

II-16. Anugam to Agam

In the customs and institutions destined for the abode of learned men and the cultivation of learning, everything is found adverse to the progress of knowledge.

- Bacon

By 515BCE the then-available thoughts from the tradition of Mahaveer were organized in 12 parts (Table II-3) under the leadership of Gautam(a) and then Sudharm. Significant changes occurred during the next 500 years. Bhadrabahu I was the last to mover forward the tradition but he did not have a suitable successor. The conceptual core of the tradition disintegrated with the dislocation of the original group (ca. 350 BCE). A significant part of the first 11 Ang material survived but only in fragmented and rearranged parts often in secondary sources. The 12th Ang was considered lost. However remarkable work of the last century has also restored its major parts from the Shatkhandagam with the Dhavla commentaries. Together these works form the core of the Jain Agam or the legacy from the past.

The focus of this site is on *itthivay* the 12th Ang. In Laghistrayam (LT#76 in the Volume IV of the Nay section on this site) Aklank alludes to the relationship of Jeevatthan with Nay:

(a) ***Jeevatthan*** is the first part of Shatkhandagam, and possibly the most ancient, as the way to collect information about the tangibles of a concern.

(b) ***Nay*** reasoning with such tangibles is also the ancient anugam tradition. It was formalized as ***vacch-nay*** by Gautam for the discourses and further developed as ***saptbhangi*** by Bhadrabahu. The Gautam's work was reassembled around 50 BCE by Akchpad

which was later called Gautam's Nyay Sutr. These and other aspects of Nay were later elaborated by Siddhsen (Siddhasena) and Aklank, which is now called the Jain Nyay.

Based on the Jeevatthan and Nay material on this site I believe that the purpose of at least the 12th Ang was to inspire a critical approach to extract operating principles from the behaviors rooted in tangible reality. Pragmatism of this activist approach lies in empathy rather than mere compassion or a series of unreasonable compromises.

A major shift has occurred in the way the agam material is viewed. Agam material is not a repository of the principles. The thrust of the content of Agam is the anugam approach. It is forward looking goal of inquiry and reasoning to arrive at practice-based conduct that facilitates development of operational principles of lasting value. The anugam methods are still dispensed through a medium of parable and *ardh-kathanak* (half-stories and tales without explicit ending). Unfortunately such practices at least on the surface are guided by ad hoc constructs rather than reasoning and thought. The net result of the change in emphasis is that where cognition and comprehension formed the basis for the real-time perceptions for anugam, the appeal of agam has shifted to the knowledge from the past.

My view of the agam material is that such works fall into five major categories:

- (a) **Methods** of analysis (*anugam* based on *praman* and *parikcha*) to evaluate and scrutinize previous knowledge as well as the validity of the messenger.
- (b) **Concepts and principles** (*Siddhant*) from the fragments of the 12th Ang of *itthivay* (Essays II-11 to 15).
- (c) **Syad and Saptbhangi Nay** for valid inference (Essays II-9 and 12; III-9, 12, 18, 19, 22, and the Nay section of this site).

(d) *Shravakachar* for codes of conduct of human affairs (Essays II-8, III-13, 14, 16, 19-21, 26, 28).

Derived Agam literature. Most of the derived material is in fundamental accord with the secular reasoning processes designed to improve human condition. Such tools and devices are usable in appropriate context as guide for future actions. Major subclasses of the derived literature are:

Charit: Biography

Chulica: Notes and appendices for elaboration

Churni: Outline or the backbone of the text.

Gatha (Gadya): Lyrical form

Gutka: anthology for layman

Katha: Story or novella

Kavya: Poetic form, not necessarily fiction

Mimansa: Critical arguments

Pad (Padya): Stepwise text

Pahud: Treatise

Parikcha: Critical examination and review

Puran: Epic and fiction

Saar: Abridged version

Sangahani (sangrahani): Compilation

Sutr: Short notes that are threaded for continuity

Tika: Interpretation and review with examples and illustrations.

The Dhavlas are *tika* or review commenary. *Bhasya* with authoritative or divine insights are unknown in this tradition.

Aphorisms (*mantr*) and the devotional literature appeared only after 1400 CE.

Innovations to disseminate prior knowledge and current thought is useful to explore, elaborate and update the concept boundaries in relation to wide ranging experiences of the

readership in the changing context. The tradition of the book-less did not embrace the idea of a divine authoritative text, such as Bible, Koran, or Ved. The book-less encouraged thought and ideas through reasoning, self-study and discussion by all including layman. It is done in wide ranging written forms that resonate with the wider range of experiences. Parables, tales, and *ardh-kathanak* (half-stories without explicit ending) are particularly effective to explore mass psyche. Possibly for such reason, the tales of *Panchtantr* have found their way along the trade routes into Aesop's Fables, Arabian Nights, and the derived literature with trite endings.

Logic is the lens to probe the mind: An interesting feature of the derived material is that they give a summary of the earlier work as well as identify their limitations. A careful look at the arguments of the *purv pakch* (earlier views) often provides insight into the way arguments have evolved through discussions and debates. Such an approach to understanding the thought process of social and cultural cross currents are probably more meaningful than the relies of history that rely on mentions of the work and the authorship.

Any concept of divine or omniscience is counter to a tradition of shared knowledge. Also in the Syad-Anekant tradition unpredictable events and chance occurrences (*atishay* or miracles) can neither be affirmed nor not-affirmed (Essay A-11, II-9). Their relevance is left for evaluation by the individual. Such realms of perception are explored through parables, stories, reinterpreted myths, art and sculpture). However it is also clear as Bhadrabahu emphasized miracles may happen but one can not rely on such chance events.

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