

## **World of Tiryañcas : The Unique Jaina Perspective**

**(With Reference to Modern Discoveries)**

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### **Introduction:**

Dr. Padmanabha Jaini's paper viz. “Indian Perspectives on the Spirituality of Animals”, is the inspiration of this paper.<sup>1</sup> Dr. Jaini has taken into consideration the Hindu, Jaina and Buddhist views about the spiritual progress in animals mainly on the basis of few mythological stories prevalent in these traditions. When I tried to find the word *tiryañca* in the scriptorium of Skt., Pāli and Prkt. dictionaries, I came to know that the word *tiryañca* is repeatedly used and discussed in Jaina texts with various aspects, than Hindus and Buddhists. The typical thought-model of “14 *guṇasthānsa*” is of course applied to *tiryañca* but apart from this, Jainas have given a more deep and serious thought to the world of *tiryañcas*.

Informative and research-based films on insects, birds and animals are regularly shown on T.V.channels like National Geographic, Discovery, Fox History & Entertainment and specially Animal Planet. When we see these films with the Jaina background of *tiryañca* world, new thoughts arise in our mind. In this paper, an effort is made to co-relate the ancient Indian thoughts and particularly Jaina thoughts with the modern views.

### **Scope of the Paper :**

When a researcher tries to understand the Indian perceptions about *tiryañcas*, he finds thousands of references in Hindu, Jaina and Buddhist literature. To limit the scope of this paper, only specific important texts are selected. Secondly, though the word ‘*tiryañca*’ is used, most of the observations are presented with reference to ‘five-sensed birds and animals having mind’ (*saṃjñi pañcendriya tiryañcas*).

### **(A) Vedic and Hindu Literature :**

**Smṛtigranthas :** Manusmṛti (with the comm.s of Medhātithi and Kullūka)

Yājñavalkyasmṛti (with Aparārka)

**Epics :** Mahābhārata

**Āurveda :** Caraka-saṃhitā

**Phisophysical Systems :** Sāṃkhyakārika (Māṭharavṛtti and Suvarṇasaptati)

**Mythologies :** Mārkaṇḍeyapurāṇa and Vāyupurāṇa

**(B) Jaina Literature :**

**Śve.Āgamas : Aṅgas :** Acārāṅga, Praśnavyākaraṇa

**Upāṅgas :** Jīvābhigama, Paṇṇavaṇā

**Mūlasūtras :** Uttarādhyayana, Daśavaikālika

**Dig.Āgamas :** Ṣaṭkhaṇḍāgama (with Dhavalā)

Gommaṭasāra (Jīvakaṇḍa)

**Unanimously accepted sūtragrantha :** Tattvārthādhigamasūtra (with important comm.s)

**(C) Buddhist Literature :** Jātaka-kathās

**The views about Universe :**

Though in Vedic literature, the references of the origin of universe are found, the Sāṃkhyas were the first who systematized the views.<sup>2</sup> This is not the place to note down the views elaborately. The concerned point is, according to general Hindu or Puraṇic thought, the external world originated and developed systematically and chronologically. The world originated from either Paramātman, Prakṛti-Puruṣa, Īśvara, Prajāpati or Brahman etc. Purāṇas and Smṛtis start from the topic viz. Sṛstyutpatti.<sup>3</sup> Universe is divided into non-movables and movables (*sthāvara-jāṅgama*). According to Hindu thought, mountains, rocks, stones and trees were created first. After that, the world of movables came into existence. Though the various names of movables are mentioned, the category of *tiryāñcas* is not specified. The position of *tiryāñcas* on the ladder of development is not mentioned exactly. Mārkaṇḍeyapurāṇa has tried in this direction but the list of the species is not provided.<sup>4</sup>

In Jainism, from the viewpoint of a single soul (Jīva), universe is beginningless but having an end. From the viewpoint of universe itself, the same is beginningless and endless.<sup>5</sup> The six Dravyas are eternal and real. The process of association and dissociation is continuous in the modes of these six real categories. Each living being is associated with Karman from the time immemorial. The universe is not a creation of Brahman, Paramātman, Īśvara etc. Though Saṃsāra is made up of *trasas* and *sthāvaras*, there is not any serial order as such. Naraka, Tiryāñca, Maṇuṣya and Deva are four *gatis* i.e. realms of birth.<sup>6</sup> In Jainism the range of *tiryāñca gati* is very wide. A definite and enumerative description of *tiryāñcas* is found in Jainism, which we will see latter.

**Etymology of the word ‘tiryāñca’ :**

The etymology of this word is almost same in Hindu and Jaina tradition. According to Kāśikāvṛttinyāsa, ‘तिरोऽञ्चतीति तिर्यक्’.<sup>7</sup> Amarakośa expresses the same view as- ‘स तिर्यङ् यस्तिरोऽञ्चति’<sup>8</sup> With the help of the scriptorium of the Sanskrit Dictionary of Deccan College, Pune, one can explain the word *tiryāñca* in threefold manner.



**As a noun :** an animal, a lower animal, a bird

**As an adjective :** broad, in a slanting position or direction

**As an adverb :** obliquely, horizontally, transversely

In the etymology of *tiryāñca*, the slanting or horizontal position is underlined. If all kinds of insects, birds, animals and birds are covered under *tiryāñcas*, one cannot explain their oblique or slanting position satisfactorily.

In Prakrit, the word *tiryāñca* is noted as ‘*tiria*’, ‘*tiriañca*’, ‘*tirikkha*’, ‘*tiriccha*’ or ‘*tericcha*’. psm. gives five meanings -

**Adjective :** (i) crooked, bent, oblique, curved ; (ii) a being born in the *gati* other than *deva*, *manuṣya* and *nāraka*.

**Noun :** (i) the region of mortals, middle region ; (ii) middle ; (iii) crooked gait.

Since the existence of *tiryāñcas* is found in Madhyaloka, Jainas might have named them as *tiryāñcas*.

According to Tattvārtha 4.28, ‘औपपातिकमनुष्येभ्यः शेषास्तिर्यग्योनयः।’ This *sūtra* identifies subhumans (*tiryāñca*) as all life distinct from the gods and infernals (born by descent - i.e. *upapāta*) and humans.

We find the explanation of the word in Dhavalā, likewise :

‘तिरियं ति कुडिलभावं सुवियडसण्णा णिगिद्धमण्णाणा ।

अच्चंतपावबहुला तम्हा तेरिच्छया णाम ।।’<sup>9</sup>

The author here emphasizes the crookedness, the powerful expression of four famous instincts and abundance of sins in *tiryāñcas*.

Tattvārtha-rājavārtika had not mentioned the ‘crookedness’ but shows the subsidiary position of *tiryāñcas* due to which man makes them work for him. It is mentioned that a being becomes *tiryāñca* due to its vicious Karmas.<sup>10</sup>

In Hindu tradition Sāṃkya, Yājñavalkyasmṛiti and Mahābhārata mention *tiryāñcas* as ‘*mūḍha*’ and ‘*tāmasa*’, i.e. foolish and ignorant.<sup>11</sup> Jaina commentators emphasize on their crookedness, meanness and deceitfulness with the help of the etymology of the word.

Actually, from the Jaina perspective we cannot brand them with such adjectives. These vices are actually the reasons or causes of acquiring *tiryāñca gati*.

## **The Relevant Points to Understand the World of Tiryāñcas :**

### **(1) Tiryāñcayoni or tiryāñcagati :**

In Vedic or Hindu thought, generally we find three *yonis* or *gatis* viz. Deva, Manuṣya and Tiryāñca.<sup>12</sup> Narakayoni or Narakagati is not enumerated separately as the realm of birth except in the text like Yatīndromatadīpikā.<sup>13</sup> In Jain thought, we find four *yonis* or *gatis* uniformly. We do not find any hesitation or difference of opinion about the number of *gatis*.

### **(2) Enumeration of Tiryāñcas :**

We do not find common consent in Hindu tradition about the scope of *tiryāñca-gati*. In Mahābhārata, *kīṭa-pakṣi-pataṅgas* are considered separately other than *tiryāñcas*.<sup>14</sup>

Sāṃkyakārikā Māṭharavṛtti includes *paśu-pakṣi-mṛga-sarīṣpa* and *sthāvaras* among *tiryāñcas*.<sup>15</sup> Sāṃkyakārika Suvarṇasaptati mentions these five as ‘lower births’.<sup>16</sup> Kullūka (Manusmṛti) and Rāmānuja (Gitābhāṣya) enumerates *sthāvaras* and *tiryāñcas* separately.<sup>17</sup>

In Jainism<sup>18</sup> *tiryāñcagati* is totally different from other three *gatis*. It includes animals, all small and microscopic life, vegetation and earth-, water-, fire- and air-bodied beings. They exist throughout cosmic space and so their habitat is not mentioned. Their life-spans and number of species are given in Sarvārthasiddhi 3.39. They are of two types - having mind and not having mind. Only five-sensed beings having a mind possess the capacity to remember. It is an expression of rationality or intelligence. Human beings and animals born of womb, the gods and the infernals are rational beings. Birth in womb is of three types - *jarāyuja* (viviparous), *aṇḍaja* (oviparous or hatched) and *potaja* (without placenta). The examples of each category are given.

According to the place of birth the varieties of *tiryāñcas* are given as *rasaja*, *svedaja* etc. in Acārāṅga.<sup>19</sup> From the viewpoint of ‘type of birth’, the *tiryāñcas* have both births, viz. *sammūrchana* and *garbha* (i.e. a sexual birth by agglutination of material particles and by actual mating of male and female).

In short, we can conclude that Jainas have given a serious treatment to the world of *tiryāñcas*, with all minute details and there is no discord among the Jaina authors about it. In Hindu tradition, animals and birds are generally included in *tiryāñcas* but they are not sure about the inclusion of insects, moths and plant kingdom in it.

### **(3) Classification of Five-Sensed Tiryāñcas having Mind :**

We find a clear and classified picture of five-sensed *tiryāñcas* having mind in Jaina texts. In Paṇṇavaṇā, we find the classification according to the region of their activity and mode of their activity. *Jalacaras* are aquatic animals, *sthalacaras* are land animals, *khecaras* are flying birds, *uraparīśarpas* are the animals crawling with the help of the body, *bhujaparīśarpas* are the animals crawling with the help of feet.<sup>20</sup> Sthānāṅga classifies the animals as *ekakhura*, *dvikhura*, *gaṇḍipada* and *sanakhapada* ; and birds as *charmapakṣī*, *romapakṣī*, *samudgapakṣī* and *vitatapakṣī*.<sup>21</sup>

In Manusmṛti<sup>22</sup> and Vāyupurāṇa<sup>23</sup>, we find almost similar vocabulary as it occurs in Jaina texts but with the help of Purāṇic description, the exact scope of the world of *tiryāñcas* remains unexplained.

### **(4) Four Saṃjñās in Five-Sensed Tiryāñca :**

In the 25<sup>th</sup> śloka of Hitopadeśa, the four *saṃjñās* are mentioned, which are common to both-animals and human beings. These instinctive emotions are food, sleep, fear and sex. Hitopadeśa mentions that only Dharma is the distinctive feature, otherwise animals and human beings are same.

The canonical texts like Paṇṇavaṇā<sup>24</sup> and the later Dravyānuyoga texts mention the four instincts as food, fear, sex and possession (i.e. provision for future). It is noteworthy that *svopajña-bhāṣya* of Tattvārtha differentiates between “intelligence as thoughtful knowledge” and “intelligence as subconsciously motivated behavior”. Jainas hold that in



five-sensed *tiryāñcas* mind-activities and instincts are found. ‘*Parigraha*’ is replaced by *nidrā* to suit the ethical and spiritual thought-model in Jainism. Jaina texts mention that a particular *saṃjñā* is categorically seen in each of the four *gatis*. In *tiryāñcas*, instinct of acquiring food is intense. Likewise ‘fear’ is intense in *nārakīs*, ‘sex’ in *manuṣyas* and ‘possession’ in *devas*.<sup>25</sup>

#### **(5) Entry and Exit with Reference to Tiryāñcagati :**

Jainas hold that the beings in all of the four *gatis* can obtain *tiryāñcagati*, according to their Karmans. Likewise the *tiryāñcas* can obtain all of the four *gatis*.<sup>26</sup>

The fixed rules or theories of obtainment of *gatis* are not found in Hindu thoughts. Manusmṛti says at one place-‘Insects, moths, serpents, animals, birds and *sthāvaras* like tree etc. are able to obtain heaven by observing penance.’

The Jainas hold that only “*garbhaja saṃjñī pañcedriyas*” are able to observe penance and not the *tiryāñcas* like insects, moths etc.

In Kullūka’s commentary on Manusmṛti, it is mentioned that, “The plants, beasts, trees, birds etc. which are utilized in sacrifice (*yajña*) attain better life in next birth.”<sup>27</sup> The Jaina perspective does not allow the violence of *ekendriyas* to *pañcedriyas* which is involved in sacrificial acts. Each living being acquires *sugati* and *durgati* due to one’s own good or bad Karmans. We cannot predict the *sugati* of plants, beasts etc. because they are used in *yajña*, but due to violence the *yajamāna* will certainly attain *durgati* !!

In both traditions (Hindu and Jaina) the causes of acquiring *tiryāñcagati* are almost the same. They are enumerated as deceit, crookedness, violence, theft and other vices.

#### **(6) Capacity of Spiritual Progress :**

Hindu and Jaina traditions differ about the spiritual progress of *tiryāñcas*. Jainas hold that only five-sensed *tiryāñcas* having mind are capable of spiritual progress. As mentioned in Sāṃkhyakārikā-Suvarṇasaptati<sup>28</sup> and Manusmṛti<sup>29</sup>, the insects, trees etc. are able to exert for spiritual progress. Actually, stray examples of spirituality of animals are found in Hindu tradition but theory formation in this matter is the distinctive feature of Jaina thought.

On the ladder of spiritual progress, Jainas accept the capacity of five-sensed *tiryāñcas* to go up to the 5<sup>th</sup> step i.e. *saṃyatāsaṃyata-guṇa-sthāna*.<sup>30</sup> In the fifth *guṇasthāna*, the capacity for self-restraint can increase. Five-sensed *tiryāñcas* can have *samyaktva* with partial restraint. They are not able to observe vows completely. And their partial observance needs a guidance of a spiritually progressed human being. Jaina stories throw light on this fact.

In Jainism, knowledge is of five types i.e. *mati* (empirical), *śruta* (articulate), *avadhi* (clairvoyant), *manaḥparyāya* (mind-reading) and *kevala* (omniscient).<sup>31</sup> Five-sensed *tiryāñcas* can have *guṇapratyaya-avadhi* along with *mati* and *śruta*.<sup>32</sup> It is mentioned in Sarvārthasiddhi on Tattvārtha 1.25 that, “Clairvoyance is available to souls residing in any of the realms of existence whether they are fully or partially self-restrained or completely devoid of self-restraint.” It is mentioned in Nāyādhammakahā that *tiryāñcas* can have *jātismarṇa*, when they are preached by spiritually progressed human beings.<sup>33</sup>

On the theoretical basis of Jainism, *tiryāñcas* cannot possess *manḥparyāya*. But it is our practical experience that the *tiryāñcas* who live in the proximity of human beings, can understand the human feelings especially of his master. So we can speak about the capacity of mind-reading (of course with limitations) in *tiryāñcas*. In Kumārāpālacaritasamgraha<sup>34</sup>, this practical observation is noted down.

In Hindu tradition, discussion about the knowledge in *tiryāñcas* is not found separately but with the help of the examples in story literature, we can say that Hindus also hold the same view about the knowledge of *tiryāñcas*.

In the books like Nāyādharmakāṇḍa and Upadeśapada, we get some examples of five-sensed *tiryāñcas* having *anaśana-maraṇa* (death by fasting). We will discuss the matter under the point ‘vows’.

### **The Fourteen Points of Quest Applied to Five-Sensed Tiryāñcas :**

A model of 14 quests (*mārgaṇāsthānas*) is a special feature of Jainism. Five-sensed *tiryāñcas* are examined from these 14 quest-points in the ancient books like Śaṭkhaṇḍāgama, Dhavalā, Gommatasāra (I), Paṇṇavaṇā and Jīvābhigama. They are enumerated as *gati*, *jāti*, *indriya*, *kāya* etc. Apart from these points they are considered from the points of view like language, body, instincts, consciousness and many others. A full justice is given to the large *tiryāñca* kingdom in Jain tradition.

### **Tiryāñca-human Relationship :**

(i) In the fourfold realm or existence, human realm and *tiryāñca* realm are very close. Especially human beings and five-sensed *tiryāñcas* are more closer.

(ii) In Markaṇḍeya-purāṇa *grāmya* and *āraṇya paśus* are mentioned. We can name them as ‘tame animals’ and ‘wild animals’. This classification is very common in Hindu texts but not found easily in Jain texts.

(iii) In Hindu mythology, *matsya*, *kūrma*, *varāha* and *narasiṁha* are the *tiryāñca* incarnations of Viṣṇu and they are very much honored. The *tiryāñcas* like tiger, mouse, peacock etc. are closely connected with the deities like Durgā, Gaṇeśa, Sarasvatī etc. Some scholars of Jainism mention that the symbols (*lāñchanas*) of 24 Tīrthaṅkaras are there in Jain mythologies due to the influence of Hindus.

(iv) *Tiryāñcas* are found in the middle region (i.e. *madhyaloka* or *manuṣyaloka*). The rules of acquiring the fourfold realms of existence are exactly the same for human beings and *tiryāñcas*. This fact also throws light on the closer relationship of both.

(v) Hindus and Jains both wrote few treatises on particular *tiryāñcas*. The books like Aśvacikitsā, Aśvavaidyaka etc are available in Hindu tradition. Caraka-Saṁhītā is very much keen about examining the flesh of different birds and animals before eating.



The Jaina Ācaryas, Haṃsadeva and Durlabharāja wrote the books like Mṛga-pakṣi-śāstra, Turaṅga-prabadha and Hasti-parīkṣā in 13<sup>th</sup> century A.D.

(vi) Flesh-eating was very much common in ancient and medieval India. In Manusmṛti (5.11-25) we find detailed descriptions and prescriptions about flesh-eating under ‘Bhakṣyābhakṣyavicāra’. The sacrificial beasts were all five-sensed *tiryāñcas*.

‘Opposition to sacrificial violence and strict vegetarianism’-these two points are chronologically developed in Jaina thought through centuries. If we examine the Prakrit and Sanskrit literature of Jainas from 5<sup>th</sup> century A.D. up to 12<sup>th</sup> century A.D., we can see the gradual application of non-violence in food-habits which culminated in vegetarianism. Further on, the critical examination of vegetarian food is seen in books and also in practice. Finally meat-eating and hunting were included in Sapta Vyasanās. Thus the sacrificial violence of five-sensed *tiryāñcas* promoted the Jaina thinkers to ponder over the issue of non-violence more deeply.

(vii) Medical treatment of diseases with the help of herbs and animals is seen in Caraka-saṃhitā.<sup>35</sup> In the ancient texts like Ācārāṅga (Part I) there is total negation of *rogacikitsā* for a monk or nun.<sup>36</sup> The text Daśavaikālika prohibits the Pañcakarmas (*vamana*, *virecana*, *basti* etc.) for ascetics.<sup>37</sup> After some centuries ‘*acitta*’ and *prāsuka* herbs (*oṣadhis*) were allowed.

#### \* Completely Utilitarian View about Tiryāñcas Reflected in Caraka-Saṃhitā \*

The word *tiryāñca* is hardly used in Caraka. ‘A good health and longevity of human life’-is the aim of this treatise on Āyurveda. Every tree, plant, vegetable, fish, bird and animal is looked at from the medicinal point of view. While dealing with Pañcakarmas and prescribing diet, flesh (*māṃsa*) and soup of flesh (*māṃsa-rasa*) is mentioned again and again. Caraka declares, ‘शरीरबृंहणे नान्यत् खाद्यं मांसात् विशिष्यते’.<sup>38</sup> The insects, birds and animals are generally divided in Jāṅgala, Ānūpa and Sādhāraṇa. Long lists of these are found in Caraka-saṃhitā. The classification of animals and birds is done under eight main categories. This type of classification is not found in any Jaina text. The categories are likewise :<sup>39</sup>

- 1) Prasaha : animals and birds who eat by snatching (29 names)
- 2) Bhumiśaya : animals who live in burrows in earth (13 names)
- 3) Ānūpa : animals inhabiting marshy lands (9 names)
- 4) Vīriśaya : aquatic animals (11 main names and many others)
- 5) Vāricara : birds moving in water (28 names)
- 6) Jāṅgala : animals dwelling in dry land forests (17 names)
- 7) Viṣkira : gallinaceous birds (total 29 names in two groups)
- 8) Pratuda : pecker birds (31 names)

Caraka mentions at the end that, 'योनिरष्टविधा त्वेषा मांसानां परिकीर्तिता' -i.e. these are the eight groups of animals and birds whose meat is commonly used as food.

Caraka never looks from the viewpoint of violence and non-violence while discussing bird and animal kingdom. His attitude towards *tiryāñcas* is totally human-centered, practical and exhibits completely utilitarian attitude of this system. Emotional, psychological, ethical or spiritual considerations of *tiryāñcas* have no scope at all in Caraka- Saṁhitā.

(viii) Good and bad omens related to five-sensed *Tiryāñcas* are seen in the whole Indian society in spite of caste and creed. In the Jaina Māhārāṣṭrī text of Durgadeva called Ritṭhasamuccaya, we can see hundreds of such beliefs concerned to five-sensed *tiryāñcas* which were prevalent in the 11<sup>th</sup> century. Interested researchers may take note of this.

(ix) In the field of Indian classical music, the famous *sapta-svaras* viz. *ṣaḍja*, *ṛṣabha*, *gāndhāra* etc. are related to five-sensed *tiryāñcas*. In the seventh chapter of Sthānāṅga, the relation between the *svaras* and *tiryāñcas* is noted down.<sup>40</sup>

Thus, the above-mentioned nine points throw light on *Tiryāñcas*-human relationship from diversified angles.

### **The World of *Tiryāñcas* Reflected in Story-Literature :**

(a) ***Tiryāñca*-centred story-books :** Durgā Bhāgavata, a renowned scholar in Buddhist Studies mentions that Jātaka tales are the first and foremost story-collection in Indian literature and probably in the world-literature, in which the central characters are *tiryāñcas*. In these tales Lord Buddha's various births are noted down. Though he was a king, prince, merchant, sage etc. in his previous births, still many times Bodhīsattva was born as a deer, peacock, crocodile, elephant, lion, fox, serpent, hare, monkey, horse, dog, swan and many others. In these births Bodhīsattva preached ethical values and morals to human beings.

In these stories, Bodhīsattva's spiritual progress in the form of *tiryāñcas* is depicted. We cannot guess the spiritual ability of *tiryāñcas* in general, from these tales. Instances are not found of non-Bodhīsattva *tiryāñcas* who delivered religious sermon. Therefore Jātaka tales are symbolical and do not provide factual information of *tiryāñca*-world.

In Hindu tradition, in the texts like Pañcatantra, Hitopadeśa and Bṛhattkathāmañjarī, we meet *tiryāñcas*, every now and then. In these stories animals and birds talk, discuss and even preach to human beings. They are depicted as wise, cunning, foolish, helpful, jealous, straightforward, crooked, deceitful and so on. We know that human virtues and shortcomings are symbolically presented through these *tiryāñcas*. These are not the true emotions of *tiryāñcas*.

Barring a few imitative animal-based story-books, Jaina writers never indulged in such type of writings. A sound and fixed theoretical pattern of *tiryāñca*-world was provided by the Jaina philosophers from ancient times. Jaina writers did not prefer to write about the *tiryāñcas* which would contradict the theory.

### **(b) Scattered Instances of *Tiryāñcas* in Hindu and Jain Literature :**



In Vālmīki Rāmāyaṇa, the episode of Jaṭāyu is very famous. Jaṭāyu's help to Rāma in searching Sītā ; his death ; funeral pyre and Śrāddha performed by Rāma, is described at length in Rāmāyaṇa. Hanumān, Sugrīva and thousand other Vānaras helped Rāma in many ways. The tale of Gajendramokṣa in Bhāgavatapurāṇa describes the devotion of the elephant towards Lord Viṣṇu. In Hindu tradition, the position of 'a crow' is very special. In the death-rituals, the role of a crow is very significant. It is also believed that a crow gives indication of the arrival of a guest. In the books like Śukasaptati, a parrot interacts with human beings. A parrot's role in fortune-telling is accepted in Indian society since ancient times. We can gather hundreds of beliefs about *tīryaṇcas*, from Hindu literature and practice.

In Jaina literature such type of stories are very rare. The reason is already mentioned that the theoretical pattern of Jainism do not allow such occurrences. Jainas do not worship the *tīryaṇcas* like a cow, bullock, tiger, cobra etc. They do not worship trees like Vāṭa, Udumbara because trees are one-sensed *tīryaṇcas*.

Lord Mahāvīra was a lion in one of his previous births, but in that birth, he did not preach anybody. In post-canonical story-literature of Jainas, many animals and birds are mentioned when a particular Jīva was born in the realm of *tīryaṇca*. In the famous story of Koṅkaṇaka Brāhmaṇa which occurs in Vasudevahiṇḍī,<sup>41</sup> it is the monk who tells the meaning of the pathetic bleating of a goat. The goat did not speak directly with the sons of the brahmin about his previous birth. In Nāyādhammakahā Lord Mahāvīra has given the examples of a tortoise and an egg of a peacock.<sup>42</sup> Lord Mahāvīra preached the importance of self-control and Samyaktva through the symbolic tales.

Nanda Maṇikāra becomes a 'frog' in his next birth. The frog remembers his previous birth (Jātismaraṇa) and accepts fast until death.<sup>43</sup> The story of Mahāmtsyā and Tandulamatsyā underlines the horrific effects of the excessive craving for food.<sup>44</sup> Lord Pārśvanātha preaches the couple of serpent.<sup>45</sup> The anger and attitude of Caṇḍakauśika serpent was pacified with the glance and words of Lord Mahāvīra.<sup>46</sup> The Jātismaraṇa of Meruprabha is described in Nāyādhammakahā. In all these instances the mediatorship of spiritually progressed human being is depicted. According to Jainism these are not miracles, some of the *tīryaṇcas* really possess the capacity of spiritual progress up to the 5<sup>th</sup> *guṇasthāna*.

### (c) Five-sensed Tīryaṇcas in Poetry and Epigrams :

In poetries and epigrams conventional or notional (Sāṅketika) descriptions of five-sensed *tīryaṇcas* are found in Indian literature, both religious and secular. They are of two types. Some are based on actual observations and some are purely conventional.

A female cuckoo keeps her eggs in the nest of a crow.<sup>47</sup> Crows take care of them and feed the young ones. The peacock dances after seeing the rainy clouds in the sky. We can confirm these eventualities from actual observation. But we can't believe that Bhāraṇḍa having two faces or the capacity of royal swan to separate milk from water. These examples are purely conventional.



Jainas have also employed the examples of second type in poetries and epigrams but they are purely rhetorical and find no place in the Prathamānuyoga texts.

### **Compatibility of Tiryañca-World in Jainism with Modern Studies :**

Some of scholars engaged in Jaina studies are exerting a lot to prove the scientific base and attitude of Jainism. Actually this task is not so easy. The first thing is, the observations, attitude and expressions of Jaina thinkers are quite different and difficult to understand in the perspective of modern studies. Modern researchers in this field use latest techniques and methodology for the documentation. Their approach is objective and scientific. The naturalists never comment with ethical, religious or spiritual perceptions. Therefore without claiming the total scientific nature of Jaina thoughts, this is the sincere effort to judge the compatibility of *tiryañca* world of Jainism with the modern studies in this field. The observations presented here are not supported with the modern textual references. As mentioned in the introduction of this paper, the following points are the outcome of the thought-churning process while seeing the films on insects, birds and animals.

#### **(1) Emotions :**

Regarding the emotions of birds and animals, there are two opinions of the naturalists. ‘Behaviorist’ think that in *tiryañcas* emotions are not expressed in many ways as we, human beings express it. Whatever emotions are seen, are only the mechanical reflex actions or behavioral responses to the environment.

The naturalists, who are the lovers of birds and animals and some philosophers, express different opinion. They think that birds and animals also have emotions like us.<sup>48</sup> Of course there is discrimination in the intensity of emotions but we cannot treat it as only instinctive mechanical responses.

In Hindu tradition, the *mūḍhatā* and *tāmasatā* of *tiryañcas* is emphasized again and again. We have already seen the total utilitarian attitude of Caraka-Saṃhitā. We can call them ‘behaviorist’ in modern terminology. Jainas mention *kaṣāyas* and *leyśyas* of *tiryañcas*. Therefore we can put them under the second category.

When emotions are studied, the modern researchers study lion, tiger, elephants, monkeys and many other animals and not the insects like bug, ant, butterfly etc. According to Jainas, the above mentioned animals are five-sensed *tiryañcas*. While describing their emotions the modern researchers also label them as ‘love’, ‘anger’, ‘pride’, ‘greed’ etc. These words surprisingly match with the consent of ‘passions’ and ‘thought-tints’ in Jainism.

While explaining the nature of *mūrchā* (i.e. greed) Amṛtacandrācārya gives the example of a deer and cat, eating grass and rat serially. Though the instinct for food is common in both, the intensity is different. (Puruṣārthasiddhyupāya, śloka 121)

While filming the vulture, the commentators use the word ‘greed’, taking into account its mannerism of eating. Of course modern naturalists give credit to vulture for keeping the environment clean.



## **(2) Knowledge :**

Modern researchers study the varied abilities of sense-organs of birds and animals.<sup>49</sup> It is proved that in different birds and animals, certain abilities are excellent. We can call it Matijñāna according to Jainism. We can call it śruta-jñāna when the animals like elephants and whales convey emotions through sound-signals and memorize the meaning conveyed by certain sound-signals.

A whole film was picturized on a researcher who took rigorous efforts on wild buffaloes to cause to reproduce, which were almost on the border of extinction. The researcher employed therapy of emotional healing to the wild buffaloes. The buffaloes responded the therapy and overcome the 'fear' in their minds. The capacity of the buffaloes to understand the efforts of the concerned person can be called Manḥparyāya-jñāna.

The birds build nests instinctively at the time of breeding. But there is a species of birds who collect only blue objects and arrange the odd material skillfully to build a nest. According to Jainism, it is not only a behavior based on Matī and Śruta but the level of intelligence is certainly higher.

## **(3) Intelligence :**

The naturalists, observing the behavior of particular species of tortoises have documented that these tortoises possess time-sense and sense of direction. They come to the same sea-shore in a particular season for breeding.<sup>50</sup> The young ones coming from the hatched eggs, start crawling in the direction of the sea. When the young one become mature, the females among them come to same sea-shore and the cycle repeats.

Sense of time and direction is conspicuously seen in migratory birds like syberian cranes and flemingoes. Some naturalists brand it as an instinctive knowledge. From Jaina point of view, it is *autpattikī buddhi*. The skills which the Jīvas possess due to the birth in a particular species, are known as expressions of 'inborn intellect'. The physical features and the skills related to particular realm of birth (*gati*) is the actualization of Nāmakarman.

In the first and second Sūtra of Kaivalyapāda, these inborn skills are mentioned by Patañjali as "*janmajā siddhis*".

The cat-class animals train their young ones to catch the prey properly. The mother elephant teaches the young one to use its trunk in right manner for drinking water and gathering grass. We can tame the animals like elephant, camel, horse etc. very easily. According to Jaina norms we can call it *karmajā buddhi* or *vainayikī buddhi*.

The group-leader of the wild animals guide the group with its knowledge acquired through his life-time experiences, especially at the time of a calamity. Jainas would say that this type of behavior is *pariṇāmikī buddhi*.

Thus the fourfold intellect, described in the Jaina texts can be applied to five-sensed *tiryāñcas*.

## **(4) Communication-skill (Bhāṣā-vargaṇā) :**

Naturalists are studying the sound-expressions of the *tiryāñcas* like whales and elephants by which they communicate with each other, of course limited to their particular



species. In Jaina scriptures this expression is called *bhāṣā-vargaṇā*. The language of five-sensed *tīryaṇcas* is thus inarticulate language, perhaps because it cannot be transcribed in letters.

It is noted down by a modern researcher that an elephant feels the vibrations of the shrill sounds of the companion through the padded soles of its foot. After analyzing the sound, the elephant expresses its reactions. The species like Gorilla, Chimpanzee etc. also have its *anakṣarā bhāṣā*.<sup>51</sup> The bird-watchers have noted down the sound-signals of certain birds. Of course these signals of birds are very few.

In Jainism, one-sensed being possess the sense of touch. Language-capacity is possible only when sense of taste (*rasanendriya*) is present (in a tongue-like limb) in the mouth. So all the beings from two-sensed to five-sensed have the potentiality of voice with which they can produce varying sounds to express their feelings of pleasure and pain, desire for food and co-habitation etc. The language-ability of five-sensed *tīryaṇcas* is superior to the ability of four-sensed *tīryaṇcas* but inferior to the ability of human beings, which is articulate in nature.

Application of the model of *bhāṣā-paryāpti* and *bhāṣā-vargaṇā* to all the classes of Jivas is the special feature of Jainism in contemporary philosophies.

### **(5) Vows (Vratas) :**

According to Jaina norms, a vow is a self-imposed obligation as to what one ought to do and not to do. Vows generate beneficial Karman. A vow of self-restraint is one of ways of inhabiting *karmic* flow. Partially practised vows also cause *saṁvara* and *nirjarā*. Jaina texts mention spirituality of *tīryaṇcas* maximum up to 5<sup>th</sup> *guṇasthāna*. It is of course due to the partial observance of vows. Here, an attempt is made to co-relate some of the partial vows with the behavior of five-sensed *tīryaṇcas*.

(i) Many of the wild animals ascertain their domain by urinating or rubbing off their body, horns etc. on the boundaries.<sup>52</sup> A lion, tiger, rhinoceros and many other animal, limit their domain. Migratory birds follow a particular sky-way for going and coming back. We can deal it as Dig-vrata i.e. refraining from movement beyond a limited area.

(ii) Some animals herbivores, some are carnivores and a few eat both. The first two types of animals strictly follow the rules about food. We can call this Bhogopabhoga-parimāṇa-vrata i.e. limiting the use of consumables and non-consumables.

(iii) Generally animals do not stock the food. Some insects like ants and honeybees store the food but it is their provision for emergency and scarcity. We can name this tendency as Parigraha-parimāṇa-vrata i.e. limiting the use of possessions.

(iv) Naturalists observe that some species of deer, fox etc. and some species of birds choose their mate and remain faithful to each other for life-time.<sup>53</sup> We can say that these couples observe the small vow to abstain from carnality.

(v) It is seen that animals and birds, otherwise living in herds or flocks, go away in lonely places when they get an inkling of death. At that time, they abandon food, drink and wait for death. Some examples which are noted down in Jaina literature are already mentioned (viz. the frog, Meruprabha elephant, Caṇḍkauśka serpent). This may be called



as Anaśana-vrata. While commenting upon Tattvārtha 6.20, the commentator gives the explanations of *akāma nijarā* and *bāla-tapa*. We can include the fast of *tiryāñcas* under this category. At the time a death, the *tiryāñcas* endure hunger, thirst etc. and it causes *akāma-nirjarā*.

(vi) Many of the wild animals are social animals. They live in herds. There are certain social gradations, conventions and rules of the group. Generally the member of the groups follows it. These types of social and ethical rules of animals are not mentioned in Jaina texts but since they follow the rules they are supposed to generate the inflow of beneficial Karman.

In short, we can conclude that because of the observance of certain rules, whether instinctively or willfully, Jainas have thought of the possibility or potentiality of spiritual progress in *tiryāñcas* especially the five-sensed *tiryāñcas* having mind.

We should note that the spiritual angle of looking towards *tiryāñca*-world is the domain of philosophers and not of the naturalists.

### **Some New Aspects of Naturalists :**

(1) **Specialization** : Modern age is the age of specialization. The naturalists observe each species of insects, birds and animals individually. If there are many researchers studying aquatic animals, somebody emphasizes on tortoise and other on fishes. Among fishes also, whale specialists and dolphin specialists are separate. Though Jainas have thought a lot about *tiryāñca*-world, this type of specialization is not there and it is not expected from a philosophical system.

(2) **New parameters of classification** are used in zoology which are absent in Jaina texts, e.g. (i) the classification of mammals and non-mammals, vertebrates and non-vertebrates (ii) herbivores, carnivores and eating both (iii) active is day-time, night-time and both (iv) the classes of animals like cat-class, dog-class, horse-class etc.

(3) **Theory of Evolution** : Charles Darwin, a biologist proposed a theory of evolution in the middle 19<sup>th</sup> century. He tried to establish the relation between an ape and a human being. “Whether there is a scope for the model of evolution in Jainism?” is a separate point of debate. But on the whole, Jainas think that the 84,00,000 *yonis* or species of Jīvas exist in the beginningless and endless world. They are divided into four realms of birth. If man is the topmost in the series of evolution, then *manuṣya-gati* is totally new creation, which is not acceptable in Jainism.

Many scholars of Hinduism are very enthusiastic in depicting theory of evolution in the ten incarnations of Lord Viṣṇu. We have to admit that the development of universe reflected in Hindu mythologies is nearer to the theory of evolution than Jainism.

(4) **Model of adaption and camouflage** : This is the corollary of the theory of evolution. It is intended that every creature tries to adapt oneself according to the environment. The changes in color, size, body-limbs etc. can be easily explained with this thought-model. Not

specifically, but we can say broadly that on the basis of fourfold Nyāsas or Nīkṣepas (viz. *dravya-kṣetra-kāla-bhāva*) and on the basis of the theory of Dravya-guṇa-prayāya we can derive the model of adaption in Jainism.

**(5) Social life of animals :** Many modern naturalists are engaged in observing and documenting the social and family life of animals, birds and insects. The domination of male or female, the hierarchy of members, fighting with rivals, taking care of young ones, the co-operative activities of insects like honey-bees, ants, termites etc. are the main interests of modern naturalists.

Considering the new aspects presented by the naturalists, we can say that all the natural sciences are exerting to fathom the mysteries of nature and discovering the world of *tiryāṇca* with whole-hearted and endless efforts.

**On this background, when we think over the world of *tiryāṇca* in Jainism, the following salient features draw our attention :**

\* In Vedic (Hindu), Jaina and Buddhist traditions *tiryāṇca-gati* is a separate realm of existence or birth. All of them have broadly given the etymology, classification, instincts, relation with human beings and spiritual ability of *tiryāṇca*.

\* The class of *tiryāṇcas* is the largest class among the creatures according to Jainism. The classification of one-sensed up to five-sensed *tiryāṇcas* is very subtle. The class of ‘five-sensed *tiryāṇcas* having mind’ is very close to human beings.

\* In the science of sacrifice (Yajñasāstra) and Āyurveda (specially in Caraka-Saṁhitā) the utilitarian and human-centered outlook towards *tiryāṇcas* is explicitly seen.

\* In Buddhist literature five-sensed *tiryāṇcas* occur in Jātaka-tales but of course in story form. Likewise the depiction of five-sensed *tiryāṇcas* in Pañcatantra, Hitopadeśa etc. is attractive, full of literary merits and provide ethical guidance to human beings.

\* Animal-based story literature is comparatively much less in Jaina-tradition. Jainas observed, examined and analyzed the *tiryāṇca*-world more practically and rationally.

\* “The application of 14 mārgaṇāsthānas (points of quest) to the world of *tiryāṇcas*”-is the salient feature of Jainism. Apart from this, Jainas have observed the *tiryāṇcas* from the viewpoints of emotion, language, knowledge and intelligence.

\* The capacity of spiritual progress of *tiryāṇcas* is mentioned by Hindus, Buddhists and Jainas but Jainas are successful in supporting their view with valid reasons viz. *mati-śruta-avadhi-jñāna*, *jātismarāṇa*, austerities like fasting, observance of partial vows and many other conditions enhancing *samyaktva*.



\* Except this spiritual angle, the considerations about *tiryāñcas* in Jainism are very close to the views of modern naturalists.

\* Jainas proclaim the non-violent attitude towards every living being mainly for the spiritual progress of a Sādhaka and also for the well-being of the whole world.

\* The modern environmentalists also emphasize the non-harmful attitude towards the flora and fauna. Aim of the both is same. Jainas preached through religion and naturalists convey the message of environment-protection through their rigorous scientific efforts by giving the valid proofs about the bad effects of interference in the natural chain.

\* In Jainism, there is no scope for human-centered and utilitarian attitude towards *tiryāñca*-world. The humanitarian outlook about the flora and fauna is the sum and substance of Jaina thought.

\* **“In every situation, always accept which is less harmful to others”-is the practical guidance provided by Jainism to the mankind.**

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- 3) Manusmṛti 1.6-50
- 4) Mārkaṇḍeyapurāṇa (I) 39.29-37
- 5) एगतेण सादीया अपज्जवसिया वि य ।  
पुहतेण अणादीया अपज्जवसिया वि य ॥ Uttarādhyayana 36.65
- 6) चउव्विहे संसारे पण्णते, तं जहा-णेइयसंसारे, तिरिक्खजोणिसंसारे, मणुस्ससंसारे, देवसंसारे । Sthānāṅga 4.285
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- 11) भिन्नवृत्तो दुराचारः स तामसः स तिर्यक्षु जायते । Aparārka Tīkā-Yājñavalkyasmṛti 3.138 (1000,18) ;  
तिर्यगतेषु तमो विशालम् । अतस्तिर्यगादयः सदा मूढाः । Sāmkhyasaptatiśāstra p.24 ;  
अधर्मरुचयो मूढास्तिर्यगतिपरायणाः ।  
कृच्छ्रां योनिमनुप्राप्य न सुखं विन्दते जनाः ॥ Mahābhārata 3.245.18
- 12) देवतिर्यङ् मनुष्येषु शरीरग्रहणात्मिका । Viṣṇupurāṇa 5.33.42 ; Suvarṇasaptati 37 ; Gītābhāṣya (Rāmānuja) 9.8 (456.2)
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- 20) Paṇṇavaṇā 1.54-81  
 21) Sthānaṅga 4.550 , 551  
 22) Manusmṛti 1.43-46 ; 5.11 ; 10.89  
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 यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युत्सृतीः पुनः ॥ Manusmṛti 5.40  
 28) Sāṃkhyakārikā (Suvarṇasaptati) 36 (p.54)  
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 स्थावराणि च भूतानि दिवं यान्ति तपोबलात् ॥ Manusmṛti 11.240  
 30) तिरिक्खा पंचसु ठाणेषु अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी असंजदसम्माइट्ठी संजदासंजदा ति । Ṣaṭkhaṇḍāgama ,  
 Dhavalā  
 1.1.26 (p.207)  
 31) Tattvārthasūtra 1.9  
 32) Tattvārthasūtra 1.23  
 33) Nāyādharmakāhā 13.35  
 34) इयं च सुरनारकगर्भजमनुष्यतिरिश्वां मनःपर्याया पर्याप्तानां स्यात् । Kumārpālacaritasamgraha 79.20  
 35) तत् पुनस्त्रिविधं ज्ञेयं जाङ्गमौद्भिदपार्थिवम् ।  
 मधूनि गोरसाः पित्तं वसा मज्जाऽसृगापिमम् ॥  
 विष्णुमूत्रचर्मरितोऽस्थिस्नायुशृङ्गनखाः खुराः ।  
 जङ्गमेभ्यः प्रयुज्यन्ते केशा लोमानि रोचनाः ॥ Caraka-saṃhitā , Sūtrasthāna 1.68,69  
 36) Ācārāṅga 1.2.140-147  
 37) Daśavaikālika 3.9  
 38) Caraka-saṃhitā , Sūtrasthāna 27.87  
 39) Caraka-saṃhitā , Sūtrasthāna 27.53-55  
 40) सज्जं रवति मयूरो , कुक्कुडो रिसभं सरं ।  
 हंसो णदति गंधारं , मज्झिमं तु गवेल्गा ॥  
 अह कुसुमसंभवे काले , कोइला पंचमं सरं ।  
 छट्ठं च सारसा कौंचा , णेसायं सत्तमं गजो ॥ Sthānaṅga 7.41  
 41) Vasudevahinḍī pp. 29,30  
 42) Nāyādharmakāhā , Adhyāyana 3 and 6  
 43) Nāyādharmakāhā 13.35-42  
 44) Bhagavatī Ārādhana 1644  
 45) Pāṣaṇāhacariu 13.12  
 46) Upadeśapada (I) , gāthā 1-43 , pp.131a-132a

#### 47) Discovering-Wildlife : a Series Published by Reder's Digest.

**Common Cuckoo** - The 18th Cen. English Nationalist, Gilbert White, thought that cuckoos laid their eggs in other bird's nests because it was anatomically impossible for a cuckoo to sit on its own eggs. This was due to the fact that its crop (food pouch) does not lie at the base of the neck, like other birds, but immediately below the sternum, causing a protuberance of the belly.

#### 48) Discovering-Wildlife

Ill-treated domestic elephants working for unscrupulous logging companies have also been seen crying in pain and misery.



#### 49) Discovering-Wildlife

1) A **Grizzly bear's** sense of smell is so good that it can smell a dead animal from several kilometers away. What's more, it will travel across mountains, over rivers and through forest to get at it.

2) **Asian elephant** - It is well known that elephants have excellent memories and are capable of using their intelligence to solve practical problems.

3) Female White-fronted bee-eater often try to lay their own egg in the nest of another breeding pair. These parasitic females will spend hours investigating and testing out potential host nests, until they find one they are happy with.

#### 50) Discovering-Wildlife

A **Bird - Puffins** (kind of parrot) return to the same breeding colonies where they were born.

#### 51) Discovering-Wildlife

**Monkey** - Woolly monkeys communicate in many ways. The chuckle with a strong 'huh-huh' while play fighting. 'Nyong nyong' is used as a sign of encouragement. The high-pitched 'eeolk' signifies a feeling of well-being.

#### 52) Discovering-Wildlife

**Wolf** - Although it covers its faces, it sprays its urine openly to mark its territory.

#### 53) Discovering-Wildlife

1) **Lovebirds** are an extremely close bond with their mate that lasts a lifetime.

2) **Roadrunner (bird)** males court a female by offering her a gourmet morsel, such as a lizard. If she accepts the offer, they mate and usually form a long-term bond in a defended territory.

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