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THE ANTAGADA-DASO AND
ANUTTAROVA VIYA-DASO**

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Viya-Daso by L. D. Barnett

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NEW SERIES

VOLUME XVII

THE ANTAGAḌA-DASĀO AND
ANUTTAROVAVĀIYA-DASĀO



Translated from the Prakrit

BY

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INTRODUCTION.

THE Jain Church, two of whose scriptures are translated in the following pages, has a history as singular as its creed. Created, or at least reconstructed, by Mahāvīre Nāya-putte in the fifth century before Christ, it spread rapidly over the whole of India, a companion and rival of its younger sister Buddhism. Its former greatness may be still traced in the lands north of the Vindhya Mountains by the Jain communities dwelling in most of the centres of culture. But it developed most powerfully in the Dekhan. It found an early home in Maisur, and it proved its gratitude nobly; for the classical literature of the Kanarese language begins with a great series of Jain scholars and poets. In the Tamil country it was equally active, zealously sharing in the highest culture of the age; the noblest of Tamil poems, the *Jivaka-cintāmaṇi*, is a Jain work, as are several other Tamil classics. And in the presidency of Bombay the literary and social influence of the Jains has been, and still is, very great. Nevertheless, in spite of this history and in spite of the fact that they are still a rich and honoured community,¹ they have been until recent years almost wholly ignored by European students. Sometimes they have been confused with Brahmanic Hinduism, more often with their Buddhist brethren, who hence have obtained more credit than is due to them for the softening of the heart of India. But

¹ Their numbers, according to the latest census, were 1,334,140.

neither the political, nor the literary, nor the religious history of India can ever be written until an exact study has been made of the parts played therein by both these great Churches.

The Jain Church, like the Buddhist, claims immense antiquity. According to its traditions, it has passed through twenty-three periods, and is now in the twenty-fourth, dating from the apostolate of Mahāvīre Nāya-putte, or Vaddhamāne (in Sanskrit Mahāvīra Jnāṭi-putra, or Vardhamāna), whom we shall frequently meet in the following pages under the title of "The Ascetic" (*samaṇe*). The Sanskrit names of his predecessors are, in their traditional order of time, as follows: Ṛṣabhanātha, Ajitanātha, Sambhavanātha, Abhinandanātha, Sumatinātha, Padmaprabha, Supārśvanātha, Candraprabha, Suvīdhinātha or Puṣpadanta, Śīṭalanātha, Śreyāmsanātha, Vāsupūjya-svāmī, Vimalanātha, Anantanātha, Dharmanātha, Śāntinātha, Kunthunātha, Aranātha, Mallinātha, Munisuvrata-svāmī, Neminātha, Ariṣṭanemi (whom we shall meet in the following pages under the Prakrit name Ariṭṭhaṇemi), and Pārśvanātha. Naturally these names are merely legendary, with the possible exception of the last; for it seems quite probable that the movement of Mahāvīre was essentially a reformation of an existing fraternity of Pārśvanāthiya monks.

The Nāya-putte family was an aristocratic one. They were *kṣatriyas*, dwelling chiefly in Kollāga, near the ancient city of Vaiśālī, or Vesālī¹; and Mahāvīre was the younger son of one of their rajās. His father, Siddhārtha, was married to Trisālā or Videhadattā (Vaidehī), sister of Ceṭaka or Ceṭaga (Jiyasattū), King of Vesālī; and of Ceṭaka's daughters Cellanā married Bimbisāra or Senie (Śreṇika), the great King of Magadha, while the other, Migāvai (Mrgāvati), married Sayāṇie or Śātānika of Kosambī. The family was thus closely connected with some of the

¹ Apparently the city of Vesālī comprised Vesālī proper, Kundapura, and Vāṇiyaggāma, which occurs in the present texts. See Hoernle's *Uvāsaga-dasāo*, translation, p. 4.

noblest houses of Eastern India; and Mahāvīra, who was born, according to tradition, in 599, and died in 527 B.C., had a brilliant political career open to him.



His tastes, however, led him in another direction. To one of his grim temperament religion offered a more honourable career than courts; and the prospect of pontifical power was attractive to an ambitious younger son. At the age of thirty he took the vows, and entered an ascetic fraternity observing the rules traditionally ascribed to Pārśvanātha. After a short time he left them, and established a severely ascetic brotherhood, claiming direct spiritual descent from Pārśvanātha and his legendary predecessors. These *Nirgranthas*, or *Nigganthas*, as they were called—the word means “loosed from bondage”—became numerous in Bihar,¹ and thence spread their doctrines over the rest of India.

The Jain creed is based upon the formula of the “Nine Verities” (*nava-tattva*), namely, “Soul, Non-soul, Influx, Exclusion, Dissipation, Imprisonment, Release, Merit, Sin.” As in the Brahmanic and Buddhist creeds, the Jains postu-

¹ The original bounds of this Church's dominion are indicated by the rule of the Kalpaśūtra (ed. Schubring, i. 51), which allows friars and nuns to beg their food eastward as far as Anga and Magadha, southward as far as Kosambī, westward as far as the Thūṇā district, northward as far as Kuṇālā; so far it is allowed, so far reaches the holy land, *ārie iḥette*. For further details of the early history of Jainism the reader may consult Professor Jacobi's 'Gaina Sūtras' in the 'Sacred Books of the East,' and Dr. Hoernle's paper in the Proceedings of the Asiatic Society of Bengal for 1898.

late an infinite number of souls (*jīva*), wandering from birth to birth in accordance with their "works" in former incarnations. "Work" (*karma*) is a physical force, which by its "influx" (*āsrava*) into the soul defiles its ideal purity until its "dissipation" (*nirjarā*); and it is the duty of man to cleanse his soul from this "imprisonment" of matter by penances, religious exercises, and godly life, to the end that it may be finally released and dwell for ever apart from physical influences, in a condition of absolute knowledge and bliss.¹

Souls are either immobile or mobile. The former are those in earth, water, fire, wind or air, and vegetation, all of which contain tiny souls. All other forms of life contain "mobile" souls; and it is a sin to harm wilfully any soul. Hence the whole of Jain practice is guided by a morbid fear of doing hurt even to the lowest of living things. The orthodox monk dare not eat green vegetables or such as contain seeds²; during the rainy season he must refrain from travelling, and at all times as he walks along a path he must examine the ground in front of him, for fear of treading upon vermin. Even his lawful food must be carefully scrutinised, lest it contain some tiny living thing; and many carry cloths over their mouths, for fear of swallowing insects inadvertently.³ This morbid view of life has for its logical conclusion the love of death. The ideal of the Jain devotee has always been to cleanse his soul of all the material influences arising from "works," and then to starve himself to death, thus ensuring the eternal salvation of his soul. The two scriptures which are translated in the following pages are for the most part merely a dreary list of legendary devotees who "saved their souls" in this way. And this grim ideal has not failed to bear fruit. The stone-cut records of the holy places of Jainism tell many a tale of devotees who have thus done themselves to death. To me there seems to be an infinite pathos in these gloomy stories of gentle souls who have cut

¹ See further Appendix III.

² See pp. 42, 43.

³ See p. 64.

short the fitful fever of their life in a ghastly parody of "the hope of a blessed resurrection."

In the Jain Canon—which, we may remark, is acknowledged only by the Śvetāmbara branch of the Church, and is not accepted as authoritative by the Digambaras, who branched off from the parent stock about two centuries after the death of Mahāvīra—the Antagaḍa-dasāo and Aṇuttarovavāiḍya-dasāo form the eighth and ninth *Angas* respectively.¹ In themselves they have little literary merit. Their themes and their style are alike frigid, mechanical, and dreary in the extreme. But one or two stories and many of the minor details have a real intrinsic interest; several of the characters are historical; and, above all, their language—the old Māgadhī Prakrit—is a rich mine for the seeker of philological treasures. Some day, when the whole of the Jain scriptures will have been critically edited and their contents lexically tabulated together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature.

One of the most curious features of the Jain scriptures is the mechanical character of their verbal structure. A vast number of phrases, sentences, and whole periods recur again and again with mathematical regularity; but instead of being written out in full, they are usually abbreviated, the first and last words only being given, with the word *jāva* ("until") to denote the intermediate words; and often even this stenographic symbol is left out. In the following pages I have given the full translation of these omitted passages in square brackets when they occur for the first time; when they recur again, I have marked the abbreviation usually by three dots, and rarely by a literal rendering.

The same spirit of economy appears in the manner in which the Jain editors treat parallel stories. A consider-

¹ An analysis of both is given by the late Professor Weber in his *Indische Studien*, vol. xvi., and his *Verzeichnis der Sanskrit und Prākṛit-Handschriften* of the Berlin Library.

able number of the scriptural narratives being exact duplicates of one another, the reader often finds a tale broken off with the curt statement that he will find the rest of the story in another book, told of another person. Thus the story of Goyame in the first lesson of the Antagaḍa-dasāo has to be pieced together from several sources. The text of the Antagaḍa-dasāo gives it only as far as the dream of Dhāriṇī; from that point to the list of wedding-presents it has to be taken, *mutatis mutandis*, from the Bhagavatī, book xi.; then, after two short paragraphs taken respectively from the Antagaḍa-dasāo and the Bhagavatī, the Nāya-dhamma-kaḥā supplies the whole of the material until the taking of the vows; then the Antagaḍa-dasāo gives a little more; and finally the rest of the tale until the conclusion is taken from the Bhagavatī. For the story of Goyame I have translated the whole of these *disjecta membra*; in the later narratives the reader will be satisfied with a mere reference.

As yet the only Jain scriptures that have been critically edited are the Uvāsaga-dasāo, published by Dr. Hoernle, and the Ovavāiya-dasāo, edited by Professor E. Leumann. It has therefore been necessary for me to constitute a provisional text of the following books from the materials at my disposal. These were, for the Antagaḍa-dasāo, two manuscripts in the British Museum (Or. 2100 and 5129), and another kindly lent from the library of the Indian Institute at Oxford, together with a printed edition of little merit published at Calcutta in 1875 by Satyavrata Sāmaśramī, and an almost worthless lithograph that appeared at Bombay in 1893. The first, second, fourth, and fifth of these contain Gujarati glosses; the fourth has also the Sanskrit gloss ascribed to Abhayadeva. The materials for the Aṅuttarovavāiya-dasāo are enumerated in Appendix I., in which I have been induced by the lexical interest of the story of Dhanṇe to print the Prakrit text of the whole book in a tentative form.

The works to which reference is most frequently made in the notes are :