The Jaina Scriptures:
A Survey
with Selected Bibliography of Prakrit Editions and English Translations

Eastern Tradition Research Institute
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**CONTENTS**

Introduction................................................................................3

The Contents of the Lost Pūrvas ........................................... 5

The Digambara Jaina Sacred Canon ................................. 7

Non-Canonical Digambara Jaina Texts:

Sacred Books of the Jainas Series................................. 10

The Śvetāmbara Jaina Sacred Canon .................................. 14

Collected Editions in the Original Prakrit:

Suttāgame Edition .......................................................... 15

Jaina-Āgama-Series ..................................................... 18

Anga Suttāni Edition ................................................... 22

Āgama Suttāni Edition .................................................. 23

English Translations of the Jaina Āgamas ....................... 25

Reference:

Abhidhāna-Rājendra-Koṣa ............................................. 35

Note: The phrase “[we lack]” found in this *Bibliographic Guide* means that we do not have this particular book in our archives, and that therefore its bibliographic data is unverified.

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Introduction

The original Jaina scriptures are the fourteen Pûrvas, the “ancient” texts (as the name means), which were transmitted orally. They are lost. Next come the twelve Aṅgas, “limbs,” also transmitted orally for centuries before being written down. The twelfth of these Aṅgas included a section giving the teachings of the ancient Pûrvas. It, too, is lost. The remaining eleven Aṅgas are found in the canon preserved by the Śvetāmbaras, one of the two main branches of Jainism. But the Digambaras, the other main branch, say that all the Aṅgas are lost, just like the Pûrvas. Thus, they do not regard the extant Aṅgas as authentic, but rather as mere substitutes for the lost originals. The Pûrvas and the Aṅgas are the extent of the teachings coming directly from the Tîrthaṅkara (“ford-maker”), the founder/restorer of Jainism. This means that the Digambara Jainas, in holding that the Pûrvas as well as all the Aṅgas are lost, had no sacred canon as such. They had only religious books written by their holy men such as Kunda-kunda. However, this changed in the early 1900s, when teachings from the section of the lost twelfth Aṅga that gave the teachings of the lost Pûrvas began to come out. These had been preserved in a temple on palm-leaf manuscripts that for many centuries were used only as objects of worship, not study. These texts, the Ṣaṭkhaṇḍāgama and the Kaśāya-prābhṛta, would thus give portions of the oldest Jaina teachings, those of the Pûrvas. They now comprise the Digambara sacred canon.

The Śvetāmbara sacred canon consists of the eleven Aṅgas preserved by them, held to be the direct teachings of the last Tîrthaṅkara, Mahâvîra (given orally through his gañadharaś, or chief disciples), along with thirty-four subsidiary works. It thus consists of forty-five books. These will be described below. As stated above, the Digambaras do not accept the eleven extant Aṅgas as authentic. Some evidence for this is that the contents of the extant tenth Aṅga, the Prāśna-vyākaraṇa, do not at all match their description found in the Samavāya Aṅga and in the Nandî Sūtra. Nor do the Digambaras accept the canonical status of the other thirty-four scriptures of the Śvetāmbaras. Given this fact, it is noteworthy that the Śvetāmbara subsidiary canonical
work, the \textit{Prajñāpanā Upāṅga}, has much in common with the recently published \textit{Ṣaṭkhaṇḍāgama}. It, too, gives teachings from the lost Pūrvas. The close similarities of the material presented in the \textit{Prajñāpanā Upāṅga} and in the \textit{Ṣaṭkhaṇḍāgama} make it clear that they both drew on the same source. This apparently was the lost twelfth Aṅga, called the \textit{Dṛṣṭivāda}, in which the teachings of the Pūrvas are found. This shows clearly that this Śvetāmbara text at least, and by implication other Śvetāmbara texts, have in fact preserved authentic original material, despite the rejection of their authenticity by the Digambaras. Today it is recognized by many Jainas, both Śvetāmbara and Digambara, that their respective scriptures complement each other.

An analysis of the shared contents of these two related texts is given in the article: \textit{“Prajñāpanā and Ṣaṭkhaṇḍāgama,”} by Dalsukhbhai D. Malvania, \textit{Journal of the Oriental Institute}, Baroda, vol. 19, 1969, pp. 35-45. This article, slightly expanded according to my comparison, also appears as a section of the “Introduction” to \textit{Paññavañṇasuttaṃ} (i.e., the \textit{Prajñāpanā Śūtra}, or \textit{Upāṅga}), Jaina-Āgama-Series no. 9, Part 2, 1971, pp. 223-231, although it is not there noted as such. A response to this by Hiralal Jain and A. N. Upadhye is found in the “Editorial” to the revised edition of \textit{Shatkhandagam}, vol. 1, 1973, pp. 4-10.

The portion of the lost teachings of the Pūrvas that the \textit{Ṣaṭkhaṇḍāgama} and also the \textit{Prajñāpanā Upāṅga} preserve, their primary subject matter, is the unique Jaina doctrine of karma. This doctrine, in brief, is that karma takes the form of material (though not necessarily physical) particles, which inhere in the soul. These can and should be removed by austeritys. As may be seen, the Jaina doctrine of karma differs greatly from the doctrine of karma as taught in the other two religions of ancient India, Hinduism and Buddhism. While they all agree that karma works, they to not agree on how it works, e.g., how the effects of acts done in one life reach the same being in another. The Jaina teachings on karma are complex. The \textit{Ṣaṭkhaṇḍāgama} is accompanied by a massive and highly technical commentary, the \textit{Dhavala}, now published in sixteen volumes. The last section of the \textit{Ṣaṭkhaṇḍāgama}, the \textit{Mahā-dhavala}, has been published in seven volumes. The related \textit{Kaśāya-prābhṛta} is also accompanied
by a massive commentary, the *Jayadhavala*, published in sixteen volumes. Much more wieldy than these combined thirty-nine volumes are the comparatively brief Karma-granthas. These small books of the Śvetāmbaras teach the same karma doctrine, though in less detail. Their teaching has been summarized in English in: *The Doctrine of Karman in Jain Philosophy*, by Helmuth von Glasenapp, Bombay, 1942; reprint, Varanasi: P.V. Research Institute, 1991 (Parshvanath Vidyashram Series 60); reprint, Fremont, California: Asian Humanities Press, 2003. A medium length account, drawing primarily on the *Ṣaṭkhandagama* and its extensive *Dhavala* commentary, may be found in Nemicandra’s *Gommataśāra*, which has been translated into English in three volumes. These were published as volumes 5, 6, and 10 of the Sacred Books of the Jainas series, with the spelling, *Gommatsara*, 1927-1937; reprint, New York: AMS Press, 1974; reprint, New Delhi: Today & Tomorrow’s Printers & Publishers, 1990.

Writers who are accustomed to the doctrine of karma as taught in Hinduism and Buddhism have sometimes dismissed the Jaina doctrine of karma with a few disparaging remarks. But this doctrine is of very considerable interest to students of the Wisdom Tradition. In 1882, when the world knew little about Jainism, and virtually nothing about their doctrine of karma, an intriguing article was published in *The Theosophist* magazine, called “The Elixir of Life.” Although Jainism is not mentioned therein, it depicts an application of the Jaina doctrine of karma, wherein actual particles, however subtle, inhere in the soul and cause bondage until they are shed. As in Jainism, they are shed through the practice of virtue and abstention from vice. This article was reprinted in the book, *Five Years of Theosophy*, and is also available at: www.theosophical.ca/elixir.htm.

The Contents of the Lost Pūrvas

The contents of the various Jaina scriptures are recounted in the *Samavāya Aṅga* and in the *Nandī Sūtra*. H. R. Kapadia has gleaned from the commentaries on these works, and from that on Nemicandra Sūri’s *Pavayaṇa-sāruddhāra*, what the contents
of the Pūrvas (Prakrit, Puvva) were. He gives these in his *History of the Canonical Literature of the Jainas*, 1941, pp. 85-86:

“The 1st Puvva deals with the origin of all the *dravyas* [substances] and *paryāyas* [modes]; the 2nd, with their measurements (*parimāṇa*); the 3rd, with the potentialities-powers of the animate and inanimate objects; the 4th, with the existence and non-existence of objects from the stand-points of *dravya* [substance], *kṣetra* [place], *kāla* [time] and *bhāva* [state]; the 5th, with five kinds of knowledge; the 6th, with *saṃyama* [restraint] and truth and their opposites; the 7th, with an exposition of *ātman* [self, soul] from various stand-points; the 8th, with eight kinds of *karman* [action] and their subdivisions; the 9th, with *pratyākhyāna* [renunciation of certain foods, indulgences, or activities, for a specified period]; the 10th, with *vidyās*—miraculous lores; the 11th, with merit and demerit and their fructifications; the 12th, with 10 types of *prāṇa* [breath, vital airs] and various kinds of *āyusya* [vital power determining lifespan]; the 13th, with activities pertaining to *saṃyama* [restraint] etc.; and the 14th, with a subject not mentioned.”

At the same time Kapadia published the information just quoted, Hiralal Jain brought out information on this from the *Śatkaṇḍāgama* and its Dhavala commentary, the first volume of which he had just published in 1939. He read a paper at the Tenth All-India Oriental Conference in 1940, “Remnants of the Jaina Árutāṅga Dīṭṭhivāda,” that was printed in its *Proceedings and Transactions* in 1941, pp. 214-232. In an appendix to this article he gave the contents of the Dīṭṭhivāda, or Dṛṣṭivāda, i.e., the lost twelfth Áṅga, and the contents of the Pūrvas, whose teachings are found in that Áṅga. These are given in Prakrit and some Sanskrit. The contents of the Pūrvas from this newly available source seem to match those given by Kapadia fairly well, while providing some additional details or clarifications; e.g., the 12th Pūrva includes the topic of medicine (*kāya-cikitsādy-aṣṭāṅgam āyur-vedaṃ*). Note that the article by Ludwig Alsdorf, “What Were the Contents of the Dṛṣṭivāda” (*German Scholars on India*, vol. 1, 1973, pp. 1-5), despite the title, does not give the contents of the Dṛṣṭivāda. Rather, it proposes that there was “complete ignorance” of its contents among the Jainas early on,
and that the accounts of its contents that have come down to us, including those of the Pūrvas, are fictitious. I note this to save readers the trouble of consulting this misleadingly titled article. The agreement of the Śvetāmbara sources cited by Kapadia and the recently published Digambara sources cited by Hiralal Jain on the contents of the Pūrvas is sufficient, I believe, to show that they preserve facts.

The Pūrvas are traditionally thought to be in Sanskrit, not in Prakrit (see, for example: History of the Canonical Literature of the Jainas, pp. 89-90); whereas the extant Jaina scriptures are in Prakrit. It has become the custom to cite the extant Prakrit texts by their Sanskrit titles. This practice has here been followed. However, since they are often published under their Prakrit titles, the Prakrit title must be used in citing these editions. To help minimize confusion in this regard, the Jaina scriptures are listed here by both their Sanskrit and their Prakrit titles.

The Digambara Jaina Sacred Canon

The Śaṅkhāṇḍāgama (Prakrit, Chakkhaṇḍāgama) preserves a portion of the teachings of the second Pūrva, called Āgṛyaṇi (Prakrit, Aggeniya). This Pūrva had fourteen chapters, each of which in turn had twenty sub-sections. The fourth sub-section of the fifth chapter forms the basis of the Śaṅkhāṇḍāgama. This sub-section had twenty-four topics, which are explained in 46,000 verses in the Śaṅkhāṇḍāgama. These Pūrva teachings from the lost Drṣṭivāda Āṅga had been transmitted by Dharasena to two pupils, Puṣpadanta and Bhūtabali, who put them into writing in the late 1st century to early 2nd century C.E. Puṣpadanta wrote the first 177 sūtras, while Bhūtabali wrote the rest of the 6000 sūtras that make up the first five major sections (khaṇḍas) of the Śaṅkhāṇḍāgama, the “scripture in six sections.” On these 6000 verses in five sections Vīrasena wrote the Dhavala commentary, finished in the year 816 C.E., equaling 72,000 verses in length. It is these five sections with this extensive commentary that was published as the Śaṅkhāṇḍāgama in 16 volumes, 1939-1959. Its subject matter is the doctrine of karma.
The Mahābandha forms the sixth and last section of the Śaṭkhaṇḍāgama. It was published separately in 7 volumes, 1947-1958, since it equals 40,000 verses in length. It was written by Bhūtabali in Prakrit prose. It is also called the Mahādhavala. Virasena has not written a commentary on this section of the Śaṭkhaṇḍāgama, since it needed none, being fully exhaustive by itself. Its subject matter is the bondage (bandha) of karma.

The Kaśāya-prabhṛta (Prakrit, Kasāya-pabhṛta) preserves another portion of the teachings of the Pūras, this one from the fifth Pūra, called fiśā-na-pravāda (Prakrit, ṇāña-pravāda). This Pūra had twelve chapters, each of which in turn had twenty sub-sections. The third sub-section of the tenth chapter forms the basis of the Kaśāya-prabhṛta. This sub-section had fifteen topics, which are explained in the 180 main verses and 53 explanatory verses of the Kaśāya-prabhṛta. These Pūra teachings from the lost Drṣṭivāda Āṅga had been transmitted by Guṇadhara, also known as Guṇabhadra, who put them into writing at about the same time the Śaṭkhaṇḍāgama was put into writing, the late 1st century to early 2nd century C.E. On these 233 verses Yati-vṛṣabha wrote a Cūrṇi in 6000 sūtras. On both these was written the Jaya-dhavala commentary, equaling 60,000 verses in length, the first 20,000 verse measure by Virasena, and the remaining 40,000 verse measure by his disciple Jinasena. It was completed in the year 837 C.E. All these were published in 16 volumes, 1944-1988. Its subject matter is karma, specifically mohanīya or “deluding” karma, which is produced by the kaśāyas or “passions.”

Prakrit Editions

Śaṭkhaṇḍāgama by Puṣpadanta and Bhūtabali, with Dhavalā-ṭikā by Virasena, 16 vols., ed. by Hiralal Jain. 1st ed., Amaravati/Amraoṭi-Vidisha: Jaina Sahityoddharaka Fund, 1939-1959 (includes Hindi translation); 2nd rev. ed., Solapur: Jain Samskriti Samrakshaka Sangha, 1973-1995. [Note: The second edition was revised with the help of access to photographs of the original manuscripts; the first edition was prepared from transcripts.]
The Jaina Scriptures


[Note: This book is sub-titled *Mahādhavala*.]


**English Translations**

The first volume of an English translation of the *Ṣatkhāṇḍāgama* and the *Dhavala* commentary has been published:


An English translation of the basic text of the *Kaśāya-prābhṛta*, without the commentaries, has been published as:

Non-Canonical Digambara Jaina Texts

The Sacred Books of the Jainas series, published 1917-1940, comprises eleven of the most important Digambara Jaina texts. Although non-canonical, we must recall that until the publication of the Śaṅkhāṇḍagama and Kaśyapa-prabhāta in the 20th century, the Digambara Jainas had no canonical texts. So these eleven texts are of primary importance, forming part of what functions as the Digambara Jaina sacred canon.

This series includes the Tattvārthādhigama-sūtra, a text that is accepted by both Digambara and Śvetāmbara Jainas as the basic compendium of their religion. It has been aptly called the Jaina Bible. Since this 1920 translation, the first, three other translations of it have appeared:

- Reality; English Translation of Shri Pujyapada’s Sarvarthasiddhi, trans. by S. A. Jain. Calcutta: Vira Sasana Sangha, 1960; (the Sarvārtha-siddhi is the main Digambara commentary on the Tattvārthādhigama-sūtra, which latter is included in Sanskrit and English).
- Pt. Sukhlalji’s Commentary on Tattvārtha Sūtra of Vācaka Umāsvāti, trans. by K. K. Dixit. Ahmedabad: L. D. Institute of Indology, 1974; L. D. Series 44; (Pandit Sukhlalji was a leading modern Śvetāmbara Jaina scholar; includes the Tattvārthādhigama-sūtra in Sanskrit and English).
- That Which Is; Tattvārtha Sūtra, with the combined commentaries of Umāsvāti/Umāsvāmi, Pujyapāda and Siddhasenaṇaṇi, trans. by Nathmal Tatia. San Francisco: HarperCollins Publishers, 1994; (gives only the gist of these commentaries; includes the Sanskrit text of the Tattvārthādhigama-sūtra).

There is one other author besides Umāsvāti or Umāsvāmi, author of the Tattvārthādhigama-sūtra, who is claimed by both main branches of the Jainas: Siddhasena Divākara. He wrote the Sanmāṭi-tarka-prakaraṇa, the first systematic treatise on the cardinal Jaina doctrine of anekānta-vāda, non-one-sidedness. It is not included in this series, but has been published separately in English translation:

This series also includes three works by Kunda-kunda, one of Jainism’s most respected authors: the Pañcāstikāya-sāra, the Samaya-sāra, and the Niyama-sāra. His writings, although kept by the Digambaras, because of their excellence are also studied by Śvetāmbaras. His Samaya-sāra in particular is read with devotion by Jainas of all branches. Since this 1930 translation, a second one has appeared, by the translator of the Pañcāstikāya-sāra:


The other of Kunda-kunda’s famous essential works called sāra, “essence,” the Pravacana-sāra, was not included in this series, but it has been published twice in English translation:


1. *Davva-Samgaha (Dravya-Samgraha)*, by Nemichandra Siddhânta-Chakravarti, with a commentary by Brahma-Deva, ed. by Sarat Chandra Ghoshal, 1917 (includes Prakrit text, Sanskrit rendering, word-by-word meanings, English translation, English commentary, and Sanskrit commentary).


7. *Atmanushasana (Discourse to the Soul)*, by Shri Guna-Bhadra Acharya, ed. by J. L. Jaini, assisted by Sital Prasada, 1928 (includes Prakrit text, Sanskrit rendering, English translation, and English commentary).


9. *Niyamsara (The Perfect Law)*, by Shri Kunda Kunda Āchārya, ed. by Uggâr Sain, assisted by Sital Prasada, 1931 (includes
Prakrit text, Sanskrit rendering, English translation, and English commentary).

There was a 12th volume published in this series in 1948, but it was a small essay of 14 pages titled *The Jaina Universe*, by Jagomandar Lal Jaini. So, not being a translation of a classical text, it was not included when this series was reprinted in 1974 by AMS Press, New York. However, there exists a translation of a classical Jaina text, the *Āpta-Mīmāṃsā*, or *Devāgama-stotra*, that seems to have been intended for this series. It is:

*Āpta-Mīmāṃsā of Āchārya Samantabhadra*, ed. by Saratchandra Ghoshal. New Delhi: Bharatiya Jnanpith, 2002 (the author’s Introduction is dated 1944); (includes Sanskrit text, English translation, and English commentary).

Ghoshal had prepared the 1917 first volume of this series, and also the 1940 eleventh volume. He refers to “this series, entitled the ‘Sacred Books of the Jainas,’” in his 1944 Introduction to the *Āpta-Mīmāṃsā*, so one would assume that this book was also intended for this series. The 2002 publishers call theirs the “first edition.” I have no information on its original publication. The *Āpta-Mīmāṃsā* has recently appeared in another translation:

The Śvetāmbara Jaina Sacred Canon

Aṅgas (11):
1. Ācārāṅga-sūtra/Āyārama-sutta
2. Sūtrakṛtāṅga/Sūyagadhamga
3. Sthānāṅga/Thañmgga
4. Samavāyāṅga/Samavāyamga
5. Bhagavati Vyākhyāprajñāpūṭi/Bhagavai Viyāhappannatti
6. Jñātṛdharmakathā/Nāyādhammakahāo
7. Upāsakadasāḥ/Uvāsadasāo
8. Antakṛddasāḥ/Āntagadadasāo
9. Anuttaraupapātikadasāḥ/Ānuttaravāyiadasāo
10. Praśnayākaraṇa/Pañhāvāgarāṇāim
11. Vipākasrūta/Vivāgasuyam

Upāṅgas (12):
12. (1.) Aupapātika/Uvavāya
13. (2.) Rājapraśnīya/Rāyapasenaśīja
14. (3.) Jivājivābhigama/Jivājivābhigama
15. (4.) Prajñāpanā/Pannavaṇā
16. (5.) Śūryaprajñāpūṭi/Śūriyappannatti
17. (6.) Jambūdivaprajñāpūṭi/Jambuddhappannatti
18. (7.) Candraprajñāpūṭi/Caṇḍapannatti (see p. 29 below)
19. (8.) Nirayāvalī/Nirayāvalī
20. (9.) Kalpāvataṃsikā/Kappāvaḍaṃsiāo
21. (10.) Puṣpikā/Pupphāo
22. (11.) Puṣpacūlikā/Pupphacūliāo
23. (12.) Vṛṣṇidaśāḥ/Vaṃhidasāo

Cheda-sūtras (6):
24. (1.) Ācāradasāḥ/Āyāradasāo
   (also called Daśāsrutaskandha/Dasāsuyakkhanda)
25. (2.) Brhatkalpa/Bihākappa
26. (3.) Vyavāhāra/Vavāhāra
27. (4.) Niśṭha/Niśha
28. (5.) Mahāniśṭha/Mahānisīha
29. (6.) Jītakalpa/Jīvakappa
The Jaina Scriptures

Mūla-sūtras (4):
30. (1.) Daśāvākālika-sūtra/Dasaveyāliya-sutta
31. (2.) Uttarādhyayana-sūtra/Uttarajjhayāṇa-sutta
32. (3.) Āvaśyaka/Āvassaya
33. (4.) Piṇḍaniryukti/Piṇḍanijjutti

Prakīrṇaka-sūtras (10):
34. (1.) Catuhṣaraṇa/Causaraṇa
35. (2.) Āturapratyākhyāna/Āurapaccakhāṇa
36. (3.) Bhaktaparijñā/Bhattaparinnā
37. (4.) Saṃstāraka/Saṃsthāra
38. (5.) Taṇḍulavaicārika/Taṇḍulaveyāliya
39. (6.) Candravedhyaka/Caṃḍāvijjhaya (see p. 35 below)
40. (7.) Devendrastava/Devimātthaya
41. (8.) Gaṇīvidyā/Gaṇīvijjā
42. (9.) Mahāpratyākhyāna/Mahāpaccakhāṇa
43. (10.) Virastava/Viratthaya (see p. 35 below)

Cūlikā-sūtras (2):
44. (1.) Nandī-sūtra/Naṃdi-sutta
45. (2.) Anuyogadvāra-sūtra/Aṇuogaddāraṁ

Collected Editions in the Original Prakrit

Publication of the Jaina canonical texts recognized by the Śvetāmbaras, the Jaina Āgamas, began in 1874 with the editions of the Rāya Dhanapati(a) Śiṅha Bāhādurakā Āgama-Saṃgraha series. These were meant, through the use of printing, to make the texts more widely available. As was the norm at that time, there was little attempt to edit them, so these books are much like printed manuscripts. But now the texts were available.

Then came the editions of the Āgamodaya Samiti, starting in 1915. Care was taken to correct errors, so that these editions are a considerable improvement over previous ones. But still then the main focus was to make the texts available through the use of printing, and only secondarily to provide better editions with less errors. There was no time to prepare critical editions.
by comparing several manuscripts of each text, as is now the norm. While individual Jaina texts edited by European scholars used this method as early as the late 1800s, Śrī Sāgarānanda had an entire series to edit for the Āgamodaya Samiti, so could not afford the time for this luxury.

The first claim to have produced critical editions of a large corpus of Jaina texts came with the second volume of the two-volume Suttāgame edition. This edition is also the most compact one available, giving in its two volumes all 32 texts recognized as canonical by the Sthānakavāsis, a numerically small branch of Jainism. These are 32 of the 45 texts recognized as canonical by the Śvetāmbaras. Here follows a description of this edition.


Volume 1 gives the eleven Āṅgas in its 1287 pages. Volume 2 gives the twelve Upāṅgas, and nine other canonical texts in its 1172 pp., thus making twenty-one; and with the eleven Āṅgas from vol. 1, thirty-two. The nine texts in vol. 2 besides the twelve Upāṅgas are, along with their corresponding numbers from the listing of the Śvetāmbara sacred canon given above:

26. Vavahāro
25. Bihakkappa-suttaṁ
27. Nisīha-suttaṁ
24. Dasāsuyakkhaṁdhō (i.e., Āyārasāo)
30. Dasaveyāliya-suttaṁ
31. Uttarajjhayaṇa-suttaṁ
44. Âmî-suttaṁ
45. Ânuogadāra-suttaṁ
32. Āvassaya-suttaṁ

This edition also includes three appendices, giving the full Kappa-suttaṁ (i.e., Kalpa-sūtra), pp. 1-42, and two texts coming from the Āvassaya-suttaṁ, namely, the Sāmāya-suttaṁ and the Sāvayāvassaya(paṭikkamaṇa)-suttaṁ, pp. 43-52.
The *Suttāgame* edition has been often quoted by scholars, no doubt due to the convenience of having the major texts of the Śvetāmbara canon gathered in two compact volumes, and due also to the fact that these handy volumes were accurately printed (at the famous Nirnaya Sagar Press of Bombay). This is despite the serious reservations expressed by A. N. Upadhye in his review of it, published in *Annals of the Bhandarkar Oriental Research Institute*, vol. 41, 1960, pp. 160-161. Upadhye points out that in the absence of any information about what manuscripts or earlier editions were used in preparing this edition, and what principles were followed, it can hardly be called “critical,” as it is on the title page of vol. 2. Moreover, since the editor alleges that the Caityavāsins inflated these texts according to their sweet will, but he does not tell us which portions he has omitted on that account, the authenticity of this edition is undermined. Upadhye concludes that “in using these in academic studies a critical scholar has also to consult other editions for verifying the authenticity of a particular passage.”

Upadhye’s misgivings about the *Suttāgame* edition were confirmed by Muni Puñyavijaya, et al., while preparing their critical edition of the *Paññavañāsuttaṃ*. They note that in the Introduction to the *Suttāgame* edition the editor states that previous editions are not free from corruptions. They continue: “By saying so the editor has indirectly suggested that *Suttāgame* edition is more correct and authentic than any of the previous ones. This is the reason why we were tempted to utilise it mainly, considering it to be so.” However, their careful comparison of the *Paññavañāsuttaṃ* found in it indicated that the *Suttāgame* edition was based on only two previous printed editions, and that it “contains all the corrupt readings yielded by both these editions.” Moreover, despite the statement of the editor of the *Suttāgame* edition that he has utilized correct manuscripts, their comparison indicated that no manuscripts were utilized, but only the two printed editions. Lastly, in a lengthy section called, “Examination of Some of the Readings of *Prajñāpanāsūtra*,” they have given 107 paragraphs that will provide “a clear idea of what mischief he [the editor of the *Suttāgame* edition] has played with the text of the *Prajñāpanāsūtra* by either dropping
The Jaina Scriptures

the readings or changing them.” (See: English “Introduction” to *Paññavañāsuttaṃ*, Jaina-Āgama-Series no. 9, Part 2, 1971, pp. 443-446, and for the readings, pp. 447-487.)

Jaina-Āgama-Series

The first series of critical editions of the Śvetāmbara Jaina canonical texts is the Jaina-Āgama-Series, published by the Shri Mahāvīra Jaina Vidyālaya, Bombay. Its first volume was the highly acclaimed *Nandisuttaṃ* and *Añuogaddārīṃ*, edited by Muni Puṇyavijaya, Dalsukh Mālvanī, and Amritlāl Mohanlāl Bhojak, 1968. This was followed by volume 9 in two parts, the equally well done *Paññavañāsuttaṃ*, by the same editors, 1969 and 1971. Both of these volumes have extensive introductions, describing the texts and their authors, the editing principles employed, the manuscripts used, and reasons for the adoption of particular readings. The *Paññavañāsuttaṃ* introduction fully describes the contents of that book, of special interest because it preserves much material from the lost Pūrvas. The English translation of this introduction, covering pp. 201-487 of Part 2, forms a book by itself. We are greatly indebted to Nagin J. Shah for his English translations of the Gujarati introductions to the volumes in this series. These allow the outside world to see how these critical editions were prepared.

The guiding light behind this series was Muni Puṇyavijaya, who had spent more than forty years of his life gathering materials for the critical editions of all the Jaina Āgamas. Unfortunately, within months after the completion of the *Paññavañāsuttaṃ*, he died. Editions of a few more texts that he had left completed copies of were later published by his able assistant, Pandit Amritlāl Mohanlāl Bhojak. These are: from volume 15 of this series, *Dasaveyāliyasuttaṃ* and *Āvassayasuttaṃ*, while Pandit Bhojak himself edited the *Uttarajhayaṇāīṃ* in that volume; and from volume 17, some of the *Paññayaṣuttain* texts. After the death of Muni Puṇyavijaya, the series editorship was assumed by the highly learned Muni Jambūvijaya. He and the other editors of individual volumes in this series have provided the world with critical editions of many Jaina Āgamas.
The Jaina Scriptures

Jaina-Āgama-Series
Bombay: Shri Mahāvīra Jaina Vidyālaya

2. (1). Āyāraŋga-suttam [Ācāraṅgasūtraṃ], ed. Muni Jambūvijaya, 1976
2. (2). Sūyagaḍaṅgasuttaṃ [Sūtrakṛtaṅgasūtraṃ], ed. Muni Jambūvijaya, 1978
3. Ṭhānāṅgasuttaṃ and Samavāyāṅgasuttaṃ [Sthānāṅgasūtraṃ and Samavāyāṅgasūtraṃ], ed. Muni Jambūvijaya, 1985
5. ṇāyādhammakahāo [Jñātādharmakathāṅgasūtraṃ], ed. Muni Jambūvijaya, 1989
15. Dasaveyāli[y]a-suttaṃ, Uttarajhayaṇāṃ, and Āvassayasuttaṃ, eds. late Muni Shri Puñyavijayaji, Amritlāl Mohanlāl Bhojak, 1977
17. (Part 1). Paiññayasuttaiṇ, Part I, eds. late Muni Shri Puñyavijayaji, Amritlāl Mohanlāl Bhojak, 1984
17. (Part 2). Paiññayasuttaiṇ, Part II, eds. late Muni Shri Puñyavijayaji, Amritlāl Mohanlāl Bhojak, 1987
Vol. 17, Part 1, includes 20 Prakirṇaka-sūtras, the 10 listed above, nos. 34-43, and 10 more. These 20 are:

1. Devīṇdatthao [Devendra-stava]
2. Taṃdulaveyāliya [Taṇḍula-vaiçārika]
3. Caṇḍāvejjhaya [Candra-vedhyaka]
5. Maraṇavibhatti or Maraṇasamāhi [Maraṇa-samādhi]
6. Āurapaccakkhaṇa [Ātura-pratyākhyaṇa]
7. Mahāpaccakkhaṇa [Mahā-pratyākhyaṇa]
8. Isibhasiyātm [Ṛṣi-bhāṣita]
10. Saṃthāraga [Saṃstāraka]
11. Viratthao [Vira-stava]
12. Kusalāṇubāṃdhiṭṭhaṇa or Causaranā [Catuḥ-saraṇa]
13. Āurapaccakkhaṇa [2] [Ātura-pratyākhyaṇa]
14. Causaranā [Catuḥ-saraṇa]
15. Bhattapariṇāma [Bhakta-parijñā]
16. Āurapaccakkhaṇa [Ātura-pratyākhyaṇa] by Viśrabhadrācārya
17. Gacchāyāra [Gacchācāra]
18. Sarāvalī
19. Joisakaraṃḍaga [Jyotīś-karaṇḍaka]
20. Tītthogālī [Tīrthogālī]

Vol. 17, Part 2, includes 12 texts pertaining to ārādhana, defined in Part 1, p. 100, as “devoted adherence to the ascetic ideals especially at the critical hour of death.” The contents of these texts are further described in Part 2, p. 36, as “confession of faults committed on account of ignorance, atonements and penances for purification, voluntary submission to death, countless miseries one experiences in the transmigratory state, prayer to all living beings for forgiveness, importance of patient endurance of hardships, afflictions and pains, etc.” These 12 texts are:

1. Paṅkāyariya-āvaiyā Ārāhaṇāpaḍāyā—Prācinācāryāviracitā Ārādhana-ヴァntākā
2. Sirivrabhaddhayariyaviraiyā Ārāhaṇāpaḍāyā—
Śrīivrabhadrācāryaviracīțā Ārādhanāpatākā
3. Ārāhaṇāsāra avarāṇāmā Pajjaṇṭārāhaṇā—Ārādhanāsāra
aparanāṃṇi Paryantārādhanā
4. Ārāhaṇāpaṇagaṃ—Ārādhanāpaṇīcakam
5. Śrīabhayadevasūripañiyāṃ Ārāhaṇāpayaraṇaṃ—
Śrīabhayadevasūripriṇītam Ārādhanāprakaraṇaṃ
dhanā
6. Jinaśeharasāvayaṃ pai Sulasāsavayārāviyā Ārāhaṇā—
Jinaśekharasāvakaṃ prati Sulasāsrāvakārāpīta’rādhanā
cy
7. Nandanaunyārādhitā Ārādhanā
cy
8. Ārāhaṇākulayaṃ—Ārādhanākulakam
cy
cy
11. Āloyanākulayaṃ—Ālocaṇākulakam
cy
12. Appavisohikulaṇaṃ—Ātmaviśdhikulakam

cy

Vol. 17, Part 3, is the Joisakaranaṇḍagaṃ, or Jyotiskaraṇḍaka,
cy
the same text as no. 19 found in Part 1. Here, however, it is
cy
published with a Prakrit commentary, the Tippanaka by Vācaka
Sivāndi. It had been published with the Sanskrit commentary
cy
by Malayagiri in 1928. It is an astronomical work, based on the
cy
subject matter of the Śūryaprājñapti Upānga.
cy

Vols. 18 and 19 of this series have been published recently.
cy
Since we do not yet have them, I will simply reproduce their
listings from a book catalogue, with no guarantees for accuracy.
cy

18. (Part 1). Anuyogadvāra Śūtram, with cūρṇi vivṛti, ed. Muni
Jambūvjaya, 1999

18. (Part 2). Anuyogadvāra Śūtram, with cūρṇi vivṛti, ed. Muni
Jambūvjaya, 2000

19. (Part 1). Sthānāṅgasūtra, with the commentary by Ācārya
Śri Abhayadeva Śūri Mahārāja, ed. Muni Jambūvjaya, 2003

19. (Part 2). Sthānāṅgasūtra, with the commentary by Ācārya
Śri Abhayadeva Śūri Mahārāja, ed. Muni Jambūvjaya, 2003

19. (Part 3). Sthānāṅgasūtra, with the commentary by Ācārya
Śri Abhayadeva Śūri Mahārāja, ed. Muni Jambūvjaya, 2003
Not long after the Jaina-Āgama-Series from Bombay began being published, another major effort to critically edit the Jaina Āgamas was commenced under the leadership of Ācārya Tulasī. He had hoped to convene a council, like the historical councils at which all the leading Jaina teachers gathered and recited the Jaina Āgamas they knew, for the purpose of collecting all the texts that make up the sacred canon and to correct errors that had crept into these texts. Such a council, known as a vācanā (literally, a “reading”), did not prove possible in modern times. Nonetheless, he and his co-workers went ahead with the project of preparing critical editions of the Jaina Āgamas. In a few short years, his disciple, Muni Nathamal, was able to critically edit all eleven Āṅgas. These were published in a set of three nicely printed volumes, described as follows.

Anga Suttāni, (Original text Critically edited), Vācanā
Pramukha: Ācārya Tulasī; Editor: Muni Nathamal, 3 vols.

Vol. II: Bhagawai Viāhapannatti (Bhagawati Sūtra)

An important feature of this edition is that it fills out the abbreviated portions of the texts in most places. As is well known, the Jaina and Buddhist sacred texts are quite repetitive, presumably for ease of memorization, and their frequent repetitions are very often abbreviated in the texts. While the Buddhist texts use such terms as peyyāla to show this, the Jaina texts use such terms as jāva, “up to,” to show this. Most of these omitted portions have been restored in this edition.

This edition retains variant spellings of the same word, in contrast to other editions that choose one spelling and use it throughout, i.e., standardize it (see: vol. 1, p. 51).
Besides having critical editions of the primary texts, one also needs access to the traditional commentaries that explain these texts. The earlier editions such as those of the Āgamodaya Samiti are long out of print. Other individual commentaries are found scattered here and there. In 2000, Muni Dīparatnasāgara published a 30-volume set including all 45 Āgamas along with their Sanskrit commentaries, except where none were available. Thus, of the 45 Āgamas, 39 are accompanied by commentaries, a few in Prakrit. Of the remaining 6 Āgamas, 5 are accompanied by Sanskrit renderings, called chāyā ("shadow"). Only one, the Mahā-nīśtha-cheda-sūtram, has neither. A description of these 30 volumes follows, showing which commentaries are included.


1. Ācārāṇga-sūtram, Bhadrabāhu’s Niryuktī, Śilāṅka’s Vṛtti
2. Śūtrakṛtāṇga-sūtram, Bhadrabāhu’s Niryuktī, Śilāṅka’s Vṛtti
3. Sthānāṅga-sūtram, Abhayadevasūri’s Vṛtti
4. Samavāyāṅga-sūtram, Abhayadevasūri’s Vṛtti
5. Bhagavatī-āṅga-sūtram, 1-10, Abhayadevasūri’s Vṛtti
6. Bhagavatī-āṅga-sūtram, 11-41, Abhayadevasūri’s Vṛtti
7. Jñātādharmakathāṅga-sūtram, Abhayadevasūri’s Vṛtti
   Upāsakadaśāṅga-sūtram, Abhayadevasūri’s Vṛtti
   Antakṛdāśāṅga-sūtram, Abhayadevasūri’s Vṛtti
   Anuttaropapātikadāśāṅga-sūtram, Abhayadevasūri’s Vṛtti
   Prāsānavyākaraṇāṅga-sūtram, Abhayadevasūri’s Vṛtti
8. Vipākāśrutāṅga-sūtram, Abhayadevasūri’s Vṛtti
   Aupapātika-upāṅga-sūtram, Abhayadevasūri’s Vṛtti
   Rājapraṇīya-upāṅga-sūtram, Malayagiri’s Vṛtti
9. Jīvājīvābhīgama-upāṅga-sūtram, Malayagiri’s Vṛtti
10. Prajñāpanā-upāṅga-sūtram, 1-14, Malayagiri’s Vṛtti
11. Prajñāpanā-upāṅga-sūtram, 15-36, Malayagiri’s Vṛtti
12. Sūryaprajñāapti-upāṅga-sūtram, Malayagiri’s Vṛtti
   (= Candraprajñāapti-upāṅga-sūtram, Malayagiri’s Vṛtti)
13. Jambūdvipaprajñāapti-upāṅga-sūtram, Śānticandra’s Vṛtti
14. Nirayávaliká-upáñga-sútram, Candrasüri’s Vṛttī
   Kalpavatamśriká-upáñga-sútram, Candrasüri’s Vṛttī
   Puṣpíká-upáñga-sútram, Candrasüri’s Vṛttī
   Puṣpacárliká-upáñga-sútram, Candrasüri’s Vṛttī
   Vṛṣīnidaśā-upáñga-sútram, Candrasüri’s Vṛttī
   Catuḥśaraṇa-prakīrṇaka-sútram, Vijayavimalagañi’s Vṛttī
   Āturapratyákhyāna-prakīrṇaka-sútram, Guṇaratnasüri’s Šīkā
   Mahāpratyákhyāna-prakīrṇaka-sútram, Saṃskṛta Chāyā
   Bhaktaparipṛti-prakīrṇaka-sútram, Saṃskṛta Chāyā
   Tandulaśārṇika-prakīrṇaka-sútram, Vijayavimala’s Vṛttī
   Saṃstāraka-prakīrṇaka-sútram, Guṇaratnasüri’s Vṛttī, &
   Saṃskṛta Chāyā
   Gacchācāra-prakīrṇaka-sútram,* Vānarsigani’s Šīkā
   Gaṇividyā-prakīrṇaka-sútram, Saṃskṛta Chāyā
   Devendrastava-prakīrṇaka-sútram, Saṃskṛta Chāyā
   Maraṇasamādhī-prakīrṇaka-sútram,* Saṃskṛta Chāyā
   [∗see note on p. 35 below]
15. Niśīthā-cheda-sútram, 1-6, (Bhadrabāhu’s Niryukti),
    Saṃghadāsagañi’s Bhāṣya, Jindāśa Mahattara’s Cūrṇi
16. Niśīthā-cheda-sútram, 7-13
17. Niśīthā-cheda-sútram, 14-20
18. Bhṛhat-kalpa-cheda-sútram, 1-7, (Bhadrabāhu’s Niryukti),
    Saṃghadāsagañi’s Bhāṣya, Malayagiri and Kṣemakirti’s Šīkā
20. Bhṛhat-kalpa-cheda-sútram, 97-215
21. Vyavahāra-cheda-sútram, 1-3, (Bhadrabāhu’s Niryukti),
    Saṃghadāsagañi’s Bhāṣya, Malayagiri’s Šīkā
22. Vyavahāra-cheda-sútram, 4-10
23. Daśa-sūtra-skandha-cheda-sútram, Bhadrabāhu’s Niryukti,
    Jindāśa Mahattara’s Cūrṇi
    Jīta-kalpa-cheda-sútram, Siddhasenagañi’s Cūrṇi
    Mahā-niśīthā-cheda-sútram [no commentary]
24. Āvaśyaka-mūla-sútram, 1, Bhadrabāhu’s Niryukti,
    Pūrvacāryā’s Bhāṣya, Haribhadrasüri’s Vṛttī
25. Āvaśyaka-mūla-sútram, 2-6
26. Ogha-niryukti-mūla-sútram, (Bhāṣya), Droṇacārya’s Vṛttī
    Piṇḍaniruyukti-mūla-sútram, (Bhadrabāhu’s Niryukti),
    (Bhāṣya), Malayagiri’s Vṛttī
The Jaina Scriptures

27. Daśavaikālika-mūla-sūtram, Bhadrabāhu’s Niryukti, (Bhāṣya), Haribhadrasūri’s Vṛtti
28. Uttarādhyayana-mūla-sūtram, 1-16, Bhadrabāhu’s Niryukti, Śantyācārya’s Vṛtti
29. Uttarādhyayana-mūla-sūtram, 17-36
30. Nandi-cūlikā-sūtram, Malayagiri’s Vṛtti
    Anuyogadvāra-cūlikā-sūtram, Malladhāri Hemacandra’s Vṛtti

English Translations of the Jaina Āgamas

Aṅgas (11):

1. Ācārāṅga-sūtra/Āyāramga-sutta (lessons on conduct, rules of conduct for mendicants; includes the life of Mahāvīra)
   Muni Mahendra Kumar. Āyāro/Ācārāṅga Sūtra, the First Aṅga Āgama (Canonical Text) of the Jainas. New Delhi: Today and Tomorrow’s Printers & Publishers, 1981 [we lack]

2. Śūtrakṛtāṅga/Sūyagāḍāṅga (examination of non-Jaina views, rejected as being false, and statement of Jaina views)

3. Sthānāṅga/Thāṇāṅga (topics of all kinds listed in numerical groupings of one to ten, as in the Buddhist Aṅguttara-nikāya)
4. Samavāyānga/Samavāyamga (topics of various kinds listed in numerical groupings, as in the 3rd Aṅga, but goes beyond ten; also lists the contents of the Aṅgas)

no English translation

5. Bhagavati Vyākyāprajñapti/Bhagavati Viyāhapannatti (by far the longest Aṅga, giving explanations by Mahāvīra in answer to questions on many subjects; includes historical accounts)


6. Jñāṭṛdharma-kathā/Nāyādhammakathāo (narratives for the edification of the laity [kathā], religious tales [dharma-kathā])


7. Upāsakadaśāḥ/Uvāsagadasāo (narratives of the lives of ten exemplary laymen; provides code of conduct for laymen)


N. A. Gore. *The Uvāsagadasāo; The Seventh Aṅga of the Jain Canon*. Poona: Oriental Book Agency, 1953; Poona Oriental Series no. 87

Amar Muni. *Illustrated Upasak Dasha and Anuttaraupapatik Dasha Sutra*. Delhi: Padma Prakashan, 2001 [we lack]
8. Antakṛddāśāh/Āntagāḍadasāo (narratives of ascetics undertaking fasting and voluntary death, leading to liberation)


[M. C. Modi]. *The Antagāḍa-dasāo and the Anuttaravāyādasāo; The Eighth and the Ninth Angas of Jain Canon*. Poona: Shambbulal Jagshi Shah, 1932 [we lack]

Amar Muni. *Illustrated Antakṛddāśa Sutra*. Delhi: Padma Prakashan, 1999 [we lack]

9. Anuttaraupātikādāśāh/Ānuttaravāyāadasāo (narratives of ascetics undertaking fasting and voluntary death, leading to rebirth in the highest heavens)


[M. C. Modi]. *The Antagāḍa-dasāo and the Anuttaravāyādasāo; The Eighth and the Ninth Angas of Jain Canon*. Poona: Shambbulal Jagshi Shah, 1932 [we lack]

Amar Muni. *Illustrated Upaśak Dasha and Anuttaraupātik Dasha Sutra*. Delhi: Padma Prakashan, 2001 [we lack]

10. Praśnavyākaraṇa/Pañḥavāgaṇāṁ (describes the inflow of karma particles to the soul through sin and their stoppage through the five mahā-vratas, “great vows” of a mendicant)

no English translation

11. Vipākaśruta/Vivāgasuyāṁ (narratives, on karma; shows the results [vīpāka] of good and bad deeds from previous lives)

Upāṅgas (12):

12. Aupapātika/UVavāya (Mahāvīra’s visit to King Kūṇika and sermon on austerities; his answers to questions on rebirth, the type without parents, that occurs in heavens and hells)


13. Rājapraśnīya/Rāyapaseñaijja (dialogue between King Paesi and Jain mendicant Kesi, of Pārśva’s order, on the existence of the soul; parallel to the Buddhist Pāyāsi-sutta of Dīgha-nikāya)

   partial English translation: Willem Bollée. The Story of Paesi (Paesi-kahāṇâyam); Soul and Body in Ancient India: A Dialogue on Materialism. Wiesbaden: Harrassowitz, 2002; reprint, New Delhi: Hindi Granth Karyalay, 2005 (this is roughly the second half of the Rājapraśnīya) [we lack]

14. Jīvājīvābhigama/Jīvājīvābhigama (classification of the living [jīva] and the non-living [ajīva]; description of the universe)

   no English translation

15. Prajñāpanā/Pannavañṇ (explanations of many topics such as karma, jīva, etc., e.g., the lifespans and breaths of living beings; like the Śākhandāgama, its source is the lost Drṣṭi-vāda)

   no English translation; there is, however, an extensive account of the contents in the edition by Muni Punyavijaya, et al., published in the Jaina-Āgama-Series (see p. 18 above)
16. Sûryaprajñâpti/Śūriyapannattti (exposition on the sun, i.e., on Jaina astronomy; movements of the sun, moon, etc.)


17. Jambûdvipaprajñâpti/Jambuddîvapannatti (on cosmology, geography, time cycles, etc.; includes legends of the first Tîrthaṅkara, Rśabha, and the first universal king, Bharata)

    no English translation

18. Candraprajñâpti/Caµdapannatti (exposition on the moon; the extant text of this name is identical to the Sûryaprajñâpti)

    see: Sûryaprajñâpti

19. Nirayāvalī/Nirayāvalī (narrative of ten princes killed in war, the half-brothers of King Kūnika, and which hell they go to; this and the following four Upâṅgas form a single book)


20. Kalpâvatamśikā/Kappâvaṭaṃśiśā (narrative of ten sons of the ten princes from the preceding Upāṅga, who become mendicants under Mahāvīra, and which heaven they go to)

21. Puśpikāḥ/Pupphiäō (narrative of ten gods, their previous births in particular heavens, and the causes for this)


22. Puśpacūlikā/Pupphacūliäo (narrative of ten goddesses, their previous births in particular heavens, and the causes)


23. Vṛṣṇidaśāḥ/Vañhidasāo (narrative of twelve princes, their rebirths in a high heaven, and the causes for this)


Cheda-sūtras (6): (on mendicant law and discipline)

24. Ācāradaśāḥ/Āyāradasāo (disciplinary rules on conduct)
(also called Daśāsrutaskandha/Dasāsuyakkhanda)
(chap. 8 is rules of mendicant life during the rainy season, to which is added the lives of the Jinas, and the lineage of the Sthaviras, together making a separate work, the *Kalpa Sūtra*)

Kalpa-sūtra/Kappa-sutta


Amar Muni. *Illustrated Shri Kalpa Sutra of Shri Bhadrabahu Swami.* Delhi: Padma Prakashan, 1995 [we lack]

25. Bṛhatkalpa/Bihākappa (rules and regulations for male mendicants and nuns on what is proper and what is not)

   no English translation

26. Vyavahāra/Vavahāra (“appropriate proceedings” against offenders in regard to what is not proper)

   no English translation

27. Niśītha/Nisīha (transgressions of the rules for mendicants and nuns and how to atone for them through penance)

   no English translation

28. Mahāniśītha/Mahānisīha (illustrates transgressions and their expiations through confession and penance)

   no English translation

29. Jītalakpa/Jiyakappa (the cases in which transgressions are judged to actually occur)

   no English translation
Mūla-sūtras (4):

30. Daśavaikālika-sūtra/Dasaveyaliya-sutta (a code of conduct for the life of a mendicant)

   Amar Muni. Illustrated Dashavaikalik Sutra. Delhi: Padma Prakashan, 1997 [we lack]

31. Uttarādhyayana-sūtra/Uttarajjhayaṇa-sutta (considered to be Mahāvīra’s last sermon; has 36 lectures on various subjects such as the basic Jaina doctrine of ahimsā, harmlessness)

   Amar Muni. Illustrated Uttaradhyayan Sutra. Delhi: Padma Prakashan, [1992?] [we lack]

32. Āvaśyaka/Āvassaya (obligatory acts, the six essential daily duties: attaining equanimity, praising the 24 Tīrthaṅkaras, venerating the teachers, confession and expiation, holding the body still, and renunciation of foods and comforts)

   no English translation

33. Piṇḍaniruykti/Piṇḍanijjutti (rules on what kinds of food may be eaten)

   no English translation
Prakîrṇaka-sūtras (10): (“miscellaneous”)*

34. Catuḥśaraṇa/Causaraṇa (the four refuges: the Arhats [the worthy, the Jinas], the Siddhas [the perfected, the liberated], sādhus [mendicants], and dharma [law, religion])


35. Āturapratyākhyaṇa/Āurapaccakkhāṇa (the renunciation of food by the terminally ill; advice on preparing for death)

no English translation

36. Bhaktaparijñā/Bhattaparinīṇā (description and instructions on the vow of renunciation of food until death)

no English translation

37. Saṃstāraka/Saṃthāra (“the straw mat,” i.e., the deathbed; the attitudes and reflections enjoined at the time of death)

no English translation

38. Taṃḍulavaicārika/Taṃdulaveyāliya (“thinking about rice”: the conditions of life and its transitoriness; includes extensive discussion of embryology, calculations on food, time, etc.)

no English translation

39. Candravedhyaka/Caṃḍāvijjhaya (“hitting the mark”; on the training and discipline required to be able to retain one’s focus on religious practice at the time of death)

no English translation
The Jaina Scriptures

40. Devendrastava/Deviµdatthaya (praise [stava] of Mahāvīra; includes full details about 32 lords of the gods [devendra])

no English translation

41. Gañividyā/Gañivijjā (astrological knowledge of the proper times for events in the lives of ascetics: initiation, study, etc.)

no English translation

42. Mahāpratyākhyaṇā/Mahāpaccakhāṇa (advice on the great renunciation, that of food and drink until death)

no English translation

43. Vîrastava/Vîratthaya (hymn of praise to Mahāvīra, giving 26 epithets for him and their meanings)

no English translation

Cūlikā-sūtras (2): (“appendix”)

44. Nandi-sūtra/Naṇḍi-sutta (on the five kinds of knowledge; includes summaries of the contents of the Āgamas)


45. Anuyogadvāra-sūtra/Anuogaddārāṇī (on the four doors of disquisition, i.e., how to understand the Āgamas)

Taiken Hanaki, Anuogaddārāṇī (English Translation), Vaishali: Research Institute of Prakrit, Jainology & Ahimsa, 1970

The Jaina Scriptures

* Exactly which ten texts comprise the group of ten Prakīrṇakas is not entirely fixed. Muni Puṇyavijaya tells us that if we collect all the names of the Prakīrṇakas from the various sources, we get a total of 22 different ones (Paññayasuttåiµ, Part I, p. 73). This listing follows that given by Padmanabh Jaini (The Jaina Path of Purification, University of California Press, 1979, pp. 48-49), which agrees with that given by Muni Puṇyavijaya, et al. (Nandisuttam and Anuvodaddārām, 1968, p. 26), which in turn agrees with that given by Maurice Winternitz (A History of Indian Literature, vol. 2, University of Calcutta, 1927, p. 429). However, in the 1927 Āgamodaya Śamiti printed edition, and in the 2000 Āgama Suttāñi printed edition, the following ten Prakīrṇakas are found, including the Gacchācāra (no. 7 below) and Maraṇa-samādhi (no. 10 below) in place of the Candra-vedhyaka and Vīra-stava (nos. 39 and 43 above):

1. Catuḥ-śaraṇa/Causaraṇa
2. Ātura-pratyākhyāṇa/Āurapaccakkhāṇa
3. Mahā-pratyākhyāṇa/Mahāpaccakkhāṇa
4. Bhakta-parijñā/Bhattaparinnā
5. Taṇḍula-vaicārika/Taṇḍulaveyāliya
6. Saṃstāraka/Saṃsthāra
7. Gacchācāra/Gacchāyāra (the conduct of a group of mendicants or nuns; the qualities of teachers, and of mendicants)
8. Gaṇi-vidyā/Ganiviṣjā
9. Devendra-stava/Deviṃdatthaya
10. Maraṇa-samādhi/Maraṇaśamāhi (advice on how to prepare for death, the death of the wise rather than the unlearned)

Reference

An encyclopedic dictionary covering the Jaina Āgamas was prepared in seven massive volumes by Vijaya Rājendra Sūri at the turn of the nineteenth to twentieth centuries C.E. For each Prakrit entry listed, it gives the Sanskrit equivalent, and then a definition, usually in Sanskrit quoted from the commentaries on the Āgamas, with references. Some of the articles defining
the entries are quite extensive, and may contain explanations in Prakrit from the Āgamas, followed by explanations from their Sanskrit commentaries. As may be seen from this, it is a work of extraordinary scholarship and usefulness.

1st edition:
*Abhidhānarājendra Kośa*, by Vijayarājendrasūriśvara, 7 vols. Ratalāma: Śrījaina Śvetāmbarasamasta-Saṅghena, 1913-1925. reprint:

2nd edition (a photographic reprint of the 1st ed.):