

CHAPTER - 5

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The Uttaradhyayana Sutra is not have single importance from stand point of any particular aspect, as I have explained before that the Uttarayayana Sutra is the combination of four Anuyogas together. Anuyogas are rich with conduct, philosophical principles, gospels and elementary description therefore this text is inclusion of these all together.

Uttaradhyayana Sutra contain more stories. If philosophical principles precept directly it may feel difficult to understand for simple man and difficult to memorize for long therefore Jaina authors made it easy so that the common man understand easily and may memorize for long.

In Uttaradhyayana Sutra 13 chapters are storical besides these chapters another chapters also have small stories in the parable form. For examples I give a story;

One merchant send his three sons to other country for earning money. He gave one thousand *Karshapana* to each of his son as capital amount and told- You all the three return after one year and show me your earning.

All the three merchant-sons went away taking the capital amount given by their father.

The first eldest thought- I have money, so I enjoy pleasures now; afterwards I shall earn money. In rejoicings and amusements he lost whole the capital he had.

The second, invested his capital for interest, he met up his expenses by the interest he earned. His capital remained safe-as it was.

The third, was brilliant, talented and brave. He was business minded. Investing his capital in various profitable trades, he earned a lot only in one year his capital increased many times.

After a year, when all the three approached to their father, the first was torned having nothing, he had lost the capital even; the second preserved the capital and the third presented many times of the capital before his father.

The author asserts that it is behavioural example but in religious sphere

Human life is capital.

To be god is to earn profit through human life.

Loss of capital means to take birth animals and hells.

This example is an inspiration for good and pure conduct, doing meritorious deeds and destruction of karmas by utilizing manhood.

Thus the author adepted the way so that the principle may become utilize for simple man and they can follow in their behaviour life. each chapter has more parables like in seventh chapter is storical itself after that in this chapter has given more example so that the reader may not confuse and understand the real fact. One more thing that if three to four examples have given for explain one principle no one can forget this for a long time and understand correctly.

The Uttaradhyayana Sutra enjoins that a monk on receiving an order from his superior goes to him watching his nods and motions. He is well behaved, he who desires his own welfare should adhere to good conduct, he who desires liberation will be received everywhere.

The Uttaradhyayana is the essence of life. Conduct, philosophical principles, Sramanachar, Sravakachar all are given in this text together. It is considered that it is the text that every initial monk has to read.

This is a Jaina-agama literature in Ardha-magadhi Prakrits and recognized universally as the Mula-Sutra.

This Shwethambara canonical work contain 36 chapters in which the conduct and behaviour of an ascetic along with the Metaphysics has been narrated 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 percept and examples and to warn him against the dangers in spiritual career and to give him some theoretical information.

In the later part we find chapters containing purely dogmatical expositions. There is legendry matteras 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 that the following verses and probably are later addition.

The Uttaradhyayana is not 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 lectures of a general religious content, together with some legends calculated to illustrate the excellency of ascetic life and the great power acquired by its followers. By and by probably during a period of time when these old work began more frequently to become the onjects of scientific interpretations according to the strict principles of dogmatics, philosophy and of scholarly teachings, these was felt a need of adding to them some expositions on doctrinal matters 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 Jaina monks have drawn from this in exhaustible sources the main materials for their poetry and this probably is the reason why this old religious poetry is different in words, but alike in spirit and general modes of expression.

Thus it has proved that this text is rich with each current and aspect of life and very useful for every man whether he is Sravaka(householder) or Sramana(monk). If it was not exist there remain a very huge loss for human life.

Conduct, nature of life and death, negligencelessness, celibacy, liberation, penance, modesty, carefulness in each sphere of life, detachment, satisfaction, Anekantvada, agonies of hell, momentariness of life, right conduct, ji va-aji va these all have come in the text.

So, at finally my conclusion regarding the text is after reading this text here does not any need of another text.
