A Note on the Concept of Compassion in Early Jainism

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1. INTRODUCTION

Both Jainism and Buddhism have mentioned a lot about compassion through the ages. On the one hand, Buddhism has stressed the importance of the practice of compassion, especially, the practice of loving-kindness (maitri) and sympathy (karunā) toward every living being. On the other hand, no one can deny that the most important ethic of Jainism is to practice nonviolence, which, of course, should be based on compassion toward all living beings. Then, is there any difference between the two religions on the idea of compassion? An abundance of research has been done concerning the concept of compassion in Buddhism. But it seems that the Jain idea of compassion has not yet been fully explored. In this paper, I try to clarify the Jain notion of compassion through the analysis of the words for compassion in the Śvetāmbara Jain scriptures, especially in the older part of them, viz. in the so-called “seniors.”

The words I investigate are maitri, karunā, dayā, and anukampā. Since both maitri and karunā are very frequently used in Buddhist texts to denote the concept of compassion, it is significant to deal with these two words from the viewpoint of comparative study. Dayā and anukampā are, as I will demonstrate, used very often as words that indicate the concept of compassion in the so-called seniors.

On the idea of compassion in Jainism, we should not disregard two recent studies, namely, Wiley 2004 and Wiley 2006. I owe much to her studies and hope that readers will consult Wiley’s excellent researches to obtain more detailed knowledge.

2. THE FOUR BHĀVANĀS IN THE TATTVĀRTHĀDHIGAMASŪTRA

Before examining materials from the Śvetāmbara Jain scriptures, I will refer briefly to an example of compassion in Tattvārthādhigamasūtra VII 6. As is well known, this sūtra tells us about the four kinds of contemplation (bhāvanā) which bear a strong likeness to the four apramāṇas/brähmavīhāras of Buddhism: maitri-pramoda-kārunya-mādhyasthyāni sattva-guṇādhiḥka-kliyamnāvinīyeṣu. While this sūtra demonstrates that one should practice maitri toward all living beings and kārunya toward miserable ones, it is not clear what maitri and kārunya exactly mean in this context.

As for maitri, the so-called auto-commentary7 quotes the following passage: kṣāme haṃ sarvasattānāṃ, kṣamaye haṃ sarvasattvān, maitri me sarvasatteveṣu, vairāṃ mama nakenaṃ. “I pardon all living beings, I ask all living beings for pardon, I have 8 maitri toward all living beings, I have no hostility to anyone.” This passage makes clear that maitri has a close relevance with the verb kṣam
and is an antonym of *vairā*. In other words, the practice of *maitrī* should be based on forgiveness and non-hostility toward all living beings.

In the Digambara tradition, Pūjyapāda defines *maitrī* as “wish for non-arising of the sufferings of others (*pāreśān duḥkhānupattayabhilāśo*)” in his Sarvārthasiddhi §683. His successors, such as Akalāṅkī, Vidyānandī, Bhāskarānandī, and Śrutāsāgara, follow his definition. Added to this, Akalāṅkī in his Rājavārtikaon Tattvārthādhigamasūtra I 2 defines *anukampā* as “*maitrī* toward all living beings (*sarvaprāṇisumaitriyanukampā*).” That is, according to his understanding, *anukampā* and *maitrī* are synonymous.

As for *kāruṇā*, the so-called auto-commentary glosses it *anukampā* and “showing kindness to miserable ones (*dindnugraha*).” Furthermore, Siddhasena’s commentary on VII 6 says that *ghṛṇā, anukampā, dayā, kṛpa, and dinānugraha* are the synonyms (*anarthāntara*) of *kāruṇā.⁹* Similarly, the Digambaras, such as Pūjyapāda and his successors, think that *kāruṇā* is a mental disposition of showing kindness toward miserable beings (*dinānugrabhāva*).

It also should be noted that Bhagavati Arādhana lists the tetrad of *mittī, kāruṇā, mudīḍa, and uvekkhā* in verse 1690, and the next verse glosses *mittī* as *mittacintā* and *kāruṇā* as *anukampā*.

3. Compassion in the *Praśamaratīprakarana*

The *Praśamaratīprakarana*, one of the works ascribed to Umāsvāti, never uses *maitrī*. The word *kāruṇā* (neither *kāruṇā* nor *kāruṇāya*) appears two times in verses 23 and 106, in which it means “miserable.” But as pointed out by Wiley¹³, using the word *dayā*, Umāsvāti underlines the importance of practicing compassion in verse 168: “Compassion is the root of the Jain doctrine. A person without forgiveness does not receive compassion. Therefore, one who regards mercy as a chief object attains the highest doctrine” (*dharmasya dayā mulaṃ na cakṣaṃsavān dayāṃ samadatte/ I tasmad yah kṣaṇiptarabhasāsadhayaty utamaṃ dharmam I*).

The fact that Umāsvāti connects *dayā* with the verb *kṣam* indicates that *dayā* and *maitrī* are synonymous in his sense of language. We also should note that he regards *dayā* as the root of *Dharma*. Then, what is *dayā*? Haribhadra, the commentator of the *Praśamaratīprakarana*, glosses it as “protection of living beings, viz., nonviolence” (*prāṇināṃ rakṣāhinā*). In other words, according to Haribhadra, *dayā* and *abhinā* are synonymous.⁸ As we shall see later, such an understanding of *dayā* exists here and there in the Śvetāmbara Jain scriptures.

4. *MAITRĪ* AND *KARUṆĀ* IN THE ŚVETĀMBARA JAIN SCRIPTURES

Scholars have pointed out that the four *bhāvanās* presented by Umāsvāti cannot be traced back to the Śvetāmbara Jain scriptures. But this does not mean that early Śvetāmbara Jains did not use words such as *maitrī* and *kāruṇā*. In the following section, I will examine the usages of *maitrī* and *kāruṇā* found mainly in the so-called seniors.

4.1 *Maitrī* in the Śvetāmbara Jain scriptures

As pointed out by Schmithausen⁹, the Śvetāmbara Jain scriptures scarcely use the word *maitrī* (Ardhamāgadhī: *mittī* or *metṭī*). With three examples from the so-called seniors, we can add only one usage from Āvassaya IV 32 and its parallel passages:

1. *Uttarajjhāya* 6.2 (6.2d = Śūyāgāda 1.15.3d)

   *jāvant' avijja purisā savve te dukkhasamābhavā /
   luppanti bahuso mūḍhā saṃsāraṃsi anantaṁ ||6.1||*
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As long as people are ignorant, all of them are subject to pain. As bewildered ones, they are suppressed in many ways in the endless transmigration (6.1). Therefore, a wise person, after having considered the many ways to bondage and rebirth, should seek the truth by himself and make loving-kindness toward living beings (6.2).

(2) Uttarajjhāyā 29.17

"O venerable one! "What does the soul produce by asking for forgiveness?"

“He produces a disposition of happiness by asking for forgiveness. Attaining to the nature of happiness, he generates the mental state of loving-kindness toward all kinds of living beings. Attaining the mental state of loving-kindness, the soul becomes fearless, after having created purity of one’s mental state."

(3) Āvassaya IV 32

I ask all living beings for forgiveness. May all living beings forgive me. I have loving-kindness toward all living beings. I do not have hostility to anyone.

First, maitri is regarded as loving-kindness toward living beings, which a wise person should practice. One of the commentators on the Uttarajjhāyā, Śāntyācārya glosses it only as maitribhāva. But the Cūrṇī on Śūyagaḍa 1.15.3 explains it as ātmavat sarvabhūtesu yatate. Namely, according to the Cūrṇī, maitri in this context means “an effort to identify oneself with all living beings.” Śīlākā, another commentator on the Śūyagaḍa, explains it as “jantisu ... tadrakṣanapatayā bhūtadayat ... kuryat.” This gloss shows that one should practice maitri through the protection of living beings. In short, practicing maitri is equal to practicing nonviolence. Second, as pointed out above, maitri has close relevance with the verb kṣam, and it is an antonym of vaira. Third, based on Uttarajjhāyā 29.17, one’s mental disposition of maitri is based on that of plābhādana, which itself is generated from kṣamāpanatā. Therefore, we should say that one’s maitribhāva comes from asking living beings for forgiveness, and here we can find a close connection between maitri and the verb kṣam. 12

The limited use of maitri in the Śvetāmbara Jain scriptures indicates that, contrary to the case of Buddhist tradition, maitri did not take root in early Jainism as the term showing compassion. It also may be no exaggeration to say that in early Jainism, the notion of compassion toward living beings had little relationship with friendship, alliance or contract, all of which are the basic meanings of the word mitra.

4.2 Karuṇā in the Śvetāmbara Jain Scriptures

Interestingly, the so-called seniors never use karuṇā as the word for compassion, mercy, or sympathy toward living beings. We only find the usages of karuṇā which means “miserable,” “misery,” “crying a sorrowful voice,” and so on. 13 For instance, Āyāra 1.6.1.2 reads: “Just as the trees do not leave [their] abodes, some people, being born in various kinds of families and being attached to their appearances, utter miserable voices (bharījagā iwa sannivesam no cayanti, evaṃ pege ateṅgarūvehiṃ kulehiṃ jāyā
ruvehiṃ sattā kalunāṃ thananti). And Sāvyogāda 1.2.1.17 runs: “When miserable [words] are said to the capable and solid [Jain] mendicant or people, then they can never make the mendicant change his mind” (jai kaluniyāṇi kāsiyā jai rovanṭi putakārāṇa lāviveyam bhikkuṃ samuṭṭhitam no labhanti na samīṭhavittaṃ //).

However, some Pāññas, which constitute the later stratum of the Śvetāmbara Jain scriptures, use karuṇā as the word for compassion. Causara’f)a 38 reads: “The shelter is such mendicants: they are with no faults such as violence, have practiced sympathy, have the self-created brilliance and wisdom, walk on the path to the undecaying and immortal [state], and have done meritorious acts well” (hiṃsādosiṃsannā kayakārūṇā sayamābhumappannā lajarāmarapahakhunnā sāhū saranāṃ sukaṣyapunnā //). Viratthaya 17 depicts Mahāvīra as a sympathetic figure: “O, you (= Mahāvīra) are loved and praised by movable and unmovable beings that are afflicted by pain! Since [your] mind is colored by the taste of sympathy for [both] enemies and friends, you are the most sympathetic man” (sacāracarajamāntuduh atabhattathuyasattā sattumittesu/karuṇāravasaranājivamāṇo teṇa tūman paramakārūṇio //).

The fact that karuṇā as the word for compassion is found in only later scriptures, besides that the usages are extremely rare, seems to show that Jainism introduced such usage of karuṇā at the quite later period from another religious tradition, namely, from Buddhism or the Yoga school.

In sum, unlike Buddhism, maitri and karuṇā as the words for compassion do not take root in the Śvetāmbara Jain scriptures at all.

5. DAYĀ AND ANUKAMPĀ

Then, what kind of terms the early Jains used when they wanted to express “compassion”? In this regard, we should pay attention to the paraphrases of maitri and karuṇā in the commentaries on the Tattvārthādhigamasūtra. As examined above, the commentaries explain maitri and kārūṇya as anukampā, dayā, griṇā, krpa, and dinānugraha. Among these vocabularies, the first two are used very often in the so-called seniors, and dayā is used more often than anukampā. It is hard to find the rest of them throughout the Śvetāmbara Jain scriptures. This fact indicates that dayā and anukampā are the common words for compassion for early Jainism. In the following, I will observe the usages of these two words in due order.

4.1 Dayā

First, it should be noted that we frequently find expressions such as “dayā to the world” and “dayā to the living beings.” For example, Āyāra 1.6.5.2 reads: “The vigorous [mendicant] with right view, after having shown mercy to the world ...” (oe samiyadaṃ dayā logassa jānittā ...). Similarly, Dasaveyaliya 8.13 runs: “...you, as a man of mercy to the living beings, sit down, stand up, and lay down!” (dayābigāri bhūsu āsa cittiṣha saehi va I//). In later canonical texts and commentaries too, we often find the similar expressions such as jivadayāparamanā dhammanā (Bhattaparinā 104), jagajivadayāvara- (Maraṇavibhatti 29), pāṇidaya- (Maraṇavibhatti 39 and 427), and chakkāyadayāvara- (Pañcakalpabhāṣya 1749).

Some texts focus more directly on the relationship between dayā and nonviolence toward all living beings. Sāvyogāda 2.6.4.5 uses the word dayā as an antonym of “killing” (vaha): “A person, who continues to detest the doctrine that regards mercy as the best, who is praising the doctrine that regards killing best...” (dayāvaram dhammanā dugunchhamāṇo vahavaram dhammanaṃ pasamsamāṇa). Namely, the author of Sāvyogāda 2.6.4.5 regards dayā as a synonym of ahimsā.¹ In later canonical texts too, we quickly find such a contrast between dayā and vaha. For example, Bhattaparinā 93 says that the killing of living beings is none other than the killing oneself and mercy to living beings is none other than the mercy to oneself (jivavaho appavaho jivadayā appaṇo dayā boi).
Since nonviolence is undoubtedly the paramount tenet for all the Jains, it is quite natural that Jain religious leaders teach dayā for other monastics—probably novices—, as Dasaveyāliya 9.1.13 reads: "I always honor the gurus, who always teach me about the causes of purification for the possessor of the happiness, [namely] shame, mercy, self-control and chastity" (laṁjā dayā sanjānamabhaceraṁ kallāṇabhāgīsā visūhīṭhānāṁ / je me gurū sayayāṁ atuṣāsayantī te haṁ sayayāṁ pūyayāṁ /).

One can even attain nirvāṇā by showing mercy to living beings, as king Sagara did so in Uttarajjhāyā 18.35: "King Sagara too, ...reached emancipation by [his showing] mercy" (sagaro vi ... dayāi parinivvūde /).

Some texts make a correlation between practicing dayā toward living beings and avoiding food intake by Jain monastics. Śūyagaḷa 2.6.40 says that the Jain monastics should avoid food specially prepared for them (udditthabhatta) for the sake of the mercy to living beings: "For the sake of mercy to all living beings ... the disciples of Nāya (= Mahāvīra) avoid food specially prepared for them" (savvesi jivāna dayattbhavāyā ... nāyaputṛś udditthabhattaṁ parivajjayantī). In several places, we come across the idea that mercy to living beings regulates the dietary life of Jain monastics. What follows are the random examples:

1. Uttarajjhāyā 26.35: When the Jain monastics do not go to begging tours due to the mercy to living beings, they do not violate the monastic regulation.
2. Uttarajjhāyā 35.10: The Jain monastics should not cook or make someone cook because of the mercy to living beings.
3. Panhōvāgaṇāṁī 6.7: For the self-control and the mercy to all living beings, the Jain monastics should seek for pure food.

In short, what all the passages quoted above make clear is that dayā is regarded as a synonym of nonviolence. Therefore, it is perfectly natural that the Śvetāmbara Jain scriptures place much importance on dayā.

Lastly, I have a glance at a remained problem on the concept of dayā. What is a prerequisite when one shows mercy to living beings? If one wants to become merciful, what kind of quality must one have? On this question, a passage from the Dasaveyāliya gives a clue.

Dasaveyāliya 4.10 says, “First knowledge, then mercy. Such is the standpoint of the fully controlled [monastic]. What will the ignorant [monastic] do? Or will he know what is shrewd and what is evil?” (paṇḍhamāṁ nānāṁ taṁ dayā evaṁ ciṣṭhai savvasanjalāṁ aññāṁ kim kāṁ kim vā nāhī saṁyapavagam /). It can be said from what is mentioned in the first pada that dayā presupposes jñāna. Therefore, we must have jñāna if we want to become merciful. But what kind of jñāna? According to the commentaries, jñāna in this context indicates the knowledge which enables one to understand accurately what jīvas and aśīvas are. Since the following verses 12-14 discuss jīvas and aśīvas, the commentators’ interpretation of jñāna seems to be correct.

We should also note that the Digambaras also shared such an idea. Vaṭṭakeras argues in his Mūlācāra 5.71 that one can increase one’s loving-kindness through knowledge about the teachings of Jinas (jenā mettiṁ pabhāvejja taṁ nānāṁ jinasāsane).

### 5.2 ANUKAMPĀ

According to my research, the total number of examples of anukampā is less than that of dayā. In a few cases, there appears to be a subtle difference in the meaning between the two vocabularies, while, in many cases, they are indeed synonymous.
First, as such a synonymous usage, we can point out an example from Uttarajjhaya 13.32: “O king, if you cannot abandon the [secular] pleasures, you should [at least] do noble deeds. Based on the [Jain] morals and having sympathy for all living beings, you will transform from here and become a god” (jai ṣam si bhoge caitaṁ asatto ajjāi kammāi karehi tuvaṁ / dharme tho savapayaṭuṇkampī to hohi devo io viuvvi /).

We can safely state that the phrase savapayaṭuṇkampī is a shred of typical evidence to show that anukampā and dayā are synonymous. What is also important is that this verse is one of the sermons to the king. It gives us a good example that indicates the Jain view of the ideal king at that time.

In some cases, the Jains use the compound of dayā and anukampā. Uttarajjhaya 21.13 has a phrase savvehiṁ bhūeheṁ dayāṇukampī. It is beyond question that dayavukampī means “sympathetic man” but the grammatical relation between dayā and anukampin is ambiguous. The commentator Śantyācārya explains this compound as dayayā ... anukampanaśīlo dayāṇukampī. If we follow his explanation, we should translate dayāṇukampī as “a man who is sympathetic thanks to his mercy.” However, it is also possible that we understand the compound as a dvandva, namely, that we translate as “sympathetic and merciful.” A more problematic point is whether there exist any semantic differences between dayā and anukampā. There is little evidence to settle the matter. Although we have dayāṇukampā in Mūlācāra 5.67 and dayāṇukampāpara in Mahānisiha 3.30.9, both cases do not give any key to solve the question. This expression may simply show a well-known tendency in classical Indian literature that synonymous words are enumerated in one compound.

In the later stratum of the Śvetāmbara Jain scriptures, we find other types of effusion of anukampā. Mahānisiha 6.8.359 states that the preaching of Dharma by Tīrthaṅkaras is based on anukampā: “Because of sympathy, Tīrthaṅkaras preach the true Dharma which is entirely beneficial to all living beings in the world” (jaṁ hiyā ṣavajagajivapaṇabhāyāna kevalam / tam aṭuṇkampāṁ tīṭhayāra dharmam bhāsinti avitahān /). Added to this, in Mahānisiha 2.29.174 Mahāvīra says that the religious atonements (pṛayaścitta) are delivered because of the sympathy for bad monastics: “O Goyama, the ocean of transmigration is hard to cross for those who have deviated from good customs. Having sympathized with that [state, I] preached the religious atonement” (goyamā bhatṭhasilāṇaṁ dutares aṃśarasāgare / dhwaṁ tam aṭuṇkampītā pṛyacchitte padarise /). It is important to note that we can hardly find such assertions in other Śvetāmbara Jain scriptures. To connect the religious acts of Tīrthaṅkaras with the notion of practicing sympathy seems to be a later attempt in Jainism.

Now, let us turn to the examples from the so-called seniors. In Uttarajjhaya 20.9, a Jain monk answers the king Seṇiya as follows: “O great king, I have no protector. My protector is not found. I do not approach to a sympathetic or a good-hearted person” (aṇṭāho mi mahārāya nāho majjha na vijjai / aṭuṇkampagam subim vàvi kanči nābhhasamem abham /). This verse indicates the notion that the Jain monastics should not beg for any sympathy toward themselves from others. We find a similar idea in Uttarajjhaya 15.12, where—if the interpretation by Alsdorf is correct—sympathy toward other monks is denied: “If [a monk] does not sympathize that [a fellow monk who was refused permission to eat] any kind of food and drink, various victuals and dainties belonging to other persons, and is well protected with thought, word, and deed, he is a [true] monk” (jaṁ kim e ābhārapāṇajāyam vivihaṁ khāmasāśīmaṁ paresimin [laddhuma] / jo tam tiviheva nāṭukame maṇavayakāyasamnvude sa bhikkhuśa). The verse seems to denote aminastic motto that the Jain monastics should always compose their mind and should not show sympathy toward their fellow monastics whom other people mistreated. Such usage of anukampā is never found in the case of dayā.
6. SAMYAKTVA / SAMYAKDARŚANA AND COMPASSION

This subject has already been thoroughly discussed by Wiley 2006²⁴. Yet, I would like to add one piece of information.

In the Śvetāmbara Jain scriptures, we can hardly find attempts to link samyaktva / samyakdarśana with the words for compassion. Only what I have seen so far is the example from Isibhāsiyāṁ 9.18: “After having stayed at samyaktva and mercy rightly, both of which are difficult to be obtained, the wise one should not be careless, as if [when] a noble one grasps a hidden [meaning, he becomes careful²⁵]” (sammattam ca dayāṁ ceva sammam āsajja dullāham / na ppamāējja medhavi mammagāham jahārio l).

The preceptor of this chapter is attributed to Mahākāśava, whom the scholars have regarded as the famous Buddhist monk Mahākāśyapa. But, as carefully investigated by Tanigawa 1988, what the 9th chapter of Isibhāsiyāṁ teaches about is nothing less than the Jain doctrines.²⁶ Therefore, it is highly possible that this verse also tells about some Jain thought. Unlike the relationship between samyaktva and compassion pointed out by Wiley 2006, dayā in this verse is simply put down with samyaktva, and there seems to be no correlation between these two concepts.

7. CONCLUSION

In summary, I would like to state the following point:

1. Unlike Buddhism, in the Śvetāmbara Jain scriptures, either maitri and karuna does not take hold as a standard vocabulary to indicate the concept of compassion. Karuna as the word for compassion only appears at the much later stratum of the Śvetāmbara Jain scriptures. It is likely that karuna, the word for compassion, was introduced into Jainism at the quite later period from other religious traditions.

2. The standard terms for compassion in the Śvetāmbara Jain scriptures are dayā and anukampā.

3. We very frequently find the connection between dayā and the words which mean “(all) living beings.” It is not an overstatement to say in most cases that the Śvetāmbara Jain scriptures use dayā as a synonym of ahimsā.

4. The Śvetāmbara Jain scriptures use anukampā too as a synonym of nonviolence for all living beings. However, unlike the case of dayā, anukampā is sometimes directed to more limited human relations. Among such usages, the notable is that the ideal monk should not beg for sympathy toward himself from others. Further, in the later canonical text, anukampā toward living beings or monks is regarded as the Tīrthaṅkaras’ motive to preach the Dharma or religious atonements.

5. We can hardly find any examples in which samyaktva and the words for compassion are connected in the Śvetāmbara Jain scriptures. Isibhāsiyāṁ 9.18 seems to be the only case that samyaktva and dayā appear in the same line.

The fact that the early Jains hardly used maitri or karuna to express the notion of compassion leads us to further question. Why did the Buddha and his disciples use them? At least as for maitri, it may be useful to examine the concept of mitra as well as the words for “friend” in both religions. Through such an investigation, it may become clear why the early Jains scarcely used maitri, and the early Buddhists went the opposite way.

NOTES

1. Namely, Āyāra, Sīyagañña, Uttarajjhāyā, and Dasaveyāliya. See also Alsdorf 1965:28.
2. In the Digambara tradition, sūtra number is VII 11.
3. Opinions vary as to the authorship of this commentary. See Ohira 1982 and Bronkhorst 1985.

4. Mahānāsiha 3.17.2 also shows similar notion: \textit{niddaya-nittima-nigghiya-akaluna-nikkhe}.

5. dukkhasahasranantaragurubhānāñcakarṣitaḥ \textit{karuṇāḥ} \\
viṣayasukhānugatārṣaḥ kaśayavakṣayatām eti ||23|| \\
adāv atyāḥbhuddayā madhye śṛṅgāmpradīptarasāḥ \\
niṣaye viṣayā bikhotasa-karuṇa-lajjā-bhaya-praśāḥ ||106||


7. I adopt the variant reading handed down by the Haribhadra's commentary.

8. A similar understanding of \textit{dayā} is also found in Jinasena's Ādipurāṇa V 21: \\
dayāṁulo bhaved dharmo dayā prāyanukamanam \\
dayāyaḥ parivaksārtād guntāḥ sēṣāḥ prakṛtītaḥ ||

9. For example, see Schubring 1935:191. One may notice that Causara J.53 reads \textit{annesa yajyevaṁ mitiṣīkaruṇā́gyavesu kayaṁ}. It is possible to think that the phrasing "loving-kindness, sympathy, and so on (\textit{mitiṣīkaruṇā́})" presupposes the four \textit{bhāvanās} mentioned above.


11. Similar verses are found in Mahānāsiha 1.10.59, Mahāpaccakkhaṇa 7, Mūlaśāra 2.7, etc.

12. Haribhadra also presents such a process of generating one's mental disposition from \textit{maitri} in his Śāstravartāsamuccaya 1.8: \\
\textit{maitreṇā bhāvayato nityāḥ subho bhāvāḥ praṇayaṁ} \\
tato bhāvodakāj janitor dveśagnir upaśāmyati ||

13. \textit{karuṇam} with the verb \textit{nas}: Sūyagāra 1.5.1.25, 1.5.2.12; \textit{karuṇam} with the verb \textit{stam}: 1.5.1.7, 1.5.2.4, 1.5.2.8, 1.5.2.20.

14. Note that Uttarajjhāyāniṇijuttī 158 explicitly defines that \textit{dayā} and \textit{ahimsā} are synonymous: \textit{dayā ya sanjīme lajjā durgunča-chalanā iya / titikkhā ya abhimśa ya hiri egāṭhiyā payāl/}

15. āyanke avasage tīṭtikkhāya bambhaceraṅguttīsu \textit{pāṇidayaśāveśṣa saṁrāvoccheṣṭāthbhāe} \\
teha bhattapāṇyesu payane payāvaṇesu ya / \textit{pāṇabhūyaḍayaṭṭhāe} na paye na payāvaue ||

umcham geveśyaavam ... 

18. On Dasaveyaliya 4.10, see also Schmithausen 2000 :274.

19. Agastyaśimha's Cūrṇi reads \textit{padhamam jīvājīvābigamo} and Haribhadra explains it as \textit{prathamam ādau jñānam jīvasarvasamrakṣanopāyapalavayuḥyin}. 

20. The first páda of Dasaveyaliya 4.10 seems to have had a certain authority among the Jains. Mahānāsiha 3.4, quoting this first páda, preaches systematically the long process of one's emancipation, which starts from one's attaining jñāna.

21. Aupapātiśa §11 has a prolix description about king Kūṭiya, where he is clearly depicted as an ideal king. One of his epithets is \textit{dayapatta} “one who has reached to mercy.” This is also good evidence to show the Jain view that an ideal king must be sympathetic.

22. Alsdorf 1962:123 paraphrases this verse as follows: [I]f a begging monk is refused food he has asked for, it is not only sinful for him to get angry but it is even a sin if another monk witnessing the refusal commiserates with him: such compassion implies a feeling that the fellow-monk has been wronged, a sharing of the other's sinful disappointment.


26. Therefore, Tanigawa 1988 suggests that this Mahákāsava may be “great Kāsava,” namely, Mahāvira.
27. I quote the so-called auto-commentary and Siddhasena’s commentary from this edition.
28. I quote Haribhadra’s commentary from this edition.

References


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