérinot (La Religion Djaina, p. 79) translates Mūla-Sūtra by “trattés originaux”.

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*.

On seeing that “सामाख्याइं एकारस अंगाइं अहिज्जइ” occurs in *Antagaḍadasā* (12.89), *Vivāgasūya* (212), *Nirayāvaliyā* (71, 72, 186) etc., and on taking into account *Āvassayanijjuttī*, *Jīyakappa* and its *cunṇī* (p. 5) and *Dasaveyāliyanijjuttī*, Dr. A. M. Ghatage in his article “The title *Mūlasūtra*” published in *The Jaina Vidyā* (Vol. I, No. 1, July 1941) remarks on p. 11 :

“The expression *Mūlasūtra*, therefore, would mean ‘the texts which are to be studied at the beginning of the ‘*svādhyāya*’.”

For further details see p. 162, line 1.

These are the various explanations. My personal view is the same as one expressed by Prof. Schubring² and mentioned on p. 45-46.

1. 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 *Āvassaga* (आवश्यक) formulas and the rules regarding the acquisition of alms (पिण्ड) from which two of the *Mūlasuttas* derive their name.”

2. It may be noted that Prof. Schubring has offered another explanation for *mūlasutta* (vide p. 38). But there I differ from him.

Usually the following works are designated as *Mūlasuttas* :¹

(1) *Uttarajjhayaṇa*, (2) *Dasaveyāliya*, (3) *Āvassaya*², (4) *Piṇḍanijjutti* and (5) *Ohanijjutti*.

Occasionally some mention even *Pakkhiyasutta* as a *Mūlasutta*.³ 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 *Piṇḍanijjutti* and *Ohanijjutti* altogether; for, they do not look upon these works as those composed by Bhadrabāhusvāmin. So they fix 3 as the number of *Mūlasuttas*.⁴ Prof. Weber and Prof. Bühler, too, mention this very number, but not for the same reason as advanced by the *Sthānakavāsins*. It may be that they may have been led to the same conclusion on the following understanding :

Piṇḍanijjutti seems to be alluded to in the following verse of the *Nijjutti* on *Dasaveyāliya* (p. 161b) :

“भावस्सुवगारित्ता एत्थं दव्वेसणाइ अहिगारो । तीइ पुण अत्थजुत्ती वत्तव्वा पिंडनिज्जुत्ति ॥ २३९ ॥”⁵

1. The earliest source I can mention in this connection at present is Bhāvavaprabha Sūri's com. (p. 94) on *Jainadharmavarastotra* (v. 30). There it is said : “अथ उत्तराध्ययन १ आवश्यक २ पिण्डनियुक्ति तथा ओधनियुक्ति 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.

2. In the introduction (p. III) to “*The Dasaveyāliya Sutta*” Prof. Schubring has made an erroneous statement (this is probably his slip). For, instead of *Āvassaya*, he has mentioned *Āvassaganijjutti*. The pertinent lines are as under :

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

3. See *A History of Indian Literature* (Vol. II, pp. 430 and 471).
4. Some *Sthānakavasins* consider the following four works as *mūlasuttas* :
उत्तरज्झयण, दसवेयालिय, नन्दी and अणुओगदार.
5. While commenting upon this verse Haribhadra Sūri says on p. 162a and p. 162b :

“सा च पृथक्स्थापनतो मया व्याख्यातैवेति नेह व्याख्यायते.”

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

“पिण्डनियुक्तेः पृथक्स्थापितत्वात् तत्र भद्रबाहुस्वामिनाऽर्थयुक्तिर्व्याख्यातेति नात्राध्ययनार्थाधिकारे तद्व्याख्यानम् । अन्यथा वाऽस्ति हरिभद्रसूरीकृता पिण्डनियुक्तिवृत्तिरिति तामाश्रित्यापि स्यादिदं वचः ।”

So it may be inferred that *Pinḍanijjutti* is an off-shoot of the *Dasaveyāliyanijjutti* and hence, in a way, that of *Dasaveyāliya* as it after all supplements the information given in *Pinḍesaṇā*, its fifth *ajjhayaṇa*. Similarly *Ohanijjutti*, too, is an off-shoot of *Āvassayanijjutti* (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 *Pinḍanijjutti*, and thus they consider the number of *Mūlasuttas* as four. There are persons who, instead of looking upon *Pinḍanijjutti* as the 4th *Mūlasutta*, consider *Ohanijjutti* 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) *Uttarajjhayaṇa*, *Āvassaya* and *Dasaveyāliya*.
- (2) These three works in this very order with *Pinḍanijjutti* as the 4th.
- (3) *Uttarajjhayaṇa*, *Dasaveyāliya*, *Āvassayanijjutti*, *Pinḍanijjutti* and *Ohanijjutti*.
- (4) *Uttarajjhayaṇa*, *Āvassaya*, *Pinḍanijjutti*, *Ohanijjutti* and *Dasaveyāliya*.

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;¹ and the 4th by Bhāvaprabha Sūri in his com. (p. 94) on *Jainadharmavarastotra*.

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 *Pinḍanijjutti* and *Ohanijjutti*, the last place in the lot. Previous to them may be assigned a place to any of the remaining three *Mūlasuttas*, and their inter-arrangement may vary according to the stand-point we

1. See my Preface (p. XVIII) to D C G C M (Vol. XVII, pt. III).

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 first 10 *ajjhayaṇas* is concerned. This is of course the work of Sejjambhava (Sk. Śāyambhava) Sūri who was 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 *vrddhavāda*, some *Āryā* (a Jaina nun) brought it from Lord Sīmandharasvāmin.¹ Hemacandra Sūri, the well-known polygrapher observes in his *Parīśiṣṭaparvan* (IX, v. 83-100)² that Jyeṣṭhā, one of the sisters of Sthūlabhadra and a Jaina nun

1. “एवं च वृद्धवादः - कयाचिदार्ययाऽसहिष्णुः कुरगडुकप्रायः संयतश्चातुर्मासिकादावुपवासं कारितः, स तदाराधनया मृत एव, ऋषिघातिकाऽहमित्युद्विग्ना सा तीर्थंकरं पृच्छामीति गुणावर्जितदेवतया नीता श्रीसीमन्धरस्वामिसमीपं, पृष्टो भगवान्, अदुष्टचिन्ताऽघातिकेत्यभिधाय भगवतेमां चूडं ग्राहितेति ।”

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 : “चूलिअं तु पवक्खामि सुअं केवलिभासियं”

2. ‘ततोऽयुस्ताः पुनस्तत्र स्वरूपस्थं निरूप्य च । ववन्दिरे स्थूलभद्रं ज्येष्ठा चाख्यत्रिजां कथाम् ॥८३॥
 श्रीयकः सममस्माभिर्दीक्षामादत्त किन्त्वसौ । क्षुधावान् सर्वदा कर्तुं नैकभक्तमपि क्षमः ॥८४॥
 मयोक्तः पर्युषणायां प्रत्याख्याह्वय पौरुषीम् । स प्रत्याख्यातवानुक्तो मया पूर्णोऽवधौ पुनः ॥८५॥
 त्वं प्रत्याख्याहि पूर्वार्धं पर्वेदमतिदुर्लभम् । इयान् कालः सुखं चैत्यपरिपाठ्याऽपि यास्यति ॥८६॥
 प्रत्यपादि तथैवासौ समयेऽभिहितः पुनः । तिष्ठेदानीमस्त्वपार्धमित्यकार्षीत् तथैव सः ॥८७॥
 प्रत्यासन्नाऽधुना रात्रिः सुखं सुप्तस्य यास्यति । तत् प्रत्याख्याह्वयभक्तार्थमित्युक्तः सोऽकरोत् तथा ॥८८॥
 ततो निशीथे सम्प्राप्ते स्मरन् देवगुरुनसौ । क्षुत्पीडया प्रसरन्त्या विपद्य त्रिदिवं ययौ ॥८९॥
 ऋषिघातो मयाऽकारीत्युताम्यन्ती ततस्त्वहम् । पुरः श्रमणसङ्घस्य प्रायश्चित्ताय ढौकिता ॥९०॥
 सङ्कोऽप्याख्यद् व्यधायीदं भवत्या शुभभावया । प्रायश्चित्तं ततो नेह कर्तव्यं किञ्चिदस्ति ते ॥९१॥
 ततोऽहमित्यवोचं च साक्षादाख्याति चेज्जिनः । ततो हृदयसंवित्तिर्जायते मम नान्यथा ॥९२॥
 अत्रार्थं सकलः सङ्घः कायोत्सर्गमदादथ । एत्य शासनदेव्योक्तं ब्रूत कार्यं करोमि किम् ॥९३॥
 सङ्कोऽप्येवमभाषिष्ट जिनपार्श्वमिमां नय । साऽऽख्यत्रिविधनगत्यर्थं कायोत्सर्गेण तिष्ठत ॥९४॥
 सङ्घे तत्प्रतिपेदाने मां साऽनैषीज्जिन्तिके । ततः सीमन्धरः स्वामी भगवान् वन्दितो मया ॥९५॥
 ‘भरता’दागतायेयं निर्दोषेत्यवदज्जिनः । ततोऽहं छन्नसन्देहा देव्याऽऽनीता निजाश्रयम् ॥९६॥
 श्रीसङ्घायोपदां प्रैषीन्मनुखेन प्रसादभाक् । श्रीमान् सीमन्धरस्वामी चत्वार्यध्ययनानि च ॥ ९७ ॥
 भावना च विमुक्तिश्च 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॥”

brought from Lord Sīmandharasvāmin, as a present to the Jaina church four *adhyāyanas* viz., *Bhāvanā*, *Vimukti*, *Ratikalpa* and *Vicitracaryā*. 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 Jyēṣṭhā'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. 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, especially when two *Cūlās* are alluded to in the *Nijjuttī* (v. 24) of *Dasaveyāliya* but even then the question of the order of these two *Cūlās* with *Piṇḍanijjuttī* and *Ohanijjuttī* remains practically unsolved.

So far as *Āvassaya* is concerned its authorship is either attributed to Indrabhūti or to a contemporaneous *Śrutasthavira*. Of course here by *Āvassaya* I mean that portion of *Āvassaya* on which we have Bhadrabāhusvāmin's *Nijjuttī* and not the entire portion rightly or wrongly

1. “विहारक्रमयोगेन ‘पाटलीपुत्र’पत्तनम् । श्रीभद्रबाहुरागत्य बाह्योद्यानमशिश्नयत् ॥७७॥
यक्षादयोऽपि विज्ञाय व्रतिन्योऽत्रान्तरे तु ताः । भगिन्यः स्थूलभद्रस्य वन्दनाय समाययुः ॥७८॥
वन्दित्वा गुरुमूचुस्ताः स्थूलभद्रः क्व नु प्रभो ! । लघुदेवकुलेऽस्तीह तासामिति शशंस सः ॥७९॥
ततस्तमभिचेलुस्ताः समायान्तीर्विलोकय सः । आश्चर्यदर्शनकृते सिंहरूपं विनिर्ममे ॥८०॥
दृष्ट्वा सिंहं तु भीतास्ताः सूरिमेत्य व्यजिज्ञप्नु । ज्येष्ठार्यं जग्रसे सिंहस्तत्र सोऽद्यापि तिष्ठति ॥८१॥
ज्ञात्वोपयोगादाचार्योऽप्यादिदेशेति गच्छत । वन्दध्वं तत्र वः सोऽस्ति ज्येष्ठार्यो न तु केशरी ॥८२॥” – *Ibid*
2. For instance, in Prof. K. V. Abhyankar's edition (p. 60) the last verse of this *Nijjuttī* runs as under :

“आओ दो चूलाओ आणीआ जक्खिणीए अज्जाए ।

सीमंधरपासाओ भवियाण विबोहणट्ठाए ॥४४७॥”

Samayasundara resorts to this very verse in his com. (p. 111a) on *Dasaveyāliya*.

included in *Āvassaya* at present. If we were to accept the view of the majority that *Āvassaya* 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 *Uttarajjhayaṇa* which consists of 36 *ajjhayaṇas*. There it is said that some of the *ajjhayaṇas* are taken from *Aṅga*, some are propounded by *Jina*, some by *Pratyekabuddhas*, and some are discourses (*saṁvādas*). Vādivetāla Sānti Sūri in his com. (p. 5)² to this work observes that the 2nd *ajjhayaṇa* is taken from *Dṛṣṭivāda*, the 10th is propounded by Lord Mahāvīra, the 8th is the work of Kapila, and the 23rd is a *saṁvāda* between Keśin and Indrabhūti. Some even go to the length of saying that all the 36 *ajjhayaṇas* have been revealed-propounded by Lord Māhāvīra when he was about to attain *nirvāṇa*. This view is challenged and rightly by the late Vijayānanda Sūri alias Ātmārāmji Maharāja, with whom I, too, concur. I am at present inclined to believe that *Uttarajjhayaṇa* of multiple authorship is anterior to *Dasaveyāliya*. On this basis I may tentatively suggest the following order for the *Mūlasuttas* according to their composition :

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

Pañṇaga — This is a term used in *Nandī* (s. 44 etc.),³ and its Saṁskṛta equivalent *Prakīrṇaka* occurs in *Triṣaṣṭī* (I, 3, 581)⁴ etc. Instead

1. “अंगप्पभवा जिणभासिया य पत्तेयबुद्धसंवाया । बंधे मुखे य कया छत्तीसं उत्तरज्झयणा ॥४॥”

2. “अज्ञाद्-दृष्टिवादादेः प्रभवः-उत्पत्तिरेषामिति अज्ञप्रभवानि, यथा परिषदाध्ययनं, वक्ष्यति हि -

“कम्मप्पवायपुप्वे सत्तरसे पाहुडंमि जं सुत्तं । सनयं सोदाहरणं तं चेव इहंमि णायव्वं ॥१॥”

जिनभाषितानि यथा **द्रुमपुष्पिका** अध्ययनं, तद्धि समुत्पन्नकेवलेन भगवता महावीरेण प्रणीतं, यद् वक्ष्यति — “तंणिस्साए भगवं सीसाणं देइ अणुसद्धिं” ति, ‘चः’ समुच्चये, प्रत्येकबुद्धाश्च संवादश्च प्रत्येकबुद्धसंवादं तस्मादुत्पन्नानीति शेषः, तत्र प्रत्येकबुद्धाः **कपिलादयः** तेभ्य उत्पन्नानि यथा **कापिलाध्ययनं**, वक्ष्यति हि—‘धम्मड्डया गीयं’ तत्र हि **कपिलेनेति** प्रकमः, संवादः — सन्नतप्रश्नोत्तरवचनरूपस्तत उत्पन्नानि, यथा—**केशिगौतमीयं**, वक्ष्यति च - “गोतमकेसीयो य संवायसमुद्धियं तु जम्हे यं” इत्यादि ।”

3. See p. 19, fn. 1 and p. 26 fn. 2.

4. “विस्तृतं बहुधा पूर्वैरङ्गोपाङ्गैः प्रकीर्णकैः । स्याच्छब्दलाञ्छितं ज्ञेयं श्रुतज्ञानमनेकधा ॥५८१॥”

of *Paiṇṇaga* we have at times *Paiṇṇagajjhayaṇa*¹ (Sk. *Prakīrṇakādhyāyana*) and *Paiṇṇa*² (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) *Paiṇṇagajjhayaṇa* and (iii) *Paiṇṇa*. Out of these the first and the last can be translated as “a miscellany”,³ whereas the second as ‘a miscellaneous lesson’, but this is not what this special group stands for. It practically conveys the sense of *āvassaya-vaiṛitta* – a fact one can infer from the *Cuṇṇi* (p. 50)⁴ 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*. For instance, there were 84000 *Paiṇṇagas* in the *tīrtha* of Lord Ṛṣabha, *saṅkhyāta* in the *tīrthas* of subsequent 22 *Tīrthaṅkaras*, 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 *Tīrthaṅkara* had.⁵ At the time when *Nandī*⁶ was composed, the names of 60,⁷ (31+29) *Paiṇṇagas* were noted while at the time *Pakkhiyasutta*⁸

1. “पङ्णगज्झयणा वि सव्वे कालिय-उक्कालिया चउरासीइ सहस्सा” – *Cuṇṇi* (p. 50) on *Nandī* (s. 44)

2. “तंदुलवेयालियया ३३ चंदाविज्झय ३४ तहेव गणिविज्जा ३५ ।

निरयविभत्ती ३६ आउरपच्चक्खाणा ३७ इय पइत्ता ॥३५०॥”

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

3. In *A History of Indian Literature* (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.”

4. See fn. 1.

5. See p. 26, fn. 2.

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

7. See pp. 27 and 28.

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

was composed, the names of 65¹ (37+28) *Paiṇṇagas* were noted. But at least since the time of Bhāvaprabha Sūri the number of *Paiṇṇagas* is fixed as ten.² In his com. (p. 94) on *Jainadharmavarastotra* (v. 30) the 10 *Paiṇṇagas* are mentioned as under :

“अथ चउसरण पयत्तु २ ³आउरपच्चक्खाण ३ भक्तपरिज्ञा ४ तंदुलवियालियं ५ ⁴चंदाविजय ६ गणविज्ञा ७ मरणसमाहि ८ देवेन्द्रसूत्र ९ संस्तारक १० इति दश प्रकीर्णकाणि ।”

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

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.⁵ However in Weber's *Verzeichniss der Sanskrit und Prākṛit-handschriften der Königlischen Bibliothek zu Berlin* (vo. II, pt. II), in *La Religion Djaina* by Guérinot, in *A History of Indian Literature* (vol. II, p. 429) and in D C G C M (vol. XVII, pt. 1) the following works are noted as 10 *Paiṇṇagas* :

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

1. See pp. 27 and 28.

2. See p. 40.

3-4. This is referred to in *Bhagavāi-ārāhaṇā* as No. 54 and *Candayavejjha* as No. 66.

5. This is borne out by *Jaina Granthāvalī* where different sets of 10 *Paiṇṇagas* are mentioned as under :

- (i) चतुःशरण, आतुरप्रत्याख्यान, भक्तपरिज्ञा, संस्तारक, तंदुलवैचारिक, चंद्रवेध्यक, देवेन्द्रस्तव, 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, पर्यंताराधना, जीवविभक्ति, कवचप्रकरण, योनिप्राभृत, अंगचूलिया, बंगचूलिया, वृद्धचतुःशरण and जंबूपयन्त्रो- pp. 64-68

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

6. In Hemacandra's com. (p. 5a) on *Aṇuṃgaddāra*, this work is named as *Taṇḍulavicāraṇā*. The pertinent line is as under :

“आवश्यकदिषु तण्डुलविचारणादिप्रकीर्णकेष्वपि चैष एव विधिः”

7. The Samskr̥ta titles of these ten works are as under :

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

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

(1) *Catuḥśaraṇa*, (2) *Tandulavaicārika*, (3) *Devendrastava*, (4) *Gaṇividyā*, (5) *Samstāraka*, (6) *Āturapratyākhyāna*, (7) *Bhaktaparijñā*, (8) *Candrāvedhyaka*, (9) *Mahāpratyākhyāna* and (10) *Maraṇavibhakti* (also known as *Maraṇasamādhi*).¹

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

(1) *Catuḥśaraṇa*, (2) *Āturapratyākhyāna*, (3) *Mahāpratyākhyāna*, (4) *Bhaktaparijñā*, (5) *Tandulavaicārika*, (6) *Samstāraka*, (7) *Gacchācāra*, (8) *Gaṇividyā*, (9) *Devendrastava* and (10) *Maraṇasamādhi*.²

In Prof. Schubring's *Die Lehre der Jainas nach der alten Quellen dargestellt* the very 10 *Pañṇagas* noted in D C G C M etc. along with two more viz. *Tīrthodgālika* (Pr. *Tītthogāliya*) and *Ārāḍhanāpatākā* (Pr. *Ārāhaṇāpadāyā*) are dealt with.

In D C G C M (Vol. XVII, pt. I, pp. 317-388), I have described the following works as supernumerary *Pañṇagas* :

(1) *Āṅgacūliyā*, (2) *Āṅgavijjā*, (3) *Ajīvakappa*, (4) *Āurapaccakkhāṇa*, (5) *Ārāhaṇāpadāyā*, (6) *Kavayaddāra*, (7) *Gacchāyāra*, (8) *Jambūsāmiajjhayaṇa*, (9) *Joisakaraṇḍaga*, (10) *Titthogāli*, (11) *Dīvasāgarapaṇṇattisaṅghaṇī*, (12) *Pajjantārāhaṇā*, (13) *Piṇḍavisuddhi*, (14) *Maraṇavihi*, (15) *Joṇipāhuda*³, (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 *Ārāhaṇāpadāyā* (dāra 30, from v. 25)⁴. Thus there remain 17 works for which the designation

1. These are same as noted by Bhāvaprabha Sūri.

2. Thus here instead of *Candāvejjhaya* we have *Gacchācāra*; the rest are common.

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

“इति रुक्खायुवेदे जोणिविहाणे य विसरिसेहिंतो । दीसइ जम्हा जम्म सुहम्म ! तं नायमेगंतो ॥१७७५॥”

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

Paiṇṇaga should be justified. Of these works (3), (4), (7), (8), (14) and (17) are referred to as *Paiṇṇagas* in their corresponding Mss.¹, whereas the rest in *Jaina Granthāvalī* (pp. 62-68).

As a passing reference it may be noted that 13 *Paiṇṇagas* are mentioned in the following verses of *Siddhāntāgamastava* – a fact as noted in its *vivṛti* by a pupil of Viśālarāja² :

“वन्दे मरणसमाधिं प्रत्याख्याने ‘महा’-‘ऽऽतुरो’पपदे ।

संस्तार-चन्द्रवेध्यक-भक्तपरिज्ञा-चतुःशरणम् ॥३२॥

वीरस्तव-देवेन्द्रस्तव-गच्छाचारमपि च गणिविद्याम् ।

द्वीपाब्धिप्रज्ञसिं तण्डुलवैतालिकं च नुमः ॥३३॥”

Authorship — Most of *Paiṇṇagas* are anonymous, but some of them viz. *Caüsaṇa*, *Āurapaccakkhāṇa*³ and *Bhattapariṇṇā* are attributed to Virabhadra. Some take this Virabhadra to be a pupil of Lord Mahāvīra, 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 *Ārahaṇāpadāyā* which is composed in *Samvat* 1008,⁴ and which refers to *Bhattapariṇṇā*.⁵ *Vaṅgacūliyā* (*Vaggacūliyā*) is composed by Jassabhadda, *Joṇipāhuḍa* by Paṇhapravaṇa (?), *Pajjantārāhaṇā* by Soma Sūri and *Piṇḍavisohi* by Jinavallabha Gaṇi.⁶ As regards *Gacchāyāra*, its author whoever he may be, has not flourished prior to the composition of *Mahānīṣiṭha*, *Kappa* and *Vavahāra* since as specifically mentioned in this *Gacchāyāra* it is based upon these works.

1. See D C G C M (Vol. XVII, pt. I)

2. 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).

3. That the author of this work is Virabhadra is suggested in its com. See D C G C M (Vol. XVII, pt. I, pp. 276-278).

4. See D C G C M (Vol. XVII, pt. I, p. 329)

5. Muni Puṇyavijaya in his private communication to me refers to his article “आराधनापताका और वीरभद्रगणि” published several years ago in *Jaina Hitaiṣi*.

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

Cūliyāsutta — This is a designation used for only two works *Nandī* and *Aṇuōgaddārā*. *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 *An Epitome of Jainism*¹ (p. 692 & Appendix C, p. xxxvii) by Nahar and Ghosh, Published in A.D. 1919.

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 found it difficult to remember all the four *anuyogas*² 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 first 11 *Aṅgas* and *Dasaveyāliya* are associated with *caraṇakaraṇānuyoga*; *Uttarajjhayaṇa* and *Isibhāsiya* with *dharma-kathānuyoga*; *Sūrapaṇṇatti*, *Jambuddīvapaṇṇatti* and the like with *gaṇitānuyoga*; and the *Puvvagaya* with *dravyānuyoga*.³ 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*. *Caraṇakaraṇānuyoga* takes into

1. Herein in Appendix C, pp. XXXVII-XXXVIII over and above the names of 45 *Āgamas*, those of 36 works known as *Jaina Nigamas* or *Upaniṣads* are given.

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

“सुयनाणे अणुओगेणाहिगयं सो चउव्विहो होइ । चरणकरणाणुओगे धम्मे काले य दविए य ॥३॥

अपुहुत्तपुहुत्ताइं निदिसिउं एत्थ होइ अहिगारो । चरणकरणाणुयोगेण तस्स दारा इमे होन्ति ॥४॥”

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

“सो य चउव्विहो, तं जहा—चरणकरणाणुयोगो, धम्माणुयोगो, गणियाणुयोगो, दव्वाणुओगो.”

There are ten types of *daviyāṇuoga*, see — *Thāṇa* (s. 727).

3. Cf. चरणकरणाणुयोगो णाम कालियसुयं, धम्माणुयोगो इसिभासियाइं उत्तरज्झयणादि, गणिणा(?)णुयोगो सूरपण्णत्ति जंबुदीवपण्णत्ति एवमादि, दवियाणुयोगो णाम दिट्ठिवायो” — *Dasaveyāliyacūṇṇi* (p. 2)

account the rules and regulations governing the life of a Jaina clergy; *dharmakathānuyoga*¹ deals with religious stories, parables and the like; *gaṇitānuyoga* of which *kāla*² is a synonym, is associated with mathematics; and *dravyānuyoga*³ deals with philosophy – metaphysics, logic etc.⁴

Scriptures are said to be of four types in the *Bhāsa* (v. 11) on *Ohanijjuti*. They are :

- (I) Small in letters but great in meaning.
- (II) Profuse in letters but small in meaning.
- (III) Profuse in both letters and meaning.
- (IV) Small in both letters and meaning.

In this *Bhāsa* (v. 12) one example of each of these types is given as under :

(१) ओहसामायारी, (२) नायज्झयण, (३) दिट्ठिवाअ (४) कप्पास

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 1st has ten : *Āyāra*, *Ācāla*, *Āgāla*, *Āgara*, *Āsāsa*, *Āyārisa*, *Āṅga*, *Āṇṇa*, *Ājāi* and *Āmokha*;⁵ and *Veā*⁶ (Sk. *Veda*); the 2nd has 3 : *Sūtagaḍa*, *Suttakaḍa* and *Sūyagaḍa*;⁷ the 5th 5 : *Bhagavatīviyāhapaṇṇatti*, ⁸*Bhagavatī*, *Viāhapaṇṇatti*,

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1. For this we have in *Prākṛta* *dharmakathānuyoga* and *dharmānuyoga*.
 2. See p. 56, fn. 2.
 3. In *Prākṛta* we have for this, *davvānuyoga* and *daviyānuyoga*, too.
 4. The *Digambaras*, too, divide their works according to 1 to 4 *anuyogas*. Their names differ. For details see. pp. 61-62.
 - 5-6. See the following verses of *Āyāranijjuti* :
 “आयारो आचालो आगालो आगरो य आसासो ।
 आयारिसो अंगं ति य आइण्णाऽऽजाइ आमोक्खा ॥७॥”
 “नवबंभचेरमइओ अट्टारसपयसहस्सिओ वेओ ।
 हवइ य सपंचचूलो बहुबहुतरओ पयगेणं ॥११॥”
 7. This is what we learn from the following verse of *Sūyagaḍantijjuti* :
 “सूयगडं अज्जाणं बिइयं तस्स य इमाणि । सूतगडं सुत्तकडं सूयगडं चेव गोण्णाइं ॥२॥”
 8. This name occurs in *Siddhasena Gaṇi*'s com. (pt. 2, p. 66) on *Tattvārtha* (VIII, 8) and in *Śīlāṅka Sūri*'s com. (p. 50b, Rutlam edn.) on *Āyāra* (s. 38).

Vivāhapaṇṇatti and *Paṇṇatti*¹; the 10th 2: *Paṇhāvāgaraṇa* and *Paṇhāvāgaraṇadasā* and the 12th 10 : *Diṭṭhivāta*, *Heṭṭivāta*, *Bhūyavāta*², *Taccāvāta*, *Sammāvāta*, *Dhammāvāta*, *Bhāsāvijata*, *Puvvagata*, *Aṇujogagata* and *Savvapāṇabhūtajīvasattasuhāvaha*.³ It may be mentioned *en passant* that the 6th, 7th and 9th *Aṅgas* have more than one title in *Sam̐skṛta*, though each has only one in *Prākṛta*. To be explicit, the 6th *Aṅga* has 3 : *Jñātādharmakathā*, *Jñātadharmakathā*⁴ and *Jñātrdharmakathā*⁵; the 7th 2 : *Upāsakadaśā* and *Upāsakādhyayanadaśā*; and the 9th 2 : *Anuttaraupapātikadaśā* and *Anuttaropapātikadaśā*.

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 : *Ovavāiṇya* and *Uvavāiṇya*; the 3rd 2 : *Jīvābhigama* and *Jīvājīvābhigama*; and the 8th 2 : *Nirayāvaliyā* and *Kappiyā*. Of the remaining *Āgamas*, *Nisīha* has 4 : *Nisīha*, *Nisīhajjhayaṇa*, *Āyārapagappa*⁶ and *Paggappa*⁷; *Dasāsuyakkhandha*, 4 : *Dasāsuyakkhandha*, *Āyāradasā*, *Dasā* and *Dasāsuya*; *Uttarajjhayaṇa*, 2 : *Uttarajjhayaṇa* and *Uttarajjhāyā*⁸; *Dasaveyāliya*, 2 : *Dasaveyāliya* and *Dasakāliya*; *Caūsaraṇa*, 2 : *Caūsaraṇa*

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

‘त ए णं से मकाई गाहावई इमीसे कहाए लद्धे जहा पण्णत्तीए गंगदत्ते’

“इन्दभूर्ई नामं अणगारे जाव लेस्से छट्ठंछट्ठेण जहा पण्णत्तीए”

2. Instead of this we have *Bhūyāvāya* too (vide p. 13, fn. 2).
3. “दिट्ठिवायस्स णं दस नामवेज्जा पं० तं० — दिट्ठिवातेति वा हेउवातेति वा भूयवातेति वा तच्चावातेति वा सम्मावातेति वा धम्मावातेति वा भासाविजतेति वा पुव्वगतेति वा अणुजोगगतेति वा सव्वपाणभूतजीवसत्तसुहावहेति वा”

— *Thāṇa* (X; s. 742).

4. See p. 31, fn. 7.

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

“तद्यथा—आचारः, सूत्रकृतं, स्थानं, समवायो, व्याख्याप्रज्ञतिः, ज्ञातुधर्मकथा, उपासकाध्ययनं, अंतकृद्दश, अनुत्तरीपपातिकदश, प्रश्रव्याकरणं, विपाकसूत्रं, दृष्टिवाद इति ।”

6. This word occurs in *Nisīhabhāsa* as can be seen from the following line occurring in D C G C M (Vol. XVII, pt. II, p. 10)

“आयारपगप्पस्स उ इमाई गोण्णाई णामधिजाई”

See also *Āyāranijjuttī* (v. 291).

7. Cf. D C G C M (Vol. XVII, pt. III, p. 437).

8. See p. 47, fn. 2.

and *Kusalānubandhi-ajjhayaṇa*; *Maraṇavihi*, 2 : *Maraṇavihi* and *Maraṇasamāhi*; and *Joṇipāhuḍa*, 2 : *Joṇipāhuḍa* and *Joṇivihāṇa*.

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. 36, fn. 1). Same is the case with *Tandulavaicārika*. For, besides this title it has two more : *Taṇḍulavicāraṇā* and *Taṇḍulavaitālika* (vide p. 53, fn. 6 and p. 54.)

As noted earlier, 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. *Aṅgas* 6 to 11, *Uvaṅgas* 8 to 12, *Uttarajjhayaṇa*, *Dasā*, *Isibhāsiya* and some noted on p. 27 belong to the former class whereas the rest to the latter class.

It may be mentioned in passing that *Pajjosavaṇākappa* 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) *ajjhayaṇa*, (v) *bhāvaṇā*, (vi) *pañṇatti*, (vii) *vibhatti*, (viii) *cūliya*, (ix) *nijjutti*, (x) *visohi*, (xi) *thaya*, (xii) *vijjā*, (xiii) *vihi*, (xiv) *veyāliya*, (xv) *paccakkhāṇa* and (xvi) *pariyāvaṇiya*. The detailed list of all these 16 groups having corresponding endings may be given as under :

I *Aṅgas* 6 to 11, *Vaṇhiadasā*, *Āyāradasā*, *Bandhadasā*, *Dogiddhidasā*, *Dihadasā*¹ and ²*Saṅkhevitadasā*.³

1. This has 10 *ajjhayaṇas* some of which agree in name with those of *Nirayāvalisuyakkhandha*–*Narakāvalikāśrutaskandha* as suggested by Abhayadeva Sūri in his com. (pp. 512a-513b) on *Ṭhāṇa* (X; s. 755)

2. As stated in *Ṭhāṇa* (X; s. 755) it has the following 10 *ajjhayaṇas* :

“खुड्डिया विमाणपविभत्ती १ महल्लिया विमाणपविभत्ती २ अंगचूलिया ३ वग्गचूलिया ४ विवाहचूलिया ५ अरुणोववाते ६ वरुणोववाते ७ गरुलोववाते ८ वेलंथरोववाते ९ वेसमणोववाते १०”

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

“दस दसाओ पं० तं० कम्मविवागदसाओ उवासगदसाओ अंतगडदसाओ अणुत्तरोववायदसाओ आथारदसाओ पणहावागरणदसाओ बंधदसाओ दोगिद्धिदसाओ दीहदसाओ संखेवितदसाओ ।” (सू. ७५५)

The first *suyakkhandha* of *Vivāgasuya* is known as *Kammavivāgadasā*.

- II *Aruṇovavāya, Garulovavāya, Devindovavāya, Dharaṇovavāya, Varuṇovavāya, Velandharovavāya* and *Vesamaṇovavāya*.
- III *Uṭṭhāṇasuya, Culla-kappasuya, Mahā-kappasuya, Vīyarāgasuya, Saṁlehaṇāsuya* and *Samuṭṭhāṇasuya*.
- IV *Uttarajjhayaṇa, Kusalānubandhijjhayaṇa, Jambūsāmi-ajjhayaṇa, Nandijjhayaṇa* and *Nisīhajjhayaṇa*.
- V *Āsīvisabhāvaṇā, Cāraṇabhāvaṇā, Ṭhimiṇabhāvaṇā, Diṭṭhīvisabhāvaṇā* and *Mahāsumiṇabhāvaṇā*.
- VI *Viāhapaṇṇatti, Candapaṇṇatti, Jambuddīvapaṇṇatti, Dīvasāgarapaṇṇatti* and *Sūrapaṇṇatti*.
- VII *Khuddiyā-vimāṇapavibhatti, Jhāṇavibhatti, Maraṇavibhatti* and *Mahalliyā-vimāṇapavibhatti*.
- VIII *Aṅgacūliyā, Vaggacūliyā* and *Vivāhacūliyā*.
- IX *Ohanijjutti, Piṇḍanijjutti* and *Samṣattanijjutti*.
- X *Āyavisohi, Nirayavisohi* and *Maraṇavisohi*.
- XI *Devindatthaya* and *Vīratthaya*.
- XII *Aṅgavijjā* and *Gaṇivijjā*.
- XIII *Caranavihi* and *Maraṇavihi*.
- XIV *Tandulaveyāliya* and *Dasaveyāliya*.
- XV *Āurapaccakkhāṇa* and *Mahāpaccakkhāṇa*.
- XVI *Uṭṭhāṇapariyāvaṇiya* 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) *Paṇṇavaṇā* and *Mahāpaṇṇavaṇā*.¹

1. It may be noted that at times even *Piṇḍanijjutti* 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 G C M (Vol. XVII, pt. III, p. 488).

So much for the Āgamas of the Śvetāmbaras. The Digambaras, too, divide their Āgamas into two classes : (i) *aṅga-praviṣṭa* and (ii) *aṅga-bāhya*. The former has 12 sub-divisions, and their names almost tally with those of the 12 *Aṅgas*. 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 *Tattvārthasārādīpikā*¹, we learn that *Parikarma*, one of the five sections of *Drṣṭivāda*, includes works such as *Candraprajñapti*, *Sūryaprajñapti* and *Jambūdvīpaprajñapti*. The *aṅga-bāhya* group is said to consist of 14 works, each of which is styled as *Prakīrṇaka*. The first four of them are entitled as *Sāmāyika*, *Caturviṃśatistava*, *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 Vaṭṭakera's *Mūlāyāra* and Trivarṇācāra, Samantabhadra's

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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 History of Indian Literature* (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 *Sacred Books of the Jainas* (S.B.J.) (vol. V).

Ratnakaraṇḍaśrāvaka-cāra make up the fourth group known as *caraṇānuyoga*. This is what we learn from *A History of Indian Literature* (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.”

Ādipurāṇa (XXXIV, 135 ff.) and *Harivaṃsapurāṇa* (II, 92 ff.) give some information about the 12 *Āṅgas*.

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 *Āṅgas*, 12 *Uvaṅgas*, 6 *Cheyasuttas*, 4 *Mūlasuttas*, 10 *Paiṇṇagas* 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 *Āṅgas*, 12 *Uvaṅgas*, 5 *Cheyasuttas*, 3 *Mūlasuttas*, 30 *Paiṇṇagas*, 2 *Cūliyāsuttas*, *Pakkhiyasutta*, *Khāmaṇāsutta*, *Vandittusutta*, *Isibhāsiya*, *Pajjosavaṇākappa*, *Jīyakappa*, *Jaijīyakappa*, *Saddhajīyakappa*, 10 *Nijjuttis*, *Piṇḍanijjutti*, *Saṃsattanijjutti* 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. 1974.

CHAPTER III

REDACTION OF THE JAINA CAÑON

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 *pāṭhaśālās*¹ which teach Jainism, Saṃskṛta 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 Ṛṣabha who flourished in the 3rd *ara* (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 prehistoric 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.

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1. For a brief description see my paper on *The Jaina System of Education* (J.S.E.) (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 *Journal of University of Bombay* (vol. VI, pt. 6)
 3. Cf. the following line occurring in the *Bhāsa* on *Āvassaya* :

“लेहं लिखिविहाणं जिणेण बंभीइ दाहिणकरेण”

Abhayadeva Sūri's com. (p. 36b) on *Samavāya* (XVIII) and his com. (p. 5a) on *Viyāhapannatti*, *Triṣaṣṭi* (I, 2, 968), Amaraśāstra Sūri's *Padmānanda mahākāvya* (X, 79) and *Subodhikā* (p. 149b) 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 *Annals of 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. *aparigraha* prevented them from resorting to writing. Moreover, those saints who kept Mss. were denounced. This is borne out by the *Cuṇṇi* (p. 21)⁴ 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 *kāliyasuya*¹⁰, on finding that

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

4. “पोत्थएसु घेप्पंतएसु असंजमो भवइ”

5-6. “पोत्थग जिण दिट्ठतो वग्गुर लेवे य जाल चक्के य”

7. “जत्तियमेत्ता वारा मुंचंति बंधति व जत्तिया वारा ।

जति अक्खराणि लिहति व तति लहुगा जं च आवज्जे ॥” – *Bhāsa* on *Kappa*

8. In the *Cuṇṇi* (p. 21) on *Dasaveyāliya* it is said : “कालं पुण पडुच्च चरणकरणट्ठा अवोच्छित्तिनिमित्तं च गेणहमाणस्स पोत्थाए संजमो भवइ ।”

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

10. In the *Bhāsa* on *Nisīha* (XII) it is observed : “घेप्पति पोत्थगपणगं कालिगणिज्जुत्तिकोसट्ठा”

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 *Anuyogadharas* except Skandila Sūri died in Northern India.³ So Skandila summoned a council of Jaina saints at Mathurā and made up the *kāliyasuya* by taking a note of whatever could be gathered from them.⁴ A similar attempt to this *Māthuri*⁵ or *Skāndilī vācanā* was almost simultaneously made by Nāgārjuna⁶ at Valabhī (modern Valā of Kathiawar).⁷ Hemacandra Sūri

1. In the *Visehacūṇṇī* on *Nisīha*, it is remarked : “मेहा-ओगहण-धारणादिपरिहाणि जाणिऊण कालियसुयणिज्जुत्तिणिमित्तं वा पोत्थगपणं घेप्पति । कोसो ति 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 *Diṭṭhivāya* (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 *Cūṇṇī* (pt. I, p. 404) on *Āvassaya* :
‘इतो य वइस्वामी दक्खिणावहे विहरति, दुब्भिकूखं च जायं बारसवरिसगं, सब्वतो समंता छिन्नपंथा, निराधारं जातं । ताहे वइस्वामी विज्जाए आहडं पिंडं तद्विसं आणेति”
3. Cf. the following lines occurring in the *Cūṇṇī* (p. 8) on *Nandī* :
“बारससंवच्छरीए महंते दुब्भिकखकाले भत्तट्ठा अण्णतो ठिताएं गहण-गुणणा-ऽणुप्पेहाऽभावतो सुते विप्पणट्ठे पुणो सुभिकखकाले जाते ‘मधुरा’ए महंते साधुसमुदए खंदिलायरियण्णमुहसंघेण जो जं संभरइ ति एवं संघडितं कालितसुतं । जम्हा य एयं ‘मधुरा’य कयं तम्हा ‘माहुरा वायणा’ भण्णति ।.... अण्णे भणंति—जहा सुतं ण णट्ठं तम्मि दुब्भिकखकाले, जे अण्णे पहाणा अणुयोगधरा ते विणट्ठा, एगे खंदिलायरीए संथरे, तेण ‘मधुरा’ए अणुयोगो पुण साधूणं पवत्तियो ति 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 Śaurasena region, it is possible that the Śaurasenī Prākṛta may have influenced it.
6. His *vācanā* is known as *Nāgārjunī* or *Vālabhī*.
7. “अत्थि ‘महुरा’उरीए सुयसमिद्धो खंदिलो नाम सूरी, तथा ‘वलहि’नयरीए नागज्जुणो नाम सूरी । तेहि य जाए बारसवरिसिए दुक्काले निव्वडभावओ विफुट्ठिं (?) काऊण पेसिया दिसोदिसिं साहवो । गमिउं च कहवि दुत्थं ते पुणो मिलिया सुगाले । जाव सज्झायंति ताव खंडुवुरूडीह्यं पुव्वाहियं । ततो मा सुयवोच्छिन्ती होउ ति पारद्धो सूरीहिं सिद्धंतुद्धारो । तत्थ वि जं न वीसरीयं तं तहेव संठवियं । पम्हुट्ठाणं उण पुव्वावरावडंतसुत्तत्थाणुसारओ क्या संघडणा ।” – A Ms. of Bhadrēsvara Sūri’s *Kahāvalī*

in his commentary (p. 207^a) on *Yogaśāstra* (III, 120) says that the *Āgamas* were got written by Skandila Sūri and Nāgārjuna Sūri.¹ Unfortunately it so happened that the version of one did not tally with that of the other in its entirety.² So an attempt to improve this situation was however later on made by the council³ that met at Valabhī, under the able presidentship of Devarddhi 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'.⁴ It appears that the Skāndīliyas who had

1. "जिनवचनं च दुष्पमाकालवशादुच्छिन्नप्रायमिति मत्वा भगवद्भिर्नागार्जुन-स्कन्दिनाचार्यप्रभृतिभिः पुस्तकेषु न्यस्तम् ।"
2. "इह हि स्कन्दिनाचार्यप्रवृत्तौ दुष्पमानुभावतो दुर्भिक्षप्रवृत्त्या साधूनां पठनगुणनादिकं सर्वमप्यनेशत् । ततो दुर्भिक्षातिक्रमे सुभिक्षप्रवृत्तौ द्वयोः सङ्घयोर्मैलापकोऽभवत् । तद् यथा—एको 'वलभ्या'मेको 'मथूरा'याम् । तत्र च सूत्रार्थसङ्घटने परस्परं वाचनाभेदो जातः ।" — Malayagiri's com. (p. 41) on *Joisakarandaga*.

3. 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 Khāravela suggests this :

"The four-fold Aṅga-saptika of 64 sections lost in the time of the Maurya king, he restores." Journal of Baroda O. R. S. (IV, p. 236).

In *A History of Indian Literature* (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 Khāravela, then this inscription would furnish a confirmation of the Jaina tradition regarding the Council of Pāṭaliputra and the Dīṭhivāya, and King Khāravela (170 B. C. ?) would in that case have compiled a recension of the Aṅgas 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 History of Indian Literature* (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 *nirvāṇa* 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.

4. "श्रीदेवर्द्धिगणिकमाश्रमणेन श्रीवीरादशीत्यधिकनवशत(१८०)वर्षे जातेन द्वादशवर्षीयदुर्भिक्षवशाद् बहुतरसाधुव्यापत्तौ बहुश्रुतविच्छिन्नौ च जातायां... भविष्यद्भव्यलोकोपकाराय श्रुतभक्तये च श्रीसङ्गाग्रहाद् मृतावशिष्टतदाकालीनसर्वसाधून् 'वलभ्या'माकार्यं तन्मुखादविच्छिन्नावशिष्टान् न्यूनाधिकान् त्रुटितानुत्रुटितानामालापकाननुक्रमेण स्वमत्या सङ्कलय्य पुस्तकारूढाः कृताः । ततो मूलतो गणघरभाषितानामपि आगमानां कर्ता श्रीदेवर्द्धिगणिकमाश्रमण एव जातः ।"

— *Sāmācārīśataka* of Samayasundara

attended this council believed that this Redaction of the Jaina canon could be dated as *Vīra Saṃvat* 980 (A.D. 453) whereas the Nāgārjunīyas said that the correct date was *Vīra Saṃvat* 993 (A.D. 466) (vide lines 23-25 on this page).¹ Thus this difference had its origin in the fact that some saints thought that 980 years had then elapsed since the *nirvāṇa* of Lord Mahāvira, 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 order² 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 generally introduced by the words वायणंतरे पुण, of which a typical example is furnished by the following lines occurring in *Pajjosaṇākappa*. (s. 147) :

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

1. Cf. “वीरनिर्वाणसंवत् और जैन कालगणना” (pp. 118-119)

2. 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 *Uvaṅgas* etc. were written first and then some of the *Aṅgas*. See *Tattvarasikacandrikā* (pt. I, p. 49).

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 *Joisakaraṇḍaga* is based upon the Vālabhī version.
- (v) Several *vaṇṇaās*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

1. “नागार्जुनीयास्तु पठन्ति-एवं खलु० ।” - *Ṭikā* (p. 245) on *Āyāra*
 “नागार्जुनीयास्तु पठन्ति-समणा भविस्सामो०” - *Ibid.*, p. 253
 “नागार्जुनीयास्तु पठन्ति-जे खलु० ।” - *Ibid* p. 256
 “नागार्जुनीयास्तु पठन्ति-पुट्ठो वा० ।” - *Ibid* p. 303
 “अत्रांतरे नागार्जुनीयास्तु पठन्ति-सोऊण तयं उवड्डियं०।” - *Ṭikā* (p. 64a) on *Sūyagaḍa*
 “नागार्जुनीयास्तु पठन्ति-पलिमंथ महं वियाणिया०।” - *Ibid.*, p. 64b
 नागार्जुनीयास्तु पठन्ति एवम् -
 “चतुद्धा संपदं लद्धुं इहेव ताव भायते ।
 तेयते तेयसंपन्ने घयसित्ते व पावए ॥” - *Cuṇṇi* (p. 99) on *Uttarajjhayaṇa* (III)
 नागार्जुनीयास्तु पठन्ति-
 मणिच्छियं संपदमुत्तमं मनो अक्खाय च ठित्तसंपदं” - *Ibid.*, p. 45
2. *Vaṇṇaā* (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 History of Indian Literature* (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.”

was made to them by writing the word *vaṇṇā*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

1. Cf. “तेणं कालेणं तेणं समएणं ‘चम्पा’ नाम नयरी होत्था । वण्णओ । ‘पुण्णभदे’ 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 कल्लं जाव जलन्ते विउलं असणं ४, जहा पूरणो” – *Ibid.*, (I, 66)
4. Cf. “तेणं कालेणं तेणं समएणं अज्जसुहम्मे समोसरिए जाव जम्बू पज्जुवासमाणे 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 introduction (p. x) to “*Uvāsagadasāo*”.

In *Āyāra* and *Ovavāiṇya* 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.

This can be partly accounted for as under :

In *Viyāhapannaṇatti* (IX, 33; S. 380, p. 457a) there is a complete description of a chariot. This *Aṅga* is written earlier than the seventh *Aṅga* as can be seen from *yogavahana* associated with the study of the *Āgamas*. In §§ 206-208 the full description that is given may have been an interpolation. In some Mss. it may have been written in a margin, and later on it may have been incorporated by a scribe who copied it. This surmise is corroborated by the following remark made by Abhayadeva Sūri in his com. on *Uvāsagadasā* :

“पुस्तकान्तरे यानवर्णको दृश्यते, स चैवं सव्याख्यानोऽवसेयः”

From this it follows that in some Ms. or Mss. this description was not given.

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 *ttā* is written after the verb concerned. See (b) III.

The ¹*ālāvagas*, too, were similarly treated.

- (vi) The former practice of referring to a third party all the controversial questions, was set aside,² and the codified works were thenceforth looked upon as final authorities.
- (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.³ It incorporated them in the works composed long ago even at the cost of anachronism.⁴ For, it

(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 संकिए ३” - *Uvāsagadasā* (I, 86) and “अवसेसं सव्वं हिरण्णसुवण्णविहिं पच्चक्खामि ३” - *Ibid.*, (I, 17)
- (ii) “तं सेयं खलु ममं कल्लं जाव जलन्ते विउलं असणं ४” - *Ibid.*, (I, 66)
- (iii) “तं मित्त जाव विउलेणं पुण्फ ५ सक्कारेइ” *Ibid.*, (I, 66), “धम्मकंखिया ५ धम्मपिवासिया ५” - *Ibid.*, (III, 95) and “पासइ, २ ता आसुत्ते ५” - *Ibid.*, (II, 99)
- (iv) “इद्धी द लद्धा ३” - *Ibid.*, (II, 113) and ‘सुरं च ६ आसाएमाणी ४ विहरइ’ - *Ibid.*, (VIII, 244)

1. The word ‘*ālāvaga*’ is used in *Ṭhāṇa* (s. 83, 127 & 160).
2. See *Jaina System of Education* (pp. 226, 227 and 246).
3. 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.
4. 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 *gītārtha*, is looked upon by him with as much authority as an *Āgama*, provided that *gītārtha* is really so. Such being the code of Jainism the council may not have hesitated in making necessary additions.

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.”

appears that it was believed that if they were not to be so¹ noted, it would not be so well preserved for the later generations.² But it seems that though this purpose may have been served to some extent, it has added to our difficulties so far so the fixing of dates of certain persons, events and the like is concerned.

(viii) Devarddhi Gaṇi *Kṣamāśramaṇa* in a way virtually became the author of the works codified under his supervision.³

(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 codification⁴ 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.

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1. 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.
 2. 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.
 3. See p. 66, fn. 4.
 4. Dr. A. N. Upadhye in his introduction (p. 17) to *Bṛhatkathākośa* of Harisēṇa writes :
“Turning to Jaina literature, the Ardhamāgadhī canon, though recast into its present shape much later, contains undoubtedly old portions which can be assigned quite near to the period of Mahāvīra, the last Tīrthāṅkara of the Jains.”

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 History¹. 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.² Moreover, there is no mention of any

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1. There is no mention of any overflowing of the banks by some gigantic river or that of the shores by the Arabian sea of 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, 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.
 2. Cf. *History of Zoroastrianism* by Dastur Dr. M. N. Dhalla (Oxford University Press, New York). In its review published in the moffusil 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.

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 coinhabitants 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 *Vīra Saṃvat* 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 Akalaṅka and others.

As regards the allegations viz. (1) that the *Śvetāmbara* 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* 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

1. Cf. *A History of Indian Literature* (Vol. II, pp. 434-435).

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."



CHAPTER IV

THE EXTINCT ĀGAMAS OF THE JAINAS

In each of the two cycles of *kālacakra*, *avasarpinī* and *utsarpinī* there flourish 24 *Tīrthaṅkaras* 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 *Tīrthaṅkaras* that have flourished by this time is infinite. According to the traditional view of the Jainas all the *Gaṇadhara*s of each of these *Tīrthaṅkaras* composed *dvādaśāṅgīs*. Furthermore several direct or indirect disciples of every *Tīrthaṅkara*, who were endowed with four kinds of *matī* must have composed *Paiṇṇagās* 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 now² lost to us and of which the composition does

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

- (i) Lord Mahāvīra while renouncing the world uttered a *Sāmāīyasutta*. Probably this very one is preserved in the *Āvassaya*.
- (ii) He performed an *iryāpathiki 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 *Iriyāvahiya*sutta 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.

2. In *Outlines of Jainism* (p. xxxviii) it is said :

“As to the later history of these scriptures the Jaina tradition proceeds to relate that they were sunk in boatfills by Śāṅkara Ācārya (A.D. 788-820) about the Vikrama year 846 (A.D. 789).”

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 at 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 *Diṭṭhivāya* is lost, though not, all of a sudden. To be quite explicit I may mention some of the details that throw light in this directions.

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 *Diṭṭhivāya*—a fact those saints became conversant with, when they

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

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 *mahāprāṇa* 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 *mahāprāṇa*, 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 Jaina *Sādhus* with two attendants for every

1. 'तम्मि य काले बारसवरिसो दुकालो उवडितो । संजता इतो इतो य समुद्धतीरे अच्छिता पुणरवि 'पाडलिपुते' मिलिता । तेसिं अण्णस्स उद्देसओ, अण्णस्स खंडं, एवं संघाडितेहिं एक्कारस अंगाणि संघातितानि, दिट्ठिवादो नत्थि । 'नेपाल'वत्तणीए य भद्दबाहुसामी अच्छंति चोद्दसपुव्वी, तेसिं संघेणं पत्थवितो संघाडओ 'दिट्ठिवादं वाएहि' ति । गतो, निवेदितं संघकज्जं तं, ते भणंति—दुकालनिमित्तं 'महापाणं' न पविट्ठो मि, इयाणिं पविट्ठो मि, तो न जाति वायणं दातुं । पाडिनियेतेहिं संघस्स अक्खातं । तेहि अण्णो वि संघाडओ विसज्जितो—जो संघस्स आणं अतिकमति तस्स को दंडो ? । ते गता, कहितं, तो अक्खाड—उग्घाडिज्ज । ते भणंति—मा उग्घाडेह, पेसेह मेहावी, सत्त पाडिपुच्छाणि देमि ।" — *Cuṇṇi* (pt. II, p. 187) on *Āvassaya*

2. *Paṇiṣṭaparvan* (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 भिक्षाचर्यात् आगतः । तिसृषु कालवेलासु तिस्रोऽन्या वाचनास्तथा ॥६८॥

सायाहप्रतिक्रमणे जाते तिस्रोऽपराः पुनः । सेतस्यत्येवं सङ्कार्यं मत्कार्यस्याविबाधया ॥६९॥”

“पारियकाउस्सगो, भत्तडितो व अहव सेज्जाए । नितो व अइतो वा एवं भे वायणं दाहं ॥७३६॥”

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*, Vajrasvāmin being the last in the lot. After his *svargagamana* there remained none who knew all the ten *Puvvas* in toto. Āryarākṣita Sūri³ who survived him knew at least 9 *Puvvas* plus 24 *javiyas* of the 10th⁴ but he did not master the 10th completely. It appears that since his

- 1 “उज्जुत्ता मेहावी, सद्धाए वायणं अलभमाण।
अह ते थोवा थोवा, सव्वे समणा विनिस्सरिया ॥ ७४१ ॥
एको नवरि न मुंचति, सगडालकुलस्स जसकरो धीरो ।
नामेण थूलभद्दो, अविहीसाधम्मभद्दो ति ॥ ७४२ ॥” –*Titthogāliya*
- 2 “अह भणइ थूलभद्दो अण्णं रूवं न किंचि काहामो ।
इच्छामि जाणिउं जे अहमं चत्तारि पुव्वाइ ॥ ८०० ॥
नाहिसि तं पुव्वाइं सुयमेत्ताइं विमुग्गहा हिति (?) ।
दस पुण ते अणुजाणे जाण पणट्ठाइं चत्तारि ॥ ८०१ ॥
एतेण कारणेण उ पुरिसजुगे अट्ठमम्मि वीरस्स ।
सयराहेण पणट्ठाइं जाण चत्तारि पुव्वाइं ॥ ८०२ ॥” –*Ibid.*
- 3 For his life see *Āvassayacuṇṇi* (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 Therāvalī*, 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 Skāndilīya and Nāgārjuniya schools. See p. 67.
- 4 In *Āvassayacuṇṇi* (pt. I, p. 404) it is said :-
“अचिरेण नव पुव्वाणि अधिताणि, दसममाढतो घेत्तुं, ताथे अज्जवइरा भणंति-जवियाइं करेहि, एयं परिकम्ममेयस्स, ताणि य सुहुमाणि, गाढं गणिते तं सुहुमं, चउवीसं जविया, सो वि ताव तं अज्झाइ ।”
Cf. the following lines occurring in Hemacandra’s com. (p.1003) on *Visesāvassayabhāsa* (v. 2509) :
“शेषस्तु आर्यवैरस्वामिनः समीपेऽधीतो यावद् नव पूर्वाणि, तथा चतुर्विंशतियविकानि ।”
In *Prabhāvākacārīta* (II, v. 117), there is mention of nine and a half *Puvvas*, and this very thing is noted there in the case of Āryanandila, too.

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 *Diṭṭhivāya* 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. 3a)² on *Ohanijjutti*.

Some believe that Nāgahastin or his contemporary knew five *Puvvas*, and that Skandila, Himavanta, Nāgārjuna, Govinda Vācaka, Saṃyamaviṣṇu, Bhūṭadinna, Lohitya Sūri, Dūṣya Gaṇi and Devarddhi Gaṇi *Kṣamāśramaṇa* and several *Cūrṇikāras*, 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 *Āṅgapaṇṇatti*, Brahma-Hemacandra's *Suyakkhandha*, Indranandi's *Śrutāvatāra*, Jinasena's *Ādipurāṇa*, *Uttarapurāṇa*, *Harivaṃśapurāṇa* and some of the *Digambara Paṭṭāvalīs* 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 *Jaina Satya Prakāśa* (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 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 *Śrutāvatāra* it is said that in the time of Nāgahastin, some one knew at least five *Puvvas*. Ācārya Dharasena is said to be conversant with

1 “जंबुदीवे णं दीवे ‘भारहे’ वासे इमीसे ओसप्पिणीए देवाणुप्पियाणं एणं वाससहस्सं पुव्वगए अणुसज्जिसति ।”

2 See p. 18, fn. 1.

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

two *Puvvas*. As a passing reference, I may add that amongst persons who knew only 11 *Aṅgas* and who were thus not conversant with any one of the *Puvvas*, are mentioned Nakṣatra, Jayapāla, Pāṇḍu, Dhruvasena and Kaṁsa. The last died in or about *Vīra Saṁvat* 565. Then we come across the names of persons who knew *Āyāra*, the 1st *Aṅga* only. They are : Subhadra, Yaśobhadra, Bhadrabāhu II and Lohārya. This brings us down to *Vīra Saṁvat* 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 *Śvetāmbaras* 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 Saṁvat* 1000, the *Puvvagaya* became extinct.

This finishes the discussion about the loss of the main section of *Diṭṭhivāya*. 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 *Diṭṭhivāya* in general and the 14 *Puvvas* in particular.

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

“Professor A. Weber assigns as the probable cause of the *Drishtivāda* being lost, that the development of the *Śvetāmbara* 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 *Drishtivāda*, 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 *Śvetāmbaras* 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. Alsdolf'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*, *puvvagaya*, and *aṇuyoga*, contained the "introductions", the "teachings" and the "*pūrvapakṣa*" (this, and not "old texts" being the real meaning of "*puvva*" !) which were refuted by the "investigation" (*aṇuyoga*). This well-nigh excludes the possibility of legendary and biographical contents of the *Aṇuoga*; 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 the text was already lost and its contents were no longer known³. 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 systematical account of the Jaina mythology and hagiology, the "History of the 63⁴ Great Men", was not found in the existing canon, it was

- 1 If this view is accepted, how is it possible to account for the several heretical doctrines one comes across in *Sūyagaḍa* ?
- 2 This has 5 parts in all, *Cūliya* being the last.
- 3 It is not a rule that on a work being lost, its contents get forgotten.
- 4 It appears that originally we had 54 *uttama-puruṣas* as is borne out by *Samavāya* (s. 54) and Śīlācārya's *Caṇḍa-mahāpurusa-cariya* (composed in *Samvat* 925), and it is Hemacandra Sūri who was probably the first to have dealt with 63 *śālākāpuruṣas* by adding 9 *Prativāsudevas* to the list of 54 great men viz., 24 *Tīrthaṅkaras*, 12 *Cakravartins*, 9 *Baladevas* and 9 *Vāsudevas*.

attributed to the last part of the *Dr̥ṣṭivāda*. The *Vasudevahiṇḍī*, too, solemnly professes to be derived from the *prathamānuyoga* portion of the *Dr̥ṣṭivāda*, but it need hardly be pointed out that the Jain version of the *Br̥hatkathā* is not likely to have formed part of one of the oldest works of the Jain canon.”

In my humble opinion, *Diṭṭhivāya* got lost as its major portion *Puvvagaya* was extremely difficult to be remembered and studied in view of its *gamas*¹ and *bhaṅgas*², 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 *Śvetāmbara* trend of thought and notice what it has to say regarding the loss of works other than *Diṭṭhivāya* already referred to. Turning to *Āyāra* we find that out of the nine *ajjhayaṇas*³ which form its first *suyakkhandha*, *Mahāpariṇṇā*, its seventh *ajjhayaṇa*⁴ is lost at least by the time of Śīlāṅka Sūri; for, he has mentioned this loss as a reason as to why he is not commenting upon it.⁵ 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 Śīlāṅka Sūri's commentary. 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 extinct⁶ *ākāśagāminī*

1 Cf. “से किं तं गमिअं ? २ दिट्ठिवाओ, अगमिअं कालिअं सुयं” – *Nandī* (s. 44). In this connection, in *Nandīcuṇṇī* (pp. 46-47) it is said : “आदिमज्झावसाणे वा किञ्चि विसेसजुत्तं सुत्तं दुगादिसतगसो पढिज्जमाणं गमितं भण्णति, तं च एवंविहं उस्सणं दिट्ठिवाए.”

2 See my introduction (p. xiii) to *Gaṇitatilaka* published along with *Simhatilaka* Sūri's com. in G. O. Series as Vol. LXXVIII.

3 Cf. the following verses occurring in the *Āyāranijjuttī* :

“सत्थपरिण्णा १ लोगविजओ २ य सीओसणिज ३ सम्पत्तं ४ ।

तह लोगसारनामं ५ धुयं ६ तह महापरिण्णा ७ च ॥ ३१ ॥

अट्ठमए य विमोक्खो ८ उवहाणसुयं ९ च नवमगं भणियं ।

इच्चेसो आयारो आयारग्गाणि सेसाणि ॥ ३२ ॥”

4 See fn. 3. It is however the 9th *ajjhayaṇa* according to *Samavāya* (s. 9). From *Indsche Studien* (Vol. XVI, p. 251 seq.) we learn that *Nandī*, *Avassayanijjuttī* and *Vidhiprapā*, too, say so. – S. B. E. (XXII, intro. p. XLIX).

5 “अधुना सप्तमाध्ययनस्य महापरिज्ञाख्यस्यावसरः, तच्च व्यवच्छिन्नमिति कृत्वाऽतिलङ्घ्याष्टमस्य सम्बन्धो वाच्यः ।”

6 Cf. “महापरिण्णाए विज्जा पम्हुट्ठा आसी सा पदानुसारिणा तेणुद्धरिता” – *Āvassayacuṇṇī* (pt. I, p. 394)

vidyā from this *ajjhayaṇa*.¹ The second *suyakkhandha* of *Āyāra* now-a-days consists of the four *Cūlās* viz. (1) *Piṇḍesaṇāṭī*², (2) *Sattasattikkagā*, (3) *Bhāvaṇā* and (4) *Vimutti*, and it had one more *Cūlā* viz. *Nisīha* in the time of Bhadrabāhusvāmin.³ Of them, the 2nd *Cūlā* has been evolved out of this *Mahāpariṇṇā* as stated in *Āyāranijjuttī* (v. 290)⁴; but according to S. B. E. (Vol. XXII, introduction p. 1)⁵, 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 verse⁶ says that it deals with *parīśahas* and *upasargas*, the outcome of infatuation. It may be added that *Mahāpariṇṇā* is a *sātiśaya adhyayana*. So says Malayagiri Sūri in his commentary (p. 46) on v. 146 of *Kappanijjuttī*.

By taking into account the description of *Nāyādharmakahā* as given in *Nandī* (s. 51), we may infer that the portion of this *Aṅga* 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

1 See the following 769th verse of *Āvassayanijjuttī* :

“जेणुद्धरिआ विज्जा अणासगमा महापरिन्नाओ । वंदामि अज्जवइरं अपच्छिमो जो अ सुअहराणं ॥ ७६९ ॥

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

3 This is corroborated by the 11th verse of *Āyāranijjuttī* :

“णवबंभचेरमइओ अट्टारसपयसहस्सिओ वेओ । हवइ य सपंचचूलो बहुवहुतरओ पयगेणं ॥ ११ ॥”

From this verse, it may be inferred that the name of each of the *ajjhayaṇas* at least of the first *suyakkhandha* is *Bambhacera*, and that the entire work is styled as *Veā* (*Veda*). Śīlāṅka Sūri, while commenting upon this verse has said :

“पञ्चमी निशीथाध्ययनं, ‘बहुबहुतरओ पदगेणं’ति तत्र चतुश्चूलिकात्मकद्वितीयश्रुतस्कन्धप्रक्षेपाद् 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.

4 See Chap. V.

5 Here ‘*sāisayattanena*’ is wrongly translated as ‘superfluous’.

6 “निस्संगा य छट्ठे ६ मोहसमुत्था परीसहुवसगा 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 :

“जिअसंजमो १ अ लोगो जह बज्झइ जह य तं पजहियव्वं २ ।

सुहुदुक्खतितिक्खा विय ३ सम्मत्तं ४ लोगसारो ५ य ॥ ३३ ॥”

not by the time of Jinadāsa Gaṇi. *Aṅgas* 7 to 11 are said to have *Saṅkhyeya pada*¹-*sahasras* (vide *Nandī* s. 52-56). So it may be that they, too, are not available in toto.

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

- (i) The old 10th *Aṅga* is altogether lost, and one similar in name is substituted for it by some one who flourished prior to Abhayadeva Sūri.
- (ii) The extant *Paṇhāvāgaraṇa* is a fragment of the old one of which the contents have not been fully noted in *Nandī*.

This finishes a rough survey about the loss pertaining to the *Dvādaśāṅgī* of Sudharman.² As regards the 12 *Uvaṅgas*, it is doubtful how far the *Candapaṇṇatti* available at present is genuine; for, it almost tallies with *Sūriyapaṇṇatti ad verbatim*.³ So if this is not genuine, it must be looked upon as lost.

So far as the 6 *Cheyasuttas* are concerned, some portion of *Mahānisiha* must have been lost in the days Haribhadra Sūri who tried to restore it, when several leaves of its Ms. got decayed.⁴ As stated in

1 I do not know if there is any *Śvetāmbara* source except *Senaprasāna* (p. 55a) which defines *pada*. In *Senaprasāna* (p. 55a) a *pada* of an *Aṅga* is said to equal 510886840 *ślokas* + 28 *aṅkaras* as stated in the com. on *Aṇuogadāra* (*Karmagrantha*). But in *The Sacred Books of the Jainas* (vol. II, p. 29), a *madhyamapada* is said to consist of 16, 34, 83, 07, 888 letters, and on pp. 29-31, are given the specific numbers of these *madhyamapadas* for one and all the 12 *Aṅgas*.

2 He outlived the rest of the *Gaṇadharas*, and as explained in *The Jaina System of Education* (JUB) (pp. 204-205), only his *gaṇa* continued. So the *dvādaśāṅgis* of the other *Gaṇadharas* practically came to an end by the time they took up *anaśana*, and handed over their pupils to him.

3 Cf. the following 26th verse of *Siddhāntāgamastava* :

“प्रणमामि चन्द्रसूर्यप्रज्ञप्ती यमलजातके नव्ये ।

गुम्फवपुषैव नवरं नातिभिदाऽर्थात्मनाऽपि ययोः ॥ २६ ॥

4 “एत्थ य जत्थ जत्थ पण्णाणुल्लगं सुत्तालावगं न संपज्झइ । तत्थ तत्थ सुयहरेहिं कुलिहिय दोसो न दायव्वो ति । किंतु जो सो एयस्स अचिंतचित्तामणिकप्पभूयस्स महानिसीहसुयक्खंधस्स पुव्वायरिसो आसि तहिं चेव क्खंडाखंडीए उदेहियाइएहिं हेऊहिं बहवे पत्तगा परिसडिया तहावि अच्चंतसुहमत्थाइसयं ति । इमं महानिसीहसुयक्खंधं कसिणपवयणस्स परमसारभूयं परं तत्तं महत्थं ति कलिऊणं ॥ पवयणवच्छल्लते(ते)णं बहुभव्वसतो(ता)वयारियं च काउं तदा य आयहियट्टियाए आयरियहरिभद्रेणं जं तत्थायरिसे दिड्डं त(तं) सव्वं समतीए साहिऊणं लिहियं ति ॥ अन्नेहिं पि सिद्धसेणदिवायर-वुह्वाइ-जक्खसेण-देवगुत्त-जसवद्धणखमासमणसीसरविगुत्त-णेमिचंद-जिणदासगणिखमगसव्वरिसि(? सच्चसिरि)पमुहेहिं कु(जु)गप्पहाणसुयहरेहिं बहुमन्नियमिणं ति”

- D C G C M. (Vol. XVII, pt. II, pp. 32-33)

its 3rd *ajjhayaṇa*, by this time several *Nijjuttis*, *Cuṇṇis* and *Bhāsas* composed to explain ¹*Pañcamaṅgalasuyakkhandha* had become extinct. This *Pañcamaṅgalasuyakkhandha* was once a separate work by itself and was later on incorporated in a *mūlasutta* by Vajrasvāmin who had a *padānusāriṇī labdhi*.²

In *Jaina Granthāvalī* (p. 16) it is said that there were 3 *vācanās* of *Mahānisīha*. Of them only the *brhadvācanā* is available now.³

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

Turning to *Paiṇṇagās* we find that only very few are available at present. For, firstly, out of 14,000 *Paiṇṇagās*, 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 16-25.⁴ The following 5 additional *kāliya* works noted in *Pakkhiyasutta* are also lost :

Āsīvisabhāvaṇā, *Diṭṭhīvisabhāvaṇā*, *Cāraṇabhāvaṇā*,
Mahāsumiṇabhāvaṇā 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 23-27.⁵

1 In *Vasudevahiṇḍi* we have in the beginning :

“નમો વિળયપણયસુરિદિવિદવંદિયકયારવિંદાણં અરહંતાણં ।

નમો પરિસુદ્ધનાણંદંસણસમિદ્ધાણં સિદ્ધાણં ।

નમો જિણપણીયાયારવિહિવિયક્ષણાણં આયરિયાણં ।

નમો સીસગણપરમસુયસંપયડ્ઝાવાયાણં ઉવજ્ઝાયાણં ।

નમો સિદ્ધિવસહિગમણકારણજોગસાહગાણં સાહૂણં ।”

2 “एयं तु जं पंचमंगलसुयकखंधस्स वक्खणं तं महया पबंथेणं अणंतगमपज्जवेहिं सुतस्स य पिहभूयाहि निज्जुत्ती-भास-
चुण्णीहिं जहेव अणंतनाणदंसणधरेहिं तित्थयेरेहिं वक्खणि(यं) तहेव समासओ वक्खणिज्जंतं आसि । अहन्नया
कालपरिहाणिदोसेणं ताओ निज्जुत्ती-भास-चुन्नीओ वुच्छिन्नाओ इउ(?ओ) य वच्चंतेणं कालसमएणं महिच्चीपत्ते
पयाणुसारी वयरसामी नाम दुवालसंगसुयहरे समुप्पन्ने तेणेयं पंचमंगलमहासुयकखंधस्स उद्धारो मूलसुत्तस्स मज्झे लिहिओ
मूलसुत्तं पुण सुत्तताए गणहरेहिं अत्थताए अरहंतेहिं भगवंतेहिं धम्मतित्थकरोहिं तिलोगमहिएहिं वीरजिणिदेहिं पन्नवियं
ति । एस वुड्ढसंपयाओ ।” — DCGCM (Vol. XVII, pt. II, p. 32).

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

[Translation : “*Brhattippanikā* mentions its three recensions (*vācanās*), viz. short recension (*laghuvācanā*) of 3500 verses, medium recension (*madhyamavācanā*) of 4500 verses and long recension (*brhadvācanā*) of 4548 verses, but at present its only long (*brhad*) recension is available.”]

4 For their names see p. 27.

5. See p. 28.

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 *Ṭhimiṇabhāvaṇā*¹ are extinct, and looking to *Ṭhāṇa* (X, s. 755) *Dogiddhidasā* and portions of some of the remaining 9 *dasās*² are extinct. Over and above these works, 147 *adhyayanas* recited by Lord Mahāvīra at the time of his *nirvāṇa* are lost, with the exception of those that may have been existing in the available *Āgamas*.

A portion of *Uttarajjhayaṇa* dealing with the eight *dr̥ṣṭis* is lost. This is how I interpart the com. (p. 3) on *Yogar̥ṣṭisamuccaya*. See my introduction to *Anekāntajayapatākā* (Vol. II).

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 *Diṭṭhivāya*.

Diṭṭhivāya 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 *Gaṇadharas*.³

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- 1 “२० तिवासपरियायस्स समणस्स निगन्थस्स कप्पइ आयरपकप्पे नामं अज्झयणे उद्दिस्सित्ते । २१ चउवासपरियाए कप्पइ सूयण्डे नामं अज्जे उद्दिस्सित्ते । २२ पञ्चवासपरियाए कप्पइ दसा-कप्प-ववहारे उद्दिस्सित्ते । २३ अट्ठवासपरियाए कप्पइ ठाण-समवाए उद्दिस्सित्ते । २४ दसवासपरियाए कप्पइ वियाहे नामं अज्जे उद्दिस्सित्ते । २५ एक्कारसवासपरियाए कप्पइ खुड्डियाविमाणपविभत्ती महह्लियाविमाणपविभत्ती अङ्गचूलिया वग्गचूलिया वियाहचूलिया नामं अज्झयणे उद्दिस्सित्ते । २६ बारसवासपरियाए कप्पइ अरुणोववाए गरुलोववाए धरणोववाए वेसमणोववाए वेलेन्धरोववाए नामं अज्झयणे उद्दिस्सित्ते । २७ तेरसवासपरियाए कप्पइ उट्ठाणपरियावणिए समुट्ठाणसुए देविन्दोववाए नागपरियावणिए नाम अज्झयणे उद्दिस्सित्ते । २८ चोदसवासपरियाए कप्पइ ढिमिणभावणा नामं अज्झयणे उद्दिस्सित्ते । २९ पन्नरसवासपरियाए कप्पइ चारणभावणा नामं अज्झयणं उद्दिस्सित्ते । ३० सोलसवासपरियाए कप्पइ आसीविसभावणा नामं अज्झयणे उद्दिस्सित्ते । ३१ सत्तरसवासपरियाए कप्पइ दिट्ठीविसभावणा नामं अज्झयणे उद्दिस्सित्ते । ३२ एगूणवीसवासपरियाए कप्पइ दिट्ठिवाए नामं अज्जे उद्दिस्सित्ते । ३३ वीसवासपरियाए समणे निगन्थे सब्बसुयाणुवाई भवइ ।”

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.

2 See p. 59, fn. 3.

3 For a difference of opinion see p. 7.

- (2) According to the opinion of Bhadrabāhusvāmin¹ and others², females owing to some of their weaknesses³ 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.⁴
- (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 an almost glaring exception to the rest of the Jaina scriptures.
- (5) It is the very first work lost by the Jainas.
- (6) Its contents are so to say preserved by the *Śvetāmbaras* and the *Digambaras*⁵ as well, though they differ in some of the details.
- (7) It is a splendid example of the *gamika śruta*.⁶
- (8) It abounds in *bhaṅgas*.⁷
- (9) Some of the works⁸ either partially or wholly are extracted from this *Diṭṭhivāya*.

As already noted on p. 7, *Diṭṭhivāya* is divided into five sections viz., (1) *Parikamma*, (2) *Sutta*, (3) *Puvvagaya*, (4) *Aṇuōga* and (5) *Cūliyā*, out of which at least the first two had become extinct at least by the time Jinadāsa Gaṇi *Mahattara* wrote his *Cuṇṇi* on *Nandī*.⁹

1 “तुच्छा गारवबहुला चलिन्दिया दुब्बला धिईए य ।

इति अइसेसज्झयणा भूयावाओ य नो त्थीणं ॥ १४६ ॥” – *Kappanijjuttī*

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

2 By others I mean Jinbhadra Gaṇi, Koṭyācārya, Maladhārin Hemacandra Sūri, Malayagiri Sūri, Jinadāsa Gaṇi *Mahattara* and Haribhadra Sūri.

3 See fn. 1 and *The Jaina System of Education* (p. 239).

4 In *Āvassayacuṇṇi* (pt. I, p. 35) it is said :

“बहवे दुम्मेधा असत्ता दिट्ठिवायं अहिज्जिउं अप्पाउयाण य आउयं ण पहुप्पति, इत्थियाओ पुण पाएण तुच्छाओ गारवबहुलाओ चलिन्दियाओ दुब्बलधिईओ, अतो एयासिं जे अतिसेसज्झयणा अरुणोववायणिसीहमाइणो दिट्ठिवातो य ते ण दिज्जति ।”

5 For comparison of the nature of the contents and extent of *Diṭṭhivāya* see *Dhavalā* (Vol. II, introduction pp. 41-68).

6-7 See p. 82.

8 For their list see pp. 93, 94 and 95.

9 See p. 88, fn. 8 and p. 89, fn. 2.

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.¹ Thus *Parikamma* is a stepping-stone for further study. It is of seven kinds : (1) *Siddhasenīā-parikamma*, (2) *Maṇussasenīā-parikamma*, (3) *Putṭhasenīā-parikamma*, (4) *Ogāḍhasenīā-parikamma*,² (5) *Uvasampajjaṇasenīā-parikamma*, (6) *Vippajahaṇasenīā-parikamma* and (7) *Cuācuāsenīā-parikamma*. Each of these kinds has sub-varieties which, in all, come to 83. *Siddhasenīā-parikamma* has 14 sub-varieties : *Māugāpaya*, *Egattṭhiyapaya*, *Aṭṭhapaya*³, *Pāḍhoāmāsapaya*,⁴ *Keubhūā*, *Rāsibaddha*, *Egaguṇa*, *Duguṇa*, *Tiguṇa*, *Keubhūā*, *Paḍiggaha*, *Samāsārapaḍiggaha*, *Nandāvatta* and *Siddhāvatta*.⁵ *Maṇussasenīā parikamma*, too, has 14 sub-varieties. Of them the names of 13 are practically the same as those noted for *Siddhasenīā parikamma*, the 14th being *Maṇussāvatta*. *Putṭhasenīā parikamma* has 11 sub-varieties. The names of them are *Pāḍhoāmāsapaya* upto *Nandāvatta* as noted before, the 11th being *Putṭhāvatta*. Each of the rest has 11 sub-varieties.⁶ The names of the first 10 of them are the same as noted for *Putṭhasenīā parikamma*, while the respective names for the 11th are: *Ogāḍhāvatta*, *Uvasampajjaṇāvatta*, *Vippajahaṇāvatta* and *Cuācuāvatta*.⁷ Practically we know next to nothing about all these 83 sub-varieties.⁸ Even there is no explanation given as to why *Keubhūā* is mentioned twice, while enumerating the 14 sub-varieties of *Siddhasenīā parikamma*.

Of these 7 kinds of *Parikamma*, the first six which refer to *svasamaya*, come within the range of the 4 *nayas* viz. *Saṅgaha*, *Vavahāra*, *Rjusutta*, and *Saddāi*. *Negama* is of two kinds : *Saṅgahiya* and *Asaṅgahiya*. The former is included in *Saṅgaha*, and the latter in *Vavahāra*. The *Saddāi nayas* which are 4, are to be counted as one.

1 Cf. “परिकम्म त्ति जोगकरणं, जधा गणितस्स सोलस परिकम्मा तण्हितसुतत्थो सेसगणितस्स जोगो भवति, एवं गहिदपरिकम्मसुतत्थो सेससुत्ताइदिट्ठिवादसुतस्स जोगो भवति” – *Nandīcuṇṇi* (p. 55).

2-5 In *Samavāya* (s. 147) we have *Ogāhaṇasenīāparikamma*, *Padotṭhapaya*, *Āgāsapaya* and *Siddhabaddha* respectively.

6 Thus the total comes to 14+14+11+11+11+11+11=83.

7 See *Nandī* (s. 57)

8 “तं च परिकम्मं सिद्धसेणितपरिकम्मादिथूलभेदयो सत्तविधं उत्तरभेदयो तेसीतिविधं मातुअपदादी, तं च सव्वं मूलुत्तरभेदं सुत्तत्थओ वोच्छिण्णं जधागतसंपदातं वा वच्च” – *Nandīcuṇṇi* (p. 55)

So says the *Nandīcuṇṇi* (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 *Nandīcuṇṇi* makes no difference between the followers of Gosāla, the *Ājīvagas* and the *Terāsiyas*.¹

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

(1) *Ujjusuya*, (2) *Pariṇayāpariṇaya*, (3) *Bahubhaṅgiā*, (4) *Vijayacariya*, (5) *Aṇantara*, (6) *Parampara*, (7) *Māsāṇa*, (8) *Sañjūha*, (9) *Sambhiṇṇa*, (10) *Āhāvāya*, (11) *Sovatthiāvatta*, (12) *Nandāvatta*, (13) *Bahula*, (14) *Putṭhāputṭha*, (15) *Viāvatta*, (16) *Evambhūā*, (17) *Duyāvatta*, (18) *Vattamāṇappaya*, (19) *Samabhirūḍha*, (20) *Savvaōbhadda*, (21) *Passāsa* and (22) *Duppāḍiggaha*. See *Nandī* (s. 57).³

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.

- 1 In this connection see “*Ājīvaka* sect - A new Interpretation”, an article by Prof. A. S. Gopani published in “*Bhāratiya Vidyā*”. (Vol. II, pp. II, pp. 201-211 & Vol. III, pt. I, pp. 47-59).
- 2 “सुत्ताइं ति उज्जुसुताइयाइं बावीसं सुत्ताइं, सव्वदव्वाण सव्वपज्जवाण सव्वणयाण सव्वभंगविकप्पणोवदंसगाणि, सव्वस्स णय(?) पुव्व)गतस्स यऽत्थस्स य सूयण ति सूयणतो सुत्ता अणिता जधाभिहाणत्थातो, ते य इदाणिं सुतत्थतो वोच्छिण्णा, जहागतसंप्र(प)दायतो बोद्धव्वा” – *Nandīcuṇṇi*, (p. 56).
- 3 In *Samavāya* (s. 147), the 4th, 7th, 10th and 21st *Suttas* are named as *Vippaccāiya*, *Samāṇa*, *Ahāccaya* and *Paṇāma* respectively.

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

(1) *Uppāya*, (2) *Aggāṇīya*, (3) *Vīriā*, (4) *Atthinathippavāya*, (5) *Nāṇappavāya*, (6) *Saccappavāya*, (7) *Āyappavāya*, (8) *Kammappavāya*, (9) *Paccakkhāṇappavāya*, (10) *Vijjāṇuppavāya*¹, (11) *Avañjha* (12) *Pāṇāū*, (13) *Kiriāvisāla* and (14) *Lokabindusāra*.

These names are here given according to the *Nandī* (s. 57). In *Pavayaṇasāruddhāra* (dāra 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 *Cuṇṇi* (pp. 57-58) on *Nandī*, Abhayadeva Sūri's com. (p. 131a and p. 131b) on *Samavāya*, Siddhasena Gaṇi's *Ṭikā* (pp. 207-208) on *Pavayaṇasāruddhāra* etc.² From these sources we learn: The 1st *Puvva* deals with the origin of all the *dravyas* and *paryāyas*; the 2nd, with their measurements (*parimāṇa*); the 3rd, with the potentialities-powers of the animate and inanimate objects;³ the 4th, with the existence and non-existence of objects from the stand-points of *dravya*, *kṣetra*, *kāla* and *bhāva*; the 5th, with five kinds of knowledge; the 6th, with *saṁyama* 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 ⁴*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 *saṁyama* etc.; and the 14th, with a subject not mentioned.

1 For a variant see p. 95, fn. 6.

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

3 In *Śīlāṅka* Sūri's com. (p. 167a) on *Sūyagaḍa* (suya I, VIII) and its *Nijjutti* (v. 96) it is said that in *Vīryapavāda* infinite *vīryas* (potentialities) are propounded. Further here the meanings of a *pūrvā* are said to be infinite. The following two quotations are given by way of corroboration :

“सव्वणईणं ता होज्ज वालुया गणणमागया सन्ती ।
तत्तो बहुयतरागो अत्थो एगस्स पुव्वस्स ॥
सव्वसमुद्दाणं जलं जइपत्थमियं हविज्ज संकलियं ।
एत्तो बहुयतरागो अत्थो एगस्स पुव्वस्स ॥”

4 Cf. the outlines of *siddhacakra* given by Ratnaśekhara Sūri in his *Sirivālakahā* (v. 196-206). As stated there these verses are based upon the 10th *Puvva*.

In the *Cuṇṇi* (pp. 57-58) on *Nandī*, in Malayagiri Sūri's com. on it and in *Pavayaṇasāruddhāra* (dāra 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 *Kalpākiraṇāvalī* (p. 9a) composed by Dharmasāgara Gaṇi in V. S. 1626 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 the geometrical progression so that for the 14th it equals that of 2^{13} i. e. 8192 elephants.¹

²Quotations from the *Puvvas* – Maladhārin Hemacandra Sūri in his com. on *Visesāvassayabhāsa* has at times given the *ālāvagas* etc., from the *Puvvas*.³ He believes that v. 117 of this *Visesā*⁰ which runs as under belongs to *Puvvagaya* :

“सोइंदिओवलद्धी होइ सुयं सेसयं तु मइनाणं ।

मोत्तूणं द्व्वसुयं अक्खरलंभो य सेसेसु ॥११७॥”

He ends the explanations of this verse with the words “इति पूर्वगतगाथासङ्क्षेपार्थः”⁴

That this v. 117 belongs to a *Puvva* is corroborated by the words “तत्प्रतिपादिका चेयं पूर्वान्तर्गाथा” 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 (“बुद्धिद्विष्टे०”) identifies it as a *gāthā* from a *Puvva*. While commenting on v. 2335 of *Visesā*⁰ he observes on p. 946 :

“आत्मप्रवादनामकं पूर्वमधीयानस्य तिष्यगुप्तस्यायं सूत्रालापकः सा(? स)मायातस्तद् यथा “एणे भंते ! जीवपएसे जीवे त्ति वत्तव्वं सिया ? । नो इणट्ठे समट्ठे । एवं दो, तिन्नि, जाव दस, संखेज्जा, असंखेज्जा भंते ! जीवपएसा जीव त्ति वत्तव्वं सिया ? । नो इणट्ठे समट्ठे, एणपएसूणे वि णं जीवे नो जीवे त्ति वत्तव्वं सिया । से केणं अट्ठेणं ? । जम्हा णं कसिणे पडिपुत्ते लोगागासपएसतुल्ले जीवे त्ति वत्तव्वं सिया, से तेणं अट्ठेणं” इति ।”⁵

1 In all the number of elephants comes to 16383. Vide *Kalpākiraṇāvalī* (p. 9a).

2 For quotation from the *Pāhuḍas* see pp. 100-101.

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

4 In Kōṭyācārya's com. (p. 53) we have : “इति पूर्वगतगाथाक्षरार्थः”

5 Cf. Kōṭyācārya's com. (p. 687) on *Visesā*⁰ and *Vādivetāla* Śānti Sūri's com. (p. 157a) on *Uttarajjhayaṇa* (III) and its *Nijjuttī* (v. 168).

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

“तत्र च्छिन्नच्छेदनकनयवक्तव्यतायामालापकाः समायाताः तद् यथा—“पडुप्पन्नसमयनेरइया¹ सव्वे वोच्छिज्जिस्संति, एवं जाव वेमाणिय ति, एवं बीयाइसमएसु वि वत्तव्वं” ।”

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

“जारिसओ अइभेओ 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 *Lokaparakāśa* (III, v. 803 f.) says on p. 51b:

“उक्तं च भाष्यकृता--

“सदसदविसेसणाओ भवहेउजहिच्छिओबलंभाओ ।

नाणफलाभावाओ मिच्छादिट्ठिस्स अन्नाणं ॥”² - पूर्वान्तर्गतियं गाथा ।”

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

Before we proceed further we may note that in *Visesā°* (v. 2513) its author alludes to ³ *Kammappavāya Puvva*. The pertinent verse is as under :

“कम्मप्पवायपुव्वे बद्धं पुट्ठं निकाइयं कम्मं ।

जीवपएसेहिं समं सूईकलावोवमाणाओ ॥ २५१३ ॥”

Extracts⁴ from the Puvvas — According to the Jaina tradition the last *Daśapūrvadharas* extract portions from the *Puvvas* necessarily and the *Caturdaśapūrvadharas*, if a special occasion arises. This is what we learn

1 In Kōṭyācārya's com. (p. 699) on *Visesā°* we have a variant पढमसमयउप्पन्ना for this. It appears that the entire *ālāvaga* is not given here.

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

3 Similarly *Āyappavāyapuvva* is mentioned in v. 2335.

4 The Prākṛta word for this is *nijjuhaṇā* whereas the Samskr̥ta one, *niryūhaṇā*. The former occurs in *Visesā°* (v. 551), and there it means “composition” (*racanā*). The words निज्जूहं, निज्जूहगं and निज्जूहिया are found in verses 12, 14 and 15 of *Dasaveyāliyanijjutti*. Haribhadra Sūri in his com. on this work says : “निर्यूहं पूर्वगतादुद्धृत्य विरचितं” (p.9b) and निर्यूहकं पूर्वगतोद्धृतार्थविरचनाकर्तारं” (p. 10b). The editor of this work observes : “यूहं उद्धरण इत्यागमिको धातुरिति न्यायसङ्ग्रहः” (p. 12; fn.) “निज्जूहंति” occurs in *Viyāhapaṇṇatti* (XV, s.1). Abhayadeva Sūri explains it as under : निर्यूथयन्ति - पूर्वलक्षणश्रुतपर्याययूथान्निर्धारयन्ति, उद्धरन्तीत्यर्थः”

In spite of these explanations, it remains to be ascertained whether *nijjuhaṇā* means a re-production *ad verbatim* or that of an essence embodied in words by the author concerned.

from the following line occurring in Haribhadra Sūri's com. (p. 12a) on *Dasaveyāliya* :

“चउदसपुव्वी कम्हि वि कारणे समुप्पन्ने णिज्जूहति, दसपुव्वी पुण अपच्छिमो अवस्समेव णिज्जूहइ.”

Cf. *Dasaveyāliyacunṇi* (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*, *Paccakkhāṇappavāya*², (III) *Kammappayaḍi*, *Karmaprakṛtiprābhṛta*;³ (IV) *Pratiṣṭhākalpa*, *Vijjappavāya*;⁴ (V) *Sthāpanākalpa*, *Paccakkhāṇappavāya*;⁵ (VI) *Siddhaprābhṛta*, *Aggāṇīya*; (VII) *Pajjosaṇākappa*, *Paccakkhāṇappavāya*;⁶ (VIII) *Dhammapannatti*, *Āyappavāya*⁷; (IX) *Piṇḍesaṇā*, *Kammappavāya*;⁸ (X) *Vakkasuddhi*, *Saccappavāya*;⁹ (XI) the rest of the *ajjhayaṇas* of *Dasaveyāliya*; *Paccakkhāṇappavāya*;¹⁰ (XII) *Paṇisahajjhayaṇa*, *Kammappavāya*;¹¹ (XIII) *Pañcakappa*, a *Puvva*;¹² (XIV-XVI) *Dasāsuyakkhandhā*¹³, *Kappa*¹⁴ and *Vavahāra*¹⁵, *Paccakkhāṇappavāya*; (XVII) *Mahākappa*, a *Puvva*;¹⁶

1 See Rājaśekhara Sūri's *Caturviṃśatiprabandha* (my edn., p. 7).

2 See Malayagiri Sūri's com. (p. 341b) on *Āvassayanijjutti* (v. 665), Hemacandra Sūri's com. (p. 842) on *Visesā°* (v. 2040) and Droṇa Sūri's com. (p. 1b) on *Ohanijjutti*. In this last com. it is said : “ओषसामाचारी-ओषनिर्युक्तिः, दशधा सामाचारी ‘इच्छामिच्छेत्यादि, पदविभागसामाचारी-कल्प-व्यवहारः । तत्र ओषसामाचारी च नवमपूर्वान्तर्वर्ति यत् तृतीयं सामाचारीवस्त्वस्ति तत्रापि विंशतितमात् प्राभृतात् साध्वनुग्रहार्थं भद्रबाहुस्वामिना निर्युद्धा, दशधा पुनरुत्तराध्ययनेभ्यो निर्युद्धा इच्छामिच्छेत्यादिका”

3 See Malayagiri Sūri's com. (p. 220a) on *Kammappayaḍi*.

4 See Sakalacandra Gaṇi's *Pratiṣṭhākalpa*.

5 See Yaśovijaya Gaṇi's *Sthāpanākulakasvādhyāya* published in *Pañcapratikramaṇa* at Mhesana.

6 See *Subodhikā* (p. 7a) and *Senaprasāna* (p. 41a)

7-10 “आयप्पवायपुव्वा निज्जूढा होइ धम्मपन्नत्ती ।
कम्मप्पवायपुव्वा पिंडस्स उ एसणा ति विहा ॥ १६ ॥
सच्चप्पवायपुव्वा निज्जूढा होइ वक्कसुद्धी उ ।
अवसेसा निज्जूढा नवमस्स उ तइयवत्थुओ ॥ १७ ॥”

11 In the *Cunṇi* (p. 7) on *Uttarajjhayaṇa* it is said :

“परीसहा बारसमाओ अंगाओ कम्मप्पवायपुव्वाओ णिज्जूढा.”

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

“कम्मप्पवायपुव्वे सत्तरसे पाहुडम्मि जं सुतं ।
सणयं सोदाहरणं तं चेव इहं पि णायव्वं ॥ २-६९ ॥”

12 See *D C G C M.* (Vol. XVII, pt. II, p. 257).

13 *Ibid.*, p. 60. 14-15 *Ibid.*, p. 239.

16 See Hemacandra Sūri's com. (p. 932b) on *Visesā°* (v. 2295).

(XVIII) *Nisīha*, *Paccakkhāṇappavāya*;¹ (XIX) *Dvādaśāranayacakra*,² *Nāṇappavāya*,³ (XX) *Sayaga*, a *Puvva*;⁴ (XXI) *Pañcasaṅgha*, a *Puvva*;⁵ (XXII) *Sattariyā*, a *Puvva*;⁶ (XXIII) *Mahākarmaprakṛtiprābhṛta*, a *Puvva*;⁷ (XXIV) *Kaṣāyaprābhṛta*, *Nāṇappavāya*,⁸ and (XXV) *Jīvasamāsa*, a *Puvva* (?),⁹ (XXVI) *Samśattaniijutti*, *Aggāyanīya*; (XXVII) *Pūyacoviśī*, a *Puvva*, (XXVIII) *Kalyāṇakāraka* of Ugrasena, *Pāṇāu*.¹⁰

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

(i) Vijayānanda Sūri in his *Tattvanirṇayaprāsāda* (p. 412) quotes the following verse with “यत उक्तमागमे”¹¹ prefixed :

“मुत्तूण दिट्ठिवायं कालिय-उक्कालियंगसिद्धंतं ।

थी-बालवायणत्थं पाइयमुइयं जिणवरेहिं ॥”¹²

Haribhadra Sūri in his commentary on *Dasaveyāliya* says :

“बालस्त्रीमन्दमूर्खाणां नृणां चास्त्रिकाक्षिणाम् ।

अनुग्रहार्थं तत्त्वज्ञैः सिद्धान्तः प्राकृतः कृतः ॥”¹³

(ii) Prabhācandra Sūri in his *Prabhāvakacaritra* (*Vṛddhavādi*prabandha, v. 114) observes:

“चतुर्दशापि पूर्वाणि संस्कृतानि पुराऽभवन् ॥११४॥”

1 Cf.

“आयारपकप्पो पुण पच्चक्ख्वाणस्स तइयवत्थूओ ।

आयारनामधिज्जा बीसइमा पाहुडच्छेया ॥ २९१ ॥” —*Āyāranijjutti*

2 In its commentary *Simhasūri* has said that there was *Saptaśatāranayacakra*. So says *Vādivetāla Śānti Sūri* in his *Pāṇiyatikā* (p. 68) on *Uttarajihayana* and Hemacandra Sūri in his com. (p. 267) on *Aṇuogadāra*.

3 See *Prabhāvakacaritra* (*Mallavādi*prabandha, v. 14).

4 See the Hindi *Prastāvanā* (pp. 16-17) to Devendra Sūri's *Kammavivāga* published 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 ।”

5-8 See fn. 4.

9 See *Jīvasamāsa* (v. 285).

10 See ch. XXV, 54. Siddhasena Divākara's *Pūja-cauvisī* is extracted from a *Puvva*. This *Pūja-cauvisī* is published in *Jaina Satya Prakāśa*, Vol. 5, no. 11, pp. 1-2.

11 Up till now I have not been in a position to trace this *Āgama*.

12 As stated in the *upodghāta* (p. 9) to *Pāṇiyasaddamahanṇava* (pt. iv), this verse is quoted in *Ācāradinakara* by Vardhamāna Sūri.

13 This verse occurs in Malayagiri Sūri's com. (p. 60) on *Paṇṇavaṇā* and Municandra Sūri's com. (p. 77) on *Dharmabindu* (ch. II).

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

(1) *Namo'rhat*, (2) *Namo'stu Vardhamānāya* and (3) *Viśālalocana*.

While trying to verify this statement I find that in *Hīrapraśna* also called *Praśnottrasamuccaya* (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. 91-92 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 '*mahāpāṇa*² *dhyāna*'. This is what is said in *Parīṣṭaparvan* (IX, 62)³. Padmamandira Gaṇi, however, in his com. (p. 183^b)⁴ on Dharmaghoṣa Sūri's *Rṣimaṇḍalaprakaraṇa* (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. 57)⁶. In all they come to 225. Nowhere I have come across the names of all these *Vatthus*. Only the names of the first five *vathus* of the 2nd *Puvva* are mentioned as *Puvvanta*, *Avaranta*, *Dhuva*,

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 *Sirivālakahā* :

“महापाणज्झायदुवालसंगसुत्तत्थतदुभयरहस्सो । सज्झायतप्परप्पा एसप्पा चेव उवज्झाओ ॥ 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 । समयोनमूहूर्तान्तमसङ्ख्यातविधं यतः ॥ ३४ ॥

6 “दस चोदस अट्ठ(८)डारसेव बारस दुवे अ वत्थूणि । सोलस तीसा वीसा पन्नरस अणुप्पवायम्मि ॥
बारस इक्कारसमे बारसमे तेरसेव वत्थूणि । तीस पुण तेरसमे चोदसमे पण्णवीसाओ ॥”

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

Adhuva and *cavaṇaladdhi* in the *Laghucunṇi* on *Bandhasayaga*, only the fifth as *Khaṇaladdhi* in Hemacandra's com. on *Bandhasayaga*, the name of the 3rd *Vatthu* of the 9th *Puvva* as *Sāmāyārī* in Droṇa Sūri's com. (p. 1b) on *Ohanijjutti* and that of a *Vatthu* of the 10th as *Neuṇiya* in *Visesā*° (v. 2390).

The Pāhuḍas

In the *Cunṇi* on *Bandhasayaga* of Śivaśarman Sūri and in the com. by Maladhārin Hemacandra Sūri on this *Bandhasayaga* we find twenty varieties of *suyanāṇa* referred to. Out of them *Pāhuḍapāhuḍa*, *Pāhuḍa* and *Vatthu* and each with the word 'samāsa' added to 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 । तद्वद्वादिसमुदायस्तु प्राभृतप्राभृतसमासः १४ । वस्तुन्तर्वर्ती अधिकारविशेषः प्राभृतम् १५ । तद्वद्वादिसंयोगस्तु प्राभृतसमासः १६ । पूर्वान्तर्वर्ती अधिकारविशेषो वस्तु १७ । तद्वद्वादिसंयोगस्तु 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, ततोऽध्ययनं ग्रन्थतोऽल्पतरं, तत उद्देशकोऽल्पतर इति ।”

From this it follows that *Vatthu* (Sk. *Vastu*) is a section of a *Puvva*, and *Pāhuḍa* (Sk. *Prābhṛta*) is a sub-section of this section.¹ This *Pāhuḍa* has sections each known as *Pāhuḍapāhuḍa*. *Vatthu* is bigger than *Pāhuḍa* and *Pāhuḍa* is bigger than *Pāhuḍapāhuḍa*.

The *Digambaras* believe that Kundakunda Ācārya has composed 84 *Pāhuḍas* 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 *Pāhuḍas* do not form a part of the canonical literature. I may say that in this literature nowhere a list of all the *Pāhuḍas*² is given; but we

1 It may be noted that this *Pāhuḍa* has nothing to do with the 20 *pāhuḍas* of *Sūriyapaṇṇatti* and 21 *pāhuḍas* of *Joṣakaraṇḍaga*.

2 There seems to be no such work which mentions either the number or the names of the *Pāhuḍas* of each *Vatthu*. From p. 94, fn. 1, we learn that the 3rd *Vatthu* of the 9th *Puvva* has at least 20 *Pāhuḍas*, and that the name of this 20th is *Āyāra*. From p. 93, fn. 11, we learn that the 8th *Puvva* has at least 17 *Pāhuḍas*, and from p. 97, fn. 2, we see that the 5th *Vatthu* of the 2nd *Puvva* has 20 *Pāhuḍas*, and its 4th *Pāhuḍa* is named as *Kammapayaḍi*.

can surely collect the stray references which give us the names of the following *Pāhuḍas* :

(1) *Āyārapāhuḍa*, (2) *Kappapāhuḍa*, (3) *Kammapayaḍipāhuḍa*, (4) *Jayapāhuḍa*, (5) *Joṇipāhuḍa*, (6) *Thavapariṇṇāpāhuḍa*, (7) *Dukkhamāpāhuḍa*, (8) *Nāḍayavihipāhuḍa*, (9) *Nimittapāhuḍa*, (10) *Paṭṭhāpāhuḍa*, (11) *Vijjāpāhuḍa*, (12) *Viṇṇānapāhuḍa*,¹ (13) *Saddapāhuḍa*, (14) *Niruttapāhuḍa* (15) *Sarapāhuḍa*, (16) *Siddhapāhuḍa*, (17) *Asamādhīṭhāṇa*, (18) *Sabaladosa*, (19) *Āsāyaṇā*, (20) *Gaṇisampādā*, (21) *Cittasamādhīṭhāṇa*, (22) *Uvāsagapaḍima*, (23) *Bhikhupaḍimā*, (24) *Pajjosavaṇākappa*, (25) *Mohaṇijjathāṇa* and (26) *Āyatīṭhāṇa*, (27) *Pejjadosapāhuḍa*.

Of these, *Āyārapāhuḍa* (*Ācāraprābhṛta*) is mentioned by Bhadrabāhusvāmin whereas *Kappapāhuḍa* (*Kalpaprābhṛta*) and *Vijjāpāhuḍa* (*Vidyāprābhṛta*) by Jinaprabha Sūri in his *Vividhatīrthakalpa* on pp. 5 and 6 respectively. *Kammapayaḍipāhuḍa* (*Karmaprakṛtiprābhṛta*) is similarly mentioned by Malayagiri Sūri in his com. (p. 219)² on *Kammapayaḍi* (v. 474). *Thavapariṇṇāpāhuḍa* (*Stavaparijñāprābhṛta*) by Haribhadra Sūri in his com. (p. 164b) on *Pañcavatthuga* (v. 1110) as *prābhṛta* and verses of this *Pāhuḍa* are given by him as v. 1111-1312, and *Joṇipāhuḍa* (*Yoniprābhṛta*) by Kṣemakīrti Sūri in his com. (p. 401) on *Kappa* (I). Jinadāsa Gaṇi, too, has mentioned *Joṇipāhuḍa* in his *Visehacunṇi* on *Nisīṭha* where *Nimittapāhuḍa* (*Nimittaprābhṛta*) is referred to. Bhadreśvara Sūri in his *Kahāvalī* has mentioned *Joṇipāhuḍa* and *Nimittapāhuḍa* as well as *Vijjāpāhuḍa* and *Siddhapāhuḍa* (*Siddhaprābhṛta*) while narrating the life of Pādalipta in the section known as “*Pālittacarita*”. *Saddapāhuḍa* (*Śabdaprābhṛta*) is noted by Siddhasena Gaṇi in his com. (p. 50) on *Tattvārtha* (I, 5) and *Niruttapāhuḍa* (*Niruktaprābhṛta*) in his com. (p. 181) on *Tattvārtha* (II, 27). The pertinent lines are :

“प्राभृतज्ञ इति, शब्दप्राभृतं तच्च पूर्वेऽस्ति यत इदं व्याकरणमायातं, ततः शब्दप्राभृतं यो जानाति स प्राभृतज्ञो गुरेवं ब्रवीति द्रव्यमिति ।”

“पुरणाद् गलनाच्च पुद्गला निरुक्तप्राभृतानुसारेण उपचयापचयभाजः”

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

2 “तत्र च द्वितीयेऽप्रायणीयामिधानेऽनेकवस्तुसमन्विते पूर्वे पञ्चमं वस्तु विंशतिप्राभृतपरिमाणम् । तत्र कर्मप्रकृत्याख्यं चतुर्थं प्राभृतं चतुर्विंशत्यनुयोगद्वारमयम् । तस्मादिदं प्रकरणं नीतं आकृष्टमित्यर्थः ।”

Sarapāhuḍa (*Svaraprābhṛta*) is mentioned by Abhayadeva Sūri in his com. (p. 395b) on *Thāṇa* (VII, s. 553). Similarly *Nāḍayavihipāhuḍa* (*Nāṭyavidhiprābhṛta*) is referred to by Malayagiri Sūri in his com. (p. 52b) on *Rāyapaseṇaijja* (s. 23). *Dukkhamāpāhuḍa* (*Duḥṣamāprābhṛta*) is mentioned by Devendra Sūri in his *yantra* viz. *Dvisahasrayugapradhānasvarūpa* where he attributes this work to Bhadrabāhusvāmin. See *D C G C M* (No. 828 of 1895-1902). *Paṭṭhāpāhuḍa* (*Pratiṣṭhāprābhṛta*) is alluded to by Ratnaśekhara Sūri in his com. on *Śrāddhavidhi*. See (p. 95). *Pāhuḍas* 19-26 are mentioned in the *cunṇi* (p. 3b) on *Dasā* as the sources from which Bhadrabāhusvāmin extracted the ten *ajjhayaṇas* of *Dasā* of these very names. The pertinent lines are as under :

“सव्वाण वि दसाण अत्थो भगवया भासितो सुत्तं गणधरेहिं कतं । डहरीतो नु इमातो निज्जूढा दिट्ठिवायातो नवमातो पुव्वातो असमाधिठाण पाहुयातो ‘असमाधिठाणं’ एवं सेसाओ वि सरिसनामेहिं पाहुडेहिं निज्जूढाओ । केण ? (थेरेहिं) भदबाहुहिं नित्यमात्मनि गुरुसु च बहुवचनं तेहिं थेरिहिं ।”

Pejjadosapāhuḍa (*Preyodveṣaprābhṛta*) is looked upon as the basis of Guṇadhara's *Kasāyapāhuḍa*. While commenting on *Tattvārtha* (II, 14) on p. 119 Haribhadra Sūri has quoted the following two verses from some *pāhsuḍa* for while doing so he has said : “तथा चाह प्राभृतकारः”

“परिगण्पिद संपुड तत्तिगा य तह तत्तिग ति चउभेआ ।

धम्मा भावाण जए विण्णेआ बुद्धिमंतेहिं ॥

पावेयरेहिं सुहसाहणाइं जगमुत्तिभायणं चेव ।

समयाहिएसु अ तहा पता य एते जहासंखं ॥”

In the introduction to *Nirvāṇa-kalikā* (p. 6) attributed to Pādaliṭṭa Sūri, it is said that the *Pāhuḍas* were composed between the period ranging from the life-time of Bhadrabāhusvāmin to the 2nd century A. D. If so, these cannot be looked upon as sections of the *Puvvas* composed by the *Gaṇadharas*.

Āyārapāhuḍa, *Kappapāhuḍa* and *Kammapayadipāhuḍa*—I have not come across a description pertaining to any one of these *Pāhuḍas* except that as stated in *Vividhatīrthakalpa* (p. 5) Bhadrabāhusvāmin extracted *Śatruñjayakalpa* from *Kalpaprābhṛta*, and Vajrasvāmin and Pādaliṭṭa Sūri abridged it. In *Bṛhatkalpasūtra* commentary on page 418 it is stated that on attaining the knowledge of ‘āyāra’ *vatthu* one attains *kālaññāna*.

Joṇipāhuḍa—In the com. (pp. 401 and 753) on *Kappa* it is said that this is a section of *Puvva*. *Visehacuṇṇi* of *Nisīha* throws greater light on it. There it is said that animate objects from *ekendriyas* to *pañcendriyas* can be generated by one who knows this *Joṇipāhuḍa*, and Siddhasena Sūri had accordingly generated horses.¹ The pertinent lines are : “तत्थ ओरालिए एगिंदियादि पंचविधं तं जोणिपाहुडातिणा, जहा सिद्धसेनायरिण अस्सा पक्ता।” – *Jainayuga* (I, 3, p. 90)

In the *Visehacuṇṇi* of *Nisīha* (XVIII, 469) we have:

“णिसीहमादियस्स च्छेदसुत्तस्स जो अत्थो आगतो सुत्तं वा मोक्कलामि वा पच्छित्तविहाणाणि मंताणि वा जोणिपाहुडं वा गाहंतो अण्णत्थ गाहेति.”

Simhasūri says in his com. on *Dvādaśāra-nayacakra* : In *Yoniprābhṛta* are mentioned two types of nuclei namely animate and inanimate. By combining substances of the animate nucleus men, serpents etc. are produced whereas by combining substances of the inanimate nucleus gold, silver, pearls and corals generated.²

In Śīlāṅka Sūri's com. of *Sūyagaḍa* (VIII) and its *Nijjutti* (v. 93) we have :

“योनिप्राभृतकान्नाविधं द्रव्यवीर्यं द्रष्टव्यमिति.”

Abhayadeva Sūri in his com. on *Pañcāsaga* (I, 2) has said : “निमित्तशास्त्रं ज्योतिषप्राभृतप्रभृतिकम्.” Ānandasāgara Sūri has mentioned *Yoniprābhṛta* in brackets after the *Jyotiṣaprabhṛta*. *Joṇipāhuḍa* is referred to in *Dhavalā*.

In Hemacandra's com. (p. 750)³ on *Visesā* (v. 1775) it is said :

“योनिविधाने च योनिप्राभृते विसदृशानेकद्रव्यसंयोगयोनयः सर्पसिंहादिप्राणिनो मणयो हेमादयश्च पदार्था नानारूपाः समुपलभ्यन्ते ।”

In *Prabhāvākacaritra* (*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

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

2 Vide Jambuvijay's article “Nayacakra” published in *Jaina Siddhānta*, Nov. '48.

3 Here this Sūri has said : “स्वखाउव्वेदे जोणिविहाणे”. Is this *Joṇivihāṇa* same as *Joṇipāhuḍa* ?

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 *Joṇipāhuḍa* 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 tail out of it. Even then some lines are given by me in *D C G C M* (Vol. XVII, pt. I, pp. 383-384). From this we learn that this work is composed by Paṇhapravaṇa Muni, and it is copied in *Samvat* 1582. In another place, we notice the name Praśnaśravaṇa mahāmuni. Some take this work to be the same as *Joṇipāhuḍa*, but I have grave doubts about it. See my "Preface" (p. xxiv) to *D C G C M* (Vol. XVII, pt. III). In the introduction (p. 6) to *Nirvāṇakalikā* it is said : "Dharasena composed the *Yoni-prābhṛta* about 135 A. D."¹

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

Nimittapāhuḍa—This is defined in *Kahāvalī* as under :

“जत्थ उण केवलियाजोइससयणाइनिमित्तं सुत्तिज्जइ तं निमित्तपाहुडं ।”

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

Nimitta is defined in *Visesā°* (v. 2163) as under :

“लखिज्जई सुभासुभमणेण तो लखणं निमित्तं ति । भोमाइ तदद्दविहं तिकालविसयं जिणाभिहियं ॥”

That *nimittajñāna* is looked upon as valid can be seen from the following verse occurring in *Sūyagada* (I, 12, 9):-

“संवच्छं सुविणं लखणं च निमित्तदेहं च उप्पाइयं च । अट्ठंगमेयं बहवे अहिता लोगंसि जाणंति अणागयाइ ॥”

1 Several articles on *Joṇipāhuḍa* are published in "Anekānta" (Vol. II). This *pāhuḍa* was not accessible to Hariṣeṇa when he composed *Jagatsundarīyogamālādhikāra* (ms. No. 266a/ A. 1882-83 deposited at B. O. R. I.) on the basis of several medicinal treatises.

Nimitta may be either eight-fold or six-fold. The former is referred to in the following gāthā:

“भोम सुमिणंतलिकखं दिव्वं अंगं सरलक्खणं तह य । वंजणमट्टविहं 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 *Viāhapaṇṇatti* (xv; s. 539) it is said that he knew six types of *nimitta*. In *Sīlāṅka Sūri's* com. (p. 218b) on *Sūyagada* we come across the following passage :-

“अत्र चाङ्गवर्जितानां निमित्तशास्त्राणामनुष्ठुभेन छन्दसा अर्धत्रयोदश शतानि सूत्रं तावन्त्येव सहस्राणि वृत्तिः तावत्प्रमाणलक्षा परिभाषेति ।”

This means that the text of *nimittaśāstras*, *Aṅgas* 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 *Nimittapāhuḍa* 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. *Cūḍāmaṇi*, *Jyoti* and anonymous. He has suggested that *Jayaprābhṛta* is another name of *Praśnavyākaraṇa*, but Muni Kalyāṇavijaya expresses his doubt about it. Vide *Jainayuga* (I, 3, p. 93).

Pāhuḍas 10 to 14—We have practically no details available about these *Pāhuḍas* except what I have practically already noted. About *Saddapāhuḍa* I may add that Hemacandra Sūri while commenting upon a grammatical portion (p. 150^b) occurring in *Aṇuōgaddāra* (s. 130) expresses his inability to explain some part of it as *Śabdaprābhṛta* is lost (vide Chap. VII).

Jinamaṇḍana Gaṇi in his *Kumārapālāprabandha* (pp. 98b-99a) has said that 21 names of *Śatruñjaya* are noted in *Vidyāprābhṛta*.

In the svopajña *vṛtti* (p. 56b) of *Saddhavihi* (*Śrāddhavidhi*) we have:

“प्रतिष्ठाप्राभृतात् श्रीपादलिप्तोद्धतप्रतिष्ठापद्धातौ च यथाभणितम्”

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

Siddhapāhuḍa—This is defined in *Kahāvalī* as below :

“जत्थ पायलेबंजणगुडिवाईहिं सिद्धा स(: ? प)रुविज्जंति तं सिद्धपाहुडं”

It appears that Āryasamita Sthavira could stop the flow of a river by *yogacūrṇa* on account of his knowledge of *Siddhapāhuḍa*. 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 *Pāhuḍa* 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 *Siddhapāhuḍa*. It is extracted from *Aggāṇīya* (vide p. 93), but it should not be on that account confounded with the one in question.

The names of 24 *anuyogadvāras* of *Kammaṇḍapayaḍi* are given in *Laghu Cuṇṇi* (p. 2a) on *Bandhasayaga* in the following verses :

“कइ १ वेदणा २ य फासे ३ कम्मं ४ पगडी य ५ बंधण ६ निबंधे ७ । पक्कम ८ उवकम्मु ९ दए १० मोक्खे ११ पुण संक्रमे १२ लेस्सा १३ ॥१॥ लेसाकम्मे १४ लेसापरिणामे १५ तह य सायमस्साते १६ । दीहेहस्से १७ भवधारणी य १८ तह पोगला १९ अत्ता १९ (?) ॥२॥ णिहत्तमणिहत्तं य २० णिकाइयमणिक्काइयं २१ कम्मट्ठिति २२ । पच्छिमखन्धे २३ अप्पाबहुगं य २४ सब्बत्थओ ॥३॥

The sanskrit names are -

(१) कृति, (२) वेदना, (३) स्पर्श, (४) कर्मन्, (५) प्रकृति, (६) बंधन, (७) निबंध, (८) प्रक्रम, (९) उपक्रम, (१०) उदय, (११) मोक्ष, (१२) संक्रम, (१३) लेश्या, (१४) लेश्याकर्मन्, (१५) लेश्यापरिणाम, (१६) सातासात, (१७) दीर्घ - ह्रस्व, (१८) भवधारणी, (१९) पुद्गल, (२०) निधतानिधत, (२१)निकाचितानिकाचित, (२२) कर्मस्थिति, (२३) पश्चिमस्कंध and (२४) अल्पबहुत्व.

Aṇuoga—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 Aṇuoga—Some of the biographical sketches of the great men may have been extracted from *Paḍhamāṇuoga*.²

- 1 In the com. (p. 93) on *Siddhāntāgamastava Aṇuoga* is styled as *Pūrvānuyoga*, and it is there described as having two sections viz. *Prathamānuyoga* and *Kālānuyoga*.
- 2 It may appear that *Paḍhamāṇuoga* was not only extant but even available to Jinadāsa Gaṇi as can be inferred from the following words occurring in his *Avassayacuṇṇi* (pt. I, p. 160):-

“एतं सब्बं गाहाहिं जहा पढमाणुयोगे तहेव इहंपि वन्निज्जति वित्थरतो ।”

*Vasudevahiṇḍī*¹ is probably so; if not, it is at least based upon it as can be seen from the following lines occurring in it:

“तत्थ ताव सुहम्मसामिणा जंबुनामस्स पढमाणुओगे तित्थयर-चक्कवट्ठि-दसारवंसपरूवणागयं वसुदेवचरियं कहियं ति तस्सेव पभवो कहेयव्वो, तप्पभवस्स य पभवस्स ति ॥”

*Bambhadattacariya*² is said to be extracted from *Diṭṭhivāya* and hence perhaps from *Paḍhamāṇuoga*.

Cūliyā—These *Cūliyās* are also known as *Culla-vatthus*.³ Only the first four *Puvvas* have *Cūliyās*. Therein the 1st *Puvva* has 4 *Cūliyās*, the 2nd 12, the 3rd 8, and the 4th 10. In all we have 34 *Cūliyās*.⁴ They are studied last.⁵

This finishes the exposition about the ⁶contents of *Parikamma* etc. So, as stated on p. 80 I shall now deal with the order in which the five sections of *Diṭṭhivāya*⁷ became mostly⁸ extinct. Up till now none seems

Moreover, the following lines thereof seem to substantiate this statement:

(i) “एत्थंते चित्ततरंगंडिता विभासियव्वा जाव सगरो जातो ति” —*Ibid.*, pt. I, p. 214

(ii) “एकं जथा मरुदेवाए, सेसाणि जहा चित्ततरंगंडियाए” —*Ibid.* pt., I, p. 488

From this it follows that *Cittantaragandīyā* was available to him—a fact corroborated by its description given by him in *Nandīcuṇṇi*. But this inference is not valid. For, by taking into account the date *Śaka Samvat* 598 (*Samvat* 733) mentioned by him as the year in which he completed *Nandīcuṇṇi* and the date of the extinction of *Puvvagaya* viz. *Vira Samvat* 1000 (*Samvat* 530), it seems more reasonable to believe that he got the traditional information about the contents of the *Aṇuoga* rather than to say that he had this part of the *Āgama* directly accessible to him.

1 This is referred to in *Avassayacuṇṇi* (pt. II, p. 324).

2 This episode is given by Haribhadra Sūri in his com. on *Uvaṅsapaya* (v. 357).

3 “चत्तारि दुवालस अट्ट चेव दस चेव चुल्लवत्थूणि ।

आइल्लाण चउण्हं सेसाणं चूलिआ नत्थि ॥” —*Nandī* (s. 57)

4-5 “ता य चूलाओ आदिल्लपुव्वाण चउण्हं, चूलवत्थू भणितातो चेव सव्वुवरि ठवित्ता पढिज्जंति व ।.... चूलवत्थु ति चउत्तीसं ।” — *Nandīcuṇṇi* (p. 61)

6 The details about *Diṭṭhivāya* available in the Śvetāmbara and Digambara texts have been compared by H.L. Jain in his Hindi introduction (pp. 51-68) to *Dhavalā* (Vol II).

7 As stated in *Samavāya* (s. 46) *Diṭṭhivāya* has 46 *Māuyāpayas*. Each of the 14 varieties of *Parikamma* has only one *Māuyāpayas* (vide p. 83). So it follows that some other section or sections of *Diṭṭhivāya* must have *Māuyāpayas*. Abhayadeva Sūri in his com. (p. 69b) on *Samavāya* (s. 46) makes a tentative suggestion in this connection as under :

“‘दिट्ठिवायस्स’ ति द्वादशाङ्गस्य ‘माउयापय’ ति सकलवाङ्मयस्य अकारादिमातृकापदानीव दुष्टिवादाथप्रसवनिबन्धनत्वेन मातृकापदानि उत्पादविगमध्रौव्यलक्षणानि, तानि च सिद्धश्रेणि-मनुष्यश्रेण्यादिना विषयभेदेन कथमपि भिद्यमानानि षट्चत्वारिंशद् भवन्तीति सम्भाव्यन्ते ।”

8 “सर्वमिदं प्रायो व्यवच्छिन्नं”—Malayagiri Sūri’s com. (p. 238^b) on *Nandī* (s. 57).

to have tackled this problem. I am probably the first to have done so in 1939 in *Tattvarasikacandrikā* (pt. I, pp. 52-55) in Gujarātī. I do not know if any one has even criticized my views by this time. Consequently once more I express them¹ 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.² It is well-nigh certain that the study of the 1st two sections preceded that of the rest.³ 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 Āryarakṣita Sūri's episode.⁴ 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 the time Sthūlabhadra died, and a similar inference can be drawn for the *Parikamma* pertaining to the rest of the 10 *Puvvas*.

There is another alternative regarding the study of *Parikamma*. Just as even now-a-days some persons complete the study of the Saṃskṛta 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 *Puvva*.

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 *Puvvas* are concerned it appears that their study must have been preceded by that of the pertinent portions or the entire ones

1 These are rather somewhat revised ones.

2 For a tentative treatment of this topic see *Jaina System of Education* (pp. 235-287).

3 This assumption is based upon the fact that in all the references about the 5 sections of *Diṭṭhivāya* I know of, *Parikamma* is invariably assigned the 1st place and *Sutta* the second.

4 See p. 78, fn. 4.

of the *Parikamma* and the *Sutta*.¹ The study of *Aṇuoga* may have been partly preceded and partly followed by that of the corresponding *Puvva*, in case it dealt with *upakrama* etc., as suggested on pp. 9-10. As regards the branch of hagiology its study may have been taken up after that of the corresponding portion of the *Puvva* or it may have preceded it, in case either the taught were inquisitive to know the lives of the persons referred to in the *Puvva* they were about to learn or the teacher wanted to create interest about the pertinent *Puvva* amongst his pupils. Whatever it may be it is almost certain that the study of the *Aṇuoga* which may have been taken up in instalments corresponding to each *Puvva* or which may have been altogether reserved after that of the *Puvva* in question or to take an extreme case after that of *all* the *Puvvas*, was given up as soon as the study of the *Puvvas* came to an end. If so, it may be said that the loss of the last 4 *Purvas* was followed by the cessation of the study of the corresponding *Aṇuoga* or as an extreme case by that of the *Aṇuoga* in its entirety, and this cessation must have finally led to its loss. The loss of the remaining *Puvvas* gives rise to a parallel case for the loss of the corresponding *Aṇuoga*.

Turning to the *Cūliyās* we find that though they are said to belong to the *Puvvagaya* and to be exact to the 1st four *Puvvas* only, their nature as expounded in *Nandīcuṇṇi* (p. 61) makes us believe that they had something to do with other sections, too.² Further their study seems to have been preceded by that of the 1st four sections in case we endorse the opinion³ expressed in the *Nandīcuṇṇi* 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.

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 *Puvvas*.

2-3 “‘चूल’ ति सिहरं दिट्ठिवाते तं परिकम्म-सुत्त-पुव्व-पुव्वाणुओगे य भणितं,.. चूलवत्थू भणितातो चेव सव्वुवरि ठवित्ता पढिज्जति य.” The earlier portion of this seems to be erroneous; for, *Malayagiri Sūri* in his com. (p. 246) quotes it as under:

“दिट्ठिवाए जं परिकम्म-सुत्त-पुव्वा-ऽणुयोगे न भणियं तं चूलासु भणियं.”

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*.

I *Khuḍḍiyā-Vimāṇapavibhatti*—This is an *ajjhayaṇa* dealing with the *vimānas* which may or may not have entered *āvalikā*. It is the 1st *ajjhayaṇa* of *Saṅkhevitadasā* (vide p. 59, fn. 2). From *Samavāya* (s. 37, 38 and 40) we learn that this *ajjhayaṇa* had at least 3 *vaggas*, the 1st having 37 *uddesaṇakālas*, the 2nd 38 and the 3rd 40 respectively. This *ajjhayaṇa* used to be prescribed as one of the text-books to a *Sādhū* whose *dīkṣāparyāya* was of 11 years.

II *Mahalliyā-Vimāṇapavibhatti*—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 *ajjhayaṇa* of *Saṅkhevitadasā* (vide p. 59, fn. 2). From *Samavāya* (s. 41-45) it can be seen that this work had at least 5 *vaggas*, the *uddesaṇakālas* of which were 41, 42, 43, 44 and 45 respectively. This *ajjhayaṇa* was also one of the text-books for a *Sādhū* of 11 years' standing.

III *Aruṇovavāya*¹—This is an *ajjhayaṇa* dealing with the *samaya* (code) and *upapāta* of *Aruṇa*, a god. As stated in *Nandīcuṇṇi* (p. 49) *Aruṇa* approaches a saint who is engaged in the *guṇāna* of this *ajjhayaṇa*. 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 *ajjhayaṇa* of *Saṅkhevitadasā*, and it is *sātisaṇṇa* (vide p. 87, fn. 4). It was one of the text-books for a *Sādhū* of 12 years' standing, the other text-books being *Garulovavāya*, *Dharaṇovavāya*, *Vesamaṇovavāya* and *Velandharovavāya*.

IV-IX *Varuṇovavāya*³, *Garulovavāya*, *Dharaṇovavāya*, *Vesamaṇovavāya*, *Velandharovavāya* and *Devindovavāya*.—All these except the 3rd and

1 This is mentioned in *Āvassayacuṇṇi* (pt. 1, p. 35).

2 In this connection, Abhayadeva Sūri in his com. (p. 513b) on *Ṭhāṇa* (s. 756) observes :- “एवम्भूतं च श्रुतं कालविशेष एव भवति”

3 According to Haribhadra Sūri's com. (p. 96²) on his own work *Pañcavatthuga* (v. 585) this was one of the text-books for a *Sādhū* of 12 years' standing.

the last, are also the *ajjhayaṇas* of *Śaṅkhevitadasā*. They have Varuṇa, Garula, Dharaṇa, Vaiśramaṇa, Velandhara and Devendra (Śakra) respectively as the main characters as is the case with *Aruṇovavāya* having Aruṇa. So it appears that some of the passages of *Aruṇovavāya* may be occurring *mutatis mutandis* in these *ajjhayaṇas*. Moreover, as stated in the *Bhāsa* (p. 109^a)¹ on *Vavahāra* (X) Varuṇa discharges a scented shower and Aruṇa and Garula give gold, when they are so to say invoked.

X-XI *Uṭṭhāṇasuya* and *Samuṭṭhāṇasuya*—As stated in *Nandīcuṇṇi* (p. 49), when an enraged Sādhu recites *Uṭṭhāṇasuya* 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 *Samuṭṭhāṇasuya* once, twice or thrice, whatever has been desolated, becomes re-inhabited. Such an event is narrated in the case of Damasāra Muni in *Ātmaprabodha*² composed by Jinalābha Sūri in Samvat 1833. There he is represented as a contemporary of Lord Mahāvīra.

Both of these works are *sāṭisaya*. So says Koṭyācārya in his com. (p. 201) on *Visesā*° (v. 555). Maladhārin Hemacandra Sūri, too, says the same thing on p. 299. It may be noted that both these commentators have given *Samuṭṭhāṇa* as the Saṁskṛta equivalent of *Samuṭṭhāṇa*; but Jinadāsa Gaṇi differs from them ; for, he says in *Nandīcuṇṇi* (p. 49) : “समुवट्टाणसुयं ति वत्तवे वगारलोवातो समुट्टाणसुय ति भणितं”

Samuṭṭhāṇasuya was a text-book for a Sadhu of 13 years' standing, as was the case with *Uṭṭhāṇapariyāvaṇiya*.

XII *Nāgapariyāvaṇiya*—This is an *ajjhayaṇa* 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.

XIII *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*

1 “नागावरुणो वासं अरुणा गरुला य वीयगं देत्ती ।

आगंतूण य बेत्ती संदिसह किं करेमि ति ॥ ११० ॥”

2 See pp. 137-138 of the edition published by Hiralal Hansaraj in A. D. 1909.

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 *saṁaya-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

XIV *Diṭṭhīvisabhāvaṇā*—This work deals with those who have poison in their *drṣṭi* (eyes). This may remind one of the *drṣṭiṣasarpas* like Caṇḍakaūśika who was enlightened by Lord Mahāvīra.

XV *Cāraṇabhāvaṇā*—This work deals with *Vidyācāraṇas* and *Jaṅghācāraṇas*. They are saints who can fly owing to the *labdhi*² (miraculous power) acquired by them by practising austerities or by studying this work.³

XVI *Mahāsumiṇabhāvaṇā*—This work deals with great dreams.⁴

1 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 चाशीविषभावनादिग्रन्थपञ्चकस्वरूपं नामानुसारतो दर्शितं, विशेषसम्प्रदायश्च न दृष्ट इति”.

2 For the description of this *labdhi* and that of many more see *Ovavāīya* (s. 24, p. 16), *Viāhapaṇṇatti* (XX, 9; s. 683-4), *Viśeṣā*^o (v. 779-803), Haribhadra Sūri's com. (p. 47^b) on *Āvassaya*, *Pavayaṇasārūddhāra* (v. 595-601), the *svopajña* com. (p. 14) on *Yogaśāstra* (I, 9) and the English translation of *Triṣaṣṭi* (vol. I, pp. 75 and 79).

3 “पन्नसे चारणभावणं ति उद्दिसे उ अज्झयणं । चारणलद्धी तहिं उपज्जंती तु अहि(ही)यम्मि ॥ ११५ ॥ *Bhāsa* on *Vavahāra*

4 In all there are 72 dreams. Of them 30 are great as stated in *Pajjosaṇākappa* (s.73). But the *Bhāsa* (p. 109^b) on *Vavahāra* (X) says as under :

“इच्छंती सुसुमिणा बायाला चेव हुंति महासुमिणा ।

बायत्तरि सव्वसुमिणा वन्निज्जंते फलं तेसिं ॥ ११४ ॥

XVII *Teyaganisagga*—This work has for its subject-matter a discharge of a fiery substance. The acquisition¹ of *tejoleśyā*² and perhaps that of *śītaleśyā* may have been treated in this work.

XVIII *Kappiyākappiya*—This is a work which deals with the two topics viz. *kalpa* (what should be practised or is acceptable) and *akalpa*, its opposite.

XIX *Culla-Kappasuya*—This work explains what is *kalpa*. Its title suggests that it is a smaller treatise as compared with *Mahākappasuya*.

XX *Mahā-Kappasuya*—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 *Visesā*³ (v. 2295)³

As stated in the *Bhāsa* (p. 108^b) on *Vavahāra* (X), *Vaggacūliyā* is a *cūliyā* of *Mahākappasuya*⁴ The pertinent verse is as under:

“अंगाणमंगचूली महाकप्पसुयस्स वग्गचूलीओ ।

विवाहचूलिया पुण पण्णत्तीए मुणेयव्वा ॥ १०७ ॥”⁵

XXI ⁶*Mahāpaṇṇavaṇā*—This work treats of the topics of *Paṇṇavaṇā* to a greater extent than what is done in *Paṇṇavaṇā*. Along with this it makes up the two *Uvaṅgas* of *Samavāya*.⁷

1 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 समुप्पज्जे समहीएसुं तु एएसु ॥११७॥”

2 See *Viāhapannatti* (XV ; s. 543). 3 See p. 39.

4 Abhayadeva Sūri in his com. (p. 513^a) on *Thāṇa* (s. 755) however strikes a different note. For, he says :

“अङ्गस्य-आचारादेश्चूलिका यथाऽऽचारस्यानेकविधा, इहोक्तानुक्तार्थसङ्ग्राहिका चूलिका, वग्गचूलिय ति इह च वर्गः-अध्ययनादिसमूहः, यथा अन्तकुदशासु अष्टौ वर्गास्तस्य चूलिका वर्गचूलिका, विवाहचूलिय ति व्याख्या भगवती तस्याश्चूलिका व्याख्याचूलिका ।”

5 Malayagiri Sūri while commenting upon this says :-

“अङ्गानामुपासकदशाप्रभृतीनां पञ्चानां चूलिका निरावलिका अङ्गचूलिका, महाकल्पश्रुतस्य चूलिका वर्गचूलिका, व्याख्या पुनः प्रज्ञप्तेः-व्याख्याप्रज्ञप्तेश्चूलिका मन्तव्या ।” - p. 108^b

6 From *Abhidhānarājendra* it appears that it is referred to in *Paṇhāvāgarāṇa* and *Āvassaya*.

7 See p. 33, fn. 2.

- XXII *Pamāyappamāya*—This *ajjhayaṇa* deals with five types¹ of *pramāda* and the cessation from them (i. e. *apramāda*).
- XXIII *Porisīmaṇḍala*—This work mentions the *porisīs* pertaining to the different *maṇḍalas*.
- XXIV *Maṇḍalapavesa*—This work throws light as to how the sun and the moon go from one *maṇḍala* to another.
- XXV *Vijjācaraṇaviñicchaya*—This work deals with the nature and fructification of knowledge and character.
- XXVI *Jhāṇavibhatti*—This work deals with the classifications of *dhyāna* (meditation).
- XXVII *Āyavisohi*—This work points out repentance etc. as the ways of purifying a defiled soul.
- XXVIII *Vīyarāgasuya*—This work explains the nature of the passionate and the dispassionate.
- XXIX *Samlehaṇāsuya*—This is a work which deals with *dravya-samlekhana* and *bhāva-samlekhana*. The former consists in reducing the necessities of life, and the latter, in controlling passions.
- XXX *Vihārakappa*—This work supplies a code governing the lives of the *Sthavira-kalpins* and the *Jina-kalpins*.
- XXXI *Caraṇavihi*—This work has *caraṇa* (conduct of a clergy) as its subject-matter. This *caraṇa* includes the five great vows etc.
- XXXII *Nirayavisohi*—As stated on p. 28 some look upon this work as *ukkāliya suya*. But no additional information can be had about it except that it is extinct.
- XXXIII *Marāṇavisohi*—In *Ācāradinakara* (pt. II, p. 303b) we have a list of works belonging to the *kāliya suya* and *ukkāliya suya*, and therein this work is noted as *ukkāliya*.
- XXXIV *Āyavibhatti*—This work is noted as *ukkāliya* on p. 28. No further particulars are available except that it is extinct.
- XXXV *Uṭṭhāṇapariyāvaṇiya*²—This was one of the text-books for a *Sādhū*

1 Cf.- “मज्जं विसय कसाया निहा विगहा य पञ्चमी भणिया । एए पंच पमाया जीवं पाडन्ति संसारे ॥”

This verse is quoted by Yaśodeva Sūri in his com. (p. 64^a) on *Pakkhiyasutta*.

2 The word *uṭṭhāṇapariyāvaṇiya* occurs in *Viāhapaṇṇatti* (XV ; s. 540); but there it is not used to denote this or any other work.

of 13 years' standing. It seems to be the same as *Uṭṭhāṇasuya* for the following reasons:

- (i) In the edition of *Vavahāra* having *Bhāsa* and Malayagiri Sūri's com., there is *Uṭṭhāṇasuya* instead of *Uṭṭhaṇapariyāvaṇiya*. In *Pañcavatthuga* (v. 585), too, it is so.
- (ii) In the *Bhāsa* (p. 109^a)¹ on *Vavahāra* (X), *Devindovavāya* is equated with *Devindapariyāvaṇa*. So, on this analogy *Uṭṭhāṇasuya* may be identified with *Uṭṭhaṇapariyāvaṇiya*.

XXXVI *Ṭhimiṇabhāvaṇā*—This was a 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).²

XXXVII *Nirayavibhatti*—This work is noted in *Viyārasāra* (v. 350) as lost. According to *Brhattīpanikā* (c. 1400 A.D.) it contained 200 verses. It has been lost since the last 650 years or so.

XXXVIII *Gaṇaharavalaya*—This work is mentioned in *Viyārasāra* (v. 351). It may have been dealing with apostles of Lord Mahāvīra or heads of schools—the Sūris of later days.

Ten Dasās—Their names are given in *Ṭhāṇa* (X. s. 755) in plural. I however mention them in singular and by dropping the word 'dasā' occurring at the end of each name :

१. कम्मविवाग, २. उवासग, ३. अंतगड, ४. अणुत्तरोववाइय, ५. आयार, ६. पण्हावागरण,
७. बंध, ८. दोगिद्धि, ९. दीह, १०. संखेवित.

I-II *Kammavivāgadasā* has 10 *ajjhayaṇas*. They are mentioned in *Ṭhāṇa* (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 ॥

सहसुद्दाहे आमलते ९ कुमारे लेच्छती १० इति ॥”

Of these the 1st, the 4th, the 6th, the 7th and the 8th *ajjhayaṇas* agree in name with the 1st, the 4th, the 6th, the 8th and the 7th of

1 “तेरसवासे कप्पइ उद्वाणसुए तहा समुद्वाणे । देविंदपरियावण नागाण तहेव परियावणीया ॥ १११ ॥”

2 This verse and verses 582-585 and 587 and 588 are quoted by Abhayadeva Sūri in his com. (p. 301^b) on *Ṭhāṇa* (V, I; s. 399).

the 1st *suyakkhandha* of *Vivāgasūya*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 same *suyakkhandha* by Abhayadeva Sūri in his com. (pp. 507b, 508a and 508b) on *Ṭhāṇa*. Thus it seems that none of the *ajjhayaṇas* of *Kammavivāgadasā* is lost. Same is the case with the 10 *ajjhayaṇas* of *Uvāsagadasā*.² For, their names as given in *Ṭhāṇa* (s. 755) tally with those³ given in *Uvāsagadasā* (p. 1).

III *Antagaḍadasā* has 10 *ajjhayaṇas* the names of which are mentioned in *Ṭhāṇa* (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 *ajjhayaṇas* but come across 8 *vaggas*, and that the 1st *vagga* has ten *ajjhayaṇas* as noted in its following verse:

“गोयम समुद् सागर गंभीरे चेव होइ थिमिए य ।

अयले कंपिल्ले खलु अक्खोभ पसेणइ वण्ही ॥”⁴

Thus the names herein entirely differ from those mentioned above.⁵ Abhayadeva Sūri however reconciles this incongruity by saying that

1 “मियापुत्ते य उज्झियए अभग्ग सगडे बहस्सइ नन्दी ।

उम्बर सोरियदत्ते य देवदत्ता य अज्जू य ॥” – *Vivāgasūya* (I)

2 “आणंदे १ कामदेवे २ अ गाहावति चूलणीपिता ३ ।

सुरादेवे ४ चुल्लसतते ५ गाहावति कुंडकोलिते ६ ॥

सदालपुत्ते ७ महासतते ८ णंदिणीपिया 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 *Ṭhāṇa*, but there instead of *Vaṇhī* we have *Viṇhū*.

5 All of them except *Kiṅkama* which occurs as a name of the 2nd *ajjhayaṇa* of the 6th *vagga* differ from the names of the *ajjhayaṇas* of the remaining 7 *vaggas* as can be seen from the following verses of the extant *Antagaḍadasā* :

“अक्खोभ सागरे खलु समुद् हिमवंत अयलनामे य ।

धरणे य पूरणे वि य अभिचंदे चेव अट्टमए ॥” -p. 4

“अणीयसे अणंतसेणे अजियसेणे अहिणयरिऊ देवजसे सत्तुसेणे सारणे गए सुमुहे दुम्मुहे

कूवए दारुए अणाहिड्डी ॥” -p. 4

this may be due to difference in *vācanās*.¹ This view is strange; so, if it cannot be accepted the old *Antagaḍadasā* should be looked upon as lost.

IV According to *Thāṇa* (s. 755), *Aṇuttarovavāiyyadasā* has 10 *ajjhayaṇas* as noted below:

“ईसिदासे य १ धण्णे त २ सुणक्खत्ते य ३ कातिते ४ [ति य] ।

सट्ठाणे ५ सालिभदे त ६ आणंदे ७ तेतली ८ ति त ॥

दसन्नभदे ९ अतिमुत्ते १० एमेते दस आहिया ॥”

On examining the available *Aṇuttarovavāiyyadasā* we find that it has 3 *vaggas* having 10, 13 and 10 *ajjhayaṇas* respectively. Their names are given there as below:

“जालि मयालि उवयालि पुरिससेणे य वारिसेणे य ।²

दीहदन्ते य लड्डदन्ते य वेहल्ले वेहासे अभए इ य कुमारे ॥” -p. 48

“जालि मयालि उवयालि पुरिससेणे य वारिसेणे य ।

पज्जन्न सम्ब अणिरुद्ध सच्चनेमी य दढनेमी य ॥” -p. 19

“पउमावई य गोरी गन्धारी लक्खणा सुसीमा य ।

जम्बवइ सच्चभामा रुपिणि मूलसिरि मूलदत्ता वि ॥” -p. 20

“मङ्काती किंकमे चेव मोग्गरपाणी य कासवे ।

खेमए धिइधरे चेव केलासे हरिचन्दणे ॥

वारत्त सुदंसण पुण्णभद सुमणभद सुपइडे मेहे ।

अइमुत्ते य अलक्खे अज्झयणाणं तु सोलसयं ॥” -p. 25

“नन्दा तह नन्दमई नन्दुत्तर नन्दसेणिया चेव ।

मरुया सुमरुय महमरुय मरुदेवी य अट्टमा ॥

भदा य सुभदा य सुजाया सुमणा इ या ।

भूयदित्रा य बोद्धव्वा सेणियभज्जाण नामाई ॥” -p. 38

“काली सुकाली महाकाली कणहा सुकणहा महाकणहा ।

वीरकणहा य बोद्धव्वा रामकणहा तहेव य ॥

पिउसेणकणहा नवमी दसमी महासेणकणहा य ।” -p. 38 (N. V. Vaidya's edn.)

1 “वाचनान्तरापेक्षाणीमानीति सम्भावयामः, न च जन्मान्तरनामापेक्षयैतानि भविष्यन्तीति वाच्यं, जन्मान्तराणां तत्रानभिधीयमानत्वादिति ।” - p. 509^b

2 These are also the names of the 1st 5 *ajjhayaṇas* of the 4th *vagga* of *Antagaḍadasā*.

“दीहसेणे महासेणे लड्डदन्ते य गूढदन्ते य सुद्धदन्ते ।

हल्ले दुमे दुमसेणे महादुमसेणे य आहिए ॥

सीहे य सीहसेणे य महासीहसेणे य आहिए ।

पुण्णसेणे य बोद्धव्वे तेरसमे होइ अज्झयणे ॥” - p. 50

“धन्ने व (? य) सुनक्खत्ते इसिदासे य आहिए ।

पेह्लए रामपुत्ते य चन्दिमा ¹पुड्डिमा इय ॥

पेढालपुत्ते अणगारे नवमे पोहिले इय ।

वेहल्ले दसमे वुत्ते इमेए दस आहिया ॥” -p. 51 (N. V. Vaidya's edn.)

From this it follows that at best only the names of the first 3 *ajjhayaṇas* tally, and so Abhayadeva Sūri suggests that the names noted in *Ṭhāṇa* are according to some other *vācanā*. If this suggestion cannot be accepted they must be supposed to be extinct.

V The 10 *ajjhayaṇas* of *Āyāradasā* as noted in *Ṭhāṇa*² agree with those of the available one, and hence they are so to say intact.

VI As regards the 10 *ajjhayaṇas* of *Paṇhāvāgaraṇadasā* mentioned in *Ṭhāṇa* (s. 755)³ they seem to be lost in toto; for, the available *Paṇhāvāgaraṇa* has 5 *ajjhayaṇas* dealing with *āsrava* and 5 with *saṃvara*, and the available *Isibhāsiya* has probably nothing to do with the 3rd *ajjhayaṇa* noted here, in fn. 3.

VII As stated in *Ṭhāṇa* (s. 755) *Bandhadasā* has 10 *ajjhayaṇas* as under :

“बंधे १ य मोक्खे २ य देवद्धि ३ दसारमंडलेवित ४ आयरियविप्पडिवत्ती ५ उवज्झायविप्पडिवत्ती ६ भावणा ७ विमुत्ती ८ सातो ९ कम्मे १० ।”

1 In Abhayadeva Sūri's com. (p. 509b) on *Ṭhāṇa*, there is a variant “पोहिले”.

2 “वीसं असमाहिट्ठाणा १ एगवीसं सबला २ तेत्तीसं आसायणातो ३ अट्ठविहा गणिसंपया ४ दस चित्तसमाहिट्ठाणा ५ एणारस उवासगपडिमातो ६ बारस भिक्खुपडिमातो ७ पज्जोसवणाकप्पो ८ तीसं मोहणिज्जट्ठाणा ९ आजाइट्ठाणं १०।”

3 “उवमा १ संखा २ इसिभासियाइं ३ आयरियभासिताइं ४ महावीरभासिआइं ५ खोमगपसिणाइं ६ कोमलपसिणाइं ७ अद्दगपसिणाइं ८ अंगुट्ठपसिणाइं ९ बाहुपसिणाइं १० ।”

While explaining this Abhayadeva Sūri notes on p. 512^b : “‘पसिणाइं’ ति प्रश्नविद्या यकाभिः क्षौमकादिषु देवतावतारः क्रियते इति, तत्र क्षौमकं—वस्त्रं अद्दगो आदर्शः अङ्गुष्ठः—हस्तावयवः बाहुवः—भुजा इति ।”

If *Bhāvaṇā* 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.

VIII *Dogiddhidasā* has 10 *ajjhayaṇas*. They are mentioned in *Thāṇa* (s. 755) as under :

“वाते १ विवाते २ उववाते ३ सुखित्ते कसिणे ४ बायालीसं सुमिणे ५ तीसं महासुमिणा ६ बावत्तरिं सुव्वसुमिणा 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 *Mahāsumiṇabhāvaṇā*.

IX As regards *Dīhadasā*, we learn from *Thāṇa* (s. 775) that it has 10 *ajjhayaṇas*. The pertinent portion is as under:

“चंदे १ ^१सूते २ सुक्के ३ त सिरिदेवी ४ पभावती ५
दीवसमुद्दोववत्ती ६ बहुपुत्ती ८ (? ७) मंदरे ति त ९ (? ८)
थेरे संभूतविजते ८ (? ९) थेरे पम्ह ९ (? १०) ऊसासनीसासे ।”

In *Pupphiyā* (p. 21^b) we come across the following verse which mentions its 10 *ajjhayaṇas* :

“चंदे १ सूरे २ सुक्के ३ बहुपुत्तिय ४ पुत्रमाणिभदे 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 *Dīhadasā* are perhaps the same as the first 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.

X So far as *Saṅkhevitadasā* is concerned its 10 *ajjhayaṇas* as stated in *Thāṇa* (s. 755) are those noted on p. 59, 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 “सूरे त”.

2 As stated herein it has 10 *ajjhayaṇas* noted in the following verse:

“सिरि १ हिरि २ धिति ३ कित्ति(त्ती)ओ ४ बुद्धि(द्धी) ५ लच्छी ६ य होइ बोद्धव्वा । इलादेवी ७ सुरादेवी ८ रसदेवी ९ गन्धदेवी १० य ॥”

“The most important feature of the work¹ is that it contains nearly 70 verses (*gāthās*²), some of which are actually quoted as from “Āgamas”³ and others are also probably from “Āgamas”⁴ although not expressly stated so to be. These verses cannot be identified in any of the available “Āgamas”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.

Loss of Nijjuttis—As regards the exegetical literature of the canonical texts, it may be noted that we have lost several *Nijjuttis*⁶ etc. For instance ⁷Govinda Vācaka’s *Nijjutti*⁸ is not available now, and so are Bhadrabāhusvāmin’s *Nijjuttis* on *Sūriyapaṇṇatti* and *Isibhāsiya*. Even some of the *Nijjuttis* on *Pañcamāṅgalasuyakkhandha* have long since become a dead letter.⁹

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.

1 *Nirvāṇakalikā*.

2-5 No diacritical signs are here used. We have introduced them.

6 That there was a fairly large number of *Nijjuttis* is borne out by the following line occurring in the *Pakkhiyasutta* (p. 66^b):

“अंगबाहिरे कालिए भगवंते ससुते सअत्ये सगण्ठे सन्निज्जुत्तीए ससंगहणीए”

Cf. the following lines of *Gopatha Brāhmaṇa* (Pūrva 2-10) :-

“एवमिमे सर्वे वेदा निर्मिताः सकल्पाः सरहस्याः सत्राहणाः सोपनिषत्काः सेतिहासाः सान्वाख्यानाः सपुराणाः सस्वराः ससंस्काराः सनिरुक्ताः सानुशासनाः सानुमार्जनाः सवाकोवाक्याः”

7 He is mentioned as *vācaka* in the *bhāsa* (v. 82) of *Dasaveyāliya* and the com. (p. 565) on *Uttarajjhayaṇa*. He is referred to as ‘ācārya’ in the com. (pp. 474 & 504) on *Thāṇa* and the com. (p. 713) on *Āvassaya*.

8 This is mentioned in *Visehacūṇṇi* on *Nisiha* (XI), *Dasaveyāliyanijjutti* (v. 82), *Āvassayacūṇṇi* (pt. I, p. 31) and *Kappacūṇṇi* and its com. as well as in the commentaries on *Āvassaya*, *Uttarajjhayaṇa* and *Anuogadāra* on pp. 713, 646 & 115 respectively. In the former we come across the following lines :

“गोविन्दो नाम भिक्खू जे तो अट्ठारस वारा पुच्छा तेण एगिन्दियजीवसाहणं गोविन्दणिज्जुत्ती कया । एस गाणतेणो ।”

9 See p. 85, fn. 2.

In the end before I conclude this chapter, I may tentatively suggest why these are lost. As already noted, certain *ajjhayaṇas* are *sāṭisaya*,¹ and hence they were reserved to be studied by the 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 *ajjhayaṇas* 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 four² of them will exist up to the end of the present *tīrtha*,³ and thereafter they, too, will perish, and thus there will remain no *Āgamas* whatsoever till a new epoch will dawn with the flourishing of *Tīrthaṅkaras* in India when the *dvādaśāṅgīs* etc. will be again composed. So says the Jaina tradition.



1 For instance *Mahāpariṇṇā* (p. 82), *Aruṇovavāya* (p. 106), *Uṭṭhāṇasuya* (p. 107) and *Samuṭṭhāṇasuya* (p. 107) are some of them.

2 Of them *Dasaveyāliya* will be available only in meaning.

3 “वासाण सहस्सेण य एकवीसाए इहं ‘भरह’वासे । दसवेयालियअत्थो दुप्पसहजइंमि नासिहीति ॥ ५० ॥”

“इगवीससहस्साहं वासाणं वीरमोक्खगमणाओ । अव्वोच्छिन्नं होही आवस्सगं जाव तित्थं तु ॥ ५२ ॥

इगवीससहस्साइं वासाणं वीरमोक्खगमणाओ । अणुओगदार-नंदी अव्वोच्छिन्नाउ जा तित्थं ॥ ५३ ॥

—*Titthogālī* as suggested in *Vividhapaśnottara* (p. 188).

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 Kṣamāśramaṇa. 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

Āyāra the first *Aṅga* is divided into two *suyakkhandhas*,¹ the 1st having at present 8 *ajjhayaṇas*² (formerly 9) and the 2nd 16.³ Most of these *ajjhayaṇas* are sub-divided into ⁴*uddesas*⁵, each of which consists of *suttas*.

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- 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 णं अंगद्वयाए पढमे अंगे, दो सुअकुंछा, पणुवीसं अज्झयणा, पंचासीइ इहेसणकाला" – *Nandī* (s. 46)
 - 4 Here this word is used to denote a 'subsection' but in *Kavidappaṇa* this is used for section. In *Nītivākyāmr̥ta* of Somadeva Sūri it is divided into 32 sections, each known as 'Samuddeśa'.
 - 5 H. Jacobi has translated this as 'lesson'. See S. B. E. (vol. XXII, p. 1). *Ajjhayaṇas* 1 to 6, 8 and 9 of the 1st section have 7, 6, 4, 4, 6, 5, 8, and 4 *uddesas* respectively whereas *ajjhayaṇas* 1 to 7 of the 2nd have 11, 3, 3, 2, 2, 2, and 2. Thus *ajjhayaṇas* 8 to 16 of the 2nd have no *uddesas*.

It appears that formerly there was only the 1st *suyakkhandha* comprising the following 9 *ajjhayaṇas* :

- (1) *Satthapariṇṇā*, (2) *Logavijaya*, (3) *Sīosaṇijja*, (4) *Sammatta*, (5) *Logasāra*, (6) *Dhuya*, (7) *Mahāpariṇṇā*, (8) *Vimokkha*, and (9) *Uvahaṇasuya*.¹

By the time Bhadrabāhusvāmin wrote a *Nijjutti* on *Āyāra* there were *Āyāraggas* added to this 1st section.² *Āyārappa* means a *Cūlikā*. So says Śīlāṅka Sūri in his com. (p. 6^b) on *Āyāra*. From *Āyāranijjutti* (v. 11)³ we learn that *Āyāra*, the 1st *Aṅga*, herein styled as *Veda*, has 9 *ajjhayaṇas* 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*. Nowhere in the *Āyāranijjutti*, 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) *Bhāvaṇā*, (3) *Vimutti* and (4) *Āyārapakappa*. Further we learn that the 1st *Cūlā* consists of 7 *ajjhayaṇas*,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 *Āyāranijjutti* (v. 31-32) quoted on p. 82, fn. 3. 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 बंभच्चेरेसु सो समयरइ । सोऽवि य सत्थपरिण्णाए पिंडिअत्थो समोसरइ ॥ १२ ॥”

—*Āyāranijjutti*

Āyārappa is also called *Āyāraṅga*. See p. 120, fn. 2.

- 3 See p. 83, fn. 3.

- 4 Cf. “नव बंभचेरा पन्नत्ता, तं जहा—सत्थपरिण्णा लोगविजओ etc.—*Samavāya* (s. 9) See also *Samavāya* (s. 51) and Śīlāṅka's com. (p. 290a) on *Āyāra*.

- 5 For explanation see p. 83, fn. 3.

- 6 “जावोगहपडिमाओ पढमा सत्तिक्कगा बिइअचूला । 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 *ajjhayaṇas*. Their names are given as under by Malayagiri Sūri in his com. (p. 211^a) on *Nandī* by way of a quotation :

“पिंडेसण (१) सेज्जि(२)रिया (३) भासज्जाया (४) य वत्थ (५) पाएसा (६) ।

उगहपडिमा (७) सत्तसत्तिक्कया (८-१४) य भावण (१५) विमुत्ती (१६) ॥”

Herein there are no specific names for *ajjhayaṇas* 8-14. In a way this is justifiable since each of them is spoken of a *Sattikkayā* or *Sattikkagā* or the like. However, from the ending portion of each of them we learn the names of the 1st four *Sattikkagās* as *Thāṇā*, *Nisīhiyā*, *Uccārapāsavaṇa*, and *Sadda* respectively. The rest can be named as *Rūva*, *Parakiriya* and *Annamannakiriya*.

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) Śīlāṅka Sūri points out the *maṅgalas*, the initial, the middle and the last from the 1st *suyakkhandha* only.⁶

1 This cannot be dated later than the composition of *Āyāranijjuttī*.

2 “थेरेहिऽणुगहट्ठा सीसहिअं होउ पागडत्थं च । आयाराओ अत्थो आयाराणेषु पविभत्तो ॥ २८७ ॥”

3 “‘स्थविरैः’ श्रुतवृद्धैः—चतुर्दशपूर्वविद्भिर्निर्युद्धानीति’—Śīlāṅka’s com. (p. 282^a).

In *Āyāracuṇṇī* (p. 326) on *Āyāranijjuttī* (v. 287) ‘thera’ is explained as ‘gaṇadhara’.

4 “बिइअस्स य पंचमए अट्ठमगस्स बिइयंमि उदेसे । भणिओ पिंडो^१ सिज्जा^२ वत्थ^३ पाउग्गहो^४ चैव ॥ २८८ ॥

पंचमगस्स चउत्थे इरिया^५ वणिज्जई समासेणं । छट्ठस्स य पंचमए भासज्जायं^६ वियाणाहि ॥ २८९ ॥

सत्तिकगाणि^{७-१४} सत्त वि निज्जूढाई महापरित्राओ । सत्थपरित्रा भावण^{१५} निज्जूढाओ धुय विमुत्ती^{१६} ॥ २९० ॥

आयारपक्खो^{१७} पुण पच्चक्खाणास्स तइयवत्थूओ । 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 Ācārāṅga 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 Ācārāṅga Sūtra; it is probably the old Ācārāṅga Sūtra itself to which other treatises have been added.”

In *A History of Indian Literature* (vol. II, pp. 435-436) it is said : “The first Aṅga is the Āyāraṅga-Sutta. In two lengthy sections (śruta-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 introduction (p. XLVII) to S. B. E. (vol. XXII). Here it is said : “Śīlāṅka points out as such the first sentence of the first lesson of the 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.”

(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 preceeding 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*.

*Contents*⁴ 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 *caraṇakaraṇānuyoga*. *Uvāsagadasā* which has for its subjectmatter the discipline of the Jaina laity, may be looked upon as its complement. 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 *ahimsā* is held out as an ideal, and the means to refrain from *himsā* and the rigidity of the monastic life are here treated at length.

Himsā and *ahimsā* are associated with life. Consequently in *Āyāra* (I, 1, 5) vegetation is proved to be animate, by adducing nine ⁶similarities between the body of a human being and that of vegetation. Even life in earth, water, fire and air is established in earlier pages.

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. 120, 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 Vaṭṭakera's *Mūlāyāra* observes that Vaṭṭakera intended to give in this work of his, a brief summary of the *Āyāra*. Cf. *A history of Indian Literature* (vol. II, p. 577).

5 “आचारो ज्ञानदिश्यत्र कथ्यते स आचारः” —Siddhasena Gaṇi's com. (vol. I p. 91) on *Tattvārthasūtra*.

6 These are fully explained by Śīlāṅka Sūri in his com. (pp. 59^a-60^a) on *Āyāra*.

In *Uvahāṇasuya* are described penances of Lord Mahāvīra and the hardships he had to put up with while passing through the *anārya* countries.

To conclude, the 1st *Cūlā* deals with topics associated with the begging of food, a couch, clothes and a bowl, and with the modes of speech¹ and the regulation of possession.²

The 2nd *Cūlā* gives rules regarding religious postures, the places of study and those for easing nature.³ 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 Mahāvīra—the materials embodied in several cases⁴ in phrases recurring in *Pajjosaṇākappa*.⁵ It also deals with the five *mahāvratas* and the five reflections associated with each of them.

The latter topic is met with in *Paṇhāvāgaraṇa* but the wording widely differs.

In *Āyāra* (II 3, 1, 1) there is a very short description of the appearance of the country during the rainy season.

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).

2-3 These furnish with Jaina rules of etiquette. Vide Dr. B. C. Law's article “Jaina Rules of Etiquette” Published in “*Jania Antiquary*” (vol. XI, No. XI).

4 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 *Pajjosaṇākappa*. See *S. B. E.* (vol. XXII).

5 The author of *Āyāranijjuttī* is supposed to be the same as that of *Pajjosaṇākappa*. If this is correct, the author of the latter must have borrowed from *Āyāra*. For, firstly *Bhāvaṇā* is extracted from *Satthapariṇṇā*, and secondly it is a work of a Sthavira other than the one who wrote a *Nijjuttī* on it.

From the succeeding 4th sūtra of this *Aṅga* we learn that in the Gangetic planes the rainy season lasts for four months, the beginning of Mārgaśīrṣa marking the end of it.

The 4th *Cūlā* which marks the end of the *Āyāra*, contains 12 verses, the contents of which may remind a *Bauddha* scholar of *Therāgāthās*.¹

I shall now mention the following factors whereby the 3rd and the 4th *Cūlās* cannot be looked upon as brought by Jyeṣṭhā from Lord Sīmandhara, though, so suggested in *Parīśiṣṭaparavan* (IX, v. 97-100).

(i) Jyeṣṭhā is a contemporary of Bhadrabāhusvāmin according to the *Parīśiṣṭaparvan*, and this very Bhadrabāhusvāmin informs us in his *Āyāranijjuttī* (v. 290) that *Bhāvaṇā*, the 3rd *Cūlā* is extracted from *Satthapariṇṇā*, and *Vimuttī*, the 4th *Cūlā*, from *Dhuya*.

(ii) The last verse of *nijjuttī* of *Dasaveyāliya* 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*.²

(iii) As already noted on p. 49 Haribhadra Sūri mentions a tradition dealing with one *Cūlā* only.

1 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:-

“गण्डी अदुवा कोट्टी रायंसि अवमारियं । काणियं झिम्पियं चेव कुणियं खुजियं तहा ॥

उयरिं च पास मुत्तिं (? मूयं) च सूणियं च गिलासिणं । वेवयं पीढ-सपियं च सिलिवइं महु-मेहिणं ॥

सोलस एए रोगा अक्खाया अणुपुव्वसो । अह णं फुसन्ति आयंका फासा य असमञ्जसा ॥”

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 अजीए दिट्ठीमुद्धसूले अकारए ।

अच्छिब्वेयणा कण्णवेयणा कण्डू उयेरे कोढे ।”

2 “आओ दो चूलाओ आणीआ जक्खिणीए अजाए । सीमंधरपासाओ भवियाण विबोहणद्दाए ॥ 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 थिरीकरणमेगं । बिइए विवित्तचरिया असीयणगुणाइरेगफला ॥ २४ ॥”

All these factors go against *Parīṣiṣṭaparvan*. But then there arises a question as to on what basis Hemacandra Sūri gave the episode in *Parīṣiṣṭaparavān*. 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 :

(i) The 1st *ajjhayaṇa* opens with the well-known sentence “सुयं मे आउसं भगवया एवमक्खायं”¹ and all its *uddesas* as well as those of the rest of the 1st *suyakkhandha* and some of the 2nd, too, end with “त्ति बेमि”.

(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. 87 the nuns were debarred from studying *Nisīha*, a *sāṭisaya* 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, 6)² 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 नान्तरियकत्व given by Patañjali in discussing a *Vārtika* ad Pāṇini (III, 3, 9)⁴ and

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 बहुअट्टिएणं मंसेण वा बहुकण्टएण मच्छेण वा उवनिमंतिज्जा—आउसंतो समाणा ! अभिक्खसि बहुअट्टियं मंसं बहुकण्टयं मच्छं वा पडिगाहित्तं ? एयप्पगारं निग्घोसं सोच्चा निसम्म से पुव्वामेव आलोइज्जा—आउसो त्ति वा २ नो खलु मे कप्पइ बहु० पडिगा०, अभिक्खसि मे दाउं जावइयं पुगलं दलयाहि ।” - (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 नान्तरियकत्वात् । स यावदादेयं तावदादाय शकलकण्टकान्युत्सृजति । एवमिहापि” This passage is repeated *ad verbatim* in the *Mahābhāṣya* ad IV, 1, 92.

from Vācaspatimiśra's com. on *Nyāyasūtra* (IV, 1, 54)¹. He has concluded: "This meaning of 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 *Ācārāṅga* 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*² (p. 171) that the German scholar Jacobi believes that the composition of *Suttanipāta* is followed by that of *Dhammapada*, and those of *Āyāra* and *Sūyagaḍa* 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 *Gāthānuṣṭubhī saṃsṛṣṭi*³ as the olden Āryā and in assigning to *Āyāra* and *Sūyagaḍa* 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*⁴

1 "तस्मान्मांसार्थीव कण्टकानुद्धृत्य मांसमश्वन्नानर्थं कण्टकजन्ममाप्नोतीत्येवं प्रज्ञावान् दुःखमुद्धृत्येन्द्रियादिसाधनं सुखं भोक्ष्यते ।"

2 This work is written in Gujarātī and is named as under:

"પદ્યરચનાની ઐતિહાસિક આલોચના."

3 This metre is used for *Thīpariṇṇā* and *Uvahāṇasūya*. 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).

4 In this connection K. H. Dhruva has observed on p. 174 as under:

"લુપ્ત થયેલા શબ્દો જૂના પ્રયોગો અને ભિક્ષુની સાદી અસલી રહેણીકરણીને આધારે ઠરી ચૂક્યું છે કે સુત્તનિપાત જૂનામાં જૂનો બૌદ્ધ પદ્યાત્મક સંગ્રહ છે. બૌદ્ધ સંઘની સ્થાપના તે એનો પૂર્વ અવધિ મનાય છે. આચાર અને સૂચકાદ અંગ એક જ જૈન મુનિની કૃતિ છે, જ્યારે સુત્તનિપાત અનેક ભિન્નકાળના બૌદ્ધ ભિક્ષુનાં સુત્તોનો સંગ્રહ છે."

[Tra : "It has already been proved, on the basis of obsolete words, old usages and simple-natural life-style of the Buddhist monks, that *Suttanipāta* is the oldest Buddhist collection of verses. Foundation of the Buddhist Order is regarded as its upper limit. *Āyāra Aṅga* and *Sūyagaḍa Aṅga* are works of one Jaina monk. But *Suttanipāta* is a collection of *suttas* composed by different Buddhist monks at different times"]

in its *Mettasutta* and *Tuvaṭṭakasutta*,¹ and consequently it should be looked upon as 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 *Suttanipāṭa*² are anterior to and some are posterior to those of *Āyāra* and *Sūyagaḍa* whereas some are even contemporaneous with those of these Jaina works.³

SŪYAGAḌA

Sūyagaḍa—This is the 2nd *Aṅga* having 3 titles as noted on p. 57 fn.7. It is divided into 2 *suyakkhandhas*.⁴ Of them the 1st has 16 *ajjhayaṇas*, whereas the 2nd 7. Thus in all there are 23 *ajjhayaṇas*.⁵ But, only the 1st 5 *ajjhayaṇas* 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 *ajjhayaṇas* except

1 “એનું મેત્તસુત્ત સમગ્ર અને તુવટ્ઠકસુત્તનો મોટો ભાગ પણ એ જ મિશ્ર છંદમાં છે.” —*Ibid.*, p. 172
[Tra : “Its entire *Mettasutta* and the most part of its *Tuvaṭṭakasutta* are composed in the same *miśra* metre.”]

2 “પદ્યબંધની કસોટી સૂચવે છે કે એ સંગ્રહનો ત્રિષ્ટુભાનુષ્ટુભી સંસ્કૃતિમાં રચાયેલાં સુત્તવાળો ભાગ આચાર અને સૂઝગડથી કંઈક જૂનો જણાય છે; અને કૌકાલિયક કુટુંબ સાથે સંબંધ ધરાવતો ભાગ ઉક્ત જૈન અંગોથી અર્ધી સદી મોડો રચાયેલો સંભવે છે. સંપૂર્ણ આચાર્ય એમાં ઉપલબ્ધ નથી તે કારણથી પ્રસ્તુત બૌદ્ધ સુત્ત શર્યંભવ મુનિના દસવેઆલિયની પૂર્વે ગોઠવાય છે.” — *Ibid.*, p. 174

[Tra : “The test of metrical composition suggests that the part of that collection, which contains *suttas* composed in *Triṣṭubhānuṣṭubhī saṃsṛṣṭi* is somewhat older than *Āyāra* and *Sūyagaḍa*, but the composition of the part related to *kaukāliyaka* family is likely to be later than the just mentioned two Jaina *Aṅgas* by half a century. As the complete *āryā* is not found in this Buddhist *sutta*, it is placed prior to *Dasaveāliya* of the Jaina monk Śayyambhava.]

3 “સુત્તનિપાતમાં કેટલાં સુત્તો આચાર અને સૂચગડ અંગ પહેલાનાં, કેટલાંક તે બેના પછીનાં અને કેટલાંક સમકાલીન લાગે છે. —*Ibid.*, p. 174

[Tra : “Some *suttas* of *Suttanipāṭa* seem older than *Āyāra* and *Sūyagaḍa Aṅgas*, while some later than they, and still some contemporary of them.”]

4 I do not know if there is any source which mentions the specific names of both of these sections. From Śīlāṅka's com. (p. 8a) on *Sūyagaḍa* we see that the 1st section is named as *Gāthāṣoḍaśaka* (Pr. *Gāhāsoḍasaya*), i.e. one of which *Gāhā* is the 16th *ajjhayaṇa*.

5 Cf. the following verse of *Sūyagaḍaniijutti* :-

“દો ચેવ સુયક્ષન્ધા અજ્ઞયણઆઈં ચ હોન્તિ તેવીસં । તેત્તિસુદેસણકાલા આચારાઓ દુગુણમજ્જં ॥ ૨૨ ॥”

the 16th (last) entirely in verse.¹ But so far as the 2nd *suyakkhandha* is concerned it has its 1st 2 *ajjhayaṇas*, 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.

As regards the language of this 2nd *Aṅga* it is said in *A History of Indian Literature* (vol. II, p. 431):

“The most archaic language is to be found in the *Āyāraṃga-Sutta*, and next to this, in the *Sūyagaḍaṃga-Sutta* and the *Uttarajjhayaṇa*. *Ardha-māgadhī* 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 History of Indian Literature* (vol. II, p. 438) he says:

“This *Aṅga*, too, consists of two books, the second of which is probably only an appendix, added later, to the old *Aṅga* which we have in the 1st book.”

I however do not endorse this opinion especially when Prof. Schubring in his *Worte Mahavīras* (p. 17 f.) observes that *Sūyagaḍa* (II, I) “is closely related to *Āyāra* I (*Bambhacerāṃ*) both in wording and mode of expression.”² and when K. H. Dhruva attributes the authorship of both of these works to the same author.³

Contents of Sūyagaḍa.⁴—To begin with, we may quote *Samavāya* (s. 23) where the names of all the 23 *ajjhayaṇas* are given since these names, being significant, help us in this direction:

“तेवीसं सूयगडज्जयणा पत्रता, तं जहा समए १ वेतालिए⁵ २ उवसगपरिण्णा ३ थीपरिन्ना ४

1 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 *Yamakas* occur.

2 See *A History of Indian Literature* (vol. II, p. 441).

3 See p. 125. fn. 4.

4 “सूत्रीकृता अज्ञानिकादयो यत्र वादिनस्तत् सूत्रकृतम् ।”

—Siddhasena Gaṇi's com (p. 91) on *Tattvārthasūtra*

5 This name occurring in I, 2, 1, 22 is doubly interpreted in *Sūyagaḍanijjutti* (v. 28) : (i) *vaidārika* or destroyer of *karmans* and (ii) *vaitālika*, the metre in which it is composed.

નરયવિભત્તી ૫ મહાવીરથુર્દ ૬ કુસીલપરિભાસ ૭ વીરિ ૮ ધમ્મે ૯ સમાહી ૧૦ મગ્ને ૧૧ સમોસરણે ૧૨ આહત્તહિ ૧૩ ગંથે ૧૪ જમર્ડે^૧ ૧૫ ગાથા ૧૬^૨ પુંડરી ૧૭ કિરિયાઠાણા ૧૮ આહારપરિણા ૧૯ [અપ્]પચ્ચકુલાણકિરિયા ૨૦ અણગારસુયં ૨૧ અદ્દજ્જં ૨૨ ણાલંદજ્જં ૨૩”

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 ³*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 *veyāliya*, because, as the author of the *Niryukti* remarks, it treats on *vidārika*, destruction (of *Karman*), and because it is composed in the *Vaitāliya* metre.⁴ For either, word, *vaidārika* (or rather *vaidālika*, cf. *karmavidalana*)

- 1 This title is explained in two ways : (i) indicating the opening words and (ii) suggesting the *śṛṅkhalābaddha-yamaka*. The latter fact has been noted in *Sūyagaḍaṇijjuttī* as under, while its another title *Āyāṇijja* is being explained:

“જં પઢમસ્સઽન્તિમ્મ વિઙ્ગિસ્સ ડ તં હવેજ્જ આદિમ્મિ ।

एणायाणिज्जं एसो अत्रो वि पज्जाओ ॥ १३३ ॥”

- 2 In *Samavāya* (s. 16) the names of these 16 *ajjhayaṇas* are given with some slight variation here and there with the opening words viz. ‘સોલસ ય ગાહા સોલસગા પત્તતા.’ Can we hereby infer that the generic title of each of the 16 *ajjhayaṇas* is *Gāhā* ?
- 3 Verses 159-163 of *Samarāiccacariya* (Bhava I) are instances of “*śṛṅkhalā yamaka*”.
- 4 “નિર્યુક્તિકારને અનુસરીને જર્મન વિદ્વાન જેકોબી સૂચગડ અંગના ઇંગ્રેજી અનુવાદ (S. B. E. Series Vol. XLV)માં પ્રાકૃત વૈતાલીય બોલ the destruction of *Karman* (=કર્મનું વિદારણ કે વિદલન) એવા અર્થમાં લે છે, અને એ પ્રાકૃત બોલને વેઆલીયનું રૂપાંતર માની વૈતાલીય છંદનો પણ અર્થ ઊપજાવે છે. એમાં બહુ વાંધા આવે છે. પ્રથમ તો સં. વિ+દ અથવા વિ+દલ્ ધાતુ ઉપરથી વિઆલિય (સં. વિદારિત) અથવા તો વિઅલિય (સં. વિદલિત) શબ્દ અનુક્રમે અગ્નિમ પ્રાકૃતમાં નીપજે, પણ વેઆલિય ન નીપજે. એ રૂપ તો અંતઃપાતી એ નહિ, પણ ઉત્તર પ્રાકૃતમાં સંભવે, ઉત્તરકાલની રૂપના પ્રયોગ સામે સમયવિરોધના વાંધા ઉપરાંત બીજો એક વાંધો ઊભો થાય છે. એની વ્યુત્પત્તિ સં. વિ+દ અથવા તો વિ+દલ્ ઉપરથી સાધી ‘નારા’ અર્થ કરી શકાય, પણ ‘કર્મનો નારા’ એવો અર્થ શી રીતે શક્ય બને ? પોતાની કલ્પના અબ્યાધિત છે એમ માની લેઈ જર્મન વિદ્વદ્વર્થ સૂચગડના પ્રથમ શ્રુતસ્કંધના પંદરમા અજૂઝયણની જમઈય સંજ્ઞાનો પડછો આપે છે, પરંતુ આ સંજ્ઞા દ્વિઅર્થી છે નહિ. જમઈય (સં. યમકીય) બોલનો એક જ અર્થ

and *vaitāliya* may, in Jaina Prakrit, become *veyāliya* 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 Jaina Prakrit 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 *Jamaīya* (*yamakīya*) because each of its verses contains the verbal ornament called *yamaka*, and because it opens with the words *Jamaīyam* (*yad atītam*)."

શક્ય છે, યમકવાળું. એ શબ્દને અજૂઝયણના આઘ પ્રતીક જમઠયં સાથે કંઈ પણ સંબંધ હોય, તો યમકનો પ્રયોગ સૂચવવાનો છે. એમણે પસંદ કરેલા દષ્ટાંતમાં બે અર્થ છે જ નહિ. પંદરમા અજૂઝયણનાં આયાણિય અને સંકલિય નામાંતર યમક કિંવા શુદ્ધખલાયમકનાં વાચક છે. બીજો કોઈ અર્થ એમાંથી બલાત્કારે જ- ખેંચી તાણીને જ કઢાય. જમઠય અને વેઆલીય શબ્દ અનુક્રમે અલંકારશાસ્ત્રના યમક અલંકારના અને છંદ:શાસ્ત્રના વૈતાલીય છંદના બોધક છે. પ્રસ્તુત બે અજૂઝયણનાં નામ વિષય ઉપરથી નહિ, પણ છંદના અને શબ્દાલંકારના પ્રયોગ ઉપરથી જ રાખવામાં આવ્યાં છે."

- પદ્યરચનાની ઐતિહાસિક આલોચના, પૃ. ૧૬૯

[Translation : "In his English translation of *Sūyagada Aṅga* (S.B.E. Series Vol. XLV) German scholar Jacobi, following the author of *Niryukti*, takes the Prakrit word *vaitāliya* in the sense of 'the destruction of Karman (= *vidāraṇa* or *vidalana* of Karman') and considering that Prakrit word to be an another form of *veāliya* derives also the meaning of '*Vaitāliya* metre (*chanda*)'. There are many objections to it. First, in old (*agrima*) Prakrit *viāliya* (Sk. *vidārīta*) and *vialiya* (Sk. *vidalīta*) can be derived from Sanskrit verbal roots *vi+dr* and *vi + dal* respectively but *veāliya* cannot be derived from either of them. Of course, this derivation is possible in later (*uttara*) Prakrit. In addition to the chronological objection against the use of later derivative form there is another objection also. Having etymologically derived it from *vi + dr* or *vi + dal* it may be taken in the sense of destruction but how can it yield the sense of the destruction of Karman ? Considering his view to be flawless the great German scholar gives an illustration of the word *jamaīya* occurring in the fifteenth chapter (*ajjhayaṇa*) of the first part (*śrutaskandha*) of *Sūyagada*. But this word certainly does not have two meanings. The word *jamaīya* (sk. *yamakīya*) yields one meaning only, viz. 'possessed of *yamaka*.' If this word has any connection with the first word *jamaīyam* with which the chapter opens, it is simply to suggest the employment of the *yamaka*. The illustration he has chosen certainly does not yield two meanings. The two other names viz. *āyāṇiya* and *saṁkaliya* of the fifteenth chapter denote *yamaka* or *śrīkhalāyamaka*. Any other meaning can be derived only with strain unnaturally. The words *jamaīya* and *veāliya* respectively mean *yamaka* - a particular figure of speech recognised in Poetics - and *vaitāliya* - a particular metre recognised in Prosody. The titles of these two chapters (*ajjhayaṇa*) are conceived not after their subject-matter but exclusively after a particular metre and a particular figure of speech which are employed in them."

- Evolution of Gujarati Verse, p. 169]

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 Jamaiyam, 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 śṛṅkhalā-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 Prakrit for śṛṅkhalā (e. g. in our text, 1, 5, 2, 20), though Śīlāṅka here renders it wrongly saṅkalita; and ādāniya by itself is used as a name of our lecture.”

This 2nd Aṅga wherein we come across a number of similes¹ deals with the refutation of heretical doctrines. Its 1st two *ajjhayaṇas* 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 *ajjhayaṇa* 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 *ajjhayaṇa* which treats of hells and the gruesome torments therein.² This is followed by the praise of Lord Mahāvīra whom the author depicts as the standard of righteousness. Then we have later on the wellknown four heresies : *ajñānavāda*, *vinayavāda*, *akriyāvāda* and *kriyāvāda*.³ In I, 9, 17 ‘veha’, a kind of gambling is noted. 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 sects⁴ of the olden India.

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 History of Indian Literature* (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 Aṅga, too dwells with truly Sadistic complacency on the fantastic description of the hells...”

3 For details see my introduction (pp. 53-62) to *Tattvārtha* (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).

4 See *Schools and Sects in Jaina Literature* by Mr. Anulya Chandra Sen.

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. In *Sūyagaḍa* (II, 3) there are four verses almost at the end. The last two of them mention various types of jewels.

Thus the contents of this 2nd *Aṅga* 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 *Sūyagaḍa*. As already observed on p. 125 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:

“સુત્તાક્ષના સાંપ્રત વ્યાખ્યાનમાં આધાર તરીકે સ્વીકારેલાં આચાર અને સૂચગડ અંગમાં ચાર જ છંદનો પ્રયોગ છે, અનુષ્ટુભનો ત્રિષ્ટુભનો વૈતાલીય (પ્રા. વેઆલીય)નો અને ગાયાનુષ્ટુભી સંસૃષ્ટિનો. સૌમાં અધિક પ્રચાર અનુષ્ટુભનો છે.”

[Translation : “In the present lecture dealing with the time of *Suttas*, I have selected *Āyāra* and *Sūyagaḍa*, the two *Aṅga* works, as the basis of my treatment. In them only four metres are employed. They are *anuṣṭubh*, *triṣṭubh*, *vaitālīya* (*Prākṛta veālīya*) and *gāthānuṣṭubhī saṁsṛṣṭi*. But among these four metres, *anuṣṭubh* is greatly used.”]

On p. 154 he quotes a verse from *Sūyagaḍa* (I, 1, 4, 8) and names its metre as *Sautta anuṣṭubh*. Further, on this page he says that in *Sūyagaḍa*, *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 *Sūyagaḍa* (1, 14, 17), and for that of *Vaitālīya*, 1, 2, 2, 20 on p. 157. Here he says that in *Sūyagaḍa* there is not a single verse in *Vṛddhavaitālīya* 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 *Vṛddhavaitālīya* and the rest in *Vaitālīya*. The metre of which there is no name to be found in prosody and which is designated by K. H. Dhruva as *Gāthānuṣṭubhī saṁsṛṣṭi* in virtue of its being a combination of *Anuṣṭubh* and *Gāthā*, is used in both the *uddesas* of *Thīpariṇṇā* and in the ending portions of some other *ajjhayaṇas* as well. On p. 159, 3 verses are quoted from *Sūyagaḍa*. They are : I, 4, 1, 4; I, 1, 3, 16 ; and I, 1, 8, 26. 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 *mātrās* respectively. I, 2, 3, 22¹ of *Sūyagaḍa* is in *Jāgatānuṣṭubhī saṃsṛṣṭi*. The late Prof. M. T. Patwardhan has discussed the Vaitāliya metre of several verses of *Sūyagaḍa* in his *Chandoracanā*. (pp. 107-108).

ṬHĀṆA

Ṭhāṇa is the 3rd *Aṅga*. It is divided into ten sections known as *ajjhayaṇas*,² with no specific names for them except *Ekaṣṭhānaka*, *Dviṣṭhānaka*, *Triṣṭhānaka* etc., up to *Daśaṣṭhānaka*—the names probably coined by Abhayadeva Sūri in his com. on this *Ṭhāṇa*. 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 *samudghātas* or explosions

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. 23, fn. 2. At times *ajjhayaṇas* are called *ṭhāṇas*. See the end of V, i.

3 The very 1st *sutta* is : “सुयं मे आउसं ! तेणं भगवया एवमकूखायं ।”

4 *Sutta* 553 consists of several verses.

5 “यत्रैकादीनि पर्यायान्तराणि वर्ण्यन्ते तत् स्थानम्” —Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

In *Mahābhārata* (*Āraṇyaka parvan*, *adhyāya* 134) Aṣṭāvakra enumerates objects according to their number beginning with one and ending with thirteen. For comparison see *Aṅguttaranikāya*.

6 Over and above the *svaras* their *sthānas*, their generating organs animate and inanimate, the fruits of singing the musical notes, their *grāmas* and *mūrccanas*, their sources etc. are dealt with, in this *sutta*, with a passing reference to *Sakkata* (Sk. *Samśkrta*) and *Pāgata* (Sk. *Prākṛta*) and to *Isibhāsiya* (Sk. *Rṣibhāṣita*).

(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) *Egāvādis* or Monists, Theists or Monotheists, (2) *Aṇegāvādis* or Pluraists, (3) *Mitavādis* or Extensionists, (4) *Nimittavādis* or Cosmogonists, (5) *Sayavādis* or Sensualists, (6) *Samucchedavādis* or Annihilationists, (7) *Nitāvādis* or Eternalists and (8) *Na-santi-paraloga-vādis* or Materialists-Hedonists. In section X we have 10 types of *dravyānuyoga* (s. 727), 10 kinds of *satya* (s. 741), 10 sorts of *śuddhavākyānuyoga* (s. 744)³, 10 types of calculations (s. 747), 10 sections of the *Āṅgas* 7 to 9 (s. 755), 10 kinds of sons (s. 762) and 10 sorts of wonders (s. 777). At times these enumeration 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; and 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 a way continue the subject-matter of the 3rd *Āṅga*; for, *suttas* 1 to 135 enumerate

The pertinent portion is as under:

“सकता पागता चैव दुहा भणितीओ आहिया ।

सरमंडलम्मि गिज्जंते पसत्था इसिभासिया ॥” (p.394)

This very verse with a variant “भणिईओ होंति दोण्णि वा” for the 2nd foot occurs in *Aṇuōgaddāra* (p. 131). In *Mṛcchakaṭika* (III) the word *Sakkaya* is used in the sense of Sanskrit.

In short this is a *svaramaṇḍala*, and it is entirely reproduced in *Aṇuōgaddāra* (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 *Aṇuōgaddāra* (s. 128).
- 3 “दसविधे सुद्धावाताणुओगे पं० तं०-चंकारे १ मंकारे २ पिंकारे ३ सेतंकारे ४ सातंकारे ५ एगत्ते ६ पुधत्त ७ संजूहे ८ संकामिते ९ भिन्ने १० ।”
- 4 “सम्यग्वायनं वर्षधरनद्यादिपर्वतानां यत्र स समवायः”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārthsūtra* (I, 20)

different entities in rising numerical groups (*samavāya*) 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; 9000,² 10 lacs, 1 crore and 1 *koṭākoṭi* of *sāgaropamas*. This is followed by the³ description of the 12 *Aṅgas*, two *rāsis*⁴ and their sub-divisions, two types of hellish beings etc., varieties of *avadhijñāna* etc., 6 types of *saṁhanana*, 6 sorts of *saṁsthāna*, 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 Airavata zone and those of the *Tīrthaṅkaras* to flourish. In s. 157 *Kappa* is referred to.

VIĀHAPANṆATTI⁵

This is the 5th *Aṅga* having 5 titles⁶ as noted on pp. 57-58. It is divided into 41 sections known as *saās*⁷, almost all of which have sub-

1 Under number 18, 18 kinds of the Brāhmī script are mentioned, and under number 36, names of the 36 *ajjhayaṇas* of *Uttarajjhayaṇa* 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 सूत्रगतेर्लेखकदोषाद् वेति ।”

3 The data regarding the extents of these *Aṅgas* do not tally with their present extents.

4 They are : (i) *jīvarāsi* and (ii) *ajīvarāsi*.

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 Saṁskṛta equivalents of this title:

(१) व्याख्याप्रज्ञप्ति, (२) व्याख्याप्रज्ञप्ति (३) विवाहप्रज्ञप्ति, (४) विवाहप्रज्ञप्ति, (५) विबाधप्रज्ञप्ति (६) विबाधप्रज्ञप्ति.

6 The popular title is *Bhagavatīsūtra*.

7 This word is used in the beginning of the 2nd *saā*. In *Samavāya* (s. 81) we have : “विवाहपन्नत्तीए एकसीति महाजुम्मसया पन्नत्ता”.

Abhayadeva Sūri, while commenting upon this says on pp. 88^b and 89^a :

“व्याख्याप्रज्ञप्त्यामेकाशीतिर्महायुग्मशतानि प्रज्ञप्तानि, इह च ‘शत’ शब्देनाध्ययनान्युच्यन्ते, तानि कृतयुग्मादिलक्षणराशिविशेषविचाररूपाणि अत्रान्तराध्ययनस्वभावानि तदवगमावगम्यानीति ।”

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 *uddesakas*, 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*⁴, we find that for getting a complete view of any one topic we have often to refer to different *uddesas* of the various *saās*. *Śrībhagavatisāra*, 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

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- 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 *vaggas*), 24, 12, 11 (*thāṇas*), 11, 11, 11, 11, 28, 28, 124, 124 132, 132, 132, 132, 231 and 196. The *saās* 33 and 34 have each 12 *ayāntarasaās*, 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 *saṅgrahaṇīgāthā* (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 *Paṇṇavaṇṇā* (XV, 1). Vide its com. (p. 742a).

- 3 “व्याख्यायन्ते जीवादिगतयो यत्र नयद्वारेण प्ररूपणाः क्रियन्ते सा व्याख्याप्रज्ञप्तिः ।”

– Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20).

- 4 Ānandasāgara Sūri once said to me that according to his surmise this *Aṅga* was a collection of various lectures delivered by Mahāvīra in different places during his stay in the rainy season. So to say that this is “*vihāra-caryā*”. The 15th *saā* is the 15th lecture delivered by him in the 15th year from the year of his omniscience.

divided the work into 10 *khaṇḍas* with their respective titles as under:

Sādhana, cāritra, siddhānta, anyatīrthika, vijñāna, gaṇita, kutūhala, deva, nāraka and *anyajīva* with the word *khaṇḍa* added to each of them.

It may be here remarked that the following lines occur in *Śrībhagavatīsāra* (p. 300):

“હું હમણાં મરણ પામવાનો નથી, પણ ૧૬ વર્ષ જીવવાનો છું. માટે તું મેઢિક નગરમાં રેવતી ગૃહપત્ની છે, તેને ત્યાં જા. તેણે મારે માટે બે કબૂતર રાંધીને તૈયાર કર્યા છે. પણ તેને કહેજે કે મારે તેમનું કામ નથી; પરંતુ ગઈ કાલે બિલાડાએ મારેલા કૂકડાનું માંસ તેણે તૈયાર કરેલું છે, તે મારે માટે લઈ આવ.”¹

[Tra : “I (Mahāvīra) am not going to die now, I will continue to live for 16 years. So you go to Revatī, a housewife, in the city of Memdhika. She has cooked two pigeons (*kabūtara*) for me. But tell her that Mahāvīra has no use of them. But bring for me the meat, cooked yesterday by her, of a cock (*kūkado*) killed by a big cat.”]

This translation was greatly resented by the Jainas especially when Mr. G. J. Patel's article “મહાવીરસ્વામીનો માંસાહાર” got published in *Prasthāna* (Pustaka XXVII, 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

1 The original passage is as under:

“તં ગચ્છહ ણં તુમં સીહા ! મેઢિયગામં નારં રેવતીં ગાહાવતિણીં ગિહે । તત્થ ણં રેવતીં ગાહાવણં મમ અઢ્ઢાણં દુવે કપોયસરીરા ઉવક્ખાડિયા તેહિ નો અઢ્ઢો અત્થિ । સે અણ્ણે પારિયાસિં મજ્જારકઢે કુકુડમંસં તમાહારહિ, ઇણ અઢ્ઢો ।”
– 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.

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 *Śrī-Mahāvīrakathā* (p. 388) published very recently:

“હું હમણાં કંઈ મરણ પામવાનો નથી. હજુ તો હું બીજાં ૧૬ વર્ષ જીવવાનો છું. માટે તું મેઢિક નગરમાં રેવતી નામે ગૃહપત્ની છે તેને ત્યાં જા. તેણે મારે માટે રાંધીને ભોજન તૈયાર કરેલું છે. તેને કહેજે કે, મારે તે ભોજનનું કામ નથી. પરંતુ તેણે પોતાને માટે જે ભોજન તૈયાર કરેલું છે, તે મારે માટે લઈ આવ.”

[Translation : “I am not going to die now. I will continue to live for other 16 years. So you go to Revatī, a housewife, in the city of Memdhika. She has cooked food for me. Tell her, ‘He (Mahāvīra) has no use of that food prepared for him.’ But bring for me that food which she has prepared for her.”]

3 These words may have been singled out with a view to making the pertinent lines construable according to the 4 different *anuyogas*.

not here mean a pigeon, a cat and a cock; but stand for कुष्माण्ड, वायुविशेष or विरालिक (a kind of *vanaspati*) and बीजपूरक respectively. They have further supported their view by quoting *Nighaṇṭus* and *Suśrutasaṃhitā* (XLVI). That the word *Sūkara-Maddava* occurring in *Mahāparinibbāṇasuttanta* does not mean dried boar's flesh but a kind of vegetarian article is discussed at length in the Silver Jubilee Volume of ABORI. Here the author of this article distinctly says that Buddha has allowed his bhikkhus fish and meat but even then here it means a plant or fungus liable to poison the body sometimes.

John, the saint of the Jews, used to eat seeds of locusts and wild honey. Here locust does not mean a kind of winged insect but a kind of tree especially carot and pseudo-acacia.

“कचिद् देशविशेषे कश्चिच्छब्दो देशान्तरप्राप्तप्रसिद्धमर्थमृत्सृज्य ततोऽर्थान्तरे वर्तते । यथा ‘चौर’-शब्दस्तस्करवचन ओदने दाक्षिणात्यैः प्रयुज्यते” — *Nyāyamañjarī*.

I may note in passing that in II, 5 (s. 112) a spring (*haraā*) of hot water in Rājagrha is described, and in XII, 6 (s. 453) there are mentioned 9 names of Rāhu. In XVIII, 10 there is a narration about Somila, a Brāhamaṇa. Several lines of this almost tally with *Nāyādhammakahā* (I. 5.60).

In the end I may mention that by way of cross-references, the following Āgamas are alluded to, in this 5th Aṅga :

(1) *Rāyappaseṇaijja* (s. 133), (2) *Jīvājīvābhigama* (s. 114), (3) *Jambuddīvapaṇṇatti* (s. 362), (4) *Paṇṇavaṇā* (s. 173), (5) *Aṇuogaddāra* (s. 593), (6) *Ōvavāiya* (s. 383), (7) *Nandī* (s. 732) and (8) *Āvassaya* (s. 384).

Āyāradasā, too, is noted in *A History of Indian Literature* (vol. II, p. 443).

This Aṅga throws light on the biography¹ of Lord Mahāvīra. For, not only do we here come across his various names but we find those of his several pupils, that of his pseudo-pupil Gosāla,² those of his

1 In IX, 33; s. 381 we come across an account of the meeting of Lord Mahāvīra with his mother Devānandā. As stated therein, at the sight of Lord Mahāvīra, 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 saā. Its English translation by R. Hoernle has been published as an appendix in his edition of *Uvāsagadasā* (Bibliotheca India, Calcutta, 1888-1890). This saā is referred to by W. W. Rockhill in *The life of the Buddha and the early History of his Order*, 1884.

antagonists Jamālī¹ and others, and those of his contemporaries who were the followers of Lord Pārśvanātha. Further this *Aṅga* (VII, 8; s. 299) mentions Vajjī Videhaputta who conquered nine Mallaī rulers and nine Lecchāī rulers. It furnishes us with information about the initiation of Jayantī, sister of the father of King Udayana.² Over and above this in the 9th *saḍ* (33; s. 380) we come across the various tribes to which the female attendants of Devānandā belonged.³ Names of the 16 *jātis*, *grahas* and heretical sciences viz. the 4 *Vedas*, *Itihāsa*, *Nighaṇṭu*, *Vaidika Upāṅgas* and *Śaṣṭitantra*⁴ 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 *Aṅga*.

NĀYĀDHAMMAKAHĀ⁵

This is the 6th *Aṅga*. Its name is mentioned in Saṁskṛta in two or three ways, and it gives a nice food to one interested in etymological discussions.⁶ This 6th *Aṅga* is divided into two *suyakkhandhas* named as *Nāya*⁷ and *Dhammakahā*.⁸ The former has 19 subdivisions⁹, each styled as *ajjhayaṇa*; and the latter has 10¹⁰, each styled as *vagga*. Further, each *vagga* has subdivisions¹¹, each known as *ajjhayaṇa*.

1 See IX, 33.

2 See XII, 2.

3 “चिलाइयाहिं वामणियाहिं वडहियाहिं बन्बरियाहिं ईसिगणियाहिं जोण्हियाहिं चारुणियाहिं पल्लवियाहिं ल्हासियाहिं लउसियाहिं आरबीहिं दमिलीहिं सिंधलीहिं पुलिंदीहिं पुक्खलीहिं मुरंडीहिं सबरीहिं पारसीहिं.” (s. 380). Cf. the 6th *Aṅga* (s. 18) and the 10th (s. 4).

4 For details about this work see *Purātattva* (V, p. 81).

5 This is also named as *Nāyasūya*. Vide *Nāyādharmakahā* (II; p. 246^b).

6 See Malayagiri's com. (pp. 230^b and 231^a) on *Nandī* and “भगवान महावीरनी धर्मकथाओ” (p. 179), a Gujarātī translation of the 6th *Aṅga*.

7-8 Each of these names occurs in plural.

9 Their names are given in the following verses of this very work :

“उक्खित्ताणए १ संघाडे २ अंडे ३ कुम्मे ४ य सेलगे ५ ।
तुंब ६ य रोहिणी ७ मल्ली ८ मायंदी ९ चंदिमा १० इ य ॥
दावहवे ११ उदगणाए १२ मंडुक्के १३ तेयली १४ वि य ।
नंदीफले १५ अवरकंका १६ अतित्रे १७ सुंसमा १८ इ य ॥
अवरे य पुंडरीयणाए १९ एगुणवीसतमे ।”

It is said that out of these, the 14th *ajjhayaṇa* may be compared with *Āvassayacunṇi* (pt. II) where *paccakkhāṇa* is explained.

10 “दोच्चस्स ण भंते ! सुयक्खंधस्स धम्मकहाणं समणेण जाव संपत्तेण के अट्ठे पत्रत्ते ? एवं खलु जंबू ! समणेण जाव संपत्तेण धम्मकहाणं दस वग्गा पत्रत्ता” –II, 1; s. 148.

11 Their respective numbers are 5, 5, 54, 54, 32, 32, 4, 4, 8 and 8. The total comes to 196.

As regards the contents we have in the 4th *ajjhayaṇa* the description of Śuka, a recluse and in the 8th that of Cokkhā, a female recluse. This 8th chapter furnishes us with the narration of Malli, the 19th *Tīrthaṅkara* 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 *ajjhayaṇa* furnishes us with a narration of Dovaī (Sk. Draupadī) in the form of a story of her rebirth¹ and a description of *Nārada*.

In the 2nd *suyakkhandha*² there is a story of the goddess Kālī. The entire work like *Uttarajjhayaṇa* is '*kathaniyasūtra*', one of the four varieties of *jātinibaddhasūtra*, one of the four types of *śruta-jñāna-sūtra*. Vide Śīlāṅka Sūri's com. (p. 3a) on *Sūyagaḍa*.

This entire work³ deals with⁴ narratives⁵ which have a moral and religious purpose behind them.⁶ They excite interest and arrest attention,

1 In *A History of Indian Literature* (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."

2 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.

3 Herein almost in the beginning we come across the following line :

"जति णं भंते ! समणेणं भगवया महावीरेणं...पंचमस्स अंगस्स अयमट्ठे पन्नत्ते, छट्ठस्स णं अंगस्स णं मंते !
णायाधम्मकहाणं के अट्ठे पन्नत्ते ? ।"

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.

4 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).

5 "ज्ञाताः—दृष्टान्तास्तानुपादाय धर्मो यत्र कथ्यते ता ज्ञातधर्मकथाः ।"

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

6 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 History of Indian Literature* (vol. II, p. 446).

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 translation¹ of this work.

This *Aṅga* (I, 1; s. 17), too, supplies us with names of some of the *anārya* tribes. Furthermore it mentions 16 jewels² (I; s. 16) and 72 *kalās* (I; s. 18), and refers to 18 Deśī languages (I; s. 22), 4 *Vedas* and *Śaṣṭitantra*, 16 diseases³ (XIII; s. 100) etc. In IX; s. 90 we come across a pretended elegy⁴ of Rāyaṇādīvadevayā. In passing it may be noted that in this *Aṅga*, there are used reduplicatives⁵ e. g. कर(ड)क(ड)स्स (IX ; s. 80), तडतडेत (IX ; s. 80), धमधमेंत (IX ; s. 81), मिसिमिसेमाणे (I ; s. 27) etc.

While concluding this topic I may mention that in this *Aṅga* we come across some graphic descriptions e. g. those of the bedchamber of Dhārāṇī (I; s. 9), a voyage (VIII; s. 69), a Piśāca (VIII; s. 69), a ship-wreck (IX; s. 80), a serpent (IX) etc. Moreover, the six seasons are described in 6 verses, one for each of them (vide IX; s. 81).

1 This has been published in the Puñjābhāi Jaina Granthamālā No. 3, 1931.

2 The pertinent lines are :

“रयणाणं १ वडराणं २ वेरुलियाणं ३ लोहियक्खाणं ४ मसारगल्लणं ५ हंसगम्भाणं ६ पुलगाणं ७ सोगंधियाणं ८ जोइरसाणं ९ अंकाणं १० अंजणाणं ११ रयणा(?) या)णं १२ जायरूवाणं १३ अंजणपुलगाणं १४ फलिहाणं १५ रिद्धाणं १६ अहाबायरे पोग्गले परिसाडेइ.”

This same passage occurs almost *ad verbatim* in *Rāyapaseṇaijja* (s. 8). By रयण is here meant कक्केयण.

Ten gems are noted in *Kummāputtacariya* in the following verse :

“सोगन्धिय-कक्केयण-मराय-गोमेय-इन्दनीलाणं ।

जलकन्त-सूरकन्तय-मसारगल्ल-ऽङ्क-फलिहाणं ॥७४॥

In *Arthadīpikā* (p. 159^a) 60 kinds of jewels are mentioned.

3 See pp. 123 and 145.

4 This is perhaps the earliest to be met with, in the *Jaina* literature.

5 It may be noted in this connection that an interesting article entitled *Reduplicatives in Indo-Āryan* 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 onometopoetic words occurring in Puṣpadanta's *Nāyakumāracarīya* (an Apabhraṃsa work of the 10th century) is given in its edition by Prof. Hirālāl Jain on p. lvii.

In the end it may be remarked that the Mss. of this 6th *Āṅga* present many different readings.¹ Some of them are noted² and explained³ by Abhayadeva Sūri in his com. on it.

UVĀSAGADASĀ

This 7th *Āṅga* consists of 10 *ajjhayaṇas* noted on p. 112, fn. 2. Of them the first enumerates in minute details the various vows and observances undertaken by Ānanda⁴ and his wife in the presence of Lord Mahāvīra. Ānanda on his leading a pious life as a lay adherent (*uvāsaga*⁵) for 20 years attains *avadhiññāna*.

The next 4 *ajjhayaṇas* furnish us with the lives of 4 other lay adherents who did not give up their vows even though each 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 Revaī (Sk. Revatī) harasses her husband Mahāsaya by subjecting him to temptations to enjoy sensual objects. He however remains firm, and Revaī suffers for rejecting Jainism.

The 9th and the 10th *ajjhayaṇas* deal with the quiet and peaceful lives led by Nandinīpiya and Śālihīpiya, the two great devotees of Lord Mahāvīra out of 10.

1 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*.

2 See pp. 8^a, 16^a etc.

3. See p. 16^a etc.

4 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).

5 “उपासकैः-श्रावकैरेवं स्थातव्यमिति येष्वध्ययनेषु दशसु वर्ण्यते ता उपासकदशाः”

- Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

On the whole this 7th *Aṅga* furnishes us with materials which give us a vivid picture of the social life of those days. Incidentally I may note that s. 184¹ 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. In VII there is a beautiful description of a chariot.

ANTAGAḌADASĀ

This 8th *Aṅga* consists of only one *suyakkhandha*. It has 8 *vaggas*² with 10, 8, 13, 10, 10, 16, 13 and 10 *ajjhayaṇas*³ respectively. It deals with the lives of the *Antakṛtkevalins* or those who attained omniscience when they were about to die and who on their death became *Siddhas* (liberated).⁴ 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

- 1 “तत्थ णं बहवे पुरिसा दिण्णभइत्तघेयणा कल्लकल्लिं बहवे करए य वारए य पिहडए घडए य अद्धघडए य कलसए य अलिज्जरए य जम्बूलए य उट्ठियाओ य करेन्ति ।”

Abhayadeva Sūri, while commenting upon this says :

“करकान्-वार्धटिकाः, वारकांश्च-गडुकान्, पिठरकान्-स्थालीः, घटकान् प्रतीतान्, अर्द्धघटकांश्च-घटार्द्धमानान्, कलशकान्-आकारविशेषवतो बृहद्घटकान्, अलिज्जराणि च महदुदकभाजनविशेषान्, जम्बूलकाश्च लोकरूढ्याऽवसेयान्, उट्ठिकांश्च-सुरातैलादिभाजनविशेषान्.”

Other vessels such as कडाहय (s. 129), कडिल्ल (s. 94), कलन्द (s.), किलज्ज (s. 94), कोट्टिया (s. 94) are mentioned. Further अहरी (s.), निसापाहाण (s. 94) and निसालोढ (s. 94) occur in this *Aṅga*, 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 निसातरो in *Gujarātī* and as पाटा and वरवंटा in *Marāṭhī*.

- 2 This shows that this *Aṅga* is wanting in 2 sections. So some are inclined to interpret its title as ‘the fortunes or vicissitudes of the *Antagaḍas*’. They do not translate *dasā* as ‘ten’.
- 3 See p. 112, fn. 5. (continues on p. 113)
- 4 Cf. अन्तकृतः-सिद्धास्ते यत्र ख्यायन्ते ‘वर्धमानस्वामिनस्तीर्थ एतावन्त इत्येवं सर्वकृतान्ता अन्तकृद्दशाः ।’ - Siddhasena Gaṇi’s com. (p. 91) on *Tattvārtha* (I, 20).

list of wedding presents we have to take passage *mutatis mutandis* from the *Bhagavaī* (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, Devakī¹ and her 8 sons, Kaṇha (Sk. Kṛṣṇa) being the 7th and the destruction of Bārāvai.

In the 26th *vagga* we have the story of Muggarapāṇi and that of Prince Aīmutta³. The latter is a riddle story, its seed, so to say, being implanted in the following riddle :

“जं चेव जाणामि तं चेव न जाणामि । जं चेव न जानामि तं चेव जानामि”⁴

This *vagga* furnishes us with a story of Arjuna (mālākāra, a gardener). It represents a type of romantic stories of *Vuddhakahā* which were in vogue in those days.

The 7th *vagga* mentions the names of the 13 queens of Seniya and the 8th, ⁵penances such as Rayaṇāvalī, Kaṇagāvalī, Sihanikkīliya (small and big), Savvaöbhadda (small and big) and Muttāvalī.

ANUTTAROVAVĀĪYADASĀ

This 9th *Āṅga* is divided into 3 *vaggas* each of which is further subdivided into 10, 13 and 10 *ajjhayaṇas* respectively.⁶ It deals with the lives of persons who after their death, were born as gods in Anuttaravimāna⁷ and who will therefrom descend to this world, will

- 1 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. 137, fn. 1.
- 2 This *vagga* is important for it sheds a good deal of light on the development of a short story in India.
- 3 For a portion of his life see the 5th *Āṅga* (V, 3; s. 187).
- 4 Cf.—“यस्यामतं तस्य मतं मतं यस्य न वेद सः । अविज्ञातं विजानतां विज्ञातमविजानताम् ॥” – Kenopaniṣad (II)
- 5 For diagrams of various penances see my edition (Vol. II, pp. 202-205) of *Tattavārthasūtra* (IX, 6).
- 6 For their names see pp. 113-114
- 7 Cf. “अनुत्तरोपपादिका देवा येषु ख्याप्यन्ते ता अनुत्तरोपपातिकदशाः”

–Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

attain a human birth and will achieve final emancipation. In short it treats about *Ekāvatārins*, 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. Cf. *Namo' thu ṇaṇi*.

PANHĀVĀGARĀṆA

This work somehow looked upon as the 10th *Aṅga* is divided into 10 *ajjhayaṇas*¹ out of which the 1st five deal with *āsrava* and the last five, with *saṃvara*.² We find herein names of *anārya* tribes (s. 4) and those of 9 *grahas* (planets). The contents of this work widely differ from those of *Panḥāvāgarāṇa* noted in *Thāṇa* and *Nandī*. In *Nandī* this work is said to have consisted of 108 *praśnas*,³ 108 *apraśnas* and 108 *praśnāpraśnas*, *vidyātiśayas* 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 तेऽप्रश्नाः तेषामष्टोत्तरं शतं, तथा ये पृष्टा अपृष्टाश्च कथयन्ति ते प्रश्नाप्रश्नाः”

Thus it will be seen that the extinct work mostly dealt with *vidyās* and *mantras*.

Dr. Amulya Candra Sena has written a critical⁴ introduction to this *Aṅga*.

VIVĀGASUYA

This 11th *Aṅga* deals with the fructification or matured fruits (*vivāga*)⁵ of deeds, bad and good, done in previous births.⁶ This work is

1 See p. 114.

2 In s. 21 we have 60 synonyms for *ahimsā*.

3 Cf. “प्रश्नितस्य जीवादेर्यत्र प्रतिवचनं भगवता दत्तं तत् प्रश्नव्याकरणम्”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

4 This is published by Richard Mayer in 1936.

5 Cf. “विपाकः—कर्मणामनुभवस्तं सूत्रयति—दर्शयति तद् विपाकसूत्रम्”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

6 This may remind a *Bauddha* scholar of *Avadānaśataka* and *Karmaśataka*.

accordingly divided into two *suyakkhandhas* styled as *Duhavivāga*¹ and *Suhavivāga*,² the former occupying a space about 7 times that occupied by the 2nd. Each of these furnishes us with ten narratives.³ 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 *saṃsāra* 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 *Vivāgasūya* can be looked upon as a work on *kathānuyoga* 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 *bhasmaka*, give us an idea of the diseases known in those days. The remedies in the case of the 1st 16 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. In I,7 there is mention of *Āuvveya* (*Āyurveda*) and *Komārabhicca* (*Kaumārabhṛtya* = Paediatrics).

Propiation of deities for begetting progeny⁴ (§ 138), fanciful longings of women when pregnant (§ 40, 68), throwing of a still-born

1-2 Each of these names is mentioned in plural in *Vivāgasūya*. See § 4.

3 In *Suhavivāga* only the first narrative is given in full whereas the rest in bare outlines.

4 Some females are over-anxious to have a child. *Sutta* 137 describes their longings which can be compared with *Abhijñānaśākuntala* (VII, 17). Further the wording of this *sutta* is identical with s. 5 of the 8th *Aṅga* (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.

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 upon 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 *Aṅga*.

OVAVĀĪYA

This work is considered as the 1st *Uvaṅga*.¹ 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 Mahāvīra², to name a few out of many. These descriptions are reproduced, indicated by the word *vaṇṇa* 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 and above this work being a store-house of splendid descriptions, it has a historical importance, too, as it refers to Lord Mahāvīra's *samosaraṇa* in Campā and the pilgrimage of Kūṇiya to that place. Further, the various attainments and penances³ of the saints of Lord Mahāvīra are here mentioned in details, and this is followed by the description of various celestial beings⁴ who come to attend upon Lord Mahāvīra. His sermon delivered on this occasion may be looked upon as the last item of the 1st part⁵ which may be named as *Samosaraṇa*. The 2nd part opens with the description of Indrabhūti's journey to Lord

1 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 औपपातिकप्रभृत्यङ्गार्थानुवादीनि”

2 In *Über ein Fragment der Bhagavatī* a similar description of Lord Buddha is given by Dr. A. Weber.

3 In s. 30 these are treated at length.

4 *Sutta* 38 furnishes us with a description of celestial damsels.

5 The author has not divided the work into 2 parts; but this is what some of the modern scholars do.

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*, Ammaḍa being one of them. His subsequent life as Dadhapaiṇṇa is then dealt with. In the end we have exposition about the *samugghāya* 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.

RĀYAPPASEṆĀĪJJA

This *Uvaṅga* deals with the birth of King Paësi as Sūriābha *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 Gaṇadhara, a follower of Lord Pārśva. Prof. Winternitz attaches immense value to this dialogue; for, he considers it as a beautiful piece of literature.¹ As regards the title etc. of this *Uvaṅga* it may be noted that in the 5th *Aṅga* (s. 133) and elsewhere², too, it is mentioned as *Rāyappaseṇāījja*. Abhayadeva Sūri in his com. (519a) on *Viyāhapaṇṇatti* names this *Āgama* as '*Rājaprasṇakṛta*'.

JĪVĀJĪVĀBHIGAMA³

This *Uvaṅga* is divided into 9 sections⁴ known as *pratipattis*.⁵ It deals with the fundamental principles of Jainism, and thus furnishes us with details about the animate and inanimate objects. The 3rd *pratipatti*⁶ contains the description of continents and oceans, and it is looked upon by Prof. Winternitz as an interpolation (vide *A History of Indian Literature*, 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*.

1 See *A History of Indian Literature* (vol. II, p. 455).

2 See *Āvassayacūṇṇi* (pt. I, p. 142).

3 This is styled as *ajjhayaṇa* in its *sutta* I.

4 In *A History of Indian Literature* (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?

5 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*.

6 This is the biggest section out of 10.

PAṆṆAVANĀ¹

This *Uvaṅga* is a master-piece of Jaina philosophy. It is divided into 36 sections (Chapters), each known as *paya*.² 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. 4-7³. Malayagiri Sūri in his com. (p. 6^b) on this work mentions their names in *Saṁskṛta*. They are : (1) *Prajñāpanā*, (2) *Sthāna*, (3) *Bahuvaktavya*, (4) *Sthiti*, (5) *Viśeṣa*, (6) *Vyutkrānti*, (7) *Ucchvāsa*, (8) *Sañjñā*, (9) *Yoni*, (10) *Carama*, (11) *Bhāṣā*, (12) *Śārīra*, (13) *Pariṇāma*, (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) *Samyama*, (33) *Avadhi*, (34) *Pravicāraṇā*, (35) *Vedanā* and (36) *Samudghāta*.⁴

To my mind this work is, in short, an encyclopaedia of Jainism, and if one properly studies it with *Viāhapaṇṇatti* 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 *Āriyas* (*Āryas*) and *Milikkhus* (*Mlecchas*) with their habitations.

1 This is styled as *ajjhayaṇa* in v. 3, and it is referred to in *Jivāvivābhigama* (s. 106).

2. It will be interesting to go through the English Introduction (pp. 201-487) to *Paṇṇavaṇāsuttam*, Jaina Āgama Series, Vol. 9, Part 2, Shri Mahāvīra Jaina Vidyālaya, Bombay, 1971. The Introduction contains the chapterwise summary of the entire work (Ed.).

3 Cf. “पन्नवणा १ ठाणाई २ बहुवक्तव्वं ३ ठिई ४ विसेसा ५ य ।

वक्कन्ती ६ ऊसासो ७ सन्ना ८ जोणी ९ य चरिमाई १० ॥ ४ ॥

भासा ११ सरीर १२ परिणाम १३ कसाए १४ इन्दि १५ पओगे १६ य ।

लेसा १७ कायठिई १८ या सम्मते १९ अन्तकिरिया २० य ॥ ५ ॥

ओगाहणसण्ठाणा २१ किरिया २२ कम्मे इयाबरे २३ ।

[कम्मस्स] बन्धए २४ [कम्मस्स] वेद[ए] २५ वेदस्स बन्धए २६ वेयवेयए २७ ॥ ६ ॥

आहारे २८ उवओगे २९ पासणया ३० सन्नि ३१ सज्जमे ३२ चेव ।

ओही ३३ पवियारण ३४ वेदणा ३५ य तत्तो समुघाए ३६ ॥७॥” – *Paṇṇavaṇā*

4 *Payas* 3, 5, 6 and 33 are also named as *Alpabahutva*, *Paryāyā*, *Upapātodvartanā* and *Jñānapariṇāma*.

From v.3-4 of *Paṇṇavaṇā* composed by some one else and incorporated in this *Āgama* we learn that this *Uvaṅga* is composed by Ārya Śyāma who is the 23rd successor of Sudharmasvāmin and a *Pūrvadhara*.

SŪRAPAṆṆATTI¹

This *Uvaṅga* is a work on astronomy from the Jaina standpoint. It is divided into 20 sections each of which is styled as *pāhuḍa*. This is likely to remind one of the sub-divisions of the *Puvvas*. 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, introduction p. XL), Prof. E. Leumann (*Beziehungen der Jaina-Literatur zu Andern Literatur-kreisen Indiens*, pp. 552-553) and Dr. G. Thibaut (*Astronomie, Astrologie and 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 *Canda-paṇṇatti* had been worked into the *Sūra-Paṇṇatti*”. Vide *A History of Indian Literature* (vol. II, p. 467).

JAMBUDDĪVAPAṆṆATTI

This is so to say a work on Jaina cosmology. It is divided into seven sections, each known as *vakkhakkāra*. In the 3rd section 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.”²

On p. 108a the 32 *lakṣaṇas* (characteristics of a male) are noted.

CANDAPAṆṆATTI

This work as it is available now differs very very little from *Sūriyapaṇṇatti*, 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 *Thāṇa* (II, 1; p. 126), *Nandī* (s. 44), etc., there must have existed in olden days some work of this name.

1 This name occurs in various treatises. Malayagiri Sūri has however mentioned ‘*Sūriyapaṇṇatti*’ while explaining it in his com. (p. 205a) on *Nandī*.

2 Vide *A History of Indian Literature* (vol. II, p. 457).

NIRAYĀVALISUYAKKHANDHA

I use this title to indicate a collection of the 5 *Uvaṅgas* viz. (1) *Nirayāvalīā* or *Kappiyā*, (2) *Kappavaḍḍimsayā*, (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 *Aṅgas*.

Each of these five works except the last consists of 10 *ajjhayaṇas* whereas the last has 12.

Cruel pregnancy longings are described in *Kappiyā*.

In *Kappiyā* we have lives of Kāla and others, the ten sons¹ of Śreṇika. Similarly *Kappavaḍḍimsayā* deals with the lives of their 10 sons.² *Pupphiyā* describes 9 gods such as the moon, the sun and others and one goddess viz. Bahuputtiyā 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. Of them, the 1st deals with Nisadha (Sk. Niṣadha), son of Balarāma and nephew of Kṛṣṇa.

NISĪHA³

This *Cheyasutta* consists of 20 *uddesagas*. It deals with the rules governing the life to be led by monks and nuns, and prescribes 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 8 sections known as *ajjhayaṇas*. 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 *ajjhayaṇas*. They indicate the subject-matter. The 3rd and the 4th

1 They were killed in their fight with their grand-father Ceḍaga of Vesāli and have been born in the 4th hell. – *Kappiyā*

2 They have been born in various heavens. – *Kappavaḍḍimsayā*

3 Jarl Charpentier says that the title *Nisīha*, though traditional, is wrong: it ought to be *Niseha*.

ajjhayaṇas 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 *ajjhayaṇa* has supplied some materials for composing *Gacchāyāra*.¹ The 6th *ajjhayaṇa* treats of *prāyaścittas* and contains a narrative pertaining to a teacher Bhadda and Rayyā, the Āryikā. The last two *ajjhayaṇas* which are styled as *Cūliyās*, supply information about the daughter of Suyyasivī. Over and above these specific topics, this *Cheyasutta* has several topics in common with *Nisīha*.

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 Ācārya, an *Upādhyāya* and the like. Nuns holding *padavīs* like *Pravartini* 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

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 *ajjhayaṇas*. The respective topics treated therein are as under :

(1) 20 *asamāhiṭṭhāṇas* – the causes that upset a *Muni* in his *saṁyama* when he follows a path adverse to his *dharma*; (2) 21 *sabaladosas* – causes that weaken the spirit of a *Muni*, (3) 33 *āsāyaṇās* 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 *cittasamāhiṭṭhāṇas*, (6) 11 *uvāsagapaḍimās*

1-2 Cf. “महानिसीह-कप्पाओ ववहाराओ तहेव य ।

साहुसाहुणिअट्ठाए गच्छायारं समुद्धिअं ॥ १३५ ॥”

– the 11 *pratimās*—postures, penances etc., a Jaina layman resorts to, (7) 12 *bhikkhupaḍimās*, (8) *pajjosaṇākappa*¹, (9) 30 *mohaṇijjattḥāṇas* – causes that lead to the amalgamation of *mohaṇiya karman* with the embodied soul, and (10) *āyatittḥāṇas*.

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 Seṇiya and his queen Cellaṇā listening to Lord Mahāvīra's sermon. Their splendour etc. detract the mind of almost all the *Sādhvīs* and *Sādhus* respectively. 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 *Sandehaviṣauṣadhī*, a *pañjikā* on this work, and by Vinayavijaya 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 *Jinacariya* the life of Lord Mahāvīra occupies the major² 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 History of Indian Literature* (vol. II, p. 463). Here the conception, transference of the embryo³ and the birth of Lord Mahāvīra are described in the same way

1 For details see pp. 152-155.

2 The lives of 23 *Tīrthaṅkaras* are also given here. But they begin with that of Lord Pārśva and go up to that of Lord Rṣabha. 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).

3 The episode about this given in this *Pajjosaṇākappa* 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 *Viāhapaṇṇatti* (v. 3; s. 186) it is here alluded to. This episode is admitted as genuine by the *Śvetāmbaras* only. The *Dīgambaras* distrust it. But strange to say, it is supported by the excavations carried out in the Kankālī ṭilā at Mathura.

as in *Āyāra*. Further this work furnishes us with vivid information regarding the well-known 14 dreams, their interpretation, Lord Mahāvīra's *grhāvāsa*, his twelve years' life as an ascetic and his activities for about 30 years since he became omniscient.

In *Therāvalī* we find a list of *gaṇas* (schools), their *śākhās* (branches) and the *Gaṇadharas* (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 *Therāvalī* mentions some of the successors of Bhadrabāhusvāmin; but as it is possible to look upon that portion as inserted in the original work by Devarddhi Gaṇi at Valabhī it cannot be argued on that account that this *Therāvalī* 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, Śuklapakṣa. The *Śvetāmbaras* 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 *Pajjosanaṅkappa*.

Alexander Cunningham in his *Archaeological Survey of India* (Annual Reports) III 1873, p. 46 says : "The Kankali 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 sculptures 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 *Epigraphica Indica* p. 317, *Mathura Sculptures*, Plate II, and Cunningham's Reports for the *Archaeological Survey of India* XX, Plate IV, 2-5.

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 Śakra. It is hence known as *Śakrastava*. Its wording is almost identical with *Ovavāiṇya* (s. 16 & 20). *Sutta* 13 of *Antagaḍadasā* (VI) and the last para of *Aṇuttarovavāiṇyadasā* have also something in common with this wording.³ *Sutta* 129 refers to a great planet Bhāsarāsi (Sk. Bhasmarāśi) which is mentioned in *Thāṇa* (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 *Therāvalīs* to be met with, in *Nandī* and *Āvassayanijjuttī*. In this *vācyā* we have a reference to *saṅkhitta vāyaṇā* on p. 51a and to *vittharavāyaṇā* on p. 52^a.

Just as *Pajjosaṇākappa* is divided into 3 *vācyas* 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 ⁴arbitrary 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 *Pajjosaṇākappa* is known as *Bārasāsūtra*, too. Its extent is said to be 1216 *ślokas*; but, on actual counting it comes to 100 *ślokas* more. So says Dr. Bimala Churn Law in "*Jaina Antiquary*" (vol. II, No. III, p. 72).

This *Pajjosaṇākappa* has a very big number of commentaries,⁵ the

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 other details see *D C G C M* (vol. XVII, pt. III, p. 178).

4 In *Mahābhāṣya*, *Nyāyamañjarī* etc. which are commentaries of the corresponding texts the divisions are arbitrary and independent of those of the texts.

5 A tentative list of them may be given as under :

(i) Bhadrabāhusvāmin's *Pajjosaṇākappanijjuttī* (c. *Vīra Saṃvat* 160); (ii) Prthvīcandra Sūri's *Paryuṣaṇākalpaṭippaṇaka* (13th century); (iii) Vinayacandra Sūri's *Durgamapadanirukta* (*Saṃvat* 1325); (iv) Jinaprabha Sūri's *Sandehaviṣaṇasādhī* (*Saṃvat* 1364); (v) Jñānasāgara Sūri's *Kalpasūtrāvacūri* (*Saṃvat* 1443); (vi) Jayasāgara Sūri's *Sukhāvabodhavivaraṇa* (15th century); (vii) Māṇikyasekhara Sūri's *Kalpasūtraniriryuktyavacūri* (15th century); (viii) Dharmasāgara Gaṇi's *Kalpakiraṇāvalī* (*Saṃvat* 1628); (ix) Śubhaviṇaya's *Kalpasūtravṛtti* (*Saṃvat* 1671); (x) Saṅghaviṇaya Gaṇi's *Kalpaprādīpikā* (*Saṃvat* 1674); (xi) Jayaviṇaya's *Kalpādīpikā* (*Saṃvat* 1677); (xii) Samayasundara Pāṭhaka's *Kalpalatā* (*Saṃvat* 1684-86);

only other Āgama that can vie with it, to some extent in this respect, being Āvassaya.

As stated in *Kalpasubodhikā* (p. 7^b) *Pajjosaṇākappa* 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 *Sādhūs* used to recite it at night and *Sādhvīs* used to hear it by day, too, according to the *vidhi* prescribed in *Nisīhacūṇṇi*.

KAPPA

This is a *Cheyasutta*. It is popularly known as *Bṛhatkalpasūtra*. 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. 43, this *Kappa* along with *Vavahāra* and *Dasā* forms 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.

(xiii) Sahajakīrti's *Kalpamañjarī* (Saṃvat 1685); (xiv) Vinayavijaya Gaṇi's *Kalpasubodhikā* (saṃvat 1696); (xv) Ajitadeva Sūri's *Kalpasūtradīpikā* (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 *Kalpadrūmakalikā* (18th century).

Of these the Mss. of Nos. i-iv, vii, viii, x-xiv, xviii, xx, xxiii and xxiv are described in *D C G C M* (vol. XVII, pt. II, pp. 90-199). Further, herein are dealt with, some anonymous *avacūṛṇis* dated *Saṃvat* 1469, 1568 and 1613 and a few *Kalpāntaravācya*s.

1 See *D C G C M* (vol. XVII, pt. II, pp. 225-226).

2 See p. 42, fn. 1 and Droṇa Sūri's com. (p. 1^b) on *Ohanijjuttī* where we have : “पदविभागसामाचारी कल्पव्यवहारः”.

3 “कप्पइ निगंथाण वा निगंथीण वा पुरित्थमेणं जाव अंग-मगहाओ एत्तए, दक्खिणेणं जाव कोसंबीओ, पच्चत्थिमेणं जाव थूणाविसेसाओ, उत्तरेणं जाव कुणालाविसयाओ एत्तए । एताव ताव कप्पइ । एताव ताव आरिए खेत्ते । णो से कप्पइ एत्तो बाहिं । तेण परं जत्थ नाण-दंसण-चरित्ताइं उस्सप्पंति ति बेमि ।”

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*¹. 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 Sāhityo Saṅkṣipta Itihāsa* (p. 83), that herein 19 kinds of *prāyaścittas* are treated, and that this work is a part and parcel of *Nisīha*, since the *vidhāna* of *jītakalpa* is mentioned there.

UTTARAJJHAVAṆA

As already noted on p. 51, this is a *Mūlasutta*² of multiple authorship. It consists of 36 *ajjhayaṇas*. Their significant titles are given in the *Uttarajjhayaṇanijjuttī* (v. 13-17)³ as under :

- (1) *Viṇayasuya*, (2) *Parīsaha*, (3) *Caūraṅgijja*, (4) *Asaṅkhaya*, (5) *Akāmamarāṇa*, (6) *Niyaṇṭhi*, (7) *Orabbha*, (8) *Kāvilijja*, (9) *Ṇamipavvajjā*, (10) *Dumapattaya*, (11) *Bahusuyapujja*, (12) *Hariesa*, (13) *Citta-Saṁbhūi*, (14) *Usuārijja*, (15) *Sabhikkhu*, (16) *Samāhiṭhāṇa*, (17) *Pāvasamaṇijja*, (18) *Saṇṇajijja*, (19) *Miyacāriyā*, (20) *Niyaṇṭhiijja*, (21) *Samuddapālījja*, (22) *Rahanemiya*, (23) *Kesi-Goyamijja*, (24) *Samūiā*, (25) *Jannaiijja*, (26) *Sāmāyārī*, (27) *Khaluṅkiijja*, (28) *Mukkhagai*, (29) *Appamāā*, (30) *Tava*, (31) *Caraṇa*, (32) *Pamāyathāṇa*, (33) *Kammappayadi*, (34) *Lesā*, (35) *Aṇagāramagga* and

1 He has been praised by Siddhasena Sūri in his *Cuṇṇi* (v. 5-11) on this work *Jīyakappa*. His approximate date is *Vīra Saṁvat* 1115.

2 Instead of this word, Kulamaṇḍana Sūri has used the word *Mūlagantha* as can be seen from the following lines quoted in *Senaprasāna* (III, p. 80b):

“आवस्सय ओहनिज्जुत्ति १ पिण्डनिज्जुत्ति २ उत्तरज्झयणे ३ ।

दसकालियं ४ चउरो वि मूलगन्थे सरेभि सया ॥

इति श्रीकुलमण्डनसूरिकृतप्राकृतसिद्धान्तस्तवगाथा । एतस्यां च मूलग्रन्थाश्चत्वार एते प्रोक्ताः सन्ति”

The use of this word *Mūlagantha* may remind one of the word *Mūlagantha* occurring in the *Bauddha* dictionary *Mahāvvyutpatti* and meaning Buddha's own words.

3 Verses 18-26 mention the respective topics of these 36 *ajjhayaṇas*.

(36) *Jīvājīvavibhatti*. Their sources are mentioned in the *Nijjutti* (v. 4-5) of *Uttarajjhayaṇa*.

In *Samavāya* (XXXVI, p. 64) we come across the names of these 36 *ajjhayaṇas*; but they differ at times from the ones noted above.¹ It may be added that the names of the *ajjhayaṇas* 3, 4, 7, 10, 14 and 25 can be cited as instances of a name by *ādānapada*, one of the 10 types of names noted in *Aṇuogadāra* (s. 130).

Some information pertaining to the Jaina canon can be had from this *Mūlasutta*. For instance in XXIV, 3 we come across the word *duvālasaṅga*, and in XXVIII, 21 we find the words *Aṅga* and *bāhira*. Similarly in XXXI, v. 13 there is a reference to 16 *Gāhās*², in v. 14, to (19)³ *ajjhayaṇas* of *Nāyā*, in v. 16, to 23 *ajjhayaṇas* of *Sūyagada*, in v. 17, to (26) *uddesas* of *Dasā* etc.⁴, and in v. 18, to (28 *ajjhayaṇas* of) *Paggappa*. As regards this last item there seems to have been some confusion. Prof. Jacobi and Mr. G. J. Patel, too, have equated *Paggappa* with *Āyāra*, and each of them has said that formerly *Āyāra* had 28 *ajjhayaṇas*, and it now contains 24, the lost ones being *Mahāpariṇṇā*, *Ugghāya*, *Aṇugghāya* and *Ārovaṇā*. I think the author wants to convey by *Paggappa*, *Āyāra* including *Nisīha* which as noted on p. 124 was somehow separated from *Āyāra*. *Mahāpariṇṇā* is lost as already stated on p. 82. *Ugghāya*, *Aṇugghāya* and *Ārovaṇā* are each a portion of the extant *Nisīha* dealing with the penances having these very names. To be explicit *uddesas* 2-5 and 12-19 deal with *Ugghāya*, 1 and 6-11 with *Aṇugghāya* and 20 with *Ārovaṇā*. Further in support of this statement of mine I may quote the following line occurring in *Āvassaya* (III) :

“उघायमणुघायं आरोवण तिविहमो निसीहं तु ।”⁵

1 *Ajjhayaṇas* 6, 20 and 23 are respectively named here as *Purisavijjā*, *Aṇāhapavvajjā* 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 G C M* (Vol. XVII, pt. III).

2 These are the 16 *ajjhayaṇas* of *Sūyagada* (I).

3 There are the 19 *ajjhayaṇas* of *Nāyādhammakahā* (I)

4 By etc. are meant *Kappa* and *Vavahāra*.

5 This very line with the following one occurs in Śānti Sūri's com. (p. 617^a) on *Uttarajjhayaṇa*:

“इह अट्ठवीसविहो आयापकप्पनामो उ ॥”

It may be noted that in this com. (p. 616^b) we have :

“प्रकृष्टः कल्पः-यतिव्यवहारो यस्मिन्नसौ प्रकल्पः, स चेह आचाराङ्गमेव”

So it follows that only one *ajjhayaṇa* of *Āyāra* is lost and not four. Besides, on this understanding it may be said that by the time *Uttarajjhayaṇa* was composed, *Nisīha* still formed a part and parcel of *Āyāra*, and that it was composed after *Āyāragga* was added to *Āyāra* (I). It is also possible to say that this is only a record of the old tradition.

Before I deal with the contents of *Uttarajjhayaṇa* I may mention that leaving aside the 29th *ajjhayaṇa* and some portion in the beginning of the 2nd and the 16th *ajjhayaṇas*, the rest of the work is in verse, and it comes to 1643 *ślokas*. In this connection I may note the following observation made by Prof. Schubring in his introduction (p. v, fn. 2) to “The Dasaveyāliya Sutta” :

“The *Āryā* chapters of the *Uttarajjhayaṇa Sutta* are evidently later than the bulk of that work. The same can be said of the *Āryās* in *Āyāraṇaga II*, 15.”

Ajjhayaṇas IX, XII-XIV, XXII, XXIII and XXV supply us with old legends : *Ajjhayaṇa 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.

Ajjhayaṇa 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.¹ Moreover, undue importance should not be attached to external formalism and ceremonialism.

Ajjhayaṇa XIII is a dialogue between Brahmadatta (an emperor) and Citta, 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 Brahmadatta is being persuaded to renounce the world but he pays no heed to it.

Ajjhayaṇa 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*.

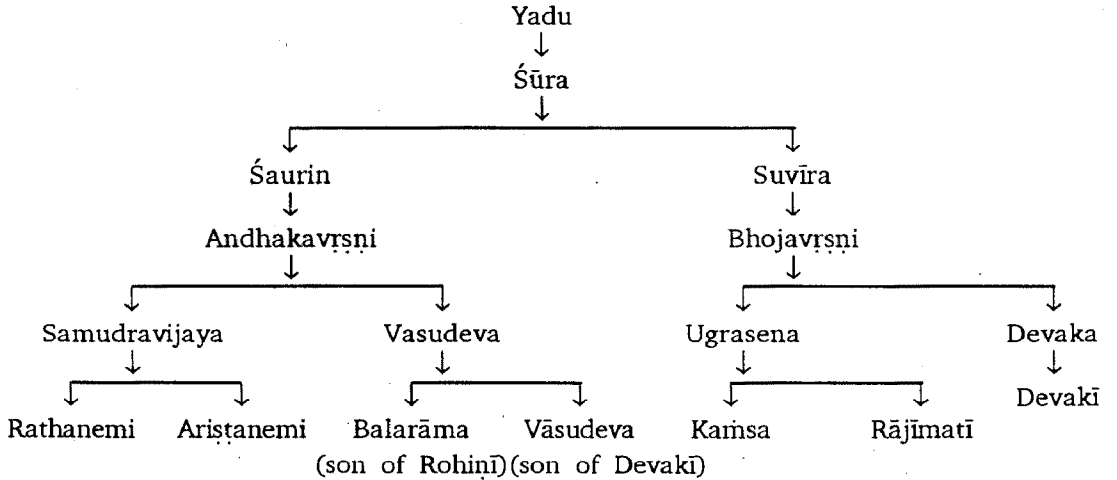
1 In 63 verses of *Vāseṭṭhasutta* with the refrain “him I call a *Brāhmaṇa*” true *Brāhmaṇahood* is defined as one lying in conduct and not merely in a high birth.

Ajjhayaṇa XXII¹ is a dialogue between Rathanemi, an elder brother of Lord Neminātha, and Rājīmātī. 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.

Ajjhayaṇa 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*.

³*Ajjhayaṇa* XXV is a dialogue between Jayaghoṣa *Muni* and Vijayaghoṣa, a *Brāhmaṇa* engaged in performing sacrifice. The former

- 1 Herein it is mentioned that Kṛṣṇa is a son of Vasudeva, and Neminātha, that of Samudravijaya, a brother of Vasudeva. As regards Rājīmātī it is said that she was the daughter of Ugrasena, and sister of Kāṁsa and was betrothed to Lord Neminātha. All these relations with some more may be presented as under:



Kāṁsa had married Jīvayaśā, 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 Suvarṇabāhu. This episode reminds one of the description of Duṣyanta's seeing Śakuntalā and her female friends given in *Abhijñānaśākuntala* (I)
- 3 This can be compared with *Brāhmaṇa-vagga* of *Dhammapada*.

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 *Brāhmaṇas* who are well-versed in the *Vedas*, who are for sacrifices, who are conversant with the *Jyotiṣāṅga*, etc. Thereupon Jayaghoṣa asks him questions¹ which Vijayaghoṣa 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*. Vijayaghoṣa is satisfied by this answer and renounces the world.

Ajjhayaṇas XXIV and XXVI-XXXVI deal more or less with the Jaina dogmas. *Ajjhayaṇa* XXVI forms the basis of *daśavidhasāmācārī* as stated by Malayagiri Sūri in his com. (p. 341^b) on *Āvassayanijjuttī* (v. 665), by Hemacandra Sūri in his com. (p. 842) on *Visesā°* and by Droṇa Sūri in his com (p. 1^b) on *Ohanijjuttī*. It appears that *ajjhayaṇa* XXVIII may be looked upon as the basis of *Tattvārthasūtra*. *Ajjhayaṇa* XXIX points out the different *guṇas* 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 *ajjhayaṇas*, 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 History of Indian Literature* (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 जन्नाणं जं मुहं ।

नखत्ताणं मुहं न जं च धम्माणं वा मुहं ॥११॥

जे समत्था समुद्धतुं परमप्पाणमेव य

न ते तुमं वियाणासि अहं जाणासि तो भण ॥१२॥

2 Each of these verses has for its refrain : “तं वयं ब्रूम माहणं”. Cf. p. 158, fn.1.

3 “The earlier sections contain ‘an abundance of archaic and curious forms’ of Prākṛit, s. R. Pischel, *Grammatik der Prākṛit-sprachen*, in ‘Grundriss’ 1, 8 para 19.” – *A History of Indian Literature* (vol. II, p. 466, fn. 3).

Verse 266 of the 36th *ajjhayaṇa* runs as under :

“इह पाउकरे बुद्धे नायए परिनिव्वुए । छत्तीसं उत्तरज्झाए भवसिद्धीयसमए ॥ २६६ ॥

From this some are led to believe that these are the last words uttered by Lord Mahāvīra before he attained salvation. But commentators of this work as well as Malayagiri Sūri¹, 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 *ajjhayaṇas* and which at the same time can be looked upon as unasked questions. I have already expressed my opinion in this connection on p. 51. So I may now end this topic by noting the following verse from *Uttarajjhayaṇanijjuttī* :

“कमउत्तरेण पगयं आचारस्सेव उवरिमाई तु । तम्हा उ उत्तरा खलु अज्झयणा हुंति णायव्वा ॥३॥”²

This suggests that the word *uttara* occurring in *Uttarajjhayaṇa* was used to convey that this *Āgama* 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 *Ayāra*.³

1 Vide his com. (p. 206^b) on *Nandī*.

2 Vādiverāla Śānti Sūri explains this verse on p. 5^a as under :

“क्रमापेक्षमुत्तरं, शाकपार्थिवादित्वान्मध्यमपदलोपी समासः, तेन प्रकृतम्-अधिकृतम्, इह च क्रमोत्तरेणेति भावतः क्रमोत्तरेण, एतानि हि श्रुतात्मकत्वेन क्षायोपशमिकभावरूपाणि तद्रूपस्यैव आचाराङ्गस्योपरि पठ्यमानत्वेनोत्तराणीत्युच्यन्ते, अत एव आह-‘आचारस्सेव उवरिमाई’ ति । एवकारो भिन्नक्रमः । ततश्च आचारस्योपर्येव-उत्तरकालमेव ‘इमानि’ इति हृदि विपरिवर्तमानतया प्रत्यक्षाणि, पठितवन्त इति गम्यते । ‘तुः’ पूरणे, विशेषश्चायं यथा-शय्यम्भवं यावदेष क्रमः, तदारतस्तु दशवैकालिकोत्तरकालं पठ्यन्त इति । ‘तम्हा उ’ ति ‘तुः’ पूरणे, यत्तदोश्च नित्यमभिसम्बन्धः ततो यस्मादाचारस्योपर्येवेमानि पठितवन्तस्तस्माद् ‘उत्तराणि’ उत्तरशब्दवाच्यानि ।”

3 Keeping in mind the meanings of *mūlaguṇa* and *uttaraguṇa* and *mūlaprakṛti* and *uttaraprakṛti*, Dr. A. M. Ghatage contrasts *uttarādhyayanāni* and *mūlādhyayanāni* 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 *Daśavaikālika* and *Uttarādhyayana* is probable from the fact that both of them are divided into *ajjhayaṇas* or *adhyayanās*. Not so the first book of this list. The six *Āvaśyaka* tracts are only known by the name *sūtra* and they can be only referred to by an expression like *mūlasūtra*.

To conclude, it may be suggested that the expression *mūlasūtra* ‘*sūtra* texts to be studied at the beginning of the *svādhyāya*’ referred to the *Āvaśyaka* formulae, the expression *mūlādhyayana* referred to the first group of *adhyayanās* now forming the *Daśavaikālika* and the next thirty six chapters got the name *Uttarādhyayana*. 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 *Piṇḍaniryukti* or the *Oghaniryukti*.” – “The title *Mūlasūtra*” (p. 11)

DASAVEYĀLIYA

This work is also a *Mūlasutta* inasmuch as it explains the first and fundamental principles of the religious order preached by Lord Mahāvīra and serves as the foundation for the ascetic life. The title *Dasaveyāliya* is not to be met with in this work; but it is so mentioned twice by Bhadrabāhusvāmin in his *Nijjutti* (v. 6 and 330) on it. Moreover it is implied in v. 7, 12 and 15 of this *Nijjutti*, 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 we see from v. 12 that this work was extracted when the *pauruṣī* was over, whereas we learn from v. 15 that the 10 *ajjhayaṇas* which were extracted, were (systematically) arranged at the *veyāliya* (Sk. *vaikālika*) i. e. to say in the evening. The *Cuṇṇi* 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 *caraṇakaraṇānuyoga* of which *kāliyasuya* is a synonym according to the *Dasaveyāliyacūṇṇi* (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 *ukkāliyasuya* and not *kāliyasuya* 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 *Daśavaikālika*, the Saṃskṛta 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 *caraṇakaraṇānuyoga*; 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 *Āṅgas* wherein the word *kāliya* would have occurred in virtue of these *Āṅgas* being called *kāliyāsuya*, a fact noted on p. 29.

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 वैतालिक.² In the canonical Jaina work तन्दुलवेयालिय it is the first of these three words.”

Dasaveyāliya is divided into 10 *ajjhayaṇas*. 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) *Chajjīvaṇiyā*,⁶ (5) *Piṇḍesaṇā*⁷, (6) *Dhammatṭhakāma*⁸, (7) *Vakkasuddhi*⁹. (8) *Āyārappaṇihi*, (9) *Viṇayasamāhi* and (10) *Sabbhikkhu*. 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 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 *ahiṃsā* (non-injury) are the main features of this *Mūlasutta*.

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) and *Lokaparakāśa* (III, 1396-1407)

8 This is also called *Mahāyārakahā*.

9 See the 4th *ajjhayaṇa* of *Āyāra* (II).

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 *Puvvas* as the sources of its *ajjhayaṇas*. As one and all the *Puvvas* 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. The former is as it were a versification of the latter.

(iv) *Ajjhayaṇa* X of *Dasaveyāliya* has many a point in common with *Uttarajjhayaṇa* (XV). For instance both have the same title, the same refrain for every verse, the same metre⁵ 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*

1 See p. 93, fn. 7-10.

2 The narrative of Rājīmatī 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* (Pañcikā 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 introduction (p. iv) on *Dasaveyāliya* observes :

“It is evident that *Dasaveyāliya* 4 I-V, 5 and 7 show a very close connection with passages in the *Cūlāo* of the *Āyāraṅga*, the existence of which, together with that of the *Viyāhapannatti* and the *Diṭṭhivāya*, is presupposed by *Dasaveyāliya* 8, 49.”

5 This appears to be a strange combination of *Triṣṭubh* and *Vaitāliya padas*.

Ācārāṅga"¹ 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 *Puvvas* but equally so are all the 5 *Cūlās* of *Āyāra* i. e. to to say *Āyāra* (II) and *Nisīha*, though in the *Āyāranijjuttī*,² 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 intact.

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. 50, from the time of *Bhadrabāhusvāmin* or so, two *Cūlās* have been appended to this work. As regard the metres of *Dasaveyāliya*, the reader may refer to p. 126 fn.2, p. 164 fn.5, Prof. K. V. Abhyankar's article "Dissertation on an old metre etc." published in *Gujarat College Magazine* (No 31 of February 1931), *The Daśavaikālikasūtra : A study* (Chs. I-VI pp. 20-27 & Chs. VII - XII pp. 101-106) and *Chandoracanā* (p. 69). In this last work v. 2 of *Dasaveyāliya* (IV) is quoted as an illustration of the use of *आ*, *ए* and *ओ* as short vowels.

1 This has been published in *New Indian Antiquary* (vol. I, No. 2, May 1938, pp. 130-137).

2 See p. 120.

ĀVASSAYA

This has got six sections known as *Sāmāīya*¹, *Caūvīsathaya*², *Vandaṇaya*³, *Paḍikkamaṇa*⁴, *Kāūssagga*⁵ and *Paccakkhāṇa*⁶. It is difficult to say as to which *suttas* rightly constitute this *Mūlasutta*. It is however possible to believe that the *suttas* explained or alluded to in the *Āvassayanijjutti* belong to the *Āvassaya*. See pp. 50-51. The *suttas* treated by Haribhadra Sūri in his com. on this work are as under :

(१) करेमि भंते, (२) लोगस्स, (३) वन्दणगसुत्त, (४) चत्तारि मंगलं, (५) चत्तारि सरणं, (६) चत्तारि लोगुत्तमा, (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 अब्भितर०; (१७) पक्खियखामणा, (१८) सम्मत्तालावग सातिचार, (१९-३०) एगादिवय सातिचार, (३१) संलेहणाविचार and (३२-३५) पच्चक्खाण.

Of these (1) belongs to *Sāmāīya*, (2) to *Caūvīsathaya*, (3) to *Vandaṇaya*, (4) to (9) to *Paḍikkamaṇa*, (10) to (18) to *Kāūssagga* and (19) to (35) to *Paccakkhāṇa*. But it should be noted that (14) and (15) are not the real constituents of *Āvassaya*. They are commented upon by Haribhadra Sūri on pp. 788^a-789^a and 789^b-790^a respectively.

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 G C M* (vol. XVII, pt. III, pp. 132-137). In the end I may add that from *Senaprasāna* (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. 50.

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:

“आवश्यकान्तर्भूतश्चतुर्विंशतिस्तवस्त्वारतीयकालभाविना श्रीभद्रबाहुस्वामिनाऽकारीति आचाराङ्गवृत्तौ द्वितीयाध्ययनस्यादौ तदत्र किमिदमेव सूत्रं भद्रबाहुनाऽकारि सर्वाणि वा आवश्यकसूत्राणि कृतान्युत पूर्वं गणधरैः कृतानीति किं तत्त्वमिति प्रश्नः । अत्रोत्तरम् - आचाराङ्गादिकमङ्गप्रविष्टं गणभृद्भिः कृतम्, आवश्यकदिकमनङ्गप्रविष्ट-

OHANIJJUTTI

This work deals with *carāṇasattarī*,¹ *karaṇasattarī*,² *paḍilehaṇā* 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 *Senaprasāna* (III, p. 80^b) show the relation of this *Ohanijjutti* with *Āvassayanijjutti* and that of *Piṇḍanijjutti* with *Piṇḍesaṇā-ajjhayaṇa*. These lines are as under :

“श्रीहीरविजयसूरिप्रसादितप्रश्नोत्तरसमुच्चयग्रन्थे च कश्चिद् भेदो दृश्यते तत् कथमिति प्रश्नः । अत्रोत्तरम्—उक्तगाथायामोघनिर्युक्तेरनिर्युक्तित्वेन आवश्यकनिर्युक्तचन्तर्भूतत्वात् पृथग् विवक्षा, पिण्डनिर्युक्तेस्तु निर्युक्तित्वेनैव पिण्डैषणाध्ययनसूत्रात् पृथग्विवक्षया; प्रश्नोत्तरसमुच्चये तु ओघनिर्युक्तेः छुटकपत्रलिखितानुसारेण विभिन्नविषयत्वात् पृथग् गणनं, पिण्डनिर्युक्तेस्तु पृथग्विवक्षैव सर्वमवदातम् ।”

PIṆḌANIJJUTTI

This is a work which throws light on *piṇḍa* (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.

NANDĪ³

This work mainly indulges in the exposition of knowledge and its various classifications. It is partly in prose and partly in verse.⁴

मन्त्रैकदेशोपजीवनेन श्रुतस्थविरैः कृतमिति विचारामृतसङ्ग्रहावश्यकवृत्त्याद्यनुसारेण ज्ञायते, तेन भद्रबाहुस्वामिना-
ऽऽवश्यकान्तर्भूतचतुर्विंशतिस्तरचनमपरावश्यकचनं च निर्युक्तिरूपतया कृतमिति भावार्थः श्रीआचाराङ्गवृत्तौ
तत्रैवाधिकारेऽस्तीति बोध्यम् ।” – p. 20a

“षडावश्यकमूलसूत्राणि गणधरकृतान्यन्यकृतानि वेति प्रश्नः । अत्रोत्तरम्—षडावश्यकमूलसूत्राणि गणधरकृतानीति
सम्भाव्यते, यतो वन्दारुवृत्तौ सिद्धाणं बुद्धाणमित्यस्याद्यस्तिस्रो गाथा गणधरकृता इत्युक्तमस्ति, तथा पाक्षिकसूत्रे
नमो तेसिं खमासमणामित्यत्र सर्वत्रालापके सामान्येनैवैककर्तृकत्वं दृश्यते, आवश्यकं मूलसूत्रं मूलसूत्राणि चागमः
ततो गणधरकृतमित्यापन्नं, तथा सकलसिद्धान्तादिपुस्तकटिप्प्यासु ‘षडावश्यकमूलसूत्राणि सुधर्मस्वामिकृतानि’ इति
लिखितमस्ति, तथा ‘सामाज्यमाइयाइं एकारसअंगाई अहिज्जइ’ इत्याद्युक्तेश्चेति ज्ञेयम् ।” – p. 51^a and p. 51^b.

1 “वय ५ समणधम्मे १० संजम १७ वेयावच्चं १० च बंभगुत्तीओ ९ ।

नाणाइतियं ३ तव १२ कोहनणिगाई ४ चरणमेयं ॥ २ ॥” — *Ohanijjuttibhāsa*

2 “पिंडविसोही ४ समिई ५ भावण १२ पडिमा १२ य इंदियनिरोहो ४ ।

पडिलेहण २५ गुत्तिओ ३ अभिगहा ४ चेव करणं तु ॥ ३ ॥” — *Ibid.*

3 One may study the English Introduction (pp. 1-76) to *Nandīsuttam And Anuogaddārāim*, Jaina Āgama Series, Vol. 1, Mahavira Jaina Vidyalaya, Bombay, 1968 (Ed.)

4 The total number of verses in this *Nandī* comes to 90, and that of *suttas* to 59.

In the beginning there are 47 verses. Of them the 1st is an eulogy of a *Tirthaṅkara*. This is followed by two verses whereby Lord Mahāvīra is praised. Then we have 14 verses which glorify the Jaina church (*Śaṅgha*) by comparing it with a city, a wheel, a chariot, a lotus, the moon, the sun, a sea, and Mandara (Meru) mountain. Verses 18-19 mention the names of the 24 *Tirthaṅkaras* of the present *Avasarpinī* as is done in *Viāhapaṇṇatti* (II, 6; s. 676). Similarly verses 20-21 supply us with the names of Lord Mahāvīra's 11 *Gaṇadharas*. In v. 22 his *śāsana* is extolled. Verses 23-43 form a *Therāvalī*. Herein the following 27 saints are praised :

(1) Suhamma, (2) Jambū, (3) Pabhava, (4) Sijjambhava, (5) Jasabhadda, (6) Sambhūya, (7) Bhaddabāhu, (8) Thūlabhadda, (9) Mahāgiri, (10) Suhatthi,¹ (11) Bahula, (12) Sāi, (13) Sāmajja, (14) Saṇḍilla, (15) Jiyadhara,² (16) Ajja Samudda,³ (17) Ajja Maṅgu, (18) Ajja Nandila khamāṇa, (19) Ajja Nāgahatthi,⁴ (20) Revāinakkhatta, (21) Bambhaddīvaga Sīha, (22) Khandila, (23) Himavanta, (24) Nāgajjuṇa, (25) Bhūyadinna, (26) Lohicca and (27) Dūsa Gaṇi.

Verse 44 deals with 14 illustrations which deal with various types of pupils. It occurs as v. 1454 in *Visesā°* and v. 334 in *Kappabhāsa*. This is followed by 3 verses,⁵ which point out the 3 types of the audience viz. intelligent, unintelligent and foolishly puffed up. Then we have mostly in prose a detailed exposition of the five kinds of knowledge.⁶ In the end there are 5 verses some of which occur in *Visesā°*, too.

Deva Vācaka, pupil of Dūśya Gaṇi is looked upon as the author of this work, and some identify him with Devarddhi Gaṇi *kṣamāśramaṇa*.

1. “सुहृत्स्विस्स सुद्धित-सुप्पडिबद्धादयो आवलीते जहा दसासुते तथा भाणियव्वा, इह तेहिं अहिगारो नत्थि । महागिरिस्स आवलीए अधिगारो ॥” – *Nandīcuṇṇi* (pp. 6-7)
2. Some believe this to be an attribute of Saṇḍilla. – *Ibid.*, (p.7)
3. He is spoken of as द्वीपसागरप्रज्ञसिद्धिज्ञायक by Haribhadra Sūri in his com. (p. 16) on *Nandī*.
4. He is said to be an author of a grammar or *Praśnavyākaraṇa*, *Bhaṅgika*, and *Kammaṇayaḍḍi*. – *Ibid.*, pp. 16-17.
5. Of them, the first two may be compared with v. 366 and 367 of *Kappabhāsa* and the 3rd tallies with its v. 371.
6. Certain narrations indicated in this *Āgama* have been compared by Kalipada Mitra in his article “Some tales of ancient Isarael, their Originals and Parallels” published in “The Indian Historical Quarterly” (Vol. XIX, Nos. 3-4)

As regards the date of this work it can be roughly ascertained by taking into account the list of non-Jaina works given in its s. 42. But this question will be taken up hereafter as practically this very list is found in *Aṇuogaddāra*.

ANUOGADĀRA¹

This is a *Cūliyāsutta* mostly in prose in the form of questions and answers, and it serves as a stepping-stone to one who wishes to study *Āvassaya*. It is prolific in contents; for, sacred topics and secular ones as well are treated here. For instance, *upakrama*, *pramāṇa* (valid proof), *nikṣepa*, *anugama* and *naya* are some of these sacred topics whereas 10 types of *nāman*, grammatical exposition, 9 *kāvyarāsa*s along with their illustrations etc. are the secular ones. Further its 41st *sutta* supplies us with names of some² non-Jaina works. The pertinent portion is as under :

“भारहं रामायणं भीमासुरुक्रं कोडिल्लयं घोडयमुहं सगडभदिआउ कप्पासिअं णागसुहुमं
कणगसत्तरी वेसियं वड्ढेसियं बुद्धसासनं काविलं लोगायतं सट्ठियंतं माढरपुराणवागरणनाडगाइ,
अहवा बावत्तरिकलाओ चत्तारि वेआ संगोवंगा.”

This is practically the same as s. 42 of *Nandī* given on p. 14, except that the latter notes a few more works or schools viz. *Terāsiya*, *Bhāgava*, *Pāyañjali* and *Pussadevaya*. As regards the importance of this *Aṇuogaddāra* and *Nandī* the following remark occurring in *A History of Indian Literature* (vol. II, p. 472) may be noted :

“Both works are huge encyclopaedias dealing with everything which should be known by a Jaina monk.”

As regards the author of this work Prof. A. B. Dhruva has said in his introduction (p. XLIX, fn.) to *Syādvādamañjarī* as under :

“The Jaina tradition ascribes not only the division of Anuyoga, but also the compilation or composition of Anuyogadvāra to Āryarākṣita (Āvaśyaka I; 774).”

It seems Prof. Dhruva alludes to v. 774 of *Āvassayabhāsa* noted on p. 12, fn. If this surmise is correct, it means that Prof. Dhruva has

1. This is named as ‘prakaraṇa’ by Siddhasena Gaṇi in his com. (pt. I, p. 136) on *Tattvārthasūtra*.
2. *Caraka* and *Suśruta* are mentioned by Droṇa Sūri in his com. (p. 42^a) on *Ohanijjuttī*.

misunderstood this verse, the real meaning being one noted by me on p. 56. The word *aṇuoga* occurring in this verse does not stand for *Aṇuogaddāra* but it means 'exposition'. Such being the case, the date of *Aṇuogaddāra* can be rather settled by taking into account the dates of the works noted on page 169. But, since unfortunately the Jaina commentaries¹ are silent about them except the mention of the 4 *Vedas* and their 6 *Āṅgas*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 *Bhāraha* and *Rāmāyaṇa*³ are meant the two well-known Indian epics viz. *Mahābhārata* and *Rāmāyaṇa*. It seems at the time of the composition of *Aṇuogaddāra*, 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 *Aṇuogaddāra* (s. 25) *Bhāraha* was read and heard in the morning and *Rāmāyaṇa* in the afternoon.

Bhīmāsaurukka or °*kkha*⁴ may be taken to be *Bhīmāsura* or *Bhīmāsuraṅkhyāna*. Its subject and authorship are not known up till now.

Koḍillaya is equated with Kauṭilya'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*⁵ is supposed to be some work on *kāmaśāstra* by Ghoṭakamukha,⁶ a predecessor of Vātsyāyana.

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1. *Nandicuṇṇi* (p. 39), Haribhadra Sūri's com. (p. 83) on *Nandī*, Malayagiri Sūri's com. (p. 194^b) on *Nandī*, *Aṇuogaddāracuṇṇi* (p. 16), Haribhadra Sūri's com. (p. 22) on *Aṇuogaddāra* and Hemacandra Sūri's com. (p. 36^b) on *Aṇuyogaddāra* are the sources I have examined in this connection.
 2. Hemacandra Sūri in his com. (p. 36^b) on *Aṇuogaddāra* (s. 41) says :
“चत्वारश्च वेदाः सामवेद-ऋग्वेद-यजुर्वेद-सथर्वणवेदलक्षणाः साङ्गोपाङ्गाः, तत्राङ्गानि शिक्षा १ कल्प २ व्याकरण ३ च्छन्दो ४ निरुक्त ५ ज्योतिष्कायन ६ लक्षणानि षट्, उपाङ्गानि तद्व्याख्यानरूपाणि तैः सह वर्तन्ते इति साङ्गोपाङ्गाः ।”
 3. This is also the name of a work on dramaturgy. Vide Bhāsa's *Avimāraka* (TSS No. 20, p. 16)
 4. See p. 14 fn. 2 (here कावलिअं is a misprint; it should be कावलिअं).
 5. In p. 14 fn. 2 and in *D C G C M* (vol. XVII, pt. II, p. 292), too, there is mention of *Khoḍamuha* instead of *Ghoḍayamuha*. So it may be some unknown work.
 6. He is referred to in *Arthaśāstra*.

Sagaḍabhaddiyā stands for *Śakaṭabhadrikā*. Nothing can be said about this work except that its title is in plural.

*Kappāsia*¹ can be rendered as *Kārpāsika* or *Kalpāsika* in Samsakṛta. 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.

Kaṇagasattari (Sk. *Kanakasaptati*) can be equated with Īśvarakṛṣṇa's *Sāṅkhyakārikā* which is also known as *Sāṅkhyasaptati*. It is based upon *Ṣaṣṭitantra* and is commented upon by Māthara and Gauḍa. This Īśvarakṛṣṇa was once identified as Vindhyavāsin, 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. *Vaiśika*) 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.

Buddhasāsaṇa for which in *Nandī* (s. 42) we have *Buddhavayaṇa* 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 propounder 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.

Satṭhiyanta (Sk. *Ṣaṣṭitantra*) is supposed to be a work of the *Sāṅkhya* school composed by Vārṣagaṇya or Varṣagaṇa, *guru* of Vindhyavāsin. He is assigned a period from 230 A. D. to 300 A. D.

1. There is a variant कप्पाणिसिय in *D C G C M* (vol. XVII, pt. II, p. 292). *Kappāsa* (Sk. *Kārpāsa*) is mentioned in v. 12 of *Ohanijjuttibhāsa*.

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 *Syādvādamañjarī*.

This work is referred to in *Viāhapaṇṇatti* (II, 1; s. 89)¹, *Nāyādhammakahā* (I, v; s. 55), *Ovavāīya* (s. 77)² and *Pajjosaṇākappa* (s.8)³. Its authorship is attributed to Āsuri.⁴

Māḍhara (Sk. *Māṭhara*) is the name of the commentator of *Sāṅkyakārikā*. 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 *Māḍhara* here used means a work of Māṭhara and seems to be his com. above referred to.

Purāṇa stands for any one or more of the well-known 18 *Purāṇas* which must have a date earlier than those of *Nandī* and *Aṇuogaddāra*.

Vāgaraṇa (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 *Aṅgas* see p. 170, fn. 2. The *Upāṅgas* are commentaries to these six *Aṅgas*. See p. 170, fn. 2.

We may now deal with other works noted in *Nandī*.

Terāsiya (Sk. *Trairāśika*) stands for the school of the *Trairāśikas* 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.* *Vīra Saṁvat* 544.

Bhāgava may be a misreading for *Bhaggava*. If so, it can be looked upon as a work of Bhārgava, a distinguished follower of the *Sāṅkhyā* school. Prof. Winternitz, however, equates it with *Bhāgavata-Purāṇa*; but is this consistent when *Purāṇa* is already mentioned prior to this and especially when the word *vāgaraṇam* intervenes *Purāṇam* and *Bhāgavam* ?

1-3. So far as the pertinent portion is concerned, it is practically the same in all of these *suttas*. It runs as under:-

“रिउव्वेद-जजुव्वेद-सामवेद-अहव्वणवेद इतिहासपंचमाणं निग्घंटुछट्ठाणं चउण्हं वेदाणं संगोवंगणं सरहस्साणं सारए वारए धारए पारए सङ्गवी सट्ठित्तविसारए संखाणे सिक्खाकणे वागरण छे निरुते जोतिसामयणे अत्रेसु य बहूसु बंभण्णएसु परिब्बायएसु ए नयेसु सुपरिनिट्ठए यावि”

4. See the edition (p. 424) of *Syādvādamañjarī* noted on p. 171 in fn. 3.

5. Vide Foreword (pp. lxxvi-lxxvii) to *Tattavasāṅgraha*.

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. 47, 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*.

CAÜSARAṆA

This work “four-fold refuge” also known as *Kusalānubandhiajjhayaṇa* consists of 63 verses in Prākṛta. The first few ones mention the six essential daily duties (*āvaśyakas*) whereas the rest deal with the four-fold refuge viz. that of the *Tīrthaṅkaras*, that of the liberated, that of the Jaina clergy and that of religion.

ĀURAPACCAKKHĀṆA

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 *Pañṇaga* have been incorporated in *Mūlācāra* (II).

1. This has been published in *Jainasatyaprakāśa* (vol. VI, No. I, pp. 6-10)

BHATTAPARIṆṆĀ

This work “dispensing with food” consists of 173 gāthās in Prākṛta. It recommends *bhattapariṇṇamarāṇa*¹ and deals with ethical precepts. The word *bhattapariṇṇa* along with *candagavejjha* occurs in v. 807 of *Ohanijjutti*.

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 Arṇikāputra, Sukośala Rṣi, Cāṇakya, 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 *Paiṇṇa* des Jaina-Kanons”, Hamburg, 1929. Though this and other *Paiṇṇas* 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

TANDULAVEYĀLIYA

This work is styled as *Payanṇaya* just in the beginning of this work. It is referred to as *Taṇḍulavicāraṇā* by Maladhārin Hemacandra Sūri in his commentary (p. 5^a) on *Aṇuogaddāra*. 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

1. Death forms a subject-matter of several other *Paiṇṇagas* viz. *Santhāraga*, *Ārapaccakkhāṇa*, *Mahāpaccakkhāṇa* and *Maraṇasamāhi*.
2. See *A History of Indian Literature* (vol. II, p. 460).
3. The pertinent verse is the same as v. 10 of *Dasaveyāliyanijjutti*. It runs :

“बाला १ किङ्का २ मंदा ३ बला ४ य पन्ना ५ य हायणि ६ पबंचा ७ ।

पम्भारा ८ मुम्मुही ९ सायणी १० य दसमा य कालदसा ॥३१॥

of the *yugmins*, 6 types of osseous structure, and those of the shape of the body, condemnation of woman and resort to *dharma*.

Thus this *Āgama* is useful for the study of ancient notions about physiology, anatomy etc. It is quoted in *Dasaveyāliyaṇṇi* (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.

GAṆIVIJJĀ

This work consisting of 86 verses in Prākṛta is more or less of an astrological character. For, it deals with auspicious and inauspicious days, constellations, *muhūrtas*, omens etc. In v. 63 the word *horā* occurs.

MAHĀPACCAKKHĀṆA

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 *Pañṇagas*. Out of them only a few are being selected here, for being dealt with.

AṄGAVIJJĀ¹

This is looked upon by some as *Paiṇṇaga*. 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 ślokaś. It seems to be an anonymous work. It appears that at least to some extent, it is a *nimittaśāstra*.

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.

ĀURAPACCAKKHĀṆA

This is also a work in Prākṛta in verse. It deals with the glorification of the five *Parameṣṭhins*. See *D C G C 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 *Mahānisītha*, *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.

JAMBŪSĀMIAJJHAYANA

This is a work consisting of 21 sections known as *uddesagas*. It deals with the life of Jambūsvāmin.

JOĪSAKARAṆḌAYA

This work is in verses in Prākṛta. Its sections, like those of the *Puvvas* and *Sūriyapaṇṇatti*, are styled as *pāhuḍas*. Its subject-matter is more or less astronomy. It is an epitome of *Sūriyapaṇṇatti* (vide v. 1). It is in accordance with the Vālabhī tradition as is the case with *Jīvasamāsa*.

1. This work is edited by Muni Punyavijayaji and published by Prakrit Text Society. The edition contains an interesting introduction. (Ed.)

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 G C 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 G C 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 *Nijjuttī* on it; but, unfortunately it is not available now. He has mentioned this work, over and above *Uttarajjhayaṇa*. But Haribhadra Sūri (vide p. 4a of his commentary on *Dasaveyāliya*), Śīlāṅka Sūri³ and Malayagiri Sūri⁴ include this *Uttarajjhayaṇa* 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 Haribhadra, Śīlāṅka, Malayagiri and Siddhasena, and consequently *Uttarajjhayaṇa*, too, is designated by them as *Isibhāsiya*. As already noted on p. 17, fn. 4, Yaśodeva Sūri opines that *Isibhāsiya* consists of 45 *ajjhayaṇas*, 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 A majority of these is

1. See p. 13.

2. See p. 13.

3. ऋषिभाषितेषु-उत्तराध्ययनादिषु - 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 Ṛṣabhadeva Keśarīmalajī Saṁsthā, Rutlam. On its p. 40 we have the *Isibhāsiya-saṅgahaṇī* as under :

"पत्तेयबुद्धमिसिणो वीसं तित्थे अरिद्धनेमिस्स । पासस्स य पण्णरस वीरस्स विलीणमोहस्स ॥१॥

णारद १ वज्जितपुत्ते २ असिते ३ अंगरिसि ४ पुप्फसाले ५ य ।

वक्कल ६ कुंमा ७ केयलि ८ कासव ९ तह तेतलिसुते १० य ॥२॥

mostly in verse, and indulges in various similes. Turning to *Samavāya* (s. 44) we learn that the *Isibhāsiya* contains 44 *ajjhayaṇas* 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 *ajjhayaṇas* of *Paṇhāvāgaraṇa*, is looked upon as *Isibhāsiya*. Of course, as already noted on p. 114 such an *ajjhayaṇa* is not to be found in the 10th *Aṅga* available at present.

SAMSAṬṬANIJJUTTI¹

This is a metrical composition having 63² verses. Its first two verses run as under:-

“उसहाइवीरचरिमे सुरअसुरनमंसिए पणमिऊणं । संखेवओ महत्थं भणामि संसत्तनिजुत्तिं ॥१॥

बीयाओ पुव्वाओ अग्गेणीयस्स इमं सुअमुआरं । संसइमसंमुच्छिमजीवाणं जाणिऊणंगं ॥२॥

From this 2nd verse it follows that this work is extracted from the 2nd *Puvva*. It deals with the birth of *sammūrcchima 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 Māgadha, Nepal, Kalinga, Dravida and Saurāstra while discussing the above-mentioned topic.



मंखलि ११ जण्ण १२ भयाली १३ बाहुयमहु १४ सोरियाण १५ विदू १६ विंपू १७ ।

वरिसे कण्हे १८ आरिय १९ उक्कलवादा य २० तरुणे २१ य ॥

गद्धम २२ रामे २३ य तथा हरिगिरि २४ अंबड २५ मयंग २६ वारत्ता २७ ।

तस्से य अहए २८ वद्धमाणे २९ वाऊ ३० य तीसतिमे ॥४॥

पासे ३१ पिंगे ३२ अरुणे ३३ इसिगिरि ३४ यट्टालए ३५ य वित्ते ३६ य ।

सिरिगिरि ३७ सातियपुत्ते ३८ संजय ३९ दीवायणे ४० चेव ॥५॥

तत्तो य इंदणागे ४१ सोम ४२ यमे ४३ चेव होइ वरुणे ४४ य ।

वेसमणे ४५ य महप्पा चत्ता पंचेव अक्खाए ॥”

1. This is named as *Jivasamsattanijjutti* in one of the Mss.
2. In one of the Mss. there are only 24 verses. The 1st verse begins with बीयाओ पुव्वाओ. Its last verse runs as under :

“संसत्तनिजुत्ती ए(सा) साहूही वे (?) पढियव्वा । अत्थो पुण सोयव्वो सङ्गहिं 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 *Nijjutti*, 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 *Gaṇadharas* 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 *Āgamas* which form a part of our valuable legacy, is known as *Nijjutti* in *Prākṛta* and *Niryukti* in *Saṃskṛta*, and that its authorship is attributed to Bhadrabāhusvāmin, *caramasayalasuyanāṇi* who died in *Vīra Saṃvat* 170. He has composed 10 *Nijjuttis*. But we do not know their specific names except those like *Āvassayanijjutti* etc., coined by taking into account the work of which it is the *Nijjutti*. 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 *Nijjutti*. As a corroborative evidence of the latter fact, it may be mentioned that in the *Āvassayanijjutti* one comes across at least some verses belonging to its *Bhāsa* (vide p. 184). Same is the case with *Dasaveyāliyanijjutti*. In its edition (having Haribhadra Sūri's com.,) its learned editor has pointed out that 63 verses of *Bhāsa* have been incorporated in this *Nijjutti*. See p. 278 of this edn. That some of the verses of the *Bhāsa* on *Kappa* have got mixed up with those of its *Nijjutti*, is a remark made by

1. See *The Jaina System of Education* (p. 223).

2. By etc., are meant salutation of Bhadrabāhusvāmin to himself and the like. As an example of this salutation the following verse occurring in *Dasāsuyakkhandhanijjutti* may be here noted :

“वंदामि भद्रबाहुं ‘पाईणं’ चरमसयलसुयनाणि । सुत्तस्स कारगमिसिं दसासु कप्पे य ववहारे ॥१॥”

See *D C G C M* (vol. XVII, pt. II, pp. 70 and 259). See also p. 17, fn. 2.

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 *Kappanijjutti* 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 *Kappanijjutti*. As regards the rest, it is very difficult – almost impossible to decide as to which *gāthā* is that of the corresponding *Nijjutti* and which is that of the pertinent *Bhāsa*. This is the view held by Muni Puṇyavijaya,¹ a learned disciple of the late Muni Caturavijaya.

Under these circumstances, almost² all the extant *Nijjuttis* and *Bhāsas* may be defined as under :

Nijjutti 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 *Nijjutti* as well; but the former exceed the latter in number.

It is in this light that the designations such as *Āvassayanijjutti*, *Dasaveyāliyanijjutti*, *Uttarajjhayaṇanijjutti*, *Dasāsuyakkhandhanijjutti*, *Nisīhabhāsa*, *Vavahārabhāsa*, *Kappabhāsa* and *Pañcakappabhāsa* of the extant works should be interpreted. The same thing can be said about *Ohanijjutti* and *Piṇḍanijjutti*, too; for, they contain at least some verses of their corresponding *Bhāsas*. This may suffice so far as the general nature of the *Nijjuttis* is concerned. So I shall now deal with the extant *Nijjuttis*.

Āvassayanijjutti—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 *Nijjutti* has undergone several additions. These are associated with 4 redactions by Prof. E. Leumann who attributes the 1st 3 of them to Bhadrabāhusvāmin, Siddhasena (Divākara)⁴ and Jinabhāṭa respectively. After entering into

1. He has said so in his private communication dated 13-7-40.

2. *Nijjuttis* 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 G C M* (vol. XVII, pt. III Nos, 1003, 1004, 1007-1009).

4. The authorship of *Pūyācaūvisī*, a small work in Prākṛta is attributed to him. It is published in *Jainasatyaprakāśa* (vol. V, No. 11, pp. 1-2). From this it appears that it is extracted from some *Puvva*.

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	Red. II	Red. III	Red. IV
				Therāvalī
		I Peḍhiyā		
	II-VIII (Uvagghāya- nijjuttī)			
Pañcanamokkāra	IX			
I Sāmāiya	X			
II Caūvisatthava	XI			
III Vandana	XII			
IV Paḍikkamaṇa	XIII		XIV (Jhāṇasaya)	
	XV (Pāriṭṭhā- vaṇiyānijjuttī)	XVI (Saṅghaṇī)		
	XVII (Joga- saṅgha)			
	XVIII (Asaj- jhāyanijjuttī)			
V Kāūssagga	XIX			
VI Paccakkhāṇa	XX			

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 *Visesā*°, the *Cuṇṇī* on *Āvassayanijjuttī* and its commentaries by Haribhadra Sūri,

1. A Ms. dated *Samvat* 1483 (?) may be cited as an instance. See *D C G C M* (vol. XVII, pt. III, No. 1002).

Malayagiri Sūri¹ and Śrītilaka Sūri² 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. Jñānasāgara,³ a pupil of Devasāgara, and Māṇikyaśekhara Sūri, a 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: *Uvagghāyanijjuttī* and *Namokkāranijjuttī*. Out of them the 1st part is further sub-divided into 9 sections as under :

(i) *Peḍhiyā*, (ii) *Lahuvaravariyā*⁴, (iii) *Vuḍḍhavaravariyā*⁵, (iv) *Uvasagga*, (v) *Samosaraṇa*, (vi) *Gaṇahara* also known as *Gaṇaharavāya*, (vii) *Sāmāyārī*, (viii) *Niṇhavavattavva*,⁶ and (ix) *Sesaūvagghāyanijjuttī*.⁷

The *Nijjuttī* of *ajjhayaṇas* II, III, V and VI has no such sections, whereas that of IV has the following ones :

(i) *Jhāṇāsaya*, (ii) *Pāriṭṭhāvaṇiyanijjuttī*,⁸ (iii) *Paḍikkamāsaṅgahaṇī*,⁹ (iv) *Jogaṣaṅgaha*,¹⁰ and (v) *Asajjhāyanijjuttī*.

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

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1. He has referred to a work named *Pravacanasiddhi* on p. 367^a. This work is probably extinct.
 2. He has composed this com. in *Samvat* 1296.
 3. He has composed the pertinent com. in *Samvat* 1440. See *D C G C M* (vol. XVII, pt. III, p. 452).
 - 4-5 See *D C G C M* (vol. XVII, pt. III, pp. 391 and 394). These are also named as *Paḍhamāvaravariyā* and *Bīyavaravariyā*. *Ibid.*, pp. 391-393.
 6. At times this is not separately mentioned.
 7. This is also designated as *Uvagghāyanijjuttī*.
 - 8-9 Some do not look upon these two as forming a part and parcel of the *Nijjuttī* on *Āvassaya* (IV).
 10. This is also styled as *Jogaṣaṅgahanijjuttī*.

ending verse mentions the amount of donations given by a *Tīrthaṅkara* in a year. This section consists of about 178 verses. Before commenting upon its verse Malayagiri Sūri says : “तत्रोपोद्धातस्यादिमङ्गलमाह”. Can this be construed as suggesting that the *Uvagghāyanijjuttī* really commences henceforth and that *Peḍhiyā* is an interpolation ? The 1st 3 verses deal with salutations to the *Tīrthaṅkaras* in general, the liberated, Lord Mahāvīra, his 11 *Gaṇadharas*, Gaṇdharavaṃśa, Vācakavaṃśa and the holy canon. In the following verse the author says that he will compose the *Nijjuttī* of *suyanāṇa*, and in the subsequent two verses he mentions 10 works of which he intends to compose *Nijjuttīs*. He then commences *Sāmāīyanijjuttī*. There he discusses the relative importance of knowledge and character and deals with *upaśamaśreṇī*,¹ *kṣapakaśreṇī*,² *nikṣepas* of *anuyoga*, and methods of exposition. This is followed by *uddeśa* etc., which form 26 entrances of *Uvagghāyanijjuttī*. Then is depicted the life of Lord Mahāvīra wherein incidentally there is mention of 7 *Kulakaras* and 4 types of *nīti*. The life of Lord Rṣabha, too, is here narrated.

Vuḍḍhavaravariyā—This section consists of about 348 verses. On examining the edition of Malayagiri Sūri's com., it can be said that verses 243-460³ of the *Āvassayanijjuttī* along with v. 33-111 of its *Bhāsa* make up this section.⁴ 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 *Tīrthaṅkaras*. 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 Mahāvīra, 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 *Āvassayanijjuttī*, 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

1-2. These are respectively the subsidential and destructive ladders useful for spiritual advancement.

3. After verse 415 we have vs. 1-17 dealing with the intervals between every two *Tīrthaṅkaras* out of 24. Similarly there are v. 1-4 following v. 418.

4. Herein there are 14 interpolated verses. See *D C G C M* (vol. XVII, pt. III, p. 394).

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 Mahāvīra till he attained omniscience.

Samosaraṇa—This section comprises about 69 verses, in case the portion dealing with various penances of Lord Mahāvīra 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 *Gaṇadharas* of Lord Mahāvīra and their removal 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. 341b : “साम्प्रतमोघनिर्युक्तिर्वक्तव्या, सा च महत्वात् पृथग्ग्रन्थान्तररूपा कृता ॥ सम्प्रति दशविध-सामाचारीप्रतिपादनार्थमाह ।” Similarly, while commenting upon the last verse of this section he remarks on p. 355b : “इदानीं पदविभागसामाचार्याः प्रस्तावः, सा च कल्पव्यवहाररूपा बहुविस्तरा, ततः स्वस्थानादवसेया ।”

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 *Nihnava*s 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 *suttapphāsiyanijjuttī* wherein the 1st topic dealt with is the nature of *sutta*. This is followed by *Namokkāranijjuttī* of about 144 verses. Then we have *sāmāyanijjuttī* of about 111 verses.¹ This completes the *Nijjuttī* of *Āvassaya* (I).

Caūvīsattthavanijjuttī and *Vandaṇanijjuttī* consist of about 60 and 190 verses respectively.

1. Its 1st verse is as under :

“नंदिमणुओगदरं विहिवदुग्घाइअं च नाऊणं । काऊणं पंचमंगलमारंभो होइ सुत्तस्स ॥”

Do the words *Nandī* and *Aṇuogadāra* here used refer to the two *Cūliyasuttas* ?

*Jhāṇasaya*¹ consists of about 106 verses, and it is composed by Jinabhadra Gaṇi *Kṣamāsramaṇa*. It is an exposition of meditation.

*Pāriṭṭhāvaṇiyanijjuttī*² 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 *kriyāsthānas*, 14 *guṇasthānas*, 15 *Paramādhārmikas*, 16 *ajjhayaṇas* of *Sūyagada* (I), 17 kinds of self-control, 18 types of noncelibacy, 19 *ajjhayaṇas* of *Nāyādharmakahā* (I), 22 hardships, 28 *ajjhayaṇas* of *Āyāra* including *Nisīha*, 29 types of *pāpa-śruta* and 31 attributes of the liberated. So leaving aside these two sections and *Jhāṇasaya*, *Paḍikkamaṇanijjuttī* 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 :

“आलोयणनिरवलावे आवईसु ददधम्मया । अणित्सओवहाणे य सिक्खा णिप्पडिकम्मया ॥”

Kāūssagganijjuttī and *Paccakkhāṇanijjuttī* 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)³ 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 *ajjhayaṇa*. Haribhadra Sūri in his com. (p. 84^a) to it has noted one verse as भिन्नकर्तृकी. In this *Nijjuttī* we come across the *nikkhevas* of एकअ (v. 8), दसग (v. 9), दुम (v. 34), पुप्फ (v. 34), धम्म (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 अज्झयण

1. This is referred to by Haribhadra Sūri in his com. (p. 32^a-32^b) on *Dasaveyāliya*.

2. Its 15th verse defines *sutta*. It is as below :

“पुञ्जावरसंजुतं वेरणकरं सतंतमविरुद्धं । पोरणमद्धमागहभासानिययं हवई सुत्तं ॥”

3. 189 verses of this are printed in *Āv. Lit.* (pp. 16-19). On the one hand this work is commented upon by Vasunandin in his *Ācāravṛtti* (VII) and on the other hand by Aparājita and Āśādhara in *Dharmāmṛta*.

(v. 29-30), समण (v. 156), भिक्षु (v. 342) etc. *Egatthas* also are given e. g. that of आअ (v. 32), दुम (v. 35), पुष्प (v. 36), नाय (v. 52), समण (v. 158-159), वक्क (v. 270) and त्वसंजमरय (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*, *pajja*, *geya* and *cunṇa* 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.¹ 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 erotic, and v. 351 mentions 8 qualities of gold.²

Uttarajjhayaṇanijjuttī—This comprises about 600 verses. In v. 91³ there is mention of Bhaddabāhu, in v. 97 that of Ajjarakkhiya and in v. 104⁴ that of Thūlabhadda with the honorific *bhayavaṇṇ*. These are no doubt instances of anachronism; but they can be justified in the light of the remarks made on p. 180.

This *Nijjuttī* deals with *nikkhevas* of several words⁵ and gives synonyms,⁶ too. It mentions *suvaṇṇabhūmi* in v. 120 and Vāsavadattā 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.

1. Cf. *Samarāṭṭacariya* (pp. 2-3), *Upamitibhavaprapaṇcākathā* (v. 25-50), *Kuvalayamālā* of Uddyotana Sūri and *Thāna* (IV, 2; s. 282). Āc. Haribhadra's *Samarāṭṭacakahā*, as it is popularly known, is styled as *Samaramayaṃkākahā* by Uddyotanasūri in his *Kuvalayamālā*. It is cited as an example of *sakalakathā* by Āc. Hemacandra in his *Kāvyānuśāsana*.

2. 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 udāharanās 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

3-4 These are the Nos. according to D. L. J. P. F. Series, No. 33.

5. 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), उरब्भ (v. 244), कविल (v. 250), नमि (v. 260), दुम (v. 280), बहु (v. 310), सुय (v. 310), पूजा (v. 310), पवयण (v. 455), जन्न (v. 460), साम (v. 480), खलुंक्क (v. 487), मुख्ख (v. 496), चरण (v. 514), and विहि (v. 516) may be cited as instances.

6. See v. 9, 64, 157 and 158. In v. 158 we have the synonyms of *ahimsā*.

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 Vādivetāla Śānti Sūri's com. (p. 141^a) on v. 142 it follows that *Dasaveyāliyanijjuttī* is prior to this *Nijjuttī*.¹

Āyāranijjuttī—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.² Verses 18-27 deal with 7 *vaṇṇas* (castes) and 9 *vaṇṇantaras* etc., and v. 43-59 discuss 10 directions. Various living beings along with their varieties form the subject of v. 43-166. Therein the earth-bodied, water-bodied, fire-bodied, *vaṇassai*, 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 *pādapūrtis* of “सकुण्डलं वा वयणं न व त्ति.”³ 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. 176⁴ and Śīlāṅka Sūri's com. (p. 76a)⁵ on it, it follows that *Āvassayanijjuttī* was composed earlier than this *Āyāranijjuttī*, and from v. 298-299⁶ and 313 it follows that this *Āyāranijjuttī* is posterior to *Dasaveyāliyanijjuttī*. Besides it is posterior to *Uttarajjhayaṇanijjuttī* as well, as can be seen from v. 343⁷ and its com. (p. 397b)⁸.

1. “एतद्व्याख्या च दशवैकालिकनिर्युक्तावेव निर्युक्तिकृता कृतेत्यत्रोदासितं”
2. आयर (v. 5), अंग (v. 5), बंध (v. 18), चरण (v. 29), सत्थ (v. 36), परिण्णा (v. 37), सण्णा (v. 38), दिसा (v. 40), पुढवी (v. 69), सम्म (v. 216), विमुख (v. 257), इरिया (v. 308), etc., are some of them.
3. Cf. Śātārthika Somaprabha Sūri's *Kumāravālapaḍiḥoḥa* (I ; p. 27).
4. Herein Bhadrabāhusvāmin says : “लोगो भणिओ.”
5. “भद्रबाहुस्वामिनाऽयमतिदेशोऽभ्यधायि, स च पूर्वमावश्यकनिर्युक्तिं विधाय पश्चादाचाराङ्गनिर्युक्तिं चक्रे, तथा चोक्तम्-‘आवस्सयस्स दसकालियस्स तह उत्तरज्झमायारे’ ति सूक्तम् ।”
6. “पिंडेसणाए जा णिज्जुती सा चेव होइ सेज्जाए । वत्थेसण पाएसण उग्गहपाडिमाए सच्चेव ॥२९८॥
सव्वा वयणविसोही णिज्जुती जा वक्कमुद्धीए । सच्चेव णिरवसेसा भासज्जाए वि णायव्वा ॥२९९॥
7. “जो चेव होई मुखो सा उ विमुत्ति पणयं तु भावेण । देसविमुक्का साहू सव्वविमुक्का भवे सिद्धा ॥३४३॥
8. “नामनिष्पन्ने तु निक्षेपे विमुक्तिरिति नाम, अस्य च नामादिनिक्षेप उत्तराध्ययनान्तःपातिविमोक्षाध्ययनवदित्यतिदेष्टुं निर्युक्तिकार आह ।”

*Sūyagadanijjuttī*¹—This consists of about 205 verses. Verses 18 and 20 explain the title *Sūyagaḍa* and *Suttagaḍa*. In v. 68-69 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. *Nikkhevas* of several words are noted e. g. those of गहा (v. 23), सोलस (v. 23), सुय (v. 23)², खंध (v. 23)³, पुरिस (v. 57), विभत्ति (v. 66), समाहि (v. 104), मग (v. 107), आदाण (v. 132), गहण (v. 132), महत् (v. 142), अज्झयण (v. 143)⁴, पुंडरीय (v. 144), आहार (v. 169), परित्रा (v. 178), पच्चक्खाण (v. 179), सुत्त (v. 181), अद् (v. 184) and अलं (v. 201)⁵. 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)⁶ on v. 127 it follows that this *Nijjuttī* is posterior to *Uttarajjhayanānijjuttī*, and from v. 182 and its com. (p. 371^a-371^b) it can be seen that this *Nijjuttī* is preceded by *Dasaveyāliyanijjuttī*, too. See fn. 2-4.

1. 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 *Aṅgas*. 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 later commentary on it.” (pp. 270-271).

For comparison see pp. 180-181.

- 2-4 Śīlāṅka Sūri says that these *nikṣepas* are treated elsewhere. On p. 371^a-371^b he says : “तत्राचारः क्षुल्लिकाचारकथायामभिहितः, श्रुतं तु विनयश्रुते ।” Haribhadra Sūri in his com. (p. 9^b) on *Dasaveyāliya* says : “श्रुतस्कन्धयोस्तु निक्षेपश्चतुर्विधो द्रष्टव्यो यथाऽनुयोगद्वारेषु.”
5. These nos. of verses are according to Āgamodaya Samiti Series. There the 50th verse is followed by the verse numbered as 53.
6. “ग्रन्थो द्रव्यभावभेदभिन्नः क्षुल्लकनैर्ग्रन्थं नाम उत्तराध्ययनेष्वध्ययनं तत्र पूर्वमेव सप्रपञ्चोऽभिहितः ।”

Dasāsuyakkhandhanijjutti—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 *Nijjutti* on the 8th section viz. *Pajjosaṇākappa* is the biggest as compared with those of the rest.

Kappanijjutti—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 *Āvassayacuṇṇi* (Pt. I, p. 415) and in Malayagiri Sūri's com. (p. 83)¹ on v. 274² of *Kappanijjutti* mixed up with *Kappabhāsa*. Two *Pañcakappabhāsas* and *Pañcakappacuṇṇi* are available. There is no mention of *Pañcakappanijjutti* 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 *Pañcakappanijjutti* and consider the former name as the abbreviation of the latter. On this understanding I have attributed its authorship to Bhadrabāhusvāmin on p. 41.

Pañcakappa as its very name suggests, deals with five *kappas* which are the five varieties of *bhāvakalpa* noted in fn. 1 on this page. 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.³
- (ii) It could be safely dropped from *Kappanijjutti*.

Vavahāranijjutti—This is on the same footing as *Kappanijjutti*.

Nisihanijjutti—It is from the *Visehacuṇṇi* 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 *Nijjuttis* we may note :

- (i) *Ohanijjutti* and *Pinḍanijjutti* are not separate *Nijjuttis*.

1. “भावकल्पः ‘पञ्चविधः’ पञ्चप्रकारः ॥२७३॥...एते पञ्चापि प्रकाराः पञ्चकल्पे व्याख्यातास्तथा ज्ञातव्याः।”

2. “छव्विह सत्तविहे वा दसविह वीसइविहे य बायाला । जस्स उ नत्थि विभागो सुव्वत्त जलंधकारो से ॥२७४॥”

3. In *Brhātṭipañikā*, the extent of *Pañcakappa* is noted as 1113 ślokas.

(ii) *Sam̐sattanijjuttī* is not a *Nijjuttī* on any work, and same is the case with *Ārāhaṇānijjuttī*.

(iii) The *Nijjuttī* on *Āvassaya* should not be confounded with *Āvassayanijjuttī* forming the seventh section of *Mūlāyāra*, a *Digambara* work attributed to *Vaṭṭakera*. For, this seventh section is not a com. on any work belonging to either the *Śvetāmbara* 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) *Sāmāīya*, (ii) *Caūvisatthava*, (iii) *Vandaṇaya*, (iv) *Paḍikkamaṇa*, (v) *Paccakkhāṇa*, and (vi) *Kāūssagga*, the six well-known divisions of *Avassaya*. Besides, they deal with the same subject, and that, too, in *gāthās* in *Prākṛta*.

Order—We may now take up the question as to the order in which *Bhadrabāhusvāmin* composed his *Nijjuttīs*. Leaving aside the *Nisīhanijjuttī*, the 10 *Nijjuttīs* appear to be composed in the very order mentioned by him in *Āvassayanijjuttī* (v. 82-83). As noted on p. 188 *Āvassayanijjuttī* was composed earlier than *Ayāranijjuttī*, and the latter and *Sūyagaḍanijjuttī*, too, are posterior to *Dasaveyāliyanijjuttī* and *Uttarajjhayanijjuttī* (vide p. 189, fn.2-4). Further this last one is preceded by *Dasaveyāliyanijjuttī* (vide p. 188). *Padmamandira Gaṇi*¹ however strikes a different note¹ but adduces no arguments to support his statement. But I am inclined to side with *Śīlāṅka Sūri* and *Vādivetāla Śānti Sūri* and not with this *Gaṇi*. Further, for the following reasons, I am led to believe that out of ten, *Avassayanijjuttī* is composed first :

- (I) All the entrances such as *uddesa* etc., (vide p. 193) are treated at length in *Uvagghāyanijjuttī*, a section of this *Nijjuttī*.
- (II) This *Uvagghāyanijjuttī* is referred to in the *Nijjuttīs* of other *Agamas*.
- (III) No *Nijjuttī* except the *Āvassayanijjuttī* is as complete as desired.

1. This *Gaṇi* in his com. on *Isimaṇḍalapayaraṇa*—the com. dated *Samvat* 1553 says :

“क्रमाद् दशचतुःपूर्ववेदी सूरिगुणाग्रणीः । भद्रबाहुयशोभद्रैर्यस्तः सूरिपदक्रमे ॥

दशवैकालिकस्याचाराङ्ग-सूत्रकृताङ्गयोः । उत्तराध्ययन-सूर्यप्रज्ञप्तयोः कल्पकस्य च ॥

व्यवहारविभाषितावश्यकानामिमाः क्रमाद् । दशाश्रुताख्यस्कन्धस्य निर्युक्तीर्दश सोऽतनोत् ॥”

(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) *Visesā°*. Herein the above-noted verse is incorporated and numbered as 1085. Besides, there runs a verse as under :

“जं निच्छयाऽऽइजुत्ता, सुत्ते अत्था इमीएँ वक्खाया । तेणेयं निज्जुत्ती, णिज्जुत्तत्थाभिहाणाओ ॥”

(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) Śīlāṅka Sūri's com. (p. 4^a) to *Āyāra* (I. 1. 1). There it is remarked: “निश्चयेनार्थप्रतिपादिका युक्तिर्निर्युक्तिः ।”

(5) Maladhārīn Hemacandra Sūri's com. (p. 258^b) to *Aṇuogaddāra* (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 त्ति उवाय त्ति 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 *Aṇuogaddāra* :

“निकखेवेगट्ठनिरुत्तविही पवित्ती य केण वा कस्स । तद्दाराभेयलक्खण तयरिहपरिसा य सुत्तत्थो ॥ ४ ॥”

“भिकखुस्स य निकखेवो १ निरुत्त २ एगट्ठियाणि ३ लिंगाणि ४ ।

अगुणट्ठिओ न भिकखू अववाया पंच दाराइं ॥ ३३२ ॥”

This shows that *nikkheva*¹, *egattha*² and *nirutta*³ are the main constituents of *Nijjutti*.

From *Aṇuogaddāra* (s. 151) it can be inferred that *Nijjutti* is three-fold: (i) *Nikkheva-nijjutti*, (ii) *Uvagghāya-nijjutti* and (iii) *Suttapphāsiyanijjutti*. The 1st type deals with *nikkhevas*, and the 2nd brings us nearer the *sutta* by dealing with 25 items noted in the following two verses occurring in *Aṇuogaddāra* (s. 151) :

“उद्देसे १ निद्देसे २ अ निगमे ३ खेत्त ४ काल ५ पुरिसे ६ य ।

कारण ७ पच्चय ८ लक्खण ९ नए १० समोआरणानुमए ११ ॥

किं १२ कइविहं १३ कस्स १४ कहिं १५ केसु १६ कहं १७ किंच्चिरं हवइ कालं १८ ।

कइ १९ संतरं २० अविरहियं २१ भवा २२ गरिस्स २३ फासण २४ निरुत्ती २५ ॥⁴

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 *Cuṇṇi* seem to be the oldest. After their composition, there came an age when the commentaries began to be freely composed in Saṃskṛta, thus making the exegetical literature on the *Āgamas* of the Jainas of four types : (1) *Nijjutti*, (2) *Bhāsa*, (3) *Cuṇṇi* and (4) *Ṭikā*. I use this last word to denote Saṃskṛta commentaries. These *Nijjutti* etc. are mostly in the chronological order of development. For, *Cuṇṇi* seems to be an intermediate stage between *Bhāsa* on the one hand and *Ṭikā* on the other, on the ground that it is neither entirely in Prākṛta like its predecessors *Nijjutti* and *Bhāsa* nor mostly or completely in Saṃskṛta like its successor *Ṭikā*; but it is a mixture of Prākṛta and Saṃskṛta so much so that not only one and the same sentence contains portions

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.

written in two languages¹, but even a Saṃskṛta stem has Prākṛta terminations at times. This indicates that the Saṃskṛta language was slowly but surely receiving more and more attention at the hands of the Jainas who wanted to popularize their literature. *Cuṇṇi* is written in prose, and this is another respect in which it differs from *Nijjutti* and *Bhāsa*.

Bhāsa is styled as *Gāhā*, too, since it is composed in *gāthās* in Prākṛta. This is what we learn from the *Vyākhyā* of *Visehacūṇṇi* of *Nisīha* (XX). There its author Śrīcandra Sūri, pupil of Śīlabhadra, has made the following observation :

“जे गाहेत्यादि । ‘गाथा’शब्देन भाष्यं गाथानिबद्धत्वादभिधीयते ।”

Just as we have not got *Nijjuttis* for all the canonical texts, similarly there are not *Bhāsas* for every *Nijjutti*² – much less for every *Āgama*. It seems that *Bhāsas* were composed in the case of at least the following 11 *Agamas* :

(1) *Āvassaya*, (2) *Dasaveyāliya*, (3) *Uttarajjhayaṇa*, (4) *Kappa*, (5) *Pañcakappa*³, (6) *Vavahāra*, (7) *Nisīha*, (8) *Pañcamāṅgala-suyakkhandha*⁴, (9) *Jīyakappa*, (10) *Ohanijjutti*⁵ and (11) *Piṇḍanijjutti*.

For *Āvassaya*, there are three *Bhāsas*, one of which is known as *Mūlabhāsa*.⁶ The others are known as *Bhāsa*⁷ and *Visesā*.⁸ There are about 183 verses in *Mūlabhāsa*, about 350 in *Bhāsa* and about 4314 in *Visesā*.

1 Dhanapāla has written *Virastuti* of 11 verses wherein the 1st hemistich of every verse is in Saṃskṛta and the 2nd in Prākṛta as is the case with *Śīlavatikathā* occurring in *Arthadīpikā* (pp. 85b-99^a) and *Bhīmakumārakathā*, a Ms. of which exists in a *Jaina Bhaṇḍāra* in the Punjab, and Rāmacandra Sūri, too, has written *Ādidevastava* of 8 verses in this manner whereas Haribhadra Sūri's *Saṃsāradāvānala*, Ratnaśekhara Sūri's *Caturviṃśatistavana* and Bhaṭṭi's *Bhaṭṭikāvya* (XIII) are so composed that they can be considered to be works both in Saṃskṛta and Prākṛta and can hence be looked upon as examples of *bhāsāśleṣa*.

2 For instance there seem to be no *Bhāsas* pertaining to the *Nijjuttis* on *Āyāra*, *Sūyagaḍa*, *Sūriyapaṇṇatti*, *Dasāsuyakkhandha* and *Isibhāsiya*.

3 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 *Ājīvaka* for studying the *aṣṭāṅga-nimitta*.

4 The *Bhāsa* on this is extant. See p. 85, fn. 2.

5 A Ms. of its *Bhāsa* is in Jesalmere.

6-7 See the edition (pp. 573 and 591) of *Visesā*⁸ with Gujarātī translation.

Visesā°—This is *Sāmāyīyabhāsa*¹, i.e. to say a *Bhāsa* on the *Nijjuttī* of *Āvassaya* (I). Not only are some of the verses of this *Nijjuttī* incorporated in it²; but, even some of the *gāthās* of two earlier *Bhāsas* on this *Nijjuttī*, too, are assigned a place herein. This work is named as *Visesā°* in order to distinguish it from this *Bhāsa*³ and that, too, probably by some commentator other than Jinabhadra.⁴ It refers to *Vāsavadattā* and *Taraṅgavāī* in v. 1508.⁵ The former seems to be none else than the work of Subandhu, a predecessor of Bāṇa and the latter that of Pādalipta Sūri.⁶ Further, in *Visesā°*, there are some verses which tally with those of *Kappabhāsa* and *Vavahārabbhāsa*.⁷ Its verses 2104 and 2195 agree *ad verbatim* with *Sammaipayaraṇa* (III, v. 52 and 49). Besides, in this work, there are *Vaidika* references.⁸ These along with their original sources are noted in *Av. Lit.* on pp. 37-38.⁹ 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.¹⁰ on *Visesā°*—a statement¹¹ made by Koṭyācārya in his com. (p. 245) on

1 Cf. “सव्वाणुओगमूलं भासं सामाइयस्स सोऊण ।

होइ परिकम्मियमई जोगो सेसाणुओगस्स ॥ ४३१४ ॥” —*Visesā°*

2 For a list of these verses see *Āv. Lit.* (pp. 35-36).

3 It appears that Haribhadra Sūri in his commentary (p. 21b) on *Dasaveyāliya* uses the word *Sāmāyīkabṛhadbhāṣya* to denote *Visesā°*.

4 In *Kappacuṇṇi* (*peḍhabandha* 93) we have : “जहा बिसेसावस्सयभासे.” Vide *Āv. Lit.* (p. 31 fn.).

5 “जह वा निदिट्ठवसा वासवदत्ता-तरंगवइयाई । तह निदेसगवसओ लोए मणुरक्खवाउ ति ॥१५०८॥”

6 He is referred to in *Nisīhabhāsa* and *Kappacuṇṇi*. He is said to be a favourite of Muṇḍa, who may be Vinaspharṇi (?), a governor of Pāṭaliputra appointed by King Kaniska. 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 *Rayanāvali* (v. 2).

7 See *Āv. Lit.* (p. 36) and pp. 21-22 of the portion preceding the Gujarātī *prastāvanā* to *Visesā°* (Part II).

8 Some of these occur in the *Cuṇṇi* on *Āvassaya*, in Haribhadra Sūri's com. on it, in various commentaries on *Visesā°*, in *Kincidgaṇadharavāda* and in a *laghuvṛtti* on *Dasaveyāliya*, too.

9 They are reproduced in *Jaina sāhitya saṁśodhaka*. (vol. II, No. 1, pp. 84-91).

10 This com. is now extinct; but it existed in the time of Maladhārīn Hemacandra Sūri (vide his com. on v. 500 of *Visesā°*) and also Malayagiri Sūri as can be seen from his com. (pp. 424^b-425^a) to *Paṇṇavaṇā* (paya XXI).

11. “अत एव पूज्यपादैः स्वटीकायां प्रायोग्रहणं कृतम्”.

Visesā°. This Koṭyācārya is identified by some as Śīlāṅka Sūri, the commentator of *Ayāra* etc. But this view is challenged by Ānandasāgara Sūri in his intro. (p. 3) to Part II of *Visesā°* edited by him with Koṭyācārya's com. Maladhārin Hemacandra Sūri, too, has written a com. on *Visesā°*.¹

The *Bhāsa* on *Dasaveyāliya* comprises about 63 verses, and that on *Uttarajjhayaṇa* 45² 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.³ This latter *Bhāsa* appears to be preceded by the corresponding *Cuṇṇi* and *Visehacuṇṇi*.⁴

There seem to be two *Pañcakappabhāsas* (vide p. 41). Out of them the authorship of the bigger one is attributed to Saṅghadāsa Gaṇi *Kṣamāśramaṇa*.⁵ It comprises about 2574 verses.⁶

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 Gaṇi⁷ *Kṣamāśramaṇa*.⁸ Muni Kalyāṇavijaya in his Gujarātī introduction (p. 48) to *Prabhāvakacaritra* 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

1 In this com. (p. 649) on v. 1508, he has mentioned *Bhadrabāhunimitta*, *Nandasamhitā* and *Kāpiliya*. The last two are once more mentioned in the com. on v. 1509 where even the name of Manu occurs.

2 Two *gāthās* of this *Bhāsa* are noted in Vādivetāla Śānti Sūri's com. (p. 181a) on *Uttarajjhayaṇa* where on p. 178b *Pañcakappa* is referred to.

3-4 See *D C G C M* (vol. XVII, pt. II, p. 254).

5-6 *Ibid.*, p. 261.

7 In his *Visesā°*, v. 235 begins with “पोगलमोयगदंते.” This very verse and the illustrations here referred to occur in *Nisīhabhāsa*. This is borne out by Koṭyācārya's com. (p. 95) on *Visesā°* where he says : “पुगले इत्यादि निशीथे वक्ष्यामः.” Further, the 1st hemistich of this verse occurs in *Jīyakappacuṇṇi* (p. 29).

8 See *D C G C M* (vol. XVII, pt. III, p. 468).

written *Tīkās* 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 *Līmbdī Bhaṇḍāra*. Its first 3 verses and the last 3 ones are given on p. 17 of the introduction to *Jītakalpasūtra*. Therein it is stated on p. 18 that this *Bhāsa* is posterior to Siddhasena Sūri's *Jīyakappacuṇṇi*.

Ohanijuttibhāsa and *Piṇḍanijuttibhāsa* are each anonymous, and some of the verses of each of them have got mixed up with *Ohanijutti*¹ and *Piṇḍanijutti*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*. *Visesā*³ is posterior to some of the *Cuṇṇis*. *Vuddhabhāsa* of *Kappa* is preceded by its *Cuṇṇi* and *Visehacuṇṇi*, and same is the case with *Jīyakappabhāsa*. *Cuṇṇi* is as a rule anterior to its corresponding *Visehacuṇṇi*, and it seems that in order that the latter may be distinguished from the former, the word *viseha* is added to it.

Just as *Bhāsa* is designated as *Gāhā* so *Cuṇṇi* seems to be styled as *Paribhāsa*, too. *Cuṇṇis*³ seem to have been written on at least the following 20 *Āgamas* :

- (1) *Ayāra*,⁴ (2) *Sūyagaḍa*,⁵ (3) *Viāhapaṇṇatti*,⁶ (4) *Jīvābhigama*, (5) *Jambuddivapaṇṇatti*,⁷ (6) *Nisīha*, (7) *Mahānisīha*, (8) *Vavahāra*, (9) *Dasāsuyakkhandha*, (10) *Kappa*, (11) *Pañcakappa*, (12) *Ohanijutti*,

1-2 See the printed editions of these works.

3 A commentary composed by Yativṛṣabha Ācārya on *Kaṣāyaprabhṛta* is known as *Cūrṇisūtra*.

4-5 The *Cuṇṇis* of these *Āgamas* are in press.

6 Its *Cuṇṇi* will be printed hereafter. Its press-copy is being revised by Ānandasāgara Sūri. He says that the *Cuṇṇis* on *Nandī*, *Aṇuogaddāra*, *Āvassaya*, *Dasaveyāliya*, *Uttarājīhayaṇa*, *Āyāra*, *Sūyagaḍa* and *Viāhapaṇṇatti* are in their order of composition. Vide his article “આહાર આગમોની ચૂર્ણિઓ અને તેનું મુદ્રણ” published in *Siddhacakra* (vol. IX, No. 8, p. 165).

7 It is doubtful if there is really a *Cuṇṇi* on this work. One noted by me in *D. C. G. C. M.* (vol. XVII, pt. I, pp. 233-236) it 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. G. C. M.* (vol. XVII, pt. III).

(13) *Pañcamaṅgalasuyakkhandha*, (14) *Jīyakappa*, (15) *Uttarajjhayaṇa*,¹ (16) *Āvassaya*,² (17) *Dasaveyāliya*,³ (18) *Nandī*,⁴ (19) *Aṇuogaddāra*,⁵ 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 called *Nisīhaviṣehacuṇṇi*, and it is very prolific in contents.⁶ Its author Jinadāsa Gaṇi himself has given it this name in this very work itself. Herein the author has ingeniously mentioned his name⁷, and has referred to Pradyumna *Kṣamāśramaṇa* as his *vidyāguru*. Further he has explained the meaning of *Addhamāgahā*⁸, a Prākṛta language, has mentioned works such as *Siddhivinicchaya*,⁹ *Sammai*, *Joṇipāhuḍa*, *Naravāhaṇadattakahā*,¹⁰ *Magahaseṇā*¹¹, *Taraṅgavaī*,¹² etc., and has referred to Siddhasena Divākara and his creation of horses,¹³ and to a famine during the reign of Candragupta. He has used the word Hindu in this *Cuṇṇi*. That this is the first reference of its kind in the Jaina literature is a statement occurring in “*Gujarātī Dīpotsavī Aṅka*” (p. 63) dated 19-10-1941. He has composed *Nandīcuṇṇi*, too, and there in the end, he has cleverly mentioned his name.¹⁴ 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.¹⁵ 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

1-5 The *Cuṇṇis* of these Āgamas are published from Rutlam.

6. Cyclostyled copies of this *Nisīhaviṣehacuṇṇi* have been recently prepared and presented to several Ācāryas and Bhaṇḍāras. Therein the topics are given in margins.

7. See *D C G C M* (vol. XVII, pt. II, p. 357).

8. This is defined by Abhayadeva Sūri in his commentary (p. 78) on *Ovavāiya*.

9. See my article “A note on *Siddhivinīścaya* and *Sṛṣṭiparikṣā*” published in the *Annals of B. O. R. I.* (Vol. XIII, pts. 3-4, pp. 335-336).

10-11-12. All these 3 works are extinct as is the case with *Dvāsaptatiprabandha* a work mentioned by Kalyāṇavijaya in his intro. (p. 7) to *Prabhāvākacaritra*.

13. 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).

14. See *D C G C M* (vol. XVII, pt. III, p. xxv of Preface).

15. See his preface to *Nandīcuṇṇi*.

died in *Vīra Saṁvat* 1055.¹ In this *Nandīcuṇṇi* (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 *Aṇugaddāracuṇṇi*, it follows that this *Cuṇṇi*, too, is composed by Jinadāsa Gaṇi Mahattara. Several works are mentioned here e. g. *Nandīcuṇṇi* (p. 1), *Āvassaya* (p. 3), *Tandulaveyāliya* (p. 3), *Dharmasaṁhitā* (p. 12), *Nandī* (p. 16), *Saddapāhuḍa* (p. 47), Jinabhadra Gaṇi *Kṣamāśramaṇa's Cuṇṇi*² on *saṁrapada* (p. 74) etc. Further this *Cuṇṇi* supplies us with quotations in *Prākṛta*³ and notes differences of opinions.⁴ It explains the word *dharmāstikāya* on p. 29 as “अस्तीति धौव्यं आय ति कायः उत्पादविनाशो(? शौ), अस्ति चासौ कायश्च अस्तिकायः, धर्मश्चासावास्तिकायश्च धर्मास्तिकायः”. On pp. 37-40, are defined *Puvvaṅga* etc., up to *Sisapaheliyā*, and their dots and numerical figures are explicitly mentioned.

Āvassayacuṇṇi 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. An *avacūri* on *Siddhāntāgamastava* published in the *Kāvyaṁālā* is silent about the name of the author of this *Cuṇṇi*. This *Cuṇṇi* is published in two parts. Several works are mentioned therein e. g. in Pt. I *Govindanijjuttī* (p. 31), *Ohanijjutticuṇṇi* (p. 341), *Pañcakappa* (p. 415), *Risibhāsita* (p. 501) and in Pt. II *Dīvasāgarapaṇṇatti* (p. 6), *Uttaracūliyā* (p. 157) and *Vasudevahiṇḍī* (p. 324).⁵ There are quotations in *Saṁskṛta*⁶ and *Prākṛta*.⁷ This *Cuṇṇi* is

1. For details see my article “ન-દીચુત્ત અને એની ચુદ્ધિનું વિહંગાવલોકન” published in *Jainadharmaṁprakāśa* (vol. LVI, no. 5, pp. 156-163).
2. “સરીપદસ ચુણી જિણખદ્ધમાસમણકિત્તિયા સમતા ॥” From this I am inclined to infer that Jinabhadra had composed a *Cuṇṇi* and that, too, probably on *Paṇṇavaṇā*.
3. See p. 32 etc. 4. See pp. 12, 15, 82, 84 etc.
5. 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.
6. See pp. 84, 85, 121, 375, 427, 435 and 462 of Part I and pp. 52, 202, 306 and 307 of Part II.
7. See pp. 515 and 609 of part I and pp. 24 and 306 Part II. There are good many verses in *Prākṛta*. See pp. 202-203 of Pt. I and pp. 115, 140-142 and 302 of Pt. II.

mostly in Prākṛta, and on pp. 416-417 and 569-576 of its Pt. I, we have passages in Saṃskṛta. 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 Cāṇakka is mentioned, and on p. 601 we have “ग्रा इति सत्तपदा.” In Pt. II, on p. 233 there is mention of Siddhasena *Khamāsamaṇa*. 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 *Dasaveyāliyaḥ* to Jinadāsa Gaṇi *Mahattara* in his preface to this work. Herein, too, there are quotations in Saṃskṛta² and Prākṛta³. Several *sūtras* which can be traced to Pāṇini's *Aṣṭādhyāyī* are given here (vide pp. 66, 67, 75, 271-274 etc). *Taraṅgavaī* is mentioned on p. 109, *Āvassagacuṇṇi* on p. 118, *Ohanijjutti* on p. 175, *Pinḍanijjutti* on p. 178, and *Aṇugadāra* on p. 300.

Jinadāsa Gaṇi *Mahattara* has composed *Uttarajjhayaṇacuṇṇi*.⁴ So says Ānandasāgara Sūri who has edited it. In this *Cuṇṇi* 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

1. There have been in olden days at least 3 Sūris by name Kālaka. Kālaka I lived from *Vīra Saṃvat* 300 to 376. Kālaka II flourished in about *Vīra Saṃvat* 453. He expounded the nature of *nigoda* to Śakra. This is what one can infer from *Uttarajjhayaṇanijjutti* (v. 120); but, according to the *Therāvalī* (?) given in *Pajjosaṇākappa*, this exposition is associated with Kālaka I. Kālaka III died in *Vīra Saṃvat* 465 or so. He is said to have gone to an *Ājīvaka* for studying *Aṣṭāṅganimitta* (vide *Pañcakappacuṇṇi*). 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 *paryuṣaṇaparvan* from the 5th of Bhādrapada to the 4th. He once left his disobedient pupils and went to his grandpupil 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 Kalyāṇavijaya's intro. (pp. 23-26) to the Gujarātī translation of *Prabhāvakacaritra*.
2. See pp. 105, 123 etc.
3. See pp. 35, 46, 159, 173, 217 etc.
4. Its extent is about 5850 *ślokas*.

Mahattara of Vāṇija *kula*, Koḍiya *gaṇa* and Vayara *śākhā*. In this *Cuṇṇi* we come across quotations in Saṃskṛta¹ and Prākṛta² and differences of opinion³ regarding philosophical topics. On p. 274 we have: “तदन्यत्राभिहितं शेषं दशवैकालिकचूर्णौ अभिहितं”. This *Dasaveyāliyacūṇṇi* may or may not be belonging to this very author. If it is his work it follows that *Dasaveyāliyacūṇṇi* was composed by him before he composed *Uttarajjhayaṇacuṇṇi*.

Abhayadeva Sūri has used a *Cuṇṇi* and a com. on *Viāhapannatti* while commenting upon it.⁴

On *Kappa* there are two anonymous *Cuṇṇis*. But according to *Jaina Granthāvalī* (p. 12), one of them is composed by Pralamba Sūri.

Vavahāracūṇṇi 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 Raksita Sūri gave permission to the Jaina clergy to keep a *mātraka* (a kind of small vessel) during the rainy season.

Dasāsuyakkhandhacuṇṇi is anonymous, and it mentions Siddhasena (Divākara). See *D C G C M.* (vol. XVII, pt. II, p. 70).

Jīyakappacuṇṇi, a Prākṛta work of Siddhasena Sūri, is mostly in prose. From p. 19, 11. 20-21⁶ and p. 23, 1. 22⁷ it follows that some one else also had composed a *Cuṇṇi* on *Jīyakappa*; but it seems that this is now lost. The extant *Cuṇṇi* 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 *Cuṇṇi* mentions some works as well. Out of them *Piṇḍanijjutti* (p. 14) and *Joṇipāhuḍa* (p. 28) may be here noted.

1. See pp. 26, 30, 65, 152, 206, 223-224, 225 etc.

2. See pp. 198, 225, 230 etc.

3. See pp. 145-146 etc.

4. See *D C G C M.* (vol. XVII, pt. I, p. 86).

5. This episode and the transference of the date of the *paryuṣaṇaparvan* are mentioned in *Nisihacuṇṇi*.

6. “बिइयचुन्निकारमण पोत्थयणणे वि पुरिमइं ।”

7. “अहवा बितियचुन्निकाराभिष्णाण चत्तारि वि सुत्तेणेव गहिया ।”

8. “पायए चकारस्स छकारो लक्खणिओ ।”

On p. 17, there is a reference to games viz. *aṭṭhāvaya* and *caūraṅga*, to gambling, and to *samāsa*, *paheliyā*¹ and *kuheḍāga*. So far as the date of this *Cuṇṇi* is concerned, only its lower limit can be fixed; for, Śrīcandra Sūri,² devotee of Dhaneśvara Sūri, pupil of Śīlabhadra Sūri has composed a com. on it in *Samvat* 1227.³ As regards its upper limit, it is certainly posterior to the date of the composition of *Jīyakappa* by Jinabhadra Gaṇi.

As regards the remaining *Cuṇṇis*, I may simply say that those on *Āyāra*, *Sūyagaḍa* and *Pañcakappa* are described by me in *D C G C M* (vol. XVII) whereas the *Cuṇṇis* on *Jīvājīvābhigama*, *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 *Cuṇṇis* 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 *Ṭikā* we may note that out of the terms *Nijjutti*, *Bhāsa* and *Cuṇṇi*, 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 *Cuṇṇi*; 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) *Kammatthaya*, (2) *Saḍasī*, (3) *Sayaga*, (4) *Saddhasayaga* and (5) *Sittari*.

Out of these works, there is a *Cuṇṇi* for all except the first and the second. Further there are *Cuṇṇis* for *Kammappayaḍi*, *Samaṇovāsagapaḍikkamaṇa*,⁴ etc. Thus it will be seen that the non-Āgamika works of which the commentaries are styled as *Bhāsa* and *Cuṇṇi* 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. It means a poetical riddle. Daṇḍin has mentioned 16 kinds of *prahelikā* in his *Kāvyādrśa* (III, 96-124).

2. Before he became Sūri, he was known as Pārśvadeva Gaṇi.

3. See its printed edition (p. 59).

4. See *D C G C M* (vol. XVII, pt. III, pp. 290-293).

It may not be amiss to note that the three works viz. *Ceiyavandaṇabhāsa*, *Guruvandaṇabhāsa* and *Paccakkhāṇabhāsa* collectively known as *Bhāṣyatraya* and *Ceiyavandaṇamahābhāsa*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 *Ṭikās* i.e. the Saṁskṛta commentaries on the *Āgamas*, it may be said that there is at least one com. for almost every *Āgama*. Further, all the Saṁskṛta 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. 2b, 4b, 9b, 15b, 19b, 20a etc.) as *Āvaśyakaviśeṣavivaraṇa*. He has commented upon *Jivājivābhigama*³, *Paṇṇavaṇā*, *Piṇḍanijjuttī*⁴, *Nandī* and *Aṇuogaddāra*⁵, too.

Next to him comes Śīlāṅka Sūri (Śīlācārya) alias Tattvāditya.⁶ He had commented upon the 1st 11 Aṅgas as stated in *Prabhāvākacaritra*⁷;

1. This is a work by Śānti Sūri who has not been identified up till now.

2. “यद्यपि मया तथाऽन्यैः कृताऽस्य विवृतिस्तथापि, सङ्क्षेपात् । तद्विस्तृत्तानुग्रहेतोः 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 G C M* (vol. XVII, pt. III, p. 484).

5. In the com. (p. 22) on this, *Āvaśyakavivaraṇa* and *Nandīviśeṣavivaraṇa* are mentioned. These seem to be his own works.

6. “निर्वृत्तिकूलनश्रीशीलाचार्येण तत्त्वादित्यापरनाम्ना बाहरिसाधुसहायेन कृता टीका परिसमाप्तेति”

—Āyāra with *ṭikā* (p. 317a)

Some identify this Tattvāditya with Tattvācārya, the *dikṣāguru* of Uddyotana Sūri who completed *Kuvalayamālā* when one day of Śaka 700 was to elapse. This view is criticized by Ānandasāgara Sūri in his Saṁskṛta intro. (pp. 3-4) to Part II of *Viśeṣa*^o edited with Koṭyācārya'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 : “विविधार्थरत्नसारस्य देवताधिष्ठितस्य विद्याक्रियाबलवताऽपि पूर्वपुरुषेण कुतोऽपि कारणादनुमुद्रितस्य... स्थानाङ्गस्य...उन्मुद्रणमिवानुयोगः प्राप्यते ।” Besides Jinavallabha Sūri, too, says in *Aṣṭasaptatikā* that there are no commentaries on *Thāṇa* etc. composed by the Sūris of olden days.

but, now-a-days his *ṭīkā*s on only *Āyāra*¹ and *Sūyagaḍa* are available. Different dates are given in different Mss. for *Āyāraṭīkā*. They are : *Śaka* 772, *Śaka* 784, *Śaka* 798 and *Gupta* 772.² Out of these, I believe the third date is reliable.³ This Śīlāṅka Sūri appears to be the author of *Caūpaṇṇamahāpurisacariya* composed in *Samvat* 925.⁴ Herefrom we learn that Vimalamati is his real name. As stated by him in his *Āyāraṭīkā* (v. 3) Gandhahastin⁵ had commented upon *Śāstraparijñā* i.e. *Āyāra* (I, 1); but this com. is now lost to us. It was utilised by Śīlāṅka. Some identify this Gandhahastin with Siddhasena Gaṇi⁶, pupil of Bhāsvāmin⁷ 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 *Sūyagaḍaṭīkā* (p. 215) Śīlāṅka Sūri has expounded the five *ānantarya* sins⁸ — 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 *Prākṛta*⁹ as has been done by Haribhadra Sūri.¹⁰ He is said to have died in *Samvat* 1096.

1. In its commentary (pp. 50, 87, 112, 118 and 131) grammatical forms are explained on the basis of prosody.
- 2-3. See *D C G C M* (vol. XVII, pt. II, p. 339).
4. Is he the very one who is referred to in the com. on *Rayaṇāvalī* (II, 20; VI, 96; and VII, 40) ?
5. Is he the same as one mentioned by Guṇaratna Sūri in his *Tarkarahasyadīpikā* (p. 451, Shree 108 Jaina Tīrtha Bhavan Trust Ed.), commentary on Haribhadra Sūri's *Ṣaḍdarśanasamuccaya* ? The pertinent line is as under :

“यथोक्तं श्रीगन्धहस्तिना महातर्के - द्वादशान्नमपि श्रुतं विदर्शनस्य मिथ्या ।”

I find this quotation in Devagupta Sūri's commentary (p. 2) on the *Bhāṣyakārikās* of *Tattvārtha*. I do not think it occurs in Siddhasena Gaṇi's commentary on it. So has there been any confusion regarding the names and can *Mahātarka* be identified with this commentary ?

6. This Siddhasena Gaṇi is addressed as Gandhahastin in the com. (p. 521) on *Tattvārtha* by a pupil of Yaśobhadra Sūri.
7. He is a pupil of Simhasūra, pupil of Dinna Gaṇi *Kṣamāsramaṇa*. Some are inclined to believe that this Simhasūra is Simha Sūri, a commentator of Mallavādin's *Nayacakra*.
8. This topic is dealt with by Nāgārjuna in *Dharmasaṅgraha* (p. 13).
9. This is why this com. is known as *Pāīyaṭīkā*.
10. Thus he has not followed Śīlāṅka Sūri who translated into *Samskṛta* narratives etc. occurring in *Cuṇṇis*.

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) Nemicaṇḍra Sūri, (6) Śrīcandra Sūri, (7) Yaśodeva Sūri and (8) Śrītilaka Sūri. The former wrote commentaries on the *Aṅgas* 3, 4 and 6 is *Samvat* 1120, a com. on the 5th *Aṅga* in *Samvat* 1128 and commentaries on *Aṅgas* 7¹-11 during this interval or at some other time. As stated by him in his com. on *Aṅga* V there was a *ṭikā* for *Aṅga* V which enabled him to compose his com., and this *ṭikā* may be the work of Śīlāṅka Sūri. But for *Ṭhāṇa* etc. he had no previous commentaries to consult. Abhayadeva Sūri has also commented upon *Ovavāiṇya* by taking the help of a previous com., which is now extinct. He has written *Sanḡahaṇi* on *Paṇṇavaṇā* (III).²

Droṇa Sūri has commented upon *Ohanijjutti*. He assisted Abhayadeva Sūri by revising his commentaries on *Aṅgas* 3 etc.

Malayagiri Sūri has commented upon *Uvaṅgas* II-VII. His com. on *Paṇṇavaṇā* is based upon that of Haribhadra Sūri. For the rest, the sources, if any, remain to be investigated. He has written a com. on *Viāhapaṇṇatti* (II), *Āvassaya*, *Kappa*, *Vavahāra*, *Nandī*³, *Joisakarandaga* and *Piṇḍanijjutti*.⁴

Maladhārin Hemacandra Sūri, a senior contemporary of *Kalikālasarvajña* Hemacandra Sūri, has written a *ṭippanaka* on Haribhadra Sūri's com. on *Āvassaya*, a *ṭippanaka* on *Nandī* and a com. on *Aṇuogaddāra*.

Devendra Gaṇi, later on known as Nemicaṇḍra Sūri, has written a com. on *Uttarajjhayaṇa* in *Samvat* 1129. Herein he has given narratives in

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 *Jayatihuyaṇathotta*, 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. The late Dr. Tessitori has discussed in *Indian Antiquary* (Vol. 42, p. 148 ff.) four versions from the Jaina literature regarding an example of Solomon's judgement motif. One of them is taken from Malayagiri Sūri's commentary on *Nandī*. See the English translation (Vol. II, Introduction) of *Triṣaṣṭi*. There it is said : "Hemacandra follows Malayagiri in his commentary to the *Nandīsūtra*."
4. In *Jaina Granthāvalī* (p. 20) it is said that in the *Bṛhaṭṭippanikā* is noted Malayagiri Sūri's com. on *Visesā*^o, but no Ms. is traced up till now.

Prākṛta and thus followed in the foot-steps of Haribhadra Sūri and Vādivetāla Śānti Sūri and not in those of Śīlāṅka Sūri.¹

Śrīcandra Sūri, pupil of Śīlabhadra Sūri has written a com. on *Nisīhaviṣeḥacuṇṇi* (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 *Samaṇovāsagapaḍikkamaṇa* composed in *Samvat* 1222, (ii) *Nandīdurgapadavyākhyā* composed in *Samvat* 1226, (iii) the com. on *Jīyakappacuṇṇi* composed in *Samvat* 1227, and (iv-viii) the commentaries on *Uvaṅgas* VIII-XII composed in *Samvat* 1228.

Yaśodeva Sūri, pupil of Śrīcandra 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 *Paiṇṇagas* are concerned, only a few are commented upon. For instance, Bhuvanatuṅga Sūri² has commented upon *Caūsaraṇa*, *Āurapaccakkhāṇa* and *Santhāraga*, Guṇaratna upon *Bhattappariṇṇā* and *Santhāraga*³ and Vijayavimala upon *Tandulaveyāliya* and *Gacchācāra*.⁴

There are several commentaries on *Jambuddīvapaṇṇatti*. Out of them one is composed by Hīravijaya Sūri in *Samvat* 1639 and another named as *Prameyaratnamañjūṣā* by Śānticandra Gaṇi in *Samvat* 1650.

Over and above these *tīkā*s on the *Āgamas* there are some more. For instance, in *Samvat* 1572⁵ (?) Jinahamśa has written a com. on *Āyāra* and in *Samvat* 1583, Harsakula on *Sūyagaḍa*. Further there are Lakṣmīkallola Gaṇi's com. on *Āyāra*, Dānaśekhara Sūri's com. on *Viāhapaṇṇatti*, Vinayahamśa's com. on *Uttarajjhayaṇa* etc. Besides these there are some anonymous *avacūrṇis* and *avacūris*, too⁶. Thus it will be

1. 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.)
2. He is a pupil of Mahendra Sūri who revised in *Samvat* 1294 his guru Dharmaghoṣa Sūri's *Śatapadī*.
3. A com. on this was composed before *Samvat* 1484.
4. The com. on it was composed in *Samvat* 1634.
5. According to *Jaina Granthāvalī* (p. 2) this should be 1582.
6. See *D C G C M* (vol. XVII, pts. I-III).

seen that a very great number of 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 *Pañcamāṅgalasuyakkhandha*, (4-5) *Bhāsa* and *Cuṇṇi* on the last of these, (6-8) *Cuṇṇis* on *Nisīha*, *Mahānisīha* and *Jīyakappa*, (9) *Pādalīpta*² *Sūri*'s com. on *Joisakaraṇḍaga*,³ (10) *Gandhahastin Sūri*'s com. on *Āyāra*, (11) *Jinabhata*'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 *Aṅgas* III-XI,⁵ (24) *Malayagiri Sūri*'s com. on *Jambuddīvapaṇṇatti*,⁶ (25) *Maladhārin Hemacandra Sūri*'s *ṭippanaka*⁷ on *Nandī*, (26) a com. on *Ovavāiyya*, (27) a commentary on *Aṅga* V noted by *Abhayadeva Sūri* and (28) a commentary on *Jīvājīvābhigama* (vide p. 35, fn 1).⁸

As already noted, *Saṃskṛta* commentaries on the *Āgamas* are here spoken of as *Ṭikā*. This name is applicable to the *Saṃskṛta* commentaries to the non-*Āgamika* literature, too. There are other names which are used in both the cases e. g. (1) *vr̥tti*, (2) *viv̥rti*, (3) *vivarāṇa*, (4) *vivecana*, (5) *vyākhyā*, (6) *vārtika*, (7) *dīpikā*, (8) *phakkikā*, (9) *avacūri*, (10) *avacūrṇi*, (11) *arthalava*, (12) *akṣarārtha*,

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 *Kālaññāna*, *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 : “व्याख्यातमङ्गमिह यद्यपि सूत्रमुख्यैः” Believing that this com. is not a *Cuṇṇi*, I take it to be extinct.
5. *Abhayadeva Sūri* in his commentary (p. 659b) on *Aṅga* V says : “पार्श्वस्थीभूता इति टीकाकारः पासावच्छिन्नं ति चूर्णिकारः ।” Does he here allude to *Śīlāṅka Sūri* by the word *ṭikākāra* ? If not, the commentary here referred to should be included in the list of the extinct ones.
6. In *Catalogue of Mss. at Jesalmere* (p. 19) it is said: “इयं मलयगिरीयाऽनुमीयते”. If this inference is correct, this name should be dropped. *Malayagiri* in his commentary (p. 382) on *Jīvājīvābhigama* mentions *Jambūdvīpaprajñaptiṭikā*.
7. See *D C G C M* No. 1099.
8. I have excluded from this list *Jinabhadra Gaṇi*'s com. on *Visesā*^o since there is a Ms. of this work in *Jesalmere*. Vide *Catalogue of Mss. at Jesalmere* (p. 19).

(13) *bālāvabodha*, (14) *pañjikā*, (15) *ṭippanaka*, (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 *Bhāṣas* and *Cuṇṇis* and the extinct *Ṭīkās*. He has written a *Ṭīkā* on *Visesā*°, a com. on an *Āgama* (and there on p. 416 he has styled this *Visesā*° 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-naya* and *kriyā-naya*, 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 Jinabhata's com. on *Āvassaya*. Koṭyācārya has referred to the *Mūlaṭīkā* of *Āvassaya* in several places e. g. pp. 609, 674, 675, 793, 846 and 855, and this *Mūlaṭīkā* appears to be none else than that of Jinabhata whom he even mentions. Koṭyācārya has hardly mentioned the name of Jinabhata Gaṇi *Kṣamāśramaṇa* but has mostly referred to him by honorifics. This may be owing to his being a grandpupil 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 Jinabhata's grand-pupil or so¹. He referred to as an old

1. Prof. H. D. Velankar in his *Descriptive Catalogue of Saṅskṛta and Prākṛta MSS. in the Library of the Bombay Branch of the Royal Asiatic Society* (vols. III-IV, p. 396; No. 1520) says: “According to Hemacandra, Jinabhata 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. 1553 from the *Catalogue of Mss. at Jesalmere* (p. 19):

“जिनभद्रगणिकामाश्रमणप्रारब्धा समर्थिता श्रीकोट्याचार्यवादि(हरि)गणिमहत्तरेण°.”

The full quotation is given as under at the end of a Ms. of a com. on *Visesā*°—the Ms. which is dated as *Samvat* 1491 and which is noted on p. 246 of *A Descriptive Catalogue of Mss. in the Jain Bhandars at Pattan* :

“सूत्रकारपरमपूज्यश्रीजिनभद्रगणिकामाश्रमणप्रारब्धा समर्थिता श्रीकोट्याचार्यवादिगणिमहत्तरेण श्रीविशेषावश्यक-
लधुवृत्तिः”

commentator by Maladhārin Hemacandra Sūri in his com. on *Visesā*^o. So he must be a senior to him at least by about 300 years or so. Ānandasāgara Sūri says that since in the time of Haribhadra Sūri Ambā, Kuṣmāṇḍī and others are mentioned as *vidyās* and Vidyārāja Harinaikamiṣin¹ for *mantra* whereas Koṭyācārya mentions only Kuṣmāṇḍī *vidyā* and Harinaikamiṣi *mantra*, the latter must be a predecessor of the former. If this argument is correct, we must assign to Koṭyācārya, a date² prior to that of Haribhadra Sūri, and in that case there remains no possibility of identifying Koṭyācārya with Śīlāṅka Sūri, the commentator of *Āyāra*, though so done by Prof. H. D. Velankar in No. 1520.

As regards others who have written super-commentaries in Saṁskṛta, Maladhārin Hemacandra Sūri and Śrīcandra Sūri may be here mentioned.

Now we may take up the question about the date of Saṁskṛta 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.”³

The word हरि in the 1st quotation seems to be added by the late Mr. C. D. Dalal, who probably thought वदि to be a misreading for वहरि. If so, it is wrong. Prof. Velankar seems to have taken this quotation as coming from the pen of 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. He is referred to as Hariṇegameṣī in *Thāna* (V, 1; s. 302), *Viāhapaṇṇatti* (V, 3; s. 186), *Antagaḍadasā* (VII, 8; s. 38, 42) and *Pajjusaṇākappa* (s. 20), as Hariṇagameṣi in *Paumacariya* (III, 104), and as Hariṇaigameṣin in *Triṣaṣṭi* (I, 2,338).
2. Ānandasāgara Sūri considers it to be the 10th century of *Vira* era.
3. See *A History of Indian Literature* (vol. II, p. 484).

About the date of the Saṃskṛta commentaries pertaining to Jaina canonical literature, it may be safely asserted that they had 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 Saṃskṛta com., that has come to our hands. Besides, this *Bhāṣya* stands first amongst the Jaina *Saṃskṛta svopajña* commentaries available at present. Several Jaina authors¹ have written *svopajña* commentaries to their works written in Prākṛta and Saṃskṛta, 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 Saṃskṛta and Prākṛta; 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 Saṃskṛta equivalent. It means a small commentary. Words such as *Bālāvabodha* need no explanation. There are Gujarātī commentaries for several Āgamas. For instance we have *Ṭabos* for *Aṅgas* III, X and XI, *Jambuddivapaṇṇatti*, *Nirayāvalisuyakkhandha*, *Mahānisīha*, *Vavahāra*, *Kappa*, *Uttarajjhayaṇa*, *Saḍāvassaya*, *Caūsaraṇa* and *Āurapaccakkhāṇa*, *Bālāvabodhas* for *Aṅgas* I, III and VI, *Uttarajjhayaṇa*, *Saḍāvassaya*, *Santhāraga* and *Nandī*, *Akṣarārtha* for *Āurapaccakkhāṇa* and *Vārtika* for *Āyāra* and *Aṇuogaddarā*.⁷

1. (1) Candrarṣi 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 Līmbdī Bhaṇḍāra*, 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 G C 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 G C M* (vol. XVII, pt. I, p. 230).
7. For description of the corresponding Mss. see *D C G C M* (vol. XVII, pts. I-III).

I have not come across commentaries on *Āgamas* which are written in Hindī¹, Kannaḍa 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 Āryaraksita 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 *Anekārtharatnāmāñjuṣā* (pp. 127-133). These *anuyogas* may be regarded as exegesis.

The English translations⁵ (and the like) of the *Āgamas* may not be

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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 *Samvat* 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 introduction (pp. 11-12) to the Gujarātī translation of *Prabhāvakacaritra*.
 4. It is v. 336 of *Āvassayanijjuttī*, and it begins with पउमाभ.
 5. Out of them the following may be here noted:

Āyāra and *Pajjosaṇākappa* 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 *Sūyagaḍa* and *Uttarajjhayaṇa* on the same lines. This forms vol. XLV of S. B. E. Dr. Rudolf A. F. Hoernle translated the 7th *Aṅga* in A. D. 1888-1890 wherein he has given an Appendix entitled as "The History of Gosāla Mankhaliputta briefly translated from *Bhagavati*, saya XV, uddesa I." And Dr. L. D. Barnett translated the 8th and the 9th *Aṅgas* in A. D. 1907. Dr. Schubring translated and annotated *Dasaveyāliya* in A. D. 1932 and Prof. K. V. Abhyankara, too, in the same year. Mr. A. T. Upadhye has translated the 11th *Aṅga* 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 *Aṅga*. The latter had translated *Aṅgas* VIII and

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 *Aṅgas* 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 *Saṅgahaṇīs*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 *Saṅgahaṇīs* have got mixed up with their corresponding *Āgamas*. *Saṅgahaṇīgāhās* occurring in *Aṅga* V (vide. p. 127), *Jogasaṅgaha* and *Paḍikkamaṇasaṅgahaṇī* are probably some of them. There is *Isibhāsiyasaṅgahaṇī*. Besides these, as noted on p. 18 there were *Saṅgahaṇīs* for *Uvaṅgas*, and their authors were *Daśupūrvadhara*s.

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IX in 1937 which were already translated by M. C. Modi in 1932 A. D. with Notes, Glossary and Introduction. *Vivāgasūya* and *Uvaṅgas* VIII-XII have been translated by M. C. Modi and V. J. Choksi in 1932 A. D. (?) As regards translation of the exegetical literature, *Dummuḥacariya*, *Bambhadattacariya*, *Agadadattacariya* and *Maṇḍiyacariya* given by Nemicandra Sūri in his commentary on chapters IX, XIII, IV and VI of *Uttarajjhayaṇa* on pp. 135b-136b, 185b-197b, 84a-94a and 95a-95b respectively are translated into English. Of them the first and the last are translated by Principal A. Woolner in his *Introduction to Prakrit* on pp. 143-145 and 137-139 respectively.

1. This word is used in *Pakkhiyasutta* (p. 66^b) and in *Pupphiyā* (the last *sutta*). It also occurs in v. 1 and 364 of *Bṛhatsaṅgrahaṇī*, and its meaning is explained in its commentary by Malayagiri Sūri.
2. This is the inference I draw from *Saṅgahaṇīgāhās* occurring in *Aṇuogaddāra* (s. 130, p. 145^b), *Pajjosaṇākappa* (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 awakened us from lethargy by contributing his scholarly

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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 (1883-85) 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 Saṃskṛta and Prākṛta literature of India.—*Ibid.*, p. 144.

H. Oldenburg in *Die Literatur des alten Indien*, published in 1903 disposes of the Jainas in three lines.—*Ibid.*, pp. 143-144.

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 Sorasenī 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 Āyāra (I, 1). To my mind, its reading appears as if the very words of the first sermon delivered by Lord Mahāvira or by his first apostle Indrabhūti are embodied herein, for, I notice here that there is sublimity in thought, serenity in expression and veracity in words. In short it is a panacea for the afflicted and aspirants after truth.

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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.”

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 *Ṛg-Veda*, *Śuklayajuḥprātiśākhya*, *Atharvasaṁhitā*, *Taittirīyasaṁhitā*, *Vājasaneyisaṁhitā*, *Śatapatha Brāhmaṇa*, *Gopatha Brāhmaṇa*, *Taittirīya āraṇyaka* etc.¹

Now a word about Apabhraṁśa language. It appears that the Apabhraṁśa literature consists mostly of the Jaina works, those composed by the non-Jainas being few and far between. Hemacandra Sūri is the Pāṇini of Apabhraṁśa grammar, and he has quoted several verses from the works of his predecessors. It remains to be ascertained if the following verse occurring in Śīlāṅka Sūri's com. (p. 107) on *Sūyagaḍa* is found in any of his works :

“कोद्धायओ को समचित्तु
काहोऽवणाहिं काहो दिज्जउ वित्त ।
को उग्घाडउ परिहियउ परिणीयउ को व कुमार
पडियउ जीव खडप्फडेहिं बंधइ पावह भार ।”

The following verse, too, occurs in this commentary; for, this verse occurs in the commentary (p. 107) on *Sūyagaḍa* according to *Apabhraṁśapāṭhāvalī*, though I do not find it in this commentary. This verse quoted in *Apabhraṁśapāṭhāvalī* (p. 155) is quoted by Haribhadra Sūri in his commentary (p. 694) on *Dasaveyāliya* and it occurs in *Avassayacunṇi*, too. The verse is as follows :

“वरि विस खइयं न विसयसुहु इक्कसि विसिण भरंति । विसयाविस पुण घारिया णर णरएहिं वि पडंति ॥”

These verses help us to some extent in fixing the period of the origin of Apabhraṁśa literature, though it may be argued that the very fact that the Addhamāgahī language also known as Ārṣa and Ṛsibhāṣita is defined as one consisting of 18 *Deśī bhāṣās*,² distinctly suggests that Apabhraṁśa is very very old and can be said to have its origin at least as early as the composition of the Jaina canon.

1. For illustrations see *Pāṇi-sadda-mahaṇṇava* (vol. IV, intro., p. 11). Dr. P. D. Gune's *An Introduction to Comparative Philology* (p. 192) may be also consulted.
2. See *Nāyādharmakahā* (p. 38), *Vivāgasūya* (I, II, § 34) and *Ovavāliya* (p. 98) where the phrase अट्टारसदेसीभासाविसारय occurs. See also a Ms. (folio 76) of *Dāksīnyacihna* Sūri's *Kuvalayamālā* at B. O. R. I.

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 *Puvvas* were composed in Saṃskṛta (vide p. 94), their bulk can speak volumes about the Jaina contributions in Saṃskṛta. But, as these *Puvvas* are now extinct, I may refer to the *Cuṇṇis*¹ 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 Ardhanārīśvara *rūpa* (form) of Mahādeva, so in the *Cuṇṇis* almost in every sentence we come across a portion in Prākṛta,² 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 except perhaps in Gāthāsaṃskṛta literature?

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 *Cuṇṇis* 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 *Aṇuogaddāra* (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 *udāttādisvaraviśeṣa* occurs in *Vavahāra* (X), too. In *Tattvārtha* which is a compendium of a portion of the preachings of *Arhat* as stated in its *Bhāṣyakārikā* (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 ।”

1. These are useful even for etymological information. For instance *Dasaveyāliya-cuṇṇi* (p. 11) supplies us with the etymologies of रुक्ख, दुग्ग, तरु and वच्छ in a way which remind one of *Nirukta* by Yāska.
2. At times this presents some features to be had in the Śaurasenī language.

Siddhasena Gaṇi while commenting upon it observes on p. 258:

“आम्नायोऽपि परिवर्तनं उदात्तादिपरिशुद्धमनुश्रावणीयमभ्यासविशेषः.”

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. 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. It may be added that just as *Nijjutti* 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 *Cullaniddesa*. The former is a commentary on *Aṭṭhakavagga*, whereas the latter on *Khaggavisāṇa* and on *Pārāyaṇavagga*, *Vatthugāthā* excluded.

*Synonyms*²—We have already noticed that *egatṭha* 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 *egatṭhas* of several words are referred to in Chapter VI. To this list may be added *egatṭhas* of *nikkheva* (v. 150), *sutta* (v. 174)⁵, *aṇuoga* (v. 187) and *vihi* (v. 208) given in *Kappanijjutti* above referred to.

1. One of them is a *Nijjutti* and the other a *Bhāsa* or at times *Bhāsas*.

2. These occur in Śūdraka's *Mṛcchakaṭika* (Act I, v. 18, 21, 23 etc.).

3. Cf. “नामादेशजविनेयगणसम्मोहार्थमागमे दुमपर्यायशब्दान् प्रतिपादयन्नाह”

— Haribhadra's com. (p. 17^b) on *Dasaveyāliya*.

4. Cf. the following verse of *Kappanijjutti*:

“बंधाणुलोमा खलु सुत्तम्मि य लाघवं असम्मोहो । सत्थगुणदीवणा वि य एगड्डगुणा हवंतेए ॥ १७३ ॥”

5. “सुय सुत्त गंथ सिद्धंत सासणे आण वयण उवएसो । पणवणमागमे इय एगड्डा 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.

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,¹ and hence they are very useful for the study of languages of olden India.

*Nikkheva*²—*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. *Aṇuogaddāra* (s. 8-27). Here the word *āvassaya* is discussed, and all the varieties pertaining to it are noticed therein.

Nirutta—*Nirutta* 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 *Nighaṇṭu*; but it may be noted that this is not the name given by Yāska himself. This topic of *nirutta* (Pr. *nirutta*) is discussed in *Aṇuogaddāra* (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*³ 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.

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1. See Haribhadra Sūri's com. (p. 17^b) on *Dasaveyāliya*.
 2. The *nikkhevas* of several words have been already noted. So it will suffice if I add that those of *maṅgala*, *inda*, *nandī*, *suya*, *sutta*, *gantha* and *vayaṇa* are treated in *Kappanijjutti* mixed up with its *Bhāsa* in its verses 5, 12-15, 24, 175-177, 178, 178 and 185 respectively.
 3. 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.

Grammar—The canonical literature furnishes us with some 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. *Ṭhāṇa* (s. 609) deals with 8 cases and their functions. The pertinent portion occurs almost *ad verbatim* in *Aṇuogaddāra* (s. 128). This latter work notes in s. 130 *bhāvappamāṇa* and its 4 varieties viz. *sāmāsiya*, *taddhiya*, *dhāuya* 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 *siloānāma* 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 “भू सत्तायां परस्मैभाषा एव वृद्धौ” etc., whereas under the 4th we have etymologies attended to e. g. “मह्यां शेते महिषः” etc. This portion is to some extent in Saṁskṛta 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 *Aṇuogaddāra*, 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 Prākṛta 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. Koṭyācārya in his com. (p. 129) on *Visesā*^o quotes a verse⁴ whereby we learn that in Prākṛta, the dual number is represented by the plural, and the dative case is replaced by the genitive.⁵

1. For instance, it is in Prākṛta. Bharata's *Nāṭyaśāstra* (XVII, pp. 367-369) is another example of this type; for, it mentions in Prākṛta some characteristics of this language. Further the Āgamas give us an idea about concord in Prākṛta works—a topic discussed by Prof. A. M. Ghatage in his article entitled *Concord in Prakrit Syntax* and published in the “Annals of B. O. R. I” (vol. XXI, pts. I-II, pp. 73-96).

2. “नाम निवाउवसणं अक्खाइय मिस्सयं च नायव्वं । पंचविहं होइ पयं लक्खणकारेहिं निदिद्धं ॥३२५॥”

3. See *Visesā*^o (v. 3455). It begins with “एत्थ भयंताईणं”

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 Pāliya* recently published in *The Sarvajanika* (No. 43, October 1941, pp. 22-32).

Poetics—As noted on p. 169 *Aṇuogaddāra* (s. 130) mentions 9 *kāvyarāśas* along with their illustrations. Therein the mention of *velaṇā* as one of the *rasas* seems to be unique¹. Incidentally I may state that *Thāṇa* supplies us with a lot of *upamās*,² and various descriptions³ occurring in the *Āgamas* show the poetical ability of the authors concerned.

Sutta—Leaving aside the 1st *suyakkhandha* of *Sūyagaḍa* and the 6th *ajjhayaṇa* of its 2nd *suyakkhandha*, and several *ajjhayaṇas* of *Uttarajjhayaṇa* and some of the *Paiṇṇagas*, we have the rest of the Jaina canon mostly written in prose. They consist of small sentences which are styled as *Sūtras*,⁴ (Pr. *suttas*), and this is supposed to have led to every *Āgama* being designated as *sūtra*⁵. Even Prof. Winternitz uses this terminology; for, he has used the word *Āyāraṅgasutta* in his article (p. 147) referred to on p. 213, fn. 1.⁶ It is true that these *suttas* appear

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1. For details see my article “‘वेलाण’ रस” published in *Mānasī* (vol. VI, No. 1, pp. 19-24).
 2. 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 *Bhāratiya Vidyā* (Vol. III, pt. I).
 3. Some of these are noted in the foregoing pages. To these may be added the description of Kacchulla Nārada given in *Nāyādharmakāhā* (I, XVI; s. 122) and that of a person to be executed occurring in *Vivāgasūya* (II; § 37).
 4. 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 :
 “अल्पाक्षरमसन्दिग्धं सारवद् विश्वतोमुखम् । अस्तोभयनवद्यं च सूत्रं सूत्रविदो विदुः ॥” – Cf. p. 221, fn. 5.
 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. *Aṣṭādhyāyī* known as *Pāṇinisūtra*.
 - (iii) A work having short sentences where the utmost verbal economy is not strictly aimed at. The *Prātiśākhya*s, *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*.
 5. 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.
 6. 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.

at times 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, as is the case with the words *dharma*, *nāma* (*Anuogaddāra* S. 124), *astikāya*, *darśana*, *hetu*, *karman*, *gama*, *gaccha*, *tiryac* etc. One of them is defined³ as under in *Kappanijjutti* mixed up with its *Bhāsa* :

“અપ્યગંથ મહત્થં બત્તીસાદોસવિરહિયં જં ચ । લક્ષણજુતં સુતં અદ્વિહિં ય ગુણેહિં ઉવ્વેયં ॥૨૭૭॥”

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 310⁴ gives the various etymologies of the word *sutta*, and they, too, point out the special significance of this word. Verse 285⁵ defines a *sutta* spoken of by an omniscient being, and

1. They can be grouped as has been done by Mr. G. J. Patel in his translation of *Āṅga V*.

2. “આચાર્યસૂત્રનો આ અનુવાદ સૂત્રકૃતાંગના અનુવાદની માફક છાયાનુવાદ જ છે. જૂનાં આગમોની બાબતમાં એ અનુવાદપદ્ધતિ જ વધુ ઉપયોગી છે,” એમ આચાર્યશ્રી આનંદશંકરભાઈ જેવા શાસ્ત્રજ્ઞ પંડિતોએ પણ કબૂલ કર્યું છે.

(Translation : Even pundits well-versed in scriptures, like Ācārya Anandshankarbhai, accepted : “Like the translation of *Sūtrakṛtāṅga*, this translation of *Āyāraṅgasūtra* is only the *chāyānuvāda*. In the case of old *Āgamas*, only this method of translation is more useful.”

3. *Sutta* is also defined on p. 186. See fn.2.

4. સુતં તુ સુત્તમેવ ડ અહવા સુતં તુ તં ભવે લેસો । અત્થસ્સ સૂયજા વા સુવુત્તમિહ વા ભવે સુતં ॥૩૧૦॥”

5. “અપ્પલ્લખરમસંદિદ્ધં સારવં વિસ્સજોમુહં । અત્થોભમણવજ્જં ચ સુતં સવ્વન્નુભાસિયં ॥૨૮૫॥”

v. 315 mentions 3 varieties of *sutta* from two different stand-points. From one angle of vision, *sutta* is three-fold viz. *sannā-sutta*,¹ *kāraga-sutta*² and *payaraṇa-sutta*³, and from another it is of two kinds viz. *ussaggiya* and *avavāiya*. In the com. (p. 97) on v. 318, 3 varieties⁴ of a *sūtra* are differently noted. They are : *utsargasūtra*, *apavādasūtra* and *utsargāpavādasūtra*.⁵ Further, this com. adds *apavādotsargasūtra* to these three and thus notes 4 varieties of a *sutta*.⁶ 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 Saṃskṛta 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 *Thāṇa* 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 *Tīrthaṅkaras*.

There are two allegations made by some of the scholars,⁷ regarding the word *sutta* used by the Jainas and the *Bauddhas*. They are :

(i) The word *sutta* is used in the loosest sense possible.

(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

1-3. *Āyāra* (I, 2, 5, 88), *Viāhapaṇṇatti* (I, 9, 79) and *Namipavajjā* are the respective instances of these *suttas*.

4. There are three varieties of an authoritative *sūtra*, See p. 15 fn 3.

5. By adding *vihi-sutta*, *ujjama-sutta*, *vaṇṇaya-sutta* and *bhaya-sutta* to these 3 varieties we get 7. See *Ārhatadarśana-dīpikā* (p. 816).

6. A *sutta* becomes six-fold when two more varieties of it viz. *utsargotsargasūtra* and *apavādapavādasūtra*, are taken into account along with this. *Ibid.*, pp. 818-819.

7. Prof. Jarl Charpentier is one of them. In his introduction (p. 32) to his edition of *The Uttarādhyayanasūtra* 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* 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.'

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 अब्भाइक्खइ से अत्ताणं अब्भाइक्खइ;
 जे अत्ताणं अब्भाइक्खइ से लोयं अब्भाइक्खइ.” (s. 23 & 32)
 जे दीहलोगसत्थस्स⁵ 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 बहिया जाणइ;
 जे बहिया जाणइ से अज्झत्थं जाणइ.” (s. 57)
 “जे गुणे से मूलट्ठाणे ; जे मूलट्ठाणे से गुणे.” (s. 63)
 “जहा अंतो तहा बाहिं; जहा बाहिं तहा अंतो.” (s. 94)

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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 introduction (p. xxxvii) to his edition of *Aṅgas* VIII and IX.
 4. This is the designation we come across in Śīlāṅka 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 अणन्नदंसी से अण्णारामे ; जे अण्णारामे से अणन्नदंसी.’ (s. 102)

‘‘जे पज्जवज्जायसत्थस्स खेयण्णे से असत्थस्स खेयण्णे;
जे असत्थस्स खेयण्णे से पज्जवज्जायसत्थस्स खेयण्णे.’’ (s. 110)

‘‘जं जाणिज्जा उच्चालइयं तं जाणिज्जा दूरालइयं;
जं 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 अणासवा ते अपरिस्सवा, जे अपरिस्सवा ते अणासवा.’’ (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 *Viāhapaṇṇatti*, *Paṇṇavaṇā*, *Nandī* and *Aṇuogaddāra*. 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 simple as it appears. It is a subtle

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.

science, and the Jaina pontiffs¹ have pointed out its various intricacies.² *Paṇḥāvāgaraṇa* (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 — apophthegms (*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 'आचारांग'नो छायानुवाद] pp. 193-203.
2. महावीरस्वामीनो संयमधर्म [जैन आगम 'सूत्रकृतांग'नो छायानुवाद] pp. 241-250.
3. महावीरस्वामीनो अंतिम उपदेश (श्री उत्तराध्ययनसूत्रनो छायानुवाद) pp. 271-281.
4. समीसांजनो उपदेश [श्रीदशवैकालिकसूत्र] pp. 138-146.

The following remark made by Prof. Winternitz in connection with the contents of *Uttarajjhayaṇa* 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 History of Indian Literature* (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 *Ṭhāṇa* (II, 4; s. 105; IV, s. 268; & VIII; s. 596), *Samavāya* (s. 51, 52, 58, 69 & 97), *Viāhapaṇṇatti* (I, 4, 1; VI, 3, 4-5; VI, 9, 1; & VIII, 10, 7), *Kammaṇṇayaḍi-pāhuḍa*, the 8th *Puvva*, *Paṇṇavaṇā* (XXIII-XXVII) and *Uttarajjhayaṇa* (XXXIII).

Logic—By logic I mean 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 Jains are concerned, their logic deals with 3 topics viz. *pramāṇa*, *naya*

1. See *Ārhatadarśana-dīpikā* (pp. 835-849).

2. See *Viāhapaṇṇatti* (I, 8; 68), *Dasaveyāliyanijjuttī* (v. 45) and Haribhadra Sūri's com. (pp. 24^b-25^a) on this last work.

and *nikṣepa*. The latter two topics are the special features of this logic. In *Ṭhāṇa* (VII; s. 552), *Aṇuogaddāra* (s. 152) and *Visesā°* (v. 2180-2278) there is a description of *naya* and its 7 kinds.

Pramāṇa or valid knowledge is classified in *Ṭhāṇa* (IV, 3; s. 338¹), *Viāhapaṇṇatti* (V, 4; 192) and *Aṇuogaddāra* (s. 144; pp. 211^a-219^{a2}). The word *heü* (Sk. *hetu*³) is used in *Ṭhāṇa* in 2 senses viz., *pramāṇa*⁴ and reason—inference based on reason.⁵ The word *heü* occurs in *Dasaveyāliyanijjuttī*⁶, too. In its v. 86⁷, it is said to be four-fold. Several terms of debate occur in *Sūyagaḍa*. They are : *pakkha*⁸ (a party), *chala*⁹ (a quibble), *viyakkā*¹⁰ (speculation) and *takka*¹¹. In *Ṭhāṇa* (s. 338) we come across the word *nāā* (Sk. *jñāta*) meaning an example. It is there divided into 4 kinds¹², each having 4 varieties. Further this *Aṅga*

1. “हेऊ चउव्विहे पण्णत्ते, तं जहा-पच्चक्खे अणुमाणे ओवम्मे 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 *drṣṭisādharmyavat*. 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.
In v. 25-27 of *Kappanijjuttī*, there is a discussion about *pratyakṣa* and *parokṣa pramāṇas*. *Visesā°* (v. 95) says that inferential knowledge is absolutely *parokṣa*, *avadhiññāna* etc. absolutely *pratyakṣa*, and one based upon sense-organs and mind *sāṃvyaavahāri-pratyakṣa*.
3. Hemacandra Sūri in his com. (p. 213^a-p. 213^b) on *Aṇuogaddāra* 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 भण्णए कत्थई उदाहरणं । आसज्ज उ सोयारं हेऊ वि कहिंचि भण्णेज्ज ॥ ४९ ॥”
7. “अहवा वि इमो हेऊ विन्नेओ तत्थिमो चउविअप्पो । जावग थावग वंसग लूसग हेऊ चउत्थो उ ॥ ८६ ॥”
- 8-9. “इमं दुपक्खं इममेगपक्खं आहंसु छलाययणं च कम्म ॥” —I, 12, 5.
10. “एवमेगे वियक्काहिं नो अन्नं पज्जवासिया । अप्पणो य वियक्काहिं अयमंजू हि दुम्मई ॥ २१ ॥” — I, 1, 2.
11. “एवं तक्काइ साहेन्ता धम्माधम्मे अकोविया । दुक्खं ते नाइतुट्ठेन्ति सउणी पंजरं जहा ॥ २२ ॥” — I, 1, 2.
12. “चउव्विहे णए पण्णत्ते, तं जहा-आहरणे, आहरणतदेसे, आहारणतद्दोसे, उवण्णासोवणए” (s. 338). Cf. *Dasaveyāliyanijjuttī* (v. 53).

enumerates 6 expedients employed in a hostile debate or debate *a l'outrance*¹, and it enumerates 10 defects of a debate.² In *Dasaveyāliyanijjuttī* (v. 137)³ are mentioned 10 members⁴ of a syllogism, and in v. 138-148 is given a demonstration of this syllogism as applied to *ahimsā*.

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.⁵ The word *aṇeganta* occurs in *Mahānīsīha* 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 *Jīvājīvābhigama* (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 *Viāhapaṇṇatti* (V, 7, 1) where it is said : “परमाणुपोगले 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 *Aṅga* (s. 318) may be also noted : “जीवा नाणी वि अन्नाणी वि.”⁶

Saptabhaṅgī—We notice the three fundamental *bhaṅgas* which lead to seven on further investigation, in the following lines of the 5th *Aṅga* :

“गोयमा ! अप्पणो आदिट्ठे आया, परस्स आदिट्ठे नो आया, तदुभयस्स आदिट्ठे अवत्तव्वं आताति य णो आताति य ।”

1. “छव्विहे विवादे पण्णत्ते, तं जहा—ओसकत्तिता, उस्सकइत्ता, अणुलोमइत्ता, पडिलोमइत्ता, भइत्ता, भेलत्तिता ।” — *Thāṇa* (VI; s. 512)
2. “दसविहे दोसे पण्णत्ते, तं जहा—
तज्जायदोसे, मइभंगदोसे, पसत्थारदोसे, परिहरणदोसे ।
सलक्खण-कारण-हेउदोसे, संकामणं, निगह वत्थुदोसे ॥” (X; s. 743)
3. “ते उ पइन्न विभत्ती हेउ विभत्ती विवक्ख पडिसेहो । दिट्ठंतो आसंका तप्पडिसेहो निगमणं च ॥१३७॥”
4. In v. 50, a syllogism having 5 members is referred to. These members appear to be the same as *pratijñā*, *hetu*, *udāharaṇa*, *upanaya* and *nigamana* mentioned in Gautama's *Nyāyasūtra* (I, i, 32).
5. For a tentative list of sources dealing with *syādvāda* see my introduction (pp. xi-xii) to *Anekāntajayapatākā* (vol. I) published with two commentaries. (G. O. S.)
6. Cf. “आया पुण सिय णाणे, सिय अन्नाणे”—*Aṅga* V. This is what is said in *Jaina Sāhitya Saṁśodhaka* (I, IV, p. 146). Here it is further stated that Mallavādin while quoting some lines from *Aṅga* V for explaining the nature of *naya* has quoted this line in his *Nayacakra*.

*Parallels in non-Jaina Literature*¹—Just as the word *tripiṭaka* and its Pāli equivalent *tipiṭaka* occur in the *Bauddha* literature so do the word *gaṇipīṭaka* and its Prākṛta equivalent *gaṇipīḍaga* in the Jaina literature. This *gaṇipīḍaga* is twelve-fold inasmuch as it consists of 12 *Āṅgas*. Out of them *Āyāra* may be compared with the *Vinayapiṭaka* of the *Bauddhas*, and *Thāṇa* 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 Paësi-Kesi dialogue occurring in *Rāyapaseṇiya* has a parallel in the *Pāyāsisutta* of the *Dīghanikāya* Nr. 23. In this connection Prof. Winternitz says in *The Jainas in the History of Indian Literature*. (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.’²

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*³ (XII, 178, 2) is found in the *Jātaka* Nr. 539 g. 125 and has a parallel in the *Uttarajjhayaṇa* (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

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1. 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.)
 2. Prof. Winternitz in *The Jainas in the History of Indian Literature* (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 ‘Parivrājaka 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.’
 3. ‘In many cases verses and Itihāsa-saṃvādas of the *Mahābhārata* have actually been traced in Pali 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 Fausböll’s edition), and again in the *Uttarajjhayaṇasutta* (Adhy, XIV) of the Jainas.”—*The Jainas in the His. of Ind. Lit.* (p. 146)

is contrasted with that of the ruler and the warrior is noted by Jarl Charpentier in *Studien zur indischen Erzählliteratur I, Paccekabuddhageschichten* (Uppasala, 1908) and *Z. D. M. G.* (vol. LXVI, 38ff.). *Ajjhayaṇa* XII has a counterpart in the *Mātaṅga-jātaka* Nr. 497 as shown by Charpentier in *Z. D. M. G.* (vol. LXIII, 171 ff.), whereas the legend of Citta and Sambhūta occurring in *ajjhayaṇa* XIII has been long ago compared with *Jātaka* Nr. 498 by Prof. Leumann.¹ Verses 19-27 of *ajjhayaṇa* XXV have a parallel in 63 verses of *Vāseṭṭhasutta*, having the refrain 'Him I call a Brāhmaṇa.' Prof. P. V. Bapat's article *A Comparative Study of Uttarādhyāyana-sūtra with Pali Canonical Books* published in *Jaina Sāhitya Samśodhaka* (Vol. I, No. I, 1920) and Upādhyāya Ātmārāma's article 'Jaina ane Bauddha dharmoni samānatā' published in *Jaina Vidyā* (Vol. I, No. I, pp. 13-18) may be here noted.

Ascetic Literature—This is the terminology coined by Prof. Winternitz, in view of his having noticed in *Bauddha* texts² *Samaṇas* and *Brāhmaṇas*, and in Aśoka inscriptions *Samaṇa-bambhaṇa* and on finding Megasthenes making a clear distinction between *Brāhmaṇas* and *Śramaṇas*. He notes the following characteristic features of this literature in *The Jains in the History of Indian Literature* (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 Ahimsā, 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. Many verses

1. See *Wiener Zeitschrift für die Kunde des Morgenlandes* (V, 111 ff.; VI, I ff.).
2. In Jaina works, too, we come across *Samaṇa* and *Bambhaṇa* (vide *Sūyagaḍa* I, 6, 1; II, 6, 4, & 12), and Lord Mahāvīra himself is at least four times addressed as *Bambhaṇa*. 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 Jains in the History of Indian Literature* (pp. 145-146).

of the *Āyāra* and *Sūyagaḍa* which in form and contents, can just as well be included in the *Bauddha Suttanipāta* or *Dhammapada* belong to the *samaṇa* 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 History of Indian Literature* (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 ornator'.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 Jains. 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 role 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 History of Indian Literature* (p. 149).

2. For 4 varieties of narrations see *Ṭhāṇa* (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 *Uttarajjhayaṇa* (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 *Aṅgas* VI and VII furnish us with materials whereby we can prepare articles like *Occupations and Professions as seen in the Rāmāyaṇa*.¹ They supply us with specimens of short stories.

Music—The seven *svaras* of the musical scale or gamut are mentioned in *Ṭhāṇa* (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 *mūrcchanas*, and the art of singing are dealt with in *Aṇuogaddāra* (s. 127).³ Further Abhayadeva Sūri in his com. (p. 659^b) on *Viāhapaṇṇatti* (XV; s. 539) notes *gītamārga*, the pertinent line being “मार्गे गीतमार्ग-नृत्यमार्गलक्षणौ 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. 196b) on *Uttarajjhayaṇa* (XIII), there is mention of a *nāṭyavidhi* named Mahuyarīgīya.

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 *Aṇuogaddāra* (s. 41) and *Nandī* (s. 42). Even the *Dasaveyāliyanijjuttī* (v. 259-262) furnishes us with some materials in this

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 *Viāhapaṇṇatti* (V, 4, 1), *Rāyapaseṇiya* (s. 23), Malayagiri Sūri's com. (p. 2^b) on *Nandī* etc.
3. Cf. the inscription pertaining to music and got prepared by King Mahendravarman. Vide *Epigraphica Indica* (vol. XII) as suggested in *Jaina Satyaprakāśa* (vol. VII, Nos. 1-3, p. 232).

direction. Four types of *kāma* are treated in *Thāṇa* (IV, 4; s. 357), and a detailed exposition of sexual indulgence is given in *Thāṇa* (s. 116, 122 & 123), *Viāhapaṇṇatti* (VII, 7; s. 289), *Paṇṇavaṇā* (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 introduction (pp. i-xlvi) to *Gaṇitatilaka*¹. So I shall here mention only a few points :

- (i) *Viāhapaṇṇatti* (s. 90) and *Uttarajjhayaṇa* (XXV, v. 7, 8 & 38) inform us that knowledge of *saṅkhyāna* and *jyotiṣa* is one of the main accomplishments of a Jaina saint.
- (ii) Geometry is spoken of in *Sūyagaḍanijjutti* (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 *Thāṇa* (X; s. 716), and their two varieties are noted and explained by Abhayadeva Sūri in his com. (p. 478^b) to this *Aṅga*. Śīlāṅka Sūri in his com.² (p. 9^b) to *Sūyagaḍanijjutti* (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 *Viāhapaṇṇatti* (IX ; s. 372-374) may be specially mentioned as one of the typical problems connected with this branch of Mathematics.⁴
- (iv) *Thāṇa* (X; s. 747) mentions 10 kinds of calculation which are differently interpreted by different scholars.
- (v) *Thāṇa* (II, 4; s. 95), *Sūriyapaṇṇatti* (VIII, 29; p. 86a), *Jambuddivapaṇṇatti* (s. 18) and *Aṇuogaddāra* (s. 137) give us

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1. This is edited by me with the com. of Simhatilaka Sūri, and it is published in Gaekwad's Oriental Series as No. LXXVIII.
 2. In this com. (p. 317^b) there is mention of Simandharasvāmin. He is a *Tīrthaṅkara* living in *Mahāvīdeha kṣetra* according to the Jaina belief.
 3. See my introduction (p. xiii) to *Gaṇitatilaka*.
 4. *Vīśeṣā* (v. 942-943) gives us a method of working out *anānupūrvī*, leaving aside *pūrvānupūrvī* and *paścānupūrvī*, a subject pertaining to *bhaṅgas*.

names of notational places, the last being *Sīsapaheliyā* which stands for (84 lacs)²⁸ years, but which according to *Joīsakaraṇḍaga* (v. 64-71) stands for (84 lacs)³⁶ years.

(vi) *Uttarajjhayaṇa* (XXX, v. 10, 11) furnishes us with the names of powers 2, 3, 4, 6 and 12, whereas *Aṇuogaddāra* (s. 142) deals with successive squares and square-roots.

(vii) 21 kinds of numbers are treated in *Aṇuogaddāra* (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) *Aṇuogaddāra* (s. 131) supplies us with various tables of measurement which can be compared with those given in Kautilya’s *Arthaśāstra* and elsewhere. Further, these tables incidentally throw light on the history of Magadha.

(ix) *Viāhapaṇṇatti* (XXV, 3; s. 724-726), *Aṇuogaddāra* (s. 123 & 144) and *Sūriyapaṇṇatti* (s. 11, 25 & 100) supply us with names of several geometrical figures, plane and solid as well.

(x) *Viāhapaṇṇatti* (s. 91), *Jīvājīvābhigama* (s. 82 & 109) and *Sūriyapaṇṇatti* (s. 20) furnish us with values of π .

(xi) *Sūriyapaṇṇatti*¹ and *Joīsakaraṇḍaga*² supply us with astronomical knowledge. Prof. Weber observes :

“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.”³

(xii) *Viśeṣā°* (v. 351-372) provides us with a chapter on sound (acoustics) and *Paṇṇavaṇā*, with that of light (optics) – subjects coming under the class of Applied Mathematics.

1-2. These two works along with *Lokaprakāśa* (pt. 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).

3. See “Sacred Literature of the Jainas” (I, p. 372 and II, p. 574 ff.), and ‘Indian Antiquary’ (XXI, p. 14 ff.)

- (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*¹.
- (xiv) Rājāditya (1120 A. D.) has written *Jaina-gaṇitasūtrodāharana*.² It may be that the examples given here may have something to do with the *Āgamas* and their exegis.

Alchemy—The first verse of *Dasaveyāliya* mentions the process of preparing gold.³ Verse 336 of *Āvassayanijjuttī* does the same.

The science of medicine—Some topics dealing with this subject have been already dealt with (vide p. 145). So it now remains to add that *Thāṇa* (VIII; s. 611) gives us names of the 8 kinds of *Āyurveda*, and *Viāhapaṇṇatti* deals with the medicinal properties⁴ of certain articles of food.

Modern branches of knowledge — *Paṇṇavaṇā* provides us with information pertaining to metaphysics and Physics, and *Nandī* regarding psychology and logic. *Jivājīvābhigama* gives us some information about geology. *Jambuddīvapaṇṇatti* gives us an idea about cosmology, in its own way. Elements of chemistry can be gleaned from *Paṇṇavaṇā* which deals with ontology, too. As regards biology, at least some information can be gathered from *Paṇhāvāgaraṇa* (s. 3), and *Dasaveyāliya* (II, 6⁵; 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).⁶ In *Aṅga V* (s. 324) names of certain trees are given, and in s. 274, food of trees is discussed. In *Paṇṇavaṇā* (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*.

1. 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).
2. See my introduction (p. x) to *Gaṇitatilaka*.
3. See Appendix III of my translation of *Caturviṃśatiprabandha*. In Appendix I *Gāhājuyalathui* of Pādalipta Sūri is given along with its *avacūri*. The latter interprets this hymn whereby a base metal can be turned into gold.
4. See pp. 116, 136, 137.
5. 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 *Dṛṣṭiṣasarpa*. He is alluded to in *Kumāravālapaḍiboha*, *Abhayakumāracaritra* and *Seūbandha* (IV, 50).
6. For details see my article "श्रीदशवैकालिकसूत्रं दिग्दर्शनं याने एक आर्हत आगमं अवलोकन" published in *Citramayajagat* (p. 248, Dec. 1932).

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 papers¹ : (i) *Outlines of Palaeography with special reference to Jaina Palaeographical data and their evaluation* and (ii) *The Jaina Manuscripts*.² Some of them are:

- (i) The word *leha* occurs in *Samavāya* (LXXII), *Uvāsagadasā* (s. 7), *Pajjosaṇākappa* (s. 210) and *Jambuddīvapaṇṇatti* (s. 30).
- (ii) *Samavāya* (XVIII) supplies us with a list of 18 *lipis*. *Paṇṇavaṇā* (s. 37) gives us practically the same list *ad verbatim*. But Hemacandra's com. (p. 256) on *Visesā°* gives altogether a different list of 18 *lipis*. A third type of the list is furnished by *Kalpadrūmakalikā* (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 cononical literature. For instance shapes of *ṭa* and *ṭha* are noted in the com. (p. 256) on *Visesā°*, those of *ḍha* and *ṇa* 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 *Āvassaya*, that of *ma* in the *Puṣkarasārī* lipi in the *Cuṇṇi* on *Kappanijjutti* (v. 44) etc.
- (v) Five types of Mss. are mentioned in *Ṭhāṇa* (IV, 2), *Nisīhaviṣehacuṇṇi*, 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 *Jaina System of Education*, prepared in

1. 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.
2. My article *A detailed Exposition of the Nāgarī, Gujarātī and Modī Scripts* partly published in the *Annals of B. O. R. I.* (vol. XIX, pt. IV) and "ગુજરાત અને લિપિકદંબક, લેખનસાહિત્ય તથા અક્ષરશિક્ષણ" published in 6 instalments so far, in the 'Forbes Gujarati Sabha Traimāsika', may be also consulted.

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 *Thāṇa* (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 *Aṇuogaddāra* (s. 152) etc.
- (v) 29 types of *pāpaśruta* are mentioned in *Samavāya* (s. 29¹).
- (vi) The oral transmission of knowledge and prohibition of books for some time and the permission given later on are already referred to on pp. 64-65.

Ethnology—Several tribes² are noted in the Jaina canon. Vide pp. 138, 140 and 148. Characteristics of *Ārya* and *Mleccha* along with their varieties are noted in *Paṇṇavaṇā* (I, 37)³, and 7 *varṇas* and 9 *varṇāntaras* in *Āyāranijjuttī* (v. 18-27). Incidentally it may be mentioned that in *Aṅga* VI (s. 18) there is a reference to 18 *seṇippaseṇīs*, and in *Prameyaratnamañjūṣā* (p. 193) ⁴names of 18 *śreṇis* (guilds ?) are given.⁵ Further, several types of hermits are mentioned in *Ovavāyīya* (s. 39) and *Pupphiyā* (pp. 25^a-26^a) etc. Several heterodox schools are referred to by Śīlāṅka in his com. on *Sūyagaḍa*, and heretical works, in *Aṇuogaddāra* and *Nandī*. *Ohanijjuttī* mentions *Caraka* and *Suśruta*, and Malayagiri Sūri's commentary (p. 17a) on *Nandī*, *Kumārasaṁbhava*.

1. “एगुणतीसइविहे पावसुयपसंगे णं पन्नत्ते, तं जहा-भोमे १ उप्पाए २ सुमिणे ३ अंतरिक्खे ४ अंगे ५ सरे ६ वंजणे ७ लक्खणे ८; भोमे तिविहे पन्नत्ते, तं जहा-सुत्ते वित्ती वत्तिए, एवं एकेकं तिविहं २४; विकहाणुजोगे २५ विज्जाणुजोगे २६ मंताणुजोगे २७ जोगाणुजोगे २८ अण्णतित्थयपवत्ताणुजोगे २९ ।”
2. In *Sūyagaḍa* (I, 3, 3, 18) a hill-tribe named *Ṭaṅkaṇa* is mentioned.
3. 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).
4. These names differ from those given in two ways by Virasena in his *Dhavalā* (pt. I, p. 57), a com. on *Khaṇḍasiddhanta*. It may be mentioned *en passant* that this commentary contains quotations from *Āyāra*, *Thāṇa*, *Kappa*, *Dasaveyāliya*, *Anuogaddāra* and *Āvassayanijjuttī* and the text of the first five *padas* of *Navakāra* of which two occur in Kharavela's inscription.
5. For details see p. 593 of *Padmānandamahākāvya* (G. O. S.).

Foot-wear & outfit—Five types of foot-wear to which a Jaina saint may resort to, under extra-ordinary circumstances are mentioned in *Āyāra*¹. The out-fit of a Jaina monk and that of a Jaina nun, too, are dealt with in *Ohanijjutti* etc.

Nautical—In Siddhasena Sūri's *Cuṇṇi* (p. 11) on *Jiyakappa* four types of ships are mentioned.² In *Aṅga* VI we come across several terms connected with a ship, its movement etc. For instance, in VIII (s. 69) we have : संजत्तानावावाणियग, पोतवहण, समुद्वाअ, नाव, कुच्छिधार, कन्नधार, गम्भिज and बंधण. In IX (s. 80) there are लंबण, कड्कूवर, मेढि, परिमासा, तोरण, झयदंड and वलय and in XVII (s. 132) निज्जामअ and गम्भिळ्ळग.

Water—In *Ohanijjutti* (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 thigh, is spoken of as *saṅghaṭṭa* and one having a depth equal to that of a navel, *leva*.

Stick—In *Ohanijjutti* (v. 730) measures of लट्ठि, विलट्ठि, दंड and विदंड are mentioned whereas in its v. 731-738, different kinds of the former are described.

Lullaby—Its specimen is given by Śīlāṅka Sūri³ in his com. (p. 119b) on *Sūyagāḍa* (I, 4, 2, 17). It runs as under:

“सामिओ सि णगरस्य य णक्कउरस्स य हत्थकप्पगिरिपट्टणसीहपुरस्स य
उण्णयस्य य निन्नस्य य कुच्छिपुरस्य य कण्णकुज्जआयामुहसोरियपुरस्स य.”

Amusements etc. — *Veha*, a kind of gambling is referred to in *Sūyagāḍa* (I, 9, 17) and *Goṭṭhī* (a club) in *Nāyādhammakahā* (XVI, s. 114). Several festivities are noted in *Rāyapaseṇiyasutta* (s. 54).

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.”⁴

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1. See also Haribhadra Sūri's com. (p. 25^b) on *Dasaveyāliya*.
2. In *Sirisirivālakahā* (v. 381-383) names of some of the varieties of ships are given.
3. For a connected account about Śīlāṅka see my article 'Śrī Śīlāṅkasūri te koṇa ?' published in *Jainasatyaprakāśa* (Vol. VII, No. 1-3, pp. 117-119).
4. See his introduction (p. ix) to *Aṅgas* VIII and IX.

APPENDIX¹

Schubring's

ĀCĀRĀṄGA ANALYSIS

A longstanding tradition that has come down to us in the strata of *Niryukti*, *Cūrṇi*, *Ṭīkā* and *Dīpikā* seeks to convey an understanding of the *Ācārāṅga*, and, speaking generally, it correctly gives out the intentions of the present-day text. For in the first *Śrutaskandha* - concerning which alone we ought to speak in the following - what causes startle to the reader viz. the building up of an uninterrupted continuity right across verses, verse-fragments and prose and the logical and linguistic *salti mortali* resulting therefrom is not its doing but reaches back to the text's editor himself. Its own achievement comes to light in the explanation of particular words where (however) the scholasticism usual with commentators has often overwhelmed the simple meaning of old words and led to many a misinterpretation, many a misunderstanding.

This traditional understanding - not void of regard in the course of its currency for many centuries - was reflected in Prof. Jacobi's translation of the entire *Ācārāṅga* in volume XXII of the Sacred Books of the East (1884) where he, ignoring the *Niryukti* - which hardly concerns itself with the wording of the text - as also the *Cūrṇi*, follows the interpretation offered by the *Ṭīkā* and its abridgement, the *Dīpikā*; however, in this connection he already brings to light not a few metrical portions, adding yet more to those he had done in his *editio princeps* of 1881. Similarly, Bose, when he deals with Jainism in his 'Hindu Philosophy' (Calcutta, 1887) and Pullé in the 'Catalogo dei Manoscritti ġainici della Biblioteca Nazionale Centrale di Firenze' (Firenze, 1887) take their stand on the ground of the tradition, the former most closely following Jacobi. To judge from his notes which he borrows from the

1. This Appendix is prepared by Dr. K. K. Dixit specially for the present revised edition.
(Ed.)

Ṭīkā, even Devrāja (see p. VII) is thoroughly dependent on it at least for the explanation of words ; and in his division of the text into 522 brief sections he only apparently betrays progress in the direction of a more independent judgment.

A consideration of the history of the text - which in the following I attempt for the first time - reveals an altogether different picture, and evidently before it vanish the difficulties that had made themselves felt to the editors and translators uptil now. As befits the purpose, it begins with a separation of the connected from the unconnected utterance.

The versification of the *Bambhacerāṃ* - this being the old established title of the first *Śrutaskandha* - brings forth a mass of *Triṣṭubh* and *Jagatī*, *Śloka* and *Āryā*, in quite stray a fashion even *Vaitālīya* (24, 29) and *Aupacchandāsaka* (29, 1). Its spread in the midst of prose is not even. Now the two stand in a continuous alternation, now there appears an undisturbed series of verses, now comparatively long intervals contain no traces of verse. As things stand two types of style should be distinguished : first, the Prose-style, the unmixed prose-utterance in comparatively broad detail, with a most articulate construction of full-fledged sentences. On the contrary, the frequent defectiveness or the lack of a syntactical rounding off and, in general, an extremely concise diction is the characteristic mark of the prose occurring in the second form of expression permeated with versification - which therefore is to be designated the Verse-Style. It is this (latter) picture of the text which, in frequency preponderating over the Prose-Style, seems to be characteristic for the entire *Bambhacerāṃ* and so with Weber (Ind. Stud. XVI 253) - certainly, of course, before Jacobi's edition - gave rise to the erroneous surmise of an artificial language after the manner of the Brahmanical Sūtra-technique while by Barth (Revue de l' Histoire des Religions XIX [1889] 282) was described as "lambeause de Sentences énergiques, tout imprégnés de fereur [scraps of energetic sentences, thoroughly impregnated with fervour (Translation)]. In the further subdivision of the Verse-Style I collect together the rhythmically related metres and designate *Triṣṭubh*-Style those parts where *Triṣṭubh* - and *Jagatī* - lines appear in the neighbourhood of prose and *Śloka*-Style those where *Śloka*-lines - sometimes beginning with *Āryā* - do so.

It should now be shown that the **joining together of the passages of the same Style** - first within the fold of each single chapter - leads

to a purposeful association even if in no way formal and not lacking gaps. How that mosaic has arisen in the form of which the present-day text of the *Bambhacerāim* thus demonstrates itself to be there - this will be made clear next. On the other hand, the explanation of particular words one should look for in the Glossary.

1. Sattha-parinnā

A. *Prose-Style* : The knowledge as to one's subjection to rebirth must lead to a withdrawal from all activity - above all, from all injuring or killing of the living beings. 1, 1-18, 21. 2. 2. 9-11. 13(se) - 15. 16(soccā)-18. 20-22. 31. 3, 5. 16f. 25f. 4, 6f. 13f. 26f. 32f. 5, 11f. 18f. 25. 29f. 6, 6f.

B. *Prose-Style* : Disclaiming all awe and respect shown to oneself. 1, 19-21. 2, 11-13. 15f.

C. *Śloka-Style* : Though themselves subject to suffering the fools inflict torture on creatures ; and yet one's own person is essentially akin to the rest of the living world. 2, 3. 5. 19. 3, 13-15. 27-29 4, 28-31 5, 22f.^{C/1} Whatever be the class of living beings and wherever they might be they are injured or killed. 2, 6. 23-30. 3, 17-24 4, 8-12 5, 1f. 13-17. 26-28.^{C/2}

D. *Śloka-Style* : The true and the inconstant monk 2, 4. 7f. 3, 6-12 4, 3-5. 7-25. 5, 3-5. 24.

E. *Triṣṭubh-Style* : The thoughtful and the thoughtless monk , chiefly in respect of injury to creatures. 4, 1f. 15f. 5, 6-10. 20f. 31. 6, 5.

2. Loga-vijao

A. *Triṣṭubh-Style* : The multifarious activity which springs from desire causes ruin. Let one rather make use of the short life-span and do away with all wishing and hoping. 6, 8-10. 15-19. 25-30. 7, 7. 21-26 9, 1f. 8-10. 20. 22-24. 10, 16-22. 11, 3. 6f. 12, 9. 13f. 26. 28-30.

B. *Prose-Style* : One who sheds blood by way of persevering for the sake of someone else does not earn gratitude from the latter ; even in his hope for a reward in the world beyond is he disappointed, for one's due lot is apportioned to each one. Equally futile is it when one is solicitous for oneself, for one never comes there to enjoy the possession

concerned. 6, 11-14. 21 (*tao*) - 24. 7, 1-6. 26 (Se). 8, 14 (is prose). 16 (*ārattaṃ*) - 20. 9, 2 (*jā*) - 7. 18. 21 10, 7-11.

The sentences 7, 3-6 appear in a detailed variant : We should place 10, 7-11, then 9, 21 *iha-m-egesim māṇavāṇam bhogām eva aṇusoyanti*, then 9, 19. How the line 8, 8 is to be understood is shown by the *varia lectio* of the *Nāgārjunīyas* whose entire content appears, in our recension, in the form of a citation - which, moreover, is misplaced. Its correct position should be after *savalattaṃ*. In 8, 12f. *haōvahaē* will be predicate.

C. *Śloka-Style* : In the old age it is too late to be converted ; so one must get hold of the right moment. 6, 20f. 24f. 7, 2 (*nālaṃ*). 5 (*nālaṃ*). 8-12. 9, 18 (*nālaṃ*). Corresponding to 7, 8. 6, 20f. is to be changed into *abhikkantaṃ... sāpehāē, taṃ jahā...*

D. *Śloka-Style* : A monk's relapse into the worldly inclinations ; his standing fast in the chosen state. This general theme is illustrated in particular cases. One such - concerned chiefly with the lust for life - appears between 7, 13-20 and 9, 11-17. 25. 10, 2^{D/1} - i.e. in 8, 15f. 21-26^{D/2} ; then comes a survey of the discipline of the Order in 10, 3-6, 12-15, 23-31,^{D/3} the struggle against greed in 11, 1f. 4f. 8-14. 21-24.^{D/4} Then follows - in 12, 18-25, 27^{D/6} - the example of the hypocrite who, though himself a sinner, poses as a zealous and self-denying preacher - the beginning of this example already inserted in between the last two passages, i.e. in 11, 15-20^{D/5} — as also the opposite example of a true monk who tirelessly propagates the doctrine - both these examples turning to general matters in 11, 25, 12, 8, 10-12, 15-17. 13, 1-7.^{D/7}

3. Sīōsaṇijjam

A. *Triṣṭubh-style* : Out of an insight into the nature of work the wise man should do away with all activity and all passions 13, 8f. 14f. 18f. 21-25. 14, 8-15. 18-21. 15, 7-17. 27. 16, 9.

B. *Śloka-style* : One who knows that all life-forms of the world have a great kinship among themselves gives up the impulse to kill. 13, 10f. 20. 26. 14, 7. 27. 15, 6. 18-24.

C. *Śloka-style* : The knowledge as to the deceitful nature of the sense-organs 13, 11-13. 15, 25f.^{C/1}. On account of such knowledge the wise man is calm and patient while in difficulties 13, 16f. 14, 26^{C/2}, knows

lust and pleasure for what they are 14, 16f. 22-25^{C/3} and, full of equanimity, withdraws himself unto himself 16, 10-22.^{C/4} For he knows that the passions as they keep on cropping up stand related to one another and constitute the ground for a new birth and a new death. 16, 23. 17, 15.^{C/5}.

4. Sammattam

A. *Prose-Style* : Defence of the prohibition against killing and misutilising the living beings - in opposition to those who allow both. 17, 16-23. 18, 14-16. 18-20. 22-25. 19, 1(*aṇā°*)-4. 4-8. 20, 20f. 23(*saccamsi*)-25.

B. *Śloka-Style* : The release from the sense-world and its influences; as also the chastization. 17, 24. 18, 3. 19, 17(*iha*)-20. 27. 29. 20, 16. 19. 26.

C. *Triṣṭubh-Style* : Exhortation not to work out a new existence through wishes and acts. 18, 4-13. 17. 21. 25 (*ettham*) 19, 4 (*ettham*) 9-17. 21-26. 28. 20, 17f. 22f.

5. Loga-sāro (Āvantī)

A. *Prose-Style* : For and against injury, violence and greediness, 20, 27f. 21, 12. 24f. 22, 11-14. 24f.

B. *Śloka-Style* : Energy and knowledge – (1) The (young) monk with energy and resistance-power. Besides general warnings against renewed yielding to the greed there are enumerated as particular cases — the sexual intercourse 20, 28-31. 21, 6-8^{B/1a}, the passions arising in the heart of the lonely and caused by nobody 21, 16-19. 26. 22, 4^{B/1b}, the wish to mitigate the difficulties of monkhood 22, 5-10. 15. 21-23. 26. 23, 5. 7-10. 24-30.^{B/1c} (2) The monk full of knowledge and firmness in faith 24, 1. 25, 28^{B/2}. (3) A monk must possess in equal degree energy and insight, knowledge of the doctrine (*pavāya*) and obedience in relation to the instructions (*niddesa*). For in the eyes of one who knows all memories, all qualities and all stirrings of the world sink into nothingness. 25, 29. 26, 24.^{B/3}.

C. *Triṣṭubh-Style* : Doubt and lingering in the midway are ruinous while sure knowledge and its application lead to liberation 21, 1-5. 9-11. 13-15. 19-23 22, 16-20. 23, 6. 11-24.

6. Dhuyaṃ

A. *Triṣṭubh-Style* : Persons devoid of energy do not themselves possess the power to embrace monkhood and those who have left home they seek to dissuade through requests and insults. 27, 1-14. 28, 5-14. 32. 29, 3. 32, 22f.^{A/1} On the other hand, certain others who have already initiated a new life find it painful because they lack inner ripeness. 30, 13-18. 27, 31. 1.^{A/2} In 30. 27f. we have a variant of 15-18.

B. *Śloka-Style* : A consideration of suffering, death and the possibility of rebirth in an animal form must lead man to spare the life of others. 27, 15. 28, 2.

C. *Śloka-Style* The washed out (*dhūya*) monkhood. (1) Those turned rebellious owing to weakness have not proved worthy of a monk's life. The steadfast one, on the other hand, is desireless in respect of clothing - which through going naked he reduces to the minimum - as also food. 28, 3f. 15-31, 29, 3-18. 27. 30, 2.^{C/1} The line 29, 5 fits in a context only when placed after 7. (2) The rebellious one, owing to a self-assumed conviction, does not allow himself to be instructed in the doctrine, is not satisfied with the (recommended) mode of living, is obstinate or disputes without an adequate knowledge. 30, 3-13. 19-26. 31, 1-6.^{C/2} (3) Such apostates mostly give up their own profession 31, 7-17.^{C/3a} The pupil must be willing to listen and himself a proclaimer of the doctrine and a model in conduct. 31, 18. 32, 13;^{C/3b} the weak one should not get disheartened but move forwards courageously 32, 14-21.^{C/3c}

D. *Prose-Style* : The rule for those going without cloth 29, 18 (je)-26.

[As the *Ācārāṅga*-tradition would have it, the sixth Chapter is followed by the seventh, the *Mahāparinnā*; according to the *Nandī*, *Āvaśyaka-niryukti* and *Vidhiprapā* it occupies the ninth place, that is, it comes after the *Uvahāṇa-sūya*. If we are to lend credit to the last two texts, Vajra had taken out of it the *āgāsagāminī vijjā* and since the extract was identical with the original (? *sāisayattaṇeṇa*) the chapter itself got lost. This apparently is a mistake for the *Sumahāpaina-puvva*, as regards which the same is said in Jinadatta's *Gaṇadhara-sārdhaśataka* (see Weber, Ind. Stud. 17 s.v.); for in the tradition Vajra already enjoys the reputation of being a knower of the *Pūrvas* and, besides, the table of contents

transmitted by the *Ācāra-niryukti* appears to contain nothing from which one could derive some special knowledge helpful to magical powers. The general content is given in *Niryukti* 34 as *moha-samutthā paṛisah'uvassaggā*, the special one by the 7¹ *uddeśas* 253-63, see the *Ācārāṅga*-edition Calcutta 1881, p. 435f. Then we have in six verses yet further discussions as to the constituent elements of the title but, unlike the practice elsewhere, there does not follow a deeper probe into the subject-matter of the chapter. While this already permits supposition that the author of the *niryukti* had not himself seen the *Mahāparinnā*, I conclude the same from the surprisingly detailed character of his table of contents and ask whether his sources could not have given him such a report as went beyond facts.]

8. Vimoho

A. *Prose-Style* : A monk's services rendered to another monk and to a layman (1.2 :) 32, 25, 33, 2.4(*pantham*)-6. (7.8:) 34, 31. 35, 4. (3.4:) 36, 22-27. (5-6:) 38, 13-19.

[[As one sees, the order in which these passages are now placed is not the same as they follow in conformity to their contents. The understanding that I have of the matter, can be most clearly presented through a translation.

“(1) [A monk] cannot convey or offer food etc. to some [other] monk or some layman, nor can he offer services to the latter in case while doing so he undertakes [calculating] consideration in respect of (these) others.

(2) He can do so and in this connection can [even] trace back a portion of his path or deviate from his path, can interrupt his ascetic exertion and can [as it were] leave the state of peace to re-enter that of [worldly] helter-skelter - in case while doing so he does not undertake [calculating] consideration in respect of others.

(3) A monk for whom the following stipulation obtains : “I, when approached by someone whom I have not sought for, in case of illness - and in case I have the wish - shall let a healthy fellow-monk offer a service to me ; again, on my part, I, in a state of health approaching a

1. Devrāja wrongly mentions 16.

fellow-monk who has not sought for me, who is ill and has the wish, shall offer a service to the latter.

(4) Setting aside the prohibition I shall acquire [food etc.] and permit [them] to be prepared for myself or I shall do either of these things, or I shall do neither."

(5) A monk who thinks as follows : "I shall give to other monks food etc. that are prepared for themselves and permit them to be prepared for themselves, or I shall do either of these things, or I shall do neither;

(6) [or] with this remnant of food etc. that is unobjectionable and has not undergone transformation I shall offer a service - so as to do it - to a fellow-monk who has the wish ; again, with the same I on my part - in case I have the wish - let a fellow-monk offer a service to me."

(7) [Such] a monk cannot [with this aim in view] convey or offer food etc. to a layman [and] cannot offer him a service - in case while doing so he undertakes [calculating] consideration in respect of the latter,

(8) but he can well do all this to some [other] monk."

The sentence 7 is a redundant part - repetition of 1. Even outwardly it demonstrates itself to be a secondary addition through the ending *āga* in *āḍhāyamīṇāe* which in our text occurs only in a stray fashion (*paggahiyatarāga*, *muhuttāga*) and is characteristic of a later period of the language.]]

B. *Prose-Style* : Warning against an inexactitude in speech and against futile speculation. 33, 3f. 7-17. The parallel passage enables us to grasp the meaning of the first lines where Jacobi's translation (by supplying the second statement) corrects his edition.

C. *Śloka-Style* : The doctrine is appropriate for all the life-stages 33, 18-25. 34, 24-30^{C/1}, and indeed for the second 35, 5-10^{C/2}, for the third 35, 11-16. 36, 8f.^{C/3}.

Loneliness is most suitable for chastization ; there, through asceticism are attained the higher and the highest stages of freedom-in-death. 36, 10-13. 27(*evam*). 37, 2. 38, 1-4. 23. 40, 8.^{C/4}

D. *Triṣṭubh-Style* : Warning against violence. 33, 26f. 34, 4f.

E. *Prose-Style* : Warning against violence. 33, 28. 34, 3f.

F. *Prose-Style* : A monk renounces : (1) at the time of alms-collection, the food or clothing prepared for himself 34, 6-23,^{F/1} (2) in winter, the heating planned for himself 35, 17-24 (to be read after) 36, 7f.^{F/2}. (3) in the case of incapacity to go out, the food brought for himself 36, 17-21.^{F/3} (4) the society 37, 7-9^{F/4}. (5) When he cannot go out he undertakes fast by himself. 37, 14-26. 38, 20f.^{F/5}

G. *Prose-Style* : The monk's rule relating to clothing 35, 25. 36, 6. 14-21. 37, 3-9. 38, 5-12.

H. *Prose-Style* : The proper eating on the part of the monk and the man. 37, 10-13.

After the existing chapters - with the exception of the *Uvahāṇa-sūya* which, being an annexe of a different sort, at first remains out of consideration - are, each for itself, thus divided into groups based on thought-content (it is found that) the passages with a similar manner of expression within the fold of the same style allow themselves to be combined even going beyond the limits of one chapter. Within the prose-style I feel justified in positing the origin from the same source for 1A, 4A, 5A, 8B E. These fragments - in whose collection together here, as in the following cases, one should not expect a closed-up complex - have in common the discussion of dogmas, as also the fight in support of the doctrine of rebirth and the first commandment arising therefrom, viz. that of sparing the life of other beings. As for the manner of expression let one compare *iha-m-(evam) egesim (no) sannā (nāyaṃ) bhavai* 1A with *iha-m egesim āyāra-goyare no sunisante bhavai* and *evaṃ tesim no su-yakkhāe no supannatte dhamme bhavai* 8E, *āikkhāmo, pucchissāmo, sāhissāmo* 4A with *lajjāmo* 8E, *eyāvanti savvāvanti logaṃsi* 1A with *āvanti key'āvanti logaṃsi* 4A 5A, *taṃ parinnāya mehāvi n'eva sayam* etc. 1A and 8E. On the contrary, such stylistic relationship is not discoverable between 1B, 2B, 8A which have for their subject-matter the showing of respect and offering of a service. The last two rather display a thoroughly different diction and 1B, apparently when one undertakes collecting such an evidence, on account of its brevity permits no conclusion. That 6D goes with 8G is however obvious. 8H again stands isolated.

If the comparatively broad plane of the Prose-Style allows the manner of expression to strike forth in a better determined fashion and thereby lightens the task of forming groups, in the case of the Verse-Style the question relates almost solely to the content concerned. In the Śloka-Style

1C, 3B, 6B stand together in respect of content : I = world, therefore sparing the life of the beings ; so also 1D, 2D, 6C : firmness of faith and the fall back ; what does the latter consist in ? What causes it ? 3C, 4B : Indifference in the face of bodily and spiritual temptations. The assertion of an old association is not demonstrable in the first case but is rather so in the last. Hence one sees the immediate joining together through *eyam* and a more frequent allocution than in other passages ; as an indirect proof it might be noted that in 23, 13, on account of the earlier occurring *gabbh'āi* and in recollection of 17, 10, there has been drawn out the line 17, 24 - a phenomenon concerning which yet more will be said in due course. Not to be combined is 2C - itself farther cleft on account of the dissimilarity in naming organs. 5B builds a well-rounded whole which requires no extending, and yet 8C should be attached thereto. There certainly are named the three life-stages but only the last two are described ; I find the first in 5B where the details seem to refer to the young monk (21, 6. 23, 2, perhaps also 24, 2) ; again, 22, 26 is parallel to 35, 6. Linguistically, 5B displays various peculiarities : *hoi* and *havai* besides *bhavai* (which in 29, 12 = 21, 16 will be replaced by *hoi*) etc., *kaya* instead of *kaḍa*, *viyakkhāya* and *vikkhāya* besides *viyāhiya*; striking is the use of *magga* in 22, 9, of *guṇa* in 24, 14. Even the borrowing of a *Vaitāliya*-passage in 24, 28f. deserves to be noted.

Lastly, among the passages of the *Triṣṭubh*-Style 1E, 2A, 3A, 4C, 8D deal with the content of the doctrine, and that certainly without any planned construction. 3A joins with 2A as its direct continuation, for the *dukkha* of 13, 9 is nothing but the *chaṇa* of 12, 30 that leads to disaster. An allusion to the heretical doctrines is contained in 3A with 16, 4f. as also in 4C with 18, 12ff. As for the relationship between 1E and 2A let one observe that here as in 23, 23 the sentence *se vasumaṃ no annessim* is followed by one of the rhetorical figures, something which is not rare in this text (see just below). The remaining *Triṣṭubh*-group 5C, 6A go together on account of their common reference to the reception that is accorded to the doctrine by the audience.

As we close these investigations into contextual grouping there arises the question as to what is the specific feature of the so-called "Verse-Style". Most natural will it be to assume that we here have prose-sermons with copious scattering of verse-citations, an impression to which Jacobi gives expression in the introduction to his translation (p. XLVIII).

Meanwhile, in sequence of the fact that certain contextual groups have by now come to light this (assumption) stands confronted by the circumstance that in these complexes there occur only metrically identical verses or fragments. So it is not the prose that is primary - for then it would remain unclear why its author has drawn his illustrative citations only from the sources of an identical sort - but these metrical constituents themselves form the skeleton of our Verse-Style. The popular verse-series stand at the basis of the clarificatory and explanatory speeches. However, these speeches themselves have not come down to us in all details. Rather they have been preserved firstly in just those cases where their connection with the verses was particularly intimate - inasmuch as in between these verses the preacher inserted, often at the cost of disturbing the rhythm, his own words or it was that he re-wrote their content, supplemented it, nay, even restricted it (13, 4). In these explanations verse-citations are employed not seldom. These are the passages which, in the text, in order to be distinguished from the spoken („“) and meditated (“”) words, stand within a particular quotation-mark (, ‘). Secondly, there have been left intact passages that are (somehow) striking - mostly series and enumerations of a substantive, schematic (23, 3) or logical (25, 12-16) type which as such impress themselves on memory. The longest such series are to be found in 1C and 3C and in both cases certainly in the neighbourhood of a plenty of decided chiasmic figures which have likewise been preserved as a characterizing mark. From 3, 14 *jē logaṃ abbhāikkhai*, *se attāṇaṃ abbhāikkhai* and vice versa onwards there are fifteen of them in the text. On account of their occurrence - though in unequal measure - in both the types of Verse-Style they are a proof for their approximately simultaneous rise, and in their surprisingly large number - along with certain plays on words (16, 14f. 25, 26) - they constitute a characteristic for the rhetorical individuality of the preacher. (The possibility) that this (preacher) Mahāvīra himself was is excluded in view of the direct references to him (12, 19 33, 22 39, 15). On the other hand, in the group of prose-fragments 1A etc. there apparently lie before us *ipsissima verba* which have been imported even as such.

Thus behind the verses “split in the course of preaching”, so to say, the analysis allows the appearance of a pure versification - which, of course, does not quite brilliantly satisfy the laws of regular verse-construction. It is much more irregular than that of the *Sūtrakṛtāṅga*,

Uttarādhyayana and *Daśavaikālika* where the metrical parallels of the *Ācārāṅga* involve only correct lines. In connection with a deeper probe not all the lines which in the print have been set in the form of a metre can by far be subjected to a consideration. Out of consideration must remain those where corruption is comparatively deep - even when I, partly on the basis of parallels, can offer surmise as to how they are to be read in the form of a metre. In many cases a complete fixation of them could not be undertaken. For example, the positing of verse-character for the closure of 22, 4 and for 29, 9 rests on the concluding *viyāhie* which is very popular as verse-end. In 9, 24 a *Jagatī* is to be surmised. 13, 16 could have read... *sīosiṇa-ccāi pharusiyaṃ na veyai*; 29, 27 ff. *cira-rāyaṃ rīyamāṇāṇaṃ daviyāṇaṃ pās' ahiyāsiyaṃ; evaṃ tesim kisā bāhā, payaṇu(e) maṃsa-sonie*. But who will demonstrate that ?

In the form of a surmise I therefore set : 6, 19 *appaṃ khu āuṃ iha māṇavāṇaṃ*. The expression *iha-m-egesim* here transmitted has - as almost always also *ege* alone - a shade of blaming. But in sentential context the line cannot contain a reproach. 9, 11 *aṇohaṃtarā ee* (see p. 61) or *aṇohaṃtaragā ee*. 13, 18 *nare jarā-maccu-vasovaṇīe*. Compare *se socai maccu-vasovaṇīe, Uttarādhyayana*. 13, 21, 21 something like *mantā-hu eyaṃ*. 15, 20 *aṇonna-viigīñchāe kim...* 26, *virāgaṃ gacche rūvesu*. 16, 10 could have originally read *kā' raī ke ya āṇande*. 17, 25 *taṃ āittu na nikkhive*, compare *Daśavaikālika* 5 1.85. 26, *ditṭhehim gacche nivveyaṃ*. 19, 15 *pavāiyā* (Acc.) *āhu samatta-daṃsiṇo*. 27 *nivvuḍā pāvakamnehim*. 20, 9 should strike out *bāle avvocchinna-bandhaṇe*. 12, *āṇāe n'atthi lambho* (see the next page). 21, 22 *āvattāṃ eva palimokkhaṃ āhu*. The present closure of the sentence could have been formed after the manner of 9, 17 = 13, 7. 27, f. *viggahassa ayaṃ khaṇe*. 22, 16 ff. '*suppaḍibuddhaṃ suvaṇṇiyaṃ*' *ti naccā eesu vipparakkama bambhaceraṃ*. 26, 1 [se] *abhibhūya addakkhū, je mahāṃ abahi-maṇe*. 8, *niṭṭhiyaṭṭhī sayā vīre āgameṇaṃ parikkame* (= 31, 17). 27, 9 *jahā vi kumme*. 11, *rukkhā nivesaṃ jaha no cayanti*. 12, *evaṃ pi ege (tehim ?) kulehim jāyā*. 28, 4 *paveesaṃ*, compare *kittāissaṃ, Daśavaikālika* 5 2. 43. 21, *aha ege tam accāi*. 29, 2 should strike out *paganthe*, 7 likewise *je logaṃsi*. 30, 3 *rīyantaṃ virayaṃ bhikkhuṃ* (Compare *Uttarādhyayana* 2, 6) *araī kim vidhārae*. 31, 12 *jaṇā bhavanti lūsagā*. 35, 5 *majjhamavayasā v'ege*. In the other lines a paltry change or removal of certain words would suffice. (Some remarks in this connection one should find in the Glossary under the first word of a line.)

For a *Triṣṭubh*–(*Jagatī*)–line the characteristic positions are, in the 11(12) syllable schema, the 3rd and the 8th to 11th (12th) syllables which always (with the exception of the 3rd in 6,29 and 24,10) are either short or have the form – ◡ – – (or ◡ –). The remaining syllables are handled freely. Deviations from the schema have, however, aggregated themselves in three definite types of lines (the parallels being counted only once) :

(1) The 6th and 7th syllables, both regularly short, have been combined into a long one. The cesure then stands after the 5th syllable. 6,2 7,7 9,19 (citation within the Prose–Style) 9,1 12,9 14,21 16,3.5 18,9 22,20 23,12 (*Jagatī*). 18 30,16. 27(a better variant to 15, see p.56). Before this long syllable a short one stands in 12,26 19, 11.26, after it in 24, 9, instead of it in 30, 15. The total number of such cases is 19 – as against 7 each in the *Sūtrakṛtāṅga* and *Uttarādhyayana*, 2 in the *Daśavaikālika* (9 3.6α 12 7γ).

(2) The 5th syllable of the schema is short so that three short ones appear in succession. 6,28 (*Jagatī*) 13,9 18,12 f. 17 (if one reads ya) 19,24 [21,22 according to my surmise] 23,6 (*Jagatī*) 28,9 30,18 : in all 9 cases – as against as many in the *Sūtrakṛtāṅga*, 7 in the *Uttarādhyayana*, 1 in the *Daśavaikālika* (8 40α = 9 1.12β = 2.3α).

(3) The line has an extra syllable after which we have the cesure which in the schema comes after the 4th 9,9 13,14f. 19,13 [22,16 according to my surmise] 24,13 32,23 : in all 7 cases as against just 2 in the *Sūtrakṛtāṅga* (I 13 23δ II 6 21α).

In connection with the *Śloka* which, like the *Triṣṭubh* and the *Jagatī*, exhibits no lack of non-uniformities and extra syllables, we take into consideration the 7th syllable in its occurrence as short in all odd *pāda*, as long in the even. While making this distinction let us remark that in a number of cases there has to be posited an exchange of *pādas* : 3, 12 can better follow 10 than 11, 4,22 can come only after 23, 19,30 20,12 28,16 follow the respective preceding lines, as it seems, on account of their respective annexes, 14,4β 20,7 28,4 31,23 do so on some other ground. Only in 40, 1 do we have before us a case where the two *pādas* have in fact exchanged their characteristic features. Outside these passages the 7th syllable is long in an even *pāda* four times (twice each in the *Sūtrakṛtāṅga* and *Daśavaikālika*, thrice in the *Uttarādhyayana*.) On the contrary, in an odd *pāda* it is, not taking into consideration the above cases, short 31 times (in the *Sūtrakṛtāṅga* 12

times, in the *Uttarādhyayana* 120 times, in the *Daśavaikālika* 35 times). In some of these cases the verse-beginning can also be scanned as *Āryā* and is, therefore, legitimately indented as such in the print. What are undoubtedly *Āryā-pādas* – inasmuch as they consist of 6 or 7 syllables – appear in 10,28 12,16 (Type A, see p. 60) 22,26 27,16.20.24.31 30,19 (in the place of an even *śloka-pāda*) 32,20 38,1 39,13 as also in the not accepted variants 4,10* (*saṃpayantī*) 13,20* 21, 6* 24,16* 29,15*. 17* 33,20*

The conclusions to be drawn from these metrical features are reserved for future investigations. Certainly it will not do to proceed on the basis of a mere comparative statistics, for the related texts have to be considered not in their totality but in accordance with their respective constituent parts. This much I see — that, e.g., the *Triṣṭubh*-form above characterized as the type 1st is in the *Uttarādhyayana* confined to the chapters 12th to 14th.

Let the attempt at an analysis be followed by that at a synthesis. It is worthwhile to investigate how that mosaic has come into existence which today lies before us – (that is) to traverse once more the path which the editor entered upon with a view to building up a composite whole. The tradition had mostly preserved only a series of the inherited nucleus-like words and verses; in any case, many fragments, in the course of time, got loosened from their old context and had to be brought to order. Even the tradition was not always certain. Thus the sentence-fragment 11, 25 *se ttaṃ* etc. can be explained only on the supposition that the memory that a *samutthāe* must here suit the thoughts that were forsaken in the sequel of 11, 14 has, in this place, called forth a sentence otherwise not appropriate. In the *uddeśa* 6, one sees that the interpolation 27, 15, 28, 4 begins with *tehiṃ* [-*tehiṃ* C] *kulehiṃ āyattāe jāyā* and, beyond it, the *Triṣṭubh*-style continues with ---- *attattāe tehiṃ - tehiṃ kulehiṃ --- abhisamjāyā*. The line 32, 14 is absolutely out of context after 13 and is at the most possible after 15; the same beginning *tamhā* is shown by 16. Also to be mentioned is *kaṅkhejjā kālaṃ* after *kālovaṇī* in 32, 23. Lastly, in 33, 28 there similarly appears an obvious anacoluthia with the beginning *taṃ parinnāya mehāvī*, and with the same turn of speech begins 34, 5, the concluding sentence following 33, 26f. In all these cases, therefore, there was alive a tradition of further continuation but how this continuation was to run was in dispute. In Gott. gl. Auz. 1899, 591

Leumann had shown that in such cases the edition simply places side by side the variants that were brought forth, and so even here what we have before us are varying traditions. These are not particular *variae lectiones* of the text but ones that are given in immediate succession. Above, I have already hinted at the detailed variant of 7,3-6 which lies dismembered in 10, 7-11. 9, 18f.21. One can further regard 14,18f as such (a variant) in relation to 10f., 30,27f in relation to 15-18, 38, 20f. in relation to 37, 14-26.

As for the grouping of fragments it is to be asked as to what has been the determining viewpoint in this connection. Therefore, the junctures of texts, where the analysis sees a new beginning, ought to be investigated in their mutual sequence. What surprises one is not that the ordering has been undertaken giving consideration to the content but as to how easily the editor - to give a name to whoever, whether one person or many, be the originator of the present-day text - has remained content with the appearance of an outward relatedness of contents. Indeed the temptation to arrive at a closure is often great - as, e.g. in 20, 16f. or 22, 15f. where the sentence apparently finds its continuation, or in 9, 2 where the *mattā* seems to correspond to the *dupaya* and *cauppaya*, in 12,14 where the *nandi* does so to the *rai*. Some sort of understanding which I hold to be erroneous allowed the word *muṇḍa* in 28, 31 and *vidhūyakkappa* in 29, 18 - both to be taken in abstract - to be followed by sentences that begin with the concrete *acela*.

It is less easy to pardon the editor when, while proposing a serial succession, he has deemed sufficient a word or wordseries occurring here as well as there - nay, even merely the same root or even just the similarity of sound. On this side as well as that of the juncture there stand the word *loga* in 2, 3f., 3, 12f. and 27, *puḍho* in 2, 5f. and 6f., *te* in 6, 23 f., *dhammavaṃ* (pāṭhāntara °vī) and *dhammaviū* in 13, 13f., *vayanti* in 18, 13.15, *appa* in 19, 19 and *atta* in 21, *bāla* in 20, 31 f., *ettha* in 21, 11.13 (?), *asaṇa* upto *pāya-puñchaṇa* in 32, 25f. and 33, 3; the word-series *logaṃsi jāṇa* and *logassa jāṇittā* in 13, 9f.; the sentence *taṃ no karissāmi* in 4, 15 and *taṃ je no karae* in 17. In the following sentence as well as in the preceding there occur the root *pari-jñā* in 1, 19, *budh* in 2, 16, *pramod* in 4, 3, *jñā* in 5, 22, *gam* in 15, 27. The mere similarity of sound connects *tāṇāe*, *saraṇāe* with *hassāe*, *kiddāe* etc. in 6, 25f., so also *pamattā* with *hantā*, *chettā* etc. in 6, 30f. (!) where,

in addition, *je* and *se* have acted in a misleading fashion. Following the model of *saṃciyāṇam* in 9, 2 there has likewise appeared *tiviheṇam* after *māṇavāṇam* in 9, 21 ! Perhaps even *sadda* in 13, 11 has been called forth by *satthovaraya*.

Not seldom do the sentences standing in immediate succession have neither a verbal – external nor an internal relationship. In some of the cases the explanation is that the thought-process of an interpolation ran in a different direction and as a result when it provisionally came to an end there was no bridge there to lead back to the context that had been disturbed. But then even more often is – as I do not conceal – the ground of the sequence that is before us not yet evident or at least the explanation suggesting itself is all too uncertain.

It is to be surmised that in a few particular cases the editor has combined the fragments with the help of an artificial binding. One sees that the two groups 2A and B – of which, neither contains a trace of the ruling thought of the other – are combined in 6, 11 through *taṃ jahā*, in 14 through a repetition of *vase pamatte*, in 9, 6 through the words *iti se parass 'atthāe*. Even the *taṃ jahā* in 6, 20 makes a tertiary impression. It looks as if the editor, after he had – as will be shown just below – managed things so freely in the first chapter, wanted, even in the second, to work out a special composition through a filling up of the junctures. A passage of this sort I further see in the repetition of 30, 9 towards the beginning of the new *Uddeśa*.

Even more superficial is the editor's performance when he puts together fragments with a view to the uniformity of structure displayed by a number of *Uddeśas*. In the *Sammatta* the beginning and the end are found marked by the preponderance of prose-sentences. The fifth chapter exhibits a conscious allotment of the *āvantī*-sentences in the beginning and the middle of the first *uddeśa* - from which stems the name *Āvantī* attributed to the whole division, instead of the *goṇṇa-nāma* (*Niryukti*-238) *Loga-sāro*. In *Vimoha* one notes the insertion of verse-lines before and in between the repeated prose-sentences towards the end of the second *uddeśa*. Even greater is the intention to develop an organized structure in the fourth upto seventh *uddeśas* which all begin with the rule of clothes 8G and conclude with the same *Śloka*-lines. The tendency (in question) is followed to the utmost in the *Sattha-parinnā*. Here the whole Chapter displays, from the second *Uddeśa* onwards, an intentionally

identical structure. Each one of them has for its backbone the sentences above presented as 1A - which the *Cūṛṇi* comprehends under the name *dhuva-gaṇḍiā* and which, *mutatis mutandis* in a stereotyped repetition, concern themselves with an injury to the earth-, water- and fire-elements, the plants, the mobile animals, and the wind-element — all treated as living; a variation, which towards the end of 1, is introduced for the world taken as a whole (*loga*), is in 7 terminated with the bringing together of *chajjīva-nikāya*. The *dhuva-gaṇḍiā* is introduced through and interrupted by the sentences of the Verse-Style which apparently should serve as illustration for the destruction of each of those types of living beings. It is, however, clear that in no way can they be always referred to the corresponding beings of the element-form. The *puḍho pāṇā*, allegedly the beings of the earth-form, should be exposed to the damage done to the mass of their bodily parts. However, leaving aside the fact that, to judge from the parallel-passages and language, the subject-matter here cannot be *pṛthvī* but only *pṛthak-śrītāḥ prāṇāḥ*, the enumeration of the totality of bodily parts in 2, 23-30 is not compatible with these beings that are to be thought of as one-celled, so to say; it must rather refer to the higher organisms. In the fourth and seventh *uddeśas* in the Verse-Style there is the talk of a killing through fire and through a thrust or a stroke (*pharisa*). However, the grouping makes out a content for these parts which should refer to an injury *done to fire, done to wind* ! Deviating from the normal serialization which presents in succession the elements earth, water, fire and wind (e.g. *Daśavaikālika* 4) the *vāu-sattha* is not treated in the fifth *uddeśa*. One sees that in his ordering the editor has here allowed himself to be guided by the position of the verse where the words *eja* and *saṃpāima* have been - both wrongly - brought in relation to the element wind.

Now had the editor found ready-made the whole of *dhuva-gaṇḍiā* for all the classes of living beings, or had he varied five times, for the sake of having an uniform structure for the chapter that was to be produced, the model found in the second *uddeśa* ? The circumstance that the repetitions uncritically reproduce the syntactical disorder of 2, 9. 11. 13. 15f. and the fragmentary new beginning of 20 speaks for the latter alternative. It would then be here standing forth, for the first time, a kind of independent handling of the text that is not without parallel. That is to say, it has apparently happened that with a view to getting a good ending for an *uddeśa* sentences are repeated from suitable places. The

sentence *esa magge* upto *nôvalippejjāsi*, in 10, 30f, appropriately concludes the brief summary of the discipline, but when it - likewise coming after the ending *ejjā* - appears in 8, 3 it disturbs the thought-process which, as we have seen, just continues going beyond the limit of the *uddeśa*. As little suited are *uddeso* upto *aṇupariyaṭṭai* in 2. 6, *kiṃ atthi* upto *n'atthi* in 4. 4 and *eyam moṇam (nāṇam) (sayā) samaṇuvāsejjāsi* in 5, 2.4 and 6. 1 whereas all these turns of speech in their first occurrence in 2, 3.4 and 3, 4 are felt to be organically related. That the optative ending of the third person singular is changed, in defiance of the metre, into that of the second with *ejjāsi* is a feature which, as is well-known, the *Ācārāṅga* shares with the *Sūtrakṛtāṅga*, *Uttarādhyayana* and *Daśavaikālika*.

There yet remains to be discussed a phenomenon which can be called "loosening" and which consists in that the beginning of a familiar word-series or an enumeration which at another place has called forth a fit continuation has done an unsuited one in the present case. The loosened series is, as is understandable, apt to disturb the thought-process and the sentential structure and direct them into false trails. *Se jahā* after *se bemi* in 3, 6 is to be explained from 27, 9 where a simile does actually follow, the out of ordinary *sayam* in 3, 13 from 3, 1 where it stands in contrast to *anne*, the line 10, 2 which suddenly preaches the prohibition against murder from 28, 2 where it fits the context, '*akaḍam karissāmi*' *tti mannamāṇe* in 11, 20 from 7, 1 where a justification of violent activity is thereby offered. So had perhaps the memory of *parinnāya* before 15, 28 called forth the same line in 14, 3 after *samāyāya*, the memory of *kohaṃ ca* etc. in 17, 11 which is followed by *eyam pāsagassa dāṃsaṇam*..... called forth the same period in 16, 23 after a briefer series. *Āṇāe lambho n'atthitti bemi* in 20, 12 stands instead of the probable *āṇāe n'atthi lambho* on account of *na vijjai, n'atthi-tti bemi* occurring in 17,15 20,26; it could not be the only place where *tti bemi* is just a loosened expression. *Ceva* after *eesu* in 22, 17 occurs as it does in the *āvantī*-sentences, lastly in 22,13; see p. 54. *hiccā uvasamaṃ* suits only 19, 31 not 28, 17 where the oncoming fall-back - just this being the meaning of the two words - is first handled in the line 21. The half-śloka *pāṇā pāṇe kilesanti* cut off into 29, 16 evidently owes its appearance to the passage in *Sūtrakṛtāṅga* I 2 2.14 *caragā 'du vā vi bheravā, adu vā tattha sarisavā siyā*; here there actually is the talk of wild animals and the serial succession is based on thought not on sound. *te phāse puttḥo 'hīyāsae* in 31, 20 is to be traced back to 22, 5 : *te āyaṅkā*

phusanti te phāse putṭho 'hiyāsae. For the present text first handles, in this collection of the types of apostates, the hearer not yet (spiritually) ready; one turned rebellious owing to weakness first comes in 32, 14 (precisely, 16, see above). Most clearly is 33, 16 called forth by *bhavai* in 29, 25 36, 4 etc. *savvāvanti ca ṇaṃ logaṃsi* in 35, 8 stands after *pariggahāvanti* just as it does after *eyāvanti* in 1, 15.21. Lastly *kheyanna* in 35, 14 releases the whole series of the qualities of a monk that are familiar from 10, 17ff. – in which connection the word *bhikkhu* too has here made the sentence appear appropriate.

The last chapter of the first *Śrutaskandha* bears, in the commentaries, the title *Uvahaṇa-suya*. The name *Ohāṇa-suya* chosen by Jacobi in his edition is to be found only in the manuscript B which alone—if we except the one single marginal note occurring in A – mentions a title. The subject-matter of the text is constituted by the beginnings of Mahāvīra's career as a pilgrim, and indeed according to the *Niryukti* its four sections deal with his *cariyā*, *sejjā*, *parisahā* and *tigicchā*. However, in this one word each from the initial verses has been erroneously generalized. One rather finds Mahāvīra's *cariyā* predominating in the third *Uddeśa*, his *piṇḍ'esaṇā* in the fourth, and the general principles of his ascetic conduct in the first two. On account of the personal bearing of its content as also on account of its language — which in its frequent employment of the optative in the sense of the indicative and of *āsi* in conjunction with adjectives and participles exhibits conspicuous peculiarities – again, on account of its form – where an old type of *Āryā* makes its appearance – the poem stands far apart from the remaining parts of the *Bambhacerāṃ*. The reason why it has been attached to them lies in that it begins with a rule of clothing — even if one given by Mahāvīra to himself. Indeed, as we have seen, such rules for clothing occupy an important place in the last prose-*Uddeśas* of the *Vimoha*. One again sees the editor at work – (that is,) how a passing connection of content occasions a fixing together (of texts) on his part. Each of the four sections has the same stereotyped closure — which indeed is composed, at least partly, in *Śloka*-metre. The beginning *esa vihi aṇukkanto*, in its backward pointing manner, corresponds to the exact turns of expression such as *esa magge---paveie* which, as we have learnt above, occur when they do by way of closure. Whether it is to be read in the form of a metre is questionable inasmuch as the form – $\cup \cup$ – is obviously avoided. The *pāda māhaṇaṇa māmayā* is known from the *Vimoha*. The next one

can be read also as Āryā. In this case one would like to attempt a metrical amendment of the closure *bhagavayā evaṃ rīyante*, an amendment which, with certain amount of violence, would let us have : *bhagavayā evaṃ rīyanteṇaṃ* (*bhagavaṃ* being bi-syllabic as in 42, 23). But probably a stop is to be placed after *bha°* and then to be read *evaṃ rīyaṃ te* : “So hast thou to go”. The mis-shaped form *rīya*=**ṛtya* is balanced by *te* which, immediately turning itself towards the audience, finds its exact counterpart in the °*ejjāsi* of the earlier closures of an *Uddeśa*. Besides, it was needless to attach a closure to the particular sections, for at least in the case of the second upto the fourth a concluding climax had already been designed in the word *bhagavaṃ*.

The punctuation in the print follows the traditional understanding of a thoroughgoing interconnectedness. But how things have been thereby arranged we learn from an investigation into the metrical state of affairs.

A form of Āryā that is found in *Uvahaṇa-sūya*, in *Sūtrakṛtāṅga* 14 and *Suttanipāta* 8 and 14 had been dealt with by Jacobi in ZDMG 38 595ff and 40 336 ff. Its characteristic mark, as against the later type, is the presence, after the 3rd foot, not of the 4th foot but of the anceps closing-syllable and the anacursis — consisting of two or three moras, in the latter case a trochee — leading to the 5th foot, as also the similarity of the two verse-halves; the 2nd and 6th feet have overwhelmingly the form of an amphibrach. By the side of these two types A and C there stands a side-type B which has preserved from A the closing-syllable coming after the 3rd foot but has, like C, allowed it to be followed by a full-fledged 4th foot; there is also present a shortening of the sixth foot in the second verse-half, again a characteristic of C. This form B is displayed also by *Uttarādhyaṇa* 8 where, in general, both the halves are constructed according to C but are similar. In our text, there run according to B as first lines of a verse 1 1^a (metrically more exact *jaha*) 5^b 6^b (*sayaṇaṃ* or *sejjaṃ*) 7^a 9^a (6th foot defective) 15^b 2 2^b 7^a 8^b 10^b, as second lines 2 6^b 4 1^b (if *teicchaṃ* can be read) 3^b (read *chāyāē*); according to C as first lines 1 10^b (*Nāē* or *vīre* instead of *Nāya-putte*) 20^b (read *pamajjā*) 2 1^b (the second half) 14^a, as second lines 2 12^b (read *tusṇīē*) 14^b.

A beginning as *Trīṣṭubh* occurs in 1 16^b 2 1^b 9^a, perhaps also in 1 22^b — if one can situate here *bāhuṃ pasārettu parakkamejjā*. Likewise, a latent *Trīṣṭubh*-rhythm lies hidden in 2 2^a and 4 14^b (read *loē*) — where the *pāṭhāntara* might be compared. A beginning in Śloka I see in 3 7^a = 35, 9, (while) with prose begins 2 3^a. In the print only 2 1^b is

(so) characterized, where the *Cūrṇi* inasmuch as it sets the verse aside with the words *esā pucchā* seems to have doubted its authenticity.

The remaining whole and half lines are *Āryās* of the type A, and certainly with a greater or lesser metrical perfection - if under this is to be understood amphibrach in the 2nd and 6th feet surrounded by anapaest or spondee in the 1st (here also iamb) and 3rd, 5th and 7th feet. Certain inexactitudes are, as already in the above cases, to be corrected, even if they perhaps do not originate from the tradition but rather are original : 1 8^a *abhivāyayamīṇe* 11^a *abhocca* 14^a *tasatāe* 17^a °*yam aṇa*° (so also the manuscripts) 2 5^a *sevāi* b *āsi* 1 5^b *cāeī* 3 4^a *karenti* (=causative; *kā*° inserted for the sake of clarification). 6^b °*māṇa* -? 12^a *uccāliya* 1 16^a is to be scanned as *kriyāṇ*, 2 15^a as *bhagavaṇ*. 1 10^a finds itself in order when the verse-halves are located differently and instead of *Nāi-sue* something like *Nāe* (compare 12, 19) or *vīre* is inserted (the same in b, see above); then *gaḍhiā* is to be read here. The present location (of the verse-halves) is favoured by lines like 41, 14f with *addakkhū* at the end.

This distinction between the lines of a more and a less perfect metrical make-up — which I would briefly call *A₁* and *A₂* - is not a stale affair but gains in significance so soon as one considers the content more precisely. The verse-pairs 1 2f on the one hand 4 and 22 on the other stand in contradiction to each other. According to 2f Mahāvira has, in the winter, either renounced clothing or - and this is the more probable meaning - declined the offer of a new cloth, whereupon he, putting on the old one, is plagued by the vermins over there for more than four months. On the other hand, according to the second verse-pair he after his *pravrajyā*, which according to *Ācārāṅga* II 15 22 took place in the first month of the winter, has retained the same garment for thirteen months and given it up only in the second month of the second winter, from then onwards going without cloth. These verses with contents incapable of mutual assimilation exhibit the following metrical picture : *A₁* is present in 2^a 3^{ab}, *A₂* in 2^b; from the other side, *A₁* in 22^a, *A₂* in 4^{ab} 22^b (here beginning as *Triṣṭubh*). Thus, to judge from the occurrence of *A₁*, the first pair is metrically more perfect than the second. Of the same type *A₁* are, in the first *Uddeśa*, the lines 5^a 6^a 7^b 8^b 10^a (see above) 11^a-15^a 16^a 17^b 19^{ab}. Now it will certainly not do to set these *A₁*-lines as against *A₂*-, B- and C-lines in a body; indeed, already in our example *A₁* occurs on both sides. But a closer inspection reveals that two collections at least have been worked out into one another : the one made up of the lines

of the type A_1 as also A_2 , the other while not lacking A_1 mostly made up of those of the type A_2 , B and C (which latter also appearing as interpolations) and with hetero-metrical lines for a beginning.

A hard and fast separation which, in view of the allotment of A_1 now on this side now on that, could allow itself to be conducted from a mere subjective angle, I do not attempt; rather I now proceed to collect together what is obvious. The reading of the Nāgārjunīyas to 1 7^b shows how the subject is thought of : “addressed (or not) [by a woman] the Lord did not permit the sinful deed”; by *pāvaga*, which would not be comprehensible after 7^a, is meant the sexual act. 7^b is directly a continuation of 6^a, whereof a doublet (of the type B) is present in 6^b; 7^a is further carried by 8^b. In 15^a begins, after the knowledge as to the living character of everything was attained, a consideration of the *uvahi* of the fool. It is not continued by 15^b and hardly by 16^{ab} but by 17^b and 19^{ab}; on the other hand if one arrays together 17^a and 18^{ab} one gets a much better sense for *aivattiyā aṇāutti* - which would now refer to food (*ahākada*) instead of the woman - 20^b is no conclusion to 20^a - to which is added the circumstance that it is a C-line : This leads me to surmise that in this case the optatives standing there are not used in an indicative sense but are exact and the lines have originated from a different context. The same certainly seems, to me, to be the case with 2 12^b. To judge from the similarity of its first half with 39, 31 and 15 this line does not refer to Mahāvīra but presents a general rule for the monk. With this we are already in the 2nd *Uddeśa* whose initial lines, with the exception of 1^a, in their totality display metrical shortcomings. 1^b in itself builds a sentential unity while one expects here a demonstrative concluding-sentence. The next lines read as if simply pieced together from prose-series in the manner of *Ācārāṅga* II 2 2.8, *Jin.* 89, *Aup.* 38-end. Hence 4^a, even if not constructed according to A_1 , is to be combined with 1^a, in which combination we get the correspondence to *jāo sejjāo* in *eehiṃ sayanehiṃ* — while one does not see the continuation of 12^a in 12^b one does so in 15^{ab}. For the verse 14, owing to its C-type, is characterized as an interpolation which in the spondee-form of its 4th foot in 2 displays a shortcoming (Jacobi ZDMG, 40 336). The 3rd *Uddeśa* is, so far as it concerns its content, most unitary, its verses display that mixture of forms which I have above set apart as the type A_1 only occasionally mixed with A_2 . Interruptions of the context do not take place here. On the other hand, 1^b of the 4th *Uddeśa* stands in direct contradiction to 1^a; on this

A₁-line the B-line has been tagged solely on account of the word *roga*. 4^b cannot be combined with 4^a, for that would give the meaning that only during the summer did Mahāvīra took nourishment in the manner described whereas in 5^a it is said that the procedure continued for eight months. Rather one must put together 3^b and 4^a. The former line has appeared after 3^a under the influence of the same thought-process as is already found in 35, 17ff. 4^b upto 5^a are of the type A₂. Let it remain an open question whether in 6^a too, where a long stretch of A₁ again sets in, there begins a new fragment. There need remain no contradiction when the half- or one-month long renunciation of water one refers to those eight months and the other bigger pauses to the subsequent periods. From 14^a upto the end there appears another context which better rhymes with the 2nd *Uddeśa*; but then with the exception of the first (and second) these lines belong to A₂.

In places where the different contexts thrust into one another there many times appears, in the bordering lines, the same word or the same sound. Thus 1. 1^b and 2^a have in common *taṃsi hemante*, 7^b and 8^a *nābhlās°*, 17^b and 18^a *addakkhue*, and, in addition, here (in the last case) *savva-kamma 'āvahāo* and *savvaso kammunā ya* harmonize in sound with one another; similarly, in the *Nāi-sue* and *Nāya-putte* is found the explanation for the disturbance of the only possible serial succession 9^a 10^a 9^b 10^b. In the second *Uddeśa āsana* combines the first two lines. This much further observation should suffice in order to raise it to certainty that the present-day form of the *Uvahāṇa-suya*, no less than that of the earlier chapters, is the work of our "editor"; almost all the features which characterize his style of work there we have again found here as well.

I feel no need to specially apologize for the detailed manner in which I have engaged myself with the particulars in the course of my investigation. Here is a case of the first attempt at considering a canonical Jaina work genetically. In connection with the remaining canonical texts it will be possible for one to proceed in a summary fashion. There too the same method will not seldom "reveal a whirling chaos of atoms" — to employ an expression of Franke whose observations on the *Sutta-Nipāta* (ZDMG 63 1ff) confirm, often in a welcome fashion, those of mine — the ones to which I have held fast since very long. As there for the history of the *Tipitaka* so here for that of the Jaina canon the building-stones will be at hand.



INDEX I

(Names of authors & other persons and sects and the like)

The numbers refer to pages.

- Abhayadeva 7, 29, 34, 35, 37, 59, 63,
69, 84, 90, 92, 98, 99, 103, 106,
109, 111, 112, 114, 132, 134,
135, 141, 142, 145, 152, 205,
207, 231, 232, 235
- Abhinandana 2
- Abhyankar K. V., 50, 165, 211
- Acalabhrātr 6
- Adda 178, 189
- Ādiccajasa 11
- Aggibhūi 3
- Agnibhūti 135
- Aimutta 143
- Ajita 12
- Ajitadeva 155
- Ājivag(k)a 89, 194, 200
- Ajiya 2, 11
- Ajja Maṅgu 168
- Ajja Nāgahatthi 168
- Ajja Nandila 168
- Ajja Rakkhiya 187
- Ajja Samudda 168
- Ajja Suhamma 69
- Ajja Vaira 12, 78, 188
- Akalaṅka 8, 26, 73, 210
- Akampit(y)a 3, 6
- Alsdolf L., 81
- Altekar A. S., 64
- Amaracandra 63
- Ambā 209
- Ammada 147, 178
- Amulya Candra Sen 144, 220
- Amūrtipūjaka 29
- Ānanda 141
- Ānandasāgara 24, 99, 135, 136, 196,
197, 198, 199, 200, 203, 208, 209
- Ananta 2,
- Anārya 140, 144
- Anārya Countries 122
- Andhakavṛṣṇi 159
- Anegāvādi 133
- Aṅgarisi 177
- Annihilationist 133
- Aparājita 15, 79, 186
- Ara 2
- Ārabi 138
- Ardhanārīśvara 216
- Ārdra 131, 189
- Ariṣṭanemi 152, 159
- Arittanemi 177
- Āriya 148, 178
- Arjuna (Mālākāra) 143
- Arṇikāputra 174
- Aruṇa 106, 178
- Ārya 148, 236
- Āryabhata I 234
- Āryanandila 78
- Ārya Rakṣita 56, 78, 104, 169, 185,
201, 211
- Āryasamita 102
- Ārya-Śyāma 38, 149
- Ārya-vairasvāmin 78
- Āryikā 151
- Āśādhara 186
- Asita 177
- Aśoka 66, 229
- Aṣṭāvakra 132

- Āsuri 172
 Ātmārāmjī 51
 Ātmārāma Upādhyāya 229
 Ātteya 185
 Ayalabhāta(i) 3, 6
 Ayalabhāya 3
 Babbariya 138
 Bahula 168
 Bahuputtiya 150
 Bāhuyamahu 178
 Bala 158
 Baladeva 81, 134
 Balarāma 150, 159
 Bambhaddīvagaśiha 168
 Bambhaṇa 229
 Bambhī 63
 Bāṇa 185
 Banārasidas Jain 17
 Bapat P.V., 229
 Barnett L. D., 211, 237
 Bauddha 30, 31, 38, 66, 105, 123, 125, 126, 131, 144, 156, 171, 214, 217, 220, 221, 222, 228, 229, 230,
 Baumgartner A., 213
 Bengali 68
 Bhadda 17, 49, 151
 Bhaddabāhu(sāmi) 17, 77, 168, 180, 187
 Bhadrabāhu(svāmin) 3, 15, 16, 18, 38, 41, 43, 47, 50, 51, 65, 76-80, 83, 87, 93, 98, 116, 119, 153, 154, 162, 165, 166, 167, 177, 180, 181, 186, 188, 190, 191, 193
 Bhadrageya 18
 Bhadreśvara 65, 97
 Bhandarkar R. G., 61
 Bharata (author) 219
 Bharata (king) 149
 Bhārgava 172
 Bhartṛhari 15
 Bhāsa 170
 Bhāsarāsi 154
 Bhasmarāsi 154
 Bhāsvāmin 204
 Bhaṭṭi 194
 Bhavanapati 144
 Bhāvaprabha 40, 48, 53, 54
 Bhayālī 178
 Bhimbhasāraputta 146
 Bhojavṛṣṇi 159
 Bhūtadinna 79
 Bhuvanatuṅga 206
 Bhūyadinna 168
 Brahmadatta 158
 Brahma-Hemacandra 79
 Brāhmaṇa 158, 159, 160, 205, 223, 229
 Brāhmanical 31
 Brāhmī 63
 Buddha 30, 66, 137, 146, 156
 Buddhilla 79
 Buddhist 30, 130, 153
 Bühler G., 47, 48, 62, 153
 Cāṇakk(y)a 174, 200
 Cāṇḍakauśika 108
 Cāṇḍāla 158
 Candragupta 72, 102, 177, 198
 Candrarasi 210
 Cāruṇiṇi 138
 Cārvāka 171
 Caturavijaya 181
 Caturdaśapūrvadhara 92, 95
 Ceḍaga 150
 Cellanā 152
 Charpentier Jarl 45, 48, 150, 229
 Chokkhā 139
 Choksi V. J., 212
 Cilāiṇi 138
 Cilātiputra 185

- Citta 229
 Colebrooke H. T., 210
 Cosmogonist 133
 Cunningham Alexander 153
 Dadhapainṇa 147
 Dāksinyacihna sūri 215
 Dalal C. D., 101, 209
 Damadanta 185
 Damasāra 107
 Damili 138
 Dānaśekhara 206
 Dānavijaya 155
 Daṇḍin 202
 Darśanavijaya 79, 173
 Daśapūrvadhara 15, 18, 92, 212
 Datta B., 233, 234
 Datta (king) 200
 Datta R. C., 141
 Desai M. D., 156, 206, 207
 Devabhadra 207
 Devacandjī 40
 Devaguptasūri 204
 Devagutta 84
 Devaka 159
 Devakī 143, 159
 Devānanda 5
 Devānandā 137, 143
 Devarddhi 66, 71, 73, 76, 79, 118, 153, 168
 Devasāgara 183
 Deva Vādin 36, 79, 168
 Devendra 5, 8, 22, 91, 94, 96, 98, 107, 205
 Dhalla M. N., 72
 Dhamma 2
 Dhanapāla 5, 194
 Dhanapatisingh 54
 Dhaneśvara 32, 202
 Dhanya 144
 Dharāṇa 107
 Dhāraṇī 140
 Dharasena 79, 100
 Dhāriṇī 142, 146
 Dharma 18
 Dharmaghoṣa 95, 206
 Dharma P. C., 231
 Dharmaruci 185
 Dharmasāgara 5, 43, 91, 154
 Dharmasena 79
 Dhṛti 150
 Dhṛtisena 79
 Dhruva A. B., 169, 221
 Dhruva K. H., 125, 127, 131
 Dhruvasena 79, 155,
 Digambara 15, 29, 31, 57, 61, 72, 73, 79, 80, 87, 90, 96, 103, 152, 153, 191, 210, 211
 Dinna 204
 Dīvāyaṇa 178
 Dovaī 139
 Draupadī 139
 Droṇa 15, 18, 79, 93, 96, 155, 160, 205
 Duppasaha 117
 Dūsa 168
 Dūśya 79, 168
 Duṣyanta 159
 Egāvādi 133
 Ekāvatārin 144
 Eternalist 133
 Extentionist 133
 Farquhar 62
 Frazer R.W., 213
 Gaddabha 78
 Gajasukumāla 174
 Gandhahastin 204, 207
 Gandhi H. B., 211
 Gaṅgadatta 58
 Gaṅgadeva 79
 Gardabhilla 201

- Garula 107
 Gauda 171
 Gautama 227
 Gautama(svāmin) 4, 131, 135, 159
 German 125, 130, 138, 166, 224
 Ghatage A. M., 46, 161, 164, 187, 189, 219, 228
 Ghosh 56
 Ghoshal S. C., 62
 Ghoṭakamukha 170
 Gopani A. S., 89
 Goś(s)āla 89, 101, 131, 137, 141, 211
 Govāliya 200
 Govardhana 15, 79
 Govinda 79, 116
 Goyama (prince) 142
 Goyama (sāmi) 2, 4, 69, 227
 Guèrinot 46, 48, 61, 62
 Guṇadhara 98
 Guṇaratna 204, 206
 Guṇasundara 18
 Gune P. D., 215
 Gupta 18, 172, 204
 Haribhadd(r)a 4, 5, 35-37, 43, 47, 49, 84, 87, 93, 94, 97, 98, 103, 106, 123, 166, 170, 180, 182, 186, 187, 189, 192, 194, 195, 198, 203, 204, 206, 207, 208, 209, 210, 216, 218, 219, 223, 225, 235, 237
 Harigiri 178
 Harinaikamiṣin 209
 Hariṣeṇa 71, 100
 Harṣakula 206
 Hastitāpasa 131
 Hedonist 133
 Hemachandra (Kalikālasarvajña) 2, 3, 8, 10, 15, 36, 49, 65, 81, 124, 187, 195, 205, 210, 215
 Hemacandra (Maladhārin) 12, 22, 24, 29, 32, 53, 54, 78, 87, 91, 93, 96, 99, 101, 160, 170, 174, 192, 205, 207, 209, 219, 226, 235
 Heras H., 63
 Hertel Johannes 230
 Himavanta 79, 168
 Hindu 63, 130
 Hiralal Hansaraj 107
 Hīravijaya 34
 Hoernle Rudolf A. F., 137, 211
 Hopkins E. Washburn 213
 Hri 150
 Ilāputra 185
 Indabhūi 3, 58
 Indaṇāga 178
 Indian 179
 Indra 146, 158
 Indrabhūti 3-5, 16, 50, 135, 146, 214
 Indranandi 79
 Isiganiya 138
 Isigiri 178
 Israel 168
 Īśvarakṛṣa 171
 Jacobi H., 73, 80, 118, 124, 125, 127, 128, 131, 149, 157, 211
 Jaina 1-3, 5, 8, 10, 13-15, 18, 19, 23, 25, 29, 30, 31, 37, 38, 40, 41, 44, 45, 49, 52, 55, 57, 61, 63-68, 70-73, 75, 76, 77, 80, 81, 82, 86, 92, 100, 104, 116, 117, 118, 121, 124-127, 129, 137, 138, 140, 148, 149, 151, 152, 153, 154, 156, 157, 158, 160, 163, 167, 168, 169, 170, 173, 176, 177, 178, 179, 180, 185, 186, 187, 188, 194, 201, 210, 211, 213, 214, 215, 216, 217, 218, 220, 221, 222, 223, 224, 225, 227, 228, 229, 230-237

- Jaina Jagadīśacandra 171
 Jain Hirālāl 22, 103, 140
 Jaini J. L., 61
 Jājali 229
 Jakkhasena 84
 Jakkhiṇī 50, 123
 Jamāli 138
 Jambu(ū) 68, 69, 103, 153, 168
 Jambūsvāmin 16, 176
 Janaka 228
 Jaṇṇa 178
 Jarāsandha 159
 Jasavaddhaṇa 84
 Jassabhadda 55, 168
 Jaya 79
 Jayaghoṣa 159, 160
 Jayanti 135, 138
 Jayapāla 80
 Jayasāgara 154
 Jayavijaya 154
 Jerome 14
 Jew 14, 137
 Jītaśatru 12
 Jinabhadra 2, 43, 87, 186, 195, 196,
 199, 202, 208, 209, 210
 Jinabhata 181, 203, 207, 208
 Jinacandra 55
 Jīṇ(n)adāsa 84, 87, 89, 97, 102, 107,
 198, 199, 200
 Jinahamṣa 206
 Jinakalpin 110
 Jinalābha 107
 Jinamaṇḍana 101
 Jinaprabha 5, 33, 97, 152, 154, 211
 Jinasena 79
 Jinavallabha 55, 203
 Jīvayaśā 159
 Jīyadhara 168
 Jīyasattu 152
 Jñānasāgara 154, 183
 Jñānavijaya 155
 John 137
 Joṇhiya 138
 Jupiter 173
 Jyeṣṭhā 49, 50, 123
 Kacchulla Nārada 220
 Kālaka 185, 200, 201
 Kālakas I-III 200
 Kalelkar D. B., 140
 Kālī 139
 Kālīka Sūri 194
 Kalyāṇavijaya 39, 101, 196, 198,
 200, 211
 Kāmadeva 142
 Kamalakīrti 155
 Kaṁsa 80, 159
 Kaṇha 143, 178
 Kapila 51, 171
 Kāsava 177
 Katre S. M., 140, 214
 Kauṭilya 170, 233
 Kāvila 171
 Keith A. B., 210
 Kesi 228
 Keś(s)i(n) 51, 147, 159
 Keyali 177
 Khandila 65, 168
 Khāravela 66, 76, 236
 Khīmāvijaya 155
 Koḍillaya 14, 170
 Koḍiya 201
 Koṇiya 152
 Konow Sten 66
 Koṭyācārya 87, 91, 92, 107, 195,
 196, 203, 208, 209, 219
 Krause Charlotte 224
 Kṛṣṇa 143, 150, 159
 Kṣamāśramaṇa 2, 17, 41, 66, 71, 79,
 118, 156, 168, 173, 186, 196,
 198, 199, 204, 208, 210

- Kṣatriya 79
 Kṣemakīrti 97, 206
 Kulakarni B. G., 233
 Kulamaṇḍana 41, 156
 Kumārapāla 34
 Kummā 177
 Kuṇḍakoliya 141
 Kundakunda 15, 61, 96
 Kūṇiya 146
 Kunthu 2
 Kuragaḍuka 49
 Kurt von Kamptz 174
 Kuśīla 151
 Kuśmāṇḍī 209
 Lakṣamaṇa Gaṇi 5
 Lakṣmīkallola 206
 Lakṣmīvallabha 5, 155
 Laukāyata 171
 Laūsiya 138
 Law Bimal Churn 122, 152, 153, 154
 Lecchai 138
 Leopold von Schrader 213
 Leumann E., 133, 149, 166, 181, 186, 206, 229
 Lhāsiya 138
 Logāyata 171
 Lohārya 80
 Lohicca 168
 Lohitya 79
 Lokāyata 171
 Long J., 139
 Macdonell A. A., 213
 Mādhara 14, 172
 Mahādeva 216
 Mahāgiri 18, 168
 Mahāsayaaya 141
 Mahattara 35, 87, 199, 200, 210
 Mahāvīra 3, 6, 16, 19, 20, 32, 41, 44, 45, 51, 52, 55, 67, 68, 71, 75, 86, 107, 111, 122, 128, 130, 135, 136, 137, 138, 139, 141, 142, 144, 146, 147, 152, 153, 154, 159, 161, 168, 175, 177, 179, 180, 184, 185, 205, 214, 220, 228, 229
 Mahendra Sūri 206
 Mahendravarman (King) 231
 Makāi 58
 Mākandiputra 135
 Malayagiri 7, 10, 19, 24, 25, 29, 34, 37, 43, 66, 83, 87, 91, 93, 94, 97, 103, 105, 109, 111, 119, 124, 138, 144, 148, 149, 160, 161, 170, 177, 181, 183, 184, 185, 190, 195, 205, 206, 207, 212, 235, 236
 Mallai 138
 Mallavādin 204
 Malli 2, 139
 Manaka 162
 Maṇḍitaputra 135
 Maṇḍiya 3
 Māṇikyaśekhara 154, 183
 Maṅkhali 178
 Maṇu 195
 Maṇu 196
 Mandara 168
 Marudevā 103
 Māthara 171, 172
 Maurya 66, 72
 Mayaṅga 178
 Megasthenes 229
 Merutuṅga 183
 Metārya 6, 185
 Meyajja 3, 6
 Milikkhu 148
 Mitavādin 133, 227
 Mithyādr̥ṣṭi 15
 Mleccha 148, 236
 Modi M. C., 212, 223

Monist 133
 Monotheist 133
 Moriyaputta 3
 Muggarapāṇi 143
 Municandra 36, 94
 Muniratna 5
 Munisundara 210, 227
 Muṇisuvvaya 2
 Mūrtipūjaka 29, 62
 Muruṇḍa 195
 Muruṇḍi 138
 Nāga 107, 171
 Nāgahastin 79
 Nāgajjuṇa 65, 168
 Nāgakumāra 107, 144
 Nāgārjuna 65, 66, 79, 102, 204
 Nāgārjunīya 67, 68, 78
 Nāgasena 79
 Nāhar 56
 Nāila 151
 Nakṣatra 80
 Nami 2, 158, 229
 Nandimitra 15
 Nandin 15
 N(N)ārada 17, 177, 220
 Na-santi-paraloga-vāḍi 133
 Nāstika 187
 Nemi 2, 159
 Nemicaṇḍra 84, 205, 212, 230, 231
 Neminātha 17, 159, 177
 Nihnava 185, 187
 Nimittavādin 133
 Niṣ(s)ad(d)ha 150
 Nitāvādi 133
 Nṛsimha 216
 Oldenburg H., 213
 Pabhāsa 3, 6
 Pabhava 168
 Pādalipta 97, 99, 102, 195, 207, 234
 Padmamandira 95, 191

Paësi 147, 228
 Pallaviya 138
 Pālyakīrti 30
 Pāṇḍu 80
 Paṇhapravāṇa 55, 100
 Pāṇini 124, 200, 215
 Paramādhārmika 186, 189
 Parameṣṭhin 176
 Pārasi 138
 Parivāyaga 147
 Pārśva 131, 147, 152, 159, 177
 Pārśvacandra 211
 Pārśvadeva 202
 Pārśvanātha 17, 138, 177
 Pāsa 2, 177
 Patañjali 124, 173
 Patel G. J., 135, 136, 157, 161, 162, 221, 225
 Patwardhan M. V., 16, 31, 45, 164
 Patwardhan M. T., 132
 Pāyañjali 14, 169, 173
 Peterson 17
 Piṅga 178
 Pischel 160
 Pluralist 133
 Prabhācandra 94
 Prabhāsa 6
 Prabhāṭchandra Chakravarti 15
 Prabhavasvāmin 16
 Prābhṛtajña 97
 Pradyumna 33, 198
 Pralamba 201
 Praśnaśravaṇa 100
 Pratyekabuddha 15, 17, 19, 20, 51, 177
 Pravartinī 151
 Proṣṭhila 79
 Pṛthvīcandra 154
 Pukkhali 138
 Pulinda 138

- Puṇyavijaya 55, 181
 Pupphaśāla 177
 Pūraṇa 69
 Pūraṇabhadra 230
 Purohita 158
 Puruṣacandra 226
 Puṣpadanta 140
 Puṣpamitra 56
 Puṣṣadeva 173
 Puṣya 173
 Puṣyadaivata 173
 Rāhu 137
 Rājāditya 234
 Rājaśekhara 93
 Rājendralal Mitra 62
 Rājīmatī 159, 164
 Rakkhiyajja 12
 Rāma 178
 Rāmacandra 194
 Rathanemi 159, 164
 Ratnaśekhara 90, 98, 194
 Ravigutta 84
 Rayanādīvadēvayā 140
 Rayyā 151
 Revai 141
 Revaiṇakkhatta 168
 Revatī 136, 141
 Revatīmitra 18
 Rockhill 137
 Roha 135
 Rohagupta 172
 Rohiṇi 15
 Ross E. Denison 214
 Ṛṣabha 12, 20, 52, 63, 152, 184
 Rudolf A. F., 211
 Rudradeva 99
 Sabari 138
 Saccasiri 84
 Saddālaputta 141
 Sādhuratna 211
 Sagaḍāla 78
 Sagara 11, 103, 230
 Sāgara 200
 Sahajakīrti 155
 Sahasrāvadhānin 210
 Sāi 168
 Śaka 103, 198, 203, 204
 Sakalacandra 93
 Śakaṭāyana 30
 Śakra 107, 154, 200
 Śakuntalā 159
 Śalākāpuruṣa 81
 Śālihipiṇya 141
 Sāmajja 168
 Samaṇa 229, 230
 Samantabhadra 5, 61
 Samayasundara 50, 66, 154
 Sambhava 2
 Sambhūta 229
 Sambhūtivijaya 16
 Sambhūya 168
 Samucchedavāti 133
 Samudravijaya 159
 Samyagdr̥ṣṭi 14
 Saṃjaya 178
 Saṃyamaviṣṇu 79
 Saṇḍilla 168
 Saṅghadāsa 17, 41, 196
 Saṅghavijaya 154
 Śaṅkara Ācārya 75
 Saṅkaradāsa 205
 Sāṅkhya 171, 172
 Santi 2
 Śānticandra 12, 34, 206
 Śāntinātha 2
 Śāntisāgara 155, 210
 Śānti (Sūri) 203
 Śānti (Sūri, Vādivetāla) 51, 91, 93,
 94, 157, 161, 188, 191, 196, 204,
 206

- Sarasvatī 201
 Sarvāstivādin 68
 Sasipupphadanta 2
 Sātiyaputta 178
 Śaurin 159
 Savvarisi 84
 Sayavādi 133
 Ś(s)ayyambhava 16, 49, 126, 161
 Schrader 130, 213
 Schubring Walther 32, 46, 47, 48,
 54, 81, 127, 158, 163, 164, 197,
 211, 221
 Sejjambhava 49
 Sejjamsa 2
 Sen Amulya Chandra 130
 Sen Dinesh Chandra 68
 Seṇiya 143, 144, 152
 Sensualist 133
 Shah Shantilal 177
 Siddha 142
 Siddhārtha 79
 Siddhasena 7, 35, 39, 41, 57, 90, 96,
 97, 99, 121, 127, 132, 133, 135,
 139, 141, 142, 143, 144, 156,
 169, 177, 196, 198, 200, 201,
 204, 217, 237
 Siddhasena (Divākara) 84, 94, 181,
 196, 198, 201
 Sīha 136
 Sijjambhava 168
 Śīlabhadra 194, 202, 206
 Śīlācārya 81, 203
 Śīlāṅka 12, 35, 57, 83, 90, 99, 101,
 119, 120, 121, 126, 130, 139,
 177, 188, 181, 191, 192, 196,
 203, 204, 206, 207, 209, 215,
 223, 232, 236
 Sīmādhara(svāmin) 49, 50, 123, 232
 Sīmha 204
 Sīmhasūra 204
 Sīmhasūri 94, 99
 Sīmhatilaka 82, 232
 Sindhali 138
 Sirigiri 178
 Śivanidhāna 155
 Śivaprabha 206
 Śivaśarman 22, 96
 Sīyala 2
 Skandila 18, 65, 66, 79
 Skāndīliya 67, 78
 Solomon 205
 Soma 178
 Somaprabha (Śatārthika) 188
 Somadeva Sūri 116
 Somatilaka 2
 Somila 137
 Soriyāṇa 178
 Śramaṇa 229
 Śrāvaka 3, 152
 Śrāvika 3, 135
 Śrī 150
 Śricandra 32, 33, 35, 194, 202, 205,
 206, 207, 209
 Śrītilaka 183, 205, 206
 Śrīyaka 49
 Śrutakevalin 15, 16, 18, 120
 Śrutasthavira 23, 50, 166
 Sthānakavāsin 29, 47
 Sthavira 120, 122
 Sthavirakalpin 110
 Sthūlabhadra 16, 18, 49, 50, 66, 78,
 104
 Subandhu 195
 Śubhacandra 79
 Subhadra 80
 Śubhavijaya 154
 Sudharma(svāmin) 84, 149, 167
 Śūdraka 217
 Suhamma(sāmi) 3, 54, 103, 168
 Suhastin 18, 65

- Suhatthi 168
 Śuka 139
 Sukośala 174
 Sumati 2, 151
 Supāsa 2
 Suppabha 2
 Suppaḍibaddha 168
 Śūra 159
 Sūriābha 147
 Susthitācārya 102
 Suṭṭhita 168
 Suvarṇabāhu 159
 Suvīra 159
 Suyyasivī 151
 Śvetāmbara 29, 31, 45, 61, 62, 72, 73, 80, 82, 84, 87, 90, 94, 95, 96, 103, 152, 153, 156, 191, 202, 210
 Śyāma 18, 38
 Śyāmārya 18
 Taṅkaṇa 236
 Taruṇa 178
 Tattvācārya 203
 Tattvādiya 203
 Tāvasa 147
 Terāpanthi 29
 Terāsiya 89, 169, 172
 Tessitori 205
 Tetaliputra 185
 Tetalisuta 177
 Theist 133
 Thibaut G., 149
 Thūlabhadda 78, 168, 187
 Tiṣyagupta 91
 Tosali 188
 Trairāśika 172
 Tulādhāra 229
 Udaka 131
 Udayaṇa 187
 Udayana (king) 138
 Udayasāgara 155
 Uddyotana 187, 203
 Ugrasena 94, 159
 Ukkalavāda 178
 Umāsvāti 4, 61, 210
 Upadhye A. N., 71
 Upadhye A. T., 211
 Usabha 2, 11
 Usaha 178
 Usahasāmi 26
 Vācaspatimiśra 125
 Vaḍahiya 138
 Vaddhamāṇa(sāmi) 26, 178
 Vādivetāla 191, 196
 Vāharī 203, 208
 Vaidika 30, 32, 38, 63, 64, 131, 138, 164, 195, 216, 221
 Vaidya L. R., 23
 Vaidya N. V., 141, 211
 Vaidya P. L., 69, 212
 Vaira 188
 Vairasvāmi 65
 Vaiśeṣika 171
 Vaiśesiya 171
 Vaiśramaṇa 107
 Vajjitaputta 177
 Vajjī Videhaputta 138
 Vajra(svāmin) 18, 38, 65, 78, 82, 98, 185, 211
 Vakkala 177
 Vāmaṇiya 138
 Vāṇija 201
 Vārattā 178
 Vardhamāna Sūri 94
 Vardhamāna(svāmin) 17, 25, 142
 Varisa 178
 Vārisena 113
 Varṣagaṇa 171
 Vārṣagaṇya 171
 Varuṇa 107, 178
 Vāsavadattā 187, 195

Vasudeva 103, 143, 159
 Vāsudeva 81, 134, 159, 183
 Vasunandin 121, 186
 Vāsupujja 2
 Vātsyāyana 170
 Vaṭṭakera(svāmin) 15, 61, 121, 191
 Vāu 178
 Vāubhūi 3
 Vayara (śākhā) 201
 Vayarasāmi 85
 Vāyubhūti 135
 Vedāntin 131
 Vedic 52
 Velandhara 107
 Velankar H. D., 208, 209
 Vesamaṇa 178
 Vidu 178
 Vidyācāraṇa 108
 Vidyānandin 210
 Vidyāvilāsa 155
 Vijaya 79
 Vijayadāna 32
 Vijayaghoṣa 159, 160
 Vijayalāvanya 136
 Vijayānanda 51, 94
 Vijayavimala 206
 Vikrama 29, 32, 33, 118, 198, 202,
 205, 211
 Vimala 2
 Vimalamati 204
 Vimalavāhaṇa 10
 Vimpu 178
 Vinaspharṇi (?) 195
 Vinayacandra 154
 Vinayahamśa 206

Vinayavijaya 5, 8, 92, 152, 155
 Vincent Smith 73
 Vindhyaavāsin 171
 Viṇhū 112
 Vira 3, 15, 38, 43, 49, 52, 65, 67,
 72, 73, 78, 79, 85, 103, 117, 154,
 156, 172, 177, 178, 180, 199,
 200, 209
 Virabhadra 55
 Virasena 236
 Viśākha 79
 Viṣṇu 15, 216
 Viṣṇukumāra 79
 Viyatta 3
 Vuddhavāi 84
 Weber 45, 47, 48, 53, 61, 80, 138,
 146, 150, 233
 Winternitz M., 30, 42, 48, 127, 139,
 147, 149, 150, 152, 172, 213,
 220, 225, 228, 229, 230
 Woolner A., 212
 Yadu 159
 Yākinī 35
 Yakṣa 50
 Yama 178
 Yāska 216, 218
 Yaśasvatsāgara 4
 Yaśobhadra 16, 80, 191, 204
 Yaśodeva 17, 23, 27, 33, 37, 52, 107,
 108, 110, 177, 205, 206
 Yaśovijaya 42, 93, 210
 Yativrṣabha 22
 Yattāla 178
 Yāpanīya 30
 Zoroastrian 72, 224

INDEX II

(¹Names of works, their sections, doctrines, metres, etc.)
The numbers refer to pages.

- Aimutta 113
Akāmamarāṇa 156
Akkhobha 112
Akriyāvāda 130
Aggāṇiya 90, 93, 102
Aggāyaṇiya 94
Aggiā 145
Aggeṇiya 178
Agrāyaṇiya 97
Aṅga 6, 7, 8, 13, 16, 22, 23, 28, 29,
30, 31, 32, 34, 35, 37, 38, 51,
52, 57, 58, 59, 61, 62, 66, 67,
76, 79, 80, 82, 84, 101, 119, 120,
126, 127, 130, 131, 132, 133,
134, 137-140, 147, 150, 155, 157,
163, 170, 172, 178, 189, 203,
205, 207, 210-212, 221, 223, 227,
228, 232, 234, 236, 237
Aṅgacūlik(y)ā 26, 27, 54, 59, 60, 86,
109, 115
Aṅgapaṇṇatti 79
Aṅgapavittṭha 22, 23, 24, 25
Aṅgapraviṣṭa 22, 61
Aṅgabāhira 23, 25, 58, 59
Aṅgabāhya 23, 61
Aṅgavijjā 54, 60, 176
Aṅga-saptika 66
Aṅgutṭhapasiṇa 114
Aṅguttaranikāya 30, 132, 228
Agadadattacariya 212
Acchinnacchedanaya 89
Acchinnacchedanayika 89
Ajiyasena 112
Ajivakappa 54, 176
Ajivarāsi 134
Ajhayana 17, 19, 21, 48, 49, 51, 59,
82, 83, 85, 93, 106, 107, 110,
111, 112, 113, 114, 115, 118,
119, 121, 124, 126, 127, 128,
129, 130, 132, 134, 139, 141-143,
148, 150, 151, 156-160, 162-164,
177, 178, 183, 186, 218, 220, 229
Ajñānavāda 130
Añjana 101
Añju 112
Atṭhagavagga 217
Atṭhapaya 88
Atṭhāvaya 202
Aṇagāramagga 156
Aṇagārasuya 128
Aṇanatara 89
Aṇantasena 112
Aṇahitthi 112
Aṇādhiya 115
Aṇāhapavvajjā 157
Aṇiyasa 112
Aṇiruddha 113
Aṇuoga 8, 9, 10, 11, 12, 13, 81, 87,
102, 105, 169, 170, 217
Aṇuogad(d)āra 10, 26, 28, 30, 31,
32, 47, 53, 56, 94, 101, 116, 117,
133, 137, 157, 169, 170, 172-
174, 185, 193, 198, 200, 203,
205, 210, 212, 216, 218-220, 221,
224, 226, 227, 231-233, 236
Aṇuogaddāracuṇṇi 43, 170, 199
Aṇugghāya 157
Aṇujogagata 58

1. Names of works etc. written in English, German etc., are arranged according to their pronunciation.

Anuṭṭhānavihi 32
 Anuttarovavāiyadasā 7, 31, 59, 113, 143, 154
 Anuppavāya 95
 Anuyoga 40, 81
 Aneganta 227
 Aṇḍa 111, 138
 Atinna 138
 Atimutta 113
 Attha-nirutta 218
 Atthinatthippavāya 90
 Atharvaṇaveda 32, 170
 Atharvasaṃhitā 215
 Addaijja 128
 Addāgapasiṇa 114
 Addhamāgahā 198
 Adhyayana 21, 49, 86
 Anaṅgapavittṭha 22, 23, 24
 Anaṅgapravīṣṭa 22
 Anānupūrvī 43, 232
 Anugama 9, 169
 Anuttara 12
 Anuttaropapātikadaśā 31, 58, 143
 Anuttaraupapātikadaśa(ā) 58
 Anuyoga 8, 9, 10, 12, 56, 61, 136, 169, 184, 211, 223
 Anuyogadvāra 169, 189
 *Anuyogadhara 65
 Anuṣṭup(bh) 127, 131, 132
 “Anekānta” 100
 Anekāntajayapatākā 86, 227
 Anekāntavāda 218, 227
 Anekārtharatnamañjūṣā 211
 *Antakṛtkevalin 142
 Antakṛddaśa(ā) 31, 58, 109, 142
 Antakriyā 148
 Antagaḍa 142
 Antagaḍadasā 7, 31, 32, 46, 58, 59, 112, 113, 142, 154, 209

Antarmuhūrta 95
 Annamannakiriya 119
 Anyajīva(khaṇḍa) 136
 Anyatīrthika(khaṇḍa) 136
 Apabhraṃśakāvyaṭrayī 55
 Apabhraṃśapāṭhāvalī 215
 Aparyāpta 108
 Apavādasūtra 222
 Apavādāpavādasūtra 222
 Apavādotsargasūtra 222
 Apāpāpurīsaṅkṣiptakalpa 5
 Appamā 156
 Apramāda 110
 Apraśna 144
 Abaddhaditṭhi 78
 Abhaā 113
 Abhagga 112
 Abhayakumāracaritra 234
 Abhicanda 112
 Abhijñānaśākuntala 145, 159
 Abhidhānacintāmaṇi 8, 10, 34, 36
 Abhidhānarājendra 39, 109
 Abbhutadhamma 30
 Amamacaritra 5
 Amoghavṛtti 30
 Ambaḍaputta 112
 Ayala 112
 Ara 63
 Aruṇovavā 86
 Aruṇovavāt(y)a 26, 27, 59, 60, 106, 117
 Arthadīpikā 140, 194
 Arthaśāstra 170, 233
 Ardhamāgadhī 127
 Ardhamāgadhi Reader 17
 Arhat 216
 Alakkha 113
 Alpaḥutva 148

* This sign indicates the name of a particular class of human beings.

- Avagāhanāsthāna 148
 Avacūri 206, 207, 234
 Avacūrṇi 155, 206, 207
 Avañjha 90
 Avadānaśataka 144, 228
 Avadhi 148
 Avadhijñāna 134, 141, 226
 Avantarasaā 135
 Avarakaṅkā 138
 Avavāya 222
 Avasarpinī 2, 16, 18, 63, 75, 134, 168
 Avimāraka 170
 Avestan 72
 Aṣṭasaptatikā 203
 Aṣṭāṅga-nimitta 194, 200
 Aṣṭādhyāyī 200, 220
 Asaṅkhaya 156
 Asajjhāyanijjuttī 182, 183
 Asamāhitthāṇa 97, 114, 151
 Ahavaṇaveda 172
 Ahāccaya 89
 Ahinayariū 112
 Outlines of Palaeography with special
 reference to Jaina Palaeographical
 data and their evaluation 63, 64,
 235
 Āurapaccakkhāṇa(ā) 26-28, 52-55,
 60, 173, 174, 176, 206, 210
 Ākāśagāminī vidyā 82
 Ākhyāyikā 83
 Ākhyāyikopākhyāyikā 83
 Āgama 56, 57, 59, 60, 61, 62, 66,
 67, 68, 70, 76, 80, 86, 89, 94,
 103, 116, 117, 118, 137, 155,
 161, 164, 165, 175, 177, 180,
 191, 193, 194, 197, 202, 203,
 205, 207-212, 216, 220, 225, 226,
 231, 234
 Āgamika 207, 210
 Āgāsapaya 88
 Ācāra 7, 12, 29, 31, 34, 50, 58, 109,
 121, 161, 166, 167, 188
 Ācāradinakara 27, 94, 110
 Ācāraprābhṛta 97
 Ācāravṛtti 121, 186
 Ācārāṅga(sūtra) 120, 125, 157, 165,
 191
 Ājāitthāṇa 114
 Āṇanda 112, 113
 Āturapratyākhyāna 54
 Ātmaprabodha 107
 Ātmapravāda 91
 Ādānapada 157
 Ādidevastava 194
 Ādipurāṇa 62, 79
 Ānantarya (sins) 204
 Āptamīmāṃsā 61
 Ābhiniḥbohiā-nāṇa 22
 Āmalata 111
 Āmnāya 216, 217
 Āyatitthāṇa 97, 152
 Āyappavāya 90, 92, 93
 Āyariyabhāsita 114
 Āyariyavippadivatti 114
 Āyavibhatti 28, 110
 Āyavisohi 26, 27, 28, 60, 110
 Āyāgapāṭa 76
 Āyāñijja 128
 Āyāra 7, 8, 12, 16, 17, 23, 29, 31,
 32, 34, 35, 38, 43, 50, 57, 68,
 69, 80, 82, 83, 94, 96, 115, 118-
 126, 127, 131, 152, 153, 157,
 158, 161, 163-165, 177, 181, 186,
 188, 192, 194, 197, 202, 204,
 206, 207, 209, 210, 211, 214,
 219, 221, 222, 223, 228, 229,
 230, 234, 237
 Āyāragga 119, 158, 177
 Āyāraṅga(sutta) 119, 120, 127, 164, 220

Āyāracuṇṇi 116
 Āyāracūliā 23
 Āyāraṭikā 204
 Āyāraṇ(n)ijjutti 7, 43, 57, 58, 82, 83,
 94, 119, 120, 122, 123, 165, 188, 236
 Āyāradasā 40, 58, 59, 111, 137
 Āyārapak(g)appa 17, 58, 86, 94, 119,
 120, 157
 Āyārapāhuḍa 97, 98
 Āyārappanihi 163
 Āyurveda 145, 234
 Ārādhanaṇapatākā 54
 Ārāhaṇāniijjutti 191
 Ārāhaṇāpaḍāyā 54, 55
 Ārovaṇā 157
 Archaeological Survey of India 153
 Ārcika 131
 Ārdraka 128
 Āryabhaṭīya 234
 Āryā 125
 Ārhata āgamonuṃ avalokana yāne
 Tattvarasikacandrika 24, 29, 67
 Ārhatadarśanaḍipikā 222, 225
 Ālāvaga 70, 91, 92
 Āvalikā 106
 Āvaśyaka 24, 47, 53, 166, 167, 173,
 191
 Āvaśyakaniryukti 24, 167, 188
 Āvaśyakavivarāṇa 203
 Āvaśyakaviśeṣavivarāṇa 203
 Āvassag(y)a 3, 4, 6, 16, 17, 19, 24,
 25, 41, 46, 47, 48, 50, 51, 61,
 63, 65, 75, 77, 108, 109, 116
 117, 137, 155, 156, 157, 164,
 166, 169, 177, 181-183, 185, 188,
 191, 194, 195, 198, 199, 203,
 205-208, 218
 Āvassag(y)aniijjutti 3, 12, 16, 29, 39,
 41, 45, 46, 47, 48, 83, 93, 152,
 154, 160, 166, 167, 180-184, 186,
 188, 191-193, 211, 234

Āvassayacuṇṇi 3, 36, 78, 82, 87, 103,
 106, 116, 138, 147, 190, 199,
 200, 215
 Āvassayabhāsa 12, 169
 Āvassayamūlabhāsa 13
 Āvassaya-vairitta 25, 52
 Āsāyaṇā 97, 114, 151
 Āsivisabhāvaṇā 27, 60, 86, 107
 Āsrava 114, 144
 Āhattahiā 120
 Āhavvāya 89
 Āhāra 148
 Āhārapariṇṇā 128
 Itivuttaka 30
 Itihāsa 138
 Itihāsa-saṃvāda 229
 Interpretation of Jaina Ethics, An
 224
 Introduction to Comparative
 Philology, An 215
 Introductikon to Prakrit 212
 Indian Antiquari 205
 Indian ocean 72
 Indian Historical Quarterly, The 168,
 187, 189
 India 1, 2, 63, 130, 179
 Indische Studien 45, 82, 133
 Indravajrā 131
 Indriya 148
 Indriya-pratyakṣa 226
 Über ein Fragment der Bhagavati
 146
 Über die vom Sterbefasten handelnden
 älteren Pāṇṇa der Jaina-Kanons
 174
 Über den stand der Indischen
 Philosophie zur Zeit Mahāvīras
 and Buddhas 130

- Übersicht über die Āvaśyaka-Literatur 166, 186, 195
 Iriyā 119, 120
 Iriyāvahiyasutta 75
 Ilādevī 115
 Evolution of Gujarati verse 125, 129, 131
 Isidāsa 113, 114
 Isibhāsi(y)a 13, 16, 17, 26, 27, 56, 59, 62, 114, 116, 132, 177, 189, 194, 207
 Ishibhāsiyasaṅgahaṇ(n)ī 177, 212
 Isimaṇḍalapayaraṇa 191
 Iryāpathikī kriyā 75
 Ukkāliya 25, 28, 29, 44, 85, 110
 Ukkāliyasuya 12, 20, 26, 28, 29, 38, 110, 162
 Ukkhitaṇā 138
 Uggahapaḍimā 119
 Ugghāya 157
 Uccārapāsavaṇa 119
 Ucchvāsa 148
 Ujjama-sutta 222
 Ujjusut(y)a 89
 Ujjhiyā 112
 Uṭṭhānapariyāvaniya 60, 86, 107, 110
 Uṭṭhānasu(y)a 26, 27, 60, 107, 111, 117
 Utkālika 61
 *Uttama-puruṣa 81
 Uttara 161, 229
 Uttara-cūliya 199
 Uttara-jjha 16, 188
 Uttara-jjhayaṇa 17, 19, 25, 26, 27, 41, 47, 48, 51, 56, 58, 59, 60, 86, 91, 93, 94, 127, 134, 156-158, 161, 164, 177, 194, 196, 198, 204-206, 210, 211, 212, 220, 225, 228-233
 Uttara-jjhayaṇacūṇi 68, 93, 200, 201
 Uttara-jjhayaṇanijjutti 91, 156, 161, 181, 187, 188, 189, 191, 200
 Uttara-jjhayaṇasutta 228
 Uttara-jjhā(y)a 47, 58
 Uttara-purāṇa 61, 79
 Uttara-dhyayana(sūtra) 12, 45, 47, 61, 93, 161, 177, 188, 189, 191, 222
 Utsargasūtra 222
 Utsarga-pavādasūtra 222
 Utsargotsargasūtra 222
 Utsar-piṇī 2, 75, 134
 Udaga 138
 Udātta 216, 217
 Udāttādisvaraviśeṣa 216
 Udāna 30
 Udumbara 111
 Uddeśa(ka) 135, 184
 Uddesa(ga) 118, 124, 126, 132, 135, 150, 151, 155, 157, 163, 176, 191
 Uddesaṇakāla 106
 Upakrama 9, 105, 169
 Upajāti 131
 Upadeśaratnākara 227
 Upaniṣad 11, 56, 223
 Upapāta 106
 Upapātika 33
 Upapātodvartanā 148
 Upamitibhavaprapaṇcākathā 187
 Upayoga 146
 Upaśamaśreṇi 184
 Upasarga 83
 Upākhyāyikā 83
 Upāṅga 18, 31, 32, 33, 35, 36, 37, 138, 146, 172, 188
 Upāsakadaśā 58, 109, 141
 Upāsakādhyayana(daśā) 31, 58

- Uppāya 90
 Umbara 112
 Uvaēsapaya 103
 Uvagghāyanijjutti 182-185, 191, 193
 Uvaṅga 18, 19, 29, 31-38, 58, 59, 62, 67, 84, 109, 146-150, 205, 206, 212
 Uvajjhāyavippaḍivatti 114
 Uvamā 114
 Uvayāli 113
 Uvavāi(y)a 26, 28, 34, 58
 Uvavāta 115
 Uvasagga 183, 185
 Uvasaggapariṇṇā 127
 Uvasaggaharathotta 93
 Uvasampajjaṇasenīāparikamma 88
 Uvasampajjaṇāvatta 88
 Uvahāṇasuya 82, 119, 122, 125
 Uvāiya 32
 Uvāsaga 141
 Uvāsagadasā(o) 7, 31, 32, 59, 69, 112, 121, 137, 141, 235
 Uvāsagapaḍimā 97, 114, 152
 Usuārija 156
 Ussaggiya 222
 Ṛgveda 32, 170, 215
 Ṛṣibhāṣita 17, 132, 177, 191
 Ṛṣimaṇḍalaparakaraṇa 95
 Ekasthānaka 132
 Egaguṇa 88
 Egattha 187, 192, 193, 217
 Egatthiyapaya 88
 Education in Ancient India 64
 A detailed Exposition of the Nāgari, Gujarāti and Moḍī Scripts 235
 Ethico-religious classifications of Mankind as embodied in the Jaina Canon 236
 Annals of B.O.R.I., The 55
 Epigraphica Indica 153, 231
 Epitome of Jainism, An 56
 Apocrypha 14
 Arabian Sea 72
 Evambhūā 89
 Esanā 93
 Astronomie, Astrology and Mathematik 149
 Aitareya Brāhmaṇa 164
 Airāvata 2, 75, 134
 Outlines of Jainism 75
 Occupations and Professions as seen in the Rāmāyaṇa 231
 Ogāḍhasenīā-parikamma 88
 Ogāḍhāvatta 88
 Ogāhaṇasenīā-parikamma 88
 Oghaniryukti 47, 167, 185
 On the literature of the Shvetambara of Gujarat 230
 Orabbha 156
 Orientalistische Literatur-zeitung 38, 54
 Ovāi 33
 Ovavāiya 21, 32, 34, 37, 58, 69, 108, 137, 146, 154, 172, 205, 207, 215, 236
 Ovāliya 26
 Ohanijjutti 15, 17, 19, 40, 43, 44, 47, 48, 50, 51, 60, 79, 93, 96, 155, 156, 160, 167, 169, 174, 181, 190, 194, 197, 200, 202, 205, 236, 237
 Ohanijjutticuṇṇi 199
 Ohanijjuttibhāsa 57, 167, 171, 197
 Ohaniryukti 161
 Ohasāmāyārī 57
 Aupacchandāsika 131
 Aupapātika 34, 36, 146

- Kankali Tila 152, 153
 Kaṇagasattari 14, 171
 Kaṇhā 113
 Kathaṇīyasūtra 139
 Kathānuyoga 13, 145
 Kanakasaptati 171
 Kappa 16, 17, 19, 26, 27, 40, 41, 42, 43, 44, 55, 59, 64, 86, 93, 97, 99, 109, 134, 151, 155, 157, 180, 181, 187, 194, 196, 197, 201, 205, 206, 210
 Kappacunṇi 116, 195
 Kappanijjutti 83, 87, 181, 190, 217, 218, 219, 221, 226, 235
 Kappapāhuḍa 97, 98
 Kappabhāsa 168, 181, 190, 195
 Kappavaḍiṃsa(i)yā 26, 27, 32, 36, 37, 150
 Kappasuya 26
 Kappāsa 57
 Kappāsīā 14, 171
 Kappiā 26, 32
 Kappiya(ā) 27, 33, 58, 150
 Kappiyākappiya 26, 28, 109
 Kampilla 112
 Kamma 114
 Kammatthaya 202
 Kammapayaḍi 93, 96, 97, 102, 156, 168, 202
 Kammapayaḍipāhuḍa 97, 98, 225
 Kammappavāya 51, 90, 92, 93
 Kammavivāga 5, 8, 22, 91, 94, 96
 Kammavivāgadasā 59, 112
 Karaṇa 188
 Karaṇasattari 167
 Karaṇānuyoga 61
 Karman 90, 127, 128, 129, 152, 225
 Karmaṇprakṛti 94
 Karmaṇprakṛtiprābhṛta 93, 97
 Karmabandha 148
 Karmavedaka 148
 Karmaśataka 144, 228
 Karmāragrāma 184
 *Kalikālasarvajña 23, 195, 205
 Kalinga 178
 Kalpa 42, 43, 93, 195
 Kalpa (Vaidika) 30
 Kalpaka 191
 Kalpakiraṇāvali 5, 91, 154
 Kalpakaumudī 155
 Kalpajñānadīpikā 155
 Kalpadīpikā 154
 Kalpadrumakalikā 5, 155, 235
 Kalpapradīpikā 154
 Kalpaprabhṛta 97, 98
 Kalpabālāvabodha 155
 Kalpamañjarī 155
 Kalpalatā 154, 161
 Kalpavyavahāra 61, 155
 Kalpasubodhikā 152, 155
 Kalpasūtra 38, 42, 59
 Kalpasūtradīpikā 155
 Kalpasūtraniryuktyavacūri 154
 Kalpasūtravṛtti 154, 155
 Kalpasūtrāvacūri 154
 Kalpāntaravācyā 155
 Kalpāvataṃsikā 33
 Kalpāśika 171
 Kalyāṇakāraka 94
 Kavayaddāra 54
 Kavidappaṇa 118
 Kaśāya 148
 Kaśāyaprābhṛta 94
 Kaśāyapāhuḍa 98
 Kasiṇā 115
 Kahāvali 65, 97, 100, 101
 Kāūssagga 25, 166, 182, 191

- Kāṭissagganijjutti 186
 Kātita 113
 Kāpila 51
 Kāpiliya 177, 196
 Kāphī 211
 Kāma 232
 Kāmadeva 112
 Kāmaśāstra 170, 171
 Kāyasthiti 148
 Kāraga-sutta 222
 Kārpāsika 171
 Kāla 57
 Kālakasamhitā 200
 Kālacakra 2, 75
 Kārajñāna 207
 Kālavelā 26
 Kālānuyoga 102
 Kālik(y)a 12, 25, 44, 61, 85, 162, 163,
 Kāliyasuya 12, 13, 20, 26, 27, 28, 29, 38, 43, 64, 65, 106, 110, 162, 163
 Kālī 113
 Kāvilijja 156
 Kāvyarasa 169, 220
 Kāvyādarśa 202
 Kāvyānuśāsana 187
 Kāsava 113
 Kiṅkama 112, 113
 Kittī 115
 Kincidgaṇadharavāda 195
 Kiriāvisāla 90
 Kiriyaṭhāna 128
 Kuṇālā 155
 Kuṇḍakolita 112
 Kutūhala(khaṇḍa) 136
 Kumārapālāprabandha 101
 Kumāravālapaḍiboha 188, 234
 Kumārasambhava 236
 Kumma 138
 Kummāputtacariya 140
 Kula 201
 *Kulakara 12, 134, 184
 Kuvalayamālā 187, 203, 215
 *Kuśīla 151
 Kusalanubandhi ajjhayaṇa 59, 60, 173
 Kusilaparibhāsā 128
 Kuheḍaga 202
 Kūvā 112
 Keubhū 88
 Catalogue of Mss. at Jeselmere 202, 203, 207, 208
 Catalogue of Mss. of the Limbdī Bhaṇḍāra 210
 Kenopanīṣad 143
 Kelāsa 113
 Kevalajñāna 199
 Kevaladarśana 199
 *Kevalin 16, 79
 Keśi-Gautamīya 51
 Kesi-Goyamijja 156
 Koṭākoti 134
 Concord in Prakrit Syntax 219
 Concise Oxford Dictionary of Current English, The 13
 Komalapasiṇa 114
 Komārabhicca 145
 Kosambī 155
 Kriyā 148
 Kriyā-naya 208
 Kriyāvāda 130
 Kriyā-sthāna 186
 Kṣaṇa 154
 Kṣapakaśreṇī 184
 Kṣullakanaigrantha 189
 Kṣullikācārakathā 189

- Kṣetra 2, 75, 90, 108, 232
 Khaggavisāṇa 217
 Khaṇḍa 136
 Khaṇḍasiddhanta 236
 *Khamāsamaṇa 199, 200
 Khaluṅkijja 156
 Khāmaṇāsutta 62
 Khuḍḍiyāyārahā 163
 Khuḍḍi(y)āvimāṇapavibhatti 26, 27,
 59, 60, 86, 106
 Khuddakanikāya 217
 Khettasamāsa 43
 Khema 113
 Khoḍamuha 14, 170
 Khomagapasiṇa 114
 Gaā 112
 Gaccha 176
 Gacchāc(y)āra 54, 55, 151, 176, 206
 Gajja 187
 Gaṇa 6, 84, 153, 201
 * Gaṇadhara 3, 4, 6, 12, 15, 16, 23,
 24, 41, 43, 44, 75, 84, 86, 98,
 127, 153, 159, 166, 168, 179,
 180, 184, 185
 Gaṇadhara-nāmakarman 4
 Gaṇavijjā 53
 Gaṇahara 183, 185
 Gaṇaharavalaya 111
 Gaṇaharavāya 183
 Gaṇita(khaṇḍa) 136
 Gaṇitatilaka 82, 232, 234
 Gaṇitapāda 234
 Gaṇitānuyoga 12, 56
 Gaṇipit(d)ak(g)a 23, 228
 Gaṇivijjā 26, 28, 52, 53, 60, 175
 Gaṇividya 53, 54
 Gaṇisampad(y)ā 97, 114, 151
 Gaṇdikānuyoga 200
 Gaṇḍiyā 11
 Gaṇḍiyāṇu(y)oga 11
 Gata-pratyāgata-sūtra 223
 Gantha 128, 218
 Gandhadevi 115
 *Gandhahastin 35
 Gandhārī 113
 Gama 82, 114
 Gamika 87
 Gambhīra 112
 Garulovavā 26, 27, 86
 Garulovavāt(y)a 27, 59, 60, 106
 Gahiyapaya 187
 Gāthā 30, 45, 116, 128, 131, 174,
 181, 193, 194, 196, 203
 Gāthānuṣṭubhī saṃsṛṣṭi 125, 131
 Gāthāśoḍaśaka 126
 Gāthāsahasrī 35
 Gāthā-saṃskṛta 216
 Gathic 72
 Gāthika khaṇḍa 132
 Gāhā 126, 128, 157, 194, 197
 Gāhājuyalathui 234
 Gāhāsodasaya 126
 Gītamārga 231
 Gītārtha 70, 176
 Guṇana 95, 106
 Guṇasthāna 186
 Gutta 115
 Guruvandanabhāsa 203
 Gūḍhadanta 114
 Grhyasūtra 220
 Ganges 230
 Geya 187
 Geyya 30
 Geschichte der Welt-literatur 213
 Gotama-Kesīya 51
 Gottāsa 111
 Gopatha Brāhmaṇa 116, 215
 Goyama-Kesijja 157
 Gorī 113

Gole 122
 Govindanijjutti 116, 199
 Gautamāṣṭaka 5
 Grāma 132, 231
 Grammatical topics in Pāiṃya 219
 Ghodag(y)amuha 14, 170
 Ghoṣa 216
 Caṭṭipannamahāpurisacariya 81, 204
 Caṭṭiraṅga 202
 Caṭṭiraṅgijja 156
 Caṭṭivīsattava 25, 166, 182, 191
 Caṭṭivīsattavanijjutti 185
 Caṭṭisaraṇa 53, 55, 58, 173, 206, 210
 Caturvimśatiprabandha 93, 234
 Caturvimśatistava 61
 Caturvimśatistavana 194
 Catuḥśaraṇa 54, 55
 Catuṣkanayika 89
 Canda 115
 Candagavejjha 174
 Candagavijjha 175
 Canda(ā)paṇ(n)ṇ(n)atti 26, 27, 32,
 33, 35, 37, 60, 84, 149
 Candāvijaya 53
 Candāvijjhaya 26, 28, 52, 53, 175
 Candimā 114, 138
 Candraprajñapti 33, 34, 61, 84
 Candra(ā)vedhyaka 54, 55
 Campā 69, 146
 Caraka 169, 236
 Caraṇa 156
 Caraṇakaraṇānuyoga 12, 29, 56,
 121, 162
 Caraṇavihi 26, 27, 28, 60, 110
 Caraṇasattari 167
 Caraṇānuyoga 62
 Carama 148
 *Caramasayalasuyanāṇi 180
 Cāujjāma dhamma 159

Cāraṇabhāvaṇā 27, 60, 85, 108
 Cāritra(khaṇḍa) 136
 Cittantaragaṇḍit(y)ā 11, 103
 Cittasamāhiṭṭhāṇa 97, 114, 151
 Citta-Sambhūi 156
 Citramayajagat 234
 Cuācuāseṇiaparikamma 88
 Cuācuāvatta 88
 Cuṇṇa 187
 Cuṇṇi 4, 6, 7, 10, 23, 24, 26, 29, 37,
 41, 44, 52, 56, 64, 65, 77, 85,
 88, 90, 91, 156, 162, 182, 193,
 195-202, 204, 207, 216, 231, 235,
 237
 Cullakappasuya 26, 28, 60, 109
 Cullaniddesa 217
 Cullavatthu 103
 Cullasatata 112
 Cūḍāmaṇi 101
 Cūrṇikāra 11, 79
 Cūlaṇīpitā 112
 Cūlā 50, 51, 83, 115, 119, 120, 121,
 122, 123, 165, 188
 Cūlikā 119
 Cūlikāsūtra 56
 Cūliyā 8, 16, 19, 49, 59, 81, 87, 103,
 105, 109, 151
 Cūliyāsutta 29, 56, 62, 169, 185
 Ceiyavandaṇabhāsa 203
 Ceiyavandaṇamahābhāsa 203
 Chajjīvaṇiyā 163
 Chanda 30
 Chandoracanā 165
 Chāyā 208
 Chāyānuvāda 221
 Chinnacchedanaya 89
 Chinnacchedanayika 89
 Cheda 38
 Chedasū(ū)tt(t)a 17

- Cheyasutta 19, 29, 37, 38, 39, 40, 42, 43, 44, 62, 84, 109, 150, 151, 155, 228
 Cheyasuya 39
 Jaijīyakappa 62
 Jagatsundarīyogamālādhikāra 100
 *Jaṅghācāraṇa 108
 Jajuvveda 172
 Jannaījja 156
 Jamāli 112
 Jamiā 128
 Jambavaī 113
 Jambuddīva 2
 Jambuddīvapaṇṇatti 12, 26, 27, 32, 33, 35, 37, 56, 60, 137, 149, 197, 206, 207, 210, 232, 234, 235
 Jambūdvīpa 108
 Jambū(dvīpa)prajñapti 24, 33, 61
 Jambūdvīpaprajñaptiṭikā 207
 Jambūsāmiājhayana 54, 60, 176
 Jayatihuyaṇathotta 205
 Jayapāhuda 97
 Jayaprābhṛta 101
 Journal of the German Oriental Society 130
 Javiya 78
 Jāgatānuṣṭubhī saṃsṛṣṭi 132
 Jātaka 30, 228
 Jāti 138
 Jātinibaddhasūtra 139
 Jāli 113
 Jāva 69, 146
 *Jīna 51
 Jinacarita 152
 Jinacariya 152
 Jitakaipa(sūtra) 40, 156, 197
 Jīyakappa 17, 38, 40, 41, 43, 44, 46, 62, 156, 194, 198, 201, 202, 207, 237
 Jīyakappacuṇṇi 39, 43, 46, 197, 201, 206
 Jīyakappabhāsa 43, 197
 Jīvarāsī 134
 Jīvasaṃsattanijjutti 178
 Jīvasamāsa 94, 176
 Jīvājīvavibhatti 157
 Jīvājīvābhigama 35, 58, 137, 147, 202, 203, 227, 233, 234
 Jīvābhigama(ādhyayana) 25, 26, 28, 32, 33, 35, 37, 54, 58, 197, 207
 Jaina Antiquary 152-154
 Jaina Commentaries, The 198
 Jaina-gaṇitasūtroddāharāṇa 234
 Jaina granthāvalī 40, 53, 55, 85, 176, 196, 199, 201, 202, 205, 206
 Jainatattvaparakāśa 46
 Jaina treatise on Arithmetic, A lost 234
 Jainadharmavarastotra 40, 47, 53
 Jaina Prākṛta 129
 Jaina Mahārāṣṭrī 127
 Jaina Manuscripts, The 235
 Jaina yuga 39, 99, 101
 Jainasatyaparakāśa 79, 136, 173, 181, 233
 Jainasāhityano saṅkṣipta itihāsa 22, 156
 Jaina sāhitya saṃśodhaka 195
 Jains in the History of Indian Literature, The 213, 228-230
 Jaina System of Education, the 63, 70, 84, 87, 104, 235
 Jaina School of Mathematics, The 233
 Jaina Stūpa and other Antiquities of Mathurā 73
 Jainahitaiṣī 55

Joisakarandag(y)a 54, 66, 68, 96,
176, 205, 207, 233
Jogasaṅgaha 182, 183, 186, 212
Jogasaṅgahanijjutti 183
Joṇipāhuḍa 39, 54, 55, 59, 97, 99,
100, 198, 201
Joṇivihāṇa 54, 59
Jñāta 226
Jñāta(ā)dharmakahā 31, 58, 139
Jñātrdharmakathā 58
Jñāna-naya 208
Jñānapariṇāma 148
Jyoti 101
Jyotiṣa 232
Jyotiṣaprābhṛta 99
Jyotiṣāṅga 160
Jyotis 30, 100
Jhānavibhatti 26, 27, 28, 60, 110
Jhānasaya 43, 182, 183, 186
Zoroastrianism 72
Ṭabaṅka 210
Ṭabā 210
Ṭabārtha 210
Ṭabu 210
Ṭabo 210
Ṭabbo 210
Times of India 72
Testament 14
Ṭṭhimiṇabhāvaṇā 86
Ṭhāna(ṅga) 7, 23, 31, 32, 33, 56, 58,
59, 70, 86, 98, 106, 109, 111,
112, 113, 114, 115, 116, 132,
135, 144, 149, 154, 178, 203,
205, 209, 219, 220, 222, 225,
228, 230-232, 234, 236
Ṭhāṇā 119
Thimiṇabhāvaṇā 60, 86, 111

Descriptive Catalogue of the
Government Collections of
Manuscripts (DCGCM) 17, 41, 43,
44, 48, 53, 54, 55, 58, 60, 84,
85, 93, 98, 100, 154, 155, 157,
166, 170, 171, 176, 177, 180,
181, 183, 184, 196, 197, 198,
201, 202, 203, 204, 206, 207, 210
Descriptive Catalogue of the Mss. in the
Library of the India Office 210
Descriptive Catalogue of Mss. in the
Jaina Bhandars at Pattan, A 208,
209
Descriptive Catalogue of Sanskr̥ta
and Prākṛta Mss in the Library of
the B. B. R. A. Society 208
Nandinīpiyā 112
Nami 112
Namipavvajjā 156
Nāyādhammakahā 138
Nālandajja 128
Nisiha 40, 43, 99
Taccāvāta 58
Taṇḍulavicāraṇā 53, 59, 174
Taṇḍulavaitālika 55, 59
Tattvanirṇayaprāsāda 94
Tattvarasikacandrikā 29, 67, 103
Tattvasaṅgraha 171, 172
Tattvārtha(ādhigamaśāstra) 4, 7, 22,
31, 36, 37, 42, 58, 61, 96, 97,
98, 121, 127, 130, 132, 133, 135,
139, 141, 142, 143, 144, 156,
160, 177, 204, 210
Tattvārtharājavārtika 8, 26, 58, 61,
90
Tattvārthasārādīpikā 61
Taddhit(y)a 219
Tantra 87
Tandulaviyāliya 53
Tandulaveāliya 26

- Tandulaveyālia(ya) 26, 52, 53, 60,
 174, 199, 206
 Tandulavaicārika 54, 59
 Taraṅgavaī 195, 198, 200
 Tarkarahasyadīpikā 204
 Tava 156
 Tigūṇa 88
 Titt hogāli(ya) 54, 77, 78, 117, 177
 Tiryac 108
 Tilakamañjarī 5
 Tivai 5
 Tīrtha 13, 24, 52, 117
 Tīrthaṅkara 2, 3, 12, 24, 52, 75, 81,
 117, 134, 139, 152, 166, 168,
 173, 184, 222, 232
 Tīrthodgālika 54
 Tumba 138
 Tuvattakasutta 126
 Tejoleśyā 109
 Tetali 113
 Teyaganisagga 27, 85, 109
 Teyali 138
 Taittirīya āraṇyaka 215
 Taittirīyasamhitā 215
 Trasa 234
 Trikanayika 89
 Tripadī 5, 6, 24, 25
 Tripitaka 228
 Trivarnācāra 61
 Trividhā 147
 Triṣaṣṭiśālākāpuruṣacaritra 2, 3, 6, 7,
 12, 20, 51, 63, 108, 205, 209,
 Triṣṭubh 131, 164
 Triṣṭubhī 131
 Tristhānaka 132
 Z.D.M.G. (Zeitschrift der Deutschen
 Morgenländischen Gesellschaft)
 127, 149, 206, 228, 229
 Thavapariṇṇāpāhuda 97
 Thimiā 112
 Thīpariṇṇā 125, 127, 131
 Therāgāthā 123
 Therāvalī 76, 78, 152-154, 168, 182,
 183, 200
 Dadhanemi 113
 Datta 115
 Darśanatā 148
 Daviyānuyoga 57
 Davvānuōga 57
 Daśavidhasāmācārī 160
 Daśavidhā 147
 Daśavaikālika 47, 49, 61, 161, 164,
 201
 Daśavaikālikaniryukti 188
 Daśavaikālikasūtra : A study, The 16,
 165, 223
 Daśasthānaka 132
 Daśa(śrutaskandha) 40, 41, 43, 191
 Dasakālik(y)a 16, 41, 58, 156, 162,
 188
 Dasannabhadda 113
 Dasaveyāliya 5, 16, 17, 19, 26, 28,
 29, 47, 48, 49, 50, 51, 56, 58,
 64, 93, 94, 117, 122, 123, 162-
 165, 186, 192, 194-196, 198, 203,
 211, 215, 218, 219, 223, 234-237
 Dasaveyāliyacunṇi 56, 93, 162, 175,
 200, 201, 215
 Dasaveyāliyanijjutti 46, 48, 50, 60,
 92, 116, 123, 163, 164, 174, 180,
 181, 186, 188, 189, 191, 192,
 218, 225-227, 231
 Dasaveyāliya-bhāsa 116
 Dasaveyāliyasutta 39, 46, 47, 186,
 189
 Dasaveyāliya sutta, The 163
 Dasā 16, 17, 27, 40, 41, 42, 43, 58,
 59, 86, 111, 115, 142, 151, 155,
 157, 180

Dasāramaṇḍalevitā 114
 Dasāsut(y)a 58, 168
 Dasāsuyakkhandha 17, 19, 58, 93,
 151, 190, 194, 197
 Dasāsuyakkhandhacūṇṇi 201
 Dasāsuyakkhandhanijjutti 180, 181,
 190
 Dānadīpikā 155
 Dāruā 112
 Dāvaddava 138
 Dīṭṭhivā 29, 31, 57, 82, 86, 105
 Dīṭṭhivāt(d)a 58, 77, 87, 88, 103, 105
 Dīṭṭhi(T)vāya 7, 8, 9, 12, 23, 56, 58,
 65, 66, 76, 77, 79, 80, 82, 86,
 87, 94, 103, 104, 106, 164
 Dīṭṭhi(T)visabhāvaṇā 27, 60, 85, 108
 Die alten Berichte von den Schismen
 der Jaina 133
 Dīkṣāparyāya 39, 106
 Dīghanikāya 228
 Dīpikā 207
 Die Literaturen Indiens und Ostasiens
 213
 Die Literatur der alten Indian 213
 Dīvasamuddovavatti 115
 Dīvasāgarapaṇṇatti 26, 27, 37, 60,
 199
 Dīvasāgarapaṇṇattisaṅghaṇī 54
 Dīvasāgarapaṇṇatti 33
 Dīhadanta 113
 Dīhadasā 59, 115
 Dīhasena 114
 Dukkhamāpāhuḍa 97, 100
 Dugūṇa 88
 Duppaḍiggaha 89
 Duma 114
 Dumapattaya 156
 Dumapupphiyā 163
 Dumaseṇa 114

Dummuha 112
 Dummuhacariya 212
 Duyāvatta 89
 Durgapadanirukta 154
 Duvālasaṅga 23, 31, 157
 Duhavivāga 145
 Drṣṭip(v)āt(d)a 5, 8, 31, 34, 51, 58,
 61, 80, 81, 82, 103
 Drṣṭiviśasarpa 108, 234
 Drṣṭisādharmyavat 226
 Deva(khaṇḍa) 136
 Devajasa 112
 Devadattā 112
 Devaddhi 114
 Devindattha(y)ā 26, 28, 60, 175
 Devindapariyāvaṇa 111
 Devindovavā(y)a 26, 27, 60, 86, 106,
 111
 Devendranarakendraprakaraṇa 36
 Devendrasūtra 53
 Devendrastava 54, 55
 Deśināmamālā 195
 Deśibhāṣā 215
 Deśya 218
 Dogiddhidasā 59, 86, 115
 Draviḍa 178
 Dravya 4, 89, 90, 110, 218
 Dravyasaṁlekhanā 110
 Dravyānuyoga 12, 13, 56, 57, 61,
 133
 Drumapuspikā 51
 Dvādaśāṅga 23
 Dvādaśāṅgī 3, 4, 5, 6, 7, 13, 14, 23,
 51, 75, 84, 117, 179,
 Dvādaśāranayacakra 94, 99
 Dvāra (Dāra) 90, 91
 Dvārāvātī 143
 Dvāsaptatiprabandha 198
 Dvividhā 147

- Dvisahasrayugapradhānasvarūpa 98
 Dvīsthānaka 132
 Dvīpābdhiprajñapti 55
 Dhaṇṇa 113, 114
 Dhamma 128
 Dhammakahā 138
 Dhammakahāṇuōga 57
 Dhammatṭhakāma 163
 Dhammapada(m) 125, 126, 159, 225, 230
 Dhammapannatti 93, 163
 Dhammānuyoga 57
 Dhammāvāta 58
 Dharaṇa 112
 Dharaṇovavā(y)a 26, 27, 60, 86, 106
 Dharma 18
 Dharma 151, 163, 175, 186
 Dharmakathānuyoga 12, 13, 57, 177
 Dharmabindu 94
 Dharmasāstra 31
 Dharmasamhitā 199
 Dharmasaṅgraha 204
 Dharmasūtra 220
 Dharmasūnu 35
 Dharmāmṛta 186
 Dharmāstikāya 199
 Dhavalā 87, 99, 103, 236
 Dhāuya 219
 Dhīdhara 113
 Dhiti 115
 Dhuya 82, 119, 120, 123
 Dhyāna 77, 95, 110
 Nandamaī 113
 Nandasamhitā 196
 Nandaseṇiyā 113
 Nandā 113
 Nandāvatta 88, 89
 Nandiājḥayaṇa 60
 Nandiseṇa 111
 Nandī 3, 7, 8, 9, 10, 14, 19, 22-29, 31, 32, 36, 38, 40, 41, 47, 51, 52, 56, 65, 75, 81, 82, 84, 85, 87, 88, 89, 90, 91, 95, 103, 117, 118, 119, 124, 134, 135, 137, 138, 144, 149, 154, 161, 167-171, 182, 185, 198, 199, 203, 205, 207, 210, 218, 224, 231, 234, 235, 236
 Nandīcuṇṇi 7, 82, 88, 89, 103, 105, 107, 168, 170, 198, 199
 Nandīdurgapadavyākhyā 206
 Nandīphala 138
 Nandīviśeṣavivarāṇa 203
 Nanduttara 113
 Namipav(v)ajjā 156, 222
 Namokkāranijjutti 183, 185
 Namor'hāt 95
 Namor'stu Vardhamānāya 95
 Naya 9, 88, 89, 132, 169, 185, 226
 Nayacakra 204, 227
 Narakāvalikāśrutaskandha 59
 Narayavibhatti 128
 Naravāhaṇadattakahā 198
 Navāṅgīvṛttikāra 34
 Nāā 226
 Nāga 111
 Nāgapariyāvaṇiā(ya) 26, 27, 60, 86, 107
 Nāgasuhuma 14, 171
 Nāgasūkṣma 171
 Nāgārjunī 65
 *Nāgārjunīya 68
 Nātyavidhi 231
 Nātyavidhiprābhṛta 98
 Nātyasāstra 219
 Nāḍayavihipāhuḍa 98

Nāṇappavāya 90, 94
 Nāman 169, 218
 Nāyaā 161
 Nāyakumārācariya 132
 Nāyajjhayaṇa 57
 Nāyasuya 138
 Nāyā 32, 138, 157
 Nāyādharmakāhā(o) 7, 31, 32, 83,
 122, 137, 138, 157, 172, 186,
 212, 215, 220, 237
 Nāraka(khaṇḍa) 136
 Nālandā 128
 Nikkheva 186, 187, 189, 192, 217,
 218
 Nikkheva-nijjutti 193
 Niksepa 9, 83, 184, 189, 226
 Nigama 56
 Nigoda 200
 Nighaṇṭu 137, 138, 218
 Nijjutti 4, 5, 16, 17, 41, 42, 44, 47,
 50, 51, 56, 59, 62, 64, 82, 83,
 85, 116, 119, 122, 162, 177, 180,
 181, 183, 184, 185, 186, 188,
 189-195, 207, 218, 219
 Nijjuhaṇā 92
 Niṇhavavattavva 183
 Niddesa 217
 Nimitta 100, 101, 200
 Nimittajñāna 100
 Nimittapāhuḍa 97, 100, 101
 Nimittaprayoga 100
 Nimittaprābhṛta 97
 Nimittasāstra 101, 176
 Niyaṇṭhi 156
 Niyaṇṭhijja 156
 Nirayavibhatti 52, 111
 Nirayavisohi 28, 60, 110
 Nirayāvali(k)ā 33, 35, 109

Nirayāvaliyā 26, 27, 32, 33, 36, 37,
 46, 58
 Nirayāvali(yā)suyakkhandha 32, 36,
 37, 59, 150, 210
 Niruk(t)ta 30, 186, 192, 216, 218
 Niruttapāhuḍa 97
 Niruttiya 219
 Nirgrantha 128
 Niriyukti 128, 130, 180, 189
 Niriyūhaṇā 92
 Nirvartanādhikāra 99
 Nirvāṇa 20, 41, 44, 51, 66, 67, 80
 Nirvāṇakalikā 97, 100, 115, 116, 207
 Nivedana 221
 Niśītha 40, 42, 83, 196
 Niśīthādhyayana 83
 Niṣadyā 5, 6, 24
 Niṣadyātraya 5
 Niśiha 17, 26, 27, 41, 42, 43, 44, 58,
 60, 64, 65, 83, 94, 97, 99, 100,
 116, 122, 124, 150, 151, 156,
 157, 165, 186, 189, 190, 194,
 196, 197, 207, 228
 Niśihacūṇṇi 155, 201
 Niśihajjhayaṇa 58, 60
 Niśihanijjutti 190, 191
 Niśihabhāsa 58, 181, 190, 195, 196
 Niśihavisehacūṇṇi 198, 206, 235
 Niśihiyā 119
 Nisejjā 4
 Niseha 150
 Nitivākyāmrta 118
 Names of Prakrit Languages 214
 Neṭṭhiya 96
 Nepal 77, 78, 178
 No-indriya-pratyakṣa 226
 Notices of Sanskrit Mss. 62
 Nyāya 31

- Nyāyamañjarī 137, 154
 Nyāyasaṅgraha 92
 Nyāyasūtra 125, 227
 New Indian Antiquary 81, 165
 New version of the Agadadatta Story,
 A 81
 Paṭṭhāpāhuḍa 97
 Paṇṇa(ga) 28, 29, 52, 53, 54, 55,
 62, 75, 76, 85, 173-177, 206, 220
 Paṇṇagajjhayaṇa 52
 Paṇṇajjhayaṇa 52
 Paṭṭamacariya 12, 209
 Paṭṭamāvaī 113
 Pakkhiyasutta 23, 26, 27, 28, 31, 33,
 47, 52, 62, 86, 108, 110, 116,
 173, 198, 202, 206, 212
 Pag(g)appa 58, 157
 Paccakkhāna 25, 44, 94, 120, 138,
 166, 182, 191
 Paccakkhāna kiriyā 128
 Paccakkhānanijjuttī 186
 Paccakkhānappavāya 90, 93, 94
 Paccakkhānabhāsa 203
 Pajjantārāhaṇā 54, 55
 Pajjuṇṇa 113
 Pajjusana 153
 Pajjosa(va)ṇākappa 17, 20, 59, 62,
 67, 93, 97, 108, 114, 122, 152-
 155, 190, 200, 209, 211, 212,
 228, 235
 Pajjosanaṇākappanijjuttī 154
 Pañcakappa 17, 40, 41, 43, 44, 85,
 93, 181, 190, 194, 196, 197, 199,
 202
 Pañcakappacunṇi 190, 200
 Pañcakappanijjuttī 190
 Pañcakappabhāsa 17, 39, 181, 190,
 196
 Pañcakalpa 40, 190
 Pañcatantra 230
 Pañcanamokkāra 182
 Pañcapratikramaṇa 93
 Pañcamāṅgala 85
 Pañcamāṅgalasuyakkhandha 85, 116,
 194, 198, 207
 Pañcavatthuga 97, 106, 111
 Pañcasaṅg(r)aha 94
 Pañcākhyānaka 230
 Pañcāsaga 92
 Pañjikā 152, 208
 Paḍikkamaṇa 25, 166, 173, 182, 191
 Paḍikkamaṇanijjuttī 186
 Paḍikkamaṇasaṅgahaṇi(ī) 186, 212
 Paḍiggaha 88
 Paḍilehaṇā 167
 Paḍhamānuōga 8, 102
 Paḍhamāvaravariyā 183
 Paṇāma 89
 Paṇṇatti 58, 59, 69, 109, 176
 Paṇṇavaṇā 19, 26, 28, 33, 35, 37,
 60, 94, 109, 135, 137, 148, 195,
 199, 203, 205, 224, 225, 232,
 233, 234, 236
 Paṇhāvāgaraṇa(dasā) 7, 31, 58, 59,
 84, 109, 114, 122, 144, 178, 225,
 234
 Paṇhāvāgaraṇāim 7
 Pada 5, 84, 91, 119, 135, 164
 Padatraya(ī) 5, 25
 Padavī 151
 Padānusārīṇīlabdhi 85
 Padoṭṭhapaya 88
 Padmapurāṇa 61
 Padmānandamahākāvya 63, 236
 Pannatti 32
 Pannavaṇā 32, 33
 Pabhāvati 115

Pamāyathāna 156
 Pamāyappamāya 26, 28, 110
 Pamha 115
 Paya 119, 148, 195, 219
 Payattha 219
 Payaṇṇaya 174
 Payaraṇa-sutta 222
 Parakiriya 119
 Parampara 89
 Parikam(r)ma 8, 61, 81, 87, 88, 103, 104, 105
 Parinayāparinaya 89
 Parināma 148
 Paribhāsā 101
 Paribhāsa 197
 Pariśiṣṭa 52
 Pariśiṣṭaparvan 15, 49, 77, 95, 123
 Pariśahādhyayana 51
 Parisaha 83, 156
 Parīśahajjhayaṇa 93
 Paryāya 89, 90
 Paryāya 148
 Paryāya 208
 Paryuṣaṇaparvan 200, 201
 Paryuṣaṇākālpaṭippanaka 154
 Parvan 229
 Pallata 112
 Pavayaṇasāra 15, 61
 Pavayaṇasāruddhāra 2, 7, 90, 91, 108
 Paścānupūrvī 43, 232
 Paseṇā 112
 Passāsa 89
 Pahāna 21
 Paheliyā 202
 Pāīyatīkā 94, 204
 Pāīyassaddamahāṇṇava 94, 215
 Pāuggaha 120
 Pāesa 119

Pākṣika(sūtra) 34, 167
 Pākṣikavṛtti 34
 Pāgata 132
 Pāt(d)aliputr(t)a 66, 72, 77
 Pādhoāmāsapaya 88
 Pāṇāū 90, 94
 Pāṇinisūtra 220
 Pāpa-śruta 186, 236
 Pāyāsisutta 228
 Pārāyaṇavagga 217
 Pārīṭṭhāvaṇiyānījuttī 182, 183, 186
 Pāli 125
 Pāvasamanījja 156
 Pāhuḍa 96-102, 149, 176
 Pāhuḍapāhuḍa 96
 Piūsenakaṇhā 113
 Piṇḍa 93, 120, 167
 Piṇḍanījuttī 17, 19, 40, 43, 44, 47, 48, 50, 51, 60, 62, 156, 167, 181, 190, 194, 197, 200, 201, 203, 205, 207
 Piṇḍanījuttībhāsa 197
 Piṇḍaniryukti 47, 53, 161, 167
 Piṇḍavisuddhi 53, 54
 Piṇḍavisohi 55
 Piṇḍesaṇa 119
 Piṇḍesaṇanījuttī 60
 Piṇḍesaṇā 48, 83, 93, 163, 188
 Piṇḍesaṇā-ajjhayaṇa 167
 Piṇḍaiṣaṇā 167
 Putṭhasaṇīāparikamma 88
 Putṭhāputṭha 89
 Putṭhāvatta 88
 Putṭhimā 114
 Puṇḍarīa 128
 Puṇḍarīya 138
 Puṇṇabhadda(ceiya) 69, 146
 Puṇṇabhadda 113
 Puṇṇamāṇibhadda 115
 Puṇṇasaṇa 114

- Puppacūlā(i)(y)ā 26, 27, 32, 33, 36, 37, 115, 150
 Pupphiā 33
 Pupphiya(ā) 26, 27, 32, 33, 36, 37, 115, 150, 212, 236
 Purāṇa 14, 31, 61, 130, 172
 Purātattva 138
 Purisavijjā 157
 Purisaseṇa 113
 Purohita 158
 Puvva 7, 9, 15, 16, 18, 75, 78-81, 90-96, 98, 103-105, 149, 162, 164, 165, 176, 178, 181, 216, 225
 Puvvat(y)a 7, 8, 10, 13, 56, 58, 79-82, 87, 90-92, 103, 104, 105
 Puvvaṅga 199
 Puvvānuōga 8
 Puṣkarasārī 235
 Puṣpacūlikā 33
 Puṣpikā 33
 Puṣyadaivata 173
 Pustakārohaṇa 66
 Pussadevaya 169
 Pūyācaivvisī 94, 181
 Pūraṇa 69, 112
 Pūrva 80, 81
 Pūrvapakṣa 81
 Pūrvavat 226
 Pūrvānupūrvī 43, 232
 Pūrvānuyoga 8, 102
 Pejjadosapāhuda 97
 Peḍhālaputta 114
 Peḍhiyā 182-184
 Peyyālam 69
 Parallel Passages in the Daśavaikālika and the Ācārāṅga 164
 Pellaā 114
 Pahalvi 72
 Poṭṭila 114
 Porisī 26, 110
 Porisimaṇḍala 26, 28, 110
 Pauruṣī 26, 162
 Prakaraṇa 200
 Prakalpa 157
 Prakīrṇa(ka) 19, 34, 51, 61
 Prakīrṇakādhyayana 52
 Prajñapti 109
 Prajñāpanā 33, 34, 35, 148
 Pratikramaṇa 61
 Pratipatti 147
 Pratimā 152, 186
 *Prativāsudeva 81
 Pratiṣṭhākalpa 93
 Pratiṣṭhāpaddhati 101
 Pratiṣṭhāprābhṛta 101
 Pratyākhyāna 55, 90
 Prathamānuyoga 8, 61, 82, 102, 200
 Pradhāna 20, 21
 Prabhāvakacaritra 34, 78, 94, 99, 196, 198, 200, 203, 211
 Prameyaratnamañjūṣā 12, 34, 35, 206, 236
 Prayoga 148
 Pravacanasiddhi 183
 Pravicāraṇā 148
 Praśnaprakāśa 207
 Praśnāpraśna 144
 Praśnavyākaraṇa 31, 58, 101, 144, 168
 Praśnottara paddhati 224
 Praśnottarasamuccaya 95, 167
 Prasthāna 136
 Prākṛta 17, 30, 33, 132, 176, 198, 210
 Prākṛit 130
 Prācīna 32
 Prātiśākhyā 220

- Prābhṛta 96
 *Prābhṛtajña 97
 Prāyaścitta 151, 156
 Prohibition of Flesh-eating in Jainism 124
 Phakkikā 207
 Phāla 112
 Forbes Gujarati Sabha Traimāsika 235
 Bandha 114
 Bandhadasā 59, 114
 Bandhasayay(g)a 22, 96, 102
 Bandhasayagacūṇi 96
 Bandhasāmitta 210
 Bambhadattacariya 103, 212
 Bambhī 63
 Bala 115
 Bahassaī 112
 Bahubhaṅgiā 89
 Bahula 89
 Bahuvaktavya 148
 Bahusuyapujja 156
 Bahuputtī 115
 Bahuputtiya 115
 Bible 14
 Bāratta 113
 Bārasāsūtra 154
 Bārāvaī 143
 Bāhira 157
 Bāhupasiṇa 114
 Būiyavaravariyā 183
 Buddhavayaṇa 14, 171
 Buddhasāsaṇa 171
 Buddhi 115
 Brhātṭipāṇikā 190, 205
 Brhātkathā 82
 Brhātkathākośa 71
 Brhātkalpa(sūtra) 40, 42, 59, 98, 109, 155
 Brhātṭippanikā 85, 111
 Brhatsaṅgrahaṇī 43, 212
 Brhatsādhukalpasūtra 155
 Brhadāturapratyākhyāna 173
 Brhadbhāṣya 189
 Brhadvācanā 85
 Bezeihungen der Jaina-Literatur zu Andern Literature-Kreisen Indiens 149
 Brahmagupti 186
 Brāhmaṇa 11
 Brahmodya 159
 Brāhmī 134
 Bhaktaparijñā 53, 54, 55
 Bhagava(t)ī 32, 57, 134, 143, 211
 Bhagavaī Ārahaṇā 53
 Bhagavatī-Viāhapaṇṇatti 57
 Bhagāli 112
 Bhaggava 172
 Bhaṅga 82, 87, 227, 232
 Bhaṅgika 168
 Bhātṭikāvya 194
 Bhattapariṇṇamarāṇa 174
 Bhattapariṇṇā 53, 55, 174
 Bhaddā 113
 Bhadrabāhunimitta 196
 Bhaya-sutta 222
 Bharata 2, 75, 108
 Bhasmaka 145
 Bhāgava 14, 169, 172
 Bhāgavata-purāṇa 1, 49, 172
 Bhādra 153
 Bhārata 170
 Bhārāha 14, 170
 Bhāva 90, 218
 Bhāvakaḷpa 190
 Bhāvaṇa 119, 120
 Bhāvaṇā 49, 59, 83, 114, 119, 122, 123
 Bhāvappamāṇa 219

- Bhāvasamlekhanā 110
 Bhāṣā 148
 Bhāṣā-tikā 210
 Bhāṣāśleṣa 194
 Bhāṣya 22, 31, 36, 37, 42, 189, 210, 216
 Bhāṣyakārikā 216
 Bhāṣyatraya 203
 Bhāsa 40, 41, 43, 44, 50, 63, 64, 85, 107, 108, 109, 111, 167, 180, 184, 186, 190, 193, 194, 195, 196, 197, 202, 203, 208, 217, 218, 219, 221, 237
 Bhāsajjāyā 119, 120
 Bhāsāvijata 58
 Bhikkhupadimā 152
 Bhīmakumārakathā 194
 Bhīmāsura 170
 Bhīmāsuraṅkhyāna 170
 Bhīmāsuraṅk(h)a 14, 170
 Bhūyadinnā 113
 Bhūyavā(t)a 58, 87
 Bhūyavā(y)a 13, 58, 87
 Bhūrjapatra 200
 Mai-nāna 22
 Makāi 58
 Magadha 76, 178
 Magahasenā 198
 Magahāa 155
 Magga 128
 Maṅkāti 113
 Majjhimanikāya 30
 Maṇussasenīāparikamma 88
 Maṇissāvatta 88
 Maṇḍala 110
 Maṇḍalapavesa 26, 28, 110
 Maṇḍiyacariya 212
 Maṇḍukka 138
 Mati 52, 75
 Mati-jñāna 20
 Mathura 67, 68, 152, 153
 Mathura sculpture 153
 Madhyamapada 84
 Maṇuṣyaloka 108
 Maṇuṣyaśreṇi 103
 Maṇussasenīāparikamma 88
 Mantra 87, 144, 209
 Mandara 115
 Mayāli 113
 Maraṇavibhak(t)ti 26, 27, 28, 54, 60
 Maraṇavisohi 28, 60, 110
 Maraṇavihi 54, 59, 60
 Maraṇasamā(d)hi 53, 54, 55, 59, 174
 Marudevī 113
 Marudevyadhyayana 21
 Maruyā 113
 Malli 138
 Mahatpañcakalpabhāṣya 41
 Mahapāṇa 95
 Mahamaruya 113
 Mahalliā-Vimāṇapavibhatti 26, 27
 Mahalliyā 60
 Mahalliyā-Vimāṇapavibhatti 59, 60, 86, 106
 Mahākaṇhā 113
 Mahākappa 93
 Mahākappasu(y)a 26, 28, 39, 44, 60, 109
 Mahākarmaprakṛtiprābhṛta 94
 Mahākālpaśruta 109
 Mahākālī 113
 Mahājummasaā 135
 Mahātarka 204
 Mahādumasena 114
 Mahānidessa 217
 Mahānimitta 133
 Mahāniśītha 40
 Mahāniśīha(sutta) 17, 26, 27, 41, 42, 43, 44, 45, 60, 84, 85, 150, 176, 197, 202, 207, 210, 227

- Mahāpaccakkhāṇa 26, 27, 28, 53, 60, 174, 175
 Mahāpaṇṇavaṇā 26, 28, 60, 109
 Mahāparijñā 83
 Mahāpariṇ(n)ṇ(n)ā 82, 83, 117, 119, 120
 Mahāpurāṇa 61
 Mahāprajñāpanā 33
 Mahāpratyākhyāna 54
 Mahāprāṇa 77, 95
 Mahābhārata 132, 139, 170, 228, 229
 Mahābhāṣya 124, 154, 173
 Mahāyārahakāhā 163
 Mahāvideha 232
 Mahāvīrathuī 128
 Mahāvīrabhāsiā 114
 Mahāvīrasvāmino Antima Upadeśa 225
 Mahāvīrasvāmino Ācāradharma 225
 Mahāvīrasvāmino Saṃyamadharmā 225
 Mahāvvyutpatti 156
 Mahāvṛata 64, 122, 159, 164, 173
 Mahāsatata 112
 Mahāsīhasena 114
 Mahāsumiṇa 115
 Mahāsumiṇabhāvaṇā 27, 60, 85, 108, 115
 Mahāseṇa 114
 Mahāseṇakaṇhā 113
 Mahuyarīgīya 231
 Mahurā 65
 Māug(y)āpaya 88, 103
 Mātaṅga 112
 Mātaṅgajātaka 229
 Mātikā 105
 Mātuāpada 88
 Mātrkāpada 5
 Mātrkāpadatraya 25
 Māthuri 65
 Mānasī 220
 Māyandi 138
 Mārkaṇḍeya-purāṇa 228
 Māsāṇa 89
 Māhaṇa 111
 Micchāsuya 14
 Mithilā 228
 Mithyāśruta 14
 Miyacāriyā 156
 Miyāputta 111
 Mīmāṃsā 31
 Mukkhagāi 156
 Mūrcchanā 132, 231
 Mūla 38
 Mūlag(r)antha 156
 Mūlaṭikā 208
 Mūladattā 113
 Mūlapaḍhamāṇuōga 11
 Mūlabhāṣya 189
 Mūlabhāsa 194
 Mūlasirī 113
 Mūlasutta 29, 45, 47, 48, 51, 62, 85, 156, 157, 162, 163, 166, 167, 173
 Mūlasuttagāhā 45
 Mūlasuya 45
 Mūlasūtra 19, 38, 45, 46, 161
 Mūlāc(y)āra 15, 61, 121, 173, 186, 191, 192
 Mūrcchakaṭika 133, 217
 Mettasutta 126
 Meru 168
 Meha 113
 Mokka 114
 Moggarapāṇi 113
 Mohaṇijjathāṇa 97, 114, 152
 Mohanaghara 139

- Mohanīya 152
 Mohaparājaya 222
 Yajurveda 32, 170
 Yantra 98
 Yamaka 127, 128
 Yogacūrṇa 100, 102
 Yogadr̥ṣṭisamuccaya 86
 Yogaśāstra 66, 108
 Yogasūtra 173
 Yoni 148
 Yoniprābhṛta 97, 99
 Yonividhāna 99
 Raivakkā 49
 Ratikalpa 50
 Ratnakaraṇḍaśrāvakācāra 62
 Rayanāvalī 195, 204
 Rasadevī 115
 Rahanemiya 156
 Rājagaha 66
 Rajagir 66
 Rājagrha 137
 Rājaprasnakṛta 147
 Rājaprasnīya 33, 35, 36, 59
 Rājaprasenakīya 36, 59
 Rājaprasenajit 36, 59
 Rādhāvedha 175
 Rāma 115
 Rāmakaṇḥā 113
 Rāmagutta 112
 Rāmaputta 114
 Rāmāyaṇa 14, 170, 231
 Rāyap(p)aseṇaijja 98, 137, 140, 147
 Rāyapaseṇaiya 32, 33, 36, 37
 Rāyapaseṇi(y)a 26, 28, 34, 211, 231, 235, 237
 Rāyapaseṇīya 33
 Rāsibaddha 88
 Rāsī 134
 Rīiivveda 172
 Reduplicatives in Indo-Aryan 140
 Religions of India 213
 Review of Philosophy and Religion, The 124
 Risibhāsita 199
 Rukkhāyurveda 54
 Ruppīnī 113
 Rūva 119
 Rohinī 138
 Lakkhaṇā 113
 Laghucunṇi 102
 Laghubhāsa 41
 Laghuvṛtti 195
 Lacchī 115
 Latṭhadanta 113, 114
 Labdhi 108, 183
 Lalitavistara 228
 Lalita Vistāra 125
 Lahucunṇi 22
 Lahuvaravariyā 183
 Lambaṇa 237
 Lipī 235
 Life of the Buddha and the early history of his Order, The 137
 Linguistic Speculation of the Hindus 15
 Literary History of India 213
 Lectures on the History of Indian Literature 138, 213
 Lecchatī 111
 Latin 14
 Leva 237
 Leśyā 148
 Lesā 156
 Leha 235
 Lehre der Jainas (nach der alten Quallen dargestellt, Die) 81
 Lokaprakāśa 8, 92, 95, 163, 233
 Lokabindusāra 90
 Lokānuyoga 200
 Lokāyata 171

- Logavija(y)a 82, 119
 Logasāra 92, 119
 Logāyat(y)a 14, 171
 Laukāyata 171
 Vaiṣesiya 171
 Vakkasuddhi 93, 163, 188
 Vakkhakkāra 149
 Vagga 36, 106, 112, 113, 135, 138, 142, 143, 144
 Vaggacūli(y)ā 26, 27, 55, 59, 60, 86, 109, 115
 Vaggacūli 109
 Vaṅgacūliyā 27, 54, 55
 Vacanikā 211
 Vaṇṇa 146
 Vaṇṇā 68, 69
 Vaṇṇaya-sutta 222
 Vaṇhi 112
 Vaṇhiā(ā) 27
 Vaṇhidasa(ā) 26, 27, 32, 36, 37, 59, 150
 Vaṇhiya 27
 Vattamāṇappaya 89
 Vattha 119, 120
 Vatthu 95, 96
 Vatthugāthā 217
 Vandana 182
 Vandananijjutti 185
 Vandanaya 25, 166, 191
 Vandana 61
 Vandāruvṛtti 167
 Vandittusutta 62
 Varavariyā 183
 Varuṇovavāya 26, 27, 59, 60, 106
 Vargacūlikā 109
 Varnaka 68
 Valabhī 67, 146, 153
 Valahassajātaka 139
 Vavahāra 16, 19, 26, 27, 41, 43, 44, 55, 86, 93, 107, 108, 109, 111, 151, 155, 157, 176, 180, 194, 196, 197, 205, 210, 216, 236
 Vavahāracuṇṇi 201
 Vavahāranijjutti 190
 Vavahārabhāsa 108, 181, 195
 Vasudevacariya 103
 Vasudevahindī 82, 85, 103, 199
 Vasule 122
 Vastu 96
 Vassa 153
 Vāgarāṇa 172
 Vācaka 4, 79, 116, 168
 Vācanā 65, 77, 85, 113, 114, 154
 Vācyā 152, 154
 Vājasaneyisaṃhitā 215
 Vāṇiyagāma 69
 Vāta 115
 Vādivetāla 51
 Vāyaṇā 154
 Vārisena 113
 Vārtika 124, 207, 208, 210
 Vālabhī 65, 76, 78, 176
 Vāsetṭhasutta 158, 229
 Viāvatta 89
 Viāhapaṇṇatti 2, 7, 29, 57, 63, 101, 108, 110, 134, 148, 152, 168, 172, 197, 201, 205, 206, 209, 222, 224-227, 231-234
 Vicārāmṛtasāṅgraha 41, 167
 Vicitracaryā 50
 Vijayacariya 89
 Vijjappavāya 93
 Vijjācaranaviṇiccha(y)a 26, 27, 28, 110
 Vijjānuppavāya 90, 95
 Vijjāpāhuḍa 97

- Vijñāna(khaṇḍa) 136
 Viṇayasamāhi 163
 Viṇayasūya 156
 Vinṇāṇapāhuḍa 97
 Viṇhū 112
 Vittharavāyaṇā 154
 Vidyā 90, 100, 144, 209
 Vidyātiśaya 144
 Vidyāprābhṛta 97, 101
 Vidhiprapā 33, 82
 Vinayapitaka 228
 Vinayavāda 130
 Vinayaśruta 189
 Vineyahitā 22
 Vipākasūtra 31, 58, 144
 Vippaccāya 89
 Vippajāṇasenīā-parikamma 88
 Vippajāṇāvatta 88
 Vimāṇapavibhatti 59
 Vimāna 12, 106, 147, 175
 Vimuk(t)ti 49, 83, 119, 120, 123
 Vimutti 114, 115
 Vimokkha 82, 119
 Vimokṣa 188
 Viyatta 3
 Viyāralesā 33
 Viyārasāra 33, 37, 44, 62, 111
 Viyāha 86
 Viyāhacūliyā 86
 Viyāhapaṇṇatti 63, 69, 92, 147
 Vivāgasūya 7, 21, 31, 46, 58, 59,
 112, 123, 144, 212, 215, 220, 228
 Vivāta 115
 Vivāhacūliyā 26, 27, 59, 60, 109, 115
 Vivāhapaṇ(n)ṇatti 31, 58, 101,
 134, 164
 Vivittacari(y)ā 49, 123
 Vividhatīrthakalpa 97, 98
 Vividhapraśnottara 32, 117
 Vivṛti 55, 91
 Viśālālocana 95
 Viśeṣa 148
 Viśeṣāvaśyakalaghuvṛtti 208
 Viśṇupurāṇa 149
 Visesaṇavai 2, 43
 Visesaṇavassayabhāsa 12, 13, 24, 29,
 39, 43, 54, 62, 78, 87, 91, 92,
 93, 96, 99, 100, 107, 109, 160,
 168, 182, 192, 195-197, 203, 205,
 207-209, 219, 226, 232, 233, 235
 Viśeṣacūṇṇi 39, 65, 97, 99, 116, 190,
 194, 196, 197
 Vihārakappa 26, 27, 28, 100
 Vihi-sutta 222
 Wiener Zeitschrift für die Kunde des
 Morgenlandes 229
 Viyārāgasu(y)a 26, 27, 28, 110
 Virakaṇhā 113
 Viratthay(v)a 53, 60, 175
 Virastava 53, 55
 Virastuti 194
 Viriā 90, 128
 Viryappravāda 90
 Vuḍḍhakahā 143
 Vuḍḍhabhāsa 41, 197
 Vuḍḍhavaravariyā 183-185
 Vṛddha khaṇḍa 132
 Vṛddhataragāthikakhaṇḍa 132
 Vṛddhavaitāliya 131
 Vṛṣṇidasā 33
 Veā 83
 Vetālia 127
 Veda 15, 30, 31, 32, 61, 64, 83, 119,
 134, 138, 140, 160, 170, 172,
 184, 216, 218

Vedanā 148
 Vedabandhaka 148
 Vedalla 30
 Vedavedaka 148
 Vedāṅga 32, 218
 Vedāṅga-jyotiṣa 233
 Veya 160, 172
 Veyāliya 59, 128, 162
 Velana 220
 Velandharovavāā 26, 27, 86
 Velandharovavāt(y)a 27, 59, 60, 106
 Vesamaṇovavāā 26, 86
 Vesamaṇovavāt(y)a 27, 59, 60, 106
 Vesāli 66, 150
 Vesiya 171
 Vehalla 113
 Vehāsa 113
 Vaitāliya 127, 128, 129, 131, 164
 Vaiśika 171
 Worte Mahāvīras 32, 127
 Vyavahāra 40, 42, 43, 93, 185, 191, 201
 Vyākhyā 109
 Vyākhyācūlikā 109
 Vyākhyāna 154
 Vyākhyāprajñapti 31, 58, 109, 134, 135
 Vyākhyābhagavatī 109
 Vyutkrānti 148
 Śakaṭabhadrikā 171
 Śakrastava 154
 Śataka 94
 Śatapatha Brāhmaṇa 215
 Śatapadī 206
 Śatruñjayakalpa 98
 Śabdaprābhṛta 97, 101, 219
 Śarīra 148
 Śalākāpuruṣa 81

Śakaṭāyana-śabdānuśāsana 30
 Śākhā 153, 201
 Śāstraparijñā 204
 Śikṣā 30
 Śītaśyā 109
 Śīlavatīkathā 194
 Śuklayajuhprātiśākhya 215
 Śuddhavākyānuyoga 133
 Śeṣavat 226
 Śrāddhavidhi 98, 101
 Śrībhagavatīsāra 135, 136
 Śruta 22, 23, 24, 25, 87, 222
 Śrutajñāna 16, 22
 Śrutajñānasūtra 139
 Śrutapuruṣa 23, 30
 Śrutaskandha 43
 Śrutāvatāra 79
 Śreṇi 236
 Śrautasūtra 220
 Śaḍāvaśyaka 167
 Śaddarśanasamuccaya 204
 Śaṣṭitantra 138, 140, 171
 Saā 134, 135, 138
 Saṃyama 148
 Saṃlekhanā 110
 Saṃlehaṇāsuya 26, 27, 28, 60, 110
 Saṃvat 15, 29, 32, 34, 35, 38, 40, 43, 49, 52, 55, 65, 67, 72, 73, 78, 79, 80, 81, 100, 103, 154-156, 172, 180, 183, 195, 199, 200, 202, 204-206, 208, 211
 Saṃvara 114
 Saṃvegaraṅgaśālā 55
 Saṃsattanijjuttī 60, 62, 94, 178, 191
 Saṃsāradāvānala 194
 Saṃsārapaḍiggaha 88
 Saṃskrta 30, 132, 133
 Saṃstāra 55

- Saṁstāraka 53, 174
 Saṁsthāna 134
 Saṁhanana 134
 Sakkata 133
 Sagaḍa 111
 Sagaḍabhaddiyā 171
 Saṅkhā 114
 Saṅkhitta 154
 Saṅkhyeya 84
 Saṅkhevitadasā 59, 106, 107, 115
 Saṅkhyāta 52
 Saṅkhyāna 232
 Saṅgahanī 43, 182, 205, 212
 Saṅgahanīgāhā 212
 Saṅgrahanī 18, 207
 Saṅgrahanīgāthā 135
 Saṅgha 3, 77, 168
 Saṅghaṭṭa 237
 Saṅghāṭaka 77
 Saṅghāḍa 138
 Sakalakathā 187
 Saccanemi 113
 Saccappavāya 90, 93
 Saccabhāmā 113
 Saccasirī 84
 Sañjañña 156
 Sañjūha 89
 Sañjñā 148
 Saṭṭhāna 113
 Saṭṭhit(y)anta 14, 171, 172
 Sadasī 202
 Sadāvassaya 210
 Saddhajīyakappa 62
 Saddhasayaga 202
 Sattariyā 94
 Sattarisayatthāna 2
 Sattasattikkagā 83
 Sattasattikkayā 119
 Sattikkag(y)ā 119
 Sattuseṇa 112
 Satthaparīṇ(n)ā 82, 119, 120, 122, 123
 Sādda 119
 Saddapāhuda 97, 101, 199
 Saddālaputta 112
 Santhāraga 53, 174, 210
 Sandehavisausadhī 152, 154
 Sannā-sutta 222
 Saptatikā 94
 Saptabhaṅgī 227
 Saptasatāranayacakra 94
 Sabaladosa 97, 151
 Sabalā 114
 Sabhikkhu 156, 163
 Samaā 127
 Samaṇasutta 164
 Samaṇovāsagapadikkamaṇa 202, 206
 Samabhirūḍha 89
 Samaya 2, 95
 Samayaksetra 108
 Samayappavāya 90
 Samaramayaṅkākahā 187
 Samarāiccakahā 187
 Samarāiccacariya 23, 187
 Samavā(y)a 7, 12, 23, 31, 32, 33, 35, 58, 63, 81, 82, 86, 88, 89, 90, 103, 106, 109, 119, 127, 133, 134, 135, 157, 178, 186, 225, 228, 235, 236
 Samavyāptika-sūtra 223
 Samāṇa 89
 Samāhi 128
 Samāhitthāna 156
 Samīā 156
 Samīsāñjano Upadeśa 225
 Samutthāna 107, 111
 Samutthānasu(y)a 26, 27, 60, 86, 107, 117
 Samudghāt(y)a 132, 147, 148
 Samudda 112

Samuddapālīja 156
 Samuvattthāṇasūya 107
 Samosaraṇa 128, 146, 183, 185,
 Sampadā 151
 Samba 113
 Sambhinṇa 89
 Sambhūtavijata 115
 Sammaī(payaraṇa) 195, 198
 Sammati 12
 Sammatta 82, 119
 Sammasūya 14
 Sammāvāta 58
 Sammūreccima 178
 Samyaktva 148
 Samyakśruta 14
 Sayaga 94
 Sarapāhuda 97, 98
 Sarīrapada 199
 Savvaōbhadda 89
 Savvapāṇabhūtajīvasattasuhāvaha 58
 Savvarisī 84
 Savvasumīṇa 115
 Sahasuddāha 111
 Sahasrāra 108
 Sāmvyavahāri-pratyakṣa 226
 Sāgara 112
 Sāgaropama 134
 Sāṅkhyakārikā 171, 172
 Sāṅkhyasaptati 171
 Sāta 114
 Sādhana(khaṇḍa) 136
 Sāmaṇṇapuvvaga 163
 Sāmaveda 32, 170, 172
 Sāmāīya 25, 166, 182, 183, 191, 195
 Sāmāīyanijjuttī 184, 185
 Sāmāīyabhāsa 195
 Sāmāīyasutta 75
 Sāmācārī 32, 93, 152
 Sāmācārīśataka 66

Samāyārī 96, 152, 153, 156, 183,
 185,
 Sāmāyika 61, 185
 Sāraṇa 112
 Sārāvalī 54
 Sālatiyāpitu 112
 Sālibhadda 113
 Sijjā 120
 Sittari 202
 Siddhacakra 24, 197
 Siddhanta 217
 Siddhapāhuda 54, 97, 101
 Siddhaprābhṛta 93, 97
 Siddhabaddha 88
 Siddhasreṇī 103
 Siddhasenīā 88
 Siddhasenī(t)a-parikkama 88
 Sīddhāṇaṃ buddhāṇaṃ 166
 Siddhānta 62, 74, 120
 Siddhānta(khaṇḍa) 136
 Siddhāntastava 156
 Siddhāntāgamastava 33, 55, 84, 102,
 149, 156
 Siddhāvatta 88
 Siddhivinicchaya 198
 Siridevī 115
 Sirivālakahā 90, 95, 237
 Sirī 115
 Siloānāma 219
 Siva 115
 Sīosanijja 82, 119
 Sīsapaheliyā 199, 233
 Sīha 114, 136
 Sīhasena 114
 Sūmsamā 138
 Sukaṇhā 113
 Sukālī 113
 Sukka 115
 Sikkhitta 115

- Sukhāvabodhavarāṇa 154
 Sujāyā 113
 Sunakkhatta 113
 Sutta 8, 44, 62, 87, 89, 104, 105, 119, 122, 126, 130, 132, 133, 135, 142, 144, 145-147, 154, 166, 167, 169, 172, 180, 186, 192, 193, 212, 216, 218, 220-223
 Suttak(g)āḍa 57, 189
 Sutta-nirutta 218
 Suttanipāṭa 125, 126, 160, 225, 230
 Suttapphāsiyanijjuttī 185, 193
 Sudamsaṇa 112, 113
 Suddhadanta 114
 Sunakkhatta 114
 Supāṭṭha 113
 Supāsanaḥacariya 5
 Suppaḍibaddha 168
 Subodhikā 5, 18, 21, 53, 93
 Subhaddā 113
 Sumaṇabhadda 113
 Sumaṇā 113
 Sumaruya 113
 Sumiṇa 115
 Sumuha 112
 Suya 59, 218
 Suyakkhandha 59, 79, 82, 83, 119, 120, 121, 124, 126, 127, 130, 139, 142, 145, 155, 220
 Suyanāṇa 22, 23, 25, 96, 184
 Surādeva 112
 Surādevī 115
 Suvaṇ(r)ṇabhūmi 187, 200
 Suśrutasaṃhitā 137, 169, 236
 Susīmā 113
 Suhabohasāmāyārī 32, 34, 37
 Suhavivāga 145
 Sūkara-maddava 137
 Sūtagaḍa 57
 Sūtra 86, 200, 211, 220, 222, 223
 Sūtrakṛta 34, 58, 127
 Sūtrakṛtāṅga 120, 125, 191
 Sūyagaḍa 7, 8, 16, 17, 23, 31, 32, 41, 81, 86, 90, 99, 100, 125-129, 131, 132, 157, 181, 186, 189, 194, 197, 202, 204, 206, 207, 211, 215, 220, 225, 229, 230, 236, 237
 Sūyagaḍaṅgasutta 127
 Sūyagaḍaṭṭikā 204
 Sūyagaḍanijjuttī 57, 90, 99, 126, 127, 189, 191, 232
 Sūra 115
 Sūrata 115
 Sūrapaṇ(n)ṇatti 13, 26, 27, 28, 32, 35, 37, 56, 60, 149
 Sūriyapaṇṇatti 16, 17, 19, 84, 96, 116, 149, 176, 194, 207, 232
 Sūryaprajñapti 12, 33, 61, 84, 191
 Seūbandha 234
 Second Book of Sanskrit 164
 Sacred Books of the East, The 80, 82, 118, 119, 120, 122, 125, 128, 149
 Sejjā 119
 Seniya 113
 Senīppasenī 236
 Senaprasāna 84, 93, 156, 166, 167
 Septuagint 14
 Selaga 138
 Sesauvagghāvanijjuttī 183
 Somila 112
 Sariya 111
 Soriyadatta 112
 Sovatthiāvatta 89
 Sautta anuṣṭubh 131
 Saurasena 65

Saurasenī 65
 Saurāṣṭra 178
 Skāndilī 65
 Schools and Sects in Jaina Literature 130
 Scripture truth in Oriental Dress 139
 Stabakārtha 210
 Stabbaka 210
 Standard Sanskrit English Dictionary, The 23
 Studien zur indischen Erzählungs-literatur 229
 *Sthavira 120, 122
 * Sthavira-kalpin 110
 Sthavirāvalī 152
 Sthāna 31, 34, 58, 132, 148, 203, 231
 Sthāpanā 9, 218
 Sthāpanākalpa 93
 Sthāpanākulakasvādhyāya 93
 Sthiti 148
 Syādvāda 218, 227
 Syādvādamañjarī 169, 171, 172
 Syādvādamuktāvalī 4
 Svayambhūstotra 5
 Svara 132, 231
 Svaraprābhṛta 98
 Svaramaṇḍala 133
 Svarita 217
 Svopajña 108, 210

Hariësa 156
 Haricandana 113
 Harivaṁśa-purāṇa 61, 62, 79
 Halla 114
 Hāthīgumphā 66
 Hāra 115
 Heart of Jainism, The 16
 Hebrew 14
 Himavanta 112
 Himavanta therāvalī 76
 Hirī 115
 History of Indian Literature, A 30, 32, 39, 42, 45, 47, 52, 53, 61, 66, 68, 73, 120, 121, 127, 130, 137, 139, 147, 149, 152, 160, 169, 174, 209, 214, 225
 History of Zoroastrianism 72
 History of non-canonical Literature of the Jainas, A 214
 History of Bengali Language and Literature 68
 History of Sanskrit Literature 213
 History of Civilization in Ancient India, A 141
 Hīrapraśna 95
 Huṇḍā 2
 Heṭvāta 58
 Horā 175
 Hole 122



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- 1 This is so to say a bibliography. It furnishes us with a list of my published and unpublished works along with that of my 546 published articles (upto 1960)
 2. See Mrs. Kapadia's પ્રાચીન અને અર્વાચીન સમયની સ્ત્રીઓનો પહેરવેશ (pp. 8 & 69) where a list of 35 additional articles is given.
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