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# Jain Journal



जैन भवन

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Gautama, wrongly depicted as  
Mahavira in postage stamp  
issued by West Germany



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Bhagavan Mahavira  
Clay Model by Mani Pal





## The Ganadharas of Mahavira

Very little information is obtained from the *Āgamas* in connection with the Ganadharas. We find scattered the names and life-span of the Ganadharas in the *Samavāyāṅgasūtra*.<sup>1</sup> The *Kalpasūtra*<sup>2</sup> states that Lord Mahavira had attached to him nine *gaṇas* (schools) and eleven Ganadharas (chief disciples). In the exposition of this the names and *gotras* of the Ganadharas and also the following of each are given. It is stated that all the Ganadharas had knowledge of the twelve *Āṅgas* and the fourteen *Pūrvas*. All of them were emancipated. All except Indrabhuti and Sudharman attained *nirvāṇa* during the life-time of Lord Mahavira. The present host (*saṅgha*) of Sramanas is descended from the following of Sudharman. The line of the rest has been cut off. Arya Jambu was a disciple of Sudharman and Prabhava that of Jambu and so on.<sup>3</sup> This is all the information that we obtain in the *Āgamas* concerning the Ganadharas.

It is said of Indrabhuti Gautama, the foremost disciple of Mahavira, that on the very night on which Mahavira attained *nirvāṇa* his tie of affection binding him to Mahavira snapped off and he too attained *kevala-jñāna*.

<sup>1</sup> *Samavayanga*, 11, 74, 78, 92, etc.

<sup>2</sup> *Kalpasutra (Kalpalata)*, p. 215.

<sup>3</sup> *Kalpasutra*, p. 217.

<sup>4</sup> *Kalpasutra*, Su. 127.



It is also found mentioned that Indrabhuti was the chief of the 14,000 disciples of Mahavira who had abandoned worldly life and become *śramaṇas* (monks).<sup>5</sup> From this it is easy to derive that Indrabhuti was highly attached to Lord Mahavira and that he did not attain the stage of omniscience during the life-time of Mahavira. *Bhagavatisūtra* 14.7 corroborates this. In it, Lord Mahavira alludes to Indrabhuti's love and affection for himself and assures him that both would become alike (having the same end in view and residents of the same place) in all respects after becoming free from the human existence. The commentator Abhayadeva explains here that Indrabhuti was very much disappointed and sad that he had not achieved omniscience though his disciples had, and hence the assurance given by Mahavira.

From the question posed by the Ganadharas it can be seen that they were very inquisitive by temperament and had a very powerful craving for knowledge. Not that they were ignorant or always doubting, but they kept on asking questions for more and more clarification of philosophical problems and were not satisfied till they had arrived at a full solution of their doubts. Indrabhuti was the most curious among them. Whenever he had an occasion to hear the views of thinkers of other schools or to see something unusual he would at once rush to Mahavira and inquire about it.<sup>6</sup> We find recorded certain episodes revealing Indrabhuti's ready-wittedness. Hearing from Mahavira that Skandaka, a heretic (belonging to another school) had come, he went to receive him and foretold the reason of his coming to Mahavira and the doubts he entertained. This inspired in Skandaka great respect for, and faith in, Lord Mahavira.<sup>7</sup> The teaching of *apramāda* (spiritual alertness) in *Uttarādhyayana*, 10 was imparted to Indrabhuti Gautama and indirectly to all. We find Indrabhuti carrying messages of Mahavira to others, e.g. he conveys the Lord's message to Mahasataka at the time of his confession on his death-bed, that he should expiate for the bitter though true words uttered by him to his wife Revati.<sup>8</sup> We find descriptions of Indrabhuti's appearance and personality in several places. He is described as having a fair complexion, as bright, undergoing severe austerity, as a true celibate, as a knower of the fourteen *Pūrvas*, as capable of four kinds of knowledge (i.e. excluding *kevala-jñāna*, omniscience).<sup>9</sup> Most of the *Āgamas* may be said to owe their existence to the questions of Indrabhuti.

<sup>5</sup> *Kalpasutra*, Su. 134.

<sup>6</sup> *Bhagavati*, 2.5, 9.33 etc.

<sup>7</sup> *Bhagavati*, *Sataka*, 2.1.

<sup>8</sup> *Upasakadasāṅga*, 8.

<sup>9</sup> *Bhagavati*, *Sataka*, 1.

Next to Indrabhuti, comes Sudharman from the point of view of information that can be collected, though we do not find any allusion to his personal life. What we are told is that he explained the *Āgamas* on being asked by Jambu. It is really surprising that though the present Jaina Sangha is traced to Sudharman alone, and though the text of the *Āgamas* is traditionally obtained from Sudharman, and though it is believed that Sudharman himself gave the text of certain *Āgamas* to Jambu,<sup>10</sup> we do not find any record in the *Āgamas* of Sudharman having asked Mahavira any question and of the latter's reply. *Bhagavatīsūtra* notes a few questions asked by Agnibhuti, Vayubhuti<sup>11</sup> and Mandiyaputta.<sup>12</sup> Arya Sudharman's description is exactly like that of Indrabhuti's.

But it may be noted that nowhere in the *Āgamas* do we find any reference to the doubts of the Ganadharas and their questions as detailed in the *Ganadharavāda*. We find the first reference to these doubts of the respective Ganadharas in a *gāthā* (596) of the *Āvaśyaka-niryukti* :

*jive*<sup>1</sup> *kamme*<sup>2</sup> *tajjīva*<sup>3</sup> *bhūya*<sup>4</sup> *tārisaya*<sup>5</sup> *bandhamokkhe*<sup>6</sup> *ya* ;

*devā*<sup>7</sup> *neraie*<sup>8</sup> *yā punne*<sup>9</sup> *paraloya*<sup>10</sup> *nevvāne*<sup>11</sup>

(1) Does the soul exist or not ? (2) Is there anything like *karma* ? (3) Is the body the same as soul or is it different ? (4) Do the elements exist ? (5) Is the soul in the next world similar to that in this world ? (6) Are bondage and salvation real ? (7) Are there gods ? (8) Are there hellish beings ? (9) Are there *punya* (good) and *pāpa* (sin) ? (10) Is there the other world ? (11) Is there anything like emancipation ?

The *Āvaśyaka-niryukti* gives us further details regarding the life, etc, of these Ganadharas.<sup>13</sup> They are given in the chart enclosed.

We are told, as said above, in the *Kalpasūtra* that Lord Mahavira had eleven Ganadharas, but the number of *gaṇas* (schools) was nine. This is accounted for by the fact that a school or *gaṇa* is constituted as a result of a difference in the wording of the text though in all cases the meaning of the text might remain unchanged. The Ganadharas composed the *Āgamas* on the basis of the instruction given by Mahavira. On account of difference of wording there were nine different texts (*vācanā*) of the canon, though the Ganadharas were eleven. Akampita and Acalabhrata had altogether 600 disciples who followed one *vācanā* (text) ; so also Metarya and Prabhasa had altogether 600 disciples who

<sup>10</sup> See introductory statements of *Jñānadharmakatha*, *Anuttaropapatika*, *Vipaka*, *Nirayavatika*.

<sup>11</sup> *Bhagavati*, 3.1.

<sup>12</sup> *Bhagavati*, 3.3.

<sup>13</sup> *Āvaśyaka-niryukti*, *gathas*, 589-641.

followed one *vācanā* (text). Hence the total number of *gaṇas* (schools) was nine though the number of Ganadharas was eleven.

The *Āvaśyaka-niryukti* relates the circumstances in which Indrabhuti first met Lord Mahavira, and how he was converted to faith in Mahavira. He approached as a sceptic and scoffer and remained to worship. The other Ganadharas did not come with a view to revile Mahavira, but out of inquisitiveness and a sense of awe. They also became the disciples of Mahavira. Though later commentators have written at length and with flourish about this episode, we do not get any new information from them. Jinabhadra, the author of the *Viśeṣāvaśyaka-bhāṣya* has seized this opportunity to give a digest containing the essential principles of Jaina philosophy. Imitating him, other commentators of the *Āvaśyaka-niryukti* and the commentators of the *Kalpasūtra* have done the same and given an exposition of the Jaina philosophy.

Acarya Hemacandra has in his *Triṣaṣṭiśalākāpuruṣacaritra* given, on the basis of traditional accounts, further details regarding the life of Indrabhuti and even regarding his previous life.<sup>14</sup> Such episodes as are related here are based on the statement in the *Bhagavatīsūtra* where Mahavira says to Indrabhuti that their relation was nothing new, but continued from the previous life.

It is believed by all that Indrabhuti's intense attachment to Lord Mahavira came in the way of his omniscience. The moment that was removed by the physical death of Mahavira, he attained omniscience. Describing this incident Acarya Hemacandra says that Mahavira realised that Indrabhuti was not attaining omniscience on account of his intense attachment to him. Hence knowing that he was to attain *nirvāṇa* on that very night, Mahavira sent Indrabhuti to instruct Devasarman residing in a village not far away from the place. By the time he returned Mahavira had given up his worldly life and had attained *nirvāṇa*. He was very sad and also intrigued as to why he was sent away when the end of Lord Mahavira was drawing near. But he at once realised that till then he was deep sunk in the mire of ignorance and attachment and that his love and attachment were coming in the way of his attaining omniscience. He immediately attained omniscience.<sup>15</sup>

All such narratives are based on the statement in the *Bhagavatīsūtra*, 14.7 that Indrabhuti Gautama was highly attached to Lord Mahavira and that their relationship persisted even from the previous birth, and that they would both be alike in the future.

[from Introduction, *Gaṇadharavāda* by Esther A. Solomon

<sup>14</sup> *Trisastisalākāpuruṣacaritra*, 10.9.

<sup>15</sup> *Trisastisalākāpuruṣacaritra*, 10.13.



Ganadhara Gautama  
Clay Model by Mani Pal





# Ganadhara Gautama

## SVETAMBARA VIEW

Having attained *kevala-jñāna* (absolute knowledge), he (Mahavira) left the village Jambhiya on that very night and reached Madhyama Pava the next morning. There he stayed at a garden called Mahasena. When the people heard of Mahavira's arrival, they flocked to the garden to see him and hear his teachings. Mahavira preached for three hours. The gathering was enthralled by his knowledge and the sweetness of his speech. The fame of his omniscience and his extraordinary personality spread everywhere. He broke the tradition of speaking in Sanskrit and began to preach in the common dialect of the people. This dialect is called Ardhamagadhi.

At this time a sacrifice was being performed in the house of a Brahmin named Somila. Many Brahmin Acaryas, versed in the *Vedas*, had come from far and near to take part in that sacrifice. Indrabhuti Gautama, a famous Brahmin Acarya, who had also come to the sacrifice, heard that many people were going with Mahavira's praise on their lips to attend the meeting in which he was expounding the spiritual teachings, and thought that it might be some magician who had come and was charming them.

He wished to go to the meeting at once, expose the cunning of the magician, defeat him in a discussion and remove the delusion of the audience. So, he went to Mahavira with his 500 disciples.

No sooner had Indrabhuti Gautama reached the gathering held at the Mahasena garden than he was overwhelmed by the extraordinary personality and yogic powers of Mahavira. Mahavira saw Gautama and called him by his name. Expressing the doubt which was in Gautama's mind, he said, "Gautama, you have a doubt in your mind about the existence of the soul. From the words of the *Vedas*, 'this massed consciousness, rising from the material elements, sinks back into them and perishes, it then loses all consciousness of the past self', you have come to the conclusion that it is from the five elements that the conscious soul is born and in them it perishes ; and that there is nothing like the other world. Therefore there is no being beyond the five material elements. But you are also

aware that the Vedic statements like 'this *ātman* or self is of the very substance of knowledge', the existence of the soul has been clearly stated. These contradictory Vedic statements have generated in your mind a doubt whether there is really something like the soul or not. Your interpretation of the words 'massed consciousness' etc. is not correct. The meaning of the word *vijñānaghana* is the soul possessing infinite knowledge, infinite vision of the universals and infinite awareness ; and the sense of the word '*bhūta*' is not only the matter of the five elements, but all objects of knowledge, animate and inanimate. Therefore, the meaning of the text is this : various categories of knowledge are produced in the soul of infinite knowledge, infinite vision and infinite awareness by various objects of knowledge, and when the objects which give birth to the categories of knowledge are used up or destroyed, the categories themselves disappear or are destroyed ; they do not exist any longer. This is the sense of the Vedic dictum and evidently, there is no room for any doubt about the existence of the soul."

When Indrabhuti heard such a synthetic interpretation and saw that Mahavira exposed the hidden doubt of his mind which he had not expressed to him, he became convinced of Mahavira's omniscience. He expressed his desire to hear an exposition of the fundamental teachings of the Nirgrantha religion. Mahavira gave him a discourse on the subject, which produced an intense feeling of renunciation in his heart, and he got initiated by the Lord Mahavira into the religion of the Sramanas with his 500 disciples. He was the first disciple of Mahavira and the first and foremost Ganadhara.

[from *Lord Mahavira* by Puran Chand Samsukha]

...The omniscient Lord, then said to Gautama, "Gautama, Go to Devasarman, a Brahmana, who lives near by. He wants to receive spiritual instruction from you. Go and instruct him." Thus ordered Gautama went to instruct the Brahmana in the vicinity and turned the current of his life by imparting religious instruction to him.

...As he was coming back, the event of the Lord's attainment of liberation reflected in his conscience. As he proceeded further, he learnt from the people that Lord Mahavira had attained liberation. This made him shaky. He could not move even one step forward. Numberless feelings rose and fell in his heart. He said to himself. "I regarded you, O Lord as my Guru, as my well-wisher, as my protector from worldly fears, as my preceptor and what not. If it was destined that you were to attain

liberation, could you not do this in my presence ? What obstacle could my presence produce in your way to attaining salvation ? I would not have asked you to give me a share in what you got. Look at the unstability of this world ! Here nobody cares for another. He never nor will ever care. All follow their own specified routes.”

These various feelings of detachment dissolved instantly the feelings of affectionate devotion that he was experiencing in his heart for the body of the Lord. As soon as his feelings of attachment disappeared from his heart, he attained *kevala-jñāna*. After attaining *kevala-jñāna* Gautama roamed in the world for twelve years.

[from *Bhagavān Mahāvīra* by Muni Chauthmal]

#### DIGAMBARA VIEW

The epithet ‘Ganadhara’ or the leader of the assembly was, historically speaking, first applied to Gautama of Brahmapura who became a disciple of the twenty-fourth Tirthankara Mahavira. There were other Ganadharas after Gautama.

Gautama was called a Ganadhara when he became a disciple of Mahavira after the latter had attained omniscience. The attainment of omniscience (*kevala-jñāna*) is preceded by the complete eradication of the four *ghāti-karmas*, viz., *jñānāvaranīya*, *darśanavarāṇīya*, *mohanīya* and *antarāya*. There is no *āsrava* or influx of *karmas* ; consequently there is no voluntary physical motion and therefore no speech which is the result of the motion of tongue, lips, etc. The voice of silence, the letterless speech, the *divya-dhvani* which proceeds from the Arhat is due to the good and strong karmic energy of the audience. Therefore there must be an individual among the audience so learned as to be capable of interpreting this voice of silence. There was no such person present in the court (*samavasaraṇa*) of Mahavira when he attained omniscience. The Archangel of the first Empyrian then thought of the learned Brahmin Gautama of Brahmapura. He went to Gautama in the assumed form of a poor old Brahmin and asked him to explain to him the meaning of a *śloka*. Gautama was quite perplexed when he heard the *śloka* and being unable to understand its purport, proposed to go and discuss the meaning of it with Mahavira himself, the preceptor of that old Brahmin. With this object he approached the court of Mahavira and at the sight of the *mānastambha*, the

pillar at the entrance, his pride disappeared and he entered the court full of reverence and humility. It was then that the voice of silence was revealed to him and he discoursed upon it to the assembled audience and was called Ganadhara, the leader of the assembly. Such is the Digambara tradition about Gautama.

[from *The Jain Gazette*, October, 1938]

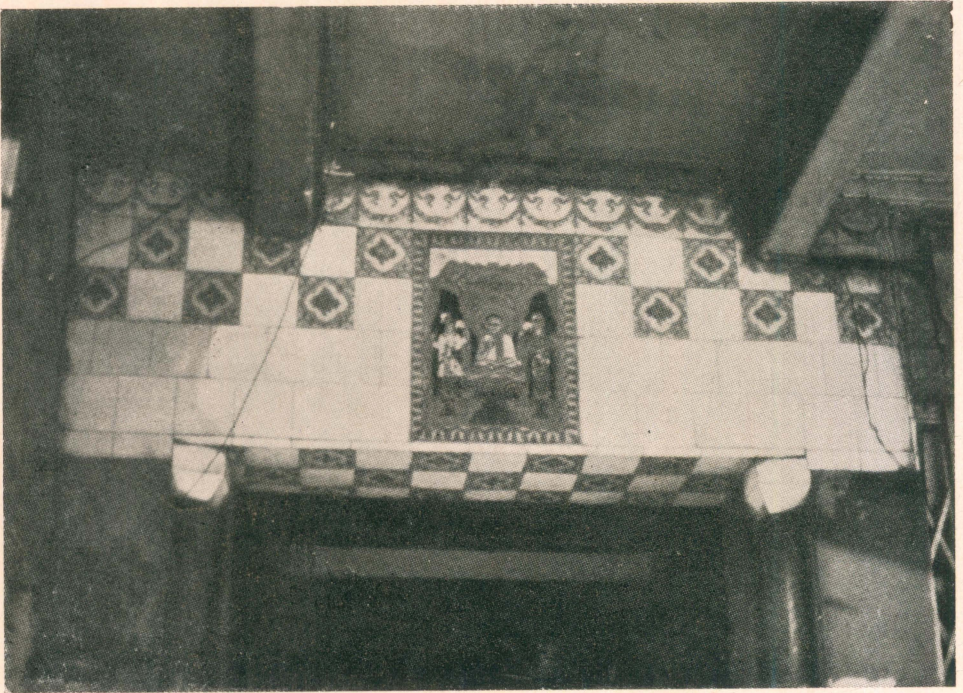
... Just before Mahavira attained *nirvāṇa*, he noticed that Gautama was particularly moved by the prospect of his master's departure from this world. "Gautama", said he, "You have only one tie left which holds you down to the earth and that is your attachment to the body of mine." Without a word Gautama left his presence after a respectful bow and became a solitary ascetic.

[from *Some Aspects of Jainism* by Jagat Prasad  
*The Jain Gazette*, July 1942]



Ganadhara Gautama on Porcelain Tile  
fixed on the gateway of a house in  
Calcutta





The site of the porcelain tile

# Gautama's Doubt : Mahavira's Solution

## ABOUT THE EXISTENCE OF THE SOUL

(1549) (Indrabhuti), you have a doubt as to (the existence of) the soul, because it is not directly perceived as the jar is and nothing that is utterly imperceptible exists in the world e.g. the sky-flower.

(1550) (Your argument is :) And it cannot be known by inference because that too depends on perception. We can infer on the basis of the memory of the relationship of the mark (*linga*, reason, probans) with that whose mark it is (*lingin*, probandum)—(the relation) which has been cognised earlier.

(1551) One has never cognised the relation between the soul and its mark, so that on seeing the mark again, one might remember it and thus have correct knowledge regarding the (existence of the) soul.

(1552) It cannot even be known through verbal testimony, for verbal testimony is not (in essence) different from inference. And the soul has not been perceived by any one so that his statement could be accepted as verbal testimony.

(1553) Moreover the scriptures make statements which conflict with one another. Hence too it is but proper that one should have a doubt (Thus, O Indrabhuti), you believe that the soul is beyond the scope of all the means of knowledge.

(1554) Gautama ! The soul is perceived. The cognition of the type of doubt, etc. (that you have), that itself is the soul (because it is of the nature of knowledge). And what is directly perceived does not need to be established (by any other means of knowledge), e.g., (sensations of) pleasure and pain in one's own body.

(1555) 'I did', 'I do', 'I shall do'.—From this notion of 'I' (it can be seen that) the soul is directly known as there is a reference to activity of all the three times (past, present, future).

(1556) (If the soul were non-existent) how could there be the notion of 'I', and (if 'I' refers to 'soul') how could there be the doubt 'Do I exist

or not ? And if the doubt is there, to what could this notion of 'I' be regarded as properly referring ? (If you do not accept the soul, you will have to point out the object of this notion of 'I' or the notion would not be there at all).

(1557) If the doubter (one who has the doubt) himself does not exist, who would have the doubt, "Do I exist or do I not exist ?" Or Gautama, if he doubts his own nature, what thing (in the world) will he not suspect (i.e. be sceptical about) ? (He will doubt the existence of everything).

(1558) The attribute (doubt, memory, etc.) is directly known and hence the (soul) possessing the attribute is (i.e. should be regarded as) directly known like the jar ; because the jar which possesses the attributes is known when the attributes (colour, etc.) are known.

(1559) Is the thing possessing the attributes different from or identical with them ? If it is identical it follows verily that the substance (possessing the attributes), the soul, is directly known when there is the knowledge of only the attributes (doubt, memory, etc.).

(1560) If it is different (from the attributes), then (all) substances possessing attributes (e.g. jar, etc.) would not be perceptible when only the attributes are known, so why this inquiry about the soul (alone) ?

(1561) Now you may argue : The thing possessing attributes does exist, and it is not something different from the body ; knowledge, etc. are found in the body and therefore it is but proper that the body should be the possessor of these attributes (and therefore capable of being known when the attributes are known).

(1562) (The reply is) : (The attributes) knowledge, etc. cannot belong to the body as it is corporeal, etc., like the jar. Therefore that to which the attributes knowledge, etc. belong must be something over and above the body, viz. the soul.

(1563) Thus this soul is partially perceived by you (but) it is wholly perceived by me because my knowledge is unobscured. Accept this as you accept (the veracity of) my knowledge (of your doubt).

(1564) In the same way, by inference know that the soul exists in another's body (too). (The soul in another's body too) is of the nature of consciousness, because it is actuated towards something that it likes and is repelled from what it dislikes, as one's own soul is.

(1565) As to what you have argued (lit. what you hold) that the probandum (that which is signified by the mark) has not been cognised formerly along with the mark (*liṅga*, probans) as the horn is not cognised along with the hare, and hence it cannot be inferred from the mark.

(1566) This is not conclusive as the apparition though not perceived previously along with its marks is inferred (as existent) in the body on the perception of the marks (i.e. symptoms) of (possession by) the spirit (e.g. laughing, weeping, singing, etc.).

(1567) (Reasoning to prove the existence of the soul) : The body has a maker because it has a certain specific shape, like the jar. There is a (controller) of the sense-organs, because they are instruments, just as a potter is of the staff, etc.

(1568) There is the relation of the instrument of grasping and the thing grasped between sense-organs and objects. Therefore there must verily be a grasper, just as in the world (i.e. our ordinary experience) the blacksmith is the grasper of (i.e. one who handles) the pair of tongs and pieces of iron.

(1569) Body, etc. must have an enjoyer, since they are fit to be enjoyed as man is the enjoyer of food. Body, etc. must have a lord (owner) since they are of the nature of an aggregate and for such other reasons (e.g. since they are corporeal, visible, etc.), just as there is a lord of the house.

(1570) This maker, (controller, grasper, and so forth) is the soul. If you argue that this is just the opposite of what was to be established or these *liṅgas* are of the type called *viruddha* (contradictory, proving just the opposite of what is to be proved) because there is the contingency (of the enjoyer-controller, etc.) being corporeal, (visible, of the nature of an aggregate and so forth), then this is no defect in the transmigratory soul (being enveloped in *karma*, it can be said to be corporeal).

(1571) O Gentle one ! (even) in your view the soul does exist, because you have a doubt regarding it, just as the post and the man exist. O Gautama, that concerning which there is a doubt must exist there or elsewhere (i.e. somewhere).

(1572) (Indrabhūti :) If this is so it comes to this that the ass should have a horn. (Reply) It may not be on the ass itself, but it does exist elsewhere. This holds good of erroneous cognition too.

(1573) The counter-entity (*vipakṣa*) of non-soul exists because it (the soul) has been negated, as jar, the counter-entity of non-jar exists. As in the case of 'The jar does not exist', this statement 'does not exist' establishes the existence of the soul. (if a thing does not exist it cannot be negated).

(1574) It is established that what does not exist is not negated, for there is the denial of conjunction, etc. (inherence, universal, particular). But the quartet of conjunction etc. also is certainly present in other entities.

(1575-6) This word '*jīva*' (soul) has a meaning, (i.e. denotes a real object) because it is pure (uncompounded) like the word '*ghaṭa*' (jar). That denotation by which it is meaningful, is the soul. If it is argued that its denotation is 'body', (the reply is) that it is not so, because (the two sets) of synonyms (of *jīva* and *deha*) are different. (We do not find a synonym of one given as a synonym of the other). (Soul and body are different) also because the soul is said to have the attributes, knowledge, etc. but not the body.

(1577) The statement, 'The soul exists' is true, since it is my statement, like other statements (of mine) ; or because it is the statement of one who is omniscient, like the statement of persons recognised by you as omniscient.

(1578) (My statement is) true and unquestionable since there are not fear, likes, dislikes, delusion (i.e. because it is not actuated by any of these). My statement is definitely true like the statement of an arbiter who is in the know of facts.

(1579) If you argue, "How can you be regarded omniscient ?" (the reply is :) Because I can tear all doubts (to pieces) (i.e. can dispel all doubts). Ask me whatever you do not know, so that you may be convinced (about my omniscience).

(1580) Thus accept, O Gautama, the soul which has conscious activity for its mark (characteristic) as established by all means of knowledge. It is of different types—*saṃsārin*, *mukta*, *sthāvara*, *trasa*, etc.

(1581) Moreover, O Gautama, if the same soul were to be present in all bodies, like space, then it would have the same mark (characteristic) in (all) bodies, but the soul is not found to be such.



(1582) The souls in the world are many, like jar, etc., because of difference of characteristics, etc. And if there were but one soul there would be no pleasure, pain, bondage, emancipation (since one and the same soul cannot experience both pleasure and pain, bondage and emancipation at the same time).

(1583) Because the soul has conscious activity as its characteristic mark and since this conscious activity is different in each body according to its grades of higher and lower, therefore the souls are infinite in number.

(1584) If there be but one soul, there would be no emancipation, etc. as in the case of ether, owing to its ubiquitous character. It would not be the doer (or agent), enjoyer, thinker and it would not be transmigratory, like ether.

(1585) If there be but one soul, it would not be happy, because to a very great extent it would be afflicted, like one who is healthy (or unhurt) in respect of (only a small) part of his body. And because it would be bound to a very great extent it would not be emancipated like one only a part of whose body is free (not fettered).

(1586) The soul is only of the size of the body, because it is here that its attributes are found, as is true of the jar ; or because it is not cognised elsewhere, (it does not exist outside the body) as cloth does not exist in the jar which is different from it.

(1587) Therefore, (the attributes of being) doer, enjoyer, bound, emancipated, happy, miserable, and transmigratory can properly hold good of those that are many in number and limited in dimension.

(1588-90) And, Gautama, you do not know the (true) meaning of these words of the *Veda*, viz. 'The mass of consciousness itself rising from the elements', (so) (you believe) that as the wine-spirit rises from constituents of wine so the soul of the nature of consciousness only rises from the aggregate of elements and again perishes after them (i.e. when they perish). And there is no after-life consciousness that in the previous life one had a particular name, was of a particular class (*deva*, *nāraka*, or any such). The import is that the soul does not pass from one existence (life) to another.

(1591-2) Gautama, believing this to be the meaning of the words you regard the soul as non-existent ; however, in other sentences the soul is said to be existent, and the fruit of rites such as Agnihotra, etc.

is spoken of. Hence you have a doubt regarding the (existence of the) soul. But do not entertain (this doubt). This is not what the words mean. Listen to the (true) meaning of the words.

(1593) 'Mass of consciousness' (*vijñāna-ghana*) means that it is identical with (or non-different from) consciousness, is permeated all over by it. 'It rises from the elements' means it rises in its aspects of 'cognition of jar', etc. (which are its different modes).

(1594) 'It perishes after these very elements as they perish' means when the conscious activity (of the soul) is fixed on another object, these gradually perish in their aspect as knowables (and as a consequence of this the modes of the soul in the form of 'cognition of jar' etc. also perish, and the soul can be said to have perished from this point of view).

(1595) From the point of view of the conscious activity in the form of the previous cognition and of the following cognition, the soul can be (said to be) characterised by destruction and origination respectively. From the point of view of the continuum of consciousness (in general) it is a mass of consciousness (and) imperishable.

(1596) And no awareness of the previous cognition exists because the conscious activity is fixed on the present object. This soul has been referred to by the *Vedas* by the expression 'mass of consciousness'.

(1597) Even thus one may have the notion that knowledge is an attribute of material elements, because it exists only when they exist. (But) it is not so, since even in their absence, there is knowledge (in general) as pointed out in the Vedic tradition.

(1598) "When the sun sets, when the moon sets, when fire and speech have faded away, with what is this *puruṣa* (self) luminous?" It has (thus) been stated to be self-luminous.

(1599) (Knowledge is not the attribute of a material object) because it exists in its absence and does not exist even when it exists, as cloth is different (from jar) because of its being the reverse when the jar is existent or not. (It does not necessarily exist when the jar is present ; it may be absent too ; and it may be present when the jar is not there).

(1600-1) You do not know the meaning of these words of the *Vedas* or rather of all (Vedic statements). What could 'meaning' be—Is it word or knowledge or difference of things (i.e. particular object) or

universal or substance or action, or quality ? This doubt of yours is not proper. That a thing has this attribute alone and not another—such a determination does not stand to reason.

(1602) There are two kinds of modes (*paryāya*)—*sva* (own) and *para* (alien). Everything is verily constituted of everything (according to *sva-para-paryāya* i.e. if we take a comprehensive view), or everything is different from everything else and exclusive in character according as what is meant to be expressed.

(1603) Therefore it stands to reason that according to the intent the meaning of a word can be general or particular (it need not be exclusively one). From the point of view of the mode, a thing can be omniform (universal, general).

(1604) When the Sramana's (Indrabhuti's) doubt was set at nought by the Jina, free from old age and death, he became a monk along with his 500 followers (pupils).

[from *Gaṇḍharavāda* translated by Esther A. Solomon]

## Dialogues of Gautama : His Inquisitiveness

### *On Astikāyas*

Gautama : *Bhante* ! How many have been stated to be the *astikāyas* ?

Mahavira : Gautama ! *Astikāyas* have been stated to be five, which are *dharmāstikāya*, *adharmāstikāya*, *ākāśāstikāya*, *jīvāstikāya* and *pudgalāstikāya*.

Gautama : *Bhante* ! In *dharmāstikāya*, how many colours are there, how many smells, how many tastes and how many touches ?

Mahavira : Gautama ! No colour, no taste, no touch, no shape, non-living, eternal, ever existent object in spheres.

Gautama : *Bhante* ! How big has been stated to be *dharmāstikāya* ?

Mahavira : Gautama ! *Dharmāstikāya* is as big as the spheres, a replica of the spheres, with similar expanse as the spheres, is touched by the spheres and itself touches the spheres. And like this are *adharmāstikāya*, the sky of the spheres, *jīvāstikāya* and *pudgalāstikāya*—these five being wholly identical.

Gautama : *Bhante* ! In *jīvāstikāya*, how many colours are there, how many smells, how many tastes and how many touches ?

Mahavira : Gautama ! Without colour...till without shape, the soul is eternal ever-existent in spheres.

Gautama : *Bhante* ! In *pudgalāstikāya*, how many colours are there, how many smells, how many tastes and how many touches ?

Mahavira : Gautama ! Five colours, five tastes, two smells, eight touches, with shape, non-live, eternal, ever-existent object in spheres.

*On the Soul*

Gautama : *Bhante* ! Should it be stated that the soul endowed with endeavour, activity, strength, energy and self-exertion shows, through self-expression, that it is a live organism ?

Mahavira : Yes Gautama ! The soul...till live organism ?

Gautama : *Bhante* ! Why is it said that...till a live organism ?

Mahavira : Gautama ! The soul has the utilisation of infinite categories of *mati* knowledge, infinite categories of *śruta* knowledge, infinite categories of *avadhi* knowledge, infinite categories of *manah-paryāya* knowledge, infinite categories of *kevala* knowledge, infinite categories of *mati* ignorance, infinite categories of *śruta* ignorance, infinite categories of *avadhi* ignorance, infinite categories of visual realisation, infinite categories of non-visual realisation, infinite categories of *avadhi* realisation, and infinite categories of *kevala* realisation. In trait, the soul is all-utilising. It is for this reason, oh Gautama, it has been said that the soul...till a live organism.

*On the Sky*

Gautama : *Bhante* ! How many have been stated to be the sky types ?

Mahavira : Gautama ! The sky types have been stated to be two which are, sky of the sphere (*loka*) and sky of the non-sphere (*aloka*).

Gautama : *Bhante* ! Does the sky of the spheres shelter the souls ? The *deśas* of the souls ? The *pradeśas* of the souls ? Non-souls ? The *deśas* of the non-souls ? The *pradeśas* of the non-souls ?

Mahavira : Gautama ! The sky of the spheres shelters souls, their *deśas*, their *pradeśas* ; it shelters non-souls, their *deśas* their *pradeśas*. Of these, souls are, as a rule, with one organ of sense, with two, three, four and five organs, and those without any sense organ. The *jīva deśas* are, as a rule, with one organ of sense,...till without any sense organ. The *jīva pradeśas* are with one organ of sense...

till without any sense organ. Non-souls are of two types, which are, those with shape, and those without shape. Those with shape, again, are of four types, which are *skandha*, *skandha-deśa* *skandha-pradeśa* and *paramāṇu pudgala*. Those without shape are of five types which are *dharmāstikāya* but not the *deśas* of *dharmāstikāya*, *pradeśas* of *dharmāstikāya*, *adharmāstikāya* but not the *deśas* of *adharmāstikāya*, *pradeśas* of *adharmāstikāya* and time called *addha-samaya*.

Gautama : *Bhante* ! Does the sky of the non-sphere shelter souls... (repeat as before).

Mahavira : Gautama ! It does not...till no *pradeśas* of non-souls (are to be found there). It is a *deśa* of non-live object, non-heavy-light, endowed with infinite non-heavy-light traits and is total sky minus its infinite portions.

*Bhagavatī*, 2/10

*On what is Wholesome for the Monks*

Gautama : *Bhante* ! Bare possession, small desire, non-attachment, detachment, unconcern—are these wholesome for a tie-free monk ?

Mahavira : Gautama ! Bare possession,...till unconcern are wholesome.

Gautama : *Bhante* ! Non-anger, non-pride, non-attachment, non-greed—are they wholesome for a tie-free monk ?

Mahavira : Gautama ! Non-anger,...till non-greed are wholesome.

*Bhagavatī*, 1/9

*On the Result of Worshipping Sramaṇas or Brāhmaṇas*

Gautama : *Bhante* ! What is the outcome of worshipping such a Sramana or Brahmana ?



Mahavira : Gautama ! Benefit of listening.

Gautama : *Bhante* ! What is the outcome of listening ?

Mahavira : Gautama ! Knowledge (*jñāna*).

Gautama : *Bhante* ! What is the outcome of this knowledge ?

Mahavira : Gautama ! Supra-knowledge (*vijñāna*).

Gautama : *Bhante* ! What is the outcome of supra-knowledge ?

Mahavira : Gautama ! Renunciation.

Gautama : *Bhante* ! What is the outcome of renunciation ?

Mahavira : Gautama ! Restraint.

Gautama : *Bhante* ! What is the outcome of restraint ?

Mahavira : Gautama ! Check of influx of fresh *karma*.

Gautama : And of the check of influx ?

Mahavira : Outcome is penance.

Gautama : And of penance ?

Mahavira : The exhaustion of accumulated *karma*.

Gautama : *Bhante* ! What is the outcome of the exhaustion of accumulated *karma* ?

Mahavira : Gautama ! Cessation of all activities.

Gautama : *Bhante* ! Where the cessation of activity leads to ?

Mahavira : Gautama ! To liberation, which is the final outcome.

*On the Knowledge of the Law without Hearing*

Gautama : *Bhante* ! Does one derive the knowledge of the Law (*dharma*) enunciated by the omniscient without hearing it from an omniscient personality (Kevalin), from his male or female follower (Sadhu, Sadhvi), from his male or female devotee (Sravaka, Sravika), from one self-enlightened (Pratyeka Buddha), from his male or female follower, from his male or female devotee ?

Mahavira : Gautama ! Some derive this benefit while some others do not.

Gautama : *Bhante* ! What is the reason, till some others do not ?

Mahavira : Gautama ! One who has exhausted or tranquilised *karma*-enshrouding knowledge derives the benefit of the law enunciated by the omniscient without hearing from any one of the persons stated, one who has not exhausted or tranquilised *karma* enshruding knowledge does not derive the benefit of the law without hearing from any one of the persons stated. Such is the reason.

*Bhagavatī*, 9/31

*On Mahāśīlakaṇṭaka Battle*

Gautama : *Bhante* ! Why is the battle called Mahasilakantaka ?

Mahavira : Gautama ! As the battle raged in full fury, horses, elephants, infantrymen and charioteers, though hit by straw, wood, leaf or pebble, had the feeling as if they had been hit by big slabs or rocks. Hence it has been called Mahasilakantaka.

Gautama : *Bhante* ! How many hundred thousand men were killed in the battle ?

Mahavira : Gautama ! Eightyfour hundred thousand men were killed.

*Bhagavatī*, 7/9

*On the Fate of Rebel Jamali*

Gautama : *Bhante* ! I am inquisitive to learn where after death, your rebel disciple, has gone and where has he been born again ?

Mahavira : Gautama ! My rebel disciple, Jamali, who had neither respect nor confidence in what I taught has, after death been born among the Kilvisika gods.

Gautama : *Bhante* ! What types of *karma* bondage takes one into this particular species ?

Mahavira : Gautama ! Those who are hostile to the Acarya, the Teacher, *kula*, *gaṇa* and the order, who speak ill of the Acarya and the Teacher, cast aspersion on them, spread calumny about them, who teach false doctrines, who plant themselves, others, themselves and others, into wrong faith and misguide, though such ones live as monks, but die without confession and atonement, are born as Kilvisika gods, of which three types according to their life-span.

*Bhagavatī*, 9/33

*On Sound of a Horse*

Gautama : *Bhante* ! While running, why does a horse make sound like *khu-khu* ?

Mahavira : Gautama ! While he is running, a type of wind called *karkaṭa* is generated between his heart and the lever because of which he makes sound like *khu-khu*.

*Bhagavatī*, 10/3

*On the Vastness of the Universe*

Gautama : *Bhante* ! What is stated to be the size of the universe ?

Mahavira : Gautama ! The island called Jambudvīpa is at the centre of all the isles and oceans. Its circumference is slightly more than 316227 *yojanas*, 3 *krośas*, 128 *dhaṇuṣ* and 13½

*aṅgulas*. If six gods with great fortune, till great happiness stand at different points all over the *cūlikā* of Mount Mandara and underneath four Dikkumaris (goddesses of the directions) stand in four directions on the soil of Jambudvīpa with sacrificial offerings in their hands with their faces turned outwards, and if the goddesses throw out the sacrificial offerings simultaneously, and if each god is capable of dashing forward with a tremendous speed to catch the offering before it touches the ground, and if with such a superhuman speed, one god dashes in the east, one in the west, one in the north, one in the south, one up and one down and just then a Gathapati has a son born to him with a life span of one thousand years, and after this, the parents of the boy pass away even in that much time the gods cannot reach the end of the universe. And after that the boy completes his life-span and passes away, and still the gods cannot reach the end of the universe. And then a very long time passes during which the bones and marrows of the boy are wholly dilapidated, and still they cannot reach the end. And then since the boy's death, seven generations pass but still they are no where near the end. And after that, the name and lineage of the boy is wholly wiped out, even walking fast till that time the gods cannot reach the end of the universe.

*Bhagavatī*, 11/10

*On the Shape of the Universe*

Gautama : *Bhante* ! What is the shape of the universe (*loka*) stated to be ?

Mahavira : Gautama ! The shape of the universe (*loka*) is like that of a wine cup, wide at the base, till at the surface, like the shape of a *mṛdanga* (a musical instrument) turned upside down.

*Bhagavatī*, 7/1

*On Eternality of Living-beings, etc.*

Gautama : *Bhante* ! Are the living beings eternal? Are they non-eternal ?

Mahavira : Gautama ! In a sense they are eternal. In a sense they are non-eternal.

Gautama : *Bhante* ! Why so ?

Mahavira : Gautama ! As substance, they are eternal. As form they are non-eternal.

*Bhagavatī, 7/2*

*On Food-intake by Plants*

Gautama : *Bhante* ! In what period, does plant life have the lowest intake and in what time the highest ?

Mahavira : Gautama ! Plant life has the highest intake of food in pre-rainy and rainy seasons, and then the intake gets reduced from autumn to winter, winter to spring the lowest being in summer.

Gautama : *Bhante* ! If, as you say, plant life has the lowest intake of food in summer, then, how is it, as we see, that in summer, quite a large number of plants shoot out fresh leaves, blossom flowers and yield fruits ; they are very green and bright, and they look immensely beautiful ?

Mahavira : Gautama ! In summer, many a soul and matter atoms who are prone to take birth in the tropics are born as plants, are especially born, attain growth and especially do so. This is the reason why in summer quite a large number of plants shoot out fresh leaves till look immensely beautiful.

*Bhagavatī, 7/3*

*On Types of Trees*

Gautama : *Bhante* ! How many types are the trees ?

Mahavira : Gautama ! They are of three types, viz., those with a limited number of souls, those with an unlimited number of souls and those with an infinite number of souls.

*Bhagavatī, 8/3*

*On the Sprouting of Corn*

Gautama : *Bhante* ! Of sali (fine paddy), brihi (coarse paddy), wheat, barley and yavayava (special variety of barley) kept in a barn, basket or store, whose passage is besmeared with cowdung, carefully besmeared, covered, sealed with earth and marked—of these well preserved corns, how long does the capacity to sprout last ?

Mahavira : Gautama ! Minimum less than a *mūhurta* and maximum three years. After that, the sprouting capacity fades and is destroyed when the same seed becomes non-seed. After that the capacity to sprout departs.

*Bhagavatī*, 6/7

*On Pregnancy*

Gautama : *Bhante* ! How long does the semen of a human being and that of a five organ animal, after it has been in the uterus, remain fresh (i.e., have potentiality to form an embryo) ?

Mahavira : Gautama ! Minimum less than 48 minutes and maximum twelve times fortyeight minutes.

*Bhagavatī*, 2/5

*On Life in the Mother's Womb*

Gautama : *Bhante* ! A being lodged in the womb, does he lie on the back ? Does he lie on his sides ? Does he lie with a curve like a mango ? Does he remain in normal shape ? Does he stand ? Does he sit ? Does he sleep ? Does he sleep when the mother sleeps ? Does he wake up when the mother wakes ? Is he happy when the mother is happy and is he sad when the mother is sad ?

Mahavira : Gautama ! They are so...till a being lodged in the womb is sad when the mother is sad. If he comes out by the head, or by the legs, that's the right posture. If he comes out by the side, he dies. If his *karma* is affixed in an inauspicious manner, so touching him, so holding him, so performing, so fructifying, so concentrating, so pouring in



and if they are not to subside, then such one is born with bad shape, bad hue, bad odour, bad taste, bad touch ; is inauspicious, uncouth, unpleasant, unappealing, devoid of beauty, with low voice, with pitious voice, with inauspicious voice, with unappealing voice, with unpleasant voice, with words unpleasant. But if his *karma* is not affixed in an inauspicious manner, then all the aforesaid are reversed...till he is one with pleasant words.

*Bhagavatī*, 1/7

### *On Respiration*

Gautama : *Bhante* ! We know about the respirations in and out, inhale and exhale, of living beings with two, three, four and five organs of senses, and we perceive them ; but we know not, nor perceive, of the respirations in and out, inhale and exhale, of the earth-bodies...till flora bodies, beings with one sense organ. *Bhante* ! Do these have respirations in and out ? Do they inhale and exhale ?

Mahavira : Gautama ! These beings too have respirations in and out, they inhale and exhale.

Gautama : *Bhante* ! What sort of matter do these take through their respirations, what sort of matter do they inhale and exhale ?

Mahavira : Gautama ! From the standpoint of substance, matter with infinite spaces ; from the standpoint of place, matter from innumerable regions ; from the standpoint of time, matter in any situation ; and from the standpoint of *bhāva*, matter with colour, smell, taste and touch—such matter they inhale and exhale in their respirations.

*Bhagavatī*, 2/1

### *On Perceptual Knowledge*

Gautama : *Bhante* ! How many types of perceptual knowledge are there ?

Mahavira : Gautama ! There are four types, viz, indication or a bare link (*ābhāṣa*), consideration (*ihā*), determination (*avāya*) and memory (*dhāraṇā*) etc.

*Bhagavatī*, 8/2

*On the Indivisibility of Molecules*

Gautama : *Bhante* ! Is it possible for molecules of matter to exist on the sharp edge of the sword or rajor ?

Mahavira : Yes, it is.

Gautama : *Bhante* ! While staying there do they get pierced and cut ?

Mahavira : Gautama ! They do not. The weapon has no effect on the molecules of matter.

*On the Throbbing of the Molecules*

Gautama : *Bhante* ! Do the molecules of matter throb, specially throb...till transform accordingly ?

Mahavira : Gautama ! Sometimes they throb, specially throb...till transform, sometimes they do not throb, do not specially throb...till do not transform.

*Bhagavatī*, 5/7

*On the Sphere of Time*

Gautama : *Bhante* ! What is the sphere of time (i.e., where time is effective) ?

Mahavira : Gautama ! Two and half islands and two oceans—these are stated to be the sphere of time.

*Bhagavatī*, 2/9

*On what is Burning in a Lamp*

Gautama : *Bhante* ! What is it that is burning in a lamp—the lamp or the stand, the wick or the oil, the chimney or the flame ?

Mahavira : Gautama ! It is neither the lamp, till...nor the chimney, but the flame which is burning.

*Bhagavatī*, 8/6

[from *Bhagavatī Sūtra* translated by K. C. Lalwani

## Dialogues that led to the unification of Jaina Church



### 1. BETWEEN KESI AND GAUTAMA :

[Here we have a very interesting legend about the way in which the union of the old church of Parsva and the new church of Mahavira was brought about. A revival of this ancient difference seems to have caused the united church afterwards to divide again into the present Svetambara and Digambara sects. They do not continue the two primitive churches but seem to have grown out of the united church.]

There was a Jina, Parsva<sup>1</sup> by name, an Arhat, worshipped by the people, who was thoroughly enlightened and omniscient, a prophet of the Law, and a Jina (1)

And there was a famous disciple of this Light of the World, the young Sramana Kesi, who had completely mastered the sciences and right conduct. (2)

<sup>1</sup> Parsva is the last but one Tirthakara, his *nirvana* took place 250 years before that of Mahavira.

He possessed the light of *śruta* and *avadhi* knowledge,<sup>2</sup> and was surrounded by a crowd of disciples ; wandering from village to village he arrived in the town of Sravasti. (3)

In the district of that town there is a park, called Tinduka ; there he took up his abode in a pure place to live and sleep in. (4)

Now at that time there lived the Prophet of the Law, the Jina, who in the whole world is known as the venerable Vardhamana. (5)

And there was a famous disciple of this Light of the World, the venerable Gautama by name, who had completely mastered the sciences and right conduct. (6)

He knew the twelve *Āṅgas*, was enlightened, and was surrounded by a crowd of disciples ; wandering from village to village he too arrived in Sravasti. (7)

In the district of that town there is a park Kosthaka ; there he took up his abode in a pure place to live and sleep in. (8)

The young Sramana Kesi and the famous Gautama, both lived there, protecting themselves (by the *guptis*) and being careful. (9)

The pupils of both, who controlled themselves, who practised austerities, who possessed virtues, and who protected their self, made the following reflection : (10)

'Is our Law the right one, or is the other Law<sup>3</sup> the right one ? Are our conduct and doctrines right, or the other ? (11)

'The Law as taught by the great sage Parsva, which recognises but four vows,<sup>4</sup> or the Law taught by Vardhamana, which enjoins five vows ? (12)

<sup>2</sup> These are the second and third kinds of knowledge according to the Jaina classification. *Śruta* is the knowledge derived from the sacred books, and *avadhi* is limited or conditioned knowledge. See Bhandarkar, Report, p. 106.

<sup>3</sup> Viz. the Law of Parsva or the Law of Mahavira.

<sup>4</sup> Hence it is called *cattujama* (*caturyama*). Chastity (*maithunaviramana*) was not explicitly enumerated; but it was understood to be contained in the fourth commandment : to have no property (*aparigraha*).

‘The Law which forbids clothes (for a monk), or that which (allows) an under and upper garment ? Both pursuing the same end, what has caused their difference ?’ (13)

Knowing the thoughts of their pupils, both Kesi and Gautama made up their minds to meet each other. (14)

Gautama, knowing what is proper and what is due to the older section (of the church), went to the Tinduka park, accompanied by the crowd, his pupils. (15)

When Kesi, the young monk, saw Gautama approach, he received him with all becoming attention. (16)

He at once offered Gautama the four pure kinds of straw and hay<sup>5</sup> to sit upon. (17)

Kesi, the young Sramana, and the famous Gautama, sitting together, shone forth with a lustre like that of sun and moon. (18)

There assembled many heretics out of curiosity, and many thousands of laymen ; (19)

Gods, Danavas, Gandharvas, Yaksas, Raksasas, and Kinnaras (assembled there), and there came together invisible ghosts<sup>6</sup> too. (20)

Kesi said to Gautama, “I want to ask you something, holy man.” Then to these words of Kesi Gautama made the following reply : “Sir, ask whatever you like.” Then with his permission Kesi spoke to Gautama : (21, 22)

“The Law taught by the great sage Parsva recognises but four vows, whilst that of Vardhamana enjoins five. (23)

<sup>5</sup> The four kinds of straw are : *sali vihi koddava ralaga*, to which is added hay : *ranne tanani*.

<sup>6</sup> *Bhuya* = *bhuta*, explained *Vyantara*. The *vantara* or *vanamantara* are a class of ghosts. The second part of the word apparently is *tara* ‘crossing’, and the first seems to contain an accusative *vam* or *vanamam* which may be connected with *viha* or *vyoman* ‘air’.

“Both Laws pursuing the same end, what has caused this difference ? Have you no misgivings about this twofold Law, O wise man ?” (24)

Then to these words of Kesi Gautama made the following reply : “Wisdom recognises the truth of the Law and the ascertainment of true things. (25)

“The first saints<sup>7</sup> were simple but slow of understanding, the last saints prevaricating and slow of understanding, those between the two simple and wise ; hence there are two forms of the Law.<sup>8</sup> (26)

“The first could but with difficulty understand the precepts of the Law, and the last could only with difficulty observe them, but those between them easily understood and observed them.” (27)

“Well, Gautama, you possess wisdom, you have destroyed my doubt ; but I have another doubt which you must explain to me, Gautama. (28)

“The Law taught by Vardhamana forbids clothes, but that of the great sage Parsva allows an under and upper garment. (29)

“Both Laws pursuing the same end, what has caused this difference ? Have you no misgivings about this twofold Law, O wise man ?” (30)

To these words of Kesi Gautama made the following reply : “Deciding the matter by their superior knowledge (the Tirthakaras) have fixed what is necessary for carrying out the Law. (31)

“The various outward marks (of religious men) have been introduced in order that people might recognise them as such ; the reason for the characteristic marks is their usefulness for religious life and their distinguishing character. (32)

<sup>7</sup> Those under the first Tirthakaras.

<sup>8</sup> The meaning of this explanation is as follows : As the vow of chastity is not explicitly mentioned among Parsva's four vows, but was understood to be implicitly enjoined by them, it follows that only such men as were of an upright disposition and quick understanding would not go astray by observing the four vows literally, i.e. by not abstaining from sexual intercourse, as it was not expressly forbidden. The argumentation in the text presupposes a decay of the morals of the monastic order to have occurred between Parsva and Mahavira, and this is possible only on the assumption of a sufficient interval of time having elapsed between the last two Tirthakaras. And this perfectly agrees with the common tradition that Mahavira came 250 years after Parsva.



“Now the opinion (of the Tirthakaras) is that knowledge, faith, and right conduct are the true causes of final liberation, (and not the outward marks).” (33)

“Well, Gautama, you possess wisdom, you have destroyed my doubt ; but I have another doubt, which you must explain to me Gautama. (34)

“Gautama, you stand in the midst of many thousand (foes) who make an attack on you ; how have you vanquished them ?”<sup>9</sup> (35)

“By vanquishing one, five are vanquished ; by vanquishing five, ten are vanquished ; by this tenfold victory, I vanquish all foes.” (36)

Kesi said to Gautama : “Whom do you call a foe ?” To these words of Kesi Gautama made the following reply : (37)

“Self is the one invincible foe, (together with the four cardinal passions,<sup>10</sup> (viz. anger, pride, deceit, and greed, they are five) and the (five) senses (make ten). These (foes), O great sage, I have regularly vanquished.” (38)

“Well, Gautama, &c. (as in verse 28). (39)

“We see many beings in this world who are bound by fetters ; how have you got rid of your fetters and are set free, O sage ?” (40)

“Having cut off all fetters, and having destroyed them by the right means, I have got rid of my fetters and am set free, O sage.” (41)

Kesi said to Gautama : “What do you call fetters ?” To these words of Kesi Gautama made the following reply : (42)

<sup>9</sup> This question does not refer to the difference in doctrines between Parsva and Mahavira, but is discussed here, as the commentator states, for the benefit of the pupils of both sages who are engaged in conversation. I think, however, that this and the following questions are asked and answered here by the disciples of the two Tirthakaras for a better reason than that given by the scholiast. For in them the leading topics of Jainism are treated in a symbolical way. Gautama at once understands the true meaning of the similes and interprets them to the satisfaction of Kesi. In this way the unity in doctrine subsisting between the Law of Parsva and that of Mahavira is demonstrated to the hearers of the dispute, after the differences had been explained away.

<sup>10</sup> *Kasaya.*

“Love, hatred, &c., are heavy fetters, attachment is a dangerous one ; having regularly destroyed them, I live up to the rules of conduct.” (43)

“Well, Gautama, &c., (as in verse 28). (44)

“O Gautama, in the innermost heart there grows a plant which brings forth poisonous fruit ; how have you torn it out ?” (45)

“I have thoroughly clipped that plant, and torn it out altogether with its roots ; thus I have got rid of the poisonous fruit.” (46)

Kesi said to Gautama, “What do you call that plant ?” To these words of Kesi Gautama made the following reply : (47)

“Love of existence is that dreadful plant which brings forth dreadful fruit ; having regularly torn it out, I live pleasantly.” (48)

“Well Gautama, &c. (as in verse 28). (49)

“Gautama, there is blazing up a frightful fire which burns<sup>11</sup> the embodied beings ; how have you put it out ?” (50)

“Taking water, excellent water, from (the river) produced by the great cloud, I always pour it over my body ; thus sprinkled the fire does not burn me.” (51)

Kesi said to Gautama, “What do you call the fire ?” To these words of Kesi Gautama made the following reply : (52)

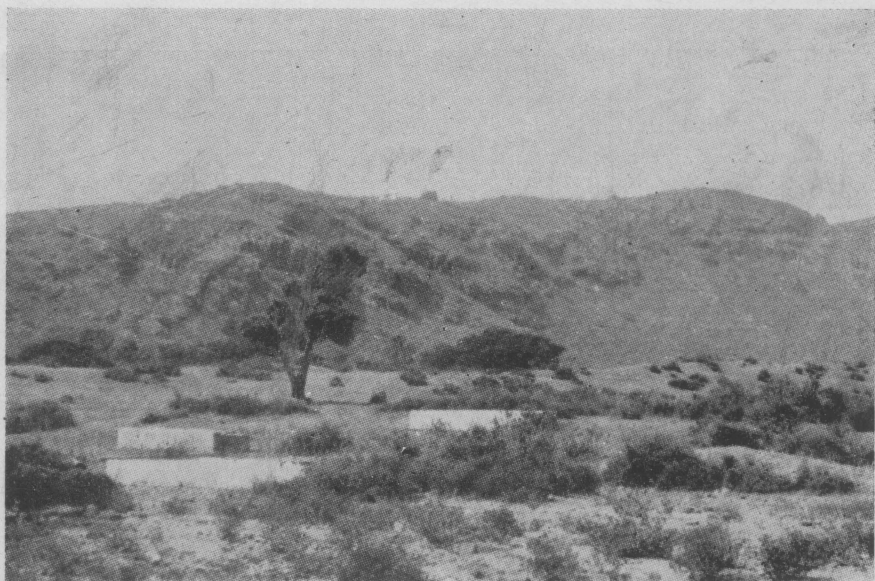
“The passions are the fire ; knowledge, a virtuous life, and penances are the water ; sprinkled with the drops of knowledge the fire of the passions is extinguished and does not burn me.” (53)

“Well, Gautama, &c. (as in verse 28). (54)

“The unruly, dreadful, bad horse, on which you sit, runs about, Gautama ! how comes it to pass that it does not run off with you ?” (55)

“I govern it well in its course by the bridle of knowledge ; it does not go astray with me, it keeps to the right path.” (56)

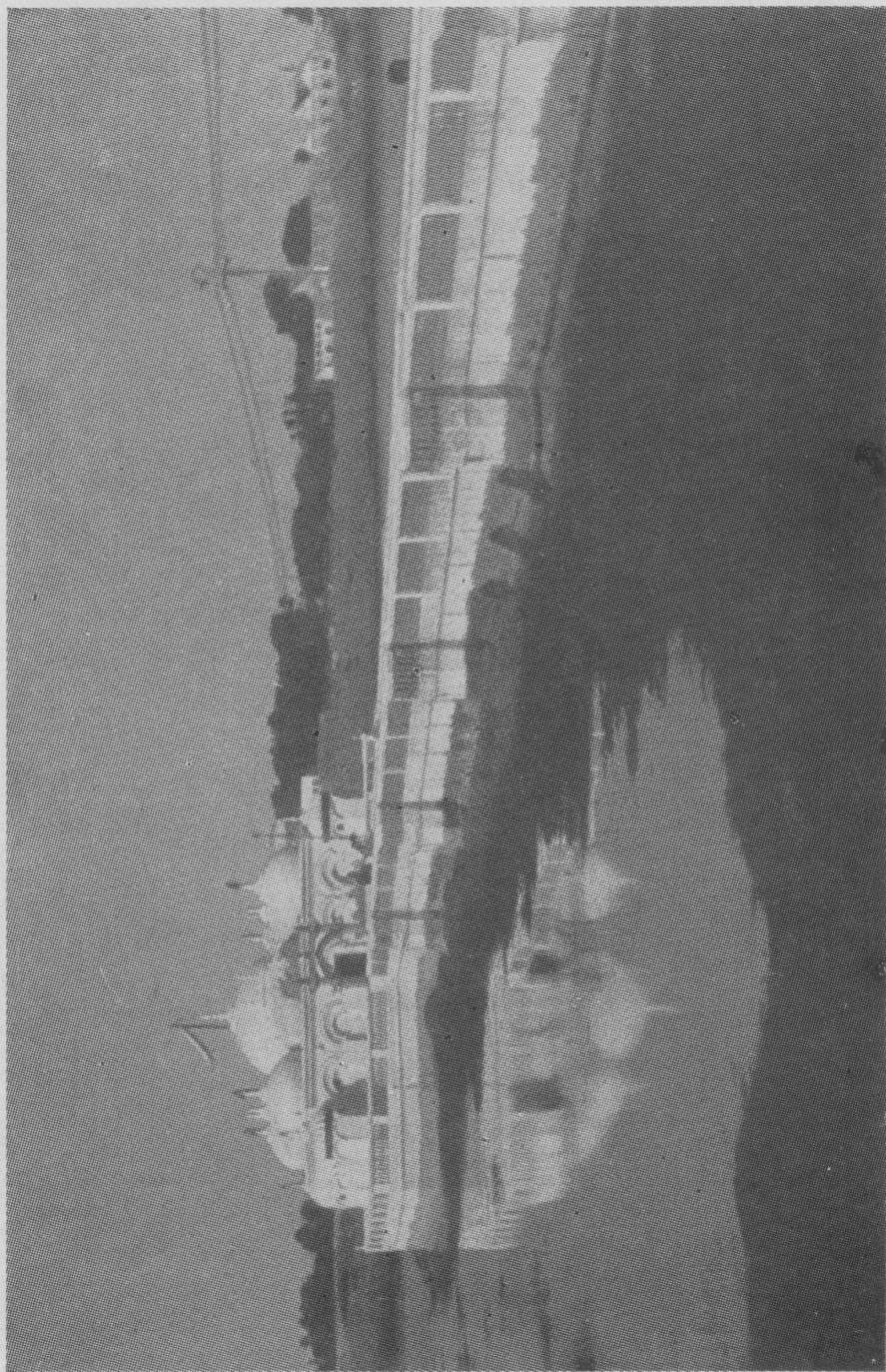
<sup>11</sup> In the original ‘fire’ is put in the plural because the four *kasayas* or cardinal passions are denoted by it.



*Vaibhara Hills, Rajagrha, where Gautama entered into nirvana*



*Kundalapura, Nalanda, where Gautama was born*



*Gunaya, near Pava, where Gautama attained kevala-knowledge*

Kesi said to Gautama, "What do you call this horse ?" To these words of Kesi Gautama made the following reply : (57)

"The mind is that unruly, dreadful, bad horse ; I govern it by the discipline of the Law (so that it becomes a well-) trained Kamboja-steed."<sup>12</sup> (58)

"Well, Gautama, &c. (as in verse 28). (59)

"There are many bad roads in this world, which lead men astray ; how do you avoid, Gautama, going astray as you are on the road ?" (60)

"They all are known to me, those who are in the right path and those who have chosen a wrong path ; therefore I do not go astray, O sage !" (61)

Kesi said to Gautama, "What do you call the path ?" To these words of Kesi Gautama made the following reply : (62)

"The heterodox and the heretics have all chosen a wrong path ; the right path is that taught by the Jinas ; it is the most excellent path." (63)

"Well, Gautama, &c. (as in verse 28). (64)

"Is there a shelter, refuge, a firm ground for the beings carried away by the great flood of water ? Do you know the island, O Gautama?" (65)

"There is a large, great island in the midst of water, which is not inundated by the great flood of water." (66)

Kesi said to Gautama, "What do you call this island ?" To these words of Kesi Gautama made the following reply : (67)

"The flood is old age and death, which carry away living beings ; Law is the island, the firm ground, the refuge, the most excellent shelter." (68)

"Well, Gautama, &c. (as in verse 28). (69)

"On the ocean with its many currents there drifts a boat ; how will you, Gautama, on board of it reach the opposite shore ?" (70)

<sup>12</sup> Kanathaka. The horse of Buddha is called Kanathaka. Our passage shows that the word is not a proper noun but an appellative.

“A boat that leaks will not reach the opposite shore ; but a boat that does not leak, will reach it.” (71)

Kesi said to Gautama, “What do you call this boat ?” To these words of Kesi Gautama made the following reply : (72)

“The body is the boat, life is the sailor, and the circle of births is the ocean which is crossed by the great sages.” (73)

“Well, Gautama, &c. (as in verse 28). (74)

“In this dreadfully dark gloom there live many beings ; who will bring light into the whole world of living beings ?” (75)

“The spotless sun has risen which illuminates the whole world ; he will bring light into the whole world of living beings.” (76)

Kesi said to Gautama, “What do you call this sun ?” To these words of Kesi Gautama made the following reply : (77)

“Risen has he who put an end to the circle of births, the omniscient Jina, the luminary, who brings light into the whole world of living beings.” (78)

“Well Gautama, &c. (as in verse 28). (79)

“Do you, O sage, know a safe, happy, and quiet place for living beings which suffer from pains<sup>13</sup> of body and mind ?” (80)

“There is a safe place in view of all, but difficult of approach, where there is no old age nor death, no pain nor disease.” (81)

Kesi said to Gautama, “What is this place called ?” To these words of Kesi Gautama made the following reply : (82)

“It is what is called *nirvāṇa*, or freedom from pain, or perfection, which is in view of all ; it is the safe, happy, and quiet place which the great sages reach. (83)

<sup>13</sup> *Manase dukkhe* stands for *manasehim dukkhehim*. It is an interesting instance of the dropping of case affixes, which probably was more frequent in the vernacular.



“That is the eternal place, in view of all, but difficult of approach. Those sages who reach it are free from sorrows, they have put an end to the stream of existence.” (84)

“Well, Gautama, you possess wisdom, you have destroyed my doubt; obeisance to you, who are not troubled by doubts, who are the ocean, as it were, of all *Sūtras*.” (85)

After his doubts had been solved, Kesi, of enormous sanctity, bowed his head to the famous Gautama. (86)

And in the pleasant (Tinduka park) he sincerely adopted the Law of the five vows, which was proclaimed by the first Tirthakara, according to the teaching of the last Tirthakara. (87)

In that meeting of Kesi and Gautama, knowledge and virtuous conduct were for ever brought to eminence, and subjects of the greatest importance were settled. (88)

The whole assembly was greatly pleased and fixed their thoughts on the right way. They praised Kesi and Gautama : ‘May the venerable ones show us favour !’ (89)

[ from *Uttaradhyayana Sūtra* Lecture 23 tr. by H. Jacobi ]

## 2. BETWEEN UDAKA AND GAUTAMA

At that time, at that period, there was a town of the name Rajagrha : it was rich, happy, thriving, &c<sup>1</sup>. Outside of Rajagrha, in a north-eastern direction, there was the suburb Nalanda ; it contained many hundreds of buildings, &c<sup>2</sup> (1)

In that suburb Nalanda there was a householder called Lepa ; he was prosperous, famous ; rich in high and large houses, beds, seats, vehicles, and chariots ; abounding in riches, gold, and silver ; possessed of useful and necessary things ; wasting plenty of food and drink ; owning many male and female slaves, cows, buffaloes and sheep ; and inferior to nobody. (2)

<sup>1</sup> This ‘&c.’ refers to the typical description of towns. Our text contains only the first words of the description, but the *Aupapatika Sutra*, § 1, gives it at length.

<sup>2</sup> I cannot tell where the full description occurs.

This householder Lepa, a follower of the Sramanas, comprehended (the doctrine of) living beings and things without life, (&c., all as in II, 2, 76, down to the end of the paragraph). (3)

This householder Lepa possessed, in a north-eastern direction from the suburb Nalanda, a bathing-hall, called Seshadravya ;<sup>3</sup> it contained many hundreds of pillars, was beautiful, &c. In a north-eastern direction from this bathing-hall Seshadravya, there was a park called Hastiyama. (Description of the park<sup>4</sup>) (4)

And there in some house the Venerable Gautama was staying. The venerable was in the garden, and so was Udaka, the son of Pedhala, a Nirgrantha and follower of Parsva,<sup>5</sup> of the Metarya Gotra. He went there where the Venerable Gautama was, and said : "O long-lived Gautama, I want to ask you about a point (of faith) ; O long-lived one please explain it to me so as it has been taught (by the Tirthakara)." And the Venerable Gautama spoke thus to Udaka, the son of Pedhala : "Well, long-lived one, I shall see about it, when I have heard and understood (your question)." And Udaka, the son of Pedhala, spoke thus to the Venerable Gautama : (5)

"O long-lived Gautama, there are Nirgrantha Sramanas, called Kumaraputras, who profess your creed ; they make a zealous <sup>6</sup> householder, a follower of the Sramanas, renounce injury to movable beings except on the order (from an established authority), as the householder caused one of the captured thieves to be set free.<sup>7</sup> Those who made this

<sup>3</sup> The name denotes : the rest of materials, i.e. the hall which was built with the materials not used (in building the house), the well-known 'few remaining bricks'.

<sup>4</sup> The text is given in the Aupapatika Sutra § 3.

<sup>5</sup> Compare the Twenty-second Lecture of the *Uttaradhyayana*.

<sup>6</sup> *Uvasampanna*.

<sup>7</sup> These words seem to refer to an apologue told by the commentator : King Ratna-sekhara of Ratnapura, once making a pleasure trip, issued an order that nobody should remain in the town. Six brothers disobeyed, were brought before the king, and sentenced to death. Their father in vain implored the king to spare them, or to spare five, four, three, two of his sons. At last the king consented to pardon the eldest son, at which the old father rejoiced. The six sons are likened to the six classes of living beings. As a householder cannot altogether abstain from injuring them, as monks do, he is content to abstain from injuring movable beings or animals.

renunciation, make a bad renunciation ; those who cause this renunciation to be made, cause a bad renunciation to be made; in causing another make this renunciation, they annul their own allegation.<sup>8</sup> Why do I say this ? Beings belong to the circle of births ; though they be (now) immovable beings, they will (some time) become movable ones, or though they be (now) movable beings, they will become immovable ones ; when they leave the bodies of immovable beings they will be born in bodies of movable ones, and when they leave the bodies of movable beings, they will be born in bodies of immovable ones. When they are born in bodies of immovable beings, it is no sin to kill them. (6)

“(But if they make him renounce) injury to creatures which are, for the time being, movable beings, except on the order (from an established authority)—as the householder caused one of the captured thieves to be set free—if they take this vow, those who make this renunciation, make a good renunciation ; those who cause this renunciation to be made, cause a good renunciation to be made ; in causing another to make this renunciation, they do not annul their own allegation. Though in this way<sup>9</sup> a correct expression is found, some (monks) from anger or greed cause the householder to make the renunciation (without the necessary restriction). Is not this our interpretation right ? O long-lived Gautama, do you approve of it ?” (7)

And Gautama spoke thus to Udaka, the son of Pedhala : “O long-lived Udaka, we certainly do not approve of it. The Sramanas or Brahmanas who say thus, speak thus, declare thus, and explain thus, do not speak as Sramanas or Nirgranthas, they speak noxious speech. They mislead laymen. They make void all vows undertaken for sparing particular living beings.<sup>10</sup> Why do I say this ? Beings belong to the circle of births ; though they be (now) immovable beings, they will (some time) become movable ones, (&c., all as in 6, down to) when they leave the bodies of movable beings, they will be born in the bodies of immovable ones. When they are born in the bodies of movable beings, it is a sin to kill them.” (8)

<sup>8</sup> Viz. that by abstaining from slaughter of living beings they kill no living beings.

<sup>9</sup> I.e. by specifying the movable beings as beings which are movable ones for the time being.

<sup>10</sup> E.g. if a man vows to kill no Brahmana (and does not add the restriction ‘for the time being’), he may kill no man or animal whatever ; for the soul of that man or animal may, in the past, have been embodied in a Brahmana.

And Udaka, the son of Pedhala, spoke thus : “Which beings do you call movable beings ? Movable ones or others ?”

And Gautama spoke thus to Udaka, the son of Pedhala : “O long-lived Udaka, what you call beings which are, for the time being, movable ones, we call movable beings ; and what we call movable beings, you call beings which are, for the time being, movable ones. Both expressions are equal, and mean the same thing. O long-lived one, why do you think it more correct to say : beings which are, for the time being, movable ones ; and why do you think it incorrect to say : movable beings, that you censure the one expression, and applaud the other ? This your interpretation is not right. (9)

“And the Venerable One has spoken thus : Some men there are who say : we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state, but we shall gradually conform to the *gotra* (i.e. community of the monks). Accordingly they make known the limits,<sup>11</sup> fix the limits, determine the limits (beyond which they will not go in the enjoyment of worldly goods) ; and renounce injury to movable beings, except on the order<sup>12</sup> (of an established authority)—as the householder caused one of the captured thieves to be set free. And this turns out to their benefit. (10)

“Movable beings are called so, when they get this character<sup>13</sup> through the taking effect of the *karman* relating to movable beings. But when their duration of life as movable beings comes to its close, the (soul), embodied in a movable being, leaves its life as such and becomes embodied in an immovable being. Immovable beings are called so, when they get this character through the taking effect of the *karman* relating to immovable beings. But when their duration of life as an immovable being comes to its close, the (soul) embodied in an immovable being, leaves its life as such and takes again a new form of existence ; they are (then) called<sup>14</sup> animated beings, (animals) of large bodies, or of long life.” (11)

<sup>11</sup> Literally, the number. A sample of such vows is given in the beginning of the *Uvasaga Dasao*, see Hoernle's edition, § 16 ff.

<sup>12</sup> *Abhiyoga*. Silanka enumerates four kinds of *abhiyoga* : *gana-*, *bala-*, *devata-* *abhiyoga* and *gurunigraha*.

<sup>13</sup> *Nama*, literally, name.

<sup>14</sup> They are called (*vuccanti*=*ucyante*) is apparently equivalent with : they get the name (*nama*) ; ‘name’, however, means in Jaina and Bauddha terminology as such as ‘the nature of the thing’. The words of the text, therefore, come to mean : ‘they become or are animated beings’, &c.

And Udaka, the son of Pedhala, spoke thus to the Venerable Gautama : “Is there not a chance, that a follower of the Sramanas, though he has renounced slaughter of but one class of living beings, ceases altogether to injure any ?<sup>15</sup> Why do I say this ? Beings belong to the circle of births, though they be (now) immovable beings, they will (some time) become movable ones, and though they be movable beings, they will become immovable ones. When they leave the bodies of immovable beings, all are born in bodies of movable ones, and when they leave the bodies of movable beings, all will be born in bodies of immovable ones. When they are born in bodies of immovable beings, they may be killed.”<sup>16</sup> (12)

And the Venerable Gautama spoke thus to Udaka, the son of Pedhala : “O long-lived one, we<sup>17</sup> do not admit what you say ; viz. that there is a chance that a follower of the Sramanas should cease to do injury to any kind of living beings. Why do we say this ? Beings belong to the circle of births, (&c., all as above, down to) when they are born in bodies of movable beings, it is a sin to kill them. They are called animated beings, (animals) of large bodies, or of long life. There are always a great many animate beings, (the slaughter of) which a follower of the Sramanas must renounce, there are none, (the slaughter of) which he need not renounce. If he ceases, or has done with, or has given up (injuring) the large class of movable beings, his renunciation is good. What you or somebody else says, that there is chance of layman’s ceasing to do an injury altogether by renouncing slaughter of one kind of beings ; this interpretation of yours is not right.” (13)

The Venerable One gave an illustration : “I put a question to the Nirgranthas : O long-lived ones, (suppose) there be some men who have made the following declaration : ‘I shall not inflict punishment on those who, submitting to the tonsure, renounce the life of a house-holder and enter the monastic state ; but I shall inflict punishment on those who lead a domestic life.’ Some Sramana, who for four or five years, or for six or ten years—the period may be shorter or longer—has wandered about in the land, returns to domestic life. Now answer me : Does the man break his word when he puts to death this (renegade) householder ?”

<sup>15</sup> The question discussed in the following paragraphs is whether, at some future time, all movable beings in the *samsara* might not die out, and none but immovable beings be left. This idea is combated at great length by Gautama.

<sup>16</sup> The meaning is, that at some future time movable beings may have ceased to exist, since they are all born as immovable beings, and vice versa. If the latter is the case, a layman, who abstains from killing animals, practically does injury to no being whatever ; if the former is the case, he cannot transgress his vow even if he would.

<sup>17</sup> The text has the Sanskrit word *asmakam*, of which the commentator alleges that it was thus pronounced by all people in Magadha.

“Certainly not !” “It is just the same with a follower of the Sramanas, who has renounced injury to movable beings, but not to immovable ones. If he kills immovable beings, he does not transgress his vow. This you acknowledge, O Nirgranthas, this you must acknowledge !” (14)

The Venerable One gave another illustration : “I put a question to the Nirgranthas. O long-lived Nirgranthas, (suppose) there be householders or sons of householders, born in respectable families, who come to you for instruction in the Law. Ought they to be instructed in the Law ?” “Yes, they should.” “When they have learned and understood this Law, will they say : this creed of the Nirgranthas is true, supreme, excellent, full of virtues, right, pure, it removes doubts, it is the road to perfection, liberation, *nirvāṇa* ; it is free from error and doubts, it is the road of those who are free from all misery ; those who adopt it will reach perfection, (&c., all down to) put an end to all misery ; exerting ourselves we shall control ourselves with regard to all kinds of living beings.—Will they speak thus ?” “Yes.” “Should such men be admitted to the order ?” “Yes, they should.” “Should such men be instructed in the discipline and kept to attend to religious instruction ?” “Yes, they should.” “Do they renounce injury to every living being ?” “Yes, they do.” “Now (suppose) one of these men who lead such a life, after wandering about in the land for four or five years, or for six or ten years, the period may be shorter or longer, returns to domestic life. Will this man (still) abstain from doing injury to every living being ?” “No.” “The same man<sup>18</sup> who at first (as a householder) had not renounced injury to every living being, who afterwards has renounced, and who now does not renounce injury to every living being, did at first not control himself, did so afterwards, and does not so now. As long as he does not control himself, he does not renounce injury to every living being.<sup>19</sup> This you acknowledge, O Nirgranthas, this you must acknowledge !” (15)

The Venerable One gave (another) illustration : “I put a question to the Nirgranthas. O long-lived Nirgranthas, (suppose) there be monks or nuns of other sects, who come to you for instruction in the Law, (all as before, down to) attend to religious instruction.” “Yes, they should.” “Is it lawful to eat with such men ?” “Yes, it is.” “Now (suppose) some of these people who lead such a life, (&c., all as before, down to) return to domestic life. Is it lawful to eat with them then ?” “No, it is not.”<sup>20</sup>

<sup>18</sup> *Segesegive*, literally, his soul.

<sup>19</sup> Here the last sentence but one of the preceding paragraph ought to be repeated. But there is no trace of it in my Mss. or the commentary.

<sup>20</sup> *noinatthesamatthe* ; I think the Sanskrit of this phrase, which is not explained by the commentator, is *noayamarthah samarthah*.

“The same man with whom to eat was not lawful at first, was lawful afterwards, and is not lawful now, was no Sramana at first, was a Sramana afterwards, and is no Sramana now. It is not lawful for Nirgrantha Sramanas to eat together with him. This you acknowledge, O Nirgranthas ; this you must acknowledge !” (16)

And the Venerable One spoke thus : “There are some followers of the Sramanas, who have made this declaration : we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state, but we shall strictly observe the *posaha* on the fourteenth and the eighth days of each fortnight, (on the new-moon, and) full-moon days, we renounce gross ill-usage of living beings, grossly lying speech, gross taking of things not given, (unlawful) sexual intercourse, (unlimited) appropriation of property ; we shall set limits to our desires in the two forms and in the three ways.<sup>21</sup> They will also make the following renunciation : ‘neither do nor cause anything (sinful) to be done for my sake’. Having (on *posaha*-days) abstained from eating, drinking, bathing, and using beds or chairs, may they, on their decease, be said to make a (righteous) end of their life ?” “Certainly, they do make such an end of their life.” “They are called animated beings (&c., all as in § 13, down to) this interpretation of yours is not right.” (17)

The Venerable One spoke thus : “There are some followers of the Sramanas, who have made this declaration : we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state ; we also cannot strictly observe the *posaha* on the fourteenth and the eighth days of each fortnight, (on the days of new-moon) and full-moon ; but while we are preparing ourselves for death by fasting,<sup>22</sup> we shall abstain from food and drink without longing for the end ; we shall renounce all ill-usage of living beings, all lying speech, all taking of things not given, all sexual intercourse, all property, (saying) : ‘neither do nor cause anything (sinful) to be done for my sake.’ (All the rest as in the preceding paragraph.)” (18)

And the Venerable One spoke thus : “There are some men of great desires, great undertakings, &c.<sup>23</sup> who do not abstain from all ill-usage of living beings, (&c., down to) from all property. During the whole time, from their taking the vows of a follower of the Sramanas till their

<sup>21</sup> Viz. ‘I will not do it, nor cause it to be done, either in thought or in word or in deed. Compare *Uvasaga Dasao*, Hoernle’s edition, § 13 ff.

<sup>22</sup> *Samlehanaghusanaghushiya*.

<sup>23</sup> See II, 2, 61.

death, they abstain from injury to living beings. Then they die ; in their next existence they experience their karman, and receive an evil lot. (The rest as before.)" (19)

And the Venerable One spoke thus : "There are some men of no desires, no undertakings, who abstain from all ill-usage of living beings, (&c., down to) from all property. During the whole time, from their taking the vows of a follower of the Sramanas till their death, they abstain from injury to living beings. Then they die ; in their next existence they experience their karman, and receive a happy lot. (The rest as before.)" (20)

And the Venerable One spoke thus : "There are some men of few desires, few undertakings, who abstain from ill-usage of one sort living beings, (&c., down to) from one sort of property. During the whole time, (&c., the rest as in the last paragraph)." (21)

And the Venerable One spoke thus : "There are some men who live in woods, in huts, near villages, or practise some secret rites, who are not well controlled, do not well abstain (from slaying) all sorts of living beings. They employ speech that is true and untrue at the same time : do not beat me, beat others, (&c., all as in II, 2, 21 down to) having died at their allotted time, they are born in some places inhabited by Asuras<sup>24</sup> and evil-doers. And when they are released therefrom, they will be born deaf and dumb or blind. They are called animated beings, (&c., the rest as in § 13)." (22)

And the Venerable One spoke thus : "There are some beings of a long life, which a follower of the Sramanas abstains from injuring through life, They die after him. They are called animated beings, (&c., the rest as in § 13)." (23)

(The two next paragraphs treat in exactly the same way of beings of an equally long life, which die simultaneously with him, and of beings of a short life, which die before him.) (24, 25)

And the Venerable One spoke thus : "There are some followers of the Sramanas, who have made this declaration : we are not able to strictly observe the *posaha*-days, but we are able, when preparing ourselves for

<sup>24</sup> *Asuriya*. Silanka here offers a second explanation of this word, viz. *asurya*, where no sun ever shines.



death by fastings, to abstain from food and drink without longing for the end. The vow of such a man is the *sāmāyika*, *desāvakaśika*<sup>25</sup> (the declares) in the morning: (I shall travel) only thus or thus far in an eastern, western, southern, northern direction. He renounces injury to all beings; I shall cause peace and security to all sorts of living beings.

“Within those (limits) the movable living beings, which the follower of the Sramanas abstains from injuring till his death, will leave their life, and will then be born, within the same limits, as movable living beings, which the follower of the Sramanas abstains from injuring till his death. With regard to them the follower of the Sramanas has made a good renunciation. They are called animated beings, (&c., the rest as before). (26)

“The movable beings within those limits, &c.<sup>26</sup> will, after their death, be born within the same limits as immovable beings, from injuring which without a purpose the follower of the Sramanas abstains till death, but not with a purpose,<sup>27</sup> (&c. the rest as before). (27)

“The movable beings within those limits, &c. will, after their death, be born, beyond those limits, as movable or immovable beings, (&c., the rest as before). (28)

“The immovable beings within those limits, &c., will, after their death, be born, within the same limits, as movable beings, (&c., the rest as before). (29)

“The immovable beings within those limits, &c., will after their death, be born, within the same limits, as immovable beings, (&c., the rest as before). (30)

“The immovable beings within those limits, &c., will, after their death, be born, beyond those limits, as immovable beings, (&c., the rest as before). (31)

<sup>25</sup> The *desavakasika* ‘consists in drawing closer or contracting every day the limits already laid down (in accordance with the *gunavratas*) to the range of one’s travels, &c. The *gunavrata* referred to is the *digvirati*, i.e. ‘to lay down a limit beyond which one shall not travel in the different directions, or a limit as to the countries one shall visit for the acquisition of wealth’. From Bhandarkar Report, p. 114 f. The explanation in the commentary materially agrees with the above.

<sup>26</sup> The original repeats the phrases of the preceding paragraph. I abridge them as far as possible, and give the full text only where it differs from that of § 26.

<sup>27</sup> This clause comes always after the words ‘immovable beings’ down to § 34.

“The movable and immovable beings beyond those limits, &c., will, after their death, be born, within those limits, as movable beings, (&c., the rest as before). (32)

“The movable and immovable beings beyond those limits, &c., will, after their death, be born, within those limits, as immovable beings, (&c., the rest as before). (33)

“The movable and immovable beings beyond those limits, &c., will, after their death, be born, beyond those limits, as movable and immovable beings, (&c. the rest as before).” (34)

The Venerable One spoke thus : “It has never happened, it does not happen, nor will it ever happen, that all movable beings will die out and become immovable ones, nor that all immovable beings die out and become movable ones. Since movable and immovable beings never die out, there is no chance, as you or somebody else say, that a layman ceases to do injury altogether by renouncing slaughter of one kind of beings ; this interpretation of yours is not right.” (35)

And the Venerable One spoke thus : “If (a man) who has been instructed in right knowledge, faith, and conduct for the avoidance of sins, blames a (righteous) Sramana or Brahmana though he is well disposed towards them, he effects the loss of his merit for another world ; but if he does not blame them, he heightens the purity of his merit for another world.”

On this Udaka, the son of Pedhala, took no further notice of the Venerable Gautama and was about to return in the direction in which he had come. (36)

And the Venerable One spoke thus : “O long-lived Udaka, he who has learned from a Sramana or Brahmana whomsoever even one noble religious truth, and considers himself thereby furthered with regard to his peace and happiness, will respect, acknowledge, praise, salute, honour, reverence, and worship him even as a blessed and holy deity or sacred shrine.” (37)

Then Udaka, the son of Pedhala, spoke thus to the Venerable Gautama : “As I had not before known, heard, understood, and comprehended these words, I did not believe in the meaning (of your words), which I had never perceived nor heard nor understood nor appreciated, and which were never explained nor defined nor delivered nor made clear

to me, nor pondered over by me. But now, Reverend Sir, as I do know, &c., these words which I have perceived, heard, &c., I believe, accept, and approve of their meaning. It is just as you say !” (38)

Then the Venerable Gautama spoke thus to Udaka, the son of Pedhala : “Believe it, sir ; accept it, sir ; approve of it, sir ; it is just as we have said.” Then Udaka, the son of Pedhala, spoke thus to the Venerable Gautama : “I desire, Reverend Sir, in your presence to pass from the creed which enjoins four vows,<sup>28</sup> to the creed which enjoins the five great vows and the *pratikramaṇa*.”<sup>29</sup> (39)

Then the Venerable Gautama went with Udaka, the son of Pedhala, to the Venerable Ascetic Mahavira. Then Udaka, the son of Pedhala, solemnly circumambulated the Venerable Ascetic Mahavira three times from the left to the right, and having done so he praised and worshipped him, and then he spoke thus : “I desire, Reverend Sir, in your presence to pass from the creed which enjoins four vows, to the creed which enjoins the five great vows and the *pratikramaṇa*. May it so please you, beloved of the gods, do not deny me !” Then, in the presence of the Venerable Ascetic Mahavira, Udaka, the son of Pedhala, passed from the creed which enjoins four vows, to the creed which enjoins the five great vows and the *pratikramaṇa*. (40)

[from *Sūtrakṛtāṅga* Book 2 Lecture 7 tr. by H. Jacobi

<sup>28</sup> See above, p. 134, note 4. In this way the creed of Parsva is characterised in contradistinction to that of Mahavira.

<sup>29</sup> ‘*Pratikramaṇa* is the expiation of sins..by means of *nindana garhana, alocana*, and other processes. *Nindana* is condemning the sinful act or repenting of it to oneself ; *Garhana* is doing the same before a Guru ; and *alocana* is making a confession of it to the Guru.’ Bhandarkar, Report. p. 9, note ‡.

## Two Incidents from Gautama's Life

### 1. CLIMBING OF ASTAPADA

Gautama, very depressed, thought : 'Will my omniscience not become manifest ? Shall I not reach emancipation in this birth ?' He recalled the gods saying, 'It was said by the Arhat, whoever lives for a night on Astapada, after bowing to the Jinas, will be emancipated in the same birth.' At that time with confidence in the gods' words Gautama wished to go to Astapada to pay homage to the Tirthakrts. Knowing his wish and that enlightenment from penance was near, the Arhat gave Gautama order for homage to the Arhats. Delighted by the Master's command that was in accordance with his own wish, he went to Astapada in a moment by supernatural power of flying, like the wind.

Now when they heard that Astapada was means of emancipation ascetics Kaundinya, Datta and Sevala went to climb to it. The first, always observing fasts of one day and breaking the fasts by green bulbs, et cetera, reached the first terrace with five hundred ascetics. The second observing fasts of two days and breaking the fasts by dry bulbs, et cetera, reached the second terrace with five hundred ascetics. The third, observing fasts of three days and breaking the fasts with dry duck-weeds, reached the third terrace with five hundred disciples.

Unable to climb higher, as they stood looking up, they saw Gautama shining like gold, whose body was fat. They said to each other : 'We are not able to climb this mountain, though we are thin. How will he, fat, climb it ?' While they were saying this, Gautama climbed the mountain and became invisible instantly like a god. They said to each other : 'This is some magic power of the great monk. If he comes, we shall become his disciples.' With this determination, the ascetics eagerly watched for him returning like a brother, experiencing great longing.

Gautama went to the shrine which Lord Bharata had ordered to be made, which resembled the shrines on Nandisvara with statues of the twentyfour Jinas. He paid homage with extreme devotion to the matchless statues of the twentyfour Arhats. After he left the shrine, Gautama sat on the ground under a large Asoka tree and gods, asuras and vidyadharas paid homage to him.

Gautama delivered a sermon suitable for the occasion to them and questioned by them, because they considered him to be omniscient, solved their doubts.

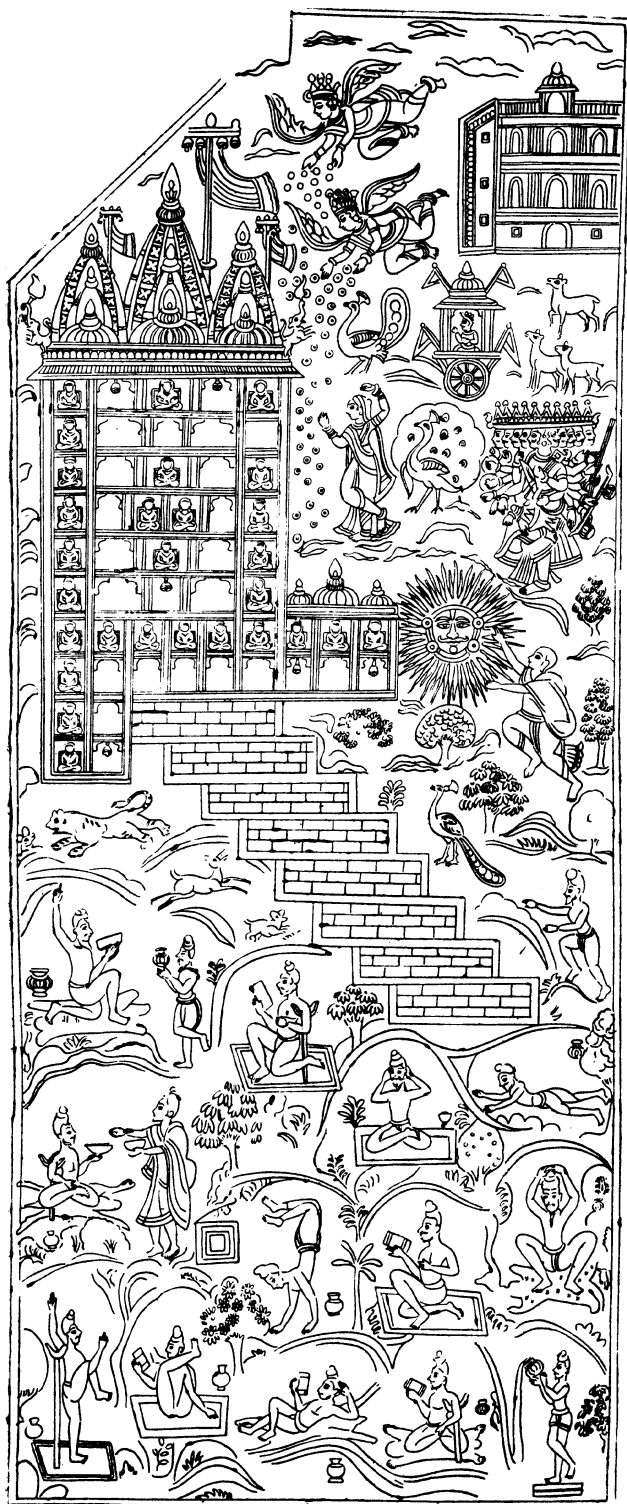
In this way Gautama passed the night in teaching and at dawn the ascetics saw him descending the mountain. The ascetics bowed to him and said : "Mahatman! Depository of penance, we wish to be your disciples. Be our Guru." Gautama said to them : "The Supreme Lord, the Omniscient, Arhat Mahavira is my Guru. Let him be your Guru." But Gautama initiated them as they were persistent, and the outfit of monk was brought to them at once by a god.

They set out with Gautama to go to the Master, like young elephants with the Lord of the herd on Mt. Vindhya. At a hamlet on the road at time for alms, the head of the order said to them : "What do you wish for breaking your fast ? I shall bring it." They said, "Rice pudding." When he had finished taking alms, Gautama had in his bowl just enough to fill his own stomach and he brought that. Indrabhuti said to them : "Sit down monks. All of you break your fast with this rice pudding." Thinking : 'What is the use of that much pudding ? Nevertheless, he is our Guru,' all monks sat down. Indrabhuti fed them all by means of the magic power of an unfailing kitchen and ate himself afterwards, astonishing them.

'By good fortune we have obtained Vira, Teacher of the World, as our Guru in *dharma*, and this monk like a father and enlightenment which is very hard to obtain. By all means we had merit acquired (in the past).' As they were thinking this the omniscience of the ones eating duck-weed took place there quickly while they were eating. Brilliant omniscience of Datta and his followers took place while they were looking at the miraculous appearances and of Kaundinya and his followers while they were looking at Sri Vira.

After circumambulating the Lord they went to the assembly of the omniscients. "Pay homage to the Master", Gautama said to them. The Lord said, "Do not insult omniscients", and Gautama apologized to them together with *mithyāduṣkṛtām*. Gautama thought again : 'Shall I not be emancipated in this birth? I have teacher *karma*. But they are fortunate, initiated by me, in whom, high minded, omniscience has arisen.'

As he was thinking this the Blessed one said to him : "Gautama! Is the speech of the gods or of the Jinās true ?" He replied, "Of the Jinās." "Do not show lack of restraint. For the affections of disciples for their



*Gautama ascends Astapada with the help of Sun's rays  
Above him is shown Ravana with Mandodari dancing in ecstasy and below the ascetics  
from a sketch by Vasudev Smarte, Cintamani Derasar, Surat*

Masters become equal to screens of straw, forked grain, skin and wool Yours is like a screen of wool. From long association your affection for me is very strong. Your omniscience is blocked by it and will take place when it ceases to exist." For Gautama's enlightenment and the instruction of others the Supreme Lord composed the lecture '*The Leaves of the Tree.*'

[from *Triṣaṣṭīśalākāpuruṣacaritra* by Hemacandra  
tr. by Helen M. Johnson, 10/9

## 2. ASKING FORGIVENESS FROM ANANDA

Ganadhara Indrabhuti Gautama with the permission of Sramana Bhagavan Mahavira had gone for alms-taking from Vanijyagrama and when he was returning to Dyutipalasa with the necessary alms, he heard the following public remour near Kollaga Sannivesa on his way back : 'O beloved of the gods ! Now-a-days Ananda Sravaka, a devotee of Sramana Bhagavan Mahavira, has taken a vow of religious meditation and remaining without food and drink and he has been lying on a bedding of *darbha* grass at a Kollaga Sannivesa.'

On hearing the rumour, Indrabhuti Gautama thought : 'Ananda Sravaka has taken *anaśana* (fasting) *vrata* and he is in the last stage of his life. Let me, therefore, go and see him. With this idea in his mind, Gautama went to Ananda's *pauṣadhasālā* at Kollaga Sannivesa.

On seeing Indrabhuti Gautama approaching him Ananda gave him due respects and said, "Bhagavan ! My body has become greatly enfeebled by penance. You would be good enough to come a little near, so that I may be able to pay my respects by bowing down at your blessed feet."

Indrabhuti Gautama then went nearer and Ananda Sravaka did the respectful salutation.

After formal talk Ananda asked Gautama, "Bhagavan! Can a householder doing all his duties as a householder, have *avadhi-jñāna* ?"

"Yes Ananda ! A house holder can have *avadhi-jñāna* although he may be doing the duties of a house holder."

“Bhagavan ! Even though I am doing all the duties of a householder, I have acquired *avadhijñāna* by which I am able to see and know all objects (*rūpi*) existing as far as five hundred *yojanas* in the east in Lavana Samudra, as far as five hundred *yojanas* in the south in Lavana Samudra and as far as five hundred *yojanas* in the west in Lavana Samudra. I can see the Kṣudra Himavat Varsadhara in the north, above I can see the Saudharma Devaloka and below I can see and know all the objects in the hell known as Lolaccua.”

“Ananda ! A householder can certainly have it but he cannot have such far-reaching *avadhijñāna* as you have been telling me. You should make atonement for giving false utterance.”

“Bhagavan ! Is there a prescription of atonement in Jaina Siddhanta for declaring truth ?”

“No Ananda ! Such is not the case.”

“Then Bhagavan ! You should do the atonement. Because by rejecting my assertion you are asserting falsehood.”

Hearing the assertion of Ananda Gautama had a second thought. So, as soon as he reached Dyutipalasa he went to the Master showed him the food he had received as alm and told him of Ananda's *avadhi* knowledge. Then said, “Bhagavan ! In this matter should Ananda or I do the atonement?”

The Lord said, “Gautama ! In this matter you should do the atonement and ask his pardon.”

Immediately on receiving his permission Gautama went to Ananda and doing atonement asked for his pardon.”

[from *Sramaṇa Bhagavān Mahāvīra* by Muni Ratnaprabha Vijay]



## The Leaves of the Tree

As the days pass,  
Trees drop their fallow leaves,  
So is the life of man,  
Gautama ! Have no delusion even for a while. 1

As dew-drops hanging from *kusa* tips  
Have life but a short while,  
So is the life of man,  
Gautama ! Have no delusion even for a while. 2

As life is fleet  
And existence so precious,  
Wipe out sins acquired by thee,  
Gautama ! Have no delusion even for a while. 3

Over an infinite span of time  
It's a rare chance to be born as man,  
Irresistable is the fruit of *karma*,  
Gautama ! Have no delusion even for a while. 4

When as earth-body the soul is born  
And continues to take birth in that form,  
Stays it there for an infinite time,  
Gautama ! Have no delusion even for a while. 5

When as water-body the soul is born  
And continues to take birth in that form,  
Stays it there for an infinite time,  
Gautama ! Have no delusion even for a while. 6

When as fire-body the soul is born  
And continues to take birth in that form,  
Stays it there for an infinite time,  
Gautama ! Have no delusion even for a while. 7

When as air-body the soul is born  
And continues to take birth in that form,  
Stays it there for an infinite time,  
Gautama ! Have no delusion even for a while. 8

When as flora the soul is born  
 And continues to take birth in that form,  
 Stays it there for an infinite time,  
 Gautama ! Have no delusion even for a while. 9

When with two organs the soul is born  
 And continues to take birth in that form,  
 Stays it there for a countable time,  
 Gautama ! Have no delusion even for a while. 10

When with three the soul is born  
 And continues to take birth in that form,  
 Stays it there for a countable time,  
 Gautama ! Have no delusion even for a while. 11

When with four the soul is born  
 And continues to take birth in that form,  
 Stays it there for a countable time,  
 Gautama ! Have no delusion even for a while. 12

When with five the soul is born  
 And continues to take birth in that form,  
 Seven or eight times at the most  
 Gautama ! Have no delusion even for a while. 13

When in heaven the soul is born  
 Or to some hell it's gone,  
 Stays it there for a life at most,  
 Gautama ! Have no delusion even for a while. 14

Thus pursued by *karma* bad and good  
 The soul enshrouded by delusion,  
 Glides back and forth in this world,  
 Gautama ! Have no delusion even for a while. 15

Even on attainment of human form  
 Among Aryas it's difficult to be born,  
 As Dasas and Mlecchas many take life,  
 Gautama ! Have no delusion even for a while. 16

Even when born among the Aryas  
 It's difficult to have perfect organs,  
 Many are born defectives,  
 Gautama ! Have no delusion even for a while. 17

Even when born with perfect organs  
It's difficult to have best instruction,  
Many take to the path of heretics,  
Gautama ! Have no delusion even for a while. 18

Even when having the best of instruction  
It's difficult to have right vision,  
Misguided are many by wrong faith,  
Gautama ! Have no delusion even for a while. 19

Even when one has vision right  
Difficult it is to bring it in life,  
For people are engrossed in pleasure,  
Gautama ! Have no delusion even for a while. 20

When the body is worn  
And thy hairs turn grey,  
The power of thy ears wanes,  
Gautama ! Have no delusion even for a while. 21

When the body is worn  
And thy hairs turn grey  
The power of thy eyes wanes  
Gautama ! Have no delusion even for a while. 22

When thy body is worn  
And thy hairs turn grey,  
The power of thy nose wanes,  
Gautama ! Have no delusion even for a while. 23

When the body is worn  
And thy hairs turn grey,  
The power of thy tongue wanes,  
Gautama ! Have no delusion even for a while. 24

When thy body is worn  
And thy hairs turn grey,  
The power of thy touch wanes,  
Gautama ! Have no delusion even for a while. 25

When the body is worn  
And thy hairs turn grey,  
All thy powers will fade,  
Gautama ! Have no delusion even for a while. 26

Despondency, boils, cholera  
Diverse terrors will touch thee,  
Weaken thy body, destroy it,  
Gautama ! Have no delusion even for a while. 27

Like lotus dropping autumnal dew  
Uproot attachment from thy soul,  
Give it up in all form,  
Gautama ! Have no delusion even for a while. 28

Thou hast given up wife and wealth  
And entered into the homeless state,  
Return not to what is cast aside,  
Gautama ! Have no delusion even for a while. 29

Thou hast given up friends and kins  
Thou hast given up fortune great,  
Desire them not for a second time,  
Gautama ! Have no delusion even for a while. 30

There's no Jina at this time  
But there's the path adored by many,  
Place thyself on right path,  
Gautama ! Have no delusion even for a while. 31

Having discarded the thorny path  
Thou art moving on the right one,  
Be steadfast, go ahead,  
Gautama ! Have no delusion even for a while. 32

A bearer of a burden who is weak  
Taking to an uneven path,  
Repents later (Let this not happen),  
Gautama ! Have no delusion even for a while. 33

Thou art near the other end  
Why slacken so near the shore,  
Be steady to attain thy goal,  
Gautama ! Have no delusion even for a while. 34

Following the steps of perfected souls  
Their domain eternal thou attain,  
Full of bliss and happiness great  
Gautama ! Have no delusion even for a while. 35

Restrained, desisted and enlightened  
At village, town and every place,  
On the path of liberation goes the monk  
Gautama ! Have no delusion even for a while. 36

On hearing the words of the Buddhas<sup>1</sup>  
Well-chosen well-said and profound,  
Cutting asunder hatred and attachment,  
Gautama took seat with the Liberated Souls. 37

So say I.

[ from *Uttarādhyaṇa Sūtra* Chap. 10 tr. by K. C. Lalwani ]

<sup>1</sup> Self-enlightened.

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Telephone : 20-3411

Telex : 021 2771 HCJM IN

(6 Lines)

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**Dist. 24 Parganas**

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**Dist. : Shahdol**

**(M. P.)**

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Phones : Off. 3204

Resi. 3356

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**Calcutta-700 007**

**Phone : 33-5969**

*Branch Office :*

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**Phone : 378**

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Gram : QUICKTEA

Telex : 21-7052 BDTA IN

*Calcutta Agent*

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Calcutta-700 007

Telex : 021-2405

Phone : 39-5794  
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Phone : 29-2933  
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# **HANUMANMALL BENGANI**

**12 INDIA EXCHANGE PLACE**

**CALCUTTA-700 001**

Phone : Office : 20-9255    Resi : 29-0470  
                    23-4798                29-0694

# **PRASAN CHAND GAMBHIR CHAND**

**12 INDIA EXCHANGE PLACE**

**CALCUTTA-700 001**

Phone : 20-2603

Know thou Truth.  
He who abides by  
The Commandment of Truth  
Goes beyond Death.

—*Daśavaikālika*, 6. 11.

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38-4066**

To look at all as one with himself is ahimsa.

—Mahavira

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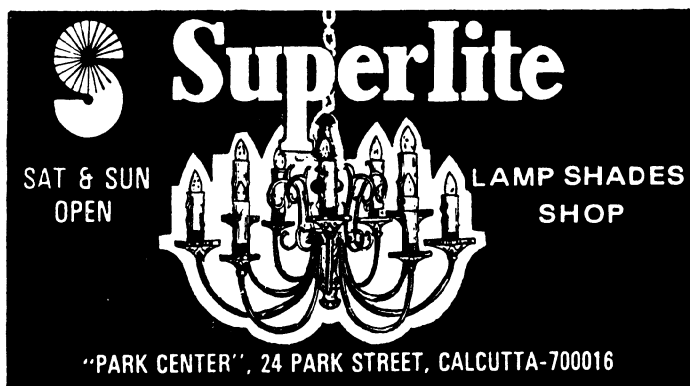
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*Jute Brokers*

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CALCUTTA-700 001**

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## **OSATWAL & CO.**

**Jute Brokers & Commission Agents**

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CALCUTTA-700 001**

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<b>Phone : Office :</b>	<b>20-4873</b>	<b>44-4166</b>
	<b>20-5897</b>	

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## **J. KUTHARI & CO.**

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29-2623  
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			39-4566
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इस प्रकार के विशुद्ध केशर तथा मैसूर की सुगन्धित चन्दन की लकड़ी तथा चाँदी के बरक, अष्टांग धूप आदि के लिए कृपया हमारे बिक्री केन्द्र में पधारें।

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१३ नारायण प्रसाद बाबू लेन, कलकत्ता-७०० ००७

फोन : ३६-१४०८

ज्ञानी होने का सार यही है कि वह  
किसी भी प्राणी की हिंसा न करे

—भगवान महावीर

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*—Lord Mahavira*

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Empty is penance for the sake of fame though performed  
by men of noble birth, but meritorious is that of which  
nobody knows.

—Lord Mahavira

**A Well-Wisher**

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Gram : PEARLMOON

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20-4110  
Resi : 55-7686

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Phone : 26-5187, 27-5380

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Gram : MALDAKALIA

Phone :

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Office : 25-3237  
25-5423  
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43-3795

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Gram : MEETALL

20-7430

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Resi. : 35-9892

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Phone : 52-1083, 52-4447  
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Switches & Change-overs, Power & Paper Capacitors, Voltage Stabilisers,  
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Conquer thy self, for difficult it is to conquer self.  
If self is conquered, ye shall be happy in this world and after  
—Lord Mahavira

## **WELL WISHER**

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