

The Body of Knowledge

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I. *Anuyōgadvārasūtram* 17

Anuyōgadvārasūtram, *Cūrṇi-vivṛti-vṛttivibhūṣitam* (2 vols.), ed. Muni Jambūvijaya. Mumbai: Mahāvīrajainavidyālaya, 1999. (Jaina-Āgama-Granthamālā 18.)
vol. 1., pp. 51–52:

1 sē kiṃ taṃ jāṇagasarīradavvāvassayaṃ? jāṇagasarīradavvāvassayaṃ —
2 āvassae tti padatthādhikārajāṇagassa jaṃ sarīrayaṃ vavagaya-
3 cuyacāvītacattadēhaṃ jīvavippajaḍhaṃ sejjāgayaṃ vā santhāra-
4 gayaṃ vā siddhasilātagayaṃ vā pāsittā ṇaṃ kōi bhaṇejjā ahō ṇaṃ
5 imēṇaṃ sarīrasamussaēṇaṃ jīṇadiṭṭhēṇaṃ bhāvēṇaṃ āvassae tti
6 payaṃ āghaviyaṃ paṇṇaviyaṃ parūviyaṃ daṃsiyaṃ nidaṃsiyaṃ
7 uvadaṃsiyaṃ. jahā kō diṭṭhantō? ayaṃ mahukumbhē āsī, ayaṃ
8 ghayakumbhē āsī. sē taṃ jāṇagasarīradavvāvassayaṃ.

What is “the *āvāsya*ka in the material form of the body of the knower?”
It’s like this. When somebody sees the body of the knower of the topics
that form the meaning of the word *āvāsya*ka, a lifeless body — from
which the life has either been taken, or caused to be taken, or simply left
behind — laying on a bed, a cushion, or a slab of rock, and that person
would say, “Wow! The word *āvāsya*ka was learned, taught, analyzed,
shown, pointed out, and illustrated according to the meaning taught by
the Jinas by the person who was once supported by this body.” What
would be an example? There used to be honey this pot. There used to
be ghee in this pot.

2. *Nandīsūtram* v. 33

Nandīsūtram by *Shrī Devavācaka* with the *Vṛtti* by *Shrī Haribhadrācārya* and *Durgapada-vyākhyā* on *Vṛtti* by *Shrī Śrīcandrācārya* and *Viśama-padaparyāya* on *Vṛtti*, ed. Muni Puṇyavijayajī. Varanasi and Ahmedabad: Prakrit Text Society, 1966. (Prakrit Text Series 10.) p. 13:

1 bārasasaṁvacchariē mahantē dubbhikkhē kālē bhattaṭṭhā
2 phīḍiyāṇaṁ gahaṇaguṇaṇaṇuppēhābhāvatō suddhāvippanaṭṭhē puṇō
3 subhikkhē kālē jātē mahurāē mahantē samudaē khandilāyariya-
4 ppamuhasaṅghēṇa ‘jō jaṁ sambharaī’ tti ēvaṁ saṅghaḍḍitaṁ kāliya-
5 suyaṁ. [...] annē bhaṇanti jahā suyaṁ ṇō ṇaṭṭham, tammi dub-
6 bhikkhakālē jē annē pahāṇā aṇuōgadharā tē viṇaṭṭhā, ēgē khandilā-
7 yariē sandharē, tēṇa mahurāē puṇō aṇuōgō pavattiō...

When, in the course of a great famine lasting twelve years, the *sūtra* was lost, owing to the fact that the monks, having broken their vows in search of food, were no longer engaged in learning (*gahaṇa-*), repeating (*guṇaṇa-*), and reflecting (*aṇuppēhā-*), a great gathering (*samudaē*) took place when the famine had ceased, and there the *Kāliyasuya* was harmonized (*saṅghaḍḍita-*) by the community (*saṅgha-*) under Skandilācārya’s leadership, by seeing what each of them remembered. [...] Others say that the tradition (*suya-*) was not lost; it was those other people, the preeminent bearers of the analysis, who were lost during that famine, and that the only one who survived was Skandilācārya, who was the one who initiated the analysis (*aṇuōga-*) again in Mathurā...

3. *Kabhāvalī*

Siribhaddēsarasūriviraiā Kabhāvalī, ed. Muni Kalyāṇakīrtivijaya. Ahmedabad: Kalikālasarvajña Śrīhēmacandrācārya Navama Janmaśatābdi Smṛti Saṁskāra Śikṣaṇanidhi, 2016. vol. 2, p. 338, with variant readings from H. R. Kapadia's *A History of the Canonical Literature of the Jainas* (2000 [1941]), Ahmedabad: Sharadaben Chimabhai Educational Research Centre, p. 57 n. 6:

1 atthi mahurāurīe suya-samidhō khandilō nāma sūrī. tahā valahīna-
2 yariē nāgajjuṇō nāma sūrī. tēhi ya jāē varisiē dukkalē nivvāhābhāvaō
3 viphuṭṭhim kāuṇa pēsiyā disōdisim sāhavō. gamium ca kaha vi
4 duttham tē puṇō miliyā sugālē jāva sajjhāenti tāva khaṇḍakhu-
5 ruḍihūyam puvvāhiyam. taō mā suyavocchittī hōu tti pāraddhō
6 sūrīhim siddhantuddhārō. tattha vi jam na vīsariyam tam tahēva
7 saṅghaviyam. pamhuṭṭhāṇam uṇa puvvāvaravaḍantasuttatthāṇusāraō
8 kayā saṅghaḍaṇā. paropparam asaṁpaṇṇamēlāvagā ya tassamayāō
9 khandilanāgajjuṇāyariyā kālam kāum dēvalōgam gayā. tēṇa tul-
10 latthayāē vi taduddhariyasiddhantāṇam jō saṁjāō katthai thōvō
11 vāyaṇābhēō sō ya na cālīō pacchimēhim.

2 nivvāhābhāvaō] ed.; nivvaḍabhāvaō K. 4–5 khaṇḍakhuruḍihūyam] ed.;
khaṇḍukhuruḍihūyam K. 5 hōu] K.; hōi ed. 7 pamhuṭṭhāṇam] K.;
pamhuṭṭhathāṇē ed. 7 vaḍanta] K., vēdanta ed.

There was a monk named Skandila in Mathurā who was rich in learning, and similarly a monk named Nāgārjuna in Valabhī. When there was a famine lasting twelve years they broke up the community because of a lack of subsistence and sent the monks in all directions. They somehow got through the trouble and reassembled after the famine. As they were going over their texts (*sajjhāenti*), it was much more fragmentary and halting (*khaṇḍakhuruḍihūyam*) than before. So the monks began a restoration (*uddhāra-*) of the *siddhānta* so that there would not be a complete loss of the texts (*mā suyavocchittī hōu*). Whatever they had not forgotten there was fixed in that very form, but as for what was already forgotten, they performed a harmonization (*saṅghaḍaṇā-*) of it according to the meanings of the surrounding *sūtras*. Skandila and Nāgārjuna died without ever having met each other. Hence there are some slight differences in readings in the *siddhāntas* restored by each of them, although their meaning is the same. Later authors have left these stand.

4. *Titthōgālī*

Ajñāta Prācīna Ācāryakṛta Titthōgālī-paiṇṇaya, ed. Pamnyāsa Kalyāṇavijaya Gaṇivara and Gajasimha Raṭhōḍa. Ajmer: Arcanā Prakāśana, 2500 V.N. (= 1974 CE)

1 paḍiyā ca aṇāvutṭhī taiyā āsī ya majjhadēsammi ~
2 dubbhikkhavippanatṭhā aṇṇam visayam gatā sāhū ~ 716 ~
3 kaivi virāhaṇabhīrūchīm aībhīruēhī kammāṇam ~
4 samaṇehī saṅkiliṭṭham paccakkhāyāi bhattāim ~ 717 ~
5 vēyaḍḍhakandarāsu ya nadīsu sēḍhīsamuddakūlēsu ~
6 ihalōgaapaḍibaddhā ya tattha jayaṇāe vaṭṭanti ~ 718 ~

1 paḍiyā] *em.*; paliyā ed.

7 tē āgayā sukālē saggaṅamaṇasēsaya tatō sāhū ~
8 bahuyāṇam vāsāṇam magahā visayam aṇupattā ~ 719 ~
9 tē dāī ekkamekkaṁ mayasēsā cirao tattha daṭṭhūṇam ~
10 paralōgagamaṇapaccāgaya vva maṇṇanti appāṇam ~ 720 ~
11 tē binti ekkamekkaṁ sajjhāō kassa kittaō dharati ~
12 handi hu dukkālēṇam amham naṭṭhō hu sajjhātō ~ 721 ~

9 cirao tattha] *em.*; ciram ya ed.

13 jam jassa dharai kaṇṭhē taṁ taṁ pariyaṭṭiūṇa savvēsim ~
14 tā tēhī piṇḍitāim tahiyaṁ ekkārasaṅgāim ~ 722 ~
15 tē binti savvasārassa diṭṭhivāyassa natthi paḍisārē ~
16 kaha puvvagaēṇa viṇā pavayaṇasāram dharēhāmō ~ 723 ~

14 tā tēhī] *em.*; tiṇēhī ed. 16 pavayaṇasāram] *em.*; ya pavayaṇam saram ed.

At the time [of Bhadrabāhu] there was a famine in the central region, and the monks, afflicted by hunger, went to another region. Some monks, afraid of causing offense, and all the more afraid of incurring *karma*, took the painful vow of refusing to take food. It took great effort for them to survive, unattached to this world, in mountain caves, alongside rivers, and on the shore of the ocean.^a

a. Monks are usually prohibited from staying near the shores of oceans and rivers.

When the famine was over, those monks who remained alive came back to the Magadha region after many years. At that time those whom death had spared looked at each other for a long time, considering themselves to have returned from the next world. They asked each other how much of the text that each transmitted was retained, and lamented that the text they transmitted had been lost due to the famine.

By going over that which each one of them still retained by heart (lit. “by throat”), they were able to put together eleven of the *aṅgas*. “We have no recollection of the *Dr̥ṣṭivāda* in its entire essence,” they said. “How might we retain the essence of the teaching without the *pūrvagatas*?”

17 samaṇassa bhaddabāhussa navari coddasa vi aparisēsāim ~
18 puvvāim aṇṇatthaya na kaḥim ci vi atthi paḍisārō ~ 724 ~
19 sō viya coddasapuvvī bārasavāsāi jōgapaḍivannō ~
20 dija na vi dija vā vāyaṇam ti vāhippāu tāva ~ 725 ~

18 aṇṇatthaya] *em.*; aṇṇattha u

“Only the monk Bhadrabāhu possesses the fourteen *pūrvas* in their entirety. There is no recollection of them in anyone else. And he, possessor of the fourteen *pūrvas*, has taken a vow of meditation for twelve years. He should tell us whether he will give a recitation or not.”

5. *Sammōhavinōdanī*

Abhidhammaṭṭakā Vibhaṅgappakaraṇapāliya Sammōhavinōdanī nāma Aṭṭhakathā, ed. Ū. Dhammaratanō. Nālandā: Nava Nālandā Mahāvihāra, 1961. p. 456.

1 thērō tasmim yēva ṭhānē vasi; sāmaṇērasa ca saññam adāsi, mayam
2 tāva mahallakā, idam nāma bhavissatīti na sakkā jānitum. tvaṃ a-
3 ttānam rakkhēyyāsīti. thērō kila anāgāmī. tam aparabhāgē manussa-
4 khādakā khādīmsu. sāmaṇērō attānam rakkhitvā bhayē vūpassantē
5 tathārūpē ṭhānē upajjham gāhāpētvā upasampannō buddhavacanam
6 uggahētvā tipīṭakadharō hutvā vattabbakanigrōdhathērō nāma jātō.

The elder stayed right where he was, and he gave a sign for the novice to come over to him. “Now I am old,” he said, “and I can’t know what’s going to happen. You have to take care of yourself.” The elder, they say, was a non-returner. After that the man-eaters ate him. The novice took care of himself, and when the scare was over (*bhayē vūpassantē*), he appointed another teacher in that place and received full ordination, and then learned the Buddha’s words (*buddhavacanam uggahētvā*) and became a bearer of the Tripiṭaka (*tipīṭakadharō hutvā*). He became known as the Elder Vattabbaka Nigrōdha.

6. *Mahānīśīthasūtram* 3.37.2–3

Studien zum Mahānīśīha, Kapitel 1–5, Josef Deleu and Walter Schubring. Hamburg: Cram, de Gruyter, & Co, 1963. p. 67:

- 1 sē bhayavaṃ jassa aīgaruyanāṇāvaraṇōdaēṇaṃ ahaṇṇisaṃ
2 pahōsēmāṇassa ṇaṃ saṃvaccharēṇāvi silōgaddham avi nō thira-
3 pariciyaṃ bhavējjā?
4 tēṇāvi jāvajjivābhiggahaṇēṇaṃ sajjhāyasīlāṇa vēyāvaccam, tahā
5 aṇudiṇaṃ aḍḍhāijjē sahasse (2500) pañcamaṅgalāṇaṃ suttatthōbhaē
6 saramāṇ' ēgaggamāṇasē pahōsejjā.
7 sē bhayavaṃ kēṇaṃ atthēṇaṃ?
8 gōyamā jē bhikkhū jāvajjivābhiggahēṇaṃ cāukkāliyaṃ vāyaṇāi
9 jahāsattīe sajjhāyaṃ na karejjā, sē ṇaṃ kusīlē nēē.

“Venerable One, what if an extremely serious knowledge-obscuring *karman* arises, and he cannot fix even half a verse in his memory, even after pronouncing it day and night for a whole year?”

“He should be obedient to those who have the disposition of studying (*sajjhāyasīla-*) in accordance with his lifelong vow, and he should also recite the *pañcamaṅgalam* (i.e., the *namōkār mantra*) twenty-five hundred times a day, remembering both its words and its meaning with a focused mind.”

“What is the reason for that, Venerable One?”

“Gautama, a monk who cannot accomplish his study (*sajjhāyam*) of the recitation (*vāyaṇāi*) at the four times (viz. the first and last watch of the day, and the first and last watch of the night) in accordance with his lifelong vow must be considered of a bad disposition (*kusīlē*).”

7. *Bṛhatkalpabhāṣyaḥ* 5210

Niryukti-laghubhāṣya-vṛttyupēta Bṛhat Kalpasūtram (6 vols.), ed. Caturavijaya and Puṇyavijaya. Bhāvnagar: Śrījaina-Ātmānandasabhā, 2002 [1933–1942]. vol. 5, p. 1384:

- 1 addhāṇaōmādiuvaggaḥammi vāē apattaṃ pi tu vaṭṭhamāṇaṃ ~
2 vucchijjamāṇammi va santharē vī aṇṇāsatiē vi tu taṃ pi vāē ~~

A monk may give instruction to someone he meets on his rendering a favor during travel, hunger, and so on, even if such a person is not suitable, or when it is being lost [...], or in the absence of anyone else, he may give instruction even to him.”

8. *Vyavahārasūtrabhāṣyaḥ* 4020cd

Āgamasuttāni (Saṅgikāṃ) Bhāga: 2 I, Vyavahāra-chēdasūtram, ed. (?) Dīparatnasāgara. Ahmedabad: Āgama Śruta Prakāśa, 2000. part 3, p. 324

- 1 gheppati potthagapaṇagam kālīkaṇijjuttikōsaṭṭhā ~
- 2 mēhāu gahaṇadhāraṇādiparihāṇim jāṇiūṇa kālisuyaṭṭhā kāliyasuyaṇi-
- 3 jjuṭṭiṇimittam vā potthagapaṇagam gheppati.

The five kinds of manuscripts are taken for the purpose of [studying] the collection of *Kālīkaśruta* and their *niryuktis*.

On seeing the diminution (*parihāṇi*) in grasping and retaining on the part of the intellect, the five types of manuscripts are taken either for the sake of [studying] the *Kāliyasuya* or for the sake of [studying] the *niryuktis* on the *Kāliyasuya*.

9. *Mahāvamsa* 33.100–101 = *Dīpavamsa* 20.20–21

The Mahāvamsa Tikā, ed. S. V. Sohoni. Nalanda: Nava Nalanda Mahavihara, 1971. p. 578:

- 1 piṭakattayapālīṇ ca tassā aṭṭhakatham pi ca
- 2 mukhapāṭhēna āṇesuṃ pubbē bhikkhu mahāmati
- 3 hāṇim disvāna sattānaṃ tadā bhikkhu samāgatā
- 4 ciraṭṭhitatthaṃ dhammassa potthakēsu likhāpayuṃ
- 5 hāṇim disvāna sattānaṃ ti tatō oṭaritalikalālē parihāṇiyukasattānaṃ
- 6 paṭibuddhiparihāṇim disvā.

Previously the wise monks carried the text of the three baskets, and the commentaries on them as well, by oral recitation. At that time, on seeing the diminution of beings, the monks came together and had them written in books, so that the *dharmā* might endure for a long time.

“On seeing the diminution of beings” — on seeing the diminution of awakening on the part of beings whose lifespans are shorter in the descending Kali age.

