A Note on *Uttarajjhāyā* 25.18

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0. When we read some Śvetāmbar Jain canonical texts — especially the ‘seniors’ — we often come across very ambiguous expressions which are difficult to understand accurately. But through comparing such ones with parallel passages found in the texts of other Indian religions, we can sometimes get important suggestions about them. In this paper I point out several parallel passages to *Uttarajjhāyā* [Utt] 25.18 and would like to show a possibility of a new interpretation about it.

0.1 The theme of Utt 25 is to show what a ‘true brāhmaṇa’ is for Jains through a discourse between a Jain monk Jayaghosa and a brāhmaṇa Vijayaghosa.

1. Utt 25.18 runs :

ajāṇagā jannavāi vijjā māhaṇasampayā /
gūḍhā sajjhāyatavasā bhāsacchanā iva ’ggiṇo // (Jahr Charpentier’ s edition)

1.1 In the edition of Jaina-Agama-Series 18b is edited as a compound, vijjāmāhaṇasampayā.

1.2 The commentator on the Utt, Śāntiācārya, interprets this verse as follows: vijjāmāhaṇasampaya tti sūtratvāt subvyatyayaḥ **vidyābrāhmaṇasampadām...mūḍhāḥ** mohavantaḥ sajjhāyatavassa tti subvyatyayāt **svādhyāyatapaḥsu...**paṭhyate ca **gūḍhā** sajjhāyatavassa tti tatra ca gūḍhāḥ bahiḥ saṃvṛtimantaḥ, kena hetunā ? **svādhyāyat-apasā** vedādhyayanopavāsādinā...(Āgamasuttāṇi vol.29 p.103)

1.2.1 They can be summarized as follows: (1)he understands māhaṇasampayā as a genitive-plural compound (2) he also knows the reading mūḍhā in addition to gūḍhā (3) he understands sajjhāyatavasā as a locative-plural or a instrumental-singular compound. Even if we set aside the existence of a variant reading, mūḍhā, his interpretations about the cases seem to be acrobatic. Did he regard subvyatyaya ‘replacement of a case’ as a panacea ?

1.3 J.Charpentier referred to bhāsa- of 18d in the notes to his edition of the Utt.

He suggested that bhāsa- might not be skt.bhasman, as explained by the commentator, but bhāsa-, 'shine, glow'.

1.4 Ludwig Alsdorf referred to Utt 25.18 in his "Uttarajjhāyā Studies"¹⁾. He rejected the commentator's explanations and translated it as follows (p.136): "Devoid of knowledge are those who teach the doctrine of sacrifice (yajña-vādinah); (but true) knowledge is the wealth of the brahmin (vidyā brāhmaṇa-saṃpat)...Study and penance (of the yajñavādinah) are hidden like fires covered by ashes." Namely, he understood all words in this verse as nominatives. In my opinion, this seems to be most proper. But mysteriously enough, he showed no evidence of his interpretation. Therefore we need to find some materials to judge whether his interpretation is right or not.

2. We can find two parallel passages of Utt 25.18c in the *Mahābhārata* [MBh] and from these we can judge 18c as a nominative sentence.

2.1 MBh 13.58.13-18 run: āśiṣaṃ ye na deveṣu na martyeṣu ca kurvate / arhanto nityasattvasthā yathālabdhopajivinaḥ (13) āśiṣasamebhyaś ca tebhyo rakṣasva bhārata / tān yuktair upajijñāsyā tathā dvijavarottamān (14) kṛtair āvasathair nityaṃ sapreṣyaiḥ saparicchadaiḥ / nimantrayethāḥ kauravya sarvakāmasukhāvahaiḥ (15) yadi te pratigṛhṇīyuh śraddhāpūtaṃ yudhiṣṭhira / kāryam ity eva manvānā dhārmikāḥ puṇyakarmaṇaḥ (16) vidyāsnātā vratasnātā ye 'vyapāśritya'²⁾ jīvinah / **gūḍhasvādhyāyatapaso** brāhmaṇāḥ saṃśītavratāḥ (17) teṣu śuddheṣu dānteṣu svadāranirateṣu ca / yat kariṣyasi kalyāṇaṃ tat tvā lokeṣu dhāsyati (18) "The people, who wish for nothing to gods or mortals, who are always based on goodness, and who live [only] using the things they got, are of worth. O Bhārata, protect yourself from such ones who are like poisonous snakes. Using your vassals, try to find such excellent and best dvijas. O Kauravya, you should always invite them by [offering] perfect accommodations which are accompanied with servants and furnishings and bring all targets of desire and easiness, O Yudhiṣṭhira. O Yudhiṣṭhira, if they receive the one which was purified by [your] confidence, [they] are good-doers who are based on dharma, thinking that [such a donation] is [just based on] the obligation. If you do good for the best dvijas who are brāhmaṇas immersed in wisdom and religious regulations and live with depending on no one, **whose self-teachings and penances are hidden**, whose religious regulations are severe, and who are purified, trained and satisfied with his wife/wives [only], it will put you on the top of the worlds."

2.2 Another example is found in MBh 13.59.11, slightly different from the above: yad agnihotre suhute sāyaṃprātar bhavet phalam / vidyāvedavratavati tad dān-aphalam ucyate (10) vidyāvedavratasnātān avyapāśrayajīvinah / **gūḍhasvādhyāyata-paso** brāhmaṇān saṃśītavratān (11) kṛtair āvasathair hr̥dyaiḥ sapreṣyaiḥ saparicchadaiḥ / nimantrayethāḥ kaunteya kāmāis cānyair dvijottamān (12). (Translation omitted)

2.3 From these two I would like to indicate the following points : (1) perhaps the reading *gūḍhā-* is original and *mūḍhā-* is secondary alternation (2) the case of ‘*gūḍhā*’ and ‘*sajjhāyatavasā*’ is nominative.

2.4 Moreover, when we take these examples into consideration, maybe we should read ‘*gūḍhā-sajjhāyatavasā*’, not ‘*gūḍhā sajjhāyatavasā*’. If it is read so, it is clearly a bahuvrīhi-compound and the epithet of ‘*ajāṇagā jannavāi*’. But what needs to be emphasized here is that in the MBh *gūḍhasvādhyāyatapas-* is handled as one of the brāhmaṇa’s virtues. If in the Utt this phrase is used under the same concept as in the MBh, it seems to be pointless to regard 18c as a compound. That is because it is inconsistent in this context to describe **the virtue** of *ajāṇagā jannavāi* who are clearly treated as the **denial targets**. Then, why can such a state be virtuous? What kind of concept lies in its back? I think that the consideration about Utt 25.18d is the key to solve this, since it expresses the state said in 18c metaphorically.

3. As pointed out by Minoru Hara, the metaphor ‘fire covered by ashes’ means that a fearful true character becomes open when an obstacle is removed³⁾. In other words, although the fire is covered by ashes, **it never goes out but keeps its power**⁴⁾. Hara investigated all the usages seen in the MBh and reached this conclusion. And according to my research, this also makes the same sense in Jain and Buddhist literature.

3.1 In Jain literature, I have found two examples so far; Isibhāsiyāṃ 15.24 and 45.45. The former runs: **bhāsaacchaṇṇo jahā vahnī** gūḍhakoho jahā ripū / pāvakam-maṃ tahā līṇaṃ dukkhasaṃtāṇasaṃkaḍaṃ // (W.Schubring’s edition) “**Like fire covered by ashes**, like an enemy who hides anger, kamma is attached [to a person] and an aggregate of continuous pain.” And 45.45: *koṣikite vv’ asī tikkho bhāsaacchaṇṇo va pāvako* / lingapavesapalicchaṇṇo ajiyappā tahā pumaṃ // “A man whose self is uncontrolled is covered by a cloth of sign, like a sharp sword in a sheath and **like fire covered by ashes**.” Note the parallel use of the metaphor ‘a sharp sword in a

sheath' of 45.45a, which clearly means that the power just hides and is not lost.

3.2 In Buddhist literature more examples can be found. I will show some of them.

3.2.1 *Dhammapada* 71 runs: na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va mucchati / ḍahantam bālam anveti **bhasmācchanno va pāvako** // "The evil deed committed indeed does not curdle instantly, just as milk does not. **Burning like fire covered by ashes**, it follows the fool." This metaphor is used as a comparison to karman in *Jātaka* V p.126; VI p.236; 佛本行集經 [T3 p.855a 1.3f.] too. Other negative targets are as follows; (1) one's body which possesses impurity inside ← 大般涅槃經 [T1 p.194c 11.22-25] (2) 苦(duḥkha) ← 過去現在因果經 [T3 p.644b 11.19-24] (3) 結使(kleśa) ← 大莊嚴論經 [T4 p.276c 1.10] (4) 愛(love) ← 出曜經 [T4 p.633a 11.4-6] (5) 怒(anger) ← 出曜經 [T4 p.742a 11.18-21] (6) anuśaya ← *Saundarananda* 15.5 (7) woman's mind ← *Dharmasamuccaya* 9.61 (8) māyā ← *Sammohavinodanī* p.493.

3.2.2 This metaphor sometimes indicates the affirmative contents. For example, *Papañcasūdanī* III p.298: ...**bhasmacchanno aggi viya**...mādisānaṃ paṭicchannaguṇānaṃ bhikkhūnaṃ anto n'atthi. "Like fire covered by ashes... monks like me whose virtue is concealed are infinite." Similarly, in the 大莊嚴論經 this metaphor is used as a comparison to the covered virtue (功德) for three times [T4 p.299a 1.15f.; p.303a 11.8-10; p.321a 1.4].

3.3 As being clear from the above mentioned examples, in Jain and Buddhist literature this metaphor is also used by the same meaning as the usage in the MBh. And it is clear that the phrasing gūḍhasvādhyāyatapas- means that svādhyāya and tapas are not lost but just hidden and inherent in the person. In the MBh's contexts, this seems to indicate the state of severe self-control or modesty that one should not show off its ability excessively. Or it may be able to be compared with a Japanese proverb, 'the smart hawk conceals his talons'. And it is likely that in the Utt this phrasing is used under the same concept as in the MBh. That is, 18cd can be understood as the words turned to the 'true brāhmaṇa', and therefore, 18c should not be read as a compound.

3.4 Someone might object that Jains just borrowed such an expression superficially from some Brahmanical contexts and used it for ajāṇagā jannavāis' ridicule. At least Śāntyācārya seems to understand so. However, I cannot readily believe that his understanding is perfectly accurate, as far as I see his forced interpretations. Thus

such an interpretation should be held as one of the possibilities and not be accepted as the definite answer.

4. Utt 25.18 can be translated as follows: “The persons who insist about [vedic] rites [only] do not have cognitive power. [True?] wisdom is the wealth of the [true] brāhmaṇa. [The true brāhmaṇa’s] self-teachings and penances are hidden [, but inherent in him] — like fire covered by ashes.”

Paraphrasing : even if one has knowledge about vedic rites and insists about them, he will not possess cognitive power (and he is not true brāhmaṇa). The true brāhmaṇa has vidyā (*it is difficult to understand what the word is meant in this context. It may mean ‘true wisdom that generates cognitive power’). The true brāhmaṇa studies by himself and does ascetic trainings. But to keep self-control or modesty, he does not show off the outcome of his self-teachings or penances. — I do not intend to deny the possibilities of other interpretations completely. However, the very fact that the parallel passages exist should be considered important, and hence, at present it seems to be more reasonable to understand Utt 25.18 in the light of the contexts of the MBh.

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1) *Indo-Iranian Journal* VI (1962-63), pp.110-136 = *Kleine Schriften* pp.225-251.

2) Judging from its context I adopt a variant reading. Cf. MBh 13.59.10b. 3) Minoru Hara, “Ashes in Sanskrit Literature” *Proceedings of Faculty of Letters, University of Tokyo*, 1968, pp.385-448, esp., p.443 (in Japanese). 4) To the best of my knowledge, there is only one example that the fire is covered by ashes to extinguish it. It is found in the Chinese translation of the *Sarvāstivāda Vinaya*, the 十誦律 (T 23 p.301 ll.20-22): 若最後浴室中洗者...應以灰覆火出浴室閉門... ‘If [the monk] is the last one to wash [his body] in the bathroom, he should **cover the fire by ashes**, go out of the bathroom, close the door...’ And we can find the following parallelism : yo pacchā jantāgharā nikkhamati...**ag-gim vījjhāpetvā** dvāraṃ thaketvā pakkamitaḥ. ‘When the monk goes out of the sauna later...after **extinguishing the fire** and closing the door, he should step forwards.’ (*Vinaya-pitakam* II p.221).

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