

JAINA VISHVA BHARATI *
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ĀCĀRYA TULASĪ

MESSAGE FROM HIS HOLINESS ĀCĀRYA ŚRĪ TULASĪ, THE NINTH PONTIFF OF THE ŚVETĀM-BARA JAINA TERĀPANTHA ORDER, TO THE ORGANISERS AND PARTICIPANTS OF THE SYMPOSIUM ON JAINA CANONICAL AND NARRATIVE LITERATURE AT STRASBOURG (FRANCE), JUNE 16-19, 1981.

The Symposium on the Jaina Canonical and Narrative Literature at Strasbourg (France) is a great event. The scholars assembling there from all parts of the world have devoted their lives to the study of Prakrit and Jainology and have attained great eminence. This is perhaps the first symposium of its kind.

My Order of monks and nuns has been exclusively devoted to the study of the Jaina Canon and the exegetical literature for more than a quarter of a century under the supervision of Yuvācārya Mahāprajña, my successor-designate. It has now undertaken two great programmes, the Encyclopaedia of Jainism and the Jaina-Āgama-Kośa under the auspices of the Jaina Vishva Bharati which was established at Ladnun (Rajasthan, India) in 1970 for the promotion of higher studies and research in Jainism.

Dr. N. Tatia will represent the Jaina Vishva Bharati at the Symposium and participate in its deliberations. He will also seek the advice and co-operation regarding the two aforesaid projects from the participants at the Symposium.

I wish the Symposium a great success.

* [As a representative of Jaina Vishva Bharati (Ladnun), Prof. Nathmal Tatia reads a message from His Holiness Ācārya Śrī Tulasī Mahārāj and hands over a study of Yuvācārya Mahāprajña (Ladnun). The text of the message and the summary of the paper are given apart. — ED.]

YUVĀCĀRYA MAHĀPRAJÑA

THE PRINCIPLES OF *DHARMĀSTIKĀYA*
AND *ADHARMĀSTIKĀYA* IN THE *VIYĀHAPANNATTI*

Summary

- I. Introduction: Early ideas of Jaina philosophy lie scattered over the *śatakas* of *Viyāhapannatti*. The principles of *dharmāstikāya* and *adharmāstikāya*; the nature of these principles on the basis of the reference made to them in the *Viy* is examined as follows:
- II. The doctrine of five *a*. (cf. *Viy* VII, 10, 213-220).
- III. The properties of *dh*. (*Viy* II, 10, 125, 6; XIII, 4, 56-57).
- IV. *Gati* and *sthiti*, and *dh*. and *adh*. (*ibid.*, XIII, 4, 58).
- V. Movement in *aloka* (*ibid.*, XVI, 9, 118-119).
- VI. A pregnant theory in *Thāṇaṅga* (IV, 3, 498); Umāsvāti, *sabhāṣya* X, 6; V, 17; *Thāṇ* X, 1.
- VII. A hybrid concept (*Viy* XX, 2, 14-15).
- VIII. The *guṇas* of Sāṃkhya philosophy (*Sāṃkhyakārikā* 13; 23; 10).
- IX. Conclusion.

This cursory survey of the descriptions of the *dharmāstikāya* and the *adharmāstikāya* in the *Viyāhapannatti* brings to the limelight the speculations that were prevalent in those days about these two principles. The doctrine of the five *astikāyas* was perhaps established in advance, and the meanings of *dharmāstikāya* and *adharmāstikāya* took some time to get clarity and elucidation. The dissociation of the psycho-ethical connotation from the expression *dharma* and *adharma* perhaps took some time to reach a final stage. The emergence of *dharma* and *adharma* as purely ontological principles was perhaps the outcome of a prolonged metaphysical effort to adapt the proto-Sāṃkhya conception of *sattva*, *rajas*, and *tamas* to the indigenous Jaina philosophy of *jīva* and *ajīva*. The reconstruction of early Jaina philosophy based on these principles is a desideratum.

NATHMAL TATIA

PARALLEL DEVELOPMENTS IN THE MEANING OF *PARIJÑĀ*
 (PRAKRIT *PARIṆṆĀ*, PĀLI *PARIÑÑĀ*)
 IN THE CANONICAL LITERATURE
 OF THE JAINAS AND THE BUDDHISTS

I. *Introductory*

1. The canonical literature of the Jainas and the Buddhists contains terminology which can be clearly distinguished for its peculiarity from that of the other systems of Indian thought. For instance, the Prakrit word *joga*, Pāli *yoga*, has a very peculiar sense in Jainism and Buddhism. In the latter, *yoga* is identical with *āsava* (Sanskrit *āsrava*), *ogha* and *upādāna*, which are the conditions of worldly life¹. Similarly, the Prakrit word *joga* (identical with *āsava*, Sanskrit *āsrava*) means the activity of the body, speech and mind that is conducive to the inflow of karmic matter into the soul². These meanings of the term *yoga* are conspicuous in Jainism and Buddhism, being absent elsewhere. In the same way the words like *micchādiṭṭhi*, *parisaha* (Pāli *parissaya*) and the like are very commonly used in Jainism and Buddhism while they are not found so frequently employed in other Indian schools. Another peculiar word common to Buddhism and Jainism is *dhuya*³ or *dhuta*⁴ in the sense of a course of intensive austerity. This word was not of course in vogue in the tradition of the Digambara Jainas.

2. A most significant term that was common to early Jainism and Buddhism is *pariṇṇā* (Prakrit) or *pariññā* (Pāli) that we want to discuss in the present paper. The parallel developments in the meaning of this word in the two traditions are very interesting. They exhibit the process of semantic development adapted to the philosophical background. Originally the word *pariṇṇā* or *pariññā* stood for « counsel of wisdom » or « discrimination between the good and the evil ». At a later stage, it appears to have acquired the meaning of « abstinence from sinful activities ». In the transitional period, it connoted both discrimination and abstinence. And finally, in the exegetical literature, all the meanings of the word were knit together into a comprehensive doctrine of *parijñā* both in Jainism and Buddhism.

1. *AKBh* V, 40. For detailed information see my article in «Tulasi Prajñā», III, 4 (Oct.-Dec. 1977), pp. 99-104 on *Yoga and Āsrava in Jainism and Buddhism*.

2. *TSū* VI, 1-2.

3. The sixth *Ajjhayaṇa* of the first *Suyakkhandha* of *Āyār* is called *Dhuya*; *Āyār* I, 6, 24: *dhuya-vādaṇi pavedayissāmi*; *Sūyagaḍa* I, 5, 52; I, 7, 29; I, 10, 16.

4. *Visuddhimagga* chapter II; *Parivāra-Pāli* (Nalanda ed.) pp. 234; 338-39; *Milīn-dapañña* chapter VI; also see *Pali-English Dictionary* (Pali Text Society) s.v. *dhutanga*.

II. Pariṇṇā in Jainism

3. To start with Jainism, we find in the *Āyāraṅga Sutta* the following passage where *pariṇṇā* is used in the sense of discrimination or comprehension of what is not for the benefit or the enlightenment of a person:

*tattha khalu bhagavayā pariṇṇā paveiyā: imassa ceva jīviyassa parivandana-mānaṇa-pūyaṇāye, jāi-maraṇa-moyaṇāe dukkha-paḍighāya-heum, se sayam eva puḍhavi-satthaṃ samārambhāi, aṇṇehiṃ vā puḍhavi-satthaṃ samārambhāveī, aṇṇe vā puḍhavi-satthaṃ samārambhante samanujāṇai, taṃ se ahiyāe, taṃ se abohīye*⁵.

« The Lord indeed has given the discriminatory knowledge that the act of doing harm, or getting it done, or approving of it, to an earth-bodied being, for the sake of dignity, honour and esteem, or getting rid of birth, decay and death, or warding off suffering, is certainly not for one's benefit or enlightenment ».

In a number of other places the word *pariṇṇā* is used in a dual sense of « discrimination between the good and the evil » and « abstinence from sinful activities »⁶.

3a. In the following verses (in the same text) we find the use of the words *pariṇṇa-cārīṇ* and *pariṇṇā-samaya* which stand for the « wise behaviour » and « conscience » of the monk:

*tahā vimukkassa pariṇṇacārīṇo, dhitīmato dukkha-khamassa bhikkhuṇo /
visujjhatī jaṃsi malaṃ pure kaḍaṃ, samīriyaṃ ruppa-malaṃ va
jotiṇā //*
*se hu pariṇṇā-samayammi vaṭṭatī, nirāsase uvaraya-mehuṇe care /
bhujamaṅgame juṇṇa-tayaṃ jahā cae, vimuccatī se duha-sejja mā-
haṇe //*⁷

« Of a monk, thus liberated and walking in wisdom (*pariṇṇacārīṇo*), cultivating patience and bearing pain, the dirt (of sin) formerly acquired, vanishes, even as the dirt of silver is removed by fire. Such monk lives indeed in the discipline of wisdom (*pariṇṇāsa-mayammi*), free from desire and with sensuality conquered. Even as a snake casts off its rotten slough, so does a *māhaṇa* (ascetic) free himself from the state of sorrow and suffering ».

5. *Āyār* I, 1, 2, 20-23; I, 5, 3, 47: *jah'ettha kusalehi pariṇṇā-vivege bhāsīe*. Also cf. *Sūyagaḍa* I, 3, 4, 79: *taṃ ca bhikkhu pariṇṇāya suvvaḥ samīe care*.

6. *Āyār* I, 1, 1, 9-12: *tattha khalu bhagavayā pariṇṇā paveiyā: ... eyāvanti savvāvanti logaṃsi kamma-samārambhā pariṇṇāyavvā bhavanti. jass'ete logaṃsi kamma-samārambhā pariṇṇāyā bhavanti, se hu muṇī pariṇṇāya-kamme*. Also I, 2, 6, 154-155: *esa pariṇṇā pavuccaī kammōvasanti*. I, 2, 6, 179-180: *se savvato savva-pariṇṇa-cārī na lippaī chaṇa-paṇa vīre*.

7. *Ibid.*, II, 16, 8-9.

4. In the *Āyāradasāo*, the word *pariṇṇā* is used purely in the sense of abstinence; for instance,

*sacittāhāre se pariṇṇāe bhavati*⁸ (« he has abstained from live food »).

*uddiṭṭha-bhatte se aparīṇṇāe bhavai*⁹ (« he has not abstained from the food prepared for himself »).

5. At some places in the *Āyāraṅga Sutta*, the word *pariṇṇā* is found used in the sense of a « proposal » or a « request »; for instance,

*no se taṃ pariṇṇaṃ pariṇāhejjā, tusiṇīyo uvehejjā*¹⁰

(« he should not acknowledge that counsel, but should remain silent »).

Here the word « *pariṇṇā* » is obviously an equivalent of *paḍiṇṇā*, (Sanskrit *pratijñā*, a proposal or a request). The word *pariṇāhejjā*, is an equivalent of *paḍiṇāhejjā* (cf. Pāli *paṭijānāti*, to acknowledge, agree to, approve, consent¹¹).

6. The first chapter of the first *Suyakkhandha* of the *Āyāraṅga Sutta* is known as *Sattthapariṇṇā*. Similarly, the third and the fourth chapters of the first *Suyakkhandha* and the third chapter of the second *Suyakkhandha* of the *Sūyagaḍaṅga* are respectively known as *Uvasagga-pariṇṇā*, *Itthipariṇṇā* and *Āhārapariṇṇā*. In all these cases the meaning of the term *pariṇṇā* is primarily « understanding » though also implying « behaviour » that is in conformity with the « understanding ».

7. In the *Thāṇaṅga Sutta*, the terms *aparīṇṇāta* and *suparīṇṇāta* are contraposed, the former in the sense of « ill-comprehended » and the latter in the sense of « well-comprehended ». The sensible qualities of sound, colour, smell, taste and touch, when ill-comprehended are conducive to ill-being, inauspiciousness, unforbearance, unemancipation and misfortune of the soul, but, if well-comprehended, they are for its well-being, auspiciousness, forbearance, emancipation and good fortune¹².

7a. In another place of the *Thāṇaṅga Sutta*, the *pariṇṇā quā* « spiritual detachment » (*saṇṇā*) and *pariṇṇā quā* « physical abstinence » (*kamma*) are explained with reference to the four types of persons who are possessed of any one of the two, or both, or none. There are thus persons who are (i) *pariṇṇāta-kamma*, but not *pariṇṇāta-saṇṇa*, (ii) *p-s*, but not *p-k*, (iii) both *p-k* and *p-s*, and (iv) neither *p-k*, nor *p-s*. Similarly, there are persons who are (i) *p-k*, but not renouncers of the house, (ii) renouncers of the house, but not *p-k*, (iii) both *p-k* and renouncers

8. *Āyāradasāo* VI, 7th *uvāsaga-paḍimā*.

9. *Ibid.*, VI, 9th *uvāsaga-paḍimā*.

10. *Āyār* II, 3, 1, 17.

11. *Pali-English Dictionary* (Pali Text Society) s.v. *paṭijānāti*.

12. *Thāṇaṅga* V, 1, 12-13.

of the house, and (iv) neither *p-k* nor renouncers of the house. Again, there are persons who are (i) *p-s* but not renouncers of the house, (ii) renouncers of the house, but not *p-s*, (iii) both *p-s* and renouncers of the house, and (iv) neither *p-s* nor renouncers of the house¹³.

8. In the *Ācārāṅga Nirukti*, the meaning of the word *pariṇṇā* is discussed through *nikṣepas*. Under the *bhāva-nikṣepa*, it is said that the *bhāva-pariṇṇā* is actual knowing as well as actual abstinence,

bhāva-pariṇṇā jāṇaṇā
*paccakkhāṇaṇi ca bhāveṇaṇi*¹⁴.

9. In the *Āyāraṅga Cūṇṇi*, the *jāṇaṇa-pariṇṇā* (*jñā-pariṇṇā*) is explained as referring to the knowing agent, whereas *paccakkhāṇa-pariṇṇā* (*pratyākhyāna-pariṇṇā*) as abstinence from all sinful activities¹⁵.

10. Śīlāṅka in his commentary on the *Āyāraṅga Sutta* defines and classifies the *pariṇṇā* as follows:

*pariṇṇānaṇ... pariṇṇā. sā ca dvidhā, jñā-pariṇṇā pratyākhyāna-pariṇṇā ca. tatra jñā-pariṇṇāyā sāvadya-vyāpāreṇa bandho bhavāṭṭi evaṇi bhagavatā pariṇṇā praveditā, pratyākhyāna-pariṇṇāyā ca sāvadyayogā bandha-hetavaṇi pratyākhyeyā ity evaṇirūpā ceti*¹⁶.

« *Pariṇṇā* means discrimination. It is twofold: discrimination *quā* knowledge, and discrimination *quā* abstinence. By means of the former, the Lord has sought to give the knowledge that the harmful activities are conducive to bondage and by the latter, that such activities are to be avoided inasmuch as they lead to worldly bondage ».

III. *Pariṇṇā in Buddhism*

11. We find the word *pariṇṇā* used several times in the *Suttanipāta*, one of the earliest texts of the Pāli canon. The following passages from it may be quoted in this connection:

- (i) *gottaṇ pariṇṇāya puthujjanānaṇ*
*akiñcano manta carāmi loke*¹⁷,

« Having abandoned (*pariṇṇāya*) the family of the uninitiate, I wonder forsooth in the world, without any possession ».

- (ii) *dukkhaṇ pariṇṇāya sa-khetta-vatthum*
*tathāgato arahati pūralāsaṇ*¹⁸,

13. *Thāṇaṅga* IV, 3, 463-465.

14. *Niruktigāthā* 37 on p. 10A of Śīlāṅka's commentary on *Āyār*.

15. *Āyāraṅga-cūṇṇi* p. 8: *bhāva-pariṇṇā duviḥā: jāṇaṇā paccakkhāṇe ya. jāṇaṇā ... jāṇato uvautto; ... paccakkhāṇa-pariṇṇā vi savva-pāvāṇaṇi akaraṇaṇi*.

16. Śīlāṅka's commentary p. 25A.

17. *Suttanipāta*, *Sundarikabhāradvājasutta*, *gāthā* 1 (= Sn E, 455).

18. *Ibid.*, *gāthā* 19 (= Sn E, 473).

« Having comprehended (*pariññāya*) the root and condition of suffering, the *tathāgata* deserves oblation ».

- (iii) *dukkha-vepakkam yad atthi kammam
uddham adho tiriyaṃ vāpi majjhe /
parivajjayitvā pariññacārī
māyaṃ mānaṃ atho pi lobha-kodham /
pariyantam akāsi nāma-rūpaṃ
taṃ paribbājakam āhu pattipattan ti //*¹⁹

« Him indeed they call a "wanderer" who has attained the highest end and walks in wisdom (*pariññacārī*) having renounced *karma* that results in suffering in the regions — above, here or below — and is free from deceit, pride, greed, and anger, and has reached beyond mind and body ».

- (iv) *ubhosu antesu vineyya chandam
phassaṃ pariññāya anānugiddho /
yad atta-garahī tad akubbamāno
na lippati diṭṭha-sutesu dhīro //
saññaṃ pariññā vitareyya ogham
pariggaheṣu muni nōpalitto /
abbūlhasallo caraṃ appamatto
nāsīsati lokam imaṃ paraṃ cā ti //*²⁰

« Restraining the curiosity for both ends, comprehending (*pariññāya*) the touch (of suffering), not clinging, not indulging in what is derogatory to himself, not attached to the things of the world seen or heard of, being patient, crossing the flood, comprehending (*pariññā*) the predisposition (*saññaṃ*) and not attached to the possessions, the sage, having plucked off the sting and walking in full awareness, does not long for this world or the world hereafter ».

- (v) *ye s' idha diṭṭham va sutam mutam vā
sīla-bbataṃ vā pi pahāya sabbam /
aneka-rūpaṃ pi pahāya sabbam
taṇham pariññāya anāsavāse /
te ve « narā oghatiṇṇā » ti brūmī ti //*²¹

« Those who renounce everything that is seen here or heard of or thought about, abstain from all rites and rituals, and keep away from all sorts of things, having comprehended and abandoned (*pariññāya*) the thirst (*taṇham*), and being free from defiling desires, are really the persons who have crossed the flood (of *saṃsāra*) ».

12. In the *Mahāniddesapāli* and the *Cullaniddesapāli*, which are respectively the exegeses on the *Aṭṭhakavagga* and the *Pārāyanavagga* of the *Suttanipāta*, the word *pariññā* in the above-mentioned quotations

19. *Suttanipāta*, *Sabhiyasutta*, *gāthā* 28 (= Sn E, 537).

20. *Ibid.*, *Guhāṭṭhakasutta* (*Aṭṭhakavagga*), *gāthās* 7-8 (= Sn E, 778-779).

21. *Ibid.*, *Nandamāṇavapucchā* (*Pārāyanavagga*) *gāthā* 6 (= Sn E, 1082).

no. (iv) and (v) is explained in detail. Three characteristics of *pariññā*, namely *ñāta-pariññā*, *tiraṇa-pariññā* and *pahāna-pariññā*, are distinguished. The discriminatory knowledge of an object or an idea in its different aspects is called *ñāta-pariññā*. For instance, the *pariññā* of *taṇhā* (craving) as *rūpa-taṇhā*, *sadda-taṇhā*, etc., is an instance of *ñāta-pariññā*. Further analysis of the object or the idea in other plausible ways is called *tiraṇa-pariññā*. For instance, if the same *taṇhā* is analysed as impermanent, a source of suffering, a condition of fear, a source of misfortunes and calamities, it is a case of *tiraṇa-pariññā*. Now, if after this analysis of *taṇhā*, a person succeeds in getting rid of it, his wisdom is called *pahāna-pariññā*²².

13. This concept of *pariññā* (Sanskrit *parijñā*) in early Buddhism has found treatment also in the works like *Madhyāntavibhāga-śāstra*²³ and the *Abhidharma-samuccaya-bhāṣya*²⁴ of Mahāyāna Buddhism. A very detailed consideration of the doctrine of *parijñā*, which may be called classical, is found in Vasubandhu's *Abhidharmakośa-bhāṣya*²⁵ where the essential features of it are summarized as follows:

*anāsrava-viyogāpter
bhavāgra-vikalīkṛteḥ /
hetu-dvaya-samudghātāt
parijñā dhātva-atikramāt //*²⁶

« The *parijñā* is possible (jointly) on the attainment of the separation that is free from *āsrava* (stain), on the nullification of the highest form of existence, on the destruction of the two (primary) conditions (of *saṃsāra*), and (finally) on the crossing of the particular region ».

IV. Jñāna and Vairāgya in Patañjali's yoga

14. « The perfection of *jñāna* (knowledge) », says the author of the *Yogabhāṣya*, « is identical with *para-vairāgya* (absolute detachment),

22. *Cullaniiddesa pāli* (Nalanda ed.) p. 131: *taṇhaṃ pariññāyā ti. taṇhaṃ tīhi pariññāhi pariññitvā: ñāta-pariññāya, tiraṇa-pariññāya, pahāna-pariññāya... taṇhaṃ jānāti, ayaṃ rūpa-taṇhā ayaṃ sadda-taṇhā... ayaṃ dhamma-taṇhā ti jānāti passati, ayaṃ ñāta-pariññā... evaṃ ñātaṃ katvā taṇhaṃ tīreti aniccato dukkhato... ādinavato nissaraṇato tīreti, ayaṃ tiraṇa-pariññā... evaṃ tirayitvā taṇhaṃ pajahāti vinodetī byantikaroti anabhāvaṃ gameti, ayaṃ pahāna-pariññā*. Also see *Mahāniddesapāli* (Nalanda ed.) 45.

23. *Madhyānta-vibhāga-śāstra* III, 9: *parijñāyāṃ prahāṇe ca...*

Bhāṣya: parikalpitasya parijñāne, paratantrasya parijñāne prahāṇe ca, pariniṣpannasya parijñāne, prāpti-sākṣātkaraṇe ca.

Ṭīkā: dvividhā hi parijñā, jñānaparijñā prahāṇaparijñā ca.

24. *Abhidharma-samuccaya-bhāṣya* p. 62: *tannidānavastu-parijñānaṃ... svabhāva-parijñānaṃ... ādinava-parijñānaṃ... ity evaṃ tribhiḥ prakāraiḥ parijñāya...*

25. *Abhidharmakośabhāṣya* V, 64-70.

26. *Abhidharmakośa* V, 68.

which is immediately followed by the *kaivalya* or emancipation »²⁷. *Vairāgya* is the consummation of *jñāna*. In other words, the abstinence from the evil and engagement in the good attain their perfection along with the growth of knowledge. In Patañjali's view, the *yogin* has to cultivate *vairāgya* (detachment) even at the highest stage of the stage called *dharmamegha-samādhi*²⁸ which is identical with the stage of emancipation in this very body (*jīvan-mukti*)²⁹. The *parijñā* of Jainism and Buddhism has thus found its counterpart in the *jñāna-vairāgya* doctrine of the Yoga philosophy of Patañjali.

V. « Wisdom » in western thought

The closest English equivalent of the word *parijñā* is wisdom. We should here like to quote from the article on wisdom in the *Syntopicon*, which gives the western view of wisdom, including that of Socrates and Plato:

« Gargantua, writing a letter to his son Pantagruel while the latter is a student in Paris, admonishes him in the words of Solomon that "Wisdom entereth not into a malicious mind, and that knowledge without conscience is but the ruin of the soul". In *War and Peace*, Pierre, after repeating that "All we can know is that we know nothing. And that's the height of human wisdom", learns from the Mason that "the highest wisdom is not founded on reason alone, nor on those worldly sciences of physics, chemistry, and the like, into which intellectual knowledge is divided". The highest wisdom, the Mason continues, is "but one science — the science of the whole — the science explaining the whole creation and man's place in it. To receive that science it is necessary to purify and renew one's inner self... And to attain this end, we have the light called conscience that God has implanted in our souls".

Though Plato defines wisdom as the virtue of reason — that part of the soul which is for him the faculty of knowledge — he gives it the function of directing conduct as well as contemplating truth. "Him we call wise", Socrates declares in the *Republic*, "who has in him that little part which rules" and which has "a knowledge of what is for the interest of each of the three parts and of the whole". In the state as in the soul, "how can there be the least shadow of wisdom", the Athenian Stranger asks in the *Laws*, « where there is no harmony? ».

27. *Yogabhāṣya* I, 16: *jñānasyaiva parākāṣṭhā vairāgyam. etasyaiva hi nānta-riyakam kaivalyam iti.*

28. *Ibid.*, IV, 29: *prasaṅkhyāne 'pi akusīdasya sarvathā viveka-khyāter dharmameghaḥ samādhiḥ.*

29. *Ibid.*, IV, 30. *Bhāṣya: tal-lābhād... jivann eva vidvān vimukto bhavati.*

There is no harmony or wisdom "when fair reasonings have their habitation in the soul, and yet do no good, but rather the reverse of good" because reason fails to rule or be obeyed. "When the soul is opposed to knowledge, or opinion, or reason, which are her natural lords", the Athenian Stranger goes on, "that I call folly, just as it is in the state, when the multitude refuses to obey their rulers or the laws".

The four virtues which Plato enumerates in both the *Republic* and the *Laws* are wisdom, temperance, courage, justice. Justice is given a certain preeminence in the *Republic* as somehow embracing the other three, but in the *Laws*, the ruling virtue is wisdom. Calling the virtues "divine goods" to distinguish them from such things as health, beauty, strength, and wealth, the Athenian Stranger makes wisdom "chief and leader of the divine class of goods... Next", he says, "follows temperance; and from the union of these two with courage springs justice, and fourth in the scale of virtue is courage". As the principle of these other virtues, wisdom like them engages in the life of action. It does not move solely in the realm of thought »³⁰.

This extensive quotation from a modern work describing ancient thought has been made in order to bring home the parallelism in the development of ideas in human minds nurtured in different times and climes. The Indian thought, specially that of the Buddhists and the Jainas, has been characterized by westerners as negativistic and pessimistic as opposed to the western attitude which is represented as positivistic and optimistic. What is, however, most evident from our study of the concept of *pariṇā* is that the Indian thinkers did not isolate action from knowledge. For them, knowledge without action, or action bereft of knowledge is of little use. Now this action may be either positive or negative. If the *pariṇā* as Jaina *pratyākhyāna* or Buddhist *prahāṇa* is properly analysed, it would turn out to signify « abstinence from harmful actions » and « engagement in benevolent ones ». The entire activity of a *bodhisattva* is directed towards the well-being of others. And every act of abstinence prescribed for a Jaina monk or a layman has a positive aspect of engagement in a generous and unselfish activity. In this connection, the Jaina philosopher's distinction between *praśasta* (benevolent) and *apraśasta* (malevolent) activities is worth mention. In the *Samavāyanga Sutta* thirty-two *jogas* (activities) are enumerated which include *pariṇā* as one among them³¹. The commentator

30. *Syntopicon* II, p. 1103-104, s.v. WISDOM. For Gargantua and Pantagruel, vide RABELAIS pp. 81-3. For *War and Peace*, vide TOLSTOY pp. 195-97.

31. *Samavāyanga*, 32nd *Samavāya*:
āloyaṇā niravalāve, avāsu daḍḍha-dhammayā
anissidvahanē ya, sikkhā nippaḍikammayā (1)
aṇṇātātā alobhe ya, titikkhā ajjave suti
sammadiṭṭhī samāhī ya, āyāre viṇaḍvae (2)
dhū-māi ya saṇvege, paṇihī suvihi saṇvare

Abhayadeva, in this connection, unambiguously asserts that, unlike the harmful activities, these thirty-two activities are benevolent and good (*praśasta*):

yuṃyante iti yogā, manovākkāya-vyāpārāḥ; te cēha praśastā eva vi-vakṣitāḥ.

In the *Āyāradasāo*, we get the compound expression *saṃgaha-pariññā* which stands for « full inspection and comprehensive planning » of the needs of the Order³².

This clear distinction between harmful and benevolent activities made by the ancient Jaina and Buddhist thinkers should be treated as a caution against hasty assessment of the Buddhist and the Jaina philosophy as fundamentally pessimistic and negativistic.

VI. Conclusion

We have tried in this paper to show the important role that the word *pariññā* played in the development of a valuable doctrine that had a deep influence on the spiritual disciplines of the Jainas and the Buddhists. We have also noticed similar thinking in Patañjali's Yoga philosophy as well as in the western thought. There are a good many words like *pariññā* which had a parallel development in Jainism and Buddhism. A comparative and critical study of them is bound to throw welcome light on ancient ideas that played a definitive role in the growth and development of Indian thought and culture, and to provide an opportunity for the study of cognate ideas that flourished in the western world.

ABBREVIATIONS AND REFERENCES

- Abhidharmakośabhāṣya*, ed. P. Pradhan, K. P. J. Res. Instt. (Patna, 1967).
Abhidharmasamuccayabhāṣya, ed. Nathmal Tatia, K. P. J. Res. Instt. (Patna, 1976).
Ācārāṅganiryukti, published with Śīlāṅka's *Ṭikā*, Āgamodaya Samiti (1916).
 AKBh = *Abhidharmakośabhāṣya* (above).
Aspects of Jaina Monasticism, N. TATIA and MUNI MAHENDRA KUMAR, Today and Tomorrow's Printers and Publishers (Delhi, 1981).
Āyār = *Āyārangasutta*, published in *Angasuttāṇi*, vol. I, Jaina Vishva Bharati (Ladnun, V.S. 2031).
Āyāradasāo, ed. Muni Kanhaiyalal Kamal, Sanderao (Rajasthan), 1977.
Āyārangaṇṇi, published from Ratlam, 1941.

*atta-dosōvasaṇihāre, savva-kāma-virattayā
 paccakkhāṇe viussagge, appamāde lavālave
 jhāṇa-saṇṇvara-joge ya, udae māraṇ'aṇṭie (4)
 saṇṇāṇaṇ ca pariññā, pāyacchitta-karaṇe tti ya
 ārahaṇā ya maraṇ'aṇṭe, battisaṇ joga-saṇṇahā (5).*

32. *Āyāradasāo* IV. See also *Aspects of Jaina Monasticism* p. 32.

- E = European edition (for Pali texts = Pali Text Society ed.).
- Madhyānta-vibhāga-sāstra*, ed. R. C. Pandeya, Motilal Banarsidass (Delhi, 1971).
- RABELAIS (1494-553), *Great Books of the Western World*, vol. XXIV (published by *Encyclopaedia Britannica*, Inc., 21st printing 1977).
- Samavāyanga*, published in *Angasuttāni*, vol. I, Jain Vishva Bharati (Ladnun, V.S. 2031).
- Suttanipāta*, ed. Bhikshu Dharmaratna, Sarnath, 1951.
- Sūyagaḍa* = *Sūyagaḍaṅgasutta*, published in *Angasuttāni*, vol. I.
- Syntopicon*, in «Great Books of the Western World», vols. I-II.
- Ṭhāṇaṅga* = *Ṭhāṇaṅgasutta*, published in *Angasuttāni*, vol. I.
- TOLSTOY, *Great Books of the Western World*, vol. LI (published by *Encyclopaedia Britannica*, Inc., 21st printing 1977).
- TSū* = *Sabhāṣya-tattvārthadhigama-sūtra* of Umāsvāti, in Rāyacandra Jaina Śāstramālā (Bombay, 1932).
- «Tulasi Prajñā», Research Journal of the Jain Vishva Bharati (Ladnun).
- Visuddhimagga*, Harvard Oriental Series, vol. XLI, Oxford University Press, 1950.
- Yogabhāṣya*, ed. Ramshankar Bhattacharya, Bharatiya Vidya Prakasham (Varanasi, 1963).