

ISSN 0021-4043

A QUARTERLY
ON
JAINOLOGY

VOL. XXXIII

No 4 APRIL

1999

JAIN
JOURNAL
OF
JAINOLOGY



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JAIN BHAWAN PUBLICATION

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UMĀSVĀMĪ/UMĀSVĀTI

MAURICE WINTERNITZ*

The Digambara Umāsvāmin, who is called Umāsvāti by the Śvetāmbaras¹ and described as a pupil of Ghoṣanandi Kṣamāśramaṇa, was, according to tradition, a pupil of Kundakunda. The Digambaras also give him the epithet *Grdhrapiccha*, "Vulture's feather," which Kundakunda had too, and the title "Reciter" (*Vācaka-śramaṇa* or *Vācakācārya*). According to the Digambara-Paṭṭāvalīs he lived from about 135 to 219 A.D., whilst the statements of the Śvetāmbaras not only contradict those of the Digambaras, but even contradict one another.² In any case he is earlier than Siddhasena Divākara, who wrote a commentary on the principal work of Umāsvāti. He is said to have written no less than 500 books, but his most famous work, which he wrote in Pāṭaliputra, is the *Tattvārthādhigama-Sūtra*,³ "the Manual for the Understanding of the True Nature of Things," a Sanskrit manual, which is recognised as an authority by both Śvetāmbaras and Digambaras, and even at the present day is read by all Jainas in private houses and temples. By reading this book once through one is said to acquire just as much religious merit as by fasting for one day. The logic, psychology, cosmography, ontology⁴ and ethics of the Jainas,

* From History of Indian Literature, Vol-II, Calcutta University, 1933.

1. He is said to be called so because his mother was called Umā Vātsī and his father Svāti.
2. Cf. Klatt, *Jaina-Onomasticon*, p. 4 f.; Peterson, 3 Reports, p. 328 f.; Report IV, p. xvi f.; Jacobi in ZDMG 60, 1906, 288 f.; *Vidyābhūṣāṇa*, History of Indian Logic, p. 168 ff.; L. Suali, *Introduzione alla Studio della Filosofia Indiana*, Pavia 1913, p. 36 ff.; J.L. Jaini in SBJ II, p. vii; Farquhar, Outline, p. 164 f. Neither are the statements of the Digambaras free from ambiguity. J.H. Woods, *The Yoga-System of Patañjali* (HOS Vol. 17), p. xix, makes it appear probable that Umāsvāti quotes from the *Yoga-Sūtra*.
3. Edited with the Commentary, by Vakil Keshavlal Premchand Mody in Bibl. Ind. 1903-1905, together with a few minor works of Umāsvāti in the appendices; with a commentary in Hindi, also in Rāyacandra-Jaina-Śāstramālā, Bombay 1906; with Introduction, Translation, Notes and Commentary in English by J.L. Jaini, Arrah 1920, SBJ, Vol. 2; Text of the Sūtras also in Bhandarkar, Report 1883-84, p. 405 ff.; and in DJGK I; translated into German and explained by H. Jacobi in ZDMG 60, 1906, 287 ff., 512 ff.; cf. Peterson, Report II, 78ff., 156 ff.
4. On the classification of the animals according to *Tattvārthādhigama*, cf. B.N. Seal in the Appendix to B.K. Sarkar, *The Primitive Background of Hindu Sociology*, Allahabad 1914, p. 323 ff.

are treated in these Sūtras and in the Commentary appended by the author himself, in the closest possible agreement with the Canon, more especially with Āṅga VI and Pūrva II. Even to-day it may still serve as an excellent summary of Jaina dogmatics. It is true that the Commentary, which expresses views that are not in harmony with those of the Digambaras, is not recognised by this sect as the work of Umāsvāmin. It is doubtful, therefore, whether the Digambaras are justified in claiming him as one of their own. He probably belongs to a period at which there was not yet so wide a gulf between the two sects as was the case later. The large number of commentaries which have been written on this work by both Śvetāmbaras and Digambaras, bear witness to its significance and great popularity; these include commentaries by such notable teachers as Siddhasena Divākara, Samantabhadra and Haribhadra. The last-named also wrote a commentary on Śrāvakaprajñapti,⁵ a systematic treatise of the Jaina religion for lay adherents, in Prākrit. *Praśamarati-Prakarana*,⁶ "Treatise on the Joys of Peace of the Soul," is a religious-philosophical work, also possessing literary merit.

Siddhasena Divākara wrote a commentary on the *Tattvārthādhigama-sūtra*⁷

A commentary, entitled *Sarvārthasiddhi*⁸ was also written by Puṣyapāda Devanandin.

In the first half of the 8th cent A.D. the Digambara Samantabhadra wrote a commentary on Umāsvāti's *Tattvārthādhigama-sūtra*. The introduction to this commentary is entitled *Devāgama-stotra* or *Āptamimāṃsā*⁹ in which the Jainistic philosophy of *Syādvāda* is explained.

5. Ed. by B.K. Premchand (*Mody*), Bombay 1905.
6. Edited in the Appendix to the Edition of *Tattvārthādhigama*, Bibl. Ind.; also in Amadavada, Samvat 1960; with Tīkā and Avacūri, Bhavnagar, Samvat 1966; edited with commentary and translated into Italian by A. Ballini in GSAI, 25, 1912, 117 ff.; 29, 1918-20, 61 ff.
7. *Tattvānusāriṇī Tattvārthaṭīkā* was printed in Ahmedabad. Siddhasena Gaṇin, who also wrote a *Tattvārthaṭīkā*, quotes Siddhasena Divākara. Cf. Peterson, 3 Reports, Extracts p. 83ff; Hiralal, Catalogue, p. xiiff. Distinct from these two is Siddhasena Sūri, who in 1185 A.D. wrote a commentary on Nemicandra's *Pravacanasāroddhāra*; Cf. Weber HSS, Verz. II, 3, 850; Peterson, Report IV, p. cxxxiiif.
8. Edited in Kolhapur 1904, s. Jacobi in ZDMG 60, 290.
9. Edition in Jaina Grantha Ratnākara and in SJG Vol-1, Bombay 1905; in SJG 10, Benares 1914, and in DJGK I. on the contents of the work, cf. Vidyābhūṣaṇa, l.c. p. 184f.

Not far removed from Samantabhadra in point of time is Akalaṅka,¹⁰ or Akalaṅkadeva, who wrote *Tattvārtharājavārttika*,¹¹ a commentary on the *Tattvārthādhigama-Sūtra*, and *Aṣṭaśatī*, a commentary on Samantabhadra's *Āptamīmāṃsā*. He is also the author of works on logic, *Nyāyaviniścaya*, *Laghīyastraya* and *Svarūpasambodhana*.¹² A treatise on expiatory rites, *Prāyaścittagrantha* (or *Prāyaścittavidhi*) is also ascribed to him.¹³ His views are opposed by Kumārila, the great philosopher of Brahmanical orthodoxy, whilst Vidyānanda Pātrakeśarin¹⁴ and Prabhācandra defend Akalaṅka against Kumārila. Vidyānanda wrote *Aṣṭasahasrī*,¹⁵ a commentary on *Aṣṭaśatī*, also *Tattvārthaślokavārttika*,¹⁶ a commentary on Umāsvāmin's work, *Āptaparīkṣā* and *Patraparīkṣā*,¹⁷ *Pramāṇanirṇaya* and *Pramāṇaparīkṣā*.¹⁸ Based upon Akalaṅka's *Nyāyaviniścaya* there is a work on logic, the *Parīksāmukha-Sūtra*,¹⁹ by Māṇikyanandin;²⁰ and Prabhācandra, who calls himself a pupil of Padmanandin (i.e., Kundakunda), wrote a commentary on the last-named work : this commentary is entitled *Prameyakamalamārtanya*, and is a well-known work on logic. The same author also wrote another work on logic, *Nyāyakurnudacandrodaya*. It has been believed hitherto that this is the same Prabhācandra who was a pupil of Akalaṅka in the 8th century. According to the epilogue (*praśasti*) of the first work, however, this work was written in Dhārā in the reign of King Bhoja (1019-1060 A.D.),²¹ One Prabhācandra wrote commentaries on the

10. Cf. Hiralal, Catalogue, p. xxvi ff.

11. Edited in SJG 4, Benares 1915.

12. *Laghīyastraya* and *Svarūpasambodhana* are edited in MDJG No. 1.

13. Edited together with three other treatises on *Prāyaścittas* in MDJG No. 18 (*Prāyaścitta-Saṃgraha*). But it is doubtful whether Akalaṅka is really the author of this treatise; S. Hiralal, Catalogue, p. xxvi.

14. Cf. Hiralal, Catalogue, p. xxviii f.

15. Edited in Gāndhīnāthāraṅga-Jaina-Granthamālā, Bombay 1915.

16. Edited in Gāndhīnāthāraṅga-Jaina-Granthamālā, Bombay 1918.

17. Edited in SJG 1.2, Benares 1913; *Āptaparīkṣā* also in DJGK I.

18. Edited in SJG 10, 1914.

19. Edited in SJG I, Bombay 1905; also in DJGK I. Cf. S. Ch. Vidyābhūṣaṇa, *History of Indian Logic*, p. 188 ff.

20. According to a Digambara Paṭṭāvalī (Hoernle in Ind. Ant. 20, 1891, p. 352) Māṇikyanandin lived in 528 A.D. Cf. also Hiralal, Catalogue, p. xxviii. A later Māṇikyanandin was the teacher of Meghacandra, who died in 1163 A.D., s. Lewis Rice, *Epigraphia Carnatica*, Vol. XII, p. 134.

21. Thus according to A. Venkatasubbiah in JBRAS, N.S., 3, 1927, p. 144 ff. But according to K.B. Pathak in OC IX, London 1892, I, 213 (s. above, p. 478 and note 4) Jinasena mentions Akalaṅka in the *Ādi-Purāṇa* (838 A.D.) and speaks of Prabhācandra as the author of *Candrodaya*. In the

Tattvārthādhigama-Sūtra by Umāsvāmin, the *Samayasāra* by Kundakunda, Pūjyapāda's *Samādhīśatāka* and on Samantabhadra's *Ratnakarāṇḍa* and *Svayambhū-Stotra*.²²

The Digambaras of the present day have, in addition, a "secondary Canon", which might perhaps be more correctly termed a "substitute Canon", and which they also describe as "the four Vedas." This "Canon" consists of a number of important texts of later times, which are classified into four groups : (1) *Prathamānuyoga*, legendary works, to which belong the "Purāṇas" (*Padma-, Hari-, Trīśaṣṭīlakṣaṇa-, Maha-* and *Uttara-Purāṇa*); (2) *Karaṇānuyoga*, cosmological works : *Sūrya-Prajñapti*, *Candra-Prajñapti* and *Jayadhvavalā*; (3) *Dravyānuyoga*, philosophical works of Kundakunda, Umāsvāti's *Tattvārthādhigama-Sūtra* with the commentaries and Samantabhadra's *Āptamimāṃsā* with the commentaries; (4) *Carāṇānuyoga*, ritual works: Vatṭakera's *Mūlācāra* and *Trivarmācāra* and Samantabhadra's *Ratnakarāṇḍa*, *Śrāvakācāra*.

introduction to *Nyāyakumuda-Candrodaya*, Prabhācandra says that he is the pupil of Akalaṅka and that he also wrote *Prameyakamalamārtāṇḍa*. According to this, Prabhācandra would have to have lived at the end of the 8th or beginning of the 9th century. As the works themselves are not accessible to me, I am not in a position to settle the question.

22. Neither can I decide to which Prabhācandra these commentaries should be ascribed, or the short treatise *Arhatpravacana*, printed in MDJG Nr. 21, p. 114. ff. Jaina authors named Prabhācandra lived in the 12th, 13th and 16th centuries too. Cf. Hiralal, Catalogue, pp. xxviii, 625 f., 629, 648, 671, 702, 704, 714. See above, p. 478 note 4.

UMĀSVĀTI (1-85 A.D.)

S.C. VIDYĀBHŪṢĀNA*

The Tattvārthādhigama-sūtra

Jaina philosophy recognises seven categories, viz. (1) the soul (*Jīva*), (2) the soul-less (*Ajīva*), (3) action (*Āsrava*), (4) bondage (*Bandha*), (5) restraint (*Samvara*), (6) destruction of the consequences of action (*Nirjarā*), and (7) release or salvation (*Mokṣa*). According to the *Tattvārthādhigama-sūtra*¹ which with a *Bhāṣya* or commentary was composed by one Umāsvāti, these categories can be comprehended only by *Pramāṇa*, the means of valid knowledge and by *Naya*, the method of comprehending things from particular standpoints.

Umāsvāti's life

Umāsvāti is better known as *Vācaka-śramana* : he was also called *Nāgaravācaka*, this title being probably a reference to his *Śākhā* (spiritual genealogy). The Hindu philosopher Mādhavācārya calls him Umāsvāti-vācakācārya.² He lived for 84 years, 8 months, and 6 days and ascended heaven in Samvat 142, i.e. in 85 A.D. In the *Tattvārthādhigama-sūtra* Umāsvāti gives the following account³ of

* From History of Indian Logic, Calcutta, 1920.

1. There are commentaries on the *Tattvārthādhigama-sūtra* by Pūjyapāda Svāmin called *Sarvārtha-siddhi*, by Akalaṅkadeva called *Tattvārtha-vārtikālaṅkāra*, etc., which will be mentioned later.

2. *Vide Sarvadarśana-saṅgraha*, chapter on Jaina darśana.

3. *nyagrodhikā-prasūtena viharatā puravare kusumānāmni / kaubhiṣaṇinā svāti-tanayena vātsī-sutenārvyam //3// arhad vacanām samyag guru-kramenāgataṁ samupadhārya / duḥkhārtam ca durāgama-vihata-matiṁ lokam avalokya //4// idam uccair nāgara-vācakena sattvānukampayā dṛgham/ tattvārthādhigamākhyam spaṣṭam umāsvātinā śāstram //5//* (*Tattvārthādhigama-sūtra*, chap. X, p. 233, edited by Mody Keshavlal Premchand in the *Bibliotheca Indica* series, Calcutta).

A similar account is found in the commentary on the *Tattvārthādhigama-sūtra* by Siddhasenagāṇi. This account is mentioned by Peterson in his 4th Report on Sanskrit Manuscripts, p. xvi.

For further particulars about Umāsvāti see Peterson's 4th Report on Sanskrit Manuscripts, p. xvi, where he observes that in the Digambara *Paṭṭīavalī* published by Dr. Hoernle in the *Indian Antiquary*, XX, p. 341,

himself :— He was born in a village called Nyagrodhikā, but he wrote the *Tattvārthādhigama-sūtra* in Pāṭliputra or Kusumapura (modern Patna). He belonged to the Kaubhiṣaṇin-gotra. His father was Svāti and he was consequently sometimes called Svātitanaya. He was also known as Vātsī-suta, because his mother was Umā of the Vatsagotra. In the *Tīrthakalpa* of Jinaprabha-sūri, it is stated that Umāsvāti was the author of 500 Sanskrit *prakaraṇas* (treatises). He is said to have belonged to the Śvetāmbara sect, though it is probable that the distinction between that sect and the *Digambaras* had not in his time come into existence.

1. UMĀSVĀTI'S DOCTRINE OF PRAMĀNA (RIGHT KNOWLEDGE)

***Parokṣa*, indirect knowledge, and *Pratyakṣa*, direct knowledge**

In the *Tattvārthādhigama-sūtra*, *Pramāṇa* fluctuates between the meanings of valid knowledge and the means of valid knowledge. In its former sense *Pramāṇa*, according to this Sūtra, is of two kinds : (1) *Parokṣa*, indirect knowledge, which is acquired by the soul through external agencies such as the organs of sense, and (2) *Pratyakṣa*, direct knowledge, which is acquired by the soul without the intervention of external agencies. *Parokṣa*, indirect knowledge, includes *matti*⁴ and

Umāsvāmin (probably the same as Umāsvāti) is included as the sixth Digambara Sūri of the Sarasvatī-gaccha, between Kundakunda and Lohācārya II. According to Dr. Hoernle (*vide* "Two Paṭṭāvalis of the Sarasvatīgaccha" by Dr. Hoernle in the Indian Antiquary, Vol. XX, October 1891, p. 351) the date of Umāsvāmin's accession is 44 A.D., and he lived for 84 years, 8 months and 6 days. Dr. Hoernle adds, the *Kāṣṭāsaṅgha* arose in the time of Umāsvāmin.

Umāsvāti's *Tattvārthādhigama-sūtra* with his *bhāṣya*, together with *Pūjā-prakaraṇa*, *Jambudvīpa-samāsa* and *Praśamarati*, has been published by the Asiatic Society of Bengal, Calcutta, in one volume, which ends thus : *kṛtih sitāmbarācāryasya mahākaver umāsvāti-vācakasya iti* (*Jambudvīpa-samāsa*, p. 38, published as Appendix C to the *Tattvārthādhigama-sūtra* in the *Bibliotheca Indica* series).

The *Tattvārthādhigama-sūtra* has been translated into English by Mr. J.L. Jaini of Indore.

4. *Matti* is knowledge of existing things acquired through the senses and the mind.

Śruta is knowledge of things (past, present and future) acquired through reasoning and study.

Avadhi is knowledge of things beyond the range of our perception.

Manahparyāya is knowledge derived from reading the thoughts of others.

Kevala is unobstructed, unconditional and absolute knowledge.

śruta, for these are acquired by the soul through the medium of the senses and the mind. Knowledge which is attained by *Yoga* (concentration) in its three stages of *avadhi*, *manahparyāya* and *kevala*—is a species of *Pratyakṣa*, direct knowledge, because it is acquired by the soul not through the medium of the senses.

Umāsvāti contends⁵ that inference (*Anumāna*), comparison (*Upamāna*), verbal testimony or reliable authority (*Āgama*), presumption (*Arthāpatti*), probability (*Sambhava*), and non-existence (*Abhāva*), are not separate sources of valid knowledge : he includes them under *Parokṣa* (indirect knowledge). According to his theory the majority of them are the result of the contact of the senses with the objects which they apprehend; and some of them are not sources of valid knowledge at all.

It is interesting to note that according to Umāsvāti and the earlier Jaina philosophers all sense-perceptions (visual perception, auditory perception, etc.) are indirect apprehensions, in as much as the soul acquires them not of itself but through the medium of the senses. The words *Parokṣa* and *Pratyakṣa* are thus used by these authors in senses quite opposite to those which they bear in Brāhmaṇic logic and in the later Jaina Logic.⁶

2. UMĀSVĀTI'S EXPLANATION OF NAYA (THE MOOD OF STATEMENTS)

Naya, the method of description or mood of statements.

5. In the *bhāṣya* on aphorism 12, of Chapter 1 of the *Tattvārthādhigama-sūtra*, Umāsvāti observes :

anumāno'pamānāgamārthā-patti-sambhavā-bhāvān api ca pramānānīti kecī manyante tat katham etad iti atro'cyate—sarvānyetānī mati-śrutayor antarbhūtānī indriyārtha-sannikarṣa-nimittatvāt.

(*Tattvārthādhigama-sūtra*, p. 15).

In his *bhāṣya* on 1-6 of the *Tattvārthādhigama-sūtra*, Umāsvāti observes: *caturvidham ityēke.* (*Tattvārthādhigama-sūtra*, p. 9).

In his *bhāṣya* on 1-35 he mentions the four *Pramāṇas* thus :

yathā vā pratyakṣā'numāno'pamānā-pta-vacanaiḥ pramānair eko'rthaḥ pramīyate sva-viṣaya-niyamān na ca tā vīpratipattayo bhavanti tadān nayavādā iti. (*Tattvārthādhigama-sūtra*, p. 35).

These four kinds of *Pramāṇa* seem to refer to those in the *Nyāya-Sūtra* of the Hindu logician Akṣapāda. But the same four kinds are also referred to as sub-divisions of *Hetu* in the *Sthānāṅga Sūtra* of the Jainas, p. 309, published by Dhanapati Singh and printed in Calcutta.

6. Here *Parokṣa* stands for *sāṁvyavahārika pratyakṣa* while *Pratyakṣa* for *pāramārthika pratyakṣa* (vide *Pramāṇa-naya-tattvālokālaṅkāra*, chapter II).

In the *Tattvārthādhigama-sūtra*, *Naya*⁷ is described as the method by which things are comprehended from particular standpoints. It is of five kinds : (1) *Naigama*, the non-distinguished or non-analytical, (2) *Samgraha*, the collective, (3) *Vyavahāra*, the practical, (4) *Rju-sūtra*, the straight or immediate, (5) *Śabda*, the verbal or nominal.

Naigama

Naigama, the non-analytical, is the method by which an object is regarded as possessing both general and specific properties, no distinction being made between them. For instance, when you use the word "bamboo", you are indicating a number of properties some of which are peculiar to the bamboo, while others are possessed by it in common with other trees. You do not distinguish between these two classes of properties.

Samgraha

Samgraha, the collective, is the method which takes into consideration generic properties only, ignoring particular properties.

Vyavahāra

Vyavahāra, the practical, is the method which takes into consideration the particular only. The general without the particular is a non-entity. If you ask a person to bring you a plant, he must bring you a particular plant, he cannot bring plant in general.

Rju-sūtra

Rju-sūtra, the straight or immediate, is the method which considers a thing as it exists at the moment, without any reference to its past or its future. It is vain to ponder over a thing as it was in the past or as it will be in the future. All practical purposes are served by considering the thing itself as it exists at the present moment. For instance, a man who in a previous birth was my son is now born as a prince, but he is of no practical use to me now. The method of *Rju-sūtra* recognises the entity itself (*bhāva*), but does not consider its name (*nāma*) or image (*sthāpanā*), or the causes which constituted it (*dravya*). The fact that a cowherd is called *Indra* does not make him lord of the heavens. An image of a king cannot perform the functions of the king. The causes, which exist in me now and will necessitate my being born hereafter with a different body, cannot enable me to enjoy that body now.

7. *naigama-samgraha-vyavahāra-rju-sūtra-śabdā nayāḥ//*

(*Tattvārthādhigama-sūtra*, p. 32).

Śabda

Śabda,⁸ the verbal, is the method of correct nomenclature. It is of three kinds, viz. *Sāmprata*, the suitable, *Samabhirūḍha*, the subtle, and *Evam-bhūta*, the such-like. In Sanskrit a jar is called *ghāṭa*, *kumbha* or *kalasa*, and these are synonymous terms. *Sāmprata* consists in using a word in its conventional sense, even if that sense is not justified by its derivation. For example the word “Śatru”, according to its derivation, means “destroyer”, but its conventional meaning is “enemy”. *Samabhirūḍha* consists in making nice distinctions between synonyms, selecting in each case the word which on etymological grounds is the most appropriate. *Evam-bhūta* consists in applying to things such names only as their actual condition justifies. Thus a man should not be called Śakra (strong), unless he actually possesses the Śakti (strength) which the name implies.

8. Umāsvāti in his *bhāṣya* on 1.35 observes :

*yathārthābhīdhānaṇī śabdaḥ nāmādiṣu prasiddha-pūrvāc chabdād arthe
pratyayāḥ sāmprataḥ satsu artheṣu asaṃkramah samabhirūḍhaḥ
vyañjanārthayor evam bhūta iti.*

(*Tattvārthādhigama-sūtra*, p. 32).

Bibliography
on
UMĀSVĀTI/UMĀSVĀMĪ, ca. 135 – ca. 219 CE.¹
R. WILES

WORKS

- 1 *Tattvārthasūtra* (TattvāSū.)
- 2 *Praśamaratiprakarana* (PraRaPra.)
- 3 *Śrāvakācāra*
- 4 *Jambūdvīpasamāsa*
- 5 *Pūjāprakarana*–*Pūjāvidhiprakarana*

1 Tattvārthasūtra (TattvārSū.)

PUBLISHED COMMENTARIES

- 1 **Bhāṣya** on the work, the foremost cty, the Śvetāmbara version follows this recension and the Śvetāmbara position is that this is a svopajñā bhāṣya. 2142 granthas (JRK 155a). Kapadia thinks it is the work of the author and that it predates the *Sarvārthasiddhi* (TattvārSū. 1926-30: 1,47).
Printed : TattvāSū. 1902-1905; 1924bc; 1926; 1926-30; 1945.
Translations into Gujarāti, see Gujarāti translations below (1937, 1947)
- 2 **Samantabhadra**, Digambara, first half of 8th cent. (Winternitz 1933:2, 580) *Gandhahasti mahābhāṣya* no longer extant (NCC 8, 79b; TattvāSū. 1944a, Preface 4).

The introduction (115 verses) however is available and is called *Devāgama-stotra* or *Āptamīmamsā* it explains Syādvāda and was known to Kumārila and Vācaspatimiśra. On the contents see Vidyābhūṣaṇa *History of Indian logic*, p. 184 f. (Winternitz 1933:2, 581 nl; NCC 8, 80a). Velankar however suggests references to this cty are mistaken and refer to Samantabhadra's bhāṣya on the Karma and Kaśaya prābhṛtas. However he goes on to cite Laghusamantabhadra and Hastimalla who refer to this cty: Laghusamantabhadra in his cty on the *Asṭasāhasrī* states that Samantabhadra composed the *Gandhahastimahābhāṣya* on Umāsvāti's TattvāSū.; Hastimalla in his *Vikrāntakaurava nāṭaka*

1. Date from Digambara Pattāvali (TattvāSū. 1944a. Preface, p.3). He is also known as Vācaka or Nāgara Vācaka (JRK 155b).

(JRK 155b). Pt. Sukhlal however has dismissed all these as misunderstandings and considers that the work meant is the cty of Siddhasena Ganin. A major source for information is a work by Pt. Jugalkishore entitled *Svāmisamantabhadra* (no publication details cited) (TattvāSū. 1974a, Introduction, p. 114).

2.1 Akalaṅka, *Aṣṭaśatī* (=Aṣṭaśatī-*bhāṣya*, Āptamīmāṃsālaṅkṛti) cty. on Āptamīmāṃsā Printed Āptamīmāṃsa. 1905; 1914.

2.1.1 Vidyānanda, *Aṣṭasahasrī*, cty on Aṣṭaśatī, Printed Āptamīmāṃsā. 1905; 1914.

1915 *[Edited in Gāndhināthāraṅga-Jaina-granthamālā. Bombay, 1915]. [Winternitz 1933:2, 581 n9]

2.1.1.1 Laghu Samantabhadra *Aṣṭasāhasrītikā* (=Viśamapadatātparya) (JRK 179).

2.1.1.2 *Aṣṭasāhasrīmaṅgalācaranāvṛtti*, cty on the maṅgalācarana verse only of Aṣṭasāhasrī (JRK 179b).

2.2 Nyāyaviśārada Yaśovijayagāṇi, pupil of Nayavijayagāṇi of the Tapā Gaccha, *Aṣṭasāhasrīvivaraṇam* (JRK 179a).

2.3 Vasunandin, Tīkā (JRK 179a).

Editions of Āptamīmāṃsā²

1905 *[Edited with Aṣṭaśatī and Aṣṭahasrī in SJG vol. 1, Bombay 1905.] [Winternitz 1933:2, 581 n1; JRK 178a]

1914 *[Edited in Sanātana Jaina Granthamālā; 10, Benares 1914.] [Winternitz 1933:2, 581 n1; JRK 178a]

1990 **Devāgama, aparanāma Aptamīmāṃsā/ Samantabhadrācāryavarya-viracita; anuvādaka Jugalakiśora Mukhtāra; nirdeśana sahayogī Premalatā evam Kumāri Rūpalatā. 1. saṃskarāṇa. Sonāgira, Datiyā, Ma[dhya]. Pra[deśa].: Bhāratavarṣīya Anekānta Vidvat Pariṣad, 1989-90 [ie. 1990]. 16, 53, 119 p.; 19 cm. (Hīraka Jayantī Prakāśanamālā; 46). [DK 4899. DK listing 1988-96, item 995].*

2. Winternitz lists two editions but does not supply dates (1) *[edited in Jaina Grantha Ratnākara] (Winternitz 1933:2, 581 n1) and (2) an edition in the DJGK; I [Winternitz 1933:2, 581 n1].

3. **Pūjyapāda=Devanandin**³ (Digambara), *Sarvārthasiddhi* c. AD 550, 6000 granthas (JRK 155b) or 5500 verses (NCC 8, 78b). He refers to "catuṣṭayam Samantabhadrasya" (TattvāSū. 1944a Preface, 4). The oldest Digambara writer, his cty is the basis for all later Digambara ctys (TattvāSū. 1944a Introduction, 65).

Printed TattvāSū. 1904a; 1917; 1971.

3.1 **Prabhācandra**, pupil of Padmanandin, *Vṛttipada* (JRK 157a).

Translation. English.

1960 **Reality : English translation of Shri Puṣyapada's Sarvarthasiddhi/* by S. Alppandai]. Jain [1905-76]. Calcutta : Vira Sasana Sangha, 1960. viii, 300 p. [Univ. of California library catalogue] Reprint 1992.

1992 **Reality : English translation of Shri Puṣyapada's Sarvarthasiddhi/* by S. Alppandai]. Jain Madras: Jwalamalini Trust, 1992. viii, 300 p.; 22 cm. [Reprint of 1960] [RW]

4 **Akalanka**,⁴ fl. 720-80, *Tattvārtharājavār(t)tika* or *Rājavārttikālānkāra* (NCC 8, 78a). Granthas 16,000 (JRK 156a). The cty abounds in quotations from Buddhist works, especially from the works of Diṅnāga (TattvāSū. 1944a, Preface 5), the editor of the 1953-57 edition was a specialist in Buddhist texts.

Printed : TattvāSū. 1913; 1924-29; 1949b; 1953-57; 1982-; 1993c. Hindi summary : TattvāSū. 1953-57.

4.1 **Padmanābha**. *Rājavārtikaṭīpāṇa* (JRK 156a).

5 Vidyananda,⁵ fl. 775-840, *Tattvārthaślokavārtika*. Verse, uses the *Sarvārthasiddhi* and *Tattvārtharājavārtika*. 18,000 granthas (JRK 156a).

Printed TattvāSū. 1918; 1949c.

3. Some notes on him TattvāSū. 1944a p. xl-xlii. See *Jaina sāhitya saṃsodhaka*, part 1 p. 83 for other works by him (TattvāSū. 1974, Introduction, p. 65).

4. For information on his works, which are particularly important for the study of Jain logic, see the introduction to *Nyāyakumudacandra* (TattvāSū. 1974, Introduction, p. 66 nl).

5. For information on his works see the introduction to this cty and *Aṣṭasahasrī* (TattvāSū. 1974, Introduction, p. 66 nl).

6 Siddhasena (Ganin), pupil of Bhāsvāmin, and grand-pupil of Śimhasūra, *Tattvārthaṭīkā*, which quotes Siddhasena Divākara. Cf. Peterson 3 Reports, Extracts, p. 83 ff; Hiralal Catalogue, p. xii. ff. [Winternitz 1933:2, 580nl; 'Vṛtti' NCC: 8, 80a].

Composed near Ujjain [H.R. Kapadia, *TattvārSū*. 1926-30: 2, Introduction, 49-64]. It quotes *Siddhiviniścaya* and *Sṛṣṭiparikṣā* (JRK 155a).

Pt. Sukhlal has shown that it is likely this author has been referred to as Gandhahastin, author of a non-extant cty on Ācār. and this one on *TattvāSū*. This cty is 18,000 ślokas in extent. He probably flourished between the 7th and the 9th centuries A.V. since he mentions the Buddhist Dharmakīrti (7th cent.) (*TattvāSū*. 1974a Introduction, p. 52-60).

Printed 1926-30; 1945.

7 **Haribhadra and Yaśobhara and Yaśobhadra**, *Laghuvṛtti* "begun by Haribhadra and completed by Yaśobhadra, his pupil, [11,000 granthas]. This is quoted by Siddhasena, commentator of *Pravacanasāroddhāra* and is called the *Mūlaṭīkā*" (JRK 155b). Pt. Sukhlal in one place follows Muni Jambūvijaya in maintaining that Haribhadra has followed Siddhasena's cty (*TattvāSū*. 1974a, Introduction, p. 60-61) and later suggests that the cty has been constructed out of disparate fragments of commentary (*TattvāSū*. 1974a, Introduction, 106-107).

Printed *TattvāSū*. 1936.

8 **Cirantana Muni**, an anonymous Śvetāmbara monk, he flourished sometime after the 14th cent. A.V. since he cites (cty on 5.31) Malliṣeṇa's *Syādvādamañjari* (*TattvāSū*. 1974a, Introduction, p. 62).

Printed *TattvāSū*. 1924a.

9 **Bhāskaranandin**, disciple of Jinacandra Bhaṭṭāraka (NCC 8, 79a; colophon to each chapter), *Sukhabodha*.

"[This cty] abounds in quotations from the *Rājavārtika* of Akalanka and will surely be a useful aid in understanding the full import of the writings of that great scholar ... Bhāskaranandin may have flourished in the latter part of the 13th or the beginning of the 14th century." (H.R. Rangaswamy Iyengar, p. 5 Preface *TattvāSū*. 1944a).⁶

Printed *TattvāSū*. 1944a.

10 **Śrutasāgara**, a scholar of the 16th cent. pupil of Vidyānandin, *Tattvārthadīpikā*, ṭikā 8,000 granthas (JRK 156a-b; *TattvāSū.* 1974a Introduction, p. 66). He completed his cty on Āśādhara's *Mahābhiseka* in [saṃvat] 1582, he also wrote a ṭikā on *Ṣatpāhuḍa* and *Yaśastilaka* (Nathuram Premi, quoted in *TattvāSū.* 1974a Introduction, p. 113).

Printed 1949b (NCC 8, 78b; *TattvāSū.* 1974a, Author's Foreword p. 8).

11 **Bālacandra (Deva)** (Digambara), (*Tattva*)-*Ratnapradīpikā* (JRK 156b), Kannada cty. (H.R. Kapadia, *TattvāSū.* 1926-30:2, Introduction, 45).

Printed with Kannada translation of mūla (see Kannada translation 1955 below; BIP 1, 50).

PARTIAL COMMENTARIES

12 **Yaśovijaya** (1624-88) only an incomplete part pertaining to chapter 1 is available (*TattvāSū.* 1974a, Introduction, p. 62-63).

Printed. *TattvāSū.* 1924b. 1955.

13 **Devagupta's** clarification of Umāsvāti's (Sambandha-)kārikas on the sūtra (Schubring 1935 §196a). Without knowing his preceptor it is not possible to identify him clearly (*TattvāSū.* 1974a Introduction, p. 61).

Printed : *TattvāSū.* 1926-30.

14 **Lāvanyavijaya or Vijayalāvanya Sūri**, *Tattvārtha-trisūtrīprakāśikā*, "a detailed explanation of the three aphorisms utpādavyaya etc. of the chapter five (5.29-31), the bhāṣya on these and Siddhasena's commentary on the bhāṣya" (Pt. Sukhlal, *TattvāSū.* 1974a, Author's Foreword, p. 8).

Printed : *TattvāSū.* 1945.

6. "From the colophon at the end of each chapter of the work, it is clear that [Bhāskaranandin] was a pupil of one Jinachandra Bhattāraka. Since there are several Jain Achāryas of that name, nothing definite can be said as to whose pupil he was. But this much can be said with certainty that the teacher of Bhāskaranandin was the same Jinachandra Bhattāraka as is referred to in the Śravanabelgola Inscription No. 69 [source?] and was the pupil of Sarvasādhumini and not of Chandinandi Muni mentioned in the Śānti Purāṇa of the Kannada poet, Ponna." (H.R. Rangaswamy Iyengar, p. 5 Preface *TattvāSū.* 1944a). Further details in the Sanskrit introduction (*TattvāSū.* 1944a, xlvi-xlvii).

UNPUBLISHED COMMENTARIES⁷

- 15 **Abhayanandi Sūri**, *Tātparya Tattvārthaṭīkā*, [TattvāSū. 1920, xviii]
- 16 **Bhāvasena**, *Tattvārthaślokavārttika* (NCC 8, 78b).
- 17 **Brahmadeva**, *Tattvadīpikā* (NCC 8, 78b).
- 18 *Cūḍāmaṇi* (Kannada), 96,000 granthas, mentioned by Akalaṇka in his *Kaṇṭāṭakaśabdānuśāsana* (JRK 157a).
- 19 **Devasena** (NCC 8, 78b).
- 20 **Devīdāsa**, ṭīkā (JRK 156b).
- 21 **Divākarabhaṭṭa/Divākarabhaṭṭāraka** *Laghuvṛtti* (JRK 156b; NCC 8, 78b).
- 22 **Divākaranandi** (Digambara, pupil of Candrakīrti), Kannada cty. [H.R. Kapadia, TattvāSū. 1926-30; 2, Introduction, 45]
- 23 **Dharmabhūṣaṇa**, *Nyāyadīpikā* (NCC 8, 78b).
- 24 **Jayanta Pandita**, *Bālabodha* ṭīkā (JRK 156b, NCC 8, 78b cites BORI 1425 or 1886-92).
- 25 **Kamalakīrti**, ṭīkā (JRK 156b).
- 26 **Kanakakīrti** (Digambara) Skt. cty. [H.R. Kapadia, TattvāSū. 1926-30: 2, Introduction, 45; JRK 157a]. Styled *Bālāvabodha* (NCC 8, 78b, citing BORI 1077 or 1891-95).
- 27 **Lakṣmīdeva**, ṭīkā (JRK 156b).
- 28 **Māghanandin**, vṛtti (JRK 156b).
- 29 **Malayagiri**, ṭīkā, referred to by Malayagiri in his cty on *Prajñāpanasūtra*,⁸ (Pannav. 1918-19, p. 298) (JRK 155b), not extant.
- 30 **Nāgacandra Muni**, *Tattvānuśāsana* (NCC 8, 78b).
- 31 *Nidhiratnākara* (JRK 156b).

7. TattvāSū. 1920 lists 31 cty's (p. xviii-xix) however the details are sketchy and I have not been able to confirm a number of them in other sources.
8. तच्चाप्राप्तकारित्वं तत्त्वार्थटीकादौ सविस्तरेण प्रसाधितमिति ततोऽवधारणीयम् (Pada 15, p. 298) cited TattvāSū. 1974 p. 62.

32. **Padmakīrti** (Digambara) Skt. cty. [H.R. Kapadia, *TattvāSū.* 1926-30: 2, Introduction, 45; JRK 157a].

33. **Prabhācandra**, pupil of Dharmacandra, *Ratnaprabhākara* or *Tattvārthaṭippanā*, 2400 granthas (JRK 156a; Winternitz 1933:2, 582; NCC 8, 79a). Digambara, Skt cty. [H.R. Kapadia, *TattvāSū.* 1926-30:2, Introduction, 45].

34 **Rajendramauli** (Digambara) Skt. cty. [H.R. Kapadia, *TattvāSū.* 1926-30:2, Introduction, 45; JRK 157a].

35 **Ratnasimha**, ṭippanā (JRK 157a). Described by Pt. Jugalkishore in *Anekānta* (3.1 (1939), dated to around 16th cent., the cty exists in a MS of eight leaves (*TattvāSū.* 1974a, Introduction, p. 108-109). Used for the critical edition of the text supplied in *TattvāSū.* 1952, 1974a (*TattvāSū.* 1974a, Abbreviations before text edition).

36 **Ravinandin**, *Sukhabodhini* ṭīkā 5000 granthas (JRK 156b).

37 **Sakalakīrti**, dīpikā in verse (NCC 8, 79b).

38 **Siddharsi**, vṛtti (NCC 8, 80a).

Siddhasena Divākara, *Tattvānusāriṇī* *Tattvārthaṭīkā*. [Winternitz 1933:2, 580 n]. However Pt. Sukhlal has shown that this cty is in fact the one by Siddhasena, pupil of Bhāsvāmin (*TattvāSū.* 1974a, Introduction, p. 56).

39 **Śivakoṭī**, pupil of Samantabhadra, cty, no longer extant but cited in Śravanabelgola inscription no. 105 (H.R. Kapadia, *TattvāSū.* 1926-30: 2, Introduction, 46; JRK 157a). The only Digambara commentator known before Devanandin (*TattvāSū.* 1974a, Introduction, p. 65).

40 **Ślokavārtikaṭippanī** (JRK 156b).

41 **Śubhacandra**, ṭīkā (JRK 156b).

42 **Vibudhasena**, ṭīkā, 3250 granthas, (JRK 156b).

43 **Viranandin** (NCC 8, 79b).

44 **Vaśobhadra**, vṛtti (NCC 8, 79a).

45 **Yaśovijaya Gāṇī** (Śvetāmbara, not the same as the famous one) *Ṭabbā* in Gujarātī, perhaps the first to write one. [H.R. Kapadia, *TattvāSū.* 1926-30:2, Introduction, 45]. Seemingly the same as the incomplete ṭīkā by Yaśovijaya Upādhyāya (JRK 155b).

Pt. Sukhlal dates him to 17-18th centuries based on his language and style, and says no other works by him have been identified. It is notable that he has used the Digambara form of the text but given Śvetāmbara explanations. This is the only cty in Old-Gujarātī yet found. (TattvāSū. 1974a, Introduction, p. 63-65).

46 **Yogīndradeva**, *Tattvaprakāśikā* ṭīkā (JRK 156b).

47 **Yogadeva**, (Digambara), *Sukhabodha/-bodhikā*, 3000 granthas. (JRK 156a; NCC 8, 79a).

COMMENTARIES (WRITTEN AFTER 1800)

48 **Jain, G.R.** 1975 **Cosmology old & new : being a modern commentary on the fifth chapter of Tattvarthadhigama Sutra*/by G.R. Jain. 1st ed. [i.e. New ed.]. New Delhi : Bharatiya Jnanpith Publication, 1975. 16, x, 203 p., [1] leaf of plates; ill.; *23 cm. (Jnanapitha Murtidevi granthamala : English series; 5) [Univ. of California library catalogue]

“Published on the occasion of the celebration of the 2500th Nirvana of Bhagavan Mahavira.”

49 **Jayacandra Sitarama Sravan**. *Prakāśini*(Marāṭhī). See TattvāSū. 1905a.

50 **Sadāsukha Kaślivāl**, *Hindī Arthaprakāśikā* (TattvāSū. 1916).

51 **Sanghavi, Sukhlalji**. See TattvāSū. 1974a.

52 **Vijayadarśana Sūri**. See TattvāSū. 1955.

Editions :⁹

1883-84 *[Text of the sūtras alone in Bhandarkar, Report 1883-84 p. 405ff.] [Winternitz 1933:2, 578 n3].

1896 *[Edited with Hindī cty by Sadasukla. Bombay 1896]. [BIP 1, 48].

1897a *[Edited by Nathuram Lamachu. Lucknow, 1897]. [BIP 1, 48]

1897b *[Edited Moradabad, 1897]. [BIP 1, 48]

1900 *[Edited Lahore, 1900]. [BIP 1, 48]

9. *[Text of the sūtras]. DJGK I (Winternitz 1933:2, 578 n3), no further details yet traced.

1901 *|[Edited in *Jainanityapāṭha*, Bombay, 1901]. [BIP 1, 48]

1902 **Caūsarāṇa tathā Āūrapaccakkhāṇa Payannānum*. Ahmadabad, 1902. [Guérinot 1909 § 1027] "Texte des deux premiers *prakīrṇakas*, avec une glose verbale en sanskrit, une traduction en guzerati et un commentaire également en guzerati. / A la suite, le *Guṇasthāna-kramāroha* de Ratnaśekhara et le *Tattvārthasūtra* d'Umāsvāti."

1902-05 **Tattvārthādhigama-sūtram : Arhad-vacanaikadeśasya saṃgraham* : *Samskṛta-bhāṣya-sahitam/Śrīmadumāsvātinā* racitam; Premacandra-tanujena Keśavalālena pariśodhitam. Calcutta : Baptist Mission Press, 1959 [1902-05]. [I], 3, 233, 79 p.; 23 cm. (Bibliotheca Indica Work no. 159. N.S. Nos. 1044, 1079, 118. Part I. [CI IO 4, 2736])

Edited by K.P. Mody (Zydenbos, *TattvārSū*. partial translation. 1981, 1).

Edited with the cty [ie. auto-cty?] by Vakil Keshavlal Premchand Mody in Bibl. Ind. 1903-05, with a few minor works of Umāsvāti in appendices. [Winternitz 1933:2, 578 n3]. Umāsvāti's *Jambūdvipasamāsa* is one of the appendices (Schubring 1935 §200).

"The Bibliotheca Indica edition of the text was used in preparing the translation [TattvārSū. partial translation. 1981]; though we cannot call it truly a critical edition, it is the one that approaches closest to that among the editions extant." (Zydenbos, *TattvārSū*. partial translation. 1981, 20).

Praśamarati published in an appendix (JRK 273) of 36 pages based on two MSS (Praśamarati, 1975, Description of MSS).

1903 *|[Edited by Candrasena in *Jainagrāntha-saṃgraha*. Etawah, 1903]. [BIP 1, 48]

1904a *|[with Pūjyapāda/Devanandin's cty, *Sārvārtha-siddhi*, Kolhapur, 1904]. [Schubring 1935 § 196a]. Jacobi in ZDMG 60, 290 [Winternitz 1933:2, 580 n6].

1904b *|[Edited in *Jainastotrasaṅgraha*. Bombay, Allahabad, 1904]. [BIP 1, 48].

1905a *|[Edited with editor's Marāṭhī *Prakāśinī* by Jayacandra

Sitarama Sravana. Wardha, 1905]. [BIP 1, 48].

1905b * [Edited by Pannalal and Vamsidhara. 1905. (Sanatāna Jaina Granthamālā; 85-96]. [BIP 1, 48]

1906 * *Śrīmadumāsvātiviracitam sabhāṣyatattvārthādhigamasūtram/ Vyākaraṇācārya-Paṇḍita-Ṭhākura-prasāda-Śarma-pranīta-Hindi-bhāṣānuvāda-sahitam.* Bombay : Nirṇaya-sāgara Press, 2432 [1906]. [3], 22, 249 p.; 25 cm. (Rāyacandra-Jaina-sāstra-mālā; no. 2). [Emeneau 4062; CLIO 4, 2736; Winternitz 1933:2, 578 n3]

Digambara version (Schubring 1935 § 196a).

1907 * [Edited by Ummedsingh Musaddilal Jain in *Adhyātma-saṅgraha*. Amritsar, Lahore, 1907]. [BIP 1, 48].

1908 * [Edited with Marāṭhī explanation by Jivaraj Gotamchand Dosi. Sholapur, 1908. [Reprints?] 1920, 1948. [BIP 1, 48]

1909 * [Edited by Virasimha Jaina in *Jainārṇava*. Etawah, 1909]. [BIP 1, 48]

1912 * [Edited with Hindi version by Chotelal. Banaras, 1912]. [BIP 1, 48].

1913 * *Tattvārthaśājavārttikam/Śrīmad-Bhāṭṭākalaṅkadeva-viracitam/Gajadharalal.* Benares : Candra-prabha Press, [1913]. 160, 240 p.; 28 cm. (Sanatana-Jaina-granthamālā; no. 4). [CLIO 4, 2736; "1915" Schubring 1935 § 196a; Winternitz 1933:2, 581 n5; Tattvāśū. 1974a, Abbreviations before text ed.; BIP 1, 48].

1915 * [Edited and translated into Gujarātī, with Gujarātī translation of Pannalal Bakliwal's Hindi cty, [Tattvāśū. 1905?] by Nathalala Sobhagcand Dosi. Surat, 1915]. [BIP 1, 48].

1916 * [Edited with Sadāsukha Kaślivāl's Hindi *Arthaprakāśikā*, by Pannalāla Baklival. Calcutta, 1916]. [BIP 1, 48]

1917 * *Sarvarthasiddhiḥ*, Kolhāpura : Jaina Mudraṇālaya, Śāka sam. 1839 [1917]. [Tattvāśū. 1974a Abbreviation before edition].

1918 * *Tattvārtha-ślokavārttikam/ Vidyānandi svāmi viracitam;* Manoharlal Nyayasastri samsodhita. Bombay : Nirṇaya-sāgara Press, 1918, 512, [8, i] p.; 28 cm. (Gāndhi-nāthāraṅga-Jaina-granthamālā). [CLIO 4 2737;

Winternitz 1933:2, 582 nl; *TattvāSū.* 1974a, Abbreviations before text ed.; R.N. Bhattacharya booklist 113, Sept-Oct. 1997, item 152]

Includes *Tattvārthaślokavārttika* and *Tattvārthālaṅkāra* (Schubring 1935 §196a).

1920 **Tattvārthādhigama sūtra* = *Tattvarthadhigama sutra* : a treatise on the essential principles of Jainism/by Umasvami; edited with introduction, translation, notes, and commentary in English, by J.L. Jaini; assisted by Brahmachari Sri Sital Prasad. Arrah: Central Jaina Pub. House, 1920. i-xix, 210, xxi-xxviii p.; 23 cm. (Sacred books of the Jainas; v. 2).

Jaini, Jagmandar Lal, d. 1927 or 1929.

Contents : Publisher's note / D.P. Jaina, Arrah, 20 Sept. 1920 [vi].—Historical introduction [vii]-xi. — Plan and scope xii. — Analysis of *Tattvārtha Sūtra* [xiii]-xvii. — Bibliography xviii-xix. — *Tattvārtha-sūtram* [Sanskrit text with transliteration, word-for-word equivalents, translation and commentary in English] [1]- 201. —Differences between the Digambara and Svetambara versions of *Tattvartha Sutra* [203]-210. —Index xxi-xxv. — Addenda and corrigenda xxvi-xxviii.

Reprint : (1) 1956—(2) New York : AMS Press, 1974.

ANU BL1311. T3U4513 1974

—(3) New Delhi : Today & Tomorrow's Printers & Publishers, 1990.

1922 *[Edited with Hindi interpretation by Pannalal Baklival. 6. edition. Bombay, 1922]. [BIP 1, 49] Earlier editions not traced.

1924a **Śrī-Tattvārthādhigama-pariśiṣṭā parābhidhānam/* Cirantana-Muni-varya-praṇītam. Ahmedabad : Jaina Advocate Press, 1924. [1], 38, [1] p.; 27 cm. [CLIO 4, 2737]

1924b *[Edited with Umāsvāti's auto-commentary, Yaśovijaya's *Bhāṣya* and Vijayodaya Sūri's explantion of the first five kārikās. Ahmedabad 1924]. [BIP 1, 49]

1924c *[Edited with Umāsvāti's auto-commentary and anonymous gloss. Ahmedabad, 1924]. [BIP 1, 49]

1924-29 *[Edited and translated into Hindi with Bhaṭṭa Akalaṅka's

Rājavārttika by Gajadharalala, Makkhanalala and Srilala.
2.v. Calcutta, 1924-29]. [BIP 1, 49]

1926 **Śrīmadumāsvātivācakavaryapraṇītāji sabhāṣyatattvārthādhigamasūtrāṇi/* [edited with Umāsvāti's auto-commentary by Motilāla Lādhā]. Poona : Hanuman Printing Press, 1926. 38, 203, 2 p. (Arhatamata-prabhakara; 2). [Emeneau 4062a]

1926-30 *Tattvārthādhigamasūtram : svopajñasambandhakārikā-Śrīdevaguptasūri-Śrīsiddhasena gaṇīracitā-tadvṛttivayavibhūṣitam svopajñabhāṣyaśrīsiddha-sena gaṇīkṛtaṭīkāsamalaṅkṛtam ca / ; saṃśodhakah Gurjaradeśāntargatasūryapuravāstavyaśriyutara-sikadāsatanjho Hirālāla Ema.E. ityupapadavibhūṣito Nyāyakusumāñjalyādigranthānāṁ vivecanātmaka-bhāṣāntarakartā. Prathamasaṃśkaraṇe. Surat : Sheth Devchand Lalbai Jain Pustokoddhar Fund, Virāt 2452-56. Vikramāt 1982-86. A.D. 1926-30. 2 v.; 25 cm. (Śreṣṭhi-Devacandra-Lālabhāi-Jainapustakoddhāre granthānīkah 67, 76).*

Contents v.1: (tasya cāyam pañcādhyāyīmayo): Samarpaṇapatram / Sākaracandrātmajo Jīvanacandraḥ, Sūryapūryām, Vi. sam. 1982 [1926] 5. — Dedication [English translation of Samarpaṇapatram] 7. — [colour plate of Vijayasiddhisūri (b. Vikram 1911 [1854]), head of the Tapā-gaccha] — [plate of the late Sheth Devchand Lalbai Javeri] — Foreword/ Jivanchand Sakerchand Javeri, Bombay 1 August 1926 9-11. — Viṣayasūcīpatram — Table of contents. [12]. — Kiñcid vijñāpanam / Rasikanandanaḥ Kāpadīyetupāhvo Hirālālah [13]-14. — Prastāvanā/Hirālālah 1982 [1926] [15]-31. — Preface/ H.R. Kapadia, Bhuleshwar, Bombay 18 May 1926 [1]-3. — Introduction [4]-10. — Śrīumāsvātivācakavaryaviracitam Tattvārthādhigamasūtram : Svopajñāḥ Sambandhakārikāḥ (tīkādvayasamalaṅkṛtāḥ) [1]-24. — Tattvārthādhigamasūtram : Śrī'Umāsvāti'vācakavaryaviracitam svopajñabhāṣyālaṅkṛtam; Śrī'Siddhasena' gaṇīpraṇītaṭīkāyutam : Prathamo'dhyāyāḥ 25-135. — Dvitiyo'dhyāyāḥ 136-227. — Tṛiyo'dhyāyāḥ 228-70. — Caturtho'dhyāyāḥ 271-314. — Pañcamo'dhyāyāḥ 315-441. — Sūtrakrameṇāntarādhikārasūcā 443-67.

Contents v.2: (tasya cāyam pañcādhyāyīmayo dvitiyo vibhāgāḥ): [colour plate of Vijayasiddhisūri (b. Vikram

1911 [1854], head of the Tapā-gaccha]—Samarpaṇapatram / Sākaracandrātmajo Jīvanacandraḥ, Sūryapūryām, Vi. sam. 1986 [1929] 5. —Dedication [English translation of Samarpaṇapatram] 7.—... Abhiprāyah / Maṅgalavijaya [9]-10.—[plate of the late Sheth Devchand Lalbhai Javeri]—Āmukha/Jīvanacandra Sākaracandra Javeri, Surat, 29 May 1930 [11].—Viśayasūcīpatram = Table of contents [12].—Kiñcid vijñāpanam [13]-14.—Preface / H.R. Kāpadia [15]-16.—Prastāvanā [Sanskrit] / Hīrālālah [17]-31.—Introduction/ H.R. Kāpadia [1]-65.—A note [about quotations identified in the text] [66].—Vācakavaryaśrīumāsvātisamṛdbhasya svopajñabhāṣayutasya Tattvārthādhigamasūtrasya Śrīsiddhasenaganākṛtāyām vyākhyāyām : Dvitīyo vibhāgah: Atha ṣaṣṭho'adhyāyah 6 [1]-40.—Saptamo'dhyāyah 7 [41]-120.—Aṣṭamo'dhyāyah 8 [121]-179.—Navamo'adhyāyah 9 [180]-292.—Daśamo'dhyāyah 10 [293]-328.—Sūtrakrameṇāntarādhikārasūcā [329]-346.—Śvetāmbarīya-Digambarīyasūtrapāthabedasūcī [347]-355. — Pāṭhāntarāṇi [356]-359. — Anubhavādhāreṇaśuddhiśodhanapatrakam = Emen-dations & alterations [360]-366.—Abhiprāyah=opinions [367]-369.

Sources : Two MSS and two printed editions (1) 'Ka.' a MSS belonging to Śrī Vijayasiddhasūri" (2) 'Kha' "a manuscript from the Mohanlalji Jain Central Library (Bombay)" (3) [an earlier printed edition, details not noted, RW] (4) TattvāSū. 1902-1905. (Described very cursorily v. 1 Preface p. 2). Ānandasāgara also went through the proofs for the author. "Pratayah 1250."

ANU NBC + 2 118 265 (v.2 only)

ANU MICROFICHE BL1314.2T38 1926 env. 1-3

1927 *Śrīmad-Umāsvāti-viracitam sa-bhāṣya-Tattvārthādhigama-sūtrāṇi/... Osavāla ... Śreṣṭhi-Lādhāji-tanuja-Motilāla ityetaiḥ tippanibhir upodghātena ca pariṣkrtya samśodhitāni. Pūnā: Ārhatamataprabhākara, Virasam. 2453 [1927]. [2], 38, 203, 2 p.; 22 cm. [CLIO 4, 2736; (Ārahatamataprabhākara; 2) Schubring 1935 § 196a; TattvāSū. 1974a Abbreviations before text ed.]

Used as a base text by Krishnacandraji and Dalsukh Malvania in preparing the critical edition printed in TattvāSū. 1952 (without bibliographical details), 1974 (TattvāSū. 1974a, Author's Foreword, p. 1 and Abbreviations before the text edition).

1928 * [Tattvārthasūtra, text and Gujarātī translation/H.R. Kapadia. [Ahmedabad?] : H.B. Shah, 1928] [A pocket edition containing “the original sūtras, their translation in Gujarātī and explanations of difficult phrases, etc., here and there given as footnotes.”] [H.R. Kapadia, Tattvārthasūtra. 1926-30, Introduction, p. 45 n.2; Kapadia 1941, xi]

1930 *[1st. Gujarātī ed. of Pt. Sukhalal's Tattvārthasūtra, cty, without the text of the sūtras]. Ahmadābāda: Gujarātā Vidyāpīṭha, 1930. [Tattvārthasūtra. 1974a, Author's Foreword, p. 1]

1932 Sabhāṣyatattvārthādhigamasūtra/ Śrīmadumāsvāti-viracitam; Khūbacandrajī Hindī-bhāṣānuvādasahita. Bambāī : Śriparamaśrutaprabhāvaka Jainamanḍala, Śrīvīranirvāṇa samvat 2458. Vikrama samvat 1989. San. 1932. 24, 472 p.; 25 cm. (Rāyacandrajainaśāstramālā; [14?])

Source : Tattvārthasūtra. 1906 is mentioned in the Prakāśaka kā nivedana.

Contents : Prakāśaka kā nivedana / Manilāla Jhaverī, Bambāī Śrāvaṇa śukla 15, rakṣābandhana samvat 1989 [3]. – Sabhāṣyatattvārthādhigamasūtra kī viṣaya-sūcī [4]-13. – 1. Digambara aura Śvetāmbarāmnāya ke sūtrāpāthom kā bhedapradarśaka [14]-19. – 2. Varṇānusārī sūtrānukramaṇikā [alphabetical index of sūtras] [20]-24. – [Text with Hindī translation ‘artha’ and commentary ‘bhāvārtha’, begins with 31 “Sambandhakārikāḥ” also ascribed to Umāsvāti] [1]-472.

ANU BL1311.T3U45 1932

1936 * Tattvārthasūtram : Haribhadrakṛtaṛtti. Ratalāma : Śrī Rsabhakeśarimālji Śvetāmbara Samsthā, 1936. [Tattvārthasūtra. 1974a, Introduction, p. 60; Abbreviations before text edition]

Edited by Ānandasāgara (Alpaparicitasiddhanta ...volumes 3 (p. 6-8) and 5 (p. 16-17)?; study by Bansidhar Bhatt (1974) seems to cite this edition).

1939 *[1st Hindī ed. of Pt. Sukhalal's cty (original published 1930 in Gujarātī): with some changes in the Prastāvānā, mainly establishing that Umāsvāti was a Śvetāmbara, the editors Kṛṣṇacandra and Dalsukhabhāī Mālavaṇiyā adding a word index, the text of the sūtra and variant readings]. Bambāī, 1939. (Śrī Ātmānanda Janma-Śatābdi

Smāraka Granthamālā; 1) [TattvāSū. 1974a, Author's Foreword, p. 1]

1940 * [2nd. Gujarātī ed. of Pt. Sukhalal's cty]. Ahamadābāda : Śrī Pūnjābhā Jaina granthamālā (based on that of 1939). [TattvāSū. 1974a, Author's Foreword p. 1]

1944a *Tattvārthasūtram* : Śrībhāskaranandiviracita-sukhabodhākhyavṛttiyutam = The *Tattvārtha sūtra* of Sri Umāsvāmi with the *Sukhabodha* of Sri Bhāskaranandi/ Śrimadumāsvāmi-viracitam; edited by A. Shantiraja Sastri. Mysore : University of Mysore, 1944. 5, xlviii, 256 p.; 22 cm. (Mysore. University. Oriental [Library. Sanskrit series]; no. 84).

Sources : Edited on the basis of three palmleaf MSS (1) Ka. Oriental library, Mysore, this has the best readings most often (2) Kha. belonging to Esa. Ai. Brahmasūri Śāstri of Śravaṇabeluguṇa (3) Ga. belonging to Śrī Jñāneśvara Paṇḍita, Cāmarājanagara. (Described briefly in the *Prastavānā*, p. xlvi).

Contents : Preface / H.R. Rangaswamy Iyengar, Mysore 1 May 1944. 3-5.—*Prastavānā* [i]-xlviii. — Śuddhāpatrikā [1-2]. — Bhāskaranandiviracitā Sukhabodhā Tattārtha-vṛttih [1]-233.—Pariśiṣṭam 1. Tattvārthādhigamasūtrāṇi [variants of the “Śvetāmbarajaināmnāya” given at the bottom of the page] 235-46. — 2. Adhyāyānukramaṇe Tattvārthādhigamasūtrasaṅkhyā [contrasts the Digambara (357) and Śvetāmbara (344) numeration] [247]. — 3. Atha Tattvārthasukhabodhavṛtteḥ sūtrāṇām akārādikoṣaḥ [248]-256. “Pandit A. Shantiraja Sastry, the Travelling Pandit of the [Oriental] Library [Mysore]” (Preface, p. 1).

ANU BL1311.T3U4516 1944

1944b * [“Translated into Japanese, with edition and Japanese translation of Umāsvāti's *Tattvārthasūtra*, Japanese translation of Chapter 2 of Kundakunda's *Pravacanasāra*, and Japanese translation of Siddhasena's *Nyāyāvatāra* with translator's Japanese commentary/ by U. Kanakura in *Indo Seishin bunka no kenkyū* (=A study in [the] spiritual culture of India). Tokyo, 1944”]. [BIP 1, 39]

1945 * *Tattvārthatrisūtrīprakāśikā* / Vijayalāvaṇyasūrīviracitā; Vācakavara-Śrimadumāsvātipuṇḍgava prāṇīta-

Tattvārthādhigamasūtrāntargatā Trisūtrī, tadiyasvopajñābhāṣyam, tadubhayārthanirūpaṇapravaṇa sudhiśiromāṇi-Śrīsiddhasenaganīmaṇigumphitā ṭīkā, etattritayāvalambini prakāśikābhidhā vivṛtiḥ. Mumbāī: Nirṇayasāgara Presa. 2001 [1945]. 1 v. (various pagings). (Śrivijayanemisūrigranthamālā; ratnam 22). [LC]

1949a * [3rd. Gujarātī ed. of Pt. Sukhalal's cty]. Ahamadābāda : Śrī Pūñjābhāī Jaina granthamālā, 1949. (with clarifications in one or two places in the explanation (vivecana). [TattvāSū. 1974a, Author's Foreword p. 1]

1949b * *Umāsvāmiprāṇītasya Tattvārthasūtrasya Tattvārthavṛttiḥ : Hindīsārasahitā* / Sampādaka Mahendrakumāra Jaina: sahāyaka Udayacandra Jaina. 1. āvṛtti. Kāśī : Bhāratīya Jñānapīṭha, Virani. sam. 2475. Ni. sam. 2005. 1949. (Nñānapiṭha Mūrtidevi Jaina granthamālā. Saṃskṛta granthamālā Saṃskṛta granthāṇka 4).

Contents : Śuddhipatra 6. — Sampādakīya 7-8. — Prastāvanā 9-102. — Viṣayasūci 103-108. — Mūlagrantha 1-326. — Tattvārthavṛtti-Hindīsāra 327-511. — Tattvārthasūtrānām akārādikoṣah 513-17. — Tattvārthasūtrasthaśabdānām akārādyanukramah 518-31. — Tattvārthavṛtttau samāgatānāmuddhṛta-vālyānām akārādyanukramah 532-37. — Tattvārthavṛttigatāḥ kecid viśiṣṭāḥ śabdāḥ 538-46. — Tattvārthavṛttigattā granthā granthakārāś ca 547. — Granthasāṅketavivaraṇa 548. “600 prati.”

ANU BL1316.S65T

1949C * *Tattvartha-slokavarttikālankara bhasatikasamanvita / Śrīvidyānandi-svāmiviracitāḥ; ṭīkākāra Māṇikacandaji Kaundeya; sampādaka va prakāśaka Vardhamāna Pārśanātha Śāstri. Solāpura, Ā. Mantri, Ācārya Kunthusāgara Granthamālā*, 1949. (Śrī Ācārya Kunthusāgara Granthamālā; puṣpa 41-45, 47). [Univ. of Calif. library catalogue]

1950 * [Edited with Hindī commentary by Phulcandra Siddhantasastri. Banaras, 1950]. [BIP 1, 50]

1952 * [2nd. Hindī ed. of Pt. Sukhalal's cty.] Banārasa: Jaina Saṃskṛti Saṃśodhana Maṇḍala, 1952.

1953-57 * *Tattvārthavārtikam : Rājavārtikam : Hindīsārasahitam / Bhaṭṭākalaṅkadevaviracitam; sampādaka Mahendra-*

kumāra Jaina. Kāśī : Bhāratīya Jñānapīṭha Kāśī, Vira Ni. sam. 2479-84. Vi. sam. 2009-2014. 1953-57. 1. āvṛtti. 2 v.; 27 cm. (Jñānapīṭha Mūrtidevī Jaina-granthamālā: Saṃskṛta granthāṇka 10, 20).

Sources : As well as being based on earlier editions, the editor also drew on other “old manuscripts” (Sampādakīya, v. 2 [‘ka’]). Mahendrakumāra Jaina never supplied an introduction to his edition. Apparently a reworking of *TattvāSū*. 1949b with some corrections.

Contents v.1: [colour plate of “Svargīya Mūrtidevī, Māteśvarī Seṭha Śāntiprasāda Jaina”]—Prakāśanavyaya [6].—Tattvārthavārtika : visaya-sūci [7]-16.—Tattvārthavārtikam/ Śrīmadbhāṭṭākalaṅka-devaviracitam [Adhyāya 1-4] [1]-262.—Tattvārthāvartika : Hindi-sāra [263]-429.—[3 pages of advertising for the series].

Contents v.2: [colour plate of “Svargīya Mūrtidevī, Māteśvarī Seṭha Śāntiprasāda Jaina”]—Sampādakīya/ Hī. Lā. Jaina, Ā. Ne. Upādhye. [‘ka’]-kha—Prakāśanavyaya kha—Śuddhi-patram.—Viṣaya-sūci [7]-18.—Tattvārthavārtikam/ Śrīmadbhāṭṭākalaṅka-devaviracitam [Adhyāya 5-10] [431]-650.—Tattvārthāvartika : Hindi-sāra [651]-808.—Tattvārthasūtrāṇipāṭhabhedāś ca [compares texts characterised as Śvetāmbarāmnāyiyapāṭhah, Haribhadriyavṛttih, Tattvārthabhbhāṣyam, Siddhaseniyāvṛttih Sarvārthasiddhih, Rājavārtikam, Ślokavārtikam] [809]-818.—Tattvārthasūtrāṇām akārādikośah [819]-823.—Tattvārthasūtra-sthaśabdānām akārādyanukramah [824]-832.—Avataraṇa-sūci [quotations in alphabetical order of first word, some identified] [833]-836.—Granthā granthakārāś ca 836.—Bhaugolikaśabda-sūci [837]-841.—Tattvārthavārtikagatā viśiṣṭāḥ śabdāḥ [842]-864.—Mūlaṭippanyupayukta-granthasaṅketa-vivarāṇam [865]-866. “1000 prati.” Reprint 1982-?

ANU BL1316.A46T3 V.1 and 2

1955

*Śrītattvārthādhigamasūtram / Umāsvātivācakapra-varaviracitam; Śrīvijayadarśanasūrisandṛbdha-Guḍhārthadipikākhyāvivṛtisamanvitena, Yaśovijaya-

ganipraṇītaprathamādhyāyavivarāṇena bhūṣitam
svopajñabhāṣyasaṁvalitam. Bhāvanagare : Ānanda Prin.
Presa, 1955. 12, 52, 406 p. Prathamāvṛtti. [LC]

1956 **Tatvartha sutram* : (a treatise on the essentials of Jainism) / by Griddhrapinchchacharya Sri Umaswami Maharaj; originally edited by J.L. Jaini. [2nd ed.]. Delhi : Barrister Champat Rai Jain Trust, 1956. 171 p.: 1 port.; 24 cm. [Univ. of Pennsylvania library catalogue] Reprint. 1st ed. 1920.

1967 **Mokṣa śāstra* : *Tattvārthasūtra* / Umāsvāmiviracita; anuvādaka Bālacandra Śāstri; sampādaka Mohanalāla Śāstri. 4. Saṁskarana. Jabalapura, Sarala Jaina Grantha Bhandāra, 2024 [1967]. 248 p. illus. 19 cm. [Univ. of California library catalogue]
Cover title : *Mokṣa śāstra satika (Tattvārtha sūtra sātha)*.
Cover Vira Ni. Samvat 2496 [1970].

1971 **Saṁvārthasiddhī* : *Srimadacaryagrddhacṛpācchāpranītasya Tattvārthasutrasya vṛttīḥ* / *Srimadacaryapujya-padaviracita*; sampadaka Phulacandra Siddhantasastri. 2 samskarana. Dilli : Bharatiya Jnanapitha Prakasana, 1971. 106, 435 p.; 28 cm. [Univ. of Pennsylvania library catalogue]
The Hindi Prastāvanā takes up many points raised by Pandit Sukhlal in his Gujarātī cty on the text, Phūlacandra is defending the Digambara viewpoint (Zydenbos, *TattvārthSū*. partial translation. 1981, 9). Reprint 1991.

1973 *Tattvārthasutram* / Ghāsīlājī Mahārājāh viracita Dīpikā-niryukti vyākhyā dvayopetam Hindi Gurjara bhāsānuvādasahitam. Vīra samvat 2499. Vikrama samvat 2029. Isvī san 1973. 2 v.: ill.: 25 cm.
Contents v. 1 Adhyāyas 1-5: Tattvārthasūtra kī viśayānukrāmaṇīkā [1]-7. — Tattvārthasūtra Bhā. 1 nā Gujarātī vibhāgāni viśayānukrāmaṇīkā [1]-4. — [Sanskrit text and Hindi translation] [1]-670. — [Gujarātī translation] 1-330.
Contents v. 2 Adhyāyas 6-9 : Tattvārthasūtra bhāga dūsare kī viśayānukrāmaṇīkā [1]-8. — [Sanskrit text with Hindi and Gujarātī translation] [1]-878. “Prati 1200”.

1974a *P[andit. Sukhlalji's commentary on Tattvārtha sūtra of*

Vācaka Umāsvāti / translated by K[rishna]. K[umar]. Dixit. 1st ed. Ahmedabad : L.D. Institute of Indology, 1974. 597 p. in various pagings (12, 13, 134, 26, 425, 3 p.); 25 cm. (L.D. series: 44).

Sources : this edition contains a critical text of the *TattvāSū*, prepared by Kṛṣṇacandra and Dalsukhabhāī Mālavaṇiyā based on six earlier editions and one MS copy: (1) *TattvāSū*. 1927; (2) Akalanka's *Rājavarttikā* (*TattvāSū*. 1913); (3) Vidyānanda's *Tattvārthaślokavārttikā* (*TattvāSū*. 1918); (4) Pūjyapāda's *Sarvārthasiddhi* (*TattvāSū*. 1917); (5) Siddhasena's *Vṛtti* (*TattvāSū*. 1926-30); (6) Haribhadra, Yaśobhara, Yaśobhadra's (*Laghu-**vṛtti*) (*TattvāSū*. 1936); (7) Ratnasimha's (unpublished) *tippaṇa* (article in *Anekānta* 3.1 (1939) [These sources are cited in the Abbreviations before the text edition].

Contents : Foreword / Dalsukh Malvania, Ahmedabad, 15th June 1974 [3].—General contents [4].—*Tattvārtha sūtra* : a historical evaluation / K.K. Dixit [1]-12.—The author's foreword: from the Hindi edition of 1952, 1-13.—Int[r]oduction [15]-109.—Introduction : appendix [110]-118.—Hints for special study [119]-124.—Contents [125]-134.—*Tattvārthādhigamasūtra* with commentary : *Tattvārthādhigamasūtram* [synoptic edition of text with variants] 1-26.—English translation of Pt. Sukhlalji's commentary [1]-373.—Index 1: Proper names [375]-380.—Index 2 : Technical terms [381]-425.—[series listing] [1]-3.

Edition history :

1st. Gujarātī ed. (without sūtras) Ahmadābāda : Gujarāta Vidyāpīṭha, 1930.

— 1st Hindī ed. with some changes in the *Prastāvanā*, mainly establishing that Umāsvāti was a Śvetāmbara, the editors Kṛṣṇacandra and Dalsukhabhāī Mālavaṇiyā adding a word index, the text of the sūtra and variant readings. Bambāī, 1939. (Śrī Ātmānanda Janmā-Satābdi Smāraka Granthamālā; 1).

2nd. Gujarātī ed. (based on 1939). Ahamadābāda :

Śrī Pūñjābhāī Jaina granthamālā,
1940.

3rd. Gujarātī ed. Ahamadābāda : Śrī Pūñjābhāī Jaina granthamālā, 1949 (with clarifications in one or two places in the explanation (vivecana).

–2nd. Hindi ed. Banārasa : Jaina Saṃskṛti Saṃśodhana Maṇḍala, 1952.

1st English ed. First version in English based on the earlier versions, esp. 1952.

–3rd. Hindi ed. Tattvāśū. 1976. Reprint. 1993, (“1. saṃskarāṇa”) 1996.

“Pt. Sukhlalji has made corrections, additions and subtractions in all the previous editions of the commentary and in the Introduction whenever he found it necessary, and in this present edition (in English) too he has made some corrections, additions and alterations. Thus in this English translation we have his final views about the author and other allied subjects.” (Foreword). It presents the Śvetāmbara view. Phūlacandra, defending the Digambara claim wrote a “thorough criticism” of these views in the Hindi Prastāvanā to his edition of Sarvārthasiddhi [3. ed. 1976]. Sukhlal however did not enter into any dialogue and did not counter these arguments, either in the 2nd. edition of the Hindi version nor in the English version. (Zydenbos, Tattvāśū. partial translation. 1981, 9).

ANU BL1314.2. T386 S3 1974

1974b Reprint of 1920 ed. New York: AMS Press, 1974.

1976 *Tattvārthasūtra : vivecanasahita / Vācaka Umāsvātiviracita; vivecaka Sukhalāla Saṅghavī. Vārāṇasi: Pārśvanātha Vidyāśrama Śodha Saṃsthāna, 1976. Saṃśodhita evam parivardhita 3. sa[m]skaran. ‘chabbīsa’, 137, 278 p. 22 cm. (Pārśvanātha Vidyāśrama granthamālā; 22).

Content : Samarpaṇa / Sukhalāla Saṅghavī [1]—[monochrome plate of Lālā Jagannātha Jaina]—Prakāśakīya / Mohanalāla Mehatā, Vārāṇasi, 1.7.76

['pañca'].—Prākkathana/ Sukhalāla 'sāta'-'solaha'—Visayānukrama 'satraha'- 'chabbisa'—Prastāvanā/ Sukhalāla 1-71.—Pariśiṣṭa / Sukhalāla 72-78.—Adhyayana viṣayaka sūcanāeñ/ Sukhalāla 79-83.—Tattvārthasūtra kā mūla pātha / Sujuko Ohirā [-Suzuko Ohira] 74-107.—Mūla sūtra [edition with variants, no details here of editions used, see TattvāSū. 1974a for full listing] [109]-138.—Vivecana [ie Sukhalal's cty] 1-240.—Anukramanikā 241-78. Reprint 1993.

ANU B162.5.U4 1976

1982- **Tattvārthavārtikam: Rājavārtikam: Hindisārasahitam/ Bhaṭṭākalaṅkadevaviracitam*; sampādaka Mahendrakumāra Jaina. Kāśi : Bhāratīya Jñānapīṭha Kāśi, 1989. 3. samskarana. v. [1]; 27 cm. (Jñānapīṭha Mūrtidevī Jaina-granthamālā: Saṃskṛta granthānīka 10). Akalanka, fl. 720-80. Jaina, Mahendrakumara, 1908-59.

Contents v.1: [monochrome plate of "Svargiya Mūrtidevī, Māteśvari Seṭha Śāntiprasāda Jaina"]—Pradhāna sampādakīya¹⁰/ Kailāśacandra Śāstrī [1]-6.—Tattvārthavārtika : viṣaya-sūcī [7]-16. —Tattvārthavārtikam / Śrimadbhaṭṭākalaṅkadevaviracitam [Adhyāya 1-4] [1]-262.—Tattvārthāvartika: Hindī-śāra [263]-429. Photo-mechanical reprint of 1953-57 edition.

ANU BL1314.2.T386U433315 1982

1987 **Tattvārtha sūtra : āgama pāṭha samanvya yukta Hindī vivecana/ Umāsvāti viracita; vyākhyākāra Upādhyāya Śrī Kevala Muni; sampādaka Śricanda Surāṇā 'Sarasa', Indaura, Ma. Pra.: Śrī Jaina Divākara Sāhityapīṭha, 1987.* 27, 474, 100 p.; 22 cm. [Univ. of California library catalogue; LC]

1990 **Tattvārthādhigama sūtra - Tattvarthādhigama sutra, a treatise on the essential principles of Jainism / by Umasvami Acharya; edited with introduction, translation, notes and commentary in English by J[agmandar]. L[all]. Jaini. New Delhi: Today & Tomorrow's Printers & Publishers, 1990. xix, 210, xxi-xxviii p.; 23 cm. (Sacred books of the Jainas; vol. 2). [Univ. of California library catalogue]*

Reprint. Originally published : Arrah: Central Jaina Pub. House, 1920.—1956.

1991 **Tattvārthasūtra/ Gr̥ddhāpiccha Ācārya prañita : vivecanakarttā Phūlacandra Sāstrī*. 2. samskaraṇa. Vārāṇasi : Śrī Gaṇeśa Varnī Di. Jaina (Śodha) Samsthāna, 1991. xlvi, 315 p.; ill.; 22 cm. (Śrī Gaṇeśaprasāda Vṛñi Jaina Granthamālā ke antargata). [DKS-5220. DK Agencies Recent Sanskrit, Prakrit and Pali publications Ref. No. CIR-1585/ 1996-97, item 189] First ed. 1971.

1993a **Tattvārtha sūtra / sampādaka Rājeśa Jī*. 2. āvṛtti. Ahamadābāda, Gujarāta : Vira Vidyā Saṅgha, Gujarāta, 1993. 2. āvṛtti. 129 p.; 14 cm. [DKS-4905. DK Agencies Recent Sanskrit, Prakrit and Pali publications Ref. No. CIR-1503/1995-96, item 103]

1993b Reprint of *Tattvasū. 1976*. [DKS-4966. DK Agencies Recent Sanskrit, Prakrit and Pali publications Ref. No. CIR-1503/ 1995-96, item 94]

1993c **Tattvārthavārtikam (Rājavārtikam): Hindisārasahitam / Bhaṭṭākalaikadevaviracitam; sampādaka Mahendra-kumāra Jaina*. 4. Samskaraṇa. Nayī Dilli: Bhāratīya Jñānapīṭha, 1993. 2v. (16,866 p.); 27 cm. (Jñānapīṭha Mūrtidevī Jaina granthamālā. Samskṛta granthāṇka; 10, 20). [DK listing CIR-1657/1997-98, p.1]

1994 Tattvarthadhigamasutra. Gujarati & Sanskrit.
**Śrītattvārthādhigama sūtra; sabhāṣya-sānūvāda / Śrīmadumāsvātivācakapravarapraṇīta; anuvādaka Akṣayacandra Sāgara*. 1. āvṛtti. Amadāvāda: Śāradābena Cīmanabhāī Ejukeśanala Risarca Senṭara, 1994. 22. 271 p.; 25 cm. [Univ. of California library catalogue]

1996 **Tattvārtha sūtra vivecana sahita/ vācaka Umāsvātipraṇīta; vivecana kartā Śukhalālajī Saṅghavī; sampādaka Kṛṣṇacandra Sāstrī tathā Dalasukha Mālavanīyā*. 1. samskaraṇa. Bambāī: Śrimohanālā Dipacanda, 1996. xxxvi, 168, 464 p. (Śrī Ātmānanda janmaśatābdi smāraka granthamālā; puṣpa 1). [Univ. of California library catalogue]

In spite of edition statement this seems to be a reprint, see *TattvāSū. 1974a* for details.

10. Includes brief details on sources for the life of Akalaṇka, his time and works.

Partial editions :**Chapter 1-2**

1937 *[Chapters 1-2 edited with Hindi Dipikā by Vatesvaradayalu Bakevariya Sastri. Delhi, 1937]. [BIP 1, 49]

Chapter 10. Marāthī & Sanskrit.

1909 *[Chapter 10 edited with editor's Marāthī Tīkā by Dada Babgoda Patil. Sholapur, 1909]. [BIP 1, 48]

Translations**English¹¹**

1920 *[translation by J.L. Jaini in Sacred Books of the Jainas: original texts and commentaries, volume 2, Arrah.] [Caillat BEI 13-14 (1995-96) 549] Reprint 1956.

1974 Pt. Sukhlal (TattvāSū. 1974)

1994 **Tattvārtha sūtra, that which is /with the combined commentaries of Umāsvāti / Umāsvāmī, Pūjyapāda and Siddhasenagāṇi*; translated with an introduction by Nathmal Tatia; with a foreword by L.M. Singhvi and an introduction to the Jaina faith by Padmanabh S. Jaini. xxxxv., 324p.; 13 figures. 24 cm. [New York]: Harper Collins, [1994]. (The Sacred Literature series/ edited by Kerry Brown and Sima Sharma). [Cited by Nalini Balbir BEI 13-14 (1995-96) 549-54.] Review: Colette Caillat, BEI 13-14 (1995-96) 549-54.

German

1906 *Eine Jaina-Dogmatik : Umāsvāti's Tattvārthādhigama Sūtra : übersetzt und erläutet / von H[ermann] Jacobi. Leipzig : F.A. Brockhaus, 1906. 79 p.

Reprinted from *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 60 (1906) p. 287-325, 512-51.

11. Pt. Sukhlal mentions (1) "Prof. G.R. Jaina's explanation of the chapter five of *Tattvārtha*—undertaken from the standpoint of modern sciences—has been published in English from Lucknow" (TattvāSū. 1974, Author's Foreword, p. 8).

12. Pt. Sukhlal mentions (1) a Gujarātī translation along with explanation of chapter one of the *Tattvārthabhāṣya* by Pt. Prabhudas Bechardas Parekh but does not give the date (2) "Shri Ravajibhai Doshi has published from Sonagarh a Gujarati explanation of *Tattvārtha*" (TattvāSū. 1974, Author's Foreword, p. 8).

Cf. Peterson *Report II*, 78 ff. 156 ff. (Winternitz 1933:2, 578 n3).

Gujarāti¹²

1915 Nathalala Sobhagcand Dosi (TattvāSū. 1915)
 1928 H.R. Kapadia (TattvāSū. 1928).
 1930 Pt. Sukhalal (TattvāSū. 1930).
 1937 *[Translated into Gujarāti with Umāsvāti's auto-commentary, by Prabhu Das Parikh. Patan, 1937]. [BIP 1, 49]
 1940 Pt. Sukhalal (TattvāSū. 1940).
 1942 *[Edited and translated into Gujarati by Kanaka Vijaya Savarakundala. 1942]. [BIP 1, 49]
 1945 Pt. Sukhalal (TattvāSū. 1949).
 1947 *[Translated into Gujarāti with Umāsvāti's auto-commentary and Gujarāti Vivecana [of] Cimana Lala Gandhi, by Rama Vijaya. Ahmedabad, 1947]. [BIP 1, 49]
 1973 Ghāsilāla (TattvāSū. 1973)
 1994 Akṣayacandra Sāgara (TattvāSū. 1994).

Hindi¹³

1906 Ṭhākuraprasāda Śarma (TattvāSū. 1906)
 1912 Chotelel (TattvāSū. 1912)
 124-29 Gajadharalala, Makkhanalala, Srilala (TattvāSū. 1924-29)
 1932 Khūbacandra (TattvāSū. 1932)
 1939 Pt Sukhalal (TattvāSū. 1939)
 1949 Mahendrakumāra Jaina (TattvāSū. 1949)
 1952 Pt. Sukhalal (TattvāSū. 1952)
 1953-57 Mahendrakumāra Jaina (TattvāSū. 1953-57)
 1968 Bālacandra Śāstri (TattvāSū. 1968)
 1973 Ghāsilāla (TattvāSū. 1973)
 1976 Pt. Sukhalal (TattvāSū. 1976)
 1987 Śrī Kevala Muni (TattvāSū. 1976)

13. Pt. Sukhlal mentions (1) a Hindi translation of his Gujarāti explanation by "Shri Megharajaji Munot of Phalodhi (Marwar) (TattvāSū. 1974, Author's Foreword, p. 8) but does not give the date. (2) He also cites two books by Sthānakvāsi Muni Ātmārāma entitled "*Tattvārtha-Jaināgama samanvaya*, one containing the Āgamic texts along with a Hindi translation, the other containing the same without a translation." (3) "a Hindi translation of *Tattvārtha-sūtra* by Pt. Lalbahadur Shastri and a Hindi explanation by Pt. Phulchandji have been published from Benaras" (TattvāSū. 1974, Author's Foreword, p. 8) (4) TattvāSū. with a Hindi translation by Pt. Kailashchandrajī (TattvāSū. 1974, Author's Foreword, p. 11-12).

Japanese

? * [Translated into Japanese with Hemacandra's *Yogaśāstra* by J. Suzuki in *Ginakyo seitens* (Jain scriptures) p. 65 f.] [BIP 1, 50]

1944b Y. Kanakura (TattvāSū. 1944b)

Kannada

1955 * [Translated into Kannada with Balacandra Dasa's Kannada *Ratnapradipikā*, by A.S. Sastri. Mysore Oriental Library Publications (Kannada series) 33. 1955]. [BIP 1, 50]

Marāthī

1905 * [Translated into Marathi by Nana Ramcandra Nag. Bombay, 1905]. [BIP 1, 48]

Partial translations**English**

Chapter 5 1975 G.R. Jain (see under ctys after 1800 above)

Chapter 10

1983 Moksa in Jainism, according to Umasvati/ by Robert J. Zydenbos. Wiesbaden : Steiner, 1983. ix, 81 p.; 24 cm. (Beiträge zur Südasiensforschung; Bd. 83).

Contents : Foreword / Robert J. Zydenbos, Heidelberg, Mahāvīra Jayantī, 1983 vii-viii. — Abbreviations. Bibliography 1-4. — Introduction. 1. The subject 5-8. — 2. The Tattvārthasūtra. 8. — 3. The Bhāṣya and its author 9-13. 4. Discussion of the contents of the text 14-19. — Analysis of the *Tattvārthasūtrabhāṣya*, chapter X. 20-23. — Translation of *Tattvārthasūtrabhāṣya*, chapter X 24-38. — Notes to the introduction 39-44 — Notes to the translation 44-55. — Index. English (including modern authors) 56. — Sanskrit, Prakrit, Pali 56-59. — [photomechanically reproduced text of chapter ten from Tattvār. Sū. 1903] 61-81. Translation of the tenth chapter of the Tattvarthasutra. Originally presented as the author's thesis (Ph.D. — Utrecht, 1981).

ANU BL1356.U433 Z89

14. Pt. Sukhlal mentions a number of articles in Hindi without details (1) *Anekānta* v. 3 (no. 1, 4, 11, 12); v. 4 (no. 1, 4, 6, 7, 8, 11, 12); v. 5 (n. 1-11); (2) *Jaina satyaprakāśa* v.6, n.4; (3) *Bhāratīya vidyā*, *Singhī Smāraka Āṅka* (TattvāSū. 1974, Author's Foreword, p. 9 n.1).

Marāthī

Chapter 10 1909 *Dada Babgoda Patil, Sholapur, 1909 [BIP 1, 48]

Studies¹⁴

Ātmārāma. 1934. *Tattvārthasūtra Jaināgamasamaruvaya*. Delhi, 1934. [BIP 1, 49]

Bhatt, Bansidhar and Chandrabhal Tripathi. 1974. *Tattvārtha studies I-II*. *Adyar Library Bulletin* 58 (1974) 64-83.

Contents : A. Two notes on the first adhyāya : (1) the sūtra on kevala-jñāna and (2) the sūtra-s on naya.—B. *Tattvārtha-sūtra* and *bhāṣya* (1. 34 and 35), extracted from *Tattvārtha Sūtra*. 1936.

ANU PK2971.G3D3

Bronkhorst, Johannes. 1985. *On the chronology of the *Tattvārtha sūtra* and some early commentaries, *WZKS* 29 (1985), p. 155-84

Contents : 1. Siddhasena Gāṇi's *Tikā*.—2. Devanandin's *Sarvārthasiddhi*.—3. The *Tattvārthādhigama Bhāṣya*.—4. *Tattvārthādhigama Bhāṣya* and *Tattvārtha Sūtra*.—5. The form and origin of the *Tattvārtha Sūtra*.—6. Some consequences.

Ghatage, A.M. 1935. The text of the *Tatvārthādhigama-sūtrāṇi*. *The Journal of the University of Bombay* 4 (1935) [105]-111.

Johnson, Will J. 1995. *Harmless souls: karmic bondage and religious change in early Jainism with speical reference to Umāsvāti and Kundakunda*. Delhi : Motilal Banarsidass, 1995. xii, 355 p.; 22 cm. (Lala Sundar Lal Jain Research Series ; v. 9).

Contents : Part I: Early Jainism.—Introduction [1]-3.—1. Bondage and liberation according to the early Śvetāmbara canon [1]-45.—Part II: Umāsvāti's Jainism. 2. The mechanism of bondage according to the *Tattvārtha sūtra* [46]-78.—3. Conclusion. [79]-90.—Part III: Kundakunda : the *Pravacanasāra*. 4. Kundakunda : content and context [91]-123.—5. The mechanism of bondage according to the *Pravacanasāra* [124]-184.—6. The mechanism of liberation according to the *Pravacanasāra* [185]-230.—Part IV:

Kundakunda : the *Samayasāra*. 7. Kundakunda : definitions and truths [231]-266.—8. The mechanism of bondage according to the *Samayasāra*[267]-310.—Table [?] [311].—Appendix 1 : *Niyamasāra* [text of 5 verses] [312].—2. *Pañcāstikāya* [text of 4 verses] [313].—3. *pravacanasāra* [text of 59 verses] [314]-320.—4. *Samayasāra* [text of 89 verses] [321]-331.—Bibliography [332]-342— Glossary and index [343]-355.

Revised version of thesis "The Problem of bondage in selected early Jain texts" D. Phil. Oxford (1990).

ANU BL 1375.S65J64 1995

Review. Jean-Pierre Osier *BEI* 13-14 (1995-96) 554—56.—Paul Dundas, The realizations of the bondless doctrine : a new study of the development of early Jainism, *Journal of Indian philosophy* 25 (1997) 495-516.

Kapadia, Hiralal. Rasikdas. 1932-33. *References to the Bauddhas and their philosophy in Umāsvāti's *Tattvārthabhbāṣya* and Siddhasena Gaṇi's commentary on it, *ABORI* 14 (1932-33) 142-44, 273. [*Encyclopedia of Indian philosophies*, v. 1 (1974) p. 49, item 882]

Ohira, Suzuko [b. 1933]. 1982. *A study of *Tattvarthasutra* with *bhāṣya* : with special reference to authorship and date/by Suzuko Ohira. 1st ed. Ahmedabad : L.D. Institute of Indology, 1982. (L.D. series ; 86). [Univ. of Calif. library catalogue]

Premi, Nathuramji. Vācaka Umāsvāti kā sabhāṣya *Tattvārthasūtra* aura una kā samprādaya, *Bhāratīya Vidyā*, (Singhi Smāraka Arṅka). [TattvāSū. 1974a, Author's Foreword p. 9, date not given but before 1952]

Comments by Pt. Sukhalal in *TattvāSū.* 1952 (Prākkathana, 'Terah') translated in *TattvāSū.* 1974a, Author's Foreword 9-10).

Seal, B.N. 1914. [Information on the classification of animals according to the *Tattvārthādhigama*] in the appendix to B.K. Sarkar. *The primitive background of Hindu sociology*. Allahabad, 1914. p. 323f. [Winternitz 1933:2, 579n1]

Yamaguchi, Eichi. 1996. *Mati* in the *Tattvārthādhigamasūtra*. *Jinamanjari* 14 (1996) 19-37.

2. **Praśamaratiprakaraṇa** (praRaPra.) “Treatise on the joys of peace of the soul” [Winternitz 1933:2, 579]. 313 Skt ślokas (JRK 273a)

Content : A religious-philosophical work with some literary value. [Winternitz 1933:2, 579]

Exegesis

1. **Haribhadra**, pupil of Mānadeva of the Bṛhadgaccha, in samvat 1185 [1128], Ṭīkā (JRK 273). Printed Pra RaPra. 1910; 1912?; 1940;
2. Ṭīkā. Begins : *prasamasthitena*. Granthas 2500. (JRK 273)
3. Ṭīkā. [JRK 273]
4. **Jasasomagani** brief commentary (avacuri type), written in V.S. 1668 [1611], in Vatapalli nagar (i.e. present day Palli near Patan). The commentator has also, saluted his guru (teacher) Sri Harsasomagani in riktalipictra in this MSS (PraRaPra. 1975).

Printed PraRaPra.1975.

Editions

1902-05 *[Published as appendix to *TattvārSū.* 1902-05, 36 p.] [JRK 273; Winternitz 1933:2, 579 n3; Schubring 1935 §210]

1903 *[Text edited in Amadavada, samvat 1960 [1903] [Winternitz 1933:2, 579 n3]

1909 **Praśamarati*[Gujarāti vyākhyā sahita]/Śrimad Umāsvāti Vācaka viracita;...yojaka...Muni Karpūravijayajī. 7. [1], 208p.; 14 x 18 cm. Mahesana : Jaina Sreyaskara Mandal, V.S. 1966 [1909]. [CLIO 3, 1948; Winternitz 1933:2, 579 n3; 'Bhavnagar' Schubring 1935 § 210]

Includes a number of small treatises such as Paramasukhapraptirupacittasuddhiphalam etc. [PraRaPra. 1975, decription of MSS]

Parama śāntijanaka Praśamarati : “A Sanskrit work on Jain doctrine. Followed by a Gujarati translation, and several chapters on Jain doctrine and ritual, some of them being in Gujarati alone, and others comprising excerpts from Sanskrit and Prakrit texts with Gujarati translation in some cases. Compiled by Muni

Karpūravijaya" (*A Supplementary catalogue of Marathi and Gujarati Books in the British Museum*/by J.F. Blumhardt. London: British Museum. 1915. (...Gujarati printed books, column 233)).

1910 **Praśamaratiprakaraṇam* : *saṭikam avacūrisahitam / Śrīumāsvātiviracitam*. Bombay : Nirnayasāgara Press for Jaina-dharma-prasāraka Sabhā, 1955 [ie. 1966] [1910]. 4, 95p.; x 26p. [Emeneau §4066; CLIO3, 1948; JRK 273]

1912-20 **Praçamaratiprakaraṇam* *saṭikam* [text in Roman characters and translation into Italian]/by A. Ballini, *Goirnale della Società Asiatica Italiana* 25 (1912) 117-36; 29 (1918-20) 61 ff. [Emeneau §4067; JRK 273; v. 29 details only in Schubring 1935 §210 and Winternitz 1933;2, 579 n3]

1940 *[Text with Haribhadra's cty. Surat : Seth Devachand Lalbhai Jain Pustakoddhar Fund, 1940. (Seth Devachand Lalbhai Jain Pustakoddhar Fund series ; no. 88)]. [PraRaPra. 1975, Description of manuscripts section]

1969 *Edition with Hindi Bhavanuvada / Muni Padmavijaya; edited by Nemichandra Maharaj]. Delhi: Nirgrantha Sahitya Prakasana Sangha, 1969. 172p. [PraRaPra. 1975, description of MSS]

1975a **Prasamaratiprakaranam/Srimadumasvativiracitam* : *Yajesvara Sadasiva Sastrina vistrtvimarsakarinya prastavanayasatippanikanglanuvadena visayasucya pathantaradibhiscalankrtam samsodhitaca*. 1st ed. Ahamadabada : Lalabhai Dalapatabhai Bharatiya Samskrti Vidyamandira, 1975. 12, 55, 104p.; 25 cm. [Univ. of Pennsylvania library catalogue].

1975b **Praśamarati prakaraṇa* : *Sāṃskṛta-Gujarātī / Umāsvāti racita ; anuvādaka-sampādaka Rājaśekharavijaya Mahārāja*. 2. āvṛtti. *Pāṭana* : Laherucanda Bhogilāla smāraka granthamālā, 2032 [1975].16, 219p.; 17cm. [Univ. of Chicago library catalogue].

1985 **Prasamarati* : *mula, artha, vivecana/ vivecanakara Bhadraguptavijayaji Ganivara. Mahesana : Sri Visvakalyana Prakasana Trasta*, 2042[1985]. 19, 704p.; 23 cm [Univ. of Chicago library catalogue].
Bhadraguptavijaya, b. 1933.

1986 **Praśamarati* : *vistṛta Gujarātī vivecana sahita*/Umāsvātī viracita ; vivecaka Motīcanda Giradharalāla Kāpaḍiyā. 1. āvṛtti. Mumbai : Śrī Mahāvīra Jaina Vidyālaya, Vira Ni. Sam. 2512. Vi. Sam. 2042. 1986. 19, 723p., [1] leaf of plates : port ; 25 cm. (Śrī Motīcanda Kāpaḍiyā granthamālā; granthāñka 7).

Exhaustive commentary, with text and Gujarātī translation and commentary.

Contents : Prakāśakiya nivedana/Mumbai, 22 April [19]86, Jayantilāla Ratnacanda Śāha [et. al.] [3]-4.—[monochrome portrait of Motīcanda Giridharalāla Kāpaḍiyā]—Sampādakiya nivedana/ Naginadāsa Jīvanalāla Śāha, Ahmedābāda, 12 May [19]86 [5]-19.—Anukramaṇikā [20]—*Praśamarati* : artha tathā vivecana sahita [1]—723.—Śuddhipatra [724]. Kāpaḍiyā, Motīcanda Giradharalāla, 1879-1951.

“Nakala 2000.”

ANU BJ1290.U414 1986

1989 **Praśamaratiprakaraṇam* /Śrīmadumāsvātiviracitam ; Yajñeśvara Sadāśiva Śāstriṇā vistṛtavimarśakārinyā prastāvanayā saṭippaṇikānlānuvādena viṣayasūcyā pāṭhāntarādibhiścālāṅkṛtam samśodhitañca. Ahamadābāda : Lālabhāī Dalapatabhāī Bhāratīya Samskr̥ti Vidyāmandira, 1989. 12, 55, 104 p. (LD series; 107). [Univ. of California library catalogue]

750 copies.

1991 **Praśamaratiprakaraṇam* : ṭīkā-cūrṇi sahitam/ Śrīmadumāsvātivācakaviracitam ; sampādakaḥ samśodhakaś ca Vijayajinendrasūriśvarah. Prathamāvṛti. Lākhābāvala-Śāntipurī, Saurāṣṭra : Śrī Harṣapuṣpāṁṛta Jaina granthamālā, Vira sam. 2517. Vikrama sam. 2047. San 1991. 4, 204 p. ; 14 x 27 cm. (Śrī Harṣapuṣpāṁṛta Jaina granthamālā; granthāñka 227)

“Pratayah 750”.

Avacūrṇī begins : Om̄ namah̄/ Śrīprasamareteḥ-śāstrasya pīṭha bandhah̄

PAMPA-APOGEE OF KANNADA LITERATURE

HAMPA NAGARAJAIAH

Pampa (C.E. 941) is a legend of Kannada literature. His two works have acquired Epic status by any definition which can be applied to a literary work. A great epoch in the annals of Kannada literature was heralded by Pampa, a great celebrity among poets and the earliest campū-kāvyas extant from Karnataka are the works of Pampa. In an epigraph dated C.E. 950 his verses were quoted which shows that Pampa had attained great fame by that time.

Pampa while succinctly narrating the genealogy and the life deeds of the Vemulavāda line of Cālukyas in the prolegomena verses also concises his own biography mainly in the last canto, and says that he composed the *prabandam* olim the campū-kāvya, at the behest of the court-poets and out of gratitude for the great cordiality shown to him by the ruler Arikesarin; the greatness of the poet is that even the verses containing historical elements, are easy and flowing. Any study of Kannada literature is incomplete without reading the two epics of Pampa. Vikramārjuna-Vijayam is an unsurpassed gem; the work is in some ways unique in the whole range of Kannada literature for the vivid portraiture of its scenes, skilful metrical effects, graphic description of the battlefield—practically unknown to any other works.

Mādhava Somayāji (A caste Brahmin) of vātsagotra chief of Vasanta, Koṭṭuru, Niḍagundi and Vikramapura *agrahāras* assigned to Brahmins for their maintainance, belonging to Vengipālu in Venigimāṇḍala division, now in Andra Pradesh. His son was Abhimānacandra and his son Komarayya who was the father of Bhīmapayya. That was the period when proselytism was common. Bhīmapayya, who had the title of Abhirāmadevarāya, contemplated that 'of the castes, the best is Brahmanism and of the religion the best is Jainism'. After matured consideration, Bhīmapayya proselytized on his own accord from *Viprakula* to Jainism. Bhīmapayya married Abbaṇabbe, a granddaughter of Joyisa Singha, also a proselyte Jain from Śaivism, who was a resident of Aṇṇigere, a famous Jaina settlement. Bhīmapayya and Abbaṇabbe had two sons, Pampa, the elder and Jinavallabha, the younger. Jinavallabha, also a litterateur and proficient in three languages, has authored the renowned *Gāṅgādharam* inscription composed in Sanskrit, Kannada and Telugu languages, which provides fresh information on the life of Pampa; *Gāṅgādharam* is also associated with Somadevasūri, a *mahā-kavi*.

The days of his childhood, spent on the banks of river Varada, the bounty nature in all its splendour of the Banavāsi region is kept alive in the poet's memory which finds expression in Pampa-Bhārata, the greatest epic in Kannada language and a work of great aspiration. Thus when he describes Hastināpura the poet's eye captures the grandeur of Banavāsi and Pampa does not forget to make Arjuna alias Arikeśarī include Banavāsi in his itinerary. When the hero Arjuna was finally crowned on the throne, the poet does not forget to sprinkle the holy water of Varada, the river where the author bathed in his *bālyā*; similarly few authentic details of Pampa's life are forthcoming in the kāvya.

Though Pampa, with all his humility states that he follows in the wake of the great sage Vyāsa, still his work is no direct translation or adaptation of the Sanskrit original, even though Vyāsa-Bhāratam is the main source, and the poet admits that he is not equal to Vyāsa. With the touch of his magic wand Pampa imports into his narration the colour and tone of his time and region.

Arikeśarī-II (930-55) of Vemulavāda branch of Cālukya dynasty, a feudatory of Rāstrakūṭa king Kriṣṇa-III (935-65), had the honour of two of the contemporary luminaries being the court-poets; the illustrious Kannada poet Pampa as the senior writer adorned the court of Arikeśarī-II alias Ariga and the celebrated Somadevasūri (950-83), the author of Yaśastilaka and Nitivākyāmrta, a junior to Pampa, adorned the court of Arikeśarī-III, the grand-son of Arikeśarī-II. A moving, though out spoken, portrayal of the pleasures and adventures of love, of travel, of penance, of struggle and the great war of Arjuna are properly attributed to the patron Arikeśarī.

Referring to the happening of Venīsamhāra, Pampa's supremacy is seen in dramatizing the situation and focussing Bhīma :

The vengeance Draupadī wreaks for the indescribable humiliation she has suffered evokes from Bhīma this tribute 'Earth-shaking is the impact of your hair unbound. An empire extending to the ten quarters of the sky and shielded with the whole umbrellas of countless vassal kings has had its most violent shake-up. The entire line of the Kurus had sunk without a trace in it. It had added fresh vigour to my valour. The whole of Mahābhārata has its true origin here, in the unbinding of your hair' [K. Narasimha Murthi, –in 'the image of woman in Indian literature' ed. Yasoda Bhat; 1993-68].

In the entire history of Kannada literature, whether it is ancient or modern, much better known and of greater literary merit is Pampa's

Vikramārjuna-Vijayam olim Pampa-Bhāratam, a mahākāvya in fourteen cantos; it recounts in epic style the story of Mahā-Bhārata of Vyāsa, at the same time eulogizes the Cālukya king and patron of the poet.

The classic conflict between the god Siva in the form of a Kirāta, a chief of hunter class, and Arjuna, the valient man, hero of the epic, being witnessed by the goddess Pārvati herself present, and finally ending in the latter's attainment of the invaluable weapon the Pāśupatāstra is described in such a way that the reader gets an impression of the poet engrossed.

Ādipurāṇam is another work of Pampa, which he could compose within three months whereas he took six months to complete the other Kāvya. The fact that he could author two major compositions within the stipulated span of nine months, speaks of his accomplishment as a gifted writer. Pampa was born in the year C.E. 902 and when he achieved the feat of completing two mahā-kāvyas in the year C.E. 941, he was in his early age of 39 years old. He further confirms that he was born in a Dundubhi-saṃvastara, the fifty-sixth year in the cycle of sixty, and that his voice was so distinct and dignified as the sound of *dundubhi*, a large kettle drum.

Devendra-muni, a famous Jaina Ācārya of the period, was the preceptor of Pampa; Indra-III (914-29), the Rāṣṭrakūṭa emperor, was also a lay votary of the adept Devendra-muni. Pampa and his younger brother Jinavallabha were also lay followers of Jayanandi-bhaṭṭāraka of Pañdarapalli (Pañdarapura). Of the two compositions in the mārga-style, of the poet Pampa, Vikramārjuna-Vijayam is easily the best, an account of its copious action, the rich melody and fine imagery of its verse; the description of the war camps and the reactions of the soldiers is *par excellence*. It depicts the pomp and inevitable circumstances of war, the gruesome details of the battlefield. Pampa had the first hand knowledge of the field of battle. War is a common theme, but none could match the quality of Pampa.

Ādipurāṇam is a work of artistic perfection admittedly distinguished in the field of religious literature. In fact the *bhāvā-valis* (successive births) have substituted the concept of *avatāras*, a main theme of Viṣṇu-purāṇas. Mahāpurāṇa of Jinasena and Guṇabhadradeva had standardised the narration of transmigration or the cycle of the former and the future existence. Ādipurāṇa, a campū in sixteen cantos, handles the Jaina legendary theme of Rṣabhadeva, his sons and daughters, with considerable force and power and excels its source of Jinasena's Sanskrit Ādipurāṇam (C. 850 A.D.) the first part of

Mahāpurāṇa. Kannada Ādipurāṇam became a model for the later Jinapurāṇas, but all of them must take a rank well below their model.

The first few cantos are devoted to the successive previous births of Ādinātha, the first of 24 Tirthāikaras; Jayavarma, Mahābala, Lalitāṅgadeva, Vajrajaṅgha, Ārya, Śrīdharaṇeva, Suvidhi, Acyutendra-I, Vajranābhi, Acyutendra-II are the ten repetition of births and the next birth to follow was the penultimate in the transmigration. Purudeva, born to Marudevi and Nābhīrāja, happily married Yaśasvatī and Sunandā; Bharata, the first of the twelve cakravartis and Bāhubali, the first of the 24 kāmadevas, were his eldest and elder sons; Brāhmaṇī and Sundari were his daughters. He made his children proficient in various arts and science, himself taught the art of writing to Brāhmaṇī, and from her originated the Brāhmaṇī-script; to Sundari, his second daughter, he taught the science of arithmetics. Thus the first Jina set a model of an ideal father in giving good education to the daughters also. Ādideva, the hero leading a life of pleasure in the company of his consorts, had spent his ten previous births and in the eleventh birth as the monarch of a splendid kingdom, while merrily viewing an exhibition of dancing performance of the celestial dancer Nilānjanā, all of a sudden the dancer disappeared as it was the end of her life. Albeit, Indra, who had designed the performance to evoke the feelings of detachment from the terrestrial interests in Purudeva, immediately created another Nilānjanā to continue the performance uninterrupted. None in the audience could make out the difference except the intended Purunātha who got the clue and decided to relinquish the profane life on the realisation of the essential ephemerality, disillusionment overtook him. He was shaken from his complacency by this incident, pregnant with deep significance. He saw in a moment's flash the hollowness of worldly life and the wisdom of seeking release from its bonds. Purudeva wasted no time and immediately swung into action, installed his sons on the respective throne, sought the peace of forest and penance and attained the eternal salvation in the end.

Pampa has handled a Jaina *purāṇic* theme in a very dignified manner; he was gifted with the required literary capacity and the basic knowledge in the field of religious literature. Thus Ādipurāṇam is marked by all the distinguished qualities of great poetry and furnished the model for the Jaina-purāṇa. The traditional five auspicious events, *pañca-kalyāṇas* in the career of a Tirthāikara (the conception, the birth, the exit, attaining omniscience and the final release from bondage by *mokṣa*) and the celebration of these events. The last quarter of the Ādipurāṇa is devoted to the celebrated story of Bharata and Bāhubali, that reminds and partly resembles the episode of Duryodhana and

Pāñdavas. Bharata and Bāhubali respectively symbolising the lust for power and the eternal delight in renunciation. Pampa is highly indebted to Jinasena's Ādipurāṇa, but he soars to greater heights of poetic excellence. Jinasena is primarily a religious preceptor, an unparalleled Nirgrantha patriarch of the age and secondarily a poet of eminence; but Pampa is primarily an eminent poet and secondarily a Jaina śāstrakāra. Pampa has produced poetry from the tip of his quill, just as Siva produced the Ganges from the tip of his top knot. Kannada language and the campū style reached its perfection in his hands; he has employed the standard dialect spoken around Puligere; the poet is convinced that the excellence of his diction has enhanced the power of speech of goddess Sarasvati! Pampa is not an escapist, he does not denounce the profane life outrightly. He positively advocates a life of pleasure in the company of women who are a moving creeper of *anaṅga*, the cupid. In one of the final benedictory verses of his epic, while enunciating the benefits of reading his kāvya, he wishes the reader to derive the satisfaction of spending happy time in the company of the desired woman; but that is not the end of everything. He has greater things to say. Thus his poem is the greatest epic in Kannada literature. Pleased by his achievement and contribution, Arikeśari-II, sent words, seated him by his side on the throne, granted maid servants, villages, ornaments of *pañca-ratna* for daily use, excellent dresses, cattle-all in plenty; crowning all this, the king allotted to Pampa, Dharmavura, the best of *agrahāras* which was glittering like the treasury of the king.

Pampa belonged to the lineage of Kondakunda *anvaya*, designaṇa, pustaka (sarsvatī) gaccha (bali) and had the following titles: Kavītā-guṇārnava, Purāṇa-kavi, *sukavijana-mano-mānasottāmsahāṃsa*, *Sarasvatī-maṇihāra* and *saṃsāra-sārodaya*. He was a savyāsāci, equally at home both in the art of war and to drive quill. A host of later literati, irrespective of their religion, have paid glorious tributes to the *literarum doctor* Pampa. His sweet and flowing style is valued highly by critics. Pampa, as a self critic, has assessed his works and has remarked that his poem is always new and dignified as a sea; there can be no better evaluation.

Pampa vibrates with zest for life. He explored new vistas and made enormous cultural excavations, in the process, exploiting the creative possibilities of Kannada language and exploding the uni-dimensional quality of Kannada literary tradition. He has employed the standard Kannada dialect of his time, spoken around the north-karnāṭaka region; it was then called as the Puligere-Kannada, the place considered as the cream centre of cultural and socio-political activities.

Pampa had some advantages and a solid infrastructure; the literary stage was all set for the arrival of a greater author. Śrīvijaya, Guṇanandi, Gunavarma-I, had deviated from the scholastic tradition of writing only the glosses or commentaries on primordial Prakrit āgama texts and had evolved a new trend of taking theme from classics and writing long poems in campū style. In addition to this conducive atmosphere, Pampa had an added advantage of the family background where two religions, of Brahmanism and Jainism, had fused into one main stream.

Pampa, while rendering mahā-Bhārata into Kannada, has ably attempted to give a re-orientation to the theme by culturally localising the immortal saga, wherever appropriate. He experimented with the theme, the language, the form and metre, with a sense of native consciousness. Pampa has occasionally given vent to his heart felt emotions; at one stage he expresses vociferously—what is it that others can give us or others can achieve for us? Worship, fame, profane profit—that is all; albeit, all this and much more can easily be achieved by complete dedication to Jinendra; this is perhaps the quintessence of the author's message.

ĀRĀDHANĀ-KARNĀṬA-ТИКА

HAMPA NAGARAJAIAH

In Jaina narrative literature there are a number of stories and anthologies of stories (*kathā-kośa*) which belong to the tradition of Ārādhana, a treatise on the superior and the inferior varieties of death, authored by Śivakoti alias Śivārya (Pkt. Sivajja). The Ārādhana olim Mūlārādhana, also called Bhagavati-Ārādhana and Bṛhadārādhana, in Jaina Śauraseni Prakrit containing about 2170 *gāthās*, is one of the very early texts (c. 1-2nd cent. C.E.), which belongs to the tradition of Lohārya alias Lohācārya.

Bhrājīṣṇu (c. 800 C.E.) has composed a Kannada comm. perhaps even earlier contemporary to *Vijayodaiyātikā* of Aparājita-sūri (C. 9th cent) and definitely earlier to *Bṛhat-kathā-kośa* of Hariṣeṇa (C. 930).

Ārādhana-Karnāṭa-蒂カ, (-AKT) the Kannada Comm. of Bhrājīṣṇu, was fairly a voluminous work consisting of not less than of about 175 tales, practically covering the whole range of Ārādhana text. Albeit, only a bunch of 19 tales *apropos* of the *kavaca* section has come down to us. The word *Kavaca* is of greater significance; it is an armour of spiritual protection to the ārādhaka, the person who is committed to emancipation of body and of passions through external and internal penances. Like the *kavaca*, coat of armour, protecting a soldier, here the *kavaca*, in the form of exhortation by illustration of stories of religious martyrs who boldly sustained the calamities and the visiting afflictions. It is a sort of psychological morale boosting to take more courage, to make the ārādhaka more determined to face the veritable death.

Though Bhrājīṣṇu is totally unknown entity in the entire corpus of the known patriarchs and pontiffs and authors of Karnāṭaka; but still Bhrājīṣṇu is not an unusual name; it is mentioned in the list of 1008 names for the Tirthāṅkaras. Therefore it is a *pakka* typical nomen of the Jina tradition, one and only author in the whole body of Jaina literature to mention the name of Bhrājīṣṇu and his work AKT. Rāmacandra-mumukṣu (c. 10th cent) is a friar and a Sanskrit author of *Puṇyāśrava-Kathākośa*, an anthology of tales of wholesome *karmic* influx. Ramacandra also admits that he has borrowed the theme and model, in narrating the story of Śrenīka, from Bhrājīṣṇu's AKT. From this statement two things become clear: i. Bhrājīṣṇu's work was so

famous and popular that even the Sanskrit author had the inspiration to immitate its model. ii. Rāmacandra-mumuksu was well-versed in Kannada.

Bhrājiṣṇu (c. 800 C.E.) is one of the earliest authors of Kannada literature of the extant works AKT olim Voddārādhane is the first work, in temporal terms, no other work, prose or poetry, earlier to this, has survived in Kannada. Bhrājiṣṇu comes from Pallikheda, the modern Hallikheda in Bidar district; he lived and wrote at Malkhed olim Mānyakhetā, the capital of Rāstrakūṭas during the reign of Govinda-III (793-814). The work is composed mostly in the pre-old Kannada style that existed before ninth century C.E.

The great luminary Bhrājiṣṇu is felicitous in Prakrit, adroit in Sanskrit and an adept in Kannada. His theme is religion and philosophy in which he is a connoisseur; but, basically Bhrājiṣṇu is gifted with poetic craftsmanship. He is a born genius who conferred literary dignity on the spoken dialect of Kannada language by adopting it to the highest purposes of literary art. Pondering on the vanity of riches, the uncertainty of life, the spiritual privileges of Nirgrantha philosophy, Bhrājiṣṇu effectively drives the reader to live lives of detachment and sobriety and to turn to introspection. The call to give up the terrestrial interests is so powerfully portrayed with the illustrations of the ideal life of the ascetics that it has the unmatched tranquilizing effect on the reader.

When most of the authors around him were busy in writing their works in Sanskrit, Bhrājiṣṇu opted to write in Kannada; when his contemporary authors were after the verses in different metres, Bhrājiṣṇu preferred the prose, that too a pithy Kannada which has no match to it in the entire hoard of Kannada works; Kannada prose saw its apogee in this work. The author has exploited the grandeur, brilliance, elegance and other possibilities of Kannada prose; it is almost a work of prose-poem.

Even piquant situations like the wife or mother lamenting over the separation of her husband or son, the prince leaving the entire property and accepting the vows of an ascetic, are carved to perfection in chaste Kannada language. For Bhrājiṣṇu, language is tool, a brush to paint, a chisel to carve the wax and wane of the profane life which can be used as a ladder to reach a state of eternal bliss. It does not mean that there are no limitations in the work. For example, there are repetitions, but this is justifiable if we treat every story a seperate entity, then the question of repetition does not arise. But there are some portions,

often an entire paragraph, where it is loaded with religious sermons with Prakrit *gāthās* and Sanskrit *ślokas*. On the whole, Bhrājiṣṇu's style is less Sanskrit-ridden and more Prakrit oriented.

Following is the format of *Ārādhanā-Karnāṭa-Ṭikā* olim *Vaddarādhanā* : the text opens with the invocatory Sanskrit *śloka* of *Ratnakaraṇḍa śrāvakācāra* attributed to Samantabhadradeva; (*namāḥ śrī vardhamānāya nirdhūta*) followed by a prose passage, which serves the purpose of introductory remarks for the whole comm. cum gloss, and at the end of this preamble, Bhrājiṣṇu states that thereafter he is going to narrate the tales of all-redeeming personalities, the Mahā-puruṣas. Accordingly he starts telling the stories of 19 eminent personages, one by one; each story opens with a Prakrit *gāthā*; all the 19 *gāthās* as the beginning of each tale are taken from the *Ārādhanā* of Śivārya corresponding to *gāthās* Nos. 1539 to 1557 of the text. Each *gāthā* is literally explained in Kannada by giving word to word meaning immediately after that follows the detailed narration which expands the encoded gist of the (*Ārādhanā*) *gāthā*.

In the body of each story also often Prakrit and Sanskrit verses are quoted; wherever the dogmatical discourses are prominently discussed to focus the spiritual aspect, the quotations abound in number and sometimes it covers the whole page. The felicitous Bhrājiṣṇu is easily at home in Kannada, Prakrit and Sanskrit, as stated earlier; his reading is vast, his catholicity outstanding, he quotes from Bhavabhūti also. The format of each story is so well-defined and framed, from the opening line to the closing para, that very soon the reader will be familiarised with the pattern.

It is evident that Bhrājiṣṇu has not followed Hariṣeṇa (c. 930) or Prabhācandra or any of the extant Sanskrit commentaries which are all later to AKT., in temporal terms. AKT is definitely based on a Prakrit source. For instance, it very much resembles the *kahā-kosu* (*Kathā-koṣa*) of Sircanda (Śricandra) in Apabhraṇa; in the narrative format and in content there is so much similarity that Bhrājiṣṇu and Śricandra have followed a common Prakrit comm. of *Ārādhanā* text, which is not extant. It should be said to the credit of Bhrājiṣṇu, Śricandra, and, of course, Hariṣeṇa that they have elaborated the stories in their own way, keeping the outline and the motive, as envisaged by the original author, in tact.

The depth and dimension of the AKT has a wide range which includes religious, social, cultural, political, historical and literary aspects. Only the three stories of Bhadrabāhu, Cilātaputra and Cānakya are quasi-historical, containing historical allusions to the

period of the Maurya dynasty; the rest of the stories are purely legendary, studded with folk motifs and socio-cultural elements. Bhrājīṣṇu's insight and knowledge of his contemporary life, the animal world, the royal house, the merchant community and above all, the Jaina monachism is remarkable. The author is so meticulous that he vividly portrays the minor characters also with appropriate details. The wisdom and timely action of womankind is personified even in minor characters like Birdi, Gambire and sumati.

Though the title of the comm. cum gloss of the work is Ārādhana-Karnāṭa-ТИКА, it is more popular and familiar in Karnataka as *Vaddārādhane*, *olim Vodḍārādhane*, a nomen derived from or equivalent to Sanskrit *Bṛhadārādhana*. The etymology of the word *Vaddārādhane* is worth pondering, because it has the connotation and denotation of Nirgrantha tradition. *Vaddārādhane* is a compound word consisting of *Vadda+ārādhane*, two noun forms. *Vadda-*, the first part of the word is a cognate of Prakrit *Vadda*, meaning 'great', *ārādhane*, the second part of the compound, is the nomen of *Mūlārādhana* of the adept Śivakoṭi alias Śivārya, as suggested in the beginning. Therefore, the literal meaning of the compound word *Vaddārādhane* is – 'the great Ārādhana text', highly respect as a holy book. Another suggestion as a probable title of the work is *upasarga kevali* stories, a variant of *Mahā-puruṣa* stories. But these are all innovations of later period; the title of the work, as intended by its author, is Ārādhana-Karnāṭa-ТИКА.

Till recently the work was wrongly attributed to the authorship of Śivakoti-muni. Of all the commentaries on Ārādhana, and of all the *Kathā-kośas* of the Ārādhana tradition including that of Hariṣeṇa and Śricandra (*kahā-kosu*), the best is Bhrājīṣṇu's Ārādhana-Karnāṭa-ТИКА. Bhrājīṣṇu's monastic or cognomenic appellation is not known. But the supremacy of AKT, a work of soaring ambition, is that it was written at a transition period of Kannada language. Exactly that was the stage when the pre-old Kannada language was slipping away making room for the familiar old Kannada phase. From the beginning of the ninth cent. onwards and upto the end of the eleventh cent. old-Kannada dominated the scene of Kannada literature. The traits of modification of pre-old Kannada into old Kannada are explicitly seen in *Vaddārādhane*. Bhrājīṣṇu is facile in different Prakrit languages such as, Ardhamāgadhi, Apabhraṃṣa, Śauraseni and Jain Māhārāṣṭri :

- i. *grāma-nagara-maḍaṇba-pattana-dronāmukha*, types of villages and towns.
- ii. *grāme eka-rātram nagare pañca-rātram aṭavyā daśa-rātram*, a

standard phraseology prescribed for the stay and movement of Jaina friars and nuns in the canonical literature.

- iii. *Vāta-pitta-śleṣma-svāsa-khāsa-jarā-aruci-cardi* etc., the names of seven hundred diseases.

Such other descriptive and enumerative repetitions often found in different stories of AKT, is the influence of *Ardhamāgadhī* prose style; this confirms that the author is well-acquainted with *Ardhamāgadhī* canonical texts.

Though the present edited texts of AKT have given prominence to the manuscripts with the opening Sanskrit *śloka* of 'namah śrī *vardhamānāya*', as they belong to the recension of a particular group of preserving the text intact, equal weightage should be given to the other manuscripts which open with three Prakrit *gāthās* of one each of the invocatory *gāthās* from *Prakrit-Nirvāṇa-bhakti*, *Pravacana-sāra* and *Pañcāsti-kāya* of the adept *Koṇḍa-kunda-ācārya*; actually commencing the AKT with the Prakrit-*gāthās* is in tone with the disposition of the author and the text. The Sanskrit *śloka* has been interpolated and substituted by the later copyists.

COMMUNICATION**ABHIDHĀNA-RĀJENDRA**

Preachings of Jain Tīrthaṅkaras, known as “Āgamas” upon which the Jain religion is based, are compiled in the Ardhamāgadhi (Prakrit) language. Besides being in Ardhamāgadhi the Āgamas are full of technical terms, the true meaning of which cannot be understood with the help of ordinary dictionaries or lexicons.

Though there were quite a few Prakrit dictionaries with Sanskrit synonyms and Prakrit grammar, yet the need was always felt of a canonical encyclopaedic lexicon which would be helpful in understanding scientifically the texts and facilitate in the systematic study of Jain Scriptures, history of Jain religion, its philosophy, logic, ethics etc. By the middle of the 19th century many foreign scholars and following them Indian Pandits were inspired to study Jain texts and did research in Jainology, in particular, and Indology in general. That was the time when Jain scriptures and most of ancient literature were in a decaying state. Scriptural knowledge and conduct of Jain monks had deteriorated. At such a time a nineteenth century Jain Ācārya Śrimad Vijaya Rājendra Sūri (1827-1903), after his deep probing of life and condition of his time, was worried and thought of reviving and re-establishing the study of Jain texts, and along with them, the study of old Prakrit languages in India. He pioneered the creation of ABHIDHĀNA RĀJENDRA KOṢA and thus paved the way to the study of Jain scriptures and saved invaluable heritage of Jainism. Sūriji felt that thousands of valuable words of Jain philosophy had become obsolete and something should be done to revive and re-establish them. He collected all valuable words of Jain philosophy, found in their original Sanskrit roots, gave correct definitions and noted the exact meaning they embodied.

He started compiling *Abhidhāna Rājendra* in 1889 when he was 63 and continuously carried on the work for 14 years till 1903. Despite his rigorous monk life, extensive tours, organising *Pratiṣṭhās*, *Ārjanśalākās*, initiation of *Dīksās*, religious discussions and waterless fasts during *cāturmāsa*, the work of the Dictionary was carried on.

The *Abhidhāna Rājendra* was compiled in a methodical and perfectly organised manner. Ardhamāgadhi Prakrit terms and words are arranged alphabetically giving the etymology, derivations, grammatical description of each word with their Sanskrit equivalents along with shades of various meanings special connotations listing all

the allusions and references to the usages from various ancient writings of the Ācāryas. It gives in detail the history of a particular word, its origin, gender, suffixes with sūtras, their *vṛttis*, *bhāṣyas*, *niryuktis* and *cūrṇis*. The history of various Darśanas, Vedānta school, Nyāya-Vaiśeṣika Mīmāṃsā system of thought have been beautifully dealt with in an elegant style.

The *Abhidhāna Rājendra* deals with 60,000 Prakrit words and their Sanskrit synonyms starting from "A" and ending with Ha with their *mātrās* in Devanāgarī script. Its 7 volumes abound in treasury of references from 97 works of ancient Jain Ācāryas containing approximately 4.5 lakhs Sanskrit verses. It is an ocean of languages and a quintessence of Jain Āgamas. The names of 97 works have been mentioned in the First volume for the purpose of authority and authenticity for inquisitive students, research scholars and monks. There is no parallel to be found in any language or religion of the world of this Ardhamāgadhi Prakrit-Sanskrit Lexicon or *Viśvakoṣa* spreading over to about 10,000 pages. The *Abhidhāna Rājendra* is a crowning achievement of Rājendra Sūriji, despite his other literary works such as *Pāiya-saddambuhi*, *Kalpasūtra*, *Bālāvabodha* and so on.

Many abstracts and technical terms related to Jain Siddhānta and Philosophy, *Anekāntavāda* (*Syāvāda*), *Īśvaravāda* *Saptanaya*, *Saptabhaṇgi* *Ṣaddravya*, *Navatattva*, Geography, Astronomy, History of Jain Tīrthas and Tīrthārikaras and their past life, Āgamic subjects and their Vācanas have all been delineated in detail in this work. Words, such as, *Ahiṃsā*, *Antara*, *Ātmā*, *Āu*, *Āgama*, *Ahar*, *Kamma*, *Kevalaṇāna*, *Ceiya*, *Jīva*, *Titthayara*, *Poggala*, *Mokha*, *Lessā*, *Sudda* have occupied several pages in their interpretation, elicitation and commentary.

No subject concerning Jain metaphysics, philosophy, logic, ethics, epic, narratives has been left untouched. Even a cursory glance through the pages of the book will acquaint anyone with essentials of Jainism. Students of Jainology, research scholars, Jain monks whosoever wants to know any subject or connotation of any word in entirety can look for it at one place in this single volume.

Volume	1	A	893	pages
Volume	2	Ā	1215	pages
Volume	3	E	1362	pages
Volume	4	J	2777	pages
Volume	5	P	1637	pages
Volume	6	M	1468	pages
Volume	7	S	1250	pages

To facilitate the study of the Prakrit language, Rājendra Sūriji translated the 8th chapter of Ācārya Hemacandra's *Siddhahema* Prakrit grammar with their Sanskrit commentary which has also been published in the preface of the *Abhidhāna Rājendra*.

Sūriji could not survive to see the printing and the publication of his *magnum opus* in his lifetime. When the printing of the first volume came out some 70 years ago, many foreign and Indian scholars showed eagerness to study Jain religion, the Prakrit language and Non-Jain philosophies. They were immensely delighted and profited by it, as they received such a unique, complete and fascinating encyclopaedia after years of patient waiting. After the lapse of about 70 years or so, when the first edition became unavailable, two more editions in 1984 and 1986 were brought out without any change. After years of study Sylvan Levy of Paris remarked "I can say that no student of Indology and ancient India can ignore this wonderful work. In its specialisation it has surpassed—"The Jewel of Lexicons—the Saint Petersberg lexicon". Will there be any work about Hinduism and Buddhism comparable to it?"

With fast developing interest and study of Jain religion, culture and philosophy in several universities of the world its English translation will be universally useful and beneficial to the students of Jain studies, research scholars and historians in general. As English is widely used and has special place in European languages and is the foremost language of the world, the English translation of the *Abhidhāna Rājendra* is a *sine qua non*. With this object, views and suggestions of scholars of Jain studies, research institutions, universities teaching Jainism, having linguistics, historical and humanities departments are invited for the intended English translation of the *Abhidhāna Rājendra*.

This article is based on the 50th anniversary commemoration issue of Shri Rājendra Sūriji and the other special number magazines, such as, *Tīrthaṅkara* (1975) and *Śāśvatadharma* (Jan-Feb 1990) and the first volume of *Abhidhāna Rājendra Koṣa*.

K.L. Banthia

NEWS ON JAINISM AROUND THE WORLD

A Seminar held at Ahmedabad on the Original Language of Jain Canonical Works

A seminar on the original language of Jain canonical works was held at Ahmedabad at the Jain Hatheesingh Wadi on the 27th and 28th of April, 1997 under the joint auspices of Prakrit Text Society, Prakrit Vidya Mandal and Prakrit Jain Vidya Vikas Fund in the presence and blessings of His Holiness Ācārya Śrī Vijaya Suryodaya Sūriji and Vijaya Śilacandrasūriji. The opening ceremony was in the form of a general meeting which was adorned by the presence of reputed guests like Sheth Shri Shrenikbhai Kasturbhai, Shri Pratap Bhogilal of Bhogilal Leherchand Institute of Indology, Delhi, and Shri Narendra Prakash Jain of Messrs Motilal Banarasidas, an international publishing Firm. On that occasion linguistically re-edited First chapter of the Ācārāṅga by Dr. K.R. Chandra was released by Pt. Dalsukhbhai Malvania and other five books were also released by the same eminent persons. Thereafter in the seminar thirteen papers were read and highly academic deliberations were held on them. Notable scholars who presented the research papers were Professor Dr. S.R. Banerjee (Calcutta University), Dr. M.A. Dhaky and Dr. Sagarmal Jain (Varanasi), Dr. R.P. Poddar (Ladnun), Dr. H.C. Bhayani, Dr. K.R. Chandra and Dr. R.M. Shah as well as Dr Jitendra Shah (Ahmedabad) and other scholars from Ahmedabad, Udaipur, Patan, etc. Nearly 50 local Professors took active part in the deliberations.

The outcome of the deliberations was : 1. The original language of the teachings of (*Jināgama*) Mahāvīra was Ardhamāgadhi, 2. Ardhamāgadhi is older than Śaurasenī, 3. and Śaurasenī Āgama works are composed at a later age.

Note : Dr. Jagadish Chandra Jain in his 'Prākṛta Sāhitya kā Itihāsa' very clearly says that 5th century B.C. is the date of composition of the earliest works of Jaina (Ardhamāgadhi) Āgama, whereas the date of the Digambara's (Śaurasenī) earliest work is 1st century A.D.

Dr. K.R. Norman in a letter (dated 28/5/1997 addressed to K.R. Chandra) is also of the opinion that Ardhamāgadhi was the original language of the *Jināgama* and the Śaurasenī Āgamic works are relatively later.

SOME RECENT PUBLICATIONS ON JAINISM

Nirgrantha Vol-II—Ed by M.A. Dhaky and Jitendra Shah, Sharadaben Chimanbhai Educational Research Centre, Shahibag, Ahmedabad-380 004. Price Rs. 200.00.

Mānatunga aur Unke Stotra—ed by M.A. Dhaky and Jitendra Shah, Sharadaben Chimanbhai Educational Research Centre, Sahibag, Ahmedabad-380 004.

Arhat Parśva and Dharmendra Nexus—by M.A. Dhaky, Lalbhai Dalapatbhai Institute of Indology, Ahmedabad-380 009, and Bhogilal Leherchand Institute of Indology, 20th KM. G.T. Karnal Road, Delhi-110 036, Price Rs. 400.00.

Studies in Jainism—published by the Ramkrishna Mission Institute of Culture, Golpark, Calcutta. Price Rs. 75.00.

Pañcāśaka-prakaraṇam of Haribhadra Sūri—ed by Dinanatha Sharma. Pārśvanātha Vidyāpīṭha 1997, Varanasi-5. Price Rs. 250.00

Bauddha-pramāṇa mīmāṃsā kī Jaina dṛṣṭi se samikṣā—by Dharma Chand Jain, Parśvanātha Vidyāpīṭha, 1995, Varanasi-5, Price Rs. 200.00.

Jaina Philosophy and Religion—by Nagin J. Shah, Bhogilal Leherchand Institute of Indology, 20th KM. G.T. Karnal Road, Delhi-110 036, 1998, Price Rs. 450.00.

Kapoar Chand Jain—Bibliography of Prakrit and Jain Research, Shri Kailash Chand Jain Memorial Trust, Khatauli-251 201 (U.P.) 1991, pp. xxxiv+130, price Rs. 8.00.

D.C. Dasgupta—*Jaina System of Education*, with an Introductory Note by Satya Ranjan Banerjee, Lala Sundarlal Jain Research Series, Vol-XII, Motilal Banarsidass Publishers Pvt. Ltd, Delhi; Reprint 1999, Price Rs. 200.00.

Kurt Titze—*Jainism*, A pictorial guide to the Religion of Non-violence, Motilal Banarsidass Publishers Pvt. Ltd., Delhi; Price Rs. 2500.00.



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Pure beauty may, one day, bring back
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