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જૈન ગ્રંથમાળા

દાદાસાહેબ, ભાવનગર.

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# LETTERS TO VIJAYENDRA SURI

# LETTERS TO VIJAYENDRA SURI

*Introduction*

*by*

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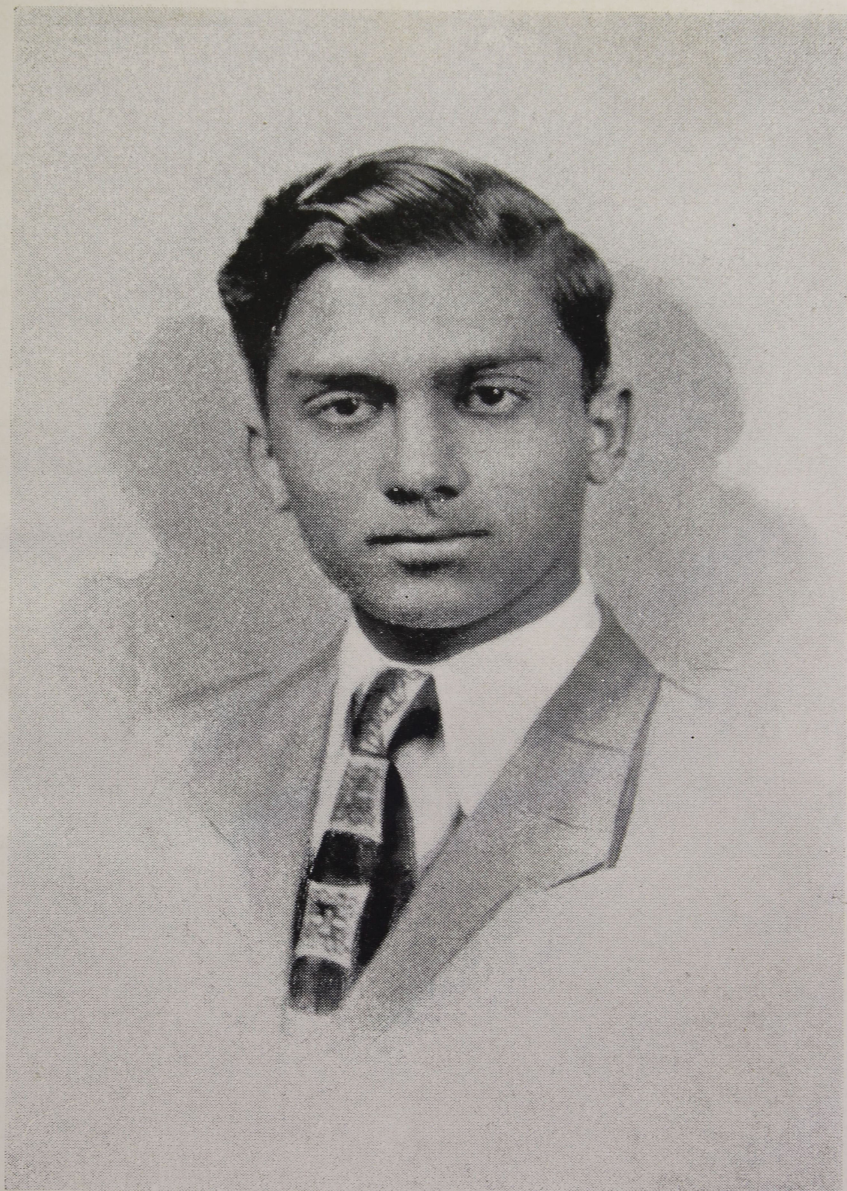
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This book is published in the memory of

Late ARVIND B. JHAVERI.





*Dedicated  
to all those  
who have worked in the field  
of  
Jainology*

## INTRODUCTION

I have great pleasure in introducing the correspondence that has been passing between Reverend Acharya Shri Vijayendra Suri and an astonishingly large number of thinkers and investigators in the field of Jainology throughout the world. The Reverend Acharya has served as a mighty link, spiritual as well as scholarly, between Jain tradition and modern historical methodology. Most liberally he has helped each and every researcher who approached him. And there has been none who has not approached him.

The correspondence will afford a delightful and profitable reading to everyone who is interested in Jainism.

Many of the participants are now no longer with us. To mention only a few—Maurice Bloomfield and Hopkins of America; Charpentier of Sweden; Hertel, Jacobi and Leumann of Germany; Sylvain Levy of France; Finot of Hanoi; Sten Konow of Oslo; Tessitore of Italy and Thomas of London. Among the great humanists one may mention Dr. Rabindra Nath Tagore and Count Leo Tolstoy.

The Reverend Acharya has been providing material and intellectual fare on a vast scale for the last forty years. The world of modern Jain scholarship owes a deep gratitude to him. We wish the Reverend Acharya many more long years of continuation of this noble service.

New Delhi  
March 3, 1959

Prof. DR. RAGHU VIRA  
Director,  
International Academy of Indian Culture.

World renowned Scholar  
Shastravisharad Jainacharya  
SHRI VIJAYADHARMA SURIJI

*Hon. Member, Oriental Society of Italy and Germany  
& Associate Member, Royal Asiatic Society of Bengal.*



...The true mediation between Jain thought and the west.

—F. W. Thomas

...A living link between the East and the West.

Shree Sudharmaswami Gyanbhandar-Umara, Surat [www.umaragyan.org](http://www.umaragyan.org) —Stan Konow





## Foreword

Acharya Vijayendra Suri Ji—the senior most Jain Acharya of today — has been very silent worker and preacher of Jain Literature and religion throughout his life. His Guru Late His Holiness Shastravisharad Jainacharya Vijaya Dharma Suri started this work from Yashovijaya Jain Pathshala, Varanasi. At that time also it was Muni Indra Vijaya who looked after all this work on his behalf.

The following letters will indicate immense work that Acharya Shri has been able to accomplish in his life of renunciation spread over a period of more than 65 years. Luckily these letters are available with Acharya Shri and on our request he has graciously given his kind permission to make use of them.

Unfortunately Acharya Shri has not kept copies of the replies he sent to various scholars. If they would have been available the whole work would have been an encyclopedic work on Jain History, Literature and related topics.

Here we may mention that the whole correspondence is too large for a single volume. Most of the letters of Dr. Hertel consisted of more than 25 pages of typed-script. They could have been sufficient for a volume. Similar is the case with the letters of Dr. F. W. Thomas.

We are sorry that letters from some western scholars like Dr. L. D. Barnett and Dr. W. Norman Brown and Indian scholars like Dr. Shamashastri, Dr. Satishchandra Vidyabhushan, Dr. Gaurishankar Ojha, Dr. Hiranand Shastri, Dr. Harprasad Shastri, Dr. A. S. Altekar, Dr. Phanibhooshan Adhikari, Dr. P. C. Bagchi, Dr. Vinayatosh Bhattacharya, Dr. S. N.

Sen. Dr. Radhakumud Mukerji, Dr. N. N. Law, Dr. B. C. Law, Dr. P. K. Acharya, Dr. V. S. Agrawal, Dr. B. A. Salatore and Dr. P. L. Vaidya could not be included in this volume.

It may be mentioned here that renowned scholars like Dr. J. Hertel, Dr. Winternitz, Dr. Norman Brown, etc. have referred to Acharya Shri's guidance and assistance in their wellknown publications.

It may also be stated here that the majority of the letters are from scholars whose mothertongue is other than English. And as such their letters have been included in original.

We are sorry to report the passing away of the following scholars who were closely associated with Acharya Shri:—

Dr. Maurice Bloomfield, Dr. Jarl Charpentier, Dr. L. Finot, Dr. Johannes Hertel, Dr. E. W. Hopkins, Dr. H. Jacobi, Dr. Sten Konow, Ernest Leumann, Dr. Sylvain Levi, Dr. V. Lisney, Dr. N. Mironov, Stcherbatsky, Dr. Ravindranath Tagore, Dr. L. P. Tessitory, Dr. Jehangir Tawadia, C. H. Tawny, Dr. F. W. Thomas, Count Leo Tolstoy, and Dr. M. Winternitz.

We have tried our best to keep this publication free from any error but the very nature of this volume is such that there may be some errors which might have escaped our notice and for this we seek forgiveness of our associates and readers.

We are thankful to Dr. Raghu Vira M. A., D. LITT., M. P. Director, International Academy of Indian Culture, New Delhi, for going through the manuscript and for writing the introduction.

We are also thankful to Shri Jnanchandra, who took pains in compiling, editing and bringing out the volume in the present shape.

We have also to thank Shri Amolakh Chandra M. P., and Shri Rajendra Kumar, who have helped us in various other ways

**Bombay-58**

**KASHINATH SARAOK**

**14th. Jan. 1960**

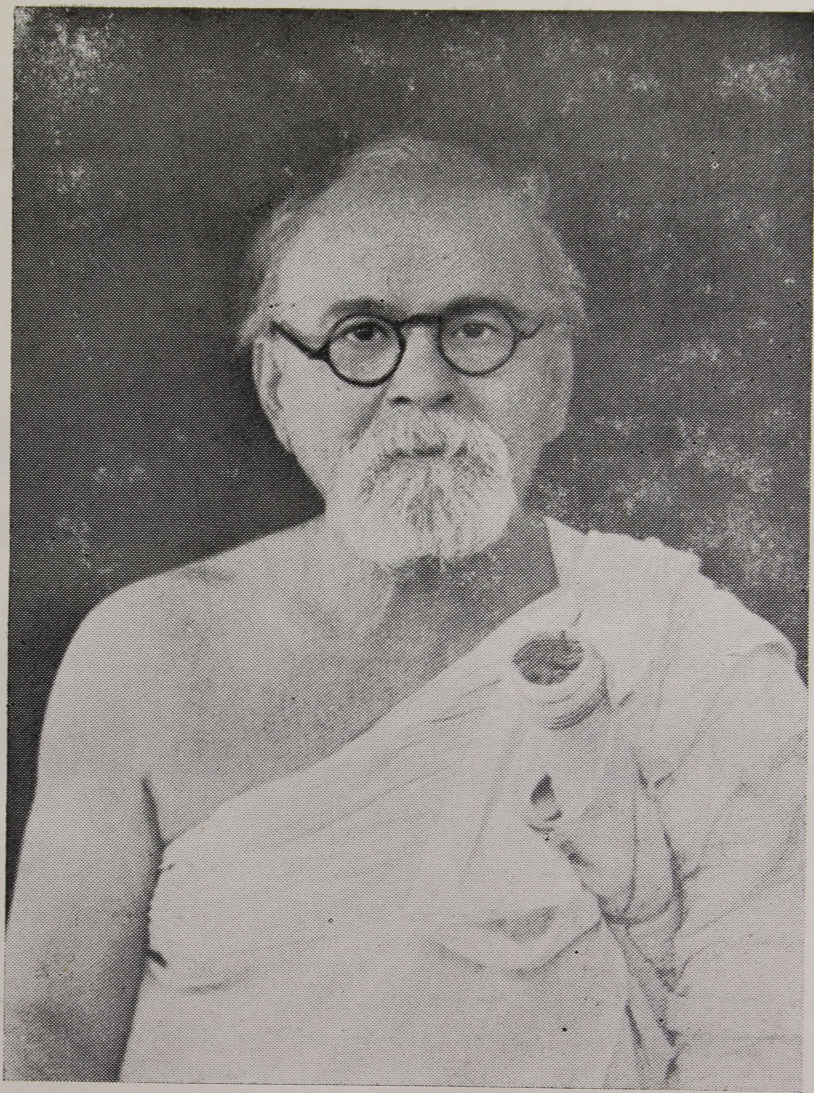
**( Dharma Samvat 37 )**



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JAIN ACHARYA VIJAYENDRA SURI

Birth: Sankhatara (Sialkot), Paush Shukla 11, Sam, 1937, V.

Diksha: Chanasma, Paush Shukla 11, Sam. 1957 V.

Acharya: Agra, Vaishakh Shukla 5, Sam. 1980 V.





**Dr. Ludwig Alsdorf,**

**Hamburg University (Germany)**

— \* —

( 1 )

**Hamburg, 17th April. 1924**

**Dear Suri,**

I want to thank you for your great kindness of sending me a copy of your interesting and thoughtful discourse, from the reading and studying of which I derived great pleasure. This kindness of yours has been further incitement to me to pursue the studies already began, of the profound doctrines of your faith. At present I am studying Gujarati, so as to be able to read what has been written on the subject of Jaina religion, without being restricted to the works written in Sanscrit.

It has been a great source of enjoyment to me not only to study the thoughts expressed in your discourse, but the pleasure of reading the graceful and finished sanscrit sentences has been almost as great.

I hope you will forgive me for not writing sooner. but my work does not leave me much spare time. I trust that you are quite well and remain,

**Yours sincerely,**

**LUDWIG ALSDORF.**

( 2 )

**Hamburg, July 21st, 1924****Dear Suri,**

With deeply felt thanks I acknowledge the receipt of your kind gift which gave me great pleasure and enriched my knowledge of the work done by a great man of your faith.

My Gujarati studies are prospering well and give me much satisfaction the only drawback is the absence of a reliable Gujarati Dictionary.

In winter I shall have the pleasure to begin the study of old Gujarati to which I am looking forward.

Yours sincerely

LUDWIG ALSDORF.

( 3 )

**Scheidt ( Saar ), 14th October 1929.  
Germany.**

**Revered Suri Acharya Maharaj,**

Let me thank you very heartily for your kind letter of September 24th, as well as for the packet-posts which arrived yesterday. I have persued the instructive lectures of Dr. Ch. Krause with great interest, and I am very glad to possess such an important and useful Prakrit work as the *Mahavira Chariya*, which I regard as a particularly valuable enrich-

ment of the well known and reknowned *Sheth Devchand Lal-bhai Jain Pustakoddhar Fund Series*. Ever and again I am surprised to see how rich and extensive Prakrit literature is and how many unknown and important works it contains. Jain scholars, indeed, are to be congratulated for the edition and publication of so many beautiful and interesting texts which furnish the indispensable foundation for investigation and research.

Last not least, I am very much indebted to you for having charged your friend to write to Karanja. I hope that Mr. Mallinath's efforts may be successful, the Karanja Mss. being of the highest importance for the success of my work.

With my kind wishes for your happiness and welfare, I am,  
revered Suri,

Yours very faithfully devoted

Dr. L. ALSDORF.

( 4 )

Allahabad, 22th November 1930.  
120 Lukerganj.

Revered Suri Acharyamaharaj,

I am very glad to tell you to-day that, sooner than I could hope and expect, my wish to come to India has been fulfilled. I have been appointed as a lecturer in French and German in the University of Allahabad. As I intend staying here for more than a year, this appointment will, I hope, give me the

opportunity to visit the principal places of interest in India. Being, as you know, deeply interested in Jainism and literature, I am particularly eager to see the famous places connected with this noble religion as well as Jain libraries, *bhandars*, and other institutions of scientific interest. In a letter you favoured me with, last year, you kindly promised to give me some suggestions regarding places and things to be seen in India when I should visit this country. I should be very glad now if you would supply me with those most valuable informations. I have no doubt that will prove a great help for my intended travels and studies.

For the present it is one particular desire I take the liberty to trouble you with. From my former letters you will remind that for the research work I am engaged in, I am in want of some *Apabhramsa* Manuscripts which are preserved in the *Jain-Mandirs* at Karanja (Akola district, Berar). Being in the fortunate position now to be able to utilise them on the spot, I intend spending the coming Christmas holidays upon this purpose. As I do not know any person at Karanja, I am afraid that it will be very difficult for me to get access to the manuscripts in question and to utilise them freely. I should, therefore, be very much obliged to you if you would help me in this matter by a short introduction letter which no doubt would prove exceedingly useful.

By so doing, you will confer one favour more on

your faithful devotee,

**L. ALSDORF.**

( 5 )

**Allahabad, 21st July 1931.**  
**Holland Hall**

**Revered Suri Acharyamaharaj,**

I have just returned from Kashmir, where I have spent the hot season. I thank you very much for your kind letter of June 15th from which I saw with great interest what a long and difficult journey you have happily finished now. I hope you will enjoy after that a good rest in beautiful Shivpuri.

It gave me a great pleasure to learn that the institution is making such a good and steady progress and that the Gwalior Government have contributed to its further development. I am sure Shivpuri will ever more become the true spiritual centre of Jainism in India, a spot worthy of the great man to whose memory it is sacred.

As to my intended visit, I cannot yet tell you the exact date. It will probably be about the end of August, but this is not yet quite certain. I shall let you know it, as soon as, I can decide when I can go. I shall be very glad to meet you at last personally and to thank you for all the kindness you have already bestowed upon me. I hope to tell you then everything about the work I am engaged in at present

With repeated thanks for your very kind letter

I remain,

Your sincerely,

**L. ALSDORF.**

(6)

Allahabad, 5th September 1931.

Revered Suri Acharyamaharaj,

I thank you very heartily for your kind letter of the 26th. July and for the invitation to join the convocation of the *Vir-tattva Prakashak Mandal*. I should have thanked and replied much earlier, but the reason of my silence was that I found myself quite at a loss as to what I should answer on account of certain difficulties which I may be allowed to point out to you. Unfortunately I am not free to move about when and as long as I like, but I have to carry on my lectures at the University of Allahabad. My time-table being even less favourable than during the past session, this means that I can only leave Allahabad on Thursday evening and have to return before Monday evening; this leaves only two days for Shivpuri, where I would arrive on Friday noon by lorry from Jhansi and would have to leave on Sunday morning. To take casual leave from the university is not advisable for me under the present circumstances for various reasons. I could, therefore, attend only two out of the six days of the Convocation; and as these days will certainly be very busy and full of engagements and arrangements, I am afraid there would hardly be any leisure and time for personal and scientific intercourse and the exchange of ideas. However much, therefore, I should like to join the Convocation festivities, I thought it might be better to renounce altogether that part of them which I could only attend any way and come at some other time. So I propose to come for the next week-end, arriving at Shivpuri by the Jhansi Lorry on Friday the 18th. In case, however, you want my presence at the convocation very urgently, I could still change my resolution; in that

case I should request you to kindly drop me a line and should arrive at Shivpuri on the 25th. I hope you will understand the difficulties which present me from devoting to Shivpuri the amount of time it rightly deserves and I would love to spend there.

Hoping to meet you soon.

I remain,

Yours sincerely,

L. ALSDORF.

(7)

Allahabad, 2nd October 1931.

Revered Acharyamaharaj,

I am glad to tell you that I reached Allahabad safely and without any *taklif*. My motorcar arrived at Jhansi as early as 10.45 p. m. half an hour before the departure of the train. I would have written earlier, but it was only today that I could get the photos which I am sending along with this letter. Unfortunately, only part of the photos I took have been successful, some of them being complete failures. I am particularly sorry not to have any really good picture of you; the snap I took in the *bazar* is out of focus and therefore very unsatisfactory.

I wish to tell you once more how much I enjoyed my visit to Shivpuri and how glad I am to have met you. It had been my ardent wish for several years to make your personal acquaintance, and this wish has at last been fulfilled now. Unfortunately, owing to circumstances beyond my control, our meeting was a



very short one. Still I hope to meet you once more in or near Gujarat, where I propose to go during Christmas. If you would kindly let me know your whereabouts I should try my utmost to meet you then.

I also want to express my deep gratitude for all your kindness and more especially for the valuable books you gave me ( I am particularly glad to have the *Jain-Granthmala*, a book of utmost importance for every student of Jainism ) and for the help you promised me for my edition of the *Nemicariu*. As regards this latter point, I think it will be best if I write myself to Prof. Hiralal Jain, telling him my wishes and making, if possible, an appointment for a visit to Karanja. I should, however, be very grateful if you would first write to him, mentioning that I would myself write to him later on.

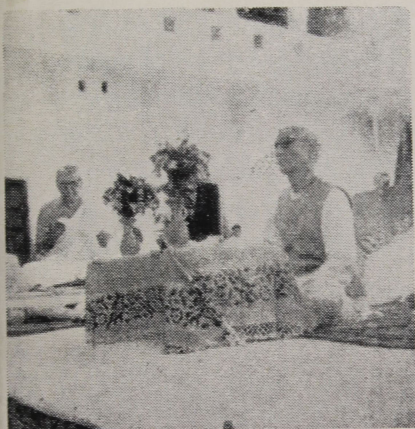
I were only permitted to see the manuscripts at Karanja, I could easily take a photo of them in a few hours as I have done before at Poona. Owing to some new information from Berlin which I got today, I shall have to stay at Allahabad till the beginning of March, so that I shall easily find time for a visit to Karanja. At the same time, this means that I shall almost certainly come to Shivpuri in January or February.

I should have tried to write in Hindi or Urdu, but I am very busy at present, so that it would have taken me too much time.

I remain

Yours very gratefully,

**L. ALSDORF.**



Acharya Maharaj and  
Haribhau Upadhyaya  
(Chief Minister, Ajmer)



DR. L. ALSDORF



( 8 )

**Jaisalmer, 14-3-51.**

Revered Acharyamaharaj,

Your letter dated 28. 2. 51. reached me here in Jaisalmer. I shall be glad to accept your kind invitation to visit you, through owing to my time being very scarce I can only spare one day to come to Kekri on my way from Jaisalmer to Delhi. I shall arrive at Ajmer on the 17th evening shall proceed to Kekri on the next morning ( 18th ), I must return to Ajmer to catch there the night mail to Delhi on the same evening (18th) so that I shall reach on the 19th morning.

Looking forward to meeting you again.

yours sincerely,

L. ALSDORF.

( 9 )

**Hamburg 3, 21st Dec. 1951.****Bornplatz 2****Western Germany.**

Revered Suri Acharyamaharaj,

Please forgive the exceedingly long delay in answering your letter of Oct. 3rd. Owing to extreme pressure of work combined with personal affairs that absorbed all my time ( among others a very difficult change of residence with my family and severe illness of my mother ) was unable to attend to my correspondence. I had, however, despatched to you a complimentary copy of my "*Harivamsapurana*" on the 27th October; I hope that by now it is in your hands.

As to Schubring's catalogue of Jain MSS. in the Berlin Library, it is still available. The price is about 80 Marks which is equivalent to about 90 Rupees. If you want to have the book at that price, please inform me and I will have it sent to you. In that case, I should ask you to pay the price to Mr. Gondhalekar of the Poona Oriental Book House, 330A Sadashiv Peth, Poona, with whom I have an account. You will be glad to hear that Prof. Schubring celebrated his 70th birthday a few days ago, on the 10th of December. He was presented with a congratulatory volume of 18 papers contributed by German indologists including myself. The volume was published as vol. 7 of the Alt-und Neu-indische Studien edited by my Seminary. A complimentary copy will be sent to you these days.

Looking forward to hearing from you again, and with my very best wishes for your work and well being.

Yours sincerely,

L. ALSDORF.

The exceedingly pleasant afternoon spent with you at Kekri still lingers very vividly in my memory.

(10)

**Hamburg 13, Nov. 9th, 1953,  
Bornplatz 2  
Western Germany.**

Revered Suriji Acharyamaharaj,

It was a great joy for me to receive your letter from Delhi and to hear about your literary activities devoted to such a

grand subject as the work and life of *Bhagawan Mahavir Swami*. I have no doubt that your new book will form a most valuable addition to our knowledge, and I am looking forward to its completion.

There is not, to my knowledge, any European translation of the *Vasudevahindi* except a translation of a few selections from it into Norwegian by the late Dr. Sten Konow, which, however, I have never seen. I have only vaguely hear about it and do not know where it was published. I shall, however, make enquiries, and in case they are successful I shall let you know.

I have indeed contacts with the German Embassy in Delhi. I know the Ambassador well and saw him repeatedly in Delhi during my stay there in the spring of this year. I know also a number of other gentlemen of the Embassy, and one of the lady typists is a student of mine.

Dr. Tavadia is working as lecturer at my Seminary. So his address is the same as mine. I have told him of your enquiry.

As to my literary activities, they are at present somewhat restricted because I have been elected Dean of my Faculty and have to perform that function until the end of March, 1954. It means a very great deal of additional administrative and other duties I am, however, trying to do at least some research work. I have completed a book on the geography and history of India which is now, going to the press. Besides, I have to finish and edit a bulky work on Vedic religion by my revered Guru Prof. Dr. Luders of Berlin which he left unfinished when he died in 1942. I published the first volume in 1951 and am now working on the second. As the MS. was badly damaged and partly destroyed during the war, the work is very difficult and



takes a very long time. Besides, I am studying *Desaveyaliya-Nijjutti* with Dr. Schubring.

I still remember vividly and gratefully my visit to Kekdi two years ago. I was very sorry indeed that this year I could not see you, but unfortunately my time was so short and my programme so full, that I could not arrange. So I am hoping for a future occasion.

With my best wishes and kind regards,

Yours sincerely,  
L. ALSDORF

Please give my best regards to Mr. Gulabchand Jain.

(11)

Hamburg 36, Jan. 10th 1959.  
Alsterglein

Revered Acharyamaharaj,

My joy in receiving the revised second edition of your final book on वैशाली was greatly marred by the bad news that you are affected with cataract on both your eyes. Nodoubt it must be very hard to be unable to read and write and thus to be prevented from carrying on your most valuable historical researches. I can only hope and wish that your eyesight will be restored in the near future by a susscessful operation.

I have already dispatched two copies of my edition and translation of इत्थीपरिज्ञा; I hope they will reach you in due course. I shall also send (by sea-mail) a copy of Dr. Bruhn's book on

चउपणमहापुरिस चरिय as desired by you. You might be interested to know that मुनिमहाराज पुण्यविजयजी is preparing an edition of the text of that work and that Dr. Bruhn has agreed to write a प्रस्तावना to it which will contain the gist of his book.

I shall now try to render in देवनागरी the nine names given by you, but I must write you that it is not easy to give exact transcription of german manes in नागरी, so that what I can give you will be only an approximative guide to the real pronounciation.

- (१) वाल्थर् शब्रिड
- (२) हेल्मुथ् फोन ग्लासेनप्
- (३) स्तेन् कोनेव्
- (४) याल् शार्पत्ये
- (५) सिल्वे लेवी
- (६) मोरित्स विन्तर्नित्स्
- (७) हेर्मन्न याकोबी
- (८) मीरोनेफ
- (९) योहन्नेर्से हेर्तेल्

I hope that these transcriptions will be useful to you. With repeated thanks and very best wishes for your eyes.

Yours sincerely,

L. ALSDORF.

I enclose a photo of mine as desired by you.



# Dr. Maurice Bloomfield

The Johns Hopkins University Baltimore (U.S.A.)

(1)

**The Johns Hopkins University,  
Baltimore, MD.**

Nov. 5, 1922.

Honoured Sir,

Sometime ago I received from you an invitation to participate your praiseworthy efforts to diffuse knowledge on Jaina religion and literature. I take it for granted that you are acquainted with my little book "Life and Stories of the Jaina *Savion Parcvanatha*" and should like to publish in your series a short work on the *Salibhadra Carita* under the title "The Life of *Salibhadra*, a Jaina conversion story ( or some similar title). will you kindly let me know whether you have use for it ?

Especially the *Caritas* (*Caritras*) and dramas are in the line of my prime interest. I should be much obliged to you if you can spare any volumes of the Jaina-Yashovijaya *Granthamala*, and would ask you if you should like to accept my work "*Rigveda Repetitions* volumes xx and xxiv of the Harward Oriental Series. I shall also send you from time my articles on Hindu fiction, much of which concerned selfsacrificing religion and through it to a harrassed world whose "*Raudradhyana*" is most certainly accumulating for it a heavy *karma* ( *Karma-Gaurava* ) to be lived down only by such efforts as yours and that your devotees.

I am sending you with this a copy in two volumes of my *Rig-Veda Repetitions* for your own use or for the use of your Agra library as you may see fit. I have received, from the *Jain Granthmala* Hemachandra's *Abidhancintamani*, for which I send hearty thanks. Unfortunately all the works which I asked for in my previous letters have failed to reach me. I have received neither *Naiminathacaritra*, *Dhanyacaritra*, nor *Jayanandakevalicaritra* which, you say, have been sent to me. Nor have I seen the *Santinathacaritra*, the *Upamitibhavaprapanchakatha* nor the *Prithavicandracaritra* which I am also anxious to study. I shall be most grateful to you if you can procure them for me. I suspect that the *Dhanyucaritra* deals with the Jainas.

Address, please all communications to :

Professor Maurice Bloomfield

Johns Hopkins University

Baltimore, Maryland,

USA

Yours with the highest respect

MAURICE BLOOMFIELD.

( 2 )

**Baltimore,**

March 5, 1923

My dear Sir,

I received from you sometime ago a letter announcing the death of your great master, Shri Vijaya Dharma Suri, which fills me with great regret. Accept, please, my belated condolences, along with the confident hope that his work will be

continued under your guidance with all the enthusiasm and success that marked the Master's undertakings. Aside from the effect which his enlightened liberal teaching has had upon Indian thought and Indian national feeling, the publications of the *Shri Yoshovijaya Granthamala* have been of inestimable advantage to Jaina scholarship, both east and west.

I received duly Mr. Sunavala's charming little biography of the Suri, which I have read with great interest and pleasure. Please present to him my heartfelt thanks.

I have also received from the Press its beautiful edition of *Shri Vinayacandrasuri's Mallinatha Caritra* which I have taken time to peruse at once. It is a most interesting *Kavya* product full of information in Jaina doctrine Jaina narrative and Jaina language. With it came a list of the publications of the *Granthamala* which shows well the range of its beneficent activities. I should like very much to obtain copies of the *Neminatha Mahakavya* (nr. 33), The *Santinatha Caritra* (nr. 43), The *Upamitibhavaprapnca Katha* (nr. 44), The *Prithivandra Caritra* (no. 47) and the *Campaka Sresthi katha* (nor. 53). If the press will send me these, along with a bill of their cost, I shall be glad to pay for them. I should also like to have Pertold's "The place and importance of Jainism" if you have it at your disposition. If you have any use of my work, *Rig-Veda Repetitions* (in two volumes) I should like to send you a copy to any address you may designate.

I have ready for the press an essay of perhaps 75 printed pages on the *Salibhadra* or conversion of the merchant's son Salibhadra to Jaina monkhood, which I had written to the late Suri about it, and I think it would suit your ideas.

I hope that your work will continue to prosper and send you herewith my best wishes for continued success in all your undertakings.

Faithfully yours,  
MAURICE BLOOMFIELD.

( 3 )

Baltimore,  
October 20, 1923.

My dear Acharya and friend,

I should have, perhaps, acknowledged your letter sooner, but that I was waiting for specific answers to questions put to the late and venerated Acharya Maharaj Vijaya Dharma Suri. Now let me first congratulate you with all my heart upon the high, *pontifical* honour that the Jains of India have shown you. Any one acquainted with Jain literature knows full well what is required of a man before the Jains may and can honour him supremely. In turn such devoted souls as yours and that of the late Vijaya Dharma Suri reflect in their representative positions the greatest honour upon the community, and point out what is otherwise well known that the Jainas are a veritable oasis in the desert of human strife and worldly ambition. *It were a better world indeed if the world were Jain.* I send you, in addition to my congratulations the genuine wish that your example and your activities may give strength and increase to your noble, that noble Dhanya whose life is implicated with that of the Sage *Salibhadra* in the *Salibhadra Caritra*. Be this as it may, I am just now putting them the press a treatise



entitled *The Salibhadra Caritra*, a story of conversion to Jaina monkhood. The work is by the famous *Pradyumnacharya* (Pradyumna Suri) written in high *Mahakavya* style. It exhibits not only Jain religion in its highest aspects, but also Jain literary activity in its very best form. I shall send you a copy promptly when it is through the press, and I doubt not that you will be interested.

Please remember me kindly as a friend and co-worker in the course of your self *abnegating* religious activities and believe me ever ready to help you to propagate the spirit of the *Tirthankaras* and their devoted successors.

With kind personal regards, I am,

Your friend,

MAURICE BLOOMFIELD

( 4 )

Baltimore,

January 25, 1924.

My dear Acharya maharaj,

I can scarcely express sufficiently my gratification at the receipt from the two Presses the eight Jaina books which you have sent me. I am most especially interested in the lives of *Tirthankaras*, any printed material regarding their history and tradition will find me a receptive reader. Some day I may

be able to write connectedly about them, directly from the Jaina sources : a book on that subject will interest the whole world, and will serve as a solid basis for Jaina history.

I hope that you have, ere this received my two volumes "Rig-Veda Repetitions". I shall send you shortly a few articles, notably, on *Salibhadra Caritra*. I am well aware that *Dhanyakumara* is its author; *Pradyumnasuri* its redactor. The *Dhanyacaritra* which you sent me takes up the same theme, or moves in the same sphere; needless to say it interests me greatly after my studies in the *Salibhadra*.

My pupil, Dr. Helen Johnson has just arrived in Baltimore, but I have not seen her as yet. She hopes to find opportunity here to elaborate her extensive studies on the *Rauhineya Caritra* an uncommonly interesting sphere of Jaina Tradition. I hope that she will find it possible to devote herself permanently to Jaina work.

I hope sincerely that your labours as the spiritual head of the Jaina community will be rewardful. I gather from various printed communications that the road upon which you travel is not altogether a smooth one. The spirit of Jainism is the best spirit of India, it should arouse sympathy in all Hindu circles, regardless of sectarian differences.

I shall always be glad to hear from you, and look forward to the opportunity of serving your cause and your personal endeavours.

Very faithfully yours,

MAURICE BLOOMFIELD.

(5)

Baltimore,  
December 21, 1925.

My dear and esteemed Vijayendra Suri,

I have by this time received the *Dharmadipika* which join hands with the previously acknowledged *Hemachandra's Abhidhanacintamani*. I need hardly say how grateful I am for these beautiful works which are such *palpable* evidence that the Jainas have not abandoned their time-honoured love for *Vyakarna* and *Koca*. I am just now speaking in print of these works in an article "On the use of deminutive pronouns in Jaina Sanskrit" which is to appear before long.

My large work on the "Lives of the Arhats or Tirthankaras" is handicapped by the fact that I have not been able to get hold a complete copy of Hemachandra's *Trisastisalakapurusā Caritra*. As this work seems to be at the bottom of most of the later Caritras, Mahakavyas, *Kathanakas*, and *Purans* about the saviors, I feel that my work is more or less fragmentary. I have tried hard to obtain the work through the book trade but not succeeded. I should be very happy to pay its price, but if it cannot be had in that way, could you not lend me the copy of your library. That is all but Parwan X, the Mahavira caritra, which is in my possession.

I am asking this great favour with the sense that I can by its means do a real service in America in cause of Jainism. Until the day when I began to publish (very little, to be sure) on Jainism there had, as far as I know, been utter darkness on this subject in the minds of American Orientalists and the American

public. It is my purpose to enlighten them, and what is more essential than the work of *Kalikalasarva Jna Sri Hemachandra*?

I am grateful to you for your past missives and your kindly opinion of me and I shall do all that is possible in the cause which you at heart.

Believe me, my dear friend,

Ever cordially and faithfully yours,

MAURICE BLOOMFIELD.

( 1 )

**Dr. Jarl Charpentier**

Uppsala University, ( Sweden )

— \* —

**Uppsala, Sweden Nov. 27, 1913.**

My Dear Sir,

Thank you very much for your kind letter of Oct. 30, 1913. I am sorry you have heard nothing from me for I have written at least one letter to you this year. I think in February or March, but it does not seem to have reached you.

I now send you my photo and a short article containing a text from the *Sukhbodha* of *Devendraganī*. I have spent the spring and summer in London working with my edition of the *Uttaradhyayansutra* which will now soon be ready. I have

also written a chapter on the history of the Jains for Vol. I of the Cambridge history of India which will in due time be sent to you. Kindly except a small article on an old manuscript of the *Sukhabodha* from the Journal of the German Oriental Society included here.

May I observe to you that I have got some years ago the numbers 1-11 and 14 from the Yashovijaya series but nothing more. As these excellent works are not very easily available in Europe and rather expensive here I should be very pleased if I could get any more of the publications. Especially the *Visesavasyaka Bhasya* would be of the very greatest interest to me.

I saw Professor Jacobi last March when I visited Germany, and he then already told me his intention to go for a vist to India. Sometime ago he sent me a letter to tell me that he was to start from Bonn on Nov. 14 and so he will be with you soon, as I suppose. As for myself I should of course be very glad to be able to come there but I am afraid I cannot start for such a long tour now but must wait some years yet.

Please write to me and tell me when you have received my papers. I shall send back your copy of the *Uttaradhyayan sutra* when I have made full use of it.

I remain, my dear sir, with kind and respectful regards,

Yours sincerely,  
JARL CHARPENTIER.

(2)

University of Upsala, March 24, 1923

Most reverend,

I have to acknowledge most gratefully the receipt of your

kind letters, the one dated September 13 and the other one October 21, 1922. It seems to me that a letter I wrote to you immediately after receiving the first one which was in London, can impossibly have reached you before you wrote the second one, nor have I any means just now to ascertain if it has done so.

The death of the *Guru maharaj* was a great shock to me. I got the first notice of it through Dr. Thomas and the 'Times' and afterwards got your letter telling me the exact time. You are very right in speaking about the consolation we may feel from the remembrance of his passing great and good deeds, the memory of which will certainly outlive the *kalpa*. For me he has always proved a most venerable and sincere friend, and I owe very much to his most kind help and assistance.

Still death is something very terrible and mysterious to the people of the west because they do not properly realise that death is nothing but life in a new form and because there seems to be nothing from which human spirit shrinks back so much as from the idea of complete annihilation. Even the very worst लौक्यतिका : of which unfortunately Europe is full at present moment, my own country being no exception seem to be superstitious on that point.

You ask me if I am going to write something on the Guru Maharaj. I am afraid my feeble voice could not in any way contribute to the praise of a man whose greatness is truly everlasting. Anyhow, when last autumn in London, I wrote at the request of Professor Rapson, a chapter on "The Jain Communities in Medieval India" an account which stops with the time of *Kumarapala* and the great *Hemachandra*, I summend up by saying at the Jain church has also later on continued to produce



truly great men. And as a standard example I pointed to the lamented *Gurumaharaj*, in whom I found the highest human ideal, the combination of saint and scholar.

At the present moment I am occupied in other fields of research and can only thank you for your kind offer of which I shall hasten to avail myself later on. I could wish you personally nothing higher and better than that you may well walk on the path trodden by your great predecessor.

Believe me, most reverend.

Yours very sincerely,

JARL CHARPENTIER.

( 3 )

Upsala, September 2nd, 1923.

Most Reverend,

Your kind letter of April 26th reached me by a time when I was most extremely busy with works of different sorts. After that I went to London where I have spent some time, coming back only yesterday, being very busy with my work the whole time.

This is the reason why I have not until now replied to your letter and offered you my congratulations upon your appointment as successor of the great *Acharya Maharaj* who left us, Alas; only so soon. I am very glad that you have not hesitated to take upon you the great task thus laid

upon you, and I feel sincerely convinced that no more worthy  
succcessor of the Acharya Maharaj could have been found.  
 Let me only hope that you may find yourself able to fulfil  
 arduous duties for many years to come for the benefit of the  
 Jain community and of European Scholarship alike.

Dr. Thomas told me of the proposition to edit a Jain  
 periodical of scientific contents which you had no doubt put  
 to him. As he himself is scarcely able, for want of time,  
 to take upon him the whole of this task he put the proposal  
 to me to help him in this. I answered him that I would always  
 be quite willing to help, provided I could be of any real  
 assistance. No doubt he will hear further on from you  
 as he told me when I left that he had written about it, and then  
 I shall hear from him in due time.

He also told me of the proposal to prepare for print a  
 complete edition of the *Angas* in Devanagari which I think a  
 very good one. I told him that there is in my possession  
 complete critical text of the sixth *Anga* worked out by the  
 late Dr. Huttemann, and that I might be able to see to the  
 putting through press of that if it were wanted. He thought  
 that a very good plan.

Hoping soon to be favoured with some communication  
 from you I remain, with kindest regards and wishes.

Yours sincerely,  
 JARL CHARPENTIER.

P. S. Before dispatching this letter I fell ill and have not  
 been able to move about until today. In the meantime I was very

pleased to receive your kind letter of July 23rd which had been delayed at the Post Office during my absence from here. Let me acknowledge with the greatest gratitude the receipt of part I of Kamalasamyamopadhyaya's edition of the *Uttaradhyayana sutra* which seems to be very good though have not yet been able to pursue it owing to my illness.

The Ms. shall be despatched to you in a week's time. I shall only want to compare some passages in it with my own notes before sending it away.

Repeating my good wishes and again thanking you, I hope to hear from you soon again,

Sept. 14th, 1923.

Yours sincerely,

J. CH.-R.

**Upsala, August 13th 1924.**

भवन्तमितिहासतत्त्वमहोदधिं श्रीगुरुशिष्यं प्रणमामि,

Your kind letter of June 30th was duly received but much work has prevented me from thanking you for it until now. Also three copies of the book on the Guru Maharaj of which I have presented one to the University Library and the other ones to private friends and have to tender their sincere thanks to you. Oh, that the way of this great लोकप्रदीप, could be duly followed by many people.

My little article on the Guruji is already written and delivered up to a very good periodical but I doubt whether it can be printed until October. I shall certainly send you some copies when it gets ready.

The university library will certainly own books from the *Granthamala* a little later on. As you say very kindly that you would send me some books I should be most pleased to see among sanskrit books the श्रीपार्श्वनाथचरित्र (29) and the प्राकृतमार्गोपदेशिका (48) It would be most kind of you to send them to me.

I am starting for London by the end of September. Any letter addressed c/o. Dr. Thomas will reach me safely.

With kindest wishes, Yours very sincerely,

JARL CHARPENTIER.

(5)

Upasla, June 9th 1924.

My dear Guruji,

I have to thank you most sincerely for your kind letter and the excellent little book about the Guru Maharaj which you have sent me. I should have answered some days earlier but very urgent business has prevented me from doing so.

I find it a very good undertaking of yours to collect in this little volume some of the opinions and reminiscences concerning the saint and scholar whose decease was an irreparable loss alike to the Jain community and to indological studies. It would be extremely kind of you if you would send a copy to University Library, Upsala, also if we get to know how to acquire the series of your publications.

I am now going to write a short essay on the Guru Maharaj for the "Nordisk Tidskrift" a well known periodical adopted to the popularisation of scientific and literary researches

for Scandinavia. I am afraid I must write in Swedish but I will send you a copy and sum the article up in English for your use.

Any communication with which you will favour me will reach me here until the 1st of September. After that date and until the end of the year kindly write to me c/o. Dr. Thomas, India Office Library, London.

With the kindest wishes and many thanks,

Yours very sincerely,  
JARL CHARPENTIER.

( 6 )

Upsala, February 13th, 1927.

Most reverend,

Allow me to thank you very much for your kind letter of Nov. 22nd, 1926 and also for the part ii of the *Uttaradhyana sutra* which was duly received and which I am very glad to possess. You must have me pardoned for not having written before but I have been and am over-whelmed with work and besides I have at different times had to take to bed because of the influenza which has been very bad here during this cold and horrid winter.

The manuscript is duly taken care of and will be sent in a short time. But I should like to look certain passages through before parting with it and I have not found time for that up till now.

I am afraid my literary work at the present moment will be absolutely no interest to you as it consits in working upon

sanskrit and comparative grammer and the *Asoka* inscriptions. Besides I am reading Avesta and the *Sisupalavadha* with my pupils. You see, my professorship includes not only sanskrit but also comparative philology, and I have got to devote considerable time to that part of it. But I hope soon to return to things that will be of more interest to you.

With repeated thanks I remain,

Yours very sincerely,  
JARL CHARPTENTIER.

**Dr. Franklin Edgerton,**  
University of Pennsylvania (U. S. A.)

— \* —

( 1 )

**Lansdown,**  
**January 27, 1924.**

Honoured and dear Sir,

I wish to express my very sincere thanks for your most kind letter of November 28th last, and for forwarding me the book on the Jainacharya Shri Vijaya Dharma Suri by Mr. A. J. Sunavala, which I have read with the greatest interest. Of course I am very familiar with the name and distinguished work of your renowned predecessor, and have in common with all other students of historic India the greatest admiration and reverence for his life and work. We all especially appreciable

his well-known eagerness to cooperate with western scholar and to help them in their work, and are very glad to note that you are following in his footsteps in this as in other respects.

I have also received from the Jaina Directory Office the paper to fill out as to my activities and enclose the same filled out to the best of my ability, although I cannot claim any real achievements in the line of specifically Jaina research, and feel that hardly have the right to be included in the honourable company which you are proposing to collect in your 'Jaina Directory.'

I note that you would like to receive the "Journal of the American Oriental Society" which and accordingly have asked that you be elected a member of Society which implies the sending of the Journal. You will no doubt be especially interested in a long article in the next issue of the Journal (Volume 48, Number 4) by Professor Maurice Bloomfield on the *Salibhadra carita*.

You graciously offer to help me with my own work, mentioning particularly the *Vikrama Carita*. I have edited and translated four sanskrit versions of that work all that were known to me in two volumes soon to appear in the Harvard Oriental series; as soon as they are published I shall take pleasure in sending you a copy. Through Miss Helen M. Johnson I learn that you or your associate Jain *sadhus* have informed her that there is a record of a *Vikrama Carita* and a *Sinhāsanadvātrīcīkākathā* by *Devamurti*. This statement interests and surprises me considerably. The only Jain version of the *Vikrama Carita* known to me is one attributed to *Kshemankara*; this has been edited and translated by me in work named above. I should like very much, if it is possible, to see a manuscript of the work of this name attributed to

*Devamurti* that I may discover whether it is really a different work from the other (attributed to Kshemaṁkara muni) and if so, that I might edit and perhaps translate the *Vikrama Carita* of *Devamurti*, thus completing the work which I have begun. I should gladly pay any expense which may be involved in procuring such manuscripts of *Devamurti's* work, and in case they cannot be sent to me on loan, I should gladly pay for copies to be made of them.

I may be addressed best at my home, which is simply

Lansdowne, Pa., (U. S. A)

With assurances of profound respect and regard, and with cordial and sincere thanks for the help which you kindly offer me, I am,

very faithfully yours,

FRANKLIN EDGERTON.

( 2 )

June 9, 1924.

Dear Sir,

I am in receipt of your kind letter and the book "*Reminiscences of Vijaya Dharma Suri*," which I have perused with much interest and am very glad to have. Thank you for sending it to me. I also thank you very much for the kind promise to send me on loan the manuscripts of the *Vikrama Carita* to which you refer. I shall be greatly interested in them. If they prove to be essentially different from the four recensions of that work which I am now seeing 'through the press, in the Harvard Oriental Series (vol. 26 and 27) I shall probably



publish an account of them. When my printed book is done, which I expect will be some time this year, I shall take pleasure in sending you a copy.

I understand your position regarding membership in the American Oriental Society. If one of your devotees wishes to subscribe to the Journal for you, he can do so by forwarding six dollars ( 6. 00 ) per year to the Yale University press, New Haven, Connecticut, U. S. A. asking that the Journal be sent to your address.

I know professor E. Washburn Hopkins quite well and am confident that he would be very glad to hear from you, I suggest that you simply write to him, saying that you do so at my suggestion. He will know who you are and will, I am sure, give you a courteous answer. His address is Yale University, New Haven, Connecticut.

With repeated thanks for your favours, and all good wishes, I am,

Very respectfully yours,

FRANKLIN EDGERTON.

( 3 )

**Hotel Connaught, Poona,  
29 July, 1924.**

My dear Sir,

I have just arrived in India. less than a week ago, and am now settled in Poona where I shall spend several months. After that I shall travel about and all much of the country of India as I can. During my stay in Poona I shall work on **Sanskrit and on Marathi, perhaps also Hindustani.**

I shall make a special effort to see you, sometime during my stay in India. I do not think it likely that I shall get up to Gwalior during the rainy season, as I expect to stay in Poona all this time. But in November there is a Congress of Orientalists in Allahabad, which I shall attend, and in December, a philosophic Congress in Benares which I also expect to attend. I shall be in that general region probably for part of November and all of December. I shall also visit Gwalior Agra, Muttra, Delhi etc. sometime either in December. or perhaps in January.

I am looking forward very much to the pleasure of meeting you next winter. In the meantime believe me, with sincere respect and regard,

yours very faithfully,

FRANKLIN EDGERTON.

P. S. I am not sure whether I wrote you that I am now Professor of Sanskrit in Yale University (no longer in the University of Pennsylvania). In writing to me please address Eastern Bank Ltd, Bombay.

( 4 )

Philadelphia,  
April 13, 1924.

Honoured and dear sir,

I thank you for your kind letter of March 3rd. In accordance with your request, an order has been forwarded for

the foreign agents of my '*Panchatantra* Reconstructed,' the Oxford University Press, who have been asked to send you a copy of the work.

I am happy to say that I expect to come to India myself next year, and hope to visit you and make your personal acquaintances. I shall sail in June and expect to arrive in Bombay before the end of July. I shall communicate with you after my arrival. You may address me there in care of my friend Dr. V. S. Sukthankar, at the Bhandarkar Research Institute, P. O. Deccan Gymkhana, Poona City. I expect to go first to Poona and shall probably stay there a considerable time. I have one year to spend in India, and hope to occupy it largely in study of Sanskrit with Hindu pandits, but also partly in travel, so as to become acquainted with as much of the country and as many of its leading personalities as possible. Among the persons whom I hope to visit I count yourself one of the first.

I have heard from my pupil Mr. James R. Ware, now in Paris, of his correspondence with you and of your kind willingness to help him in his edition of the '*Vikrama-Carita*' I entrusted to him both the manuscripts which you were so kind as to send me.

With cordial greetings and looking forward to the pleasure of meeting you in the near future, I am,

very respectfully yours,  
FRANKLIN EDGERTON.

P. S. I should add that after this year I shall no longer be connected with the University of Pennsylvania, but with

Yale University, New Haven, Connecticut, where I have been appointed professor of sanskrit to succeed professor Hopkin, who is retiring this year.

( 5 )

**Connaught Hotel, Poona  
8 August, 1924.**

My dear and respected friend,

Many thanks for your letter of 5th August. If I Could leave Poona before November, I should be glad to visit you at Beawar. But from present projects I fear it is not very likely unless I would make a special trip for the purpose and unfortunately the distance is rather great. I am certainly going to visit the Jain holy places in Gujarat sometime ( also Gwalior and Shivrपुरi ) but I am planning to do that next spring on the way from the South India ( where I shall spend the cold months in large part) to the north, where I shall spend the summer.

At present I am working on Hindu philosophy with a sanskrit pandit and also trying to learn Marathi with a teacher. Unless I am invited officially to lecture or for some other purpose, to take a tour, I shall probably stay and work in Poona until November and then to go Benares.

If you could keep me informed of your movements after you go on tour, I trust that I shall be able to see you in some place or other. If you go to Allahabad or Benares in November or December we could probably meet there. Otherwise next spring, when I get back to Gujarat, Gwalior etc. I am sure we can arrange a meeting.

I shall not fail to visit Shivrपुरi and see the Vijaya Dharma Suri Memorial Temple, and shall let you know when; as I say it will probably be not before next spring.

I am glad you have my Panchatantra and hope you have found something of use to you in it. No doubt the printing of the text in Roman letters (transcribed) will seem strange to you but for various reasons this was absolutely necessary in my book.

With sincere & respectful greetings,

yours faithfully,  
FRANKLIN EDGERTON.

( 6 )

Jaipur Hotel,  
Jaipur,  
19 October, 1924.

My dear Sir,

I just arrived in Jaipur and from here expect to come to visit you on Friday October 22. I shall come by the train arriving at Beawar at 9. 38 a. m. and shall return by the train leaving Beawar at 3. 10. p. m. the same day. I am making the trip, of course, solely to see you, as I am not sure that I could meet you at any later date during my stay in India.

Yours very sincerely,  
FRANKLIN EDGERTON.

P. S. You have perhaps heard that I visited the Samadhi Mandir at Shivpuri while I was in Gwalior. I also visited the Jain Library at Agra, and was very kindly received in both places.

(7)

Lansdowne, Pa.,  
January 11 1925.

Honoured and dear Sir,

I am happy to acknowledge the receipt of your kind letter of December 2, and later of the two manuscripts from the Shree Vijaya Dharma Laxmi Gyana Mandir, which you kindly sent to me on loan, and which I shall try to treat with the greatest care and to return in the same condition in which they were lent.

I find that the manuscripts do not contain the work ordinarily known as "Vikrama-Carita" namely the *Sinhāsanadvātrinsikā*, but another work dealing with King *Vikramaditya* namely, the *Pancadandatapatrachattraprabandha* which has been known to European scholars heretofore only from a version published by Professor Weber of Berlin in 1877. Weber's version was short one, in prose. The two versions contained in your mss. (for the texts are not the same at all, the both are versions of the same work) are in verse. It appears to me, from a casual examination, that they are older and better than Weber's prose version. I shall probably publish some account of them, or have one of my students do so. In that case I shall, of course, send you a copy of the publication.

I wonder how long I might keep the manuscripts ? As I am at present very busy with other matters, it may be some time before I can make a serious study of these manuscripts; but perhaps I could copy them as they are not very long.

With repeated thanks for your gracious kindness and for your expressions of willingness to aid me further, and with assurances of profound respect, I am,

Yours very faithfully,

FRANKLIN EDGERTON.

( 8 )

**Household Department,  
Indore, dated the 3-10-1924.**

My dear friend,

I have left Poona somewhat sooner than I expected and am now on my way to Gwalior, where I shall arrive at the end of this week, that is in a few days. I shall be glad to spend a day at Shivpuri visiting the Jain institutions there. This I fear I can do no more than inspect it. I am coming from Agra to Jaipur next week, and should like to come down to Beawar from Jaipur to visit you for a day or so. I am sorry that my time is so limited, but I must be in Allhabad by November 5 at the latest, to attend the Oriental Conference there, and I must see Agra and Delhi and other places, before then.

It will probably be about the end of next week that is about the 14th of October before I reach Beawar but if I go to

Shivpuri it will be about the 8th. Kindly notify the Jain institution there my intended visit and I shall be glad if you will write me at once, care the *Postmaster, Gwalior* giving any directions you may think it proper to give me about my visit to either Shivpuri or Beawar.

very sincerely yours,  
FRANKLIN EDGERTON.

(9)

**Bombay,**  
**February 27, 1925.**

My dear and honoured sir,

I have been so busy with many ungenerative occupations that I have not managed to write to you, though I have thought of you many times and of the pleasure I had in seeing and talking with you.

I have been over nearly all India since that time. except the northwest whither I am now bound. I spent two months in Benares studying sanskrit (chiefly Vedanta) and Hindi by which I profited greatly. Since then I have been east as far as Calcutta and south as far as Cape Comorin and Colombo, visiting practically all places of interest on the way, among the Jain places of pilgrimages I saw Sravana Belgola in Mysore with its very fine statue of Gomata Swamin.

I am presently leaving Bombay for Baroda thence to Ahmedabad, then I hope to Kathiawad where I trust I shall see Satrunjaya, Girnar among other places then to Mount Abu, after that I shall head for the Punjab.



If you are now in these parts perhaps I may have the good fortune to see you again, If you will let me know by mail of your whereabouts. I should certainly do my best to meet you.

With best greetings, yours faithfully,  
FRANKLIN EDGERTON.

( 10 )

**Yale University,  
New Haven, Connecticut,  
September 19, 1928.**

Your Holiness and dear freind,

I have received your two letters of July 7 and August 8 last, and was very glad to hear from you again. The copy of the *Chandra Prabha Vyakarana* by Meghavijaya has not yet arrived. but will no doubt come in time, and I am sure I shall find it very valuable and useful. I thank you very heartily for the gift and appreciate your kindness in sending it.

It is ended true, as you heard, that my revered Guru, Professor Maurice Bloomfiel departed this life on June 13, 1928. It is the severest loss that could have befallen our studies in this country, and to me one of the most serious personal losses that could have occured. He was a spiritual father to me, and one of the greatest man I ever knew. Indeed no one can possibly take his place in the world of scholarship. I have written a memorial sketch about him, which will be published in the 'Journal of the American Oriental Society'. When it appears I shall send you a copy, which you may be interested in reading and preserving with your records.

I have taken steps to have the information sent to you. which you desired for your nephew, who wishes to study Mech-

anical Engineering in America. This subject is taught at our own university (Yale University, in New Haven.) and I believe your nephew could study here as well as anywhere. I have ordered to send to you the prospectus of our engineering school. which give full information about the requirements for entrance and about the course of study in the school. I have also asked to have sent to you a pamphlet which gives information about student self-help that is about ways in which students may earn money to support themselves while studying. I hope that these two booklets will give your nephew all the information he desires. If I can help further I shall be glad to do so, and if your nephew comes to this university, it would be of pleasure to me to help in any possible way.

I shall try to have my *Vikrama Carite* sent to you. Professor Lanman, the editor of the series in which it was published, has been out of the country for some time (all this summer) so that I have been unable to do so as yet. I have no control of the distribution of the books myself; it can only be done through the editor. I hope, however, before long to be able to have a copy sent you.

with all good wishes, I am,

yours very sincerely,  
FRANKLIN EDGERTON.

P. S. The चन्द्रप्रभा has just arrived. Many thanks again !

( 11 )

My dear Sir,

October 28, 1929.

I acknowledge with grateful appreciation receipt of the two lectures by Dr. Krause and your accompanying letter of the 3rd October. I am very glad to have the lectures at hand.

I appreciate your repeated expression of readiness to help and shall not forget it. For the most part of my studies have taken me into other fields than Jainism. In recent years, I have published a translation of the *Āpadevī*, a work of the *Pūrva-Mimāṃsa*, and certain studies on the *Upanisads* and on various other fields of Indian studies, but none on Jainism. My interest remains, however, and I am now giving a course of *Jaina Mahārāstri* in Yale University in which we are reading Jacobi's *Ausgewählte Erzählungen in Mahārāstri*.

With sincere regards, I am,

FRANKLIN EDGERTON.

**L. Fiont,**

Director, Ecole Francaise, Hanoi.



( 1 )

**Ecole Francaise  
D'extreme-orient  
Hanoi, April 1st, 1921.**

Dear Sir,

I received your letter dated 30-7-1920 just before leaving France to Indo-China and thereafter I have been unable to find the leisure to answer to you. Pray, excuse me and accept my best thanks for the two volumes you have been so kind to send me.

I could devote to them but a cursory reading, but they gave me a most favourable impression, and I heartily congratulate you with the activities of your pupils.

As to me, I am now (and probably for a few years) Director of the Ecole Francaise de Extreme Orient" (French School of Far East) which I organised 23 years ago. We keep here a very large library of books concerning history, religions, languages etc of India, Indochina, China, Japan, etc. Unfortunately, the canonical books of the Jains don't appear on our shelves. If you would be so kind to give me some informations about the editions of these texts with their prices and the most practical way of procuring them, you would do service to our Institute and perhaps indirectly to the right appreciation of the Jain religion.

Believe me dear sir,

Yours very truly,

L. FINOT

( 2 )

**Ecole Francaise  
D'extreme-Orient,  
Hanoi, 6 October 1921.**

Dear Sir,

Your letter dated the 17th July reached me safely as well as the books you have been so kind to present our Library. Please accept my best thanks for this most valuable contribution to our collections. I have perused also the catalogues and I shall make use of your kind advises. Your biography greatly interested me.

I am now engaged in epigraphic decipherments and archaeological studies concerning the ancient history of Cambodia. I have also just finished a French translation of the

*Milinda-panha*-which will shortly appear in the collection "Les Classiques de L Orient" (Paris).

The Secretary of the Societe Asiatique of Paris is Mr. Francois Thurean-Dangin. Letters are to be addressed to the Secretary of the Societe Asiatique, 1 rue de Seine, Paris.

Let me hope that you are in good health and that you enjoy greatly the approach of the cool season.

With many kind regards,

yours truly,  
L. FINOT.

( 3 )

**Ecole Francaise  
D'Extreme-Orient,  
Hanoi, 20 December 1922.**

Dear Sir,

It was for me a matter of sincere grief to hear the sad tidings of the passing away of your revered guru Maharaj Sri Vijaya Dharma Suri. Although I never had the opportunity of meeting him I was able in the course of a friendly correspondence to appreciate his profound learning, lofty spirit and kindness of heart. Even now when his mortal life is a thing of the past the memory of his rare qualities will last for ever in the mind of those who were in some way connected with his work and his thoughts. Please accept my heartfelt sympathy in this great bereavement and also my best thanks for your kind offer to give me any literary help which I should have expected from your deceased Acharya Maharaj. I wish you all success in the continuation of his work.

yours very sincerely.

**L. FINOT**

( 4 )

**Ecole Francaise  
D'extreme-orient,  
Hanoi, 26th March 1924.**

Dear Sir,

It gave me a great pleasure to receive the first part of the *Uttaradhyayana Sutra* which you have been so kind to send me. It is a precious gem of the Jaina literature, which every student of the religions of India should be glad to possess and peruse. I am sure I shall derive much benefit from it and I heartily thank you for the gift of this work, which you have so cleverly and successfully edited.

I am equally grateful for your generous offer to assist me eventually in literary matter. If the need arises, I shall most certainly avail myself of your kindness.

Believe me dear sir,

yours very truly,  
L. FINOT.

( 5 )

**Ecole Francaise,  
D'extreme orient,  
Hanoi 4 July 1924.**

Dear Sir :

Many thanks for the kind sending of your little book entitled "Reminiscences of Vijaya Dharma Suri". I perused it with a deep interest and an increased reverence for the memory of this great and holy man who was your master. I heartily congratulate you for this excellent work.

As for my photo, I sincerely regret I cannot send it to you simply because I have none and don't care for it. I think the *citta* alone is worth keeping not the *rupa*, which is next to nothing.

sincerely yours,  
L. FINOT.

(6)

Ecole Francaise  
D'exteeme-Orient,

Hanoi, December 9, 1925.

Dear Sir,

Please accept my best thanks for the copy of *Dharmadipika*, which you have so kindly sent to me. I shall certainly read it as soon as possible and give a review of it in our Bulletin.

I shall leave very soon for Europe. So I pray you to alter my address in the following way:

Prpf. L. Finot  
11 rue Poussin  
Paris, Xvie

with kind regards,

yours sincerely,  
L. FINOT.

(7)

Paris, 18. Nov. 1926.

Dear sir,

Please accept my best thanks for the kind gift of the *Uttaradhyayan Sutra* Pt II, which I duly received. I hope you will be able to bring so important a work to its completion.

I regret to say that, since my returning to this country of mine, I was unable, owing to other pressing duties, to spare time enough for any Indian studies, especially for the *Dharmadipika*, which however I do'nt let slip out of my "*Nayanagocara*"

Pro. Sylvain Levi is not here. He has left for Japan where he will stay about one year in the capacity of "Directeur de la Maison franco Japonaise" (Director, Franco-Japanese House) Tokyo. I do not know whether he will return through India.

Yours very sincerely,

L. FINOT.

( 8 )

Toulon, 16 December 29.

Dear Sir,

I have duly received the *Tritiyavibhaga* of *Uttaradhyayana Sutra* which you have kindly sent to me. I thank you most heartily for the gift of a work so important for the history of the Jaina creed, and I hope you will see it through without any hindrance.

I have recently left Paris and pitched my tent in the french Dakshinapatha more congenial to my health. My address is now:

Villa Santaram  
Montee Gueyras, Ste Cothereine  
Toulon (var)

yours very sincerely,

L. FINOT.



# Dr. H. van Glassenapp

Tubingen University ( West Germany )



( 1 )      17, Bendler-Strasse  
Berlin W.

August 16, 1921.

Dear Friend,

Many thanks for your kind letter, dated July 19th. I am very pleased to hear that you are well and will stay during the rainy season in Dhulia. From your letter I guess, that my letters and cards of thanks which I sent to Nasik and Amalner did not reach you. I have got all the valuable books you had the kindness to send to me and I delighted to possess them now for my studies. My book the 'Doctrine of Karman in Jaina-Philosophy' will appear in India soon in English translation. I shall send you a copy as soon as possible. Please have the kindness to read it through and tell me if there have some mistakes crept in so that I may have the opportunity to correct them in my intended new book, with your kind permission. I shall later on correspond with you on difficult dogmatic points, so that I may be able to give a correct view of Jaina Metaphysics to the German reader.

You are very kind to offer me the lending of your own copy of the त्रिषष्टिशलाकापुरुषचरितम् at present I shall not make use of your kind offer, because Professr Jacobi, my teacher, is in possession of the book and I shall take it from him.

Please pay my respects to your Guru Maharaj  
with kind regards I am, your well wisher

HELMUTH GLASENAPP.

(2) 17, Bendler Strasse,  
Berlin W. 10,  
October 9th, 1922.

Dear Upadhyayaji,

I can hardly express to you the profound regret I feel at the sad loss you suffered. When I learned some months ago that your venerable Guru Maharaj was not well, I expressed to him my hope that he may soon recover, and from the last letter I gathered that he himself had still the hope that his health may improve, so that he would be able to continue his activities. Now I see, that our hope was vain and that the great leader has left our painful world. I love my own Guru too much and fully appreciate what you must experience at being so unexpectedly deprived of so good a Guru. In him I too have lost a kind, sincere and disinterested friend and master, whose loss I shall ever deplore. The duties that devolve upon you as his head-disciple and successor will, I trust, enable you to support an affliction which is the lot of man.

I should like very much to aid to the Vijayadharmasuri Memorial Fund to manifest my thankfulness and gratitude to the great scholar, we have lost, who has done so much for me. But unfortunately because of the worthlessness of German money my means do not allow me to contribute even a small sum. But if I can be in any other way of any use to you, I beg you to command my services.

I hope my letter to your Guru Maharaj, written in September, is in your hands, also the photo I was sending to him on his request.

I remain with regards, ever dear Upadhyayaji,

most faithfully yours,

HELMUTH VON GLASENAPP.

( 3 )

**17, Bendler Strasse,  
Berlin W. 10,  
December 4th, 1922.**

Dear Upadhyayaji,

Many thanks for your kind letter. According to your wish I send you a few lines on our great Master. They may be published if you think that they are good. In compliance to your wish I subscribe 5 Sh. ( today about 10.000 Marks ) to the Vijayadharma Fund and ask you to pay this sum for me through one of your friends; when I shall write later on an article for a Jaina Magazine or paper and get something for it. You may take it from it, so that I may repay my debt to you; for at present I have not the possibility to send you this sum, which is very small for an indian, but very big for a German.

Concerning the intended book I shall write more when I have made out the price of printing, which becomes more expensive every day. You will have seen that the reproduction of the two miniatures are excellent; if you could tell me that so and so many money could be spent by Jain gentlemen for the printing of the book, I could know if the great work can be undertaken or if it is not possible.

A friend of mine, an admirer of Jainism who knows no Indian languages has asked me if there is an English book giving details on the lives of the Tirthankaras, Cakravartis, Vasudevas, Baladwas etc. as Hemcandra and others have told them. If

there is a book of this kind please write me the title or send me a copy of it, if possible.

With kind regards, I am,

yours sincerely,

HELMUTH VON GLASENAPP.

P.S. I have written an article on the great Acharya for the German Press, when it has come out, I shall send it to you.

( 4 )

17, Bendler Strasse,  
Berlin W. 10,  
May 25th, 1923.

Dear Acharyaji,

I have just learned from your letter that the Jain community has appointed you successor of the late great Acharyaji Vijaya Dharma Suri and has conferred upon you his title of Acharya. I can but feebly express to you the joy I feel at the justice which has been done to your merits. Permit me to congratulate you on your new position, the more so, as it enables you to employ the high capacity and eminent qualities of which you have always made so noble and generous a use. I especially address my congratulations to your friends and your disciples for having appointed a man Acharya who will continue the great work began by his predecessor.

If there is published an account of the ceremonies performed on the occasion of your investiture on April 21st inst., I should like very much to read it for using it for my book. May I also ask you to send me a photograph of the festival

(if there has been made one) to reproduce it in my book, if possible.

Allow me to address to you some questions concerning Jainism.

1) Mr. Jagmandirlal Jain writes in his 'Outlines of Jainism' p. 121, "Through the centre of the universe runs the region of mobile souls (*trasa-nāḍī*) It is 14 *rajju*s high, 1 *rajju* thick and 1 *rajju* broad. All living beings are here, i. e. all men, all animals, gods and devils and also immobile souls. But it is called *trasa-nadi* because the mobile (*trasa*) souls cannot live outside it". Is this also the doctrine of the Shvetāmbara and are the measures they give for the *trasa-nadi* the same ?

2) Mrs. Stevenson in the 'Heart of Jainism' p. 271 writes: A Shvetāmbara Sadhu told the writer of a still worse place (worse than the *Mahatamasprabha* Hell), *Nigoda* situated below the feet of the figure (of the world-man) in which are thrown evil *jiva* who have committed specially heinous sins like murder, and *who have no hope of ever coming out*. They suffer excruciating tortures, such as having millions of red-hot needles thrust into them, and know that their pain is unending. There must be a mistake in this, because *Nigoda* is no place, so far as I know, but the *Nigodas* are a sort of undeveloped living beings, containing many souls. Is the doctrine that below the hell *nigodas* are living in eternal damnation right? Where may I find something on it in a *sanskrit* or *prakit* text ?

3) What is the *Kakini-ratna* of the *Chakravartin* ?

4) Can you kindly procure me a *Sanskrit* text edition of Mallishena's *Syadvadamanjari* and of the Hemacandra's *Abhidhanacintamani* ?

5) You will oblige me greatly for sending me a text on the temple ritual now in use ( Prakrit, Sanskrit or Hindi) dealing also with the important question of the worship of images giving references from the holy scripts concerning this question. From the text you were sending me the last time I was deriving very much information and I renew therefore once more the thanks of last letter.

6) Please send me photographs, picture etc. ( it may be also on postcards ) of Jain temples, holy places, statues etc, so that I may reproduce them in my book. The photographs will be sent back to you immediately after the reproduction has been made.

With many thanks and kind regards, I am, dear Acharyaji

Yours sincerely,  
HELMUTH VON GLASENAPP.

( 5 )

17, Bendler Strasse,  
Berlin W. 10,  
August 14th, 1923.

Dear Acharyaji,

I beg to acknowledge the receipt of your letter dated July 17th and of the books *Acharadinakara*, *Dharmasangraha* (2 parts), *Shradhavidhi*, *Acharopadesha*, *Pratimashtake* etc. you had the kindness to send to me. I am very indebted to you

for these works because they enable me to get a full and profound knowledge of many of the most important points of Jainism. Your notes on *Jarayuja* and *Potaja* on *Kakiniratna Samudghata*, *Nigoda*, *Pudgalaparavarta* are of the greatest value for me. I feel very much obliged that you have answered my questions in so clear and scholarly way and regret only that I have taken you much of your time. But I hope you will see that your endeavours are not lost, for I shall make use of all the materials you gave me to give to my people a correct and sympathetic account of the doctrines of Jainism.

I write this letter not from Berlin, where my permanent home is, but from a little country place Wittenwoor near Vinzelberg, where I spend some holidays. I have taken the *Partimashtaka* with me and also the *Pancapratikramana* and read hear both these books. Some days later on I shall return to Berlin.

I am member of the German Oriental Society and at the last conference of the Society I was secretary.

Please tell the Gentleman who wishes to study the German language, that one of the best books for learning German through the medium of English is the German Grammer method Gaspey-Otto Saner ( Publishing house: Groos in Heidelberg, price about 6 Sh. )

An excellent firm for printing art pictures is the **SCARABACUS VERLAG in Berlin. 61 Luetzow Strasse.** This will furnish you everything you want, and at moderate prices. I have told the proprietor to send you specimens. The firm is already interested in Jainism because it prints the photographs and coloured pictures, I have collected for my book on the Jaina religion.

If you have collected photographs, I could use for my book, please send them to me at your earliest convenience. I have collected for my book from Jaina Mss. in our National Library some very fine specimens of Jaina Art, illustrating the life of Mahavira and Sri. Parsvanatha and also a map of the Universe, illustrations of the *Leshyas* and so on. I have also some nice photographs from Jaina temples but I should like to have some more to make my book as complete as possible.

Therefore I should be very much obliged for sending me photographs of the late Acharyaji, of yourself and of other famous Jaina Acharyas, and also photographs of celebrated places (Girnar, Pava, Parasnath etc) or pages from Mss. giving illustrations to the Jaina doctrines. The photographs or pictures you are sending to me will be send back to you immediately when they have been reproduced.

I conclude this letter with renewed thanks for all your kindness and remain with kind regards.

Yours very sincerely,  
HELMUTH VAN GLASENAPP.

P. S. You will be interested to hear, that in winter I shall deliver a great lecture on the Jaina Religion in the Berlin University.

( 6 )

17 Bendler Strasse,  
Berlin W. 10.

Dear Upadhyayaji,

It will interest you to hear that I have found a publisher for my work on the Jaina Religion, who will print the book



and the pictures in German and English at his own expense. So I did at least succeed in making this great publication possible without depending upon any help. The work which will be about 4-500 pages will contain an account on the history, literature, dogmatics, cosmology, sacred tradition, ethics and ritual of the Jainas. I have collected very much material for this purpose, chiefly from Sanskrit sources as *Tattvarthadhigamasutra*, *Karmagrantha*, *Lokaprakasa* etc. but I do not know what original text may be taken as basis for describing the ritual, a text generally in use to day, containing the hymns addressed to the Tirthankaras etc. I should be much obliged if you could give me an advice. I have read what Burgess and Mrs. Stevenson have written on Jain ritual.

An account on the *Tirthankara*, *Chakrawartins*, and the other 63 persons I have found in the *Lokaprakasa* and for the some of the *Tirthankarsa* in some of the the books you had the kindness to send me. It is a pity that the 63 *Salakapurasa-charita* of Hemachandra is out of print now, as you wrote to me. Is there a short work, where a continous history of all the *Tirthankaras*, *Chakravartins*, *Vasudevas* etc. is given in *sanskrit* or *Prakrit* or *Hindi* ? To a friend of mine who is very interested in these matters I have translated passages from the *Lokaprakasa*, but that is of course rather meagre.

My book will be transtated into English. May I send to you the English Mss. in parts so that you may go through it and see that no mistake has crept in ? For I do not want to give an inaccurate account of Jainism nor an account of full missionary bias, as Mrs. Stevensons is.

May I ask you now some questions ?

1) Are all *Abhavyas* never able to get release and which is the cause of it ( chance ? ).

2) What is *Purgalparavart* ? I know that it is a great period of time but I do not see the explanation of the word. Is it the time during which every atom in the universe has once changed its place ?

3) Can you give me an explanation of the 3 *Karnas*: *Yathapravriti*; *Apurva*, *Anivrt*. I know they are process through which the Jive becomes purer, by स्थितिवात, रसघात, गुणश्रेणि etc. But can you explain these very difficult technicalities in plain English language.

4) What is *samudghāta* ? As far as I see it is a kind of ejaculating the *karmapudgalas* from the soul so that the soul becomes rid of them.

5) What is the size of the released souls: 1/3 or 2/3 or 1/32 of the size they had in their last worldly existence?

6) What is the difference between *jarāyujā* and *potajā* animals ?

7) Can you lend me photographs or pictures of Jaina temples or sacred places ( Mt. Abu, Satrunjaya, Pava etc) or miniatures for Jain Mss. or a table showing the Tirthankaras with their attributes. I should like to reproduce these in my book, so that the reader may have a good and correct idea of the Jain religion. All the pictures will be returned immediately after having been reproduced here.

8) May I get a photograph of the late Acharyaji and of you for reproducing them in my book. I should like very much to show people portraits of famous Jain ascetics.

I hope you will not feel angry on my asking you so much, As you had kindly told me that you, like the great Acharyaji will help the jaina studies in every possible way, I took the liberty to ask you questions and assistance in so many things.

I enclose a cutting from the German Magazine 'Der Neue Orient' (New Orient) January 1923, where I have written a short necrologue of the Acharyaji.

I hope this letter will reach you safely, though I do not know your new address, because you did not write to me for a long time.

Yours sincerely,  
HELMUTH VON GLASENAPP.

(7)

**17 Bendler Strasse,  
Berlin W. 10.**

Revered Sir,

On the request of Professor Hertel I hand you my dissertation "The Doctrine of Karman" in the Philosophy of the Jainas for which I obtained my Doctor Degree 1914 at the University of Bonn with kind assistance of the *Jainadarsanadi-vākara* Prof. Jacobi. The limited edition which appeared on the market being sold-out since the end of 1919, with impossibility at present of a reprint being arranged for on account of the high printing cost in Germany. I beg to lay stress on the fact, that the copy forwarded is one of the last ones in my own possession. The English translation of the book has been completed and will, by courtesy and through liberality of a pious Jaina merchant, be published in India this year.

Yours very sincerely,  
**DR. HELMUTH VON GLASENAPP.**

( 8 )

17, Bendler Strasse,  
Berlin, W. 10,  
November 24th, 1923.

Dear Acharyaji,

Yesterday I got the following books, Vijayadharma's *Grihastha-Dharma*, *Brahmacharya-Digdarshana*, *Jainata-ttvadigdarshana*, *Purusbarthadigdashana*, *Indriyaparajaya Digdarshan*, *Ahimsa Digdarshan*, *Jainashikshadigdarshana*; Nyayavijaya's *Sandesha* and *Jaina-Darshana*. I offer you my heartiest thanks for these very useful works.

I have gathered now the material I could find concerning Jaina Sects, but the information is very scanty. I take the liberty to send an abridged English translation of my notes to you. Please read them and send me corrections and supplements. You would oblige me very much by doing so, because it seems impossible with the materials, I have, to give a full account. Are the sects given in my list still in existence ? What is the Chaityavasi-Sect ?

Concerning the pictures of the *Kalpa Sutra* Mr. Grote will write to you some days later. At present he is not in Berlin, but he will be back soon.

The German Grammer has been ordered, but I did not get it yet, I hope it will be possible to send it next week.

Professor Bloomfield (Baltimore) wrote to me that he is printing an article on the Shalibhadra Charita at present in the J.A.O.S. This is of the greatest interest for me, because I can compare it with the Gujarati version.

To Dr. Krause I shall send the photographs when they have been reproduced.

On the other questions I will write as soon as possible.

With kind regards,

Yours sincerely,  
HELMUTH VON GLASENAPP.

(9)

17 Bendler Strasse,  
Berlin, W. 10,  
Jan. 20, 1924.

Dear Acharyaji,

With many thanks I acknowledge the receipt of 23 photographs, of holy places, of the *Siddhachakra*, of the copy of *Sripalacaritra* and of the *Samavasaranastava*. All these are very useful for my work. Very good are especially the photographs of Adinath's statue in Shatrunjaya and of the scenery in Mt. Abu etc. They will give the readers of my book a good idea of Jaina holy places. Could you kindly send me one or two photographs of the interior of the Jain temples. I have a photograph of the interior of temple in Mt. Abu and of its beautiful ceiling, but I should like very much to reproduce also a photograph of the interior of temples in other places.

I know what a *Samavasarana* is, for I have read the article in India Antiquary. My question concerns the actual use of the reproduction of the *Samavasarana*, you were sending me. Was it made for the initiation of a monk, for a wedding

or for what purpose ? What was its approximate size ? Can you tell me what a *Vedi* is ? Is it an altar or is it a sort of pavillon made from wood. Very thankful I shall be for information concerning old and new Jain sects.

The proprietor of the Scarabacus Verlag tells me that the reproduction in colours of the 14 pictures of the *Kalpāsutra* Mss. will be very expensive. 500 copies of all the 14 pictures will cost about 700 £, 1000 copies 900 £ of which sums 500 or 700 £ would be payable in advance. I think this is very dear and I do not know if under these circumstances the offer will be of use.

On Wednesday, 23rd I shall deliver a great lecture at 8 p. m. in the greatest room of the University on Indian Mystics. I shall deal in it with Jainism but of course I shall also speak on *Vedānta*, *Yoga*, *Bhakti-marga*, *Saktism* and *Buddhism*.

I hope you will have got now my book—Madhva's philosophy of Vaishnavism.

With kind regards, I am, yours very sincerely,

HELMUTH VON GLASENAPP.

( 10 )

17 Bendler Strasse,  
Berlin, W. 13,  
March 8. 1924.

Dear Acharyaji,

With many thanks I acknowledge the receipt of the book, *Navasmarana*, you were kind enough to send to me. It is

very interesting. I hope you will have got now my book on Madhva's philosophy of Vaishnavism, a copy of which I was sending to you.

I have finished my lectures on Jainism now, the auditory was very attentive. In this month, during the holidays I shall deliver two lectures on Indian Mystics in Prague and Karlsbad (Bohemia). My book on Jainism is ready, it has become very bulky. I am revising it now and we shall begin to print it in April. I repeat therefore once more my request. Please write me or send me material on Jain sects. The material at my disposal is very scanty and I should be very much obliged for any information. Please answer the following questions at your earliest convenience.

1) How are the Digambara-monks organised? I am told, that there are only very few naked monks living solitarily in the jungle, but that there are the classes of married priests and of ascetics wearing dress.

2) Please describe what a *Vedi* used for marriage ceremonies is or send me a photo of it.

3) I am told that Sthapana-Acharyas are little cowers in front of which the Sadhus perform the cleaning of their dress for insets etc. Is this right?

4) Please send me the photos of the interior of a temple, if possible showing in which way puja is performed in it.

5) I was studying now *Yogabindu* and *Yogadrishitamucchaya* and like these books very much. If there is a possibility to send me copies of them for my library I shall be very thankful.

With kind regards,

Yours sincerely,

HELMUTH VON GLASENAPP.

( 11 )

17, Bendler Strasse,  
Berlin, W. 10,  
December 27, 1924.

Dear Acharyaji,

I thank you very much for your kind letter, dated November 17th and full of interesting information on Professor Sten Konows visit of India. The printing of my book on Jainism proceeds slowly. The books, photographs and the Mss. you have lent me, will be sent to you in short time, when all the photographs will be ready.

Please answer me the following questions :

1 ) Where was the town *Vinita* located, where the first *Trithankara* was born ? According to the Digambaras it is Ayodhya, but this cannot be, for Ayodhya is not near to the Kailasa & Ashtapada Kailas ?

2 ) In the Adipurana of Gunabhadra the use of the 3 vedic fires ( गार्हपत्य, आहवनीय, दक्षिणाग्नि ) is taught. Do the Svetambaras to-day use also these fires, or is this a peculiarity of the Digambaras of the 9th century ?

With the best wishes, I am your sincerely,

HELMUTH VON GLASENAPP.

Professor, Berlin University.



(12)

17 Bendler Strasse,  
Berlin W. 10,  
November 27, 1926.

Dear Acharyaji,

Many thanks for your letters dated October 1st and November 2nd. I got them only yesterday because I was absent from Berlin for more than 3 months delivering lectures on Indian Philosophy in seven universities of the United States of America. With interest I shall read the literature you did send to me on the *Shatrunjaya* question. Because of my long journey I was not able to write much during these last months, but I hope that I shall be able to take up the work soon. In America I have seen very much and my lectures were very successful. In Chicago there is quite an Indian colony, the gentlemen, mostly traders, were kind enough to invite me. In New York, Boston and several town in California the Vedanta Society or Ramakrishna Mission has a house and a number of followers. Unfortunately I did not meet any Jain in America. At the International Congress of Philosophy in Cambridge, Mass. where I delivered a lecture on Indian Philosophy, I meet Prof. Dasgupta and Prof. Radhakrishnan.

You write again "If you have done with the books I sent you as a loan, please return now". As I wrote you already twice to you I have returned to you together with the Mss. and the photographs all the books of which you mentioned that I have to return them. In my last letter written before my departure to America I asked you write to me the titles of the

books you want to have back, but I did not yet get a reply. Please inform me.

With kind regards.

Yours sincerely,  
HELMUTH VON GLASENAPP.

( 13 )

17, Bendler Strasse,  
Berlin W. 10,  
August 27, 1927.

Dear Acharyaji,

Yesterday I have sent to you ( registered ) the books you want to have back. I am sorry for not having sent them to you at an earlier date, but I did not know that they were given to me as a loan only, as no name was written into them and in your letter dated July 17th, 1923, in which you did inform on the sending of the books, no mention was made of the fact that I have to give them back later on. If I should have known that, I should have returned the greatest part of them immediately because most of these books were already in the possession of our National Library where I could make peruse of them. As you never mentioned to me the titles of the books you wanted to get back, I am not able now after four years to send them back all, because I have given some of them to the National Library and some to a friend, which I beg to be excused for.

Professor Luders will arrive at the end of October in Colombo, he will come to Bombay later on, I shall tell him

of your wish to meet him. I myself shall arrive probably in the midst of November in Colombo and shall be in Bombay in December. I hope that I shall have the opportunity to see you in January in Shivpuri on my way to Calcutta.

With kind regards,

Yours sincerely,  
HELMUTH VON GLASENAPP.

( 14 )

( 14b ) **Tubingen**  
**Hausserstrasse**  
**6th. Febr. 1952.**

Dear Acharyaji,

I have to thank you for your two letters dated October 26th and December 16th and I regret it very much that I was not able to visit you in Ajmer. Before returning to Germany on January 11th I had the opportunity to see the famous Mahavira Public Library in Delhi; which Babu Gulabchand Jain was kind enough to show me. During my 5 week's stay in India I have visited quite a number of Jaina temples and *upashrayas* in Delhi; Banares and other towns.

After I had left Koenigsberg because of the Russian invasion in 1944 and having stayed for 2 years in Baden-Baden as a private gentleman without salary I am since June 1946 Professor of Indology and Comparative Religion at the University of Tubingen (in the republic of Wuthenberg, part of the German Federal Republic in the southern most part of the Western Zone). I deliver here lectures on the great religions

of the world; in which I deal also with Jainism. For the Festschrift ( Commemoration Volume ) to the 70th anniversary of Professor Schubring ( Hamburg ) I have contributed an article on the *polimic* of the Brahmans and Buddhists against Jainism ( in german ). You are right when you write that I have lost my whole library of 5000 volumes in Koenigsberg ( it was buried through an aeroplane bomb ). I have saved only one copy of the Upanishad and the Gita. Now I have again a small library, some books I bought myself, some others I got from friends. Many books I can lent from the library, but dictionaries one must have at home. Therefore I should be very thankful if you could ask a दानवीर to send me a copy of the Ardha-Magadhi Dictionary published by the Sri S. S. Jain Conference 1938. I possessed the book but lost it and it is not in the library of my Seminar. I should like to have also H. R. Kapadia's 'History of the Canoical Literature' of the Jainas 1941 ( to be had from Motilal Banarsi Das in Benaras ). You would oblige me very much by making it possible that I get these books.

Professer Nobel, for whom you ask, is with Dr. Raghu Vira in Nagpur, Old Assembly Rest House. Unfortunately I could not see him during my short stay in India.

With kind regards, yours very sincerely,  
HELMUTH VON GLASENAPP

( 15 )

**Manburg, Congress of History  
of Religion. 31. 7. 53.**

Dear Acharyaji,

With many thaks I acknowledge the receipt of the Ardha-Magadhi Dictionary I got it yesterday at solemn academic

festival of which I have given a description in my letter to the S. S. Jain conference.

Yours sincerely  
H. V. GLASENAPP.

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**Dr. A Guerinot,**

Paris

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(1)

19 rue de Boulainvilliers,  
Paris xvi.  
July 27th 1911.

Dear Sir,

According to your letter of July 6th 1911, I am sending you, as registered book-post, a copy of the "Connaissance des temps" the price, postage inclusive is 4 sh. 4d.

Please send me no moneyorder for it as this sum will represent an instalment of my subscription to the "Yashovijaya Jaina Granthamala" for the year 1911-12 (No. 25 and following) viz 12sh. 2d. The remainder is 7sh. 10d. which I am sending you by postal money order in the same time with the present card.

Yours very faithfully,  
**DR. A. GUERINOT**

(2)

**Paris,  
August 7th 1911.**

Venerated Muni,

I am very much honoured and pleased with the letter which you were so kind as to write to me.

Your name is not unknown to me, and I am aware of it that you are the chief disciple of His Holiness Sri Vijayadharma Suri; as I have read the beginning of your edition of Ajitprabha's शान्तिनाथचरित्रम् in the *Bibliotheca indica* and I have spoken of you in the short account that I have given of "Yashovijaya Jaina-granthamalā" in the; "Journal Asiatique" Nov. Dec. 1910, p. 583. I am very grateful to you for being bound to me for any service in connection with Jainism.

At the same time with your letter, I received the धर्ममहोदयम् in praise of the much venerated guru Sri Vijayadharma Suri. I shall be very glad also to receive the biographical sketch in English which you speak of. Then I shall be much pleased to utilise both, sanskrit and english relations, for a French notice that I shall willingly prepare, perhaps to be printed in the *Journal Asiatique*.

I am, Venerated Muni,

Yours very faithfully,  
DR. A. GUERINOT

P. S. Please give to His Holiness Sri Vijayadharma Suri the short letter here inclosed my best thanks for it.

( 3 )

19 rue de Boulainvilliers  
Paris xvi.

Oct. 1st 1911.

Much revered Muni,

I am glad to acknowledge the receipt of the three books that you had the kindness to send me. Please accept my best thanks and the expression of my deep gratitude towards Muni Maharaj and you.

I have also found the manuscripts of the English biography of His Holiness Vijayadharma Suri. In this English paper and in the Sanskrit धर्महोदयम् of Ratnavijaya Muniraj, I have now sufficient and clear matter for the French notice that I will write and which is to be published in one of the next numbers of the "Journal Asiatique".

I am returning to you, as registered book post, the foresaid English biography, and also the two french books asked by you viz :

Aśvaghosa, Sutrālamkāra, French translation.

Budhasvamin Brhat Kathā Sloka Samgraha, text and french transl. Fasc. I (only Published—I shall send you the other fasc. when edited).

The price inclusive postage is 16s. 6d.

It is said in Muni Maharaj's English biography, that the *digdarsanas* (दिग्दर्शन) written by him in Hindi are to be translated into English in a short time. I shall be very glad and grateful to you if you will send me a copy of those translations.

The Kavya edited by you and containing the biography of लक्ष्मीसागरसूरि has a great interest for me. I find in it precious matter for my "Alphabetical Index of Jaina authors and works"

Please aid to me:

Are the ancient terms गण (Gana) कुल (Kula) and अन्वय (Anvaya) still used amongst the Jains as names of sub-divisions of a गच्छ (Gaccha) or sect ?

What are, in present time, the sub-divisions of a Jaina sect ?

With gratitude and veneration, I am,

Yours faithfully,  
DR. A. GUERINOT

( 4 )

19 rue de Boulainvilliers  
Paris xvi.  
11th December 1911.

Very much revered Muni,

I am very grateful to you for your kind letter of the 21st November, containing clear information about the Jain Gacchas and the various words for designating them. Please accept my best and deep thanks for it.

The Mss. of the पट्टावलि of धर्मसागर has just and safely reached me. I shall peruse it, and then return it to you. Please give my respectful thanks to Muni Maharaj.

You find herein inclosed two copies of my notice on Sri Vijayadharma Suri, which is published in the next number of the "Journal Asiatique".

Will you also be so kind as to give to the honourable Manager of the Pathsala, the note here annexed ?

With my best regards of gratitude and veneration,  
I remain,

Yours very faithfully,  
A. GUERINOT



( 5 )

19, rue de Boulainvilliers,  
Paris xvi.  
March. 6th 1912

Very much revered Muni,

I beg to inform you that both your letter of February 3rd and the Prākṛit Primer ( Prakrita Margopadesika ) have safely reached me.

I thank you for the terms of your letter concerning my short notice about His Holiness Vijayadharma Suri.

The Prakrit Primer with Gujarati explanations seems to me very clear and perfectly agenced with exercises and glossary. I thank you very much for this new publication of the Yashovijaya Jaina Pathasala.

With the present letter, I am sending back to you, as registered book post, the very interesting manuscript of Dharmasagara's Tapagacchapattavali which you were so kind to communicate to me some months ago. I have read it with profit and perhaps I shall give a short notice on it. Please thank for me the revered Maharaj and also accept my best thanks to yourself.

With very grateful regards,

I remain, very much revered Muni,

Yours faithfully,  
A. GUERINOT

( 6 )

19, rue de Boulainvilliers,  
Paris xvi.  
August 12th 1912.

Very much revered Muni,

I am glad to send you a copy of the short notice that I have written on Gurvavali Sutra. Mss., which you were so kind to communicate to me.

I hope the said Mss. has safely reached you, about two months ago.

With my respectful regards to Maharaj and you,

I remain, much revered Muni,

Yours faithfully,

A. GUERINOT

( 7 )

November 4th 1912.

Very much revered Muni,

According to your letter from Agra, Sept. 13th 1912, I am sending you, as registered book-post, a copy of my French translation of *Jīvavichāra* published 1902.

The same book-post contains the Mss. of my article for the special next number of the *Jaina Shasana* (end of December 1912 )

I beg to also inform you, that I have now safely in the hand the copy of the elegant of *Syadvada-manjari* which was sent to me. Please receive my best thanks for it.

With my very respectful regards to Guru Maharaj and to you,

I remain, much revered Muni,

Yours very faithfully,  
A. GUERINOT

( 8 )

22 October 1929.

Very much revered Sir,

I have a great pleasure to acknowledge receipt of the two lectures on Jaina Ethics and Indian Philosophy by Dr. Ch. Krause, which you were so kind as to send me. Please accept my hearty thanks with the expression of my feelings of grateful veneration, I remain,

Yours very truly  
A. GURINOT

( 9 )

December 9th 1929.

Very much venerated Suri,

I am glad to inform you, I have safely received both your favour of November 14th from Madras and the copy of *Mahavira-charitam* which you were so kind as to send me. I am pleased to see this very valuable work having taken place in the useful Devachand Lalbhai Pustakoddhara Series.

At several times I have written to you. I have also, two years ago, sent you a copy of my book on the "*sa Religion djaina*", but I received no information about it.

Now I am engaged on Umasvati's *Tattvarthasutra* in order to translate it into French, as that sutra, in my opinion, is a brief, but complete, exposition of Jaina religion.

With my best thanks and feelings of veneration,

I remain,

Yours very sincerely

DR. A. GUERINOT

**Dr. Johannes Hertel**

University, Leipzig. (Germany)

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( 1 )

**Leipzig, Dec. 4th, 20**

My dear and venerable Muniraj Indravijayaji, वन्दन

I should be ashamed of not having answered all the letters-you kindly wrote me in the last months, if a possibility had existed to do so. But the utter want of leisure for letter-writing prevented me from writing to you, especially so, as whenever I am writing you a letter, I have so many and in my opinion important-things to say, that I do not like to use a bit of time not sufficient for the necessary reflection. In the first half of this year I was seriously ill, as I told you, and after it my health still was a bad and my spirits very low. Then there was an affair of theft, which took all my time. From the papers left behind by my guru Prof. Windisch,

I saw that he had bought for the library of the Indological Institute of our University a great many books which were no longer to be found there. It cost me an enormous amount of time and enquiry to state what books had been bought and are missing and to find out the track of the thief. The affair is not yet quite settled, but I hope that, very soon, the suspected person will be convicted of the crime, and I hope that it will be possible to get back at least some of the stolen books.

I am now, at last, able to really begin my work here. Of course I have from Easter 1919 onwards, taught sanskrit and explained sanskrit authors; but I have still to prepare my lectures on Avesta and Avestic language, and before all on Indian literature. This is a heavy task, which will take me much time, especially as my conviction very often deviates from that of the various European authors on History of Sanskrit Literature, and as I wish to give, in the course of this lecture, a true sketch of sanskrit *Jain* literature, and of the civilizatory work done by Jain monks and the religion they have propagated. The task is the more difficult, as most of the students remain here only for six months in order to go, then, to some other University; and as, in these sad days, only very few students are taking any interest in sanskrit studies, the teacher never knows, whether he will have for the lectures he proposes to deliver, any students during the following half year. A second and even more serious difficulty lies in the circumstances that most of our students are utterly ignorant of things Indian in general. Hence the necessity of an introduction into Indian views. Indian culture, and Indian literary customs. If I will propagate knowlege about Jains and their literary and moral culture – and to do so is my firm and earnest intention – I must first prepare my public for understanding it by introducing it into

Hindoo civilisation in general. But I have already begun to explain Jain authors. During the present half year, I have 5 pupils, 4 gentlemen and a lady. I am reading with them 1) hymns of the *Rigveda*, 2) selections from the *Upanishada*, 3) Kalidasa's *Malavikāgnimitram*, 4) Śūdraka's *Mrichakatikam* 5) Jain stories. Of these students, one is a student of philosophy, one student of classical (Greek & Roman) philology, one a student of Protestant (Christian) theology, one a student of general philology and sanskrit, and one—the lady—a student of Indology. For the lectures under 1), 3) and 4), I have only the two students of sanskrit, for that under 2) a student of philosophy for that under 5) the two students of sanskrit, that of theology and that of classical philology. The philosophers, the theologist and the classical philologist have learned sanskrit only as an auxiliary science, occasionally to their proper studies. The greatest obstacle to reading jain texts is the impossibility to procure the necessary amount of copies from India. Hence I am reading with the four pupils under 5) my editions of Jinakīrti's चम्पकश्रेष्ठकथा and पालगोपालकथा of which I had still some spare copies. I am glad to say that also the non-sanskrits among my actual pupils are taking a very vivid interest in this reading. We are progressing – in two hours a week – very swiftly, and I am in some sorrow about the book we could read after these two little works of Jinakīrti. It will perhaps, be possible to procure the necessary copies of Hemachandra's *Parīśistaparvam*.

The greatest interest amongst the students seems to be for Indian narrative literature, and this is very naturally so as this literature is the best introduction into Indian life and the Indian way to see the things of this sublimary world; it is likewise a good introduction into mythology and into the different

religious views. At the end of the *Champak story*, I had no difficulty in explaining, to my pupils 1) the technical superiority of Jain story-tellers over Buddhist narrators, and the great importance of Jain stories for the study of comparative literature; 2) the great moral value of Jain religion, a) as compared with the Brahmanical animal sacrifice, b) as compared with the Christian doctrine of remission of sins. I am not at all an adversary of christian religion in general, but this main dogma has always been unintelligible to me. It does not at all further the moral education of the population, which the Jain dogma of transmigration and retaliation does. *As for the dogma of transmigration of souls. which at first sight is very strange to the European mind, I pointed out to the students that it is not at all unreasonable.* That *Stoff*मात्र is transmigrating from dead bodies to the earth and the air and from there to plants and animals and men, nobody after Darwin will decay. Nobody ever saw a soul not united with stuff (matter) and the old sages of the *Upanishads* who first propagated the doctrine of transmigration must have observed this transmigration of matter and hence as well as from other circumstances concluded to the transmigration of soul equally.

The two students of sanskrit. which are following all my lectures are *Mr. Porzig*, of Sena, and *Miss Krause*. *Ph. D.* of Halle. Both of them are very well gifted and very assiduous young people; both of them have the intention to qualify themselves for the charge of University lectures (in German; Privatdozenten), and I have no doubt that, in due time, they will be promoted to University Professors. They are rapidly progressing in their studies. *Miss Krause* studied for 5 years, German and modern philology and was, after a very

good examination, promoted to the degree of Ph. D. of our University. She is a very enthusiastic scholar, pursuing in her studies the only aim of augmenting her knowledge and of preparing herself for actively promoting literary and scientific studies. As her means of subsistence are scanty and as life is extremely costly now, especially in large towns, I offered her a lodgig clear of charges in my family, where she is dwelling now with my Wife and my children. In her eager desire to augment her knowledge she had learned, under Prof. Garbe at Tubingen, the elements of Sanskrit, and when I began my lectures at Leipzig, she was one of the students to whom I expounded Somadeva's *Kathasaritsagara*. During this lecture she took so vivid an interest in sanskrit literature, that she declared to me her intention to devote herself in future wholly to sanskrit studies. She has an excellent memory and a very keen intellect, and her progress is quite astonishing. If she is continuing in the same manner—and I have no doubt she will,—she will do good service to Jain literature. As she is dwelling now in my family, she has the free use of my books and of my manuscripts, and she has already began to study the Gujarati language. I explained to her my views on Jain literature, and she has intention to devote herself not only to the study of Jain *Sanskrit*, but also to Jain *Prakrit* and *vernacular* literature.

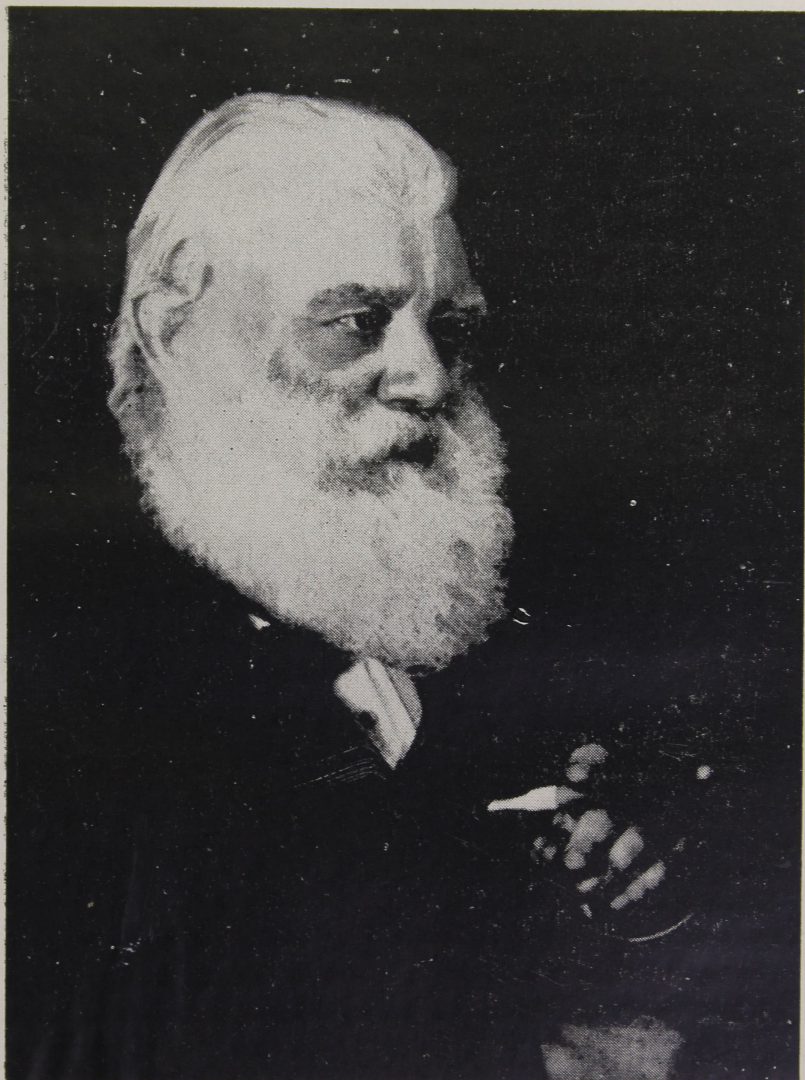
So you see that even in these extremely sad days sanskrit studies are not quite desolate at our University, and that I have here even two very promising young scholars to whom I am very glad to point out the importance of Jain studies.

How does your layman progress in German? If he needs any help, please let him write to me, I shall be very glad to help him in any way I can,



I was extremely sorry to hear of His Holiness's ( your venerable Guruji ) illness and hope that, by this time, his previous health will be fully restored. Please give him the expression of my deepest sorrow for his illness and my heartiest wishes for the restoration of his health. You will now have received the document in which he is nominated Honorary Member of the German Oriental Society. This nomination is the highest honours we were able to confer on him and is, I think, more effective than the publication of his biography would have been in this country. In the mental state in which our public is now, nobody would have read such a biography, where as the *scholars* know it from the 'Journal Asiatique' and the Indian publications of it. The Honorary Membership, generally, is given only at a much higher age than that of your Guruji. Hence you see how greatly we ( the four presidents of the German Oriental Society ) value your Guruji's scientific and other work, and how grateful we are for his helping us in this terrible time, in which our money has no value and, consequently we are not able to buy Indian books, by sending us so many books and manuscripts. This Honorary Membership, of course, will be equally an honour for you and your fellow monks, who continue to do so excellent work in promoting knowledge about your religion and literature, and who are really not only reviving, but creating Jain studies, I most heartily congratulate you on this nomination.

The £. 75 of Mr. Sarabhai Mody have been duly received; I most heartily thank you for your kindness. This sum is equal, now, in Germany to 17000 Marks and much more than half the payment I am annually receiving for my works at the University. I deposited this sum at a Banker's, and have the intention of publishing by means of it some of my treatises on



DR. J. HERTEL



Jain literature, which without it I would not have been able to do. They are (1) On the literary and linguistic importance of Jain literature (my opening lecture) (2) On *Bharatakadvatrimśika*; (3) On Sivadas's *Vetalapancavimsatika* (4) On the so-called Textus *Simplicior* of शुक्सप्तति (5) On *Uttamacaritrakathanaka*. (Printing is enormously costly now in this country. The last fascicle of our "Zeitichrift der Deutschen Morgentandischen Gesellschaft" was printed at the expense of 1000 Marks!).

All these treatises, written in German, are critical work, They show that the European editions of these works are very unsatisfactory, and that the editors and others who have written on these works did not fully understand them. This is especially true of भरटक द्वात्रिंशिका and of शुक्सप्तति; where the editors were not aware of the fact that part of the verses contained in these works are written in old Gujarati, for and hence did not understand them. In the meantime these treatises prove the absolute necessity of learning Gujarati, and especially old Gujarati, for Sanskrit scholars. But before I employ the sum of 75 £. you kindly sent me, I beg you to tell me, if you approve of my employing it in this manner. Printing is so costly now, that I fear that perhaps I shall not be able to publish all the five treatises. At all events it seems to me desirable to publish them now. They have been ready for publication as early as in autumn 1918; but it was impossible to me to get them printed. The sum you kindly sent me is *perhaps* sufficient for printing these treatises, which are very important for the general appreciation of Jain literature in general, and of the study of the Gujarati language. At any rate I can have printed some of these papers.

For the present and for perhaps still one year I shall certainly find the leisure necessary for translating these treatises into English though I think such a translation would be most desirable. Perhaps some English scholar interested in Jain studies should translate them after their publication in German.

I have besides the intention of publishing the *Panchā-khyānavārttika* in Old Gujarati, with a grammatical introduction and a vocabulary of the *tadbhavas* and the *desi* words. The printer's copy of the text is ready for print.

I have been all this year under so heavy a business, that my studies have much suffered. I have not had the leisure of continuing my Gujarati studies and scarcely was able to read any book besides those needed immediately for my university lectures. But I hope to take up again my work at the beginning of the new year, when I shall have at least an Assistant in my "Indisches Institut" (Indian Institute) to do the library and other work which now, exclusively has to be done by myself.

The first and the second volume of Hemavijaya's कथारत्नाकर has been seen through the press, and the publisher writes me that they will be published before Christmas. As soon as I shall get the copies I shall send them to you.

You kindly sent me the press-copy together with an old Mss. of Jain stories. The Aghata-story in it is very interesting and will be useful to me as I have only a rather faulty copy of a metrical version of it. I shall read the whole Mss. during the Christmas holidays.

As to the *Sukasaptati* by रत्नसुन्दरसूरि, I read a great part of it and I am quite willing to write an introduction to it. But before I can do so, I ought to have the sanskrit text of शुक्रदिसप्तिका. There are as Dr. Thomas wrote me in 1914

(shortly before the outbreak of war) two copies of this text in the sanskrit college of Benares. Would it not be possible to one of your laymen to grant the sum necessary for copying them. But the copyist's should be told to copy not only the प्रशस्ति; but also the original copyists colophon. You told me that you have with you a third copy of the sanskrit text. It is, of course, not sure that all the three Mss. contain the same text; but even if they do, it would be most important for me to have them all three. You know that the great Hemacandra quotes already a *Sukasaptati*. Perhaps one of the Mss. contains this old text, but even if none does I should like to have as much Mss. material as possible. Dr. Schmidt's edition is a quite uncritical meddling of different texts which in part (and even in its sanskrit parts) he did not understand. I have quite minutely studied his critical notes and have written a very comprehensive paper on it. The result of this examination is quite sure, viz, that all his Mss. are derived from some *metrical Jain version* which must have been a *Sukadvisaptatika* and must have been composed in Gujarati. You know that there is a persian version of the book which has the title *होतीनामा* and which, though a Turkish version, has migrated to Europe. In my book on the *Panchatantra* I have shown that the author of the Persian version used a *Jain version* of the work. It would greatly enhance the importance of Jain literature, if we could find in Jain literature, the original of the Persian version. It has been proved by other scholars, that a Bauddha and a Brahmanical book have been widely spread during the middle ages, over Asia and Europe. But no such book has as yet been detected in Jain literature. Notwithstanding it is my firm conviction that most of the numerous stories common to India and to

Europe have been transferred from India by means of translations on Jain books. If copies are not available at Benares, perhaps photographs could be procured (which would be still better). Your laymen are renowned for their liberality in the service of their religion and their beautiful literature. Even if it should prove at the end that none of the three Mss. contained the old *Sukasaptati* known to Hemachandra, it would be most important to have the text from which the Mss. which Dr. Schmidt used as well as the Gujarati text of Ratnasundar Sūri and another Gujarati text in prose, which I copied 1914, are derived. As soon as I shall have copies of these three sanskrit Mss., I shall write the introduction to the printer's copy you sent me. For overwhelmed with work as I am, I thoroughly know all the शुक्रसप्तति texts available up to day in sanskrit and in other languages. The Hindi version you sent me I have no difficulty in reading. Only the version of शुक्रसप्तति is very difficult to me, but as I told you, I hope to begin again my studies of modern Gujarati in 1921, when I shall have worked my way into the *Avesta*, which I am bound to expound in the University and the languages of which I have still to learn, though I have already made some progress in it.

As to the books you require I have ordered them to be sent to you, They are *Lueders*, Kleimere Sanskrit-Texte, Heft I; *Lauffer* Das Citralaksana (Das is not: दश, but the German neutre article, corresponding to Sskt. तत्) v. *Glaser* *Karmagrantha*. I include in this letter the stamps you require. Please tell me whether you wish to have complete sets of them I shall send them to you with the utmost pleasure as *I am always quite willing to serve you in any way I can*. If this time I answer you so late, it is only owing to the fact that in

consequence of my bad health a great deal of work had been left undone which I was obliged to do after the recovery of my health. If in future you will write me, I shall at once fulfil your wishes regarding books and other things you want.

As you require me to do so I shall tell you the price of the books which will be despatched to you in two or three days.

But I should like much better your sending me in exchange some books I need very urgently and which I cannot otherwise procure for my use. They are :

As second copy of શ્રીમંત ગાયકવાડ સરકારના આશ્રયથી પ્રકાશિત પ્રાચીન ગુજરાતી ગદ્યપદ્યમય વૈતાલ પંચવીસી, સંશોધન કરી છપાવી પ્રસિદ્ધ કરતા જગજીવનદાસ દયાળજી મોદી. સમ ડેપુટી એજ્યુકેશનલ ઈન્સ્પેક્ટર ખાંભા મહાલ, વડોદરા રાજ્ય સંવત ૧૯૭૨ ઇ. સ. ૧૯૧૬.

I require this book as I wish to teach Miss Krause (mentioned before in letter) the elements of Gujarati. This book is for this aim much more useful than any other, as it contains the text in modern Gujarati as well as in ancient Gujarati, both metrical and prose. If it was possible now to buy Indian books with our money, I should long ago have ordered several copies of this little work for the library of the "Indian Institute" whose director I am, in order to have a text book placed before my pupils. As things stand now, it is impossible for me to teach Gujarati for the want of text books. But if I should have at least one more copy, I should be able to teach this language to Miss Krause, who, as I told you before, is a very promising scholar and who has declared to me that she eagerly desires to work in the direction of Jain Sanskrit and Gujarati literature.

Besides, this, I eagerly want the following books: *Wilson Philological Lectures* on Sanskrit & the derived languages,



delivered in 1177 by Sir R. G. Bhandarkar, Bombay 1914. *Shamshastri's Translation of the Kautilya Arthashastra*, Mysore. (I do not know the exact title.)

*Bhasa. Sanskrit text of चारुदत्त नाटक and of अविमारक*

I should be ashamed to ask you books in addition to the many books you so kindly sent me, and I was especially happy when I received the Bhāsa copies of several of his plays. But as I have no other means now to procure these works I cannot but have recourse to your kindness who, as I know by so long a personal experience, are always ready to help persons in their literary works, especially so if these persons are not able to help themselves

I hope to send you very soon a list of the books you sent me this year. If I do not so in this letter, it is only from the reason that in doing so I should be obliged to keep this letters here still for some days. I have written it bits by bits, as I was able to spare some minutes.

I must thank you, as always whenever I write you, for the explication of several passages in Hemachandra which would have remained rather unintelligible for me but for your kind assistance.

Please give my best wishes and my deepest respect to your holy Guruji, and tell him, how much I was distressed to hear of his illness.

I am sending you a small extract from the "Zeitschrift der Deutschen morgenlandischen Gesellschaft". In this paper I have shown that the रत्नचूडकथा both in ज्ञानसागर Sanskrit and in कनकनिधान Gujarati version, contains one of the most important stories of one of the most widely spread romances, which bears the title of "The Seven Sages" and exists in many European, languages, were known from Indian sources. But this one,

which forms the frame story of रत्नचूडकथा had not yet been discovered in India. I am convinced that the whole romance of the "Seven Sages" goes back to some Jain book and I hope that it will be detected some day in one of your inexhaustible libraries.

With the most respectful नमस्कार I am, my dear and venerable Muniraj Indravijayji, yours,

Always respectfully and thankfully,  
Prof. JOHANNES HERTEL.

Please continue writing letters to me in Gujarati. I understand them very well, though I am not yet able to read books as *Samaldas Sukasaptati* without difficulty.

( 2 )

**Leipzig, Germany**  
**Grimmaiche Strasse 32,**  
**October 21th, 1921.**

My dear and venerable Upadhyaya Indravijayaji :

I was just going to reply to your Hindi and to your first Gujarati letter, when your second Gujarati letter dated 9/10/1921 arrived. The joy which I am always feeling in receiving a letter from you, was changed into deepest grief and dismay, when I had read it and learned from it the bad state of health, which has befallen His Holiness your Guru Maharajshri, whom I love and admire as I do only very few other men in this world. I at once took your letter and your doctor's Medical History-Sheet to the best doctor for internal diseases whom I know, to Dr. Hans Eichler, whom I am

consulting myself in cases of illness, who moreover is my pupil, and who is devoted to me, as only an Indian *sishya* can be devoted to his Guru. I translated your letter to him, and showed him the medical history-sheet. After having heard the translation and read the sheet, he said: "Without carefully examining myself His Holiness, I am not able to say with certainty, what his illness is, nor would any other doctor. One thing is certain, *viz.* that His Holiness is very ill. But the description given by Mr. Deshpande admits of several explanations. Possibly His Holiness is suffering from a heart-disease; but from the description given it is equally possible, that his disease is a cancer of the liver. In both cases, treatment must, of course, *be quite different and without having examined the patient myself, it would be a crime on my part to prescribe any treatment, or to give him any medicine.* For in case of error, I should injure the patient, instead of helping him. This is the reason, *why no German doctor is allowed to treat any patient without having examined him personally. He would be punished for doing so.*

In order to help His Holiness, Dr. Eichler gives the following advice. You should send for *the very best English doctor* you can get, not for a surgeon, but for a doctor who is a *specialist for internal diseases.* This doctor must, *at all events,* examine himself the patient. Till his arrival, the patient should not be given too many purgatives, as these purgatives weaken the body.

When I asked Dr. Eichler, which of the two maladies mentioned above he thought the more probable one in the case of your Guru, he answered. "The heart disease" He concludes to it from the congestion of the liver, to which, he says, Dr.

Deshpande has rightly concluded from the pulsations over the epigastric region and the neck as well as from the heavy breathing. If Dr. Eichler's conclusion to a heart disease be right, he says that *digitalis* should be given. But *great quantities of any liquid should be avoided in the treatment of this disease*. But he repeated, that without seeing the patient himself, he cannot say whether this diagnosis is absolutely right, *and most earnestly* entreats you to send for a *first rate* European doctor who is a specialist for *internal* diseases.

I am extremely sorry that I cannot do more for you Guru but I should advice you to follow Dr. Eichler's counsel. He is most scrupulous man and wishes from all his heart the restoration of your Guru Maharajshri. The people of your sangha, I am sure, will willingly afford the necessary means for paying the journey to a first rate doctor dwelling in another town. But Dr. Eichler insists on a *first rate doctor* to be consulted, as the case of His Holiness is at all events a serious one, and as his illness cannot possibly be cured by advices given by letter from afar.

I am writing this letter in the night, after having just spoken to Dr. Eichler, and shall despatch it in the morning. I received the sum of 1900 marks and shall employ it according to your directions. You will by this time, have received the books sent to you by Mr. Brockhaus; be pleased to tell me, whether you wish me to pay the bill of these books too, from this sum, in order that it should not be payed twice. I shall send you in some days a *History of the War* by Stegemann. I ordered it a fortnight ago; but as I was ill for some weeks myself, I was not able to leave my house. The book will be sent to you through Mr. Haessel, who is a very good and

trustworthy bookseller. I must conclude this letter, but I hope to reply very soon to your two previous letters.

Hoping that your Guruji should be restored very soon to his good health, I am, with most respectful *namaskar* for His Holiness and for yours,

Always sincerely,  
JOHNNES HERTEL.

**Prof. E. W. Hopkins**  
New Haven, Connecticut ( U.S.A. )

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( 1 )

299 Lawrence Street  
New Haven, Connecticut.  
Feb. 19, 1924

Dear Sir,

I beg to acknowledge with thanks the receipt of the धर्मदीपिका a most excellent volume and valuable to all students of Sanskrit. It is a remarkable tribute to the new tradition of sound scholarship through your venerable religious brother now devotes his talents to so abstruse a subject and writes a commentary full of learning and exegetical acumen on such a theme as grammar.

Yours sincerely,  
E. W. HOPKINS

( 2 )

Island Avenue,  
Madison, Connecicut  
U. S. A.  
Sep. 13, 1924

Dear Sir,

It was a pleasure to receive your kind letter of July 7th and the books which came later. I thank you very sincerely for the volumes relating to Vijaya Dharma Suri, both the life and the reminiscences compiled by yourself. I read also the book of Mr. Pertold on Jainism with much interest. It is a great encouragement to spiritual growth to have the record of so venerable and high spirited a man as the sainted Vijaya Dharma Suri, and such a life seems to bring back to our age the great spirit of antiquity. When I was in Gujarat in 1897 I had the honour of meeting a number of your co-religionists and was deeply impressed by the profound religious spirit animating then and even the common people seemed remarkably free from superstitions owing to the firm influences upon them of the Jain religion.

You ask about my work. Last year I published a book entitled the 'Origin and Evolution of Religion' and I am now publishing a small volume on th *Ethics of India*.

Very sincerely yours,  
E. W. HOPKINS.

(3)

299 Lawrence St.  
New Haven, Conn., U.S.A  
Dec. 20th, 1924.

Dear Sir,

In reply to your kind letter of the 4th Nov., I would say that I have requested my publishers to forward to you a copy of my book on the 'Origin of the Religion' and also that I have reread my chapter on the Jain religion in my old book on the 'Religions of India' in order to see what modifications thirty years may have suggested. A few years after that book was published I spent a year in India and visited several Jain communities, where I had the pleasure of seeing and conversing with many of your co-religionists, at Ahmedabad, Mount Abu, Broach, Baroda, etc.

I found at once that the practical religion of the Jains was one worthy of all commendation and I have since regretted that I stigmatized the Jain religion as insisting on denying God, worshipping man, and nourishing vermin as its chief tenets without giving due regard to the wonderful effect this religion has on the character and morality of the people. But as is often the case, a close acquaintance with a religion brings out its good side and creates a much more favourable opinion of it as whole than can be obtained by a merely objective literary acquaintance. As to the literature, this is a matter apart from religion, and I suppose that what I had in mind was the absence in Jain literature of any outstanding literary production which could be compared in Brahmanism with the *Gita Govinda* or the *Bhagavad Gita* or in Buddhism

with the *Dhammapada* or for literary excellence with the *Theragathas*; at least as purely literary works the Jain stories and didactic material seem more ethical and religious than literary.

I thank you for volume entitled *Adhyatma-Tattvāloka* which I have read with much interest as far as I can, namely in English and Sanskrit. It is an admirable exposition of Jain philosophy and the Introduction is an illuminating piece of work, though in ordinary parlance "atheism" implies a refusal to believe in God as a personal creator; the *nastika* is one who does not believe in God or in the next world according to different commentators; there is no one definition, but in its literal meaning it should be rendered "infidel" rather than atheist, leaving the object of faith whether God or the next world, to be imagined from the context ( see for example the definitions given of *nastika* by the commentators to Manu ). It would be a discussion about words rather than about facts to ask whether Jainism is atheistic before defining atheism. In religions that admit a demiurge as God the faith is practically theistic although philosophically the background may be impersonal and Absolute. Personally it seems to me otiose to enquire whether the spiritual highest is of one sort or another provided one admits that the highest is spiritual; for in the end no one knows anything about it.

With kindest greetings for the New Year, I remain,

Very sincerely yours,  
E. W. HOPKINS.



( 4 )

**299 Lawrence Street  
New Haven, Connecticut  
14th Dec. 1930**

Dear Friend,

I thank you for the little volume translated from Gujarati by Dr. Krause. It is a very worthy addition to our knowledge of the Great Teacher Shri Vijaya Dharma Suri and I have read it with much profit as well as pleasure. Wishing you all the blessings of the coming new year and thanking you again for your kindness in sending me this volume which I shall always esteem highly.

I remain,

Very sincerely yours,  
E. W. HOPKINS.

**Dr. Hermann Jacobi.**

Bonn ( Germany )

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( 1 )

**Bonn, 18th October 1919,  
Niebuhr strasse 59.**

Dear Sir,

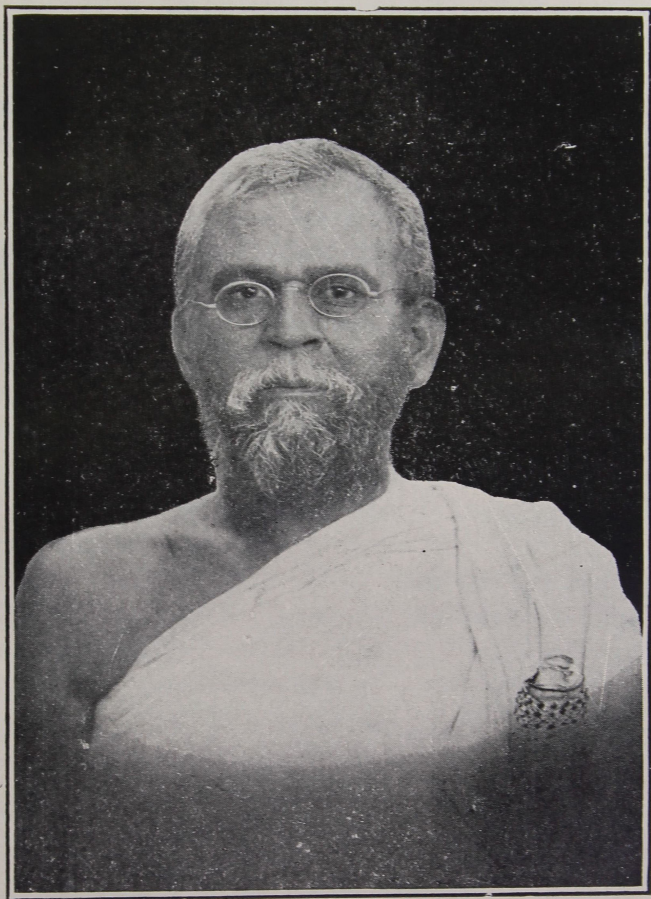
It gave me great satisfaction to learn from your kind letter of 20th last that you are doing well and are exerting yourself for the cause you have at heart. This dreadful war having put

a stop to all communications, I am ignorant of what has been done in India towards the promotion of Sanskrit philology and I am anxious to hear, and if possible to get the more important publications which have appeared within the last 5 years.

Though those five years were very hard and trying times for us, still I have been able to carry on research especially in the field of Apabhramsa language and literature. I have published, in Roman characters, the भविसत्त or ज्ञानपञ्चमीकहा the first Apabhramsa text that has yet appeared, together with a German introduction and an outline of Apabhramsa grammer. I shall send you a copy of my book by next opportunity. At present our post is apparently in some disorder.

I have ready for the press another Apabhrmasa book, a specimen of the नेमिनाह चरिउ by हरिभद्र a disciple of चन्द्रसरि. The work is written in dialect different from the common Apabhramsa taught by Prakrit grammarians. हरिभद्र wrote in *Anahilla Patana* in Samvat 1216; he was therefore not only a contemporary of the great हेमचन्द्र but must have known him personally since both of them lived in the same town. Yet it is a curious fact, that हेमचन्द्र who treats of the Apabhramsa language at great length in the 4th पाद of his Prakrit grammer, takes no notice of the idiom in which his countryman and contemporary हरिभद्र composed his great काव्य. This idiom was, I have reason to believe, the गुर्जर अप्रभंश i. e. the literary form of the vernacular of Gujerat and western Mālwa during the 11th and 12th centuries A. D. I have met with about a dozen stanzas in same dialect in works of देवेन्द्रगणि who preceded हेमचन्द्र by about 70 years. The idiom in question seems to have been Apabhramsa used by the श्वेताम्बर while the दिगम्बर wrote in the Apabhramsa of the grammarians. The भविसत्तकहा which is composed in the latter idiom, is Digambar work. I am, therefore, almost

certain that other works besides the नेमिनाह चरित will be discovered if proper search will be made for manuscripts of them. They have probably been mistaken for Prakrit works, though Apabhramsa differs considerably from the common Prakrit. I hope that this hitherto unknown branch of Indian Literature may be saved from the oblivion in to which it at fallen for many a century. The specimen of the नेमिनाह चरित which I intend publishing, is an episode giving romantic story of सनत्कुमार the 3rd चक्रवर्तिन् in 350 stanzas in the रड्डा or वस्तु metre. The manuscript which has been lent me by the Munimaharaj चतुर्विजय abounds in mistakes, still I have succeeded with the help of the metre to give a readable text. A full Apabhramsa-Sanskrit-Glossary of the text is also ready for press. At present, however, it is almost impossible to get a work of this kind though written in Roman character printed in our country. Another subject which has engaged my studies for some time during the war is the छन्दशास्त्र for I have undertaken to write a manual of Sanskrit, Prakrit and Apabhramsa metrics for the Encyclopaedia of Indo-Arian Research. I have got together the materials contained in printed texts as the छन्दःसूत्र by पिङ्गल with the commentary of हलायुध the प्राकृत पिङ्गल, the वाणीभूषण, श्रुतबोध, वृत्तरत्नाकर and some smaller treatises. But the greatest help I derived from हेमचन्द्र's छन्दोनुशासन of which I could use an old and excellent manuscript of the Berlin Library. But unfortunately manuscript of हेमचन्द्र's स्वोपज्ञवृत्ति to छन्दोनुशासन without which I cannot carry on my work and bring it to a satisfactory completion. For the Sūtra gives only the bare schemes of the metres and without उदाहरणसु हitherto unknown metres, as most of the Prakrit and Apabhramsa metres are, will be liable to misrepresentation. I therefore had to lay aside my work till I should be able to use the स्वोपज्ञवृत्ति. May I there-



ACHARYA VIJAYENDRA SURI (SHIVAPURI)



fore ask you for the loan of manuscripts of that work ? If I get sufficient materials I shall take in consideration to prepare the text for publication in India. I should also be extremely thankful to you for the loan of manuscripts of not yet published works on छन्द specially on Prakrit metrics. I was shown in Ahmedabad several works on metrics some of them written in Prakrit; I mention a छन्दस्तत्त्वावचूरी by धर्मनन्दन उपाध्याय to छन्द-पद्धति, one by नन्दितादित्य and many more. I desire to collect information from as many original works as possible for only in that case I could hope to write something like a complete manual of India metrics. I therefore make bold to ask you for your help in this matter, to which I am encouraged by former experience of your kind willingness to aid all earnest endeavours to promote researches in Indian Literature and antiquities.

With the repeated expression of my sincere gratitude for all you have done to make my stay in India successful and pleasant, I remain,

Yours affectionately,  
HERMANN JACOBI.

( 2 )

**Bonn 1. ix. 20**  
**Niebuhrstr.59.**

Dear Sir,

Many thanks for your letter of 25th July which I received on returning from a three weeks journey. I beg to also acknowledge with thanks the receipt of the books announced in your letter, except the श्रयासनाथचरित्र in Prakrit, which I have not got as yet. Is it perhaps a mistake for सुपासनाथचरित्र which I received and acknowledged a month or so ago. If the book has been sent by Parcel's Post, it may still arrive later, in

which case I shall acknowledge it at once by air line. श्रीहरिचन्द्राचार्यस्य समयनिर्णयः is a very interesting paper full of important matter. I shall have occasion of giving my opinion on it in the introduction to the समराश्चकहा the printing of the text interrupted during the war, is now being continued. I have just revised a proof; the printing has proceeded upto nearly the end of the 8th Bhava. I have gone overpart of जैन-साहित्य-संशोधक which promises to become a most valuable periodical. It is flattering to me that they thought my introduction to the edition of the *Kalpasutra* worth translating. This early production of my pen, however, has scarcely more than an historical interest; written more than forty years ago with only scanty literary materials at hand, it is now antiquated. At that time my views on the originality of Jainism seemed revolting to most European scholars, only few of whom, like Buhler, Rhys Daviss, Oldenberg subscribed to them.

The other books you presented me with, I shall read by and by when I shall have more leisure. Your Benares letter of 18. vii. 1910 and your press copy of the *Municandrasuri stavana* I send under separate cover as registered *Payasers*—As regards the *stavana* I have prepared a copy of the text with such amendations as seem to be necessary and warranted, and I shall add a छाया as far as I understand the text. You will have noted that the spelling in the original Mss. is very careless; and not only that the same word is spelled in different ways (eg. जिम्ब जिंव जिम जिब तिंअ तिंम) I write throughout जिम्ब तिम्ब where म्ब is not a conjunct consonant but represents the nasal व which makes no position, so that जिम्ब consists of two short syllables, but also final *Anusvara* is dropped or added almost at random. I write the *anunasik*°, where the syllable becomes not गुरु. The numbers added under the line refer to the sutras in the *Apabhramsa* portion of Hemachandra's *Prakrit* grammar.

Hoping you well and wishing you success in all your disinterested endeavours, I remain, yours very sincerely,

H. Jacobi.

( 3 )

**Bonn, 16th October 1922**  
**Niebuhrstrasse 59.**

Dear Sir,

The sad news of Vijayadharma Suri's decease has afflicted me deeply. Since nearly twenty years I had been in connection with your Acharya and have experienced his kindness in many ways. He was a true friend, a well-wisher as he used to call himself, always ready to assist those of whose interest in, and sympathy with, Jain literature and culture he was convinced. Without his help I should not have been able to edit the *सम्राट्चक्र* and *पञ्चरत्न* not to carry on my studies in Jainism successfully. I, therefore, shall ever cherish his remembrance for the rest of my days. This loss will be equally felt and deplored by all scholars, Indian, European and American who had the privilege of being acquainted with him.

I can imagine the deep felt grief and mourning of the whole Jain community on the decease of such an eminent spiritual guide whom they revered as a holy man, and I condole with you the loss of your Acharya whom you have assisted so long in his hardy task which is now to devolve upon you.

It is a good plan, which does the Jains honour, to establish a *VIJAYADHARMA SURI MEMORIAL FUND* and all who can afford it will not hesitate to contribute to it according to their means. If his German friends will for the present stand aloof, you should not attribute it to a want of admiration for, or gratitude to, the deceased patron of their science, but to



the *ruinous* state of exchange and the consequent impoverishment of our nation. Before the war £. 1 was equal to 20 marks, but now to 12000 marks, so that if a German scholar would give according to his means a handsome contribution, it would be a mere trifle in Indian money. But if our situation should improve, we shall not be remiss in sending contributions later. Meanwhile we shall gladly do anything in the way of literary work if such should be required to celebrate the memory of *VIJAYADHARMA SURI*.

The last favour I received from the departed Acharya were his detailed criticism on my article "Jainism" in the Cyclo-pedia of Religion and Ethics which he wanted me to extent to a booklet under the title "My studies in Jainism". I regard myself as in duty bound to comply with his wish and shall do so as soon as I can find leisure from other engagements, probably early in 1923. As you kindly promised me your help in the literary field, I make bold to ask a favour, viz. the loan of a manuscript of Haribhadra's commentary on the *Tattvarthadhigama Sutra* and a copy of the printed commentary of Siddhasena of which I have got only a part, upto the 4th Adhyaya p. 210. For I shall have occasion to consult these works in writing my "Studies in Jainism."

I have send on the 12th Sept, my photo for reproduction in the volume of papers to be issued by you, to the address of Vijayadharma Suri, Shivpuri; I hope it has reached its destination in proper time and has given satisfaction.

With kind regards, I am

Yours very sincerely,  
HERMANN JACOB.

(4)

**Bonn, 5th November.  
59 Niebuhrstrasse**

Dear Sir,

I beg to acknowledge with best thanks receipt of two copies of the lectures by Dr. Charlotte Krause. The one on Jain Ethics is a very good performance furnishing the reader with a clear and substantial information on that section of Jain Religion.

I have lately been pursuing studies in Yoga which furnished interesting results amongst which I may mention that Patanjali in his account on the यम's has borrowed some details from the Jains.

I begin next to revise & rewrite the introduction to my edition of the *Parisista Parva* in the *Bibliotheca Indica*. It was written nearly 50 years ago; some of my remarks then made will be cancelled and new matter be added.

With kind regards,

Yours truly,  
HERMANN JACOBI.

(5)

**Bonn, 6th June 1923,  
Niebuhrstrasse 59.**

Dear Sir,

I have much pleasure in offering you my hearty congratulations for having succeeded your departed Acharya Maharaj Vijaya Dharma Suri, whom you have assisted loyally and devotedly so many years. In the line of your predecessors there

are some truly illustrious names and I make no doubt that yours will add new lustre to it.

May I put a question to the Itihasa Tattva Mahodadhi? I got an ancient Mss. of the *Bhavisattakaha*; it is dated from Yoginipura. Can you help me to identify that place and tell me where it is situated? You would thereby greatly oblige.

Yours very truly,  
HERMANN JACOBI.

(6)

**Bonn, 22nd August 1923,  
Niebuhrstrasse 59.**

Dear sir,

I beg to thank you cordially for your kind letter of the 12th last giving me good news of yourself and the work you do. I am especially grateful for your answering my questions about Yoginipura. I remembered having read about it somewhere, but was not able to find the notice in the book. I consulted, I then asked Sir George Grierson, but he too did not succeed in identifying Yoginipura. It is of interest to know that Delhi went by that name. For the oldest Manuscript of the Bhavisattakaha was written (in 1372 A. D.) in that place. It is therefore rather likely that the poem also was composed in that province and that the idiom in which it is written belongs to the same.

I have not been able to do much literary work. The condition under which we live in the occupied territory, are such as deprive one of the composure necessary for writing anything worth reading. Ruin is starving us in the face and if things are

allowed to go in the same way as they do now, unspeakable misery will be the lot of the people who are systematically deprived of the necessities of life, I myself, however, am in good health and hope to continue to work though at present I am not up to the task.

I remain with hearty greetings,

Yours very sincerely

H. JACOBI.

(7)

**Bonn the 4th. June 1924,  
Niebuerstrasse 59.**

Dear Sir,

I received your kind letter dated 3rd May and your '*Reminiscences of Vijaya Dharma Suri*', best thanks for either. I have read with interest your book, it brings to a focus the various impressions which your hero and saint has made on men of most diverse kind, during his career in this world, and it thus, by a sort of उल्लेख describes the man and his work.

You complain of my not having written to you for so long a time. My advancing age—I am now past 74—and occasional ailments make me a remiss correspondent. And besides, I know you to be under the weight of heavy duties so that you must not be disturbed for trifles.

In the course of some literary research I had to go over parts of the *Prabhavaka Charitra* and was struck by the faultiness of the text in the Nirnaya Sagara Press edition of 1909. Is there no more recent and reliable edition of that work? It would be a meritorious task for one of your scholars to

prepare a critical edition of the *Prabhavaka Charita*, provided that some good manuscripts be available.

With kind regards.

Yours very sincerely,  
Hermann Jacobi.

( 8 )

Niebuhrstrasse 59  
Bonn, Germany  
dated the 6th January 1925.

My dear Sir,

I received your kind letter dated 30th November and am very glad to learn that you are doing well. I have been busy with the introduction to my edition of the समराइच्चकहा in the Bibliotheca India, the text of which has now been printed off. My intention was to give a critical account of the life and work of Haribhadra, of his position in the development and history of the *Svetambara* section of the Jaina church. The first volume of the book containing text and introduction will probably be issued in the course of this year. A second volume is planned, which is to contain a full glossary of the text and an abstract of the grammar. Prof. Kirfel has promised to help me in this task and to carry it out in case I should not live to see it finished for in next month I shall complete my 75th year.

I have still two Mss. of the *Tattvarthadigama Tika* by Siddhasena with me which I shall send to your address tomorrow. They will probably go by the same mail. The second

volume of the Bibliotheca Jainica containing the *Tattwartha-dhigama Sutra* shall be sent on another occasion.

With the kindest regards,

Your very sincerely,  
HERMANN JACOBI

(9)

Bonn, 11th Nov. 25,  
59 Niebuhrstrasse.

My Dear Sir,

I had much pleasure in receiving your kind letter of 12th October from which I learn that you are doing well and exerting yourself as usual. I must plead guilty of having been or being a rather lazy correspondent, not so much for any particular reason or cause, but for want of any news to be communicated. Besides as I advance in old age, I have nearly completed my 76th year, I become a slow worker, and it takes me much more time to finish a task than it did when I had the pleasure of seeing you and your great guru. I therefore think it wise to economise such powers as still are left me and to employ them in research work about subjects which I know best and take the most interest in. However, it takes me much time and trouble to put on paper what I have found, and to write an article to my satisfaction. To write an exposition of Jain philosophy, if it is not चर्चितचर्चण would require years of study. For it is to be of lasting value, it must be based on study of the Siddhanta. The single tenetes should be traced to the oldest source within the Siddhanta, and this gradual development in its more recent parts must be described. This I can no more undertake and, therefore, the task must be left

to younger scholars. Accordingly I do not see my way to writing the articlees on Jain Philosophy, I once had in view. And the introduction to the पञ्चचरिय too, I am sorry, will remain unwritten.

I beg to acknowledge with thanks the receipt of *Tattva-khyan Uttarardha* and the special issue of *Vividha Vichara. mālā*—The copy of the *Tattvarthādigma Sutra* in the Bibliotheca Jainica which you kindly lent me, will be despatched to you by next mail.

With kind regards, I remain,

Yours very sincerely,  
HERMANN JACOBI.

( 10 )

**Bonn, 29th March 1926.**  
**59 Niebuhrstasse.**

Dear Sir,

I had much pleasure in receiving your letter dated Febr. 27, which contained good news from you and kind wishes for me. I also beg to acknowledge receipt of the "*Vihar-Vernan*" a kind of Jain Baedeker, which contains information useful in many ways. You urge me to rewrite my article on Jainism in the Encyclopaedia of Religion & Ethics. But I feel that I could not bring it out without preparatory researching which require more time and leisure than are at my disposal at my age. I hope, however, to induce Prof. W. Schubring who is without doubt our best Jain scholar, well grounded in the *Siddhanta*, to undertake a similar work. If you are able to procure for him the gift of the *Abhidhānarājeन्द्रakośa* I am sure that he will do important work for Jain

world. I shall be together with him in Hamburg in September, and shall then discuss with him literary plans concerning Jainism.

I am now transcribing a part of a palm leaf manuscript of *Bhadreswara's Kathāvali* of which Mr. K. P. Mody sent me a photograph. The work is much older than Hemacandra, and the part in my hands corresponds to the *Parisista Parvan*, but goes further down than that work. The Mss. is beautifully written but by an ignorant scribe, and therefore full of mistakes and omissions. Unless another Mss. of this interesting text should be available, it cannot be edited. But what new information I can gather from it. I shall publish if an opportunity offers after I have done with this work. I shall return to my studies in Indian metrics for which I have been collecting materials since a long time.

Hoping you will I remain, yours very sincerely.

HERMANN JACOBI.

( 11 )

Bonn, 20th July 1926.  
59, Niebuhrstrasse.

Dear Sir,

I have proposed to the Bibliotheca Indica to issue a second revised edition of Hemachandra's *Parisista Parvan*, edited by me in 1891, and the General Secretary, Asiatic Society of Bengal, suggests that I should make my preparation in anticipation of the decision of the Committee. I therefore implore your assistance in this task by procuring me the loan of Manuscripts of the *Parisista Parvan* (स्थविरावलीचरित) in order to make the edition of text as correct as possible. I may state



that the edition of the *Parisista Parvan* by the Jaina Dharma Prasarak Sabha of Bhavanagar is in my possession.

In the first edition I had given, in the appendix, the version of some stories of the *Parisista Parvan* as given in Devandra's Tika of the *Uttaradhyayana*. Instead of them I desire to publish the original version of these stories which is found in 1. "*Avasyaka Niryukti*. 2. *Churni*. 3. *Tika of the Avasyaka*, 4. *Visesavasyakabhāṣya* by Jinabhadraganin and in the Churni and Bhāṣya belonging to the *Brihat Kalpa* and *Nisitha Sūtras*. I should be very grateful if you would be kind enough to lend me manuscripts of any or all these works. Of course any Mss. you lend me will be taken great care of, and when done with, will be returned without delay.

I had a visit from Mr. Banarsi Das Jain, Lahore, and expect one from Mr. Kapadia, Bombay. You see even here we are in personal contact with Jains.

Hoping you well. I am with kind regards,

yours sincerely,

Prof. HERMANN JACOBI.

( 12 )

**Bonn 2nd November 1926.**  
**59, Niebuhrstrasse**

Dear sir,

Accept my hearty thanks for your kind letter dated 18. IX. which reached me when I was abroad visiting my sons in different parts of the country. Hence the delay of my answer.

I have got the edition of the *Visesāvasyaka Bhāṣya* and Mr. Keshavlal Premchand Mody will send me copies of the remaining editions of works I shall need for the preface of the 2nd edition of the *Parisista Parvan*. For the present I should

like to ask you for manuscripts of the text of the *Parisista Parvan* which I may compare with the printed text, and extract the various readings to be printed apart after the text. My intention is to make the new edition of the text as perfect as possible. I hope the printing will be finished by the end of next year, when I shall avail myself of your kind permission to ask you for the loan of Mss. which I shall require for writing the introduction of my book.

I have learned with keen interest the account of the troubles of the Jains in Shatrunjay. Though I cannot pretend to judge about the justice of the case, still I may express my sympathy with the Jainas and my hope that in the end they will overcome all difficulties.

Hoping you well, I am with kind greetings,

Yours very sincerely,

HERMANN JACOBI.

**Dr. W. Kirfel**

Bonn University (Germany)

— \* —

(1)

**Godesberg a Rh. bei Bonn  
Marktstr. 4.**

Dear Sir,

I send you annexed my article on Jain astronomy. At once I beg you to send me the printed part of my edition of the *Jambudvipaprajnapiti* that I now prepare an index of words

and the introduction. When it is possible, I beg you to send me two or three good manuscripts for the preparation of an edition of the *Suryaprajnapati*.

With sincere regards,  
W. KIRFEL.

( 2 )

**Godesberg b. Bonn a Rh.**  
**4 Marktstr 4. 15. 11. 1921.**

Dear Sir,

Thank you for your kind letter and offer and I will send you a composition on Jain Astronomy. Perhaps my friend and pupil P. Tos. Abs ( Benel b. Bonn, Wilhelmstr. 58 ) likewise will send you an essay on Jain geography.

With sincere respects  
DR. W. KIRFEL.

( 3 )

**Reipperscheid-Reg-Ber.**  
**Aorehen, Rheuiprovins 14. 9. 11.**

Dear Sir,

I send you here my photograph. My brother is very ill and therefore the time for the article is too short, but I will send you the article for the next *Dipalika* number if you please.

Faithfully your,  
DR. W. KIRFEL.

### A u t o g r a p h.

DR. PHIL. WILLIBOLR N. KIRFEL, assistant librarian on the University library of Bonn, was born to Reifferscheid ( Germany ) the 22nd of January 1885. He has attended the school of Reifferscheid 1891-97, the school of Schleiden 1897-1900, the "Gymnasium" of Munstereifel 1900-1904 and the University of Bonn 1904-1209. His teacher is the sanskrit scholar Prof. Dr. H. Jacobi on the University of Bonn. His primary work and dissertation was "Beitrag" Fur Geschichte der Nominalkamosition in den *Upanisads* and in Epds "He has prepared an edition of the *Jambudīparprajna-pti* and prepared an edition of Haribhadra's *Jambudvīpasam-grahani* with Prabhadra's commentary, and translation of Umasvati's *Jambudvīpasamāsa* and an essay on the cosmography Indien.

( 4 )

**Godesberg, Marktstr 4, 25. x. 1922.**

Venerable Sir,

The advertisement, that His Holiness the Vijayadharmasuri is gone the way of all mortal beings, has me afflicted very much, and all scholars of the western world, particularly those of Germany, will regret the decease of this excellent man. to which they are obliged extraordinary. But we have reason to suppose, that His Holiness has attained *sarvarthasiddha* and will protect now the Jain church with divine power. This is consolatory for all his friends and adherents, which are lamenting his too early death.

Professor Jacobi has wrritten to you, that it is instantly impossible for german scholars to contribute to the memorial

fund. The value of our money is extremely vile to-day, and one pound, before the war equal to 20 marks, is now ( 25th October ) equal to 20400 marks. Our future is very dark.

I thank to you for the three works (*Jivabhigama*, *Sthananga* and *Samavayanga* ) which are much important for my studies on Jain literature and religion, but it is a pity that they are the only modern and good editions of canonical works in our german libraries.

Though Mr. Shamashastry is translating the *Suryaprajnapti*, I will nevertheless finish my edition of this very interesting text and I thank for your information.

With sincere respects and regards,

Most truly yours,  
W. KIRFEL.

( 5 )

Godesberg b. 24. vi. 1923.

Very venerable sir,

I have received your letter from 26. IV. and I am very glad that I may congratulate you to the eminent office. I rejoice sincerely that the Jain community of India has appointed you as sucessor of the venerable Acharya Maharaj Vijaya Dharma Suri and therefore I am certain that the relations of the western scholars to the Jain community will be remaining just as in the life time of the absent acharya.

The times are at present in whole Europe very sorrowful, new opinions are puzzling the peoples, the traditions are rescinded etc. and therefore you will understand, that more and more men in the western world have recourse to the miraculous ideas of old India. So I am feeling to my literary studies on

the Jainism and specially I am very glad that I may correspond with the chief of the Jain Church and protector of the studies on this sphere.

I take the liberty to offer once again my best congratulations and I hope that you will work a great many of years to the welfare of the whole Jain community.

With sincere respects and regards,

yours faithfully,  
Prof. W. KIRFEL

( 6 )

**Godesberg b. Bonn, the 20. 11. 1922.**

Venerable Sir,

I thank you for your letter of 22 Oct. and I will reply directly. You will have received my last in the meantime.

The premature death of your Acharya is very sorrow, and he has me very much afflicted. His Holiness was a famous scholar and particularly a great promoter of literary studies. This have acknowledged in the western worlds the great oriental societier of Germany and Italy through the nomination of his Holiness as Hon. Member. The European Scholars just as those of India are obliged to him very much. His name will live on and it will be not easily for his respectable successor to exel him.

When you would send to me the proof-sheets of my article for a very short time, I should be very grateful to you. Since you permit to me to ask you for any literary work I should

very grateful to you when you would send to me an edition of the *Candapannatti* and when it is not immodest an edition of the *Pannavana*.

With sincere respect and regards,

Yours very faithfully,  
W. KIRFEL

( 7 )

Godesberg, bei Bonn a Rh.  
Marktstr. 4. 3 Mai 1922.

Dear Sir,

I thank you for your kind letter of 2nd Feb. 1922. Several disagreeablenesses have prevented me to reply directly. I should be very grateful when you would send me a copy of the *Jambudipaprajnapti* with commentary publ. by Devachand Lalbhai Fund and in course of time two or three Mss. of the *Suryaprajnapti*. I have begun the preparation of an edition of the same according to the 4 Mss. of the state library in Berlin. My friend Abs was not healthy a long time, but when it is possible I will undertake a second revised and enlarged edition of the third chapter of my book "*Die Kosmographic der Inder*" in English. This chapter contains on 120 pages in 40 the whole geographical cosmographical system of the Jains. Perhaps it would be possible to print this book in India. In relation to the essay, I have send to you, I beg you to send the new *Ardha-Magdhi-Dictionary* and not £ 5/-

With sincere regards,

Prof. Dr. W. KIRFEL

( 8 )

Godesberg Marktstr 4, 18. vii. 1922.

Very Venerable Sir,

I have received the two manuscripts of the *Suryaprajnapiti* and the three volumes of the *Jambudvip* and *Suryaprajnapiti* and I thank you very much. By this means I am now able to elaborate a critical edition of the latter text with an exhaustive introduction.

Further, I thank you for your kind offer to support my studies and researches on the Jainism and I beg you if I be not immodest and it be without any hardness for you, to send to me in course of time a print of the *Jivabhogamasutra*, of the *Sthananga* and the *Samavayanga*. These important texts do not exist in the University library of this country and in the library of Prof. Jacobi, and it is difficult to lend those for sometime out of the state library of Berlin.

When my essay on Jain astronomy will be printed, I should be very grateful, if the publisher of "*Select Essays on Jainism*" would send to me a proof of the print, because I am now able to insert a few of little additions and corrections.

I subjoin a photo from the year 1919. I don't have a better, because it is very expensive to have one's photo taken now-a-days in Germany, and I must employ all my income for my family.

Once again I render thanks.

With sincere respect and regards,

Yours faithfully,  
Prof. W. KIRFEL



# Dr. Sten Konow

Oslo University ( Norway )

— \* —

(1)

**Kristiania**  
**Etnografisk Museum**  
**October 14, 1921.**

Dear Sir,

Many thanks for kindly send me your circular letter of September the 22nd. You are quite right in your supposition that I take a keen interest in Jainism and I should have been happy to let you have a short essay on some point connected with your religion and its history. I find however that my time is so engaged with other work which I have promised to undertake that it will be impossible to meet your wishes now. I trust, however, that you would be willing to accept Such essays also at a later date. For the time being I must be content to send you my cordial wishes for the welfare of your faith and my compliments on the zeal which you display for the elucidation of your noble religion.

Yours sincerely,

**STEN KONOW**

(2)

**Kristiania 1-12-21**  
**Etnografisk Museum.**

My dear Guru,

Many thanks for your kind postcard of the 9th Nov. If it is possible for me to find time, I shall be happy to send you a short essay, perhaps about the Kharwela inscription which I am trying to study from the impressions published by Mr. Jayaswal.

Many thanks also for the valuable publications which you were good enough to send me. You were also good enough to offer to send me other works. What is here most needed, are the canonical writings, which are not accessible in this country. I only possess what has been printed in Europe and that is not much. The *Angas* are not contained in the list you were good enough to send me. The *Visesyāvaśyaka* No. 28 in the *sanskrit* list, is so far as I can see the *Bhāśya*. Would you be good enough to advise me how I can get the *Angas* themselves. Without them it is impossible to study your religion as I should like to do it. I hope that you will not think me too impudent for drawing on your benevolence, but consider as a simple co-worker in your search for truth and enlightenment.

Yours sincerely,  
 STEN KONOW

(3)

**Kristiania 30-8-22**  
**Etnografisk Museum.**

My dear Upadhyaya,

Many thanks for the beautiful book by A. J. Sunavala, "*Vijaya Dharma Suri: His Life and Work*", which you

have been good enough to send me. It has given me great pleasure to read this sketch of the life of one whom have learnt to honour and to love. Might I ask you to convey my best wishes to His Holiness.

Your sincerely,  
Sten Konow

(4)

**Kristiania 11. 10. 22.  
Etnografisk Museum.**

My Dear Upadhyaya,

Thank you very much for informing me of the decease of your well-beloved Guru Vijaya Dharma Suri. Though I never met him, it is to me as if I had lost a dear friend. His letters breathed benevolence and sympathy, and I always was struck with the comprehensive love of humanity to which every line which he wrote bore witness. What he has been able to accomplish for the investigation and proper understanding of Jainism and for the propagation of the noble truths revealed by the Jaina is marvelous. To us, who love India without being Indians, it is gratifying to think of his broadness of view, which led him to think that co-operation between the East and West in the study of the past is the best way towards the aim we all have in view. I keenly feel how great the loss is which we have all sustained, but I seek some comfort in the thought that he has left able disciples like yourself, who will carry on work. I feel confident that you will be true to the inheritance laid on your shoulders and that the work so well began will be continued. India is gradually finding her way back to her own soul, and the ancient ideals of Indian thought, the disinterested

realisation of eternal truth, will some day shine brightly before the world, thanks to men like the deceased Guru and his followers. The seed he has sown will sprout and bear fruit in days to come.

Believe me to be, my dear Upadhyaya, a friend of India who sincerely wishes you success in the arduous task before you and who will always be happy when he can be of any use to you and to India.

Yours sincerely,  
STEN KONOW

( 5 )

**Kristiania 16-12-1922**  
**Etnografisk Museum.**

My dear Indra Vijaya,

Many thanks for your kind letter of Oct. 21st. which has apparently been considerably delayed on the way. In the meantime you will probably have received a photograph, which I sent to the late *Acharya Maharaj* shortly before his death, and also a Norwegian newspaper containing an article about the deceased Acharya and his work. I enclose a draft for one pound sterling as a small contribution to the memorial fund. I wish that I were in a position to send more, but अकिंचन is, if not any worth, at least my lot.

I hope to send you another paper on the late *Jainacharya* in the beginning of next year. It is being printed in a scientific journal, the 'Acta Orientalia.'

It is difficult to give expression to my feelings in a few lines. I would however say that :

“The first thing that struck me when I came into contact with the late *Jainacharya*, was the wideness of his outlook and the sincerity of his sympathy with every effort at investigating truth. He was firmly convinced that truth is one, and he welcomed every earnest searcher, without regard to race or nationality, as a co-worker. He has become a living link between the East and the West and through the integrity and purity of his character and the warm cordiality with which he extended his hand to all friends, near and distant, he added a personal touch to these relations which will outlast his life. Above all, however, he was a sincere follower of the eternal Dharma revealed by the exalted *Tirthankaras*.”

Sometime ago, I received some Jaina books for which I beg to send my best thanks. Of the *Angas* the *Suyagadanga*, the *Thanaga*, the *Anatgad*. The *Anutarivawaiyadasoa*, The *Panhavagaranāim* and the *Vivagasuyam* are still inaccessible in this country. In the course of time, however, I hope that it will be possible to acquire them from India.

I am happy to know that you are going to continue the noble work inaugurated by the late *Jainacharya*, and I feel confident that the connection with the European friends is not going to be discontinued.

With kind regards and all good wishes,

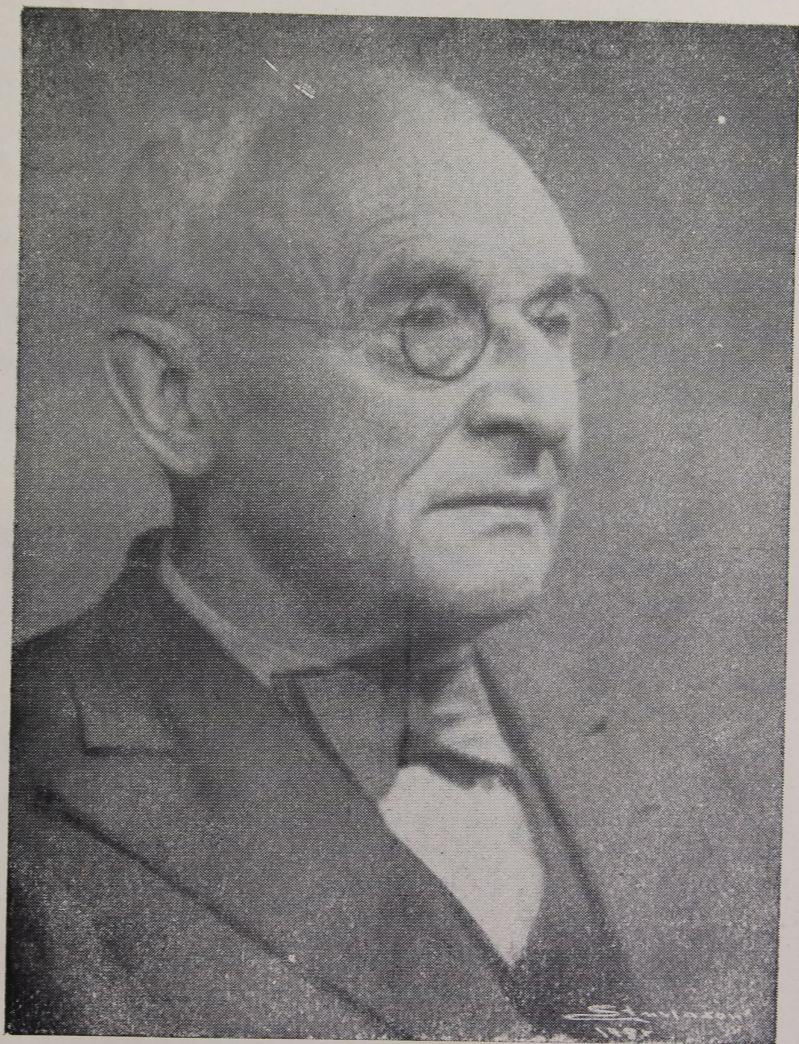
Yours sincerely,  
STEN KONOW

(6)

Kristiania 11. 6. 23.  
Etnografisk Museum

My Dear Vijaya Indra Suri,

I beg to send you my sincere congratulations as successor to the late lamented *Jainacharya*. I feel convinced that he



DR. STEN KONOW



himself would have approved of the selection made by the Jaina Community, and we who have been able to follow your work, know that nobody is better qualified to follow in the footsteps of the Sastravisarada Jainacharya than you.

With all good wishes,

Yours sincerely,  
STEN KONOW

( 7 )

**Kristiania 29. 9. 23.  
Etnografisk Museum.**

My Dear Vijaya Indra Suri,

Many thanks for your kind letter of the 1st. Aug. and for the *Uttaradhyayana Sutra* Pt. I. I am happy to know that the continuation of the work of the lamented Jainacharya has been entrusted into so able hands as yours.

With regard to the 'Acta Orientalia' there is one difficulty which prevents one from sending it to you. It is published by us together with the Oriental Societies of Denmark and Holland, and one publisher is E. J. Brill, Leiden, Holland. If you will kindly write to him, he will enter your name as a subscriber. The annual subscription is £. 1. and we shall soon have finished our second year. If it is difficult for you to enter into negotiations with a bookseller, kindly let me know and I shall try to arrange the matter for you.

I hope to come to India sometime next year, and I shall be happy to make your personal acquaintance then.

Yours sincerely,  
STEN KONOW.



(8)

**Kristiania 26. 6. 24.**  
**Etnografisk Museum**

My dear Vijaya Indra Suri,

Very many thanks for kindly sending me your beautiful volume of 'Reminiscences of Vijaya Dharma Suri.' It is a pious and graceful memorial of the great Acharya, whose example will, I know, always be present to your mind in the noble work which you have taken on your shoulder. I shall probably come to India by the end of October or in the beginning of November and I look forward to making personal acquaintance.

With all good wishes, your sincerely,

STEN KONOW

(9)

**Kristiania 15. 9. 24.**  
**Etnografisk Museum.**

My Dear Jainacharya,

Many thanks for your kind letter of July 21st. Now I am at last in a position to state approximately when I shall arrive in Bombay. It will be about the 27th October, and shall then have much pleasure in coming to Shivpuri on my way to Santiniketan. I shall write or wire from Bombay, when I am able to say exactly which day I come. I shall also try to deliver a lecture on 'the religious conditions in India 2500 years ago,' as you ask me to do, though I know how difficult it is to speak to you and your co-workers about a subject which you know much better than I. I take it that you would all the same be prepared to listen to a westerner and hear, how, he, from his point of view,

looks on the religious atmosphere of India in those days when the noble *Tirthankara* Mahavira preached in India, and I shall try to do my best. I very much look forward to meeting you and seeing the institutions established by your illustrious predecessor, to whose memory I bend down in reverence and gratitude.

Mrs. Konow is going to accompany me and I hope that it will be possible to accomodate us both during our stay with you.

With all good wishes,

Yours sincerely,  
STEN KONOW

( 10 )

**Santinekatan**  
**Bengal, India.**  
16. 1 1625.

My dear Vijaya Indra Suri,

Very many thanks for your kind letter. I have not written before because I have had to give so many lectures that I have had no time to myself. Now I have written my last lecture and, I hope, my last paper in Santiniketan, and I hurry to write and thank you for all you did to make my stay in Shivpuri unforgettable. The serenity and unselfish faith of *Jainacharya* and his pupils, the cordial friendship which I met with everywhere, the bright faces of teachers and pupil made one feel that I breathed in an atmosphere of purity, worthy of the followers of the *Tirthakara*. And I shall always remain thankful to you for having persuaded one to come and pay reverence to the

memory of your saintly predecessor. Kindly convey my pranama to everybody.

The young German who wanted to come to India is a pupil of me and also of Jacobi and Lūdus. The Indian authorities have not, however, allowed him to go. I hope that he will come next year, and I think that he would be happy to work with you in Shivpuri or in Agra and to live together with you and your pupils. He knows *Sanskrit* and *Prakrit* and could do useful work in editing *Jaina* texts or otherwise. I shall ask him to write to you, as soon as he sees his way to come to India.

I shall leave this place on 24th and go to Calcutta. On the 7th of February I shall lecture in Agra and then go to Benares and further to Chatterpore, Gwalior and Agra, when I hope to arrive about the 15th. Hence we go to Udaipur, Jaipur Mount Abu and other places in Rajputana. We expect to be in Delhi about the end of February. Thence we go to Lahore, Taxila and Peshawar and then probably to Bombay. We shall leave for good about the beginning of April, we sincerely and confidently hope to meet you somewhere before we leave, to receive from your *Dharmalabh* and to thank you for your kindness and for your friendship which we trust will follow us to one country far away in *Uttarapatha*.

With all good wishes and sincere *Pranama* from my wife and yours sincere friend,

STEN KONOW

( 11 )

Oslo, Norway 21. 1. 26.

My dear Jainacharya,

Many thanks for your kind letter of the 4th ult. You are quite right in reproaching me for not having written to you

since my return from India, but I know that you will pardon me, because you are aware of my deep sympathy with everything connected with the noble *Dharma* of the *Tirhakaras*. Besides, time passes without our noticing it, and moreover, I have been expecting to hear from my friend Doshi about the printing of my lectures in Shivpuri and Agra, but have not heard anything.

Many thanks for the *धर्मदीपिका* which is a very useful work. For the benefit of European students it would perhaps have been good to give an alphabetical list of the *संज्ञा* : but that is not essential. Would you kindly convey my compliments to the learned author.

When I was in Shivpuri you kindly presented me with a copy of the *पाइयसद् महणव* of which then two parts had been issued. Has the publication been continued, and where could I get further issues ? It is a very important work.

On my way home I went to see Professor Jacobi, who last year filled his 75th year, but is still keen on studying the Jain Agamas. It was a great pleasure to meet him again. There is no European scholar who has done more for elucidation of the history of Jain Dharma than he and I know that his work is highly appreciated by you even though you do not always accept his result. We are indebted to him for opening our eyes to the fact that Jain historical tradition contains so much reliable information.

Since I came home, I have had to clear off arrears of work and to give lectures. I have also undertaken to write a short account of modern Hinduism which will take me some time. Then I have to publish the Kharoshthi inscriptions for the Indian Government, so that my hands will be fully occupied for sometime to come. But some day I hope to be able to

return to the Agamas, which are so important for one understanding of Indian religion and philosophy on the whole. Thus it is impossible to understand the fundamental idea of without the help of your sacred books.

I was sorry to hear about the decease of the Maharaj Sindhia because I saw how nobly he tried to promote the case of religion in India. But I trust that his successor's Government will follow in his foot-steps and do what it can for your work in the state.

The address of my son-in-law is: *Dr. Georg Morgenstirne, University of Oslo, Norway*. He has been down with an attack of appendicitis, but now recovering.

My wife and myself often think of the happy days we spent with you and your pupils both in Shivpuri and in Agra. We also had the luck to meet the mother whose son we learnt to know and to admire as a noble servant of eternal truth. And we feel thankful to her for what she has given us.

And now, my dear Jainachary allow me to send you our very best wishes for yourself and for the noble work to which you are devoting your life.

With kindest regards,

Yours sincerely,  
STEN KONOW

(12)

Oslo, Norway, 3. 11. 1926  
Etnografisk Museum.

My dear friend;

I have read with great concern about your troubles and I should be very happy if I could help you in any way. But it

would not be possible for one to write about the matter in Norwegian papers, because the English authorities might resent it as interference in their concerns. It seems to me as if we have to do with a care of greed and that the only way of meeting it is what you mention; to stop the pilgrimage for sometime. That lesson is sure to be felt, because then the Palitana State will see its income diminished. I know that it will be a severe trial for you not to be able to visit the sacred hills, but then the holy Tirthankaras have shown us the way to resignation and self-restraint. I have never been in favour of civil disobedience, because it is so hard to disassociate it from a feeling of ill-will which is not in accordance with your exalted religion. You and people like yourself will not be capable of any such feeling, but your civil disobedience would not so much impress government as if you were joined by the rich laity. And among them I fear that civil disobedience would lead to hatred of the authorities which they had to disobey and perhaps even to violence. Such was the case when Mahatma Gandhi advised civil disobedience and the same deplorable results might follow if you were to advocate it. I believe that one of the greatest conceptions which India has given to the world is अहिंसा परमो धर्मः : I spoke about अहिंसा before your friends in Agra and there was then some talk about printing my lectures of which the manuscript was left with our friend Doshi. *The police reported my speech to London as a political speech, and I was consequently shadowed everywhere when I was in India.* Therefore I should personally be glad if the lecture were printed, but I suppose that there were difficulties in the way.

I am still engaged in work of inscriptions and chronology and as I told you when we met, *I am convinced that the Jain tradition is in many respects more reliable than other Indian traditions.* Professor Jacobi told me some time ago that he has found another copy of the *Kalakachirya Kathanaka* which contains some new details which may prove to be of importance. *He shares my faith in Jaina tradition and I am happy to know that I am in agreement with him, because no European scholars know Indian tradition better than he.*

Mrs. Konow joins me in sending her Pranam with all good wishes for you and for the advance of your noble religion,

Yours sincerely,  
STEN KONOW

( 13 )

Oslo, Norway, 7. 2. 27.  
Etnografisk Museum.

My dear Vijayendra Suri;

It gave me great pleasure to hear from you again, and also to receive the second volume of the *Uttaradhyayana Sutra* for which I beg to thank you most cordially. In the copy which you have been good enough to send me of the पाइअसद्महणवो. I notice that the pages ७३५-७४५ are missing so that all the words after पिअणा and before पुआइणी are absent. The pages ६५५-६६२ have instead been inserted twice. Would it be possible to get the missing, or should I send you my copy of part III and get it exchanged? I am still engaged in work on Indtan Inscriptions for the Government, and the Dictionary is often of great use in settling the *answering* of difficult *Prakit* words, so that it is a great nuisance that a portion is missing.

If it is convenient to you, I should also be thankful to know whether my lecture in Shivpuri and Agra have been printed. As you know, my Agra lecture, which dealt with अहिंसा was reported to London by the police as a political speech and the consequence was that I was shadowed by the police during the whole of my stay in India. As I never mixed in politics, it would be of some interest to me if it could be shown that the police made a grave mistake in misreporting me as it did.

I sincerely hope that your trouble about the places of pilgrimage have been settled to your satisfaction. I am sorry to think that you, whose only aim is to follow the noble path shown by the *tirthankaras* should have such difficulties. But you will know that the sun of Truth can only become covered by cloud for a short time and only to shine more brightly after-ward.

With *Pranam* and all good wishes from Mrs. Konow and my self and with cordial greetings to all our friends.

Yours sincerely,  
STEN KONOW

( 14 )

Oslo, 21 May 1927.  
Etnografisk Museum

My dear friend;

I have received your kind letter of the 17th March and the new copy of the last part of the पाइअसद्महणवो and I have also returned the incomplete parts which I trust has reached you safely.



Would it be possible for you to ask Mr. Doshi to send me a copy of the Gujarati translation of my lectures in Shivpuri and Agra. I do not ask out of अहंकार but because one University Library would like to possess a copy.

I am much concerned about the Satrunjanya pilgrimage. I am convinced that you have taken the proper step in stopping it, and I am happy to know that you are not resorting to civil disobedience, because I know that every human being is not a saint like yourself, and that the result might therefore be occasional violation of the परमार्थ. But it is my fervent hope that the people in possession will soon relent, so that Jains can again perform the duty of pilgrimage to the sacred place. I know of course that pilgrimage in itself does not promote religion. But I also know that if it is undertaken because the mind is pure and the heart longing for truth, the association with other pious pilgrims and the atmosphere of saintliness which is created through the high ideals associated with the sacred place is a powerful factor in keeping the mind open to the noble truths. I am extremely sorry that I cannot do anything to help you in your plight. If I were to write in European papers the authorities would resent it as an uncalled for interference by an outsider and this resentment would be to your disadvantage because the authorities would think that you had asked me to write. I can do nothing more than to give you my hearty sympathy. But I believe that sincere sympathy is in itself something of a force and spiritual force is in the long run stronger than wealth and worldly power.

I am happy to learn about the progress of the Pathashala. I shall always remember with gratitude that I was allowed to associate with your bright boys and even to distribute prizes to them.

With *Pranam* and all good wishes from Mrs. Know

Yours sincerely,  
STEN KONOW

(15)

Oslo 3-1-28  
Etnografisk Museum.

My dear Vijaya Indra Suri,

Many thanks for your kind letter and for sending me the third part of the *Uitarādyayanasutra* which was very welcome. I was much pleased to learn that the Vira-Tattva-Prakasaka-Mandala is flourishing. I shall never forget the happy hours I was privileged to spend there and the bright boys in the school. It is gratifying to know that the noble traditions of Jaina learning are so well kept up under your guidance. I trust that you will meet my friends Lūders, Schubring and Glasenapp during their stay in India. I think it is of importance that close personal relations should be established between India and Europe in this way. We need each other, if we shall be able to properly investigate the noble inheritance of the Aryans of India. We may think differently about many points, but we meet in the desire to investigate the eternal truth which the seers of old have realised.

With *Pranam* from Mrs. Konow and myself and with all good wishes for you and your noble work,

Yours sincerely,  
STEN KONOW

(16)

Oslo, 17 September 1928.

My dear Vijaya Indra Suri;

Very many thanks for kindly sending me the *Chandra-prabhā* which I did not know in beforehand. We knew that Hemachandra's sanskrit grammar takes a high rank in Indian grammatical literature, but the *Chandraprabha* has not, so far as I am aware, been previously known in Europe and it is soon to be received with keen interest by European scholars. I should further like to congratulate you on the settlement of the *Satrunjaya* trouble. It was sad to think of your difficulties and all your friends were happy to hear that you had been able to arrange the matter peacefully and I hope, in a quite satisfactory way. I am now approaching the conclusion of my edition of the *Khrothi* inscriptions, where with the *Kalakacryaka-thanka* has been of great help to me.

With all good wishes and kindest regards,

Yours sincerely,  
STEN KONOW

(17)

Oslo, 28th October 1929.

My dear Jainacharya;

Very many thanks for kindly sending me the lectures of Dr. Charlotte Krause, which I have read with great interest. It seems to me as if nothing is more calculated to opening the eyes of the world to the intrinsic value of the able teachings of the

*Tirthankaras* than to assist Western Scholars in the endeavour to study the Jina scripture in India under the guidance of *sadhus*, whose life is a living illustration of the conduct of life enjoined by the scriptures. The mere study of the ancient books cannot convey an understanding of the living force of the religion, and such an understanding is necessary to everybody who is not merely intended in logical discussion, a methodical classification, but looks on religion as a means of leading man towards perfection and emancipation. Personally I feel that my short stay with you and other Jain friends has done more to open my eyes than years of serious study. If ever I shall be able to visit India, I hope to be able to renew the personal contact with you and others. I need not send you my best wishes for your future, because I know that you will continue your unselfish life because of the faith that is in you. But still you will allow me to send you my sincere *pranam* in which I am cordially joined by Mrs. Konow.

Yours sincerely,  
STEN KONOW

(18)

Oslo, 25th, May 1930.  
Etnografisk Museum.

My dear Acharya;

Would you be good enough to help me in my attempts to get hold of the fourth and last parts of the *Paiya-Sadda Mahannavo*. I shall be glad to pay for it, if I can get it. I should also be much obliged if you would kindly let me know

whether there is any probability of a new edition of the *Kalika-charyakathanka*. I read the other day in Prof. Poussin's history that I am the only scholar who believes in the authenticity of the tale about the *Saka* era contained in the text. But I dare say that I am not quite alone. At all events I think the text is very important. You will be sorry to learn that Mrs. Konow left me about two months ago. It was a long and hard suffering, but she bore the pains bravely, and her strength could never have returned.

With kindest regards and all good wishes,

Yours sincerely,

STEN KONOW

( 19 )

Oslo 24-8-30

Etnografisk Museum.

My dear Jainacharya,

Many thanks for your kind letter of the 24th ult. and for the fourth part of the *Paiya Sadda Mahannava* which has reached me all right. Thanks also for informing me of the progress of Dr. Brown's work on *Kalikacaryakathank*. It will be a good thing to get an edition of the important work.

I am writing to France asking them to send you a copy of Prof. Poussin's History and I hope that it will reach you in due time and prove to be of use. It is written in French, which may cause some difficulty but is useful because it gives numerous references.

Many thanks also for your kind reference to my deceased wife.

With all good wishes,

Yours sincerely,  
STEN KONOW

( 20 )

Gimle Terrasse 5,  
Oslo, March 21st 1936.

My dear friend,

Many thanks for your kind letter. I was glad to hear that my review of Schubring's book gave you pleasure. It seems to me that Prof. Jacobi has done a great service to scholars in clearing up the much discussed question about meat-eating among Jainas. On the face of it, it has always seemed incredible to me that it had at any time, been allowed in a religion where ahimsa and also ascetism, play such a prominent role. But the explanations of the passages in the Sacred Writings which Jainas gave us were not satisfactory. Prof. Jacobi's short remarks, on the other hand make the whole matter clear. My reason for mentioning it was that I wanted to bring his explanation to the knowledge of so many scholars as possible. But there will still, no doubt, be people who stick to the old theory. It is always difficult to do away with a false *ditthi* but in the end truth always prevail.

Many thanks also for kindly sending me the *Jaina dharma nu utkrista swarup*. The copy you sent me was however incomplete pp. 1-16 of the english text were missing, and in-

stead pp. 17-32 were there in two copies, Gujarati I can only read with difficulty but I have tried to understand Sri Vijayadharma's letter and as always in his case, I am filled with admiration and reverence.

With regard to the 'Act Orientalia,' I must draw your attention to the fact that it is a journal which costs £. 1 a year. New subscriber will now be allowed a discount of 50% on the published 14 volumes, which can consequently be had for £. 7. In such circumstances I do not know whether you still want to subscribe. It would no doubt be important for one of your libraries to possess a complete set. And if you think so the best plan would perhaps be to instruct the Librarian to write to Messrs. E. J. Brill, Booksellers, Leiden, Holland and the volumes would be sent at once.

I often remember the happy days I spent with you and other Jains in India, when my dear wife was still with me. I should love to renew my visit but I shall soon be too old. But I shall always think of you as a Kalyāṇamitra, a leader on the common way towards truth. In this search we are all brothers and friends.

With kindest regards, and all good wishes,

Yours sincerely,  
STEN KONOW

( 21 )

Oslo, July 5th, 1937.

My Dear Vijaya Indra Suri,

Many thanks for your kind letter of May 30th. I was happy to see that you still remember me with your best wishes.

I am sorry that I cannot help you with much information that can be of use to you. There is no reference to the *Tirthankara Pārśva* in any *Kharosthi* inscriptions. He is not mentioned in the *Manikyala* and *Taxila* inscriptions and I do not understand how the author you refer to can have found any reference to him in these records. There is not a single word which could support his statement. On the other hand, there is a Mathura Brahmi inscribed on the left side of the upper part of the base of Jaina image (*Epigraphia India* Vol. II p. 207, No. xxix) *Sthānikiya kule ganisya Uggahiniya sisho vācako Ghoshako ārhato Parsvasya pratismā.....*”in the *Sthānikiya kula*, the pupil of the ganin Uggahini the preacher Ghoshaka (dedicates) an image of the Arhat Parsva. The inscription comes from the *Kankāli Tila*, but is not dated, but several records found in the same place have dates, ranging between the year 4 and 94 of Kanishka-era i. e. accordingly to the chronology, I think we must adopt, between *era* 130 and 236 A. D. The *Pārśva* inscription may perhaps belong to the latter half of the second century A. D., but it is impossible to give a definite date. That is all I can say and I am afraid that you will not think it very important. But I know your deep respect for truth and you will therefore expect me to write only what is certain and can be proved. I am getting old, have passed the 70, and I shall retire from my professorship by the end of this month. But I hope that I shall be able to go on with my work and nothing would give me more satisfaction than if I could be of any use to you in your noble work.

With all good wishes,

Yours sincerely,  
STEN KONOW



( 22 )

Kosvigholnen via Lillerand  
Aug 10, 1937.

My dear Vijaya Indra;

Many thanks for your letter of the 15th ult. You have evidently not received the letter I wrote about a month ago about mentioning of Jaina saints in Brahmi and Kharoshthi inscription. I shall therefore repeat that there is absolutely no trace in Kharoshthi records. And it is absolutely certain that *Mahapana's* name does not occur in the Mathura Lion Capital inscriptions. That would in itself hardly have been impossible, because the Lion Capital is older than *Nahapāna*. There is further not the slightest support for the assumption that *Bhumaka* was the father of Nahapana. The records about *Bhumaka* are his coins which are no doubt older than these of Nahapana but the latter's coins and inscriptions nowhere mention his father and it is absolutely unwarranted to assume that he was the son of Bhumaka. You will have noticed that the form *Bhūmaka* is rather barbaric and it has been assumed I believe rightly that it is a clumsy translation of a foreign name. Now we know that the Western Kshetrapas were Sakas, i. e. Iranians and we know that the *saka* word for *Bhūmi* was *ysma*. I therefore think that I was right in assuming that *Bhūmaka* is a barbaric rendering of the name *Ysamotika*, and Ysamotika (not *Ghsamotika*, which is a wrong reading) was the father of *Cashtana*, who succeeded to the position of Kshatrapa and mahakshatrapa after the defeat of *Nahapāna* by the Andhras, when the Sakas were able to recover something of their last power. Personally I believe that this recovery was the result of Kanishka's appearing on the Indian stage, about

128 A. D. but that opinion is considered to be.....With Kanishka begin those Brāhmī records from Mathura where you find holy Tirthankaras mentioned.

With kindest regards and all good wishes,

Yours sincerely,  
STEN KONOW

( 23 )

Kirkeveien 114 C,  
Oslo 18. 9. 37.

My dear Vijaya Indra Suri,

I have just received your letter of the 6th ult. It is impossible to say what *Nauludo* means. It seems to characterise *Sodāsa*" but may be the name of different person. Rajula was certainly alive when the Lion capital was set up. With regard to the date, I may now refer you to my paper in "The Journal of Indian History, Vol.xii. No 1 pp. 1-46, where new materials which were not accessible when I wrote my Kharoshthi volume, have been utilised. You will see there that I would date the Lion capital about 25 B. C.

With all good wishes,

Yours ever,  
STEN KONOW

# Julius Laber

Bonn (Germany)

— \* —

( 1 )

Schloss Berg 24. ix. 1911.

Dear Sir,

Green water, blue sky and wooded banks are the factors going to form the paradise of the lake of Starnberg, in whose depths King Ludwig II seized with deep melancholy and having resigned his crown, sought death and found it. His Majesty was a king whose love of splendour can be compared only with that of the greatest monarchs of the East. In consequence of his ingenious disposition, he suffered more than any other human being from the terrible loneliness into which life sinks every high thinking soul. I am for the moment staying on the melancholy shores of this lake, in order to restore my impaired health, and there I received your welcome letter, which has clearly shown me what interest you follow the studies of learned Europeans in the department of Jainism. I need not now assure you that my enthusiasm for the sublime teachings of the *Jaina* increases the more, the more deeply I study them. The buildings of a people form the best indication of the degree of civilisation it has attained. Who does not know the world-famed temples *Jains*, with their dear, cheerful construction wanting in all elements, of darkness gloom and heaviness and expressing the disposition of a soul that with clear and quiet glance grasps the wonders of the world, secure in full confidence in the truth of its doctrine. I should have regarded it as a grateful task,

to approach the subject of 'the moral teachings of the Jaina scripture' but the shortness of the time, and the circumstances that I am on my travels and that I have not the necessary auxiliary material by me prevent me, to my great regret, from sending the desired article. On the other hand I am happy to be able to comply with your other request and to send you with this letter my portrait. I shall regard it as an honour if it finds a place in your esteemed journal.

Believe me, dear sir,

yours faithfully,  
Julius Laber

( 2 )

Coln (Germany)  
Domstrasse 43  
July 15th 1912.

Dear sir;

I have pleasure of sending you herewith the 100 *Prakrit* verses. I preferred to send a *sanskrit chāyā* instead of an english translation, which my insufficient knowledge of this language might have shown too many mistakes. I think I might assume that the readers of your esteemed paper, as far as they do not understand the *Prakrit*, will by means of the *sanskrit* easily comprehend the meaning of the verses, seeing that with you, the *sanskrit* is, like the Latin with us, a language which every educated man can, if not speak, yet understand.

Thanking you once more for your great readiness to be willing to publish my article, I am, dear sir,

Yours faithfully,  
JULIUS LABER

( 3 )

**Koln, 14 Oct. 1920.**  
**Kinkelstrasse 21.**

Honourable Sir,

With great pleasure I received your big esteemed gift and your kind letter. My most respectful thanks for your charity. I also thank you very much for the great interest you take in my studies. Helas, I have to tell you that in consequence of the unfortunate end of the war, I had to give up my beloved studies and to take up another profession that would give me my earning. It was a luck to me that my brother owned as a publisher and bookseller a business I could join. So I will not be in to a great distance from books that always gave me the best hours of my life. In my leisure time I will study your learned book and I think it will give me much comfort in this miserable world. I hope for a better existance in the next life, because I can't belive as most people here do, that death ends life. That's never true. Your book will help me in this direction.

With all good wishes,

Your devoted,  
 J. LABER

( 4 )

**13th Feb. 1922**  
**Koln Lindenthal**  
**21 Hinkelstrasse**

Dear Sir,

I received your kind letter of 27th Dec. and thank you very much for your favour you showed me, but I am in a

scrape what I shall do. I have now to work very hard for my living, because we become more and more poor in consequence of the last war. Therefore I look out in vain for leisure time to study what I like best Indian philosophy. The more I am thinking of our misery the more I begin to see that our life was lacking in philosophical principles. First I wanted to send you an essay explaining how necessary it is for European thinking to accept the Ethic of the Jain Philosophy. But I recognised the difficulties of the task and I had in deficiency of time to give up the work. So I cannot promise you to deliver you any (article) essay. I feel very sorry for it but I cannot really manage it.

I am, dear Sir, With my best wishes,

Yours very truly,

J. LABER

(5)

4. 4. 1912

Coln, Bismarkstr 72.

Dear Sir,

Absent on a short Journey. I had the pleasure of finding your esteemed favour on my return. Kindly accept sincerest thanks for sending me the five volumes of the Yashovijaya-Jain-Series. Last autumn when I had the special number of the Dipalika sent me I was pleasantly surprised to find my picture in the columns of this much valued paper and I would therefore most willingly comply with your request to furnish contribution the this year's edition, but there is one difficulty. You had the kindness, Dear Sir, to inquire after my studies and to promise me your assistance however here I have to confess that my knowledge of the extensive literature of the Jains is yet too incomplete to permit me to give my opinion upon it in an arti-

cle. I have indeed the intension to enter gradually into it, and so much more so as my respected teacher, Professor Jacobi, has again and again directed my attention to the beauties of the Jainistic narrative literature, to the highly developed prose-style and to the fact that the religious representations of the Jains had carried the light of deliverence and redemptions into a world of superstition and darkness, in short how they achieved to do in India a culture-work of immense importance.

I hope to further my studies so as to be able to go to India myself within 2 or 3 years, and if your rich knowledge would be my adviser, this would promote my studies and my researches of the Jainistic culture to a degree, I could never attain here in Europe. As you may perhaps be aware the text of the *Vajjalagga*, of which I am the editor. will appear in the Bibliotheca Indica. The author of this anthology of Prakrit verses is Jayavallabha, a Svetambara Jain. My edition contains 795 verses. In the manuscript which, thanks to the intervention of Prof. Jacobi, I owe to the kindness of Jainavidya-Visharadacharya Shri Dharma Vijaya Suri, there are a great number of verses which are not contained in the *Vulgasa*. I would therefore suggest sending you about 100 of these unedited verses to be published in the special number of the Dīpalika. I trust these verses will claim the vivid interest of the educated world. They serve as a proof moreover of the culture-work done by the jains, in not only coining thoughts of their own, and creating a literature of their own, but collecting jealously and thus saving many treasures of literature from oblivion,

Awaiting with great interest your kind reply, believe me,  
dear sir, yours most respectfully,

JULIUS LABER

# Prof. Ernest Leumann

Freiburg, Baden. (Germany)

— \* —

( 1 )

Freiburg, Baden, Germany.

Schwaighofstr 5.

June 18, 1924,

Dear Sir,

I thank you very much for the beautiful little volume which you have dedicated to the memory of the lamented Vijaya Dharma Suri. You receive in answer by this mail volume 5 of our German Journal for Buddhism (Zeitschrift fur Buddhismus). In this volume you find on pages 127-129 a paper of mine in praise of the cultural acitivity of the modern Jains—a paper which contains on the second page also some lines in honour of Vijayadharma as well as of yourself. I am sorry I cannot send you the paper in an english garb. Perhaps you may get it translated by Mr. Narasimhabhai who lives in Santiniketan (near Calcutta) and who lately has translated from German into Gujarati my German issue of *Pādaliptācārya's* novel *Tarangavatī* (Ahmedabad, Vikrama-Samvat 1980).

Believe me to be very truly yours,

ERNEST LEUMANN

I should be very much interested to see the edition of *Jinabhadra-Ksamāsraman's* *Visesāvasyakabhasya* which Vijayadharmasuri has mentioned in his last letter to me by which time he was already ill I think.

E. L.



( 2 )

Freiburg, Germany,  
Schwaighofstr 5.  
August 16, 1924.

Dear Suri,

Your letter dated July 7 and the three parcels containing the *Visesāvasyakabhāṣya* with commentary have safely reached me. I do not know how to thank you for this magnificent edition which is really a master – piece of learning. Formerly I had worked for years at the *Bhāṣya* and at the commentaries of *Silanka* and *Hemachandramaladharin*. Unfortunately the publication which I then prepared was never finished and so it has not appeared; only a series of proof-sheets became ready and copies of them I sent to Dr. Ramkrishna Gopal Bhandarkar which now are preserved at Poona in the Bhandarkar Research Institute Library. This was told me sometime ago by the well known sanskrit scholar *Jinavijayamuni* ( famous particularly by his pamphlet on the age of Haribhadrāsuri). I shall soon take up again the study of Jinabhadra's *Bhāṣya* at the hand of the brilliant edition I owe you.

Meanwhile I can send you nothing else whatsoever than a little curiosity in which I have put down some recollections of my boyhood. Its title is in German "Tertianer-Erinnerungen eines Sprachforschers" viz in English "Recollections of the lower classes of the Gymnasium" ( or you might say "Grammar school recollection ) put down by a linguist or a sanskritist.

The chief reason why I have written out the booklet is to express my acknowledgment to my then teacher Dr. *FRIEDRICH HAAG* whose picture you find on page 9. So it should be a sign of pupil's gratitude on my part comparable to that which you

have so brilliantly brought out its remembrance of Vijayadhar-  
masuri. Through the named teacher of mine my attention had  
been drawn to the study of Sanskrit. He himself chiefly occu-  
pied himself with Indian dramas, so on page 12 you will find  
mentioned his papers concerning Kalidasa's *Malavikagnimitra*  
and Viskhadatta's *Mudraraksasa*.

Formerly I had sent to Vijaydharma Suri two other German  
books of mine (the translation of Padaliptra's novel *Taranga*  
*wai* and the treatise entitled "Buddha and Mahavira") Mean-  
while the former of the two has been translated into Gujarati  
through the agency of Mr. Keshvlal Premchand Mody and I  
might send you a copy of this Gujarati version if you care  
for it.

Believe me to be very truly and thankfully yours,

ERNEST LEUMANN

( 3 )

**Freiburg, Germany**  
**Dreisam Street 35**  
**December 28, 1928.**

Dear Sir,

Kindly accept my best thanks for the beautifully printed  
copy of Hemacandra's *Chandonuśāsana*. You will take notice  
of my present address above

Dreisam Street 35  
Freiburg, Germany.

There are already more than two years that I have left the  
street which you have given as my address on the parcel.  
However I have duly got it.

Metrics was at a time a favorite study of mine. But now I have turned to Apabhramsa Jain texts and to Buddhist *Apabhramsa* remains. As to the latter Professor Shahidullah of the University of Dacca (a Mohammedan, who last year was my pupil here at Freiburg) has brought out lately in Paris the mystic poem of two Buddhist authors which are written in the *Apabhramsa* language. Unfortunately Shahidullah's book is written in french. But just now a young German scholar, Dr. Ludwig Alsdorf whose visit I expect in the next days has published a beautiful book on Apabhramsa tales of the Jain literature and this book I am glad to say is in German. I hope that Dr. Alsdorf will some day be able to visit India. He is very promising scholar.

I am yours very truly,

ERNEST LEUMANN

**Daniel Levi**

Ex-Ambassador to French Govt. in India

—\*—

( 1 )

**Bombay,  
Sept. 20th, 1924.**

Dear Sir,

I have been requested some months ago by Mousier Sylvain Levi, Professor an College de France, Paris, my father, to send Rs. 25/— for the Vijaya Dharma Memorial on his behalf.

This sum was left at the disposal of the fund, which, as it was thought, was expected to collect it from this Consulate. It appears to have been a misunderstanding and M. Sylvain Levi asks me today to send this sum to your address. I join herewith a cheque on Bombay of the same amount. Please kindly acknowledge receipt of same.

Knowing the deep feelings, of friendship which joined my father to Vijaya Dharma, much lamented and which bind him to you I have much pleasure to avail myself of the present opportunity to send you my high regards.

Faithfully yours,  
DANIEL LEVI

(2)

25th Oct. 1924.

Dear Sir,

Many thanks for your kind letter of October last which I have had a great pleasure to read. I thank you also for the receipt sent which I have duly forwarded to M. Sylvain Levi my father in Paris.

I am much obliged to you for kindness in sending me "Reminiscences of Vijaya Dharma Suri". I have often heard this great and holy name from my father and I shall read this book with great interest.

I shall certainly not fail to meet you whenever I go to Gwalior. I do not know yet when I shall be able to do so. I hope to see you in the near future in Bombay and by you to let me know of your coming whenever you do so.

Believe me, dear sir,

Yours very sincerely,  
DANIEL LEVI

( 3 )

**Bombay 20. 12. 1924.**

Dear Sir,

Many thanks for your kind letter dated Dec. 7th last. I have received with the last mail from my father another copy of his contribution to the 'Journal Asiatique' as it appears that the first was lost.

My father asked me to have this translated for you two page of his article which will be of special interest to you. In view of the friendship existing between my father and Vijayadharma Suri as well as yourself and of the friendly feelings you have kindly shown me, I have made it a duty to make this short translation personally. You will find it there-with together with the extract from the Journal Asiatique.

I am dear Sir,

Very sincerely yours,  
DANIEL LEVI

**Dr. Sylvain Levi**

Paris ( France )

—\*—

( 1 )

**Paris**

My very dear friend,

I was on my side wondering how it could be that for such a long time I did not hear from you. I am afraid your previous letters may have gone astray; you tell also of a few books

which you had sent for me; but no book has reached me on your behalf. I got some from Mr. Jhaveri, some others from M. K. Mody, I had the unexpected and very kind orbit of M. K. Mody at home and I was delighted to make his personal acquaintance. We had a pleasant and useful talk. I could call his attention on the many informations on Jainism which can be drawn from Chinese sources, last week, I send him some new information on the same matter. Jainism requires a well trained Chinese Scholar. I hope that my new student P. C. Bagchi who is sailing back to India next June and who is good in Chinese and Tibetan will be of help on that side. My friend colleague and late pupil Dr. S. Finot has arrived last month; he expects to stay here about one year and then to go back once more to Hanoi. One of my most brilliant student Mr. Mus find much interest in Jainism, he will go next year to Hanoi as a member of the French Ecob. d'extreme Orient there and he intends to prepare some work on Jainism. I shall be very happy if I can succeed in training some young men in this line. I am so happy to hear that the Memorial Gurukul is progressing and that its number of students is 45. Mr. Mody has promised to send me the Karma Vibhaga Grantha (कर्म विभाग ग्रन्थ) which I wish to reach. You know how I am happy to get more intimate acquaintance with your Jain writings. My wife joins me in sending you our more affectionate thoughts.

SYLVAIN LEVI

( 2 )

Katmandu, May 21, 1922.

Dear and respected Acharya;

I am very anxious to meet you while I am staying in India for a few months more, to pay you my tribute of respect and

admiration as to the best of all Jain Scholars. I am taking more and more interest in Jainism as I come to know a little more of it. You may have wondered that in France with the the exception of Dr. Guerinot nobody has practially been concerned with Jainism. Let me tell you that this attitude is not due to a lack of interest on our side, but to a lack of books. We have not even one single collection of Jain Angas in our Universities and Libraries and after this long war we have to spend all our money in repairing the damages caused by the German invaders, over 2 lakhs of houses to rebuild-whole cities having been destroyed. But you will certainly be pleased to hear that one of my young pupils, Mr. Messon-Oursel, who is giving lectures at the University during my absence is just treating of the "the Present State of Jain Studies". If the Jain community is willing to present a full set of these Angas and latter works to the Library of our Paris University, I shall be delighted to turn the attention of my pupils in that line. Enlightened mind and liberality are found in your Jain community as I could see in Calcutta where I got acquainted with the Nahar family. They have shown me very kindly that Magnificent अभिधान राजेन्द्र which has now to be the undisputable companion of any Indian scholar; I can say that I really enjoyed the reading of it. I wrote immediately to Rutlam to get definite information about the price of the work about the number of parts which are still to be published etc., I never got any answer from the Press.

I had also received last march, I believe an advertisement of a shorter Jain Dictionary (prepared by Prof. Woolner, Punjab University) asking for subscription. I have sent my name, but I never received any answer. Will you be so kind to supply me with information about theset wo dictonaries? If I am allowed to trouble even more I beg you to send me a

report on the activity of the *Yashovijaya Granthamala* and of similar Jain collections, about the works published or taken in hand for publication. Our French "Societe Asiatique" is celebrating its centenary on the 10th of July. Delegates will attend from England, America, Italy, Switzerland, Holland etc. I shall be very glad to send a report about the scientific activity of the Jain community, which if read in a public meeting, will certainly awake interest. Shall I have to report about a critical edition of the whole of the Angas a work the need of which has to be felt by any scholar and which would certainly concern many aspects of Indian Scholarship.

To reach in time the Centenary meeting, a paper has to be sent from here at latest on the 11th June. Allow me to urge you respectfully for early informations. I shall remain here upto that date. Please let me know also when and where I can meet you; I have also to bring you compliments from Dr. Thomas.

Yours respectfully,  
SYLVAIN LEVI

Prof. Sylvain Levi, Katmandu, Nepal, Via Rexaul.

I add that for the last years I had been engaged in collecting materials about the maritime activity of old India and that I found a treasure of informations in Jain literature. I am sure that I shall know much more by an interview with you.

(3)

Katmandu, 11th July 1922.

My dear Acharya,

I thank you for your kind letter dated 23. 6. I am sorry to hear that you are not doing quite well and that you are under some medical treatment. I feel ashamed that I have been



troubling you with so many questions. I wish that you will have soon recovered fully, and that I find you in perfect health when I pay you a visit, probably in the course of September. I shall not miss to inform you in advance of the time of my coming, as advised. I hope I can find a place to put up there for one day.

I am over delighted to hear that you will try your utmost to supply me the full set of Jain *Angas* and later works. That means a new departure in my work, and I feel confident that with the help of my pupils, such a precious gift will turn fruitful. I have just in these very last days become aware of some important collections I had never heard of: Manikchand Ray Chand Gandhi, Srinatha Rangaji. I am getting more and more anxious to bring back home a full report of these Jaina Activities. I have send a letter this week to the editor of *Arthamagadhi* Dictionary suggesting him some changes for the better, I believe. For the *Ratlam* Dictionary, I am awaiting the promised informations. I am growing more and more anxious to meet you, to see you and to hear you.

You mention the name of Major Phatak as your Doctor. I wonder if he is the same Major Phatak who came to the French port, who was a friend of my late dear pupil Prof. Ghate while he was staying in Paris and whom I met later so unexpectedly in Jerusalem, with the Indian troop. If he is the same, Shivpuri will have one more attraction.

I am, my dear Acharya, yours sincerely,

SYLVAIN LEVI

I am leaving Nepal on the 24th instant and I shall spend a fournight in Santiniketan with Rabindranath Tagore. Moreover, any letter send c/o. French Consul Calcutta or Bombay will reach me.

As I am mentioning the French Consul, I am glad to inform you that my second son Daniel Levi has been appointed French Consul at Bombay and will arrive there in the first days of September.

( 4 )

**Agra, 21st August 1922.**

Dear Acharya;

I am now on my way to Bombay, through Agra, Mathra, Delhi. I expect to be in Gwalior today ( Monday ) week, proceeding immediately to Shivpuri to meet you. As I have no information about the time the train from Gwalior to Shivapuri, I do not know if I can reach the same day or the following day. Of course I shall let you know in due time of the day and hour of my arrival. I shall come with my wife and my servant. I hope I can find an accomodation in the hotel you are speaking of; if not, I request you to help to find somewhere else a decent lodging. I wish to spend two full days with you as an occasional disciple.

I hope that your health has improved and that my visit shall not prove an inconvenience to you. Please send your answer, " Agra, Laurie's Hotel ", where I have put up and where I shall stop again on my way back from Delhi.

Yours very devoted,  
SYLVAIN LEVI

( 5 )

**Hanoi, Tongking, 24th December 1922.**

My dear friend;

I get very late your kind latter dated Shivpuri, October 20. I have been travelling all these time through Indo-China, visiting the very many relics of Indian civilisation spread all over

the country in Cambodia, in Annam, even in Southern China where I have spent some days at *Gunuanpe*. I have found Saiva, Vaishnava, Baudha buildings and statues; I wonder that I would not trace any monument of the Jaina faith, as so many sea-merchants were Jain and certainly used to come here. We can read only to book in order to find out the part of the jains in the work of spreading Indian civilisation outside. I am the more eager to collect all documents referring to the sea-voyages of the jains and request you again to help me collecting all reference of this kind.

You refer to some previous letters where you were giving information about some *Natya-Darpana*, text and commentary written by two disciples of Hemachandra. I am very sorry I did not receive the same letter. You know that I have written a big work, many years ago, on Indian Theatre, and I had always kept one eye on this side of Indian literature. I have just found in Nepal a very old work on Indian Dramaturgy quite unknown now. Do you think of writing this *Natya-Darpana*? or will you commit it to my care for having it published? In any case, I am eager to read the text, will you have a copy of it written for myself, at the earliest convenience and send it c/o. Daniel Levi ( my son ) French Consul, Bombay. He will forward it, whenever I am in the time as I have not yet done with my *errand*. I am sailing after two days for Japan where I have been invited to lecture at Tokyo and Kyoto University. I shall avail myself of the opportunity to call the attention of the Buddhist Scholars of Japan on the Jaina texts.

You wish me to send you my impressions of *Acharya Maharaj* in a few lines. I can tell you that he is one of the most impressive personalities I have ever met with in the whole world. I was conversant with his name and his work when I

came to India; when I could pay him a respectful visit, though I found him already dying, I found before my eyes the very man I had been dreaming of the real type of a MUNI, inspite of his physical pains, he welcomed me with a dignified and sweet smile I never forget nor shall I ever forget the noble words I heard from his mouth, this magnificent explanation of the sloka स्याद्वादो वर्तते यस्मिन् proclaiming the duty of tolerance, respect, sympathy, kindness to any creed or opinion of good faith. As a scholar, he was simply wonderful, though he could spare only a little of his time for study. No name can stand higher in the record of the Jain community.

You will be about to celebrate his remembrance work on the 1st February, my letter will, I hope come in due time to tell you that I join in the commemoration and that I shall dedicate this say to his memory.

Please give my best remembrance to your brother disciples and believe me,

Very sincerely yours,  
SYLNAIN LEVI

Don't miss to inform me about the day how the work of *Acharya Maharaj* on the holy places is to be published, where and when.

(6)

**Paris, October 5, 1923.**

My dear friend,

At last, I am back at home after travelling a good deal overseas and overland. I visited on my way Indo-china, China, Japan, Manchuria, Siberia, Russia. I was very glad to read your letter dated April 23 informing me that you

had been appointed the Successor of that unrivalled Master an अभिनवहेमचन्द्र Acharya Maharaj Vijaya Dharma Suri. We are both, my wife and myself, keeping his last message calling his high spirited and lovely words and manners. I suppose you have received in time the few lines I had written of the praise and gratitude. I never got the letter referred to in your note dated 20th October 1922 about *Natya Darpane* (नाट्य-दर्पण) asking me what I did think about it. Where had you sent that letter? and may be the copy of the said नाट्य-दर्पण. I had given you my address c/o. French Consul, Bombay. I beg to remind you that the present French Consul is my son and that he will be delighted to get acquainted with you.

I shall be delighted to hear more of your activity, as a scholar and as the head of the old Jain community. I had written to you some months ago enquiring about the works left unfinished by our dear *Acharya Maharaj*. The learned world would like to know about them and to have that the publication is going on. First of all, this book on *Tirthas* and Sacred places of every description, the proof of which I was shown at Shivpuri, full of references and extracted from the whole of Jain literature.

My wife begs to join with me in sending to yourself, your disciples and your brethern our best greetings.

SYLVAIN LEVI.

(7)

Paris, November 19, 1923.

My dear friend,

I was delighted reading your letter dated Oct. 29. You prove a worthy heir to Acharya Maharaj; he has certainly

inspired you with his zeal. his enthusiasm for the sake of truth, truth of all kinds. I remember when he was telling on about the meaning of *Syādvāda* yes अनेकविधं हि सत्यं, अनेकाकारम् । सत्यस्य रूपमेकं धर्मः, अन्यदपि तस्य रूपं विद्या । ये ये सत्यान्वेषणापरास्ते ते धर्मपराः ॥ The तीर्थमाला is a wonderful store of informations and I keep it as a treasure being a work of *Acharya Maharaj*, and a gift of yours, The *Uttara Dhyayana Sutra* is not less welcome, it affords a pleasant interesting and fruitful reading. I am now anxiously waiting for the remaining parts of the two works *Dharma Gitanjali* and *Neminath*, I could not yet enjoy; I hope to read them next week. Many thanks also for your ordering a copy of the *Natya Darpana*. I am looking for it eagerly. I am glad to hear that *Acharya Maharaja's* Anniversary has been duly celebrated all over the Jain world. Please let me know beforehand next year the anniversary day that I may join in the celebration from afar. The memory of dear *Acharya Maharaj* is living here with both of us. We often speak of him, of his kind welcome, of his lofty instructions I wish to know more about his Memorial Temple.

As desired, I send you my photo. My wife has no photo of hers for the present, but we shall have our photo taken next week and shall send it to you duly in time.

There has been some misunderstanding about my pupil Masson Oursel. He has not written a book on Jainism, he has delivered a set of lectures on it last year in one school for higher study of Religion. I shall tell him to write you more details about these lectures.

When you go to Bomby, do not forget that my younger son Dainel Levi is there as French Consul. He lives at the Taj Mahal Hotel. I am sure you will love him and I shall be glad that he knows you.

With all our best wishes and greetings,

SYLVAIN LEVI.

(8)

Paris. 21. 2. 1924.

My dear friend,

Just a word to ask you what I am expected to do with the press copy of *Natya Darpana* which you have so kindly sent me. I have written on it and another that of the same kind, *NATAKALAKSHANA RATNAKOSA* (which I have discovered in Nepal) a long note to be published in the next number of 'Journal of Asiatiqua', paying there my tribute of respect of our dear Master Sri Vijaya Dharma. Now a colleague and a late pupil of mine Prof. Lacote, thinks of giving a french translation of the *Natya-Darpan*, if English translation has been, as yet prepared. Can I hand over to him the copy, I had received from you or have I to send it back to you? Please let me know at your earliest convenience. I have bought the *Abhidhana Rajendra* and I am delighted in reading it, it is so wonderfully interesting and rich in information. Our dear *Acharya Maharaj*, I can in many cases refer to the texts themselves. If you ever can supply with some more, I shall be once more obliged to you. I shall send you if you like a list of the books I have already got. My wife joins with me in sending you our fresh greetings, we wish you may sometimes meet our son, the French Consulin Bombay.

SYLVAIN LEVI.

BOMBAY, 7th September 1922

मिहिः ।                      हे मुनिश्रेष्ठ मित्रवर !

मुम्बानगरम् आगच्छता मया शोकोत्पादिका वाता श्रीनरिमन्-  
मुखान् छूयते, ततः पश्चात् भवत्तेलेगम् लभ्यते । श्रीः विजय-  
धर्मः शान्तिं प्राप्त इति । जैनधर्मप्रवाचकोत्तमः संत्पुरुषचूडामणिर-  
निर्वाणं प्रविष्टः ! भवतां तदाचार्यभक्तशिष्याणां किं दुःखं भविष्यति  
यदि मम तादृशं शास्त्रारं कृतियय दिवसान् अपि दृष्ट्वा शोक  
एतावान् विद्यते । स्तेऽयं हृत्तान्तरेऽपि न केवलं पूजनीयतमः  
किं तु प्रियतमोऽभूत् । एतं च श्रीमन्तं त्वन्ना सर्वलोकः प्रत्यहं  
शून्यभूतः । तस्य स्मरणं न कदाचिद् अस्माकं हृदये विनाशं गमि-  
ष्यति । प्रार्थना च क्रियते : तेन यद् यद् अन्तिमदिवसेष्वनुभूतं  
भानितम् उक्तं जाभवत्, तत् सर्वं मदर्थं निव्यतामिति । तस्य च  
पदेऽनुगतानां धर्मलाभोऽस्तु ।

भनदीयः

*Gyranin*



(9)

Paris, 13th November 1924.

My very dear friend,

It is a very long time, too long time since I heard last of you. My son the French Consul could not give me any information about your doings and dealings, as he had himself no letter from you. I hope this will find you in good health and full activity. I had sent you through my son a reprint of a paper contributed to the 'Journal Asiatiqua' on the *NATYA DARPANA* the work you have so kindly dispatched for my study and which proved so full of interesting informations. It was a nice opportunity to pay a public homage to our late *Maharaja*. I had requested my son to prepare an English translation of this homage for your perusal, I know that he had prepared it and I suppose that you have received it long ago. I shall be obliged to hear that you have approved what I say about this great man, a saint and a scholar and a loving friend too.

I am today in great need of your kind help for informations. I have been these last weeks working on "diet" on Jain and Buddhist discipline. I happened to meet the word भिलिंग Bhilinga भिलिंग सूत्र and looked for it in the *Abhidhana Rajendra*. Here I find reference to works I do not possess, I do not even know if they have been printed, viz:-

**PANCASAKA SATIKA** पंचाशक सटीक  
**KALPASUBODHIKA** कल्पसुबोधिका  
**PRAVACANA SARODHARA** प्रवचन सारोद्धार  
**DHARMASANGRAHA** धर्म संग्रह

If these works do exist in print, will you be so kind to supply them. If not can you have a copy prepared of the passages referred to in *Abhidhana Rajendra*.

Again, in Abhayadeva's commentary on *Bhagvati*, 6, 7 p. 246 I see that the word *ali Samdaga* आलिसंदगा is explained as चवलक प्रकाराः चवलका एवान्ये. Now what is the meaning of *CHAVALAKA*? I do not find it in any *Kosha*.

I have just finished this rewriting a note on the city of पिडुण्ड mentioned in *Uttaradhyayanāsutra*, 21—2, 3 which has led me to conclusions of some purpose about the antiquity of the Jain Sacred writings. I cannot forget that, if I am enabled to deal with Jain works, I owe it to our dear Master, who took care to provide me with a good stock of them. I find in my jain papers a leaf written by our late *Maharaj* or by yourself giving a list of societies and press-works printing and distributing jain books. Perhaps you will be good enough to request them that they send me their lists of publications and whatever books they may distribute free. In order to save the expenses of foreign postage, these copies may be sent c/o. my son Daniel, French Consul, Bombay, who will manage to have them forwarded here.

I hope you will excuse these greediness of Jain books. विद्यालोक, I am sure, is no कषाय when it does not imply मात्सर्य nor आचार्य मुष्टि.

My wife joins me in sending you our best greetings.

SYLVAIN LEVI

( 10 )

Tokio, 6 February 1927.

My dear Suri,

I wonder you have not received the word I had sent you last August from my steamer while approaching Colombo on my

way to Japan. The Government has wanted me to go to Japan to start there, in accordance with the Japanese Government an institution which I had been already appointed to prepare four years ago, after my travel in India. It is a meeting place of two cultures, french and Japanese of two nations, of two languages, two arts, two civilisations. We have there social functions, lectures, exhibitions, also some residing scholars working in the field of Japanese history, language, literature. I wish that the Jaina Community may sometimes start an Institution of the kind where scholars of the west may meet eastern scholars, find Eastern works, chiefly Jaina, well, a complete collection of Jaina literature get free living in amiable surroundings, and come in touch with the best part of the Jaina community, Jaina studies would be much more flourishing that way. I am sure the late Maharaja Suri would have warmly approved of such a scheme.

I am sorry to learn that you are entangled in such painful difficulty about the temples of Palitana. Rajas in the present age are no more षष्ठभुज् they are सर्वभुज्, not only हितभुज् but पुरुषभुज्, I know only of a few who are यथार्थ राजा : रक्षतीति राजा I hope that some arrangement will be arrived at and that you will be able shortly to visit that charming hill which bears such a brilliant evidence of Jaina faith and art. I visited the place in October 1897, just thirty years back, but in that time there was no Vijaya Dharma Suri to help me, assist me, guide me and I was left alone in face of Jaina Communities that did not prove as hospitable as later in Shivpuri.

I see from your last letter that you are still waiting for the press copy of *Natya Darpana* which had been so kindly forwarded to me. Here again I wonder for I send it back more than one year ago through our Foreign office to our French

Consul in Bombay, requesting him to forward it to your address. I expected it would travel safer that way. Please apply to the French Consul in Bombay on my behalf, he will certainly know about the said manuscript.

You tell me also of a long letter send to me from Khivandi in which you were giving informations about the fooding of Jain-Sadhus. This letter never did reach me, and I am particularly sorry of it. So I am very much interested in the matter. As for the books sent, I have regularly acknowledged receipt of every parcel, no acknowledgement means no parcel, This case of course is quite different with books sent to Paris after my departure. I hope I shall find them at home when I come back after one year. I wish it more specially for *Uttaradhyayana Sutra* with commentary as it is such an interesting work. I do not find anybody here interested in Jaina research. India means exclusively Buddhism for Japanese. I shall try to show them the peculiar interest of Jainism even viewed from the side of Budhism.

My wife begs to thank you for your kind *Dharmalabha*.

Yours very sincerely,  
SYLVAIN LEVI

My pupil you are asking for is :  
Prabodh Chandra Bagchi  
19, Wellington Street,  
Calcutta.

He is a very good scholar and a nice fellow and he can collect many intersting information about Jains from Chinese sources as he reads well chinese as well as Jaina Prakrat.

( 11 )

**Katmandu, Nepal, 26th August 1928.**

My dear friend :

I have reached Colombo on the 1st of August on my way home from Japan and Java. I had been hoping to pay you a visit and to enquire about the work which is now being done in the field of Jaina Scholarship. For two years, I have been in the Far East and did not hear anything about Jainism, though I have spent many efforts in trying to interest the Buddhist Scholars of Japan in that line of research which is absolutely unknown to them. I have only met with one Jain there. Jain is also his name, a young man who is teaching Hindustani in the school for living languages at Tokyo. He is very pious and respectable but of course he has nothing to teach about his own creed.

Now I am in Nepal, but for few days more. I am leaving here on the 29th, going back via Calcutta to Colombo. I am urged to be back in Paris on the 1st of October; therefore I have no time for visiting Western India and I have to drop all arrangements which had been previously taken. I am very sorry to miss an opportunity I had been expecting such a long time but I hope you will write a long, long letter, about your activities and about Jain affairs. You will be glad I am sure to welcome a student of mine, Mr. Mus, a brilliant young scholar who is eager to be trained in Jainism, he will make a full study of it. I have given him a letter of introduction for you. Please convey my best respects to Mr. K. Mody, pleader at Allahabad who has been so kind in sending me many Jaina texts after his short stay in Paris. My wife wants to be reminded to you, who have been so kind to her; she also would

have been delighted to meet you again, Believe me, my dear Suri :

Yours very sincerely,  
SYLVAIN LEVI

Paris, 9, Rue Guy de-la Brosse, V.

Let me know if the press copy of *Natyadarpana* sent long ago through the French Consul, Bombay, did at last reach you.

( 12 )

31st January 1229.

My dear friend,

I was delighted to have a good news of your health and work from your letter dated Akola ( Berar ), 16. xi. 28. I suppose you have now completed a large part of your *Dakshinapatha Yātrā* and that you have enjoyed fully the visit of so many *tirthas* scattered along the way.

I have not been quite all right since my returning home. My people say that I am working too much, that may be true, but life is so short and learning is so vast. I have to come again with some questions which you will excuse, as they will show you how much I am engaged in Jain researches.

1. In the *Upālisutra* of *Majjhima Nikaya* Buddha is, as you know discussing different points of the jain creed. He comes to say,...“इधस्स निगण्ठो आबाधिको दुक्खितो बाळ्हगिलानो सीतोदकपटिक्खित्तो उण्होदकपटि सेवी । सो सीतोदकं अलभमानो कालङ्कुरेय्य । इमस्स पन, गहपति, निगण्ठो नातपुत्तो कत्थूपपत्तिं पञ्ञापेती” ति । (upali answers) “अत्थि भन्ते मनोसत्ता नामदेवा तत्थ सो उपपज्जति ‘तं किस्स हेतु ?’ असु हि भन्ते मनोपटिबद्धो कालङ्कुरोती” ति ।

what are these *Manostta deva* I cannot find any mention of these in Jain works.

2. While reading the *Thananga*. I came across-in *Tthana* 4, *uddeasa* 2, page 233—a line very interesting on pustakas.

गंडी कच्छवि मुट्ठी संपुड फलए तहा छिवाडीय ।  
 एयं पोत्थय पणगं पन्नत्तं वीयरगेहि ॥ १ ॥  
 बाहलपुहत्तेहि गंडी पोत्थो उ तुल्लओ दीहो ।  
 कच्छवि अंते तणुओ मज्जे पिहुलो मुण्येयव्वो ॥ २ ॥  
 चउरंगुल दीहो वा वट्ठागिति मुट्ठिपोत्थओ अहवा ।  
 चउरंगुलदीहोच्चिय चउरंसो होइ विन्नेओ ॥ ३ ॥  
 संपुडगो दुगमाइ फलगा वोच्छं छिवाडित्ताहे ।  
 तणुपत्तूसियरूवा होइ छिवाडी बुहा बेति ॥ ४ ॥  
 दीहो वा हस्सो वा जो पिहुलो होइ अप्पबाहल्लो ।  
 तं मुणियसमयसारा छिवाडिपोत्थं भणंतीह ॥ ५ ॥

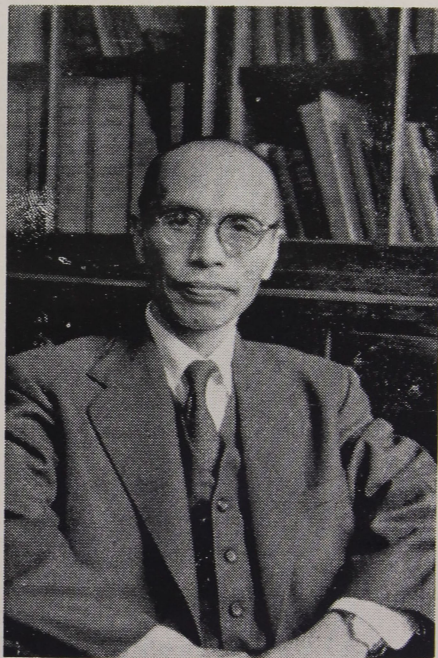
Can something more definite be known about those five sizes of *pustaka*? Are they still in use and the names still heard? and particularly about *Samuta*, *Samputaka*, which is explained as दुगमाई फलगा, two boards or does it mean two boards on the inner face of which something is written while the outer face does as a cover?

3. In the preface to his edition of Shree Apabhamsa works of *Jinadattasuri*, Gaikwad's Oriental No. XXXVII, Pandit Lalchandra Bhagwandas Gandhi quotes very interesting extracts from a *Kuvalayamala* preserved in the Jain Library at Jaisalmer. Can you induce this Pandit who looks an excellent scholar to edit the text or at least to give a full analysis with many extracts?

Owing to your kind patronage, I have first received a magnificent edition of *Sammati Tarka Prakaran* four parts issued by Gujarata Pustaka Mandir, Ahmedabad, it is very well done work and full of important informations for which I beg to thank you and the Mandir through you.



Upadhyaya Indra Vijaya



DR. S. MATSUNAMI





The Agamodaya Samiti, Bombay, has for long not sent me any book perhaps because I was in Japan. I shall be of course delighted to have more. I am particularly in want of *Avasyaka* and the *Avasyaka* literature and of *Brihatkal-pavritti sabhasya*.

My wife joins in sending you and our so may good friends around you our best greetings,

SYLVAIN LEVI

**Dr. V. Lisney, Praha**

—\*—

**Praha, Snuichov,  
Zborovska 66,  
Czechoslovakia**

Dear Acharya,

Many thanks for your book 'Reminiscences of Vijaya Dharma Suri' which I have read with great interest. We all thought of your great teacher very highly and there is much consolation in the conviction that the spiritual leadership of the Jain community has been placed in your able hands. The book will be reviewed either in greek or in German or in both languages and a copy will be sent to your address.

I am with the best regards yours very truly,

**V. LISNEY  
Professor of Sanskrit.  
Prague University**

# Dr. Matsunami

Kyushu University

Fukuoka (Japan)

— \* —

(1)

14. xi. 58

My dear Acharya,

Through your two letters, I received with many thanks yesterday, I am informed that you were ill for two months. I wish from my deepest heart that you will soon recover and become as healthy as ever. Prof. Schubring wrote to me on 23 August that he had an operation because of his stomach trouble. I asked his daughter about the prognosis of his disease and am waiting for her answer. All my teachers, I wish, live long.

From my *avidyā* about Indian custom (not from audacity) I have made several mistakes in the letters to you and am now ashamed of. Please take kindly my apologies and at the same time my thanks for that I am becoming wiser through your kind correction. (Prof. Alsdorf was an acquaintance of mine in Germany at that time after his return from India.)

Now, I am glad to know the books are ready to be shipped. Their names in your list make us, me and my students, very happy, being able to use them in our study.

About the 40 books:— Because I thought firmly that you were only an *Ācārya* in India, who knows my address of the Kyushu University, I deceived myself and sent you thanks for them. But that must have been my mistake also. The books

are the ones, belonging to *Murtidevi Jaina Granthamālā*, a book-series of the *Digambara* sect: I think, I will ask the publishing office for the sender of the books.

I don't know again, whether it is against Indian etiquette or not, if I want to have your photograph sent, when I cannot find any in the books. written by you and found in your book list. I want to have one in my room, so that I may be able to make *smarana* for your kindness and teaching about everything ( I am waiting for your answer or a kind correction if necessary ).

About the books of Buddhism, edited in Japan I will write in my next letter. भगवत् आचार्यस्य पादाभ्यां नमस्कृत्य

S. MATSUNAMI

My dear Acharya,

The books of your present have arrived at last today and I am very happy to have so many valuable materials for my study. Please take my thousand thanks for your kindness.

I hope this kindness of yours will bear fruit and my Japanese translation of some Jaina texts appear in the academic circles of Japan some day.

Now Shri Haribhadra's *Brihatvritti* on *Dasvaikalika* is waiting for my use on my desh with the *laghuvritti* etc. I am so glad.

My students are learning very delightly and can read *Ardhamagadhi* pretty well. In some years our seminar will become a centre of Jain research in Japan. I hope so.

I will write to Prof. Schubring about your kindness and the general consulate in Bombay a thank letter for their services.

*Vandanam*

S. MATSUNAMI

# Dr. N. Mironov

( St. Pertersburg, U. S. S. )

— \* —

( 1 )

**St. Petersburg**

**Toutchkov per 11,  
13/V/10.**

Dear Sir,

All books you have sent me are received. Please accept my heartiest thanks for your exceptional kindness. I ventured to you because such publications are difficult to be had in Europe or if got to be paid exorbitant prices. I send today to your Manager the amount (£. 0-19-6) by P. P. O. I am sorry that this letter goes so late but I tried to find you a copy of the Sanks. Dictionary of Both & Roth, unfortunately, I had no success. There are few sanskrit scholars in this country, the most copies of such works are sent abroad, I have seen more than once in the catalogues of German Booksellers, e. g. in those of HARRASSOURI ( LEIPZIC ) copies mentioned to be had for about £. 8. ( 160 marks )

I received with much interest Pt. Satischandra Vidyabhsena's paper on the न्यायावतार I am astonished at seeing him as on being the विवृत्ति to चन्द्रप्रभ while it is generally admitted that it is the work of the great सिद्धर्षि. You are so far I can see of the same opinion which is supported by late Peterson ( in Mr. Sat. C. V's quotations from Pet.' s, Reports, I could not find anything about the authorship of चन्द्रप्रभ ). It makes a difference of *two centuries*. *Chandraprabha* being a contem-

porary of *Devasuri*, while the latter's views are evidently more developed and consequently later than those proposed by the author of the न्यायावतार विवृत्ति. As I have already copied the whole of this work (text & comn.), I should like of course to see it printed with extracts from टिप्पणी. The editions would be based on three Mss. for I can put those of Poona. I should be glad to add such notes which would be necessary for the right appreciation of this work. Couldn't you get it published in your *Granthamālā*?

At any rate I should be much obliged to you for lending me your copy of the टिप्पणी for a short time, if possible without much delay.

The जैनग्रन्थावली is a very useful book which will be of great importance for my studies; of course it is only a material for a critical work of this kind.

The interest you take in my papers is very flattering for me. Before long you will receive the reprints of the Buddhist महाव्युत्पत्ति in my edition, which is just out. My other papers being in Russian or German could hardly be of much interest for you.

PROF. SHCHERBATSKOI is now staying somewhere near Bombay. I know his intention was to visit काशी the abode of so many न्यायविशारद.

With many thanks, your truly

N. MIRONOV

P. S. My great countryman *LEO TOLSTOI* wrote to me that he would like to write a book about Jainism and would be much obliged to you for all materials you would supply. I

believe that a book of this greatman whose every line is read everywhere would do much publicity making more widely to know the धर्म of the *ahimsa*.

N. M.

(2)

34 Zagorodwy, 34.  
12 Aug. 1910.

Dear Sir,

Yours of the 20. VI. 10 is at hand as well as the books, Indian Logic स्याद्वाद मुक्तावली and the Ms. न्यायावतार दिप्पण for which I beg to offer my heartiest thanks.

The first of these I read with a great interest, it being the first attempt to sketch the Jaina (as well as Buddhist) logic so this is to me almost unknown in Europe. The Author is to be thanked for the diligence wherewith he gathered the materials scattered in several libraries as Mss. and collecting data to be had in different reports and so on. But though Mr. Satischandra Vid's work has these merits of being a rich treasury of historical and bibliographical data it is far from being a history of mediaval logic in India. One cannot see the continous dependence of severial logicians. Why puts he the Jaina logic in the begining. Because *Bhadrabahu* and *Umaśvati* lived centuries before Dignaga. It is not clear at all. I suppose the Buddhist logic (of Dharmakirti e. g.) depended on the Jaina-logics. It would be to complicate to clear out that here; I hope I shall be able to do it later in a special treatise devoted to the Jain-Logic. Perhaps Sat. Vid. had a similar idea, but the two parts of his book have no connection whatever. There are many other points of inferior information where I can not

agree with the author's views. I shall express my views in a paper in some periodicals.

I cannot spare to mention that in two points of divergency -about *Siddharis's* authorship of *Nyayavataharavritti* and that about *Haribhadra* I share your opinion. As to the edition of the said *Vivritti*, I could say thus :-

The text of the *Vivritti* (included that of the *Nyayavataharara* of course ) based on 3 Mss. would occupy about 87 pages if printed in your periodicals यशोविजय ग्रंथमाला with types of ANEKANTA JAYA PATĀKĀ—perhaps somewhat more for I do not calculate the extracts from the *tippan* and some note of mine. It would be useful to add some preparatory note about *Siddhasena Divakara* and *Siddarsi*, if possible in English. But if it would provoke objections in Sanskrit provided my Indian friends would take upon them the task of संशोधन of my naturally but poor. निर्वाणवाणी I would like to have not less than three proofs of each sheet and some copies of the whole work when finished; as to the recommendations if there be such - I should conform myself to the habits of your *Granthamala*. I suppose I could send you Mss. in last days of September - I am sorry you do not receive the complete series of the Bibliotheca Buddhica. I know orders have been given to this effect. Your *Pathashala* shall receive all particulars of this as soon as they appear. As to the Journal of our Academy it is not the same thing as with that of the German Oriental Soc. The greater part of its particulars are in Russian, a language hardly understood at Benares and chiefly concern mathematical and natural science very few could interest your friends. I shall of course provide you with all papers concerning India.

Being now in the country I am unable to send you my papers; I shall do so as soon as I come back to St. Petersburg.



A letter from Mr. H. Warren who invites me to join a new society for encouragement of Jain studies, a society to be formed, the society shall edit Jaina texts, if possible periodicals and so on. To the nucleus of this society belongs to some European scholars and 6 Jain gentlemen. As I hope you will be that member. If not, I will write his address 84 : Shelgate Road, London S. W.

Your letter to Count Leo Tolstoy has been duly sent to this gentleman his address is as follows :

ST. LASEKA, MOSCOW, Kursk Railway (Gov. Toula). Please take note of my new address on the copy of the letter.

Yours faithfully,  
N. MIRONOV

(3)

Shanghai, 6th January 1925.

Right Reverend Sir,

I am afraid, you did not receive my letter, I had sent you in the spring 1923; I gave vent to the feelings of the deep sorrow aroused by the news of the decease of your lamented Acharya VIJAYA DHARMA SURI, whose humble friend I had been for years.

I expressed my conviction that his *patta* was occupied by one whose merits equalled those of his distinguished predecessor.

I have obtained no answer to the said letter, perhaps, owing to my removal to Shanghai ( China ), where I am now serving at a Japanese Buddhist Society, translating Skt. texts into English and so forth.

You remember, perhaps, that the late VIJAYA DHARMA SURI promised me to use his influence for obtaining for me some post in India (at a library or college). My terms unfortunately did not suit him (I had requested 1000 Rupees per month & passage for two persons to India and back, after 5 years service). I fear I acted thus being ignorant of the state of things in your country.

Here I am earning ab. 700 Rupees a month. Would it be possible to get a situation at some Jaina institution on equal terms? (Though, of course, I am not sure that such is the salary of a foreign professor in India and am quite ignorant as to price of foreigner's life in that country).

The most attractive task would be compiling of detailed Catalogue of Jaina Manuscripts or editing texts etc., though I am not averse to teaching.

May I hope you would kindly use your considerable influence on my behalf? I should like to make it understood that no lucrative motives determine my conduct; I make the present offer out of the desire of working for Science in India in congenial milieu of Vira's followers, out of seeing Indian soil and respiring the air of the country so familiar to me since my college days. Being however not a *yati*, but a man of the world, having a daughter to provide for, I have unfortunately to discuss material questions.

Another service I am bold enough to ask for is as follows: the late Vijaya Dharma Suri requested me to write something for the Dīpālī No. of the "*Jaina-Shāśana*" (Benares, 1911); I sent him a paper on "*Dignāga's Nyāyapraveśa* and *Hari-bhadra's* commentary on it", that duly appeared in the said journal. May I request you to be kind enough to send me a

copy of this journal containing my paper? Almost all my books had been left in Petrograd in 1918 and are now quite inaccessible to me.

While hoping to be of some service to you and your community, I remain, Right Reverend Sir,

most faithfully yours

Prof. N. MIRONOV

**Dr. J. Nobel**

Marburg, Germany.

— \* —

( 1 )

**Berlin, 27. 10. 22.**

Dear Sir,

I need not say that I was very much grieved to hear of Shri Vijayadharma Suri's death. Only a few days before your letter dated 11. 9 reached me. I sent away a letter from here to him. This letter of mine is probably in your hands at present. You know, of course, of my correspondence with the late *Gurumaharaj*, and that he has not only sent books for studying Jainism to me but also has given his advice in more personal affairs. You can be sure that I shall never forget this great Jaina monk, who was always ready to help others.

You will not be angry with me when I tell you that under the present circumstances, it is quite impossible for a German to present a contribution to a Memorial-Fund mentioned in

your letter. I myself have a monthly salary of 30000 German marks, that is, if you consider that an English pound-sterling is today the same as 19000 marks, much less than £ 2 per month. Now 1000 marks are, in Germany, of little more value than in a foreign country, so that a foreigner with foreign money can live very cheaply in Germany. But what are 1000 marks outside ? I can assure you that I am not able to buy a book printed in India or elsewhere. That is a highly and seriously and deplorable matter for a scholar who cannot work without foreign books. If I am to confess the real state of things, I should be very glad, if I could find a way to do some literary work for India, which soever it may be, for a moderate remuneration, only for the purpose of buying books, I need absolutely for my studies and without which I cannot continue my scholarly work. I am by no means a businessman; the one thing I want is to investigate Indian religion and literature for which I have had a sincere and deep admiration since the seventeenth year of my age. I therefore beg you not to blame me, if at present, I cannot contribute anything to the Shri Vijayadharma Suri Memorial Fund.

I remain, dear sir,

Yours very sincerely,  
JOH- NOBEL.

(2)

**Berlin, March 30th 1923.**

Dear Sir,

I am afraid that you are very angry with me, because I did not answer your letter dated Dec. 12, 1922. I had, however, a tremendous lot of work to get through these months, as a book on Indian poetry had to be furnished by the end of

february. This matter and my other occupations in both the University and the Library took up all my time, so that there was scarcely one day free for rest or correspondence.

I thank you very much for the there books (*Nyayakusumanjali*, *Sandesa*...) which you sent to me. As I am especially intertested in Indian poetry and philosophy these works are highly useful to me. This being the case, I venture to ask you for some book, if you have any copy to spare. The *Acharya Maharaj* sent me a catalgoue of the *Sri. Yashovijaya Jain Granthamala Office*, and wrote that I could have books of this series if they were of use to me. I should be very much obliged to you, if I could have some of the following books No. 11 *Kavikalpadruma*, No. 25 *Nyayarathamajusa*, No. 32 & 55, *Champakasethikatha*, No. 25 *Neminatha Mahakavya*, 41 *Abdidhadacintamani* and 48 *Prthvicandracaritra*. Unfortunately I understand neither Gvjarati nor Hindi, so that I cannot read other valuable books of the series.

I very much regret that I did not come into contact with the *Acharya Maharaj* before last year, and that is a short time considering that every letter from India to Germany takes three weeks. When I read the biographies of Vijaya Dharma Suri, I feel that I have lost much—that I did not make the acquaintance of the Acharya at an earlier date. The letters I received from him verified fully what was said by the biographers. Though he did not know anything about me, he was willing to help me in my studies from the very first moment I came into contact with him. by means of a lucky chance; if chances there be. I have a great admiration for Jaina philosophy and religion and my connection with Vijaya Dharma Suri corroberated my resulation to devote myself more than I did before to the study of Jaina scriptures both old and modern.

I will frankly state that without the suggestive influence of the *Acharya Maharaj* I should never have such pleasure in reading and studying the Jain books, as I have now and I hope that when I shall have further penetrated into the matter I shall be able to present some contributions to the investigation of Jaina literature and religion. I was much grieved to hear of the death of the *Acharya* and I shall honour his memory as long as I can work myself. Therefore I eagerly wish to remain in contact with the representatives of the doctrine and I hope that our relations will prove of service to our studies.

Trusting you will let me here, if only to show that you have taken amiss my long delay in answering your letter.

I remain,

Yours sincerely,  
JON. NOBEL.

( 3 )

**Berlin NW 7. 11-1-24.**

Dear Acharya,

My friend Dr. V. Glasenapp told me some days ago that you had expected a letter from me at an earlier date. I regret indeed very much that my answer to your very kind letter from July 19th comes so very late. I would have preferred to write often, but I was very much hindered to do so by many circumstances. There is a great difference with respect to time between Dr. V. Glasenapp and me, Dr. Von Glasenapp being lucky enough to devote his whole time to study and correspondence as he has no other occupation than at the University. But I myself have not only my University duties, the greater part

of the day is filled with my appointment as Librarian in the Prussian State Library. During this time I have scarcely any occasion to write. Thus I am compelled to do my literary work at the evening. Further I study at present very zealously the Chinese and Tibetan languages, in order to understand better Indian religion and history. I beg you to consider these reasons and to excuse my delay. But I shall do my utmost to write more frequently in future. You will certainly not think that I am not interested, the contrary is the case. Else, I had not begged you to send me the Jain books, which I now read with great interest. I thank you very much for these books, which come from the *Yasovijaya Granthamala*.

I am very glad to hear that in Agra there is a great collection of books and manuscripts on almost all subject. Are there some printed catalogues from which one can see which works the library contains ? It is a lamentable fact that, though there are highly valuable books both printed and in manuscripts, in Indian Libraries, nobody knows about them as no catalogue exists.

I regret very much that the English do not give passports to a German for going to India. Sir Rabindranath Tagore had last year invited me to come to his University, but it was impossible to get a passport. But I hope that notwithstanding I can see India and can study there what I have begun here. I read in the newspaper that Prof. Winternitz has fallen very ill and yesterday I heard, that he stays at hills, but I do not, whether this last is the case or not.

I would be very much obliged if you would occasionally send to me new books on Jaina religion and literature. Especially poetic works would be very useful for me, as I study this branch more than the others.

I have received yesterday the University Convocation Number of the Jaina Hostel Magazine. Those are very useful and interesting notes about scholars, whose names are very well known to me. I hope that I can write some lines about this number in a great German journal. I did not know this journal before this day. The illustration there in are very beautiful and I wish that the journal may become more known to German scholars. Unfortunately we have from India books and periodicals too little.

As the English language is not my mother language, I may beg you to excuse if my english is not so good as I wish it were.

Hoping that you will excuse my delay and assuring that you will hear more often from me.

I remain, dear Achary

Yours faithfully,  
JON. NOBEL

(4)

Berlin, 30, December 1925.

Dear Sir,

I thank you very much for having sent me the *Dharm-dipika*. I have great admiration for Hemachadra who surely was one of the most learned men in India. The commentary is written in such a way that the text of the Sutras is made very clear. The index are carefully prepared and are therefore very useful for the student.

I am surprised to hear from you that Miss Krause is in India. It seems therefore to be possible again for a German to get a passport for India. I hope that later on I would spend some years in India. However, it will be necessary for



me to find any source of appointment, perhaps as a teacher at a University or another Institute. Before three years, I had written in this matter to Sir Rabindranath Tagore. He has sent me a very kind letter stating his willingness to give me an occasion for teaching in Shantiniketan. But there was that time no possibility for a German to go to India. I hope that I can realise my purpose later on.

Upto this day I have not published much; I have edited an unknown translation of German by the German Poet ..... Now will be printed the biography of *Kumarajiva* which I have translated from the Chinese, with copious notes. At present I am occupied in the study of the Tibetan language, which is necessary to me as I am to publish a translation of a Buddhist text.

As regards Jains literature and religion I have read many texts and I hope that I shall find occasion and time to publish or to collect on of the numerous Jaina manuscripts of our Library.

Yours very faithfully,  
NOBEL

( 5 )

Marburg, 30. 10. 28.

My dear Acharya,

Thank you very much for your copy of *Chandraprabha* which you have kindly sent me. It is really very interesting to read it and the get up of the book is extremely splendid. I am very glad & thankful to possess it.

My special domain is the *Alankaras* and *Kavya* literature, and on the other hand, the history of Buddhism especially of Buddhism in Central Asia, Tibet and China, but I am also

greatly interested in Jainism and other branches of Indology although I have not yet published any papers on Jainism.

You will be glad to know that I am now in Marburg as Professor for Indology and so I have left Berlin and the Prussian State Library. I am here the successor of Professor Geldner well known Vedic scholar. He lives here and celebrates his 75th birth day on Dec. 17.

I am glad to know that the Institution at Shivpuri is well flourishing. Certainly I intended, and still do so, to go to India, but I could not yet carry out any intention on account of pecuniary circumstances. I am awaiting for a future chance to visit India and to study the great religion, Jainism especially.

With best respect very sincerely,

Yours,  
Joh. NOBEL

P. S. I shall be very much obliged to you if you will occasionally send to me important publications on Jainism and thus promote the study of Jainism in Germany.

## Dr. O. Pertold

Formerly Counsel for Chechoslovakia in India

—\*—

( 1 )

56/58 Walkeshwar Road,  
Malabar Hill,  
Bombay.  
1st January 1921.

Dear Sir,

At first I must beg you to excuse me that I did not write you for such a long period. But I had a great trouble with our citizens, which are interned in Ahmednagar and Belgaum and

which ought to be repatriated to our country, so that I was them obliged to go personally to both camps in order to speak with about their repatriation. And so it happened that I was ten days out of Bombay, in what time very much official work accumulated on my writing desk, that I was quite unable to attend my private work. To day is the first day since I have seen you in your quarter, when I can do my own private work and to write letters. At first I went through the list of books on Jainism, what you gave me with, and made a list of books, which may be of value for my studies, and by which sent to me you will very much oblige me. I hope it dose not make you any trouble sending out such a lot of books. I expected all the time Prof. Kapadia to come and see me. but in vain. I am writing him a letter at the same time, and will be very glad if he comes, because I see he is a very clever man.

How are you ? I hope you are all right. And how is *Dharma Vijaya Suri* now ? Has he recovered from his sickness ? I was very sorry for him, and still more sorry that I was unable to tell him in a language, which may be understood by him. Did you hear anything about Dr. F. W. Thomas, specially about the time. when he shall come back to Bombay ?

I hope, I will be able to come again to your quarters in the next time, as I suppose the official work will not occupy me so much, as was the fact up-to-now. Nevertheless I will be very glad to see you again in my house, if it is not too great trouble for you to walk so far, for so little purpose.

Tell, please my reference to your guru Sri Vijaya Dharma Suriiji, and remember me to all Sadhus, which I met last time in your *vihara*.

Hoping to see you very soon again,

I remain,

Yours sincerely,  
DR. O. PERTOLD.

( 2 )

56/58 Walkeshwar Road,  
Malabar Hill,  
Bombay.

15th May 1921.

Venerable Sir,

I duly received your kind letter dated 1st instant and I beg you to excuse me that I am rather late in answering it, as I am overloaded with official work and the heat in Bombay is rather trying, that one is unable to work on "full speed" as he is accustomed at home. Besides it, I was little ill with my right eye and I was obliged about a week or so not to work at all.

I was very glad to hear that Sri Acharya Maharaj is enjoying good health, as well as yourself. And I am also very glad to hear, that you will stay for your *Chaturmasa* in Dhulia, as it will be more convenient to me to come there, than to Agra or elsewhere in upcountry. I shall come to Dhulia as soon as the rain comes and the weather becomes little cooler, as it is quite impossible to travel now in a train.

I hear from you first time, that there is a philosophical institute in Amalner. I will be very glad to hear something more about it, as I am very greedy to visit. Perhaps I shall combine the visit to Amalner with the visit to Dhulia, going back via Baroda.

Dr. F. W. Thomas, as I hear, is going now to Kata-mandu in Nepal. He must be very lucky to see such places, which are hardly accessible to any other European. I tried to come to Nepal twelve years ago, during my first stay in India, but in vain. It must be a very interesting country, indeed.

Now I have some questions and requests, good enough to trouble you in your busy season. But you must excuse me, then I am a stranger, and need help and who can give it to me else except yourselves.

At first I am in want of Jaina canon viz : Sutras. I applied for them through Prof. Kapadia to *Agamodaya Samiti*, but in vain. Prof. H. R. Kapadia was rebuked in a harsh way by the Manager and told that the books can be sold only to the members. There some *Sutras* (*Kalpa, Uttaradhyayan, Dasavai-kalik*) published in *Jain Bhaskaroday Office* (Pandit Hiralal Hansraj Jamnagar.) but Prof. H. R. Kapadia is not sure if they are good and reliable editions. I will be very much obliged to you, if I can get any information on this subject.

Then I was told by Prof. H. R. Kapadia, that there is an article about infinitive Numbers of Jaina Philosophy (in english). Can you inform me, where this article has been published ? It would be of great importance to me, to know it.

The third request does not touch Jainism at all, but I was informed by Prof. Kapadia, that you can help me. I need very urgently two copies of *Carudatta* by *Bhasa* (one for myself, second for my friend) which has been published in Trivandrum-Sanskrit-Series. I wrote to the Manager (Ganapatim S'āstrim) already three times but I did not get any reply upto now. Can you induce the man by your & Acharya Maharaja's influence that he may send the required book on my address by V. P. P. It is now really very hard to get the required books at least in Bombay.

And further on which is a good Gujarati Dictionary ? Can you recommend me one ? I shall try to get it elsewhere, as I am not able to work really well without a Gujarati Dictionary.

I thank you for your kindness in advance and hope to compensate you for your trouble, by spreading in future a true knowledge of Jainism at my people. I scarcely imagine that I will be able to recompensate your services in other way in consequence of your being a Sadhu.

I shall extremely enjoy getting a reply of yourselves and hearing how are you and Sri Acharya Maharaj getting on. I suppose Well.

In the same moment, I got a parcel with books from Arrah, which I ordered on 22nd of April. Now I will be able to work systematically on Jainism and hope to make soon more progress. I got from Arrah three volumes of the Sacred books of the Jainas, "The key of knowledge", "*Parmatma Prakash*" the "Practical Path", "Jainism by Warren" and series of smaller booklets. Lately I got also from Jamanagar" the *Lokaprakasah*" which I am now reading, but very slowly owing to many difficulties which must be overwhelmed.

I thank you and Sri Acharya Maharaj for your both's infinite kindness to me and patience with which you are informing me on every point that is not clear enough to me, and helping me to get the necessary books for my studies.

I wish you many success on your preaching tour, and remain,

Venerable sir, your most sincerely,

DR. O. PERTOLD

( ३ )

56/58, Walkeshwar Road,  
Malbar Hill,  
Bombay.

७ ओगस्ट १९२१

श्रीयुत उपाध्याय महाराज महोदय !

आपका पत्र मिला । तोभि आगे सरकरके काम के लिये ना लिख सकनेकी क्षमा कीजियो ।

मैं अभि मेरा लेक्चर बनाता हूं । और अठवारे को उसको तयार करने का भरोसा करता हूं ।

मैं २० ओगस्ट को धूलिये में आया चाहता हूं । प्रोफेसर कापडियेने मेरे साथ आने का वादा किया । मेरी बीबी मेरे साथ नहीं आएगी । हम षुकरवार रातको बंबाई से जाएंगे । और षनीवार सुबह धूलिये में आएंगे । और रविवार रातको फिर जाएंगे । निश्चय करके मैं तीन वा चार दिन हमारे आनेके आगे दूसरा पत्र आपको लिखूंगा ।

मैं दशवैकालिक सूत्र का दान करनेके और दूसरी पुस्तकें मुझको मिलानेके लिये आपको बहुत शुक्र करता हूं । उन दूसरी पुस्तकों के लिये आपने लिखा कि “दाम भावनगर भेजवा देने” परंतु किसको भेजवा देना आपने नहीं लिखा । प्रोफेसर कापडिया बोला कि दाम यशोविजय जैन ग्रन्थमालाके मनजर को भेजवादेना है । तो यह सहीह होना ना समझकर मैं आप से पूछता हूं । और कृपा करके जवाब दीजियो ।

उस कनकसबाईकृती “Tamil 1800 years ago” पुस्तक के लिये दक्षिणदेश में आपके लिखने के वास्ते मैं आपको बहुत शुक्र करता हूं ।

और एक प्रश्न मैं आपसे पूछूंगा । किधर एक हिंदू पञ्चङ्ग (almanach containing hindu months) मोल लेना है ?

कैसा मौसम अभि धूलिये में है ? बहुत बरसता है ? वा बहुत गरमी है ?

आपकी और आचार्यजी महाराज की तबियत कैसी है ?

मैं आपके जवाब की वाट जोहकर आपको शुक्र करता और नमसकरता हूँ ।

डॉक्टर परटोल्ल

आचार्यजी महाराज को मुझसे सलाम और मेरा नमसकार बोलियो ।

( ४ )

56/58, Walkeshwar Road,  
Malabar Hill,  
Bombay.

१७ सप्तमबर १९२१

श्रीयुत उपाध्याय महाशय ।

आपका अंग्रेजी पत्र और मेरे लेक्चर का मराठी उलथा कल मीला । आप मुझसे पूछते हैं । किस कारण से मैंने किस पत्रका कुछ जवाब नहीं दिया । लेकिन दूसरा पत्र मेरे रजिसटरड लेक्चर के साथ पत्र के बाद आपसे नहीं मिला । और मैंने आश्चर्य किया । किस कारण से आपने यह पत्र मिलनेके लिये कुछ नहीं लिखा ।

श्री आचार्य महाराजका और आपका फोटो चित्र बहुत अच्छे हैं । और मैं आज आपको दो भेज देता हूँ । अभि बहुत वर्ष के वास्ते फोटो बनाना बहुत कठिन है । इस कारण से कि पाणी मेरे दूसरे कमरे में धुसता है । इस कारण से मैं थोडा थोडा काम कर सकता हूँ । जब वर्षा ठहरेगा तब मैं और फोटो बनाउंगा । और आपको और दुसरे धूलिथे में मनुष्योंको फोटो भेजदुंगा । सूखे समय में मैं और बड़ा फोटो (Enlargements) करूंगा और आपको भेजदुंगा ।

कैसा आचार्य महाराज को मेरे साथ कोटो है? वह अच्छा है । एक ऐसा और ये दो पुस्तकें मुझे भेज दीजिये ।



अभि मेरे पास आपसे और एक प्रार्थना है। क्या आप मुझे मेरे लेक्चर के मराठी उलथे के दस कोपीयान भेजदे सकते हैं ? मेरे देश में कई मनुष्य मराठी बोल सीककर मैं उधर इनको भेजा चाहता हूं।

क्या उवासगादसओ हस्त लिखिता पुस्तक अभि मिलता नहीं है ? और दक्षिणी देश में कनकसबाईके पुस्तक के लिये कुछ जवाब नहीं मीलता है ? और जिस पुस्तक के आप मुझ से भाषान्तर किया चाहे उस लिये क्या हैं ?

अभि मेरे पास बहुत सरकरका काम है। परन्तु मैं हरदिन चार वा पांच घंटे मेरा विद्येका का काम करता हूं। और अभि पांच दिन को मैं वेरूल में ( Ellora ) गुफे देखने के वास्ते हुआ।

कैसा आचार्य महाराजका और आपका तबियत है।

जो श्रावके घूलिये में मुझको मालूम। उनको मुझको सलाम बोलियो।

श्री आचार्य महाराजको आपको और सब साधुओंको मैं नमसकरता हूं।

मेरा नाम देवनागरि से लिखना है : ओ ( टकर ) पेरटोल्ड, पी. एच. डी.

मैं एम. ए. नहीं हूँ और ये 'डॉक्टर' का संकेत है इसलिए और 'डी.

'पी. एच' हूँ।

डॉक्टर पेरटोल्ड

( ५ )

56/58, Walkeshwar Road,  
Malabar Hill,  
Bombay.  
25th-I-1922

श्रीयुत महाशय।

आपका पत्र और प्रसपेकट मीले। मैंने आपको दो पत्रे भावनगर और दो पत्रे इन्दौर लिखकर भेजदिये। लेकिन मुझे कुछ जवाब नहीं मीला। मैंने उन पत्रों में आपको दो तस्वीर भेजदिये और बहुत प्रश्ने आपसे पुच्छे। इन

पत्रोंको नहीं लेकर मुझे लिखियो । तो तेईस मेरे पत्रे अभि खोये हुए हैं । और मैं इस काम के वास्ते पोलीस कहूंगा और इससे सहायता पुच्छूंगा । इस कारण से । कि मैं सोचता हूँ । कि मेरे पत्रे किस कारण से चोर गये । मैं अभि आपको सब पत्रे रजिस्टरड भेजदुंगा ।

अभि ये पत्र लिखकर एक मेरे लेकचर का कोपी मीला । क्या आप और लगभग तीस कोपी मुझे भेजदे सकते हो ? मैं उंको मेरे देशे भेजदिया चाहता हूँ ।

मैं अभि “The Idea of God in Jainism” लिखता हूँ । और मैं भरौसा करता हूँ । कि मैं एक महीने में दोनों ‘एस्से’ तयार करूंगा और आपको भेजदुंगा । यद्यपि मैं बहुत अर्धुनि और निर्णिद्रता और शिरोवेदना उठाता हूँ ।

श्री आचार्य महाराजकी तबीयत कैसी है ? प्रोफेसर कापडीया ने मुझे कहा । कि श्री आचार्य महाराज बिमार है । और आप क्या करते हो ?

मैं श्री आचार्य महाराजको और आपको और सब साधुवोंको नमसकरना हूँ ।

परटोल्ड

(६)

56/58, Walkeshwar Road,  
Malabar Hill,  
Bombay.

त० आश्विन शुद्ध १५

वीर० सं० २४४७.

श्रीयुत उपाध्याय महाराज ।

महाशय । मेरे ऐसा लमबा वक्त नहीं लिखनेका क्षमा किजियो । मेरे पास बहुत काम है । तो सोमवार से शुक्रवार तक सरकार का काम है । दूसरे

दिनों में मैं या मेरा विद्येका काम करता हूँ या उपरदेशे में कुछ देखने और सोचने के वास्ते जाता हूँ। अभि मैं पांच दिन नानदुरवार में भीललोग देखने वास्ते हुआ। दिवाली के वक्त में मैं पन्धरपुर को जाऊंगा।

मैं और "Selected Essays on Jainism" के लिये एक या दो निबन्ध लिखा चाहता हूँ। मैं न० ४ और ६ विषय पसन्द करता हूँ। मैंने और मेरे देशे को विद्यालयके सभेका और प्रोफ० सुबटी (Znbaty) प्रोफ० लेस्नी (Lesny)। और डोक्टर स्त्रक (Straka) अदि को इसके लिये लिखा। परन्तु जनुआरी के अंत तक थोडा थोडा वक्त है। और ऐसे थोडे वक्त में एक अच्छा निबन्ध लिखना बहुत कठिन है। और दो या तीन महीना देना जरूरत है।

श्री आचार्य महाराज बीमार होना समझने के लिये मैं बहुत उदास हुआ। उसकी तबीयत अभि कैसी है। मैं अभि अच्छी होनेका भरोसा करता हूँ। और आपकी तबीयत कैसी है।

"प्रूफ्स" कापडीये से मिले। मैंने जी० के० नरिमाण साहब को ठीक करने के लिये दिये। और मैं उन को काल निर्णय सागर प्रेस को वापस भेजदुंगा।

मैं श्री आचार्य महाराजको और आपको और सब साधुओं को नमसकरता हूँ।

और घुलिये मैं श्रावकों को मुझे सलाम बोलियो।

परटोल्ड

# Dr. Walther Schubring

University, Hamburg ( West Germany )

— \* —

( 1 )

Hamburg. 3rd of November 1922.

Dear Upadhyaya,

It was with deepest regret that I saw myself infomed by you of the decease of my revered friend Shri Vijayadharma Suri. Like many other European Indologists I must learn now to be deprived of his letters full of friendly help for our studies, the monuments of his great knowledge and candid character. The services done by him to the European friends of Jainism are eminent, and the German Oriental Society was right when conferring upon him the Honorary Membership.

The idea of establishing a memorial Fund is highly plausible for it will keep the revered name to future times. To add to it materially would appear to me a very noble task, if not, owing to the present financial difficulties of my country every gift, which means might allow, would entirely fade away by the act money change. Instead of doing this, it is my intention to inscribe my next little work on a Jain subject to Vijayadharma Suri's memory. I beg to add herewith a copy of the last letter I sent to him, in order that you might see what intentions he had to lend me his kind assistance in procuring books and manuscripts for my use. He knew well that I wish to make, by the help of my disciples, my Seminary here a kind of centre of Jain studies like Bonn and Leipzig. Let me hope that,

according to your own words, help will be given to me by you in the peculiar wishes mentioned in that letter, and at other occasions. May I, in this respect too, welcome you as the successor of the revered Master.

I feel myself obliged to send back, with same mail, *Acharnnga Churni* and two copies of *Ajitashantistava* text and commentary, all three kindly borrowed to me some time ago.

I am, Dear *Upadhyaya*,

Yours sincerely,  
W. SCHUBRING

(2)

**Hamburg, 2nd June 1923.**

Dear Sir,

I am very glad to receive from you the news of your being appointed successor of Shri Vijaya Dharma Suri in consequence of with the title of Acharya was conferred upon you.  
I beg to say you my warm congratulations to these events very important both for yourself and for the Jain community of India.  
As I am collecting information on modern Jainism not less than on the old one, it would be of very great interest for me to get a detailed description of the ceremonies performed at such an occasion and at the installation of the late Acharya Maharaj's Statue apart from the programme for the latter ones you kindly sent me in January. If such a description is to be had in any manuscript or printed books, I should like very much to make use of it.

To the kindness of your late predecessor, I owe some volume of the new edition of the *Agama* sent to me by Mr. Ottamchand

Hirjee Bombay viz *Samavaya*, *Sthanaga 1st Part*, *Bhagavati 1st and 2nd Parts*, *Jnatadharmakatha 1st Part*, *Prashnavyakarana*, and *Oghaniryukti*. You would oblige me very much by sending me further volumes, if printed, as they are of great value for our studies here. I learn from Berlin that they have got there copies of *Nirayavalika* and *Antakrddasha*. Have the Select Essays in Jainism to which about 1½ years ago, I sent a little contribution "On the Results of critical Research into the *Siddhanta*" already been printed? When going over my copy of this essay, I found a very annoying fault on p. 20, line 8. Owing to a blunder of the copyist, there stands "sinthfulness" what is nonsense, for "truthfulness" what is intended. Please have it corrected at once and let hope that nobody will have been offended by that misleading word.

The Mss. of *Parshvanathastavana* etc. will be returned in due time. It is interesting to see, how well the old authors of them, were acquainted with the rules on Prakrit grammar laid down by Hemachandra and others.

I remain, dear Acharya,

Yours faithfully,  
W. SCHUBRING

( 3 )

**Hamburg University,  
Feb. 7th 1924.**

Dear Suri,

A few days ago, I sent you, as first acknowledgement of receipt of your letter dated October 10th, the copies of two treatises of mine to be kept by yourself, by the Gnana Mandir, and by the owner of the *Ajitashantistava*. As to this manuscript, I shall send it back to you together with the other

Mss., Kindly lent from yours side, as soon as my preliminary work in them is done, which will, I hope, come to happen in a few weeks. A lot of other duties prevented me from doing so until now. Besides I have to finish my German translations from the 1st, 2nd 5th Anga. I have got from you *Nirayavalika* and *Bhagawati Sutras*, for which please accept my very best thanks. I learn from the cover that nearly the whole *Svetambara*-canon has been published now in this fashion. It is beyond discussion that it would be of extreme value for me to possess it completely and it is my sincere hope that you will find a way to have it sent to us. Until now, I am in possession of *Sutrakrta*, *Sthana* ( Part 1st ) *Samavaya*, *Bhagawati* (complete), *Jnatadharmakatha*, *Prasnavya-karna*, *Nirayavalika*, and *Oghaniryukti*, all other volumes are wanting, and this is the more to be regretted as in the named texts there many citations to the wanting ones, as you know.

I was very much pleased to get your sanskrit speech hold in a solemn assembly, an evidence of your learning and of your heart, and of the honour the Jain community pays to both them.

I shall not forget to give information as wanted by the "Jain Directory Office", just as I shall provide you with a photo of myself as soon as I happen to get one.

Hoping to hear from you soon, I am, dear suri, with kindest regards.

Yours,  
W. SCHUBRING

\*added to this letter. 10/2.

(4)

**Hamburg 13, Nov. 26th, 1925.**

Dear Suri,

Your lines of 12th Oct. duly to hand. I am glad to acknowledge to have received from Shivpuri, on 9th Nov., *Sthananga* P. II and *Jambudvipa* P. I while from Khiwandi I got besides your letter, a copy of the *Vividha Vicāra-mālā*, a journal which seems to be rich in contents. Let me express my very best thanks for these which comply with my desire formerly expressed.

On the other hand, I am sorry to say that I have not yet got *Nandi Sutra* and *Rajaprasnhiya Sutra* which you were kind enough to despatch from Khiwandi. I still hope that these books will safely come, and I shall inform you if so.

I suppose you are proceeding on your tour which will be according to what the above named Journal says, an object of joy and admiration for many people.

As to me, I was in the last year loaden with many academic duties, so that I had to postpone most of my work. But there is hope that in January my critical German translation of *Acharanga* (First Part) and some Chapters of *Sutrakṛta*, with introduction and notes, will begin to be printed. I shall be glad to send you a copy of this work as well as of a little essay on those hymns in 6 languages etc. with the materials for which you kindly provided me a few years ago. The *Agama* sent by you will, if complete, be of greatest value for me when continuing my investigations in Jainism for our *Encyclopedia of Indo-Aryan Research*.



I am sure that your assistance will not fail my endeavours.

Hoping you to be well,

yours truly,

W. SCHUBRING

P. S. First in the moment when these lines are written, I got the above named two books. Please accept my sincere thanks for them too.

(5)

Hamburg 13th Oct. 1926.

Dear Suri,

Your letter dated 1st August was duly to hand. It is with great interest that I got your news about the *Shatrunjaya*-Hill-matter and I wish you every success in that difficult affair. As to the loan of books done, according to your opinion, from my side, I am sure that there must have happened a kind of error or rather some confusion with another person. I do not possess the said books nor have I borrowed them from anyone.

A few weeks ago, we had a great meeting of German Orientalists at Hamburg, among them many indologists, I was glad to see Professors Jacobi, Leumann, Kirfel and among the others, Professor Konow, whom you know personally, if I am rightly informed.

My book on the *Svetambara Agama* with translation of parts of *Āchāranga* and *Sutrakritanga*, will come out in a few weeks. Though it is written in German language, I believe that you will take interest in seeing it.

Today, I herewith enclose a little essay on the "Decay and Preservation of Mahavira Doctrine according to the Jaina *Agama*", based on *Kalpasutra*, *Angaculiya* and *Vaggaculiya*.

Of the latter, I only know one chapter the so called *Suyahilan upṭatti* ( *Srutahilanotṭatti* ) do you know a complete manuscript of the *Vaggaculiya* ( also called *Vanggaculiya* ) which could be borrowed for my use ?

Hoping you are in good health, believe me,

Dear Suri and friend, to be yours faithfully,

W. SCHUBRING

( 6 )

**Hamburg 13, September 6th 1927.**

Dear Suri,

Your letter of 3rd August duly to hand. I am glad to learn that you now stay in Bombay, and I hope to meet you there about the middle of November. Later on, I shall not fail to visit Shivpuri, when you have returned there. It is too early now to give a detailed programme of my journey, but it is my intention to see some centres of both *Shvetambara* and *Digambara* Jainism in several parts of India, and you would oblige me very much by introducing me at the one place or the other by a few lines. The details may be arranged in November. As for the present, I want to say that in my studies of Jaina texts I specially intend to examine Mss. and such texts as belong to the Agama in a somewhat wider circuit, as *Angavjja*, *Angachuliya*, *Vaggachuliya* ( sometimes called *Uvangachūlia* or *Vangachulia* ), *Viyahachuliya* and many others. Of *Agama* texts, *Mahanisiha* and *Painnas* with commentary would be of great value, as I intend to publish the former one, and as a pupil of mine is working at some of the latter ones. It would be a very great help for me if you would kindly look for good and old Mss. of the named works and either borrow them for me or inform me where they can be

looked at. My book on "Mahavira's Sayings" I shall bring with me for your use with the help of Miss Krause to whom please say my kind regards,

Yours sincerely,  
W. SCHUBRING

(7)

Hamburg 13, 25th September 1928.

My dear Friend, Acharya Maharajaji,

It is long time that you did not hear from me directly. After an exceedingly instructive and most interesting journey, made with one head but two hats, I left India on Feb. 19th and safely returned home where I found all well. People were of course very eager to learn what I had experienced, and so I had more than one occasion to report on my journey and the kindness of my Jain friends. I do not intend to publish a special work about my Indian experiences, as there are plenty of books like that, good and bad ones. But what I have seen and learnt will occur in my further publications and lectures in its proper place. It will be due to the help of all of you if my studies will prove to be fruitful. From your letter dated 4th July, I understand that your headquarters are at present at Akola. Now a pupil of mine, Dr. Alsdorf, is going to prepare an edition of Pushpadanta's Mahapurana in Apabhramsha. From the Catalogue of the Sanskrit Manuscripts in the Central Province and Berar prepared by Rai Bahadur Hiralal, I learn that there are some Mss. important for that purpose preserved in the *Balātkār Gan* and. *Sen gan Jain Mandirs*, respectively, at Karanja, (C. P.) They are :

1. Nr. 7029 *Uttarapurāṇa*, *Balātkār gan Jain Mandir*, Karanjā. (Is in Prakrit seems to be a mistake)
2. Nr. 7506-7508 *Neminathacaritra* also called *Hari-vamsa Purāṇa*, *Sen gan Jain Mandir*; Karanjā.
3. Nr. 7752-7754 *Ādipurāṇa*. 7752/3 *Balātkār*, 7754 *Sen gan Jain Mandir Kāranjā*.

The fact that you at present are residing not far from that place induces me to ask your kind help in procuring these Mss. at least those named under Nrs. 1) and 2). I am sure, if they cannot be sent themselves, they might be copied by a trustful copyist who does not make corrections. But, as it would be rather expensive to pay for all of them at once, the copying work ought to begin with Nrs. 7506-7508 in the *Sen Gan Jain Mandir*. The author of the Catalogue mentions as the Managers of the temple, "who rendered all possible help in securing access to the Mss."

Seth Ratanlal Narsingh Rao and the Chaware brothers :  
Jayakumar Devidas, B. A., B. L. and  
Seth Jambu Das

I do not doubt that your influence will manage to induce those *Digamber* gentlemen to do something necessary, in order that valuable *Apabhramsha* work might be published in a good manner.

Muni Jina Vijaya is staying here, and I hope he will make good progress in learning German,

With my very best thanks in advance, and kind regards to those men of your staff who knows me,

I am, dear Acharya Maharajaji,

Yours truly,  
W. SCHUBRING

( 8 )

**Hamburg 13. 23 February 1931.**

Dear Acharya Maharaj,

It is long since you last heard from me, but you will not take my silence as a sign of indifference. On the contrary, it was the trouble of much working in our common cause that made me silent. I feel very much obliged to you for your kindly having sent me the recent works of Dr. Krause among which the "Sayings of Vijaya Dharma" must be named particularly. She has done her work exceedingly well and brought near to many people the high thoughts of your revered predecessor.

You might have heard that a pupil of mine, Dr. Alsdorf, is now working at the University of Allahabad as a Lecturer of German Language. He made good use of the cold season by visiting as many places as lay within his reach at week-ends and during the holidays. I hope that in the course of time he will also meet you—if not this has already been the case—and as he speaks your language pretty well, not only you will have much pleasure in talking with him but before all he will gather much instructions from discussing Jain topics with you and your friends. As to myself, I have found great satisfaction in preparing an English translation of the *Dasavaikalik Sutra*. On account of this little work which I undertook on the request of some Jain friends at Ahmedabad, I had to postpone my critical survey of Jainism. Now when I am taking up again this work, I more than ever before feel the want of some Agamas that are out of print. First of all, it is the *Avashyaka* edited in 4 parts by the Shri. *Agamodaya Samiti* which I am in great need of. This edition, as you know, contains the *Tika* of

Haribhadra. Of another one, that with Malayagiri's commenary. I only succeeded in obtaining the first Part published in 1928 (No. 56). The subsequent ones, if published, are wanting to me either. Next to these works I am in need of the *Uttaradhyayana* Part 1-3 published by the *Devchand Lalbhai Jain Pustakoddhar Fund* (Nrs. 33. 36. 41). Although Muni Jayantavijaya was kind enough to present me with his edition of the Sutra with Kamalsanyam's commentary, still *Shanti Suri's Tika* printed in Devchand Lalbhai edition is indispensable. I might name some more Agamas which have not found their way to me, e. g. Acharanga Part 1 and 2, but suffice it to say that those pointed out above would give a very strong impulse to work and decidedly facilitate my task, for the reader wants to be referred not to manuscripts but to printed books. I therefore would request you kindly to use your influence and to try to get hold of those volumes and to have them sent to me. I need not dwell on the great merit which lies in encouraging Jain studies in Europe.

With kind regards I am, dear Friends,

Yours sincerely  
W. SCHUBRING

(9)

**Hamburg, 15th December 1953.**

Dear friend :

Best thanks for your letter of 27th October from which I learn that you are in good health and at work to finish your book on the life of Mahavira. As to myself, after having translated into transcribed sanskrit my text of *RISHIBHA-SHITA*, I am now studying some of *BHADRABAHU'S NIRYUKTIS*. Unfortunately, in my stock of *Agamodaya*

editions Acharanga is wanting, a book which is much easier to be used for those studies than the big old print of Sam. 1936 of Acharanga, a monstrous volume which I possess. I *scipe* the occasion urgently to request you that you might use your great authority to procure that book for me, i. e. *Acharanga* in the *Agamodya* edition (1916). I am sure that not with standing its being out of stock, generally, still at some place a copy can be had from one of your disciples or lay friends.

Another matter is this: a pupil of Dr. Alsdof and mine own is most eagerly working about Hemachandra's '*Trishashti*' and similar texts. But there is difficulty, that I could not help him by borrowing the last text of the Bhavnagr-edition, namely the *MAHAVIRCHARITA which is Parva 10 of the Trishashti*. Is it possible for you to have send me the same and thus to assist that young scholar to finish his work which is most promising indeed ?

I hope not to have applied in vain to you and I remain with all my best wishes,

Yours sincerely  
WALTHER SCHUBRING

( 10 )

Hamburg, 15th September 56.

Dear friend

Thanks for your letter 14. 8. 56 from which I learn that after a long pilgrimage you are in perfect health and active in Jain research. As to Mahavira's birth place, *Hoernale* in his *Uvasagadasao* and Jacobi in '*Sacred Books Of The East* vol. 22'

have shown that it was indeed Basukund near Vesali, the old Vaisali and I have followed both of them in my German book of 1935 about the Doctrine of the Jains.

I myself am busy in research too and I am going to send you some off points of the one or other articles of mine by ordinary mail.

Thanks to the kindness of Muni Caturavijaya, in 1932 and 1936 I received his *Jaina stotra Sandoha*, Vols. 1 and 2, a very valuable collection of which some gems I am studying just now. The publisher was Sarabhai Manilal Nawab, Ahmedabad. Do not know where my learned friend is living now, but I am sure that instead of him you will be so kind as to make enquiries whether or not further Vols. of the *JSt. Sandoha* have been published. And if so, to induce the publisher or someone else to send me one copy of each volume which would be duly paid, if necessary.

As to Dr. Tavadia, I am sorry to tell you that he died by an accident in July last (1955).

With my best wishes and thanks in advance, I remain,

Yours sincerely,

WALTHER SCHUBRING

## Dr. Stcherbatsky

Petearburg (Leningrad, U. S. S. R.)

— \* —

(1)

24th of June/7 July

H. Petersb. Karpooka '20.

My dear Suri Maharaj,

Please excuse my long silence. I have been suffering very severely from a disease in my eyes. Even now, although I am



going much better, the doctor does not allow me neither to read nor to write. My greatest thanks for your kind promise to search for manuscripts of the *Tattva-Sangraha*. It is a very important work for Jaina Philosophy also. I would be very thankful to you for sending me the two manuscripts actually in your possession as well as any other one you may find. Please excuse me for not having fulfilled till yet my promise of sending you my works. I send you with this mail two volumes of my work on Buddhist Philosophy. It is now being translated into french-language and I will send you the french traslation as soon as it is ready.

With greetings and kindsest regards,

Your very sincerely  
Professor TH. STCHERBATSKY

( 2 )

**H. Petersbargh**  
**14/27 of December**  
**Karpooka 20.**

My dear Suri Maharaj,

Many thanks for your letter and the two books you were so kind to send me and which I have duly received.

On reaching my nativ ecountry I went through a severe illness, this is why I remained silent so long. From Mr. Jacobi I have learnt that the Ms. of the *Tattva Sangraha* with the *panjika* has been found. I have in my possession a copy of same work taken from the *Jaisalmir* manuscript. I would be happy to undertake the edition of it, if you would most graciously care to entrust it to me.

With my best greetings believe me.

Yours very sincerely  
TH. STCHERBATSKY.

(3)

7 June 1930.

Dear Acharya Vijaya Indrasuri,

I have duly received your kind and welcome letter dated from Bangalore city on the 30th March 1930. It took the letter two months to reach me. I was immensely pleased in getting again some direct news from you. I vividly recollect those unforgettable days when I visited your great saint and predecessor Shri. Vijaya Dharma Suri and have had the privilege of enjoying your hospitality. From Professor Sylvain Levi and his wife I have had a direct information of the last days and the glorious *Nirvāna* of your *Acharya*. I am very glad you approve of my *Nirvāna* Book. The problem of the Jaina *Nirvāna* has also attracted my attention and I have privately discussed the matter with Professor H. Jacobi, during my stay in Bonn in Germany. But we could not arrive any hard and fast line concerning the Jaina theory of the Liberated Soul. It is supposed to rise higher and higher and to abide eternally in those spheres where the element of *dharma* is finished and the element of *adharma* (no motion) begins. But what is the condition of the liberated soul, is it active or is it quite passive? You remember my results in Hinayāna Buddhism and in early *Nyāya Nirvāna* is absolute calm and passivity, in *Mahāyāna* and *Vedānta* it is living and active. What is the position of Jainism in regard of these two opposed theories, does Jainism reject both or if it rejects them only partially, what line of argumentation is followed? I am sorry to say that I do not possess any copy of the Great Jaina Cyclopeadia, nor is a copy of it available in our country. I would be most thankful for every information you could give me. I am at present engaged in publishing a large two volumes on Buddhist Logic, the second volume will be out

before the first, it is almost finished and I will send you a copy as soon as it appears. For the history of Indian Logic it would be most important to collect all the information from Jaina canonical literature on the pre-history of Jaina logic. Could you not entrust to some of your learned men the task of collecting and analysing all the scattered information which is contained there. Dr. S. C. Vidyabhusana in his history has given some scanty information on the subject, but evidently much more can be done.

Yours very sincerely

TH. STCHERBATSKY

## St. Nihal Singh

Journalist and authour (India)

— \* —

( 1 )

**Government House, Mysore,  
September 9, 1930.**

**My dear Acharyaji,**

I regret my inability to pay you another visit before leaving Bangalore. Both Mrs. St. Nihal Singh and I would have enjoyed another talk on Jainism-

Subhadraben has sent me the information regarding the *Tirthankars* for which I had asked. Kindly convey to her my grateful thanks the next time you see her.

As soon as I am settled anywhere for any length of time I shall make prints from the negatives I made of you and send

them. In the meantime pray accept our highest personal regards,

Yours sincerely,  
St. NIHAL SINGH

(2)

Staff Quarters, Mysore,  
October 5, 1930.

My Venerable friend,

I am grateful for your letters. Your *Shishya* in Calcutta sent me the book and pamphlets that you had kindly asked him to forward. Many thanks. I shall write to him at the first opportunity to express my indebtedness to him.

Dr. Subhadradevi was present at the address I delivered in opening the Jain-Conference on the 3rd inst. She appears to have been surprised that I could tell the Jainas a thing or two about their past which they did not know. Some of the Professors who attended the meeting spoke to me in the same strain.

You may remember that I spoke to you about the need of some one learned in the Jaina lore devoting himself assiduously to compiling a complete history of the rise and spread of the culture. I hope that you will take my suggestion seriously and set to work persons with the necessary qualifications.

I am anxious that the Jainas should have as brilliant a future as they have had a past. I therefore took the opportunity to call attention to some matters in respect of which Jainas need, in my estimation, to get themselves right. Dr. Subhadradevi is, I believe, sending you a translation of my address and I shall be glad to know what you think of the suggestions I put forward.

Mrs. St. Nihal Singh and I look forward to the pleasure of calling upon you shortly after our return to Bangalore, probably during the 3rd week of the month. We are leaving tomorrow for a tour of Sravana Belgola, Belur, Helibad, Mordabidri and Karkal. Upon our return we are likely to pay a flying visit to Ooty, where we hope we shall meet your friend.

With highest personal regards, Believe me.

Yours sincerely,  
St. NIHAL SINGH

( 3 )

**Lavender's Hotel,  
No. 4, Cubbon Road,  
Bangalore, November-6, 1931.**

My dear Acharya Vijaya Indra Suriji,

I have not had the pleasure of hearing from you for a long time and wonder in what part of our brotherhood you are.

I had to undergo an operation at the Victoria Hospital in Bangalore city. It was painful but not serious and I have been laid up for weeks. The wounds have, fortunately, healed up and Mrs. St. Nihal Singh and I propose leaving for Bombay on Sunday. We shall stay there as usual, at the Taj Mahal Hotel, but please address letters to me c/o. Messrs. Thos. Cook & Son (Bankers) Ltd, Bombay.

Where is Doctor Subhadradevi ? We have not heard from her for months.

I should like to have from you a list of all the important places sacred to Jainism, with an indication as to the railway station nearest to each, so that I may visit them as I travel about India.

With kindest regards from Mrs. St. Nihal Singh and myself.

Yours very sincerely,  
St. NIHAL SINGH

# Dr. L. P. Tassitory

Bikaner (India)

(1)

जोधपुर, ता. ४ जन. १९१५

उपाध्याय श्रीइंद्रविजयजी की सेवा में

आप की भेजी हुई उदैपुर की गजल मिली. यह पुस्तक सिंदी टेकचंदजी ने बनारस से मेरे पास भेजी है. वे यहां नहीं आए. और बृहोभद्रसूरि के संबंध में दीपविजय कविराज का लिखा हुआ अंश भी मुझ को मिला. मैं आप की अनुपम कृपा के लिये अंतःकरण से धन्यवाद देता हूं.

अत्यंत शोक के साथ लिखा जाता है कि मेरा छोटा भाई, जो सेना में तैयार था, पर्वत से गिरकर मर गया. ईश्वरेच्छा का किया जाए.

मैं नौ तारीख शनिवार को प्रतःकाल खाना खोकर फालता करीब दो बजे पहुंचूंगा. और आशा है कि शाम को आप के पास पहुंच जाऊंगा.

पूज्यप्राद आचार्यवर्य श्रीधर्मविजयसूरिजी के चरणों में मेरा प्रणाम निवेदन करे.

आप का कृपामिताजी,

L. P. Tassitory

[ डा० टी.पी.टी. के हिन्दी हस्त-लेखन का एक नमूना ]

# Dr. Rabindranath Tagore

Poet ( India )

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( 1 )

**Santiniketan**

**January 21, 1923.**

Reverend Sir,

It a great disappointment to me that owing to a very urgent mission I am not able to take part in the Vijaya Dharmasuri Memorial Ceremony and join the members of the meeting in personally offering my homage of ŚRADDHĀ to the sacred memory of his late Holiness. His great reputation of liberal culture and large mindedness had often urged me to visit him and put before him my claim for help in founding a centre of Jaina learning in connection with our VIŚVABHĀRATI in *Santiniketan*. To my infinite regret he passed away before I could approach him but I believe that his benign influence will work on behalf of this cause and our desire will be fulfilled.

With respectful regards,

Yours sincerely,

RABINDRANATH TAGORE

( 2 )

**Santiniketan**

**April 11, 1923.**

Dear Reverend Sir,

While thanking you for the honour of your invitation I regret very much that it will not be possible for me to attend

the opening ceremony of your library on the 21st of April. I have a strong sympathy for your wishing it success.

Yours sincerely,  
RABINDRANATH TAGORE

**Dr. Jahangir Tawadia Ph. D.**  
Hamburg University (Germany)

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( 1 )

**Hamburg 24, 5th July 1924.**  
**Ifflandstr. 53 I.**

Dear Suriiji,

Please excuse me for writing these lines to you. I hope you will pay your kind attention to them.

I am a Parsi graduate and have come over here as a lecturer of Gujarati, Hindi etc. on the one hand, and of Avesta, Pahlavi etc. on the other. As the libraries here do not possess Gujarati and Hindi books, I requested my well-wisher and friend Mr. G. K. Nariman. He sent a number of books among which I found some interesting books on Jainism. They aroused my interest for the subject. The name of the late lamented Vijaya Dharma Suri was known to me, and I read his life-history with great interest. His **धर्मदेशना** really deserves the praise bestowed upon it. I dare say you know Prof. Schubring, and that his chief subject is Jainism. He now and then asked me to interpret Gujarati and Hindi commentaries ~~he~~



required for his studies. Thus it was quite natural that I began to take a scholarly view of Jain matters. Some time back you sent a communication to one of our pupils Mr. Alsdorf, and I told him to correspond with you. Now he shows me the books you sent to him, and I was much pleased with the contents of **सुरीश्वर अने सम्राट्**. I request you to kindly send me a copy of the same. Besides its general historical value, it bears a particular interest for me. You know that a Parsi priest too was at the court of Akbar, but there is a controversy as regards who he was, and what prominence must be attached to him. There are some legends in which a Jagat-Guru is referred to and I would very much like to ascertain if these legends can be more or less supported with the help of Jain works. Thus I shall be very much obliged to you to let me know whether the Jain Gujarati books mentioned under **ग्रन्थसूची** are published. If so, may I request you to send me a copy of these proud literary monuments of old Gujarat? You need not be afraid if the language of these works is old Gujarati. Fortunately I am pretty well acquainted with it. It is perhaps a very suggesting parallel that your and my forefathers kept the torch of learning alight in the days of darkness. Surely I do not desire to compare a few old-Gujarati works by the Parsis with thousands of them by the Jains. But the fact is there. These works will be helpful to me in my further studies in old Gujarati literature. There are many Rasas in the Berlin Library' and Prof. Schubring once told me that he would move the people to entrust me the works of preparing a descriptive catalogue there of. With the monetary help so generously sent by you Prof. Herzfeld published the *Panchakhyanavartika* in 1922. Now he has translated the same in German. It is certainly a great merit for a foreigner without any means at his disposal to translate

it. He has recently requested me to see if there are any mistakes, and I propose to do it with a view to advance the study of Gujarati – old and new.

Hoping to be excused for the trouble and to hear from you soon, I am,

Dear Suriji,  
Yours faithfully,  
JEHANGIR TAVADIA

( 2 )

Hamburg 24-2nd September 1924.  
Ifflandstr. 53.

My revered Suriji,

You may not require thanks—as you say—but you do deserve them, and deserve them fully. The 16 books and the 8 Nos of Vividh Vicharmala have been duly received, and I hope you will not fail to send me other publication as well. Please do send me the V. V. regularly—if not each No. every month, some Nos. at a time. I read it with great interest. I would have very willingly written something for its special No. but for the want of time owing to preoccupations, but be assured, I shall do it on some other occasion. I hope you will not mind if I draw your attention to some minor defects in your valued paper. The name of foreign scholars especially of German ones are not properly written. I give below the correct pronunciation of some of them,

Johannes Hertel : योहानिस हेरटल्

Helmuth von Glasenapp हेलमुट् फोन ग्लासनप्

Winternitz विन्टरनिट् Hermann Jacobi हेरमान याकोबी

Ernest Leumann एरन्स्ट लोइमान् ( लोयमान् ) of Freiburg फ्राइबुर्ग

Zacharias दत्तखारियास of Halle हाले

Heinrich Zimmer हाइनरीख ड्सीमर् of Heidelberg हाइडल बर्ग

Albrecht आलब्रेख्ट Schubring. शुब्रिंग

About the essays you have received from European and Indian scholars of Jainism I beg to suggest you to publish them as a memorial volume for the late revered Vijaya Dharma. In that case other friends of the late Suri may be given an opportunity to contribute to the volume. If you require any information for the "Jain Directory" or any other matter, I shall be much pleased to supply it as far as possible.

Allow me to say that your letter has much impressed me. Carlyle has said in his "Heroes and Hero-worship" that a really great Hero does not make others low, he creates many new heroes. The late Vijayadharma Suri was one such Hero who has created Heroes like your honoured self. You are not only progressing the Jain case, but directly or indirectly the cause of our mother country also. Your willing offer for help and genuine interest in my work I highly appreciate. I on my part shall lose no opportunity for doing anything for you or your cause. It is true that my interest lies in old Iran, but it is equally true that India—especially mediæval and new India—is as well fascinating. Thus any help that you may lend me will be rightly lent.

I note with thanks that you will send Nos. 1, 3, 4, 5, 6 and 9 of the Bibliography in "*Surishwara and Samrat*" and the forthcoming catalogue of the Rāsas of the Agra collection. If possible, please send me the catalogue (जैन ग्रंथावली) published by the Jain Swetamber Conference some years back. If you like I shall be much pleased to edit any of the unpublished *Rasas*. I do not know whether you are in a position to secure for me अर्धमागधी कोष, *Ardhamagadhi* Reader and पाइअसदमहएणवो reviewed in No. 7 V. V. Yes I know sanskrit, and am

regularly attending Prof. Schubring's lectures here. He is on change at present, I shall give him your message when he returns.

With many thanks, and respectful regards, I am,

Yours every sincerely,  
JEHANGIR TAVADIA

(3)

Ifflandstr 53, Hamburg 24.  
14th Nov. 1925.

Revered Suriiji,

Your kind favour of 11th ult. has pleased me immensely; I am really very thankful to you for writing it inspite of your multifarious duties. After a week came the third part of the Prakrit Dictionary along with the missing pages 241-248. The other packet also contained a copy of this Dictionary III instead of तत्त्वाख्यान उत्तरार्ध. This is rather unfortunate. I shall be highly obliged to you, if you will kindly arrange to send me this work. Please let me know at the same time what I should do with the extra copy.

For the present my wife translates पञ्चमचरित्र in German, but if desired, she may do it in English. She begs to thank you for your kind offer to solve her difficulties; as a matter of fact we ourselves have thought of writing to you and to Mr. Sheth about them. It should be noted that my wife has very little spare time for this work.

Perhaps you would question what I have done as regards the Rāsa Mss, in the Berlin. I was there last August and saw some of them; but the librarian in charge was on furlough and so I was not able to speak with him on the matter. Again

Prof. Schubring told me that there has been a tradition that such work should be entrusted only to those serving there; but he added that in the case of *Rāsa* Mss. the work of preparing their catalogue should be given to me they being in Gujarati. He asked me just to wait till the next Congress of the German Orientalists, which would meet in Hamburg. Then he will personally talk to the concerned, the atmosphere being very favourable because of the congress. Meanwhile I beg to remaind you about the catalogue of the *Rāsa* Mss. in Agra, which was being prepared when you wrote to me last year. This will be of much help to me, especially because the જૈન ગ્રંથાવલી so kindly sent by you, does not contain the list of Gujarati works,

I have not yet acknowledged the receipt of the स्मारक अंक of the विविध-विचारमाला (I would very much like to receive this magazine regularly). It was a great pleasure to me to find your photograph in this number which has, so to say, brought me nearer to your worthy self.

You write that the addresses of the managers and editors of the Jain Magazines are sent to me but they were not along with your letter. May I trouble you for them ?

You must have heard by this time that miss Krause is already in India. I have read about her different plans, but do not know what the real ones are.

I conveyed your greeting to Prof. Schubring, who thanked for the same. He also informed me of your letter to him; at present he is too much occupied with the work of his various classes and of his public lectures on the "Early History of India". "Gujarat and its people" is the theme of my lectures,

wherein I shall be speaking on many things connected with your faith and community.

With most respectful regards,

Yours sincerely,  
JEHANGIR C. TAVADIA

P. S. After writing this I received तत्वाख्यान उत्तरार्द्ध so kindly sent by you.

Is the first part available ?

( 4 )

Ifllandstra. 53, Hamburg 24,  
30. 11. 26.

Revered Suriiji,

Please excuse me for not writing to you earlier than this. Want of leisure was the only ground.

I have read in papers about the action of the Palitana state in connection with your rights at the Shatrunjay hill. However, the original papers kindly sent by you were very useful. I have talked about the matter with Prof. Schubring. Naturally he has sympathy for your cause. Besides telling him orally the chief points of the controversy, I have given him the whole printed matter. As regards giving publicity to this affair, it is rather difficult. There is a great difference between the Indian and the German papers as regards their contents. No notice is taken, say of legal suits (of course German) unless they be of highly political importance here or unless they refer to some great scandal. In these circumstances it is not possible to induce any editor to insert the Shatrunjay affair. Moreover it will be of almost no use to your cause.

Prof. Schubring is of the same opinion. In case anything appeared indirectly on the subject I shall let you know it.

I have written a few words on the last congress from the Jain point of view along with one other subject viz about Prof. Konow's account on Jainism in a German work on the religions of different races and nations. I enclose herewith a programme of the Congress.

Hoping to enjoy your regular favour and with most respectful regards, I remain,

Yours sincerely,  
JEHANGIR C. TAVADIA

P. S. When the fourth part of the *Prakit* Dictionary is out, please don't forget me. The *Vividh Vicharmala* informs me about Jain activities including those of Miss Krause. She is sure to bring a great mass of information on the inner and practical life of Jainism for the European readers. I congratulate all the concerned.

J. C. T.

(5)

Hamburg, 12-9-28

Revered Acharya Maharaj,

Please excuse me that I have not written to you for such a long time. When your esteemed letter of 30-7-28 with the kind gift of *Chandra Prabha Vyakarana* reached me I was thinking of writing to you about several matters. I'll do this now after another period of delay.

First of all let me congratulate you and through you the whole Jain community on the success achieved in the righteous cause of the Shatrunjay affairs. You rememer that I have refer-

red to your heroic stand against sheer injustice in one of my reviews in the Orientalische Literaturzeitung. I am always in touch with the progress of your affairs, thanks to the free copy of the Dharma Dhvaja and the information thus received I pass on to others who are in need thereof Prof. Schubring has returned long ago, and he is highly satisfied and feels grateful for all that you and your followers have done for him. I have conveyed your *dharma labh* for which he thanks you and sends you his respectful regards. I am very glad to hear about Dr. Miss Krause and Dr. Miss Johnson. Prof. Schubring wrote to me as well as told me about the services of the former. I have sent long ago a copy of my remarks on the old Gujarati Panchakhy-anavarttika (in German) to Shivpur; I do not know whether she has seen this article. The reason why I was not able to write to you was this that I was busy with the work of my Ph. D. Exam. which I passed in July.

It seems that the last part of the *Prakrit* Dictionary is not yet out. I hope you will not forget to send a copy to me. About Prof. Pertold's two volumes no information is received. I will let you know next time.

You must be knowing that Muni Jin Vijayji is here.

With most respectful regards to you and your co-workers, I remain,

Sincerely yours,  
JEHANGIR C. TAVADIA.

P. P. When you write next time then please use my new address which is

WOERMANNSWEG 2  
HAMBURG-FUHLSBUTTEL  
(GERMANY)



# C. H. Tawny

Falmouth, (U. K.)

—\*—

( 1 )

**Woodside, Gyllyngvase Terrace, Falmouth**  
**7th June 1911.**

My dear Suri,

I thank you for your letter of the 7th May, and especially too for उपदेश तरंगिणी, a book from which I think that I may learn much. I regret that you should send me so many valuable books, as you are depriving yourself of them. I have read a good deal of what you have sent me. But my health is not quite restored and I am getting to feel very old. I did mean to leave this place long ago, but the person who has my house at Weyludge, fell ill, and so I have been detained here. Otherwise I live at Oatlands Grange, Wayludge, Surrey, and my safest address c/o. Messrs. Hemy S. King & Co., 65 Cornhill, London. They are my agents. I think that I shall probably have to leave Weyludge, if I can get rid of my house.

The fact that I translated Buhler's Hemachandra is simply due to Dr. Hertel's suggestion. He was asked to have it done by a Jaina gentleman in Delhi who wished to pay for it. My translation is now with Dr. Hertel. The Dr. is kindly looking through it. I have often thought of writing a treatise on the jain religion. But I am now very old and troubles of various kinds have depressed me, but I shall remember your kind offer to help me and I shall refer to you soon. I enjoyed reading your commentary on the *Yoga Sastra* and learnt much from

it. Dr. Hertel is a good deal younger than I am, but I concur in your opinion of him, and I think it probable that he will, with your help, enlighten the European world.

I do not know Denison Esq. but I shall take the liberty of enclosing a letter to him for you to present or send. I am out of touch with India. As for books I have sold a great many, and given away a great many and still my house at Waylup is full of them. I began sanskrit late in life without even having had a systematic training and I have had much other works to do, as I am implicated in the संसार having a wife and family.

As for Buhler's article, it was published in 1889. I did not know that Dr. Peterson had written on the same subject but as I say, the fault rests with the Jain gentlemen in Delhi. I really am in Dr. Hertel's hand: and do not mind suppressing my translation altogether. No doubt it is full of faults. But Dr. Buhler had a name in Europe, which I have not. He is wrong about धर्म and अधर्म as *Astikāyas*, if I remember alright. Dr. *Burgess* had his little pamphlet on the Jaina religion translated. But Dr. Hertel does not approve of the translation.

I now proceed to write a letter of introduction and remain.

Yours very sincerely,

CHARLES H. TAWNEY.

P. S. I know "Denison Rose" but not "Denison" but I must write 'Denison' as your letter clearly gives "Denison" It will not matter.

C. H. T.

# Dr. F. W. Thomas

Chief Librarian, India Office Library, London.

— \* —

( 1 )

The Library,  
India Office, London,  
S. W. 1  
July 2, 1918

Dear Sir,

Pray accept my cordial thanks for your kindness in sending me a copy of Dr. Tesitori's account of your eminent teacher Sri Vijayadharma Suri. Although I have always felt a high esteem for the work and character of your Guru, I confess that I was not aware of the full significance of his achievements and the manysided originality of his life. Dr. Tessitori's sketch gives a most inspiring insight into the character of a large-hearted and broad-minded man, a true modern representative of the ancient sages of India. The Jaina community is to be congratulated upon the possession of such a leader whom it can name with pride, both in intercourse with other Indian communities and also as a worthy Indian hero in comparison with the distinguished man of other lands. I feel sure that his example and influence will be effective for the good of your people and of India generally.

I am happy to be in correspondence with yourself as the **Guru's** Head Disciple, and it will give me pleasure to hear from you again. Beleive me, my dear.

Your very truly  
F. W. THOMAS

( 2 )

**Government House,  
Bombay,  
Nov. 22, 1920.**

**My dear friend,**

I was very sorry to be away when your letter arrived. It unfortunately happened that I had been under the necessity of going down into the city, whence I returned shortly after, he had left.

It will give me much pleasure to see you to-morrow (Tuesday) at the Taj Mahal Hotel between 2 & 4 and I will hand over to you, when we meet, the translation of the letter from the Italian Society.

It is not the *Astasahasri* that I translated, but the *Harsacarita*. With me I have brought the Mss. of a translation of the *Pravacanasara* by my friend Professor, B. Faddegon. I have myself nearly completed my translation of the *Dinakari* commentary upon the *Nyaya Siddhantamuktavali* : the *Siddhantamuktavali* itself I finsihed many years ago.

I cannot close this letter without offering my hearty thanks for the great cordiality wherewith you and your friends received me yesterday, and the kindness with which you allowed me to see the temples, the hall, & your study rooms. I was charmed with what I saw. But, of course, what I chiefly

valued was the opportunity of meeting face to face your revered Acharya Maharaj Shri, whom I have so long wishes to know personally. His presence fulfils all that has been said or written of him, & I truly felt that he was one of those, the very sight of whom confers a benefit. I am rejoiced to learn from your letter that his health is improved.

With kind regards,

Yours sincerely,  
F. W. THOMAS

(3)

**Manmad Station,  
Jan. 20, 1921.**

My dear friend,

By this post I am sending a copy of the proof of the Swami Maharaj's life, which proof I have corrected and made ready to return to Oxford. Will you kindly look at the proof and decide whether it is now satisfactory ?

I am hoping to see you before long. During my constant travel in India, I have been incessantly occupied in seeing places, institutions and persons. But I have always had in my mind the memory of the kindness shown to me by your Guru, yourself and all your friends. My next visit to Bombay will be a short one, and I shall then leave for the northern part of my journey, concerning which I am hoping to receive your help and advice. In a day or two I will write further details, At the present moment I am on my way to Ajanta, where I expect to remain until January 23 or 24. If you should wish to write before then, you might address the letter:

C/o The Station Master,  
Pachora Station.

Please give my most cordial greetings to your Guru and to our common friends. I hope that the health of the Guru is now quite firmly established and that all are well. I am rather exhausted by the varieties of constant travel and the multitude of new impressions, but otherwise I am in good health.

I remain, my dear friend, with all good wishes,

Yours sincerely,  
F. W. THOMAS

(4)

**The Guest House,  
Udaipur.  
Feb 11, 1921.**

My dear friend,

I am afraid that in the hurry of taking leave of you, I omitted to bring away the proofs and some of the notes. But I will look again in my papers to see if this is the case. If the papers are with you, will you kindly forward them to me.

C/o. The Secretariat,  
Educational Department,

Delhi

(To await arrival)?

I was much touched by the cordiality of all my friends at the meeting on the 6th and by the patience which the audience showed in listening to me. The Gujarati rendering of my speech was quite a feat of accurate reproduction, and the spee-

ches of yourself, and above all of your Guru Maharaj were both exsively kind and enlightening. I am grateful also to our young friend Mr. Kapadia, who spoke well during the few minutes allowed to him. To the donor of the golden emblem, which I am almost ashamed to accept, it being so valuable a gift, I am writing myself, as well as to Mr. (Narottam) Bhanji, whose hospitality was so kind, generous and helpful. As usual, I brought away from the temple a large gift of valuable books, which will be of great use to me as soon as I can find time to give to them the careful attention which they deserve.

Since leaving Bombay, I have had a very busy time, visiting Bhopal, Bhilsa, where I saw some old jain statues, Sanchi, Ujjain, which was very interesting to me, especially the river Sipra and the ruins, and now Udaipur. There are many Jain temples in Udaipur, and the Overseer of the Guest House, where I am staying, is also a Jain, by name Malum Singh, a very helpful man.

In my speech I forgot to refer to the remarkable present activity of the Jain community in publishing books. The number of series is great. In Patan and Mehsana I found two fresh series, of which I had not previously heard.

In a Jain temple here I have had talk with a Sadhu who was courteous to me.

Please give my most kind and respectful greetings to the Maharaj and to all our friends.

Yours very sincerely,  
F. W. THOMAS

(5)

**Gautsa-Dak Bungalaw,  
Chumbi Valley,  
Tibet, April 14. 1921.**

My dear friend,

Possibly you may be thinking that in the fury of my travelling I have passed beyond the limits of the universe and disappeared in āloka. So long a time has passed since I was last with you (February 6) and since I last wrote to you and received letters from you. I have indeed travelled very far since that time, having visited much of Rajputana, and then Agra and Delhi and the North-West, as far as Peshawar and the Khaibar, and on my return eastwards Lahore, Delhi, Lucknow, Allahabad, Benaras, Patna, Buddha-Gaya, Paras-nath, Calcutta and Puri. From Calcutta I came away north on April 6, and I am now, as you will see from the address given above, far away from the railway, in a Himalayan valley of Tibet. I am continuing northwards and shall not be in India again before the end of this month.

I am now enclosing the Preface to Mr. Sunawala's work.

I hope that you will approve of it. It was written a long while ago, but in the hurry and distraction of my constant changes of place and constant visiting of institutions and seeing of people, I have never until now been able to revise it with the necessary calm – indeed I have never even enjoyed the necessary free time. I have devoted to the matter the first leisure acquired by this retreat into Tibet. I enclose also the estimate of the cost of printing.



I was much pleased by my visit to the Jain Pathsala and temple of *Parasnath* in Benares. I was welcomed there and also permitted to the book and manuscripts. I climbed Sacred hill of Parasnath, and was delighted with its beauty and peace, the shrine there are characterized by simplicity.

In Delhi your nephew Lala Bishambar Das Varma was kind to me and showed me the *Digambar* temple and I hope to see further Jain friends, if I go back to Calcutta. I am very sorry to have missed so many opportunities of meeting the members of your community in various places. I am sure that it would have been pleasant to know them and that I should have found them everywhere, as hither to I have always done, both kind and enlightened.

I am remembering what you wrote concerning Mr. Sunawala, and during these days in Tibet, when I hope to be able to write many letters, I will do what I can.

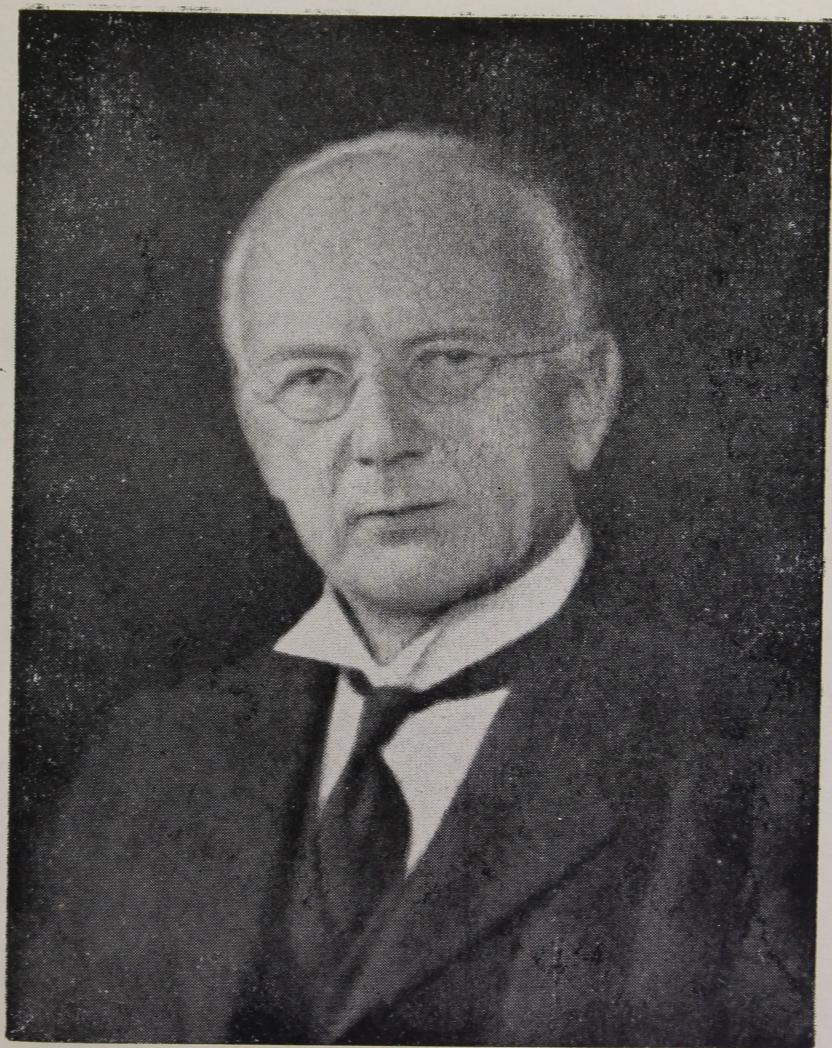
I hope that your *Achāraya* has long ago got rid of his cough and is quite well. I am often thinking of him and of his true kindness and saintliness. I think also of yourself and of our other friends, including all the laymen who were so kind to me. I hope soon to be writing several of those to whom I owe letters—a numerous body.

As so much time has elapsed, I think it safest to address this to the Temple in Pydhoni, Bombay. I hope that it will duly reach you.

Please give my very cordial and respectful greetings to your *Achāraya* and to all our friends.

With kind regards,

Yours sincere friend  
F. W. THOMAS



DR. F. W. THOMAS



P. S. I will write again concerning the *JAINATATTVA-JNĀNA* which is very complete. The translations are not perfect.

( 6 )

**The Library,  
India Office,  
London. S. W. 1.  
July 23, 1921.**

My dear friend,

I am now enclosing a corrected page-proof of our honoured friend, the Acharya's biography by Mr. Sunawala. Will you kindly examine it to send it to me in order that I may give the order for printing ?

You will see that the Oxford Press is prepared to publish the work. There is a difficulty in publications by the Jain Literature Society, because for that Society the Cambridge University Press is the publishers and this work is printed at Oxford, but I will consider whether anything can be done.

I enclose also the Oxford Press account. It would be convenient if I could receive the sum due to the Press, so that they may be quite ready to finish the printing at once. And will you let me know your views concerning the publications. (See the enclosed letter from Mr. Hall) ?

I hope that you and all our friends are quite well. Please give my kind remembrances to them all. I am writing in haste to catch the mail and I shall write again shortly.  
With kind regards.

**Yours very sincerely,  
F. W. THOMAS**

(7)

The Library,  
India Office,  
London. S. W. 1.  
June 1, 1922.

My dear friend,

I have received your letters of May 2 and 6. and concerning the introduction I have been told that the Resident in Gwalior would be the right person to give it and that H. H. would certainly be happy to see so eminent a man as the *Acharya Maharaj*. However, I will speak to some one else before the next mail, and in any case I will myself write to the Resident.

As regards the R. Asiatic Society it was not understood that it would not be possible for the Acharya to be a subscribing member. I may mention that the Society elects Honorary members only when a vacancy occurs and as a recognition of special distinction in scholarship. I need not mention that such elections are made not by one or two persons, but by the whole Council. When a good opportunity occurs, I am sure that the name and the great work of the *Acharya* will be properly considered – indeed. I may say that a beginning was made some time ago. You will understand that in all such affairs *Avasara* ( अवसर ) is the most important factor.

The copies of Mr. Sunawala's memoir were sent out to India—addressed to Bhavnagar—some time ago. No doubt they have by now reached you, as well as the copies of the portrait which I hope is satisfactory. The bill has come from the Oxford Press, it shall now be carefully verified and the account rendered to you.

I have now to finish something for the Cambridge History of India: it has to be done by July 1; but after that I hope for a little more leisure, except that there is an Orientalist meeting in Paris on July 10-13, to celebrate the Centenary of the Soci  t  s Asiatique. I am very sorry for all that I have left undone so far; but, as you know, I am not allowed the luxury of repose or leisure for literary work.

I am delighted to hear of the improvement in the Acharya's health, and I hope that he is now quite strong enough for all the fatigues of your journey. Please give him my most cordial respects, and remember me to all our friends. If you can exercise a little more patience I hope to accomplish all the things of which we have spoken.

M. Levi writes that he hopes to see the *Acharya* before leaving India.

I hope that you are yourself quite well and prospering in your work.

With all kind regard,

Yours sincere friend,  
F. W. THOMAS

(8)

**The Library,  
India Office,  
London. S. W. 1.  
June 29, 1922.**

My dear friend,

Finding that the Resident at Gwalior is at present away, I have written to the gentleman acting for him a letter of which I now enclose a copy. I hope that it will help if you write to the gentlemen, you may find it convenient to send him a copy of Mr. Sunawala's memoir.

I believe that the Secretary of the R. Asiatic Society has written to you concerning the membership. Honorary membership of the society is bestowed only rarely, and when a vacancy occurs (the member being limited), upon specially distinguished scholars recommended by a committee. Of course; I hope that when next an opportunity occurs, the name of the Acharya Maharaj will be considered; but the result will depend upon the committee which happens to be appointed and the branches of Oriental learning which it represents.

I hope that you have now received all the copies of Mr. Sunawala's memoir which before your letter of May 5 arrived were sent to Bhavnagar. I have seen one or two reviews of the work.

I am glad that the *Acharya* is well and has initiated Mr. Himatmal; the name Himamsu-Vijaya seems happily chosen. I am going in about ten days to the Centenary of the French Asiatic Society in Paris, after which I hope that the busiest part of the London year will be finished, and I shall have a moment's leisure for thought and work.

With kind remembrances to the Acharya and all our friends I remain, my dear Upadhyaya,

Yrurs sincerely,  
F. W. THOMAS

(9)

**The Library,  
India Office,  
London, S. W. 1.  
September 6. 1922.**

My dear friends,

I was deeply grieved by your cablegram, which I received to-day announcing the death of my dear and honoured friend

and your revered teacher. I have already written to 'The Times' concerning him, and I hope that they will insert the memoir.

I can imagine the dismay which must be felt by you and all our friends in the first period of your bereavement of such a loved teacher and saint. But I hope that you will feel all the more inspired to carry on his work. On yourself, as his chief disciple, will fall the heaviest task; but I hope you will be supported by the unquestioning loyalty of all. Please convey my sincere and friendly sympathies to all our friends, including those numerous laymen from whom I received such extraordinary kindness among you.

I hope to be writing again soon by another mail.

With most cordial regards.

I remain, my dear friend,

Yours sincerely,  
F. W. THOMAS

( 10 )

The Library,  
India Office,  
London, S. W. 1,  
September 28, 1922.

My dear friend,

You no doubt, received the letter which I wrote immediately upon learning through your telegram the sad news of the death of your noble *Guruji Maharaj*. The news came to me with a shock as I had hoped to enjoy for many years the great friendship with which he had honoured me. I am now enclosing the notice which appeared in the 'Times' which, however, is only a part of what I wrote. The truth of the last



sentence, calling for a more extensive biography with a list of all the Saints works will, no doubt, commend itself to you.

I am sorry to say that I could not hope to obtain an introduction to H. H. through any of the persons mentioned in your letter of August 15; but I will try to find some one else whose help would be likely to be effective. No doubt, the purpose which you have in view is not dissipated by the *Acharya's* death.

I hope that you and your friends will find no impediment in the way of carrying on your teacher's work and that I myself shall retain your confidence and so far as I can co-operate with you.

I remain, my dear friend,

Yours sincerely,  
F. W. THOMAS

( 11 )

The Library,  
India Office,  
London. S. W. 1,  
January, 4, 1923.

My dear friend,

I now enclose, as requested in your letter of October 15, a few lines in commemoration of your dear friend and teacher, *Acharya Maharaj*. If I have written too much, it can be curtailed by omitting a part.

The draft of what appeared in the 'Times' for September 11 has, I fear, not been preserved but I will inquire for it. For the 'Royal Asiatic Society's journal' I have just written a much longer obituary, of which I will shortly send you a proof.

( 12 )

**The Library,  
India Office,  
London S. W. 1.  
January 11, 1928.**

My dear friend,

I now enclose the final bill of the Oxford University Press for the printing of Mr. Sunawala's biography of your Acharya Maharaj. The publication was as you remember, by the Cambridge University Press which, however, will charge you nothing.

The sum still to be paid is £. 21. 8. 10. If you will send it to me, I will forward it to the Oxford Press.

I am also sending by the post Mr. Sunawala's type-written MS & a copy of my obituary notice of the Acharya which will shortly appear in the Journal of the Royal Asiatic Society.

I should like to subscribe Rs. 50 to the memorial of the Acharya. Will you kindly deduct this sum from the cheque which you send for the Oxford Press. I will then pay the sum to the Press instead of sending it to you.

No doubt you have recieved my last letter, enclosing a few lines concerning the Acharya. I have not yet been able to arrange concerning the photograph; but I will do so now. If you are in haste, you can make use of the photograph which you published some years ago – no, on second thoughts I think that the one which I now enclose will be satisfactory.

With all kind regards,

**Yours sincerely,  
F. W. THOMAS**

The further particulars which you give in your letter of October 21, concerning the *Acharya's* last days and hours are indeed touching. His end was that of a true Jain Arhat, and his example will be a lasting possession for you.

I am interested in your various plans for commemoration. I hope that the Samadhi building will be in true Indian style and not affected by imitation of modern European architecture.

I will write further by the next mail concerning several matters.

With all kind regards and remembrances,

Yours sincerely  
F. W. THOMAS

( 13 )

**The Library,  
India Office,  
London, S. W. 1.  
June 21, 1923.**

My dear friend,

I was heartily glad to receive your letter of April 26, announcing that the Jain Community has appointed you successor of your late Guru Maharaj Vijaya Dharma Suri and has conferred upon you the title of *Acharya*. I am sure that this is what the Guru himself would have wished and that you will worthly continue his work.

I was very much pleased with the *Puja* volume relating to the *Acharya*. It is very finely printed and well designed. I am at present very busy with the Centenary of the Royal Asiatic Society, which takes place in July ( 17-20 ) and with many other things. The Jain Literature Society is passing through the press a translation of *Kundakunda's* Pravaçana-

sāra. which is a difficult work, and that also has caused me trouble.

I wonder if you would approve of an idea which I have of publishing the whole of the *Jain Svetambara Angas* and other canonical texts in one series of volumes in European form, the volumes to be all of one size and perhaps printed in Europe. This would be a great task; but it would be a very good thing to have all these texts *together* (as they are now hard to obtain) and on one shelf, well printed in volumes of convenient size and shape. If this could be done, it would be an immense help to the study of Jainism. If the money could be provided, I would undertake to publish the volumes as publications of the Jain Literature Society and I would employ as editors the best European and Indian scholars. We should have to consider to what extent the *curtis* should be published with the texts.

I am sure that such a great and uniform publication would immensely increase the interest taken by Europeans in Jainism.

I am trying to obtain a copy of the great *Abhidhano-Rajendra* which is being printed at Rutlam. Perhaps you will be able to assist me, if I find it necessary, in this.

I will do what I can on behalf of Dr. Kapur, who has written to me.

With kind regards and best wishes to yourself and all our friends, I remain, my dear friend,

Yours sincerely.

F. W. THOMAS

( 14 )

6, Cranville Road,  
Sevenoaks,  
August 6, 1924.

My dear friend,

I have read with much appreciation your little volume of *Reminiscences* of your noble Guru. It must have been a pleasure to you to read and put together so many testimonies to the value of his work, testimonies so plainly inspired by real feeling. They have not ceased to appear, and I have read another eloquent eulogy by Professor Sylvain Levi upon the departed saint. The shrine which you have built at Shivapuri will permanently attract the thoughts of discerning people as well in the West as in India.

I am also very grateful to you for so kindly procuring for me a copy of the two parts of the *Paiasadda-mahannava*, of which I had heard from Professor Leumann, and concerning which we have published a note by him in the last number of the 'Journal of the Royal Asiatic Society.' I have myself consulted the book and found it useful. It is based upon a very large number of texts.

I am seeing through the press Prof. Faddegon's translation of Kundakunda Acharya's *Pravacana-sara* with the *Tattvapradiipika* of Amrtacandra Suri. The commentary is, I need not say, a very difficult work, and great care is needed to ensure the correctness of the translation. We have had difficulty with some words, such as *darsana*, which was originally translated 'faith' but we have now preferred 'insight' or 'vision': for *upayoga* we have given 'mental exertion' but no doubt 'thought-activity' would have been better; in English however, 'mental' does not imply *manas*.

I wonder if you have considered further my proposal for an uniform edition of the *angas*. A friend of mine has a text of the *nyadhammakaha*, critically prepared, and that might go without delay to the printer, if we could get the money which is necessary. The same friend, who has published an edition of the *Uttaradhyayanāsūtra*, would be prepared to edit the 'Journal of Jain studies' which you proposed when I was in India.

My translation of *Nyayasiddhanta-muktavali* with the *Dinkari* is now all type-written, and I hope that before long it will go to the press. I should next like to take up some work on the *Jaina* logic. If you have read the account of jainism in Professor Radhakrishana's *Indian Philosophy*, Vol. I, or that in Professor Dasgupta's *History of Indian Philosophy*, Vol. I, perhaps you could kindly let me know your opinion, or the opinion of our friend Nyaya Vijaya concerning them.

At the Empire Exhibition in London there is going to be in October a Conference on the Religions of the Empire, at which Mr. Jagmandir Lal Jaini will speak on Jainism.

I am very much exhausted by overwork and am now going for a fortnight's holiday in Norway, where I shall see my friend Prof. Sten Konow, who is coming to India this winter. You have printed his account of your Guru in the 'Reminiscences'.

I enclose a letter to Colonel Luard, who I feel sure will be happy to help you in any matter which he can properly take up. I have also asked Sahibzada Aftab Ahmad Khan to write on your behalf. I spoke to Col. Luard concerning Dr. Kapur.

Please give my kind remembrances to all our friends,

I remain, my dear friend.

Yours sincerely,

F. W. THOMAS

( 15 )

6, Cranville Road,  
Sevenoaks.  
October 23, 1924.

My dear friend,

I hope that by now you have seen Professor Sten Konow and that he has delivered to you my best remembrances.

I am hoping to hear from you before long concerning the idea of an uniform edition of the *Angas* and concerning the idea of a Jain Literary Quarterly. My reason is that I am in communication with a scholar Dr. Charpentier who has edited the *Uttaraydhayan Sutra* who has the *Jnatadharmakatha* ( *Nayadhammakaha* ) ready for printing, so that, if we had the money, we could soon make a beginning; the same friend would also be ready to edit the Quarterly Review ( for the Jain Literature Society ) and as he has leisure, we could soon make a beginning of publication. I write to you now because the opportunity is a good one, if you can procure the money ( say £ 200 ) for the first volume: in after years my friend may not be so free.

I hope to write again to you soon. We are still busy printing the *Pravacana Sara*. Mr. Warren read a paper on Jainism at the recent conference on religion in London.

With kind remembrances to all our friends,

Yours sincerely,

F. W. THOMAS

( 16 )

161 Woodstock Road,  
Oxford.

October 3, 1934.

My dear friend,

I was happy to receive your kind letter of August 17, & I am grateful to you for sending me a copy of the second edition of your *Reminiscences* of our revered teacher, whose portrait is always a treasured presence in my place of study. You continue to manifest your faithful devotion to your lamented predecessor, & the little volume is a worthy record of his work and of the impression which it left in India and among students through out the world. The views of the Memorial-Temple will open the eyes of your readers to the greatness of memorial which you have raised in his honour and which is working, I am sure, great benefit for your community.

In England we are now nearly at the end of the University vacation, and I think that I have employed the time to good effect. I have nearly finished my long labour on Tibetan records from Central Asia and I think we have at length really completed the work on the translation of *Kundakunda's Pravacana sara* which will be published before long. I have had to write the introduction myself, as the translator has been out of health, and it was somewhat difficult because it was necessary to read all the works of *Kundakunda* and to discuss the difficult question of his date. I wonder whether all *Svetambaras* agree that he was the predecessor of Umasvati; he seems to have been severe in his condemnation of some practices which *Svetambaras* do not dislike; but I gather that he is



revered by all sects. When this book is published, I hope to make a plan for rendering Jaina canonical literature in general more accessible to European scholars and I would invite your cooperation.

Many thanks for your kind inquiries concerning my health and work. Although 67 years old, I do not feel at all enfeebled and I manage to work as many hours each day as before, despite a really enormous amount of business and correspondence. Perhaps I may revisit India some day, as my son and daughter are now grown up and require less attention. I envy Professor Norman Brown the pleasure of meeting you and experiencing your kindness.

I hope that all is well with you in respect of health and work and of the property of the community which you so faithfully direct.

Yours very sincerely,  
F. W. THOMAS

( 17 )

161, Woodstock Road,  
Oxford.  
September 7, 1937.

My dear friend,

It gives me great pleasure to be writing to you again. I have always been pained to think of my apparent neglect, as exhibited by my failure to write, and I have hoped that in due time the intensity of my preoccupations would be diminished and then I could become a better correspondent. Now that I have terminated my Oxford Professorship this hope may be realised atleast when I shall have given the final touches to one

or two literary works and also have prepared for the pleasant and highly responsible duty of presiding at the coming conference in Trivandrum. I am impressed with the importance of the Conference, and I highly appreciate the honour of presiding. But what I value no less is the opportunity of meeting old friends in India and conferring with them concerning common studies and united action.

I must now say just one word in answer to your inquiries concerning the *Mathura* Inscription and the Edicts of *Asoka*. I fully confirm your view that in the Mathura Lion Capital Inscription, there is no trace of Nahapāna and of Jainas. The inscription definitely refers to Buddha Sakyamuni and even mentions the *Sarvāstivāda* and *Mahāsāṃghika* Sects of Buddhism. Is it possible that the author whom you have in mind is thinking of the numerous other Mathura inscriptions, which are Jaina, published by Dr. Buhler in *Epigraphia Indica*, Vol. I. But even in these there is no mention of Nahapana.

As to the relation between Nahapana, and Bhumaka, Professor Rapson declares in his *Catalogue of Indian Coins: Andhras etc.*, (p. Cviii) that *Bhūmaka* preceded *Nahapana*, but that the relation between them is unknown. Many scholars hold that *Bhumaka* was identical with *Ysamotika*, the father of *Chashtana* (see Professor Konow, *Kharoshthi Inscriptions*, p. lxx). Nahapana would thus have been contemporary with *Chashtana*: for a different view you might consult the article by the late Rakhaldas Banerji in the 'Journal of the R. Asiatic Society,' 1917, pp. 273.....

I am interested to know that you are studying *Asoka*. There is no important new publication concerning him. The last work of fundamental importance is Prof. Hultsch's edition of the Edicts (*Corpus Inscriptionum Indicarum*, Vol. I

1925), and even that was not very rich in new matter. I have not seen Dr. Tribhuvandas's Gujarati book; but I cannot accept his theory.

I have written to a friend in Upsala concerning the *Uttaradhayan* Mss. and I will report to you the result.

I shall inform you when the plan of my Indian visit is mature. In the meantime I look forward with pleasure to our meeting. With very kind regards,

Yours faithfully,  
F. W. THOMAS

( 18 )

**The British Legation,  
Kathmandu, Nepal,  
May 13, 1938.**

My dear Vijaya Indra Suri,

Many thanks for your kind letter, which I have received here.

I came to Nepal for the purpose of bringing back some historical documents and consulting the *pandits* in regard to them. The *pandits* are very learned and helpful and I hope that some good has been done for the cause of Indian historical inscriptions.

This is a very beautiful country and full of interesting monuments, Hindus and Buddhist; but Jainas, if they ever came here, have left no record. I shall be staying a few days longer, after which I am hoping to be able to spend sometime in Sikkim and a part of Tibet, avoiding the great heat of India. When I come down, I shall make every effort to visit you, as you kindly propose, and to see Shivapuri.

I hope that your studies, as well as your religious work, are prospering. I did not forget to inquire in Sweden concerning the *Uttaradhyayan* Mss., lent as you explained in your letter of July 20, 1936, to the late Dr. Jarl Charpentier. I have now received a letter, dated January 30, 1938 from Professor H. S. Nyberg of Upsala, who says :—

“After having ransacked all the papers left by our late friend we have only to state that there is not a single trace of the Mss. you mentioned. I have not the faintest idea of what has been the fate of it, and I never heard Jarl Charpentier speak of it. It is perhaps not quite excluded that it has been lost on its journey back to India, personally I have had several bad experiences of the Indian post”.

I hope that some day the Mss. may be returned to you. On my return to England I will bear the matter in mind.

With all kind remembrances.

Yours sincerely,  
F. W. THOMAS

( 19 )

**Mysore,**  
**June 24, 1938.**

My dear friend,

I shall now soon be leaving India and the time has come for arranging to see you, if it is convenient to you. Your last kind letter has unfortunately been packed up, so that I am unable at this moment to consult it. But I remember that you are to be in AGRA throughout this summer and accordingly I hope that this letter will reach you there.

I expect to be in Mysore for about a day and then to go on to Poona for one day or two, after which I shall go down

to Bombay for a few hours in order to arrange my passage etc. So I could come to you about the 28th of June. Can you kindly let me know where it would be best to meet you, whether in Agra or Shivpuri or some other place ? A letter would reach me if addressed to

F. W. Thomas,  
C/o. M/s. Thomas Cook & Sons.,  
B O M B A Y City.

I look forward with great expectation to seeing you again and to seeing, if possible, the institution which you founded in memory of your revered Guru. I should be greatly disappointed if anything should prevent our meeting.

Yours very sincerely,  
F. W. THOMAS

( 20 )

**Limen, Bodicote.**  
**Near. Banbury.**  
**August 21st, 1948.**

Highly esteemed Jainacharaya and friend,

It is a long time since by your kind presentation I received a copy of your two studies '*Vaisali*' and '*Vira-Vihara-Mimansa*', and after perusing them had a full intention of writing my thanks and appreciation. Even new distractions and labours have interposed; but I have now been able to secure an interval for a second perusal, and I hasten to use the opportunity of being again in communication with you.

The two publications admirably continue your prolonged and devoted researches into early Jaina and other Indian

history, which has still much to learn from the vast literature which only the Jaina scholars are able to survey in its entirety. The abundant textual quotations in the two treatises afford not only many new pieces of information, but also indisputable evidence of the soundness of your conclusions. Your very careful scholarly procedure and your systematic consideration of all the facts and opinions must be convincing to every reader, and your criticisms of previous theories are decisive. The two studies deserve to be regarded as models of genuine investigation, not be disregarded in any future treatments of the subjects.

These ten years which have passed since I enjoyed the extraordinary kindness of yourself and your community in Agra have not at all dimmed my grateful remembrance of it. In Bombay also, where I first experienced the personal benevolence of your revered *Gurudev*, and in Karachi, Bikaner, Calcutta, Mysore, my vivid memories of two visits to India are particular happy in incidents of Jaina friendliness: in connection with the translation to be printed. I hope, before long I may be able to record my sense not only of the high intellectual and ethical quality of the Jaina literature and community but also of the kindness to myself continued despite my apparent neglect during the years of war and post war troubles.

I trust that you have reason for constant satisfaction in your work as a scholar and as a head of a community, and that impediments of health and practical life are absent. If you should be able to remember me to any of your adherents who were helpful to me in Agra in 1938, that would be a great favour.

Believe me,

Yours sincerely,  
F. W. THOMAS

( 21 )

**Limen,  
Bodicote Near Banbury,  
England  
February 7, 1954.**

Dear Esteemed Vijayendra Suri, .

Your friendly and benevolent letter of October 28, written with consideration for me in English, brought me welcome information concerning your present activities and designs. I am happy to know that your well maintained energy is to be devoted now to a life of Mahavira Swamin, for which your special interest in history is an excellent preparation and your familiarity, as Jainacharya, with the entire canonical literature gives you an advantage over all outsiders. If I could assist by mentioning to you or supplying, any non-Indian publications which may not have come to you and which you might care to use or quote, I should regard it as a privilege to do so. There may be some which are not known or not accessible in India.

I am, as you suppose, a retired Professor; but never have I been under such pressure of work as now. A busy life has left me with an accumulation of literary designs which I should wish not to leave unaccomplished, and this requires a concentration of my best efforts. Some tasks have now been completed; but some remain before I can confine myself to some matters of Indian philosophy for which I have been reserving my terminal period.

Eight years ago, I completed a translation of *Ayoga-Vyavachedika* with Mallishena's *Syadvada-Manjari*. But the difficulties and expenses of printing have prevented its publication, and I must exercise some further patience and try meanwhile to make progress with other tasks.

With gratitude for your past and present kindness and with the hope that you will long maintain your good health and vigour, I remain dear and honoured Suri,

Yours sincerely,  
F. W. THOMAS

## Leo Tolstoy

Yasnaya Poliana (Russia)

— \* —

(1)

**Yasnaya Poliana, Toula, Russia**  
**10 August 10.**

Dear Sir,

Leo Tolstoy has requested me to thank you for your letter to him of 20. vi. 10.

He has asked me to convey to you that the book in question is not being written by him, but is going to be edited by him.

He thanks you heartily for your readiness to help him & begs you to address the material you so kindly offer to furnish with to him at the above address.

The author of the proposed book is his friend Mr. P. Boulanger whose address is c/o. Leo Tolstoy. Mr. Boulanger is acquainted with the English language and will probably communicate with you direct and furnish you with the information you require.

Yours respectfully  
V. TCHERTKOFF



# **Prof. James R. Ware**

Harvard University,  
Cambridge 38, Massachusetts (U. S. A.)

— \* —

(1)

173 Boulevard Saint Germain  
Paris, France  
October 30, 1925.

Sir,

A few months ago you sent to Professor Franklin Edgerton, of the University of Pennsylvania, Philadelphia, Pa., U. S. A. two manuscripts of a *Vikramacarita*. Mr. Edgerton has entrusted the manuscripts to me (I am a former student of his) to edit and translate and I have already started on this work. Before proceeding any farther, however, I should like to find out if either of these manuscripts has already been published in India.

According to the "Notices of Sanskrit Manuscripts" by Rajendralal Mitra vol viii (1885-6) p. 169, there does exist a Mss. at Ajimganj, Raya Dhanapat Sinh Bahadur a manuscript which begins and ends the same as one of ours. I do not know whether it has been published.

I shall be greatly obliged to you for any information that you may have sent to me regarding these manuscripts.

Believe me, Sir yours most respectfully,  
JAMES R. WARE

(2)

173 Boulevard St. Germain  
Paris, France

January 11, 1926.

Sir,

It is with the greatest pleasure that I have read your kind letter of December 2nd.

I appreciate greatly your offer of assistance in my work, and I can assure you that I will avail myself of it. I want however, to wait until I know all the questions that I shall want to ask; that will save much time.

The two books which your Holiness so kindly sent me have arrived; I thank you heartily for them. I know that I shall enjoy them since they treat of your noble and illustrious predecessor of whom I have already heard much from my friend and teacher, Professor Franklin Edgerton, of Philadelphia.

With kindest and best wishes to your Holiness, I am,

very respectfully yours,

JAMES R. WARE

P. S. It was a pleasure to present your *Dharma Labh* to Monsieur Sylvain Levi and his wife. I am now studying under Monsieur Levi's direction.

R. WARE

(3)

173 Boulevard Saint Germain,  
Paris. France,

March 8, 1926.

Sir,

The 30th of October last I wrote you regarding the *Vikramacarita* which I am editing from two manuscripts which you

have loaned to my professor Mr. Franklin Edgerton of Philadelphia. Since coming here to Paris, I have discovered that according to the catalogues of sanskrit manuscripts there are also other manuscripts of this story existing in India, so I am writing to ask if you will assist me in obtaining the loan of, or a copy of these manuscripts. In the case of each manuscripts I will tell you where I have seen the reference and also give you all the information which the catalogue gives:

1. Rajendralala Mitra: Notices of Skt. Mss. for the year 1885-86 ( page 169 f ), Calcutta 1886.

*Viravikramādityacaritra (Pancadandachatra Praband-hah)* deposited at Ajimganj, Raja Dhanapat Sinh Bahadur.

2. Buehler: A catalogue of Skt. Mss. contained in the private libraries of Gujarat, Kathiawad etc. Fascicle II-Poetry Bombay 1872.

a) p. 132 (11): *Vikramacaritram*, ff 8; 20 lines to page; at *Jayakṛṣṇa*, Sudamapuri.

b) p. 134 (12): *Vikramaprabandhah*, ff. 29, 18 lines to page at *Mulasankara*, Ahamadabada.

c) P. 134 (13) *Vikramadityah*, ff. 680; at *Kṛṣṇarava Bhimasankara*, Vadodara.

d) p. 134 (14): *Vikramadityacaritram*, ff. 157; 30 lines to page; date 1494: at *Nilakantharanachoda*, Ahamadabada.

3. Report on the search for Skt. Mss. in the Bombay Presidency during the Year 1880-81 by F. Kielhorn, Bombay 1881. page 77 (item 384) *Pancadandachatra Prabandhah*, by *Ramachandrasuri* 38 leaves; 17 lines one page 1800 Gr. Samvat 1530.

4. A. F. R. Hoernle, writing in the Indian Antiquary of 1892, p. 83, says.....“Having procured the Deccan college manuscript of the *Vikrama Prabandha*..... it is in sanskrit verse.....it is identical with Weber’s *Pancadand*...”

This Mss. may still be at the Deccan college.

I am sure that all these manuscripts contain the same text as one which you have loaned us, with the possible exception of items “c” and “d” under “2” above. Our Ms. begins as follows:

praṇamya jagadānandaḍāyakāṇ jinanāyakān, [ganeśūn,  
gāutamādyāns ca, guṇūn samsāratāarakān, [sajjanān  
sobhanācārān śāstrasodhanakāarakān, [panchadandātapa-  
trasya kathām vakṣye samāsatah. [tathā hi mālave  
de’se ’vantyām srī vikramo nīpah, [rājyaṁ karotis attvā-  
tma karasākṣi ’va bhūtale. ekdā vikramo rājā pātikā-  
yām catuh pathe gacchan [gāṇṭhikavātasya madhye  
sāudhopari sthitam |kamcin narim sasṛṅgāram arṇod  
iti jalpatim: \_

I can assure you that I will appreciate greatly any assistance that you may render me in this matter.

It is with the greatest of pleasure and interest that I have read the two books which you sent me treating of your noble and illustrious predecessor Shree Vijaya Dharma Suri.

With most sincere good wishes, I am,

Most respectfully yours,  
**JAMES R. WARE**

(4)

173 Boulevard Saint Germain,  
Paris, France Sept. 13, 1926.

Sir,

Your very welcome letter of August 17th arrived several days ago, and today I received Hiralal Hansraj's editions of the *Pancadandachattraprabandha* which you were so kind as to send me. A cursory examination of his edition shows that it is based on a manuscript differing both from the one which you sent us and also the one which is in the National Library at Berlin, consequently I think that it will now be rather easy to edit the text.

I am very sorry to hear of the trouble which the jains are having in Palitana, and I trust that the matter will speedily adjust itself equitably.

In accordance with your suggestion I have written to the Bhandarkar Institute, concerning manuscripts of the *Vikramacarjita* or *Panca*.

With very best wishes, I am,

Most respectfully yours,

JAMES R. WARE

(5)

University of Washington, U, S. A.  
September 19, 1927.

Sir,

Your letter of July 9th with that of Mr. Shah has just reached me here. I should have written you long ago to tell you of my return to America. My fellowship at Paris ran out I was forced to return home and seek employment. I am now teaching Latin here in Seattle.

At your suggestion I learned of four more manuscripts of the *Pancadandachattraparabandha* through the *Bhandarkar* Institute. The India office is now obtaining them for me. I hope that after their arrival, I shall soon be able to finish my addition of the story.

I am very sorry that I was not in Paris to meet Mr. Shah.

Profestor Edgerton has arrived home and I have had a letter from him in which I see that he is elated on the most profitable year that he spent in India. I hope I shall soon be able to follow in his foot steps by making a similar trip.

With very best wishes, I am, sir,

Very respectfully yours,

JAMES R. WARE

( 6 )

**Latin Department,  
University of Washington,  
Seattle, Wash U. S. A.  
October 1, 1928.**

Sir,

Your letter of August 21, from Akola, has just been received.

I appreciate very much the interest you are taking in my work on the *Panchadandachattraparabandha*. I have been able to collect four manuscripts besides the printed edition which you sent me, so I feel that I am now in a position to make a very good critical edition. As I came to difficulties in text, you may be sure that I will take advantage of your offer of help.

I am writing immediately to Carnell University and the Boston Institute of Technology to send me full information.

regarding their courses in Mechanical Engineering and on receipt of that information I will immediately forward it to you.

I shall have sent to you shortly a Gem S. Parker fountainpen.

You speak of your nephew doing some work while taking his course in engineering. It is, to be sure, quite common for American students to work while studying but we all advise strongly against it, if the student can get along without working. Mechanical engineering is quite a difficult subject, so I think it would be best if your nephew were to work only in summer time and do nothing except his studying during the regular school year. I will also write for information from Lehigh University.

I would recommend the school in the following order : (1) Boston Institute of Technology. (2) Cornell University (3) Lehigh University.

With best wishes to you and the order, I am,

most respectfully yours,

JAMES R. WARE

(7)

173 Boulevard Saint Germain,  
Paris, France,

November 22, 1929.

Your Eminence,

I shall not wait for the arrival of the copies of Dr. Krause's lectures to answer your letter of October 3.

The fountain pen which you wrote me about over a year ago, was duly sent, but has apparently never reached you. It is impossible, however, to put in any claim, or to trace it, as it is not possible to register any mail between the United States and India.

Since January of this year, I have been a fellow of the Harvard Teaching Institute, a foundation for the promotion of chinese studies. I have been forced in consequence, to abandon largely my Indian studies and I have handed over all my material concerning the *Pancadandachattrā prabandha* to Professor Franklin Edgerton who will probaly let one of his pupils work at it. Of course, my interest in Indian studies has not waned, only I have not now the time to devote myself to research problems in that field.

With deepest gratitude to you for the kind and lively interest which you have even in my work, I am,

Your eminence's obedient servant,

JAMES R. WARE.

**Dr. Friedrich Weller,**  
Leipzig University (East Germany)

— \* —

(1)

**Leipzig, C. 1. Stephanstrsse 12/ii rechts,**  
**June 30, 1936.**

Dear Sir,

Towards the end of February Professor Hertel informed me that you had asked him to send back to your address the manuscript of Hemavijaya's *Kathāratnākara* which you lent to him. Since that time I despatched by air-mail two letters to your address, asking you kindly to allow me to dispose off the manuscript for editing the sanskrit text of the *Kathāratnākara*. I copied part of the manuscript and I should feel most obliged to you if you were kind enough to make it possible to me to



continue my work and bring it to an end. This is, however, impossible without constantly making use of your manuscript. As I did not receive an answer up to now I fear that some letter has been lost and I therefore beg to ask you once more kindly to permit me to make use of your manuscript. Otherwise I should have to stop my work of editing the Sanskrit text of Hemavijaya's *Kathāratnākara* for a critical edition of this text is impossible without your manuscript.

Yours most respectfully,

DR. FRIEDRICH WELLER

Professor at the Leipzig University.

( 2 )

**Leipzig, C, 1, Stephanstrasse 12/ii rechts  
7th of Sept. 1936.**

Your Holiness,

I acknowledge with many thanks receipt your letter. Having been absent from Leipzig for some time, I regret that only today I can despatch an answer to your address. Please be kind enough to excuse the delay. I went to see Professor Hertel, showed him your letter and Professor Hertel told me that he will write to you. At the same time, I discussed with Professor Hertel once more the task of publishing a critical edition of Hemavijaya's *Katharatnakara*. He is of opinion that such an edition would be an essential work in more than one respect. He thinks, however, that such an edition can only be accomplished if the editor may constantly have recourse to your manuscript, as only by means of this manuscript it will be possible to value the various readings of other manuscripts of the *Katharatnakara*. It would not take too long a time to peruse the manuscript belonging to you, it would take

some time more to copy it, but I think, to judge from the experience I had upto now with this text, that in very many cases it is necessary to dispose of your manuscript in order to see how an erroneous reading could appear in other manuscripts. and this is possible only when being in a position to carefully examine the original characters of your manuscript. Not even a photograph copy would be an adequate help. That is why I beg to ask you to let me dispose of your manuscript. I shall use it with the great caution. As soon as Professor Hertel informed me that you had asked him to send the manuscript back to you, I handed over the manuscript to Professor Hertel who kept it upto now, for I did not dare to use it without your kind permission. I heartily pray you to grant me this permission. Otherwise the work must be stopped because no critical edition is possible without your manuscript.

Yours most respectfully,  
DR. FRIEDRICH WELLER

(3)

**Leipzig C. 1. Stephanstrasse 12/ii rechts,  
March 8th, 52.**

Your Holiness,

I acknowledge with thanks to have received both your last letters which you were kind enough to have despatched to me by airmail. I understand what is written, and I understand also what is not written. I apologize for not having answered. The reason for doing it only to day is to be sure not ingratitude for all the kindness you have shown me and the help you have granted me with. Nor am I such a lazy fellow as it is apparently the case. I think I may say that I do not, as people say here, put my hands into my lap. Sometimes hard working

man is entitled to quote the latin phrase: *ultra posse nemo obligatur*.

The consequences of the last war are responsible that only in September of last year, I got another manuscript of the *Katharatnakara* which was not accessible earlier. I collated it and the work was finished towards end of January 52. This is the immediate cause why I kept back your manuscript for some time after having received your first letter. I beg to ask you kindly to excuse this delay. This collation proved extremely useful for now one branch of the pedigree of manuscripts is established beyond any doubt. The connection of this branch of delivery of the text with another form of it is not yet clear in any respect. This is just the reason why I asked you once whether it might be possible to help me with other manuscript of the *Kathāratnākara*. I understand you if you are of opinion that I did not all what I might have done to come to an end with this work. But I beg to say that such is not the case. I by needs had to do away with otherwork and life is after these terrible years of the war filled up with its results which must be overcome. I am afraid it will prove difficult to judge. I shall come to an end with this work, and venture to hope to a happy end.

Meanwhile I despatched the manuscript to your address and I hope you will have received it. With heartfelt gratitude I thank you for having allowed me to use this manuscript of yours and I shall never forget the kindness you have shown me.

Now, in your last but one letter you asked me to write to you whether I should like to get Jaina books. For this your kind offer, I most heartily thank you. In this case too the reason why I postponed an answer is to be sure not that I do not appreciate your kind offer with sincere gratitude nor that I

do not rejoice to have and study Jaina texts. Our Indian Institute was completely annihilated by bombs. I know that I cannot buy canonical Jaina works with their commentaries, collections of Jaina *Kathas*, not even the works of Hemavijaya. I know that I am not expected to give tit for tat, but to accept in freedom what is presented in freedom. But in spite of all this, I feel somewhat shy and do not know what to answer. You will understand me. With deepest gratitude, I thank you for your offer to help me by sending Jaina books to me, but I beg to leave it to your decision whether you present me with Jaina books.

However, you will decide please feel assured that I shall never forget how kind you were to me, and what a willing man can do to work I shall do. Let me hope that you will say with a German poet: Late you come, but you come"

Yours most respectfully,  
FRIEDRICH WELLER

( 4 )

Leipzig C. 1.  
Stephanstrasse 12 ii. r..  
May 11, 58.

Your Holiness,

I acknowledge with many thanks receipt of your postcard dated May 1, 58. It is a very great pleasure to me that you remember me and I am glad of the good wishes you were kind enough to send to me. The greatest pleasure to me is, however, that you will present us with a history of the life of Lord Mahavira. I feel assured that this book will be a fundamental work indispensable to each scholar in the field of Indology. I think the investigation you just published under the title of

Vaisali is—if I may say so—a preliminary research to the book first mentioned. You informed me that you were so kind as to have dispatched a copy of it to my address. Up to now I did not yet get it. You will receive a statement of receipt immediately after having received it, and I shall study it very carefully.

You ask me to write to you if I am in need of a book. I most cordially thank you for your kindness. Our Indian Institute having been completely annihilated in 1943, I beg to ask whether you might let me know the address of the publisher of the Jaina Canon. Older editions being out of print, I should like to buy the canonical texts together with their commentaries, but I do not know where to apply disposing of no catalogue I should feel most obliged to you if you were kind enough to point out to me the publisher and its address. But I do not wish to trouble you. Thanking you once more for all your kindness, I am, Your Holiness,

Yours most respectfully,  
FRIEDRICH WELLER

(5)

**Leipzig. C. 1. Stephanstrasse 12/ii. r.,  
July 4, 58.**

Your holiness,

You were kind enough to have dispatched to my address four works in six volumes and a few days later I received your letter dated June 28, 58. I acknowledge their receipt with many thanks.....

1. 8. 58.

Since I began this letter some weeks passed away. Having fallen ill the 12th of May. 58, I was not too well during the last weeks. I apologize for the delay in writing to you caused

by my illness. You asked for some papers and books. Of these only the Asiatica Festschrift F. Weller was published in the German Democratic Republic. This is a large and big volume which I shall have despatched to your address if it is not out of print. Kindly accept this book as an exchange for the books you were kind enough to present me with. The rest of papers you mention was published elsewhere and I am very sorry I cannot buy them and have them dispatched to you. But any book published since 1945 in the German Democratic Republic might be sent by way of book exchange by me.

I think you will be glad to receive the Asiatica.

The 6th of August 58 I have to go to Marienbad for recovery. I shall be back in Leipzig the 27th of August. The Asiatica will then be dispatched, if I may buy a copy here.

I beg to thank you once more for your munificence and your kind offer to help me with book. This is very kind indeed. I am, your Holiness,

Yours most respectfully,  
FRIEDRICH WELLER

(6)

Leipzig C. 1.  
Stephanstrasse 12 ii. r.,  
Oct. 11. 58

Your Holiness,

I beg to inform you that in accordance with my last letter I handed over to the Office for International Exchange of Books in Berlin, German Democratic Republic. 1 copy of Asiatica, Festschrift Friedrich Weller.

Kindly accept this book which will be dispatched to your address as mentioned above as an acknowledgement of your

munificence an expression of my thankfulness for having presented me with a modern edition of the Angas and Upangas of the Jainas.

I hope the book will reach you before very long. It would be a very great pleasure to me if you were so kind as to have its receipt acknowledged.

Thanking you once more for all your kindness.

I am, Your Holiness

Your most respectfully,

FRIEDRICH WELLES

( 7 )

**Leipzig, C. I.**

**Stephanstrasse 12 ii. rechts,  
2nd of Dec. 58.**

Your Holiness,

Today, I received your letter dated Nov. 26, 58 and I most cordially thank you for having dispatched it to my address.

As to the Asiatica I beg to repeat that I handed over this book to the Office for Exchange of Scientific Literature in Berlin the 10th of Oct., 58. It being a rather big volume it will be sent to you by parcel post. It will take some time before the ship brings this book to India, but I feel quite assured that you will receive it. May be you will receive the book through Central Library of India. Kindly allow me to ask you to let me know after some time whether the volume was received by you or not.

I am very glad to learn that your publisher has dispatched your book Vaisali to me. It will arrive in due time. After having received it, you will at once get a statement of receipt.

It is very kind of you to invite me, to write to you what Indian books I should like to have. I thank you very much for your kindness. Perhaps it might be possible to exchange some books. It would be a very great pleasure to me to send to you any book published in the German Democratic Republic in exchange for books published in India.

Thanking you once more for your munificence and your kindness

I am, Your most respectfully,  
FRIEDRICH WELLER.

( 8 )

Leipzig C. I.  
Stephanstrasse 12 ii. rechts.  
Dec. 22, 58.

Your Holiness,

Many thanks for your letter dated Dec. 14, 58. I received it today. I am glad to learn that the Asiatica reached you.

As to the books you were kind enough to have dispatched to my address, I beg to inform you that upto now I neither got your book Vaisali ( Hindi ) nor a copy of the *Kalpasastra* you mention. I feel assured that after some time both of them will arrive. I should think it is best to have books dispatched, if possible, by registered book post.

As to the address of Professor Hertel's eldest son, please let me have some days. At Leipzig the eldest daughter of Professor Hertel is still living. But she moved a few months ago and I do not even know her address. You will get a letter before very long with both addresses.



I thank you very much for your kind offer to help me, if I want Indian books. Just now I left Leipzig for Schierke for about two or three weeks. Having returned to Leipzig I beg to write to you the title of one or two books and it would be a very great pleasure to me to send something in exchange. But I may send only books published here in the German Democratic Republic.

Thanking you once more for your kind letter.

I am, Your Holiness,  
Yours most respectfully  
FRIEDRICH WELLER.

( 9 )

**Schierke, Harz,  
Jan. 5, 59.**

Your Holiness,

I beg to inform you that the address of Prof. Johs. Hertel's son is :

Fritz Hertel, Argelander Strasse 76, Bonn am Rhein,  
Bundesrepublik Deutschland.

The address of Professor Hertel's eldest daughter is :

Fraulein Margarete Hertel, Rodelstrasse 15, Leipzing, W.  
31. Deutsche Demokratische Republik

At the same time I acknowledge with many thanks to have received a copy of your book : Vaisali (Hindi Text). I got it this morning and I most cordially thank you for having presented me with this book. Having perused it to its end I feel assured that I shall have digged out a mine of knowledge.

Yours most respectfully,  
FRIEDRICH WELLER

# **Dr. M. Winternitz**

**Prague University (Czechoslovakia)**

— \* —

(1)

**Bombay, Nov. 30, 1922.**

My dear sir,

I was grieved to hear of the passing away of the great and good Shastravisharada Jainacharya Vijayadharma Suri, just before I left Europe. I heard the sad news from my pupil Dr. Stein and from the Czechoslovakian Consul Dr. Pertold. In his last letter dated 21. 7. the Acharya Maharaj wrote to me that he was somewhat better and hope to recover his health and I was looking forward to the pleasure of meeting him personally, after having been in correspondence with him for many years. I shall never forget his great kindness in sending me many rare and valuable books wanted for my work. In his letter of 15th March, 1921, he wrote to me the kind words. "It is quite natural that everybody should help his colleague and specially in these times". And he did help me as much as he could. In the preface to the third volume of my History of Indian Literature I had expressed my thanks to the Acharya for all his kind help. Alas, when I read the proofsheets of this preface, I had to add that he whom I wished to thank was no more among the living. Acharya Vijayadharma Suri will always be remembered not only as a great scholar and a prominent priest of his community but also as one who has had the collaboration of Indian and Western scholars at heart, and has rendered excellent services to Sanskrit Scholarship by the help he has offered to his fellow students in Europe. His

memorary will be held in honour in the West as well as in the East not only as a great scholar, but also as a noble and good man.

I am greatly obliged to you for kindly sending me the life of Vijayadharma Suri by A. J. Sunavala which I am reading with great interest and sympathy.

It is a great pleasure to me to accept your kind invitation to be present at the commemoration ceremonies for the Acharya Maharaj, to be celebrated on 1 st Feb. 1923, I hope, I shall be able to come from Santiniketan.

Believe me, my dear Sir,

Yours very sincerely

M. WINTERNITZ

I shall leave Bombay on Dec. 3rd and my address will be:  
SANTINIKETAN, BOLPUR, BENGAL

(2)

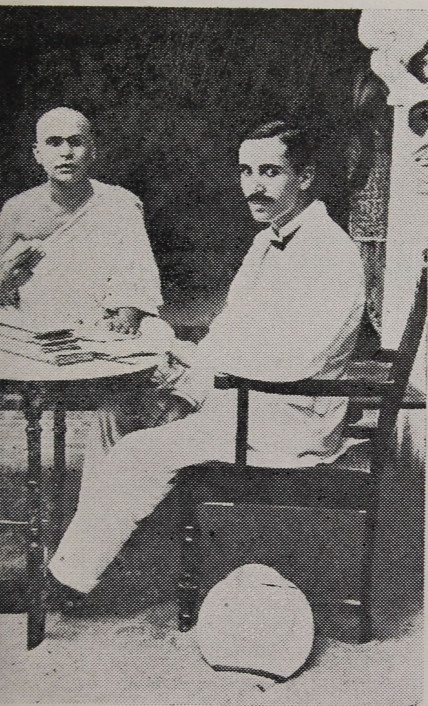
**Bolpur ( Bengal )**

**Santiniketan 10. 1. 1923.**

My dear Upadhyaya.

I have to thank you for your letter of 14 12. 22. I hope to be present at your celebration, and shall be thankful, if you would kindly inform me of the programme, of the best way to reach Shivrपुरi, and if there will be accomodation for me provided I have great difficulty in getting a suitable, English speaking servant to accomapany me on my travels. I hope, it will be possible to travel to Gwalior without a servant, if should not find until the end of this month.

From Dr. Otto Stein you will probably have heard meanwhile, I left, ' Laghu Arhan Niti ' and " Nitivakyamṛt " with



Upadhyaya Indra Vijaya and  
Dr. L. P. Tassitory  
( 1914 A. D. )



Upadhyaya Indra Vijaya and  
Dr. M. Winternitz  
( 1923 A. D. )



him because he wanted it for his work. He will return the books, as soon as he has done with them. I wish, manuscripts of these works could be found.

I got your telegram last night and after making enquiries about Gurudev's return, I wired back this morning to say that the Poet is expected to return to Santiniketan on the 12th of this month. He will certainly be here on the 14th as the Governor's visit is expected on the 16th.

The last volume of my History of Indian Literature (German) has just appeared. The preface to this volume ends with the following words which I may translate for you into English.

“ In Sadness I remember my ever helpful friend the Shastravishararada Jainacharya Vijayadharmaśūri, who has helped me in my work in many ways by sending me some rare and not easily accessible Indian publications. In his last letter of 21st July from Shivpuri, Gwalior State, where he spent the rainy season, he wrote to me that he had been ill, but felt better and hoped to recover his health soon again. He was looking forward, he wrote, to my visit, which I had promised him for the autumn. I, too, had been looking forward to the visit which I intended to pay to him after my arrival in India, in order to thank him personally for all his kindness. Now, just while I am writing this preface, the sad news reaches me of the decease of the noble Jain priest who died

on Sept. 9th of this year. The furtherance of the work of European scholars was a matter he had always had at heart. May the cooperation of Indian and European scholars, as he intended it, continue; it will certainly be of Greatest advantage for the service of India.

With kind regards, I am, dear sir,  
Yours very faithfully,  
M. WINTERNITZ

( 3 )

**Bolpur (Bengal)**  
**Santiniketan. 16. 1. 23.**

My dear sir,

I received your telegram 3 days ago, but the Poet only came yesterday. The Principal and myself went to see him at once, to invite him to attend the Pratishta-Ceremony. But he is very sorry, not to be able to attend, as he has been away just now, and his health is not at all good. He said that he would send you a telegram himself, which you no doubt will have by this time. The Principal also is unable to come. So I am afraid, I shall have to come alone. I have got my servant now. So there will be no difficulty though you must remember that I am strange in this country. So I shall be very thankful for any advice you can give me as to my journey to Gwalior and Shivpuri. I am waiting for a reply to my last letter. With kind regards,

I am,  
Yours very sincerely,  
M. WINTERNITZ

( 4 )

**Santiniketan, 16-2-1923**  
**(Birbhum, Bengal)**

My dear Upadhyaya,

Ever since I came back to Santiniketan, I have been extremely busy with lecturing and class work. Else I should have thanked you before for the kind reception and hospitality I enjoyed in Shivpuri. I shall always remember the beautiful time I had there, and all the highly interesting things you allowed me to see there.

I told the Poet Rabindranath Tagore that you had asked me how much would be wanted for endowing a chair for Jaina religion and literature in Visvabharati. He says, what he was thinking of, was to get some European authority on Jainism to come over to lecture here. Jain students of all parts of India might then come to Santiniketan. One lakh of rupees would be necessary for this. Besides there would have to be a Dharmasala built where Jains could have their meals according to their precepts. In this way a centre for Jaina studies could be created.

I hope you have not forgotten your promise to send me a copy of the photograph taken at our meeting. I should be thankful also, if I could have a copy of the photo taken of the image immediately after the procession and the photo taken of the procession in the bazaar. I should like to much to have these photos not only as a Souvenir for myself, but also for my students, when I lecture to them on Jaina religion and literature.

On my way back I have met Mr. Nagardas who was on his way to Banaras.



Please, remember me to all the dear people in the Upashraya and Shivpuri.

With kindest regards, I am.

Yours sincere friend,  
M. WINTERNITZ.

Has an account of the meeting and the *Pratishta* celebration been published ?

( 5 )

Glen Eden,  
Darjeeling, 4-5-1923

My dear friend and Acharya,

Your welcome letter of 26th April reached me here. and I hasten to congratulate you most heartily on the honour conferred upon you by the Jain Community of India. I have no doubt, that you will keep up the great ideals of the Acharya Maharaj Vijaya Dharma Suri. and that as his worthy suceedor you will not allow the ties of friendship, which connected him with so many Western Scholars to be loosened.

With all good wishes, I am

Yours very sincerely,  
M. WINTERNITZ

( 6 )

Santiniketan,  
16-7-1923.

Dear friend and reverend Sir,

About three weeks ago, I returned from Kashmir, and am now extremely busy with lecturing on Jaina literature, which to most of our students is very little known.

I suppose, the photos which were taken at Shivpuri, must by this time have been received, and I hope, you will send me the promised copies.

When are the Jaina Essays to be printed. I wish they would be printed before I leave India, so that I might be able to read the proof-sheets of Dr. Otto Stein's and my own article as long as I am here. I shall be in Santiniketan till 15th of September. Then I have a large programme of visiting Banaras, Allahabad, Lucknow, Sanchi, Baroda, Bombay, Poona, Madras, Mysore, Travancore and Ceylon, before I proceed to my country, probably on the first of November.

With best wishes and kind regards,

Your very sincerely,  
M. WINTERNITZ.

(7)

Santiniketan,  
6-8-1923.

My dear friend and Rev. Sir,

Certainly I have full confidence in you and hope you never doubted this. I send the copy of my lectures, and you may have them typed, and I shall be obliged, if you will return them to me within one week. But the lectures, were written only for myself, not for the printer, so I do not know, if everything will be readable.

I have just had a letter from my pupil Dr. Otto Stein. He is very anxious, that the paper he sent you in February should be printed at once and if this should not be possible, that you should return the manuscript to him, that he may

have it published elsewhere. I believe, no honorarium has been paid to him. So there would be no objection to returning the manuscript to him. But I should be sorry if it were not published in the volume. I wonder, however, myself why the volume of Jain Essays is not yet in print, as the sainted Acharya wanted to have it published in 1922.

Yours sincerely,  
M. WINTERNITZ

( 8 )

Bombay, 11-11-1923

My dear friend and Reverend Sir,

I am very sorry, that it was not possible to include Agra in my programme on journey southwards. If I had known that Lucknow would be flooded when I arrived there, I could have easily arranged to come to Agra instead. But I was invited by the University of Lucknow, and did not know that the University buildings were flooded until I arrived there.

Now I am very sorry not to have seen you once more, and must bid you good bye, before proceeding on my journey back to Europe. I hope, you are keeping well, and the Jain Essays will be printed at some time or others. I shall sail on Nov. 15th by the S. S. Aquileia (Lloyd Triesstivo). My European address will be as before : II Opatovic Rd., 8 Prague, Czechoslovakia, Europe.

Hoping to hear from you, I am dear sir,

With kindest regards,  
Your sincerely,  
M. WINTERNITZ

( 9 )

**II Opatovicka 8  
Prague (Czechoslovakia)  
June 15th, 1924.**

My dear friend and respected sir,

Pray, receive my heartiest thanks for the touching "Reminiscences of Vijaya Dharma Suri", which you so kindly sent me. Your message comes from Shivpuri, and this reminds me of the beautiful days I spent with you and many other kind friends at Shivpuri, when we all joined in paying honour to the departed great Acharya. How often I think of those days ! I wish, I could be with you again in that quiet place, hallowed by the memory of the great Master.

Please remember me to all our friends and believe me,

With kind regards,  
Yours very sincerely,  
M. WINTERITZ

( 10 )

**II Opatovicka 8,  
Prague (Czechoslovakia)  
26. 12. 1924.**

My dear and revered friend,

Many thaks for your kind letter and for your kindness in sending me the first two parts of **Prakrit Dictionary** by Pandit

Hargovind Das T. Sheth, which is a very useful work. I shall be thankful to you, if you will kindly send me the following parts also, when they will be published. I am glad to hear that Prof. Konow has visited Shivpuri and seen the beautiful Samadhi Mandir. In October last we had a conference of German Oriental Scholars at Munich. Many papers were read, also one by Dr. Glasenapp about Jaina religion in its relation to other Indian religions, to which I added some remarks about the *Pratishta* ceremonies which I witnessed last year at Shivpuri, especially dwelling upon the great veneration shown by members of all other religions to the great Jain Acharya. I am very busy with lecturing work, and with revising my 'History of Indian Literature' for the English translation, which is being printed in Calcutta.

I hope, you are keeping in good health.

With kindest regards and best wishes,

I am, yours very sincerely

M. WINTERITZ

( 11 )

**II. Opatovicka 8,  
Prague ( Czechslovakia )  
15. 11. 1925.**

My dear and revered friend.

Many thanks for your very kind letter, and for sending me Part III of the Prakrit Dictionary, which is very useful book indeed.

I am extremely pleased that your Shivpuri School has received such a noble gift on the occasion of enthronement of the Prince of Gwalior.

I have been very busy all the time with revising the first volume of my 'History of Indian Literature' for the English translation, which is passing through the Press at Calcutta. The second volume which will be printed in the course of next year, will contain the section on Jaina literature, and I shall try to make it as complete as possible, if you and my other my Jaina friends will help me in getting the books which up to now I have not got yet. Thus, I do not possess an edition of the *PAUMACARIYA* पउमचरिय or पद्मचरित (the oldest Jaina version of the Ramayana) by Vimalasuri; it has been edited by Prof. Jacobi, but few copies have come to Europe, and in some of these copies four leaves (containing XV, 15 ff.) are missing. If you could get for me a complete copy of this work, I should be much obliged to you.

Another book which I should like to treat more fully in my History is Hemacandra's Trisastisalakapurushacaritra त्रिषष्टिशलाकापुरुषचरित्र of which I have not yet been able to get a copy. The same is the case with Bhavadevasuri's Parsvana-thacaritra पार्श्वनाथ चरित्र published at Banares 1912. I understand that a Commentary on Somadeva Suri's Nitivakyamṛta has lately been edited in a volume of the Manikachandra Digambara Jaina Series. If you could help me in obtaining these books, I should feel greatly obliged to you.

I often remember my visit to Shivpuri, and shall never forget the happy days I spent there in your company.

With my kindest regards,

Yours very sincerely,

M. WINTERNITZ

( 12 )

II. Opatovicks 8

Prague (Czechoslovakia)

14. 2. 1926.

My dear and revered friend,

May I trouble you with one or two questions ? When I had the great pleasure to witness the Partishtha ceremonies of your great Acharya I made some notes about them, which I am using in work I am about to write. Amongst other things I remember very well, during the *Tirthakara* procession, and also at the *chaitya vandan*, there were frequent loud shouts which seemed to me to be : *Puṇḍayāha, puṇḍayāha priyatam, prityatam* (पुण्याह पुण्याह प्रीयतां प्रीयताम्) while rice and other grains were thrown to the idol. Now I am not quite sure, whether I understood these shouts rightly and the words I put down in my notes (Punyaha etc) are correct. I should be very much obliged to you, if you would kindly correct my notes, if I have put it down wrongly, and let me know what the shouts really were on that occasion.

And one other question, at the ceremonies in the temple there was kind of priest who performed the rites. In my notes I called him "*Yati*". I do not know, if this is right, I have a note : "Before the ceremonies began, a *Yati* went up to the roof of the temple, in order to invite the gods by Mantras, to the festival." Is this right ? And is the "*Yati*" a Jain functionary or a Brahmin priest ? Or should it be a 'Pujari' ? I know that the monks themselves are no functionaries at the ceremonies, but I have some doubt about the persons who did act at the ceremonies as functionaries. I should be thankful to you, if you could solve my doubts.

For an early reply to my questions I should be greatly obliged to you. Hoping that you are well and that with order all is well, I am, with kindest regards,

Yours sincerely,  
M. WINTERNITZ

( 13 )

**II. Opatovicka 8**  
**Prague (Czechoslovakia)**  
**Mar. 16th, 1926.**

My dear friend,

Many thanks for your kind letter dated 20th Feb. 1926 for the books *Paumacariyam*, *Parsvanathacaritam*, and *Nitivakyamṛtam* which you so very kindly sent me. Of course I shall have a copy of my "History of Indian Literature" Vol. I, sent to you, as soon as it will be out. In revising my second volume, containing the section on Jain Literature, I should like to quote all important works which are accessible in printed editions. But it is so difficult to ascertain what has been printed, as I do not possess any *list* of the publications brought out by the Jaso-Vijaya-Granthamala, Jaina-Dharma Prasarak-Sabha, Manikacandra-Digambara-Jaina - Granthamala and other societies or collections of that kind. I wonder if you could cause such lists be sent to me. This would help much to make my survey of Jaina Literature more complete.

It is very kind of you and so quite in the spirit of your Great Master to offer me your help with regard to books.

I hope, you have received my last letter in which I asked you some questions about the *Pratishtha*-Ceremonial.

With kind regards and repeated thanks,

I am, Yours very sincerely,  
M. WINTERNITZ



( 14 )

II. Opatovicka 8,  
Prague (Czechoslovakia)  
Nov. 4th, 1926.

Dear friend,

I am very much obliged to you for kindly sending me a copy of Hemacandra's *Yogasastra* which is a welcome addition to my collection of Jaina books. I am also thankful to you for sending me the literature on the Satrumjaya Hills trouble. I shall certainly go through it carefully, but I can say at once that I am fully in sympathy with you, and consider it a great wrong to levy a tax on the performance of religious duties. But this is also a legal and a political question, on which I am not competent. Besides, I am afraid, my writing on the subject in my country would have little effect on the Government of India. Perhaps they would even resent a foreigner mixing up with an internal matter of Indian administration, which would make things worse than ever. Public opinion in India, outside the Jain-community might help more in the matter, at least to reduce the sum fixed now in commutation of the pilgrim taxes. My best wishes are with you in this struggle.

It will interest you to hear that the Poet Rabindrnath Tagore was here last month. He had an enthusiastic reception in Prague, and I myself felt very happy to receive him as our honoured guest.

With kindest and best wishes, I am dear friend,

Yours sincerely,  
M. WINTERNITZ

( 15 )

**I. Opatovicka 8  
Prague (Czechoslovakia)  
29. 3. 1927.**

My dear and revered friend,

I received your letter of the 16th of March today, and hasten to reply to it at once. For I feel both surprised and very sorry indeed at the impression you received from my article. Nothing was farther from my mind than to give an *unfavourable* report of the ceremonies which I witnessed at Shivpuri, and least of all did I want to speak of your esteemed person in a way that could give offence.

It is true, we westerners look at religious matters critically. Our attitude is critical towards our own religion no less than towards foreign religions. But criticism does not exclude sympathy. And I am perfectly sure that I felt the greatest sympathy with your religion and tried to give expression to this sympathy. I am also quite certain that European readers for whom the paper was intended, did not regard my report as an unfavourable one. I am very sorry indeed that you think otherwise. May be that the translation that was given to you from the German was not quite accurate.

I have gone through the paper again, and really fail to see what could have given you offence in it, unless it be the reference to the auctions. But even here, though I could not suppress my criticism, I also quoted your own explanation of it as a means of preventing quarrels.

I am sorry about the errors or misunderstandings in details, which I no doubt made and should be glad to correct them, if they were pointed out to me. But most of all I regret that you have taken offence in some expressions I used in speaking of your person, for who I am sure, I have the greatest

regard and feel nothing but love and grattude. If I did use such expressons which you think offending, was certainly done quite unwittingly, and I can only apologize for it.

With *namaskars*,

Yours very sinerely

M. WINTERNITZ

( 16 )

**XIX, Cechova 15**

**Prague ( Czechoslovakia )**

**27. 9. 1934**

My dear and revered friend.

Many thanks for your kind letter, and for sending me a copy of new edition of your beautiful " REMINISCENCES OF VIJAYA DHARMA SURI." They vividly bring back again to my mind reminiscences of the wonderful days I spent with you at Shivpuri in honouring the sacred memory of the great saint and Jain Acharya.

I am sorry, I have not seen Professor Kapadia's edition of the *Tattvārathādhigama* nor the editions of the *Bhaktāmara* and other *Stotras* by the same scholar, else I should have certainly mentioned them in my book. However, I shall make a note of them, in order to mention on someother occasion.

Some years ago you kindly sent me parts 1-3 of the ( PRKRTA-SABDA-MAHARNAVA ) I wonder, if you could get for me the last part which must since have been published.

I wish, I could come to see you again. Unfortunately my intended visit to India must be given up on account of old age and failing health.

With kindest regards

Yours very sincerely

M. WINTERNITZ

# Appendix

**Private**

**30th August 1922**

Dear Sir,

His Excellency desires me to acknowledge receipt of your letter of the 15th August and to say that he has made a careful investigation of the case which you mention. Many representations have been received by Government and many articles have recently appeared in the public press containing severe criticisms of and protests against the action of the Improvement Trust and of Government in the matter of the acquisition by the Trust of a plot of land near the Jain Temple at Love Lane, Byculla. As many of the comments which have been made indicate that the facts are not clearly understood the following statement shows the position of the case :

The plot in question is a piece of vacant land of about 4 acres in extent situated at the back and to the East of the Jain Temple, separated from it by a high wall which conceals the lower portion of the Temple from view from the open field.

In 1919 the Improvement Trustees found it necessary to acquire land on which to build chawls to rehouse the people who will be displaced from the Guzri Bazar district in connection with the Board's scheme No. 47. Guzri Bazar area, which must be cleared in order to widen Parel Road, contains about 1000 rooms, out of which 820 are one-roomed tenements, and the Trustees proposed to acquire this piece of vacant land, as it was impossible to find any other suitable place within a convenient distance, on which to erect 14 chawls of 84 rooms each or 1176 rooms in all. After the scheme was notified in 1919 a letter of dissent dated the 11th November 1919 was received by

the Trustees from the solicitors of Mr. Ratanchand Khimchand Motishah, and after considering it the Improvement Committee of the Trust arranged that an open space 20 feet wide should be retained between the outer wall of the Temple premises and the nearest chawls, and that the chawls next to the Temple should all be reserved for vegetarian Hindus. In August 1920 the Jain community petitioned Government in the matter, and the Improvement Trust was consulted. The Land Acquisition Committee of the Trust inspected the site and the adjoining Temple, and also interviewed the representatives of the Jain community and Mr. Ratanchand between whom a suit in respect of this plot of land was then pending in the High Court. This committee, in order to meet the wishes of the Jains, as far as possible, suggested that they should either build themselves, or take over from the Trust when built, the first block of 4 chawls adjoining the Temple compound, and that the Trust should build on the remaining land. This suggestion was accepted by Mr. Ratanchand, but not by the other claimants to the land.

At the end of 1920, the High Court suit was decided in favour of the Jain community, and since then a large amount of correspondence has passed between them Government and the Improvement Trust. Throughout this correspondence the attitude of the Jain community has been that they require the whole of land for the purpose of building chawls for themselves, and they do not consider that the row of chawls which the Trustees are prepared to allow them to build on the side nearest the Temple is sufficient either for the need of their community or to protect the sanctity of the Temple. In the course of the discussion the Jain suggested that there were other sites which would be equally good for the purposes of the Trust, but all the other sites suggested by them were inspected by the

**Chairman of the Trust** who informed the Jains that they were quite unsuitable, and offered to inspect them again, if they had any doubts along with their solicitors. This offer was not accepted.

In view of the difficulty of arriving at a compromise the Hon. K. B. Ghulm Hussain Hidyatullah, Minister-in-charge, personally met a deputation of the Jain community on the spot in March 1922, and in view of representations then made, Government instituted enquiries as to the amount actually collected by the Jains for the purpose of building chawls. These enquiries showed that while promises had been made no money had been actually collected. The acquisition proceedings have been completed ago, and full compensation has been paid to the Jain community. It has been decided by the Trustees that they will commence building their chawls on the side of the plot furthest from the Temple, and it is still open to the Jain community to secure permission from the Trustees to build row of the chawls on the Temple side, and so ensure that none of the chawls near the Temple is inhabited by others than members of their community. I am to point out that in carrying out large schemes of improvement it is impossible to meet entirely the wishes of all parties affected, and it is essential that such questions should be approached in a spirit of compromise. The Trustees owe a duty to the residents of the Guzri Bazar area as well as to the Jain community, and Government is of opinion that the compromise which the Trustees have proposed in order to meet not only the rights but the sentiments of the Jain community is an eminently, reasonable one, and leaves no room for any legitimate grievance.

Yours sincerely,

C. G. ADAM.

( Private Secretary )

To,

**Shastravisharada Jainacharya Vijayadharma Suri**

KK. 9. 1. 59.

**Rashtrapati Bhavan**  
**New Delhi**  
**8th December 1953**

My dear Shri Amolakh Chand,

With reference to your letter of the 6th December 1953, I write to inform you that the President will be glad to see you. Acharya Vijayendra Suriji with his personal assistant Shri Kashi Nath Sarak and his companion Shri Gulab Chand Jain at 11-00 a. m. on Sunday, the 13th December 1953.

2. Would you please confirm the appointment ?

Yours sincerely,

ह० वाल्मीकि चौधरी

(Valmiki Choudhary)

Private Secretary to the President.



**Secretary to the President of India,**  
**Rashtrapati Bhawan,**  
**New Delhi.**

२७ सितम्बर १९५४ ।

प्रिय महोदय,

आपका दिनांक १८ सितम्बर १९५४ का राष्ट्रपति जी के नाम लिखा पत्र प्राप्त हुआ ।

आदेशानुसार उत्तर में आपको सूचित करना है कि राष्ट्रपति जी से आप लोगों की भेंट के लिये बृहस्पतिवार, ता० ३०-९-५४ की सुबह ११-०० बजे का समय निश्चित किया गया है । आपके साथ पं० बेचरदासजी, श्री जैन मुनि मदनलालजी, मुनि सुदर्शनजी, मुनि रामप्रसादजी एवं श्री काशीनाथ सराक रहेंगे ।

कृपया पत्र द्वारा पहुँच की सूचना दें ।

भवदीय,

(पी. डी. देशमुख)

श्री विजेन्द्र सूरि,

द्वारा : श्री गुलाबचन्द जैन,

१७४९ हरदयाल स्ट्रीट,

चोराखाना, मालोवाडी, देहली ।

*Extract from the review of Dr. W. .Schubring's book 'Die Lehre der Jainas' referred in Dr. Sten Konow's letter (No. 20) dated 21st March 1936.*

.....I shall only mention one detail, because the common European view has here been largely resented by the Jainas. The mention of *bahuyatthiya mansa* and *bahukantaga maccha* "meat" or "fish" with many bones in *Ayarang* has usually been interpreted so as to imply that it was in olden times, allowed to eat meat and fish, and this interpretation is given on p. 137. In the 'Review of Philosophy and Religion' vol. IV No. 2. Poona, 1933, pp. 7f. Professor Kapadia has however published *a letter from Pro. Jacobi of the 14th. Feb. 1928, which in my opinion settles the matter.* Fish of which the flesh, may be eaten, but the scales and bones must be taken out was a school example of an object containing the substance which is wanted in intimate counexion with much that must be rejected. The words of the *Ayaranga* are consequently technical terms and do not imply that meat and fish might be eaten.





*A letter from Dr. L. P. Tassitori's father*

**Udine, December 28th 1919.**  
**( Via Cussignacco 13 ) Italy.**

Sir,

I know what you have done for my son and know also how thankful and attached he was to you. Therefore I apply to you and ask a favour, sure that you will do everything possible to obtain it.

On the 25th November the Consul of Bombay, Pitacco, telegraphed to the Mayor of Udine : " I pray you to announce to Mr. Guido Tassitori his son's—Luigi Pio Tassitori—death happened in Bikaner on the 22nd November ". Thirty six days have passed from my son's death and till now we haven't got any news at all, about his death and we ignore also if measures were taken for the preserving of his mortal remains so to make possible an eventual conveyance of the same to Italy. I don't know if you have some details about the catastrophe; but I hope that you may get any in short and with more preciseness than we can. Therefore I beg you, also for my poor daughters, to help us in this sorrowful circumstance and, if possible to interest yourself in order that the Government with magnanimous generosity may dispose for the translation of his body to Italy.

With the hope that you shall help me, I present to you with my family my kindest regards and the expressions of my everlasting thankfulness.

Sincerely yours,

**GUIDO TASSITORI.**

**N. B.** If in an Indian Newspaper one has spoken of the works and the death of my poor son, I will be very obliged if you will send me some example.





Acharya Vijayendra Suri in Madras  
*Correspondent Member, Oriental Institute Prague*  
*( Czechoslovakia )*  
*Founder Member, Prakrit Text Society*  
*Hon. Life Member, Nagari Pracharini Sabha.*  
*Varanasi.*











## आचार्य श्री विजयेन्द्रसूरिकृत अन्य



१. वैशाली ( गुजराती )
२. वीर-विहार-मीमांसा ( गुजराती )
३. वीर-विहार-मीमांसा ( हिन्दी )
४. हस्तिनापुर ( हिन्दी )
५. गुरुगुणरत्नाकर ( संस्कृत ) सम्पादित
६. शान्तिनाथचरित्र ( संस्कृत ) सम्पादित
७. अशोक ना शिलालेखो ऊपर दृष्टिपात ( गुजराती )
८. प्राचीन भारतवर्षनं सिंहावलोकन ( गुजराती )
९. महाक्षत्रप राजा रुद्रदामा ( गुजराती )
१०. मथुरानो सिंहध्वज ( गुजराती )
११. जगत अने जैन-दर्शन. ( गुजराती )
१२. जगत और जैन-दर्शन ( हिन्दी )
१३. Reminiscences of Vijaya Dharma Suri  
( English )
१४. तीर्थंकर महावीर ( हिन्दी ) मुद्रणस्थ

यशोधर्म मन्दिर

१६६ मर्जबान रोड, अंबेरी

बम्बई ५८.