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HISTORY
OF THE
MEDIÆVAL SCHOOL OF
INDIAN LOGIC

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BOOK I.

The Jaina Logic.

CHAPTER I.

THE ERA OF TRADITION (*circa* 607 B.C.—453 A.D.).

THE JINAS AND MAHĀVĪRA.

1. The Jainas maintain that their religion is coeval with time. According to their traditions there appeared at various periods in the world's history sages whom they call *Jinas*, conquerors of their passions, or *Tīrthāṅkaras*, that is, builders of a landing place in the sea of existence. These sages preached the religion of the Jainas. The Jainas hold that in every cycle of time (*utsarpiṇī* or *avasarpiṇī-kāla*) 24 sages are born. The first sage of the last series was Ṛṣabhadeva, the 24th was Mahāvīra or Vardhamāna, who attained *nirvāna* at Pāvā in 527 B.C. The scriptures which the Jainas obey are founded on the teachings of Mahāvīra. No one disputes this, and scholars generally regard Mahāvīra as the founder of Jainism, and hold that the theory of the existence of *Jinas* previous to him, except Pārśvanātha the 23rd Tīrthāṅkara, was a subsequent invention.

पण्डितस्य वस पणमास जुदं गमित्य वौरणिवुद्धो समराजो । (Trilokasāra of the Digambara sect). "Mahāvīra attained nirvāna 605 years 5 months before the Saka King (78 A.D.) came to the throne," that is, in 527 B.C. As he lived 72 years he must have been born in 599 B.C.

According to Vicārasreṇī of Merutuṅga, Tīrthakalpa of Jīneprabha Sūri, Vicāra-sāra-prakarana, Tapāgaccha-pattāvalī, etc., of the Svetāmbara sect Mahāvīra attained *nirvāna* 470 years before Vikrama Samvat or in B.C. 527.

Dr. Jacobi of Bonn, in his letter dated the 21st October 1907, kindly writes to me as follows:—

"There is however another tradition which makes this event [*viz.* the *nirvāna* of Mahāvīra] come off 60 years later, in 467 B.C. (see *Parisiṣṭa Parvan*, Introduction, p. 4 f.; also *Kalpasūtra*, Introduction, p. 8). The latter date cannot be far wrong because Mahāvīra died some years before the Buddha whose death is now placed between 470-480 B.C."

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THE SVETĀMBARAS AND THE DIGAMBARAS.

2. The Jainas are divided into two sects, the *Svetāmbaras*, those who are clothed in white, and the *Digambaras*, those who are sky-clad or naked. The *Svetāmbaras* claim to be more ancient than the *Digambaras*, whose existence as a separate sect is said to date from A.D. 82,¹ i.e., 609 years after the attainment of *nirvāna* by Mahāvira.

INDRABHŪTI GAUTAMA (607 B.C.—515 B.C.).

3. The teachings of Mahāvira as represented in the scriptures are said to have been collected² by a disciple of his called Indrabhūti. This disciple is often known as Gautama or Gotama. He was a *Kevalin*³ and the first of the Gaṇa-dharas⁴ or leaders of the assembly. His father's name was Brahmaṇa Vasubhūti, and his mother's name was Brāhmaṇī Pṛthvī. He was born in

¹ The Svetāmbaras say : ब्रह्मास सयाइं नवुत्तराइं तईया सिद्धिगयस्स वीरस्स तो बोडियाण दिट्ठो रच्चवीरपुरं समुपपत्ता । "The Digambara doctrine was preached in Rathavirapura 609 years after the attainment of nirvāna of Mahavira" (Āvaśyaka niryukti 52). But the Digambaras deny this and say that the Svetāmbaras rose in Vikrama 136 or 79 A.D. Cf. Bhadrabāhucarita IV. 55 :

सुते विक्रमभूपाले षट्त्रिंशदधिके शते ।

गतेऽब्दानामभूत्तान्के मतं श्वेताम्बराभिधम् ।

² अथ सत्यर्षिसम्पन्नं श्रुताद्यं जिनभाषितम् ।

द्वादशाङ्गश्रुतं स्कन्धं सोपाङ्गं गौतमो अध्यात् ॥

(Jaina Harivaṃsa Purāṇa)^{*}

Indrabhūti Gautama and Sudharma Svāmi were the joint compilers of the Jaina scriptures. But Indrabhūti became a *Kevalin* or attained *kevalajñāna* (absolute knowledge) on the day on which Mahāvira attained nirvāna. He did not therefore occupy the chair of his teacher Mahāvira, but relinquished it to his spiritual brother Sudharma Svāmi. Cf.

इन्द्रभृति प्रभृतौनां त्रिपदीं व्याहरत् प्रभुः ॥ (Hemacandra's Mahāvīracarita, chap. v, MSS. lent by Mum Dharmavijaya and Indravijaya).

³ Possessor of absolute knowledge. For a further reference to this title see R. G. Bhandarkar's Report, 1883-84, p. 122

⁴ यत्प्रज्ञाप्रसरेऽतिशयिनि तथा प्राज्ञेयशैलीज्ज्वले

जैनो गौरचरन्निपद्यपि यथा सद्यः पदैः कोटिशः ।

अङ्गोपाङ्गमहोदया समभवन्त्रैलोक्यसंचारिणो

वन्द्योऽसौ गणभज्जगन्मयगुर्नाकेन्द्रभृतिः सताम् ॥ ४ ॥

(Siddhajayantī-caritra-ṭīkā, noticed in Peterson's 3rd Report, App. I, p. 38.)

the village of Gorbara¹ in Magadha and died at Guṇava in Rājagṛha (Rājgir) at the age of ninety-two, 12 years after the attainment of *nirvāna* by Mahāvira.² Assuming that Mahāvira attained *nirvāna* in 527 B.C., Indrabhūti's birth must be assigned to 607 B.C. and his death to 515 B.C.

THE CANONICAL SCRIPTURES OF THE JAINAS.

4. Those scriptures of the Jainas which are generally regarded as canonical are divided into 45 *siddhāntas* or *āgamas* classified as 11 Angas, 12 Upāngas, etc. "For the benefit of children, women, the old, and the illiterate,"³ these were composed in the Ardha-Māgadhī or Prakṛta language.⁴ On the same principle the scriptures of the Buddhistic canon were originally written in Māgadhī or Pāli. It is maintained that originally the Angas were 12 in number. The 12th Anga, which was called the Dṛṣṭivāda or the presentation of views, was written in Sanskrit.⁴

5. The Dṛṣṭivāda is not extant. It consisted apparently of five parts, in the first of which logic is said to have been dealt with. The Dṛṣṭivāda is reputed to have existed in its entirety at the time of Sthūlabhadra⁵ who, according to the Tapagachapattāvalī, died in the year in which the 9th Nanda was killed by Candra Gupta (*i.e.*, about 327 B.C.). By 474 A.D. the Dṛṣṭivāda

1 श्रीमन्तं मगधेषु गार्वर इति चामोऽभिरामः श्रिया
तत्रोत्पन्नमसङ्गचित्तमनिशं श्रीवोरमवाविधौ ।
ज्योतिःसंश्रयगौतमान्वयवियत्प्रद्योतनद्वामणिं
तापोत्तौर्णसुवर्णवर्णवपुषं भक्त्येन्द्रभूतिं सुवे ॥

(Gotamastotra by Jituprabha Suri, extracted in Kāvya-mālā, 7th Guccaka, p. 110).

2 For particulars about Indrabhūti Gautama, *vide* Dr. J. Klatt's Pattāvalī of the Kharataragaccha in the Indian Antiquary, Vol. XI, Sept. 1882, p. 246; and Weber's Die Handschriftenverzeichnisse der Königl. Bibliothek zu Berlin, pp. 983 and 1030, in which are noticed Sarvarājagani's Vṛtti on Gaṇadhara-sardha-sūtakam of Jinadattasūri, and Srī-pattāvalī vācaṇā of the Kharataragaccha.

3 Haribhadra-sūri, in his Daśa-vaikālika-vṛtti (Chap. III), observes:—

बालसौष्टसूखाणां कृणां चारिवकाङ्क्षिणाम् ।
अनुग्रहार्थं तत्त्वज्ञैः सिद्धान्तः प्राकृतः स्मृतः ॥

4 Vardhamāna-sūri, in his Ācāra-dinakara, quotes the following passage from Āgama:—

मुसूण दिङ्खिवार्थं कालिय उक्त्वा लियं ग सिद्धं ।
द्यौबालवायणत्वं पादय मुदयं जिनवरिहं ॥

5 *Vide* Cūṛṇika of Nandī Sūtra, page 478, published by Dhanapat Sing, Calcutta, and Peterson's 4th Report on Sanskrit MSS., p. cxxxvi.

had disappeared altogether. Nothing is known as to the way in which logic was treated in the *Dr̥ṣṭivāda*.¹

6. The subject-matter of logic is touched upon in several of the 45 *Prākṛta* scriptures of the Jains. In the *Anuyoga-dvāra-sūtra*,² *Sthānāṅga-sūtra*, *Nandī-sūtra*, etc., there is a description of *Naya*, or the method of comprehending things from particular standpoints. In the *Nandī-sūtra*, *Sthānāṅga-sūtra*, *Bhagavati-sūtra*, etc.,³ there is a complete classification of valid knowledge (*Pramāṇa*).

7. The word "Hetu" is found in these *Prākṛta* scriptures, but its use in these works makes it clear that it had not at this period acquired a very definite significance. In the *Sthānāṅga-sūtra*⁴ it is used not only in the sense of reason, but also as a synonym for valid knowledge (*Pramāṇa*) and inference (*Anumāna*). *Hetu* as identical with valid knowledge (*Pramāṇa*) is stated to be of four kinds, viz:—

- (1) knowledge derived from perception (*Pratyakṣa*);
- (2) knowledge derived from inference (*Anumāna*);
- (3) knowledge derived through comparison (*Upamāna*); and
- (4) knowledge derived from verbal testimony or reliable authority (*Āgama*).

¹ For a full history of the *Dr̥ṣṭivāda* (called in *Prākṛta* *Ditthivāo*) see Weber's *Sacred Literature of the Jains*, translated by Weir Smyth in the *Indian Antiquary*, Vol. XX, May 1891, pp. 170-182.

² In the *Anuyoga-dvāra-sūtra* *Naya* is divided into seven kinds, viz., *naigama*, *samgraha*, *vyavahara*, *rup-sutra*, *śabda*, *samabhirūḍha* and *evambhūta*. For an explanation of these terms see Umāsvāti (in articles 21-26), who instead of dividing *Naya* into seven kinds, first divides it into five kinds, and then subdivides one of the five, viz., *śabda* into three kinds.

³ In the *Sthānāṅga-sūtra* knowledge (*jñāna*) is divided into (1) *Pratyakṣa* (direct knowledge) and (2) *Parokṣa* (indirect knowledge). *Pratyakṣa* again is subdivided as *Kevala jñāna* (entire knowledge) and *Akevala jñāna* (defective knowledge). The *Akevala jñāna* is subdivided as *avadhi* and *manah-paryāya*. The *Parokṣa jñāna* is subdivided as *abhini-bodha (matī)* and *śruta*. Vide the *Sthānāṅga-sūtra*, pp. 45-48, and the *Nandī-sūtra*, pp. 120-134; both published by Dhanapat Sing and printed in Calcutta. See also what is said in the account of Umāsvāti *seq.*

‡ अथवा हेक चउखिहे पद्दते तं जहा
पद्दके अनुमाणे उवमे आगमे ।
अथवा हेक चउखिहे पद्दते तं जहा
अत्थि तं अत्थि सो हेक अत्थि तं ।
एत्थि सो हेक एत्थि तं अत्थि सो
हेक एत्थि तं एत्थि सो हेक ॥

(*Sthānāṅga-sūtra*, pp. 309-310, published by Dhanapat Sing and printed in Calcutta.)

Jain Epistemology
used *Pramanas*
[1,2,3,6] *Pratyakṣa*,
Anumāna, *Upamāna*,
and *Āgama (Śabda)*.

Mahavira was a Hindu
School based on the
Brahma Sūtra.