

CHAPTER - 1

SCOPE AND LIMITATION OF THE SUBJECT

- 1.1 History of Jainism
- 1.2 What is Philosophy
- 1.3 Jainism and other Philosophy
- 1.4 Significance of Jainism
- 1.5 Religious Scripture
- 1.6 Literatures of the Jainas
- 1.7 Literatures of Digambaras
- 1.8 The Yapniya Sect
- 1.9 Moola-sutra
- 1.10 Why I have taken Uttaradhyayana
Sutra

CHAPTER - 1

SCOPE AND LIMITATION OF THE SUBJECT

Through the centuries several commentators have written commentaries on the Vedas with respect to their philosophical outlook and some of the names that appear in Vedas are suggestive of the names of jaina Tirthankaras. Srimadbhagavat's author has narrated clearly the study of Bhagawana Rishabhath. These conclude that jaina dharma exist from time immemorial.

Shri Sushilavijayji in his book "*jain dharma ane teni prachnata*" says amongst all the religions in this world, jaina dharma has a unique place. Many dharmas in the world bear names of individual Gods and are famous those names, but this is not the case with jaina dharma. Anyone who has attained an absolute victory over the inner enemies such as attachment and hatred is called a Jina. This dharma expounded by the jinas is called Jainism and the followers of this Jina dharma are called Jainas.

Jaina dharma existed even before the emergence of the Vedas and puranas. Nabhiraja and Marudevi gave birth to a son named Rishabhath, the greatest of Kshatriyas. He assumed the ten kinds of dharmas and after attaining Keval-jnana disseminated it. Lord Neminath abides on Girnar and Lord Adinath on Shatrunjaya-Siddhagiri. These mountains enable people to pursue the path of liberation. Man will not have Prajna if he touches *Shatrunjaya Tirth*.

"Jainism is believed by its follower to be everlasting without beginning or end"¹.

Jainism is a way of life shown the Jinas. It is a religion which helps its followers to destroy the karmas and attain the highest happiness. Jainism is a science and not a code of arbitrary rules and capricious commandments. It does not claim to derive its authority from any non-human source, but it is science like founded on the knowledge to those great.

“Jainas consider that religion is eternal and imperishable. It is without beginning and it will never cease to exist. The darkness of error enveloping the truth in certain periodically occurring aeons clears up again so that the brightness of the jaina faith can be sparkle again anew”.²

Literary Jina means a conqueror, that is one who has conquered the worldly passions like desires, anger, greed and pride by one's own strenuous efforts and has been liberated himself from the bonds of worldly existence the cycle of birth and death. Jina, therefore a human being and not a supernatural being or an incarnation of an almighty God. Hence, Jina term is applied to a person who is spiritual victor.

Jainism does not belong to any particular sect or fixed dogmas, it emphasizes equality of opportunities to achieve perfect freedom and spiritual perfection be it a highborn or any backward or even the lowest form of life. It believes that every soul has immense power which can be released like the nuclear energy.³

Jainism is an old independent and most ancient religion of India. Jainism is an eternal religion. Jainism is revealed in every cyclic period of the universe and this constitutes the pre-historic time of Jainism, and there is a recorded history of Jainism since about 3000-5000bc.

“There are some evidence that jaina tradition may be even older than the Buddhist tradition, possibly going back to the time of the Indus valley civilization and that Vardhamana rather than being a “founder of Jainism” per he was rather simply primary spokesman for much older tradition.”⁴

The discovery of the Indus valley civilization seem to have thrown a new light on the antiquity of Jainism. The evidence show that Jainism was known among the people of the Indus valley around 3000-5000Bc. Some nude figure, considered to be of Rishabhadev on the seal have been discovered at Mohanjodaro and Harrappa. The people of Indus valley not only practice yoga

but worshiped the images of yogis. There are figures *Kayotsarga* posture of standing are peculiarly Jain. The sacred sign of swastic are found engraved on a number of seals, there are some motifs on the seals found in Mohanjodaro and it is assumed that these motifs are identical with those found in the ancient Jain art of Mathura. This presence of Jain tradition in the earliest period of Indian history is supported by many scholars.⁵

“Jainism then was in origin merely one component of a North Indian ascetic culture that flourished in the Ganga basin from around the eight or seventh centuries BC.”⁶

In the Rig-veda there are clear references to Rishabhadev, the first Tirthankara and to Arishtanemi, the 22nd Tirthankara. The **Yajur-veda** also mentions the names of three Tirthankaras, viz. Rishabhadev, Ajitnath and Arishtanemi. The Atharva-veda specially mentions the sect of *Vratya* means the observer of vratya or vows as distinguished from the Hindus at those times.

The 7th and 8th century BC was a period when the masses used to the teaching of Sramanas, yogis, medics and thinkers with great respect and used to connect life with spiritual and moral endeavour. But no particular sect was born in that time. Then the circle of like-minded disciples of those *sramanas* came into being started establishing their own identities and *Nirgranthas* tradition came in existence as the result. Those who followed Parshva's tradition called themselves Parshva's *nirgranthas*, same like this followers of Mahavira called Mahavira's *nirgranthas* and the *Bhikku* sangha of Buddha came to be known as Sakya-sangha.

The combination of Parshva and Mahavira known as *Nirgrantha*. Thus, I would like to say that the ancient Jain religion was known as *Nirgrantha* religion. The historical evidence shows that *nirgrantha* sangha went into two directions from its place of birth (Bihar) in its mission to spread Jainism. One group went to South Bihar and Bengal then to Tamilnadu via Orissa and from there it travelled to Srilanka and Java Sumatra.⁷

Philosophy

In India some philosophers claims that wisdom coming to know one's true self as immortal. Philosophy is the rational attempt to formulate, understand and fundamental questions. Philosophy is the study of general and fundamental problem,such as those connected with reality, existence, knowledge, value, reason, mind and language.

Philosophy means thought, ideas. Philosophy word derived from the greek word *Philein* which means "to love" and *Soph* means "wisdom" so philosophy means "love to wisdom". It began in Asia minor around 600b.c. philosopher did not much care for the craft of inventor and inventor did not much care for the lofty ideas of philosophy.

"Philosophy is a study of problem which are ultimate abstract and very general. These problem are concerned with the nature of existence, knowledge, morality, reason and human purpose".⁸

"The aim of philosophy inquiry is to gain insight into questions about knowledge, truth, reason, reality, meaning, mind and value. Other human endeavors explore aspects of these same question, not least art and literature, but it is philosophy that mounts a direct assault upon them".⁹

"Philosophy is rationally critical thinking of a more or less systematic kind about the general nature of the world(metaphysics or theory of existence)the justification of the belief (epistemology or theory of knowledge)and the conduct of the life(ethics or theory of value).Each of three elements in this list has a non-philosophical counterpart,from which it is distinguished by its explicit rational and critical way of proceeding and by its systematic nature.Everyone has some general conception of the nature of the world in which they live and of their place in it".¹⁰

Jainism and other philosophy

Jainism and Buddhism both are known as *nastika* group, these were originated among peoples and living outside the pale or rigid Brahmanical influence. "The main departure of the systems of Jainism and Buddhism from the sacrificial creed consist in this, that they tried to formulate a theory of the universe, the reality and the position of sentient beings and more particularly of man. The sacrificial creed was busy with individual rituals and sacrifices, and cared for principles or maxims only so far as they were of use for the actual performance of sacrifice".

Both these systems deny the existence of an intelligent first cause, adore defined saints, insist upon moral values, right conduct and self discipline. Both these systems use more or less similar terminology to denote their religious concepts. They differ on the question of momentariness. The Buddhist regarded all changes as being due to the assemblage of conditions absolutely momentary in character and went so far as to deny the existence of any permanent soul. While Jainism believes that changes are produced by the assemblage of conditions and held that since no ultimate and absolute view of things could not logically be taken, the reality of the permanence of the world at least some of the fundamentals must be acknowledged side by side with the question of change. According to Jainism perception reveals the external objects just as they are with most of their diverse characteristics. The Buddhist deny the existence of any indeterminate. Jainism reject that an object is real if it is capable of causing any effect. On the problem of knowledge in general Jainism is agree with Buddhism that there exist no object apart from cognition. Jainism hold that the atoms are eternal but the atoms of Buddhism are not so because Buddhism asserts the impermanence of all things.

Mahavira in the beginning of his career as an ascetic came in close touch with Gosala, the leader of *Ajivikas*. In Buddhist and Jain texts, in absence of any religious literature of the *ajivikas* that early Jainism owned something to the

doctrines upheld and preached by Gosala. *Ajivika's* conception of abhijati or six classes of mankind is based upon the jain's conception of *leshya*. "The evidence of the jain commentators show that the Ajivikas has their own epistemology and logic which had much common with that of the jain sect of Trairasika. The distinctive characteristic of the Ajivika system of epistemology, like of the *Trairasika* jains, was the division of proposition into three categories, in contrast with the orthodox jain system, which allowed seven".

Jainism and Charvaka agree on the point that perception reveals the reality of material substance, composed of the four kinds of elements. Charvaka hold that there is no soul, the soul is nothing but the living body itself with the quality of consciousness. While Jainism are not ready to admit that there is no soul apart from the body or that consciousness is the effect of matter. Jainism has some common features with that of the Charvaka on atheism. According to the jainas neither perception nor inference can prove God. The substance by their interaction produce new set of qualities, Charvaka is agree with this but way is difer that the world as a mere mechanical or fortuitous combination of elements.

Jainism and Buddhism have owned some of the philosophical characteristics from Samkhya. **Samkhya** wants to explain the world in terms *Purush* and *prakrati*, just as Jainism explain in terms of *Jiva* and *Ajiva*. The evolution of world has start in the contact between *Purush* or self and *Prakrati* or matter, more or less in the same way as the *Jiva* attracts *pudgala* in Jainism. According to the Jainism the soul in its pure state is possessed of infinite perception, knowledge and power and soul are infinite. Unlike the jaina soul possessing infinite knowledge, power and perception and soul is described as being devoid of such characteristics. In Jainism the soul is veiled by Karma matter and every act of knowlrge means only the partial removal of the veil. *Samkhya* says that soul is distinct, transcendent principle whose real nature

as such is behind or beyond the subtle matter of knowledge. Jainism share with the Samkhya the two kind of perception, namely nirvikalpa or indeterminate and savikalpa is the synthesis of sense data. According to the *Samkhya* abimana is the cause of sense organ which is kind of subtle substance likewise Jainism maintain that the material cause of sense organ is a particular kind of pudgala.

It is said that in jain tradition Lord Mahavira devoted himself for long twelve years chiefly to the yogic practices and the jain doctrine of Karma has something common with its yoga conception. The influence of yoga on jain philosophy can also clearly seen in the conception of transcendental perception.

The original purpose of the **Mimansa** as well as Jainism and Buddhism is the same to revive the primitive way of life, simple, unsophisticated and collective. Jainism and Buddhism, being disgusted with the corrupt practices of the advanced and sophisticated sacrificial cults and rituals made a total denunciation of all these, the Mimansa attempted to revive their original form and connect them with the original values and purpose for which they stood in the days of yore. Sabara's argument for the rejection of God is that there is no evidence of his existence, Jainism hold the same. The Mimansakas depend on the validity of sense perception. They believe in the reality of the perceived world and of other object. Here is also agree the jainas. According to the Mimansakas the soul is permanent substance and so also are the material elements by the combination of which the earth is made, consciousness is not essence of the soul, on this jainas are differ with mimansakas

Dealing with jain atheism and jain logic we have dealt with **Nyaya-Vaiseshika**. Jain atheism rests on the refutation of the Nyaya-vaisheshika theism. The conception of atomism drew from early Jainism. In Nyaya-Vaiseshika all the atoms are not homogeneous in quality, while jainas assume that all atoms are homogeneous in quality. In Jainism guna is the essential character of the substance where in the Nyaya-Vaiseshika the gunas are conceived as inhered in substance and dependent upon substance. According to

the Nyaya-Vaisesika the material cause of sense-organs are the five bhutas, while jainas maintain that the material cause of sense organ is a particular kind of pudgala. The Jainas admitting that different qualities are perceived by different sense organ argue that since a quality is non-distinct from the substance of which it is a quality, all the sense organs are competent to perceive qualities as well as substance but the Nyaya-Vaisesika hold that the visual sense organ and the tactile sense organ are alone competent to perceive substance. The soul or self, *atman* is associated with the atoms in the Nyaya-Vaisesika and with Karmic-atoms in Jainism. The aspects of the nature of a probans, the Nyaya-Vaisesika advocate for its fivefold nature *Paksha, sapaksha, Vipaksha, Avadhita* and *Asatpratipaksha*, while Jain tradition hold that a probans has but unitary nature namely absence in the absence of the probandum.

To the jainas knowledge and action are complementary to each other, to the **Vedantist** the two are diametrically opposite. Perception of internal or external objects through the senses has special value in Jainism, the Vedantist deny all possible sources for normal knowledge and have only dreams and sense illusion to fall back upon. According to Jainism the gross world is only an effect or modification of the subtle physical elements, to the Vedantist the cause is alone real and what appears as the effect is only an illusion. Vedantians believe in one supreme soul, to them Brahman or the self is the only reality and its modification in the form of the world is only illusory, to the jainas the world is eternal without any beginning or end.¹¹

Significance of Jainism

From the social history of India it is evident that Tirthankara Mahavira, in order to solve the pressing problem of the time, made several important salient contributions from a social point of view. At the age of 42 after the attainment of omniscience, he toured different parts of India for a continuous period of thirty years, met people from various urban, rural and tribal societies

and preached the principles and rules of conduct as laid down by Jainism. He not only revealed the path of liberation even the path to attain the eternal happiness. The significance of Tirthankara Mahavira lies in successfully effecting a social change and in making institutional and other arrangements for the perpetuation of his social order.

Lord Mahavira's teaching as it was then so it is now equally very valuable, significant and relevant. In the present time, at the dawn of the new millennium, instead of love and compassion, hatred and killing is seen, the perverted religiosity, the false patriotism and narrow political considerations to grab power and money, all these have made our planet highly chaotic. The minds of individuals and traditions of the community, the strategies of the nations and the senseless egoistic swing of the internationally powerful all these need purification.

Present time, full of disorder and frustrative activities greatly need reformation. Jainism can lead from ignorance to knowledge from darkness to light. The five vows show a path to economic equality through non-possession, to a total eradication of corruption and lust for sensual pleasure through the law of celibacy, a positive end to violent and terrorist activities through truth and non-violence. Jain philosophy of soul and doctrine of karma can help to bring equality and make his bright future and be the master of his own destiny. Peace, unity and brotherhood for co-existence and social justice is possible according to Jainism.

When we find cruelty and killing everywhere Mahavira's ahimsa becomes relevant, when we find lust for material gain and a blind rush for wealth and riches, Jainism aparigraha is relevant, when we find people lost in sensual pleasure Mahavira's brahmacharya is relevant, when we find ecology is disturbed and animals are killed for the luxury and comfort than philosophy of soul is relevant, when we find people and nations are fighting with each other on superiority grounds Mahavira's teaching 'cast not by birth but deed's'

become relevant,when women are neglected jainism's principle that all soul are equal is relevant,when there is conflict,disagreement and differences Anekantvada is relevant.

The most significant contribution of Jainism in the social field was the establishment of social equality among the four varnas.From the vedic time such Brahman priests enjoyed high social states,in these circumstances Mahavira made his religion easily accessible to the common masses,gave equal opportunities.Another contribution of a distinctive nature made by Mahavira in the social field was in the direction of raising the status of women.Further the religious independence given to women in several social sphere of action. "only when you would adorn youeself with education your life would be fruitful because just as a learned man is held in high esteem by educated person,a learned lady also occupies the highest position in the female world".¹²

In this way Mahavira ushered a new era of hope and aspiration for the common people and succeeded in considerably other arrangement for the perpetuation of his social order. Significance of Tirthankara lies in successfully effecting a social.¹³

Religious Scripture

Religious scripture also called sacred literature,the revered texts,holy writ of the world religion.Scripture comprise a large part of the literature of the world.They vary greatly in form,volume,age and degree of sacredness,but their common attribute is their words are regarded by the devout as sacred.Sacred words are differ from ordinary words in that they are believed either to possess and convey spiritual and magical power or to be the means through which a divine being or other sacred reality is revealed in phrases and sentences full of power and truth.Most of sacred scripture were originally oral and were passed down through memorization from generation to generation until they were finally committed to writing a few are still preserved orally such as the hymns

of the American Indian(now being recorded by anthropologist).Many bear the unmistakable marks of their oral origin and can best be understood when recited aloud in fact it is held by many Hindus and Buddhist that their scripture lack,when read silently,the meaning and significance they have when recited aloud for the human voice is believed to add to the recited text dimension of the truth and power not reality grasped by the solitary reader.

Not all scripture were originally oral nor were they in all parts directly effectual in rituals that sought the granting of magical and spiritual powers.The greater part of recorded scripture has either a narrative or an spell from primitive and ancient sources they include hymns,prayer,chants,myths,stories about gods the heroes, epics, fables sacred law, ethics, values, doctrines, philosophical views, the original teachings of major religious figures, expositions of these teachings, moral anecdotes, dialogues of seers and sages and philosophical discussions, in fact scripture include every form of literature capable to expressing religious feeling or convictions. Types of sacred literature vary in authority and degree of sacredness.The centrally important and most holy of the sacred text have in many instances been gathered into canons(standard works of the faith) which after being determined either by general agreement or by official religious bodies.¹⁴ \Lord mahavira's preaching was orally compiled into many texts by his desciples.Collectively these are called Jaina canonical or Agama literature.The Agam sutra show great reverence for all forms of life and strict codes of vegetarianism,asceticism,non-violence and opposition to war.

Traditionally these sutras were orally pass on from teachers to the desciples for several centuries ,also during the course of time many learned acharyas compiled commentaries on the various subjects of the Agama literature .In olden times, the books were hand written and rare ,also the religious books and scriptures were considered possession and attachment for

ascetics, therefore Agama sutras were rarely documented and not widely distributed for or by ascetics.

During the course of time, it became extremely difficult to keep memorizing the entire literature compiled by the many acharyas, also there occurred a twelve years of famine around 350 B.C. it was extremely difficult for the jaina ascetics to survive during this time. Jaina history indicates that during the course of time, Shwethambar ascetics held three conferences for preservation of jaina literature.

1	Patliputra	@320B.C.
2	Mathura and Vallabhi	@380B.C.
3	Vallabhi	@520 B.C

Around 1400 to 1600 A.D the shwethambara sect also divided into three sub sects Murtipujak, Sthanakvasi and Terapanthi.

Literatures of the Jainas

The jaina literature are classified into two major categories

Anga-agama- This consist of many texts ,which are the sacred book of the jaina religion, they are written in Ardhamaghadhi prakrit language. Lord Mahavira's disciple were known as Ganadharas, all ganadharas possessed perfect knowledge and attained liberation at the end of human life. They orally compiled the direct preaching of Mahavira into twelve main texts that known as Anga-agama, which are oldest religious scriptures of Jainism.

1. **Acharanga**- This agam describe the conduct and behavior of ascetic life and penance of Lord Mahavira. It is oldest from a linguistic point of view.
2. **Sutrakratanga or suyagadanga**- This agam describes non-violence, jain metaphysics and the refutation of other religious theories such as Kriyavada, Akriyavad, Ajnanavada and Vinayvada.

3. **Sthananga or Thananga**-This agam define and catalogue the main substance of the jain metaphysics.
4. **Samavayanga**-This agam describes the main substance of the jain religion from different point of view than the Sthananga sutra.
5. **Vhakhya prajnapti or Bhagavati sutra**-This agam explain the subtle knowledge of soul,matter and other related subjects.36000 questions and answer are available in discussion form.It is the longest among the twelve anga agamas.
6. **Jnatadharmakathang or Nayadhammakahao**-This agam explain jain principles through examples and stories.It contain Lord Mahavira's religious preaching.
7. **Upasaka dashang sutra or Uvasagdasao**-This agam explain the code of conduct of the ten lay followers of of Lord Mahavira.
8. **Anatah kradashang or Anatagaddasao**-This agam describes the stories ten sacred monks attaining liberation by destroying their karmas
9. **Anuttaroupapapatika dashang sutra or Anuttarov vaiya dasao**-This agam contain the stories of additional ten sacred monks who attained the top most heaven known as Anuttara heaven.
10. **Prashna vyakarana sutra or Panha vagarnai**-This agam describe the five great vows and five sins defined in jaina religion.
11. **Vipaka sutra or Vivagsuyam**- This agam explain the result of good and bad karmas through several stories.
12. **Dristivada**-It was classified into five parts Parikarma, Sutra, Purvagatha, Prathamanyoga and Chulika.The third part named Purvagatha contain 14 purvas, they contain the jaina religion's endless treasure of knowledge which existed before Lord Mahavira was called Purva.

Upanga sutra- which were created in relation to Anga agama are called Upanga sutra.They provide further explanation of anga agama.

1. ***Aupapatika or ovavaiya***-This agam describes the splendid procession of king Konika when he visited Lord Mahavira.It also explain how one can attain heaven in the next life.
2. ***Rajaprashniya or Rayapasenljja***-This contain the story of monk Kesi,he was disciple of Lord Parsvanath.He removed the doubt of king Pradeshi regarding the existence and attributes of the soul.
3. ***Jivabhiagama sutra***-It explain the universe and subtle description of all living beings of the universe.
4. ***Prajnapana or Pannavanna***-This agama describe the form and attributes of soul from different perspective.
5. ***Surya prajnapati Suyyapannati***-This agam describes the sun ,the planet and the associated mathematics regarding their motion.
6. ***Chandraprajnapati***-This agama describe the moon ,the planet and the associated mathematics regarding their motion.
7. ***Jambudveepprajnapati***-This describes Jambudveep region,it is a island located in the center of the middle world as explained in the jain geography.
8. ***Niryarvali sutra***-This agam describes the story of ten brother princes,all ten were fought with king Chetaka of Vaishali in cooperation with king Konika.
9. ***Kalpavasantikaor kappavadamsio***-This agama describes the story of king Konika's children,they did not fight with king Chetaka at last they renounced the world and after death went to heaven.
10. ***Pushpika or Puspiao***-This agama describes the previous lives of certain devas (angels),who worshiped Lord Mahavira.
11. ***Pushpa chulika***-This describes stories similar to those in the Pushpika.
12. ***Vrasnidasha or Vanhidasao***-This agama describes how Lord Neminath convinced ten kings in the Vrashni region to follow the jaina religion.

-**The Cheda sutra** is for ascetic, it provides the rule of conduct, punishment and repentance for ascetic. It also explains that how they can repent for their sins and mistakes. The Cheda sutra are

1. **Nisheetha sutra** – This agam explain the procedure of repentance in the form of punishment for the monks and nuns who have violated the rules of ascetic.
2. **Vrahata kalpa sutra**-This agam explain which of the ten kinds of repentance is appropriate for a particular wrongdoing done by monks and nuns.
3. **3Vyavahara sutra**-This agam describes the system of confession for monks and nuns who fall from proper conduct and explain the qualification of the listening monk and nuns with what sort of feeling the confession should be made.
4. **Dasha sutra skandha or achardasha**-There are ten chapters in this agama which explain different types of Conduct.
5. **Pancha kalpa sutra**-This sutra explain the daily rituals that monks and nuns have to perform. Only scattered chapters of this agama are now available bhashyas and churnis.
6. **Mahanisheetha sutra**-This agama explain the process of confession and repentance for monks and nuns, the magnitude of pain one has to suffer if she or he break the fourth vow or chastity.

Chulika sutra-The scripture that enhance or decorate the meaning of Anga-agama are known as Chulika sutra.

1. **Nandi sutra**-This agama contain an elaborate description of Tirthankaras, Ganadharas and five kinds of knowledge viz. mati, shruta, avadhi manahparyay and kevaljnana.
2. **Anuyogadvara sutra**-This sutra provides the description of many rights regarding the mode of preaching.

Prakirnaka sutra-The scripture which describe independent or miscellaneous subject of the jain religion are known as Prakirnaka sutra. That are

- 1 **Chatuh shravan**-It contain prayers to the four benevolent beings Arihanta, Sidha, Sadhu and religion.
- 2 **Atur pratyakhyana or Aayurpachakhana** -This agama explain differences between the death of children,youth adult and old people. It also explain the types of vow a wise man should take during various states of illness and how he should beg the pardon of all living beings in the universe.
- 3 **Bhakti parijna or bhatta parinna**-It describes the process of fasting and how one should reflect at the time of death.
- 4 **Snstaraka or santara**-It explain the process of dying by one's own desire and its glory.
- 5 **Tandulavaitaliya**-The state of pregnancy and provides knowledge about the human body.
- 6 **Chandra vedhyaka**-This explain the method of concertrated meditation that one should observe through the description of Radhave dha.
- 7 **Devendrastava**-It contain the names position and residence of Devas living in the heaven,it also provides a explanation about the sun,moon,planet and stars.
- 8 **Ganita vidhya**-It provides palmistry and how it is used to predict the future.
- 9 **Mahapratyakhyana**-It provides how to give up the worst sin and how to repent these sins.
- 10 **Veerstava**-This agam is considered lost.It appears from literature referencing this agama that it contained prayer of Lord Mahavira.¹⁵
- 11 Shwethamabara Murtipujaka that is a sub sect of shwethambara accept some more text beside mentioned above thses are(20 Prakirnas)

1	<i>Rishibhashita</i>	11	<i>Saravali</i>
2	<i>Ajivakalpa</i>	12	<i>Jivavibhakti</i>
3	<i>Gacchacara</i>	13	<i>Pindavishuddi</i>
4	<i>Maransamadhi</i>	14	<i>Paryant aradhana</i>
5	<i>Tithogaliya</i>	15	<i>Yoniprabrata</i>
6	<i>Aradhanapataka</i>	16	<i>Angachulika</i>
7	<i>Dveepsagarprajnapati</i>	17	<i>Bangachulika</i>
8	<i>Jyotishkarandaka</i>	18	<i>Vraddhachatuhsarana</i>
9	<i>Angavidya</i>	19	<i>Jambupayanna</i>
10	<i>Siddhaprabrata</i>	20	<i>Kalpasutra</i>

10 Niryuktis

1	<i>Avashyakaniryukti</i>	6	<i>Sutrapratanganiryukti</i>
2	<i>Dasavaikalikaniryukti</i>	7	<i>Brahatpalkaniryukti</i>
3	<i>Uttaradhyayananyiryukti</i>	8	<i>Vyavaharniryukti</i>
4	<i>Acharanganiryukti</i>	9	<i>Dashasrutaskandhaniryukti</i>
5	<i>Suryaprajnaptiniryukti</i>	10	<i>Rishibhashitaniryukti</i>

9 other literatures

1	<i>Yatijitakalpa</i>		
2	<i>Shraddhajitakalpa</i>	6	<i>Tithiprakaran</i>
3	<i>Pakshikasutra</i>	7	<i>Kavachprakaran</i>
4	<i>Kshamapanasutra</i>	8	<i>Sansaktaniryukti</i>
5	<i>Vanditu</i>	9	<i>Visheshavashyakhasya¹⁶</i>

Literatures of Digambaras

Digambara sect believes that there were 26 Agama sutras(12 Anga+12 Anga bhaya) they were gradually lost starting from 150 years after Lord Mahavira's nirvana,they do not recognize the existing Agama sutra as their authentic scripture.

Jinism was divided into the two sects of Digambara and Svetambaras in about 3rd century. The Digambara sect rejects the authority of the Jain Agam compiled by Sthulabhadra. They believed that by the time of Dharasena, the 23rd teacher after Ganadhar Gautama, knowledge of only one Anga was there. This was about 683 years after the Nirvana of Mahavira. After Dharasena's pupil Puspadant and Bhutabali, even that was lost. According to Digambara tradition, Mahavira never married. He renounced the world at the age of 30 after taking permission of his parents. They believed that after attaining enlightenment Mahavira was free from human activities like hunger, thirst and sleep. Monks in Digambara do not wear any clothes, they carry only one broom made up of fallen peacock feathers and a water gourd. They do not agree with women's salvation. In the absence of authentic scriptures Digambaras accept two major texts and three commentaries on the main text and four *Anuyogas* consisting of more than 20 texts as the basis for their religious philosophy and practice.¹⁷

The Digambaras who formally separated themselves from the original Sangha in the early years of the 2nd century A.D. According to Virsen, after the death of *Lohacharya*, the 28th guru in succession of Mahavira, the knowledge of ancient scriptures became practically extinct. There was only one saint viz. Dharsena who had some knowledge regarding those ancient texts. This saint was originally a resident of Girnar (Girinagara). While he was engaged in penances in the Chandragumpha cave of Girnar hill, he decided to send a letter to the monks of Dakshinapath warning them against the danger of complete extinction of the knowledge of early scriptures. The monks, on receipt of that letter sent two intelligent monks called Pushpadant and Bhutabali to Dharasena who taught them ancient scriptures. These two monks afterwards composed *Shatakhandagama* which was completed 683 years after the Nirvana of Mahavira. Pushpadant composed the first 20 cardinal sutras and the rest 6000 sutras were composed by Bhutabali.

The Digambara separated 609 years after the Nirvana of Mahavira. After their separation they should be in search of a separate canon for themselves. The testimony of Virsena proves that the Digambara canon was originally compiled in Western India in which the monks of the South also took part.

The second part of the Digambara canon is known as the *Kasayaprabhrat* which was written by Gunadhara acharya. The work runs into 233 verses of which probably the first 180 were written by Gunadhara. The earliest commentary on it is the **Curnisutra** of Yativrashabha. According to Indranandi two other commentators wrote their learned treatises on this work and finally Virsena composed the first 20,000 slokas of his **Jayadhavala**, which was afterwards completed in 60,000 slokas by his disciple Jinsena. The last part of **Shatakhandagama** called **Mahabandha** written by Bhutabali which runs to 40,000 slokas and on which Virsena has not written any commentary.

The **Mulachara** of Vattekara which runs 1251 verses is one of the earliest non-canonical Digambara work dealing with various practices of Jaina ascetics. There are a few interesting stories for which the author is indebted to the earlier Svethambara canon like the **Nandisutra** and **Anuyogadvara** it condemn works like the **Ramayan**, **Mahabharat**, **Artashashtra**.

The **Bhagavati Aradhana** appears to be a work of the same period, it has little over 2100 verses and its Prakrit bears close similarity with the Prakrit of the Mulachara. It was written by Shivarya .Harisena who wrote his **Kathakosha** much earlier does not represent Shivarya as a disciple of the great Samantbhadra, although his work too, like that of Prabhachandra, is based upon the work written by Shivarya.

The original **Lokavibhaga** which has lost was written according to its translator Simhasuri in the Saka year 380 corresponding to the 22nd year of King Simhavarman of Kanchi.

The well known **Swamikarttikeyanupreksha** is a very important and popular work among the Digambara Jainas. It explains the 12 *Anuprekshas* or meditation and has therefore altogether 12 chapters. These *Anuprekshas* are recommended both laymen or monks.

The **Prakrit Gommatsar** was written by Nemichandra, a close friend of the well-known Chamundraya, who flourished in the last quarter of the 10th century A.D.

The **Jainedra grammer**, which is ascribed to Devanandi Pujyapada has altogether five chapters and this is the reason why it is also known as the *Panchdhyayi*. No Digambara literary work was written before the 7th century. The earliest datable work is the *Padmapurana* of Acharya Ravisena which was written according to the testimony of the poet himself 1203 1/2 years after Mahavira's Nirvana and date is 678 A.D. The poet further informs us that he was a disciple of Lakshmanasena and granddisciple of Arhatmuni.

In the 7th century the **Varangacharita** of Jatasimhanandi, as late as 1933 it is believed that this work was composed by Ravisena. It describes the vicissitudes of the life of prince Varanga, the son of Dharmasena of Bhoja family.

Dhananjaya was the author of **Raghavpandaviya or Dvisandhana**, which is an epic in 18 cantos. The first poem was written by Jinsena 1 and it was **Parshavabhyudaya** and Jinsena 2 in his well known **Harivansha** which was completed in Saka 705 refers to this poem of Jinsena. The most remarkable Digambara poem of the second half of the 8th century is the **Harivanshapurana** of Jinsena 2 written according to the colophone of the poem in Saka 705 corresponding to 783 A.D.

The **Adipurana** is one of the finest poems written in the early medieval period. The poem deals with the life of Adinath. Swayambhu wrote **Paumcariyam** (Rama story)

Like Vimala and Ravisena, Sakatayana was contemporary of Amoghvarsha 1 was the author of **Shabdanushasan** and its commentary

Amoghvriti was written in the second half of the 9th century. He belongs to the Yapniya samgha.

Mahaviracharya was the author of the **Ganitasarsangraha** which was written according to the testimony of the writer, during the reign of Amoghavarsha I. Amoghavarsha I is the author of the **Prashnottara Ratnamala** which Tibetan translation exists. Another most remarkable work of Digambara's in the first half 10th century was the *Braahmkathakosh* by Harisena. It was composed in Vikrama Samvat or 989 or Saka 853, corresponding to 931-932 A.D. The *Nittivakyamrta* is largely based on the Arthashastra of Kautilya and is written in prose. The **Yashastilakacampu** is one of the finest novels in the Sanskrit literature, it is basically based on a story of **Uttarapurana**. Haribhadra treated it in his 4th book **Samraicchakaha**. **Adhyamatarangini** is also known as the **Yogamarga** by Somadeva deals with spiritual matters. A commentary on this was written in the first half of the 12th century by Gundharkirti.

Among other prominent works which were written by the Digambara writers in the 10th century mainly are **Neninirvanamahakavya** by Vaghbhatta, **Chandraprabhacaritmahakavya** by Viranandi, **Vardhmancarita** by Asaga, **Subhashaitaratnasandoha** by Amitgati, **Jambudeevpanatti** by Padmanandi and **Pradyumnacaritakavya** by Mahasena.

Several works were also written in our period by the Digambara writers in Tamil, Kannada and other languages. The Tamil **Sivaka-sinaamani** written by Tiruttakadeva is based on the **Uttarapurana** of Gunabhadra and was written in the 10th century. Several Digambara Jain writers between 850 and 1000 A.D. are known to have written in Kannada. The earliest of these writers was Gunavarma I who wrote **Neminathapurana** in the middle of the 9th century A.D. The three gems of the Kannada literature of the 10th century were all Digambara Jainas. They were Pampa, Ponna and Ranna. Pampa is the author of the **Adipurana**, Ponna wrote **Shantipurana** and Ranna wrote **Ajitpurana**. A

patron of Ranna was Chamundaraya the celebrated author of the **Chamundarayapurana**.¹⁸

- 1 *Shatakhandagama* Pushpadant 160 A.D.
- 2 *Kasaypahuda*

Commentaries

- 1 *Dhaval tika on Shatakhandagama vol.1to5* Virsen
- 2 *Mahadhavala on Shatakhandagama vol.6* Virsen
- 3 *Jayadhavala on Kasaypahuda* Virsen and Jinsen

Four Anuyogas

At the time of first century of Vikram Aryarakshita divided all agamas into four Anuyogas. Because of majority of stories Jinadasgani called Uttaradhyayana as Dharmakathanuyoga.

1. **Prathmanuyoga**- It consist religious stories ,art,literature,history and poetry.It covers the Jaina puranas,pauranic Kavyasor caritas and all other narrative literature.

Padmapurana Ravisen 650 A.D.

Harivansapurana Jinsen 2 783A.D

Adipurana Jinsen2 783A.D

Uttarpurana Gunabhadra 879A.D

2. **Carananuyoga**- It contain behavior,conduct and observance etc.It covers the entire ethicalliterature,works dealing with the rules of conduct disciple for the laity and ascetics.

1 *Mulachara Vattekara* 600A.D.

2 *Trivarnachar Vattekara* 600 A.D

3 *Ratnakarandasravakachara* 600 A.D.

3. **Ganitanuyoga**- It contain geography, mathematics astronomy and Astrology. It comprise writing on cosmology and cosmography, the

working of the karma and intricate mathematical calculations and problems as applied in explaining the different parts and constituents of the universe their relative position, number and mutual relation.

- 1 *Suryaprajnapti*
- 2 *Chandraprajnapti*
- 3 *Jayadhavala tika* Virsen and Jinsen 780 A.D.
- 4 *Gommatsar* Siddhanta Nemichanda 1000A.D .

4. *dravyanuyoga*-This anuyoga contain philosophical doctrines, theories metaphysics and tattvajnana. It deals with ontology and philosophy with the reality and the real nature of the substance.

- | | | |
|----------------------------------|---------------------------|-----------------|
| <i>Niyamsar</i> | <i>Acharya kundkund</i> | <i>100 A.D.</i> |
| <i>Pravachanasar</i> | <i>Acharya kundkund</i> | <i>100 A.D.</i> |
| <i>Panchastikay</i> | <i>Acharya kundkund</i> | <i>100 A.D.</i> |
| <i>Samaysar</i> | <i>Acharya kundkund</i> | <i>100 A.D.</i> |
| <i>Tattvarthasutra</i> | <i>Umaswati</i> | <i>200 A.D.</i> |
| <i>Commentary on Tattvarth</i> | <i>Samantabhadra</i> | <i>600A.D.</i> |
| <i>Commentary on Tattvartha</i> | <i>pujyapad</i> | <i>700A.D.</i> |
| <i>Commentary on Tattavrtha</i> | <i>Akalanka</i> | <i>750A.D.</i> |
| <i>Commentary on Tattvart</i> | <i>Vidyanand</i> | <i>800A.D.</i> |
| <i>Aptamimansa</i> | <i>Samantbhadra</i> | <i>600A.D.</i> |
| <i>Commentary on Aptamimansa</i> | <i>Akalanka</i> | <i>750A.D.</i> |
| <i>Commentary on Aptamimansa</i> | <i>Akalanka Vidyanand</i> | <i>800A.D.</i> |

Some other literature that accepted by Digambaras are *Ashtapahuda*, *Bhagavatiaradhana*, *Tilokpannati*, *Angapannati*, *Jambudweppannati*, *Kshapansar* and *Lokvibhaga*.¹⁹

Yapniya Sect

Yapniya sect was a Jain order in Western Karnataka which is now extinct. The inscription that mentions them by Mrigesavarma (ad 475-490) a Kadamba king of Palasika who donated for a Jain temple and made a grant to the sect of Yapniya. Nirgranthas (identifiable as Digambara) and the Kurchakas, the last inscription which mentioned the Yapnias were found in Tuluva region Southwest dated Saka 1316 A.D. to 1394.

According to Dharsana sar they were branch of Shwethambara but they were regarded to be Digambara by Shwemethambara authors. The Yapniya monks remained naked but followed Shwethambara view. The great *grammarian Shakatayan* who was contemporary of Rashtrakuta king Amoghvarsha (c.817-877) was a Yapniya as mentioned by Malaygiri in his commentary on *Nandisutra*.

The literature accepted by Yapnias are *Acharanga*, *Sutrpratanga*, *Uttaradhyayana*, *Dasavaikaliya*, *kalpasutra*, *Nisheetha*, *Vyavaharasutra*, *Avashyaksutra*.²⁰

The present states of Jain agams are

The Anga-agamas

Jain sect	Anga-agama recognised	Angas are lost	Anga are survived
Digambara	12	12	0
Sh.Murtipujak	12	1	11
Sh.sthanakvasi	12	1	11
Sh.Terapanthi	12	1	11

The Anga-Bhahya

Jain sect	Anga-bhahya Recognized	Anga-bhahya lost	Anga bhahya survived
Digambara	14	14	0
Sh.Murtipujak	34	0	34
Sh.sthanakvasi	21	0	21
Sh.Terapanthi	21	0	21 ²¹

All Svethambara literatures are classified into two major categories, Anga agam and anga Bahya. Anga agamas are preached by Tirthankara while Anga bahyas are created on the basis on 11 angas, which called non-canonical literature or narrative literature or religious literature. The narrative literature narrates the philosophical, religious and ethical doctrines of the dharma. The jainism's narrative literatures include a large range of the texts .Bhadrabahu(c.300) is considered by the jainas as last *sruta-kevali*(one who has memorized all the scripture), he wrote various books on *niryukti*, which are commentaries on those scripture. He also wrote Samhita, a book dealing with legal cases. Umaswati (1st century CE) wrote **Tattvarthadhigama** which describe all the basic tenets of Jainism. Siddhasena Divakara (c.650CE), a contemporary of Vikramaditya, wrote Nyayavatra a work on pure logic. Haribhadra Suri (c.1088-1072CE) wrote *Yogasutra*, a textbook of yoga and adhatma Upnishada. His minor work *Vitaragstuti* gives outline of jain doctrines. Mallisena wrote *Syadavadamanjari* on the basis of this. Devendra Suri wrote *Karmagranth* which deals with theory of karma in Jainism. Gunsratna (c.1400 CE) gave a commentary on Haribhadra's work. *Dharmasangraha* (c.1573) wrote kaupaksakausikasahasrakirana (sun for the owls of the false doctrine). In this work he wrote against the Digambara sect. *Lokprakasha* was written by Vinayvijaya and its theme was all aspects of Jainism and time was 17th century. *Pratimasataka* of Yashovijaya was written

in 17th century and theme was metaphysics and logic. He defended idol worshiping in this work. *Jaintattvajnana* deals with Jain theology by Vijaya dharma suri in 1917 CE. Srivarddhaeva (aka tumbulucarya) wrote a Kannada commentary on *Tattvarthadhigama sutra*. This work contains 96000 verses, this work describes various inscriptions but unfortunately it has been lost. *Jinendra – vyakarana* of Pujyapada Devanandi and *Saktayana-vyakarana* of Saktayana are grammatical works written in 9th century. Hemachandra's *Kumarpalcarita* is the best grammatical work done in 12th century.

In narrative literature and poetry mainly contain stories about 63 prominent figures known as Salakapurusas, and people who were related to them.²² All narrative literature draw a life sketch of particular person like Harivansha purana, Adin purana, Neminathcariyam etc. The canonical and other early literature, mostly quasicanonical in nature, of the Jains is written in the Prakrit language, because the Tirthankaras chose for the vehicle of their preaching the common language of the masses. In the times of Lord Mahavira this lingua franca of the country was the Ardha-magadhi prakrit, hence it was adopted for the Jain scriptures, but their authors never attached a slavish sanctity to any particular speech. According to the regions and the spirit of the age, the Jain authors adopted various languages, dialects and styles for their composition and they have various branches of literature in Prakrit, Sanskrit, Apabhramsa, Kannada, Tamil, Telugu and their emergence during the medieval period in the different vernaculars or regional dialects, such as Hindi, Rajasthani, Gujarati and Marathi.

In fact, the bulk of the twelfth Anga represent that the part of the Jain religious lore which was not only pre-Mahavira and pre-Buddha but was contemporaneous with the Vedic and later Vedic literature of the Brahmanical section of the Indian community. Prof. E. Luemann described this pre-Mahavira Sramanic literature as "the Parivrajaka literature" means wandering recluse and Dr. M. Winternitz as "the ascetic literature" The whole of the

knowledge contained in the Anga and Purvas was kept intact for about two hundred years after the Nirvana of Mahavira, when it began to suffer loss and dwindle in volume gradually. By the Christian era a partial knowledge of the more relevant portion of the original canon could survive in the memory of certain eminent teachers. Digambara preserving in their Agama texts the bulk of the twelfth Anga and its Purvas together with fragments from the other Angas, while the Svetambaras in their 45 or so Sutras the substantial parts of the remaining eleven Angas and the Miscellanea.²³

Among these compositions, from the 1st to the 8th century A.D. works written in the Prakrit language predominate and there is no doubt that the best and greatest amount of the Prakrit literature belong to the Jainas who cultivated alike the Ardhamagadhi, Sauraseni and Maharashtri forms of that language. From 6th century texts have started to be written in Sanskrit language. *Parshvabhilyudiyakavya* by Jinsena (770-850) *Mahapurana* and *Jayadhavala*(837).

About the 13th-14th century, regional languages, which have gradually developed into modern vernaculars like Hindi, Rajasthani, Gujarati, Marathi, Sindhi and Bangali had begun emerging from the corresponding shades of the Apabhramsa language as prevailing in the different parts of the country.

The earliest Svetambara non-canonical literary text is the missing *Tarangavati*, a Prakrit poem written by Padliptsuri it is referred in the *Anuyogadvaya, sutra* 130 and *Vishesavashyakabhasya* of Jinabhadra. An abridged version of this work is the *Tarangalola* by Nemichandra written about 1000 years after the original, it has altogether 1642 verses.

The earliest extant non-canonical literary Svetambara work appears to be the *Paumacariyam* of Vimala, the Jain Ramayan. Dhurtkhyana is also written in Prakrit by Haribhadra. The next text is *Kuvalayamalakaha* written by Udyotanasuri in the last month of saka 700, which is equivalent to 779 A.D. at Jalore. (Rajasthan). Silanka's *caupananmahapurisacariyam* was the earliest work

on the lives of 54 great men. This work is written in Prakrit according to the *Brahattippanika* and this was completed in the Vikram Samvat 925. Another well known Svethambara work of the 9th century is Jayasimha's *Dharmopadeshmala* written according to the testimony of the poet himself in the Vikram Samvat 915. At the beginning of 10th century the *Upamitibhavaprapancakatha*, it was composed by Siddarsi in Vikram Samvat 962. Dhanapala who flourished in the last quarter of the 10th century A.D. was the author of *Tilakmanjari*. This author had written his *Prakrit Paiyalacchi* in the Vikram Samvat 1029. Dhanapala's another work was *Rsabhapanicasika*, which is a poem of 50 stanzas. This was written in Prakrit and the first 20 verses contain allusion to the event of the life of the first Tirthankara.

Quite a few other works by Svethambara writers were written before 1000 A.D. Ajitsantistava by Nandisena who lived before the 9th century.²⁴

MOOLA-SUTRA- which are essential for monks and nuns to study in the early stage of their ascetic life called *Moola-sutra*. About the word *Mula-sutra*, *Mulasutta* or *Mula-suya* H.R. Kapadia tells in his book "A history of canonical literature of the Jainas" that the word *Mula-sutra* has not sufficient antiquity. This word used by Bhav dev suri's *Jaindharmavarstrotra's* third sloka we find there mention as *Atha Uttaradhyayana-Avashyak-Pindaniryukti-Oghaniryukti-Dashavaikalik iti chatvari Mulasutrani*".p.94

The word *Mula* is used in the sense of "fundamental text" in contradiction to the commentary 13. Charpentier writes about the *Mula-sutra* in his book's introduction of "*Uttaradhyayana-Sutra*" as "Mahavira's own word".¹⁴ while Schubring writes that "The *Mula-sutra* are" as their name indicates, "intended for those who are still at the beginning of their spiritual career.¹⁵" Guerinot translates *Mula-Sutra* by "trates originaux".

Prof .Patwardhan observed in his work "*Dasavaikaliksutra: a study*" "we find however the word *Mula* often used in the sense of "original text" and

it is but reasonable to hold that the word *Mula* appearing in the expression *Mula-sutra* has got the same sense. Thus the term *Mula-sutra* would mean “the original text” “the text containing the original words of Mahavira (as received directly from his mouth)”. And as a matter of fact we find, that the style of *Mulasutras* 1 and 3 (*Uttaradhayayana and Dasavaikalika*) is sufficiently ancient to justify the claim made in their favour by their general title that they represent and preserve the original words of Mahavira. We must of course make liberal allowance for alteration and modification in such cases, so that the “original text” or “original words” is to be understood in a slightly loose sense”

Prof. Schubring repeats this in his introduction of *Dasaveyaliya Sutta* “This designation seems to mean that four works are intended to serve the Jain monk and nun in the beginning of their career.....at an early stage the monk has to become acquainted with the principle tenets and rules of the order. To the latter belong the Avassaga formulas and the rules regarding the acquisition of alms from which two of the *Mulasutta* derive their name”²⁵

Pakkhiyasutta is also mentioned as a *Mula sutras*, yet they did not count the *Mula sutras* 5 or 6 the number is either 3 or 4. The Svethambara ignore *Pindaniryukti* and *Oghaniryukti* altogether they do not look upon these works on these composed by *Bhadrabahuswamy*, so they fix 3 as the quantity of *Mula sutras*²⁶. The significance of the *Mula sutras* is explained in *Jain tattaprakash* that if the root of a tree is strong that tree can last long and can have a number of branches etc. Similarly the class of treatises which when studied can strengthen the root of the tree of *samyaktva* and make it develop into the form of the ten fold religion for the clergy, can be designated as *Mulasutra*.

“*Bhavssuvagaritta atham davvesannai ahigaro,teei pun athajuti vattva pindanijjutti*”

So it is inferred that *Pindanijjutti* is an off-shoot of the *Dasaveyaliyanijjutti* and in that way, that of *Dasaveyaliya* as is after all supplements the information given in *Pindeshana* its fifth chapter. Like that

Ohanijjutti, too, is an off-shoot of *Avassayanijjutti* (v.665) that of *Avassaya*. These off-shoots are not counted separately but are looked upon as included in the works of which they are the off-shoots, the number of the *Mula-suttas* come to three.

Where Dr. Charpentier, Prof. Winternitz and Dr. Guerinot add to this number *Pindanijjutti*, and they consider the number of *Mulasutta* as four. They instead of looking upon *Pindanijjutti* as the 4th *Mulasutta*, consider *Ohanijjutti* as the 4th. It has cleared that none who considers the number of *Mulasuttas* as 5.

There is a difference of opinion regarding the number of the *Mulasuttas* according to scholars like as *Uttarajjhyana*, *Avassaya* and *Dasavaiyaliya* by Prof. Weber and Prof. Bihler.

Uttarjhayana, *Avassya*, *Dasavaiyaliya* and *Pindanijjutti* by Prof. Charpentier, Prof. Winternitz and Prof. Guerinot.

Uttarjyana, *Avassya*, *Dasavaiyaliya* and *Ohanijjutti* by Prof. Schubring.

Dasavaiyaliya was shifted to 5th place by Bhavprabhasuri.²⁷

1 *Avashyaka sutra*-The daily routine which it is necessary to perform during the day and night for purification of soul. The six *avashyakas* are *Samayika*, *chaturvinshatistava*, *vandana*, *pratikramana*, *kayotsarga* and *pratyakhyana*. The sutta treated by Haribhadra Suri in his commentary on his work, the first 3 suttas are printed in Roman characters. *Avassya* is a composition of Srutastaviras.²¹ *Senaprasna* p.20 but it is said there is every possibility of its being that of Ganadhara. P.47²⁸

2 *Dasvaikalika sutra*-It was written by Sayyam Bhav, it contains the conduct of ascetic life in ten chapters. The title *Dasaveyaliya* is not to be met with in this work: but it is so mentioned twice by *Bhadrabahuswamin* in his *nijjutti* (v.6 and 330) as stated in v.7 the title is based upon two ideas viz. the number and the time. As regards the number that this work consists of ten

chapters or *ajjhayanas*, as regard the time v.12 express that this work was extracted when the *paurusi* was over whereas v.15 express that the 10 *ajjhayayana* which extracted at the *veyaliya* to say in the evening. The curni of *Dasaveyaliya* p.5 and 7 explain the title as that this work is read at *vikala*. Mr. G.J. Patelsays that manaka was taught Puvvas just after his diksha and not after a lapse of 19 years, the period specified for it. Thus he was taught at the improper time. He assumes that the right name is *Dasakaliya*, the word *kaliya* therein implying its association with *caranakarnanuyoga* of which *kaliyasuya* is a synonym according to the *Dasaveyaliyacurni* p.2 but H.R. Kapadia thought that the term *kaliya* occurring in the title *Dasakaliya* has been used to denote its association with *caranakarananuyoga*. Prof. Schubring observed in his introduction P. 4-5 of the *Dasaveyaliya Sutta* as “*veyaliya* is the prakrit substitute for more than one Sanskrit word.” In the footnote he says “besides *vaikalik* connected with the evening time it may be *vaicharik*, *vaitarik* and *vaitalishka*. In the canonical jaina work *Tandulvaiyaliya* it is the first of these three words.” This work is divided into 10 *ajjhayanas*. The 5th has two sub division and 9th has four called *uddesas*. *Ajjhayanas* 1 to 3, 5 to 8 and 10 are entirely in verses. *Ajjhayanas* 4th begins with number of passages in prose and *ajjhayanas* 9 has some portion in prose intersepted by verses.

3. ***ogha niryukti or Pinda niryukti*** - This text explain certain rules and procedures for monks and nuns with respect to travelling, staying and accepting food and other necessities from lay people. This work deals with *caranasattari*, *karanasattari*, *padilehana* etc. *Bhadrabahuswamin* is said to be the author of this Mula-sutta. The extant work has some verses of its bhasa incorporated in it. In *Senaprasna* 3 p.80b show the relation of this *Ohanijjutti* with *Avassayanijjutti* and that of *Pindanijjutti* with *Pindesana*.

“*Sri hir vijay suri prasaditprashnorsamucchayagranthe cha kashchid
bhedo drishyate tat kathmiti prashnah. Atrotaram
uktagathayamoghaniryuktiven Avashyakniryuktantarbhuttwan prithag*”

*viviksha,Pindaniryuktestu niryuktitvenaiva pindeshanadhyayanasutrat
prathahvivakshaya,prashnotarsamucchaye tu Oghaniyuktteh
chutakpatralikhitanusarena vibhinnavishyatwat prathag ganam
pindaniryuktestu prthagavivakshaiva sarvamvadatam”³⁰*

4 ***Uttaradhyayana sutra***-It contain lord Mahavira’s last preaching in 36 chapters .This text contain four anuyogas together and chapters are explain in stories,examples dialogues, prose etc.

Uttaradhyayana sutra is the very important mool sutra among the four. According to Kalpasutra Lord Mahavira precepted this holy scripture in his religious assembly gathered in Pavapuri,at the last moment of his life,just before his salvation.This scripture is told by Bhagawana Mahavira himself regarding practical,behavioral and spiritual life.The form of *Uttardhyayana sutra* decided by Devardhigani Kshamasramana ,that is still with us in 36 chapters.

First four chapters inspire the man to remain disciplined,self control,tolerant ever cautious in behavioral life.The conduct and behavior of an ascetic along with the metaphysics has been presented in simple and highly legible metrical poetic style.Jacobi says that its purpose is to instruct the young monk in his principle duties,to commend to him the ascetic life by precept and examples and to warn him against the dangers in spiritual career and to give him some oretical information. In the later part we find chapters containing purely dogmatic expositions .There is legendry matter as well as matter of a general religious and moral character.The text contain scanty historical and geographical information.The prose introduction to the second and sixteenth chapter are of a more dogmatic than the following verses and probably are later additions.

The *Uttaradhyayana* is not the work of one single author but is a collection of materials differing in age and derived from different sources. At the beginning it probably did not contain any matter of a purely dogmatical

nature, but only lecture of general religious content together with some legends calculated to illustrate the excellency of ascetic life and the great power acquired by its follower. By and by probably during a period of time when these old works began more frequently to become the object of scientific interpretation according to the strict principle of dogmatics, philosophy and of scholarly teachings, there was felt a need of adding to them some exposition on doctrinal matter of a more scientific character. The work contains stanzas of a general religious and moral content, that have been current from time immemorial amongst the various ascetic communities of India and brahmanical ascetics as well as Buddhist and Jain monks have drawn from this inexhaustible source the main materials for their poetry, this probably is the reason why this old religious poetry is different in words, but alike in spirit and general modes of expression.³¹

The “*Uttaradhyayana Sutra*” is one of the most important sacred books of the Svethambara sect, who venerate its antiquity and authority. The style of the text is illustration, this manuscript copy is dated to the early 16th century. The main text is written in *Ardhmagadhi* Prakrit script accompanied by a Sanskrit commentary in smaller “*nagari*” character. Its 36 chapters are enriched with *muni achar* Jain doctrines and discipline. The orthodox Jains believe that it contains the actual words of Mahavira, the founder of Jainism.

The text is interspersed with lively narrative from folk literature to keep the reader's attention and it is by these stories that the 37 miniatures are inspired. The *Uttaradhyayana* is a literature of *Muni achara* that explains 28 *mula gunas* of ascetic life. It contains religious stories that explain the main doctrines of Jain Dharma. It is important for all whether he is a lay person or a *sraman*. Some chapters are historical that are helpful to understand the history of that time. I am doing its analytical study from different perspectives and from the point of view of other philosophies. It does not have only one style it is written in stories, poetry, anecdotes, prosewise. In this text four *Anuyogas* are included

altogether therefore in my thesis's second chapter all the chapters of the text will be divide into four sub-division on the basis of its subject matter and I will bring out philosophies of all chapters and all the chapters will describe philosophical view like as

Dharmakathanuyoga- 7,8,9,13,14,18,19,20,21,22,23,25,27.

Updeshatmaka -1,3,4,5,6,10.

Acharatmaka - 2,11,14,16,17,24,26,32,35.

Saidhantic -28,29,30,31,33,34,36.

Therefore I have taken this text to study and I devided my research into following chapters

- 1 Scope and limitation of the subject
- 2 Content of the text
- 3 Discriptive literature on the text
- 4 Significance of the text
- 5 conclusion

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