

RECENT PUBLICATIONS

Ratnachandraji, *An Illustrated Ardha-Magadhi Dictionary*. 5 vols. Tokyo, Meicho-fukyū-kai, 1977. LIV, 19, 511 pp.; 1002 pp.; 701 pp.; 912, 103 pp.; 14, 857, 23 pp. Yen 70.000.

Ratnacandra's Ardhamāgadhī dictionary was originally published in 1923, 1927, 1930, 1932 and 1938. As A. C. Woolner explained in his introduction to the first volume, the dictionary contains about 50.000 words, collected from 49 texts consisting of nearly the whole of the Śvetāmbara canon together with all important supplementary works. Each word is followed by an indication of the grammatical gender, a Sanskrit equivalent, explanations in Gujarati, Hindi and English and references to the texts. After having completed the Ardhamāgadhī dictionary in four volumes, Ratnacandra compiled a fifth volume containing the vocabulary of Māhārāṣṭrī Prakrit and *deśī* words. This volume is arranged in the same way, but the explanations are given in Hindi and English only.

Ratnacandra's dictionary is based upon Indian editions of Jain texts published before 1918 and upon manuscripts of texts not yet published at that time. The list of works consulted contains 37 printed texts and 12 manuscripts. The collecting of materials was begun in 1910 by Kesarichand Bhandāri who later handed over his materials to Luigi Suali. After the outbreak of the war Suali sent them back to India. The compilation of the dictionary was then entrusted to Ratnacandra who completed it within three years. Consequently his Gujarati translations and explanations were translated into Hindi and English. Ratnacandra's dictionary gives the traditional explanations of Ardhamāgadhī words as found in Sanskrit *ṭīkā*-s and in Prakrit *kośa*-s. As long as there is no critical dictionary of Ardhamāgadhī his work will remain an indispensable tool for the study of Jain canonical texts.

For many years Ratnacandra's dictionary had become a bibliographical rarity, and could be consulted only in the libraries of established universities. The Meicho-fukyū-kai (The Association for Publishing Academic Masterpieces) has spared no pains to produce an excellent reprint. In a postface to volume five the publisher describes his efforts to obtain a good copy of the original edition. Having been unsuccessful in his efforts he borrowed Professor Matsunami Seiren's copy which was taken apart page by page.

The pages were carefully repaired before being photographed. The paper, the binding and the legibility of this reprint are all beyond praise. It is a great pleasure to use this splendid reprint with which the Meicho-fukyū-kai has rendered a great service to Jain studies.

Heinz Bechert, *Wilhelm Geiger, His Life and Works*. Colombo, M. D. Gunasena. Tübingen, Horst Erdmann Verlag, 1976. xii, 153 pp. DM 14.-.

Bechert's book is meant in the first place as a general introduction for readers in Sri Lanka and other countries of South and Southeast Asia. Apart from printed sources Bechert has made use of Geiger's unpublished memoirs *Aus meinem Leben, Erinnerungen* and of letters from and to Geiger. He quotes from letters written in Pali by Geiger and Subhūti Thera (1835–1917). The importance of Geiger's work and his close relations with Sri Lanka for many years are clearly

shown by Bechert. The text was written by the author in German and translated by a professional translator. It is to be hoped that the original German text will be published in the near future.

The Literatures of India. An Introduction by Edward C. Dimock Jr., Edwin Gerow, C. M. Naim, A. K. Ramanujan, Gordon Roadarmel and J. A. B. van Buitenen. Chicago-London, The University of Chicago Press, 1978. 265 pp. \$6.95.

This book appeared first in hardback in 1974 and its publication as a paperback (Phoenix Book P768) testifies to its success. This introduction concentrates on a few selected topics, instead of attempting to give a survey of Indian literatures. A very attractive aspect of this book is the importance given to Indian poetics. Without some knowledge of it, it is difficult to understand how Indian literature was appreciated by Indians themselves before they were influenced by Western civilization. It would be useful to add to a future edition, a list of good translations for the benefit of the reader who wants to read Indian literary works, without learning an Indian language.

The Concept of Duty in South Asia. Edited by Wendy Doniger O'Flaherty and J. Duncan M. Derrett. London, School of Oriental and African Studies. Delhi, Vikas Publishing House. 1978. xxii, 240 pp. £3.50.

According to the unsigned introduction the papers published in this volume were read at a conference on the concept of duty in South Asia. The date of the conference is nowhere mentioned. Part I: *The Ancient Period: Duty and dharma* contains seven papers. Arnold Kunst, 'Use and Misuse of Dharma', pp. 3–17; J. Duncan M. Derrett, 'The Concept of Duty in Ancient Indian Jurisprudence; The Problem of Ascertainment', pp. 18–65; Friedrich Wilhelm, 'The Concept of Dharma in Artha and Kāma Literature', pp. 66–79; J. C. Heesterman, 'Veda and Dharma', pp. 80–95; Wendy Doniger O'Flaherty, 'The Clash between Relative and Absolute Duty: The Dharma of Demons', pp. 96–106; Richard F. Gombrich, 'The Duty of a Buddhist according to the Pali Scriptures', pp. 107–118; Alex Gunasekara, 'Rājakāriya or the Duty to the King in the Kandyan Kingdom of Sri Lanka', pp. 119–143. Six articles are found in Part II: *The Medieval and Modern Period: Muslim, British and Nationalist Concepts of Duty*. There is no article on the duties of members of a family and especially on those of women, but this is perhaps due to the opinion of women expressed by one of the editors on p. 23. One wonders whether this is the reason why on p. xiv the chairperson attributes the feminine gender to *ius*: "*summa ius, summa iniuria*". Apart from these minor derailments this volume contains much interesting material on duty and *dharma*.

François Martini (tr.), *La gloire de Rāma. Rāmakertī*. Rāmāyaṇa cambodgien. Traduction de François Martini. Introduction et notes de Ginette Martini (Collection "Le monde indien", vol. 3). Paris, Les Belles Lettres, 1978. xliii, 243 pp. Fr. 75.00.

François Martini n'a pu réaliser son plan de publier une traduction du Rāmāyaṇa cambodgien qu'il avait étudié pendant de nombreuses années et auquel il avait consacré plusieurs articles (1938, 1950, 1952, 1961). La traduction que présente Mme Ginette Martini comprend une

longue introduction largement basée sur les travaux publiés par François Martini, les parties de la traduction que François Martini avait terminées et des résumés des autres parties d'après une traduction cursive laissée par lui. Le livre se termine par un bref glossaire. Comme l'écrit Mme Solange Thierry dans sa préface, François Martini était un érudit et un poète et sa traduction est un ouvrage d'une grande beauté littéraire.

Martini, François (1938), 'En marge du Rāmāyaṇa cambodgien', *BEFEO* 38, 2, 285–295.

Martini, François (1950), 'En marge du Rāmāyaṇa cambodgien (suite)', *JA*, 81–90.

Martini, François (1952), Note sur l'empreinte du bouddhisme dans la version cambodgienne du Rāmāyaṇa', *JA*, 67–70.

Martini, François (1961), 'Quelques notes sur le Rāmker', *Artibus Asiae*, XXIV, 3/4, 351–362.

Saveros Pou, *Rāmakerti (XVI^e–XVII^e siècles)*. Traduit et commenté (Publications de l'École Française d'Extrême-Orient, Vol. CX). Paris, École Française d'Extrême-Orient, 1977. XII, 299 pp.

Saveros Pou, *Études sur le Rāmakerti (XVI^e–XVII^e siècles)* (Publications de l'École Française d'Extrême-Orient, Vol. CXI). Paris, École Française d'Extrême-Orient, 1977. III, 201 pp.

C'est sur le conseil de François Martini que Mme Saveros Pou avait entrepris l'étude du Rāmakerti. Les résultats de ses recherches sont consignés dans ces deux volumes. Le premier contient une traduction des 5.034 strophes de Rāmakerti I, texte des XVI^e–XVII^e siècles. Ce texte a été constitué à l'aide d'une édition imprimée à Phnompenh en 1937, d'un manuscrit de la Bibliothèque nationale et d'un texte imprimé à Bangkok en 1928. C'est cette version que Mme Saveros Pou étudie dans son travail *Études sur le Rāmakerti* qui comporte trois parties: Cadre de Rāmakerti I: l'époque moyenne (pp. 15–50); Rāmakerti I: épopée bouddhique (pp. 51–98); Étude linguistique et littéraire (pp. 99–131). Des appendices contiennent une analyse de Rāmakerti II (pp. 143–154), un extrait de *Lpoek Aṅgar Vatt* (poème d'Angkor Vat célébrant le temple d'Angkor et la gloire de son fondateur, nommé Ketumālā) (pp. 155–166) et un vocabulaire choisi (pp. 167–181).

Śakaṭāyana, *Strīnirvāṇa-Kevalibhuktiprakaraṇe*. Edited by Muni Jambūvijaya (*Ātmānand Jain Grantharatnamālā* no. 93). Bhavnagar, Jain Ātmānand Sabhā, 1974. 28 +108 pp. Rs. 6.00.

Śakaṭāyana is mainly known as the author of a grammar, but he has also written two small treatises on the problem of the attainment of Nirvāṇa by women and the taking of *kavala* food by *kevalin*-s. The Śvetāmbaras were of the opinion that women were able to obtain Nirvāṇa and that *kevalin*-s took *kavala* food. The Digambaras denied both theses. Śakaṭāyana, who belonged to the Yapanīyas (who in many respects occupied the middle ground in disputes between the Śvetāmbaras and the Digambaras), agreed with the Śvetāmbaras. In his Sanskrit introduction (pp. 15–17), Muni Jambūvijaya writes that according to recent studies Śakaṭāyana lived in the period 815–868 and that Śīlācārya, who wrote his *Ācārāṅgavṛtti* in 862/3 or 876/7, follows Śakaṭāyana's *Kevalibhuktiprakaraṇa*. He also points out that Śakaṭāyana quotes a stanza from Dharmakīrti's *Pramāṇavārtika* and that the influence of his works is also visible in other places.

The *Strīnirvāṇaparakaraṇa* and the *Kevalibhuktiprakaraṇa* are short texts containing respectively 54 and 37 kārīkās. Śakaṭāyana wrote his own commentary on both texts. Muni Jambūvijaya's

edition is based mainly upon a manuscript (S) belonging to the Śāntināth bhandar in Cambay of which several leaves are missing. Although he has been able to fill in most of the gaps with the help of other manuscripts, parts of the commentary are still missing. Manuscript S contains both text and commentary together but Muni Jambūvijaya gives first the texts (pp. 1–7, 9–12) and then the commentaries (pp. 13–38, 39–52). In the appendices he gives extracts of works by later Jain authors dealing with *strīnirvāṇa* and *kevalibhukti* (pp. 58–84, 85–100). These abstracts will be very welcome for those who want to study the history of both questions in medieval Jinism.

Dvādaśāraṇa Nayacakram of Ācārya Śrī Mallavādī Kṣamāśramaṇa. With the commentary Nyāyāgamānusārīṇī of Śrī Siṃhasūri Gaṇivādī Kṣamāśramaṇa. Part II (5–8 Aras). Edited with critical notes by Muni Jambūvijayaṇī [= Śrī Ātmānand Jain Granthamālā Serial No. 94]. Bhāvnagar, Śrī Jain Ātmānand Sabhā, 1976. 23 + 377–744 pp. Rs. 40.00.

In 1966 Muni Jambūvijayaṇī published the first four *ara*-s of the *Nayacakra* (cf. *III*, 13, 144–150). The second volume contains *ara*-s 5–8. In the review of the first volume the importance of this edition has been pointed out. In *ara*-s 5–8 there are many interesting discussions of linguistic problems, Vaiśeṣika doctrines and the Buddhist theory of *apoha* as developed by Dignāga. A long section of this second volume (pp. 606–735) is devoted to a refutation of Dignāga's *apoha* theory. In the notes the editor gives long extracts from Dignāga's *Pramāṇasamuccayavṛtti* and Jinendrabuddhi's *ṭīkā* which he has translated from Tibetan into Sanskrit. Of special interest in this second volume are also quotations from old Vaiśeṣika texts and the discussions of the doctrines of Bhartṛhari and his teacher Vasurāta. Muni Jambūvijayaṇī gives a detailed table of contents (pp. 18–21) and a list of schools, teachers, works and authors (p. 21) which will be helpful to the reader in finding his way in the *Nayacakra* and its commentary.

The third and final volume of this edition is at present being printed. Once completed, this edition of the *Nayacakra* and the *Nyāyāgamānusārīṇī* will be of fundamental importance for the study of Indian philosophical and linguistic doctrines in the first half of the first millenium of our era.

Hemacandra, *Yogaśāstram*. Prathamā vibhāgaḥ [prathama-dvītyau prakāśau]. Edited by Muni Jambūvijaya. Bombay, Śrī Jainasāhityavikāsaśaṅḍala, 1977. 68 + 424 pp. Rs. 20.-.

Hemacandra's *Yogaśāstra* describes in great detail the duties of Jain laymen and ascetics. It consists of 12 *prakāśa*-s containing altogether 1009 śloka. Hemacandra's commentary (*svopajñavṛtti*) is a voluminous work written mainly in verse. The first four chapters belong to the daily reading of the Jaina monks. In 1874 Ernst Windisch published text and translation of these chapters.¹ F. Belloni-Filippi undertook to publish a complete edition of both text and commentary for the Jainadharmaprasāraśabhā but he abandoned his plan when he heard of the publication of Hemacandra's work by Muni Mahārāja Dharmavijaya in the *Bibliotheca Indica*. However, he completed his edition of the first *prakāśa*.² Dharmavijaya's edition is incomplete. Six fascicles were published between 1907 and 1921. In 1926 a complete edition of the *Yogaśāstravṛtti* was published by Vijayabhakti for the Jainadharmaprasāraśabhā.³

Muni Jambūvijaya's edition is based upon two old palmleaf manuscripts in the possession of the Śāntināth bhandar in Cambay. The first is dated Vikr. 1251 and was already mentioned by Peterson in his *Third Report* (p. 74).⁴ The second carries no date but according to Muni Jambūvijaya it contains the same *prāśasti* as a manuscript, dated Vikr. 1303, of the *Ācārāṅgacūṛṇi*

in the Śāntināth bhandar and must therefore have been written about the same time by the same scribe. Belloni-Filippi's oldest manuscript was written in Vikr. 1260 and belongs to the Deccan College. In his notes Muni Jambūvijaya gives the readings of the manuscripts used by him and variants of the two printed editions. Hemacandra quotes often from his *Triṣaṣṭiśalākā-puruṣacaritra* and from many other works written by himself and other authors such as Haribhadrasūri. Muni Jambūvijaya has tried to identify his sources as far as possible. His careful edition of this important work will be extremely useful. It is to be hoped that it will prompt a scholar to undertake a translation. Williams remarked: "In view of its very full picture of the life of a layman in twelfth-century Gujarat, it is unfortunate that no translation of the work in a western language exists."⁵ Belloni-Filippi's translation does not go beyond the first five verses and their commentary⁶ and Windisch's translation of the first four *prakāśa*-s suffers from the fact that he had not been able to use the commentary.⁷

¹ Ernst Windisch, 'Hemacandra's Yogaśāstra. Ein Beitrag zur Kenntnis der Jaina-Lehre', *ZDMG*, 28 (1874), 185–262.

² Ferdinando Belloni-Filippi, 'La "Yogaśāstravṛtti"', *GSAI*, 21 (1908), 123–222; 22 (1909), 113–154; 23 (1910), 171–208; 26 (1913–14), 97–131.

³ Belloni-Filippi mentions an edition by Hīrālāl (Bombay, 1899) which he had been unable to obtain.

⁴ For manuscripts of the *Yogaśāstra* and the *vṛtti* see H. D. Velankar, *Jinaratnakośa* (Poona, 1944), pp. 323–324.

⁵ R. Williams, *Jaina Yoga* (London, 1963), p. 12. On the *Yogaśāstra* see further M. Winternitz, *A History of Indian Literature*, vol. II (Calcutta, 1933), pp. 567–570.

⁶ *GSAI*, 21 (1908), 142–213.

⁷ Cf. Belloni-Filippi, *GSAI*, 21 (1908), 135–137.

Āyāraṃgasuttam [*Ācārāṅgasūtram*], edited by Muni Jambūvijaya (Jaina-Āgama-Series, no. 2(I)). Bombay, Śrī Mahāvīra Jaina Vidyālaya, 1977. 89 + 422 pp. Rs. 40.00.

This new edition of the Jain *āgama*-s was planned by Śrī Puṇyavijayaājī (1895–1971). The first volume (*Nandisutta* and *Aṇuogadārā*) was published in 1968, volume four part 1 (*Viyāhapannatti*, saya 1–9) in 1974 and volume 9, parts 1 and 2 (*Paṇṇavanā*) in 1969 and 1971.¹ Muni Jambūvijaya's edition of the *Āyāraṃgasutta* is based upon six palm-leaf manuscripts and eight paper manuscripts (cf. pp. 66–67). The information given on these manuscripts in the Sanskrit and the English forewords is very brief (pp. 59–60, 66–67). Muni Jambūvijaya has added a long introduction in Gujarati (pp. 15–55) of which I have been unable to make any use. In 1910 Walther Schubring edited the first *śrutaskandha*. In 1924 he wrote: "vom *Āyāra* ist der Schreiber dieser Zeilen, nachdem er den wichtigsten Teil vorgelegt, die zweite Hälfte wenigstens der Öffentlichkeit noch schuldig."² Alas, Schubring's edition of the second *śrutaskandha* was never published.

Muni Jambūvijaya writes that in preparing this critical edition he consulted old manuscripts of such works as the *Ācārāṅgacūṛṇi*, the *Ācārāṅgavṛtti* and the *Niśīthacūṛṇi*. Readings from these manuscripts were collected by Śrī Puṇyavijayaājī. The editor has added several appendices (word index, pp. 299–389; passages abridged by *jāva* or by numerals, pp. 390–395; identical or partly identical sūtras, pp. 396–398; śloka index, pp. 399–400; comparison of passages of the *Ācārāṅgasutta* with similar passages in Vedic and Buddhist works, pp. 401–412). Addenda and corrigenda are given on pp. 413–416 and readings of manuscript *saṃdī* on pp. 416–422. This manuscript was obtained by the editor when the text had already been printed. For this reason readings found in it and not already mentioned in the notes are listed here.

Muni Jambūvijaya's edition of the *Ācārāṅgasutta* is based upon more manuscript materials

than previous Indian editions. The text is well printed on good paper. There is no doubt that the Jaina Āgama Series will be greatly welcomed by scholars in India and abroad.

¹ Cf. Colette Caillat, *JA* (1976), pp. 227–231.

² OLZ (1924), Sp. 483 = *Kleine Schriften* (Wiesbaden, 1977), p. 436.

Ācārāṅgasūtram and *Sūtrakṛtāṅgasūtram* with the *Niryukti* of Ācārya Bhadrabāhu Svāmī and the commentary of Śīlāṅkācārya. Originally edited by the late Ācārya Sāgarānandasūrijī Mahārāja. Re-edited with appendices etc. by Muni Jambūvijayajī (Lālā Sundarlāl Jain Āgamagranthamālā, vol. I). Delhi, Motilal Banarsidass, 1978, 42, 16, 288, 14, 400 pp. Rs. 120.00.

One of the best-known editions of the Śvetāmbara canonical texts and commentaries is the series published by the Āgamodaya Samiti in Bombay about sixty years ago in MS. form on loose leaves. Under the supervision of Muni Jambūvijayajī this edition will be reprinted in six volumes. Apart from a photomechanical reprint of the original editions published in 1916 and 1917 this volume contains a long preface in Sanskrit (pp. 17–42), detailed tables of contents (pp. 1–16 and 1–14) and a series of appendices (pp. 287–400). The appendices contain *pratīka*-s omitted in the original edition (pp. 289–305 and 345–357), variant readings of the commentary (pp. 305–320 and 358–378), alphabetical lists of sūtras quoted in the commentary (pp. 321–326 and 379–385), of prose sūtras (pp. 327–332 and 386–387), of verse sūtras (pp. 333–335 and 388–397) and of *niryukti*-s (pp. 336–341 and 398–400).

In the introduction Muni Jambūvijayajī gives some brief information on the organisation of the present edition (pp. 41–42). According to him the late Puṇyavijayajī had collected many variant readings of both texts and commentaries from old manuscripts in Patan, Jaisakmer, Cambay, etc. The variants of the commentaries are given in the appendices insofar as they contain correct or better readings. Those of little importance have been omitted (*ye tu alpamahattvakāḥ pāṭhabhedās te upekṣitāḥ*). The variants of the mūlasūtras are not given because they have been listed in the editions of the Jaina-Āgama Series published by the Shri Mahāvīra Jaina Vidyālaya in Bombay. No further details on the manuscripts consulted by Puṇyavijayajī are given by the editor and the variants are listed without references to specific manuscripts. According to Bollée a second edition of the Āgamodaya Samiti edition of the *Sūtrakṛtāṅga* with Śīlāṅka's *Ṭīkā* was published in 1950–1953 in the Śrī Goḍipārśva Jain Granth mālā.¹ This edition gives in the notes readings of two palmleaf manuscripts from the Śāntināth bhandar written in s. 1327 and s. 1349 and of one paper manuscript in the same bhandar. I have not been able to consult this edition and to see to what degree the same variants are listed in this edition and in the present one. It is to be hoped that in future volumes the editor may give some information on the manuscripts from which the variants have been taken.

The reprint is printed on good paper and bound in a solid binding. Without any doubt, this new edition of the Āgamodaya Samiti series will be very welcome. The fact that this edition is not printed in MS. form will certainly be appreciated by European readers.

¹ Willem B. Bollée, *Studien zum Sūyagaḍa* (Wiesbaden, 1977), p. 3.