

**CHAPTER - 4**

**SIGNIFICANCE OF THE TEXT**

## CHAPTER-4

### SIGNIFICANCE OF UTTARADHYAYANA SUTRA

All the *Jaina Agamas* have divided into four divisions, but this division is not available in **Samvayanga** and **Nandi Sutra**. We find earliest the word 'Upanga' with *Angas* in **Tattvarthbhashya** of Acharya Umaswati. After that Acharya Srichandra used the word 'Upanga' in the sense of *Angabahya* in his **Sukhbodha-Samachari**. Which *Upanga* is related to which *Anga* this reference has given by Jinaprabha in his **Vidhimargaprapa**.

There is not available any reference about division of 'Mula-Sutra' till 11<sup>th</sup> century because neither Acharya Bhadrabahu in his **Uttaradhyayana** and **Dasavaikalika Niryulkies** nor Jindas Gani in his **Uttaradhyayana** and **Dasavaikalika Curnies** nor Shantyaacharya in his **Uttaradtyayanavrati** mentioned about 'Mula-Sutra'.

Danpala, the author of **Sravakvidhi** mention about 45 *agamas* and his time was 11<sup>th</sup> century of *Vikram Samvat*. Pradhyumna Suri in his **Vicharsaar Prakarana** also mentioned about 45 *Agamas*, time was 13<sup>th</sup> century. But both of them did not give any division of 'Mula-Sutra'.

The earliest Prabhachandra divided the *Jaina Agamas* into four parts as *Anga, Upanga, Mula* and *Cheda* in his **Prabhavakcharitra** as

*Tatashchaturvidha h kayoranuyogoatah param maya*

*Tatoangopangamulakhyagranthchhedakratagamah. 211*

After that Upadhyaya Samaysundarji mentioned about **Mula-Sutra** in his **Samachari-Shataka**, thus it is clear that **Mula-Sutra** division came into existence in the post of 13<sup>th</sup> century.

Why these four literatures called as **Mula-Sutras**, for that there are exist some opinion, Prof. Winternitz told that these texts have more commentary and separation from the original text is the reason for **Mula-Sutra**, but it is not

right because **Pind-Niryukti** is also include in **Mula-Sutras** and it has not any commentary.

Dr. Charpentier, Dr. Guernot and Prof. Patwardhan hold that these literatures contain Lord Mahavira's origin words that is why these called **Mula-Sutra** but it is not accurate view because if we call theses literatures because of origination of Mahavira's word so we should say the first *Srutaskandha* of **Acharanga** because that was the the earlist. Because according to Herman Jacobi **Acharanga** is the oldest compilation of Mahavira.

But the author of this text the text which consist *Sramanchar, Mahavratas, Samities, Gupties* etc. and which are essential for a initial monk that is **Mula-Sutra**.

First of all the study of Jaina agamas was started from **Acharanga** but after composition of **Dasavaikalika** by Sayyambhava, **Dasavaikalika** was the starting point of initial monk's study and after that second number was of **Uttaradhyayana Sutra**.

Scholars are differ on the sequence of Mula-Sutras

1. Samaysundar Gani –**Dasavaikalika, Ogha-Niryukti, Pinda-Niryukti** and **Uttaradhyayana**.
2. Bhavaprabha Suri- **Uttaradhyayana, Avashyaka, Pinda-Niryukti-Ogha-Niryukti** and **Dasavaikalika**.
3. Prof. Weber and Prof. Vular –**Uttaradhyayana, Avashyaka** and **Dasavaikalik**.
4. Dr. Charpentier, Dr. Winternitz and Prof. Guernot-**Uttaradhyayana, Avashyaka, Dasavaikalika** and **Pinda-Niryuki**.
5. Dr. schubring- **Uttaradhyayana, Dasavaikalika, Avashyaka** and **Pind-Niryukti** and **Ogha-Niryukti**.
6. Sthanakvasi and Terapanthi sect accept **Uttaradhyayana, Dasavaikalik, Nandi Sutra** and **Anuyogadwara Sutra** as **Mula-Sutras**.

Acharya Gunadhar in his **Jayadhavala** commentary on **Kashaypahuda** and Siddhant Chakravarti in his **Gommatsar** told 14 types of *Anga-Bahya*, among them 7<sup>th</sup> is **Dasvaikalika** and 8<sup>th</sup> is **Uttaradhyayana**. While in **Nandi Sutra** Acharya Devvachaka did two parts of *Anga-Bahya* as *Kalika* and *Utkalika*. **Uttaradhyayana** is on first of *Kalika* and **Dasavaikalika** is first of *Utkalika*.

*Se kim tam kaliyam ? kaliyam anegaviham pannatam tam jaha –  
uttarjjhayanai.....*

*Se kim tam utkaliym? utkaliyam anegaviham pannatam tam jaha –  
dasavaikaliam 43. Nandi Sutra.*

**Uttaradhyayana** is made of two words ‘uttar’ and ‘addhyayana’. There is exist as “*chattisam Uttarjjhayanai*” in **Samavayanga**, here has mentioned about 36 answers not chapters. **Nandi Sutra** cotain its name in plural form as “*Uttarajjhayani*” . last couplet of last chapter of this text also exist its name in plural as “*chattisam uttarjjhae*” **Uttaradhyayana Nirukti** also contain in pluralwise and the author of *Churnis* also. Thus, this plurality proves that this text is not of a single author’s work.

Jina Das gani divided its chapter as

1. *Sa-uttar-* 1<sup>st</sup> chapter
2. *Niruttar-* 36<sup>th</sup> chapter
3. *Sa-uttar-niruttar-* all the middle chapters.

But from stand point of *Niryukti* this text was read after **Acharanga** that is why it called **Uttaradhyayana**. **UttardhyayanaChurni** and **Uttaradhyayana Nirukti** also agree with this view.

*Kamauttarena pagayam aayarasseva uvarimaeam tu  
Tamha u uttara khalu ajjhayana huntim nayavva.*

**Uttaradhyayana Nirukti**, gatha 3

But after the composition of **Dasavaikalika, Uttaradhyayana** got the second number for study.

*Visheshshchayam yatha-shayyambhavam yavadesham kramah  
tadaaaratastu dasavaikalikottarakalam pathayanta eti.*  
**Uttaradhyayana, Brahadvrati, paper-5**

Digambara tradition is differ about the meaning of word ‘*uttar*’. Acharya Virsen wrote in his **Dhavalavrati** on **Shatakhandagama** that **Uttaradhyayana** describes the answers words, *uttar* means solution.

*Uttarajjhayanam uttarapadani vannei. Dhavala-p.97*

Acharya Shubhchandra told here two meanings of word ‘*uttar*’ in his **Angapannati** as

1. The chapter that is read after any literature.
2. Answer giving chapters.

*Uttarani ahijjanti, uttarajjhayanam padam jinidehim. Angapannati, 3/25,26.*

*Adhyayana* means read, study but here ‘*Adhyayana*’ denotes chapters, *Niryukti* and *Churni* also hold this meaning of ‘*Adhyayana*’.

*Ajjhappassanayanam kammanam avacho uvachiyanam*

*Anuvacho va navanam tamha ajjhayanamicchanti.*

*Ahigammanti va attha anenan ahiyam va nayanamicchanti*

*Ahiyam va sahu gacchai tamha ajjhayanamicchanti.*

**Uttaradhyayananiiryukti, gatha 6-7, Uttaradhyayana Brahadvrati, p-6,7, Uttaradhyayanachurni, p.7**

This statement seems real because 4, 16, 23, 25 and 29 chapters are written in question-answer style. Another chapters also contain question answer.

According to the *niryuktist* Bhadrabahu the subject matter **Uttaradhyayana** can be divided from the stand point of composer of the text into four divisions

1. *Angaprabhav*
2. *Jinabhashit*
3. *Pratyek-buddha-bhashit*
4. *Samvadsamuttheta*

*Angappabhava jinabhasiya ya patteyabuddhasamvaya*

*Bandhe mukkhe ya kaya chattisam uttarajjhayana.*

**Uttaradhyayanani ryukti**, gatha-4

Second chapter of the text is *Angaprabhava*, it has taken from 17<sup>th</sup> *Prabhrat* of **Karmapravadapurva**.

*Kammappavayapuvve sattarase pahudanmi jam suttam*

*Sanayam sodaharanam tam cheva ehampi nayavvam.*

**Uttaradhyayanani ryukti**, gatha 69

10<sup>th</sup> chapter is *Jinabhashit*.

*Jinabhasiya jaha dumapattagadi. Uttaradhyayanachurni*, p.7

*Jinabhashitani yatha drumapushpikaadhyayanam. Uttaradhyayayna*

**Brahadavrati**, p.5

8<sup>th</sup> chapter is *Pratyekbuddhabhashit*.

*Pateyabuddhabhasiyani jaha kavilijjadi. Uttaradhyayanachunri*, p.7

*Pratyekabuddhah kapiladayah tebhya utpannani yatha*

*kapiliyadhyayanam. Uttaradhyayana, Brahadvrati* ,p.5

and 9<sup>th</sup> and 23<sup>rd</sup> are *Samvad-samutthita*.

*Samvao jaha namipavvajja kesigoyamejjam cha.*

**Uttaradhyayanachurni**, p.7 and **Uttaradhyayana Brahadvrati**, p.5

At the starting of second chapter- “*suyam me aaus! Ten bhagavaya evamakkhaya- eh khalu baveesa pareesaha samanenam bhagavaya mahaveerenam kasavenam paveiya.*”

At the starting of 16<sup>th</sup> chapter- *suyam me aaus! Ten bhagavaya evamakkhaya-eham khalu therehim bhagavantehim dasa bambhacharesamahittanam pannatta.*

At the starting of 29<sup>th</sup> chapter- *suyam me aaus! Ten bhagavaya evamakkhaya-eham khalu sammattaparikkame namajjhayane samanenam bhagavaya mahaveerenam kasavenam paveie.*

These statements prove that 2<sup>nd</sup> and 29<sup>th</sup> chapters are revealed by Mahavira himself while 16<sup>th</sup> chapter is compiled by *Sthviras*. But these statements throw light on the subject matter of the text not on the author. The subject matter contain the tenth chapter is uttered by Mahavira, but not creat by him because the last couplet of this chapter express this fact as “*Buddassa nisamma bhasiyam*” and 2<sup>nd</sup> and 29<sup>th</sup> chapters express the same.

The last couplet of sixth chapter shows that “*Anuttarajnani, Anuttardarshi*, holder of *Anuttara* knowledge and faith, *Arihant, Jnataputra*, Lord *Vaishalika* said like this” *Vaishalika* means Lord Mahavira.

*Evam se udahu anuttaranani, anuttaradansi anuttatrananadasanadhare, araha nayaputte,*

*bhagavam vesaliye viyahie.* Chapter-6/18

*pratyekabuddhabhashita* chapters also are not create by them, because in the eighth chapter it it said that the pure knowledged Kapila muni said such as religion that one who propiliate this religion who can go beyond this world, if this chapter was created by Kapila muni so they do no say like that.

*Eha ek dhamme akkhae, kavilenam cha visuddhapannenam*

*Tarihianti je u kahinti tehim aarahiya duve loga.* 8/20

*Samvad-samutthita* chapters 9<sup>th</sup> and 23<sup>rd</sup> also were not by Nani Rajarshi and Keshi-Gautama because the last couplet which express that enlightened, witty and proficient adepts like royal sage Nami

*Evam karenti sambuddha pandia paviyakkhana*

*Viniyattanti bogesu, jaha se name rayasi. 9/62*

While the last couplet of 23<sup>rd</sup> chapter that whole assembly satisfied with this religious conversation and prepared to accept the right path, praised both of them and wishes that ‘may the venerable Kesi and Gautama pleased to us’.

*Tosia parisa savva, sammaggam samuvattiya*

*Santhua te paseeyantu bhayavam kesigoyame. 23/89.*

The author of *Niryukies* acharya Bhadrabahu divided this text from the standpoint of authorship and this literature was written on the basis of dialogues of Mahavira, Kapila, Nami and Keshi-Gautama. But who is the author of this literature, it has not clear yet.

Some scholars hold that its chapters were compiled by many *Sthaviras*.

Because of majority of religious stories (*Dharmakathanuyoga*) Jinadasgani Mahattara told it *Dharmakathanoyoga*, but this text consists four *Anuyogas* together.

Some scholars consider that its 18 chapters are old and 18 are new.

16 to 18 couplets of 31<sup>st</sup> chapter of this text consist the names some oldest Agamas like **Acharanga, Sutratkanga** with new Agamas like **Dashasrutaskandh, Brahatkalpa, vyavahara** and **NisheethaTeveesai**  
*suyagade ruvahiesu suresu a*

*Je bhikkhu jayai niccham se na acchai mandale 16*

*Panaveesabhavanahim uddesesu dasaenam*

*Je bhikkhu jayai niccham se na acchai mandale. 17*

*Anagaragunehim cha pakappammi taheva ya*

*Je bhikkhu jayai niccham se na acchai mandale. 18*

that are composed by *Sruta Kevalin* Bhadrabahu and his time was 2<sup>nd</sup> century, it means this text was composed after Bhadrabahu.

*Vandami bhddabahum paenam charimayalasuyananim*

*Suttasa karagamisim dasasu kappe ya vavahare.*

**Dasasrutaskandhaniryukti**, gatha-1

There is exist description about the study of 14 *Purvas*, 11 *Angas* by Sramanas in **Anatakraddasha**, but not about *Anga-Bahya* and *Prakirnakas*. While 28<sup>th</sup> chapter of this text contain description of *Angas*, *Anga-bahyas*, *Prakirnakas* and **Drashtivada** also, means this chapter was also composed later. The definations of Dravya, Attributes and modes given by 28<sup>th</sup> chapter of this text is not available in other literature, means this chapter can be newly one.

Digambara sect has different opinion about the subject matter of **Uttaradhyayana**.

According to **Dhavala Uttaradhyayana** is the expression of remose of *Udagama*, *Utpadana* and *Eshana* related mistakes.

According to **Angapannati** the subject matter of **Uttaradhyayana** is 22 *Parishahas* and four types of *Upasargas* and question and answer related to these.

**Harivansha Purana** hold that this text has description about salvation of Mahavira.

Only **Angapannati** has little similarity with present **Uttaradhyayana**.

But **Samavayanga** and **Uttaradhyayaniriyukti** have equal subject matter. It can be said that **Uttaradhyayana** is oldest literature, **Dasavaikalika** was written in 1<sup>st</sup> century of *Vikram Samvat* and **Uttaradhyayana** was composed before **Dasavaikalika** that was studied after **Acharanga**. Thus, it is clear that **Uttaradhyayana** have been composed in previous of 1<sup>st</sup> century of *Vira-Nirvana*.

*Sruta-Kevalin* Bhadrabahu Swami wrote in Kalpa-Sutra that Lord Mahavira became Siddha being telling 55 chapters of *Kalyana-fala-vipaka* and 55 chapters of *Papa-fala-vipaka* and 36 unasked grammars and this fact is exist in last couplet of last chapter as

*Eah paukare buddhe nayae parinivvue*

*Chattisam uttarjhae, bhavasiddheeyasammae.*

**Samavayanga** is also agree with this statement.

This text represents the utterance of Lord Mahavira. It consists 9 whole description of *Padarthas*, *Jiva*, *Ajiva*, Karmas, 6 substances, orders of Mahavira and Parshava etc., it was uttered by Mahavira but compiled by *Sthviras* therefore it have kept into *Anga-bahyas*. It is said in **Kalpa-Sutra** that it was uttered by unasked but 23<sup>rd</sup> and 29<sup>th</sup> chapters are available in question and answer that is a point of thinking that it is asked or unasked. If we hold that it was uttered by Mahavira himself so how Mahavira can praise himself with faith and devotion.

Thus, we will have to hold that some matter was add by Sthaviras and Devardhi Gani Kshamasramana compiled all the new and old chapters after one century of *Vira-Nirvana*.<sup>1</sup>

The Uttaradhyayana consists of 36 chapters of widely differing length, and is in its main part metrical. Only 29<sup>th</sup>, the introductions of 2<sup>nd</sup> and 16<sup>th</sup> and some few lines at the end of chapter 6<sup>th</sup> are in prose; the metrical portion contain something like 1643 verses. The names of the chapters are enumerated in the following way in the Niryukti as verses 13 to 17

*Vinayasuyam cha parisaha-caurangijjam asamkhayam ceva*

*Akamamaranam niyanthijjam urbbham kavilijjam cha 13*

*Namipavvaja dumapattaayam cha bahusuyapujjam taheva hariesam*

*Cittasambhuya-usuyarijjam sabhikkhuyam samahittanam cha 14*

*Pavasamanijjam taha samjaijjam miyacariyam-niyanthijjam*

*Samuddapalijjam rahanemijjam kesigoyamijjam cha 15*

*Samiio jannaijjam samayari khalumka-mokkhagai*

*Appamado tavamaggo caranavihi-samahitthanam cha 16*

*Kammagadi lesa bodhavve khalu anagaramagge ya*

*Jivajivavibhatti chattisam uttarajjhayana 17*

‘The discipline’ and the ‘troubles’ the ‘four requisites’ and also ‘impurity’, ‘death against one’s will’, the ‘ascetic’ the ‘the parable of ram’ and the ‘verses of Kapila’. 13

The ‘pravajya of Nami’ and the ‘leaf of the tree’, ‘praise of the very learned’ and even ‘the story of Harikeshabala’, ‘Citta and Sambhuta’, ‘Usuyara’, ‘the true monk’ and ‘the conditions of perfect chastity’.14

The ‘bad ascetic’, ‘the story of Sanjaya’, ‘life of Mragaputra’, ‘the true ascetic’, ‘the story of Samudrapala’, the ‘story of Rathanemi’ and the ‘conversation between Keshi and Gotama’. 15

The ‘samities’, ‘the story of the sacrifice’, the ‘right behaviour’, the ‘bad bullock’ the ‘road to deliverance’, the ‘weakfulness’ the ‘road to penance’, the ‘mode of life’ and ‘the cause of carelessness’.16

‘The nature of karma’, the ‘leleshya’ and the very remarkable ‘way of the houseless’ and the ‘enumeration of living and non-living beings’ are the 36 chapters of Uttaradhyayana Sutra. 17<sup>2</sup>

According to Dr. Law; the Uttaradhyayana is one of the Mula-Sutra. Silanka and Malayagiri include it under Ishibhashita (utterance of the sages). Siddhasena holds this view. The Uttaradhyayana is one of the texts found among the Anga-bahyas occurring in the canon of the Swethambaras. It is one of the earliest sacred writings of the Jainas and one of the most valuable portion of the canon. The work consisting 36 sections is a compilation of various texts belonging to different periods. It is metrical in its main part. It is really not the work of a single author. This text is held in the same estimation as the Buddhist

texts of the Dhammapada and the Suttanipata. It contains admonition to pupils, explanations of four most precious things, of karma and sins etc. its intentions as rightly pointed out by Jacobi (Jaina Sutras, 2 ,p.39) is to instruct a young monk in his principal duties, to commend to him the ascetic life by precepts and examples and to warn him against the dangers in his religious life.

Winternitz holds that in this text we find a number of beautiful old history dialogues and ballads of ascetic poetry. The later part of the

Uttaradhyayana consists of chapters containing purely dogmatical expositions. There is legendary matter as well as matter of a general religious and moral character. The text contains scanty historical and geographical information. The Uttaradhyayana-niryukti which contain less than 600 verses gives us some support to understand the meaning of some passage of the text.

In chapter 14<sup>th</sup> of this text there is a Purohita recommends the Brahmanic ideas according to which a man should first study the Vedas as a Brahmacarin, then fulfil the duties of a householder and only in old age retire to the forest to lead a hermit's life. This has its parallels with slight variations in the Mahabharata (12, 175), Markandeya Purana (10) and the Pali Jataka (no.509)

In chapter 9<sup>th</sup> of the same text in the beautiful ballad of king Nami, the ascetic ideal is contrasted with that of the warrior and ruler. This has its parallels in the Mahabharata (12, 178,2) and the Pali Jataka (no.539)

Chapter 12 of the text has its counter-part in the Matanga-Jataka (n.497). the legend of Citta and Sambhuta of chapter 13 of the text has long been traced by Leumann in the Pali-Jataka no.498.<sup>3</sup>

It is renowned that Bhagawana Mahavira precepted this Sutra, without any question or query raised by any body. He expressed these 36 chapters after this while he was expressing the 37 chapter entitled 'pradhana' he

attained salvation. So this scripture Uttaradhyayana Sutra is believed as the last precept of Bhagawana Mahavira.

The uniqueness and supremacy of the Sutra depends upon many inherent qualities amalgated in it. This presents the exhaustive analysis of Sramana religion or Jainism. Hence, it can be said that the Gita of Vaidic religion, Tripitaka of Buddhism, Bible of Christianity and Quran of Muslims.

The completeness of this Sutra lies in the fact that all the subjects propounded by Jainology are include in this, namely-right-knowledge-faith-conduct-penance, special incidents and episodes of the great men, code of conduct for monks, duties of teacher-preceptor and pupil etc.

Therefore it can be dignified as the compendium of immense Jaina canonical literature.

Due to these and many other prevalences this Sutra from the very beginning till now remained the centre of faith, popular in the Jaina world and thousands of Jainas read this with their utmost belief.

There are 36 chapters in this Sutra. Though every chapter deal the different topic of Jainology; still they are like the beads of a single rosary. Every bead has its own shining so assimilated they profuse the whole chaplet with multi-coloured rosary and gives a divine touch to whole Uttaradhyayana. That is why, this egregious and divine Sutra became the guttural of Jainas.

First chapter deal with modesty means courtesy, the renouncement of pride, bows, hearing the preceptor's words with faith and obeys him. This chapter described disciplined and non-disciplined's symptoms, activities, behaviour, style of work etc. and courtesy is very essential at each stage of life and relation.

Second chapter troubles that are difficulties which arouse due to surroundings, environment, seasonal but a monk should bear these with even

mind, to bear these favourable and unfavourable troubles with even mind is the test of adept. These make a adept firm to the path of salvation.

Third chapter deals with four essentials are manhood, listening to de facto religion, firm belief on listened true religion and endeavour to restraint to apply full energy and strength.

One should utilize his human life, to be human is not enough after getting human life every should indulge in religious activities and follow it.

Fourth chapter describes that the life of man is not long, it is very short, the untwisted thread of age may be broken at any point of time, nothing can be said definitely, really life of a man is like such a untwisted thread that can not be joined, if it once broken.

Fifth chapter deals with types of death and the principle of death. Sixth chapter gives description about a initial monk that how he should grow his religious life. Seventh chapter deals with principle of detachment and renouncement of wordly pleasures and amusements.

Eighth chapter deals with satisfaction means greed is a like infinite it never ends. Ninth chapter is rich of restraint and renouncement from this momentary world.

Tenth chapter is also deal like the fourth chapter that this life is unrepairable so men should not do negligence and adopt carefulness in each field.

Eleventh chapter is description about the knowledged, it shows that how a knowledged deserve to praise by all. Twelveth chapter deals with the rebirth and try to tell that we can reform our mistake at any time, no fix time for reform. Thirteenth chapter is about two brothers who remain together five lives but in sixth they became separate due to their desires.

Foueteenth chapter is deal with the defferences between the Vaidic order and Jaina order.

Fifteenth chapter description about a true monk and his conduct. Sixteenth chapter is about celibacy. Seventeenth is about a sinful sage and his behaviour. Eighteenth deal with the great principle Anekantvada. Nineteenth chapter describe the agonies of hell. Twentieth is shows that only our soul is our protector. 21<sup>st</sup> is about karma and its result means karma exist with soul forever. 22<sup>nd</sup> is about Ahimsa and restraint. 23<sup>rd</sup> chapter shows that we can solve each matter by a wide view and remain peacefully. 24<sup>th</sup> is about right conduct of a monk. 25<sup>th</sup> is about sacrifice, it is a conversation between two brothers and explaintion of right sacrifice according to Jaina order and Vaidic order. 26<sup>th</sup> is also about right behaviour. 27<sup>th</sup> is explanation about a undisciplined pupil who gives trouble to his teacher. 28<sup>th</sup> deals with the path of salvation and nine Padarthas. 29<sup>th</sup> deals with a directive line is set that how to exert in right faith. 30<sup>th</sup> is description about penance. 31<sup>st</sup> is about mode of conduct like 5 Mahavreatas, 3 Gupties, 5 Samities, 10 Dharmas etc. 32<sup>nd</sup> is about the types of negligences. 33<sup>rd</sup> about the types of Karmas. 34<sup>th</sup> about leshyas that are reflection of karmas on the soul. 35<sup>th</sup> is about behaviour of houseless monk and 36<sup>th</sup> is the enumeration of soul and non-soul.

Thus, this text is full of philosophical principles after reading this text there is no need to read to any other text. This full of inspirations and conduct behaviour modesty and other useful principles.

Some texts have written to take one precise theme but this text is taken many more themes together. There is available deep outlook of religious, philosophical and ethical life.

This text starts from politeness that is essence of progress, how one adept follow his preceptor, how he talks, sitting, stands, study these are the essential of achievement. Troubles are the supporters of progress without bearing troubles no one can get victory over life. huminity, listening the Sutras,

faith and capacity are the main factors of human life. life is unrepairable. One who takes birth must meet to death, how should one adopt death and philosophy of death has cleared. Free from external and internal possession is the Nirgrantha. Attachment is the cause of penitence so one should free from greed and attachment that is delivered by muni Kapila.

When a adept arrived at the high stage of penance he does not attract towards worldly amusement Nami Rajarshi is example of this. Human life is momentary. Air flew away the ripe leaf, such like is human life. one who does free from bounds others and himself also he is true knowledged. No one great through caste, a man makes great through his karma like Harikeshbala.

When a man meets himself all the karmas become weak. After accepting monkhood what he should how he spend his life. celibacy is the real penance. One who escape from restraint he is ill-monk. Facilities make man dependder. Prosperity is not protector, protector is who has detached and intelligence. How you sow as you reap. Great man remains hard for himself while remains soft like butter for others like Arishthanemi. 4

The comparative study is available in 23<sup>rd</sup> chapter. Right tendency is Samiti while avoidness from ill is Gupti. Who is true Brahmana also described. Right conduct is Samachari. Decipline is required for monk. Knowledge-faith-conduct-penance are the mean of salvation. Negligence is the barrier in the path of salvation.

**Uttaradhyayaana** is include more subjects together. **Dasavaikalika** and **Acharanga** deal with mainly Sramanachara while philosophical elements are exist in **Sutrakratanga**. **Sthananga** and **Samavayanga** describe soul, karma, senses, body, geography, naya etc but not analyse. **Bhagavati Sutra** is very difficult to understand for normal people. **Jnatasutra** is rich of stories, **Upasakadashang** deal with Sravakachara, **Antakraddasha** and **Anuttaropapatika** describe the penance of adepts. **Prashnavyakaran** deal with 5 Asravas and **Vipaka Sutra** deals with punya-papa. **Nandi –sutra**

describes five types of knowledge. **Anuyogadwara** is nayas and Pramans. **Cheda-sutras** deal with remorse while **Prajnapana** describe elements.

But **Uttaradhyayana** deals with all this together. This contains four Anuyogas together. Here are stories, conversations, gospels etc.

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