PART I

RELIGIOUS ASPECT

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CHAPTER 1

QUINTESSENCE OF BHAGAVATI ARADHANA AND ITS RELATION WITH VADDARADHANE

In the Introduction, under 'Sources of Stories', it has been noticed that the nineteen stories in the Vaddaradhané are based on the nineteen verses, viz., Nos. 1539-1557, which form a constituent and significant part of the 35th chapter, viz., the Kavaca Adhikāra (Nos. 1509-1682), in the Bhaktapratyakhyāna Section (Nos. 64-2029) of the Bhagavati Ārādhana. But what exact purpose do these nineteen verses serve in the Kavaca chapter? What does the Kavaca chapter signify in the Bhaktapratyakhyāna Section? What exposition does the Bhaktapratyakhyāna Section present within the scheme of the text of the Bhagavati Ārādhana? This line of inquiry is but essential to the very approach to the stories in, or the contents of, the Vaddaradhané. An answer to such an inquiry cannot be piece-meal. It would best be found in an acquaintance with Ārādhana and the Ārādhana texts, and in a brief survey or quintessence, with emphasis on the requisite points and portions, of the contents of the Bhagavati Ārādhana itself.

Ārādhana

is

The common meaning of Ārādhana service, worship etc.
In Jainism it is known as "Devoted adherence to the precepts to the Omniscient, leading the final bliss." But a comprehensive meaning of Ārādhana, together with its technical background, and based on some important Jaina works, has been offered by Dr. A. M. Upadhye: "Ārādhana consists in firm and successful accomplishment of ascetic ideals, namely, Faith, Knowledge, Conduct and Penance, that are laid down in Jainism; in maintaining a high standard of detachment, forbearance, self-restraint and mental equipoise at the critical hour of death; and in attaining spiritual purification and liberation."  

**Ārādhana Texts**

The great importance of Ārādhana, which can be noted from the above lines, has naturally tempted several scholars, both Digambarsa and Svetambara, to compose works

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2. Intro. to Brhat-Kathākosa, p. 47.
dealing with the same subject in its varied aspects. Such works are found in Prakrit and Sanskrit, and in big and small volumes, of which just a few, like the Bhagavati Ārādhana and the Ārādhamāsāra, have been published; while others are lying in the state of manuscripts in the various Bhāndāras. Dr. Upadhye has enumerated these Ārādhana texts with the available information about them. Besides these, several other Sanskrit Ārādhana texts, preserved in the Kannada script, can be noted on the authority of the Kannada-Prāntiya Tādapatriya-Grantha-suci. From these texts, the Ārādhanaśamuccaya of Muni Ravicandra may be mentioned as unique, for one of its Ms., viz., No. 40 (Religion) in the collection of the Moodabidri Jaina Maṭha, is endowed with a Commentary in Kannada.

3. i) It may be noted that the subject of Ārādhana is as old as Jainism. The Bhagavati Sūtra, the fifth Anga of the Arāhamāgadhi Canon, contains (8.10.354) the general phase of Ārādhana as taught by Mahāvīra: Suttagame I, Ed. Upadha Bhikkhū, Sūtrāgama Puteaka Samiti, Gudgaum 1953, pp. 510-11.

   ii) A few Painnas like Maranasamāhi, Bhattaparinna etc., discuss some or other aspects of the same.

   iii) The exegetical section, too, is said to have honoured an Ārādhana text with a Commentary, i.e. Ārādhana Nijjutti: Intro. to Brhat-kathākosa, pp. 31 and 48.

   iv) The pro-canon of the Digambaras possesses a unique work on the subject, viz., the Bhagavati Ārādhana itself, which is based on earlier works.

4. Intro. to Brhat-Kathākisa, pp. 48-49.

Bhagavati Ārādhana

The Bhagavati Ārādhana, noted above, with an exhaustive and systematized treatment of Ārādhana, stands unparalleled among all Ārādhana texts so far known. It contains 2170 verses in Prakrit (viz., the Jaina Saurasena) covering all the aspects of the four-fold Ārādhana. Though the central theme of this voluminous text is Ārādhana, it has assumed numerous facets that represent the various aspects of the life of the Jaina monk. "The discussion about Ārādhana, which plays an important part on the eve of a Jaina monk's life is carried on with such an exhaustive thoroughness that the book has become a valuable mine of Jaina ideology with which a monk must be imbued in order to accomplish a successful ascetic life. On account of its dogmatic details, exposition of basic principles of Jaina ascetism, practical injunctions about saintly life and the behaviours in details, extensive discourses on the mental, verbal and physical discipline of a monk advising him to follow the beneficial and warning him to abstain from the harmful and religio-didactic exhortations, this Bhagavati

   ii) For want of a critical edition the exact number of verses is not known. The details about the extent of the text are given by Dr. Upadhye in his Intro. to Brahmakathākośa, p. 50.

7. Yet the author modestly states that his exposition of Ārādhana is incomplete, for none but the Omniscient can describe it completely : No. 2164.


Sradhana presents a rich survey of Jainism, especially with reference to the theory and practice of ascetic life.  

The genuine title of this work, as the text itself suggests, is Ārādhana, Bhagavatī being just an adjective intended to qualify it with adoration and reverence. Perhaps the popularity of this great work in particular, coupled with the sanctity of Ārādhana in general, may have later, given rise to the other title, namely, Bhagavatī Ārādhana, where the former adjective became a part of the title. Another title of this work that came into currency still later is Mūlarādhana. This usage was, perhaps, first made at the context of distinguishing this work from another one, namely, Amitagati’s Ārādhana, a Sanskrit metrical version of the same.

The author of this work is Sivārya who ate his food from the cavity of his palms. He studied the scripture at the feet of Jinanandi, Sarvagupta and Mitranandi and composed this Ārādhana using the earlier works of his predecessors. Sivārya

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8. Intro. to Brhat-Kathākosa, p. 52.
9. No. 2166.
11. Intro. to Brhat-Kathākosa, p. 52.
12. i) Nos. 2165-2166.
   ii) The manner of his eating food shows him to be a Digambara teacher. Pt. Premi proposes that he belonged to the Yāpanīya Sect: Jaina Sāhitya Aur Itihāsa, 2nd Ed., Bombay 1956, p. 73.
is also known as Sivakoti, respectfully mentioned by Acarya Jinasena in his Adipurana (I. 49). One Sivakoti, mentioned by the Sravana-Belgola Inscription, No. 105 (1398 A.D.), as the commentator of the Tattvarthasutra and a pupil of Samantabhadra, or Sivakoti, about whom Prabhacandra tells a story in his Kathakosa, cannot be accepted, until earlier sources and additional evidences are available, as identical with Sivarya, the author of the Bhagavati Aradhana. Another Sivakoti, the author of the Ratnamala, a small Sanskrit work dealing with the duties of the Jaina house-holder, cannot, on the ground of its contents, be the author of this work. Moreover, Sivatriti, the grand-teacher of Umaswati, is pointed out to be identical with Sivarya, the author of Bhagavati Aradhana. Lastly, it is also proposed that Sivadatta, one of the four

13. Mentioned as 'Sivakoti-munisvara.' Scholars like Premi (Jaina Sahitya Aur Itihasa, p. 75) and Dr. Upadhye (Intro. to Brhat-Kathakosa, p. 53) have accepted this identity.

   ii) Further research shows that Prabhacandra's story contains grains of truth: Ishacarya's Aradhana: a missing work, by Dr. A.N. Upadhye, Summaries of Papers, All India Oriental Conference, Shrinagar 1961.

15. i) Intro. to Brhat-kathakosa, p. 53.
   ii) Pt. Premi also presents the study of this problem in details: Jaina Sahitya Aur Itihasa, pp. 75-78.


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15. i) Intro. to Brhat-kathakosa, p. 53.
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Aratlya teachers that flourished before Kundakunda, is none else but Sivārya, the author of the Bhagavatī Arādhana. Leaving aside the unsettled points, from the above-noted bits of information, one can at least, find that Sivārya or Sivakoti was a great Jaina teacher and he commanded high respect from eminent teachers like Jinasena.

For want of sufficient evidence, Scholars have not been able to settle the date of Sivārya or the Bhagavatī Arādhana. Yet this work has been broadly ascribed by Dr. Upādhye "to the earliest stratum of the Pro-canon of the Digambaras consisting of the works of Vattakera, Kundakunda etc. It is quite likely that Sivārya might be senior even to Kundakunda".

Commentaries on Bhagavatī Arādhana

The Bhagavatī Arādhana, with important contents and composed by such an eminent teacher as Sivārya, has, naturally had several commentaries to its credit. Besides, according to Devasena Ācārya one who writes a commentary on Arādhana

18. i) Dr. Upādhye, Intro. to Brhat-Kathākisa, p. 55.
   ii) Kundakunda is ascribed to c. 1st cent. A.D.
19. Detailed discussion on this topic is presented in Jaina Sahitya Aur Itihāsa pp. 78-86 and in Intro. to Brhat-Kathākosa pp. 55-57.
accomplishes Samādhīmarana (Sāvayaḍhamma-Sāmgha, gāhā 193). The earliest available commentary on the Bhagavatī Ārādhana is the Sārvijayodayā of Aparājitaśūri (alias Sārvijaya). It is in Sanskrit and clearly explains the original Prakrit gāthās supplying all the necessary information - technical, dogmatical etc. It helps to know the true nature of Ārādhana. Aparājitasūri belongs to the period between the 8th and 10th centuries A.D. The Mūlārādhanaśarpāna of Āśādhara, in Sanskrit, stands next to the Sārvijayodaya in exhaustiveness. Āśādhara, who was a Śrāvaka, flourished during the 13th century A.D. Ārādhana-paṇḍjikā and Bhāvārtha-dīpikā are two small commentaries found still in manuscript form. Some references in the commentaries of Aparājitasūri and Āśādhara suggest that before them there were also other Commentaries, in Sanskrit and Prakrit, on the Bhagavatī Ārādhana. Āśādhara mentions Jayanandī and Śrīcandra as two of the authors of some Ṣippnakas on the Bhagavatī Ārādhana, he has used. Besides, he had before him, two metrical versions of this work, one of Amitagati and the other of an unknown author.

   ii) At this point, it may be noted that the Sholapur edition of the Bh.Ā. contains the commentaries of Aparājitaśūri and Āśādhara and also the metrical version of Amitagati.
Bhagavatī Ārādhana: A Brief Survey

In the introductory part of the work (Nos. 1-24) is discussed the general nature and object of Ārādhana, which is four-fold: Faith, Knowledge, Conduct, and Penance. Conduct holds the pivotal position in Ārādhana for the fruit of Faith and Knowledge is Conduct and the fruit of Conduct is Liberation. Moreover, Ārādhana is the essence or fruit of the entire Jain scripture. Then the work refers to the 17 kinds of death mentioned in the scripture and it proposes to discuss five of them, namely, i) Bala-māraṇa, ii) Bālabāla-māraṇa, iii) Pandita-māraṇa (which has three varieties: a) Bhaktapratyakhyāna, b) Rāginī, and c) Prāyopādana, iv) Bālapandita-māraṇa, and v) Pannitapandita-māraṇa, of which the last three alone are commended by the Jinas (25-30). The discussion on Bala-māraṇa (31-53) and Bālabāla-māraṇa (54-63) is brief and moves

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23. No. 11.
25. i) Aparājitāsūri enumerates them on p. 86.
   ii) Uttarādhyeswara-Nirukti also enumerates and describes these 17 types of death: Intro. to Brhat-Kathākāsa, fn.3, p.50.
   iii) Walther Schubring suggests that probably the last three of these five kinds are described by Aṣṭaḥsa Sutta (38.20) leaving out their technical names: The Doctrine of the Jainas, Delhi 1962, pp. 289-290.
round Right Faith with its transgressions etc. One, who does not believe even in a word or an alphabet in the (Jaina) scripture, is certainly a being of wrong Faith.26

Coming to Pandita-marana, the author picks up for discussion its first variety, viz., Bhaktapratyākhyāna, which has two types, namely, Savicāra and Avicāra,27 the first of which is treated under forty Adhikāras or chapters (64-70)28 and this treatment, in which are included "all the instructions which are conducive to the spiritual welfare of the monk",29 forms the outstanding bulk of the text (71-2010):

1) Arha Adhikāra : In this chapter are considered the conditions or circumstances under which alone a Jaina monk is fit for Bhaktapratyākhyāna-marana. The conditions or circumstances are those which like an incurable disease, famine etc., which make it impossible for the monk to continue his spiritual life undamaged (71-76). 2) Linga : The monk fit for Bhaktapratyākhyāna should possess the ascetic emblem consisting of nudity, bald head (with its hair pulled out by one's

27. The Savicāra type is prescribed for such a monk who is healthy and who has before him still a long life; and the Avicāra type is for one who is weak or who faces sudden death: No. 65 and Aparājita's Commentary, p. 192.
28. These topics are enumerated in Nos. 67-70, which shows the systematized plan of the work.
own hand), indifference to body and a broom of peacock feathers. The importance, both theoretical and practical, of each of these four is also noted at some length (77-98).

3) Siṣṇu: The monk with the requisite ascetic emblem is required to apply himself to the study of scriptures, which provides him with knowledge of seven tattvas (principles) of the universe and makes him aware of the welfare of his soul. No penance can be equated with Śvādhya, or scriptural study (99-111).

4) Vinaya: Disciplined devotion (vinaya) to Faith, Knowledge, Conduct, Penance and Service (upacāra) is essential on the part of the monk who is on the path of Bhaktapratyākhyāna. Learning, devoid of vinaya, is meaningless; vinaya is the fruit of education, the fruit of vinaya is sarvakalyāṇa. Vinaya is the gate of Liberation (112-131).

5) Samādhi: Only a firm and concentrated mind can maintain Right Conduct. The ascetic life of the one with unsteady mind is in vain like water poured in a sieve. Hence he should control mind by putting it in auspicious thoughts through scriptural study, the twelve reflections etc. (132-141).

6) Aniyatavāsa: For the monk, preparing for Samādhimarāṇa, is prescribed unsettled residence which helps him to stabilize the ascetic qualities already acquired. Moreover, such a wandering monk serves as a model for novices of his kind (142-153).

7) Parināma: Such a monk, after successfully leading an ideal ascetic life

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30. No. 128. 31. No. 129. 32. No. 133. 33. No. 144.
for a few years, reaches parinama - the inclination of mind towards doing the good of his Self, and, then, decides to march on the path of Sallekhana leading to the final bliss (154-161). 8) Upādi-tyāga : Minimum belongings, like a broom of peacock feathers and a wooden water-pot, are prescribed for the monk adopting Sallekhana; and they are to be used with all the aspects of purity and carefulness (for avoiding himśa) (162-170). 9) Śrītī : Ea, then, has to climb gradually the spiritual ladder with rungs like abandoning attachment to one's body, speaking less, entertaining suspicious thoughts and concentrating more and more on the Self (174-176). 10) Bhāva- nā: He has also to abandon impure thoughts like that of amour etc. and entertain pure or auspicious thoughts like that of austerity etc. (177-204). 11) Sallekhana: After putting his mind in pure thoughts, the monk adopts Sallekhana - imitation of body and passions through external and internal penances respectively. The maximum period for the Bhaktapratyākhyāna rite laid down by the Jinas is twelve years during which

34. The good of one's self is Liberation.

35. These are six : Fasting, gradual reduction of food, abandoning juicy food, getting food by a definite mode of begging round, enduring bodily pains and proper residence No. 208.

36. These consist in the four-fold destruction of the four passions : Winning anger by forgiveness, pride by modesty, deceit by obligation and greed by contentment : No. 260.
Sallekhana/both body and passions is to be gradually and systematically effected (205–270). 12) Disā: After initiating his body and passions, being intent on accomplishing Samādhirāmaṇa, such a monk or Ārādhaka selects, if he is the Ācārya or head of a congregation, his successor (271–275). 13) Kṣemāpana: He, then, begs of the entire congregation to forgive him for wrongs, if any, done to them. The congregation, too, responds in like manner (276–278). 14) Anusāsaṇa: Then he instructs the new Ācārya in his duties, responsibilities etc. (279–295) and other members of the congregation in the various ascetic ideals like self-restraint, penance etc. Occasionally he warns them against a possible danger: A monk (intimately) acquainted with a nun is like a fly in phlegm. 37 The members of the congregation, too, gratefully respond to the departing Ācārya (296–383). 15) Paraganaacārya: With the consent of the congregation, the Ārādhaka decides to go to another gana or congregation for Samādhirāmaṇa which is contra-advised in his own gana for the fear of disturbance to Samādhi (absolute concentration of mind on the Self) (384–400). 16) Mūrgana: Intent on Samādhirāmaṇa, he, then, goes out in search of the right Niryāpaka (Director or Superintendent of the rite of Bhaktāpratyākhyāna). Such search goes on even as wide as 500–700 yojanas, and as long a period as one to twelve years. When he succeeds in his mission, the Niryāpakaacārya examines his bonafides and admits him in his gana (401–416). 17) Suṣṭhita:

37. No. 336.
Such Niryāpakācārya (the Superintending Teacher) is a resourceful and interesting personality who is firm in the ten-fold monastic conduct and endowed with eight special qualities: He is an effective speaker, noted for disciplined devotion, knower of all about monachism, master of the entire scripture, renowned narrator of different kinds of stories, knower of all kinds of transgressions of the Ratnatraya (i.e., Right Faith, Right knowledge and Right conduct), brilliant by nature and possessed of victory over senses. He steers the Kṣapaka (destroyer of Karmas) through Āmeđhimaranā successfully. His role is like that of a captain of the ship filled with jewels and set asail on the roaring sea (417-507).

18) Upasarga: Now, the Kṣapaka with folded hands, approaches the Superintending Teacher and seeks his consent for guiding him in his Āmeđhimaranā. The teacher blesses him with his consent (508-514).

19) Parikṣana: The Superintending Teacher tests the Kṣapaka’s capacity for adopting the vow (515).

20) Nirūpaṇa: He also considers auspicious or inauspicious omens etc., to ascertain for himself successful Āmeđhimaranā for the Kṣapaka (516-517).

21) Prācchā: He, then, takes the consent of all the members of his congregation for the admission of the Kṣapaka for Āmeđhimaranā in the āmeđ (518).

38. Nos. 420-421.
40. No. 503.
22) Pratīpsanā: He (the Superintending Teacher) can admit only one Kṣapaka at a time for Samādhimarana, for his is an arduous job concerning the same (519-521). 23) Alocanā: After admission, the Kṣapaka confesses all his sins, committed since the time of his initiation, before the Superintending Teacher in an exclusive place. He, though formerly the head of a congregation and endowed with thirty-six qualities¹ has to do so, for this act cleanses the Soul or makes it dartless, which condition is essential for Samādhimarana (522-561).

24) Guna-dosa: This confession of one's own sins has to be in respect of all types - small and big; it has also to be honest, unconditional and unmindful of prāyāscitta (expiatory penance) to be prescribed by the Superintending Teacher (562-632). 25) Sayyā: After confession or report of sins by the Kṣapaka, a proper residence, the situation of which is conducive to the concentration of mind on the Soul, is selected. It may be a cave, a deserted house or the like with minimum three apartments²: One for the Ārādhaka or Kṣapaka, one for the Superintending Teacher and attendant monks and one for preaching the Law (dharma) to the pious visitors (633-639).

26) Samstara: When a proper residence is selected, a bed of

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¹ Nos. 525-526.
² The darts (salyas) are three: false belief, fraud and desire for reward.
³ Any want may be made good by erecting temporary sheds or pavilions as per needs: No. 639 and commentary on it, p. 839.
earth, stone, wood or hay, each pure or free from living beings, is arranged. On it the Ksapaka embarks himself for Samādhimarāṇa (640-647). 27) Niryāpaka: To assist the Ksapaka on such a bed, forty-eight monks, at the beginning, are appointed by the Superintending Teacher. Out of these forty-eight attendant monks, four narrate, in a pleasing, sweet and heart-reaching manner, religious stories which are not hostile to but aid the Ksapaka in his spiritual struggle for Samādhimarana; four others narrate, so as not audible to the Ksapaka, the four types of religious stories to the pious visitors gathered in the hall, or specially erected shed or pavilion, marked for them; and all others, divided in teams of four each, attend to the food, drink, calls of nature etc. of the Ksapaka. The number of attending monks can be adjusted according to the needs of time and place. The minimum number prescribed in the scripture is two, never one. Besides, other monks and the laity, from the area round about the locality, visit this sacred place, pay homage to the Ksapaka and devouring for Samādhimarana and acquire merit. If they do not do so,

1) Those which are not vikathās. These are enumerated in No. 651.

11) Moreover, such stories should not be of viksepani type (No. 655) for they would lead to Asamādhimarana (No. 658).

45. No. 668.

46. Nos. 672-673.
they acquire demerit (647-688). 28) Prakāsanā: Instead of setting the Ksapaka abruptly on the course of abandoning food, various items of the same are shown, with a view to allaying curiosity, to him, who considering his mission as well as the short remnant of his life, rejects it or just tastes a part of a single item etc. (689-695). 29) Hāni: In case the Ksapaka entertains desire for food, the Superintending Teacher advises him effectively and helps him in abstaining from food gradually, first the solid one etc. (696-699). 30) Pratyākhyāna: Now the Ksapaka is given liquid food like gruel (āyambīla). After his bowels are cleansed with proper liquids that are carefully selected and given, the Superintending Teacher announces to the congregation that he would, now, abstain from three classes, (out of four), of food, viz., 1) that which is swallowed (asaṇa), 2) that which is chewed (khāḍya) and 3) that which is tasted (svāḍya). Then observing the firmness of the Ksapaka's mind and his capability in enduring the afflictions of hunger, thirst etc., the Superintending Teacher advises him to abstain from even liquid food, (the fourth class: that which is drunk - pāṇa) (700-709). 31) Kṣamanā: After abandoning all the four classes of food, the Ksapaka, placing folded bands on his forehead, begs all the members of the congregation to forgive him for wrongs, if any, done to them and he, too, forgives all those who may have done wrongs to him till that time. All the members of the congregation respond accordingly (710-713). 32) Kṣapana: After forgiving all and being forgiven by all,
the Kṣapaka exerts himself in the various austerities like kāyotsarga (complete indifference to body), anuprakāsaś (reflections) etc. which destroy karman gradually (714-719).

33) Anusisti : At this stage, the Superintending Teacher, sitting by the side of the Kṣapaka, slowly but effectively instructs him in the various aspects of religious tenets and practices, so that he may develop disgust for worldly life and longing for Salvation. 47 Starting from Right Belief (Samyaktva), he touches a number of topics like the five great vows (Pāñca-mahāvrata), the four passions (Kāsyas), the three darts (Salyas), the internal and external penances etc. - the manifold facets of the Ten-fold Religion (Daśavidha-dharma). 48 With nice similes and illustrations, he makes his instruction pleasing and palatable to the weak and imitated Kṣapaka: Right Faith is like a gate through which knowledge, Conduct, Penance

47. "The section on Anusisti is a fine didactic work by itself. Thus, for a Jaina monk its importance is very great and its study simply indispensable": Dr. Upadhye, Intro. to Brhat-Kathākosa, p. 52.

48. i) Vide No. 1476.

ii) This dharma consists of ten elements: 1) forbearance (ksamā), 2) humility (mārdava), 3) uprightness (ārjava), 4) desirelessness (sauca), 5) truthfulness (satya), 6) self-control (sāhyama), 7) penance (tapas), 8) renunciation (tāṣga), 9) possessionlessness (ākiścanyā) and 10) celibacy (brahmacarya: Tattvārthābhidgilmasūtra, Sacred Books of the Jains, Vol. II, Arrah 1920, Ch. IX, S. 6.
and Energy enter the Soul.\textsuperscript{49} The Bhāvanamaskāra (mental salutation) is like the (victorious) hand holding the banner of Ārādhana.\textsuperscript{50} Non-hurting (Ahiṃsā) is the hub (of the wheel of Religion) that holds together the spokes of Conduct (sīla).\textsuperscript{51}

A monk who desires a reward for his penance (or makes a nidāna) sells a valuable gem for a cowry.\textsuperscript{52} An angry man first burns himself and, then, harms others.\textsuperscript{53} In support of some of the tenets preached, the Superintending Teacher exemplifies to the Kṣapaka the lives of several legendary and semi-legendary persons like Sīhasamāra,\textsuperscript{54} Carudatta,\textsuperscript{55} Gandharvadattā,\textsuperscript{56} KārtaVirya\textsuperscript{57}

etc. This kind of instruction produces wholesome effect on the Kṣapaka, who, being pleased, expresses his gratefulness to the Superintending Teacher and promises him to continue, by the favour of his feet,\textsuperscript{58} Ārādhana facing all possible hardships till the end and bring reputation to the congregation. He, then, destroys the major part of Kārman (720-1489).\textsuperscript{34} Smārana:

Owing to weakness and rise of karmen, the Kṣapaka faces a number of complications, physical and mental, like afflictions of hunger and thirst, pains, faint, delirium etc. But the Superintending Teacher, ever watchful of such developments, sympathetically and properly treats him (not with medicine) for

\textsuperscript{49} No. 736. \textsuperscript{50} No. 758. \textsuperscript{51} Nos. 786-788. \textsuperscript{52} No. 1221. \textsuperscript{53} No. 1363. \textsuperscript{54} No. 822. \textsuperscript{55} No. 1082. \textsuperscript{56} No. 1356. \textsuperscript{57} No. 1393. \textsuperscript{58} No. 1486.
the ailments and offers him the requisite advice; reminding him of his former unblemished conduct and of his present mission and its fruit, viz., Liberation. As a result, the Kṣapaka shows signs of regaining consciousness and balance of mind. The Superintending Teacher, then, affectionately puts to him some questions to test his consciousness, with a view to administering him Kavaca, Protective Religious Instruction (1490-1508).

35) Kavaca: After regaining consciousness, the Kṣapaka, overcome by afflictions owing to the rise of karman, may speak improper words or be inclined to break his vows regarding food, drink etc. At this juncture the Superintending Teacher, with all the sympathy, imparts him Kavaca (an armour against hardships and afflictions etc.), the protective Religious Instruction. It is also an edification (of curative value) offered in an affectionate, sweet, slow and wholesome manner so as to reach the Kṣapaka's heart straightway: Brush off delusion and keep away attachment and aversion (rāga and dveṣa) from your Self. Win, in three ways all hardships (upasargās) and afflictions (parīṣahās) that are overcoming you. Then alone you can accomplish the Ratnatraya (the trio of Faith, Knowledge and Conduct). Remember, O Kṣapaka, that you had formerly an unblemished conduct and that you, before the four-fold community, had taken the great vow

59. No. 1514.
of accomplishing Samādhiparana. Hence, don't tar your family and this congregation by breaking it. Don't be weak and shaky. March on (towards your spiritual goal) like a true warrior who prefers death to retreat. Some great men, while being burnt by fire surrounding them, stand there firm as if they have entered water. ⁶⁰ They take it as goodness thinking that it is their karman which is being burnt and not they. ⁶¹ Some others leave all their belongings (parigraha), do not try to keep themselves away from the calamities they meet with, go to mountain-caves surrounded by wild beasts and achieve the highest good. ⁶² Some such others, endowed with extraordinary courage, character and scriptural knowledge, achieve the highest good even after entering into the jaws of wild beasts. ⁶³ These great religious heroes are Avantisukumara, Sukausala etc. ⁶⁴ All of these revered sages, unmindful of their great sufferings, sought no remedy, calmly met death and, thus, accomplished the highest

⁶⁰ No. 1528.  
⁶² No. 1537.  
⁶³ No. 1538.  
⁶⁴ i) Exactly at this point, the Superintending Teacher, in support of his preceding statements, exemplifies the lives of the nineteen ancient religious heroes into nineteen verses, viz., Nos. 1539-1557, pointing out in each verse their respective spiritual heroism, betrayed in keśāśīkam forbearing hardships and afflictions and meeting death calmly.  
   ii) These very nineteen keśāśīkam verses serve as bases of the nineteen stories in the Vaddārādhana.
Then how is it that you, who are assisted by several attendant monks, cannot accomplish the same. Moreover, you receive here the nectar-like words of the Jinas (Religious instruction by the Superintending Teacher) every day; and hence it is not impossible for you to achieve the highest good. Now, bring to your mind the various miseries you have experienced previously in the four conditions (gatis) of life, viz., as a denizen of hells, as a lower being, as a human being and as a god in heavens. If you could endure all such hardships and afflictions in your previous births in the four gatis, it is far easier to endure, now, the same in such small degree. With drink in the form of religious stories (being narrated by the four attendant monks), with food in the form of advice (being offered by me) and with medicine in the form of meditation (ever dwelt upon by you), you can easily endure these pains. Moreover, pains are due to the rise of karman. No powerful medicine can cure them, for nothing is stronger than karman in this world. Hence don't be miserable, O Ksapaka, for the rise of karman. Endure pains (which are the fruit of sins committed in previous births), thinking that you are paying off the debt and be happy. Give up desire for food. Will you, O Ksapaka, get satisfaction by food?
when your end is at hand? Can a drop of water, after drinking an ocean, quench one's thirst? Listening to all this, the Kṣapaka removes, from his mind the feelings of distress (संकीर्णासपरिनाम) and does not experience any misery born of afflictions (like hunger, thirst etc.). Just as a warrior, who is protected by an inviolable armour, stands unconquered facing the enemy, similarly the Kṣapaka, protected by such Kavaca (the Protective Religious Instruction), remains firm and unsubdued by the enemies in the form of afflictions (1509-1682).

36) Samata: After receiving Kavaca from the Superintending Teacher, the Kṣapaka assumes equanimity. He is free from attachment for and aversion to all his surroundings or all the principles (तत्त्वोऽि) of the universe. Gradually he stops bodily movement and talk and retains only mental activity, where too, all things recede from his mind, only the Soul remains (1683-1698). 37) Dhyana: Such mind of the Kṣapaka, then, embarks upon Religious Meditation (धर्मद्यान) and Sukala-dhyāna are two auspicious meditations (as against the two inauspicious ones, viz., Ārta-dhyāna and Raudra-dhyāna), through the gradual and systematic cultivation of which, the Kṣapaka accomplishes Śamādhi. Each has four varieties or stages enumerated in Nos. 1711-1714 and 1878-1879 respectively and explained in the subsequent verses in each case.
and becomes firm in it with the aid of the twelve reflections. 77 He, then, switches over to Pure Meditation (Sukla-dhyāna) through which he gradually stops the influx of fresh karman and commences destroying successively the various types of karman. At this stage he, with signs, expresses his pleasant mood by which the attendant monks guess his succeeding in Ārādhana (1699-1905). 38) Lesyā : As the Kṣapaka moves from one stage of auspicious Meditation to another, there also takes place similar improvement in his Spiritual Glow or Soul-colour (Lesyā). 78 If he dies with Sukla-lesyā, he is known to be the best Ārādhaka. The further stage of possessing Sukla-lesyā is to be without Lesyā, when the Ārādhaka becomes the Siddha (1906-1923). 39) Phala : Ārādhana is of three kinds : 1) Utkṛṣṭa (the best), 2) Madhyama (mediocre) and 3) Jaghanya (ordinary). The first leads to Siddhatva or Liberation the second to rebirth in the anuttara vimāna (highest heaven) and the third to rebirth

77. Detailed dogmatical discussion about the Twelve Reflections is found in verses Nos. 1715-1873. It also touches on some or other aspects of the Jaina philosophy, metaphysics, psychology, ethics and even cosmography.

78. i) Like the physical body the Soul also has colours : black, blue and gray which are inauspicious; and yellow, pink and white which are auspicious : Nos. 1907-1909.

ii) Dr. T.G. Kalghatgi interprets this Lesyā theory in terms of psychology and para-psychology. The Doctrine of Lesyā as preached by the Tīrthaṅkaras, The Voice of Ahimṣā, Aliganj, September 1962 issue, pp. 261-284.
in the Saudharma and other heavens. 79 Those reborn as gods, after spending their due period of life in their respective heavens, drop down on the earth, accept again, Jina-dharma and accomplish Liberation through Utkrsta Arādhana. Those who break the great vow or discontinue Arādhana are called Virādhakas and their death is known as Assādhi-marana leading again, to the circle of birth and death (1924-1965). 40 Vijahanā : The dead body of the Ṛṣapaka is taken out by the attendant monks and placed (for birds and beasts) on a pure piece of ground which is not far away from or far near to the locality. After three days the place is again visited for observing omens, good or bad (1966-2000). 80

With some glorificatory verses concerning the Ṛṣapaka's accomplishment and the Superintending Teacher's role in it, the exposition of Savicāra Bhaikṣapratyākhyāna-marana closes (2001-2010).

79. According to Jaina cosmography, heavens are many and are situated one above another. The duration of life and status of gods in these heavens increases with the upward situation of each heaven. Above and in the centre of the last heaven is the abode of the Siddhas.

80. i) Some of these rites and beliefs, connected with the disposal of the dead body of the Arādhana, are queer and are not to be found among the Jainas, Digambaras or Śvetāmbaras.

ii) Pt. Premi proposes that this type of disposal of the dead is one of the features of the Yapaniya Sect : Jain Sāhitya Aur Itihāsa, p. 71.
Avicāra Bhaktapratyākhyāna: It is resorted to by the Jaina monk who faces sudden or unexpected death. The plan and fruit of it are the same as that of the former one, namely, Savicāra Bhaktapratyākhyāna (2011-2029).

Īñginī-marana: The plan or method, in general, is the same as that in Bhaktapratyākhyāna. After imitating his body and passions, the Ksapaka selects a piece of pure ground or a slab of stone, spreads on it begged hay, stands or sits on it in Kayotsarga (complete indifference to body) or lies down on one side of his body. He is assisted by self-service alone and he does not try to avoid any hardship. He has Kavaca (the Protective Religious Instruction) in his own company. Thus he succeeds in Ārādhana, the fruit of which is the same as that in the previous variety (2030-2061).

Prayopagamana: The plan or method is the same as that in the Īñginī-marana. But, here, the Ksapaka uses no hay-bed nor resorts to self service. He does not move his body from the spot, where he once places it, until death. Prayopagamana, again, has two sub-varieties, viz., 1) Anīhāra, where the Ksapaka meets death with the position of his body undisturbed and 2) Nīhāra, where he meets death with the position of his body disturbed owing to some hardship (2062-2077).

Balapandita-marana: When a pious layman (Sravaka), observing his vows completely or partially, on facing unexpected death or when relatives do not permit him to accept monk-hood, sets himself on bed at home, adopts the same course as prescribed in the Bhaktapratyakhyana and dies; such death is known as Balapandita-marana (2078-2087).

Pandita-pandita-marana: An ideal monk, firm in all the aspects of Right Conduct, enters Dharma-dhyana and crossing its four stages, that lead to the Ksapaka-Sreni (spiritual ladder with rungs of stages for destroying karmic and leading to Liberation), goes through all the stages of Sukha-dhyana, destroys successfully all types of karmic, becomes Kevalin and, then, the Siddha (2088-2159).

Concluding remarks and Colophon

Wise men through Utkrsta Aradhana attain Liberation in the same birth, through Madhya Aradhana in the third birth and through Jaghanya Aradhana in the seventh one. Aradhana, expounded with its different aspects here, contains, in short, knowledge of the entire (Jaina) scripture. Receiving

86. No. 2083.

87. The upward nature of the liberated Soul, the state of the Siddha and his abode etc. are described in detail in this part of the text.

scriptural knowledge at the feet of the teachers, Jinanandi, Sarvagupta and Mitranandi and using the works of his predecessors, Sivārya, who ate his food from (the cavity of) his palms, composed this Ṛādhanā. 90 (2160-2170).

Some Observations

Ṛādhanā is the singular spiritual path that leads the Jaina monk to Liberation. The Bhagavati Ṛādhanā is the earliest known and unique treatise on Ṛādhanā in the Digambara tradition. The Bhaktapratyākhyāna (the rite of abstaining from food unto death), one of the three modes of successfully treading the great path, 91 forms the most important section of this treatise and covers an outstanding bulk of the text of the same. The 35th chapter of this section, namely, the Kavaca Adhikāra, represents an important stage in the spiritual struggle of the Ārādhaka moving on the great path. Kavaca, here, means Religious Armour. It is the Protective Religious Instruction imparted by the Superintending Teacher (Nīrṇātācārya) to the

90. Nos. 2165-2166.
91. The other two, commended by the Jinas, are Ṣaṅgīti and Prāyopagamana. These are discussed in short, at the close of the work, with just their distinctive features.
92. The author has presented the exposition of Bhaktapratyākhyāna in great details, because it suits the Jaina monks of the present age. He has contra-advised the other two for them: Intro. to Bh.Ā., Sholapur Ed., p. 4.
Ārādhaka growing weak and shaky in his vows. In the course of
this instruction and advise to such Ārādhaka, the Superintend-
ing Teacher exhorts him to take courage and forbear hardships
(upasargas) and afflictions (parīsahās) by exemplifying (Nos.
1939–1957) the lives of great religious personages (legendary
semi-legendary and even historical), who, in the past, had shown
far greater courage by enduring far greater hardships and afflic-
tions, died by the rite of Prāyopagamanā and either were born
as gods in heavens or attained Liberation. This exhortation
produces good result: The Ārādhaka regains balance of mind
and determines to march on the great path till he reaches the
goal. And these exhortatory and exemplifying nineteen verses
form the bases of the nineteen stories in the Vaddārādhane.

Influence of Bhagavatī Ārādhana on Vaddārādhane

It is not alone that the above noted verses in the
Bhagavatī Ārādhana serve as bases for stories in the Vaddārā-
dhane. But the Bhagavatī Ārādhana also appears to have influ-
enced the stories in the Vaddārādhane in some respects. It would
be interesting as well as systematic to note such influence at
requisite contexts in some of the following chapters of the
present Study, particularly in Part I, Chs. 2 and 3.