

BOOKS AND PAPERS

By

PROF. A. N. UPADHYE, M.A., D.LITT.

RAJARAM COLLEGE, KOLHAPUR

KOLHAPUR

1957

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Born on 6-2-1906 at Sadalga (Dt. Belgaum); Primary education at the village; Secondary education at the G.A. High School, Belgaum; College education at the Rajaram College, Kolhapur, and Willingdon College, Sangli; passed his B.A. with Sanskrit Hons. and Ardhamāgadhī (Prākṛits) in 1928; Attended Post-graduate Lectures at the Bhandarkar O.R. Institute, Poona; Passed his M.A. (First Class) with Ardhamāgadhī (Prākṛits) and Sanskrit in 1930; Appointed Lecturer in Ardhamāgadhī (Prākṛits) at the Rajaram College, Kolhapur, in 1930 and confirmed as Professor in 1933; Took his D.Litt. degree of the University of Bombay in 1939; Awarded Springer Research Scholarship of the University of Bombay for three years 1939-42; Elected Sectional President of the Prākṛit, Pāli, Buddhism and Jainism Section of the All-India Oriental Conference, Hyderabad, 1941; Absorbed in the Bombay Educational Service II after the merger of the Kolhapur State.

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PROFESSOR A. N. UPADHYE, M.A., D.LITT.

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ABBREVIATIONS

A.-I.O.C.:—All-India Oriental Conference
B.O.R.I.:—Bhandarkar Oriental Research Institute
B.V.:—Bhāratiya Vidyā
E.I.:—Epigraphia Indica
I.C.:—Indian Culture
I.H.Q.:—Indian Historical Quarterly
J.A.:—Jaina Antiquary
J.B.B.R.S.:—Journal of the Bombay Branch Royal Asiatic Society
J.S.B.:—Jaina Siddhānta Bhāskara
J.U.B.:—Journal of the University of Bombay
N.I.A.:—New Indian Antiquary
O.L.D.:—Oriental Literary Digest

FOREWORD

At the outset I extend warmest compliments to Dr. Upadhye for the great quantity and quality of his literary output as recorded in this Bibliography, which, I am sure, will not only prove useful to scholars working in kindred fields but also send many to a renewed appreciation of the mass of literary data presented by this great savant. I am here reminded of the Rig-vedic statement (X. 71-2) of a supreme truth relating to literary activities:

*saktum iva titānā punanto
yatra dhīrā manasā vācam akrata/
atrā sakhāyaḥ sakhyāni jānate
bhadraiṣāṇi lakṣmīr nihitādhi vāci//*

The men who have awakened intellect (*dhīra*) through the strenuous effort of their spirit (*manasā*) produce works of literature (*vāk*). When this part of the work is accomplished, there come others, literary friends devoted to common pursuits (*sakhāyaḥ*), who perceive and recognize community of effort (*sakhyāni*), and point out the excellences and merits (*bhadraiṣāṇi lakṣmīḥ*) imprinted in their literary creations. Thus the authors and friendly critics are complementary to each other, and together they promote all science and literature.

The bibliographical material so methodically presented in these pages will be instrumental in welding the intellectual fellowship above envisaged which is so dear to the heart of every scholar. It is a rare privilege in life to be devoted to uninterrupted work in the manner of Dr. Upadhye. He has made himself celebrated among serious linguists by his erudite editions of difficult Prākṛit and Apabhraṃśa texts and numerous papers on the problems of language and literature. As Dr. Sukhthankar of epic fame had hinted many years ago, Dr. Upadhye is a past-master in the art of critical editing. He combines in himself the learning of the oriental Pandit and the argus-eyed critical faculty of the new scholar, with which he approaches his task. By a system of checks and counterchecks evolved for himself

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he is able to present a thoroughly reliable text of the old classics for which the Mss. material is sometimes scanty. His are *variorum* editions replete with annotations and accessories of all kinds that help in the understanding of the author's meaning.

The other meritorious feature of his editions are the comprehensive learned Introductions packed with exhaustive information about the author, his life, date and works, and the subject-matter of the text edited. Herein is reflected the full blazing light of Dr. Upadhye's scholarship, patient research and many-sided intellectual equipment. Their contents have some times, as in the case of the *Pravacanasāra* and the *Bṛhat-Kathākośa*, taken the form of dissertations bringing to focus a mass of new material marshalled with competence and clarity.

Dr. Upadhye has upto now edited the following fourteen texts:

- (1) *Pañcasuttam*: a Prākṛit text by an unknown author, with extracts from Haribhadra's commentary.
- (2) *Pravacanasāra* of Kundakunda: a Prākṛit text with two Sanskrit commentaries.
- (3) *Paramātma-prakāśa* of Yogīndudeva: an Apabhraṁśa work on medieval Jaina mysticism.
- (4) *Varāṅgacarita* of Jaṭā-Simhanandi: a Sanskrit Kāvya of the 7th century A.D.
- (5) *Kaṁsavaho* of Rāma Pāṇivāda: a Prākṛit poem.
- (6) *Usāṇiruddham*: a Prākṛit poem attributed to Rāma Pāṇivāda.
- (7) *Tiloyapaṇṇatti* of Yativṛṣabha, Vols I & II: a Prākṛit text on Jaina cosmography.
- (8) *Bṛhat-Kathākośa*: a thesaurus of 157 tales in Sanskrit, written in 932 A.D.
- (9) *Dhūrtākhyāna* of Haribhadra, a critical essay on: a Prākṛit satire of the 8th century A.D.
- (10) *Candralekhā* of Rudradāsa: a Prākṛit drama.
- (11) *Līlavai Kahā* of Kutūhala: a Prākṛit poem (c. 800 A.D.).
- (12) *Ānandasundarī* of Ghanaśyāma: a Prākṛit drama.
- (13) *Kattigeyāṇuppekkhā* of Svāmi Kumāra: a Prākṛit treatise on Jainism, with the Sanskrit commentary of Śubhacandra (under publication).

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- (14) *Kuvalayamālā Kahā* of Uddyotanasūri: an important Prākṛit Kathā text (under publication).

Texts Nos. 4, 5, 6, 7, 8, 10, 11, 12 and 14 are edited and rescued for the first time.

Dr. Upadhye has also acted as General Editor and organised the work of (a) the Jīvarāja Jaina Granthamālā, Sholapur, and (b) the Jñānapīṭha Mūrtidevī Jaina Granthamālā, Banaras; and as Editor-in-cooperation of the *Jaina Siddhānta Bhāskara* and *Jaina Antiquary*, and of the *magnum opus* religious text of the Digambara school, viz., the *Ṣaṭkhaṇḍāgama* with the *Dhavalā*, of which Dr. Hiralal is the Editor. His literary work has been punctuated by diversionary activity in the form of about one hundred papers on problems of Prākṛit, Sanskrit and Apabhraṁśa literary history and Indian culture contributed to various research Journals.

The plan of this practical Bibliography of his writings is as follows. In the First Section an account is given of the edited texts. Each text is described and introduced with a detailed Table of Contents, followed by extracts of Select Opinions and Reviews of the same. In the Second Section a full list of the author's Papers is given, noting the title, the name of the Journal or Volume where it was published with full reference, and also indicating the nature of its contents. In the Third Section we have a list of Reviews of more than fifty books contributed by Dr. Upadhye to various Journals which shows how he has been keeping himself abreast of the work of others ploughing a field which is kindred to his own.

All this work is his achievement, in addition to the teaching work at the Rajaram College, Kolhapur, which as the quiet congenial corner (*nīḍa*) for his creative activity deserves mention. Well did Carlyle say: 'Blessed is he who has got his life's work: let him ask for no other blessedness.' Dr. Upadhye asks for no other blessedness.

Dr. Upadhye, as a professor, has trained himself in the discipline of making the best use of his summer and winter vacations. He loads them with strenuous labour and extracts from them a fruitful harvest. He seems to suck joy from this hobby, which is but another name for *svāntaḥ sukhāya* application, or

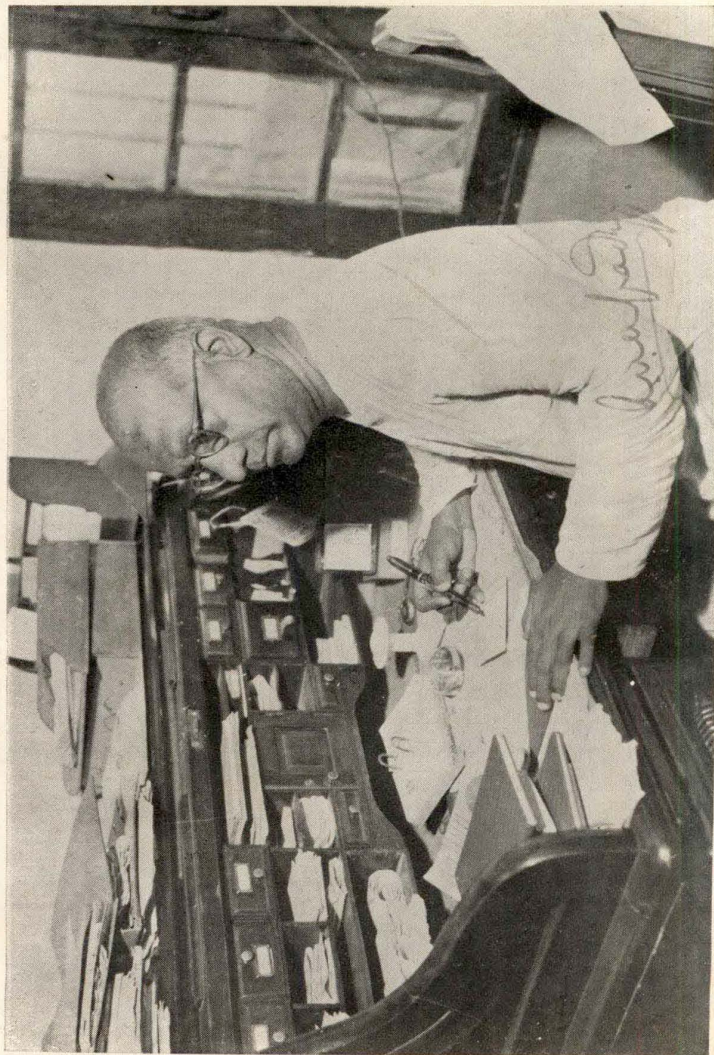
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what in more ancient terminology was designated as the *niṣ-kāraṇa-dharma* prescribed for an intellectual. As such even the smallest details of work are sanctifying for him. The entire gamut of editorial work from the collecting of material, text-collation, critical assessment, etc., upto proof-reading is executed single-handed as a gladdening symphony.

Dr. Upadhye is still in the full bloom of his energy, and the warm embers of his mind may blaze forth in even greater literary monuments. May God grant him a *śaradaḥ śatām* lease of longevity to retrieve many other important texts from the obscure corners of the ancient Grantha-Bhaṇḍāras.

Banaras Hindu University
26-1-1957

VASUDEVA S. AGRAWALA
M.A., Ph.D., D.LITT.
Professor, College of Indology



DR. A. N. UPADHYE AT HIS FAVOURITE TABLE

PREFACE

It is now fully realized by all workers in the fields of ancient Indian Culture and Modern Indo-Aryan Languages that their studies are bound to remain incomplete and imperfect as long as the relevant material from Prākṛit literature and languages is not availed of. Consequently, some scholars are today engaged in Prākṛit studies for which there is still a vast area of virgin soil and the results of which are sure to enrich the Indian heritage. A true picture of ancient India can be had only from a judicious study of the Sanskrit, Prākṛit and Pāli literatures. Lately, many of my colleagues have written for offprints of my earlier papers, or at least for references to them; and it is at their suggestion and request that I made myself bold to bring out this Bibliography.

My modest contributions to Indological studies, as seen from this Bibliography, are in two forms: first, Prākṛit and Sanskrit works edited, authentically, if not critically, for the first time, in some cases from very rare material, along with exhaustive, critical monographs on the author and his writings; secondly, papers on isolated topics bringing to light new facts or coordinating old ones.

Texts like the *Varāṅgacarita*, *Bṛhat Kathākośa*, *Kaṁsavaho*, *Līlāvaī*, *Caṁdalehā*, etc., have been not only brought to light for the first time but also studied thoroughly from various points of view, giving them their due place in the history of Indian literature. A Prākṛit, Apabhraṁśa or Sanskrit text, whether of one religion or another, cannot be studied in isolation, but needs to be assessed in the larger pattern of Indian culture and literature as a whole: my essays on the *Bṛhat Kathākośa*, *Paramātma-prakāśa* and *Dhūrtākhyāna* have fully borne this point in view. The Introduction to the *Caṁdalehā* brings to light a number of Saṭṭakas from Mss. and their study supplies valuable data for reviewing the growth of the Indian drama. Some of these essays are very concise, as they are by way of Introductions rather than independent treatises. It is hoped that the

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future historian of Indian literature will find sufficient material in them on that particular author or work.

A large number of papers are devoted to the study of individual authors and works, discussing a number of literary and chronological problems. Some of them deal with linguistic topics, and a few others are devoted to the elucidation of cultural and religious questions. Some papers (II 37, 50, 64) make a survey of Prākṛit languages and literature, in part or as a whole. The essay on Prākṛit literature is a summary of a large amount of material on the subject.

It is only incidentally that my book-reviews and the publications with which I am associated as General Editor are listed here.

In this context, it is pleasant to look back and remember with gratitude what I owe to my teachers, friends and colleagues. Dr. P. L. Vaidya, now Director, Mithila Institute, Darbhanga, initiated me in Prākṛit studies and showed me the possibilities as well as the lines of research in this neglected branch of Indology. During my college days, his personal library was always open to me, thanks to Mrs. Vaidya, even when he was not at home. What I owe to this great savant is beyond expression.

As a post-graduate student I attended the lectures of the late lamented Dr. V. S. Sukhtankar on Comparative Philology: in later years, I had many occasions of closer contact with him. If I concentrated on critical editions, that was due to the advice and inspiring example of this great Editor of the Mahābhārata. On the value of critical texts, he wrote to me once (June 4, 1942): "That was a great drawback in Indian scholarship, that the Indian Sanskritists had no regard for the text. I am glad that that want is being rapidly met by the appearance of scholars like yourself, who realize the value of a reliable text and take the pains to produce one. Only a sound and critical text can serve as the foundation of further research in literature. In the absence of such texts, all subsequent research is sheer waste of good time and energy, as has proved to be the case in so many notable instances of operating with a corrupt or defective text. Half the controversies in the world would never have been begun if we had better texts!"

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At the Bhandarkar Oriental Research Institute, Poona, I had the good luck of studying portions of the *Atharvaveda* and a couple of Upaniṣads under Dr. S. K. Belvalkar. Even after my student days, I have received much guidance from him. He gave me a valuable piece of advice (August 21, 1939): "Just one word of caution from an elder colleague in the line: *ananta-pāram kīla śabda-śāstram*, and at your age and with your energy there is the temptation to attempt everything. It often leads to a crop of unfinished projects, which weigh heavily upon you as you approach the end of your journey. Please therefore do choose the very best and the highest that you want to achieve and just concentrate upon that. Let the lesser works be left severely alone. Secondly, the niceties of scholarship are good in their own way; but one must not lose the wood for trees. Works which smell too much of the midnight lamp and indulge in an uncalled-for display of scholarship do not do half as much good to the society as certain other less profound but eminently practical publications. There is always the golden mean, which it requires a wise man to choose." I have always kept this advice in mind. I made it a point not to undertake too many things and never to leave anything half way. Of the two works which I have on hand now, the critical edition of the *Kattigeyānup-pekḥhā*, with the Sanskrit commentary on Śubhacandra, is nearing completion; and the *Kuvalayamāla*, when published, will bring to light for the first time a great Prākṛit Campū. This latter work has taken the little leisure left from college duties for more than half a dozen years, but the rigorous work that it is exacting from me has been itself a source of great joy.

I am not a cynic, but I do feel that the generation of scholars to which the triumvirate mentioned above belonged is not being suitably replaced: naturally, I feel intensely for the integrity and rigour of scholarship which they maintained. I have been benefited by their advice, and I have quoted from it with a hope that their words might prove a lesson to others as well.

I thank the Editors of Journals and my reviewers, printers and publishers: some of them, especially Muni Shri Jinavijayaji, General Editor of the famous Singhī Jaina Series, accommodated my editions in the most critical times of the War. About them I

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can only quote the famous lines of Bhārtrhari:

*para-guṇa-paramāṇūn parvatīkṛtya loke/
nīja-hṛdi vīkasantaḥ santi santaḥ kiyantaḥ//*

Working as we have been in common fields of study, my friend, Prof. Dr. Hiralal Jain, now Director of the Prākṛit-Jaina Institute, Vaishali (Bihar), has been of great help to me. There is hardly a week when we do not exchange letters, and we meet often to discuss our literary plans. As General Editors of some Granthamālās, listed in Section V of this Bibliography, we have worked together in harmony: if we have differences in academic matters, we have agreed to differ; but that has never affected our friendship or our cooperation in the cause of studies so close to both our hearts.

The number of scholars and friends, both in India and outside, who have helped me in various ways in my researches, is pretty large; and I must mention with gratefulness the names of at least the following: Pt. Sukhalalaji, Ahmedabad; Shri K. P. Jain, Aliganj; Prof. K. G. Kundangar, Belgaum; Pt. Nathuram Premi, Bombay; Prof. H. D. Velankar, Bombay; Dr. S. K. Chatterji, Calcutta; Shri Chhotelal Jain, Calcutta; Pt. Jugalkishore Mukthar, Delhi; Prof. K. K. Handiqui, Gauhati; Dr. W. Schubring, Hamburg; Dr. L. Alsdorf, Hamburg; Muni Shri Jinavijayi, Jaipur; Dr. A. Master, London; Dr. V. Raghavan, Madras; Prof. D. L. Narasimhachar, Mysore; Dr. Vittori Pisani, Milano; the late Dr. F. W. Thomas, Oxford; Dr. L. Renou, Paris; Dr. R. N. Dandekar, Poona; Dr. P. K. Gode, Poona; Dr. S. M. Katre, Poona; the late Br. Shitalprasadaji, Surat; the late Pt. K. Samba Shiv Shastri, Trivandrum.

I record my sincere gratitude to the Principals of the Rajaram College, Kolhapur, during the last twenty-seven years: Dr. Balkrishna, Prof. B. H. Khardekar, Dr. A. G. Pawar, Prof. V. K. Gokak, Prof. D. P. Patravali and Prof. Armando Menezes. Dr. Balkrishna is no more with us. Sapling that I was, he helped me take deep root in the field of research with a good library for Prākṛit studies in the College. All the Principals have been so good and encouraging to me that the debt of gratitude which I owe to them can never be redeemed: I, however, concede to them, wherever they are, the right to demand from me a full

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account of my research work, which, I assure them, I shall continue with the same zeal with which I began.

I thank my friend Dr. V. S. Agrawala, Banaras, the eminent Indologist, for his Foreword to this Bibliogaphy.

Karmaṇyevâdhikārs te/

Rajaram College, Kolhapur.

A. N. UPADHYE

6-2-1957

TO MY MOTHER

I. BOOKS

*1. *Pañcasuttam* of an Unknown Ancient Writer: Prākṛit Text edited with Introduction, Translation, Notes with copious Extracts from Haribhadra's Commentary, and a Glossary. Second Ed., Revised and Enlarged, Crown pp. 96, Kolhapur 1934.

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SELECT OPINIONS

DR. W. SCHUBRING, Hamburg: '... the work is well done, the text being printed correctly—though without *ya-śruti*, as peculiar to Jaina works—the notes being copious and the translation fluent and well-styled.'

DR. BARNETT, London: '... your excellent edition of Pañcasutta.'

DR. M. WINTERNITZ, Prague: '... a very useful addition to our knowledge of Jaina literature. Intro., Notes and Translation are very welcome.'

*2. *Pravacanasāra* of Kundakunda. An authoritative work on Jaina ontology, epistemology etc.: Prākṛit text, the Sanskrit commentaries of Amṛtacandra and Jayasena, Hindī exposition by Pāṇḍe Hemarāja: Edited with an English Translation and a critical elaborate Introduction etc. New Edition, Published in the Rāyachandra Jaina Śāstramālā, Vol. 9. Royal 8vo pp. 16+132+376+64, Bombay 1935.

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SELECT OPINIONS AND REVIEWS

DR. W. SCHUBRING, Hamburg University, Germany: 'You are to be congratulated to have finished a great work . . . I do not hesitate to say that thanks to your labour a remarkable advancement of science can be recorded.'

DR. M. WINTERNITZ, Prague University: 'Excellent edition and translation of Kundakundācārya's Pravacanasāra with the extremely valuable Introduction.'

DR. A. BERRIEDALE KEITH, Edinburgh University: 'This is of course a most valuable edition and your discussion of the philosophy of the text will be of permanent value to all students of Indian philosophical development.'

DR. S. K. CHATTERJI, Calcutta University: 'Your Introduction is full and detailed, and I agree with what you say about the personality of the author as well as the nature of the Prākṛit. This is a very painstaking and erudite piece of work done in a very fine style.'

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PROF. HIRALAL JAIN, King Edward College, Amraoti: 'Your Introduction is a splendid piece of scholarship. One can now say that Kundakunda has been studied critically, and a definite lead

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*3. *Paramātma-prakāśa* of Yogīndudeva. An Apabhramśa work on Jaina Mysticism: Apabhramśa text with Various Readings, Sanskrit Ṭikā of Brahmadeva and Hindī exposition of Daulatarāma, also the critical Text of *Yogasāra* with Hindī paraphrase: Edited with a critical Introduction in English. New Ed. Published in the Rāyachandra Jaina Śāstramālā vol. 10, Royal 8vo pp. 12+124+396, Bombay 1937.

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DR. LUDWIG ALSDORF, Berlin University, Germany: 'I have read the latter (i.e. Intro.) with great interest, and I feel bound to say that you have done very valuable research work and given an extremely useful contribution towards the knowledge of Apabhraṃśa and Jaina mysticism.'

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DR. B. R. SAKSENA, Allahabad University: 'Śrī Ādinātha Upādhyāya Jaina Prākṛta tathā itara Jaina-sāhityake pragāḍha paṇḍita haī | prasiddha graṇṭha 'Pravacanasāra'kā suṇḍara aura sarvāṅgapūrṇa saṃskaraṇa nikālakara unḥōne pahale hī vidvan-ṇamdalimē ādara aura satkāra pāyā haī | prastuta graṇṭhake dvārā unḥōne apanī kirtiko aura ujḡvala kiyā haī | ... itane su-saṃpādita graṇṭha birale hi dekhaneke milate haī |

PROF. L. V. RAMASWAMI AIYER, Ernakulam, Cochin: 'The chapter on the language of Paramātma-prakāśa and particularly the comparisons with Hemacandra are exceedingly useful and suggestive to the student of Indo-Aryan Linguistics.'

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*4. *Varāṅgacarita* of Jaṭāsīmhanandī. A Sanskrit Purāṇic kāvya of A.D. 7th century: Edited for the first time from two palm-leaf Mss. with Various Readings, a critical Introduction, Notes, etc. Published in the Māṇikachandra D. Jaina Grantha-mālā No. 40, Crown pp.16+88+396, Bombay 1938.

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notes and this is perfectly right. Prof. Upadhye's Introduction is as usual, full of valuable information."

*5. *Kaṁsavaho* of Rāma Pāṇivāda. A Prākṛit Poem in Classical Style: Text and Chāyā critically edited for the first time with Various Readings, Introduction, Translation, Notes, etc. Published by Hindī Grantha Ratnākara Kāryālaya, Hira-bag, Bombay 4, Crown pp. 50+214, Bombay 1940.

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*6. *Usāṇiruddham*: A Prākṛit Kāvya (attributed to Rāma Pāṇivāda) Text with Critical Introduction, Variant Readings and Select Glossary, Published in the Journal of the University of Bombay, Vol. X, part 2, September 1941, Royal 8vo pp.156-194, Bombay 1941.

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(1) Critical Apparatus.—(2) Procedure of Text-Constitution.—(3) The Authorship, Age, etc., of the Poem.—(4) Summary of the Contents.—(5) The Source, Form, etc., of the Story.—Antecedents of the Prākṛit of the Poem.—(7) Metres in the Poem.—(8) Style, etc., of the Poem.—(9) Prākṛit Text with Variant Readings.—(10) Glossary.

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Journal of the University of Bombay, Bombay (IX, part 2): "His introduction is, as usual, highly instructive and learned." (H. D. Velankar).

Indian Culture, Calcutta (VIII, 1): "... Dr. Upadhye has lavished on it unstinted labour and meticulous care. He has collected all available information about the author (born in 1707 A.D.) and discussed also his other known works." (B. K. Ghosh).

New Indian Antiquary, Bombay (III, No. 8): "Professor Upadhye's Translation and Critical Notes are characterised by earnestness and precision... The observations on the Prākṛit dialect of Kāṇṣavaho evince Dr. Upadhye's elaborate and scientific knowledge of the phonology and structure of the Middle Indian tongues." (Goda Varma)

The Jaina Antiquary, Arrah (VII, 1): "From the stand-point of Indian Linguistics, the work is a distinct contribution to our knowledge of Middle Indo-Aryan..." (Siddheshwar Varma).

*7. *Tiloyapannatti* of Jadivasaha. An Ancient Prākṛit Text dealing with Jaina Cosmography, Dogmatics etc.,: Authentically edited for the first time (in collaboration with Prof. Hiralal Jain) with Various Readings etc. Part I, Published by Jaina Saṁskṛti Saṁrakṣaka Saṁgha, Sholapur, Double Crown pp. 8+38+532, Sholapur 1943.

*8. *Tiloyapannatti* of Jadivasaha, As above, Part II, with Indices etc., Introduction, Double Crown, pp. 116-540, Sholapur 1951.

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*9. *Bṛhat Kathākośa* of Hariṣeṇa (A.D. 931-32): A Thesaurus of 157 Tales in Sanskrit connected with the Bhagavati Ārādhana of Śivārya. The Sanskrit Text authentically edited for the first time, with Various Readings, with a Critical Introduction (covering 122 pages), Notes, Index of Proper Names etc. Published in the Singhī Jaina Series, No.

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17. Bhāratiya Vidyā Bhavana, Bombay, Super Royal
pp. 8+20+128+406, Bombay 1943.

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SELECT OPINIONS AND REVIEWS

DR. S. K. CHATTERJI, The University of Calcutta, Calcutta: 'It is really *magnum opus* for which any scholar may feel proud. The learned introduction is a model of what such an introduction should be. Your extensive learning and your prodigious industry both elicit unstinted admiration:... the subsection... on the language of the text is a very valuable addition to our positive knowledge of Sanskrit, Prakrit (and Bhasha) philology.'

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*10. *The Dhūrtākhyāna: A Critical Study*. This is a critical essay on the Dhūrtākhyāna (of Haribhadra) which is a unique satire in Indian literature. Included in Āchārya Jinavijayaji's edition, Bhāratiya Vidyā Bhavana, Bombay, Super Royal pp. 1-54, Bombay 1944.

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DR. S. K. DE, Dacca: 'Your critical study is indeed exhaustive and leaves no points untouched, as is usual with your meticulous scholarship.'

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*11. *Candralekhā* of Rudradāsa: A Drama in Prākṛit. The Prākṛit Text and Sanskrit chāyā authentically edited with a critical Introduction, Notes etc. It is an important Saṭṭaka resembling Karpūramañjarī in various respects. The Introduction presents a study of Saṭṭaka in the back-ground of Indian theory of dramas and also a critical survey of some half a dozen Saṭṭakas, most of them brought to light for the first time. Printed in graceful types at the Nirnayasagara Press, Bombay, Bhāratīya Vidyā Bhavana, Bombay, Royal 8vo pp. 8+66+96, Bombay 1945.

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DR. L. RENOU, Paris: 'In an elaborate Introduction, often magisterial, the Editor treats the drama as a whole, the rôle of Prākṛit in the drama; he has found traces of four other Saṭṭakas accessible in Mss. and analyses them... The edition is very carefully done, based on the three Mss. so difficult to manage.'

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*12. *Līlāvatī* of Kutūhala (c. 800 A.D.): Prākṛit Text and an anonymous Sanskrit commentary, critically edited for the first time with Introduction, Glossary, Notes, etc. It is a stylistic, romantic Kāvya dealing with the love story of king Sātavāhana and Līlāvatī, a princess from Ceylon. Published

in the Singhi Jain Series: Royal Octavo pp. 28+88+384,
Bombay 1949.

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PROFESSOR L. RENOU, Paris: 'It is superfluous to recall that the entire work is executed by a master-hand. After so many other publications, which succeed one another in a rapid rythm, this edition of Līlāvai firmly established the name of Dr. Upadhye in the front rank of the present-day Jain and Prākṛit scholars in India (Annals of the B.O.R.I.).

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PROFESSOR K. K. HANDIQUI, Gauhati: 'I find that the Līlāvati is a very important work and meets the requirements of the scholar as well as the ordinary student of Prākṛit.'

*13. *Ānandasundarī* of Ghanaśyāma: A Drama in Prākṛit. The Prākṛit Text and the Sanskrit Commentary of Bhaṭṭanātha, Authentically edited for the first time with Critical Introduction, Notes etc. Demy pp. 102. Published by Motilal Banarasidas, Banaras 1955.

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A. MASTER, London: 'I should like to repeat my appreciation of the excellent work you have done in bringing out this edition in continuation of the Candralekhā.'

L. RENOU, Paris: '...Ānandasundarī...reveals to the scholarly world a rare form of Indian Drama...Everything coming from your fertile pen is worthy of the utmost attention.'

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DR. W. SCHUBRING, Hamburg: 'This new work of yours deserves of high appreciation like the former ones with regard to the careful constitution of Ghanaśyāma's text, your notes and the scholarly and interesting introduction through which we get an all-round portrait of the author, which is not commonly feasible in Indian literature.'

WORKS IN THE PRESS

*14. *Kattigeyānuppekḥā* of Svāmi Kumāra, Prākṛit Text Critically edited for the First time and with the Sanskrit Commentary of Śubhacandra, Critical Introduction, Various Appendices etc.

*15. *Kuvalayamālā* of Uddyotana, A didactic Campū in Prākṛit, one of the early Prākṛit Romances written in fluent style and containing important linguistic material. Critically edited from two rare Mss., with variant Readings, Introduction etc.

*16. *Jambūdīvapaṇṇattī* of Pāṇmapāṇḍi: Prākṛit Text with Hindī Translation, Edited critically for the first time (in collaboration with Dr. H. L. Jain). It is an important work dealing with Jaina Cosmography.

II. PAPERS

1. Samantabhadra, an Outstanding Personality (The S.D.J. Hostel Magazine, X, ii, pp. 24-8, Allahabad, 1929).

The personality of Samantabhadra, the great logician of the c. 2nd century A.D., is delineated on the basis of the glimpses that one gets from his various works.

2. Yogīndradevakā eka aura Apabhraṁśa Grantha (Anekānta, in Hindi, I, 8-10, pp. 544-8, Delhi, 1930).

The Dohāpāhuḍa of Yogīndra (or Yogīndu) is introduced here for the first time on the basis of a single Ms. from which some extracts are given in this paper.

3. Joindu and his Apabhraṁśa Works (Annals of the B.O.R.I., XII, 2, pp. 132-63, Poona, 1931).

The paper opens with a review of the published Apabhraṁśa works indicating how the study of Apabhraṁśa is indispensable for a student of modern Indo-Aryan languages. It aims to set forth a critical study of Joindu's Apabhraṁśa works, one more of which was lately discovered. The contents of Yogasāra, Paramātma-prakāśa, Śrāvakācāra-dohaka and Dohāpāhuḍa are summarised with relevant extracts. In the case of Śrāvakācāra-dohaka it is shown how there are three claimants for its authorship: Lakṣmīdhara, Devasena, Jogendra. The authorship of Dohāpāhuḍa is claimed by Rāmasiṁha as well as Jogendra. Many common verses are detected between the Paramātma-prakāśa and Dohāpāhuḍa. It is shown why Joindu should be rendered as Yogīndu and not Yogīndra. After some critical and comparative remarks on these texts, the question of the date of Joindu is attempted for the first time here. The later limit for his age is put by showing that authors like Brahmadeva, Jayasena, Hemacandra and Caṇḍa either refer to Joindu or quote from his works. It is pointed out that the Apabhraṁśa section from Hemacandra's Prākṛit Grammar is indebted to the Paramātma-prakāśa.

4. Kanarese Words in Deśi Lexicons (Annals of the B.O.R.I., XII, 3, pp. 274-84, Poona, 1931).

The paper opens with an explanation of the term Deśī. Such words from Hemacandra's Deśināmamālā as are found in Kannaḍa are discussed here. Here and there critical and etymological remarks are added.

5. Vidūṣaka's Ears (I.H.Q., VIII, p. 793, Calcutta, 1932).

On the authority of a verse from the Paūmacariū of Vimala-sūri it is pointed out that Vidūṣaka's head-dress was a sort of mask and that he wore wooden ears when he acted on the stage.

6. Mahāvīra and Buddha on Nirvāṇa (The Rajaramian, Kolhapur, 1932; also the Voice of Ahimsa, VI, 3-4, pp. 120-29, Aliganj, 1956).

The religious background of the Vedic, Brahmanic and Upanishadic texts is outlined especially with a view to trace the doctrine of transmigration, which was conspicuous by its absence in earlier works but became sufficiently important in the Upanishads. Then the Upanishadic conception of *Summum bonum* is set forth and compared with that in the Sāṅkhya and Yoga systems. One finds a big gap between the world of Upanishadic ideas and that of the earlier literature; and this gap can be conveniently explained by postulating that the Āryans, all along their march from the Punjab to Central India, received much from the indigenous culture from Magadha and other territories which have been looked down upon by many passages in the Atharvaveda, etc. There is evidence in the Vedic literature itself that the Āryans had to struggle against an antagonistic culture in Central India as well as in Eastern India. It is to these parts of India that Jainism, Buddhism and some other faiths belong. Their common points and their common differences from the Āryan form of religion indicate that they are the successors of an indigenous current of religious thought. It is in this background that the Jaina and Buddhist conceptions of Nirvāṇa are studied in details. Their metaphysical bases are shown to be slightly different. One reaches the conclusion that the Buddhist Nirvāṇa, as depicted in the Pāli canon, is not much different from the Jaina conception. It is the slippery metaphysical basis of Buddha's views that gave rise to manifold interpretations of Buddhist Nirvāṇa.

7. Dr. Pathak's View on Anantavīrya's Date (Annals of the B.O.R.I., XIII, 2, pp. 161-70, Poona, 1932).

The late lamented Dr. K. B. Pathak referred to Anantavīrya as a commentator of Parīkṣāmukha of Mānikyanandi and also as the author of a commentary on the Nyāyaviniścayālamkāra of Akalaṅka and assigned him to the close of the 10th century A.D. After collecting the available data it is shown in this paper that Anantavīrya, the commentator of Akalaṅka's works, is altogether different from Anantavīrya, the commentator of Parīkṣāmukha. The first flourished probably in the first quarter of the 8th century A.D. (sometime after Akalaṅka but before Prabhācandra) while the second Anantavīrya comes sufficiently later than Prabhācandra whose Pramēyakamala-mārtanḍa he summarises in his commentary. The second Anantavīrya flourished probably at the close of the 11th century A.D. To make the matters clear various authors bearing the name Anantavīrya are listed with adequate references from inscriptions, etc. It is shown how some Anantavīryas are confounded one for the other. In a foot-note are discussed the limits for the age of Akalaṅka.

8. Śubhacandra and his Prākṛit Grammar (Annals of the B.O.R.I., XIII, 1, pp. 37-58, Poona, 1932).

It was in 1873 that Hoernle, with only two chapters of Śubhacandra's Prākṛit grammar in his hands, published a query in the Indian Antiquary II, to know whether any other Ms. existed anywhere else. As far as it is known, the query has remained unanswered for so many years. Here is presented all the available information about Śubhacandra, the Prākṛit grammarian, who is distinguished from seven other Śubhacandras about whom information is gathered from epigraphic and literary sources. His spiritual ancestors and works are discussed in details. From some quotations available from Sanskrit commentaries it is shown that there must have been a Prākṛit grammar written in Prākṛit though none like that is available today. Then follows an analysis of Śubhacandra's Prākṛit grammar from a Ms. newly discovered; and its contents are compared with those of the Prākṛit grammars of Hemacandra and Trivikrama. At the end some extracts are given.

9. Authorship of the Svarūpa-saṁbodhana (Annals of the B.O.R.I., XIII, 1, pp. 88-91, Poona, 1932).

Tradition accepts Akalaṅka as the author of the Svarūpa-saṁbodhana; and even Vimala, the author of the Saptabhaṅgī-taraṅgiṇī has adopted this tradition. It is shown in this note that this tradition is questioned by a Kannaḍa commentary on it and by Padmaprabha's commentary on Niyamasāra which state that Mahāseṇa is the author. Then a modest attempt is made to settle the period of Mahāseṇa by distinguishing him from three other Mahāseṇas.

10. A Note on Trivikrama's Date (Annals of the B.O.R.I., XIII, 2, pp. 171-2, Poona, 1932).

In the light of some of the lately published Inscriptions, more definite limits are put to the age of Trivikrama, the Prākṛit grammarian, who must have flourished at the latest early in the beginning of the 13th century A.D.

11. Asaga, his Works and Date (Karnatak Historical Quarterly, II, pp. 42-7, Dharwar, 1932).

Asaga is repeatedly praised by Kannaḍa authors like Poṇṇa, Nayaseṇa and Ācappa, but as yet no Kannaḍa work of Asaga has come to light. Two Sanskrit works of Asaga are known: Vardhamānacarita and Śāntipurāṇa. The various details about Asaga from the praśastis of these two works are put together. The doubt is cleared that Asaga mentioned Saṁvat era and he flourished in the middle of the 9th century A.D.

12. An Old Prefatory Gloss on Iṣṭopadeśa (Annals of the B.O.R.I., XIII, 1, pp. 86-7, Poona, 1932).

A scrutinising study of Āśādhara's Sanskrit commentary on the Iṣṭopadeśa of Pūjyapāda leads us to the conclusion that Āśādhara is not the first to write a commentary on that work and that he has incorporated in his commentary some earlier gloss consisting of short prefatory statements possibly composed by Pūjyapāda himself to make the context clear.

13. Yāpanīya Saṅgha: A Jaina Sect (The J.U.B., I, 4, pp. 224-31, Bombay, May 1933).

The Jaina church was subjected to many schismatic divisions almost from the days of Mahāvīra. Even in the main divisions

of Śvetāmbara and Digambara there have been many subdivisions which are noted in this paper. The Jaina ascetic community was a systematic organization with various office-bearers. Here are discussed many details about the Yāpanīya Saṅgha which is often mentioned in epigraphic records. Many new facts are brought to light, and those that were already known are reinterpreted in their proper perspective. The traditional origin of this sect is narrated; and it is shown how this was criticised by both Śvetāmbaras and Digambaras. The history of this sect is outlined from the available literary and epigraphic references which show that the monks of the Yāpanīya Saṅgha lived in Karnāṭaka and its bordering districts from the 5th to the 14th century A.D. It is concluded that the Yāpanīyas were absorbed among the Digambaras in the South. Śākaṭāyana, the Sanskrit grammarian, belonged to this Saṅgha. In order to facilitate further studies, the teachers of this Saṅgha are listed alphabetically.

14. A Ms. of Varāṅgacarita (Annals of the B.O.R.I., XIV, 1-2, pp. 61-79, Poona, 1933).

It was stated some twenty years back that Raviṣeṇa (A.D. 677) had composed a Varāṅgacarita besides his Padmacarita. This interpretation of the verse in question was wrong; and it is shown with fresh evidence that Jaṭila was the author of the Varāṅgacarita. After discovering a Ms. of it which does not mention the name of the author, it is shown from external evidences that Jaṭāsimhanandi must be its author. Jaṭila, Jaṭācārya and Jaṭāsimhanandi are the names of one and the same author who can be put in the 7th century A.D. at the latest. It is shown that Jinasena has taken much material from the Varāṅgacarita for his Mahāpurāṇa; and that this is perhaps one of the earliest epic Kāvya of the Jains. From the Koppala inscription, which gives the foot-prints of Jaṭāsimhanandi, it is clear that Jaṭācārya belonged to that part of South India. There is one more Varāṅgacarita in Sanskrit by Vardhamāna (13th century A.D.); and there is also a Kannaḍa Varāṅgacarita by Dharaṇī Paṇḍita (16th century A.D.). As a specimen the first chapter of this newly discovered work is given at the end.

15. A Note on Niśidhi (nisidiyā of Khāravela Inscription)
(Annals of the B.O.R.I., XIV, 3-4, pp. 264-66, Poona,

1933; for its Hindi version see J.S.B., II, pp. 137-39, Arraha, 1936).

The term *nisidiyā* in its various forms frequently occurs in many Jaina inscriptions in Sanskrit, Kannaḍa and Prākṛit. The etymology and significance of this term are discussed in this note.

16. Varāhamihira and Buzūrjmehr (The I.H.Q., IX, 4, pp. 984-86, Calcutta, 1933).

In the light of certain Indian and Iranian traditions, the probability of Varāhamihira and Buzūrjmehr being identical is discussed in this note. The facts of Varāhamihira's life are put together, and it is suggested that his original name might have been Br̥hanmitra which means the same as Buzūrjmehr.

17. Syntactic Position of Preposition in Ardhamāgadhī (The I.H.Q., IX, 4, pp. 987-88, Calcutta, 1933).

In Vedic Sanskrit separable prepositions are found in plenty. In this note four instances of separable prepositions from Ardhamāgadhī canon are noted and explained.

18. The Prākṛit Dialect of Pravacanasāra or Jaina Śaurasenī (The J.U.B., II, 6, Bombay, May 1934).

The Jaina Śaurasenī occupies an important position in the scheme of Prākṛit dialects. With a view to shed more light on this dialect it is attempted here to present a descriptive grammar of the gāthās of Pravacanasāra. After a comparative study it is shown that this dialect inherits many features of the Ardhamāgadhī dialect of the Śvetāmbara canon, that it is nourished in the background of Śaurasenī, and that strong influence of Sanskrit is working on it. Furthermore, its name and home and its relation with the preclassical Prākṛit of the Nāṭyaśāstra are fully discussed.

19. Darśanasāra of Devasena: Critical Text (Annals of the B.O.R.I., XV, 3-4, pp. 198-206, Poona, 1934).

The Darśanasāra of Devasena is an important text for the study of Jaina schisms. The Prākṛit text is critically edited here with the help of five Mss. from the Bhandarkar Oriental Research Institute. Various readings are given in the footnotes.

20. To Mysore, Through Kanara (The Rajaramian, Kolhapur, 1935).

This is an article describing Dr. Upadhye's visit to various cultural centres and places of interest in Karnāṭaka.

21. The Leśyā Doctrine (Proc. & Trans. of the A.-I.O.C., VII, pp. 391-98, Baroda, 1935).

It is shown here that the antecedent counterparts of the Leśyās detected by different scholars in the Ājīvika system are only superficial. After explaining the etymology of the term Leśyā, the metaphysical basis and the dogmatical details of this doctrine in Jainism are discussed here.

22. Studies in Jaina Gotras (J.A., II, 3, pp. 61-69, Arrah, 1936).

After discovering three lists of Gotras etc. among the Jainas, the sources of the material that formed these lists are discussed in this paper with adequate references from inscriptions etc. where also some Gotras etc. are mentioned. It is shown here how the names of Gotras are drawn from the lists of Yakṣas; the Pravaras from the Sahasranāma of Jinasena; Sūtras from the lists of Gaṇadhara-mukhyas etc.; and the Śākhās from the various subdivisions of Śrutajñāna. And in conclusion it is shown that these lists must have been supplemented, now and then, till the 13th century A.D.

23. Jainism and Karma Doctrine (J.A., II, 1, pp. 1-28, Arrah, 1936).

This is the first of a series of articles planned with a view to study the various aspects of Karma doctrine of which so many details are found in Jainism. A survey of the antecedents of the Karma theory is taken. The Indian continent is geographically and naturally favourable for speculative thought; and it is here that the help of the theory of transmigration was invoked to explain the inequalities of the human life. Transmigration and a permanent migrating spirit form the back-bone of the theory of Karma. Then here is presented a review of the theory of Ātman through the various stages of Indian literature. Upaniṣads show a decided advance with regard to the doctrine of transmigration possibly under the influence of Indian ab-

origins (who are being termed now as Indids). It is the conversation between Yājñavalkya and Jaratkārava that discloses something like the Karma doctrine. Further the various aspects of this doctrine are synthetically gleaned from the Mahābhārata and Bhagavadgītā and from the various philosophical systems like Karma-mīmāṃsā, Yoga and Buddhism. The details of Karma doctrine in the Yogasūtras appear to have been worked out under Buddhist influence.

24. Tiloyapaṇṇatti of Jadivasaha (J.S.B., II ff., Arraha, 1936 onwards; also separately issued in a book form, pp. 1-120, Arraha, 1941).

The Tiloyapaṇṇatti is an important text of the Karanānu-yoga group of the pro-canon of the Jainas. A thorough study of the text is likely to throw abundant light on many a link in the history of Jaina literature and on the growth of Prākritis. The text is very difficult in many places; sometimes the contents are obscure; and no Sanskrit commentary or Chāyā on this text is available. With the help of three Mss., almost as an experiment, a portion of the text is edited here.

25. A Comparative Study of Śvetāmbara and Digambara Literature (The Ātmānanda Janmaśatābdi Smāraka Volume, pp. 82-4, Bombay, 1936).

This note presents a list of Prākrit words which are differently Sanskritized by Digambara and Śvetāmbara authors. This shows that both of them had the same stock of literature in the beginning.

26. Mystic Elements in Jainism (Proc. and Trans. of the A.-I.O.C., IX, pp. 673-77, Trivandrum, 1940; J.A., III, 2, pp. 27-30, Arrah, 1937).

This paper brings out how mysticism is worked out in the scheme of Jaina dogmatical details.

27. Orthographical Explanation of certain Prākrit Words (Proc. & Trans. of the A.-I.O.C., VIII, pp. 729-38, Bangalore, 1937).

There are many Prākrit forms for which we have no real phonetic justification. In the medieval Devanāgarī script, *g* and *m*, *m* and *s*, *bbh* and *jjh*, *p* and *y*, *cch* and *tth*, etc. were written

almost alike. It is shown here that a misreading of these characters has given rise to many Prākṛit forms which are discussed in this paper. So far known, this is a new approach towards the explanation of many Prākṛit words and forms which are otherwise obscure.

28. Kolhapur Copper-plates of Gaṇḍarādityadeva: Śaka 1048 (E.I., XXIII, 1-2, pp. 28-34, Ootacamund, 1937).

These copper-plates which were recently discovered in Kolhapur are deciphered here. The text is edited here along with an English translation and with an introductory note explaining the localities mentioned in these plates.

29. A Tamil Commentary on Pravacanasāra (Annals of the B.O.R.I., XIX, 1, pp. 1-2, Poona, 1938).

The opening verse of the Tamil commentary is correctly interpreted in this note.

30. Jambudvīpa-prajñapti-saṁgraha of Padmanandi (I.H.Q., XIV, pp. 188-91, Calcutta, 1938).

This paper introduces the Jambuddīva-pañṇatti, an important Prākṛit text on Jaina cosmography by one Padmanandi of uncertain date.

31. Grammatical Peculiarities of Varāṅgacarita (N.I.A., I, 9, pp. 554-7, Bombay, 1938).

The Varāṅgacarita is a Sanskrit Purāṇic Kāvya of the 7th century A.D. In this paper are collected together a few grammatical peculiarities from it; and they may be looked upon as deviations from the standard Sanskrit.

32. On the Authorship of a Maṅgala Verse in Inscriptions N.I.A., II, 2, pp. 11-12, Bombay, 1939).

The famous verse *śrīmat-parama-gambhīra*, etc., which occurs in many Jaina inscriptions, is pointed out here to be the first verse of the Pramāṇa-saṁgraha of Akalaṅka which is lately brought to light. This will enable one to put limits to the date of Akalaṅka as well as to the age of many undated epigraphs.

33. Some Inscriptions on Jaina Images (J.A., V, 3, pp. 97-99, Arrah, 1939).

This paper presents the text of four newly discovered inscriptions on Jaina images and critically discusses their implications. They are of the Yāpanīyasaṅgha, etc.

34. Belgoḷ and Bāhubali (J.A., V, 4, pp. 137-41, Arrah, 1940).

This note describes the monolithic statue of Bāhubali at Śravaṇa Belgoḷ and dwells upon the permanent moral values for which it stands.

35. References to Syādvāda in the Ardhmāgadhī Canon (Proc. & Trans. of the A.-I.O.C., IX, pp. 669-72, Trivandrum, 1940).

With a view to shed light on the antecedents and history of the doctrine of Syādvāda, some crucial passages from the Ardhmāgadhī canon are brought together and discussed critically.

36. Jivatattva-pradīpikā on Gommaṭasāra: Its Author and Date (I.C., VII, 1, pp. 23-33, Calcutta, 1940; also in Hindi, Ankānta, IV, pp. 113-20, Saharanpur, 1942).

It was all along believed that the author of this Jivatattva-pradīpikā is Keśavavarṇi, but in this paper by presenting fresh evidence, it is conclusively proved that the author is one Nemicandra, different from the author of the Gommaṭasāra, who wrote his Sanskrit commentary following Keśavavarṇi's Kannaḍa commentary. This Nemicandra was a contemporary of Vijayakīrti who was honoured by Malli Bhūpāla and thus flourished at the beginning of the 16th century A.D.

37. Paiśācī Language and Literature (Annals of the B.O.R.I., XXI, 1-2, pp. 1-37, Poona, 1940).

This is an exhaustive paper on the subject, and the following topics are covered by it: (1) Introductory remarks. (2) Vararuci on Paiśācī. (3) Caṇḍa on Paiśācī. (4) Namisādhū on Paiśācī. (5) Hemacandra, Trivikrama, Lakṣmīdhara and Śirṅhārāja on Paiśācī. (6) Hemacandra and his followers on Cūlikā Paiśācī. (7) Puruṣottama, Rāmaśarman and Mārkaṇḍeya on Paiśācī. (8) Additional varieties of Paiśācī given by Rāmaśarman. (9) Critical Estimate of this survey. (10) Background of Hemacandra's description. (11) Critical remark on the facts given by Puruṣottama, etc. (12) Essential traits of basic Paiśācī.

śācī. (13) The so-called Śaurasenī Paiśācī. (14) Paiśācī, a Prākṛit dialect. (15) Attempts to find Paiśācī traits elsewhere. (16) Dravidian affinities of Paiśācī. (17) Spelling of the name of this language. (18) Sub-dialects of Paiśācī. (19) The sub-dialect Cūlikā Paiśācī and Sogdian. (20) Grammarians on the meaning of Paiśācī. (21-22) Modern scholars on Paiśācī and its significance. (23) Different scholars on the original home of Paiśācī: Statement of the views of Konow, Grierson, Keith, etc., and their critical estimate. (24) Possible conclusion. (25) Conventions about the use of Paiśācī. (26) Literature in Paiśācī: Guṇāḍhya and his Bṛhatkathā; three Sanskrit versions of the lost work; nature, etc., of Bṛhatkathā; references to Guṇāḍhya and his work; and the date of Guṇāḍhya. (27) Paiśācī thrown into the background. (28) Compositions in Paiśācī by Hemacandra, Jayasīṃha, Yaśapāla, Dharmavardhana, Jinaprabha and Somasundara.—Glossary of Paiśācī words in Grammars.

38. Gommaṭa (B.V., II, 1, pp. 48-58, Bombay, 1940; also in Hindī, Anekānta, IV, pp. 229-33, 293-99, Saharanpur, 1942).

Taking into account the various references about Gommaṭeśvara in inscriptions, etc., it is found that it is reasonable to believe that Gommaṭa was the name of Cāmuṇḍarāya. The term *gommaṭa* meaning handsome, fair, etc., is quite current in Marāṭhī as well as in Kannaḍa. In conclusion, the view that Gommaṭa is derived from Manmatha is refuted in details.

39. Materials for the interpretations of the term Gommaṭa (I.H.Q., XVI, pp. 819-826, Calcutta, 1940; for its Hindi version J.S.B., VIII, 2, pp. 85-90, Arrah, 1941).

This paper presents a critical study and an objective reinterpretation of some of the crucial *gāthās* of the Gommaṭasāra in which the term Gommaṭa is used with various shades of meaning. It is obvious from the discussion that Gommaṭa was a name of Cāmuṇḍarāya who got carved the famous statue of Bāhubali at Śravaṇa Belgol.

40. On the Date of Vasunandi's commentary on Mūlācāra (Woolner Commemoration Volume, pp. 257-59, Lahore, 1940).

The Sanskrit commentary of Vasunandi on the Mūlācāra is assigned to the middle of the 12th century A.D.

41. The Kāmsavaho, a Prākṛit Kāvya (Proc. & Trans. of the A.-I.O.C., X, pp. 213-4, Madras, 1941).

This note introduces the Kāmsavaho, a Prākṛit poem, found in two Mss. from the South. It is composed by Rāma Pāṇivāda who comes from Malabar and flourished at the beginning of the 18th century A.D.

42. Hastimalla and his Ādipurāṇa (Volume of Studies in Indology presented to Prof. P. V. Kane, pp. 526-29, Poona, 1941).

This is a succinct record of the biographical details about Hastimalla and of the works attributed to him. His date is still a problem. A Kannaḍa work of his, Ādipurāṇa by name, is introduced in this paper.

43. Usāṇiruddhaṁ, a Prākṛit Kāvya (J.U.B., X, 2, pp. 156-93, Bombay, 1941).

This is an exhaustive monograph on the Usāṇiruddhaṁ which is brought to light for the first time. The following topics are covered in this paper: (1) Critical Apparatus. (2) Procedure of Text-constitution. (3) Authorship, Age, etc., of the Poem. (4) Summary of the Contents. (5) The Source form, etc., of the story. (6) Antecedents of the Prākṛit Poem. (7) Metres in the Poem. (8) Style, etc., of the Poem. (9) Prākṛit Text of the Poem.

44. Siriciṁdhakavvaṁ of Kṛṣṇalīlāśuka (B.V., III, 1, pp. 60-76, Bombay, 1941).

The following topics are covered in this paper: (1) The class of works to which Siriciṁdhakavvaṁ belongs. (2) Its Author, Kṛṣṇalīlāśuka, and his date. (3) Durgāprasādayati, his contribution to the poem and his Sanskrit commentary. (4) The contents of the poem, and its estimate as a Kāvya in comparison with Kumārapālacarita. (5) Text of the first canto. (6) Grammatical illustrations from the text studied in comparison with those given in the commentaries of the Prākṛitaprakāśa. (7) Importance of this poem for the text-problem of the Prākṛitaprakāśa of Vararuci.

45. Vālmiki-sūtra: A Myth (B.V., II, 2, pp. 160-72, Bombay, 1941).

This is an exhaustive paper which takes stock of the earlier views on the so-called Vālmiki Sūtras for the existence of which, it is argued, the evidence is very meagre. It is concluded that the so-called Sūtras of Vālmiki are really the Sūtras composed by Trivikrama who himself has written a commentary on them. The following topics are discussed in this paper: (1) Prākṛit Grammars attributed to Pāṇini, Vālmiki and Samantabhadra. (2) The evidence about Vālmiki-sūtra and its critical evaluation. (3) Trivikrama's claims to the authorship of the so-called Vālmiki-sūtras and their justification as against those of Vālmiki. (4) On the probable origin of the tradition attributing a Prākṛit Grammar to Vālmiki. (5) The views of Hultsch discussed. (6) Conclusions of Bhattanatha Svamin and T. K. Laddu indicated; and Trivikrama shown to be a Southerner and a Digambara after explaining the difficulties expressed by Bhattanatha Svamin. (7) K. P. Trivedi's conclusion discussed. (8) Two groups of Prākṛit Grammarians; and the attempt of Grierson to put Vālmiki at the head of the Western School discussed. (9) Views of Nitti-Dolei controverted. (10) Conclusion.

46. Padmaprabha and his commentary on Niyamasāra (Proc. & Trans. of the A.-I.O.C., VIII, pp. 425-35, Bangalore; Revised and published in the J.U.B., XI, 2, pp. 100-10, Bombay, 1942).

Padmaprabha has written a Sanskrit commentary on the Niyamasāra of Kundakunda. Some personal details are gathered here from his stray remarks in his commentary. All his quotations which often mention either the author or the work are analysed. Among the works mentioned by him, it is shown that the Mārgapṛakāśa and Śrutabindu are not so far discovered and the Tattvānuśāsana known to Padmaprabha was different from that of Rāmasena available today. In conclusion Padmaprabha is assigned to the last quarter of the 12th century and the first quarter of the 13th century. Here all the verses quoted by him are listed alphabetically noting their sources wherever possible.

47. Dr. Balkrishn and his Śukranītisāra (in Marāṭhī) (Dr. Balkrishn Commemoration Volume, pp. 132-36, Kolhapur, 1942).

This is a note on the unpublished Hindi translation of the *Sukranītisāra* left incomplete by Dr. Balkrishn.

48. Hariṣeṇa's *Dharmaparīkṣā* in *Apabhraṁśa* (Silver Jubilee Number, *Annals of the B.O.R.I.*, XXII, pp. 592–608, Poona, 1942; in *Hindī, Anekānta*, VIII, pp. 48–53, 90–96, Saharanpur, 1946).

The following topics are discussed in this paper: (1) Various *Dharma-parīkṣās*. (2) *Dp. of Amitagati*. (3) *Dp. of Vṛttavilāsa*. (4) *Dp. of Padmasāgara*. (5) *Apabhraṁśa Dp. of Hariṣeṇa*: (a) Its *Mss.* (b) Its extent and aim. (c) Information about Hariṣeṇa, his date and the composition of *Dp.* (d) Predecessors of Hariṣeṇa. (e) Works of Hariṣeṇa and *Amitagati* compared with regard to their plot, general contents, descriptions, common expressions, etc. (f) *Prākritisms* in *Amitagati's Dp.* and the possibility of its being indebted to a *Prākṛit* original. (g) Whether *Amitagati* is directly indebted to Hariṣeṇa's *Dp.* (h) Crucial difference in the two texts. (i) Sanskrit quotations in Hariṣeṇa's *Dp.* (j) *Dhūrtākhyāna* and *Dp.*

49. A *Prākṛit Grammar* Attributed to Samantabhadra (*I.H.Q.*, XVII, pp. 511–16, Calcutta, 1942).

This paper presents a critical study of the Poona Ms. of the *Prākṛit* grammar attributed to Samantabhadra. It is concluded here that this grammar is later than Hemacandra, that it cannot be attributed to Samantabhadra, the great logician, and that there is no evidence at all to postulate any other Samantabhadra later than Hemacandra.

50. The Present Position of *Prākṛit*, Jaina and Buddhist Studies and their Future (Presidential Address of the *Prākṛit and Buddhism Section*, All-India Oriental Conference, Hyderabad, *Proc. of the A.-I.O.C.*, VII, pp. 1–34, Hyderabad, 1941).

This is an exhaustive address which takes stock of the work done in the Jaina and Buddhist fields of study during the earlier years. The future prospects in these fields are also discussed in details.

51. *Vaḍḍāradhaneyam̐ba Halegannaḍa Gadya Grantha* (in *Kannaḍa, Prabuddha Karnāṭaka*, 24, 2, pp. 99–109, Mysore, 1942).

The Vaddārādhane is an important Kannaḍa Text which has evoked a good deal of discussion amongst Kannaḍa scholars. In this paper are discussed the authorship, the title, the nature of the language and lastly the date of the work which needs to be assigned probably to the 11th century A.D.

52. Jaṭā-Simhanandiya Varāṅgacarite (Karnāṭaka Sāhitya Pariṣatpatrike, XXV, 3, pp. 133-46, Bangalore, 1942).

This paper puts together all the known references to Jaṭā-Simhanandi, who is so often mentioned by Kannaḍa authors, and introduces the Sanskrit Purāṇic Kāvya, the Varāṅgacarita, a MS. of which is lately discovered.

53. Prākṛit Studies: Their latest Progress and Future (J.A., VIII, 2, pp. 69-86, Arrah, 1942).
54. Some of the Latest Institutions and Journals and their work in the field of Prākṛit Studies, etc. (J.A., VIII, 1, pp. 1-7, Arrah, 1942).
55. On the Latest Progress of Jaina and Buddhistic Studies (J.A., IX, 1, pp. 20-29 and IX, 2, pp. 47-60, Arrah, 1943).

These are important portions from the address delivered by Dr. A. N. Ūpadhye as the President of the Prākṛit, Pāli, Jainism and Buddhism Section of the A.-I.O.C., Hyderabad, 1941.

56. The Soricaritta, a Prākṛit Kāvya (J.U.B., XII, 2, pp. 47-62, Bombay, 1943).

It is for the first time that this Prākṛit Kāvya is brought to light from a MS. at Trivandrum. The MS. has its peculiarities. The first canto is summarised here along with the presentation of the text of the same accompanied by relevant extracts from the Sanskrit commentary. Some details about the author are given. Incidentally some light is thrown on the authorship of the Sūtras of Trivikrama's Grammar, on the various difficulties facing a student of Prākṛit dialects and on the use of ḷ in Prākṛit.

57. Vikrama-Saṁvatakā Prādurbhāva (Vikrama Smṛti Grantha, pp. 67-69, Gwalior, 1944).

This paper puts together certain passages which seem to calculate the Vikrama era from the death of Vikrama.

58. Tavanidhi and its Inscriptions (J.A., X, 1, pp. 49-51, Arrah, 1944; also J.A., XI, 2, pp. 15-16, Arrah, 1946).

This note describes Tavanidhi (Dt. Belgaum) and puts together references to this holy place from earlier literature. Further, inscriptions on the statues in the local temples are deciphered and discussed in details.

59. The Prākṛit Dhūrtākhyāna, a Unique Indian Satire (Proc. and Trans. of the A.-I.O.C., XII, pp. 464-67, Banaras, 1946).

The Dhūrtākhyāna of Haribhadra is evaluated as a satire. Related tendencies of this type of literary form in Indian literature are discussed and Haribhadra's contribution is appraised.

60. The Date of Subandhu's Vāsavadattā (Proc. and Trans. of the A.-I.O.C., XIII, pp. 113-14, Nagpur, 1946).

Jinabhadra whose date is lately ascertained to be A.D. 608-9 refers to Vāsavadattā; so it is reasonable to put the Vāsavadattā of Subandhu earlier than 608-9.

61. Kavi Parameśvara or Parameṣṭhi (Proc. and Trans. of the A.-I.O.C., XIII, pp. 375-80, Nagpur, 1946; in Hindi, J.S.B., XIII, 2, pp. 81-86, Arrah, 1947).

Various references to Kavi Parameśvara from Kannada and Sanskrit literature are put together, and it is shown that he definitely flourished earlier than A.D. 837. It is for the first time that certain quotations attributed to him are brought to light, and it is surmised that the original work must have been in an admixture of prose and verse.

62. Śrīcandra and his Apabhraṁśa Kathākośa (Bhārata Kaumudī, II, pp. 1005-16, Allahabad, 1946).

The Apabhraṁśa Kathākośa of Śrīcandra is introduced here from a single MS. Śrīcandra gives his genealogy and mentions his contemporaries. It appears that he flourished in the last quarter of the 11th century A.D. The sources of this Kathākośa and its relation with Hariṣeṇa's Sanskrit Kathākośa are discussed here.

63. Nayacandra and his Rambhāmañjarī (Journal of the U.P. Hist. Society, XIX, pp. 90-98; also in Hindi,

Premī Abhinandana Grantha, pp. 411–17, Tikamgad, 1946).

The Rambhāmañjarī is a typical Saṭṭaka. Biographical details about Nayacandra are given here. Further the contents of the play are summarised and compared and contrasted with those of other Saṭṭakas.

64. Prākṛit Literature (Encyclopedia of Literature, I, pp. 481–90, ed. J. T. Shipley, Philosophical Library, New York, 1946).

This is an exhaustive essay, perhaps the first attempt of its kind, on the different aspects of Prākṛit literature which is reviewed here as a whole with special reference to Prākṛit dialects and different works available in them. The contents may be tabulated thus: (1) Prākṛit Language: its growth, usage and dialects. (2) Prākṛit Inscriptions and Dramas. (3) The Jaina Canon, Pro-canon and Post-canonical works. (4) Lyrical Anthologies, Didactic works and Hymns. (5) Narrative Literature in Jaina Māhārāṣṭrī and Apabhraṃśa. (6) Classical Kāvya and Campūs. (7) Doctrinal Treatises. (8) Grammars. (9) Lexicons. (10) Works on Poetics and Metrics. (11) Astronomical and Medical Texts. (12) Conclusion.

65. Samara-miyaṃkā Kahā of Haribhadra (Proc. and Trans. of the A.-I.O.C., XIII, pp. 381–2, Nagpur, 1946; and with revision B.V., VII, pp. 23–4, Bombay, 1947).

It is clearly shown that the phrase Samara-miyaṃkā Kahā mentioned by Uddyotanasūri is to be interpreted in Sanskrit as Samara-mitārka Kathā and undoubtedly stands for Samarāditya-kathā of Haribhadra.

66. K-suffix in Sanskrit (Proc. and Trans. of the A.-I.O.C., XII, p. 635–36, Banaras, 1948).

This note puts together interesting forms of nouns and pronouns having *k*-suffix used in the Kathākośa of Hariṣeṇa.

67. Bhr̥ṅga-Saṃdeśa: A Prākṛit Kāvya (Principal Karmarkar Commemoration Volume, pp. 217–21, Poona, 1948).

This paper introduces a fragment of a Prākṛit poem, Bhr̥ṅga-saṃdeśa, accompanied by a Sanskrit commentary from a single MS. preserved at Trivandrum. The introductory remarks deplore

the neglect of Prākṛit works, and a list of those which are known only by names is added.

68. A Paṭṭāvali of Senagaṇa (J.A., XIII, 2, pp. 1-9, Arrah, 1948).

This paper presents with a few critical introductory remarks an unpublished Paṭṭāvali of the Senagaṇa in Sanskrit from a single MS.; and it is accompanied by an Index of Proper Names.

69. References to Earlier Works in the Tiloyapaṇṇatti (Proc. and Trans. of the A.-I.O.C., XV, pp. 293-4, Bombay, 1949).

The Tiloya-paṇṇatti, which is an ancient Prākṛit text on Jaina cosmography, refers to earlier texts like Aggāyaniya, Diṭṭhivāda, Parikamma, Mūlāyāra, Loyaviṇicchaya, Loyavibhāya and Logāṇi.

70. Kaula-dharmakā Paricaya, in Hindī (Varṇi Abhinandana Grantha, pp. 207-10, Sagar, 1949).

This paper puts together some of the practices etc. of the Kaula religion from the works of Rājaśekhara, Devasena and Puṣpadanta.

71. Pañcastūpānvaya, in Hindī J.S.B., XVI, 1, pp. 1-6, Arrah, 1949).

The Pañcastūpānvaya, a line of Jaina monks, is studied in its historical background, and its relation with the Senagaṇa is explained.

72. Ahimsā and World Problems (Addresses and Essays on Jainism and World Problems, pp. 1-3, Calcutta, 1949).

This is a paper read before the Delegates of the World Pacifist Conference. It brings out how Ahimsā is a potent principle and is sure to rescue the world from the constant threat of war.

73. The Fundamentals of Living Faiths: Jainism (Silver Jubilee Commemoration Volume, The Indian Philosophical Congress, pp. 132-38, Calcutta, 1950).

This paper gives a succinct exposition of the fundamentals of Jainism: its historical antecedents, metaphysical basis, logical approach and ethical ideology.

74. Jainas and Jainism (M. M. Potdar Commemoration Volume, pp. 157-75, Poona, 1950).

This is an essay on Jainas and their religion as it was and as it is. Further it surveys important contributions of the Jainas to Indian art, architecture and literature and presents, in addition, a brief resumé of Jaina metaphysics, logic and ethical code, the last as laid down for the laity and monks.

75. Prākṛta Jaina Sāhityakī Rūparekhā (Nāgarī Pracārīṇī Patrikā, 55, 3, pp. 157-63, Banaras, 1950).

This is a short outline of Prākṛit Jaina literature in its various strata, canonical, commentarial, pro-canonical and other miscellaneous works covering dogmatical exposition of Jainism and narrative and didactic tale as well as Prākṛit lexicons and grammars.

76. Interpretation of Passages from Mṛcchakaṭika (Siddha-Bhāratī, being the Dr. Siddheshwar Varma Presentation Volume, pp. 1-2, Hoshiarpur, 1950).

It is shown in this paper that words like *saṁta*, *uvāsaka*, *dhana*, *puṇṇa*, etc. should be interpreted basically from Prākṛits, because they are so used with *śleṣa*. Any attempt to understand them through the Sanskrit *chāyā* does not lead to correct interpretations which are suggested here.

77. When was Pārśvābhyudaya composed? (B.V., XI, 1-2, pp. 4-5, Bombay, 1950).

The conflicting evidence on the date of the composition of the Pārśvābhyudaya is explained by suggesting that this poem might have been composed between 775 and 780 A.D., but the verse No. 70 might have been added later on when Jināsena came in contact with the Rāṣṭrakūṭa king Amoghavarṣa, of course after the latter came to the throne.

78. Sanskrit Studies: Whither? (A paper submitted to the All-India Sanskrit Parishad, Somanath, J.A., XVIII, 2, pp. 12-15, Arrah, 1952).

The importance of Sanskrit is unquestioned but it would be a mistake to approach the study of Sanskrit through bias for one religion or the other or with some sectarian or sectional outlook. The debt of critical and historical method given to India

by Western scholarship should not be ignored: in fact this method should be followed while covering all the branches of Indian learning embedded in different languages. Further, mere propaganda and slogans will do us no good. Our pursuit of basic human values preached through Sanskrit, Prākṛit and Pāli etc. should be earnest and thorough both in private and public life.

79. On the latest Phase of the Progress of Prākṛit Studies (A paper submitted to the 22nd International Congress of Orientalists, Istanbul; J.A., XVIII, 1, pp. 1-6, Arrah, 1952).

This is a survey of the latest progress of Prākṛit studies mentioning important contributions in the different branches of Prākṛit literature, namely, inscriptions, plays, poems, dogmatical texts and Apabhraṁśa and post-Apabhraṁśa works.

80. Ghanaśyāma and his Ānandasundarī (The Prof. M. Hiriyanna Commemoration Volume, pp. 1-6, Mysore, 1952).

Here the author Ghanaśyāma is introduced with the necessary details about his life and works. Then his Saṭṭaka, the Ānandasundarī, is summarized, and some critical observations are offered on the same.

81. The Jainas (The Indo-Asian Culture, II, 2, pp. 164-69, Delhi, 1953).

This note gives an outline of the part played by the Jainas in different parts of India, starting with their Tīrthankaras.

82. Age of the Paramātma-prakāśa (Annals of the B.O.R.I., XXXIV, pp. 166-7, Poona, 1954).

This short note scrutinises the evidences advanced by A. Master to settle the date of the Paramātma-prakāśa; and it is shown that they are not in any way conclusive.

- ✓83. On the Text of the Dhūrtākhyāna (Proc. and Trans. of the A.-I.O.C., XVI, pp. 173-76, Lucknow, 1955).

It is shown in this paper that some passages quoted in the Sanskrit commentary of Abhayadeva (of the 2nd half of the 11th century A.D.) on the Praśnavyākaraṇaṅga have a close agreement with the text of the Dhūrtākhyāna, though he does not specify the source.

84. Marāṭhī Elements in a Prākṛit Drama (Chatterji Jubilee Volume, Indian Linguistics, XVI, pp. 147-52, Madras, 1955).

This paper puts together various Marāṭhī expressions in the Prākṛit play, Ānandasundarī, of Ghanaśyāma who hailed from Mahārāṣṭra, but lived at Tanjore about the middle of the 18th century A.D.

85. Dhūrtākhyāna in the Nīśīthacūrṇi (Submitted to the A.-I.O.C., XVII; revised and published in the Ācārya Śrī Vijayavallabhasūri Smāraka Grantha, pp. 143-51, Bombay, 1956).

The Dhūrtākhyāna found in the Nīśīthacūrṇi is introduced here with a summary of the contents which are compared and contrasted with those in the work of Haribhadra who, it is concluded, is indebted to the Cūrṇi. The Appendix gives the text as found in the Cūrṇi.

86. The Saṁtiṇāha-cariū in Apabhraṁśa (J. of the University of Poona, 5, pp. 144-65, Poona, 1956).

This is a monograph on an unpublished Apabhraṁśa text, the Saṁtiṇāhacariū. The following topics are discussed here: (1) MS. material. (2) Age of the Work. (3) Evidence on the Authorship of Mahiṇḍu, Mahadū and Bambhajjuna. (4) Conclusion: Mahadū and Bambhajjuna, the Authors. (5) Sādhāraṇa, the Patron. (6) Contents and Form. (7) Puṣpadanta's Influence. (8) Earlier Authors Mentioned. (9) Apabhraṁśa Language of the Text. (10) Appendices: (a) Colophons in a consolidated form; (b) SC XIII. xv-xvii, giving information about Mahadū etc.; (c) Ghattā Verses at the close of Various Cantos; (d) Nāmāvalī: Sādhāraṇa and his Family; (e) Sanskrit Verses Blessing Sādhāraṇa at the close of various Cantos; and (f) SO Saṁdhi I, Text.

87. Once Again, Vālmikisūtra—A Myth (B.V., XV, 3, pp. 28-31, Bombay, 1956).

Here some of the arguments, lately advanced, are refuted; and the earlier conclusion about the so-called Vālmiki-sūtras is confirmed.

88. Kings and Dynasties Mentioned in the Tiloyapaṇṇatti (Jubilee Number of the J. of the Asiatic Society of Bombay: In Press).

This paper discusses the various references to kings and dynasties mentioned in the Tiloyapaṇṇatti which is assigned to a period between A.D. 473 and 609.

89. Vaṅkālacārya (Gode Commemoration Volume, In Press).

This paper puts together all that is known about the author Vaṅkālacārya and gives certain quotations attributed to him.

90. Mahāvīra and His Philosophy of Life (Transaction No. 25, pp. 1-22, The Indian Institute of Culture, Bangalore, 1956).

This lecture was delivered on the occasion of the Mahāvīra Jayanti under the auspices of the Indian Institute of Culture, in April 1956. It deals with the background of Jainism, gives a neat account of the life of Mahāvīra, and finally discusses the great principles preached by him indicating their value in the context of the present-day world problems.

91. The Literature and Philosophy of the Jainas (The Indo-Asian Culture, IV, 4, pp. 440-49, Delhi, 1956).

Here are presented broad outlines of the Jaina literature and Philosophy in a non-technical manner.

92. The Ethics of the Jainas (The Indo-Asian Culture, V, 2, pp. 183-189, Delhi, 1956).

In this note the details of the Jaina ethics are discussed, as prescribed for a layman and for a monk.

93. Prākṛit Language and Kāśhmīr Śaivism (Dr. S. K. Belvalkar Commemoration Volume, Patna).

The Mahārtha-mañjari of Maheśvarānanda, a Prākṛit work, is critically introduced; and on the authority of certain passages from it, it is pointed how certain Tantric texts must have been originally in Prākṛit.

94. Right Faith (Jainā Gazette, XXV, pp. 10-13, 35-39, 65-69 and 99-105).

This is an exhaustive exposition of the Jaina doctrine of

Samyag-darśana, the significance of which from the Vyavahāra and Nīcaya points of view is discussed giving the necessary dogmatic details connected with it.

95. On the Bahurata Schism (Jaina Gazette, XXVII).

The traditional account of the Bahurata schism started by Jamālī in the very life-time of Mahāvīra is given in this paper. Further the philosophical implications of the Bahurata doctrines are explained with illustrations.

96. Cinmaya-cintāmani (Śrī-Jinavijaya, p. 16, etc., Belgaum, 1930).

Here is edited (in collaboration with Prof. K. G. Kundangar) a small Kannaḍa poem dealing with Ātmavidyā. Its author is one Kalyāṇakīrti, of later age, who writes in simple language.

97. Jñānabhāskara-carite (Śrī-Jinavijaya, p. 37 ff., Belgaum, 1931).

This is a small Kannaḍa poem dealing with Ātmajñāna written in simple but effective language. The text is edited (in collaboration with Prof. K. G. Kundangar) here with a Preface.

98. Syādvāda (Jaina Gazette, XXVI).

The ontological and epistemological background of the Syādvāda is discussed in this paper; and then the seven predications are stated and discussed. In conclusion, it is shown that Syādvāda is of no great value in disputations, but it is primarily a corrective and constructive process of understanding reality.

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(In collaboration with Prof. H. L. Jain)

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