

ISSN 0021-4043

A QUARTERLY
ON
JAINOLOGY

28
VOL. XXVIII

JULY 1993

No. 1

Jain Journal



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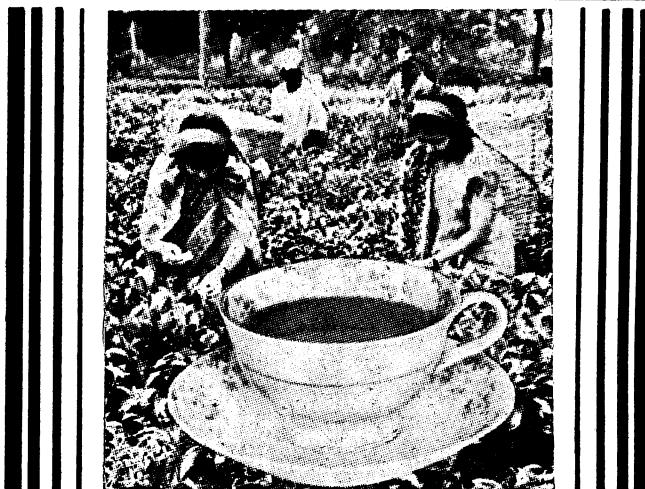
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All contributions, which must be type-written, and correspondence regarding contributions, and book-reviews should be addressed to the Editor, Jain Journal, P-25 Kalakar Street, Calcutta-7.

*For advertisement and subscription please write to the Secretary, Jain Bhawan, P-25 Kalakar Street, Calcutta-7. Subscription for one year : Rs. 20.00 : for three years : Rs. 50.00
Foreign : Rs. 90.00 for one year.*

Published by Ganesh Lalwani on behalf of Jain Bhawan from P-25 Kalakar Street, Calcutta-7 and printed by him at Surana Printing Works, 205 Rabindra Sarani, Calcutta-7.

Editor : Ganesh Lalwani

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Sacred Literature of the Jains

[from the previous issue]

[398] *Sādeya Kosalā, Gayapuram ca Kuru, Soriyan Kusatthā* ^{odd}
*B. tīd) ya*⁷²⁸ */Kampillam Pañcālā, Ahicchattā Jamgalā ceva ||*

Bāravas Soraṭṭhā, Mihila Videhā ya, Vattha (ccha B) Kosambi
Nāndipuram Samdibbhā ^(lā BC) *Bhaddilapuram eva Malayā ya||*

*Vatrāda*⁷²⁹ *Vattha (ccha B), Varanā Atthā (cchā BC), taha Mattiyā*
Dasamā/Soiti yamai ^(vat C) *ya Cedi, Viibhayam (Viya) Simdu-sovrajj*

Mahurā ya Sūrasenā, Pāvā Gambhi ^(! Bhamgī BC) *ya Māsapuri Vaddha*
(Vatī BC)/Sāvatthi ya Kunālā, Koṭīvarisam ^{va} ^(sim ca B) *Lātā* ^{(dha}
C) ya||

Seyaviyā vi ya nayari Keai-addham ca āriyam bhaniyāḥ/pacc' ^{(paccī}
C, iec B, etth'D—atra) uppatti jinānam cakkīnam Rāma-Kāphānam//

These names represent a later stage than the 16 names in *āṅga* 5(p.304), but date back in all probability to a remote period. *Pāṭaliputra* is omitted here but found in *āṅga* 11 (p. 337, 338). [399] It appears to be an an old reminiscence (or perhaps is a trace of the influence of the *Rāmāyaṇa*) that one half of Kekaya is called Āryan. The other half is concealed under the name of the Kakveya (C, where *āṅga* 10 has Kekaya), cited among the *Milakkhas*. *Bāṇarasi* is modern—cf. *Bhag.* 2,222—but is found in this form also in *āṅga* 5.

The second group of the āriyas, the *jāti-āriyā*, deserves also to be noted here : *se kim tam jātiāriyā ? chavīhā pannattā, tam Ambatthā ya*

728 *Kusartheśu Sauriyam*, Malayagiri. In Nemicandra who, 1. 1, § 275 v. 1598-1603 quotes the above verses directly, the name is *Kusatṭa*, or *Kusajā*; in the scholast *Saurikanagaram Kusārtho desah*.

729 *Śāmḍibhyo Śāmḍilyo vā desah*, Nem. Schol.

730 *Vatsesu Vairāgapuram* (the *Vatsa* were already mentioned once in [conjunction with *Kosambi*], *Varanēsu Acchāpuri*, *Cediśu Śoktikāvati*; *Vitabhayam Simdhūsu* *Sauvīresu* (! by this separation of the *Sauvīra* from the *Sindhu* the next three cities are displaced) *Mathurā* (!), *Suraseneśu Pāpā* (!). *Bhamgeśu Māsapurivatī* (! by means of this compound the copyist hopes to extricate himself from his dilemma) *Kunālesu Śrāvasti*, *Lātaśu Koṭīvarisam*, *Svetambikā* (!) *nagari* *Kekayajanapadasya 'rdham*, *etāvad ardhaśadvinsatijanapadatmakam kṣetram āryam bhanitām*, Malayagiri.—Instead of the second *Vaccha* Nemicandra has the correct reading *Maccha*; instead of *Varana* he reads *Varupa* and explains as follows :—*Varuno nagaram Acchā desah, anye tu Varune, Acchāpuri 'ty ahuh*; for No. 23 he has *Māsapuri Vatī* (*Vaddha C*), and in the schol. : *varitto desah anye tu.....Vatī iti* at the end; *jatth uppatti*.

Kalimda Videhā Vedamāiyā (°gāiyā BC). *Hariyā Vāmcuṇā* (Carīc° C ceva cha eyā ibbhā jātito, se jātiāriyā. What is the meaning of the last three names?

The sixth group of the *āriyās* is formed by the *bhāsāriyā*. We find here again the enumeration of the 18 manners of writing, which we met with (p. 280) in *āṅga* 4, is, where, however, the form in which they were cited is not so correct as here. The names in this very interesting passage are as follows (together with the variants from ABC)—*se kiṁ tam bhāsāriyā ? je ḷam addha-Magahāe bhāsāe bhāsēmīt, jattha ya ḷam bambhl livi* ("the sacred writing") *pavattai*; *bambhle ḷam livi aṭṭhārasavihalikkhayihāpe*⁷³¹ *pāṇmatte, tām, bambhī, Javāṇāliyā Dāśdpuriya*⁷³² *Kharoṭhī Pukkharasāriyā*⁷³³ *Bhogavaiyā Pahārāiyāu* (*Pahā B Eha° C*) *ya arītarakariyā* (*arītakkhar° B*) *akkharapuṭṭhiyā*⁷³⁴ *venaiyā*⁷³⁵ *nīnhaiyā arīkaliyī*⁷³⁶ *gaṇitalivi*⁷³⁷ *gamdhavvalivi*⁷³⁸ *ayāsalivi*⁷³⁹ *māhesari*⁷⁴⁰ *Dāmili*⁷⁴¹. *Polimda*⁷⁴² *se tām bhāsāriyā*. Malayagiri has on this merely :- [400] *brāhmaṇ-Yavānāni*. (!) 'ty ādayo lipibhedās tu saṃpradāyād avaseyāk. It is evident that here too we have to deal with an ancient enumeration, since we find five of these names among the 65 names of writing mentioned in *Lalitavistara*, Chap. 10, p. 143 fg. (ed. Rajendra Lal Mitra, see also Foucaux, *Transl.* p. 123) These names are as follows, *brāhmaṇ* (at the head in the *Lalavist.*), *Kharoṭhi*,⁷⁴³ *Puṣkarasāri*,⁷⁴⁴ *Drāvīḍalipi*, *gaṇdhavarvalipi*, and a few other names as *gaṇanāvartalipi*, *antārikṣadevalipi*, *madhyākṣaravistāralipi* are not far removed from the

731 °vihē leha (A, kha BC) vi°4.

732 dasāriyā (ūri BC) 4.

733 kharoṭhiyā / kharasāhiyā 4.

734 in 4 in another order, *pahārāiyā* (*rāi° BC*) *uvvattariyā akkharapuṭṭhiyā bhoga-volitā* ("vayatā BC").

735 venaiyā BC in 4.

736 arīkaliyī A in 4,

737 4 is omitted.

738 4 then adds *bhūyalivi*.

739 adāmsalivi 4.

740 mehasaralivi A, māhesaralivi BC in 4.

741 dāmiliyī lvi A, dāsīlivi B, dāmīlivi C in 4.

742 volimda A, liṇḍimlivi B, lidimlivi C in 4.

743 Is *Kharoṭhi* who, according to Wassiljew, is called by the Chinese Buddhists the first astronomer, honoured here under this name? Schiesner long ago referred to the *Kharoṭhi* *lipi* of the *Lalitavistara* in this connection. Wassiljew attempts to find in *Kharoṭhi* the name of a Xarustr mentioned in an Armenian chronicles who together with Zoroaster is said to have invented astronomy in Chaldaea. See *Ind. Streifen* 3, 8, 9 or another conjecture on this subject.

744 The grammarian Pauskarasādi may be recalled in this connection.

names enumerated here. The antiquity of these names becomes at once apparent if we compare them with similar enumerations of kinds of writing which comprise quite different names (though they hold fast to the number 18). In the *Kalpañtarvācyāni* we find (on *Kalpas.* § 209) the following peculiar verse in reference to acquiring a knowledge of writing through the help of Jina :—

*Leham lihīvihānam jinena bambhi dāhiṇakareṇam/ganjam saṅkhānam
surindarii vāmena uvaiṭṭham//*, then an enumeration of the 72 *kalās*, which is followed by the following statements in reference to writing, the first of the 72; *lekhānam lipayah* 18, *tad yathāḥ* : *haṇsalipi bhūtalipi* *yakṣa rākṣasa*° *Uddī Yāvāṇī Turaskī Karī (?) Drāvidī Sairindhavi Mālavī* *nādī nāgarī Lāṭe Pārasī animittalipi* (icchāsaṅketādirūpā gloss) *Cāṇakkī Mauladevī*. A second and more modern enumeration *ibid.* reads :— [401] *deśādiviśeṣād anyathā vā 18 : Lāḍī Codī Dāhāḍī Kānhaḍī Gūjarī Soraṭhi Marahaṭhi Kaunkanī Khurasāṇī (!) Sasi (?) Sirnhāḍī Hāḍī Kīrī Hammīṛī (?) Paratīṛī Māgadī Mālavī Mahāyodhī* In this enumeration the introduction is of especial interest, since it calls the *addha-Magadī bhāṣā*, the language of the *bambhi livi*. —See p. 221.—No weight is to be laid upon the statement, which the text evidently intends to make, that all the 18 methods of writing mentioned above were brought into use for the *bambhi livi*. This passage and that of the *Lalitavistara* must be regarded as of paramount importance for the history of Indian writing, though these accounts contain much that can be recognized as purely fictitious.

XVII. The fifth *upāṅgam*, *sūriyapannatti* (*sūryaprajñapti*) *bhagavatī*, in 20 *pāhudas* (*prābhṛta*) of which 1 has eight, 2 three, and 10 twenty-two subdivisions called *pāhuḍapāhuḍa*. This strange name *pāhuḍa* is found beside here only in the *puvva* contained in the *diṭṭhivā*. By the use of this word a special connection between the *diṭṭhivā* and this *upāṅga* is *co ipso* rendered probable.⁷⁴⁵ Cf. also the direct statement in the introduction to *up.* 7. In discussing *āṅga* 3 I have remarked (p. 269) that its mention of a *sūrapannatti* designated as *āṅga-bāhira* had reference to this *upāṅga*, though it could not be regarded as certain that the present form of this *upāṅga* was thereby attested for that period. If it is doubtful whether the present form of this *up.* existed even at the date of *Nandī* [402] in which the *sūrapannatti* also is enumerated among the *anāringapavīṭṭha* texts ; but there are two other texts enumera-

⁷⁴⁵ In *up.* 6—see p. 414—a division into *vatthus* is ascribed, as seems probable, to our text. The name *vatthu* at least recalls the *pūrvas*.

ted together with (or immediately after) the *sūrap.*, treating in all probability of the same subject, which are at present discussed in books 1 and 9 (see note 1, pages 406, 407). Perhaps the double mention of the *sūrap.* in *Āvaśy. Nījj.* 2,6 and 8 54, is to be referred still farther back, though it is still *in dubio* whether this mention refers to the present text or not. In the first of these passages, the author says of himself that, besides other texts, he desired to provide both the *sūriapannatti* and the *isibhāsiya* with a *nijjutti*. If tradition is correct, Bhadrabāhusvāmin is to be regarded as the speaker ; and Malayagiri in the commencement of his comm. on *uv*, 5 makes especial mention of a lost *niryukti* of Bhadr. on the fifth *uvāringa*. In the second passage both of the texts just mentioned⁷⁴⁶ are adduced⁷⁴⁷ together with the *kāliasuam* (the 11 *āngas* according to the schol.) and the *diṭṭhivā* as the four *anuyogas*, *i. e.* objects of study. In this passage the *isibh.* occupy the second place, the *sūrap.* the third, the *diṭṭhivā* the fourth. The *sūrap.* occupies here manifestly a very important position. The importance of the work is in fact very great, as is apparent from the thorough-going report I have made concerning it in *Ind. Stud.* X. 254-316. In it we find the most remarkable statements concerning the astronomy of the Jains arranged in a systematic form of presentation. [403] Apart from these most peculiar lucubrations, this account is of especial interest inasmuch as it displays remarkable close affiliations with the Vedic calendar-text called *Jyotiṣam*, with the *Nakṣatrakalpa* and the *pariśistas* of the *Atharva-Veda*. The quinquennial *yugam*, sun and moon, and especially the 28 *nakṣatras*, are placed in the foreground. The planets are known (Jupiter and Saturn with their periodic times), though they assert a very unimportant position and are not cited in the Greek order. There is no mention whatsoever of the zodiac. The 28 *nakṣatras* begin with *Abhijit*, and the *yugam* consequently begins with the summer and not with the winter solstice. The *libido novandi* of the Jains, which has intentionally changed almost entirely everything which they enjoyed in common with the Buddhists or Brāhmaṇs, is here very apparent. In reality, the Jains are but tolerably fitted out with intellectual gifts. In order to conceal and compensate for this lack of originality they seek to possess something that is their individual property, and to attain this end they do not hesitate to indulge in the wildest dreams of fancy. In the province of astronomy they have given full reins to their imagination. The polemical spirit, manifested especially in the *sūrap.* against other opinions (*paḍivatti*), proves that they are

⁷⁴⁶ *isibhāsiyāīm* is explained by the schol. here by *uttarādhyayanādīni* : on 2, 6 by *devendrastavādīni*. See pages 239, 281, 429, 432, 442.

⁷⁴⁷ An imitation of this passage is the one quoted from *Śilāṅka* on p. 258.

perfectly aware of the opposition between their own views and those generally accepted. The beginning of the *nakṣatras* with Abhijit as the sign of the summer solstice, [404] which Malayagiri presumably refers back to Pādaliptasūri⁷⁴⁸ (1,1,286), pre-supposes Aśvini as the sign of the vernal equinox (1. c. pp. 304, 305). It is based, therefore, upon the rectification of the old Kṛttikā series, which had already taken place, and which upon occasion (see 20.17) appears as the old traditional series. It is an open question whether Greek influence made itself felt in this rectification ; at any rate we have to deal here with an indigenous stage of Indian astronomy antecedent to the authoritative and preponderating influence of the Hellenes. It is probable, therefore, that the period opened up to us by these astronomical conceptions, is the period embracing the first few centuries of our era.

G. Thibaut, in two treatises on the *Sūryaprajñapti* in the *Journal As. Soc. Beng.* 1880 pp. 107-127, 181-206, has collected some facts of especial interest in this connection, facts which make for the connection of the contents of the *Sūryapr.* with the corresponding statements in the Tcheou Pey, see Ed. Biot in the *Journal Asiatique*, 1841, pp. 592-639, the second part of which Biot holds to be not later than the second century A. D. Thibaut does not attempt any answer to the question whether or not there is here any historical connection. If such a connection be proved, the Chinese must be regarded as the borrowers, through the medium of Buddhism, with which Jainism was frequently confused by the Chinese. The opposite opinion appears entirely removed from the domain of possibility by the actual facts of the case. [405] The text has been handed down to us contaminated by many corruptions. The numerous *gāthās* contained in it often appear with entirely uninflected noun-forms (used in the nominative or accusative) in apabhramśa fashion. The nom. sing. of the first declension mostly ends in *o* and not in *e*. The numerals appear in a form that is excessively curtailed. If all these are *peccata ab origine*, they are besides secondary corruptions of the text which are easily traceable. Several *gāthās*⁷⁴⁹ stood originally at the end of several §§ in Book 1 ; the MSS containing the express statements : *atiha.... gāthān bhānitavvā*, but the words of the *gāthās* have disappeared. Even Malayagiri is unable to restore them, since they were no longer extant when he wrote *sāmprati kvā 'pi pustake na drśyamite*, 1. c. p. 266n.

⁷⁴⁸ In the year Vira 437 according to the *therāvātī* of the Kharatarag. see Klatt, p. 23.

⁷⁴⁹ 1,3 states their number to be 140.

The text begins with the legend (and in fact in the customary formula : *teṇam kālenam*) that Indabhūti, at the time of king Jiyasattu in Mihilā, requested that he should be instructed (by Mahāv.) in....., and then follows in 15 gāthas⁷⁵⁰ a complete statement of the contents of the 20 or the 33 sub-divisions in books 1, 2, 10. The redaction is, therefore, the result of the activity of one individual. Books 10 and 15 close with the formula *tti bemi*, which we met with in the case of *aṅgas* 1-3. Is it possible from this fact to conjecture [406] that originally they existed separately, before the author incorporated them in his work?⁷⁵¹ In 1, 3 there is a reference in the text to the *Jambuddhivapannatti* which here in turn cites our text. I here reproduce from my treatise cited above a short statement of the contents.

Book 1 in 8 chapters, *maṇḍalāi*, the circles traversed annually by the sun,⁷⁵² viz. :—

1. *vadghāvaddhi muhuttāṇam*, increase and decrease of the number of hours for day and night.
2. *addhamāṇḍalasamīthii*, the position (of the two suns)⁷⁵³ in the semicircle traversed by each daily.
3. *ke te cinnam pariyarai* ? how does one sun traverse the space traversed by the other ? and how great is this space ?
4. *amtaram kim caranti* ? in what intervening space do the two suns course ?
5. *ogāhai kevaiyam* ? how great a surface does each dip into (illuminate) ?
6. *kevaiyam vikampai* ? how large a tract does each pass over every day ?
7. *maṇḍaldṇam saṁthāne*, the figures of the orbits described by them.
8. *vikkhambho*, compass and extension of the revolutions of the sun.

⁷⁵⁰ Sec. 1. c. pp. 261, 275, 285.

⁷⁵¹ See the next note and note 1, page 407.

⁷⁵² *maṇḍalappaveso* is enumerated in the *Nandi* as a separate text.

⁷⁵³ See Colebrooke, *Miscell.* 2,223—4 in reference to the two suns of the Jains, etc.

Book II. in three chapters, *tiricchā kim gacchai*, how does the sun go sideways ?, viz. :—

[407] 1. Eight different antagonistic opinions in reference to the rising and setting of the sun.

2. Of the passing of the sun from one circle to another, etc.

3. Of the speed of the sun's motion through each of its 184 circles.

Book III. *obhāsai kevaiyam* ? how much (space) is illuminated (by sun or moon) ?

Book IV. Of the *seyā, śvetatā*, the luminous body and field of illumination of the sun and moon.

Book V. Of the resistance which is met with by the light of the sun (20 different *pratipattis*).

Book VI. Of the nature of the sun's light, and of the continuance of the power of its beams.

Book VII. Who draws to himself (absorbs) the light of the sun ?

Book VIII. Of the rising of the sun, or of both the suns, in Jambudvīpa, and of the 4, 12, 42, 72 suns in the other dvīpas.

Book IX. Of the amount of shade in the different seasons.⁷⁵⁴
See *Ind. Stud.* 10, 284.

Book X. in 22 chap. (about $\frac{1}{2}$ of the whole). Of the connection of the moon with the *nakṣatras*, viz. :—

1. *āvaliya*, the order of succession of 28 *nakṣatras* beginning with Abhijit.
2. *mūhuttage*, the number of hours for the connection of each of the *nakṣ.* with the moon or with the sun.

[408] 3. *bhāgā*, the parts of the day or night (or of the heavens) which belong to each of the *nakṣatras*.

⁷⁵⁴ *porisimāndalajī* is cited in *Nandi* as a separate text.

4. *jogasā*, more exact statements in reference to the time of day in which the *nakṣatras* come into conjunction with the moon and the length of this conjunction.
5. *kulāṁ*, the family connections of the *nakṣ.* with the months.
6. *purnamāsi*, the days of the full moon; how and with which *nakṣatra* these end during each of the five years of *yuga*.
7. *sanyāe*, the mutual harmonious concatenation of the days of the new and full moon.
8. *sāṁthī*, figures of the *nakṣ.*
9. *tārāggam*, number of stars of the *nakṣ.*
10. *netā*, leader, i.e. which *nakṣ.* lead which month?
11. *candamaggam*, relation of the *nakṣatras* to the 15 day-circles of the moon.
12. *devatāṇya cījhayane*, the tutelary divinities of the *nakṣatras*.
13. *muhūttāṇam nāmayāi*, the names of the 30 *muhūrtas*.
14. *divāśarāt*, the names of the 15 days and the 15 nights of the *karmamāsa*, calendar month.
15. *tīkha tīkhayāḥ*, ditto of the lunar month.
16. *gottā*, the families of the *nakṣ.*
17. *bhoyaṇāṇi*, the foods which are good during each of the *nakṣ.*— That the *nakṣ.* begin here with Kṛttikā (!), is due to the influence of the well-known material that is here treated of.
18. *ālacakāra*, course (of the *nakṣ.*) with the sun or with the moon during the *yuga*.

(M09) 19. *māsā*, names of the months of the world and those above the world (*lokottara*, chiefly of climatic contents).

20. *panica sanyacchārāi*, the five years, viz. :—
 1. the *nakṣatra* year with 12 periodic months of $327\frac{1}{6}\frac{1}{7}$ *rvxθη'μερα*
 2. the *yuga* year, lunar year of $354\frac{1}{6}\frac{9}{7}$ *rvxθη'μερα*

3. the *pamāṇa* (*pra*^o) year, of which there are five kinds. In addition to the two just mentioned, the *ṛtu* year (*sāvana*) of 360 *vvxθη'μερα*, the solar year of 366 *vvxθη'μερα* and the lunar leap-year of $383\frac{4}{5}$ *vvxθη'μερα*.
4. the *laksana* year, divided into the same five groups as above; there are, however, in addition certain requisites or characteristics.
5. the year of Saturn (30 years), during which Saturn completes his circuit through the 28 *nakṣ*.
21. *joisassa sayadārāīm*, the gates of the *naksatras* (in what quarter of the heavens they bring good fortune).
22. *nakkhattavijae* (*vicayah*), transit of the sun and moon through the 28 *nakṣ*.

Book XI. Of the beginning of the five lunar years belonging to the *yuga*.

Book XII. Of the five kinds of year, which were discussed in 10, 20 on *pamāṇasamivatsara*; they receive a much fuller treatment here.

Book XIII. Of the waxing and waning of the moon.

Book XIV. When is moonlight the brightest?

Book XV. Of the rapidity of the five classes of constellations—sun, moon, planets, *nakṣ* and *tārā*—According to Leumann cf. also *Jīva*, 4, 31, 12.

[410] Book XVI. Of the properties of moonlight.

Book XVII. Of the fall (passing away) and *uvavāya* (resurrection) of the gemii of the moon, sun, etc.

Book XVIII. Of the height of the constellations above, and their distance from, the earth—cf. *Jīv*. 4, 31, 3 (L).

Book XIX. Of the number of the suns, etc., in *Jambūdvīpa*, etc.; cf. *Jīv*. 4, 16, 17, 7, 20, 5, 10, 15, 21 (L).

Book XX. Of the nature and substance of the five classes of constellations.

There is a commentary by Malayagiri.

XVIII. The sixth *upāṅgam*, the *Jambuddivapannatti*.

We have seen (above p. 268) that in the third *āṅga* 4,⁷⁵⁵ a work of this name was cited, if not as *upāṅga*, at least as *āṅgabāhira*. In that *āṅga* we find the same minute division of time which we meet with here; hence the existence of this *upāṅga* is assured even if its present form is different from that then in vogue. In our text upon a definite occasion there is a special reference to *up.* 5 and *up.* 7, each of which in turn cites our *upāṅga*. It is, therefore, probable that these works are synchronistic, supposing that the citations in this instance are not, as usually the case, the work of the redactor.

The legendary introduction to this *upāṅga* is wholly identical with that which commences [411] *upāṅgas* 5 and 7,—*upāṅgas* which are connected by a very close tie. This introduction is inserted between *upāṅgas* 5 and 7 in a very remarkable manner. Our *up.* is, however, different from these, in that, like *āṅgas* 1-3, it concludes with the formula *ti bemi*, which, it must, however, be confessed, is found at the end at least of books 10, 15; see p. 405.

There are no sub-divisions in the text itself, whence the *Vidhiprapā* calls it *egasarā*. The commentary, however, recognizes seven sections which it calls by the strange title of *vakṣaskāra*.⁷⁵⁶

The mythical geography of *Jambuddīva*, interfused with many legends, forms the contents of this *upāṅga*. The chief part— $\frac{2}{3}$ of the whole—concerns the description of the seven *vāsas* (*varsā*) and of the six *vāsaharas* (*varṣadharā*). The description of *Bharaha vāsa* which is placed in the fore-front comprises at least $\frac{2}{3}$ of the entire account. The legends of king *Bharata*, from whom it takes its name, claim a good half of the entire section. The detailed account of *Bharaha vāsa* in the different gradations of the past and present (in all 4), and in the future (in all 8), is preceded by a minute description of the divisions of time and extent; of which we have already (in *āṅga* 3) met the first, from *āyaliyā* to *sisapaheliyā* (or to *usappiqi*)—see above, p. 268. One

⁷⁵⁵ In 3. 1, however, only the titles of *upāṅgas*, 7, 5 (and the title of a part of *up.* 3) are mentioned. The title of our *up.* finds there no mention whatsoever.

⁷⁵⁶ This recurs e. g. in *Hemaharsa's nyāyamāṇjuṣā*.

difference is, however, noticeable :—Here⁷⁵⁷ the increase is by hundreds after the millennium, [412] after 100,000 years by 84's (*caūrāśitivāsasaya-sahassāim se ege puvarīge*), and from this point on by 8,400,000 (*caūrasītipuuvamgasaya...sahassāim se ege puuve*) ; in *āṅga* 3, however, we find no more exact statement in reference to the manner of the progression⁷⁵⁸ (*vāsakodī 'ti vā, puuvamgā ti vā, puuvā ti vā*).

As the result of the above we may observe one divergence as regards *up.* 5, where in book VI. (see *Ind. Stud.* 10, 282), the word *puvva* occurred in the signification of a million years, and the increase from that point on (without any special mention of the names in question) simply passing by *pāliovama* and *sāgarovama*, up to *osappiṇī*, merely by 10's.

The enumeration of the 72 *kalās* in a legend of *Usabha* is not mentioned in detail ; its beginning and end alone being mentioned. The women of the foreign peoples known to us from the *Bhagavati*—see p. 302—are enumerated as servants of king Bharaha :—*Tate nam tassa Bharahassa rapno bahūo khuyya*⁷⁵⁹ *Cilāti-vāmaṇi-vaḍabhīo-Babbari-Vāsiṣṭyāo Joniyā-Palhaviyāo, Isiṇiyā-Thāruṇiyā (Thārukiniā, Cārūbhāṇiyā) Lāsiya Laūsiya Damili Sihali taha Āravī Pulimīt ya Pakvaṇīl Vahali Marumīt [413] (Mura°, Muro°) Savario Pārasio ya appigatiyāo carīḍāṇa-kalasahatthayayāo...*

According to the commentary, the first four *vakṣaskāras* treat of the following subjects :— The first, of the *Bharataksetra-svarūpam* ; the second, of its special relations during the 14 temporal divisions, *Bharatakṣetrasvarūpavarṇanaprasṭāvanāgatāvasarpīṇy-utsarpīṇīdvayarūpā-kalacakravarṇano nāma* ; the third, of the legends concerning king Bharata, *Bharatakṣetrapravṛttinimittāvirbhāva Bharatacakrīcaritṛav.nāma* ; the fourth, of the remaining 6 *vāsas*, or 6 *vāsaharas*,⁷⁶⁰ *kṣudra* *Himavadādi-*

⁷⁵⁷ So also in the *Anuyogadvārasūtra*, see *Bhag.* 1.427. See *Ind. Stud.* 13,168. *Ind. Streifen*, 3,3, *pāñcadaṇḍachattrapr.* p. 17 in reference to the customary use of the number 84.

⁷⁵⁸ According to the scholiast, we must assume that the relations of modality in *āṅga* 3 are identical with those here.—*pūrvāṇi pūrvāṇyāny eva caturaśitivārṣalakṣagūṇitāni ; pūrvāṇi caturaśitilakṣagūṇitāni trūṭītāngani bhavāmīti.....*

⁷⁵⁹ *kubjāt kubjikā vakrāṅghāt, Cilātyāt cilātadeśotpannāt, vāmanikā atyāntaḥhrasvy-onnataḥdayakosṭhā vā, vadabhīkā madahakoṣṭhā vadha (vakrādhaḥ ?) kāyā vā ; baku-ṣadeśajāt, iśinikāt thārukinikāt ; Iāsakadeśajāt, Iakusadeśajāt ; tatra cilātyādayo 'ṣṭādaśā tattadadeśodbhavatvena tattānnāmikā jneyāt, kubjādayas tu tisro viṣeṣānabhuṭāt* ; see Leumann in the glossary to the *Apūp.*

⁷⁶⁰ Then follows : 2. The mountain (*vāsaharapavvāe*) *culla* *Himavāmīte*, 3. in *Hemavāe* *vāse*, 4. mount *mahā-Himavāmīte*, 5. in *Harivāse* *vāse*, 6. mount *Nisāha*, 7. in

varṣadharairāvatāṁtavarsavarnano nāma. The fifth treats, in legendary form, of the birth and consecration of a *tirthakṛt*, *tīrthakṛjjanmābhisekhadikārav*. The sixth, unfortunately, gives but a very short review of the divisions, extent, mountains, temples, lakes, rivers, etc., of *Jambudvīpa*, *Jambudvīpagatapadārthasaringrahav*.⁷⁶¹ The seventh deals with astrological and chronological matters, *jyotiṣkādhikārav*., and especially with the number, etc., of the moons, suns and stars in *Jambudvīpa*. Herein it is in very close agreement with the *sūrapannatti* and *carṇapannatti*, both of which are cited at the end. The answer to the questions under consideration found at the end is based chiefly upon the discussion : *parīcamasue padhame uddesāe*, by which [414] *Bhagavatī* 5, 1 is doubtless meant. It closes in treating of the sun : *icc esā Jambuddivapannatti sūrapannattivathusamāseṇān samattā bhavati*. Then, in close conjunction with the above, it, in like manner, treats of the moon, and concludes : *icc esā Ja'tīl carṇapannattivathusamāseṇān s. bh.* The expression *vatthu*, which occurs here twice, belongs to the *pūrva* sections—see page 361. It does not occur in the existing texts of *upāṅgas* 5 and 7, which are divided into *pāhuḍas*, a term which, it must be confessed, is similar to the *pūrvas*. Next follows a discussion in reference to the five different kinds of year (see above p. 409), viz. : 1. The *nakkhatta* year (and by this is meant the revolution of Jupiter through the 28 *nakṣatras*;⁷⁶² in *up.* 5 (see *Ind. Stud.* 10,299), this is cited merely as a *pakṣāṁtaram*. 2. The lunar *yuga* year. 3. The *pamāṇa* year with its five groups as in *up.* 5. 4. The *lakkhana* year in five groups. The scholiast says that in the first of the five, the *nakṣatra* year, the commencement is made with *Kṛttikā* and not with *Abhijīt*! The scholiast on *up.* 5 at least makes mention of *Uttarāśāḍhas*—cf. *Ind. Stud.* 10,301, note 7, 5. The year of Saturn or its revolution through the 28 *nakṣatras*. Then follow the months, days, hours and the *karāṇa*, which last was omitted in *up.* 5. The fourth *karāṇa* is here called *thīviloaṇa*, *stīvilocana*, or *thiloaṇa* (so also in the *Ganīviyyā* v. 42) and not *taitila*. The names are as usual :— *Bavaṁ bālave kolavaṁ thīviloaṇān* [415] *garāi vanijān viṭṭhi* (these 7 are *cara*) *sāūṇī cāūppaya nāgaṇān kirṇthugghaṇān* (these 4 are *thira*). The beginning with *Bava* is the one which usually occurs elsewhere; but in the quinquennial *yugam*, contrary to other statements, everything has been changed. Of the

Mahāvīdehe vāse, 8 mount *Nelavāmī*, 9 in *Rammāe*, *vāse*, 10 mount *Ruppi* (*Rukminī*), 11 in *Hiraṇṇavāe* *vāse*, 12 mount *Sihari* (*Sikharīn*), 13 in *Erāvāe* *vāse*.

⁷⁶¹ 2½ leaves (75b to 77a) in a MS of the text embracing 95 leaves, of which the fifth section embraces 66a to 75b. A *gāhā*, which summarizes the contents, forms the introduction. This *gāhā* is at the head of a *samghayaṇī* in 29 *āryā* composed in very free Prakrit, by Haribhadrasūri. See above pp. 371, 372.

⁷⁶² *Jaṁ vā vahassai mahaggāhe duvālasaṁhīm saṁvacharihīm savvanakkhattamāṁdalam saṁcārī se tam nakkhattasamvachare.*

two *ayanas* the summer solstice is in the first place, the rainy season is first among the seasons, Sāvana (Śrāvaṇa) first among the months, the *bahulap*, among the *pakkha*, the day among the *ahoratta*, and Abhijit among the *nakṣatras*. Then follows a special discussion of the *nakṣatras*,—their position as regards the moon, their divinities, the number of their stars, their *gotta*, their form, etc., just as in the *Nakṣatrakalpa* or in *upāṅga* 5 ; and partly in the form of *gāhā*. The names of the *nakṣatras* appear here in their secondary form as in *up.* 5, in *āṅga* 3—see *Ind. Stud.* 10,286 and above p. 268 :—*Savana* (instead of *Śrōpā*), *Dharīthā* (instead of *Śravisthā*), *Bhaddavayā* (instead of *Proṣṭhapadā*), *Pussa* (instead of *Tiṣya*). The conclusion is formed by all sorts of remarkable statements in reference to sun, moon, stars, the extent of their *vimāna*, etc. ; Mars (*īringālē viyālē lohitārīkē*) and Saturn (*sañchare*) are regarded as belonging to the court of the moon ; cf. *Bhagavatī* 1,401,2,225. Jupiter was referred to above ; but there is no mention of Mercury, Venus, and the Zodiac.

The commentary is by Śānticandra, scholar of Sakalacandra, who lived at the time of the 58th patriarch of the Tapāgaccha Hīravijayasūri (Saṁvat 1652), recognized by śrī Akabbarasuratrāṇa (Sultan). This commentary⁷⁶³ is very verbose, but in the introduction it contains numerous matters of interest in reference to the relations of each of the [416] 12 *upāṅgas* to that one of the *āṅgas* which had a corresponding position among the series of twelve, and in reference to the commentaries thereupon—Śilāmkācārya (on *āṅgas* 1,2), Abhayadeva (on *āṅgas* 3-11 and *up.* 1), Malayagiri (on *up.* 2-7), Candrasūri (on *up.* 8-12), and finally see above p. 224—in reference to the period of advancement suitable for the study of each of the *āṅgas*. The full statement in reference to the mutual relation of the *āṅgas* and *upāṅgas* is :—*tatrā* 'īmgāni dvādaśa, *upāīmgāny* api *āīngākadeśaprapāīcarūpāni* *prāyah* *praty-āīngam* *ekaīkabhbāvāt* tāvārīty eva, *tatrā* 'īmgāny ācārāīmgādīni *pratītāni*, *teśām* *upāīmgāni* *kramenā* 'muni ; *ācārāīmgasyau* "pātikam 1, sūtrākṛ-*damgasya* rājapraśnīyam 2, *sthānāīmgasya* jīvābhigamah 3, *saīavāyād-īmgasya* *prājñapanā* 4, *bhagavatyāḥ* *sūryaprajñaptih* 5, *jñātādharma-*kathāīmgasya** *jambūdvipaprajñaptih* 6, *upāsakadaśāīmgasya* *caīdraprajñaptih* 7, *āīntakṛddāśāīmgādikānām* *drśtivādāparyarāntānām* *paīcānām* *apy* *āīmgānām* *nīrayāvalikāśrutaskāmīdhagatakalpikā-dipamīcavargāḥ* *paīmīco* 'pāīmgāni, *tathā* *hi* ; *āīntakṛddāśāīmgasya* *kalpikā* 8, *anuttaropapātikadaśāīmgasya* *kalpāvataśīsikā* 9, *praśnavyākaraṇasya* *puśpitā* 10, *vipākaśrutasya* *puśpacūlikā* 11, *drśtivādasya* *Vṛśpīdaśā* 12, *iti*.

⁷⁶³ The date of its composition is Saṁvat 1651 (A.D. 1595) ; the work was, however, revised for Vijayasena nine years later.

XIX The seventh *upāṅgam*, *caṇḍapannatti*.

We have, before, frequently observed that a text of this name is twice cited in *āṅga* 3, and in conjunction with texts whose titles belong to *upāṅgas* 5, 6, or to a portion of *up.* 3; that the order of succession of the titles in *āṅga* 3 (7, 5, 6) does not agree with the present position of these texts, viz. the title of the *caṇḍapannatti* is there, and, in fact, in both the passages which concern this matter, placed before the others. The *caṇḍapannatti* is cited in the text of *up.* 6, as before remarked. [417] Taking these facts into consideration, it is in the highest degree remarkable that the existing text is almost completely identical with that of *up.* 5, differing from it, for example, in about the same way as the two schools of the white *Yajus* differ from each other. The introduction is, however, quite different. The beginning consists of 4 *āryā* strophes, of which 1 and 2 sing the praises of *Vīra* etc.; v. 3 characterizes the work in the same words as are found in *up.* 4, introd. v. 3 and 5 i.e. as *pūrvasuyasāraṇīsaṇḍam* see p. 394— and v. 4 traces back the *jaīsarāyapannatti* to the questions of Gotama *Īndabhūti*. Then follow upon these four strophes the same 15 verses in an interrogatory tone, which in *up.* 5, too, state the contents of the 20 separate divisions (*pāhuḍa*) and subdivisions *pāhuḍa-pāhuḍa*. From this we can draw the conclusion that there is complete identity of subject and method of treatment. The legendary introduction, which refers the whole to a conversation between *Mahāvīra* and *Indrabhūti*, follows upon these 15 verses, and displays a few minor differences. From this point on, the text is similar to, and in fact, almost identical with, that of *up.* 5, with the exception of a few linguistic (e. g. *rāī*, night, for *rayant*, *rataṇt*, *rajanī*) and stylistic differences. Our text is, here and there, somewhat briefer, which is compensated for by references to *up.* 3 and 6, which are lacking in *up.* 5. An exact comparison of the text of each will doubtless disclose many matters of difference between the two. Nevertheless, the inter-relation of the two is a fact, the remarkable character of which [418] is enhanced when we consider that *Malayagiri* composed a special commentary on this *upāṅga* also, which was essentially the same as that composed by him on *up.* 5, and that in neither of his commentaries does he say anything in reference to the mutual relation of both texts and commentaries. (The statement just made appears to be correct, though I have not made here an examination of *Malayagiri*'s com. *ad amussim*).

Until new facts come to light that will solve this mystery, we must be content to accept the present situation. In the passage in *up.* 6 in which *up.* 5 and 7 are cited—see above p. 414—the text reads as if the

first had reference solely to the sun, the second solely to the moon. Our texts of *up.* 5 and 7, however, treat both uniformly and in a completely similar manner.

XX.-XXIV. The eighth to the twelfth *upāṅgas* *nirayāvaliyāo*, *nirayāvalikās*.

Under this collective name are comprised five small texts of legendary contents (*vaggas*) in one "Śrutaskandha". The first of these either has the special title of "Śrutaskandha", or is called *kappiyāo*, *kalpikās*. The titles of the others are *kappavāṇsiyāo*, *puphiyāo*, *pupphacūliyāo* or *cūlāo*, *Vanhidasāo*. Each of the first four has 10, the fifth 12 *ajjhayanās*.⁷⁶⁴ In the introduction to the first, all these five texts are characterized—see 372, 373—as *uvāṅgānām pāñca vaggā*. We have seen above that this epithet recurs in the interior of no other one of the texts held to be *upāṅgas*. [419] It must, therefore, be deemed a probable supposition, if we assert that this epithet at the time of the composition of these five texts was restricted to them alone in their totality since they belonged together from the very beginning. Their present position at the end of the 12 *upāṅgas* is to be explained by their legendary contents, which shows them to be perfectly adapted to serve as a pendant to the legendary texts of *āṅgas* 7-11,⁷⁶⁵ and tradition has—see pp. 373, 416—brought them into connection with these *āṅga* texts and especially with 8-12. They share with these not merely the common form of legendary introduction; they are referred back to Sudharman and Jambū; they have the names *ukkheva* and *nikheva*, usual in the customary introductory and concluding formulae; they shew the division of each into ten *ajjhayanās*, and lastly they have the same form of the citation of a text, *i.e.* the first *ajjh.* only is quoted entire and the catch-words suffice for those that follow. We may well call them an appendix bound to *āṅgas* 7-11 by a very close tie. Their interconnection is, furthermore, attested by external evidence:—Their names are placed together in the enumeration of the *anāṅgapavīṭha* texts in the *Nandī*, though the order of succession varies somewhat, the series there being 20, 22, 21, 23, 24, while between 20 and 22, as a separate text, the *kappiyāo* are inserted, which in the *Vidhiprapā*, [420] as in Śānticandra on *up.*

764. *Āvi.* and *Svi.* : *āñtagañadasādipāñcañham* *āñgānām* *nirayāvaliyā-suakkhamdho* *uvāṅgam*, *tammi pāñca vaggā* : *kappiyāo* *kappavāṇsiyāo* *puphiyāo* *pupphacūliyāo* *vanhidasāo*, *cāsu dasa ajjhayanā, pāñcame-bārasa*.

765. As regards *āṅga* 10 I have mentioned on page 329 my conjecture that from the inter relation of *up.* 8-12 and *āṅgas* 7-11 we have additional testimony for the view that *āṅga* 10 too originally possessed a legendary character. See, however, p. 334 n.1

See p. 416, appear merely as the name of the first of these 5 *upāṅgas*. In the Scholiast on the *Nandi*, however, and in the *Nandi* itself they are regarded as an independent text existing by the side of the other five : *narakāvāśāś tadgāminaś ca nara yatra varnyarite ; kalpikāḥ saudharmādikalpavaktavyatāgocarā grañthapaddhatayah ; evam kalpavatam-sikā jneyāḥ ; yāś tu gr̄havāsamukulā (!) tyāgena jīvāḥ sañyamabhd-vapuspitā bhūśitā bhūyas tattyāgato duhkhabhāptimukulena mukulitās tattyāgataḥ puṣpitāḥ pratipādyante tāḥ puṣpitāḥ ; tadviśeṣapratipādikāḥ puṣpacūḍāḥ ; Amṛdhaka-Vṛṣṇidaśānāṁ siddhigamanādila-ksaṇānāṁ pratipādakā grañthapaddhatayah*.

In the account of Raj. Lal Mitra, i.c (above, p. 227), there is no mention of the *Vanhidasā*, *nirayāvalli* and *kappiyā* are enumerated as two separate *upāṅgas* (8 and 9), and *Kappavatam-saya*, *Pupphiyā*, *Pupphacūḍiyā* as Nos. 10-12. In Kashinath Kunte's report the order is *nirayāvalikā*, *Vanhidasā*, *Kappavatam-siya*, *Pupphiyā*, *Pupphacūḍiyā*.

It must, furthermore, be noticed that Abhayadeva on *āṅga* 3,10 is of the opinion that several of the 10 *ajjh.* of the *dihadasā* cited there are especially closely connected with the *narakāvaliśrutaskandha*—see pp. 273,423ⁿ. If this is the case, it supports the probability that the contents is of ancient date, which is indeed great on other grounds. The relation of the five extant texts is as follows :—

XX. *up.* 8, *uvāṅgānāṁ pañchame vagge*, the *nirayāvaliyā*, or *kappiyā*, treats of the ultimate fortunes of the ten princes Kāla etc.,⁷⁶⁶ sons [421] of the Āṅga king Seṇiya of Campā. These princes accompanied their half-brother Kūṇiya⁷⁶⁷ in his campaign against his grandfather, Cēdaga of Vesalī, the Videha king, who refused to deliver up the own brother of Kūṇiya who had fled to his court. Kūṇiya on this account had declared war against Cēdaga, who, in order to meet the impending danger, summoned nine Mallati (Mallaki) and nine Lecchati (Licchavi) kings and all 48 Kāśi-Kosalayā gaṇarāyāṇo (cf. *Bhagav.* 7, 9. p. 301), and opposed 57,000 elephants, etc., to the 33,000 of the eleven princes (3,000 for each). The mothers⁷⁶⁸ of the ten princes, Kālī, etc. (see *āṅga* 8, above, p. 321), each ask in turn of Mahāvīra whether they are destined to behold their sons alive again. Mahāvīra in reply not only informs Imdabhūti into what hell each must descend after he has fallen

⁷⁶⁶ Kāle, Sukāle, Mahākāle, Kāṇhe, Sukaṇhe, Mahākāṇhe, Virakaṇhe, Rāmakaṇhe, Piusepakaṇhe, Mahāsenakaṇhe.

⁷⁶⁷ Son of Cullanā, wife of Seṇiya.

⁷⁶⁸ Stepmothers, Cullamāue, of Kūṇiya.

in the battle—hence the title of the *upāṅga*—and his future fate, but also relates the antecedent history of king Kūṇiya himself, beginning at that point when his mother was three months pregnant. The expulsion of his father Seniya from the throne at his hands is then related and his father's death in prison. We possess in its complete form the text of the first *ajjh.* alone, the second being finished off in six, the remaining eight in two lines.

Na 27.35 (part of 27.34)

The reader is referred to Jacobi's introduction to the *Kalpas*, p. 2 for Seniya Bhimbisāra,⁷⁶⁹ i.e. Śreṇika Bimbisāra and his son Kūṇiya Bimbhasaraputta,⁷⁷⁰ i.e. Ajātaśatru, [422] contemporaries of Buddha, and also in reference to the synchronistic conclusions which may be drawn in reference to Mahāvīra. It is placed beyond the shadow of a doubt, that the Bauddhas and the Jainas possess herein a common heritage, and that genuine historical traditions form the foundation of the recital. Whether it is necessary to separate Mahāvīra from Buddha is another question—cf. *Bhagav.* 1,441. The traditional connection of Mahāvīra with Nātiputta, Buddha's opponent, can also be regarded as the result—cf. p. 240—of an intentional variation caused by sectarian hatred. The *Niraydvalī* has been edited by S. Warren, Antwerp, 1879, on which see H. Jacobi in *Journ. Germ. Orient. Soc.*, 34,178 ff. There is a commentary by Candraśūri.

Na 27.36 (part of 27.34)

The enumeration of the women of non-Aryan peoples,⁷⁷¹ distinguished in the text merely by *vahūhim khuyyāhim jāva*, is quoted by Candraśūri in the same form which we meet with in *Bhag.* 9,33 (see p. 302), etc. The citation *jahā Citto tti*, points to *up.* (2), *jahā Pabhavati* to *āṅga* 5,11.

XXI. *up.* 9. *varga* 2, *kappāvadarinsiāu*, *kalpāvataṁsikāh*, treats of the ten sons⁷⁷² of prince Kāla, etc., all of whom were converted to asceticism, as were their grandmothers Kāli etc., and who [423] reached

⁷⁶⁹ See *ajjh.* 10 of the *dasāśrutas* *kaṇḍha*.

⁷⁷⁰ See introduction to *up.* 2 More exact information in reference to his history is found in the scholiast on *Āvaśy.* 18,144, cf. *Bhag.* 7,9 (Leumann).

⁷⁷¹ *kubjikābhīh vakrajinghābhīh cilātibhir anāryadesotpannābhīh vāmanābhīh hravāśarīrābhīh vadabhbhīh madahakosthābhīh Varvarābhīh Varvaradēśasambhavābhīh Vakuśikābhīh Yonakābhīh Panhavikābhīh Isinikābhīh Cārūkinikābhīh Lāśikābhīh Dravīdābhīh Sinhalibhīh Aravibhīh Pakvaṇibhīh Vahalibhīh Murūndibhīh Savaribhīh Pārasābhīh nānādēśābhīh valuvidhānāryapradyadesotpannābhīh; cf. p. 412.*

⁷⁷² *Pāine*, *Mahāpāine*, *Bhadde*, *Subhadde*, *Mahābhadde*, *Pāūmabhadde*, *Pāūmaseṇe*, *Pāūmagumte* *Nallinigumne*, *Anānde*, *Nāmānde* (but this makes 11 names! Is one to be referred to a son of Kūṇiya?)

their respective heavens.⁷⁷³ The account consists almost entirely of mere catch-words or of references. Emphasis is often laid upon the *sāmāia-m-ādīām ekkārasa arīgām*.

XXII. *up.* 10. *varga* 3, *pupphiāu, puśpikāh* (or *otāh*), treats, with reference to *up.* 2, of the ten gods or goddesses⁷⁷⁴ who came from their heavenly worlds⁷⁷⁵ to pay reverence to Mahāvīra, who thereupon tells to Goyama their previous history. They were in a former birth all turned or converted to the study of the *sāmāia-m-ādīām ekkārasa arīgām*, either by the arhant Pāsa or by the Ayya Suvvatā or by the *therā bhagavamī* (see *up.* 3). These former births, as *māhāya, gāhāvatī, satthavāhe* etc., occurred in Sāvatthī, Vāṇarāsi (!), Maṇivāia, Venḍāṇapā, Mihilā, Hatthiṇapura, Kakāndī. The enumeration of the Brahmanical sciences here is similar to that in the *Bhagavatī* (above, p. 303); and their names are similarly explained by the scholiast.

XXIII. *up.* 11. *varga* 4, *pupphacūlāo, puspacūdās*⁷⁷⁶ ten other histories of a similar nature. We possess the first alone, the *Bhūtā nāmām dāriā*, former birth of the Siridevī,⁷⁷⁷ is brought by Pāsa to believe in the *niggamthām pāvayanamī*. The other histories have entirely disappeared with the exception of the names, [424] which are found⁷⁷⁸ in the *gāhā* in the introduction; the goddesses (not gods) who are here mentioned are for the most part mere personifications of ethical qualities.

XXIV. *up.* 12. *varga* 5, *Vṛṣṇidasāo, Vṛṣṇidasās*, in 12 *ajjhayaṇas*; 12 similar histories, of which we possess none but the first, the mere names by which the others were called having been preserved.⁷⁷⁹ The conversion of twelve princes of the race of Vṛṣṇi is here treated of as having ensued through the influence of the arhan Ariṭṭhanemi. The first history deals with Nisadha, son of Baladeva, nephew of king Kaṇha-

⁷⁷³ Seated in the *Kalpavatansaka Vimāna*, Kashinath K.

⁷⁷⁴ *Caṃdejōisimde, Sūre, Sukke, mahāgahe* (planet Venus), *Bahuputtīa, Punnabhadde, Māṇibhadde, Dattē, Sive, Bale, Anāḍhīte*; four of these names, see p. 273, among those of the *dīhadasāu*.

⁷⁷⁵ Seated in the celestial chariot (*Puśpaka*), Kashinath.

⁷⁷⁶ Contains an account of the female disciple of Mahāvīra Svāmi, named *Puspacūlā*, and of her female attendant, Kashinath.

⁷⁷⁷ See p. 273 n.

⁷⁷⁸ *siri, hiri, dhitti, kiṭṭhi, vuddhi, lajjā, ilā devī, surā devī, sarassai devī, gaṇdhadevī*; —The Siridevi comes to honor Mahāvīra... *jahā Bahuputtīa*.

⁷⁷⁹ *Nisadhe, Mahānisadhe, Anīgahe, Vede, Pagatī, Juttī, Dasarahe Daṭṭharahe, Mahādhāṇū Sattadhaṇū, Dasadhaṇū, Sayadhaṇū*.

Vāsudeva in Bāravati.⁷⁸⁰ In his former birth he was converted or turned to the study of the *sāmāia-m-ādlāi ekkārasa aṅgāīm* by the *Siddhāntāhānāmāi āyariyā*. A prophecy in reference to his future birth is added to the above recital. At the end the five texts are again called the "uvarāngāni" or the 5 *vargas* of one *śrutasakanda* : *nirayāvaliāsūtakkhaṁ-dho samatto, samattāni a uvarāngāni, nirayāvaliā-uvarāngē nām ego suakkhaṁ-dho parīca vaggā parīcasu divasesu uddissamīti*.

This last statement in reference to the number of days which are necessary to teach or to recite them, is found [425] in exactly the same form in the corresponding *āngas*—see p. 280. The three *sāmāyārlīs*, contain detailed statements in reference to each.

The historical value of these legends is, apart from the traditions contained in *up.* 8, without doubt very slight indeed. The largest portion of their contents is as purely fictitious as was the case in *āṅga* 6 *fg.* (see p. 338). Nevertheless, since they contain information (e.g. in respect to the activity of Pāsa, which preceded that of Mahāvīra), we may claim for them a value as regards our estimation of the relations under which we have to consider the life and works of Mahāvīra.

We have seen above that the uniformity of the contents, and the homogeneous method of treating it in all the five texts, make for the conclusion that they originally formed but one text. Tradition calls them merely the five parts of one *śrutasakanda*. Their enumeration as five separate texts was caused by the desire to have the number of the *uvarāngas* correspond to that of the *āngas*. The fact is that the special limitations of the number of the *āṅgas* to eleven which is found in *uv.* 8-12 must be regarded as a strange contradiction of the desire to assimilate the number of the *uvarāngas* to that of the *āngas*. The title *vagga* belongs also to *āṅgas* 6 and 8, as an appendix or supplement to the latter of which two, these five texts may have come into existence. The history of the first *vagga* here (*uv.* 8-12) is, to a certain extent, an elucidatory supplement to the last of the *vaggas* there, i.e. in *āṅga* 8.

[426] The third group of the texts of the *Siddhānta* is formed by the ten *painnas prakṛṇas*.

⁷⁸⁰ At the head of 10 *Dasāra* : Samuddavijaya etc., 5 Mahāvīra : Baladeva etc., 16,000 kings ; Uggasena etc., $3\frac{1}{2}$ *koti* of *kumāra* : Payyunna etc., 60,000 *duddhaṇṭa* (?) : Sambaya etc., 21,000 *vīra* : Virasena etc., 16,000 *devī* : Ruppinī, etc. and many thousand *gāṇḍā* : Anāṅgasenā etc. The same court is found according to Leumann in *āṅga* 6, p. 526, 1231, and *āṅga* 8 1.

It is as yet undetermined how old is the position of the *painnas*, *prakṛṇas* as the third part of the *Siddhānta* and what caused their location there. In *Āvi*, there follow upon the *uvāṅgas* first the *cheagg-ārṇthas* and then the *painnas*. In *Svi.* and *V.* the *painnas* come directly after the *uvāṅgas*, but the *cheda* texts (with the exception of *mahāniśīha* which is reached after the *painnas* are done with) have been placed before (between *āṅgas* 4 and 5), as if their position at that point belonged to them. Is the mere fact that the *painnas* are more numerous the reason that in the present arrangement of the parts of the *Siddhānta* (see p. 226) they have been placed before the *cheasuttas*? They are certainly very much inferior to the *cheasuttas* both as regards inner worth and external extent.⁷⁸¹ The joint name *painna*, by which they are united, does not occur in any other place in the *Siddhānta*, except in their own text, so far as I have been able to observe. The word *painna* is found, it is true, in the *Nandi* as *samjñā*, but in another, far more universal signification, viz., as a means of denoting all those texts not contained in the *āṅgas*. In the passage of the *Nandi* 84,000 or even 8,400,000 *painnagas* are spoken of !

The texts now extant called *painnas* in the pregnant sense of the word, bear a name, which, denoting "scattered", "hastily sketched" pieces, well suits their real nature as a group of texts corresponding to the Vedic *pariśiṣṭas*. Like the *pariśiṣṭas* they are, with a few exceptions, composed in metre ; [427] and in fact in *āryā*, the metre which is usual in the *kārikā* insertions in the *āṅgas*, etc. They are different from the texts, which we have considered upto this point, in that the nom. sing. masc. first decl. regularly ends in *o* and not in *e* (for exceptions see on 5 and 7). This is a proof of their later origin.

In the usual enumeration of the *anaṅgapavīṭha* texts in *Nandi*, *Pāksikas*, and in the three *Sāmāyārī* we meet with but six of the ten separate titles of the present *painna* group. In the works just mentioned, the titles of 1, 3, 4, 10 are lacking, texts which bear a decidedly secondary stamp. (The scholiast on the *Nandi* appears also in the case of No. 2 to have had before him quite a different text from the one we possess).

These ten texts did not originally enjoy the distinction of being the representatives of the *painna* group ; and that they arrived but gradually

⁷⁸¹ Their collective extent is only about 1 900 *granthas*.

at this honor is attested by manifold testimony going to prove that considerable dissent at present exists in regard to the representative position claimed by them.

In *Āvi*. the enumeration on this point is in three very imperfect *gāthā* : *sampai painnagā*, *nandī* 1, *anuogadārā* 2, *āurapaccakkhāṇa* (2)3, *mahāpaccakkhāṇa* (9)4, *devimdatthā* (7)5, *tarindulaveyāliyam* (5)6, *sam-thāra* (4)7, // 1 // *bhāttaparinnā* (3)8, *rāhaṇapāḍāga* 9, *gaṇavijjā* (8)10, *āṅgavijjā* 11, *ya / caūsaraṇa* (1)12, *divasāgarapannatti* 13, *joisakarāndam* 14 // 2 // *marapasamāhī* 15, *tīthogāli* 16, *taha siddhapāhūḍa-painnam* 17 / *narayavibhāttī* 18, *caṇḍāvijjhāya* (! 6)19, *parṇacakappa* 20 // 3 //

Here then are twenty names, with but one exception (10 *vīratthāa*) all belonging to the present group. There are five names which recur elsewhere in the *Siddhānta*—(1, 2, 13, 17, 20; [428] two names which at least were mentioned in connection with the *Siddh.*—14, 15,—; and finally there are four names found nowhere else except here—9, 11, 16, 18. It is of especial interest to observe the ascribing of *Nandī* and *Anuoga* to the *painna* group as being placed before them. This reference recurs in similar fashion in *Svi.*, where the enumeration is but fragmentary and limited to the mention of : *nandī* 1, *anuogadārā* 2, *devimdatthā* (7)3, *tarindulaveyāliyam* (5)4, *caṇḍāviviyā* (! 6)5, *āurapaccakkhāṇa* (2)6, *gaṇavijjā* (8)7, *painnagānam*. It then speaks of *sesāṇi* but does not enumerate them. In V. the *painna* texts are treated of on two occasions. In the first case we find, for some reason inexplicable to me, in the discussion in reference to the 15th book of *āṅga* 5, an enumeration of ten texts, which are not stated to be *painnas*, though the titles of six are found among the titles of the 10 *painnas*. At the head (the action in question is called *nāndī-m-āñānam varindanaya*) we again find *nandī* and *anuoga*; then follow *devimdattha* (7)3 *tarindula* (5)4, *caṇḍāvejjha* (! 6)5, *gaṇavijjā* (8)6, *marāṇa* 7, *jhāṇavibhāttī* 8, *āura* (2)9, *mahāpaccakkhāṇa* (!)10. Of these No. 7 is doubtless identical⁷⁸² with *marāṇasamāhī* in *Āvi*. and No. 8 corresponds to a section in 2. See below. The second passage in V. is that in which the *painnas* are directly discussed; [429] and in this passage they appear in the forefront together with *nandī* and *anuoga*.⁷⁸³ Fifteen names are there men-

⁷⁸² The *marāṇasamāhī* is also mentioned elsewhere. See pp. 429, 431. We might well recall the *marāṇavibhāttī* in connection with the *marāṇa*, or the *marāṇavisohi* in the enumeration of the *anāṅgapavīṭha*, or *āṅgabāhira* texts in *Nandī* etc. All these texts refer without doubt to euthanasay; cf. *painna* 2.

⁷⁸³ The connection with both is, however, very slight, for in v. 61 of the *jogavīhāṇa* we find the express statement; *devimdatthaya-m-āñ painnagā*, the connection of *nandī* and *anuoga* being ignored.

tioned, among which are all the ten members of the present list, though arranged differently, but at the end they are called only *icc-āi* : *sam-payān painnagā* : *nandī* 1, *aṇuogadārāīm* 2..., *devimādatthaya* (7)3, *tarṇḍulave-yāliya* (5)4, *maranasamāhi* 5, *mahāpaccakkhāna* (9)6, *āurapaccakkhāna* (2)7, *saṁthāraya* (4)8, *caṇḍāvijjhaya* (6)9, *bhattacharinnā* (3)10, *caūsaraṇa* (1)11 *viratthaya* (10)12, *gapivijjā* (8)13, *divasīgarapannattisamgahāṇī* 14, *gacchāyāra* 15, *icc-āi painnagāṇī*. Of the three additional texts mentioned here No. 5 is mentioned in *Āvi.* and elsewhere—see p. 428—as belonging to the *painnas*; the case is similar with No. 15. No. 14 belongs to the text referred to as No. 13 in *Āvi.*, a text which possesses a considerable antiquity—pp. 268, 389. Is the *samgahāṇī* on it mentioned here indentical with the *Jambudvīpasamgrahaṇī* of Haribhadra mentioned p. 413 (on *upāṅga* 6)? In connection with the above discussion V. treats of the *isibhāsiyāīm* (see pp. 259, 281, 402), and allots to them 50⁷⁸⁴ *ajjhayaṇas*. We have already observed that Haribhadra on *Āv.* 2, 6 identifies the *isibh.*, quoted there, with the “*devendrastava* etc.”, but on another occasion identifies the *isibh.* with the *uttarajjhayaṇa*. We read therefore in V. that the *isibh.* were regarded by some as belonging to the *uttarajjh.* [430] *uttarajjhayaṇesu eyāīm arītabbhavarīti*, to which the *mahānisīhajogavīhi* is joined in V.

In the *Vicārāmṛtasamgraha* (see p. 355) as in the three *sāmāyāī* there is an enumeration of the *painnas*, which begins with *Nandī* and *Aṇuoga*. Nineteen and not 10 *painnas* are here enumerated, but of these only the first three are given a name. The passage, which is interesting for other reasons, reads in the very corrupt MSS : *aṅga* 11, *upāṅga* 12, *chedasāṅga* 5 (!) *mūlagrāmītha* 4 *pramukhāḥ*, *pratiniyatā* *eva* *grāmīhāḥ* *kalpabhbāsyādyuktasūtralakṣaṇopetāḥ*, *yataḥ kvā'pi yogavidhau* *drṣyamānesu* *narīdy-anuyogadvārā*”-*turapratyākhyānādy-ekonavīśatipraktīrṇakeṣu* *keśām* *cid* *eva* *jītakalpa-paṁcakalpādīnāīm* *viracayitāro* *jñāyāmīte* *nāmagrāham*, *na* *sarvesām*, *yeṣām* *kartāro* *na* *jñāyāmīte* *tāni* *gaṇadharakṛtāni*. Here then, *āturapratyākhyānam* (2), and not *devemdrastava* (7), comes after *nandī* and *anuy*, at the head of the remaining *painnas*. Here as in *Āvi* the *paṁcakalpa* and, in connection with it, the *jītakalpa* seem to be counted among the *painnas*, whereas—see below—they are generally held to belong to the *chedasūtra*.⁷⁸⁵

I have been able to discover no further information that would prove the connection of *nandī* and *aṇuoga* with the *painna* group. The lists

⁷⁸⁴ In *aṅga* 4, 44 only 44 *ajjh.* are allotted to them in conjunction with the *devalogacuyabhāsiya*.

⁷⁸⁵ Either the *paṁc.* or the *jītak.* appears as No. 6. The *Vicārām*, however, recognizes only five *chedasāṅgas*. See above.

and MSS. of the *painna* group, which I possess, pay no attention to these two texts, [431] and limit the *painnas* to a smaller number, generally to ten.

The enumeration in the *Ratnasāgara* (Cale. 1880) is as follows :—
Caūsarapa (1)1, *sāṁthāra* (4)2, *taṇḍula* (5)3, *Carīdāvijjīyā* (6)4, *gāṇavijjīya* (! 8)5, *devavijjīyā* 6, *Virathuva* (10)7, *gacchāyāra* 8, *j(y)otiṣkaramaṇḍa* 9, *mahāpaccakkhāna* (9)10. Three names found in Bühler's list (2, 3, 7) do not occur here. To compensate for this omission there are 3 texts mentioned, of which one, No. 6, is quite unknown ; the second, No. 8, is found in the V., and the third, No. 9, is referred to even in *Āvi*. among the *painnas*.

In the enumeration of Rajendra Lal Mitra and of Kashinath, see pp. 226, 227, we find the list of Bühler (arranged 1, 2, 3, 9, 5, 6, 8, 7, 4). No. 10 is omitted and replaced by *maraṇasamāhi*, the acquaintance with which name we had already made in *Āvi*. and V., and which here occupies the eighth position (between 8 and 7).

I possess a MS. of the *dasapainnas* which contains a recension varying from that given in Bühler's list. The first page having disappeared, a page which does not belong there has been inserted in its place. It is, therefore, doubtful whether the first part is *caūsarāṇam* (I) or not.⁷⁸⁶ The arrangement of the following parts is (2, 3, 4, 8, 6, 9,⁷⁸⁷ 5). Instead of 7 we have the *gacchāyāra*, [432] which we find in V. (see p. 429) and *Ratnasāgara* (p. 431); but there is nothing to compensate for the omission of 10.

The foregoing considerations prove conclusively that it is a matter involved in uncertainty what texts really belong to the *painna* group, a fact that must be held to render this secondary character a matter of great probability. All that can be drawn from the contents of the present 10 *painnas* makes for the same conclusion.

A considerable portion of the 10 *painnas* refers to the proper sort of euthanasia, the confession necessary for this end and the abjuration

⁷⁸⁶ Though the extent of the *caūsarāṇa* with its 63 *gāthās*, appears to be very large for one leaf, it is, nevertheless possible that the missing leaf may have contained this part, since this MS has upon each page 19 lines of 74 *akṣaras* so that the 2800 *akṣaras* of the front and reverse side would be entirely sufficient for these 63 *gāthās*.

⁷⁸⁷ No. 9 has here not 86 but 31 verses.

of everything evil. Several portions, however, treat of different subjects, viz. :—5 physiology, 7 mythology, 8 astrology, 10 hymns. That portion which is of mythological content recalls the *Atharvapariṣiṣṭā*, though the *Atharvapariṣiṣṭā* must precede the *painnas* in order of time, since the latter contains the Greek terms *hora* and *dikkāṇa*.

It is difficult to give a review of the contents of most of these small texts, since we possess no commentary. The character of some portions (1, 5, 6-8) is very dissimilar from that of others ; 6-8 are of a similar type, which marks them out as a separate inter-dependent group. A peculiar characteristic of this group is that the author speaks of himself in the first person, and addresses his listeners in the plural or singular. In No. 7 a woman is the object of his instruction ; and this *painna* has a special claim to antiquity since it is said to be identical with the *isibhāsiyām* mentioned in *āngas* 3 10 4,44 ! See p. 429. It is, however, possible that another text [433] of the same name is there referred to. In the summary which I now give I follow the extant usual list of the 10 *painnas* which is found in Bühler.

XXV. The first *painnam*, *caūsaraṇam*, *catuhsaraṇam* ; in 63vv. The first seven verses⁷⁸⁸ refer to the *saḍāvaśyakam*, the six daily duties necessary for the purification of life. See above pp. 161^r, 244.

1. The *sāmāiam*, *sāmāyikam*, explained in the text itself by *sāvajja-jogavirai*, desistance from all evil.⁷⁸⁹ Cf. the use of this word to denote the first *āṅga* also in *up.* 1,57 (*ib.* 123, 125 *sāvajjajogavahiya*).

2. *caūvīsaithaa*, *caturviñśatistava*, explained *ibid.* by : *ukkittanā*, praise of the virtues of the 24 Jinas.

3. *vāṁdanāa*, explained by *gunavao padivatti*, honor of the guru.

4. *paḍikkamanam*, *pratikramanam* confession (to the guru), explained by *khaliyassa niṁḍanā*, censure of past misdeeds, conjoined with the intention of not committing the offence again.⁷⁹⁰

788 The first verse reads : *sāvajjajogavirai ukkittanā gunavao ya padivatti | khaliyassa niṁḍanā vānatigicchā gunadhāranā ceva // 1 //*. It recurs in similar form in the *Anuyogadvāras*, etc.

789 *sahā 'vadyena pāpena vartamāta iti sāvadyāḥ*, *yogā manovākkāyavyāpārāś*, *teṣāṁ viratir nivṛttiḥ*.

790 *na punah kariṣyāmi 'ty abhyupagamanam*; hence the name, the meeting, *pratipām kramanam*. The *pratikramanam* is (see Jacobi, *Kalpas*, p. 117) divided into five parts : 1. *daivasikam* (we must accept this and not *devaśikam* as the reading in Jacobi's text) i. e. to be done daily ; 2. *rātrikam* nightly ; 3. *pākṣikam* semi-monthly ; 4, every four months ; 5. annually.

5. *kāussagga, kāyotsarga*, expiation, explained by : *vanatigichā*, healing of wounds, further purification of those who have been absolved by confession.

[434] 6. *paccakkhāṇam, pratyākhyāṇam*, explained by : *gunadhāraṇā*, the observance of all virtues, or really the casting off of all evil.

The following must be noticed as regards the six *āvaśyakas*, which we will discuss later on when treating of *Nandi, Anuyogadv., Āvaśy*. It was to be expected that the explanations given for 1 and 6 should have changed their respective positions, i. e. *sāmāya* should have been explained by *gunadhāraṇā* and *paccakkhāṇa* by *sāvajjajogavirāt*. Had this been the case a better logical arrangement would have been effected, viz. :—1. good action, 2. confession of the commission of misdeeds, 5. compensation for the misdeeds committed, 6. desistance from all further sins. Do not these very names seem to indicate that this was the original arrangement ? The two *āvaśyakas*, cited in the second and third place, interrupt the connection between 1 and 4-6, and are consequently probably to be regarded as secondary additions.

In v. 8⁷⁹¹ the fourteen dreams are enumerated which the mother of a tīrthakṛt dreams before his birth, an enumeration which is tantamount to a list of his fourteen excellencies or virtues.

With verse 9 the text *per se* begins (the preceding portion is doubtless a secondary addition) by the author announcing his purpose... *varṇidūmī Mahāvirām / kusalāṇubāṇdhībarīndhurām aijhayaṇām kittaissāmī* //9// Here we have the older name of the text, since the *caūsarāṇām*, as will soon be shown, forms but a part of its contents. [435] In a MS, which contains all the 10 *painnas* and which is preceded by an introduction in reference to the sacred number four, the name of this *painna* is stated to be *kusalāṇubāṇdhīhajjhayaṇām* and not *caūsarāṇām*.

In v. 10 is described the three-fold contents of the following portions, and an explanation given for this division that refers to the name adduced in v. 9 : *esa gaṇo aṇavarayām kāyavvo kusalāheu tti* // 10 // At the head stands 1. the *caūsarāṇagamaṇām* (from which the customary title of this *painna* has been borrowed), i.e. the prayers by means of which fourfold protection can be obtained : the *arihantā* (arhant, v.

791 *Āvaśy*. 2,276, see Jacobi on *Kalpasūtra Jin.* § 4.

13-23), the *siddha* (v. 23-29), the *sāhu* (*sādhū*, v. 30-40) and the *dhamma* (v. 41-48). Then follows 2. *dukkadagarihā*, a penitential system (v. 49-54) of confession to the guru, and 3. *sukaḍāñumōḍa*, the joy arising from a good deed (v. 55-57). Then come promises of reward and a verse (62) which has compassion on him, through whom *caūraṅgo* *Jīṇadhammo na kao*, *caūraṅgām saraṇam avi na kayaṁ* The concluding verse contains the summons *iya...vīra bhaddarītam eam ajjhayānam jhādesu* (*dhyāya*). The commentary considers that this implies also a reference to the name of the author Virabhadra, presumably a *sādhū*, one of the 14,000 who joined Vīra.⁷⁹²

[436] There is a commentary by Somasūmāra from the *Tapāgaccha*; according to the *Gurvāvalī* of this *gaccha* (see Kl. 256) born *samv.* 1430, died 1499, A. D. 1374-1443.

In contradistinction to the triad of the Buddhists *buddha*, *dharma* and *sāṅgha* we find here a quadripartite arrangement. The *sāṅgha* is divided into two parts, the earlier and the present saints, the *siddha* and the *sādhū*. The Buddhistic *sāṅgha*, as is expressly stated in that of the *Avesta*, has reference merely to the pious of the present, who, it may be remarked, are divided in the *Avesta* according to sex : *yenhe hātām...yāoīhām cā tāś ca tāoś ca yazamaide*. The "Holy Ghost" of the Christian trinity, the origin of which we ascribed (*Ind. Streifen* 3, 534) to gnostic connection either with the trinity of the Parsees or with that of the Buddhists, embraces all time.

XXVI. The second *painnam*, *āurapaccakkhāṇam*, *āturapraty*[°], c. 70 vv. with an insertion in prose after v. 10 treats 6 of the *renunciatio* of the *moribundus*, the *paṇḍiyamaraṇam*, the genuine euthanasy, cf. *Bhagav.* 2,1,48,76 (my treatise, 2,266-7,299). The introduction consists of enumerations of the five *anuvvayas* (*pāṇivahaveramaṇa* etc), and of the *gūṇavvayas* and *sikkhās*.⁷⁹³ In v. 8 there is a citation from the third *painna* : *jo bhattaparinnāe* (*bhaktaprakīrṇake*) *uvakkamo vithareṇa niddittho*⁷⁹⁴ / *so ce 'va bālapaṇḍiya maraṇe neo jahājuggam* // 8 // In v. 10 the proclamation of the [437] real intention of the author : *itto paṇḍiya / paṇḍiyamaraṇam*⁷⁹⁵ *vucchaṁ samāsenāṁ* // 10 //

⁷⁹² *yo 'sau Virabhadrasādhūḥ śri Virasaktah caturdaśa-sahasramadhyavartī tasye 'dam etad adhayanam, evamī sāstrakartuh samāsagarbham abhidhānam uktām; asya cā 'dhyayanasya Virabhadrasādhukṣṭatvajnāpanena yasya jinasya yāvantah sādhavah* *pratyekabudhā* (see pp. 265, 334) *api tāvānta eva prakīrṇāny api tāvānti bhavantī 'ti jnāpitām bhavati* (! see below on the *Nandi*).

⁷⁹³ In the *Vicārāṁṭitasāṅgha*—see p. 430—the *āurap*[°]. is placed after *nandi* and *anuyoga*, at the head of the *painnas*.

⁷⁹⁴ See Windisch in *Jour. Germ. Or. Soc.* 28,226 (1874).

⁷⁹⁵ *itah paṇḍitānāṁ viśesato' pi pañcām procyate samikṣepataḥ*.

The prose paragraph which follows contains a general formula for confession and renunciation, beginning with the words : *icchāmi bhamte uttamaththam* (! *uttamārtham pāpānām prakāram*, gloss) *pratikramāmi*, and closes with 63 *jhāṇa*, *dhyāna*, formulas, beginning, *annāṇam jhāṇe*.⁷⁹⁶ Joined to these are corresponding formulas composed in *gāthās*. The methods of counting the verses vary greatly in the different MSS., since in some the prose part is counted in as 13 verses, so that the total sum is 84 verses ; and differences of another nature are also apparent. The scholiast on the *Nandi*, it may be remarked in passing,⁷⁹⁷ in his enumeration of the *anaṅga paviṭha* texts, held another text than the present one to be the *āurapaccakkhāṇam* !

[438] XXVII. Third *painnam*, the *bhattaparinnā*, *bhaktaparijñā*, in 172 vv., treats of the *bālapamdiyamaraṇam*. Cf. the citation just made from v. 8 of the second *painna*. This *painna* contains ethical precepts⁷⁹⁸ which refer constantly to the *Jinasāsaṇam*, *Jinavayanam*, the *Jinapaniya (pranīta)* doctrines, while at the same time it cites its own title ; cf. (v. 9-11, 14, 18, 35, 169, 171). In the verse before the last, this *painna* is said like *painna* 1 to refer back to (the doctrines of) *Viśrabhadda*, though it is perhaps better to assume that *Mahāvīra* himself is referred to in this verse :—*ia jo īsara-jīna-vi-rabhaddabhanīyāṇusāriṇīm* (!) *īnam-of bhattaparinnām dhanno paḍhāṇītī nisūṇāṇītī bhāvāṇītī* // 171 // *sattarisayām Jīṇāna va gāhāṇām samayakhittapannattām/ārāhāṇītī vihīṇā sāsayaśukkhamīlahai mukkharīm* // 172 // According to this concluding verse the text should contain only 170 verses, but perhaps the two concluding verses are a secondary addition. The plural of the verbs in v. 171 in opposition to those in the singular *jo...dhanno* is at least very peculiar. Instead of the Sanskrit *‘sāriṇīm* (*sāriṇām* B ! both times with *m*) *‘sāriṇīm* is doubtless the better reading.

⁷⁹⁶ *jhāṇe* is always construed here with the accus., i. e. probably as 1 p. sing. *ātm.* of a denominative (*dhyānay*) ? A collection of examples of these *dhyānas* is to be found in the introduction of Harsakūṣala's commentary on the fourth *painna* ; *dhyānabhedas tu likhyāme* ; *annāṇajhāṇe*, *atra māsatusadīṣṭāṇītā*. Harsakūṣala recognizes the number of these formulas as 64. The words before *jhāṇe* appear in thematic form, as *pūrvapadāni*, and not as accus. Cf. the *Jhāṇavibhātti* above p. 428.

⁷⁹⁷ The scholiast has here : *cāritrasya vidhiḥ : gilānakirāṇatīyām gīyatthā paccakkhāvī-mīti dīne 2 dayvahāsām kārettā amte a savyadā paṇayāe bhāttatheragām / jānatī-nittinħassa bhavacarimapaccakkhāṇām kārave(m)tī tī ityādi yatra varnyate ; mahā-pratyākhyāṇām yatro ‘ktam.* Even if the name *āturapratyākhyāṇām* is not directly mentioned, the meaning and the position of these words between the explanations of the titles : *caranavīhi* and *mahāpaccakkhāṇām* makes most decidedly for the conclusion that this very corrupt statement of contents, the metre of which cannot be restored, belongs to the title *aura* which in the text is between these two titles. On *gīyatthā* see below (pp. 450, 464, 478), on the *chedasūtta*.

⁷⁹⁸ Directions as to how a man should abstain from food, Kash.

XXVIII. Fourth *painnam*, *saṁthāra*, *saṁstāra*, in 122 vv., treats of the bed upon straw. Cf. *Bhagav.* 2,1,70,74 (my treatise 2, 293, 297) as a preparation for the *parṇdiyamaranām*, the proper euthanasay. The title *saṁthāra* is frequently referred to throughout the text; cf. v. 1, 3, 4,15,21,27,30 etc.), thus e.g. *saṁthāramū nibarindham gunaparivāḍīm nisāmeha* // 1 //. This was the case with *painna* 3.

[439] In v. 32-44 the qualities of the man are described who intends to ascend the *saṁthāra*, the second hemistich recurring throughout as a refrain ;...āruhai jo saṁthārami suvisuddho tassa saṁthāro. In v. 56 fg. there are cited all manner of instances of those who died *saṁtharam* ārūḍhā. Thus, the flower-gatherer (? pupphacūla) Ajā in *Poyaṇapura* v. 56 *Sukosalari* v. 63, examples from *Ujjenī* v. 65, *Rohidagam* naya-ram v. 68, *Pāḍaliputta* vv. 70,73 *Kosambi* v. 78, *Kunālanagara* v. 80, the names *Kurudatta* v. 84, *Gayasukumāla* v. 85, *Cilaiputta* v. 86, *Maṁ-khali* v. 87. It concludes : *eva(m) mae abhithuyā saṁthāragaimdakham-dham* ārūḍha / *susamāṇarimdacaṁdā suhasamāṇarim sayā dīṁtu* // 122 //.

XXIX. Fifth *painnam*, *taṁḍulaveyāliyam*,⁷⁹⁹ in verse, prose and again in verse. The contents are of an anthropological and physiological nature, and are briefly stated in the introduction :—

vocchāṁ painnagam iṇāṁ taṁḍulaveyāliyāṁ nāma // 1 //
suṁha gaṇie⁸⁰⁰ dasa dasā (disā A) vāsasayāussa jahā vibhajjamīti
saṁkaliye vogasie jaṁ cā"yūṁ sesayāṁ hoi // 2 //.
jattiyamitte divase jattiyā rāi muhuttam ussāso /
gabbhammi vāsai jīvo āhāravīhiṁ ya vecchāmi // 3 //

Then follows the statement that the *jīva* [440] remained in the womb 277 full *ahorattas* and one-half of an *ahoratta* (cf. *Aup.* § 104) — (26 verses + 3). The prose treats especially of the life and development of the embryo in the womb, striking parallels to which are found in the statements in *Nirukti* 14,6,7, and the *Garbhopaniṣad* (*Ind. Stud.*

⁷⁹⁹ It is uncertain how we are to translate or explain this. In *āṅgas* 2,1,2 *veyāliya* is —*vaidarika*, in *dasaveyālia*=*vaikālika*. In ms. or fol. 1075 the title is translated by *taṁḍulavāltalikam*; and also in *Kashinath* (the state of a child in the womb, its birth, etc.),

⁸⁰⁰ *jyotiḥśāstī*, gloss.

2, 65). The subject is treated in the form of a dialogue, in antique form, between Mahāvīra and Goyama. The nominative often ends in *e* and not in *o*, so that we may suppose an older source is the base of this recital. Then follows an enumeration of the *dasa dasāo* (*disāo* A), ten "ages of man" (cf. *Ath.* 3,4,7) : *bälā*, *kitṭā* (A, *kiḍā* B, *viddā* C), *marīdā*, *balā*, *pannā*, *hāyāni*, *pavarīcā*, *pabbhārā*, *mummuhī* (A, *ma°* B, *su°* C), *māyanī*. These are then treated separately in metre. The text then returns to prose and treats, in connection with the *āyus*, of the divisions of time : *āvaliyā*, *khāṇa* up to the *kodākodīu*, i.e. millions of years, after which it discusses the multiplicity of bodily relations and of the nature of the body in general. Next come the dry measures based upon the *māgahao pattho*, cf. *Ath. par.* 35,3 (my treatise on the *Jyot.* p. 80; *Aupap.* § 80,98) measures of length, of time, the number of the bones, sinews and other parts of the body, of all manner of diseases, of women, &c. Here and there we find verses inserted though they are not counted in continuously with the rest. At the conclusion we find 18 verses :—

eyam souṁ sarvassa (metre !) vāsāñam gaṇiyapāgaḍamahattham /
mokkhapaiṁmassa ihat (metre !) samattāṁ sahassapattassa (metre !) // 17 //
eyam sagadasarirām jāi-jarā [441] maraṇaveyanābaulām / taha pattaha⁸⁰¹
kāum je⁸⁰² jaha mucchaha savvadukkhāñam // 18 //.

XXX. Sixth *painnam*, *carindavijjhayam*,⁸⁰³ in 174 vv. In the introduction, a *dāragāhā* (v. 3), with a conspectus of the contents. Vv. 4-19 treat of *vinaya* in general, vv. 20-35 of the qualities of a teacher, *āyariyaguṇa*, vv. 36-51 of the scholar, *śisaguṇa*, vv. 52-65 of the impediments (?), *niggahaguṇa*,⁸⁰⁴ in the way of the *vinaya*, vv. 66-98 of perception, *nāṇaguna*, vv. 99-114 of the conduct of life *caranaguna*, v. 115 fg. of death, *maraṇaguna*. All these sections are clearly separated by a verse which marks the end of one and the beginning of another (20, 35, 52, 66, 98, 115). Thus, e.g. v. 20 : *vinayassa gunavisesā ee mae vanniā samāseñam* / *āyariyāñam ca guṇe egamāñā me nisāmeha* // 20 // In v. 173 the contents is repeated or recapitulated as in the *dāragāhā* and the concluding verse is closely connected with that of *painna* 6 :

⁸⁰¹ Cf. *pattihi* in *Hāla*.

⁸⁰² See *Hem.* 2,217, *Hāla* 524 in *Bhuv.* (p. 189).

⁸⁰³ The name is obscure: *viyyaya* in A, but *vijjhaya* in B. *Nandi*, *Pāksika* and in the three *sānācāri*; once in *Āvi*. [°]*vijjhāya*, in *Svi*. [°]*vivvryāt* (a poor MS.) and [°]*vejjha* in V; *Kashinath* has *candāvijaya*, an account of witchcraft, magic and mysticism (!).—The right Sanskrit equivalent of the title is *Candraka-vedhya* which, as *Ogha-niryukti* 1142 shows, is the same as *rādhāvedhya* 'aim-striking'.—L.

⁸⁰⁴ *niggayaguna* vv. 3, *niggahaguṇe* in vv. 52 and 173.

*tahapattaha kāuṇ je jaha muccaḥa gabbhavāsavasahiṇam / maranapu-
ṇabbhavajammanaduggaivinivāyagamanāṇam // 174 //.*

XXXI. Seventh *painnam*, *devīndatthaa*, *deverīndrastava*; in 300 vv. A systematic enumeration of the 32 *devīndas*, and of all the gods according to their [442] groups, dwelling places &c.⁸⁰⁵ The Nom. Sing. M. of Decl. I ends frequently in *e*, perhaps because the contents partially follows the statements in the *āṅgas* and *upāṅgas*. The divisions are here, as in the case of *painna* 6, distinctly separated; and the author here, too, speaks of himself in the first person, and addresses not unfrequently (cf. p. 458) a *suṇḍari*, *suanu*, as the one for whom his work is intended.⁸⁰⁶

A patent contradiction to this secular method of treatment is found in Haribhadra on *Āvaśy*. 2, 6, where the author proclaims himself to be the composer of a *nijuttī*: *isibhāsiṇam*, and explains this word by *deverīndrastavādinām*. We have seen above (pp. 259, 281, 429) that on 8,4 he referred it to the *uttarajjhāṇa*. That our text should be so honoured as to be brought into connection with a work of such an important title as the *isibhāsiya* (cf. *āṅgas* 3,10,4,44) and to have been thought worthy of a *nijuttī* at the hands of the author of the *Āvaśyaniryukti* (whoever this may have been), seems utterly impossible if we take into consideration the secondary character of this small mythological manual (see above pp. 280, 432). It is, however, worth our attention to note the fact that also in *Svi. V.* (see above, p. 428 fg.) the *painnas* are frequently said to begin with a text of this name.

[443] The table of contents in v. 7. ff. reads: *kayare te vattisam
devīndā ? ko va kattha parivasaī ? kevaiyā kassa thiī ? ko bhavaṇaparigga-
ho kassa ? // 8 // kevaiyā nu vimāṇā ? bhavaṇā nagarā ca humti kevaiyā ?
puḍhavīṇa ca vāhuttam uyyattavimāṇa vinno (?) vā //9// kāraṇti ca kālenā (!)
ukkosam majjhimāṇ jahannam ca | ussāso nissāso udāhī (?) visao va ko
kesim ? // 10 // and closes: devīndanikāyāṇam thao (iha) samatto apari-
seso // 300 //.*

805 Panegyrics on the Tirthakara's by Deva and Indra (!), Kashinath.

806 The introduction states the situation in explicit terms: *koi (koi ?) padhamapaūsammi sāvāū samayanicciya-viphahanū* (? metre) *vannei vayam uyāram jiya-
māṇe Vaddhamāṇammi // 3 // tassa thunāntassa (V stu. Cl. 9) *jiyām sāmāiyakadā
piyāsu hanisānnā / pāmjalidā abhimūhi suṇai vayam Vaddhamāṇassa // 3 //* Like-
wise in v. 7: *sā piyām bhanai*, and in v. 11: *padipucchio piyāe bhanai : suanu !
tām niśāmeha*. Further on frequently: *vāṇihimi* or *vannehim* (! *varṇayisyāmī*),
vucchāmī, *vucchāmī*, &c.*

XXXII. Eighth *painnam*, *gaṇiviyā*, *gaṇividya*, in 86 vv. The contents is of an astrological character.⁸⁰⁷ It begins : *vuccharām balābalavihīm navabalavihisuttasāmciu pasatthām/jinavayaṇabhaṇiyam ipām pavayanasatthammi jahadiṭṭhaṇ ||1||*, and treats according to the *dāragāhā* (v. 2) : 1. of the days, *divasa*, vv. 3-8,—2 of the lunar days, *tihi*, vv. 9, 10,—3 of the *nakṣatra*, vv. 11-41, 4 of the *karana*, vv. 42-46—5 of the planets, *gahaṇdivasa*, vv. 47, 48,—6 of the hours, *muṇutita*, vv. 49-58,—7. of the omens, *saṅṇabalam* vv. 59-63—8. of the horoscope, *laggabalam*, vv. 64-72, and 9 of the signs, *nimitta*, vv. 73-85 — The context corresponds in character with the statements of the *Atharvapariśiṣṭa*. The names of the *nakṣatras* represent a secondary stage⁸⁰⁸ as *upāṅgas* 5-7. The *karanas* are, however, recognized here as in *up.* 6, though the fourth [444] is called, as in *up.* 6, not *taitila* but *thiloaṇa*. In the discussion in reference to the *lagna* the word *horā* is found (v. 66) and, as it appears (the passage is corrupt), also the word *dikkāṇa* (vv. 67, 69), so that we have a patent instance of Greek influence.

The second collection of the *dasapainna* (see above p. 431) allots only 31 vv. to the *gaṇiviyā*. Of the verses here only the following recur there : 1—14, 21—32, 35, 37, 74, 82 ; §§ 4—8 are entirely wanting. § 3 has instead of 31 vv. only 14, and § 9 instead of 13 only 2.

XXXIII. Ninth *painnam*, *mahāpaccakkhāṇam*, in 143 vv. A general formula designed for confession and renunciation. It begins : *esa karemi paṇḍamām titthayarāṇam aṇūttaragaṇam |... || 1 ||.../ saddahe jinapannattam paccakkhāemi (a) pāvagam || 2 || jaṇ kiṇ cī duccariyam tam aham niṇḍāmi savvabhaṇam | sāmāiyam ca tivihīm karemi savvam nirāgāraṇ || 3 ||*. The verses frequently close as groups with the same refrain e.g. *paṇḍiyamarāṇam marīhāmi* (future) vv. 41-48, *pāvagao marīhāmi* v. 50, *rakkhāmi mahavāe paṇca* vv. 68-76, *sāharīti* (or *sāheum*) *appano attham* vv. 80-84, *vosirāmi*, *tti pāvagam* vv. 116-120. The formula uses the first person alone ; *niṇḍāmi garihāmi*, *vosirāmi*, *vosire*, *khāmemi*, *paccakkhāmi* (!). It concludes *eyām paccakkhāṇam anupāleūna suvihio sammaṇam/vemāṇiya vva devo haviyya ahavā visiyyiyya ||143||*. It, therefore, opens up as the prospect of the reward of correct performance of confession, entrance among the *vemāṇiya* gods or complete dissolution (*viṣṭryeta*),

⁸⁰⁷ The *avacūri* on the *Nandi* explains as follows : *gaṇividya jyotiṣkanimittādipari-jñānarūpā, sā hi samyak pariṇāyamānā pravrājanasāmāyikāropanopasthāpāṇāśru-toddeśanujñāgūṇāropāṇādīśānūjñāvihārādiprayojaneśu upayogini.*

⁸⁰⁸ The name *jiṣṭhamūla* (see *Ind. Stud.* 10,286) is found here (v. 11) see p. 380.

XXXIV. The tenth *painnām*, *virathaa*, *virastava*, in 43 vv. Enumeration of the names of the *siri* Vaddhamāpa [445] (v. 4). It begins : *nāmiūna jinām jayajīvabāṇdhavām bhaviyakusumarayaṇiyāram* / *Viram giri-*
mādādhram thūṇāmī (staumi) payatthanāmehim // 1 //. It concludes : *iyā*
nāmāvali sāmthiyā siri Virajinimāda māndasunāssa (nānāssa ?) viyara karundo
Jinavara / sitapayamāṇahaththirām (?) *Vīra* // 43 //.

The *gacchāyāram*, which in V., in the *Ratnasāgara*, and in the second collection of all the *painnas* that I have before me, is cited as a part of the collection (see pp. 429, 431) contains in 138 vv. general rules of life, especially those for the *bhikkhu* and *bhikkhunī*, in the form of a lesson to Goyama, who is several times mentioned in it. It begins : *nāmiūna Mahāvirām .. / gacchāyāram kīmci uddharimo suasamuddāo* // 1 // *atth' ege Goyamā ! pāṇid / je ummaggapaiṭṭhie / gacchammi samyāsittānam / bhamai bhavaparamparam* // 2 //. The metre is almost everywhere *śloka*, though two syllables are often counted as one, one short being cast away ; so for example in v. 15 : *samgahovaggahām vihinā / na karei a*
jogāṇ / samāṇām samanim tu dikkhittā / sāmāyārim na gāhae // 15 // *vihinā, samāṇām, samāṇim* are to be read as dissyllables.

At the end it is called (see verse 1) an extract from the *māhānisīhakappa* and the *vavahāra*, sources which explain the use of the *śloka* here : *māhānisīhakappāo / vavahārāo tahe 'va ya sāhu-sāhuṇīl-aṭṭhāe / gacchāyāram samuddhiām* // 136 // *padhārīsūm sāhuṇo, eam / asajjhāyām vivajjīum / uttama suanissāmādām / gacchāyāram suuttamām* // 137 // *gacchāyāram sunittāṇam* [446] *paḍhittā bhikkhu bhikkhunī / kūṇamtu jām jahābhāṇiām / iccharītā hiam appāno* // 138 //.

The fourth group of *Siddhānta* texts is composed of D. the six *chedasūtras*.

So at least according to Buhler's list (see above, p. 226). In the *Āyāravīhi* and in the *Ratnasāgara* (Calc. 1880) these assert a prior place — between the *upāṅgas* and the *painnas*. The name *chedasūtra*⁸⁰⁹ (*cheda*, cutting section ?) can be explained in many ways. There is no authentic explanation that I have been able to discover. This name recurs in the texts in question as infrequently as in the paragraphs in the MSS. The first time where it is mentioned, so far as I know,⁸¹⁰ is in the

to be continued

⁸⁰⁹ An older form of the name is perhaps *chasua*, *chedaśruta* ; thus in a citation in the *Vicārāṇītasāmgha* : “*nīsham-āiyassa cheasuassa*” ; *chedasāmgha*, too, is found in the same place (see p. 430), where it is said that they are five in number.

⁸¹⁰ The name of the second group of the *cārītaguṇapramāṇa* in the *Anuyogadvāra-sūtra* — *chedavaddhāvaniacar* — may be recalled in this connection.

Dr. Tessitori's Three Harappan Seals From Bikaner : An Appraisal

K. S. Shukla

Very few scholars of Indian archaeology are aware of the fact that the first discovery of Steatite seals pertaining to the Harappan culture was made by Dr. L. P. Tessitori in 1919.¹ Though he failed to recognise, at that time, the chalcolithic context of these seals, as they were surface collections and had not come from any known stratum of an excavated site in Bikaner (Rajasthan). It was a great misfortune of India that one of the pioneer scholars dedicated to the study of Indian art, history and culture died in Bikaner the same year (22nd Nov. 1919) of his epoch-making discovery, and left the field for others² to clinch the credit of bringing to light the great Indus Civilization which is unparalleled in the whole of history of mankind.³

The purpose of writing this paper on the three Harappan seals at the eightieth anniversary of the sad demise of Dr. Tessitori is to pay my humble tribute to this luminous star of the archaeological world on the one hand, and to shed light on the significance of these unpublished seals discovered by him on the other. The whereabouts of the seals is not known as his boxes were opened on the way to Udine (Italy) where many things were found missing. However, his sister had mentioned in her letter to his Indian Guru⁴ that all the material records in connection with the work done by him for the archaeological department were deposited with Bikaner Museum. The present photograph of the three Harappan seals was kindly given to me by Mr. Hazarimal Bantia of Kanpur, who had personally been to Italy in 1989 and met there Dr. Tessitori's sister who had presented to him some photographs and photo-copies of the excerpts from her brother's diary. Therefore, it is difficult to give their correct measurements, however this much is apparently clear that the first and the third

¹ L. P. Tessitori ; *JASB* (1919).

² D. R. Sahani and R. D. Banerjea had discovered the steatite seals at Harappā and Mohenjodāro in 1921 and 1922 respectively.

³ Sir Mortimer Wheeler : *The Indus Civilization* (Cambridge 1968).

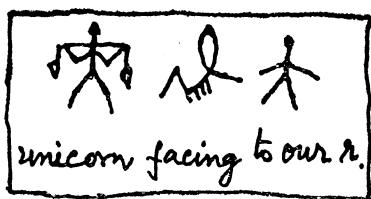
⁴ Letter written by his sister to Ācārya Vijay Dharma Śūri on 11.11.1921.

seal as given in the photograph are of the standard size⁵ of the Harappan seals in general, but the second one is rectangular and is one third of the size of the other two in the photograph. It bears only an inscription in the Indus script and no animal motif.

A detailed description of these seals is given below :

Seal No. 1.

It represents a standing unicorn facing to our left. There is the so-called 'incense-burner' or brazier under the mouth of the animal. It consists of a bowl or table top (?) on a central post firmly planted on the ground. The mouth of the animal is slightly open, so it appears to be 'coughing' or neighing. What is interesting in the physical appearance of the animal is its sound physique bereft of any linear ornamentation as usually seen in the figure of this as well as other animals such as bulls and rhinos of the Harappan seals. Many variations in the delineation of this queer animal have, so far, been recognised in about 1159 seals by the scholars. The figure of unicorn in this Bikaner seal suggests an early stage of seal-carving when unnecessary ornamentation of the animal was not intended. It is also evident from the shape and design of the individual signs of the Indus script inscribed on it. The seal bears only three signs and they begin from our left to our right on the top of the seal. When stamped on the lump of clay or any other material used for a fine impression of it, the direction of the animal figure and the Indus signs would naturally be reversed. Thus, its sealing would give the real direction of its writing or script, which appears to be as follows :



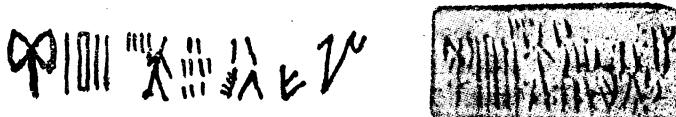
The formation of the central sign is quite similar to the one on the

⁵ According to Sir Mortimer Wheeler the normal seal was square in shape with a perforated boss at the back for handling and suspension. Occasionally the boss is absent (Wheeler : *op. cit.*, p. 101).

Kalibangan pot-sherd which clearly demonstrated the direction of the Indus script from right to left.⁶

Seal No. 2

It is rectangular in shape. It bears no animal motif except the inscription. The total number of signs on it is eight according to my reckoning. It may be noted that the two small signs are slightly above their proper alignment. The actual formation of Indus signs in this seal is as follows :



What is noteworthy in this inscription is the carving of certain signs in successive tiers for making the best use of the limited space. This may also suggest the script being syllabic and, consequently, these might have been compound letters as well.

Seal No. 3

It also bears the mutilated figure of the ubiquitous unicorn. As the seal is broken the inscription on the top of it is missing. The only difference to be seen in the unicorn figures of seal No. 1 and 3 is in respect of their linear decoration and the formation of their dew-lap.

With this brief description of these three Indus seals of Bikaner, it is imperative to dwell upon certain mooted points that deserve elaborate discussion. These are given below :

1. Unique figure of the unicorn and the mythology behind it.
2. The purpose of representing certain objects in front of the animal.
3. The purpose of the Indus-seals.
4. Indus script and its decipherment.

⁶ B. B. Lal : *Purātattva*, No. 1 (1967-68), Pl. I, pp. 15-16 ; *Cultural Forum*, Vol. IV No. 11, December 1961, Pl. I, p. 23.

Discussion :

1. Unicorn is so called as it has one horn (uni+corn). It is represented with the body and head of a horse, the hind legs of a stag, the tail of a lion, and a single horn in the middle of the forehead. In the Indus seal, unicorn seems to have been a very favourite creature. Occasionally, this fabulous creature carries two horns.⁷ The *Rg Veda* calls it 'Ajaśva'.⁸ Sometimes it is mentioned there as 'Avara Indra'. Virtually, it appears that this creature represents the whole animistic world. According to the *Maitreyī Samhitā*⁹ it bears the beard of a man, carries the head of a horse, ears of an ass, hair of a dog, forelegs of a cow, and hind legs of a sheep. On the Indus seals we have variegated forms of this animal. Sometimes there is seen a bird on its forehead.¹⁰ The tradition of representing unicorn with a bird seems to have travelled from India to the westward as a Mycenean mixing-bowl (c 1250 B.C.) bears the painting of a charging unicorn with a bird perched on its head.

According to the *Rg Veda*, horse is, in fact, the symbol of the sun.¹¹ Again, Agni is also called 'aśva'. In Vedic sacrifices horse is the symbol of Agni (Fire-god). Even the Marutas have also been called Pṛṣṭaśva *i.e.* the spotted horse.¹² One of the Indus seals faithfully represents the Vedic spotted horse or unicorn.¹³

Among the heavenly horses yoked in the chariots of the gods mention has been made of Dadhikrā (Dadhikravan) which has been described, at times, as winged one. Other divine horses include Tarkṣya (entitled Ariṣṭanemi) Paidva (entitled Ahihana), Etasa etc. It is difficult to say which one of these mythical horses represents the Harappan unicorn. As the unicorn is a fabulous creature it might have been borrowed from the Vedic mythology which represents the earliest stratum of Indian thought and culture. The *Vedas* speak of the

⁷ *MEH*, Pl. XCIII, 314.

⁸ *Rg Veda*, 1.138.4 ; 6.5.3-4 ; 6.58.2.

⁹ *Maitreyī Samhitā*, 2. 5-9.

¹⁰ Marshall, *MIC*, Pl. CVI, 93.

¹¹ Max Muller : *Hist. of Sans. Lit.*, pp. 494-95 ; In one of the Indus seals a beam is seen coming to earth from the sun (*MEH*, Pl. XCIV, 341).

¹² *Rg Veda*, 7.40.3 ; 1.89.7 ; 5.92.5.

¹³ Marshall : *MIC*, Vol. III, Pl. CXII, 385.

Sarasvatī valley as the cradle of Vedic thought and culture, it is no wonder if unicorn were the pictorial manifestation of one of its myriad faceted culture.

2. As regards the object before the unicorn different shades of opinion have been put forth. Whatever be the explanation, the ritual character of it has been generally accepted. Some scholars believe it to be a 'sacred manger' or a 'sacred brazier',¹⁴ but Wheeler thinks that in its depiction an incense-holder may, in fact, have been intended.¹⁵ Dr. Fateh Singh calls it 'Annanāda' which symbolises fair wisdom (*sumedha*) combined with rejuvenating or life-giving thought-currents (*amṛtokṣitaba*). In support of it he quotes a verse from the ancient text.¹⁶

In Vedic sacrifices fire plays a dominant role. As stated above, horse is the symbol of Agni. Therefore, a horse is made to stand on the place where fire is produced by the friction of woods. When the fire altar is prepared, the horse is invoked with the *mantra* describing *dyuloka* as his womb, sky his navel and earth his abode.¹⁷ When the fire is produced in the eastern direction it is placed before the horse ready to advance. Thus, in the *Śatapatha Brāhmaṇa* it is explained that the horse carries fire with it.¹⁸ Who knows that the so-called 'sacred brazier' or 'incense-holder' carried some such subtler meaning and, thus, its upper part might have symbolised the *dyuloka* (its womb) the central rod sky (its navel) and the lower part earth (labyrinth). In one of the seals a beam is seen coming to earth from the sun.¹⁹

However, it is interesting to note that this brazier or incense-burner is missing in certain seals.²⁰

3. Before we dwell upon the purpose of Indus seals, it is worthwhile to know that these are made of steatite, copper and terracotta etc. These are also in various shapes and apart from animal motifs, they represent birds, snakes, insects, auspicious symbols like *svastika* and

¹⁴ Marshall : *MIC*, Vol. I, p. 69 ; K. N. Shastri calls it an alter (*NLIC*, Vol. I, p. 30).

¹⁵ Sir M. Wheeler : *op. cit.*, p. 102.

¹⁶ Dr. Fateh Singh : *Svāhā*, Nos. 2-3, p. 96.

¹⁷ *Vājasaneyi Saṃhitā*, 11.12.

¹⁸ Oldenberg : *Die Religion des Veda*, pp. 77-81.

¹⁹ *MEH*, Pl. XCIV, 341.

²⁰ Marshall : *MIC*, Pl. CVI, 93.

śrīvatsa, trees, crocodiles, deities and human beings etc. Sometimes there are inscriptions only on both the obverse and reverse sides. Dr. Hunter is of the view that the copper tablets with an animal or human figure on one side and inscription on the other, or an inscription on both sides, must have been amulets.²¹ The small steatite tablets having almost identical inscriptions or legends are considered to be receipts. Dr. Thomas also regarded them seals, amulets and ex-voto objects for stamping purpose.²² Terracotta sealing were used, in the opinion of Dr. Hunter, for some specific purpose involving the owner's identity as is evident from some seals in which attempt has been made to replace the legend after cutting it in order to indicate a change after the owner's death.²³ Dr. M. N. Gupta opines that the seals were objects of practical utility preserved by the teacher and the students and the symposiasts at various *parīṣads*. According to him, the animal figures on the seals represented Indus sages and seers whose names were recorded on the top of them.²⁴ Dr. Fateh Singh is of the view that inscriptions on the Indus seals bear some religious content and philosophical connotation.²⁵ Dr. S. R. Rao opines that the sealings found in Lothal provided a clue that these labels were affixed on packages of goods which were stacked or examined in the warehouse of that port-city. Hence, the main use to which seals were put was a commercial one. However, it may be noted that many of the seals belong to the king.²⁶ Sometimes these were carried as identity-token for an entry and exit from the city.

If we proceed from known to unknown, we can have a tentatively general idea of the purpose of the Harappan seals on the basis of seals and sealings of the historical period. Some of the 'Śaiva sealings of Kaśi depict the bull and the trident before it. The legend in the Brahmi script of the Gupta period reads 'Avimukteśvara'.

Similarly, these seals and sealings give us the names of the corporations, educational institutions, religious places such as temples and monasteries etc. Sometimes, these served the purpose of passports to get an entry into the precincts of the institution of the boundary of

²¹ Marshall : *JRAS*, 1932, p. 474.

²² *Ibid.*, p. 460.

²³ *Ibid.*, 471.

²⁴ *Purātattva*, No. XII, pp. 47-53.

²⁵ *Svāhā*, No. I (1968), pp. 3-12.

²⁶ S. R. RAO : *The Illustrated Weekly of India*, Dec. 1971, pp. 21-25.

the State.²⁷ It is interesting to note that the inscription in most of these seals and sealings are in the lower portion and the main figure of the deity, animal bird or religious object is on the upper portion,²⁸ a feature in clear contrast to the Harappan seals and sealings. Summarising the purpose of these seals J. N. Banerjee says that some were attached with a string as letter-tablets, others were royal, official or mercantile guild-tokens meant for the use of the servants and followers; a few of them, again, were undoubtedly manufactured for the use of heads of religious establishments and their retainers, and a vast number were also the sealings of private individuals.²⁹ The same opinion might hold good with the Harappan seals and sealings. However, nothing can be definitely said unless the mystery of the script and language of the seals is unravelled.

4. Attempts have vigorously been made to decipher Indus script since its very first discovery in the first quarter of this century. Recently, many scholars have come out with the claim to have deciphered the Indus Script, but it has still remained enigmatic. Mr. L. A. Waddell was the first British scholar who tried to decipher this script on the basis of Sumarian symbols. He read the names of Vedic and epic heroes in them. Later, Indian scholars also made a thorough study of the figures and symbols on them. According to Mr. S. K. Ray, Dr. Premnath, Dr. Fateh Singh, Swami Shankaranand and Dr. S. R. Rao the language of these seals is generally Indo-Aryan and mainly archaic Vedic Sanskrit. Earlier, Waddell, Gadd and Langdon had also held the similar views. They believed that the Indus people spoke an Aryan language. Father Heras, on the contrary, considered the language to be proto-Dravidian. The same conclusion is drawn by the modern Russian scholars like Kuorozov, Volcok and Gurov, who have employed the soft-ware technique and tried to tabulate the signs with the help of computer and ascertained their frequency and arrangement. They have assigned word value to the signs which they have taken to be of Dravidian language.

In my humble opinion the Indus script is both syllabic and alphabetic. The language was archaic Vedic Sanskrit which had different

27 S. R. RAO : *Ajay Śrī* (Felicitation Volume, Delhi, 1989), p. 11.

28 S. K. Bhatt : *Vārānasi Through the Ages*, Vārānasi (1986), pp. 154-56 ; Dr. T. P. Verma : 'Rājghāt Sealings and Their Bearing on the Religious History of Vārānasi', *Ajaya Śrī*, pp. 285-92. Sātavāhana Coins, however, appear to have retained the traces of Harappan tradition, *Ibid* , 293-99.

29 J. N. Banerjea : *DHI*, Pl. X, 11-12 ; Pl. XI, 1, 8, 9, 10 ; Pl. XXVII, 1.

rules of grammar from those of the Sanskrit of today. We must also take note of the fact that the earliest culture of India is Vedic culture and, therefore, it is but natural that we find its material manifestation in the Harappan-culture which had spread in the vast area of this sub-continent.

Before I venture upon reading the script on the three seals discovered by Dr. Tessitori, I must admit that it is based on the different tables given in Mr. I. C. Rahi's book written in Hindi.³⁰

The first seal bears three signs, which may be read as 'Ma-la-va' We know that Maluha (Malwa) was a very famous trade-centre of India about 2450 B. C. from where ships carrying goods had docked Sargon's new capital Agade (Babylon ?).³¹

In the second seal the inscription may be read as : 'Chranasma (r) anasannamukhai'

i.e., I offer my salutations to the feet of six-faced god (i.e. Agni).

The third seal is broken, so no signs are visible.

With the discovery of these Indus seals it may be suggested that the modern Malwa region was probably known as Meluha in the Harappan times. Secondly, this particular region believed in the worship of six-faced god i.e., Agni.³² Later, in the *Purāṇas* Karttikeya, son of Lord Śiva, is described as six-faced. He is also called 'Kumāra'. In Vedic literature Agni is also called 'sarvathā yuvā' (one who is always young) i.e., Kumāra. In the *Mahābhārata* ram-faced sixth mouth of Karttikeya is said to be the most sacred as it represents Agni and, therefore, special attention should be paid to its worship. According to another account of *Mahābhārata* Skanda (Karttikeya) is said to have taken birth from a svarṇa-kuṇḍa (golden altar).³³ Thus, his association with Agni is quite evident.

³⁰ I. C. Rahi : *Lekhan Kalā kā Itihās* (Hindi), 1983, Vol. I (LKO).

³¹ Sir M. Wheeler : *op. cit.*, p. 81.

³² *Rg Veda*, X. 130. 3 ; I.21.2 ; VIII. 69.12.

³³ *MBH*, *Vana Parva*, 228, 13-14, p. 160 (Gita Press) ; *Ibid.*, 225, 13, p. 1513.

Trends of Jainism in Tamralipta : An Over-view

Korak K. Chaudhuri
and Saumyendu Chakraborty

Active and persistent archaeological explorations over past decades in various parts of South and South-West Bengal have resulted in the recovery of a large number of relics pertaining to Jainism in those areas. The evidence, yielded by these materials, if considered along with many relevant literary references of indigenous and foreign origin, leaves little room for doubt that the popular life of Midnapore (the southern-most district of the Burdwan division of West Bengal) remained deeply influenced by Jainism for a long period, covering about one thousand years. But there are also serious difficulties obstructing successful academic research in this specialized area of local history. Firstly, one confronts with the paucity of adequate materials hampering presentation of a clear picture of the subject. Secondly, the quality of the study is marred by the failure to utilize a kind of co-ordinated knowledge, arising out of an inter-disciplinary approach, in the form of indicating relation of history with the other branches of Social Sciences. As a consequence, it has not been yet possible to answer even some of the primary questions of history, far less to speak of wide knowledge about the topic. For instance, an initial but important problem—exactly when Jainism secured its first entry into Midnapore—has not still met with unanimous solution owing to the absence of positive proof. This should cause no surprise, especially when the wider question of the probable time of the introduction of Jainism in Bengal proper is itself still shrouded in obscurity. Therefore in the light of the above discussion of methodological shortcomings, one understands why it is so difficult to trace and substantiate with data the emergence and growth of Jainism in such a relatively small area as Tamralipta (probably modern Tamluk situated in eastern Midnapore on the bank of the Rupnarayan river), which had earned a country-wide reputation in early days as one of the most important port-towns of eastern India.

Naturally, historians have participated in this academic exercise and expressed their views, sometimes diametrically opposed to each

other. This implies not only the complexity and sharpness of the debate, but also that the subject is too hazy to allow any hasty conclusion. Nevertheless, the real situation seems to lie hidden amidst this misty climate of confusing opinions, and is therefore to be retrieved from this predicament.

It is known from the Śvetāmbara Jain text *Kalpa-sūtra* that about 800 B. C. Pārśvanātha, the 23rd Tīrthaṅkara, preached cāturyāma religion in Puṇḍra, Rāḍha and Tāmralipta. This reference probably points to the earliest time-limit, within which Jainism might have entered into Midnapore, or its part Tāmralipta. Still more plausible is the inference that before the death of Vardhamāna Mahāvīra in 528 B. C. (traditionally) or 468 B. C. (historically), the people of Tāmralipta came into contact with Jainism. The most reliable proof in this direction is derived from the Jain text *Bhagavati-sūtra* (or *Vyākhyāprajñāpti*), which contains a wonderful story in its 3rd śatāka.¹ It describes how Tāmali Moriyaputta, a rich merchant, residing in the illustrious commercial town Tāmralipta, became so charmed with the religious discourses of Mahāvīra that he formally embraced Jainism as his personal creed and converted himself into a regular Jain ascetic, thereby sacrificing immense wealth and luxurious life. Here it should be remembered that the expression Moriyaputta does not in any way connect Tāmali with the survivals of the Moriya/Maurya dynasty of Magadha. But it is a fact that a class of people called Tamli (Tāmbuli—sellers of betel-leaf) still live in some parts of Midnapore district, and, based on this noteworthy fact, it may be reasonably surmised that some of the distant ancestors of the present Tāmlis might have had remote relationship with Tāmali Moriyaputta (who was a Jain monk). If this assumption is correct, the surviving Tāmlis might be tentatively regarded as bearing till today the continued tradition of Jainism in the areas of their habitation. Of course, all these hypotheses are subject to wider research and need to be corroborated by fresh material.

In this connection, an interesting fact is that the list of the 16 Mahājanapadas, as contained in the Buddhist text *Ānguttara-nikāya*, mentions only two eastern janapadas—Āṅga and Magadha. But curiously enough, the same inventory, as incorporated in the Jain canonical work *Bhagavati-sūtra* (Chap. XV), refers to three eastern janapadas—Āṅga, Vāṅga, and Lāḍha (Rāḍha)—as Aryan lands.² This may be taken to imply the prevalence of Jainism at a very early date in Vāṅga, whose

¹ Malalasekera, *Dictionary of Pali Proper Names*, Vol. I, pp. 572 ff.

² *Indian Antiquary* (henceforth IA); Vol. XX, 1891, p. 375.

geographical position, though not precisely determined, is usually believed to represent the eastern part of the Gangetic delta in the coastal region of South Bengal. However, certain Jain works like the *Prajñāpanā* include within Vāṅga some areas (like Tamluk) situated to the west of the Bhāgirathi.³ This assumption, if accepted, would clearly indicate that among the different kinds of Aryan religion, Jainism was the first to secure entry into Tāmralipta, and therefore Midnapore district. It would further suggest that the early efforts of Mahāvīra and his disciples to preach their creed faced considerable disruption, hostility and opposition from the end of the local pre-non-Aryan tribes (as stated in the *Ācārāṅga-sūtra*⁴), the spread of Jainism could not be checked for long ; on the contrary, the wave of this faith in no time inundated the whole of South-West Bengal including Tāmralipta, and the Jains acquired better acquaintance with different territorial divisions of Bengal.

For the subsequent history of the expansion of Jainism in Tāmralipta in the pre-Christian centuries, one has to take recourse to the *Therāvalī* (*Sthavirāvalī*), as embodied in the Śvetāmbara Jain canonical work *Kalpa-sūtra*.⁵ The relevant portion recounts how Godāsa, the disciple of the famous Jain pontiff and fifth Śruta-kevalin Bhadrabāhu (4th-3rd century B. C., who also initiated the Mauryan emperor Candragupta into Jainism), set up in Eastern India a Jaina sect called Godāsa-gaṇa after his own name. In course of time, this sect was ramified into four branches, of which one was named *Tāmalittīā* (Tāmraliptika), while the other three were *Koṭivarsīā* (Koṭivarsīā, the capital of ancient Rādha and representing Bāngarh in the Dinajpur district of North Bengal), *Puṇḍravardhaniā* (Puṇḍravardhaniā, roughly denoting North Bengal inclusive of Rajshahi, Bagura, Rangpur, Malda etc.) and *Dāsī-Khabbadiā* (Dāsī-Kharbaṭīka, which is according to some to be associated with the ancient Karbaṭā/Kharbaṭā tribe, residing between Tāmralipta and Suhma).⁶ In any case, the direct connection of *Tāmalittīā* (one of the aforesaid four branches) with Tāmralipta proves beyond doubt that before or around 2nd century B. C. (i.e., about two thousand years ago from now), Jainism exerted deep influence over the population of South and South-West Bengal. Besides, some epigraphs

³ *Ibid.*

⁴ I.8.3 ; *Sacred Books of the East Series* (henceforth *SBE*), Vol XXII (*Jaina-sūtras*., Part I), pp. 84-85 ; B. M. Barua, *The Ājivikas*, p. 57.

⁵ *SBE*, Vol. XXII, p. 288. ; *Kalpa-sūtra* by Herman Jacobi, p. 79 ; *Kalpa-sūtra* by Rev. J. Stevensons, p. 78.

⁶ *Indian Historical Quarterly*, Vol. VIII, 1932 (September), No. 3, pp. 329-30.

of the 1st century A. D. also provide archaeological confirmation of the genuine existence of these religious sub-sects,⁷ as already referred to in the *Kalpa-sūtra*. Therefore these sects obtained wide popularity in the localities concerned, presumably much earlier than the above-mentioned time.

Incidentally, another information can not evade consideration. The Jain *Upāṅga* texts (edited in the middle of the 5th century A.D., but bearing earlier traditions) describe the people of Vaṅga and Tāmralipta as Aryans.⁸ From this citation, it can be safely concluded that notwithstanding the Vedic negligence of Vaṅga as a non-Aryan land, the local people were eventually recognized as Aryans, when they adopted Jainism as their religion.

From the period after the 7th/8th century A.D., especially since the departure (in 644/645 A.D.) of Hiuen Tsang from India, it is very difficult owing to paucity of data to reconstruct any clear picture of Jainism in Bengal, far less to speak of only Tāmralipta or Midnapore. It is true that Āmarāja, the son and successor of King Yaśovarman of Kanauj, is known to have been converted into Jainism by the 8th century Eastern Indian poet Bappabhaṭṭi (a contemporary of Vākpati). Still, there are good reasons to believe that from this time onwards Jainism was steadily losing its hold in Bengal. However, one finds some isolated data, supposedly illustrating the concluding chapters of the history of Jainism in Tamralipta. Thus the Śvetāmbara Jain text *Śamarāiccakahā* (Samarāditya-kathā), written in Prakrit and edited by Haribhadra during the middle of the 8th century A.D., alludes to the Tāmralipta port. In the poetic work *Yaśastilakacampū*, composed by the Jain writer Somadeva in Sanskrit in 959 A.D., Jain temples of Tāmralipta are mentioned.⁹ The Jain work *Sūtrakṛtāṅga-cūrṇi* narrates the troubles caused by mosquitoes in Tāmralipta, which indicates a special feature of the coastal South-West Bengal.

A close perusal of various literary and archaeological material, pertaining to Jainism and available so far, helps the formulation of the following idea. The early phases of religious propagation under the personal care of Bhadrabahu, Mahāvīra and his followers, covering the 6th-5th century B. C., seems to have passed through tremendous

⁷ Guerinot, *Epigraphie Jaina*, pp. 36, 71 ff.

⁸ *IA*, Vol. XX, 1891, pp. 374 ff,

⁹ K. K. Handiqui, *Yaśastilaka and Indian Culture*, p. 414.

troubles and tribulations. Nevertheless, the progress of Jainism remained unabated in the years, commencing from the 4th-3rd century B.C. The concerted action and perseverance of Jain monks during this time achieved conspicuous success, leading to massive conversion of people into Jainism in different parts of India including Bengal and culminating in the establishment of numerous Jain temples, shrines and centres of learning all over the country.

It is indeed hard to pinpoint any local factor responsible for the decay of Jainism in Tamralipta. But it may be broadly inferred that the probable causes of the disappearance of Jainism in Tamralipta as well as in Bengal might have been similar, or atleast closely inter-linked. In this connection, it is known from the Jain historical poem *Vasantavilāsa* (Canto X), written by Bālacandra-sūri, that Vastupāla (1219-1233), the minister of the Caulukya kings Lavaṇaprasāda and his son Viradhabala of Gujarāt, in course of his pilgrimage, was welcomed by the chiefs of the Jain communities of Gauḍa and Vaṅga.¹⁰ This reference leaves the impression that Jain Saṅghas lingered in Bengal even as late as the 13th century A.D., however precarious and insignificant their existence might have been. None-the-less, there is little doubt that from the 9th-10th century onwards, Jainism in Bengal fast advanced along the process of decline. The supposition receives strength from the strange absence of any reference to Jaina sects in countless epigraphs, ascribable to the Pāla and Sena periods. It is presumable that the reasons of decay, active in the case of Bengal, could have been no different with regard to Tamralipta. Now, this peculiar inscriptional black-out can not be confidently explained away by any single factor. Automatically, the cumulative effect of certain historical events is to be considered as having substantially contributed to this end. Thus mention may be made of the all-absorbing predominance of Buddhism caused by the generous patronage of the Pāla dynasty and the resultant expansion of the Buddha's faith in India and abroad, the detrimental impact of Śaivism first and then of Vaiṣṇavism during the Sena regime in Bengal, the Turkish invasion of Eastern India and the huge demolition of indigenous religious establishments, thus paving the way for the smooth advent of Islam in this part of the sub-continent about the 12th-13th century A.D., etc. In varying degrees these factors helped to create an atmosphere, in which Jainism appears to have died its natural death in Tamralipta, and so to speak in Bengal.

¹⁰ Bālacandra-sūri's *Vasantavilāsa*, (Ed. C. D. Dalal), *Gaekwad Oriental Series*, Baroda, 1917, Canto X.

Intensity of Light

Muni Nandighoshvijay

With regard to light, as is generally believed by the scientists, Jainas too accept that the intensity of light depends upon the number of photons.

Intensity of any kind of radiation depends upon the number of incident particles *i.e.* photons per unit area per unit time. As the distance between the source of light and light receiving surface increases, intensity decreases with a proportion to the reciprocal of the distance square because number of photons received by that surface decreases. It is denoted as follows :

$I \propto i/d^2$ where i is intensity and d is distance between source of light and light receiving surface.

$I = k/d^2$ where k is constant for the same source of light and it denotes total number of photons per unit time emitted by a source and it depends upon emissive power of the metal.

$I = n/t * i/d^2 \therefore k = n/t$, n depends upon emissive power and light velocity $n = e \sigma c$

$I = e \sigma c/t * d^2$ where e depends upon an area of emitting surface
 σ = Stefan-Boltzmann constant
 c = velocity of light
 d = distance between the source of light and light receiving surface

But as photons are scattered in all directions the number of photons per unit area decreases with proportion to $i \propto 4 \pi r^2$. Here $r = d$.

$\therefore I = e \sigma c/4 \pi t d^2$ or $e \sigma c/4 \pi t r^2$

If either of the source of light or a light receiving surface is in motion and if they are coming near to each other, their velocity will

be negative than $r = d - vt$ and if they are going far from each other than $r = d + vt$, where d is an initial distance between the source of light and light receiving surface.

$$I = e \sigma c/4\pi (d \pm vt)^2$$

This formula can be used only for direct light but not for reflected refracted and concentrated light. Doppler's effect can easily be known by this formula.

In this formula e does not depend only upon the area of light emitting body but it also depends upon the specific resistance of a metal, length of filament and area of a cross section of the filament and it can be determined from the following formula of electricity.

In electricity, intensity of light depends upon the watt of a bulb e.g., light intensity of 40 watt bulb is more than 25 watt bulb, in the same way light intensity of 60 watt bulb is more than that of 40 watt bulb. In short as watt increases intensity increases.

But $W = I^2 R$ where W = watts. I = current in amp. and R = resistance in ohms.

and $R = \rho l/a$ where R = resistance, ρ = specific resistance of metal, l = length of filament in cms. a = area of a cross section of filament in square cms.

Suppose in case of electric bulbs of the same company a specific resistance of tungsten metal and area of a cross section of the filament might be same forever than R , resistance is directly variable with length of filament. Therefore as length of filament increases resistance increases and with the increment in length of filament watt also increases if there will not be any change current I .

Absolute temperature has not been considered here because, it affects only the frequency of each photon.

Jaina Convention At Pittsburgh

-A Report-

Sushil Jain

"Jains, Jains, Jains ; Jains everywhere," that's how one American participant described the atmosphere at the 'Jaina' Convention held at Monroeville, Pennsylvania, USA, from July 1-4, 1993. This gentleman who did not know that there was even a religion called Jainism only a few months ago, was surprised to learn that there were about 50,000-70,000 Jains residing in the USA and Canada.

Hosted by the Hindu-Jain Temple of Monroeville and the Jain Society of Pittsburgh, the 7th Biennial 'Jaina' Convention was a memorable occasion. Most of us who attended this convention came back astounded by the grandeur and professionalism of this spectacle, which the small group of thirty or so Jain families of Pittsburgh, headed by the Convenors Surendra Sethi and Vinod Doshi, put together in a short span of two years.

The convention was officially opened in the afternoon of July 2nd with a magnificent procession. At the head of the procession was the 30-member band, the Vagabond Drums of Bugleland, that played an American tune with grace and charm. Following the band were many sādhus, sādhvis and dignitaries led by Muni Śrī Chidanandji, Ācārya Sushil Kumarji and Gurudev Chitra Bhanuji.

Following close behind the dignitaries was a bevy of twenty-five beautiful young females in ornate *sāris* and bright crimson red and yellow costumes, with flowers arranged in metal pots on their heads.

As the procession proceeded towards the decorated stage, flanked by two huge screens on which were relayed simultaneously the procession in progress as seen through video cameras set at strategic locations, an orchestra of 15 Jain children conducted by Mithu Dalal played harmoniously under the fluttering national flags of the USA and



India, and the multi-coloured Jain flag with the Jaina *svastika* in the centre. A slide-show depicted the places of interest in Pittsburgh, the city of temples, as the sādhus, sadhvīs and dignitaries took their places at the podium. While the ladies laid their *śraddhā* (flowers) in front of the cardboard image of Jina Bhagavān Mahāvīra, the youth orchestra on the stage played the tune of a song called "Changes".

The decor of the stage was well-chosen. Prominently displayed in the centre-stage was the *Namokār Mantra*, which could be easily seen and read by the people sitting in the back rows of the Rishabha Hall, where more than a thousand people could sit at any given time.

It was truly an astounding gathering, true to the Jain spirit. The highest honour, the front seats, was given to the sādhus, while sādhvīs sat in the back row. Prominent civil and political leaders sat with the Hindu and Jain gurus and sādhus. The Chief Minister of Madhya Pradesh, Shri Sunderlal Patwa, was the chief guest.

There was a pin-drop silence when Shri R. P. (Rajiv) Jain of Delhi asked Upadhyā Muniji of the Hindu-Jain Temple of Pittsburgh to recite the *māngalācarāṇa*. The keynote speech, "The value and heritage of the Jain religion," was delivered by Dr. Kumarpal Desai.

The theme of the convention was "Jainism : Past, Present, Future". Many speakers spoke on the subject with great insight. Dr. Noel King, a retired professor of Santa Barbara, California, spoke on "The history of Jainism in North America" on the first day.

Another speaker, Dr. John Cort, formerly of Harvard University and currently a professor of religious studies at Denison College, Ohio, addressed the audience on the issue of "Jains in North America : A question of identity", with useful contributions made by Dr. Sivaram Srikanth and Dr. Gambhir.

While these academic papers were being delivered in the Rishabha Hall, several other programs were taking place in Bahubali, Gautama, Umäsvämi, Bhadrabahu and V. R. Gandhi halls. There were several opportunities for the youth to participate in the activities. Indeed the youth section was very strong. Jain youth (male and female) took an active part not only in the ceremonies and introducing speakers but also in many programs. They were prominent in organizing seminars like the ones on "Jaina marriage", "Roles and responsibilities of young Jain couples", "Evolution of values and beliefs", and "Relevance of Jainism to youth brought up in the West".

But the most contentious was the seminar on "Wife battering in Jain families". Quoting a study done by Dr. Shamita Das Dasgupta of New York, an angry but very articulate young lady of Lansing, Michigan, stated that females in Jain families suffer physical and emotional abuse. This, she said, must be recognized. Furthermore, she challenged the gathered audience to put their house in order first before they start propagating peace and non-violence in the wider culture. But her arguments were considered far-fetched and exaggerated.

The issues of Jaina identity and relevance of Jainism to our youth brought up in the West are important ones. Many foreign-born youth, especially those who are of light hue, consider themselves American, Canadian or British first even though the indigenous population sees them as Indians. There is thus a dilemma ; who are they...American or Indian ?

One youth I met, with whom I had a long talk while his parents stood silently by, saw little relevance in being a Jain in the West and learning Indian vernaculars. His was perhaps not a minority point of view. Many other Jain youth, born and bred in North America, are Indian by looks only and Jains because of their parentage. They (North American and British-born Jain youth) speak, act and behave like any other American or British people. In some cases they do not speak their mother tongues, have little interest in learning Indian languages, and show insignificant interest in things Indian or Jain. Instead of

eating *dal*, *caval*, *karhi* or *bhāji* they relish Taco Bell cuisine, Macdonald's french fries or Little Caeser's pizzas. They enjoy rap music and listen faithfully to the songs of Apache Indian (a British-born Indian Sikh who advises young Indians to rebel against their Indian heritage and their parents' "harsh" discipline) rather than hearing any *bhajans*. They never turn down an invitation to an Indian disco, *bhangrā* or *garbā* dance where they can meet members of the opposite sex.

But this, in my opinion, is a passing phase. The teenage years in America as elsewhere are the years of rebellion : the time to show one's individuality and to gain one's identity. It is the time when peer-pressure is the strongest. Only when these youth become of marriageable age do they really show their Indianness. Very few Indian youth (Jains included) marry outside their race, region and religion. Once they become parents they return to their Indian fold and heritage.

Beside the youth, there were many *Bideśpanthī* (Overseas) sādhus and sādhvis. These monks and nuns do not follow the strict Indian Jain code of conduct. They have kept some of the Jaina mendicant restrictions but in some areas they have compromised the old rules. Surely, in time, there will develop a code of conduct for foreign Jain monks and nuns where, I believe, Jain laymen-ascetics and citizen-scholars will show "the right conduct". Perhaps an Ācārya of the stature of Kundakunda will emerge in the next millennium.

Not all *Bideśpanthī* Jain sādhus and sādhvis (they should rather be called *pracāraks* instead of sādhus/sādhvis) wear *muhpatti* (a mask on their mouth) or carry a folded piece of cloth to cover their mouths when speaking. Almost all of them wear non-leather chappals and use planes or automobiles as their means of transportation.

Some of the overseas Jain *pracāraks* are following in the footsteps of the pre-medieval Jain sādhus of the South, who participated in statecraft (politics) and established *maths* or monasteries where they housed their *celās* (disciples), and employed cooks and servants to feed themselves. There is, however, no royal patronage in modern times. Thus they have to buy their own properties with the help of their benefactors.

The role of these *pracāraks* in promoting Jainism abroad is an important one. But, one hopes, more of them should be proficient in

English (there are of course a few exceptions). Without an adequate knowledge of the language of the land they cannot take part in inter-faith religious discourses, as did the layman-ascetic V. R. Gandhi a century ago.

But *Bideśpanthī* sādhus and sādhvis are serving a useful purpose for the India-born Jain population. The assembly halls at the convention were full of middle-age Jains whenever a religious discourse was given by, among others, Muni Rup Chandji, Samaniji Mangal Prajnaji and Charita Prajnaji, or Brahmacarinis Prabha, Meena, and Dr. Sneha Jain; Chandanaji ; Muni Mrigendraji ; Bhattachar Shri Devendraji and Laxminsenji ; Bandhu Triputiji, etc.

Many of the above spoke in Gujarati and occasionally in Hindi and people listened to their *vācṇā* (sermons). However, one thing seemed inappropriate. Whereas the sādhus sat on a low platform (dias), śrāvakas and śrāvikas sat in chairs whose seats were higher than the place granted to the speakers.

An important aspect of the convention was the presence of many Westerners, two of whom, Drs. King and Cort, have already been mentioned earlier. In addition to the above, there were also present people like Dr. Michael Tobias who produced the video called "Ahimsā" (he is now in the process of securing funds to produce a video on Lord Mahāvīra) and is the author of a book entitled *Life Force* ; his collaborator Robert Radin ; Irene Upenieks and Michael Proudfoot of Toronto who have produced an excellent chart-book (*Jainism : The Journey of the Soul*) especially for the Parliament of the World Religions ; Dr. Michael Fox, Vice-President of the Humane Society of the U. S. ; Lewis Regenstein, Director of the Interfaith Council for the Protection of Animals and Nature in Atlanta, Georgia ; The Right Hon. Gerry Brown, former Governor of the State of California ; Prof. Pierre Amiel of Metz, France ; Dr. Cromwell Crawford of the University of Hawaii ; and many others like Dr. Gerald Larsen, Dr. Elizabeth Stone, Dr. Danielle Mason, Bruce Constance, Ms. Ingrid Newkirk, Dr. David Rothenberg, Mr. Peter Gerard ; Messrs Nick Stonnington, Tom Hayden, Ms. Rita Herzog, Dr. Daniel Gomez-Ibanez, Nina Austenberg, etc.

The greatest applause in the Rishabha Hall, however, went for a group of six American ladies from Ann Arbor, disciples of Shri Chitrabhanu, who recited the *Namaskār Mantra* in impeccable voices in front of the gathered audience of over a thousand people.

In addition there were other Westerners who did not speak or participate in any of the programs, but who attended many sessions. One such person was Dr. Michael Girannelli, a clinical psychologist and Director of the Ark Trust of Studio City, California, who got introduced to Jainism by accident ; and he was glad that he came.

Also present were the representatives of The Institute of Jainology of London (UK), Siddhachalam of New York, Bharat Jain Mahamandal, and many other organizations whose stalls and exhibits were well attended.

Another interesting part of the Convention was the "Jain Experience" exhibition presented by the Jain Center of Greater Boston. It housed 12 major exhibits on topics like "History of Jainism", "Life story of Bhagavān Mahāvīra", "Principles of Jainism", etc. But the most popular attractions of the exhibition were the cultural programs: dance dramas and devotional songs.

There were many other exhibits. In fact, they were all around. Shri R. P. (Rajiv) Jain of New Delhi brought over one hundred black-and-white photographs of Jaina temples and statues which were displayed in a very suitable place. Everyone going to attend any function in the grand Rishabha Hall had to pass by them.

An extraordinary exhibit of 108 *īrthas* (color photographs) was arranged by Dr. Kirit Gosalia of Phoenix. This exhibit was so popular that even many sādhus/sadhvis toured it with great interest.

Many other people, like Dr. Siddharth Bhansali of New Orleans, Mr. Atul Sethi of Indore and Mr. Kartick Trivedi of New York, contributed to other sections of the exhibit.

No large-scale convention is complete without book stalls and sellers memorabilia, calendars, jewellery, etc. They were all there, and did a brisk business, but perhaps not as much as the exhibitors would have liked to see.

But finest of all was the service, especially of food. But it would be amiss to forget all those who worked unnoticed behind the food servers. These were dozens of hard-working ladies who labored day after day making *puris*, cooking *cholās*, *sabji*, *karhi*, rice and other delicious savories.

All in all it was an excellent convention, well-planned and laid-out. The credit goes to the trustees of the Hindu-Jain Temple and the Jain Society of Pittsburgh. The organization was very professional. It is a measure of success of the Jains in North America, who now number in tens of thousands, that such an event can take place in the USA where Jains began to arrive in any significant numbers only in the last thirty years.

Jainism is no longer a religion of India. It has now found its niche in the West. It is a recognizable religion in Britain where a most beautiful, purpose-built temple has been dedicated in the city of Leicester. Jains are now to be found in Belgium, Germany and other parts of Europe, Africa and Asia. And many Westerners, especially those interested in ecology, peace and non-violence, meditation and vegetarianism, are turning to the Jaina ideals for inspiration and encouragement. Perhaps that's why, acknowledging the lead to a quotation given by the author of this article, Dr. Noel King paraphrased the following passage, towards the end of his lecture at the Jaina convention, from Edward Rice's book, *Ten Religions of the East* (1919); wherein it is written :

Some old Jain texts have predicted that Jainism will eventually fail in its own land, which may explain the small number of members after so many millennia. Jainism in India has lost its early spirit, and much of what passes for the Jain way today is merely ceremony and custom. Ancient astrological charts have predicted that the initial faith, now so weak will again be revived, not in India but in the West, where the true doctrines will be properly understood and practiced. The Western center described by the charts is curiously like the United States at the end of the twentieth century (pp. 27-28).

Note : 'Jaina' is the acronym of Jain Association of North America which was established in May 1981 in Los Angeles, California as an umbrella organization for Jain societies and associations in the USA and Canada. There are now more than fifty such organizations that belong to 'Jaina'.

The first Biennial Jaina Convention was held in 1981 at Los Angeles. Since then the following cities have been the hosts : New York (1983), Detroit (1985), Chicago (1987), Toronto (1989) and San Francisco (1991). The next Biennial Jaina Convention is slated to be held at Houston, Texas, in July 1995.

Book Review

PADMANABHA S. JAINI—*The Jaina Path of Purification*, Motilal Banarsi das Publishers Private Ltd., Delhi, first Indian edition, 1979, reprinted 1990, pp. xiii+374, Price Rs. 200.00.

The contributions of the Jains to the history and culture of Indian life and society are indeed very great. For the last 2500 years, the Jains have contributed so much to every sphere of the intellectual life of India—be it in philosophy and religion, history and culture, language and literature, art and architecture, cosmogony and cosmology, and even in framing the nature and habits of the Indian people at large, that it is impossible to think of Indian history and civilisation without considering the Jaina materials that are available now. In philosophy and religion their contributions have opened up a new phase of human ideas and thoughts. The scholastic metaphysics and logic of the Jains, like other branches of Indian philosophy, are admirable. Though lots of Jaina works have come up from amongst the debris of antiquity, there are still many more to be written than what has been done before. Since the time of H. T. Colebrooke (1808) many scholars have burnt the mid-night oil for finding out lots of hidden treasures of Jainism. Here I can ill afford to pass off in silence the major contributions of scholars like A. Weber (*Bhagavati* 1854, *Sacred Literature of the Jains* 1888-90), E. Windisch (*Hemacandra's Yogasūtra* 1874), H. Jacobi (*Jaina Sūtras*, SBE 1884 and 1895), G. Bühler (*On the Indian Sects of the Jainas* 1913), Mrs. S. Stevention (*The Heart of Jainism* 1910), H. Glassenup (*Der Jainismus* 1925), A. Guerinot (*La Religion djaina* 1926), W. Schubring (*Die Lehre der Jainas* 1939, Eng tr 1962), S. Mukherji (*The Jaina Philosophy of Non-Absolutism* 1944), N. Tatia (*Studies in Jaina Philosophy* 1951), R. Williams (*Jaina Yoga* 1963) and many others who, by their indefatigable labour despite insurmountable difficulties, built up the edifice of Jainistic studies which have been lying hidden for a long time from the eyes of the scholars in the abyss of edacious time, and who also by their revetted thoughts and trenchant ideas reoriented and modified the understanding of the Truth, as a sequel to which the Jaina thoughts and ideas became a part and parcel of popular Indian belief. Dr Padmanabha S. Jaini's book *The Jaina Path of Purification* is another contribution to this rare field of Jainistic Studies. Dr Jaini by his un-

tiring labour and painstaking perseverance has rendered an invaluable service not only to the cause of Jainism, but also to the intellectual empire of the Indian people in general.

The Jaina Path of Purification aims at various aspects of Jainism. Beginning with the life of Mahāvīra, Professor Jaini, one of the pioneers in this promising field of research, has adumbrated the essentials of Jaina doctrines and philosophy as well as the "path of purification" which lead one to attain eternal bliss and salvation by purifying one's soul from its *karmic* defilements. In delineating this aspect of Jainism the author has authenticated every essential element of his statements by drawing materials abundantly and extensively on primary sources, though secondary sources are not passed off in silence.

The book has nine chapters besides preface, bibliography, glossary of Sanskrit and Prakrit words and a general index. It has 374 pages. In chapter I (*Mahāvīra and the Foundation of Jainism*) the author has delineated in a succinct way the beginning of Jainism and the part played by Mahāvīra in fostering the ideas and thoughts of Jaina tenets. Though this chapter is straightforward, the discussion on the divisions of the Jainas into two schisms is noteworthy. In a nutshell, Dr Jaini has enunciated the points of controversy between the two major sects, one point being on nudity. With regard to the question of nudity in the holy life "Digambaras as the name implies stress the practice of nudity as an absolute prerequisite to the mendicant's path" (p. 39), Śvetāmbaras, on the other hand, hold the opposite view of this practice. But the position of women in this regard is absolutely different. "Digambaras believe that a woman lacks the adamantine body necessary to attain *mokṣa*; hence she must be reborn as a man before such an attainment is possible" (p. 30). It is, indeed, true to say that "the idea of a woman appearing naked in public...is unacceptable to Indian Society at large; neither of the Jaina traditions allows its nuns to go about sky-clad" (p. 40). From its very inception till the thirteenth century this controversy went on, when Āśadhara, a Digambara Jain, tried his best to reconcile this controversy in his *Sāgara-dharmārtha* (VIII. 38) by saying :

*yad autsargikam anyad vā liṅgam uktam jinaiḥ striyāḥ /
pūrvat tad iṣyate mrtyukāle svalpi-kr̥toparādhah //*

which approved of administering vows of nudity to a woman on her death bed. Āśadhara appears to have been the only authority to adopt such a position (pp. 40 ff). However, for the Śvetāmbaras this does not pose any doctrinal difficulty with regard to salvation of a woman.

The second chapter (*The First Disciples and Jaina Scriptures*) is practically replete with the formation of Mahāvīra's disciples and the codification of his doctrines. This is in a sense the basis of Jainism. Those who are responsible for preaching the doctrines of Mahāvīra are the eleven gaṇadharas of which Agnibhūti, Vāyubhūti, Ārya Vyakta, and Metārya died a few years before Mahāvīra, and the other four, namely, Maṇḍika (-ta), Mauryaputra, Akampita and Acalabhrātā passed away in the same year of Mahāvīra's *nirvāṇa*. The actual preacher of Mahāvīra's tenets is, therefore, Indrabhūti Gautama and Sudharma. The earliest literature which gives this account is the *Nandisūtra* and *Anuyogadvāra* (see also *Jain Journal*, Vol XXVI, No. 4, April 1992 pp 214 ff. for Weber's discussion on his point in his *Sacred Literature of the Jains*). At a later period in the *Harivāṁśa-Purāṇa* of Punnāṭa Jinasena (composed in 783 A. D.) this account is elaborated. Esther A Solomon in his *Gaṇadharavāda* in texts and translation, 1962, has treated the subject exhaustively.

In short, a conspectus of Jain Literature is also given by him. The treatment of early Jaina Literature needs elaboration and systematization. It is true, indeed, that the author has given fairly in a sizeable way the account of the early Jaina sources, but some more elaboration is needed than what is presented here. The codification of the Śvetāmbara Āgama texts lately by Devardhigani Kṣamāśramaṇa at Valabhi in Gujarat was made in 454 A. D. *i.e.*, in the fifth century A. D. But sometime in the first century A.D. (may be 78/79 A.D.) the Digambara texts were codified. At p. 51, the author has stated that "the *Ṣaṅkhāṇḍāgama* and *Kasāyapāhūda* are the only canonical works that the Digambaras possess". Without any comment we can add to this class of literature another two works, namely, *Mahābandha* and *Tiloyapannatti*. The names of the commentary of each of these canonical texts are also different. *Ṣaṅkhāṇḍāgama* of Puṣpadanta-Bhūtavali has a commentary named *Dhavalā* by Virasena (800 A.D.), *Kasāyapāhūda* of Guṇadharacārya has *Jayadhavalā* by Jinasena (820 A.D.) and *Mahābandha* has *Mahādhavalā*. Apart from canonical texts, the earliest literature that led the foundation of Jaina philosophy during the first and seventh centuries A.D. were numerous. Puṣpadanta and Bhūtavali (1st cent A.D.), Kundakunda (1st cent A.D.), Bhaṭṭākera (1st cent A.D.), Kārtikeya-svāmī (1st cent A.D.), were the pioneers for Jainistic studies in the first century of the Christian era. They were followed by Umāsvāti (svāmī) (2-3 A.D.) and Mānatuṅga (3rd cent A.D.). At a much later date Siddhasena Divākara (5th cent A.D.), Yativṛṣabha (bet. 473-609 A.D.), Śridatta (5th cent A.D.) and Puṣyapāda (bet. 5th-7th A.D.), Maṇikyanandī (524 A.D.), Jinadāsa (528 A.D.), Jinabhadragani Kṣamā-

Śramaṇa (593-609), Pātrakeśari (last part of the 6th-7th centuries A.D.), Jayaraśibhadra (650-700 A.D.), Mallavādi (before 7th cent A.D.) contributed so much to the development of Jaina religion and philosophy that the history of Jainism would have been dull and insipid without their names. The philosophers who contributed much to the foundation of Jaina metaphysics and logic are Akalaṇka (8th), Haribhadra (8th), Prabhācandra (720-780 A.D.), Svayambhū (8th), Vidyānanda (late 8th), Dharadāsa (before 9th) and Devasena (894 A.D.). As the contributions of these Jaina authors to the cause of Jainism are significantly extraordinary and epochmaking, the scholarly appetite would have satiated, at least, to some extent, had Dr Jaini been lavish in his treatise in these aspects of Jainism, though I know it is beyond the purview of the present chapter.

In chapters III and IV, though the author has discussed the Jaina system of logic or philosophy in comparison with the Vedānta and Saṅkhyā systems of thought, its adumbration from the point of the view of the eighth century philosophical dispute is not touched at all. Incidentally it may be mentioned that a fact which is often bypassed in the books of Jainism is the omission of a great philosophical dispute during the seventh and eighth centuries A.D. Kumārila bhaṭṭa (7th cent A.D.), an outstanding exponent of the Mīmāṃsā school, attacked the Buddhist and Jainistic logicians and tried his best to nullify the Jaina arguments for the explanation of the world. Kumārila particularly attacked Samantabhadra and Akalaṇka while Prabhācandra and Vidyānandi defended their coreligionists by refuting the views of Kumārila-bhaṭṭa. This intellectual combat needs a thorough research. Pandit Mahendrakumar Jain in the Introduction to his outstanding and excellent research work *Siddhi-viniścaya-tikā* (Bharatiya Jnanapitha, Kashi 1959) has only described a little of this problem by way of establishing the scholarship of Akalaṇka. But a thorough investigation of this problem will surely open up new vistas of Indian Philosophy. Later on, the Buddhist views were also criticised.

In the medieval period, the Indian philosophical atmosphere resounded to a great extent with Buddhistic logic. The views of Vasubandhu (410-490), Diṅnāga (450-520), Dharmakīrti (*circa* 635-650 A.D.) were very much in the air for their new ideas and thoughts. To this school later on joined many followers of Dharmakīrti, such as Śāntabhadra (before 700 A.D.), Śāntarakṣita (705-762 A.D.), Dharmottara (847 A.D.), Arcaṭa (900 A.D.), Prajñākaraṇagupta (940 A.D. or 10th cent) and Karṇagomin (9th cent A.D.). Though the history of this great philosophical dispute is terribly shrouded in darkness, it is high time now to unfurl,

as far as possible, the philosophical consciousness of all these authors. However, Dr Jaini has focussed with utmost precision the essential features of the doctrines of *anekānta* and the sevenfold application of *syādvāda*.

Generally the Jaina philosophy is elaborate, extensive, and deep. To acquire its knowledge three basic essential elements are necessary, and these are (i) *Nayavāda* (pp. 93-94), (ii) *Anekānta* or *Syādvāda* (pp. 90-92) and (iii) *Saptabhangī*, the sevenfold application of *syādvāda* (pp. 94-97). The Jaina *nayas* ('partial truth') are sevenfold. To substantiate these Jaina *nayas*, the Jainas have the *anekāntavāda* ('manifold aspects'). In order to understand the nature of substance, the Jainas have evolved seven *nayas* known as *saptabhangī* which is described by the word *syāt*, hence also known as *syādvāda*. This great philosophical problem of the Jainas needs a thorough elaboration and concretisation. Samantabhadra (8th cent A.D.) in the Introduction to his commentary on Umāsvāti's *Tattārthādhigama Sūtra*, entitled *Āptamīmāṃsā*, has explained *syādvāda*. The *Syādvāda-mañjari* of Mallisena, written in the year 1292 A.D. and based on a commentary on Hemacandras's (1088-1172) *Anyayoga-yyavacahedikā* which is at the same time an independent philosophical work, is one of the famous treatises on the *syādvāda* philosophy. Apart from this in the *Mechanism of Bondage* (ch IV) the author has nicely discussed 'the defiled conditions of the soul which 'leads to its continuous rebirths in various states of Embodiment' (p. 107),

The subsequent two chapters deal with *Samyag-darśana* (V) and *Vrata* and *Pratimā* (VI). Dr Jaini's main focus in these two chapters is to describe the fact that in order to attain the perfect knowledge, one will have to eradicate ignorance. This ignorance is termed by various names in Indian philosophy : *mithyātva* in the Jaina philosophy, *avidyā* in the Buddhist and *aviveka* in the *Saṃkhya*. This problem of *avidyā* in different Indian systems is nicely and elaborately discussed by N. Tatin in his *Studies in Jaina Philosophy*. One of the major contributions of Professor Jaini is the chapter on *Jaina Rituals and Ceremonies* (VII, pp. 188-240) which is one of the longest in the whole book. In his opinion, 'if we wish to comprehend the religious life of the Jaina laity in real terms, we must look beyond the paradigmatic statements of the Śrāvakācāra texts' (p. 188). Some of the basic fundamental things, such as, *devapūjā*, *pañca-kalyāṇa*, *parvatithis*, *mastakābhiseka*, *nirvāṇabhūmi* *darśana*, *gurupūjā*, *pratikramana*, *pratyākhyāna*, *sāmāyika* and *sallekhanā* are noteworthy. This chapter is carefully presented with well-authenticated documents.

In the *Mendicant Path and Attainment of Goal* (ch VIII) the author intends to lay stress on the mendicant's *Siddhaloka* after the attainment of *mokṣa*. It sets forth the different stages of mendicant's life starting from his initiation (*dikṣā*) and practising *asṭa-pravacana-mātrikā*, *daśa-dharma-tapas*, *dhyāna* and many others which will lead him ultimately to the path of salvation. After observing all these stages an aspirant reaches the state of *arhat* and then he attains the *Tīrthāṅkara* status. "The notion that only so limited a number of arhats achieve Tīrthāṅkarahood seems rather arbitrary", says Professor Jaini, "it is tempting to suggest, therefore, that the Jaina teachers have considered certain souls to possess some innate differentiating factor that has made their attainment of this status possible" (p. 259). Though the author has avoided the complications of this problem, the main points have been stated in a lucid way.

By far the best and the most interesting is the chapter on the *Jaina Society through the Ages* (ch. IX, pp. 274-415). Fairly in a historical manner (though not quite so apparent) the author has penned the picture of the Jainas in Indian Society through the ages : how the Śramaṇa movements which arose in India circa 550 B.C. gained ground in remote antiquity (p. 275); how Śrenīka was converted to Jaina religion by his wife Celanā (p. 276); how Candragupta Maurya (circa 324 B.C.) became a disciple of the famous Jaina pontiff Bhadrabāhu (p. p 277); how in Karnataka a Digambara monk Siphānandi by name established the Gaṅga dynasty (p. 279f); how Gujarat became a stronghold of Jainism (p. 282f); how the class or caste system came into existence in Jainism (p. 285f); how the Jains were integrated with the Hindu *saṃskāras* (p. 291f) and Divinities (p. 304); and above all, how the Jaina reform movements, started in 1017 A.D. (p. 308), help the Jaina communities for "the survival of Jainism in India" (p. 311ff). At the end the author has emphasised the Jaina commitment to non-violence (*ahimsā*) through the ages.

In conclusion, I can say that the book is written in a lucid style with all the well-authenticated documents. Almost every major statement is supported by textual evidence, and whenever there is a point of controversy he supports one and rejects the other by quoting many authoritative Prakrit and Sanskrit texts. I personally believe that to read this book constantly will sharpen the intellect of the scholars. I, therefore, recommend the book to every lover of Jainism.

— Dr Satya Ranjan Banerjee

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