

## Re-interpretation of the 'Mithyāśruta-Passage' in Nandī

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**Presented by :**

Dr. Nalini Joshi

Professor, Seth H.N.Jain Chair

Dept. of Philosophy

University of Pune

Maharashtra, India

Mobile:- 9421001613

E-mail: nalinijoshi53@gmail.com

### A Rationale for Choosing the Subject:

The present Indian Culture is the outcome of three major (viz. Hinduism, Jainism and Buddhism) and countless minor thought-currents, influencing each other from thousand of years uptill now. In order to fulfil the purpose of this conference i.e “to enrich the academic and intellectual content to open up new vistas of research,” an attempt is made to re-interpret the '*mithyāśruta*-passage' in 'Nandīsūtra'- traditionally known as '*cūlikā-sūtra*'- an Ardhamāgadhī canonical text.

### Why this particular passage ?:

Around twelve years ago, in the syllabus of a Jainological Institute, Bhagavadgītā, Pātañjalayoga and Dhammapada were introduced for the comparative study. When opinions of the traditional Jain teachers (popularly called 'swadhyayees') were asked. Surprisingly most of them opposed firmly to study these texts. A passage of Nandīsūtra was shown to me where Mahābhārata, Pātañjala and Buddhavacana were designated as '*mithyāśrutas*' viz. 'heretical texts'.

During last twelve years, I fumbled several times at this passage and also at the similar passage in Anuyogadvāra. It felt very odd for me to stamp many renowned non-Jaina texts as *mithyāśruta*, a spirit indeed not congruent with the non-absolutistic and all-inclusive nature of Jainism. Thus this research article is a natural outcome of the efforts to re-interpret this ancient text in the light of non-absolutism.

### About Nandī in short:

Nandī is chronologically a later Ardhamāgadhī text ascribed to Devavācaka<sup>1</sup> or Devardhigaṇi of the 5<sup>th</sup> century A.D. It's language is a specimen of old Jaina Mahārāṣṭrī rather than Ardhamāgadhī. In the histories of Prakrit Literature, it is told that Nandīsūtra was written and included in the Āgamas at the third (or fourth) conference of Jaina monks, held at Valabhī (466 A.D.). Nandī presents the Epistemology of Jainas in consolidated manner using contemporary terminology of Nyāya, suggesting the dawn of Nyāya-yuga on Jaina horizon.

The list of important texts presented in the concerned passage of Nandī is very enlightening for any Indologist. The whole passage runs likewise:

७२ (१) से किं तं मिच्छसुयं ? जं इमं अण्णाणि एहिं मिच्छद्दिट्ठीहिं सच्छंदबुद्धि-मतिवियप्पियं, तं जहा - भारहं (१) रामायणं (२) हंभीमासुरखं (३) कोडिल्लयं (४) सगभद्वियाओ (५) खोडमुहं (६) कप्पासियं (७) नाम (?ग) सुहुमं (८) कणगसत्तरी (९) वइसेसियं (१०) बुद्धवयणं (११) वेसितं (१२) कपिलं (१३) लोगायतं (१४) सद्धितंतं (१५) माढरं (१६) पुराणं (१७) वागरणं (१८) णाडगादि (१९) अहवा बावत्तरिकलाओ चत्तारि य वेदा संगोवंगा ।

(२) एयाइं मिच्छद्दिट्ठिस्स मिच्छत्तपरिगहियाइं मिच्छसुतं, एयाणि चेव सम्मद्दिट्ठिस्स सम्मत्तपरिगहियाइं सम्मसुयं ।

(३) अहवा मिच्छद्दिट्ठिस्स वि सम्मसुयं, कम्हा ? सम्मत्तहेउत्तणओ, जम्हा ते मिच्छद्दिट्ठिया तेहिं चेव समएहिं चोइया समाणा केइ सपक्खदिट्ठिओ वमेति । से तं मिच्छसुयं ।

### The Context of the Passage in Nandī:

While describing the Śrutajñāna, DVG first explains *samyak-śruta* i.e. Jaina canonical texts, specially *gaṇipīṭaka*, the 12 Ardhamaṅgadhi texts. Immediately after that, he considers *mithyāśrutas*. The whole Śruta-thought of DVG is probably based on two important Tattvārthasūtras, viz.

श्रुतं मतिपूर्वं द्व्यनेकद्वादशभेदम् and मतिश्रुतावधयो विपर्ययश्च ।<sup>2</sup>

Thus, in this passage, DVG gives examples of अनेकभेदश्रुत or श्रुतविपर्यय (i.e. कु-श्रुत).

### Treatment of Mithyāśrutas in Anuyogadvāra:

Anuyogadvāra is ascribed to Ārya Rakṣita belonging to 2<sup>nd</sup> cen.A.D. He divides ‘bhāvaśruta’ into ‘laukika’ (i.e. popular) and ‘lokottara’ (i.e. spiritual). AR<sup>3</sup> mentions the 19 texts, 72 arts and Vedas with its auxiliary texts. Though AR ascribes the texts as, ‘brainchild of heretics’, he is aware of the popularity and utility of the texts in day-to-day life.

There is a lapse of time of three centuries between Anuyogadvāra and Nandī. The attitude towards popular texts is changed in-between. The sectarian spirit can be guessed by the term ‘mithyāśruta’ in Nandī. DVG is not favorable for the total dismissal of the popular texts, which comprise a part of contemporary education. All the Jaina texts are basically religious, ethical and spiritual. We do not find a separate parallel educational system which is totally ‘Jaina’. It means that the educated Jaina monks were well-versed in these ‘śāstras’. The educated lay-votaries also might have gone through these texts. Therefore DVG has justified his view by two arguments which are added to the list of heretical texts. The two supportive statements are not given by Anuyogadvāra because the status of ‘laukika bhāvaśruta’ is already given to them.

The purport of the supportive statements of DVG is likewise:

i) If the texts are studied by a non-believer (*mithyā-dṛṣṭin*), they become *mithyāśruta* but if studied by a believer (*samyak-dṛṣṭin*) they become *samyak-śruta*.

ii) Or else, even for a non-believer, the texts become ‘samyak’ if the texts help them to abandon their defiled views and creates *samyaktva* in them.

Pt. Dalasukhaji Malvaniya praises DVG for his liberal all-inclusive attitude in his book - ‘आगम युग का जैन दर्शन’<sup>4</sup>. In the self-commentary on Tattvārtha 1.20, the nature of popular texts and Jaina scriptures is discussed and the view similar to Nandī is expressed.<sup>5</sup>



### The Help Provided by the Commentators:

Jinadāsagaṇi's *cūrṇi* (included in Haribhadra's comm.), Haribhadra's *vṛtti* and Malayagiri's *ṭīkā* is available on Nandī. Each text has taken notice of the supportive comments of DVG but throws no light on the names of the texts mentioned in Nandī. Haribhadra says, 'भारतमित्यादि सूत्रसिद्धं यावत् चत्वारश्च वेदास्साङ्गोपाङ्गाः' (p.26) Malayagiri mentions, 'भारतादयश्च ग्रन्था लोके प्रसिद्धास्ततो लोकत एव तेषां स्वरूपमवगन्तव्यं ।' (p.194) Malayagiri has discussed a lot upon 'How to attain *samyaktva* ?' by reading the '*mithyāśrutas*'. Malayagiri extends the list of texts by adding the name of six texts.

It is surprising that commentators have not given even the Sanskrit equivalents of all texts. Ghasilalji mentions the Sanskrit versions but no further information is provided. Dictionary of Proper Nouns, mentions all the texts as 'heretical texts', without any comment. Dr.J.C.Jain provides scanty footnotes concerned to the name of the text in his 'प्राकृत साहित्य का इतिहास' (p.172). In Puṇyavijayaji's edition of Nandī and Anuyogadvāra, ample footnotes are provided in which variant readings in different mss. are noted meticulously.

### General Observations on the Titles of the Texts:

\* The texts were so popular that for the commentators, it was needless to give the Sanskrit names. Many of the texts are well-known but five or six names are dubious for us at present time, which we will consider later on.

\* The list is very random. It is not based on chronology, reverse-chronology, popularity or subject-wise classification.

\* Malayagiri's six additional names suggest the increasing popularity of these texts during 5<sup>th</sup> century and 12<sup>th</sup> century (i.e. the date of DVG and Malayagiri). In Malayagiri's list, 'लेहं गणिअं - सउणरुअं' has a peculiar context, because the lists of 72 arts found in Jaina texts like Samavāya, Aupapātika and Kuvalayamālā start from लेहं-गणिअं and end with सउणरुअं.

\* In all the modern editions of Nandī, the list of Malayagiri is found, which is definitely an extended list.

\* Barring few exceptions, DVG prefers the 'names of the texts' and not the 'names of the authors'. DVG renders all these texts as 'Śrutas'. They are the treatises based on the joint efforts of many authors and handed down to us over the centuries by oral tradition. Where-ever the authorship is certain, he includes author's name viz. कोडिल्लय, माढर and कविल.

### Brief Critical Comments on the Each Text of Nandī:

#### 1] Bhārata (भारह) -

In the fifth century A.D., Mahābhārata was popularly known as Bhārata. Scholars accept the theory of three versions of Mahābhārata. The second version was known as Bhārata and the last one was Śatasāhasrī Samhitā i.e. Mahābhārata. Thus the name Bhārata in this passage helps us for the date-fixation of the present version of Mahābhārata. We can guess that upto the 5<sup>th</sup> cen.A.D., the present version of Mahābhārata was not finalized.

It is very interesting to note that in the Ardhamāgadhī texts, Kṛṣṇakathā found a

reasonable space than Rāmakathā. Thus in the list of popular texts, DVG mentions Bhārata initially and Rāmāyaṇa at second place. It throws light on one of theory that, ‘Bhārata came first in the written form and then Rāmāyaṇa’. Jainas’ affinity to Bhārata is due to the association of Kṛṣṇa with the 22nd Tīrthaṅkara Ariṣṭanemi. Haribhadra, in his Dhūrtākhyāna mentions ‘भारहरामायणेषु सुव्वइ’ and not otherwise.

## 2] Rāmāyaṇa (रामायण) -

Vimalasūri’s Paumacariyam is the first Jaina version of Rāmāyaṇa (3<sup>rd</sup>-4<sup>th</sup> cen.A.D.). It means that DVG knows Paumacariyam. Thus, the norms of *mithyāśruta* and *samyak-śruta* laid down by DVG, Vālmīki-Rāmāyaṇa is *mithyāśruta* but Vimalasūri’s Rāmāyaṇa is *samyak-śruta*.

## 3] Ābhītāsuraḥ (हंभीमासुरक) -

This name of the text is found in Anuyogadvāra (49), Nandī (72), Vyavahārabhāṣya (part 3 p.132), Gommatasāra (Jīvakāṇḍa p.117) and Lalitavistara (12.33 पद्यानन्तरम् p.108) with a lot of variant readings viz. हंभीमासुरकं, हंभीमासुरकं, भीमासुरकं, भीमासुरकं, दंभीमासुरकं, भंभीमासुरकं, आभीमासुरकं etc. There is a lot of controversy about the Sanskrit version of the text. Dr.J.C.Jain and Dr.Mohanlal Mehta explain it as, “a heretical (*laukika*) work by Bhīmāsura.”

I personally prefer the Skt. *chāyā* ‘आभीतमासुरकं’. According to me it is probably the second version of Caraka Saṁhitā ascribed to Dṛḍhabala, an Āyurvedic text which is based on the protection (*rakṣa*) of life (*āsu*) for them who are very anxious (*ābhāta*) about the well-being of their life.

In the whole Jaina Prakrit Literature, views about *cikitsā* and *pañcakarma* are reflected, in three stages - first the denial, then a little reconciliation and at the end Janification of Āyurvedic texts. In this per view ‘आसुरक’ could be an Āyurvedic text.

## 4] Kauṭīliya (कोटिल्लय) -

The name Koṭillaya certainly suggests Kauṭīliya Arthaśāstra. DVG generally prefers the name of the text and not the author. Here, it means, ‘the science of crookedness i.e. the science of polity’. We get ample references of Cāṇakya in Jaina literature from 4<sup>th</sup> cen.A.D. upto 15<sup>th</sup> cen.A.D. Jainas generally prefer the name ‘Cāṇakya’ and very rarely ‘Kauṭīliya’. It is in real sense a *śruta* because the views of the predecessors are often mentioned in Arthaśāstra. At the time of DVG, the text was popular as Kauṭīlyaka and not as Arthaśāstra.

Many Indologist and Sanskritists like Hivargaokar, R.D.Karmarkar and Durga Bhagvat have mentioned that a certain sense of censure or dishonor towards Cāṇakya is seen from this passage of Nandī. If we scrutinize the Cāṇakya-narratives in Jaina literature a high regard is seen towards Cāṇakya especially for his Prāyopagamana death. If we interpret the *mithyā-śruta*-passage in the light of DVG’s remarks, and Cāṇakya’s esteemed position which is reflected in the narrative literature, we come to the conclusion that considering Cāṇakya’s attitude towards the larger good of the society, his text should not be totally dismissed as a *mithyāśruta*. Many of the Jaina Ācāryas described Cāṇakya



as ‘उत्तमार्थसाधक’ - who achieved the highest goal of human life.<sup>6</sup>

### 5] Śakabhadrikā (सगभद्वियाओ) -

The name of the fifth text in the list is ‘Sagabhaddiyāo’. This Prakrit version is accepted by Haribhadra and Malayagiri. Some other scholars accept the version ‘सगडभद्वियाओ’ and render it as ‘शकटभद्रिका’ - “a science (or art) of making carts, chariot etc.” or “a science of warfare based on the description of शकटव्यूह etc.”

According to my opinion, ‘शक-भद्रिका’ has a certain meaning. We find a list of the non-Aryan people in Ardhamāgadhi texts as सग-हूण-बब्बर etc.<sup>7</sup>. One of the meanings of भद्रिका is-‘an enchanted sacred thread’. In Hindi dictionary it is translated as ‘तावीज’. Therefore it can be a text based on popular beliefs, giving out enchanted black threads for expelling evil spirits etc. These magical practices might have entered in India with the advent of Śakas. The story of Kālakācārya and Śaka King is given in the Prabandha literature of Jainas.<sup>8</sup>

Thus if we accept the reading ‘शक-भद्रिका’ it could be a text dedicated to magical rites. In the variant readings, ‘भद्विया’ is common and words are - सय<sup>0</sup>, सद<sup>0</sup>, सगड<sup>0</sup>, संग<sup>0</sup>, सत<sup>0</sup>.

### 6] Khoḍamuha (?) -

Different Prakrit variants are noted of this text in different mss. of Nandī and Anuyogadvāra. They are - घोडमुह, घोडगसुह, घोडयमुह, घोडगसुह and घोडगसुय.

If the name of the text is ‘घोडयमुह’, it is obviously a text concerned to horses, as Ghasilalaji suggests. But in that case, ‘घोडयसुय’ is a better reading because ‘सुय’ matches with the list of Śrutās. Puṇyavijayaji accepts the reading ‘खोडमुह’. The word ‘खोड’ can be traced in the Skt. roots ‘क्ष्वेड्’ and ‘क्ष्विद्’. क्ष्वेड् is phonetically nearer to खोड. Various meaning of the root क्ष्वेड् are given. The common general meaning is, ‘to produce sound’, which is necessarily connected with mouth (*muha* < *mukha*). Therefore खोडमुह is probably a text related to phonetics - a science of articulated sounds.

If we treat ‘खोड’ as a Deśya word, the word means ‘a mountain deity’, thus ‘खोडमुह’ means the masks or small idols of mountain deities. Maṇoramākahā mentions ‘सुवण्णखोडियाओ’ in the same sense<sup>9</sup>. It is indicated that the art of making masks or small idols of popular deities was prevalent in the society.

### 7] Kalpāsrita (कप्पासिय) -

Sanskrit rendering of the word कप्पासिय is suggested by many scholars as कार्पासिक - ‘an art of weaving clothes with cotton threads.’ It is only a wide guess based on the Skt. rendering. DVG covers 72 different arts under ‘बावत्तरि कलाओ’. Do ‘the art of weaving’ is worth mentioning separately ? So we should think some other alternative. ‘कल्पाश्रित’ can also be ‘कप्पासिय’ as per rules. If we go through the various meanings of कल्प, the word कल्पाश्रित direct us to ‘स्मृति’, where the word ‘कल्प’ is used in the sense of, ‘religious duties and rituals of Varṇāśramas’.

If the word is suggestive of Kalpasūtra, then it is sacrificial science or Jaiminīya Darśana i.e. Pūrva-mīmāṃsā.

श्रुति-स्मृति-पुराण is the famous triad. श्रुति (i.e. वेद) and पुराण<sup>s</sup> are mentioned. Therefore if we take कल्पाश्रित in the sense of स्मृति, there is no harm.

‘कल्पस्थान’ is one of the 8 chapters of Caraka Saṁhitā. So it can also be a work related to Āyurvedic medicines specially *kalpa*, *rasāyana* etc.

#### 8] Nāga (? Nāma) Sūkṣma (नागसुहृम) -

In most of the edited texts of Nandī and Anuyoga, the accepted reading is नागसुहृम. As suggested by some scholars, it is हस्तिशिक्षा i.e. a text dedicated to the training of elephants. ‘गजलक्षण’ is generally covered under 72 Arts. Therefore it could be a text of logic - where *sūkṣma* or hair-splitting discussions occur. The word Nāga indicates two Buddhist logicians of the same century which DVG belongs, i.e. Nāgārjuna and Diṅnāga. It may suggest Mallanāga i.e. Vātsyāyana where sex-life is discussed with minute details.

#### 9] Kanakasaptati (Suvarṇasaptati) (कणगसत्तरी) -

As suggested by Dr.J.C.Jain and other scholars, कणगसत्तरी is obviously Suvarṇasaptati, a commentary of Śaṣṭitantra-Māṭhara-Vṛtti which was translated and revised in Chinese.

#### 10] Vaiśeṣika (वैशेषिक) -

It obviously refers to the Vaiśeṣika Sūtras of the revered sage Kaṇāda. In the introduction of Tattvārthasūtra Pt. Sukhalalaji Samghavi has pointed out the influence of Vaiśeṣika Sūtras on Tattvārtha, the famous Jaina philosophical system in Sanskrit aphorisms. DVG is not expected to dismiss Vaiśeṣika Sūtras totally as *mithyāśruta*, therefore his supportive arguments apply to this text specially.

#### 11] Buddhavacana (बुद्धवचन) -

‘Buddhavacana’ are the Pāli Tripiṭaka texts with *aṭṭhakathās* which were finalized after the three conferences (Saṁgītis) up to the period of DVG.

#### 12] Vaiṣika (वैसिक) -

The name of the text is absent in Malayagiri’s commentary on Nandī. It is definitely a work related to Kāmasūtra, a text concerned to erotics and certainly a part of ‘Ancient Indian Educational system’. From the view point of a Jaina monk, who observe strict celibacy, this treatise pertaining to Kāmasūtra is of-course a *mithyāśruta*. Cūrṇikāra on Sūtrakṛtāṅga 1.1.9.2 explains, “अथ वैशिका वणिजः, --- अथवा वैश्यास्त्रियो वैशिक ता अपि किल सर्वा विशेषाद् वैश्यधर्मे वर्तमाना धर्मं कुर्वन्ति । (Cu.p.175) तथा वैशिका वणिजो मायाप्रधानाः कलोपजीविनः (Cu.p.177)”

With the help of Cūrṇikāra, we can guess that वैशिक could be a text pertaining to trade or commerce. The possibility of a commerce based text cannot be totally ruled out.

#### 13] Kāpiliya (कविल, कविल, कविलिय) -

If we choose the name of the text as कविल or कविलिय, it would be better, because DVG prefers the text-name rather than the author. This is certainly a mention of Kapilamuni’s Sāṁkhyasūtras. Kapil, the Upaniṣadic sage is mentioned by Brahmanic and Śramaṇic traditions with a high regard<sup>10</sup>. The fact is almost established that the ancient



Sāṃkyās owe to Śramaṇic culture. DVG mentions the treatise of Kapila, which was probably available to him but which is extinct now.

#### 14] Lokāyata (लोगायत) -

Obviously it is a heretical system in true sense known as Bārhaspatyās and later on famous as Cārvākas. Kautilya mentions them as Lokāyatas or Bārhaspatyas in his Arthaśāstra<sup>11</sup>. In Sūtrakṛtāṅga, the text is enumerated under 'तज्जीवतच्छरीरवाद'<sup>12</sup>. Haribhadra, an eight-century-literary-giant mentions and negates the *lokāyata* views in his Ṣaḍ-darśana-samucchaya<sup>13</sup>. There is a possibility of having a written text of *lokāyata* views before DVG which he includes in the list of *mithyāśrutas*. Not a single text of *lokāyatas* is preserved and one has to rely upon the arguments of different *ācāryas* expressed in their refutations.

#### 15] Ṣaṣṭitantra (सष्टितन्त्र) and 16] Māṭhara (माढर) -

The traditionally known lineage of Sāṃkhya-sages is confirmed by the present *mithyāśruta*-passage which is really a revealing fact. It is told that Kapila taught these views to Āsurī and Āsurī to Pañcaśikha. Probably it is the work 'Ṣaṣṭitantra'. Then Īśvarekr̥ṣṇa (150 A.D.) included the gist in his Sāṃkhyakārikās. Māṭharavṛtti is the oldest commentary on Sāṃkhyakārikās. Around 450 A.D., it was translated into Chinese as Suvarṇasaptati which is mentioned by DVG as Kanakasaptati. We can guess with the help of this passage that at the time of DVG, Sāṃkya system was at its peak. That is why Bhagavadgītā is very much eager to include it in the Brahmanical tradition<sup>14</sup>.

Māṭhara holds high position in the enumeration of these texts because a commentary called *māṭharavṛtti* on Nyāyasūtras is also probably present before DVG. It is very illuminating that Vyavahārabhāṣya and its commentary mentions Māṭhara and Kautilya together<sup>15</sup>.

Thus with the help of this passage, we can fix the upper limit of many non-Jaina ancient texts.

#### 17] Purāṇa (पुराण) -

DVG. mentions the general term 'Purāṇa' and any of the specific Purāṇas are not mentioned. Bhāgavata-purāṇa is not mentioned in the Nandī-commentary of Haribhadra and also in Anuyogadvāra (with comm.). Malayagiri separately mentions Bhāgavata along with Purāṇa. One of the possibility is - DVG might have included Bhāgavata in 'Purāṇa'. The shadows of Bhāgavata and especially Kṛṣṇakathās are seen in the Ardhamāgadhi canons viz. Jñātādharmakathā and Antagaḍadaśā.

The second guess of not mentioning Bhāgavata separately is likewise - we can infer that the present text of Bhāgavata was not finalized before 5<sup>th</sup> century A.D., but the social impact of the oral tradition of Kṛṣṇakathās was tremendous and was reflected in Ardhamāgadhi canons. At the time of Malayagiri (12<sup>th</sup> cen.A.D.), the Bhāgavata cult was at its zenith, so he added the name of the text very naturally in his list. It is interesting to note that in Bhāgavatapurāṇa, Ṛṣabha is enumerated in the Amśavatāras of Viṣṇu. Detailed biography of Ṛṣabha is given in Bhāgavata which is very much similar to Jain

tradition. Dr. Padmanābha Jainī had discussed a lot about both of the Ṛṣabhacaritas<sup>16</sup>. The date of Bhāgavata is fixed by Dr. Padmanābha Jainī as 10<sup>th</sup>-11<sup>th</sup> cen.A.D. If it is so, then there is no wonder that the name of Bhāgavata is not found in Anuyoga, Nandī and not even in the commentary of Haribhadra.

Thus the mention of Purāṇa in ‘singular’ and addition of Bhāgavata, compel the researchers to think over the antiquity of Purāṇas especially Bhāgavata.

### **18] Vyākaraṇa (वाकरण) -**

Since the Prakrit grammars are not written before fifth century, then in the present context, it is of course the well-known triad of Sanskrit grammarians viz. Pāṇinī, Kātyāyana and Patañjali is referred to.

### **19] Nāṭaka (नाटक) -**

It is no doubt that, Nāṭyaśāstra currently famous as Bharata’s Nāṭyaśāstra. The date of this text is noted down in the Deccan-College-Sanskrit-Dictionary as 1<sup>st</sup> or 2<sup>nd</sup> cen.A.D. In the Ardhamāgadhī texts like Samavāya, Jñātādharma-kathā and Rājaprasnīya the list of 72 arts is given. In that list, after Lekha and Gaṇita - ‘Rūva, Naṭṭa, Gīya, Vāiya, Saragaya and Pokkharagaya’ are mentioned, which are directly connected with Nāṭyaśāstra.

### **20] 72 Arts, starting with Lekha, Gaṇita and ending with Śakunnaruta (बावत्तरिकलाओ)-**

According to Jaina tradition, Dṛṣṭivāda (which is extinct) was a gigantic ancient sourcebook of Jaina knowledge including all arts, sciences, ethics and metaphysics. It is told that the 10<sup>th</sup> Pūrva of Dṛṣṭivāda, contained numerous Vidyās. If Śakunnaruta is a Vidyā, then it should have been the part of the 10<sup>th</sup> Pūrva. The 13<sup>th</sup> Pūrva ‘Kriyāviśāla’ contained Lekha (art of writing), Gaṇita (art of counting) etc., total 72 arts for males and 64 for females. Śakunnaruta is the last one among the list of 72 arts. It literary means the chirping of birds, cries of birds and specifically means, ‘art of recognizing the notes and meaning of different birds’. Prof. Apte, in one of his articles suggests that it is an art of imitating bird-cries<sup>17</sup>. But if it is a Gūḍhavidyā (occult lore) then it is, ‘understanding the meaning of bird-cries’. We find such instances in Prakrit narrative literature<sup>18</sup>.

Jaina, Buddhist and Hindu sources differ a lot while counting the 72 arts. Even the canonical and post-canonical literature of Jainas differs about the details. In the present context, it is noteworthy that Anuyoga and Nandī (Puṇyavijayajī edn.) do not include Lekha, Gaṇita and Śakunnaruta separately because they might have felt that these are covered under ‘बावत्तरिकलाओ’ viz. 72 arts. It is the addition of Malayagiri to note down the initial and last names of 72 arts. These are the practical arts based on varied skills and of course are not the names of particular texts.

If we trace back the arts in Dṛṣṭivāda, the revered source-book of Jainas, DVG. felt it necessary to sanction proper position for the popular texts, in the field of Śrutajñāna.

### **21] Four Vedas with its Main and Auxiliary Texts (चत्वारि य वेदा संगोवंगा) -**

In the Vedic tradition, four Vedas are Ṛk, Yajus, Sāman and Ātharvaṇa. Vedāṅgas are six, viz. Śikṣā, Kalpa, Vyākaraṇa, Chanda, Nirukta and Jyotiṣa. Upāṅgas are four viz.



Purāṇa, Nyāya, Mīmāṃsā and Dharmaśāstra. Besides this, each of the Veda has its Brāhmaṇa, Āraṇyaka and Upaniṣad.

Whether all the above-mentioned texts were present before DVG. or not, is a very debatable subject, but in the ancient Jaina texts we find the terms like वेदविद्, वेदवेदाङ्गपाराग etc. at many instances. It is noteworthy that the division of Ardhamāgadhī texts into Aṅga, Upāṅga, Chedasūtra etc. is not found in Nandī. In fact this type of classification is seen in commentaries of Malayagiri.

## 22] Malayagiri on the concerned Passage of Nandī -

The additional names of texts provided by Malayagiri are serially (i) Trairāśika (तेरासिअ) (ii) Pātañjala (पायंजली) and (iii) Puṣyadaivata (पुस्सदेवय).

These three names are not found in Anuyoga and in the ms. of Nandī referred by Haribhadra.

(i) Trairāśika (तेरासिअ): In the list of the mithyāśruta texts, 'वेसितं' is found at the 12<sup>th</sup> place in many editions of Anuyoga and Nandī, but Malayagiri totally drops 'वेसितं' and replaces it by 'तेरासिअ'. Two types of Trairāśikas are found in Jaina texts. As mentioned in Viśeṣāvaśyakabhāṣya and Āvaśyakaṭīkā (Haribhadra), 'तेरासिय' was the 6<sup>th</sup> Nihlava (schism) who appeared 544 years after Mahāvīra-nirvāṇa. Monk Rohagupta opined that there is a third class of 'no-Jīva' besides 'jīva and a-jīva'. According to the opinion of Jaina scholars, the Vaiśeṣika-system, the Brahmanic atomism has emerged from this Trairāśika doctrine<sup>19</sup>.

But the Ājīvikas are also mentioned as 'Trairāśikas'. Śīlāṅka declares in his commentary of Sūtrakṛtāṅga that, 'the belief in return from mokṣa', is held by the Trairāśika followers of Gośāla, who have twenty-one sūtras arranged according the Trairāśika sūtras in the Pūrvas. Haribhadra, Śīlāṅka and Abhayadeva explain at various places that the followers of Gośālaka are called Ājīvikas, as well as Trairāśikas.

In the present context it is quite logical to take 'Ājīvika Trairāśikas' and not the 'Nihlava Trairāśikas'. Malayagiri might have gone through some text of 'Ājīvika Trairāśikas', which throw light on the existence of Ājīvika sect up to 12<sup>th</sup> cen.A.D.

(ii) Pātañjala (पायंजली): It is obviously the Yogaśāstra expounded by the sage Patañjali (2<sup>nd</sup> cen.B.C.). It is not surprising that we do not find this name in Anuyoga, since at the time of Ārya Rakṣita (2<sup>nd</sup> cen.A.D.). It might not have been gained popularity. But it is surprising that Haribhadra (8<sup>th</sup> cen.A.D.) omits this text, who himself has written the treatises like Yogabindu and Yogaśataka. Malayagiri takes notice of the text explicitly. Instead of using the text-name like Yogaśāstra or Samādhiśāstra, he gives the full credit to Patañjali as an expounder of the science, which was culminated into a philosophical system at the time of Malayagiri.

(iii) Puṣyadaivata (पुस्सदेवय): Except Ghasilalaji, nobody has thrown light on the Sanskrit rendering of the word, a text mentioned by Malayagiri. Ghasilalaji's Sanskrit rendering in 'Puṣyadaivata' but the Hindi translation is 'Puṣpadaivata' which seems improper because the word 'Puṣpa' is always 'Puppha' in Amg. and JM., and never 'Pussa'. It could be a text devoted to a deity who nourishes (पुष्-पोषयति) the devotees by showering worldly riches, when pūjās are offered along with religious chants. It is a mere guess made on the

ground that in the twelfth century, Bhakti cult of Bhāgavatas was flourishing and gaining popularity.

With this lengthy account of each and every text mentioned in Nandī, let us proceed to the conclusive remarks.

### CONCLUSIVE REMARKS:

- \* Mithyāśruta-passage in Nandī is generally misunderstood and taken otherwise not only in popular Jainism but also in the important texts like Gommatasāra (Jīvakāṇḍa).
- \* The list of around 25 texts is provided here through which we get a glimpse of a vast 'knowledge-treasure' available in the 5<sup>th</sup> cen.A.D., no doubt a part of the curriculum prevalent in the formal educational system of India.
- \* If we arrange the whole syllabus chronologically and add subject wise classification according to specialization, we find a systematic picture in the following manner -
  - 1] Four Vedas with Brāhmaṇas, Āraṇyakas and famous ancient Upaniṣadas.
  - 2] The six auxiliary Śāstras of which Śikṣā-Kalpa and Vyākaraṇa are specifically mentioned, by using the words खोडमुहं-कप्पासियं-वागरणं.
  - 3] The Upaveda of Atharvaveda viz. Āyurveda (आयुर्वेद) is probably the previous version of the present Caraka Saṁhītā, ascribed to Dṛdhabala (हंभीम).
  - 4] The Smṛti texts probably of Manu and Yāñavalkya if we take the word 'कल्पाश्रितं' in that sense.
  - 5] The contemporary versions of the two famous epics, viz. Rāmāyaṇa and Mahābhārata, particularly suggested by the word 'भारह'.
  - 6] Purāṇas, specially Bhāgavatapurāṇa as mentioned by Malayagiri.
  - 7] 72 Arts, the list starting with Lekha, Gaṇita, Nāṭaka and ending with Śakunaruta-as Malayagiri further explains.
  - 8] Among the 'Laukika Śāstras'-Kauṭilya's Arthaśāstra, Bharata's Nāṭyaśāstra, Vātsyāyana's Kāmasūtra, Vyākaraṇa of Munitraya and Patanjali's Yogaśāstra are mentioned serially by the Prakrit names कोडिल्लयं, णाडगादी, वेसितं, वागरणं and पायंजली.
  - 9] Among the philosophical systems (Darśanas) - Vaiśeṣika, Sāṁkhya, Yoga, Buddha and Lokāyata (i.e. Cārvāka) are mentioned. Special affinity to Sāṁkhyas is seen because four Sāṁkhya-texts are mentioned viz. Kāpiliya, Kanakasaptati, Śaṣṭitantra and Māṭhara. Māṭhara is suggestive of both i.e. Sāṁkhya and Nyāya. 'तेरासियं' is mentioned in some of the mss. of Nandī which is of course Ājīvika-trairāśīkas.
  - 10] सगभद्वियाओ-खोडमुहं-पुस्सदेवयं - these three texts are popular texts based on chants, beliefs and rituals.

### THE EXACT CONTRIBUTION OF DVG:

Though DVG has copied the list from Anuyogadvāra of Ārya Rakṣita, he extended it a little and remarks authoritatively that 'the same *mithyāśrutas* become *samyak-śrutas* if studied by a *samyak-dṛṣṭin*. Nevertheless, this study leads to liberation, the ultimate goal of a monk.'



### Points to Ponder Over:

Besides DVG's pan-Indian approach to knowledge, the present passage inspires the scholars of Indology and Sanskrit to think over many important points. Researchers can use this information to solve the below mentioned problems:

- i) The oral and written forms of Rāmāyaṇa and Mahābhārata.
- ii) The date-fixation of Darśanas and Purāṇas.
- iii) Sāṃkya intimacy of Jaina Tradition.
- iv) Kauṭilya's references in Jaina Literature through centuries.
- v) Existence of Lokāyata and Ājīvika texts in 5<sup>th</sup> cen.A.D.

We can locate many such points if given deep thought to this passage in Nandī.

We can conclude that such a just and liberal attitude of DVG inspired many later Jaina Ācāryas to write epics, biographies, dramas, didactic narratives and Śāstric literature dedicated to Āyurveda, Mathematics, Logic, Rhetorics, Metrics, Yoga and so on, along with philosophical and spiritual subjects. The rationale provided by DVG tells us that -

“A person having enlightened-world-view can attain spiritual progress through studying even the so called heretical texts, provided he possesses a non-partial attitude and power of discrimination.”

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3. 'AR' is Ārya Rakṣita
4. आगम युग का जैन दर्शन, p.165
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एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति । गीता 5.5
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