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Ācārya, together with the commentary, Tattva-dīpikā, by Amṛtacandra Sūri: Volume I
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PRAVACANA-SĀRA

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VOLUME I

The *Pravacana-sāra* of Kunda-kunda Ācārya,
together with the commentary, *Tattva-dīpikā*,
by Amṛtacandra Sūri

English Translation by
BAREND FADDEGON

Edited with an Introduction by
F. W. THOMAS

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Dedicated

TO THE MEMORY OF

RAI BAHADUR JAGMANDERLAL JAINI,

M.A., Barrister-at-Law,

Author of *Outlines of Jainism*, *Jaina Law* and other
works, and translator of the *Ātmānuśāsana*, *Gommaṣa-*
sāra, *Samaya-sāra*, *Tattvārthādhigama-sūtra*, etc., etc.,

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TRANSLATOR'S PREFACE

I owe great thanks to Professor Thomas for having helped me with the English idiom of the translation. When some years ago I accepted Professor Thomas's invitation to translate the *Pravacana-sāra* and *Tattva-dīpikā* for the Jain Literature Society, I was not sufficiently aware of the difficulties which the commentary, with its intricate syntax, would give me.

I am deeply grateful to Professor Thomas for undertaking to write the introduction (with the insertion of my own notes, pp. xiii, xiv), at a time when an indisposition due to a constitutional nervous disease hindered me from doing it myself.

Despite such personal drawbacks during these last years I have realised the joy of a deeper and better understanding of the Jain religion.

B. FADDEGON

AMSTERDAM 1934

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CORRIGENDA

- pp. 1—96: For the expressions ‘psychic-exertion’ and (in the same connection) ‘exertion’, wherever they have been left in the text or notes, read ‘psychic-attention’ and ‘attention’.
- p. 72, n. 1, l. 9: For ‘the relation of *samavāya* in separate instances’ read ‘the relation of *saṃyoga*’.
- p. 95, v. 27, commentary: Read ‘**carries with it every moment annihilation and origination**’.

ABBREVIATIONS

- ‘Glasenapp’ or ‘H. von Glasenapp’ = *Der Jainismus Eine indische Erlösungsreligion Nach den Quellen dargestellt von Helmuth v. Glasenapp* (Berlin, 1925).
- Outl.* = *Outlines of Jainism*, by Jagmanderlal Jaini, M.A. (Cambridge, 1916).

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INTRODUCTION

THE *Pravacana-sāra*, 'Essence of the Scripture' (or 'of the Doctrine,' since *pravacana* does not necessarily imply writing), is an early and authoritative Jaina text in Prākṛit *Gāthā* stanzas, embodying the teaching of the Digambara sect. MS. copies have been reported as existing in Bombay (R. G. Bhandarkar, *Report on the Search for Sanskrit MSS.*, 1883-4, pp. 91-102, 379-390; 1884-7, no. 1204, p. 113; 1887-91, p. 78, no. 1021; Peterson, *A Fourth Report of Operations in Search of Sanskrit MSS.*, 1886-92, list, p. 56, no. 1458, *A Fifth Report*, p. 315, no. 960; S. R. Bhandarkar, *A Catalogue of the Collections of MSS....in the Deccan College*, Index); Arrah (Suparshwa Das Gupta, *A Catalogue of the Sanskrita, Prākṛita and Hindī Works in the Jain Siddhanta Bhavana, Arrah*, p. 5); Strassburg (E. Leumann, *A List of the Strassburg Collection of Digambara MSS.*, Vienna Oriental Journal, XI, p. 307); and in the year 1912 (Vira-saṃvat 2439, Vikrama-saṃvat 1967) an edition, accompanied by a Sanskrit version, two Sanskrit commentaries, and a Hindī exegesis, was effected by Paṇḍit Manoharalāla, of Pāḍham (Mainpurī) and issued in Bombay as a volume of the Rāya-candra-Jaina-śāstra-mālā, excellently printed by the Nirṇaya-sāgara Press. Of the two Sanskrit commentaries one, the *Tattva-dīpikā*, 'Lamp of Truth,' or *Tattva-pradīpikā*, 'Illuminator of Truth,' by Amṛtacandra Sūri, is a *ṭīkā* expounding the whole text; the other, the *Tātparya-vṛtti*, 'Exposition of Purport,' by Jayasena Ācārya, is of a more general, less literal, character. The Hindī exegesis, a version (by the editor) of a seventeenth-century work in the Braj dialect, by Hemarāja, gives for each stanza of the text a succinct introductory explanation, a verbal paraphrase, and a statement of the meaning (*bhāvārtha*). The present English translation represents the Prākṛit stanzas of Kunda-kunda together with the commentary of Amṛtacandra; but the two other expositions have been consulted.

The author of the Prākṛit stanzas, Kunda-kunda or Kuṇḍa-kunda by name, is held in very high esteem among the Jainas,

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as is evidenced by the fact (stated in the Prefaces to editions of his *Niyama-sāra* (1916), *Samaya-sāra* (1917), and *Aṣṭa-prābhṛta* (1924)) that at all meetings of Jaina savants in India a reading opens with the verse:

maṅgalaṃ bhagavān Vīro; maṅgalaṃ Gautamo gaṇī |
maṅgalaṃ Kundakundāryo; Jainadharmo 'stu maṅgalaṃ ||

'Hail! the holy [Mahā]-Vīra! Hail! the founder, Gautama!
Hail! the noble Kunda-kunda! Hail! the Jaina religion.'

A line of Digambara teachers constituting the Sarasvatī *gaccha*, or Nandi *gaṇa*, or Deśī *gaṇa*, of the original church (*mūla-saṃgha*) founded by Mahāvīra is constantly cited in Mysore inscriptions (see Rice, *Epigraphia Carnatica, Inscriptions of Sravana Belgola*, Index) as the Koṇḍa-kunda *anvaya* ('line'). In the *paṭṭāvalis* (succession-lists) of this *anvaya* (see Peterson, *Detailed Report of Operations in Search of Sanskrit MSS.*, II, 1883-4, pp. 163-166, Hoernle, *Indian Antiquary*, vols. xx, pp. 341-361, XXI, pp. 57-84) Kunda-kunda is mentioned as the third pontiff (*paṭṭa-dhārīn*) of the line, with a date corresponding to B.C. 8-A.D. 44. The inscriptions sometimes name Koṇḍa-kunda in connection with certain other famous teachers, and usually they observe a certain order; but, since none of those inscriptions is of a date earlier than the eleventh century A.D., their testimony has only a certain general value. The *paṭṭāvalis* in their present form are not more than two or three centuries old, and their authority in respect of the ancient entries is still more questionable. Consequently the date of Kunda-kunda must be determined by other considerations.

The most thorough discussion of this question is contained in a Sanskrit introduction by Paṇḍit Gajādharalāla Jaina to his edition (Benares, 1914) of Kunda-kunda's *Samaya-prābhṛta*, also entitled *Samaya-sāra*. We may relegate to a note the views expressed by earlier scholars, Weber, Bhandarkar, Peterson and others: we may also, as far as date is concerned, neglect the citations given by the Paṇḍit from literary works, the *Śrūtāvatāra* (vv. 160-1) of Indranandin, the *praśasti* to the *Tattvārtha* (v. 1), Jayasena Ācārya's introductions to his commentary on the *Samaya-prābhṛta* and to that on the present work, Śubhacandra's *Pāṇḍava-purāṇa* and Sakalakīrti's *Śānti-*

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*nātha-caritra*¹. These are all later in date than the inscriptions, and so far as they state or imply an order or period they are ineffective. The Paṇḍit himself, accepting the Jaina traditional view of a period of 683 years during which the canon of scriptures was preserved by Mahāvīra's successors, Kevalins, Śruta-Kevalins, Daśapūrvins, etc., which period in his view terminated in Vikrama-samvat 213 (A.D. 155), and reckoning an interval for Kunda-kunda's immediate predecessors, concludes that Kunda-kunda's own date would be in the last quarter of the third century of the Vikrama era, i.e. *c.* 250 A.D. But he concedes the possibility of a doubt.

The statement which the Paṇḍit contributes on the part of Professor K. B. Pathak is in one respect of considerable value, though the conclusion is unfounded. Professor Pathak mentions two Rāṣṭrakūṭa inscriptions, cf. Śaka-samvat 724 and 719 (= A.D. 802 and 797, cf. Rice, *Epigraphia Carnatica*, IX, p. 24) respectively, wherein mention is made of the Koṇḍa-kunda *anvaya* and of certain successive saints, Atoraṇācārya, Puṣpanandin, and Prabhācandra, of whom the last was still living. From this it follows that the Koṇḍa-kunda succession existed as early as *c.* Śaka 600 (= A.D. 678); and, working backwards, he arrives at the date *c.* Śaka 450 (= A.D. 528) for Kunda-kunda. In confirmation of this he urges that the Śivakumāra rāja mentioned by Jayasena (in his commentaries on the *Pañcāstikāya* and the *Pravacana-sāra*) as a person for whose enlightenment those works were composed by Kunda-kunda may well be the Kadamba king Śiva-Mṛgeśavarman, whose date would

¹ The statement of Weber (*Verzeichniss der Sanskrit- und Prākṛit-Handschriften der K. Bibliothek zu Berlin*, II, Part III, p. 903) that—

‘Samantabhadra appears in Sakalakīrti's *śāntinātha-caritra* as third in the group of the seven *kavis* following the *Śruta-kavalins* and *Sūris*, by the side of (after) Kunda-kunda, Akalaṅka and (before) Pūjyapāda, Nemicaṇḍa, Prabhācandra... These are all names of *ancient* teachers of the Digambara School’ is erroneous. Upon consulting the text of Sakalakīrti's work (given in R. G. Bhandarkar's *Report* for 1883–4, p. 430) it will be seen that he does not distinguish a group of seven *kavis*: after separately extolling the seven he refers to ‘many other (*bahavo 'nye pi*) *sūris*, Jinasena and so forth,’ and clearly he is citing the names of celebrated Jaina teachers down to his own time. [B. FADDEGON.]

R. G. Bhandarkar describes (*op. cit.* p. 91) Kunda-kunda as ‘one of the earliest Digambara authors’ whose works are referred to by subsequent writers; and Peterson (*Report* for 1883–4, p. 80) styles him ‘a teacher of great antiquity and renown.’

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fall in about that period. This second argument must certainly disappear. There is no evidence that the name Śivakumāra, which is all but unexampled, was ever applied to Śiva-Mṛgeśavarman; but what is more decisive is the fact that it is known as the name of the hero of an old Jaina story, which story is alluded to by Kunda-kunda himself (*Bhāva-prābhṛta*, v. 51): this must be the ultimate basis of the late commentator's association of Kunda-kunda with a king of that name. There remains, however, the certainty, noted also by Professor H. von Glasenapp in his *Der Jainismus* (p. 127), that Kunda-kunda lived prior to 600 A.D.

We have now to consider the arguments based upon Kunda-kunda's names and upon his relations to various other Jaina saints and writers. As regards Akalaṅka and Prabhācandra (both mentioned in Jināsena's *Ādi-purāṇa* and so prior to c. 830 A.D.), Pūjyapāda, Samantabhadra and Nemicandra it will be sufficient to refer to the annexed note by Professor Faddegon¹. In regard to Umāsvāmin or Umāsvāti, author of

¹ In the Mysore Inscriptions (Rice, *Epigraphia Carnatica*, listed in Guérinot, *Répertoire d'Épigraphie Jaina*) Kunda-kunda is usually cited immediately after Mahāvīra, Gautama, Bhadrabāhu (and his pupil, Candragupta) and is followed mostly by Umāsvāti, once only by Samantabhadra (Śravaṇa Belgola inscriptions, nos. 255 (A.D. 1115), 285 (A.D. 1123), 289 (A.D. 1129), 323 (A.D. 1145), 363 (A.D. 1163), 388 (A.D. 1176), 625 (A.D. 1432): in no. 289 Samantabhadra follows). After Bhadrabāhu, but without successors, he is named in an inscription (no. 209, A.D. 1075) at Kuppatura: in the Śravaṇa Belgola inscription no. 596 (A.D. 1398) he comes before Umāsvāti, but after a series of fanciful names. In three inscriptions of the Draviḷa *Samgha*, Aruṅgaḷa *gaṇa*, at Huṃcha (nos. 213 (A.D. 1077), 214 (A.D. 1077), 326 (A.D. 1147)) he is placed between Gautama and Bhadrabāhu.

Samantabhadra and Akalaṅka are frequently mentioned in inscriptions (nos. 289, 363, 625, 596, 213-4, 326, 10), and, where both occur together, regularly in this historical order. Samantabhadra is supposed to have flourished about A.D. 600 (Vidyābhūṣaṇa, *History of the Mediaeval School of Indian Logic*, 1909, pp. 22 and 25), while Akalaṅka is named in the *Ādi-purāṇa* of Jināsena, for which we have the definite date c. A.D. 830 (Pathak, *Journal of the Bombay Branch of the Royal Asiatic Society*, 1894, pp. 213-238).

Prabhācandra, being mentioned in Jināsena's *Ādi-purāṇa*, is prior to c. A.D. 830. He is mentioned in inscriptions nos. 255, 322 (as a teacher) and in nos. 285, 363, 380 as a colleague or contemporary of certain other teachers. He was author of the famous treatise on logic, the *Prameya-kamala-mārtaṇḍa*.

Pūjyapāda is by Professor Jacobi (*ZDMG*, vol. 60 (1906), pp. 298, 544, where his works are named) said to have lived in Vikrama-saṃvat 401 = A.D. 344; the evidence, however, is slight. In three inscriptions (363, 596, 625) he is placed between Samantabhadra and Akalaṅka: in one (213) he follows Akalaṅka.

Nemicandra, preceptor of Māṇikyanandin, who flourished about A.D. 1219,

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the most generally authoritative Jaina text outside the actual canon, the *Tattvārthadhigama-sūtra*, there is a prevalent tradition, incorporated in the *paṭṭāvalis*, that he was disciple and successor of Kunda-kunda. The matter is complicated by the alternative names ascribed in those documents to the latter, namely Padmanandin, Vakragrīva, Ḡṛdhrāpiccha and Elācārya. It is proved by Paṇḍit Gajādharalāla that (1) Ḡṛdhrāpiccha is cited as a soubriquet of Umāsvāmin (*Tattvārtha-praśasti*, v. 1; Śravaṇa Belgola inscriptions, nos. 64, 127, 258 in *Epigraphia Carnatica*, vol. II), (2) the name Vakragrīva was applied to another ācārya (Śravaṇa Belgola inscription, no. 67), (3) the name Elācārya also was borne by another divine, namely the *guru* of Jinasena's *guru*, Vīrasena. It is therefore reasonable to suppose that the *paṭṭāvalis* have simply through ignorance concentrated these names upon the more famous teacher Kunda-kunda. In regard to Padmanandin the case is different. In the *Śrūtāvatāra* of Indranandin (c. A.D. 1560) (as well as in the commentary of Bālacandra on the *Prābhīṛta-sāra*) a teacher who is evidently Kunda-kunda is mentioned as Padmanandin *muni*, of the town of Koṇḍa-kuṇḍa; and in a number of inscriptions (*Epigraphia Carnatica*, nos. 64, 66, 127) Kunda-kunda is stated to have been otherwise named Padmanandin and identical with Umāsvāti. The nomenclature is highly probable. The name Koṇḍa-kunda looks like a Kanarese town or village name; and the personal use of such prenames, regular in the Dravidian area, is proved by Paṇḍit Gajādharalāla (p. 1) in the case of other Jain teachers—thus Vardhanadeva was Tumbulācārya from his village Tumbulūr. In that case it is probable that the personal, or religious, name of Kunda-kunda, unlikely to have been completely forgotten by the Jains, was, as they state, Padmanandin.

What then is to be said as to Kunda-kunda's priority or posteriority to Umāsvāti, to whom Professor Jacobi (*ZDMG*, vol. 60, pp. 388–9) assigns a date before the sixth century A.D., while Professor von Glasenapp speaks (p. 106) of the fourth or fifth century A.D.? Neither of the two writers makes mention of the other; but there are certain general considerations which must have lived about A.D. 1150 (Vidyābhūṣaṇa, *op. cit.*, p. 46). He was a great teacher of logic. [B. FADDEGON.] For a further discussion of these authors see K. B. Pathak, 'On the Date of Akalaṅka,' in *Annals of the Bhandarkar Oriental Institute*, xiii, pp. 157–160.

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seem to favour a priority on the part of Kunda-kunda. In the first place, the general tradition of his own school is hardly likely in such a matter to be erroneous. Secondly, the fact of Umāsvāti's not having mentioned Kunda-kunda is intelligible when it is considered that Umāsvāti's work is of a severely savant character, consisting of *sūtra* and *bhāṣya* in Sanskrit and citing only canonical texts, whereas Kunda-kunda was a *kavi*, writing in Prākṛit verse for a wider public. His verse, indeed, indulges but little in poetic flights, being analogous to the *Sāṃkhya-kārikā* of Īśvarakṛṣṇa and other *saptatis* in *Gāthā* verse. But there is in it, especially in the *Prābhṛtas*, a warmth more characteristic of a preacher than of a plain dogmatist, and poetry is by no means absent. The very fact that Kunda-kunda's work is in Prākṛit is highly significant, seeing that every one of his famous successors in the Digambara school preferred Sanskrit exclusively. His failure to mention Umāsvāti is without significance, since his only mention of a predecessor links him directly with Bhadrabāhu. The concluding *Gāthās* (nos. 61–2) of the *Bodha-prābhṛta* are as follows:

saddaviyāro hūo bhāsāsuttesu jaṃ Jine kahiyaṃ |
so taha kahiyaṃ ṇāyaṃ sīseṇa ya Bhaddabāhussa ||
bārasa Aṃgaviyāṇaṃ caūdasapuvvaṃgaviūlavittharaṇaṃ |
suyaṇṇi Bhaddabāhū gamayagurū bhayavao jayaō ||

‘That which the Jina had spoken was transferred into words in vernacular *Sūtras*: just so it has been known and spoken by the disciple of Bhadrabāhu.’

‘Victory to the holy Bhadrabāhu, the valid (*gamaka*) *guru*, knower of the Scripture, whose knowledge was of the Twelve *Aṅgas*, with the ample extension of the *Aṅgas* by Fourteen *Pūrvas*.’

This does not, however, imply¹ that Kunda-kunda claimed immediate succession from Bhadrabāhu I, since elsewhere (*Śīla-prābhṛta*, v. 30) he refers to the *Daśa-pūrvin* Rudra Sātyaki-putra.

This would be the place to consider the relation of Kunda-kunda to the Jain canon. From the above passage it is evident

¹ But see the remarks of the editor of the *Aṣṭa-prābhṛta*, Mr Rāmaprasāda Jaina, on pp. 3–5 of his Introduction, where this passage is quoted.

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that his view concerning the composition and development and transmission of that canon coincides in general with that normally held by the Jainas and actually stated in canonical writings. In referring to the Scripture Kunda-kunda makes use of the terms *pavvayaṇa* (*pravacana*), *āgama* (*Pravac.* I, 92, *Pañcāstik.* 167), *suya* (*śruta*), *sutta* (*sūtra*, *Aṣṭa-pr.* II, 14, etc.) *Jīna-vacana*, *Aṅga* and *Purva* (*Samayā-sāra*, vv. 224, 426). His general attitude towards it is declared in the opening verses of the *Sūtra-prābhṛta*:

arahamtabhāsiyatthaṃ gaṇaharadevehi gaṇthiyaṃ sam-
maṃ |

suttatthamagāṇatthaṃ savaṇā sāhamti paramatthaṃ ||
suttaṃmi jaṃ suditṭhaṃ āriyaparampareṇa maggeṇa |
nāūṇa duvihasuttaṃ vaṭṭai sivaṃmagga jo bhavvo ||

‘The intent stated by the *Arhats*, correctly made by the divine *Gaṇadharas* into books, intent of *Sūtras*, intent of research (in the *Sūtras*), the ascetics realize as the supreme attainment. What in the *Sūtras* was well discerned by the Path (Church), the succession of *Ācāryas*, whoso, having known these *Sūtras* of two kinds, follows the auspicious Path is blessed.’

Evidently here Kunda-kunda is employing the word *Sūtra* as equivalent to *Aṅga*, but at the same time distinguishing a *sūtra* of *drṣṭis*, developed by a series of *Acāryas* through study of the texts composed by the *Gaṇadharas*: this second kind of *Sūtra* corresponds clearly to the Twelfth *Aṅga*, the *Drṣṭi-pravāda Aṅga*, of the orthodox classification. In the works attributed to Kunda-kunda there are no allusions to particular scriptures, and it would be a difficult task, and premature, to estimate his relation to the pre-existing texts. The expression *sāra*, ‘essence,’ occurring in the titles of four of the works, the *Pravacana-sāra* (also a sub-title of the *Pañcāsti-kāya-gāthā*), *Niyama-sāra*, *Rayana-sāra*, *Samaya-sāra*, does not imply a mere summary of the content of books; and in fact all his titles have reference to topics, not to treatises. Upon the perfection and all-sufficiency of the Scriptures he constantly dwells, as in *Mokṣa-prābhṛta*, v. 90:

hiṃsārahie dhamme aṭṭhārasadosavajjiḍḍhe deve |

Niggaṃthe pavvayaṇe saddahaṇaṃ hoī sammattaṃ ||

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‘Righteousness is faith in the Nirgrantha doctrine, a religion void of *himsā*, free from the eighteen faults, divine.’

But he is a preacher who lays stress upon the topic in hand: and so in the most affecting of his compositions, the *Bhāva-prābhṛta*, treating of *bhāva*, ‘realization’ or ‘sincerity,’ we read (v. 164)—

kiṃ jaṃpiṇa bahuṇā attho dhammo ya kāma-mokkho ya l
aṇṇe vi ya vāvārā bhāvaṃmi paritthiyā savve ||

‘Why babble at length? Gain, religion, pleasure and final release, and other pursuits, all depend upon sincerity.’

And in the *Śīla-prābhṛta*, on morality (v. 19), he declares that—

jīvadayaṃ dama saccaṃ acoriyaṃ baṃbhacerasaṃtose l
saṃmaddaṃsaṇaṇāṇaṃ taō ya sīlassa parivāro ||

‘Mercy to living creatures, self-restraint, truth, honesty, chastity and contentment, right faith and knowledge, and austerity are [but] the entourage of morality.’

His manner of working, therefore, is that of a teacher at home in his subject and its several parts (and how should a Jaina dogmatist not be so?), and not of a mere popularizer of pre-existing compositions. He would have disclaimed, as emphatically as does Īśvarakṛṣṇa, any departure from the strictest orthodoxy of his school; but his celebrity is that of a poet (*kavi*), sage (*muni*), ecclesiastic (*paṭṭa-dhārin*), not of a commentator.

It seems likely that many of Kunda-kunda’s denunciations of ideas and practices are directed against the opposing Śvetāmbara sect (*vastra-dhara*), in *Aṣṭa-pr*, II. 23) of his own community, the Jainas; and the unqualifying emphasis of the denunciations may point to an early stage in the division of the two schools. Allusions to non-Jaina matters are few and not very significant. We have mention of Harihara in *Sūtra-pr*. v. 8, and in *Bhāva-prābhṛta*, v. 137, of the 80 classes of *kriyā-vādins*, the 84 of *a-kriyā-vādins*, the 67 of *ajñānins* (Agnostics), and the 22 of *Vainayikas*. *Samaya-sāra*, v. 262, may allude to the *Kaṭha Upaniṣad*, II. 19. There is reference to the Sāṃkhya doctrine (*Samaya-sāra*, vv. 124, 366); and in *Śīla-prābhṛta*, v. 16—

vāyaraṇa-chaṃda-vaīsesiya-vvavahāra-ṇāya-satthesu

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appears the *śāstra* of the Vaiśeṣikas along with those of grammar, metrics, law and policy (or logic, *nyāya*). But most, or all, of these subjects had already been discussed in the Jaina canon itself, and none of them, nor again the differentiation of *sāmānya* and *viśeṣa* in the *Pravacana-sāra* (these two, along with *ākṛti*, are distinguished in the *Mahā-bhāṣya* of Patañjali, Introd., pp. 6–8 of Kielhorn's edition), nor the terms *samavāya* (*Pañcāstikāya*, vv. 3, 49–50) and *a-yuta-siddha* (*Pañc.* v. 50, but in a passage reminiscent of Aśvaghoṣa's *Buddha-carita*, XII, vv. 75–7) have any significance in regard to the date of an author posterior to the beginning of the Christian era. *Pramāṇa* occurs in the *Uttarādhyayana*, XXVIII. 24.

The Prākṛit dialect employed by Kunda-kunda and its preservation in the MSS. are not subjects to be essayed in brief, and experience shows that discussions of them would yield no chronological certainties. Even the fact of Kunda-kunda's use of Prākṛit, whereas Umāsvāti employs a Sanskrit with Jaina characteristics showing that he was not the first of his sect to write in that language, is insufficient to prove his priority; for the two writers were not addressing the same audience. Nevertheless, the use of Prākṛit is a differentia of Kunda-kunda in comparison with other writers in the same genus. Taken in connection with the Jaina tradition and with the tone of his work and the manner of his references to the Scriptures, it suggests a very early date, which we would seek rather in the third or fourth century of the Christian era than in the fifth.

The compositions attributed to Kunda-kunda are the following—

Aṣṭa-prābhṛta or *°pāhṛta*, 'Eight Presents' (the term *pāhṛta* having also been used as designation of chapters in the canonical texts): the eight topics are (1) *Darśana*, Faith, (2) *Sūtra*, Scripture, (3) *Cāritra*, Conduct, (4) *Bodha*, Enlightenment, (5) *Bhāva*, Realization, (6) *Mokṣa*, Salvation, (7) *Liṅga*, Insignia, (8) *Śīla*, Morality. Edited by Rāmaprasāda Jaina (Bombay, 1924).

Dvādaśānuprekṣā, *Bārasāṇupehā*, 'Twelve Considerations,' reflections upon impermanence, etc. Edited by Jinadatta Upādhyāya (Belgaum, 1912).

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Niyama-sāra, 'Essence of Rules of Life,' edited, with Sanskrit and Hindi commentaries, by Brahmacārī Śītalaprasāda (Bombay, 1916).

Pañcāsti-kāya-gāthā pravacana-sāra, 'The Five Magnitudes' in verse, 'Essence of the Doctrine': text edited by Professor P. E. Pavolini in vol. 14 of the *Giornale della Società Asiatica Italiana*, 1901, pp. 1-40; text with Amṛtacandra's commentary edited by Pannālāla Bakliwāl (Bombay, 1906); and again by Udayalāla Kāṣṭhīwāl (*ibid.* 1916); text with English commentary edited by Professor A. Chakravartinayanār in the 'Sacred Books of the Jainas' (Allahabad, 1920).

Rayana-sāra, mentioned in the Introduction (p. 8) to Gajādharalāla Jaina's edition of the *Niyama-sāra*.

Pravacana-sāra, 'Essence of the Doctrine or Scripture,' the present work: an account of the work with a full abstract and the text of the verses was published by R. G. Bhandarkar in his *Report on the Search for Sanskrit MSS.*, 1883-4, pp. 91-102, 379-390. The edition has been particularized above.

Samaya-sāra-prābhṛta, 'Essence of the Religion,' edited, with Amṛtacandra's and Jayasena's commentaries, by Gajādharalāla Jaina (Benares, 1914), with Hindi commentary by Brahmacārī Śītalaprasāda Jaina (Surat, 1918), and with English translation and commentary by Rai Bahadur J. L. Jaini as vol. VIII of 'The Sacred Books of the Jainas' (Lucknow, 1930).

Samādhi-tantra, noted in the catalogue (1909) of the MSS. in the Jaina *bhāṇḍārs* of W. India (p. 113) as by Kunda-kunda. A work of the same name exists in Bombay, see the catalogues of S. R. Bhandarkar 1888 (Index), Peterson, *Report* for 1884-6 (no. 535), Kathawate (1901), no. 1429. But the ascription to Kunda-kunda does not there appear.

The *Pravacana-sāra*, as arranged in the commentary, is in three chapters, containing respectively 92, 108 and 75 *Gāthā* stanzas: in the commentary the chapters (*śruta-skandha*) are entitled—

I. *Jñāna-tattva-prajñāpāna*, 'Exposition of the truth as to Knowledge';

II. *Jñeya-tattva-prajñāpāna*, 'Exposition of the truth as to the Knowable';

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III. *Caranānusūcikā-cūlikā*, 'Appendix, hints on Conduct.'

The second commentary, by Jayasena, supplies and discusses a number of extra stanzas (translated *infra*, pp. 199–203); and stanzas 24–34 of Chapter II seem out of place and have the air of an interpolation.

The first chapter treats of the soul and its evolution, knowledge and its relation to objects, the perfect knowledge of the saint, bondage and release, pleasure and pain, merit and demerit. The second chapter discusses objects, existence, substance, quality and state; the *syād-vāda* and *naya* doctrine ('*quodammodo*' doctrine of 'aspects'); matter, origination and destruction; time, space, atoms, vital powers; souls and their evolution, the self, *karma* and bodies, soul-activity and contemplation. The third chapter deals with conduct, including the topics of renunciation, self-restraint, discipline, the recluse, food, residence, association, psychical attention (*upayoga*), faith and study of scripture.

In connection with a translation of a particular work a discussion of Jaina philosophy and dogmatics in general would be out of place. By Kunda-kunda's time India, with, say, 150 millions of inhabitants, had experienced at least seven centuries of active, ubiquitous debate between sects, schools and individuals, controverting, appropriating, in any case acquainted with (even when ignoring), each other's views: and, as we have already stated, there is nothing in Kunda-kunda's doctrine which did not pre-exist in the actual Jaina canon. As we know from the inscriptions published by Bühler (*Epigraphia Indica*, I, pp. 371 sqq., II, pp. 195 sqq.), the organization of the Jaina community was in the first century A.D. in full maturity, and the several orthodoxies will have been elaborately systematized. Kunda-kunda was posterior to this; and in regard to his works the only question concerns the emphasis which he lays upon particular doctrines. This also can be considered only in relation to the present text, the *Pravacana-sāra*, since, as we have seen, the several writings are concerned with most departments of Jaina doctrine and religious life.

Of the more general logico-epistemological doctrines the *syād-vāda*, or *anekānta* view, is everywhere affirmed, and in c. II, vv. 22–23, the *nayas* and the accompanying *saptā-bhaṅg-*

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are clearly expounded. Allied to this doctrine, which regards the truth of all true statements as relative to a context or an 'aspect,' is the conception of substance elaborated in the text (II, vv. 1 sqq.). A substance is an universal, identical with the existence of the thing, and embracing the thing and its qualities (*guṇa*), and its states or modifications (*paryāya*) and their qualities. The nature of a substance is its evolution as a single principle in states composed of the three 'moments' of origination (*utpāda, sambhava*), persistence (*dhrauvya, sthiti*), and annihilation (*vyaya, nāśa*). While these 'moments' are logically and epistemologically antithetic, their real status is an inseparable unity, the substance (II, vv. 3–8). In this connection (II, v. 1, p. 60, n. 2) appears the distinction between 'lengthwise' (*āyata, ūrdhva*) and 'crosswise' (*vistāra, tiryak*) generality (*sāmānya*), the former being the identity of successive states of a thing, the 'concrete universal,' while the latter is community of property in separate things.

The substance to which this conception is most prominently applied is the self (*ātman*), which is identified with knowledge (I, vv. 27 sqq.). The self is a generality, embracing all its particular states, whereof it is also the creator (*karīṭ*, II, vv. 92–94). In its perfect condition (*kevala*) it is omniscience and truth and identical with the Jaina faith (*śamaya*) itself (I, vv. 8, 92). Essentially it never loses this condition, and no other action is performed by it (II, vv. 92–93). All other states or acts attributed to it are due to matter (*karma* or *pudgala*) wherewith it is associated. From this association results the condition of *jīva*, or soul, which is self combined with vital powers (*prāṇa*, II, vv. 53–55); the various stages manifested in saints, divinities, human beings, animals, plants, denizens of hell, etc.; and the four not perfect kinds of knowledge known as *mati* (= *smṛti* = sense-knowledge), *śruti* (inference, etc.), *avadhi* and *manah-paryāya* (III, vv. 34–35). Properly the self knows by direct intuition (*pratyakṣa*) all substances, states, etc., in all times and places, without operation of senses. Sense-knowledge is indirect (*parokṣa*), the senses being a material accretion. The stages (*avagraha, īhā*, etc.) in a sense-perception which are known to the canonical works are clearly contemplated in the text (I, vv. 21, 59).

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In Kunda-kunda's very frequent reference to *upayoga* there must be some special point. The word has very rarely been cited by European writers on Jainism; we can mention only Cowell, in Colebrooke's *Essays*, vol. I, p. 446, who renders it by 'the true employment of the soul's activities'; Jacobi (translation of Umāsvāti's *Tattvārthādhigama-sūtra*, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 60, p. 302), who gives 'geistige Funktion (Vorstellen)', 'mind-functioning (presentation)'; Dr L. D. Barnett (*The Antagaḍa-dasāo and Aṇuttarovavāiyadasāo translated from the Prakrit*, pp. 141–142), who prefers 'energy'; and Professor von Glasenapp (*Der Jainismus*, p. 177), who renders by *Vorstellen*, 'presentation.' The Sanskrit dictionaries do not refer to the technical use of the word; but it is clearly expounded in Umāsvāti's own commentary upon his *Tattvārthādhigama-sūtra* and in editions of Jaina texts published in India, e.g. in the *Dravya-saṃgraha* of Nemicandra (ed. S. C. Ghoshal, p. 9), as 'a sort of inclination which arises from consciousness,' in the *Gommaṭa-sāra, Jīva-kāṇḍa* (ed. J. L. Jaini, p. 326), as 'conscious attentiveness or attention'; while in the great Prakṛit dictionary, *Abhidhāna-rājendra*, the equivalent *uvaṅga* is the subject of a long article. *Upayoga* is the fundamental property of a living soul, the power of attending; and, as it exists even in the lowest forms of life, it corresponds, in its range, to the modern expression 'response.' In creatures of superior intelligence it embraces, as *darśana* and *jñāna* respectively, a general or formless awareness of things (*anākāra-jñāna*, Dr Barnett's 'indefinite apprehension') and a determinate awareness (Dr Barnett's 'definite apprehension'). When free from error, *darśana*, as a general 'outlook,' is identical with the Jaina faith. This conception of *upayoga* appears in Kunda-kunda's other works (e.g. *Pañcāstikāya-gāthā*, v. 40, *Samaya-sāra*, v. 107); its prominence in his writings and its rarity in Śvetāmbara books may indicate a superior importance in the Digambara teaching.

Attention may be drawn also to the discussion of time (II, vv. 48 sqq.), as an infinite of one dimension, passing through each infinitesimal (*pradeśa*) of space. There are also some other special features in the Jaina doctrine of infinitesimal particles. The distinction of infinite (*ananta*) and incalculable

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(*asamkhyeya*) numbers is likewise of interest: see J. L. Jaini in *Gommaṣa-sāra, Jīva-kāṇḍa*, pp. 20 sqq. The *nigodas*, or *nikotas*, minute living creatures, are mentioned in *Sūtra-prābhṛta*, v. 18.

The commentator, Amṛtacandra, composed commentaries also on the *Samaya-sāra* (*Tātparya-vṛtti*) and the *Pañcāstikāya-gāthā*. He is known, moreover, as author of independent works, *Puruṣārtha-siddhy-upāya*, *Samaya-sāra-kalaśa-nāṭaka*, and *Tattvārtha-sāra*. All these have been published, and Amṛtacandra's works are also frequently quoted by Padmaprabha Maladhāri-deva in his commentary (*Tātparya-vṛtti*) on the *Niyama-sāra*. As this Padmaprabha is mentioned in an inscription of about A.D. 1219 (A. Guérinot, *Essai de Bibliographie Jaina*, Paris, 1906, p. 252), there is no difficulty in accepting for Amṛtacandra the date c. 905 A.D., furnished by the *paṭṭāvalīs*. His commentary on the *Pravacana-sāra* is elaborate and of a severe, almost painful, precision, which leaves nothing to be supplied and by no means shrinks from reiteration. He is an excellent master of Jaina Sanskrit: he employs a fullness of phrase which not unfrequently gives an impression of an enjoyment of sonorous circumlocution and complicated sentences rather than of a simple striving for exactitude, and which renders the work of interpretation and translation extremely difficult; but no special charity is required for recognizing in the remorselessness of style the outcome of an inflexible religious faith. Like other Jaina writings, the commentary is entirely void of personal display; but there are some few passages where it adopts a strain of enthusiasm and even indulges in verse.

In the long travail of composing and verifying the translation, which may, it is hoped, convey a fairly correct impression of Digambara thought and style, Professor Faddegon and his editor have been much indebted to Brahmācārī Śītalaprasāda, of Surat, who has perused the whole, for valuable suggestions and corrections and to Mr Herbert Warren for much loyal and patient coöperation.

F. W. THOMAS

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