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PROGRESS

OF

PRAKRIT AND JAINA STUDIES

PRESIDENTIAL ADDRESS

OF

**THE PRAKRIT AND JAINISM SECTION
XX ALL INDIA ORIENTAL CONFERENCE**

BHUBANESWAR (ORISSA)

2, 3, 4, October, 1959

By

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**JAIN CULTURAL RESEARCH SOCIETY
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MY COLLEAGUES AND FRIENDS,

I express my sincere thanks to the authorities of the All India Oriental Conference for electing me as the President of the Prākṛit and Jainism Section of the Conference being held in this historic city of Bhubaneswar. Being aware of my limitations I am accepting this honour diffidently, and request you to extend your full co-operation in conducting the work of the Section.

My predecessors have discussed many aspects of this field of learning and research. But I have thought it fit to take this opportunity to think aloud about some of the important points which are at present uppermost in my mind and exchange views with fellow-workers, besides taking a broad survey of the work done in this particular field in the period of about two years after the Delhi Session of the Conference in December 1957.

Before proceeding to the regular work of the Section I would like to make reference to the death of some scholars which has created gaps in our ranks and pay my humble tributes to them.

It is extremely painful to record the sad and sudden demise of Dr. Mahendra Kumar Shastri at the age of 47. His early life was full of struggle and difficulties, but with singular steadfastness he carried on study and research in Indian philosophy in general and Jaina philosophy in particular. He was a profound scholar of Nyāya, and edited important and difficult texts like Nyāyakumudacandra, Prameyakamalamārtaṇḍa, Nyāyaviniścayaṭīkā, Siddhiviniścayaṭīkā, and a number of others. Texts of both Nyāyaviniścaya and Siddhiviniścaya were lost for the last several centuries. But Dr. Mahendra Kumar had very ably reconstructed these texts after collecting quotations from the commentaries etc. Since 1947 he was teaching Buddhist philosophy in the Banaras Hindu University. Very recently he was

appointed as Professor and Head of the Department of Jaina philosophy and Prākṛit studies in the Vārāṇasī Sanskrit University. But before he could enjoy the fruits of his life-long endeavours and settle down to a more peaceful life, the hand of destiny took him away. The world of Indology and particularly the domain of Jaina and Prākṛit studies has lost in him a brilliant scholar and teacher and an indefatigable worker.

Again we mourn the death of Mr. Nanalal Chamanlal Mehta who was very well-known as a gifted connoisseur and researcher of Indian art; but he will be ever remembered as the pioneer who brought to light for the first time and systematically studied the Jaina paintings of Western India, which are sometimes aptly described as belonging to the Gujarāt School of painting. Mr. Mehta was a high-placed I.C.S. officer, but found time for serious study and research from a busy official life. His paper published in the reputed art-journal *Rūpam* in 1925, on the scroll-paintings of the *Vasantavilāsa*, an old Gujarātī Phāgu-poem (‘spring-poem’) composed in the 15th century, was one of his remarkable contributions to the history of Indian art. This was followed by his *magnum opus*, *Studies in Indian Painting*. He also published *Bhāratiya Citrakalā* (Hindī) and *Contribution of Islam to Indian Culture*. He presided over the Fine Arts Section of the Seventh Session of the All India Oriental Conference held at Baroda in 1933, and delivered an address full of information and original interpretation. Recently in 1955, Mr. Mehta delivered three lectures on Indian art at the invitation of the Baroda University, and dealt in a masterly manner with the basic concepts of Indian art and evolution of the art of painting in Gujarāt and Rājasthān. Mr. Mehta wielded a facile pen in Gujarātī also and his numerous articles were published in standard Gujarātī journals like *Jaina Sāhitya Samśodhaka*, *Vasanta*, *Prasthāna* and *Akhaṇḍa Ānanda*. Mr. Mehta had an excellent collection of old paintings, and but for his writings the critical study of secular and Jaina paintings of Western India might have begun much later. In the death of

Mr. N. C. Mehta India has lost one of the doyens of Art studies, and his loss will be felt for a long time.

May the souls of these devotees of learning rest in peace !

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The study of Prākṛits is a comparatively neglected field in the domain of Indology. Sanskrit dramas have dialogues in Prākṛit, but they are still studied generally with the help of Sanskrit Chāyā. The inscriptions of Aśoka are the earliest written documents in Prākṛit, and their importance in the study of the history and culture of India can never be overstressed. The culture of ancient India had found expression in three literary mediums, *viz.*, Sanskrit, Pāli and Prākṛit. At least a workable knowledge of these is essential to understand and appreciate the heritage of India in original sources. The 'discovery of Sanskrit' in the West was mainly responsible for the birth of the science of Comparative Philology, and its usefulness was proved and accepted even in the various fields of learning other than Indology. Buddhism in its Hīnayāna form is the religion of many countries of Asia, and the attention of European scholars was first drawn to Pāli, in which all the ancient literature of Hīnayāna is composed. The Pāli Text Society was established in London and it brought out in Roman characters the editions of almost all the important Pāli texts which were formerly available only in Sinhalese, Burmese or Thai scripts, and that gave a great fillip to the study of Pāli and Buddhism.

That was not the case with Prākṛit and Jainism. There was a time when Jainism was considered to be an offshoot of Buddhism on account of many similarities between the two. Dr. Weber was the first European scholar who gave a detailed account of the Canonical literature of the Jainas in a long German essay, which was later translated into English and published in the *Indian Antiquary* (vols. 17, 18, 19, 20, 21). Dr. Jacobi showed conclusively in the Introduction to his edition of the Kalpāsūtra (Leipzig, 1879) and also in the Introductions to his translations of some Jaina Canonical works published in

two volumes in the Sacred Books of the East (Nos. 22, 45) that Jainism was an independent system. It is not my aim here to give a history of Jaina or Prākṛit studies, but I want just to point out that after the scholarly efforts of pioneers like these Prākṛit has been considered to be an essential equipment for Indological studies based on original sources. Only about two years back I had an opportunity to visit centres of Indological studies in Europe, United States and Japan, and it was a pleasure to find that nowhere a student was considered properly equipped in Sanskrit unless he had a workable knowledge of Pāli and Prākṛit. This is as it should be. But the position is quite different in our own country, which is the home of all the three languages as well as of the culture which nourished and enriched them. It is an irony of fate that Prākṛit or the language of the people was being looked down upon, and that the same attitude has continued even to this day. Among the Jainas the earliest exegetical literature on the Canon—Niryuktis, Bhāṣyas and Cūrṇis—is in Prākṛit, but from the 8th century the drift towards Sanskrit is clearly visible and we get Sanskrit commentaries (like that by Haribhadrāsūri) on the Canonical texts. That was because the Jainas had accepted Sanskrit by that time as the language of scholarship and high learning, and this intermingling of the two currents of Sanskrit and Prākṛit was beneficial to both. Great secular collections of Prākṛit verses like the Gāthāsaptasatī of king Hāla have larger number of Sanskrit commentaries than even some of the most celebrated of Sanskrit classics. It is well-known to every student of poetics that very frequently the Sanskrit writers of Alaṅkāra-works quote Prākṛit Gāthās from the Gāthāsaptasatī and allied literature as illustrations. But think of an advanced student of Sanskrit in modern India studying a play like Mṛcchakaṭīka (which is three-fourth Prākṛit) with the help of Sanskrit Chāyā and trying to appreciate the poetic beauties of Prākṛit lyrics quoted by the rhetoricians only through Sanskrit renderings! It is evident that owing to their simultaneous employ-

ment in secular literature Sanskrit and Prākṛit were considered almost one. But Brahmins who were traditional repositories of learning in India became in later times completely indifferent and apathetic to Prākṛit which was, at the most, to some of them the language of a heretical sect. As time went on, Prākṛit was cultivated less even by the Jainas, and though we find some revival during the last few decades, in the Jaina monastic community itself there are very few persons proficient in the language of their scriptures in comparison to those who are well-versed in different branches of Sanskrit literature. All these things have influenced the position of Prākṛit studies in the Universities, which are principal centres, in the new set-up, of the investigation and interpretation of our cultural heritage. I tried to collect information about the work done or being done on Prākṛit and Jainism in all the Universities in India, and can say that at most of the Universities no work in these subjects is being carried out. There seems to be no satisfactory provision for the teaching of this important branch of learning except in a few centres. This should rapidly improve.

The study of Prākṛit should not be thought of merely as the study of a religious language. Prākṛit was the language of the people, and Mahāvīra preferred to preach in their language, and so the Canonical literature of the Jainas is only in Prākṛit. In both Jaina and Buddhist traditions there is a peculiar emphasis on the language of the common people. According to Jaina belief, the sermon of the Tīrthaṅkara was understood by all creatures in their own speech. We are told that the famous logician Siddhasena Divākara, who was a great Brahmin scholar before he became a Jaina monk, wanted to rewrite the entire Ardha-Māgadhī Canon in Sanskrit, and he was punished by the Jaina Saṅgha. A learned follower of Buddha wanted to translate all the teachings of his master into Sanskrit, but Buddha did not allow him to do so, indicating that he desired all people to understand his words in their own languages. This merely emphasises the fact that Prākṛit and Pāli were, in

the first instance, languages of the people, and not the religious or learned languages cultivated only by a select few.

Though it is language of the Jaina scriptures Prākṛit has maintained its secular character throughout the course of history. The Brhatkathā of Guṇāḍhya in the Paśāci Prākṛit, a great store-house of entertaining tales, praised by ancient writers like Bāṇa, Subandhu and Daṇḍin and also by comparatively later authors like Hemacandra and Someśvara, though irretrievably lost for the last several centuries, lives through Prākṛit version like the Vasudeva-Hiṇḍī of Saṅghadāsa and Dharmasena and Sanskrit epitomes by Budhasvāmin, Somadeva and Kṣemendra. Brhatkathā, though lost, lives still through the numerous Kāvya and Nāṭakas in Sanskrit, which have drawn upon it for their themes and is also present in the folk-tales of India. I have already referred to the Gāthāsaptasatī, which was a collection of Muktaḥas. In later times Prākṛit, like Sanskrit, became a cultivated literary language and several Mahākāvyas were composed in its most accepted literary form, viz., Mahārāṣṭrī Prākṛit, which was considered the Prākṛit *par excellence*. Gaṇḍavaho of Vākpatirāja and Setubandha of Pravarasena are two instances to the point. There is a variety of play entirely in Prākṛit, viz., Saṭṭaka, accepted by Sanskrit dramatic theory, and the Karpūramañjarī of Rājasekhara, Rambhāmañjarī of Nayacandra, Candralekhā of Rudradāsa and Ānandasundarī of Ghanaśyāma are a few well-known specimens of that form. A fairly large amount of secular literature in Prākṛit is still extant, and most of the principal Prākṛit grammars, except those of Candā, Hṛṣikeśa, Trivikrama, Śrutasaṅgata, Sāmantabhadra, Śubhacandra and Hemacandra, were composed by the non-Jaina authors. This is a gathering of experts, and I am not here to give an outline of Prākṛit literature, but these few instances will be helpful in showing that though the Jaina scriptures were composed in Prākṛit in its *ārṇa* or archaic form, other varieties were largely employed in producing a wealth of secular literature of remarkable poetic merit. These literary productions in

Prākṛit commanded the same respect as Sanskrit classics, and they were studied and commented upon with the same zeal. A famous collection of Muktakas in Sanskrit, Āryāsaptasatī of Govardhanācārya was inspired by and composed in imitation of the Gāthāsaptasatī.

This is just to show the inherently non-sectarian character of Prākṛit. But there is another factor, which adds to its importance in modern times. All the new Indo-Aryan languages are derived from Sanskrit through Prākṛit and its later form Apabhraṃśa. The history of form or meaning of most of NIA words can hardly be traced without reference to Prākṛit and Apabhraṃśa. A large number of words is found only in Prākṛit, and some grammatical peculiarities could be explained only with the help of Prākṛit usage. A historical study of any of the Indo-Aryan languages cannot be undertaken without a proper study of the Prākṛits, and a workable knowledge of Prākṛits is expected of any serious student of these modern languages. As a person who has edited and translated Sanskrit, Prākṛit and Old Gujarātī texts I would like to emphasise the fact that the study of Sanskrit is incomplete without Prākṛit, but a study of NIA languages especially in their older forms would be ridiculous without proper equipment in Prākṛit.

It goes without saying that the progress of the study of an old language or literature like Prākṛit depends entirely on the critical editions of texts and their accessories. So far as Pāli is concerned, the entire Canon is published on a uniform plan by the Pāli Text Society. Though the whole of the Jaina Canon—or more precisely the Śvetāmbara or Ardha-Māgadhī Canon—has been published in India in more than one edition, partly or in entirety, the number of the texts critically edited is comparatively small. A large number of texts were published in a sporadic manner, and they were not easily available to scholars in India and abroad. That was a definite handicap to Prākṛit and Jaina studies.

The idea of the formation of a Prākṛit Text Society is, at least, half a century old. As far back as 1903 Dr. Pischel, the greatest scholar of Prākṛit languages in modern times, had already thought of a Jaina Texts Society, the materialisation of which appeared to him only to be a question of time. But thirtytwo years after this Dr. P. L. Vaidya, President of the Prākṛit Section of the eighth Session of the All India Oriental Conference held at Mysore in 1935, had to emphasise the same point in the course of his lecture, "a society on the lines of the Pāli Text Society will have soon to be formed for the purpose (i.e. scientific editing of the Canon) and the Jaina community should assure the Society that they will help it financially." Dr. N. P. Chakravarti, President of the same Section of the ninth Session of the Conference held at Trivandrum in 1937, had observed, "I cannot help strongly endorsing the suggestion already put forward by Prof. P. L. Vaidya in his presidential address of the last Session of this Conference for this Section, that there should be a Society formed on the lines of the Pāli Text Society, which should undertake a critical and uniformly fashioned edition of the important Jaina works. The work that can be done in this direction is extensive. Such an edition of many of the Canonical texts is still a desideratum, not to speak of the numerous non-Canonical works that are yet to be edited."

All these suggestions have borne fruit at last, and it is gratifying to note that the Prākṛit Text Society has been established in 1953 under the patronage of Dr. Rajendra Prasad, the President of the Republic of India. It is undoubtedly a great event in the history of Prākṛit studies. The Society is indeed fortunate in securing the full co-operation of Muni Śrī Pūṇyavijayajī, a venerable doyen of Prākṛit and Jaina studies in India, who has devoted a whole life-time to the study and preservation of ancient Jaina Jñāna-Bhāṇḍāras (manuscript-libraries) and to the preparation of critical editions of numerous texts. As has been aptly said by Dr. V. S. Agrawala and Mr. Malvania, secretaries of the Society, "his ascetic discipline

and rigorous critical faculties have enabled him to cope single-handed with a problem of vast magnitude in the domain of Prākṛit text criticism." In fact, the work of the Prākṛit Text Society was begun by Muni Śrī Puṇyavijayaājī. He had ably edited, in collaboration with his Guru, the late Muni Śrī Chaturavijayaājī, several Prākṛit texts of abiding interest and importance like the Vasudeva-Hiṇḍī and Bṛhat Kalpa Sūtra, and it was he who had formed, about fifteen years back, Jināgama Prakāśinī Saṁsad ('Society for the publication of Jaina Canon') at Pāṭan, the ancient Capital of Gujarāt famous for its manuscript-libraries. It was under the auspices of this body as well as that of the Jaina Śvetāmbara Conference of Bombay that he and his assistants spent about two years at the border-town of Jaisalmer in Rājasthān, equally famous for its manuscripts, in the extremely unsettled conditions immediately following the partition of India. There he collected vast material, compared and collated manuscripts and microfilmed all the important documents. One can appreciate his patience and perseverance only when one is aware of the fact that as a Jaina monk, he had to walk down all these distances, and that too, bare-footed. We trust that liberal financial help will be provided by the Government, public bodies and philanthropists and we are sure that under the able and inspiring leadership as well as very active participation of Muni Śrī Puṇyavijayaājī the Society will achieve its cherished goal of a uniform critical edition of the whole Canon. The first edition under the auspices of this Society, viz., Aṅgavijjā, a very interesting work on omens and augury, was published in 1957, and my predecessor, ✓ Mr. Malvania, had briefly noticed it. Verily, it is a happy augury for the Society to bring out a very systematic edition of such a difficult and voluminous work as their first publication.

There are other indications also of the recognition of the increasing importance of Prākṛit studies. The Government of the State of Bihar, roughly covering the land of ancient Magadha, where Buddha and Mahāvīra preached and which

was the nerve-centre of the vast domains of the Mauryas and the Guptas, have some time back started three institutions of higher learning and research in Indology—the Sanskrit Institute at Darbhanga (Mithilā), the traditional centre of Sanskrit learning; the Institute of Pāli and Buddhist Studies at Nālandā, famous for its ancient Buddhist University; and the Institute for Research in Prākṛit, Jainology and Ahimsā which though working at Muzaffarpur at present will be housed in due course at the village Bāsukunḍa, which has been identified as Vaiśālī, the birth-place of Mahāvīra. This last body, generally known as the Vaiśālī Institute, was established in 1955, and a scholar of great reputation and ability, Dr. Hiralāl Jāin, has been appointed its Director. He has started his work in right earnest, and we can legitimately hope that in course of time the Vaiśālī Institute will make its due contribution to the study and interpretation of Jaina philosophy, Prākṛit language and literature and the philosophy and technique of Ahimsā.

✓ The establishment of the Bhāratiya Saṁskṛti Vidyā Mandira at Ahmedabad in 1957 through the munificence of Sheth Kasturbhai Lalbhai in memory of his father is an event of considerable importance. This new research institute has been started under the inspiration of Muni Śrī Puṇyavijayaaji, and it aims at collecting valuable manuscripts from various sources including the Jaina Bhāṇḍāras scattered all over Western India, and at making them available to the scholarly world. It further aims at organising and undertaking research on different aspects of Indology notably including Prākṛit and Jainism. One of its major undertakings is the preparation of a Cultural Index of the Jaina Canon including its commentaries on the lines of the Vedic Index by Macdonell and Keith and the Dictionary of Pali Proper Names by Malalasekera. This is a work of great magnitude and of equally great importance from the cultural and linguistic view-point. The Granthamāna of the whole of the Canonical literature including its Nirvyūktis, Bhāṣyas, Cūṇis and Vyūttis is not less than seven lakh ślokas, and this source of the history

and culture of India is almost entirely untapped. When I was Professor of Ardha-Māgadhi and Gujarātī in the Post-graduate Department of the Gujarāt Vidyā Sabhā at Ahmedabad for more than seven years from 1943 to 1951, I was busy on the same project and had prepared hundreds of cards for it. But it was realised in course of time that it was too big a work to be finished in a life-time. In fact, there should be a number of experts working simultaneously in a Department to execute a well-considered and phased project. I had to modify my line of work, and the Gujarāt Vidyā Sabhā published in 1952 my book, Jaina Āgama Sāhitya-mām Gujarāt (' Gujarāt in Jaina Canonical Literature '), utilising a limited part of the work done. Now I am very happy to note that a section of this newly established Institute will be engaged on this work and that the material collected by me will be useful to them. A young but mature scholar like Mr. Dalsukh Malvania, highly proficient in Jaina and Buddhist Canon and Indian philosophy, has been recently appointed as Director of this Institute, and we anxiously look forward to a speedy progress in this specialised study, which is bound to throw new light on almost all branches of Indology.

It is fitting that the Government of Bihar have established a centre of Jaina study at the birth-place of Mahāvīra. Jainism had its origin in Bihar, but eventually its centre of gravity shifted to Western India. The Second Council for the redaction of Jaina Canon was convened by Ārya Nāgārjuna at Valabhī in Saurāṣṭra in the 9th century after the Nirvāṇa of Mahāvīra, almost simultaneously with a similar Council convened by Ārya Skandila at Mathurā. Again, in the year 980 (or 993) after the death of Mahāvīra (*i. e.* in 454 or 467 A. D.), a Council was held at Valabhī presided over by Devarddhigaṇi, traditionally the author of the Nandi Sūtra, and the whole Canon was written down for the first time under its auspices. In fact, that was a great event in Jaina history, and it is quite significant that Valabhī was selected as the meeting-place for

these important Councils. Almost all the exegetical literature on the Canon after that final redaction is composed in Western India. Abhayadevasūri (11th century A. D.), known as *Navāṅgīyrttikāra*, the greatest commentator of the Canon, did his work at Anahilavād Pūṭaṇ, assisted by Droṇācārya and a committee of scholars, and that tradition has continued almost to this day. It is but historically appropriate that important projects for the study and interpretation of the Canon should be undertaken in that part of the country, so rich in original material.

At this stage I would like to refer to two other desiderata in the form of reference-work in this branch of learning. One is a Dictionary of 'Jaina Sanskrit' and the other is a comprehensive Dictionary of Prākṛit.

Just like the Gāthā-Sanskrit of the Buddhist texts, termed by Dr. Edgerton as 'Buddhist Hybrid Sanskrit', another peculiar type of mixed Sanskrit had been cultivated by mediaeval Jaina writers mostly in Western India, especially in the region where Gujarātī and Rājasthānī are being spoken. It has been called 'Vernacular Sanskrit' by Dr. Hertel, as it is an example of a type of literary medium in which Sanskrit was so to say, vernacularised. The voluminous texts on Jaina mythology like Hemacandra's *Triṣaṣṭiśalākāpuruṣacarita*, the *Caritras* or narratives of the lives of individual Tīrthaṅkaras composed by numerous Jaina poets, the Sanskrit commentaries on Canonical texts in Prākṛit composed between the 8th and 18th centuries A.D. as also the commentaries by Jaina authors on Classical Sanskrit works—Kāvya and Nāṭakas—which were zealously studied and taught by them, the vast Kathā-literature in prose and verse, the widely cultivated form of historical anecdotes known as 'Prabandha' and a number of works on Jaina theology, cosmology and allied subjects have been composed in this 'Jaina Sanskrit'. It is replete with rare and obsolete words as well as with back-formations. Cases of hyper-Sanskritism are not scarce. Not only a number of words

and expressions from the regional spoken dialects but also their peculiarities of syntax etc. have crept in in a very natural way. One would find it very difficult, if not impossible, to grasp the proper sense without some knowledge of the regional language especially in its older form and also of the Prākritis. All the Jaina technical terms appear in their Sanskrit garb, and convey meanings entirely unknown to the current Sanskrit dictionaries. Dr. M. Bloomfield was the first scholar to draw attention to the importance of the study of this subject in his paper entitled 'Some aspects of Jaina Sanskrit' published at Gottingen in 1923 in the Festschrift Jacob Wackernagel (pp. 220-230). Dr. Hertel in his edition (pp. 291-295) of the Pañcākhyāna of Pūrṇabhadra (1199 A.D.) published in the Harvard Oriental Series and Dr. Upadhye in his Introduction (pp. 101-110) to the Brhatkathākośa of Hariṣeṇa (10th century A.D.) published in the Singhi Jaina Series, have given lists of words peculiar to Jaina Sanskrit in their respective texts. The late Mr. Mohanlal D. Desai, in his monumental Gujarātī reference-book, Jaina Gurjara Kavio, pt. I (Introduction, pp. 227-234), has presented a small list of peculiar words and expressions from the Prabandhacintāmaṇi of Merutuṅga (1305 A.D.) and has discussed in brief the salient features of the language. Myself and one of my colleagues at the Oriental Institute, Mr. J. P. Thaker, have begun work on a series of papers entitled 'Lexicographical Studies in Jaina Sanskrit', and the first instalment recording in alphabetical order about 700 words from the Prabandhacintāmaṇi with brief annotations has appeared in the Journal of the Oriental Institute, December 1958, and a vocabulary from the Prabandhakośa of Rājaśekhara (1349 A.D.) will soon follow. Only after a large number of vocabularies are prepared by different scholars from a variety of texts we will have enough material to compile a Dictionary, which is badly required to understand properly a very large section of Sanskrit literature, which probably gives a fair idea of the spoken Sanskrit of mediaeval times.

In addition to the *Prākṛit-Hindī Dictionary* (*Prākṛit Śabda Mahārṇava*) by Pt. Hargovindadas Sheth and the *Ardha-māgadhī Dictionary* by Muni Ratnachandraji, we have the great *Abhidhāna-Rājendra* in seven mighty volumes comprising 9,200 pages of Royal Quarto size compiled by Vijaya Rājendra Śūri, in whose sacred memory a Commemoration Volume has been published only two years back. Apart from compilation and editing even the printing of this great lexicon was a stupendous task, and the students of *Prākṛit* will be ever indebted to the learned Ācārya for his signal service in preparing this reference-tool. But the value of this lexicon from the view-point of a student is somewhat modified by the fact that sometimes whole texts have been quoted to explain a word, but otherwise references are not in as complete a form as would enable a student to trace and use the original sources. The future Dictionary of *Prākṛits* which is a desideratum perhaps need not be as big as the *Abhidhāna-Rājendra*, but it should be a thorough reference-tool. All the textual editings in *Prākṛit* should be accompanied by full indices useful to the lexicographer as well as to the student of history and culture. I think we may look forward to the *Prākṛit Text Society's* filling up of this lacuna in *Prākṛit* and Jaina studies with the co-operation of competent scholars, and expect it to make gradual provision for the compilation of a *Prākṛit Dictionary* which would not only be lexically exhaustive as far as possible, but would also give a fair indication of the development of ideas and culture expressed through *Prākṛit* languages.

It is hardly necessary to state that though the emphasis of these three projects, viz., *Cultural Index of the Canon*, *Dictionary of Jaina Sanskrit* and the *Prākṛit Lexicon* would be different, they are complimentary and will illuminate in their own way the cultural, linguistic and literary history of ancient and mediaeval India.

Lastly, I would like to say something about the Jaina manuscript-libraries or *Jñāna-Bhāṇḍāras*. One of the principal

vows or Mahāvratas to be observed by the Jaina monks is *aparigraha* or absence of worldly possession, and the books were likely to become *parigraha* or possession, and hence in some parts of the Canonical literature it is clearly stated that a monk should not possess the books, and even for copying or handling a book an atonement is prescribed. But later on, as the literature on various religious subjects increased, it became difficult to remember all that and books were accepted as inevitable tools of knowledge, so much so that a regular Council of religious teachers was held to write down the whole Canon systematically, and copying of books and donating them to worthy monks and nuns came to be considered one of the seven *Kṣetras* in which the lay follower was enjoined to spend his wealth. Though in its early history Jainism was against all forms of worldly possessions including books, ultimately it came to be the only organised religion in India which attached the utmost importance to books and establishment and maintenance of libraries. *Jñāna* in its most tangible form as books was worshipped and a special festival came to be observed on the fifth day of the bright half of the month of Kūrtika, known as *Jñānapañcamī*, and considerable narrative literature on the topic has developed in Sanskrit, Prākṛit, Apabhraṃśa and regional languages. This is, in fact, the genesis of the *Jñāna-Bhāṇḍāra* of the Jains. Apart from the famous places like Pāṭaṇ, Cambay and Jaisalmer there is hardly any town with a sizable population of the Jains in Gujarāt, Rājasthān and Mālvā where Śvetāmbara Jainism was and still is in a flourishing state, which has not a *Jñāna-Bhāṇḍāra* of its own. All these *Bhāṇḍāras* belong to the community and not to any individual. Even if we do not consider the numerous manuscripts in the individual possession of the Yatis (Śvetāmbara counterparts of the Digambara Bhaṭṭārakas), the aggregate number of manuscripts in Jaina *Bhāṇḍāras* in these parts of the country, on a most conservative estimate, is not less than ten lakhs. These are not libraries of merely Jaina religious books, but they are general libraries meant for the use

of Jaina scholars. Some of the rarest non-Jaina works which were formerly known only through references or not known at all were discovered from these libraries. One of the most notable works on Sanskrit rhetoric like the *Kāvya-mīmāṃsā* of Rājasekhara; plays of Vatsarāja published in the collection *Rūpakāṣaṭkam* representing some of the rare forms of one-act plays like *Samavakūra*, *Ilāmrga* and *Ḍima*; the only available work of Lokāyata philosophy like the *Tattvopaplava* of Jayarūṣi; one of the most valuable Buddhist philosophical works like the *Tattvasaṅgraha* by Śāntarakṣita and his pupil Kamalaśīla, both of whom were Professors at the University of Nālandā—are some instances to the point. *Pramāṇavārtika* of the great Buddhist scholar Dharmakīrti, though known from Tibetan sources, was available in India only in these libraries. Two new commentaries on the Sāṅkhya Sūtras, quite independent of the Māṭhara *Yrti*, have been recently discovered at Jaisalmer. There is not the least exaggeration in stating that the earliest manuscripts of all the Sanskrit classics—*Kāvyas*, *Nāṭakas* etc.—and also of works on poetics and philosophy are available in the Jaina libraries. It was on account of this wealth of material that the Government of the former Baroda State started the Gaekwad's Oriental Series on the basis of the reports about the libraries at Pāṭan and Jaisalmer submitted by the late Mr. C. D. Dalal, the first General Editor of the Series and a profound scholar of Sanskrit, Prākṛit and Apabhraṃśa and also of Gujarātī. A study of the organisation, maintenance and upkeep of these ancient libraries will be a fascinating work for any serious student of Ancient Indian Culture or Jaina Studies or even of Library Science. There was a similar system of libraries among the Digambaras, but perhaps it was not so developed.

The need in modern times is to utilise this ancient heritage and make it available to the world of scholarship. Only in February last Yati Śrī Hemachandraji, the leading pontiff of the Loṅkā Gaccha of the Sthānakavāsī sect of the Śvetāmbaras, has given a gift of seven thousand manuscripts to the Oriental

Institute of the Baroda University. Muni Śrī Puṇyavijayaḥ gave as gift his personal collection of over seven thousand precious manuscripts, collected during an active literary life of about fifty years, to the Bhāratiya Saṁskṛti Vidyāmandira at Ahmedabad. Let us earnestly hope that this practice becomes widespread and our learned institutes and societies get more such gifts. In the case of Jñāna-Bhāṇḍāras belonging to the communities perhaps it may not be possible to make such gifts. But the Bhāṇḍāras could certainly be collected in a few central places, and proper arrangements could be made, with the help and assistance of Universities and research institutes and other experts, for their proper cataloguing, arrangement and scientific preservation. The praśastis and colophons of these manuscripts are extremely interesting and useful, as they throw light on many facets of mediaeval history and supply a wealth of information about the social and religious history of various sects, castes and families and present invaluable materials for the study of place-names. We trust that the Jaina community, shrewd and far-sighted as it is, will not lag behind in making available to scholars this cultural and literary heritage so carefully and zealously preserved and enriched by their ancestors for the advancement of learning.

With these introductory remarks I would take a brief survey—as is normally expected of a Sectional President of this Conference—of the work done or being done in the field of Prākṛits and Jainism during the last two years. While doing so I would like to notice some important books and papers, even though published before the last two years, in case they were not noticed by my predecessor.

First we may take editions of *Canonical literature*. I have already referred to the splendid edition of the Aṅgavijjā, the

first publication of the Prākṛit Text Society. The Society is busy with the publication or editing of several other Canonical texts. The *Sūtrakṛtāṅga Sūtra* along with its *Niryukti* and *Cūrṇi* has been critically edited by Muni Śrī Puṇyavijayaḥ with the help of the earliest manuscripts on palm-leaf and paper, and more than half of the whole work has been printed. The *Daśavaikālika Sūtra* with a *Cūrṇi* by Agastyaśiṃhasūri has been edited by the same scholar and a considerable portion of it has been already printed. This newly discovered *Cūrṇi* is altogether different from the *Cūrṇi* by Jinadāsagaṇi Mahattara (7th Century A.D.) published at Rutlam about 25 years back. It has been edited with the help of a palm-leaf manuscript at Jaisalmer, copied about the 12th century, and a palm-leaf transcript of the same made about a century later. The editor rightly believes that the *Cūrṇi* of Agastyaśiṃha was probably composed before the final redaction of the Canon at Valabhī, because this *Cūrṇi* gives hundreds of variants of the *Sūtra*, while Haribhadrāsūri (8th century A.D.), a comparatively early Sanskrit commentator, clearly mentions that textual variants do not exist. It is evident from this *Cūrṇi* that its author had before him an earlier commentary, most probably in Prākṛit. If Agastyaśiṃha flourished earlier than the fifth century A.D., as suggested above, then this is all the more noteworthy, as it gives some idea of the early exegetical literature, a mass of which has been lost several centuries back.

I am in a position to announce that the Prākṛit Text Society is preparing, from among other Canonical texts, the editions of *Ācārāṅga Sūtra* with its *Cūrṇi* and Sanskrit commentary by Śīlāṅka, *Nandī Sūtra* with *Cūrṇi* and Sanskrit commentaries by Haribhadrāsūri and Malayagiri, *Anuyogadvāra Sūtra* with *Cūrṇi* and Sanskrit commentaries by Haribhadrāsūri and Maladhāri Hemacandra, *Samavāyāṅga Sūtra* with the commentary by Abhayadevasūri, and three important Cheda Sūtras with *Cūrṇis*, viz., *Daśāśrutaskandha*, *Bṛhat Kalpa Sūtra* and *Vyavahāra Sūtra*, and satisfactory progress has been achieved.

Muni Mānavijayajī has published an edition of the *Oghanir-yukti* with the commentary of *Dronācārya* (Surat, 1957). It is virtually a reprint of the edition of the *Āgamodaya Samiti* (Mehsana, V. S. 1975) which is not available for the last many years, but it has been freshly collated with five manuscripts.

The edition of the *Niśītha Sūtra* with its *Niryukti*, *Bhāṣya* and *Cūrṇi* at the hands of *Upādhyāya Amara Muni* and *Muni Śrī Kanaiyālālji* (Sanmati Jñānapīṭha, Agra, Vol. I-II, 1957; Vol. III, 1958; Vol. IV to be published very shortly) is notable in the study and publication of *Cheda Sūtras*, which were generally kept secret, after Dr. Schubring's edition of the *Mahāniśītha* and the six-volume edition of the *Bṛhat Kalpa Sūtra* (with *Kṣemakīrti*'s commentary) by *Muni Chaturavijayajī* and *Muni Puṇyavijayajī*. A cyclostyled edition of the *Niśītha Cūrṇi* in five volumes was prepared by *Vijaya Premasūri* (1939-40) for private circulation, and I had an opportunity to use it for my researches in the Canonical literature. But it is for the first time that this bulky *Cheda* text, equally useful for the history and development of *Jaina Church* as well as for the study of social conditions in ancient India, is printed. The editors have utilised three comparatively late paper-manuscripts of the *Bombay Government* collection deposited at the *Bhandarkar Institute*, *Poona*, and the cyclostyled edition. It is surprising that they could not utilize a single palm-leaf manuscript of this ancient text. They themselves have mentioned in the *Hindī Introduction* to the first volume (p. 6)—“इतना कहना आवश्यक है कि यदि यह सम्पादनकार्य गुजरात या महाराष्ट्र प्रदेश के अहमदाबाद तथा पूना आदि नगरों में होता तो बहुत अच्छा होता। क्यों कि वहाँ ज्ञान-भण्डारों में प्राचीन प्रतियों का संग्रह विपुल मात्रा में मिल जाता है। श्वर उत्तर प्रदेश आदि में इस प्रकार का प्राचीन संग्रह नहीं है।” The editors have not cared to note a single variant of any of the manuscripts they have utilised. Any way, it is good on the whole that such an important text with exhaustive indices and nicely printed has become available to the students of *Indology*. The best feature of this edition is the studied *Hindī Introduction* by *Mr. Dalsukh Malvania*, which

was kindly lent to me for perusal before publication. In addition to the discussion of all the historical problems connected with the date and authorship of this text Mr. Malvania has dealt in a masterly manner with various *utsargas* and *apavādas* mentioned in the text and has tried to interpret them in the then prevailing social context. In fact, his Introduction is a studious monograph on the *Niśītha Sūtra*.

The following Canonical texts have been published during the period of our review—*Kalpasūtra* (Rajkot, 1958), *Aupapātika Sūtra* (Rajkot, 1959), *Uttarādhyayana Sūtra* (Rajkot, 1959), *Avaśyaka Sūtra* (2nd ed., Rajkot, 1958), *Antakṛddasū Sūtra* (2nd ed., Rajkot, 1958). These are the publications of the All India Śvetāmbara Sthānakavāsī Jaina Śāstrodhāra Samiti, and each of the texts is accompanied by a modern Sanskrit commentary and a Hindī-Gujarātī translation. A few other texts with Hindī translations have also been published by the All India Sādhumūrgī Jaina Saṁskṛti Rakṣaka Saṅgha of *Saīlana* (M. P.). It is evident that editions of Canonical texts are being published simultaneously by several agencies, some of them doing the work in a very uncritical way. Inspired by religious zeal, they must be spending a lot after these efforts. It would be better if they could pool their resources and work in co-operation with a learned body like the Prākṛit Text Society.

Two Gujarātī booklets bearing on the Āgama studies have been published—*Bhagavān Mahāvīra Ane Māmsūhāra* by Ratilal M. Shah (Pāṭaṇ, 1959) and *Bhagavān Mahāvīraṇaṁ Auśadha-grahaṇa* by Muni Nyāyavijayajī (Pāṭaṇ, 1959) have tried to refute the opinion that Mahāvīra had partaken of meat, and they have tried to interpret words like *Kukkuṭa*, *Kapota*, *Majjūra* etc. occurring in several texts in the sense of vegetables, as is done by the commentators.

A few notable papers on Āgama studies have been published. Dr. A. N. Upadhye, one of the foremost scholars of Prākṛit

and Jaina studies in India, has ably discussed the ethical and philosophical significance of Anupreksā in the Canonical literature (Journal of the Oriental Institute, VIII. 1, September 1958). Dr. L. Alsdorf, a leading European scholar of Prākṛit and Jainism, has presented a critical study of Itthiparinṇā which is the fourth chapter of the first śrutaskandha of the Sūtrakṛtāṅga Sūtra (Indo-Iranian Journal, II. 4, 1958). Dr. Alsdorf has aptly described the text as a chapter of Jaina monastic poetry, and has supplied an edition of it with Critical Apparatus, translation and valuable notes. In another paper (Belvalkar Felicitation Volume, Delhi, 1957) the same scholar compares in details the story of Citta and Sambhūta as found in Jātaka no. 498 and Uttarādhyayana Sūtra, ch. 13, and corrects or supplements the work done by his predecessors like Leumann and Charpentier who have studied the legend. Dr. V. S. Agrawala, well-known for his cultural studies in ancient Indian literature, has studied the coins mentioned in the Aṅgavijjā (Uttara-Bhārati, Agra University, IV. 1, December 1957) and Vijayendrasūri has written an interesting paper on Indra in the Jaina Canon (Viśvajyoti, VII. 11, January 1959). Dr. U. P. Shah has also contributed an interesting paper on coins in ancient Jaina literature (Rajendrasūri Smāraka Grantha, Khudala, 1957). Muni Puṇyavijayaājī has studied the question of the lost Canonical text known as Prathamānuyoga, and has shown that its redaction was done by Kālakācārya, and has also given an outline of its contents (Vijaya Vallabhasūri Smāraka Grantha, Bombay, 1956). Mr. Agarchand Nahata has written about the Jaina system of computation of time and Mr. Narendrakumar Bhanavat has given cultural gleanings from the Upāsakadaśāṅga Sūtra (Rajendrasūri Smāraka Grantha, Khudala, 1957).

In the field of Digambara Āgamas, the completion of the Ṣaṭkhaṇḍāgama with the publication of vol. VII of the Mahā-bandha of Bhagavān Bhūtabali is of great importance. The whole of the Ṣaṭkhaṇḍāgama with Hindī translation is complete

in 23 volumes. The first volume of the commentary Dhavalā was published in 1939, its sixteenth volume along with the seventh volume of the Mahābandha has been published now. The editors and publishers, especially Dr. Hiralal Jain, deserve congratulations on their achievement. It is wonderful that such voluminous literature, critically edited and carefully translated, could be published within two decades, though the chief editor had to attend to many other pressing duties. A critical study of this vast literature should begin now. The main subject of these works is the principle of Karma, which is so to say the soul of Jaina philosophy. Nowhere else has it been treated so exhaustively and with so much minuteness as in these works—in the Prākṛit Sūtra and its commentaries. Many a work of the Digambara as well as Śvetāmbara tradition has been devoted to the various aspects of the principle of Karma, and a historical study of all this literature should be undertaken in order to understand and appreciate the evolution of the principle and its various corollaries.

Another notable work is Jambudvīpaprajñaptisaṅgraha of Padmanandī edited by Dr. A. N. Upadhye and Dr. Hiralal Jain, with a Hindī translation by Pt. Balachandra and an Introduction in Hindī on the Mathematics of Trilokaprajñapti by Prof. Laxmichandra Jain (Sholapur, 1958). This is a work on Jaina Cosmography in 2,499 Prākṛit Gāthās, and was composed probably in Rājasthān in the 10th or 11th century A.D. It was an excellent idea to publish this work immediately after the Trilokaprajñapti. In the Ardha-māgadhi Canon there are some works dealing with this subject, viz., Sūryaprajñapti, Candraprajñapti, Jambudvīpaprajñapti and Jyotiṣkaraṇḍaka, and there are many other post-Canonical texts like Lokaparakāśa of Vinayavijaya dealing with this subject. It would be highly interesting to make a comparative study of the Digambara and Śvetāmbara texts on this topic. The long essay of 110 pages about Gaṇita of the Trilokaprajñapti is an able attempt to study and interpret the ancient lore in the context of the mod-

ern science of Mathematics, and more of such studies should be undertaken.

In *post-Canonical Prākṛit literature* we find good work in quality as well as in quantity. The Prākṛit Text Society has almost completed the printing of the *Paṭimacariya* of *Vimala-sūri*, embodying a Jaina version of the *Rāmāyaṇa*, with a Hindi translation by *Mr. Shantilal Shah*. The text is a reprint of the *Bhavnagar* edition by *Dr. Jacobi* published in 1914, which is long out of print, but it has been carefully collated with two more manuscripts.

Under the auspices of the same society *Pt. Amritlal Bhojak* has prepared a critical edition of the *Caṭṭipannamahāpurisacariya* of *Śīlāṅka* on the basis of the earliest palm-leaf manuscripts. The text and appendices are completely printed and the book might have been out by the time this address is being delivered. It is a voluminous work giving universal history according to Jainism, and its *Granthāgṛa* is about 11000 śloka. Contrary to the current belief, the author is different from his famous name-sake who wrote Sanskrit commentaries on the *Ācārāṅga* and *Sūtrakṛtāṅga*. No date of composition has been given in this work, but according to the *Bṛhaṭṭipāṇikā*, a mediaeval catalogue of Jaina works, it was composed in *V. S. 925* (869 A. D.). Occasionally its Prākṛit narrative is interspersed with *Apabhraṃśa*. *Dr. A. N. Jani* has prepared an English translation of some relevant portions of *Dr. Klaus Brühl's* German thesis on this Prākṛit work (Hamburg, 1954) and it is being printed in this edition. The publication of this text will make available to scholars one of the most important sources utilized by the great savant *Hemacandra* while composing his voluminous Sanskrit work, *Triṣaṣṭiśalākāpuruṣacarita*, an encyclopaedia of Jaina mythology.

These are, in a way, works of *Purāṇa*-type in Prākṛit. But *Dharmakathā* too had a very important place in Prākṛit literature. One of the most remarkable *Dharmakathās* in

Prākṛit, Kuvalayamālā of Udyotanasūri (Singhi Jaina Series, Bombay, 1959), has been edited by Dr. A. N. Upadhye, who deserves credit for bringing to light many rare Prākṛit works. This Kathā was composed at Jābālipura or modern Jhālōr in Rājasthān in 775 A.D., and Ācārya Jinavijayaaji, under whose able guidance the Singhi series has made marvellous contribution to Prākṛit and Jaina studies, had given for the first time a critical analysis and evaluation of the same in a Gujarātī paper as early as 1927 in the Vasanta Rajata Mahotsava Smāraka Grantha published to felicitate Dr. A. B. Dhruva on the Silver Jubilee of his monthly journal Vasanta. The volume under review is the first part of the Kuvalayamālā consisting of the Prākṛit text and various readings. The second part will be published later, and it will contain the Sanskrit rendering, Introduction and other accessories. The Jambuvārta of Guṇapāla, composed cir. 9th century A.D., has been edited by Jinavijayaaji and published in the Singhi Series (Bombay, 1959).

Just like longer Kathās the Jainas also composed Kathākośas or books of stories, in which the stories are either inserted within a frame-story in the manner familiar to Indian literature or they are just told one after another. Ābhyānakamanīkośa of Nemicaṇḍa with its commentary by Āmṛadeva (1134 A.D.) is a book of stories written for religious edification, and it has been edited by Muni Puṇyavijayaaji under the auspices of the Prākṛit Text Society from an only palm-leaf manuscript available at Cambay and a paper transcript of the same at Vijapur (N. Gujarāt). It has been almost completely printed. It is a voluminous work having Granthāgṛa of about 14,000 ślokaś. The original text of Nemicaṇḍa is in Prākṛit Gāthās, and though the commentary is mainly in Prākṛit, it occasionally gives stories in Sanskrit and Apabhraṃśa.

The Kathāvālī of Bhadravarasūri is a big Prākṛit work in prose, and Dr. U. P. Shah is editing for the Gaekwad's Oriental Series its historical portion dealing with the life of the Śthaviraś or religious elders. The work was probably composed

about the 9th century A.D., and its material, at least in the historical section, appears to have been utilized by Hemacandra in his *Parīśiṣṭaparvan* or *Stavirāvalicarita*, which is the *Parīśiṣṭa* or appendix to his great work *Triṣaṣṭīśalākāpuruṣacarita*, just as the *Harivaṃśa* is *Khila* or supplement to the *Mahābhārata*.

Ratnaprabhasūri's Viśeṣa Vṛtti on the *Upadeśamālā*, more well-known as a *Doghaṭṭi Vṛtti* (1182 A.D.), has been edited by Ācārya Hemasāgarasūri (Bombay, 1958). *Upadeśamālā* of Dharmadāsa is a *Prākṛit Prakaraṇa* in 540 *Gāthās*. This extensive commentary with a *Granthāgra* of 12,000 *śloka*s explains the *Prākṛit* verses in *Sanskṛit*, but gives the stories in *Prākṛit*, like the commentaries on the Canonical texts, and some stories in *Apabhraṃśa* too, which deserve to be separately studied, as is done by Dr. Alsdorf in the case of the *Apabhraṃśa* part of the *Kumārapālāpratibodha* of Somaprabha (Hamburg, 1928). The *Prākṛit Jambusvāmicarita* of 852 *Gāthās* occurring in the *Doghaṭṭi Vṛtti* has been separately brought out by its editor (Bombay, 1957).

Mūlasuddhi Prakaraṇa in 212 *Gāthās* with the commentary (*Granthāgra* 13,000 *śloka*s) of Devācandra, the preceptor of the famous Hemacandra, has been edited by Pt. Amritlal Bhojak for the Singhi Series. In addition to the numerous *Prākṛit* stories the commentary contains one whole poem in *Apabhraṃśa*, *viz.* *Sulasakkhāṇu*.

Dr. R. Williams has edited two *Prākṛit* versions of the *Maṇipaticarita* (Royal Asiatic Society, London, 1959). He has printed two texts with English translation—*Maṇipaticarita* by some unknown writer, which is the oldest known version of the story, composed probably in the 8th century A.D., and another version by Haribhadrasūri composed in 1116 A.D. The editor has noted 18 different versions of this story, out of which 13 are in *Gujarātī*. In addition to a brief Introduction the editor has given short notes, an index of *Subhāṣitas*, and

a glossary of uncommon words with their Sanskrit renderings wherever possible.

There are a few anthologies in Prākṛit like the *Gāthāsaptāśati* and *Vajjālagga*. A new anthology, *Gāthākośa* of Jineśvara-sūri composed at Bhālija (modern Bhālej in Kaira district) in 1195 A.D., has been recently discovered. It is a very attractive collection of 800 Gāthās on a large variety of topics, and is being edited by myself and Pt. Amritlal Bhojak for the Gaekwad's Oriental Series.

An ancient Prākṛit work on prognostics, *Jayapāhuḍa* or *Jayapāyaḍa*, has been edited by Ācārya Jinavijayaājī and is printed in the Singhi Jaina Series (Bombay, 1958).

There are several publications on Prākṛit grammar and the historical study of Prākṛit language. Two foremost linguists of our country, Dr. Suniti Kumar Chatterji and Dr. Sukumar Sen, have given two volumes of *Middle Indo-Aryan Reader* (University of Calcutta, 1957) useful to a student of Prākṛit from the literary as well as the linguistic point of view. The edition and Gujarātī translation of the *Prākṛit Prakāśa* of Vararuci, the earliest grammarian of Prākṛit, by the late principal K. P. Trivedi has been published (Navsari, 1957) by his son, Principal A. K. Trivedi. The editor and translator of this ancient treatise on Prākṛit grammar was an erudite grammarian well-known for his editions of *Ṣaḍbhāṣācandrikā* of Lakṣmīdhara, *Bhaṭṭikāvya* of Bhaṭṭi, *Prakriyākaumudī* of Rāmacandra and *Vaiyākaraṇa-bhūṣaṇa* of Koṇḍabhaṭṭa, all published in the Bombay Sanskrit Series. His work on the *Prākṛit Prakāśa* is thoroughly scientific and the translation clear and precise.

Dr. Pischel's monumental work on Prākṛit languages, *Grammatik der Prakrit Sprachen* (Strassburg, 1900), has been translated into Hindī by Dr. Hemachandra Joshi (Patna, 1958). Dr. Subhadra Jha's English translation of the same work was published some time back (Delhi, 1957), and was noticed by my predecessor. Dr. Joshi states that his Hindī translation

was ready much earlier, and it might have come out before the English translation but for many unavoidable difficulties. Publication of such reference-books in Indian languages fulfils a long-felt need, but a corrigenda extending over 55 pages is extremely irritating and is likely to dissuade the student from using the book. Dr. Haradev Bahri in his Hindī book, *Prākṛit aur Usakā Sāhitya* (Sarasvati Sahakar, Delhi, year of publication not given), has given a brief and lucid account of Prākṛit languages and literature in about 140 pages. It is good that at the end of each chapter some quotations from Prākṛit masterpieces are given with a Hindī translation. But these quotations contain numerous errors of printing, which are likely to mislead a beginner. There are some serious errors in statement of facts, e.g., Nayacakra, one of the most famous works on logic, has been included among stories (p. 56), Kuvalayamālā has been described as a collection of stories (p. 54), and it is most surprising that even Gāthākośa is mentioned as a collection of stories (p. 56) ! It may be noted here that the Jaina Cultural Research Society of Banaras University is printing at present a comprehensive Hindī work on Prākṛit literature by Dr. J. C. Jain. The new revised edition of Hemacandra's Prākṛit Grammar by Dr. P. L. Vaidya (Poona, 1958) and the fifth edition of Prākṛit Mārgopadeśikā by Pt. Becharadas (Ahmedabad, 1959) have been published.

In the field of metrics Prākṛit Piṅgala with three commentaries, out of which one was entirely unknown so far, is being printed by the Prākṛit Text Society.

Prākṛit Epigraphy has considerable importance in the study of Ancient Indian Culture on account of the inscriptions of Aśoka and Khāravela. During the period under review Dr. Radha Govind Basak has presented an excellent compilation of Aśokan Inscriptions (Calcutta, 1959). He has given different versions of fourteen rock edicts, Kalinga edicts, seven pillar edicts, two minor rock edicts and minor pillar inscriptions along with the rendering of one version in Sanskrit and translation of

the same in English. In the Introduction Dr. Basak has dealt with the geographical distribution of the inscriptions, Aśoka's administration, Aśoka's Dharma and has given a linguistic study of the Aśokan dialects.

The inscription of Khāravela (1st century B.C.) in the Hāthīgumphā cave on the Udayagiri-Khaṇḍagiri hills only five miles from Bhubaneswar is one of the most remarkable documents of Indian history, as it gives in chronological sequence a detailed account of Khāravela's career for 13 years after his coronation. This document was first correctly deciphered by Dr. Bhagwanlal Indraji about a century back, and after that a number of eminent scholars—both Indian and European—have read and interpreted this Prākṛit epigraph of seventeen lines. There is no doubt that Khāravela was a great Jaina emperor who wielded suzerainty over the whole of Northern India and also some parts of the South. But why is it that Khāravela is nowhere found mentioned in the vast Jaina literature composed after his times? Did he belong to the Yāpanīya sect or some other sect differing both from the Śvetāmbaras and the Digambaras? This problem has considerable bearing on the ancient history of Jainism in Orissa about which we get many references in Canonical literature, and scholars well-versed in the early history and literature of Orissa should work on it.

Even in modern times some Jaina monks are composing new works in Prākṛit. Muni Nyāyavijayajī's philosophical poem, *Adhyātmatattvāloka*, published several years back, is an instance to the point. Recently Ācārya Vijaya Kasturasūri has written *Prākṛit Vijñānakathā* (Ahmedabad, V.S. 2014). It is a collection of 58 Prākṛit stories in prose newly composed, and may prove useful for beginners in Prākṛit. The author has imbibed the spirit of ancient Prākṛit literature to such an extent that one would hardly suspect that this is a modern composition unless expressly informed.

Now let me refer to a few important papers in the field of Prākṛit studies. Dr. V. Pisani has discussed the etymological

origin of the words *Prākṛit* and *Pāli* (Belvalkar Felicitation Volume, Delhi, 1957). He connects *Prākṛit* with Skt. *Prakṛti*, and derives *Pālibhāṣā* from *Palibhāṣā* < *Paribhāṣā*, by *vrddhi*-formation. In a paper in the same Volume Dr. Helmuth von Gläsenapp compares the tenets of Jainism and Buddhism, and comes to the conclusion that ancient Bhddhism was in its salient features more similar to that taught to-day in Ceylon, Burma, Siam, Laos and Kamboja than to that of the Mahāyāna Far Eastern countries. Dr. D. C. Sircar has published the Erragudi edicts of Aśoka (Epigraphia Indica, XXXII. 1, 1959). Dr. L. A. Schwarzschild has written notes on some Middle Indo-Aryan words in -li- (Journal of the American Oriental Society, LXXVII, 3, July-September, 1957) and has discussed in detail the etymology and development of the meaning of the Prākṛit word *thakka* 'tired' (Indian Linguistics, Turner Silver Jubilee Volume, 1958). Dr. F. B. J. Kuiper has contributed a thought-provoking paper on the Paisācī fragment of the Kuvalayamālā (Indo-Iranian Journal, I. 1, 1957), and it is especially noteworthy because we have very few specimens of Paisācī Prākṛit. Mr. K. R. Norman has written on *Samprasāraṇa* in Middle Indo-Aryan (Journal of the Royal Asiatic Society, London, parts 1-2, 1958). Dr. V. S. Agrawala has produced in a note further reference to the Prākṛit word *ḥussa-māṇava*, and has rightly interpreted the same in the sense of 'a sooth-sayer who is conversant with the science of stars' (Journal of the Oriental Institute, VII. 1-2, September-December 1957) and Dr. S. N. Ghosal has discussed the etymology of the word *Saumarīan* occurring in the Prākṛit Grammar of Hemacandra, I. 1 (JOI, VII. 3, March 1958). Prof. Shiva Prasad Bhattacharyya has thoroughly discussed the word *mallaka*, occurring twice in the Prākṛit portion of the Mṛcchakaṭika, and casting aside the current meanings he has tried to interpret it in the sense of a Kṣatriya tribe (JOI, VIII. 4, June 1959), and Mr. D. B. Diskalkar has given a systematic account of Sanskrit and Prākṛit poets known from inscriptions (JOI, VII.

1-2, September-December 1957). Dr. A. N. Upadhye has drawn attention to the literary and philosophical importance of a rare Prākṛit treatise on Pratyabhijñā school composed in South India, viz., Mahārthamañjarī of Maheśvarānanda and its Sanskrit commentary, published by T. Ganapati Shastri in 1919 (Belvalkar Felicitation Volume, Delhi, 1957). The same scholar has shown in another paper that the Dhūrtākhyāna, a Prākṛit satirical masterpiece by Haribhadrasūri, is based on an earlier Dhūrtākhyāna preserved in the Nīśītha Cūṛṇī (Vijaya Vallabhasūri Smāraka Grantha, Bombay, 1956).

Dr. Jacobi had inaugurated the scientific study of *Apabhraṃśa* language and literature with his critical editions of the Bhavisattakahā of Dhanapāla and Sanatkumāracarita of Haribhadrasūri. Jacobi's German Introductions to both these texts were translated into English by Dr. S. N. Ghosal and serially published in the Journal of the Oriental Institute, II-VII, March 1953-December 1957. Dr. Hiralal Jain has prepared critical editions of Sudarśana Cariu of Nayanandin, Mayaṇa-parājayacarīu of Harideva, and Sugandhadaśamī Kathā (in Apabhraṃśa, Sanskrit, Old Hindī, Old Gujarātī and Old Marāṭhī), and we anxiously await their publication. Paūmacariu of Svayambhū (7th-8th century A.D.), an Apabhraṃśa epic narrating the Rāmāyaṇa Story, has been translated into Hindī in three volumes by Mr. Devendrakumar Jain (Bhāratiya Jñānapīṭha, Banaras, 1957-58) on the basis of the text prepared by Dr. H. C. Bhayani. Mr. Shaligram Upadhyaya has brought out the text of Hemacandra's Apabhraṃśa Grammar with Hindī translation (Banaras, 1958). It is most surprising that the translator has not found it necessary to write a single line about Hemacandra or his Apabhraṃśa Grammar (which is a part of his Prākṛit Grammar) or Apabhraṃśa language or any other related topic!

Dr. H. C. Bhayani, a very competent scholar of Apabhraṃśa, has written a paper on Caturmukha, one of the earliest Apabhraṃśa epic poets (JOL, VIII. 3, June 1958). The same

scholar has started a series of articles on Apabhraṃśa and Old Gujarāṭī studies, the first one of which discussing etymology of some words has been printed (*Bhāratīya Vidyā*, XVII. 3-4, published in 1959). Dr. Bhayani has also taken a bird's eye view of the main currents of Apabhraṃśa literature (*VVSG*). Moreover, he has published a long stone-inscription from Dhar preserved in the Prince of Wales Museum, Bombay, the language of which can be characterised post-Apabhraṃśa in a general way. It is a prose-cum-verse composition in six different dialects of different regions written most probably in the earlier part of the 13th century (*Bhāratīya Vidyā*, XVII. 3-4, published in 1959). The third instalment of Apabhraṃśa studies by Dr. K. De Vreese has been printed (*Journal of the American Oriental Society*, LXXIX. 1, January-March 1959). Dr. Hajari-prasad Dvivedi has discussed at length the meaning of some readings in the *Sandeśa Rāsaka* (*Nāgarī Pracāriṇī Patrikā*, LXII. 1 and 4, LXIII. 2). Dr. Mata Prasad Gupta has shown that from among so-called verses of the *Prthvīrāja Rāso* by Canda quoted in the *Purātana Prabandha Saṅgraha* at least two are from the pen of a poet named Jahla, whose name has been mentioned at the end of those verses. On the evidence of textual transmission Dr. Gupta has surmised that the date of Canda approximates to V. S. 1328 ; probability is clear that Jahla may be nearly as old a poet as Canda (*Indian Linguistics*, XVII. June 1957, Taraporewala Memorial Volume).

Though the Jainas began their literary activity with Prākṛit, in course of time they attempted successfully all the forms of *Sanskrit literature*—both creative and Śāstric. To quote the words of Dr. Winternitz, " there is scarcely a province of Indian literature in which the Jainas have not been able to hold their own. Above all they have developed a voluminous narrative literature, they have written epics and novels, they have composed dramas and hymns ; sometimes they have written in the simple language of the people, at other times they have competed, in highly elaborate poems, with the best masters of ornate

court poetry, and they have also produced important works of scholarship" (A History of Indian Literature, vol. II, p. 483).

In Purāṇa-literature the Padmapurāṇa, describing the story of Rāma, completed by Ācārya Raviṣeṇa in V.S. 733, has been edited with Hindi translation by Pt. Pannalal Jain, and the first part containing 25 sargas has been published during the period under review (Bhāratiya Jñānapīṭha, Banaras, 1958). Pt. Pannalal has also edited the Jivandharacampū of Haricandra with a Sanskrit commentary and a Hindi translation (Bhāratiya Jñānapīṭha, Banaras, 1958). The romantic story of Jivandhara is well-known in ancient Indian literature, and it is available in several versions. This ornate campū, first published by T. S. Kuppaswami Shastri in 1906, has been admirably brought out with a learned Introduction from the pen of Dr. A. N. Upadhye.

The third part of Dhanapāla's famous Kathā-work Tilakamañjarī has been published with a gloss of Śāntyācārya and an exhaustive commentary by Lāvanyasūri, a prolific modern writer in Sanskrit (Botad, V.S. 2014). Muni Vikramavijaya has edited Ratnaśekhara-Ratnavatī Kathānakam of Dayāvardhanagaṇi which, in its turn, is based on an earlier Kathā in Prākṛit (Chhani, 1957). The same editor, in collaboration with Muni Bhāskaravijaya, has edited Muni Suvratasvāmicaritam of Vinayacandrasūri (Chhani, 1957). The Jaina authors have written commentaries on numerous Sanskrit classics and works of scholarship, and Mr. Agarchand Nahata had given almost an exhaustive list of such commentaries (Hindi-Gujarātī Bhāratiya Vidyā, II. 3, October 1942). Prof. D. D. Kosambi has edited Dhanasāragaṇi's commentary on the three Śatakas of Bhartrihari (Singhi Jaina Series, Bombay, 1959). Mr. Walter Maurer is presently editing a Meghadūta-commentary by Sumativijaya, a writer who probably belonged to the 18th century. It would be interesting to note here that eleven commentaries on Meghadūta by Jaina authors have been recorded by Prof. H. D. Velankar in his Jinaratnakosā.

In the Caüppannamahāpurisacariya of Śīlāṅka we find a one-act play in Sanskrit, Vibudhānanda, and the editor is bringing it out separately in the form of a booklet. Rāmacandra, the pupil of Hemacandra, was a gifted dramatist, and four of his plays, viz. Nalavilāsa, Kaumudīmītrāṇanda, Satyahariścandra and Nirbhayabhīmavyāyoga, have been printed before now. Two more of his plays, known so far only through references in his Nāṭyadarpaṇa, have been recently discovered. These two are Raghuvilāsa (in two versions—one brief and the other longer) and Mallikāmakaranda Prakaraṇa. Five of these plays, except Nalavilāsa which was published as G. O. S., no. 29 (Baroda, 1926) and is likely to be reprinted in near future, have been edited by Muni Śrī Puṇyavijayaṇi and they are being printed in the Rājasthān Purātana Granthamālā. Candralekhāvijaya Prakaraṇa of Devacandra, another pupil of Hemacandra, which was acted at Pūṭaṇ at the order of king Kumārapāla (12th century A. D.) of Gujarāt, is being edited by the same scholar for the Gaekwad's Oriental Series. It is a semi-historical play depicting Kumārapāla's victory over Arṇorāja, the chief of Sapādalakṣa.

Second edition of Nāṭyadarpaṇa, an authoritative treatise on dramaturgy, by Rāmacandra and Guṇacandra, another pupil of Hemacandra, has been very recently published (G. O. S., no. 48, Baroda, 1959). It has been revised by Pt. L. B. Gandhi.

In Stotra-literature Jinastotrakośa of Vinayahaṁsa comprising 58 stotras has been edited by Muni Candrodavijaya and Sūryodayavijaya (Bombay, V. S. 2014). Jinacaturviṁśikā Stotra of Bhūpāla Kavi with a commentary by Āśādharma has been edited with a Hindī translation by Pt. Pannalal Shastri (Bombay, 1958). This is a popular hymn, also known as Bhūpāla Stotra, and has been printed several times before. Jñānapīṭha Pūjāñjali edited by Dr. A. N. Upadhye and Pt. Phoolchandra is an excellent collection of a large number of devotional hymns in Sanskrit, Prākṛit and Hindī (Bhāratiya

Jñānapīṭha, Banaras, 1957). The Devāprabodha Stotra or Sādhāraṇa Jina Stotra of Jayānandasūri (14th-15th century A.D.) with a commentary by Meghavijaya has been edited by Muni Ramanikavijaya. It is already printed and will be shortly published by the Jaina Ātmānanda Sabhā, Bhavnagar. Five new hymns by Muni Nyāyavijayaji have been published at Pāṭaṇ in small booklets during the period under review—Bhaktagītam, Kalyāṇabhāvanā, Dīnākrandanam, Ātmatattvaprakāśa and Mahāmūnava Mahāvīra. These are in the authentic tradition of ancient devotional hymns, and the author has very good command over Sanskrit poetic diction.

In Prabandha-literature Ācārya Jinavijayaji has published Kumārapālacaritrasaṅgraha, a collection of seven historical and semi-historical works bearing on the life of king Kumārapāla (Singhi Jaina Series, no. 41, Bombay, 1956). The same veteran scholar has edited another work of considerable historical interest, Kharatara Gaccha Brhad Gurvāvali of Jinapāla, giving a chronological account of the pontiffs of the Kharatara Gaccha of Śvetāmbaras from the 11th to the 14th century and it is accompanied by a historical study by Mr. Agarchand Nahata (Singhi Series, no. 42, Bombay, 1956). Paṭṭāvali Samuccaya, another collection of Paṭṭāvalis or accounts of religious elders of different Gacchas and a valuable collection of contemporary historical literature about the great minister Vastupāla (13th century A.D.) are shortly to be published in the same series.

Nayacakra of Mallavādin is one of the basic works on Jaina logic, and though available in a fragmentary state it was edited twice before. But there was ample scope even for a third editing, as has been done by Muni Jambuvijayaji, a profound scholar of Jaina and Buddhist logic and also of Tibetan. He has successfully reconstructed numerous quotations from earlier philosophers occurring in this work with the help of Tibetan translations, and one can be sure that he will bring out a more authentic text of the Nayacakra. Major part of the book is printed, and it will be published shortly by Jaina Ātmānanda

Śabhā, Bhavnagar: Dr. J. S. Jetly had prepared for his Doctorate a critical edition of Naracandrasūri's gloss on the Nyāya-kandalī of Śrīdhara, which is a commentary on the Bhāṣya of Praśastapāda on the Vaiśeṣika Sūtras. Naracandra was a member of the literary circle of Vastupāla, and while studying his work Dr. Jetly has taken a detailed survey of the contribution of Jaina writers to Nyāya-Vaiśeṣika literature. Dr. Jetly has also edited the Tarkasaṅgraha Phakkikā of Upādhyāya Kṣamākalyāṇa (Rājasthāna Purātana Granthamālā, no. 9, Jaipur, 1956). It is a scholarly commentary on the Tarkasaṅgraha and its Dīpikā by Annambhaṭṭa, and was composed in 1798 A.D. Lāvaṇyasūri has written a new commentary on Anekāntavyavasthā Prakaraṇa of the great logician Upādhyāya Yaśovijaya who flourished in the 18th century (Boṭād, V.S. 2014) and Amritasūri has written a new Sanskrit commentary on Śāstravārtāsamuccaya of Haribhadrāsūri and Syūdvāda-kalpalatā of Yaśovijaya, which itself is an exposition of the former work (Shirpur, 1958).

Viśvalocanakośa or Muktvāli by Śrīdharasena is a Jaina lexicon. The initial portion is missing in the printed edition (by Pt. Nandlal Sharma, Bombay, 1912), which has only the Nānārthakāṇḍa. Dr. Lokesh Chandra of the International Academy of Aryan Culture of New Delhi informs me that this Kośa has been discovered in its Tibetan translation which contains the initial portion. It would be advisable to make a fresh search for more manuscripts of this celebrated Kośa in India, compare it with the Tibetan version and publish it in a complete form. This discovery indicates that not only Buddhist but Jaina works also were translated into Tibetan. Pt. Rāhula Sāṅkrtyāyana has mentioned in his foreword (p. 1) to the Jñānasāra Granthāvali that more than 100 Apabhraṃśa works are found translated in the Tibetan Tānjur, but probably none of them is extant in India.

Muni Ramaṇikavijayaḥ has edited Ekākṣaranāmamālā, a lexicon of words consisting of one syllable only, composed by

Sudhākalaśa, a pupil of Rājaśekharaśūri of Maladhāra Gaccha, and it is being printed in the *Ekākṣaranāmamālā Saṅgraha* for the Rājasthān Purātana Granthamālā. Jaina Terāpanthī Sabhā, Calcutta, is publishing another lexicon, *Dhanañjaya's Nighaṇṭu Samuccaya*, edited by Dr. Ajitranjan Bhattacharyya.

In the subject of Jyotiṣ Muni Vikāsavijayajī, a very competent scholar of Jyotiṣ, is editing the *Janmasamudra* of Naracandra composed in 1178 A.D. along with its commentary *Beḍā* ('a boat') composed by the same author. It may be noted that this Naracandra was a pupil of Simhasūri and different from Naracandra, pupil of Devaprabha and author of a gloss on the *Nyāyakandalī*.

Jaina Yatis had attained remarkable proficiency not only in Jyotiṣ, but also in medicine and we find a good deal of literature on these subjects. But what is more noteworthy is the proficiency of at least some of them in music. Sudhākalaśa had composed *Saṅgītopeniṣat* in 1324 A.D. and a synopsis of it entitled *Saṅgītopeniṣatsūra* in 1350 A.D. The original work is not available, but the synopsis is being edited by Dr. U. P. Shah for the Gaekwad's Oriental Series. There are several other Jaina works on music, and it is quite likely that the Yatis might have been attracted to this art on account of their close contacts with Royal courts in mediaeval India.

I would like to refer to one or two monographs on Sanskrit literature. Prof. H. R. Kapadia has written a very informative Gujarātī book on history of Sanskrit literature of the Jains (Baroda, 1956) and its first volume deals with secular literature like Vyākaraṇa, Kośa, metrics, rhetoric, dramaturgy, polity, music, erotics, mathematics, Jyotiṣ, architecture, medicine, science of cooking etc. The second volume of this book will deal with religious literature. A Gujarātī translation of my book, the Literary Circle of Mahāmātya Vastupāla and its Contribution to Sanskrit Literature (Bhāratiya Vidyā Bhavan, Bombay, 1953), was brought out recently (Gujarāt Vidyā Sabhā, Ahmedabad, 1957) and its Hindī translation by Mr. Kasturmal

Banthia will be published shortly by the Jaina Cultural Research Society, Banaras.

To mention some noteworthy papers, Dr. Dasharatha Sharma has discussed some administrative terms occurring in the Upamitibhavaprapaṇca Kathā of Siddharṣi (Maru Bhārati, VII. 2, July 1959). Prof. H. R. Kapadia has written on Gūḍha Citra etc. in Sanskrit and Prākṛit poetry (Vidyā, Journal of the Gujarat University, II. 1, 1957) and has systematically presented references to fabulous objects by Jaina writers (JOI, VIII. 1, September 1958). Mr. E. D. Kulakarni has given a vocabulary of notable words from the Yaśastilaka of Somadevasūri (Bulletin of the Deccan College Research Institute, XVIII, January 1957). Mr. Trilokanath Jha has tried to show Hemacandra's indebtedness to the Vyaktiviveka of Mahimabhaṭṭa (Journal of the Bihar Research Society, XLIII. 1-2, March-June 1957), Dr. V. M. Kulakarni has written on Sītā-Rāvaṇa Kathānaka as described by Hemacandra (JOI. VII, 3, March 1958), and Mr. J. P. Thaker has shown the historical importance of the Dvyāśraya Mahākāvya of Hemacandra (VVSG). I have analysed the contents of the Śāṅkhaparābhava Vyūyoga, a newly discovered historical play by Harihara describing the victory of minister Vastupāla over Śāṅkha, the ruler of Broach (JOI, VII. 4, June 1958). This play is being edited for the M. S. University Oriental Series. Dr. A. N. Jani has written a paper on quotations from the Naiṣadhiyacarita in Mahendrasūri's commentary on the Anekārthakośa of Hemacandra (Jaina Yuga, April 1959). This Mahendrasūri was a pupil of Hemacandra, and these quotations are, no doubt, the earliest literary references to the Naiṣadhiyacarita. Dr. W. Schubring, veteran German scholar of Prākṛit, has contributed a valuable paper on Stotra-literature of the Jinas (Jñānamuktāvali, Delhi, 1959). Dr. D. C. Sircar has published a Jaina inscription from Shergadh of V. S. 1191 (Epigraphia Indica, XXXI. 2, April 1955, published in 1957). Mr. D. B. Diskalkar has written about materials used for Jaina inscriptions (VVSG) and has made some general

observations about Jaina epigraphy (JOI, IX. 1, September 1959). Mr. Bhāvarlal Nahata has published a Gurvāvali of Pippala Gaccha in Sanskrit and Old Gujarāṭī (VVSG). Muni Ramanikavijayaḥ has written a paper on the Arhadgītā of Upādhyāya Meghavijaya, composed in imitation of the Bhagavadgītā, and Dr. Gulabchand Chaudhari has described the Jaina contribution to metrics (Rājendrasūri Smāraka Grantha). Mr. Agarchand Nahata has contributed a paper on Svetāmbara poets of Ujjayinī (Vikrama, III. 2, May 1959).

Dr. J. S. Jetly has briefly reviewed some unpublished philosophical works by Jaina writers. He has written about Nyāyālaṅkāra Tīppaṇa of Abhayatilaka, which is a voluminous running commentary of 12,000 ślokaś on four Nyāya works, viz., the Bhāṣya of Vātsyāyana, the Vārttika of Udyotakara, the Tātparyarīkā of Vācaspati Miśra and Tātparyapariśuddhi of Udayanācārya (JOI, VIII. 1, September 1958). Dr. Jetly has also written on the Tarkataraṅgiṇī and Śaśadhara Tīppaṇa of Guṇaratnagaṇi (JOI, VIII. 4, June 1959). The former work is a commentary on the Prakāśikā of Govardhanācārya which itself is a commentary on the Tarkabhāṣā of Keśavamīśra, while the latter one is a brief running gloss on the Nyāyasiddhāntadīpa of Śaśadhara Miśra.

Prof. Hajime Nakamura has written an interesting paper on Vedānta philosophy as seen from the scriptures of early Jainism (JOI, VIII. 2, December 1958). Prof. Prithvi Raj Jaina has written about Jamālī's life and his point of difference from Mahāvīra; Mr. Malvania has tried to show that Mallavādin, author of Tīppaṇa on Dharmottara's Tīkā on the Nyāyabindu of Dharmakīrti, is different from Mallavādin, author of the Nayacakra; Muni Puṇyavijayaḥ has noticed a very remarkable manuscript of the Nayacakra copied down by the great logician Yaśovijaya; Dr. Gulabchand Chaudhari has collected references to Jainism in the Pāli Canon; Mr. Padmanabha Jaini has discussed the concept of Arhat; and Dr. N. M. Tatia has written on

Haribhadrāsūrī's comparative studies in Yoga (VVS_G). Dr. Indukala Jhaveri has contributed a scholarly paper on Agūru-laghu paryāya in Jaina philosophy (Vidyā, Journal of the Gujarat University, II. 1, 1957). Mr. H. Bhattacharyya has written on philosophy of Jainas (East and West, Rome, VIII. 4, January 1958) and on the Anekāntavāda of the Jainas (Indo-Asian Culture, VI. 3, January 1958). Dr. H. V. Guenther has written on two contemporary teachers—Mahāvīra and Buddha (Religious Digest, Ceylon, no. 12, 1957); Prof. Radha Krishna Chaudhari has taken a comparative view of Jaina and Buddhist philosophy (Prabuddha Bhāraṭa, November, 1957) and Dr. Indra Chandra has written a studied paper on Jaina theory of knowledge (Indian Philosophy and Culture, III. 2-3, June-September 1958).

In the field of *Hindī* Mr. Ravindrakumar Jain has written his Doctoral thesis on the life and works of the poet Banārasī-dās, who lived in the 17th century and who is well-known for his philosophical poem, Samayasāra, and very interesting autobiographical work, Ardhakathānaka. Mr. Agarchand Nahata has written an informative paper on Bhaṭṭāraka Kanakakuśala and his pupil Kuvarakuśala (VVS_G). These two lived in the 18th century and were protégés of the then ruler of Kutch. Mr. Nahata has given a survey of their works in Braj on Kośa, Alaṅkāra, prosody and several other subjects. Kuvarakuśala was a scholar of Persian and he had translated into Braj a Persian-Sanskrit lexicon, Pārasīnāmamālā. Bhuj, Capital of Cutch, was centre of literary activity in Braj by the Yatis, and their Upāśraya was almost a training school for aspiring poets at least upto the first half of the 19th century.

As is well-known, the earliest extant literature in *Gujarātī-Rājasthānī* (appropriately called *Māru-Gurjara* by Prof. Umashankar Joshi) is Jaina literature, it is available in great abundance, and its scientific publication is helpful in the historical study of sister-languages of India. Messers B. K. Thakore, M. D. Desai and M. C. Modi have edited Gurjara

Rāsāvali (G. O. S., No. 118, Baroda, 1956). It contains six poems in Old Gujarātī composed during the 14th and 15th centuries, representing different forms of literature like Rāsa, Phāgu, Vinatī, Caupai, etc. One of the poems, Virāṭa Parva of Śālisūri, is throughout in syllabic metres. There is an exhaustive index verborum with etymological notes, and editing is very carefully done. Ācārya Jinavijayajī has edited Uktiratnākara of Sādhusundaragaṇi, who lived in the beginning of the 16th century A.D. (Rājasthān Purātana Granthamālā, no. 14, Jaipur, 1957). This work is an Auktika or Old Gujarātī treatise on Sanskrit grammar, and every Auktika gives a Sanskrit-Gujarātī vocabulary. All the specimens of this form are useful for linguistic study. Messrs Agarchand Nahata and Bhāvarlal Nahata have published Jñānasāra Granthāvali, part I (Calcutta, 1959). Jñānasāra was a learned Yati who lived at Bikaner in the 18th century A.D. He was a Yogin and was also an adept in astrology and Āyurveda. This is a collection of his numerous compositions in Rājasthānī. The Nahata brothers have also brought out Samayasundarakṛti-Kusumāñjali (Calcutta, 1957). It is a collection of 563 short poems, most of which are in Gujarātī-Rājasthānī and a few in Sanskrit and Prākṛit by the well-known poet Samayasundara who lived in the sixteenth century A.D. Both the books have very informative and useful Introductions. Prof. R. C. Shah has edited with notes the Nala-Davadantī Rāsa of Samayasundara (Ahmedabad, 1957).

✓ The Vargakasmuccaya, pt. I (Text), a collection of set descriptions in rhythmical prose in Old Gujarātī, was edited by me sometime back (University of Baroda, 1956). Its second part containing a cultural study and full indices by myself and Dr. R. N. Mehta is very recently published (Baroda, 1959). The Vikramacaritra Rāsa (1509 A.D.) of Udayabhānu, edited by the late Prof. B. K. Thakore, has been published with Introduction and index prepared by Dr. R. M. Patel (Baroda, 1957). Dr. R. M. Patel had edited for his Doctorate the Simhāsana Batrisī (1463 A.D.) of Malayacandra with a comparative study

of story-cycles of *Simhāsana Dvātrimśikā* in Sanskrit and Old Gujarātī. The work will be published in the *Prācīna Gurjara Granthamālā* of the Baroda University. In continuation of the *Prācīna Phāgusaṅgraha*, a collection of 38 spring-poems edited by me and Mr. S. D. Parekh (Baroda, 1955), Muni Ramaṅkavijayajī is editing some other unpublished specimens of the Phāgu-form. Dr. Earnest Bender who had prepared a scholarly edition of *Nalarāya-davadanticarita* of Rṣivardhana (American Philosophical Society, Philadelphia, 1951) is presently editing the *Dhanyavilāsa*, a Jaina poem of the 18th century.

To mention a few important papers, Mr. Agarchand Nahata has written about the poet Merunandana and his works (Vallabh Vidyanagar Research Bulletin, I. 1-2, 1957-58). Mr. Phulasinh has given a critical estimate of the *Sītūrāma Caupai* of the poet Samayasundara (Maru Bhārati, January 1959) and Dr. M. R. Majmudar has published the *Neminātha Caturmāsaka* of Siddhicandra, well-known as a commentator of the *Kādambarī* and a scholar of Persian (VVSG). I have edited the poem *Varṇa Batrīsī*, describing the characteristics of different castes and professions (Vallabh Vidyanagar Research Bulletin, I. 2, 1958) and *Mahāvīra Vinatī*, a devotional poem in the *Drutavilambita* metre by Jayaśekharaśūrī, who lived in the 15th century (Jaina Yuga, April 1958). Prof. H. R. Kapadia has given a detailed note on the *Yogaratnākara* Copāi, a work on medicine composed by Nayanāśekhara in 1670 A.D. (Bhiṣak Bhārati, V. 7, August 1958).

Kannaḍa has many old classics by the Jaina authors, and a good deal of research and publication work about the same has been undertaken during recent years. Professors D. L. Narasimhachar and T. S. Shama Rao have edited *Sukumāra Carite* of Śāntinātha, composed in 1068 A.D., with exhaustive Introduction and glossary (Mysore, 1954). Prof. Narasimhachar has also edited *Vaḍḍārādhanē* of Śivakoṭyācārya, a prose-classic of the early 10th century, on the basis of seven manuscripts (second edition, Mysore, 1955) and *Śabdamaṇidarpaṇa*, an

Old Kannaḍa grammar by Kāśīrāja composed in 1260 A.D. (Mysore, 1959), and has also taken up for publication the Neminātha Purāṇa by Mahābala Kavi of 1254 A.D.

Jīvasambodhane of Bandhu Varmā (1200 A.D.) has been edited by Pt. H. Sesha Iyengar (Madras, 1957). Mr. Bommarasa Paṇḍita has edited the Pārśvanātha Purāṇa (1205 A.D.) of Pārśva Paṇḍita (Sanmati Granthamālā, Mysore, 1957) and the same work is also simultaneously edited by Prof. M. Mariappa Bhat (University of Madras, 1957). The Ādipurāṇa, a very well-known Kannaḍa classic by Pampa composed in 941 A.D., has been edited by Prof. K. G. Kunadanagar (Belgaum, 1953) and the Ajitapurāṇa of Ranna (993 A.D.) has been very recently brought out by Mr. H. Devarappa (Sanmati Granthamālā, Mysore, 1959).

Tattvaratnapradīpikē, a Kannaḍa commentary on the famous Tattvārthasūtra of Umāsvāti, composed by Bālacandra-deva about 1170 A.D., has been edited by Pt. A. Santiraj Sastry (Oriental Research Institute, Mysore, 1955). Prof. Mariappa Bhat has prepared an edition of the Jātakatilaka of Śrīdharācārya, 1042 A.D., (University of Madras, 1957) and also that of the Vardhamāna Purāṇa of Acaṇṇa composed c. 1195 A.D. (University of Madras, 1958). Samayaparīkṣe of Brahmasīva, composed about 1100-1125 A.D., has been edited by Mr. B. S. Kulakarni (Kannada Research Institute, Dharwar, 1958). Brahmasīva is very critical about other faiths in Karnaṭaka at that time; but his work is significant not so much from this point of view as from that of the social and religious background of the people. Mr. T. R. Shetti has brought out an edition of the Jñānacandracarite of Pāyanaṇṇa (Moodbidre, 1958). The author comes from Belgol, and wrote this work in the Sāṅgatya metre in 1659 A.D.

My friends well-versed in ancient Kannaḍa literature inform me that in addition to the major works noted here a number of minor works have been published by Pt. Padmanabha Sharma

of Mysore under the auspices of the Sanmati Granthamālā and by Pt. Bhujabali Shastri of Moodbidre.

After this survey of literature in different languages I may be permitted to notice briefly a few books and papers discussing and interpreting *Jaina art*. Dr. U. P. Shah, a reputed scholar and researcher in this subject, has written a monograph on the Akoṭā bronzes, discovered a few years back at the village Akoṭā, near Baroda (State Board of Historical Records and Ancient Monuments, Bombay, 1959). Dr. Shah has described all the Jaina bronzes in the Akoṭā hoard, and has thrown light on important problems, such as the form of Jīvantasvāmī images, age of differentiation between Śvetāmbara and Digambara idols, etc. with the help of these new finds. Here we find for the first time the earliest known images of the Śvetāmbara type, the earliest known images of the Śāsanadevatās in Jaina worship as well as a reference in an inscription to Rathavasatikā which Dr. Shah thinks to be a Vasatikā named after Ārya Ratha. In this monograph Dr. Shah has also discussed the Jaina bronzes of the Chausā hoard now in Patna Museum, and he thinks that they date from c. 1st to 3rd-4th centuries. This monograph should be of special interest to the students of the history of Indian art, since Dr. Shah has been able to prove the existence of a School of Ancient West (*i.e.* Western India) referred to by the Tibetan Lāmā Tārānātha. The book is nicely illustrated and printed.

Dr. Klaus Fischer has written another monograph on Caves and Temples of the Jainas (World Jaina Mission, Aliganj, 1956). Caves and temples of the Jainas are distributed all over India, and were constructed since the dawn of Eastern art upto the present day. In a way, the continuance of the traditional architecture in modern India is mainly due to the munificence of the Jainas. The present book gives a survey of some outstanding monuments of Jainism in all parts of India, and has followed a chronological order with a geographic subdivision. It is as it should be in this type of publication that the

book is profusely illustrated. But neither the photographs nor their reproductions in print are of the required standard. But the book is well-written and is a welcome addition to this branch of literature.

Mr. Sarabhai Nawab, who gave us numerous publications on Jaina pictorial art, has recently brought out two volumes of the *Kālaka Kathāsaṅgraha* or Collection of Kālaka Stories (Ahmedabad, 1959). This is in fact an English version of his Gujarātī book published in 1949. The first volume containing texts is edited by Pt. Ambalal Premchand Shah, and has 6 versions of the Kālaka story from Jaina scriptures, 13 stories in Prākṛit, 13 in Sanskrit and 4 in Old Gujarātī. The second volume gives the history and legends about Kālakācārya and notes on miniature paintings by Mr. Nawab, with 88 illustrations in colour and 69 in monochrome, all magnificently printed.

Dr. H. A. Majmudar has studied for his Doctorate the material culture and life as represented in the sculptures on the temples at Ābu, Kumbhāriā, Tāraṅgā Hills, Moḍherā and Pāṭaṇ. Such work pertaining to Indian art in general should be followed up in different regions.

To mention a few papers in the subject, Mr. Ravishanker Raval, well-known painter and humanist, has written on the Jain contribution to Indian art (VVSG). Dr. Moti Chandra, one of the foremost scholars of history of Indian art, has contributed a paper on an illustrated manuscript of the *Mahāpurāṇa* in Śrī Digambara Nayā Mandira at Delhi (Lalit Kalā, no. 5, April 1959). The manuscript is not dated, but on stylistic grounds it has been assigned by Dr. Moti Chandra to the closing years of the 15th century or a little later. Illustrated Digambara manuscripts are comparatively few, the only illustrated palm-leaf manuscript being that of the *Ṣaṭkhaṇḍāgama* with the commentary *Dhavalā* and datable to 1112-1120 A.D. Dr. Moti Chandra has rendered distinct service to the study of Jaina art by bringing one more illustrated manuscript to light. Dr. U. P. Shah has written on a brass incense-burner from

Ākoṭā (Journal of the Indian Society of Oriental Art, XIX, published in 1958), and has assigned it to the beginning of the 7th century A.D. He has also given an interesting paper on Hariṇegameṣin on the basis of available sculptures and paintings (Journal of the Indian Society of Oriental Art, XIX, published in 1958) and also on Brahma-Sānti and Kapardī Yakṣas in the Śvetāmbara and Digambara literature and art (Journal of the M. S. University of Baroda, VII. 1, March 1958). Dr. Shah has written on the forgotten practice of worship of the parents of the Tirthankaras adducing art-evidence from different parts of India (Bulletin of the Prince of Wales Museum, Bombay, no. 5, published in 1958-59), on sculptures depicting Jaina stories in the temples at Ābu and Kumbhāriū (Jaina yuga, September-October 1959), and also on some early sculptures from Ābu and Bhinmāl (Bulletin of the Museum and Picture Gallery, Baroda, XII, 1955-56). Mr. Krishna Datta Vajapeyi has written on Jaina art of Mathurā (Rājendra Sūri Smāraka Grantha) and Dr. A. N. Upadhye has given an article on the Gommaṭeśvara colossus at Śravaṇ Belgol (Indo-Asian Culture, VI. 3, January 1958).

Vijaya Vallabhasūri Smāraka Grantha has a number of interesting papers on Jaina art. Mr. K. B. Dave has given a paper on the history of Yakṣa-worship with special reference to Jainism; Mr. Sarabhai Nawab has written on an illustrated manuscript of the Kalpasūtra in golden letters; Muni Puṇya-vijayaji has brought to light a profusely illustrated manuscript of the Supāsanāhacariya of Lakṣmaṇagaṇi copied down in 1426 A.D.; Muni Yaśovijayaji has written on a number of ancient images and sculptures; Dr. Klaus Brühn has described in a scientific way the figures on two lower reliefs on the Pārśva-nātha temple at Khajuraho and tried to interpret their significance; Dr. M. R. Majmudar has given a description of an inscribed metal-bell from Pāṭaṇ, weighing 45 lbs., recording that it was presented to a Caitya of Candraprabha in the Vāgaḍa district in 1262 A.D.; Dr. U. P. Shah has contributed articles

on Jayā group of goddesses and on a rare sculpture of Mallinātha; and Dr. H. D. Sankalia has described Digambara Tirthaṅkara images from Maheśvara and Nevāsā. Dr. Brühn has written some short articles on Jaina art and iconography, and they are published in the Jaina Yuga during the last two years.

I would like to announce a very important find in the field of Jaina art. Only a few months back the Oriental Institute of the Baroda University has acquired a palm-leaf manuscript written in golden letters. It has 65 folios in 10" × 2" size, it is copied down by Jinadattasūri in V. S. 1210 (1154 A.D.) and written in the Devanāgarī script of the Jaina mode prevalent in Western India. The text copied down is Svārṇarāupyādisiddhi, a mixed work in three languages, viz., Sanskrit, Prākṛit and Apabhraṁśa, like several other mediæval Jaina texts. It is a commentary on a work called Siddhāntopadeśa or Siddhāntaleśa, and appears to be a treatise on Āyurveda. Palm-leaf manuscripts in golden letters from Burma and other countries are available, but as far as myself and some of my friends deeply interested in the manuscript-wealth of our country are aware, this is the first palm-leaf manuscript in golden letters known in India so far, apart from its subject-matter of peculiar interest. But we may be sure that many more such manuscripts must have been written down, and we should make a thorough search to see if more of such specimens still exist in different part of India.

Now, I may draw your attention to a few books and papers pertaining to *Jaina philosophy, culture and history*. In February 1959 Prajñācakṣu Pt. Sukhalalji Sanghvi, one of the leading Dārśanikas of our country whose works are an ideal combination of modern methods and the highest traditional learning, has delivered the Thakkar Vassonji Madhavji Lectures in ✓ Gujarāṭi at the University of Bombay on the contribution of Haribhadrāsūri to the philosophical and Yogic traditions of India. Paṇḍitaji has based his observations mainly on six

works of Haribhadrāsūri, *viz.*, Śaḍdarśanasamuccaya, Śāstra-vārtāsamuccaya, Yogaviṃśikā, Yogaśataka (re-edited and translated by Dr. Indukalā Jhaveri on the basis of a recently discovered palm-leaf manuscript at Jaisalmer, Gujarat Vidyā Sabhā, Ahmedabad, 1956), Yogabindu and Yogadr̥ṣṭisamuccaya. Haribhadrāsūri was a brilliant Brahmin scholar before he was initiated into the Jaina religious order, and his works—in Sanskrit and Prākṛit—show his great proficiency not only in all the systems of Indian philosophy but in almost all branches of learning developed in those days. Unlike many other Dārśanikas, Haribhadrāsūri had an inherently liberal outlook and his works are a remarkable contribution towards the synthetic development in Indian philosophy. Paṇḍitaji's lectures form an original work in this interesting subject and we anxiously await their publication. The Maharaja Sayajirao Honorary Lectures on Bhāratiya Tattvavidyā (Baroda, 1958) delivered by him at the invitation of the Baroda University on some of the most important *Prameyas* of Indian philosophy are an equally brilliant contribution, and contain many thoughtful observations on Jaina philosophy also. His book, Cār Tīrthaṅkara (Bombay, 1959), is a collection of ten Gujarātī papers on four Tīrthaṅkaras, *viz.*, R̥ṣabhadeva, Neminātha, Pārśvanātha and Mahāvīra. Written in a lucid style all of them are replete with critical acumen blended with philosophical insight and historical inquiry.

The Religion of Ahimsā (Bangalore, 1957) by Prof. A. Chakravarthi is a beautiful monograph on Jaina religion and ethics from the pen of a veteran scholar. Religion and Peace (Mathura, 1959) by Mr. S. C. Diwakar is a small but interesting book on the religion of Ahimsā of which Jainism was the pioneer. The author takes Ahimsā not as a doctrine, but as a way of life and explains the ethical as well as philosophical implications of this religion of which ' compassion towards all creatures ' is the living core. Jaina Darśana in Hindi (Sanmati Jñānapīṭha, Agra, 1959) by Dr. Mohanlal Mehta is an excellent work on the

subject, standing mid-way between Jaina Darśana (Gujarātī and Hindi) by Muni Nyāyavijayajī which is a popular book meant for lay readers and Jaina Darśana (Hindi) by Dr. Mahendrakumar which can be read and appreciated only by scholars. Nayavāda (Sanmati Jñānapāṭha, Agra, 1958) by Muni Phulacandra is a good Hindi book on a fundamental principle of Jaina philosophy which tries to embrace the manifold aspects of truth.

Prof. V. P. Jhrapurkar has given a book on Bhaṭṭāraka Sampradāya (Sholapur, 1958). He has collected useful material for the history of Bhaṭṭārakas from colophons and inscriptions and has given a treatment of the history and social significance of the institution of Bhaṭṭārakas who, like Caityavāsī Yatis of the Śvetāmbara sect, have made important contributions to literature and art. Mr. K. B. Jindal has brought out a useful collection of essays (Calcutta, 1958) published formerly as Introductions to different volumes of the Sacred Books of the Jāinas, but it is curious that the names of the authors are not mentioned. Vaiśālī (2nd edition, Bombay, 1958) by Ācārya Vijayendrasūri is a good Hindi monograph on historical geography. The author has rightly identified Kṣatriyakunḍa, the birth-place of Mahāvīra, with Bāsukunḍa near Vaiśālī, which is modern Basāḍha in Bihar, where the Bihar Government has founded the Vaiśālī Institute for Jaina studies. The Doctoral thesis of Dr. Amarchand Mittal, the Early History of Orissa, a considerable part of which deals with the early history of Jainism in this province, is being printed by the Jaina Cultural Research Society. Dr. J. P. Jain has studied for his Doctorate the Jaina Sources of the history of ancient India (100 B.C. to 900 A.D.), and Dr. Prakash Chandra worked on Jainism in Rājasthān.

Muni Viśālavijayajī has given two small historical monographs on different Jaina Tīrthas in Gujarāt—one on Cār Jaina Tīrtho (Bhavnagar, 1956) dealing with Mātara, Sojitrā, Kairā and Dholkā, and another on Kāvī, Gandhār and Jhagaḍiā (Bhavnagar, 1957). Muni Kanakavijayajī has written an

illustrated Gujarātī book on the principal Jaina Tīrthas of India (Palitana, 1958) and the Vijaya Vallabhasūri Jaina Sāhitya-mālā has published a book, Baṅgāla-kā Ādi Dharma (Bombay, 1958), which is a collection of three papers—two in Hindi and one in English—dealing with the history of Jainism in Bengal. Jaina Community—a Social Study by Dr. A. Sangve (Bombay, 1959) was his Ph.D. thesis in Sociology. It is an exhaustive survey and a good guide for all further studies.

Mr. P. B. Desai, author of Jainism in South India (Sholapur, 1957), describing the historical role of Jainism in Āndhra, Tāmīl Nāḍu and Karṇāṭaka, has written an interesting paper on Jainism in Kerala supplying some new information (Journal of Indian History, XXXIII. 5, August 1957, published in 1958). Dr. Dasharatha Sharma has made an attempt to prove that Kālakācārya was a chief of the Kālaka people (Indian Historical Quarterly, XXXIII. 4, December 1957). I have collected a number of historical references to the Pañcāsarā Pūrśvanātha temple built at Pāṭaṇ by Vanarāja, its founder, in the 8th century A.D. (VVSG).

Lastly I may refer to *bibliographies and catalogues*, which are inevitable tools of research and investigation. Prakāśita Jaina Sāhitya (Delhi, 1958) by Pt. Pannalal and Dr. Jyoti-prasad claims to be a bibliography of published Jaina literature. This is no place for a detailed review, but I may be allowed to state that it is a very incomplete list. Nowhere do we find in it the names of very well-known publications like the Triṣaṣṭi-śalākāpuruṣacarita, Siddhahema, Prabandhacintāmaṇi, Jñāna-bindu and many others. Jaina Gurjara Kavio, vols. I-II are noted, but we do not find the mention of vol. III, published in 1944. Hemacandrācārya by Dhūmaketu is mentioned, but there is no reference to the Hemasamikṣā, its companion-volume, by Prof. M. C. Modi. Life of Hemacandrācārya is registered, but the name of its celebrated author, Dr. G. Bühler, is curiously left out. In the case of a majority of books in the English section the place and year of publication are not mentioned.

This appears to be an incomplete list of publications without any definite method, and has very limited value for a student.

✓ A Descriptive Catalogue of the manuscripts at Jaisalmer prepared by Muni Punyavijayaḥ is being printed under the auspices of the Jaina Śvetāmbara Conference of Bombay, and should be out very soon. It is a complete list of all the palm-leaf manuscripts and most of the paper manuscripts. A Catalogue of about 20,000 manuscripts preserved in the Hemacandrācārya Jñānamandira at Pāṭaṇ has been prepared by the same scholar, and is being printed along with all the colophons. A Catalogue of the famous Śāntinātha Bhāṇḍāra at Cambay prepared by Punyavijayaḥ has been taken up for publication in the Gaekwad's Oriental Series. A Descriptive Catalogue of the Jaina manuscripts in the library of the Asiatic Society of Bengal has been prepared by Dr. Ajitranjan Bhattacharyya. Its first volume is out and the second volume is likely to be published in near future.

Vishveshvarananda Vedic Research Institute, Hoshiarpur, has completed and published during the period under review a two-volume tabular Classified Catalogue of 8,360 manuscripts belonging to it. This Catalogue registers 267 Jaina works, 58 of them being in Sanskrit and 209 in Hindī. The Rājasthān Research Institute has published the first volume of its Catalogue of Manuscripts (Jodhpur, 1959). Out of a total of 4,868 manuscripts it registers 1,236 works by different Jaina writers in Sanskrit, Prākṛit, and Gujarātī-Rājasthānī. Dr. Klaus Brühn had written a bibliographical paper on Jaina studies in Germany (Voice of Ahimsa, VI. 10, October 1956), a Gujarātī translation of which has been prepared by Dr. A. N. Jani (Jaina Yuga, January 1959).

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This is a record of the work carried out in the field of Prākṛit and Jainism during the last two years, and I crave your indulgence if I have left out inadvertently any notable work.

As you might have observed, there is a small but trained band of workers in our field of study, but let us hope that more and more scholars would interest themselves in this comparatively neglected branch of Indian Culture. Expressions like 'Prākṛit and Jaina studies' and 'Jaina scholar' sometimes create misunderstanding and unnecessarily connote some exclusiveness. But let us remember that Jainism, like other systems, emerged out of a common background of Indian life and thought, and has always influenced and was influenced by contemporary life upto this day. Hence any contribution to the knowledge of Jainism through a variety of mediums—Prākṛit, Sanskrit and regional literatures—will be a contribution to a wider study of Indian Culture in all its multifarious expressions.

Scholarly equipment and training are important for learned pursuit; but I hope you will agree with me that complete *Bhakti* or devotion to learning is most essential for any researcher and seeker of knowledge. Hardly any work of lasting importance could be produced without that devotion to study and research. The Pratikramaṇa Sūtra most appropriately invokes the blessings of Śrutadevatā on those who were devoted to knowledge, and I cannot conclude better than with the ancient Gāthā from that sacred text—

सुअदेवया भगवई नाणावणीअ-कम्म-संघायं ।

तेसिं खवेउ सययं जेसिं सुअ-सायेरे भत्ती ॥