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HIGHER EDUCATION AND RESEARCH  
IN PRĀKRITS & JAINOLOGY  
IN THE UNIVERSITIES OF INDIA .

Dr. GOKUL CHANDRA JAIN

*Head of the Department of Prakrit & Jaināgama*

Faculty of Śramaṇavidyā

Sampurnanand Sanskrit Vishvavidyalaya

Varanasi



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# HIGHER EDUCATION AND RESEARCH in PRĀKRITS & JAINOLOGY

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## Introductory

Higher Studies and research in Prākṛits and Jainology are attracting scholars and students gradually. The occurrence is a natural process, and is quite consistent to the changing trends in the development of human knowledge, civilization and culture. During about last two centuries studious efforts of a band of scholars, Western and Eastern both, have brought to light the hidden treasures of Prākṛits and Jainology, the cultural heritage of immense importance.

Survey reports of ancient manuscripts, epigraphic records, archaeological excavations, philological researches of old, middle and new Indo-Aryan languages, comparative and cultural studies of religion, Philosophy and allied disciplines in humanities and social sciences, historical survey and many other efforts have brought to light abundant material, informations and plentiful literature written in various Prākṛits viz Śaurasenī, Māgadhi, Ardhamāgadhi, Mahārāṣṭrī, etc., and also in Sanskrit, Apabhraṃśa, Old Kannaḍa, Tamil, Gujarātī, Rājasthānī and so on. Publication of epigraphical records, archaeological reports, as also those on art, sculptures, architecture etc. have widened the scope. Scholars found a broad area of learning absolutely unexplored.

The first regular notice of Jainism to Western scholars appears to be the one published by Lieut. Wilfred in the Asiatic Researches in 1799, and the contemporary existence of monuments, literature and adherent of Jainism was first brought to light by Col. Colin Mackenzie and Dr. Buchanan Hamilton in 1807, followed by H. T. Colebrooke's 'Observation on the Jainas'.

A host of savants worked in the field, most notable among them are Albrecht Weber, Leumann, Rice, Fleet, Guérinot, Wilson, Pischel, Jacobi,

Buhler, Hoernle, Hertel, Burgess, Jarl Charpentier, Vincent Smith, F. W. Thomas, Schubring, Zimmer etc.

When researches started in India many earnest scholars worked in different branches of Jainology, edited many ancient texts in various Prākritis, Sanskrit, Apabhraṃśa, Kannaḍa, Tamil, Gujarati, Rājasthānī etc.

The monumental work of Prof. Maurice Winternitz, *A History of Indian Literature* in two volumes, was published in the first quarter of present century. In the 2nd volume he writes, "The Jainas have extended their activities beyond the sphere of their own religious literature to a far greater extent than the Buddhists have done, and they have memorable achievements in the secular science to their credit, in philosophy, grammar, lexicography, poetics, mathematics, astronomy and astrology and even in the science of politics. In one way or the other there is always some connection even of these 'profane' works with religion. In southern India the Jainas have also rendered services in developing the Dravidian languages, Tamil and Telugu and specially the Kanarese literary languages. They have, besides, written a considerable amount in Gujarati, Hindi and Marwari. Thus we see that they occupy no mean position in the history of Indian literature and Indian thought." pp. 594-95).

This observation comes from one of the greatest historians of Indian literature, and has special significance.

A landmark in the History of Prakrit Grammar and study of Indian Literature as a whole 'Grammatic der Prakrit-Sprachen' by Dr. Richard Pischel appeared in 1900. Critical editions of a number of Prākrit texts, including Prākrit Grammar and other important Sanskrit and Apabhraṃśa works, had already been published by that time. Manuscripts became accessible to scholars.

Studies of Prākritis and Jainology in the universities of India were introduced with the establishment of Departments of Indology or the Departments of Classical languages which included the study of Sanskrit, Pāli, Prākrit and Apabhraṃśa. Even professors of Hindi became well-versed in these languages and introduced Apabhraṃśa in the Department of Hindi knowing its importance for the study of modern Indo-Aryan Languages. A good deal of work in Pāli, Prākrit and Apabhraṃśa had been done by the professors of Sanskrit. Unfortunately the spirit and

scholarship of studying classical languages as a whole decreased, and as a result the study of Pāli and Prākṛit suffered a great setback.

Now when the scope of higher studies and research in many other areas of Indology has almost exhausted for free hand work, the attention of scholars and students is again diverted towards Prākṛits and Jainological studies. They find a milch-cow in it. Even a little effort in any branch of these studies is found sufficient for a doctoral dissertation. A scholar working on any branch of Prākṛits or Jainology earns a feather to his cap without taking much pain for intensive study.

### Survey of Jainological Studies

The first survey of Jainological studies as an independent faculty appears to be the one by A. Guerinot 'Essai De Bibliography Jaina' (Paris 1906). C. L. Jain's 'Jaina Bibliography' was published in 1945 (first edition Calcutta, revised edition Delhi, 1982).

From the bibliographical point of Jainological Manuscripts 'Jina-ratna-kośa' by H. D. Velankar (Poona 1944) has proved to be of immense importance. A good number of catalogues have appeared in years following.

Information regarding published Jaina literature is not confined to the books on the History of Jaina Literature. In addition, many booklets, brochures and literary studies also provide important related materials.

With the increasing interest in the studies of Prākṛits and Jainology, particularly for doctoral dissertations, the need of above bibliographies increased. Along with that a list of bibliographical informations of doctoral dissertations already approved and in progress was badly felt. My association with academicians on one side and with students on the other brought for me many such information. Finally when I found it difficult to attend to individual enquiry, I tried to make some survey for the purpose and gradually published the reports.

During last three 'Five-years Plans', I have made more than three surveys of Prākṛit and Jainological studies, publications and some other aspects related to it. The reports have been published as per details given below,

1. *Jñānapīṭha Patrikā*

October 1968, special issue published on the occasion of All-India Oriental Conference, 24th session, Varanaseya Sanskrit Vishwavidyalaya, Varanasi (Bhāratiya Jñānapīṭha, Varanasi).

2. *Jñānapīṭha Patrikā*

October 1969, special issue published on the occasion of the Silver Jubilee session of All-India Oriental Conference, Jadavpur University, Calcutta (Bhāratiya Jñānapīṭha, Varanasi).

3. *Bhagavān Mahāvīra & His Heritage*

December, 1973, on the occasion of the first All India Conference organised on the eve of 2500th Nirvāṇa Anniversary of Bhagavān Mahāvīra, Vigyan Bhawan, New Delhi (Jainological Research Society, Delhi).

4. *Jainological Researches*

(in the universities of India and abroad) published on the occasion of the 'Summer school for Jainological Research', University of Delhi, May-June 1974 (JRS Bulletin no.7).

5. *Gāṇḍīram*

October 1981 (Sampurnanand Sanskrit Vishwavidyalaya, Varanasi) special issue published on the occasion of 5th International Sanskrit Conference held at Banaras Hindu University, Varanasi.

These reports proved to be of immense help to researchers and supervisors in the Universities. Some of the Journals reproduced them.

Along with the present report a classified Bibliography of 'Doctoral Dissertations to Jain and Buddhist Studies' is being published by P. V. Research Institute, Varanasi (P. V. Series no. 30, Varanasi, 1983). Dr. Sagarnal Jain and Dr. Arun Pratap Singh have classified the entries in their own way under twenty-two heads. Both these reports supplement each other.

Association of Indian Universities, New Delhi, has published 'Bibliography of Doctoral Dissertations'. A Fortnightly Chronicle of Higher Education and Research 'University News' is published by the Association regularly. Some guidelines have also been published by the commission as well as by National Councils. These publications are very helpful for higher education and research in Prakrits and Jainology too.



## Developments

With the increasing interest in higher education and research in Prākṛits and Jainology many new developments have been made during later half of the present century. Some areas of higher studies and research have been clearly located. It has been realised that Prākṛits and Jainology have vast scope for interdisciplinary studies in many branches of Humanities and Social Sciences. As already stated above, scholars have detected materials of high importance relating to natural sciences and life-sciences too. Works on Physics, Mathematics, Astronomy, Astrology have been done. A brief account of the development will be helpful for perspective planning, and to the researcher interested in this Faculty of learning.

The role of Seminars, Conferences, Summer-schools, Workshops etc in focussing the importance of Prākṛits and Jainology proved to be of great significance. Sessions of All-India Oriental Conference and introduction of an independent section of 'Prakrit and Jainism' in it, is of historical importance. Right down from the Kashmir valley session (1961) to the Gauhati session in Assam and the Silver Jubilee Session (1969) at Jadavpur, West Bengal, we can see the increase in the number of participants in the Section of Prākṛit and Jainism. To my pleasure, I had the opportunity to attend all these sessions. Further increase could be seen in the latest session at Jaipur (1982).

U. G. C. Seminars organised at the Shivaji University, Kolhapur (1968), University of Poona (1969), Magadh University, Bodhgaya, University of Udaipur (1973), Gujarat University, Ahmedabad (1973) and Sampurnanand Sanskrit Vishwavidalaya, Varanasi (1981) proved to be of greater values. Seminars at Ujjain, Mysore and Patiala also deserve mention.

Among other academic organisations the role of Jainological Research Society deserves special mention. The first Summer School at Saugor (M. P.) in 1969 and the first National Conference at Vigyan Bhawan, New Delhi in 1973, were most significant. Sessions of Jaina Darshan Parishad and some other academic societies helped in bringing together scholars, ascetics and house-holders who could work for these studies.

The recommendations of the U. G. C. Seminars mentioned above drew attention of the commission, and the universities were asked if they

were interested in undertaking any of the programmes, research projects recommended by the Seminars. On the part of the universities, it was very unfortunate that very little could be achieved.

### Endowment Chairs

Endowment chairs for Jainological Studies have been instituted in some of the Universities of India. The earliest chair, which I could detect, was instituted in the year 1930 at Banaras Hindu University. In the subsequent years following chairs, departments have been instituted :

1. Department of Jainology and Prakrits,  
Mysore University, Mysore.
2. Jaina Chair, Department of Philosophy,  
University of Poona.
3. Department of Jainology and Prakrits,  
University of Udaipur.
4. Centre of Jaina Studies,  
Rajasthan University, Jaipur.
5. Mahavira Chair,  
Punjabi University, Patiala.
6. Department of Jainology,  
Karnatak University, Dharwar.

Some more chairs are being instituted at Madras, Bangalore etc.

### University Departments

Some of the Departments of classical languages established in the Universities of India and now mostly known as the Department of Sanskrit continue to be the centres for Prakrits and Jainological Studies. Out of these special mention may be made of Delhi University, Banaras Hindu University and Allahabad University.

Some of the Departments which have been developed into two departments, also continue to enrol research scholars for Doctoral research. Nagpur and Gujarat University may be mentioned.

In Bombay, Poona and Kolhapur Prakrit studies were introduced in the first quarter of the present century. Prof. P. L. Vaidya writes—"It came

to be prominently studied in Indian Universities since 1924-25 when Ardhamāgadhi was recognised as one of the classical languages for study, first at the University stage, and later at the matriculation stage." (Prākṛit Sēminar, Kolhapur, 1968). For many years Maharashtra as a whole had been a most important centre for Prākṛit and Jainological studies. But now it is declining. The same is the position of Calcutta, the renowned University of West Bengal.

Sampurnanand Sanskrit Vishwavidyalaya, Varanasi stands at present at the top, as two independent Departments for Prākṛit and Jainological studies have been started without the help of any endowment. The names of the Departments are as follows,

1. Department of Prākṛit and Jaināgama, and
2. Department of Jaina Darshana,  
both in the Faculty of Śramaṇa-vidyā.

Two independent courses of studies from higher secondary to Post-Graduate studies have been introduced. The University provides facilities for higher education and Doctoral & Post-Doctoral research. Other courses of studies are carried in the affiliated Vidyālayas and Mahāvidyālayas for which the University takes examinations. Introduction of these studies in a university of traditional learning, has widened the scope, and the neglected traditional Pāṭhaśālās and Vidyālayas, which build the back-bone of such studies, received due recognition. Still much is to be done in the field.

Among the endowment chairs and departments, Mysore and Udaipur are well-planned and developing speedily. Others are yet to focus their image. The oldest endowment chair at Banaras Hindu University had suffered a very unfortunate setback during the gradation of Teachers in due course. It is now a Lecturer's post in the Faculty of Oriental Learning and Theology. A fifty-five years, old infant is being survived by spoon-feeding.

### Research Institutes

Some Institutions affiliated to or recognised by the University as centre for Jainological studies, have been established during last few decades. Mention may be made to the following,

1. Research Institute of Prākṛit, Jainology and Ahiṃsā, (Bihar), Vaishali, 1955.
2. P. V. Research Institute, Varanasi (U.P.).
3. L. D. Institute of Indology, Ahmedabad (Gujarat), 1957.
4. Jaina Vishwa Bharati, Ladnun (Rajasthan).
5. Shri Devkumar Jain Oriental Research Institute, Arrah (Bihar).
6. B. L. Institute of Indology, Patan (Gujarat).
7. Anekānta Śodhapīṭha, Bahubali (Kolhapur).

Among the institutes mentioned above the serial number itself denotes the priority.

Revival of Prākṛit and Jainological studies at University level started with the establishment of the "Research Institute of Prakrit, Jainology and Ahiṃsā" at Vaishali, by the Government of Bihar, in the year 1955. The founder Director Late Dr. Hiralal Jain laid down a solid foundation and introduced Post-Graduate studies in Prākṛit and Jainology and Doctoral and Post-Doctoral research. The scholars engaged in the organisational work of Prākṛit and Jainological studies and holding high positions in Bihar, Uttar Pradesh, Rajasthan, Gujarat and Madhya Pradesh, belong to his *vidyā-vaṃśa*. Almost all the Doctoral dissertations approved by the University of Bihar have been prepared under the auspices of this institute. Late Dr. Nemichandra Shastri's contribution for the extension of these studies in Bihar is of historical importance. Almost all the Doctoral Dissertations approved by Magadh University were prepared under his guidance and supervision. He made Arrah a centre of Prākṛit and Jainological studies.

The credit of continuing the spirit of his predecessors goes to Dr. Rajaram Jain who is constantly working on the same line. At present the Jaina Siddhānta Bhawana is a recognised centre for Jainological research as 'Shri Devkumar Jain Oriental Research Institute', and P. G. teaching in Prākṛit have been started in H. D. Jaina College, Arrah.

Pārśvanātha Vidyāśrama, now better known as P. V. Research Institute, deserves special credit for giving impetus to Prākṛit and Jainological studies at Varanasi. The Institute provides maximum possible facilities to research scholars, perhaps more than any University may provide. Established in 1937 adjoining the campus of Banaras Hindu Univer-

sity, the Institute had been trying its level best to promote Jainological studies. First Research scholar who enjoyed full facilities including fellowship at the institute was awarded Ph. D. in 1952 by Banaras Hindu University. It continued its mission even when it was not recognised by the University as a centre. Almost all the researchers who have been awarded Doctoral Degrees by B. H. U. in any subject relating to Jainology have been benefitted by P. V. R. Institute directly or indirectly. At present, Varanasi is the most facilitating centre for Jainological research, and here too P. V. R. I. is the most. It is now recognised as a centre for Jainological research by Banaras Hindu University.

L. D. Institute of Indology, Ahmedabad is recognised by Gujarat University and has developed as an important centre for Indological research in general and Jainological research in particular in the state of Gujarat.

In Rajasthan mention of Udaipur University has been made above. Among institutes, Jaina Vishwa Bharati, Ladnun has been recognised by Rajasthan University.

Other institutions are gradually coming up. Even an independent university is proposed at Jalgaon (Maharashtra).

These institutes still need competent leadership for planning the research, a team of devoted scholars and assistants, and potential financial backup. If these institutes and the University Departments work in co-ordination, and in well-planned directions, the achievements will prove of extra-ordinary importance in the field of Advanced studies in the cultural heritage of India.

The role of some individual scholars—traditional as well as associated with the university, have been more than that of an institution. Their untiring efforts and devotion for the advancement of Jainological studies are of historical importance. Names of some European and Indian scholars have been mentioned above. In this connection contributions of late Pt. Nathuram Premi, Pt. Jugalkishore Mukhtar, Pt. Sukhlal Sanghvi, Pt. Mahendra Kumar Nyāyācārya, Pt. Bechardas Doshi, Muni Punya-Vijay, Muni Jinvijay, Dr. P. L. Vaidya and Dr. A. N. Upadhye deserve special mention.

The founders of various publication series and the traditional Pandits who brought to light many ancient texts have laid down the solid foundation of Jainological studies.

## Observations

During later half of the present century manifold developments in the field of higher studies and research have taken place. Trends of research have changed. National Policy of higher education has been revised. New pattern of higher studies has been established. Methodology has quite developed. The University Grants Commission publishes regularly a 'Journal of Higher Education'. On the basis of my survey reports and close association with above developments, I have analysed the studies in Prākṛits and Jainology and could detect some conclusions and observations. Following points may prove beneficial for perspective planning of higher studies and research in Prākṛits and Jainology. Universitywise details of doctoral dissertations approved and in progress are appended for ready reference.

1. During last five decades more than five hundred Doctoral Dissertations on different aspects of Jainology and Prākṛits have been approved by various universities. At present hundreds of research scholars are found registered.

2. A good number of Dissertations have been published and available for reference.

3. Close observations of the titles of Dissertations unpublished, disclose manifold significance helping to detect some important features. Individual title can be well utilised for undertaking further research work.

4. Researches in Jainology and Prākṛits cover a wide range of subjects of Humanities and Social Sciences. Some attempts have been made to explore natural and life sciences as well. These can be well classified subjectwise and broadly enumerated in the light of the recent trends and National Policy of Higher Education and research referred to above.

5. Most of the researches have been conducted on Interdisciplinary basis, and either comparative or descriptive if not analytical.

6. Mostly new areas of researches have been investigated.

7. It is surprising to note that these researches have been undertaken and conducted successfully even when no U.G.C. Professorship of Jainology and Prākṛits was provided to any university of India, Central as well as States.

8. In none of the universities the U.G.C. has created a Department of Jainology and Prākṛits.

9. Researches have been generally conducted under various Departments of the Universities, like,

- (a) Department of Classical languages,
- (b) Department of Ancient Indian History, Culture & Archaeology,
- (c) Department of Philosophy,
- (d) Department of History of Art and Architecture,
- (e) Department of Hindi, and
- (f) Department of Sociology.

Credit of the research works completed and in progress goes to individual teachers and the Departments with which they are associated.

10. Some of the universities which do not have any teaching Department and are the affiliating bodies, have awarded more Doctorate degrees than others.

11. Some of the universities which have been started recently have awarded the highest degree.

12. A close look in the researches so far conducted in Prākṛits and Jainology give a clear idea of the areas covered and the fields explored. In the light of the recent trends and classified research priorities prepared by U.G.C. Panels and ICSSR, the researches conducted in Prākṛits and Jainology could be broadly classified as follows,

1. Language

- i) Classical languages : Prākṛits, Sanskrit, Apabhraṃśa.
- ii) Regional languages : Tamil, Kannaḍa, Gujarātī, Rājasthānī, Maithilī, Hindi etc.

2. Literature

Āgama and Agamic literature, Purāṇas, narrative literature, Grammar, Drama, and Dramaturgy, poetics and literary criticism, evolution of literature, critical editing of ancient classical texts.

3. Linguistics.

4. Philosophy and Religious Studies.

5. Inscriptions, Epigraphy.

6. History, Art and Culture.

7. Sociology, Schools and Sects.
8. Political Science.
9. Education.
10. Economics and Commerce.
11. Psychology.
12. Geography.
13. Mathematics.
14. Astronomy, Astrology.

13. If one goes through the bibliographical details further closely, and one who has already seen the published dissertations, he can assess the intensity of earlier and later dissertations. It can obviously be concluded that earlier researches were comparative, intensive and of high standard. But there is a gradual fall in quality with the increasing quantity. Though this gradual fall of standard could be seen in almost all the subjects of Humanities and Social Sciences due to rush and hurry for degree, yet some other reasons should not be ignored.

14. There is no co-ordination in the research-work conducted or being carried out at present. Simultaneously the research work is being done on the same subject, same theme and on same lines. It clearly indicates that the researcher, the supervisor and the members of the Research committees are not aware of the works already done and being carried out. Even in many cases the works published are not noticed before registration. The bibliographies and Journals which must be seen before undertaking the research work, are not consulted.

15. Lack of proper facilities on the part of the university and lack of traditional back-ground, hurry for the Doctorate Degree and negligence of the responsibility undertaken on the part of researchers and sometimes of supervisors too are some of the important factors for the decline of the standard.

#### Role of University Grants Commission

1. It is on the part of the University Grants Commission to provide guidelines for Perspective Planning of Higher Education and Research in Jainology and Prakrits. More important it is, because Higher Education and Research in Jainology and Prakrits are yet to be properly introduced and organised in the universities.



2. As Jainology and Prākṛits have most unexplored and wide scope, and fertility of the new areas for Interdisciplinary studies and research, it deserves special attention and incentive on the part of the University Grants Commission as well as the universities.

3. It is surprising, rather unfortunate that no full-fledged Department with adequate staff and proper facilities, has yet been created by the Commission for the study of Prākṛits and Jainology in any University of India.

4. The unfortunate incidents of converting the junior teaching posts of Prākṛit into other discipline, have been noticed since Fourth Five Years Plan and need not to be mentioned here. But it is the duty of the University concerned to avoid such malpractice. The commission also needs to see into the matter.

### Recommendations

The discussions and deliberations of the seminars and conferences held during last three decades brought out with great clarity the main objectives of Higher Education and Research in Prākṛits and Jainology. The ways, along which these studies ought to develop in our academic institutions, have been suggested. The importance and cultural value of the studies in their varied aspects have been clearly magnified. On the basis of the recommendations of the seminars some aspects of Perspective Planning could be suggested.

The Prākṛit Languages form an essential link between the old Indo-Aryan and the ancient civilisation embodied in it and the New Indo-Aryan and the modern culture of the country. They form the very backbone of linguistic studies in our country, and contribute equally to the better understanding of both Sanskrit on the one side and Modern Aryan and Dravidian languages on the other. The necessity of cultivating more intensely the study of Apabhraṃṣa for a proper historical appreciation of Modern Indian languages, and to grasp their essential unity, is beyond dispute.

Prākṛits have also played their part in linking India with its neighbouring countries in its cultural expansion, and their studies are expected to renew these ties with the nations of South-East Asia and strengthen them,

Prākṛit literature, unparalleled in its vast extent and astonishingly of varied interest, forms an integral part of the Ancient and the Medieval heritage of the country and stands on equal footing with Sanskrit and Pali studies. Prākṛit studies should be taken to include all the Middle Indo-Aryan Languages including Nīya and the so called Gandhārī Prākṛits to give them a broader and deeper perspective.

It has been clearly located and identified by a band of scholars that the origins and growth of almost all the modern Indian languages are intimately connected with the Prākṛits, and that the knowledge of Prākṛits is quite essential for the proper understanding and efficient development of the different regional languages of both the Indo-Aryan and the Dravidian families, which are bound to play a far more central role in the academic life of the country in the days to come. In this connection scholars have pointedly drawn the attention to the importance and value of the Apabhraṃśa languages and literature which constitute their immediate precursors. Along with the other well-known aspects of the Prākṛit languages as a whole, the Apabhraṃśa stands in urgent need of an intensive and careful study.

In view of the importance and value of Higher Education and Research in Prākṛits and Jainology the objective should be formulated in the light of recent trends of research and National Policy.

Prākṛits and Jainology cover a much wider sphere than they are sometimes understood and misrepresented by some scholars for their own reasons. The latest Policy Frame formulated by University Grants Commission most appropriately apply to these studies, because the basic object of Prākṛits and Jainology is to promote human values and cultural heritage of the people.

#### Higher Education

Higher Education in Prākṛits and Jainology has yet to be planned in the light of the linguistic and cultural values of these studies. They must be brought in closer relation to include all the middle Indo-Aryan dialects on one hand and regional languages on the other. Jainological studies in particular should be brought in closer relation to the other subjects of Humanities and Social Sciences like Philosophy, Religious Studies, Ancient Indian History, Culture and Archaeology, History of

Art, Sociology, Political Science, Education, Economics, Psychology and others.

### 1. *Post-Graduate Studies*

In view of the above disciplines the course of studies at Post-Graduate level should be planned very carefully to suit the subjects. Thus the course of studies should be of two types. To specify,

- (a) A full course to cover all the semesters or Previous and Final Examinations, whatsoever may be. This course of studies should be of specialised nature leading to research in the field. Without such specialised study, the culturally useful aspects of the subject cannot be brought out. To bring in the uniformity the existing courses of Ardhamāgadhī, Prākṛit and Jainology, as they are put in different universities like Bombay, Bihar, Magadh, Udaipur, Mysore, Karnataka, Varanasi etc. deserve to be thoroughly revised.
- (b) Another course of studies should be a bit of general nature, and of Two and Four papers to be offered in final Examination. Two papers course should be introduced in the subjects where provision for writing a dissertation in lieu of papers exists. Four papers course may be introduced in the Departments of Classical languages, Modern Indian languages, Department of Linguistics and in the Department of Philosophy, Religious Studies, Ancient Indian History, Culture and Archaeology. Such course of studies should be introduced with the object to promote Inter-disciplinary studies which would remove barriers between Departments, and promote greater academic co-operation between them. These courses should essentially be conducted under the supervision and guidance of the Department of Prākṛits and Jainology so as to achieve the desired results.

### 2. *Under-Graduate Studies*

The course of studies at Under-Graduate level needs to be introduced with a view to provide potential background for higher studies in the discipline. As such 'Prākṛit and Jainology' should be introduced as an independent optional subject at Under-Graduate level, and the course of studies should be drawn accordingly. Keeping the importance of the subject, it should not be mixed up with any other subject of study, but at

the same time the course contents should be enriched, and should not be confined to a very limited scope,

### Research and Research Projects

1. It is necessary that preference is given to new subjects for Doctoral dissertation and research programmes rather than repeating researches on topics which have been already worked out. Such an approach alone will contribute to an all round enrichment and step up the progress of Indian studies.

2. To prepare critical editions of ancient texts should be given top priorities for the above mentioned research works. In this connection it should be borne in mind that editing some works can be undertaken on individual initiative but some of the works can be undertaken by a team of earnest scholars and experts of the subjects, critical edition needs to be critical in real sense evaluating entire value of the text, and not merely a reproduction of manuscript.

3. The topics for Doctoral and Post-Doctoral dissertation should be specific and well-defined. The discipline and the area of the topic should be decided at its initial stage. An illustrative list of research priorities has been published by University Grants Commission and Indian Council of Social Science Research and other Councils.

4. As studies and researches in Prākṛits and Jainology are at the stage of reorganisation, more specific and detailed illustrative list is an immediate need which can be met out only after a series of workshops for reorientation and perspective planning of Higher Education and Research in Prākṛits and Jainology.

5. To prepare source material from ancient texts for Inter-disciplinary research is an urgent requirement essentially in the fitness of the recent trends in research in Humanities and Social Sciences as well as National Policy. For such a work of crucial importance for evaluating the real value and significant features of the cultural Heritage of India, an exhaustive list of topics has to be prepared. Then the works can be undertaken by an individual for Doctoral dissertation and by a team of research experts for research programme.

6. Topics for Doctoral dissertation in Jainology should be selected from the concepts, theories and ideals formulated by the great Prophats

and Ācāryas of Jaina Śramaṇa Tradition for human welfare and total development of personality, after constant experiments during last three thousand years or even more on life and matter in Socio-Cultural development. There is plentiful such material which is the heart of Jainology. Merely narrating the tales and putting the things from one vessel to another should be discouraged. Such research works merely lower the value and importance of Jainological researches.

### Major Research Projects

Besides the research projects mentioned above some major research projects have been suggested in the Seminars as 'essential research projects'. They can be enumerated as follows,

1. An intensive survey of Prākṛit, Sanskrit and Apabhraṃśa manuscripts pertaining to the studies of Prākṛits and Jainology, and their scientific cataloguing.
2. Historical and descriptive grammars of the different Prākṛit dialects including the inscriptional Prākṛits on an uniform plan.
3. A comprehensive History of Prākṛit and Jainological literature.
4. A Middle Indo-Aryan Dictionary on historical principles based on all the available Prākṛit and Apabhraṃśa works.
5. An authoritative Encyclopaedia of Prākṛits and Jainology.
6. A comprehensive Bibliography of Prākṛits and Jainological studies.
7. Monographs on important cultural aspects prominently represented in Prākṛit and Jainological Literature, and can be potentially helpful for Inter-disciplinary studies.

### Promotion of Prākṛit and Jainological Studies

To achieve the above-mentioned aims and to promote the Higher Education and Research in Prākṛits and Jainology at the university stage, the Seminars have made some suggestions and indicated the procedure which the universities and the University Grants Commission should adopt as the practical steps.

1. It is important to set up full-fledged Departments of Prākṛits and Jainology in a couple of universities which may be found

suitable for the purpose, and setting up of at least an Institute or Centre of Advanced studies in Prakrits and Jainology to undertake and co-ordinate research work in the field.

2. Existing Department of Jainology and Prakrits may be strengthened and equipped with sufficient staff and other facilities required to fulfil the desired Inter-disciplinary teaching and research.
3. In view of the importance of the subject, and its initial stage, adequate specific Scholarships at Post-Graduate level and Fellowships for M. Phil and Doctoral research, and research Grants for minor and major research projects should be provided.
4. Seminars, symposia, workshops, summer schools, short term Institutes, Conferences should be regularly organised at regional and all India level at suitable universities.

#### Undesirable developments to be restricted

The seminars have painfully recorded some undesirable developments which would ultimately result in National loss of Cultural Heritage, and therefore, need to be stopped at this very stage. It is well-known and an undisputable fact that classical languages of India have close tie and require to be studied in relation to each other. It is why earlier Professors of Sanskrit could contribute to a great extent to any classical language Sanskrit, Pāli, Prakrits or Apabhraṃśa.

It is a calculated fact that half, and sometimes more than half of a classical Drama now popularly known as Sanskrit Drama, is written in Prakrits. Drama like *Mṛcchakaṭikam* is written mostly in Prakrits.

All the works of Sanskrit Poetics have quoted a good deal of Prakrit and Apabhraṃśa verses.

It should be asserted that these works, wherever prescribed as text books, are taught in original.

The practice of teaching Prakrit portions not in original but through Sanskrit *Chāyā* has developed to such an extent that gradually the Prakrit portions of the dramas and works on poetics have become corrupt.

The *Saṭṭakas*, which are written hundred per cent in Prākṛit, are being taught through *Chāyā*. Editions of *Saṭṭaka* like *Koppūramanjarī* are appearing with *Chāyā*, and the Sanskrit exposition and Hindi translation adopt the *Chāyā* only.

Even the Pāli and Prākṛit inscriptions and Apabhraṃśa portions in the selections are presented with *Chāyā*.

These books are taught in the universities as text books at Post-Graduate level. As a result in the new generation the young scholar of Sanskrit is kept deprived of the rich cultural heritage of the classical languages. Their knowledge becomes very limited in a closed compartment. Ultimately a great deal of hatred to sister classical languages is generating. An earnest student, not even a scholar, can think why the great poet like Bhāsa, Kālidāsa, Śrīhaṣa, Bhavabūti, Rājaśekhara and others did not compose their dramas entirely in Sanskrit? Why they composed so much portions in Prākṛit? What for the great Ācārya Bharata Muni prescribes different *Deśabhāṣās* or Prākṛits to be used in dramas? Why all the great writers of Poetics like Mammaṭa, Ānandavardhana, Daṇḍī, Kuntaka, Jagannātha, Vishvanātha and others have quoted so many Prākṛit verses in their works? Could they not find appropriate examples in Sanskrit literature? And they may find a reply to themselves that none of the great writers was lacking in any classical language. They wanted to depict composite culture of our country, otherwise how the proverb could come out 'Literature is the mirror of the Society'. It is lack of the knowledge on the part of the teacher that he deprives his students from a good deal of knowledge of our cultural heritage. The student may specialise in any branch of classical languages, but if they are put in a watertight compartment from very beginning, they can never be in a position to understand the literary, linguistic and cultural value of the classical languages and the close tie which they have to one another.

Attention of every earnest scholar working in the field of any branch of classical languages should be drawn to this matter of great concern.

In *Ānandasundarī* Saṭṭaka the poet says,

पाखंडो ण महं त्तिदिक्खइ विडो सीलाइ विज्जं जडो ।  
जं जं जस्स सुदुल्लहं खिदिमु सो तं तं मुहा णिदई ॥

A heretic hates *pūjā*, a libertine hates character, and a fool hates knowledge. Man vainly goes on condemning things that are beyond him.

### Conclusion

In the light of the above details, we may conclude that Higher Education and Research in Prākritis and Jainology should be planned with a secular outlook, and within the frame of National Policy of Higher Education and Research. The objectives should be well-defined, and should be constant to the functions enumerated in the Policy Frame as follows,

- inculcate and promote basic human values and the capacity to choose between alternate value systems;
- preserve and foster our great cultural traditions and blend them with essential elements from other cultures and peoples;
- promote a rational outlook and scientific temper;
- enrich the Indian languages and promote their use as important means of communication, national development and unity;
- promote the development of the total personality of the students and inculcate in them a commitment to society;
- act as an objective critic of society and assist in the formulation of national objectives to the pursuit of excellence;
- promote commitment to the pursuit of excellence;
- contribute to the improvement of the entire educational system so as to subserve the community.



## RESEARCHES IN PROGRESS

Details of Doctoral Dissertations completed and in progress at Central and State universities.

### Banaras Hindu University, Varanasi

The Story of Ram in the Hindu, the Buddhist and the Jaina Literature in Sanskrit, Prākṛit and Apabhraṃṣa

V. M. Kulkarni, Ph. D., 1952, unpublished.

Jaina Epistimology

I. C. Shastri, Ph. D. 1952, unpublished

Political History of Northern India from Jaina sources

G. C. Chaudhari, Ph. D., 1954, published.

Psychological analysis of Jaina Karma philosophy

M. L. Mehta, Ph. D., 1955, published.

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(A critical edition of Siddhiviniścaya Tīkā)

Mahendra Kumar Jain, Ph. D. 1959, published.

A critical and comparative study of the Jaina conception of Mokṣa

B. B. Raynade Ph. D., 1959, unpublished.

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(A cultural study of Yaśastilaka of Somadeva)

Gokul Chandra Jain, Ph. D., 1965, published.

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S. N. Jha, Ph. D., 1965, unpublished.

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(Woman in Jaina and Buddhist Āgamas)

K. C. Jain, Ph. D., 1967, published.

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12. जैन धर्म में अहिंसा  
(Ahimsā in Jainism)  
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(Treatment of Inference in Jaina Logic)  
D. L. Kothia, Ph. D., 1968, published.
14. A cultural study of the Nīṣītha Cārnī  
Madhu Sen, Ph. D., 1969, published.
15. अवज्रज कथा-काव्यों के जिल्य का हिन्दू प्रेमसाधनकों के जिल्य पर प्रभाव  
P. C. Jain, Ph. D. 1969, published.
16. जागम साहित्य में जैनाचार  
(Jaina Ethics in Āgama Literature)  
A. S. D. Sharma, Ph. D. 1969, unpublished.
17. धनपलकृत तिलकमंजरी का आलोचनात्मक अध्ययन  
(A critical study of the Tilaka-Mañjarī of Dhanapala)  
Jagannath Pathak, Ph. D., 1969, unpublished.
18. जैन योग का आलोचनात्मक अध्ययन  
(A critical study of Jaina Yoga)  
Arhaddas Dige, Ph. D. 1970, published.
19. समराज्जकहा का सांस्कृतिक अध्ययन  
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Zinku Yadav, Ph. D. 1973, published.
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H. P. Sanghave Ph. D., 1973, unpuplished.
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Kum. Manjula Mehta, Ph. D., 1977, unpublished.
26. 'जैनाचार्यो' का अलंकारशास्त्र में योगदान  
Kamlesh Kumar Jain, Ph. D. 1977, unpublished.
27. जैन दर्शन में आत्मविचार : तुलनात्मक और समीक्षात्मक अध्ययन  
(Soul in Jaina Philosophy : A comparative and critical study)  
Lal Chand Jain, Ph. D., 1979, unpublished.
28. Ancient Geography of India from Jaina sources 700 A. D. to 1200 A.D. with special reference to Jaina Purāṇas  
Sankathā Prasad, Ph. D., 1979, unpublished.
29. मेघविजय गणी के सप्तसंधान महाकाव्य का आलोचनात्मक अध्ययन  
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32. जैन श्रावकाचार का समालोचनात्मक अध्ययन  
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16. जैन आगम साहित्य में आयुर्वेद  
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5. प्रबन्ध साहित्य का आलोचनात्मक अध्ययन—(प्रबन्धचिन्तामणि, प्रबन्धकोश, प्रभावकचरित के विशेष सुन्दर में)  
Amla Thukral

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J. P. Jain, Ph. D., 1956, published.
3. अपभ्रंश भाषा और साहित्य  
(Apabhraṃśa Language and Literature)  
D. K. Jain, Ph.D., 1957, published.
4. अपभ्रंश काव्य परम्परा और विद्यापति  
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(Mahākavi Puṣpadanta : An Apabhramṣa poet of 10th century)  
Raj Narayana Pandeya, Ph. D., 1963, published.
13. Metaphysical synthesis, its nature and value as suggested by a study of the Philosophy of Kundakunda  
P. K. Jain, Ph. D., 1963, unpublished.
14. सोमदेव एक राजनीतिक विचारक  
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Dr. L. Alsdorf delivered in 1964, Lectures on Jaina Studies : present conditions and future task, at the College de France in Paris. They have been published in French : "Les studien Jaina, etat 'present' et taches futures, Paris 1965.

He also published a number of articles dealing with the Uttara-dhyayana.

His article "Itthiparinnā" A chapter of Jaina monastic poetry, edited as a contribution to Indian prosody, appeared in 1958 in vol. II of the Indo-Iranian Journal. It has been translated into Gujarati by Dr. A. N. Jani and was published in the Golden Jubilee Vol. by Shri Mahavir Jaina Vidyalaya, Bombay.

Dr. (Mrs) A. Meffle prepared a critical translation and study of the Pinda section of the Oghanijjutti.

Two students prepared their Doctorate theses. One dealing with the Pinda chapter of the Mūlācāra as compared with the corresponding Svetambar texts : the other with another Digambar text, the Bhagvati Mūlārādhana.

This will give an idea of the work done in Hamburg.

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[The entries in the above bibliography are subject to corrections and additions.]

