

# INTRODUCTION

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The present volume contains the first section, namely Kriti Anuyogadvara, out of the twenty-four sections included in the last three Khandas, namely, Vedana, Vargana and Mahabandha of Bhutabali as well as the Culika of Virasena, as has already been shown in the introduction to part I of this series. The Kriti and Vedana Anuyogadvaras constitute the Vedana Anuyogadvara as shown by the long space devoted to its treatment.

The word Kriti means action, and the present section which goes by that name deals with the formation and dissolution of the corporeal matter in the five kinds of bodies, namely, Audarika, Vaikriyika, Aharaka, Taijasa and Karmana possessed by the living beings, under the usual eight categories i e. Sat, Sankhya, Kshetra, Sparshana, Kala, Antara, Bhava and Alpa-bahutva.

One noteworthy feature of this part of Shatkhandaagama is that it contains forty-four benedictory Sutras, the authorship of which is attributed by the commentator Virasena to Gautama the chief disciple of Tirthankara Mahavira himself. The same Sutras are also found included in the Yoniprabhrita, a work of Mantra Vidya, traditionally attributed to Dharasena the teacher of Pushpadanta and Bhutabali. The Sutras, thus, lend support to the tradition regarding the authorship of Yoni-prabhrita.

In spite of the presence of the benedictory Sutras at the beginning of the work, the Vedana Khanda has been called by Virasena as 'Anibaddha-Mangala' because the author Bhutabali has not himself composed the Mangala. But the Jivatthana was originally composed by Pushpadanta himself. This was fully discussed by me in the introduction to Vol. II and the position taken by me there remains so far unaltered.

The historical survey of the Jaina Sangh and its scriptures found in this section is for the most part a repetition of what had already been said in the introductory part of Vol. I. There are, however, a few more interesting details regarding the life of Lord Mahavira.