

**ON CORRESPONDING SANSKRIT WORDS FOR THE PRAKRIT TERM *POSAHA*:
WITH SPECIAL REFERENCE TO ŚRĀVAKĀCĀRA TEXTS**

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1. Introduction

In Brahmanism, the *upavasathā* purification rite has been practiced on the day prior to the performance of a Vedic ritual. We can find descriptions of this purification rite in Brahmanical texts, such as ŚBr 1.1.1.7, which states as follows.

For assuredly, (he argued,) the gods see through the mind of man; they know that, when he enters on this vow, he means to sacrifice to them the next morning. Therefore all the gods betake themselves to his house, and abide by (him or the fires, upa-vas) in his house; whence this (day) is called upa-vasatha (Tr. Eggeling 1882: 4f.).¹

This rite was then incorporated into Jainism and Buddhism in different ways, where it is known under names such as *posaha* or *uposatha* in Prakrit and Pāli. Buddhism adopted and developed the rite mainly as a ritual for mendicants. Many descriptions of this rite can be found in Buddhist *vinaya* texts. Furthermore, this rite is practiced until today throughout Buddhist Asia.

On the other hand, Jainism has employed the rite mainly as a practice for the laity. Therefore, descriptions of Jain *posaha* are found in the group of texts called Śrāvaka-cāra, which contain the code of conduct for the laity. There are many forms of Śrāvaka-cāra texts. Some are independent texts, while others form part of larger works. Many of them consist mainly of the twelve *vrata* (restraints) and eleven *pratimā* (stages of renunciation) that should be observed by

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¹ *māno ha vāi devā manuṣyāsyājānanti tā 'enam etād vratām upayāntaṃ viduḥ prātār no yakṣyata' iti tē 'sya vīṣve devā grhān āgacchanti tē 'sya grhēsūpavasanti sā upavasathāḥ* ŚBr 1.1.1.7.

the Jain laity.² The twelve *vrata* consist of the five *aṇuvrata*, three *guṇavrata*, and four *śikṣāvratā*. The *posaha* rite corresponds to the second or third of the *śikṣāvratā*³ and the fourth stage of the eleven *pratimā*.⁴ On the days corresponding to the four phases of the moon, Jain laity who adhere to the restraint of *posaha* abstain from secular activities and perform ascetic practices including fasting.

This paper will survey the corresponding Sanskrit words for the Prakrit term *posaha* and their etymological interpretations as seen in the Śrāvākācāra texts. The volume that has to be mentioned as the most sophisticated work in this field is the study by Robert Williams (1963).⁵ However, it has been over fifty years since its publication and it is time to reevaluate some of its findings.

Firstly, I will examine his two main assessments. One is that there have come into existence a number of false sanskritizations such as *pausaḍha*, *proṣadha*, *poṣadha* for the Prakrit *posaha*. The second one is that the word form *poṣadha* seems to have attained the most general currency.⁶

Secondly, I will examine the influence a difference in sectarian affiliation has on the use of the above three word forms. Previous research has not yet addressed this point.

² A description of the *posaha* rite is also found in a Śvetāmbara canonical text entitled *Uvāsagadasāo*, which deals with the code of conduct for the Jain laity. For the *Uvāsagadasāo*, see Hoernle 1885, 1888, and Kawasaki 2003, etc.

³ “In the classifications of the doctrine the *poṣadha* has two niches: it is the third (or for some Digambaras the second) *śikṣā-vrata* and, at the same time, it is the fourth *pratimā*” (Williams 1963: 142-143). In fact, however, a considerable number of texts list *posaha* as the second *śikṣāvratā*. (CP, CPT, CS, DVU, Doha, DhR, PAA, PASU, PP, PRP, PRPV, BhDhU, BhS(D), BhS(V), YTC, LS, RM, VC, Śr(A), Śr(AD), Śr(U), Śr(PP), Śr(B), SRS, HP). With regard to the *śikṣāvratā* other than *posaha*, differences can be detected among the various texts, but I will refrain from going into detail at this point. As *Tattvārthādhigamasūtra* (TAAS) positions it as the second *śikṣāvratā*, commentaries to this text follow this approach regardless of sect. Although US only provides the number of each *vrata*, but and does not mention their name, it can be considered the same as DVU, because it is included in *Pañcaviṃśati* of Padmanandin like DVU. There are also texts which do not include *posaha* in *śikṣāvratā* (Śr (G), Śr (V)), and texts which mention only the number of *vrata* but not their name and contents (Śr <VS>). - In this paper, the abbreviation TAAS does not imply the sect to which the text belongs.

⁴ The only exception is KA. In this text, the number of *pratimā* is twelve, and *posaha* is corresponds to the fifth stage.

⁵ In this field, there are other studies like Mehtā 1966, Sogani 1967, Bhargava 1968, etc., but Williams’ research is the most comprehensive.

⁶ “For the Prakrit *posaha* (corresponding to *upavasatha*) there have come into existence a number of false sanskritizations *pausaḍha*, *proṣadha*, *poṣadha* - of which the last seems to have attained the most general currency” (Williams 1963: 142).

Finally, I will survey etymological interpretations of the respective word forms found in Śrāvakācāra texts and compare them with the etymological interpretations seen in Buddhist texts. In this section, I will also examine the etymological interpretations of the word *upavāsa* - which is derived from the same root as *posaha* - found in the Śrāvakācāra texts.

2. A Survey of Williams' Views on the Word *Posaha* (1)

This section will examine Williams' assessment that there have come into existence a number of false sanskritizations for the Prakrit *posaha*, such as *pauṣadha*, *proṣadha*, or *poṣadha*.

The fact that the Prakrit term *posaha* corresponds to the Sanskrit word *upavasathá* can be confirmed linguistically. The vowel "u" at the beginning of the word *upavasathá* is dropped, because it does not have an accent.⁷ Furthermore by changing "ava" into "o" and the consonant "th" between the two vowels into "h" the word form *posaha*⁸ emerged. Since opportunities for Jain monks to write texts in Sanskrit increased during the postcanonical period, they found themselves in need of deciding on Sanskrit forms for the Prakrit *posaha*. However, they completely lost sight of the verb prefix *upa* and eventually the three word forms *pauṣadha*, *proṣadha*, *poṣadha* came into usage, as Williams 1963 has argued.⁹ In the following, I will outline the meaning and usage of each of these terms by also consulting texts not drawn on by Williams 1963.

(1) *pauṣadha*¹⁰

The word form *pauṣadha* is found in T(U), T(S), T(H),¹¹ NPPV, PRP, ŚrDKV,¹² and ŚrPr. In T(U), it is used in the compound *pauṣadhōpavāsa*, and the meaning of the word *pauṣadha* is interpreted to be synonymous with the word *parvan* (the days corresponding to the four phases

⁷ Pischel 1900: § 141.

⁸ Pischel 1900: §§ 154, 188.

⁹ Prasad 1972: 165 refers to the word form *pauṣadha* and *prauṣadha*, but the *Pāiasaddamaḥṇavo* which is authoritative text in this context only lists *poṣadha* and *pauṣadha*. As far as I have investigated, the word form *prauṣadha* is only seen in the variant of SRS.

¹⁰ In this paper, unless noted, all word forms in the text are the same.

¹¹ Only the word form in TAAS is *poṣadha*. In the commentary of Haribhadra and Jinabhadra on TAAS, all the word forms are *pauṣadha*.

¹² In ŚrDKV, the word form *poṣadha* is only found in one instance. In that case, *pauṣadhavidhi* appears paraphrased as *poṣadhavidhi. tathā pauṣadhavidhiviparītaḥ - poṣadhavidheś caturvidhasyāpi viparītaḥ.....* ŚrDKV on ŚrDK 27.

of the moon).¹³ This compound is therefore interpreted as a locative *tatpuruṣa* taking the form “*pauṣadhe upavāsaḥ*”. T(S) and T(H), which are sub-commentaries to T(U), also interpret the word in the same way.¹⁴

In PRP, the word *pauṣadha* is used with the gerund of \sqrt{kr} .¹⁵ Therefore it cannot be simply interpreted as being a synonym for the word *parvan*. In these cases it is reasonable to interpret the meaning of the word *pauṣadha* as signifying a kind of restraint or practice.¹⁶

On the other hand, ŚrPrV interprets the word *posaha* in the compounds *āhāraposaha* and *sarīrasakkāraposaha* found in ŚrPr as a synonym for the word *parvan*, just like T(U)’s sub-commentaries do.¹⁷ However, this interpretation is also not appropriate. In such a case, it rather seems to mean “abandonment” or something in this vein.

(2) *proṣadha*

The following texts use the word form *proṣadha*: KAT, CPT, CS, T(A), T(P), T(Bh), T(Ś), T(V), DVU, DhR, PAA, PASU, PP, BhDhU, BhS(V), Śr(A), Śr(AD), Śr(U), Śr(G), Śr(B), Śr(PN), Śr(PP), Śr(M), Śr(S), SDhA, SRS, YTC, RK, RKT, RM LS, VC, and HP. As in the case of *pauṣadha*, many of these texts also state that the word *proṣadha* is a synonym for the word *parvan*. Similarly, the compound *proṣadhopavāsa* is also frequently used.¹⁸

¹³ *pauṣadhopavāso nāma pauṣadhe upavāsaḥ pauṣadhopavāsaḥ/ pauṣadhaḥ parvety anarthāntaram/* T(U) on TAAS 7.16.

¹⁴ *pauṣadhopavāso nāmetyādinā pauṣadhasvarūpaṃ nirūpayati/ rūḍhyā pauṣadhasabdah parvasu vartate/ parvāṇi cāṣṭamyāditithayaḥ, pūraṇāt parva, dharmopacayahetutvāt/ tatra pauṣadhe parvāṇi upavāsaḥ pauṣadhopavāsaḥ/* T(S) on TAAS 7.16; *pauṣadhopavāso nāmetyādinā pauṣadhasvarūpaṃ nirūpayati, rūḍhyā pauṣadhasabdah parvasu vartate, parvāṇi ca aṣṭmyāditithayaḥ, pūraṇāt parva, dharmopacayahetutvāt, tatra pauṣadhaḥ parvaṇy upavāsaḥ trividhasya caturvidhasya vāhārasya chedaḥ, nāmasabdo vākyālaṅkāraṅgāḥ, pauṣadhe upavāsaḥ ityādinā bhāṣyeṇānarthāntaram ity ekārthitā, so ’ṣṭamīm ityādi, sa pauṣadhopavāsaḥ.....* T(H) on TAAS 7.16.

¹⁵ *sāmāyikaṃ ca kṛtvā pauṣadham upabhogapārimāṇyaṃ ca nyāyāgataṃ ca kalpyaṃ vidhivat pātreṣu viniyojya//* PRP 304; PRPV paraphrases this sentence as follows. *tathā sāmāyikaṃ ca kṛtvā vidhāya pauṣadham upabhogasya pārimāṇyaṃ parimānakaraṇaṃ tac ca/* PRPV on PRP 304.

¹⁶ “It is commonly held to mean the parvan, the day of the moon’s periodic change and the etymological tautological *poṣadhopavāsa* is accordingly interpreted as ‘the fast on the parvan day’. [...] In ordinary usage of course *poṣadha* is synonymous with *poṣadhopavāsa*” (Williams 1963: 142). As Williams 1963 states, the terms *pauṣadha*, *proṣadha*, and *poṣadha* cannot be understood to only have the meaning of *parvan*, but can also be regarded to have the same meaning as the compound *poṣadhopavāsa*.

¹⁷ *āhāraposaho khalu sarīrasakkāraposaho ceval baṃbhavvāvāresu ya taiyaṃ sikkhāvayaṃ nāmāll/* ŚrPr 321; *āhārapauṣadhaḥ khalu sarīrasatkārapauṣadhas caiva brahmāvyāpāraś ceti brahmacaryapauṣadho ’vyāpārapauṣadhas cetil iha pauṣadhasabdah rūḍhyā parvas vartate/* ŚrPrV on ŚrPr 321.

¹⁸ There are also texts that use words other than *upavāsa* as the latter elements of this compound. YTC uses the compound *proṣadhopāsanakriyā* and PP uses *proṣadhānaśana*. *ādau sāmāyikaṃ karma proṣadhopāsanakriyā*

As in the case of the word form *paṣadha*, *proṣadha* is used with the verb √*kr* and its derivatives.¹⁹ In addition, we can find examples in which it is used together with the derivatives of the verbs √*grah*,²⁰ √*śri*,²¹ √*sthā*.²² Furthermore, there are also compounds such as *proṣadhadina*,²³ *proṣadhavrata*,²⁴ *proṣadhavidhi*.²⁵ It is therefore possible to understand the word *proṣadha* as referring to a kind of restraint or practice.

Although only in a single case, there is also a text which interprets the word *proṣadha* as meaning “*sakṛdbhukti*” (eating only once a day).²⁶

sevārthanīyamo dānaṃ śikṣāvratācātuṣṭayam// YTC 34.459; *sāmāyikaṃ prayatnena proṣadhānaśanaṃ tathā saṃvibhāgo 'tithināṃ ca sallaś cāyusaḥ kṣaye*// PP 14.199.

¹⁹ *proṣadhaṃ vratasaṃyuktaṃ kāryaṃ sarvārthasiddhidam*/ *proṣadhena vinā siddhir na bhavatīti niścitam*// BhDhU 304; *upavāsānupavāsaikasthāneṣv ekam api vidhatte yaḥ/ śaktyanusārāparo 'sau proṣadhakārī jinair uktaḥ*// Śr(A) 6.90; *caturdaśyāṃ athāṣṭamyāṃ proṣadhaḥ kriyate sadā/ śikṣāvratam dvitīyaṃ syān munimārgavidhānataḥ*// Śr(PP) 30; *aṣṭamyāṃ ca caturdaśyāṃ proṣadhaḥ kriyate sadā/ karmaṇāṃ nirjarāhetuḥ śrāvākācāracañcubhiḥ*// Śr(B) 4.133; *aṣṭamyāṃ ca caturdaśyāṃ kartavyaḥ śrāvākaiḥ sadā/ satproṣadhopavāso 'pi sarvasāvadyavarjitaḥ*// Śr(S) 3; *proṣadhaṃ niyamaiva caturdaśyāṃ karoti yaḥ/ caturdaśaguṇasthānāny aītya muktīm āpnuyāt*// Śr(S) 29; *aṣṭamīdivase sāre yaḥ kuryāt proṣadhaṃ varam/ indrarājyapadam prāpya kramād yāti sa nirvṛtim*// Śr(S) 35.

²⁰ *bhuktivā pūrve 'hni madhyāhne tyaktvārambhaṃ kṛtainasāṃ/ gṛhītaproṣadhas tiṣṭhed anuprekṣā vicārayan*// PAA 6.3.

²¹ *tyaktāhārāṅgasamaṅskāravypārah proṣadhaṃ śritaḥ/ elopasṛṣṭamunivad bhāti nedīyasāṃ apil*// SDhA 7.5.

²² *snānagandhavapurbhūṣā nāsya nārīniṣevaṇam/ sarvasāvadyakarmāṇi proṣadhastho vivarjayet*// Śr(U) 432 (=Śr(PN) 3.316).

²³ *muktasamastārambhaḥ proṣadhadinapūrvavāsarasyārdhe/ upavāsaṃ gṛhīyān mamatvam apahāya dehādau*// PASU 152 (=DhR 16.4-2).

²⁴ *syād aṣṭamyau caturdaśyau māse parvacātuṣṭayam/ tatropavāsaṃ yat tad bhāṣyate proṣadhavratam*// PAA 6.2; *jñātvā nidarśanair ityādibhir bhūriphalaṃ sudhīḥ/ muktyabhīpsur yathāśaktir bibhṛyāt proṣadhavratam*// PAA 6.18; *catuṣparvyāṃ caturbhedāhāratyāgaikalakṣaṇam/ vadanti viditāmnāyāḥ proṣadhavratam uttamam*// Śr(PN) 3.308 (=Śr(U) 423); *tatra gatvā jīnaṃ natvā gurūpānte viśuddhadhīḥ/ ādadīta hrīkārthavimukhaḥ proṣadhavratam*// Śr(PN) 3.310 (=Śr(U) 425); *evam utkṛṣṭabhāgena mayoktaṃ proṣadhavratam/ ṣoḍaśapraharasyedaṃ yathoktaṃ pūrvasūribhiḥ*// Śr(M) 4.73; *ārambhakarmaṇā kvāpi na bhavet proṣadhavratam/ kurvato 'py upavāsādi phalāyāpathyabhuktivat*// Śr(M) 4.78; *catvāri santi parvāṇi māse teṣu vidhīyate/ upavāsaḥ sadā yas tat proṣadhavratam tṛyate*// SRS 31.47.

²⁵ *māse catvāri parvāṇi tāny upoṣyāṇi yatnataḥ/ manovākkāyasamaṅguptyā sa proṣadhavidhiḥ smṛtaḥ*// VC 15.123.

²⁶ *caturāhāraṇīsarjanam upavāsaḥ proṣadhaḥ sakṛdbhuktiḥ/ sa proṣadhopavāso yad upoṣyārambham ācaratil*// RK 109. A commentary interprets the meaning of *ārambha* as “eating once on the day before a fasting day.” *proṣadhaḥ punaḥ sakṛdbhuktir dhāraṇakadine ekabhaktavidhānam*/ RKT on RK 109.

(3) *poṣadha*

UDV, T(H),²⁷ DhB, DhBV, ŚrDKV,²⁸ YŚ, and YŚV use this word form. These texts generally interpret the word *poṣadha*, like other word forms, as a synonym for the word *parvan*. Further, the compound *poṣadhovavāsa* is frequently used.

In addition, compounds such as *poṣadhavrata*,²⁹ *kuvyāpāraṇiṣedhapoṣadha*, *brahmacaryapoṣadha*, *poṣadhaśālā*, and *poṣadhapratyākhyāna* can be found in YŚ and YŚV. In the case of these compounds, *poṣadha* cannot be simply interpreted as a synonym for the word *parvan*. The word form *poṣadha* is also seen in Buddhist texts. This point will be discussed later.

The above discussion has provided an outline of the three word forms *pauṣadha*, *proṣadha*, and *poṣadha*. As Williams 1963 stated, it is mainly these three forms that are found in many of the editions currently in circulation. In regard to his first point, his assessment is therefore mostly correct. We can add that the exceptional word form *upoṣadha* appears in the printed edition of Śr(AD) in a single instance.³⁰

However, this example is limited to stanza 107 and the word form *proṣadha* is used in other parts of this text.³¹ In addition, this is a very rare form as it retains the verb prefix *upa* which was lost in all three other word forms. Taking the above points into consideration, we need to base our judgement carefully on whether the word form can be traced back to the manuscript and whether similar examples can also be found in other texts.

²⁷ See fn. 11.

²⁸ See fn. 12.

²⁹ *catusparvyāṃ caturthādi kuvyāpāraṇiṣedhanam/ brahmacaryakriyā snānādityāgaḥ poṣadhavratam/ gr̥hiṇo 'pi hi dhanyās te puṇyaṃ ye poṣadhavratam/ duṣpālaṃ pālayanty eva yathā sa culanīpitā//* YŚ 85-86. All other four word forms are found in the auto-commentary on YŚ 85.

³⁰ *upoṣadhavidhiḥ kṛto niyamapūrvakair bhāvair jinendrabhuvi ṣoḍaśapraharabaddhasīmodyamaiḥ/ asaṃkhyabudhakāminīvihītamāṅgalāyāṃ kṣapām iva vikartano harati karmabandhaṃ yakaḥ//* Śr(AD) 107. The word form *upoṣadha* is also seen in Divy. On this point, see fn. 47.

³¹ *jīvena yāni pāpāni samupāttāni saṃsṛtaul saṃharet proṣadhas tāni himavat padmasāncayam//* Śr(AD) 108; *sa proṣadhovavāsaḥ syād yo dhatte niścalaṃ manaḥ/ sa karmanicayaṃ hanti yo mokṣasukhākāraṇam//* Śr(AD) 141. Mizuno 1987: 36 illustrates the process through which the Sanskrit word *upavasathā* transformed into a variety of word forms. Mizuno 1987 also mentions the word form *upoṣadha*, but no textual authority is presented for it. The word form *proṣadha* is overlooked completely.

3. A Survey of Williams' Assessment of the Word *Posaha* (2)

In this section, I will examine the second of Williams conclusions, i.e. that the word form *poṣadha* seems to have attained the most general currency.

I consulted fifty-three kinds of Śrāvākācāra texts for this paper. These texts can be classified according to the Sanskrit word form corresponding to the Prakrit *posaha* as follows.

word form	text
<i>pauṣadha</i>	T(U), T(S), T(H), NPPV, PRP, PRPV, ŚrDKV, ŚrPr
<i>proṣadha</i>	KAT, CPT, CS, T(A), T(P), T(Bh), T(Ś), T(V), DVU, DhR, PAA, PASU, PP, BhDhU, BhS(V), Śr(A), Śr(AD), Śr(U), Śr(G), Śr(PN), Śr(PP), Śr(B), Śr(M), Śr(S), SDhA, SRS, YTC, RK, RKT, RM, LS, VC, HP
<i>poṣadha</i>	UDV, T(H), ³² DhB, DhBV, ŚrDKV, ³³ YŚ, YŚV
<i>upoṣadha</i>	Śr(AD) ³⁴
<i>posaha</i>	KA, CP, NPP, BhS(D), ŚrDK, ŚrPr, Śr(V)

The table above shows that the word form *proṣadha* is most common in the texts I consulted. There is the possibility of bias due to the nature of the texts consulted,³⁵ and one should therefore refrain from concluding that it is the form *proṣadha* that has the most currency. However, it seems also clear that it can not be stated unqualifiedly that the word form *poṣadha* is the most popular one, as Williams 1963 does.

Next, I will survey the factors that determine difference in usage of these word forms. This is an issue not addressed by Williams 1963.

First, the following facts can be clearly gleaned from the table above (from this point on, the Prakrit *posaha* and the exceptional form *upoṣadha* will be excluded). All texts using the word *proṣadha* belong to the Digambara sect. On the other hand, all texts using the word forms

³² See fn. 11.

³³ See fn. 12.

³⁴ See fn. 30.

³⁵ As far as I have been able to verify, Digambara sect has more Śrāvākācāra texts than Śvetāmbara sect. However, we can only draw a clear conclusion concerning this point once a full picture of the Śrāvākācāra texts has been obtained.

pauṣadha and *poṣadha* belong to the Śvetāmbara sect.³⁶ Regarding the difference between the use of *pauṣadha* and *poṣadha*, clear standards are not apparent.

Based on Williams' argument, many scholars have so far regarded the word form *poṣadha* as the representative Sanskrit corresponding to the Prakrit form *posaha*. For example, Jaini 1979,³⁷ Dundas 2002,³⁸ Wiley 2009,³⁹ Bollée 2010,⁴⁰ etc. all use this word form. However, it is somewhat unnatural that Jaini belonging to the Digambara sect would use the word form *poṣadha*, which is not found in Digambara texts. Furthermore, while Bollée 2010 has corrected the word *proṣadha* seen in Digambara text RK to *poṣadha*, there is no reliable basis for this emendation, because the word form *poṣadha* cannot be found in any other manuscripts and editions of RK. On the other hand, Indian scholars seem to be using the word forms prevalent in their own sect.⁴¹

In cases of scholars without a specific sectarian background, it is better to specify the sects and texts using a specific word form.

4. An Etymological Interpretation of Words Derived from *Posaha*

In this section, I will provide an overview of the etymological interpretations given for the Sanskrit words corresponding to the Prakrit *posaha* seen in Śrāvaka-cāra texts. In addition, I will survey the etymological interpretations of the word *upavāsa*, which is derived from the same root as *posaha*.

4.1. An Etymological Interpretation of *Poṣadha*, *Pauṣadha*, and *Proṣadha*

YŚV gives the following etymological interpretation for the term *poṣadha*.

³⁶ Cort 2001, whose field work is mainly focused on the Śvetāmbara sect, holds that the original term for this *vrata* is either “*poṣadh*” or “*pauṣadh*”. This fact supports the idea that difference in word forms is related to difference in sectarian affiliation.

³⁷ Jaini 1979: 180.

³⁸ Dundas 2002: 199.

³⁹ Wiley 2009: 169. Wiley uses *poṣadha* as a heading in her dictionary. She probably follows Jaini's view in this.

⁴⁰ Bollée 2010: 93, fn. 515.

⁴¹ For example, Sogani 1967 and Bhargava 1968 use *proṣadha* and Mehtā 1966 uses *pauṣadha*.

The word *poṣa* means nourishment. The thing which brings (*dhatte*) the nourishment (*poṣa*) to *dharma* in order, that is *poṣadha*. The meaning of *poṣadhavrata* is that *poṣadha* itself is a restraint (*vrata*). That means complete *poṣadha* (YŚV on YŚ 3.85).⁴²

The above sentence is an example of Williams 1963 failing to identify his sources. In addition, similar examples can be seen in texts such as DhBV,⁴³ NPPV,⁴⁴ and ŚrDKV,⁴⁵ which are not mentioned by Williams 1963. These are all Śvetāmbara texts. Dividing the word *poṣadha* or *pauṣadha* into two parts, they regard “*poṣa*” as derived from √*puṣ* and therefore interpret it as meaning “nourishment”, “enhancement”, “development”, etc. They further interpret “*dha*” as being derived from √*dhā*. Such an interpretation can not be found in Digambara texts in which the word *proṣadha* is used.

As another etymological interpretation, Williams 1963 gives an example taken from Cāritrasundara’s *Ācāropadeśa*. As this text is exceedingly rare, I was unable to consult it. According to Williams 1963, Cāritrasundara interprets the word *poṣadha* as a contraction of *paramauṣadha* (the supreme medicament). A similar example is also found in LS, which is a Digambara text.

The restraint called ‘*proṣadha*’ is the supreme medicament (*paramauṣadha*), effective in extinguishing birth, death, old age, and illness (LS 5.195).⁴⁶

The word form *poṣadha* seen in Śvetāmbara texts is found not only in Jain texts but also in

⁴² *poṣaṃ puṣṭiṃ prakramād dharmasya dhatte poṣadhaḥ, sa eva vrataṃ poṣadhavratam, sarvataḥ poṣadha ity arthaḥ/ YŚV on YŚ 3.85.*

⁴³ *poṣaṃ dhatte poṣadhaḥ aṣṭamīcaturdaśyādih parvativasaḥ/ DhBV on DhB 3.18.*

⁴⁴ “*puṣa puṣṭau*” ity asya dhātoḥ poṣaḥ - puṣṭiḥ prakramād dharmasya taṃ dhatte - karotīti pauṣadhaḥ/ NPPV on NPP 111.

⁴⁵ *tatra pauṣaṃ - puṣṭiṃ kramād dharmasya dhatte iti pauṣadhaḥ/ ŚrDKV on ŚrDK 29.*

⁴⁶ *syāt proṣadhopavāsākhyāṃ vrataṃ ca paramauṣadham/ janmamṛtyujarātāṅkavidhvaṃsanavicakṣaṇam/ LS 5.195.*

Buddhist texts. It is seen in particular in Buddhist tales such as Divy⁴⁷ or Mvu,⁴⁸ which are written in Buddhist Hybrid Sanskrit. No etymological interpretation is provided in these texts, but the AKBh shows that Buddhists also considered the word to be derived from $\sqrt{puṣ}$ as in the case of the Jain texts.⁴⁹

4.2. An Etymological Interpretation of *Upavāsa*

The Śrāvakācāra texts also contain an etymological interpretation of the word *upavāsa* derived from the same root as *posaha*. For example, the Digambara text T(P) states as follows.

The word *poṣadha* indicates a synonym of the word *parvan* (the day of the moon's periodic change). After suppressing the desire to grasp sound etc., the five sense organs come closer (*upetya*) and stay (*vasanti*). That is *upavāsa*. It means the abandonment of the four types of food. The word *proṣadhupavāsa* means fasting (*upavāsa*) on the day of the moon's periodic change (*proṣadha*) (T(P) on TAAS 7.21).⁵⁰

The group of Digambara commentaries on TAAS was greatly influenced by T(P) and features sentences almost identical to ones found in T(P).⁵¹ Similar examples can be found in Digambara

⁴⁷ However, in Divy, we can see both *poṣadha* and *upoṣadha*. *yat khalu sārthavāha jānīyās tad eva poṣadhe pañcadaśyāṃ śīraḥsnāta upoṣadhoṣita idaṃ maṇiratnaṃ dhvajāgre āropya yojanasahasraṃ sāmantakena yo yenārthī bhavati hiraṇyena vā suvarṇena vānnena vā vāstreṇa vā pānena vālaṃkāraṇiṣeṣeṇa vā dvipādena vā catuṣpadena vā yānena vā vāhanena vā dhanena vā dhānyena vā sa cittam utpādayatu vācaṃ ca niścārayatu sahadittotpādād vāgniścāraṇena yathepsitāś copakaraṇaviṣeṣā ākāśād avatariṣyanti/ Divy p. 116. See also pp. 118, 121.*

⁴⁸ *tena khalu punaḥ samayena bhagavān tadaho poṣadhe pañcadaśyāṃ pūrṇāyāṃ pūrṇamāsyāṃ pañcānāṃ bhikṣuśatānāṃ anyāye ca janatāye anekasahasrāye pariṣāye dharmam deśayati ādau kalyāṇaṃ madhye kalyāṇaṃ paryavasāne kalyāṇaṃ svarthaṃ suvyañjanaṃ kevalaparipūrṇaṃ pariśuddhaṃ paryavadātaṃ brahmacaryaṃ prakāśayati/ Mvu p. 255.*

⁴⁹ In AKBh, Vasubandhu states as follows. *alpakuśalamūlānāṃ kuśalamūlapoṣaṇāt poṣadha iti vā/ AKBh p. 213.*

⁵⁰ *proṣadhaśabdaḥ parvaparyāyavācī śabdādīgrahaṇaṃ prati nivṛttautsukyāni pañcāñdriyāny upetya tasmin vasantīty upavāsaḥ/ caturvidhāhāraparityāga ity arthaḥ/ proṣadhe upavāsaḥ proṣadhupavāsaḥ/ T(P) on TAAS 7.21.*

⁵¹ See commentaries such as T(A), T(Bh), T(V), T(Ś) on TAAS 7.21.

texts such as CS,⁵² DhR,⁵³ and HP.⁵⁴ In each text, the word *upavāsa* refers to the suppression of the five sense organs.

On the other hand, as far as my investigation has shown, the only example of an etymological interpretation of *upavāsa* in Śvetāmbara texts can be found in DhV.

The verbal prefix *upa* means being together with the virtues of avoiding food while in the process of calming defects. Staying (*vāsa*) [with the virtues] is *upavāsa*. It is said as follows -

After withdrawing from the various defects, to stay (*vāsa*) rightly with (*saha=upa*) the virtues - this should be known as *upavāsa*. It does not refer to withering the body (DhBV on DhB 3.18).⁵⁵

The interpretation of the word *upavāsa* found in this text differs from the interpretation seen in Digambara texts, which interpret the term as referring to the suppression of the five sense organs. The interpretation found in DhBV emphasizes the meaning of fasting. Keeping the content of the Jain *vrata* in mind, the etymological interpretation of *upavāsa* found in Jain texts focuses on the purification of mind and body. Thus, the agent of the verb *upa√vas* are the five sense organs.

On the other hand, the etymological interpretation of the word *upavasathā* found in Brahmanical texts keeps the Vedic rituals in mind and is focused on the relationship with god.⁵⁶ Therefore the agent of the verb *upa√vas* is god. In this, Brahmanical texts differ from Jain texts.

5. Conclusion

In conclusion, the main points of this paper can be summarized as follows.

(1) Williams 1963 states that there are several Sanskrit word forms such as *pauṣadha*,

⁵² *śabdādīgrahaṇaṃ prati nivṛttautsukyāni pañcāpīndriyāni upetya tasmīn vasantīty upavāsaḥ/ uktaṃ ca - upetyākṣāni sarvāni nivṛttāni svakāryataḥ/ vasanti yatra sa prājñair upavāso 'bhidhīyate//11// CS p. 246 (Stanza 11 is identical to Śr(A) 12.119).*

⁵³ *svasvārthagrāmadeśebhya upetyātra vasanti yat/ karaṇāny upavāso 'taś caturdhāhāradūrakaḥ// DhR 6.4.*

⁵⁴ *caturāhārahānaṃ yan nirārambhasya parvasul sa proṣadhupavāso 'kṣāny upetyāsmīn vasanti yat// HP 58.154.*

⁵⁵ *upeti saha apavṛttadoṣasya sato guṇair āhāraparihārādirūpair vāsaḥ upavāsaḥ/ yathoktam - apavṛttasya doṣebhyaḥ samyagvāso guṇaiḥ saha/ upavāsaḥ sa vijñeyo na śarīraviśoṣaṇam//107// DhBV on DhB 3.18.*

⁵⁶ See fn. 1. The following sentence provides a similar example. *śvó yakṣyāmāṇe devātā vasanti yá evāṃ vidvān agnīm upastrñāti yájamānena/ TS 1.6.7.3.*

proṣadha, *poṣadha* corresponding to the Prakrit *posaha*. In addition, the only exceptional form - *upoṣadha* - is found in editions currently in circulation. However, it is necessary to carefully consider whether this form can be traced back to any manuscripts and whether similar examples can be also found in other texts.

- (2) Many scholars have followed Williams' opinion that *poṣadha* has attained the most general currency, but we cannot accept this statement unqualifiedly. For example, this paper has shown that the word form *proṣadha* is actually the most common one. However, an important factor in this regard may be that the Digambara sect employs vastly more Śrāvākācāra texts than the Śvetāmbara sect.
- (3) With regard to these three word forms - *proṣadha*, *pauṣadha*, *poṣadha* - a difference in usage in accordance with sectarian affiliation can be clearly discerned. That is, the Digambara sect uses *proṣadha*, while the Śvetāmbara sect uses *pauṣadha* or *poṣadha*. This conclusion is also supported by field work on the contemporary Śvetāmbara sect.
- (4) The etymological interpretation of the word forms *pauṣadha* and *poṣadha* used by the Śvetāmbara sect is often employed, because it is easy to assume $\sqrt{puṣ}$ as their word origin. In addition, the word form *poṣadha* is also found in Buddhist Hybrid Sanskrit, and the fact that Buddhist texts, too, assumed $\sqrt{puṣ}$ to be the origin of that word gives further credence to this conclusion.
- (5) The etymological interpretation of the word *upavāsa* - which is also derived from the root *upa√vas* as in the case of *posaha* - is commonly found in Śrāvākācāra texts. Keeping the content of the Jain *vrata* in mind, the etymological interpretation found in Jain texts focuses on the purification of mind and body. On the other hand, conscious of Vedic rituals, the etymological interpretation of the word *upavasathā* found in the Brahmanical texts emphasized the relationship with god.

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- BhS(D) *Prākṛtabhāvasaṃgraha* of Devasena. In: ŚĀS₃.
- BhS(V) *Samskṛtabhāvasaṃgraha* of Vāmadeva. In: ŚĀS₃.
- CP *Cāritraprābhṛta*. In *Aṣṭapāhuḍa* of Kundakunda. Ed. Pannālāla Sāhityācārya Sāgara. Sonāgiri: Bhāratavarṣīya Anekānta Vidvat Pariṣad, 1989-90 (Hīraka Jayantī Prakāśanamālā 6).

- CPT *Cāritraprābhṛtaṭīkā* of Śrutasāgara. In: CP.
- CS *Cāritrasāra* of Cāmuṇḍarāya. In: ŚĀS₁.
- DhB *Dharmabindu* of Haribhadra. Ed. Luigi Sualì. Bombay: The Royal Asiatic Society of Bengal, 1940 (Bibliotheca Indica 220).
- DhBV *Dharmabinduṽṛtti* of Municandra. In: DhB.
- DhR *Dharmaratnākara* of Jayasena. Ed. A. N. Upadhye. Solāpūra: Jaina Saṃskṛti Saṃrakṣaka Sangha, 1974 (Jīvarāja Jaina Granthamālā 24).
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- HP *Harivaṃśapurāṇa* of Jinasena. Ed. Pannālāla Jaina. 8th Edition. New Delhi: Bhāratīya Jñānapīṭha, 2003 (Bhāratīya Jñānapīṭha Mūrtidevī Jaina Granthamālā: Saṃskṛta Grantha 27).
- KA *Kārttikeyānupreṣā* of Svāmikumāra. Ed. A. N. Upadhye. Agās: Śrīmad Rājacandra Āśrama, 1960 (Śrīmad Rājacandra Jaina Śāstramālā).
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- LS *Lāṭīsamhitā* of Rājamalla. Ed. Darabārīlāla Nyāyatīrtha. Bombay: Māṇikacandra Digambara Jainagranthamālā Samiti, Vikrama Saṃvat 1984 (Māṇikacandra Digambara Jaina Granthamālā 26).
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- NPP *Navapadaprakaraṇa* of Devagupta. Editor Unknown. Bombay: Jinaśāsana Ārādhana Ṭraṣṭ, Vikrama Saṃvat 2045.
- NPPV *Navapadaprakaraṇavṛtti* of Yaśodeva. In: NPP.
- PAA *Puruṣārthānuśāsana* of Govinda. In: ŚĀS₃.
- PASU *Puruṣārthasiddhyupāya* of Amṛtacandra. Editor Unknown. Agāsa: Śrīmad Rājacandra Āśrama, 1977 (Śrīmad Rājacandra Jaina Śāstramālā 7).
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- PRPV *Praśamaratiprakaraṇavivarāṇa* of Haribhadra. In: PRP.

- RK *Ratnakaraṇḍaśrāvakaścāra* of Samantabhadra. Ed. Jugalakiśora Mukhtāra. Bombay: Māṇikacandra Digambara Jainagranthamālā Samiti, Vikrama Saṃvat 1982 (Māṇikacandra Digambara Jaina Granthamālā 24).
- RKT *Ratnakaraṇḍaśrāvakaścāraṭīkā* of Prabhācandra. In: RK.
- RM *Ratnamālā* of Śivakoṭi. In: ŚĀS₃.
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