

Observations on 6th century - Jaina-Literature

* From the viewpoint of Logic, we can say that this century is the beginning of Anekānta-yuga, in Jaina fields.

* An often quoted 'Nayacakra' or 'Dvādaśāranayacakra' of Mallavādin is the oldest work on Nayavāda. It is incomplete and published with the comm. of Simhasenagaṇi. There are lot of differences about the exact date of Mallavādin. Some are of the opinion that there are two Mallavādins.

* Vasudevahiṇḍi, the prose narrative is jointly written by Saṃghadāsagaṇi and Dharmasenagaṇi is a unique narrative, based on the wanderings of Vasudeva and a peculiar specimen of ancient JM. or Ārṣa Prakrit. The language of Majjhimakhaṇḍa contains few Śaurasenī characters. The influence of Bhāgavatapurāṇa is evidently seen with the inclusion of the mythological figures like Nārada etc. Its lucid prose style is full of rich cultural data. In the history of Prakrit literature, Vasudevahiṇḍi is a landmark treatise.

* We find Karaṇānuyoga literature of this century is written by both the sects, viz. Śvetāmbara and Digambara. Kasāyapāhuḍa is found with its Cūrṇi. The word 'Cūrṇi' is very rarely used in Digambara tradition. Yativṛṣabha's Cūrṇi-sūtras are written in JŚ.

* The period of canonical commentaries starts from this century in Śvetāmbara tradition. The Bhāṣyās are written by Saṃghadāsa on the three prominent Chedasūtras, viz. Kalpa, Niśītha and Vyavahāra. Jinabhadragaṇi wrote the Bhāṣyas on Jītakalpa and Viśeṣāvaśyaka. Both the Ācāryas might have felt it necessary to codify the strict rules of conduct and atonements prescribed for Śvetāmbara monks.

* Viśeṣāvaśyakabhāṣya had attained a unique position in scholarly field due to -
(i) its philosophical attitude,
(ii) inclusion of important historical details,
(iii) cultural data and specially Gaṇadharavāda.

* The most popular and revered Skt. Stotra 'Bhaktāmara' is composed by Ācārya Mānatuṅga. Both Śvetāmbara and Digambara devotees recite this stotra with great faith.

* Dharmadāsagaṇi had laid down the foundation of didactic poems by writing Upadeśamālā. The tradition of didactic poems is continued in the later centuries.

* Dhyānaśataka of Jinabhadragaṇi is the dawn of Yoga literature on the Jaina horizon. Haribhadra (8th cen.) had included Dhyānaśataka in his comm. on Āvaśyaka.

*** In short, we may conclude that each and every work of this century is original and important.**

Jaina-Literature : 7th Century

L G	WRITER	WORK	SUBJECT / FORM
JŚ.	Swāmī Kārttikeyā	Kārttikeyā nuprekṣā	दर्शन (PhilosophY)
JM.	Agastyasimha	Cūrṇi on Dasaveyāliya	Canonical Comm. (Śve.)
	Anonymous	Pañca-sutta	Ethics (Monastic Conduct)
	Jinadāsagaṇi-mahattara	Cūrṇi on Aṇugaddāra	Canonical Comm. (Śve.)
		Cūrṇi on Āvassaya	Canonical Comm. (Śve.)
		Cūrṇi on Āyāra	Canonical Comm. (Śve.)
		Cūrṇi on Dasaveyāliya	Canonical Comm. (Śve.)
		Cūrṇi on Dasāsuyakkhandha	Canonical Comm. (Śve.)
		Cūrṇi on Jiyakappa	Canonical Comm. (Śve.)
		Cūrṇi on Kammaṇḍa	Canonical Comm. (Śve.)
		Cūrṇi on Nandī	Canonical Comm. (Śve.)
		Cūrṇi on Nisiha	Canonical Comm. (Śve.)
		Cūrṇi on Sūyagaḍa	Canonical Comm. (Śve.)
		Cūrṇi on Uttarajjhayaṇa	Canonical Comm. (Śve.)
Skt.	Jaṭāsimhanandi	Varāṅga-carita	Biography (Carita)
	Raviṣeṇa	Padma-carita	Biography (Carita)
	Samantabhadra	Ratna-karaṇḍa-śrāvaka-cāra	Ethics (Householders' Conduct)
		Bṛhatsvayambhū-stotra	Eulogy + Logic
		Stuti-vidyā	Eulogy + Logic
		Prākṛta-vyākaraṇa (not available)	Grammar
		Āpta-mīmāṃsā	Logic (Nyāya)
		Yuktyanuśāsana	Logic (Nyāya)
		Kevalajñāna-praśna-cūḍāmaṇi	Prognostics
	Sarvavarman & Kātyāyana	Kātantra-vyākaraṇa	Grammar

Observations on 7th century - Jaina-Literature

* Due to containing the sacred words of Lord Mahāvīra, AMg. became sacred language for Jainas. So after the finalization of AMg. canonical literature, its usage was stopped and Śve. Jaina writers started writing in JM. which was of course influenced by Ardhamāgadhī.

* Among the JM. works, Cūrṇis are important. Cūrṇis are short explanatory notes in prose form written on AMg. canons, Nirvyuktis and Bhāṣyas. The Cūrṇis consist both Prakrit and Sanskrit. The famous Cūrṇikāra Jinadāsagaṇi selected the important canons containing monastic conduct and wrote Cūrṇis. Agastyasimha's Cūrṇi on Daśavaikālika is also found in this century.

* Anonymous JM. work Pañcasutta is important because Haribhadra (8th cen.A.D.) wrote comm. on this work. Due to this reason, the work is put in this century.

* In the 7th and 8th century, JŚ. works are not found. Digambara writers started writing commentarial literature on JŚ. canons from the 9th century and onwards.

* Among the Skt. writers of this century, Samantabhadra is very prominent. His Nyāya works are honoured in the field of Indian logic. Nyāya works in the 6th century are written by Śvetāmbara writers. In this century, Digambara logician Samantabhadra is very active. Through his works Āptamīmāṃsā and Yuktyanuśāsana, Samantabhadra prepared grounds for the writings of Akalaṅka and Haribhadra. A huge commentarial literature is produced on these two important works of Samantabhadra from 8th century A.D. up to 18th century A.D.

* Samantabhadra systematized the Śrāvakācāra according to Digambara norms in Sanskrit. His Ratnakaraṇḍa-śrāvakācāra inspired many Digambara authors in writing Śrāvakācāras in Sanskrit.

* The eulogies of Samantabhadra are presented in Nyāya style and very rich in Poetic values. Vasunandi wrote an extensive comm. on Stutividya.

* Kevalajñānapraśnacūdāmaṇi, a work on Prognostics is written by Samantabhadra. According to some scholars there are two Samantabhadras. Logician Samantabhadra is different from the author of Kevalajñāna-praśna-cūdāmaṇi.

* It is told that Samantabhadra has written Prākṛta Vyākaraṇa, but the work is extinct.

* The tradition of Kātantra Vyākaraṇa started in the 3rd century A.D. and completed in the 7th century A.D. The authorship of this grammar is dubious. It is noted that this grammar is written by Sarvavarmān or Kātyāyana or Āndhrabhṛtya Sātavāhana.

* Raviṣeṇa's Padmacarita is the first Jaina Rāmāyaṇa written in Sanskrit. It is the exact Sanskritization of Vimalasūri's Paumacariya.

* Jaṭāsimhanandi's Skt. Varāṅgacarita is a biography of Varāṅga, still it includes philosophy, ethics as well as conduct of monk and layman. It inspired further Varāṅgacaritas in Skt., Apa., Hindi and Kannad.

* **Samantabhadra and Jinadāsagaṇi-mahattara are the impressive authors of this century.**

Jaina-Literature : 8th Century

L G	WRITER	WORK	SUBJECT / FORM
JŚ.	Swāmī Kārttikeyā	Kārttikeyā nuprekṣā	दर्शन (PhilosophY)
JŚ.	Anonymous	Pañca-saṅgraha	Philosophy (Karma)
	Kārttikeya (Svāmī)	Kārttikeyānuprekṣā	Philosophy (Spiritual)
JM.	Candrarṣi	Pañcasāṅgraha	Philosophy (Karma)
	Haribhadra	Lagga-suddhi	Astronomy
	(Yākinī-mahattarā-sūnu)	Sumiṇa-sattari	Astronomy
		Devendra-narakendra-prakarāṇa	Cosmology (Karaṇānuyoga)
		Jambūdiva-saṅgahaṇī	Cosmology (Karaṇānuyoga)
		Uvaesa-paya	Didactics
		Sammatta-sattari	Ethics (Householders' Conduct)
		Sāvaya-pañṇatti	Ethics (Householders' Conduct)
		Sāvaya-dhamma-vihi	Ethics (Householders' Conduct)
		Ṭikā on Pañca-sūta	Ethics (Monastic Conduct) (Comm.)
		Pañca-vatthuga	Ethics (Monastic Conduct)
		Pañcāsaka (with self-comm.)	Ethics (Monastic Conduct)
		Viśavīsīo	Ethics (Monastic and Householders' Conduct)
		Vīra-tthava	Eulogy (Stotra)
		Samarāicca-kahā	Narratives
		Sambōha-payaraṇa (Tatta-payāsaga)	Poetical Composition (Prakarāṇa)
		Ṣoḍaśaka-prakarāṇa	Poetical Composition (Prakarāṇa)
		Dhuttakkhāṇa	Secular (Satirical)
		Yoga-vimśikā (Yoga-vimśati)	Yoga
		Yoga-śataka	Yoga
	Uddyotana-sūri	Kuvalayamālā	Narratives (Prose + Poetry)
Skt.	Abhayanandi	Ṭikā on Jainendra-vyākaraṇa	Grammar (Comm.)
	Akalaṅka	Ṭikā on Āpta-mīmāṃsā	Logic (Nyāya) (Comm.)
		Laghīya-straya (with self-comm.)	Logic (Nyāya)
		Nyāya-viniścaya	Logic (Nyāya)
		Pramāṇa-saṅgraha	Logic (Nyāya)
		Siddhi-viniścaya (with self-comm.)	Logic (Nyāya)
		Ṭikā on Tattvārtha-sūtra (Tattvārtha-rāja-vārtika)	Philosophy (Comm.)
	Aparājita-sūri	Ṭikā on Bhagavatī Ārādhana (Vijayodayā)	Ethics (Monastic Conduct) (Dig.)
	Dhaneśvarasūri	Śatruñjayamāhātmya	Legendary History
	Haribhadra	Avacūri on Dasaveyāliya	Canonical Comm. (Śve.)
		Ṭikā on Aṇuogaddāra	Canonical Comm. (Śve.)
		Ṭikā on Āvassaya	Canonical Comm. (Śve.)
		Ṭikā on Dasaveyāliya	Canonical Comm. (Śve.)
		Ṭikā on Jivābhigama	Canonical Comm. (Śve.)
		Ṭikā on Paṇṇavaṇā	Canonical Comm. (Śve.)
		Ṭikā on Nandi	Canonical Comm. (Śve.)
		Vṛtti on Piṇḍanijjutti (incomplete)	Canonical Comm. (Śve.)

Observations on 8th century - Jaina-Literature

- * Variety of subjects, languages and literary forms is remarkable in 8th century.
- * Jaina authors wrote on various subjects like Philosophy, Karma, Yoga, Grammar, Metrics, Legendary history, Religious conduct, Hymns, Astrology, Karaṇānuyoga, Canonical commentaries etc. They chose suitable literary forms according to the subjects.
- * We find the 8th century-Jaina-literature in four languages viz. JŚ., JM., Skt. and Apabhraṃśa. Jaina Śaurasenī and Apa. works are less than JM. and Sanskrit. JŚ. literature is less because Digambara Jaina authors prefer Sanskrit for their literary activities than Jaina Śaurasenī. Apabhraṃśa works are less because it is the starting period of Apa. era.
- * Two Digambara works retained the tendency of doctrinal and philosophical writings in Jaina Śaurasenī.
- * Akalaṅka (Dig.) and Haribhadra (Śve.) wrote Nyāya works in Sanskrit. Akalaṅka is the first and foremost Jaina logician who started the systematic discussion of Pramāṇas. In the true sense he is the 'Father of Jaina Logic.' He refuted the views of Dharmakīrti who was a famous Buddhist logician.
- * Haribhadra lived just after Akalaṅka. Haribhadra was an all-rounder genius. He had equal proficiency over Sanskrit and Prakrits. Basically being a Brahmin, his contribution to Jaina Literature is unparalleled. His impartial attitude and love for learning without any sectarian bias has brought him a good name in Jaina and non-Jaina circles. In his Nyāya works, Haribhadra's stress is more on Anekāntavāda. He wrote a commentary on the work of Dīnāga, who was a famous Buddhist logician.
- * Uddyotanasūri's Kuvalayamālā, traditionally known as a Campūkāvya is an encyclopedic lucid narrative full of historical, geographical, religious and cultural data. He mentions Haribhadra as his Guru. Kuvalayamālā is the excellent literary masterpiece of this century.
- * The commentarial work on Tattvārtha is continued in this century.
- * Aparājitasūri wrote the first Sanskrit commentary on Digambara text Bhagavatī Ārādhana. The Sanskrit commentaries on Kundakunda were written in later centuries. This fact indicates the antiquity of Bhagavatī Ārādhana than Kundakunda.
- * Apabhraṃśa era starts from Svayambhū's Paumacariu and Riṭṭnemicariu the tradition of Apa. Caritas is continued up to 17th century. Apabhraṃśa Caritas are composed mostly by Digambara authors of Southern India.

Newly started literary activities of this century

- 1] The first Sanskrit commentary on Digambara work is Bhagavatī Ārādhana by Aparājita.
- 2] The first Prathamānuyoga works written in Apabhraṃśa i.e. Paumacariu and Harivaṃśapurāna.
- 3] The first Legendary History, i.e. (Śatruñjayamāhātmya) of Dhaneśvara in Sanskrit.
- 4] The first systematic discussions of Pramāṇas in Jaina Logic, i.e. Pramāṇasaṃgraha of Akalaṅka.
- 5] The first metrical work in Apabhraṃśa i.e. Svayambhū-chandas.
- 6] The new style developed by Haribhadra of writing Sanskrit Canonical commentaries including Prakrit (JM.) stories.
- 7] Dhuttakkhāṇa the satirical work of Haribhadra inspired further authors to compose many such type of works titled Dharmaparīkṣā. Many Dharmaparīkṣās are found up till 18th century written in JM., Apa. and Sanskrit.

*** In short, we can conclude that alongwith Haribhadra, the contribution of Akalaṅka, Śvayambhū and Uddyotana is quite remarkable in the 8th century.**

Jaina-Literature : 9th Century

L G	WRITER	WORK	SUBJECT / FORM
		Jain Literature 9 th Century	
JŚ.	Anonymous	Nimitta-pāhuḍa	Astronomy
	Virasena	Ṭikā on Śaṭkhaṇḍāgama (Dhavalā)	Philosophy (Comm.) (Dig.)
	Virasena & Jinasena	Ṭikā on Kasāya-pāhuḍa (Jayadhavalā)	Philosophy (Comm.) (Dig.)
JM.	Anonymous	Jīva-samāsa	Philosophy
	Bappabhaṭṭi	Tārāyaṇa	Anthology
	Dharmadāsa-gaṇi	Uvaesa-mālā	Didactics
	Gargaṛṣi	Kamma-vivāga	Philosophy (Karma)
	Jayasimha	Dhammovaesamālā-vivarāṇa	Didactics
	Nandiṣeṇa	Ajīyasanti-tthava	Eulogy (Stotra)
	Śilāṅka	Cauppanna-mahāpurisa-cariya	Biography (Carita)
Skt.	Anantavīrya	Ṭikā on Siddhi-viniścaya	Logic (Nyāya) (Comm.)
	Bappabhaṭṭi	Sarasvatī-stotra	Eulogy (Stotra)
	Dhanañjaya	Dvi-sa'adhṛṇa-kṣvya (Rāghava-pāṇḍaviya)	Epic
		Viśāpahara-stotra	Eulogy (Stotra)
		Anekārtha-nāma-mālā	Lexicon
		Nāma-mālā	Lexicon
	Guṇabhadra	Uttara-purāṇa	Mythology (Purāṇa)
		Ātmānuśāsana	Philosophy (Spiritual)
	Jinasena	Jīna-sahasra-nāma-stotra	Eulogy (Stotra)
		Mahāpurāṇa (Ādipurāṇa)	Mythology (Purāṇa)
		Pārsvābhyudaya (Samasyā-pūrti of Meghadūta)	Poetry
	Mahāvīrācārya	Gaṇita-sāra-saṅgraha	Maths (Gaṇitānuyoga)
		Śaṭtriṅśikā	Maths (Gaṇitānuyoga)
	Pālyakīrti	Kevali-bhukti-prakarāṇa	Poetical Composition (Prakarāṇa)
		Strī-mukti-prakarāṇa	Poetical Composition (Prakarāṇa)
	Śakaṭāyana	Dhātu-pāṭha	Grammar
		Śabdānuśāsana (with self-comm.) (Amoghavṛtti)	Grammar
	Śilāṅka (Tattvāditya)	Ṭikā on Āyāra	Canonical Comm. (Śve.)
		Ṭikā on Sūyagaḍa	Canonical Comm. (Śve.)
		Ṭikā on Jīva-samāsa	Philosophy (Comm.)
	Vidyānanda (Vidyānandī)	Āpta-parīkṣā	Logic (Nyāya)
		Patra-parīkṣā	Logic (Nyāya)
		Pramāṇa-parīkṣā	Logic (Nyāya)
		Satya-śāsana-parīkṣā	Logic (Nyāya)
		Ṭikā on Aṣṭasatī (Aṣṭa-sahasrī)	Logic (Nyāya) (Comm.)
		Ṭikā on Yuktyānuśāsana	Logic (Nyāya) (Comm.)
		Ṭikā on Tattvārtha-sūtra (Tattvārtha-śloka-vārtika)	Philosophy (Comm.)
Apa.	Yogīndra (Yogīndudeva)	Paramappayāsu	Philosophy (Spiritual)
		Yoga-sāra	Yoga

Observations on 9th century - Jaina-Literature

* In comparison with the 8th century, more authors are involved in the literary activities of 9th century, but total number of works is less.

* Literature of this century pertains to JŚ., JM., Skt. and Apabhraṃśa. JŚ. works are only two but they are huge and monumental. Ṣaṭkhaṇḍāgama and Kaṣāyaprabhṛta are the source-books (*ākara-grantha*) of Digambara writers. Vīasena and Jinasena wrote huge Jaina Śaurasenī commentaries on these most revered works in this century. These commentaries attained venerable position due to the important discourses on various philosophical and doctrinal subjects, especially on Karma-doctrine.

* Sanskrit works are ample in number and variety of subjects is notable. Bappabhaṭṭi is an important historical personality of this century. His relationship with king Yaśovarman of Kānyakubja and Vākpatirāja (Bappairāya) of Gauḍa-deśa is discussed elaborately by the historians. We can get valuable information about Bappabhaṭṭi in Jaina legendary histories.

* Vidyānanda and Anantavīrya continued the tradition of Nyāya works, started by Akalaṅka in 8th century. Commentary on Tattvārtha is written by Vidyānanda in Nyāya style. In scholarly field, Tattvārthaśloka-vārtika is much revered. Original and commentarial Sanskrit works on Nyāya written by Vidyānanda is the speciality of this century.

* Śīlāṅka started a new tradition of writing Ardhamāgadhī Canonical commentaries in Sanskrit. For the better understanding of Ācārāṅga and Sūtrakṛtāṅga, these commentaries are very helpful. Later on, this tradition was continued by Navāṅgī Tikākāra Abhayadeva.

* Dhanañjaya's Sanskrit lexical works are important and the first of this type.

* Jinasena, the revered Digambara poet wrote on Epic and Samasyāpūrti Kāvya on Meghadūta, titled 'Pūrsvābhyudaya'. He is the pioneer of classical Sanskrit writings in Jaina field. 'Samasyāpūrti' form of literature was imitated by many Śvetāmbara and Digambara writers up to 16th century. In these Jaina works, the mastery of the authors over Sanskrit is obviously seen, but these works lack in originality and creativity of literary forms and subjects.

* Gaṇitasārasaṃgraha of Mahāvīrācārya is an often quoted remarkable work of Gaṇitānuyoga. This work is enumerated among the important works on Mathematics in Indian literature.

* The Sanskrit works of Jinasena, Mahāvīrācārya, Guṇabhadra and Śākaṭāyana (all Dig. writers) were written under the patronage of Rāṣṭrakūṭa king-Amoghavarṣa. During 9th century Mānyakheṭa was a prominent centre of literary activity under the reign of Rāṣṭrakūṭas.

* Apabhraṃśa flourished as a literary language from 10th century onwards. Apabhraṃśa works of this century are very few.

*** In short, we can say that almost all the writers of this century produced noteworthy works in various languages and subjects.**

Jaina-Literature : 10th Century

L G	WRITER	WORK	SUBJECT / FORM
		Jain Literature 10 th Century	
JŚ.	Anonymous	Jaya-pāhuḍa	Astronomy
	Devasena	Laghu-naya-cakra	Logic (Nyāya)
		Bhāva-saṃgraha	Philosophy
		Daṃsaṇa-sāra	Philosophy
		Tattva-sāra	Philosophy
		Ārāhaṇā-sāra	Religious Conduct
	Māilla-dhavalā	Bṛhannaya-cakra	Logic (Nyāya)
	Rṣiputra	Nimitta-śāstra	Prognostics
JM.	Devendra-sūri	Kālakācārya-kathānaka	Narratives
	Dhanapāla	Sāvaya-vihi	Ethics (Householders' Conduct)
		Rṣabha-pañcāsikā	Eulogy (Stotra)
		Vīra-thuī	Eulogy (Stotra)
		Pāia-lacchī-nāma-mālā	Lexicon
	Nanditāḍhya	Gāhā-lakkhaṇa	Metrics
	Pradyumna-sūri	Mūlasuddhi-pagaraṇa	Narratives
	Vijayasinhā	Bhuvana-sundarī-carita	Biography (Carita)
Skt.	Anantakīrti	Bṛhat-sarvajña-siddhi	Logic (Nyāya) (Comm.)
		Laghu-sarvajña-siddhi	Logic (Nyāya) (Comm.)
	Asaga	Candraprabha-carita	Biography (Carita)
		Mahāvīra-carita (Vardhamāna-carita)	Biography (Carita)
		Śāntinātha-purāṇa	Mythology (Purāṇa)
	Dhanapāla	Ṭikā on Śobhana-stuti	Eulogy (Stotra)
		Tilakamañjarī	Narratives
	Guṇanandi	Śabdārṇava (Enlarged Ed. of Jainendra-vyākaraṇa)	Grammar
	Hariṣeṇa	Bṛhat-kathā-koṣa	Collection of Narratives
	Indranandi	Ārādhana-patākā	Religious Conduct
		Jvālā-mālinī-kalpa	Ritualistics
	Jambū-kavi	Maṇipaticarita (Munipaticarita)	Biography (Carita)
	Jayakīrti	Chandonuśāsana	Metrics
	Jayadeva	Jayadeva-chandas	Metrics
	Jayasena	Ṭikā on Pañcāstikāya	Philosophy (Comm.) (Dig.)
		Ṭikā on Pravacana-sāra (Tātparya-vṛtti)	Philosophy (Comm.) (Dig.)
		Ṭikā on Samaya-sāra	Philosophy (Comm.) (Dig.)
	Mahāsena	Pradyumna-carita-kāvya	Epic
	Ratnakīrti	Ṭikā on Ārādhana-sāra	Religious Conduct (Comm.)
	Siddharṣi-gani	Upamiti-bhava-prapañca-kathā	Narratives (Allegoric)
		Śrīcandra-kevali-carita	Biography (Carita)
		Ṭikā on Uvaesa-mālā (Heyopādeyā)	Didactics (Comm.)
		Ṭikā on Nyāyavatāra	Logic (Nyāya) (Comm.)
	Somadeva	Yaśastilaka-campū	Campūkāvya
		Nīti-vākyāmṛta	Ethics
	Vādirāja-sūri	Yaśodhara-carita	Biography (Carita)
	Vādirāja-sūri	Pārśvanātha-carita	Epic
		Ekībhāva-stotra	Eulogy (Stotra)

Observations on 10th century - Jaina-Literature

* In this century, Skt. works are ample. JM. and Apa. works are comparatively less. JŚ. works of this century are very few and mostly written by Devasena.

* The tradition of writing on astronomical subjects in JŚ. is continued in this century by the work called Jayapāhuḍa.

* Bṛhannayacakra and Laghunayacakra are probably the only two works on logic written in Jaina Śaurasenī.

* It is noticed that the focus of Digambara literature in JŚ. is always on philosophical, doctrinal and astronomical subjects. Classical literature like epics, mythologies, biographies, narratives, legendary histories etc. is not found in Jaina Śaurasenī. Two reasons can be inferred in this matter (i) Digambaras were genuinely interested in philosophical and religious reflections and they never indulged in popular writings. (ii) Majority Digambara writers belonged to South India. Their mother-tongues were not belonging to MIA group of languages. Though they had acquired the writing-skills in Jaina Śaurasenī. It was difficult for them to produced classical literature in Jaina Śaurasenī.

From fourth century onwards, we find Skt. works of Digambaras, both philosophical as well as classical. Due to the proficiency in Skt. they were more comfortable with Sanskrit. Digambaras never tried Jaina Mahārāṣṭrī as their literary language because Śvetāmbaras were producing their literature in JM. right from fourth century onwards. The sectarian spirit did not allow them to write in Jaina Mahārāṣṭrī.

In the meantime, Apabhraṁśa was flourishing as a literary language. In the 8th century Svayambhū started writing Caritas and Purāṇas in Apabhraṁśa. In the 10th century, under the patronage of Amoghavarṣa, Digambara writers like Puṣpadanta, Hariṣeṇa, Padmakīrti, Devasena and Dhanapāla were engaged zealously in writing Purāṇas, Caritas and also narratives in Apabhraṁśa, which become the Prathamānuyoga literature of Digambaras. Ancient Kannaḍa works of this century are also found due to the royal patronage.

* Among the JM. writers of this century, Devendra, Dhanapāla, Nanditāḍhya and Pradyumna are important. JM. works of this century are not many in numbers but the variety of subjects is remarkable.

* Nanditāḍhya's Gahālakkhaṇa is the first work on Metrics which is written in Jaina Mahārāṣṭrī.

* Devendra's narrative of Kālaka became so famous that in the later centuries, whole Kālaka literature was produced in JM. and Sanskrit.

* The off-beat religious stories in Mūlaśuddhiprakaraṇa are very remarkable in their themes and presentation. The stories are very distinct from the traditional Prakrit stories found in

the commentaries.

* Among the ample Skt. works of this century, Dhanapāla's Tilakamañjarī, Somadeva's Yaśastilakacampū and Hariṣeṇa's Bṛhatkathākoṣa are the most revered works in Jaina and also in non-Jaina fields. These works attained venerable position in the history of Indian Sanskrit literature.

* Jayasena's Skt. commentaries on Kundakunda's important works are remarkable. It is very curious that in the 13th century, Amṛtacandra had written commentaries on the same works of Kundakunda.

* It seems that the personality of Yaśodhara attained popularity from this century. Digambaras wrote biographies of Yaśodhara up till 18th century in Sanskrit and Apabhraṁśa.

* Skt. Nyāya works of this century are very few and mostly commentarial.

* Works on Metrics are written in JM. and Sanskrit.

* We find JM., Skt. and Apabhraṁśa works of Dhanapāla in this century. The available history books provide baffling information about two or three Dhanapālas. After the minute observation we have come to the conclusion that Śvetāmbara Brahmin Paṇḍita Dhanapāla, contemporary of Bhoja wrote Tilakamañjarī in Skt. and lexicon (Pāialacchināmamālā) and stotras in Jaina Mahārāṣṭrī. The other Dhanapāla, born in Dhakkaḍa-vaṁśa was a Digambara belonging to Vaiśya caste and he wrote the famous Bhavisayattakahā in Apabhraṁśa.

* Apabhraṁśa Dohā works of this century are very peculiar. Dohā metre attained popularity in 15th and 16th century and the devotional songs were composed in regional languages.

*** In short we may conclude that declining tendency of Religious, Philosophical and Nyāya works is seen in 10th century. On the other hand, inclination towards classical literature is increasing.**

Jaina-Literature : 11th Century

L G	WRITER	WORK	SUBJECT / FORM
		Jain Literature : 11 th Century	
JŚ.	Anonymous	Pañca-saṁgraha	Philosophy (Karma)
	Durgadeva	Rittha-samucchaya	Astronomy
	Nemicandra (Siddhānta-cakravartī)	Tiloya-sāra	Cosmology (Karaṇānuyoga)
		Dravya-saṁgraha	Philosophy
		Gommaṭa-sāra	Philosophy
		Labdhi-sāra - Kṣapaṇa-sāra	Philosophy
	Padmanandī	Jambuddīva-paññatti-saṁgaha	Cosmology (Karaṇānuyoga)
	Padmasimha (Muni)	Jnāna-sāra	Yoga
JM.	Abhayadeva	Pañca-niyaṅṭhī	Ethics (Monastic Conduct)
		Bhāṣya on Nava-tatta-gāhā-payaraṇa	Poetical Composition (Prakaraṇa) (Comm.)
	Candaprabha-mahattara	Vijayacanda-kevalī-cariya	Biography (Carita)
	Devacandra-sūri	Śāntinātha-carita	Biography (Carita)
		Namayā-sundarī-kahā	Narratives
	Devagupta-sūri	Nava-paya-payaraṇa	Ethics (Householders' Conduct)
		Nava-tatta-payaraṇa	Philosophy
	Dhaneśvara	Surasundarī-cariya	Biography (Carita)
	Durgadeva	Rittha-samucchaya	Astronomy
	Guṇacandra-gaṇi	Mahāvīra-cariya	Biography (Carita)
		Kahā-rayana-kosa (JM + Apa.)	Collection of Narratives
	Guṇapāla (Muni)	Jambū-cariya	Biography (Carita)
	Jinacandra-sūri	Saṁvega-raṅgaśālā	Narratives
	Jineśvara-sūri	Chaṭṭhaṇa-payaraṇa	Ethics (Householders' Conduct) (Prakaraṇa)
		Kathā-koṣa-prakaraṇa	Collection of Narratives
		Nirvāṇa-līlavatī-kathā (Not available)	Narratives
		Pañcalīngī-payaraṇa	Poetical Composition (Prakaraṇa)
	Jinavallabha	Piṇḍa-viśuddhi	Ethics (Monastic Conduct)
	(Abhayadeva-sūri-śiṣya)	Ullāsikkama-thaya	Eulogy (Stotra)
		Dvādaśa-kulaka	Poetical Composition (Kulaka)
		Āgamiya-vatthu-viyāra-sāra (Chāsū)	Philosophy
		Sārdha-śataka	Philosophy
		Ṣaḍa-śīti	Philosophy (Karma)
	Maheśvara-sūri	Ṇāṇa-pañcamī-kahā	Narratives
	Nemicandra (Devendra-gaṇi)	Anantanāha-cariya	Biography (Carita)
		Mahāvīra-cariya	Biography (Carita)
		Rayanacūḍarāya-cariya	Biography (Carita)
		Ṭikā on Uttarajjhayana (Sukhabodhā)	Canonical Comm. (Śve.)
		Ātmabodha-kulaka	Poetical Composition (Kulaka)
		Akkhāṇaya-maṇi-kosa	Narratives
	Śānti-sūri (Vādivetāla)	Jīva-viyāra-payaraṇa	Poetical Composition (Prakaraṇa)
		Ceiya-vandana-mahā-bhāsa	Religious Conduct

Jaina-Literature : 11th Century

L G	WRITER	WORK	SUBJECT / FORM	
JM.	Sumati-sūri	Jinadattākhyāna	Biography (Carita)	
	Siddhasena	Cūrṇi on Jīyakappa	Canonical Comm. (Śve.)	
	Vīrabhadra	Ārāhaṇā-paḍāyā	Religious Conduct	
Skt.	Abhayadeva	Prajnāpanā-tṛtiya-pada-saṅgrahaṇī	Canonical Comm. (Śve.)	
		Vṛtti on Antagaḍadasā	Canonical Comm. (Śve.)	
		Vṛtti on Aṅuttarovavāiya	Canonical Comm. (Śve.)	
		Vṛtti on Nāyādhammakahā	Canonical Comm. (Śve.)	
		Vṛtti on Paṇhāvāgaraṇa	Canonical Comm. (Śve.)	
		Vṛtti on Samavāya	Canonical Comm. (Śve.)	
		Vṛtti on Ṭhāṇa	Canonical Comm. (Śve.)	
		Vṛtti on Uvavāiya	Canonical Comm. (Śve.)	
		Vṛtti on Uvāsagadasā	Canonical Comm. (Śve.)	
		Vṛtti on Vivāga	Canonical Comm. (Śve.)	
		Vṛtti on Viyāhapaṇṇatti	Canonical Comm. (Śve.)	
		Bhāṣya on Chatṭhaṇa-payaraṇa	Ethics (Householders' Conduct) (Comm.)	
		Ṭikā on Pañcāsaka	Ethics (Householders' Conduct) (Comm.)	
		Aṣṭaka-prakarāṇa	Logic (Nyāya)	
		Vāda-mahārṇava	Logic (Nyāya)	
		Ṭikā on Sanmati-tarka	Logic (Nyāya) (Comm.)	
		Bhāṣya on Saptatikā	Philosophy (Karma) (Comm.)	
		Paramātma-prakāśa	Philosophy (Spiritual)	
		Anantavīrya	Ṭikā on Pramāṇa-saṅgraha	Logic (Nyāya) (Comm.)
			Ṭikā on Siddhi-viniścaya	Logic (Nyāya) (Comm.)
		Anonymous	Kathānaka-koṣa	Collection of Narratives
		Amitagati	Subhāṣita-ratna-saṁdoha	Anthology
			Śrāvākācāra (Upāsakācāra)	Ethics (Householders' Conduct)
	Ṭikā on Bhagavati Ārādhanā (Maraṇa-karaṇḍikā)	Ethics (Monastic Conduct) (Comm.)		
	Pañca-saṅgraha	Philosophy (Karma)		
	Sāmāyika-pāṭha	Religious Conduct		
	Dharma-parikṣā	Secular (Satirical)		
	Yoga-sāra	Yoga		
	Buddhisāgara-sūri	Pañca-granthī (Śabdalaḥṣma) (MS.)	Grammar	
	Cāmuṇḍarāya	Cāritra-sāra	Ethics (Monastic Conduct)	
	Dayāpāla (Muni)	Ṭikā on Śakaṭāyana-vyākaraṇa (Rūpa-siddhi)	Grammar (Comm.)	
	Dāmanandi	Purāṇa-sāra-saṅgraha	Legendary History	
	Droṇācārya	Ṭikā on Ohanijutti	Canonical Comm. (Śve.)	
	Jineśvara-sūri	Ṭikā on Aṣṭa-prakarāṇa	Logic (Nyāya) (Comm.)	
		Pramā-lakṣma (with self-comm.)	Logic (Nyāya) (Comm.)	
	Jinavallabha	Saṅgha-paṭṭaka	Ethics	
		Nandiśvara-stavana	Euology (Stotra)	
	Kṛṣṇamiśra	Prabodha-candrodaya	Drama	
	Malliṣeṇa	Mahāpurāṇa	Mythology (Purāṇa)	
		Nāga-kumāra-kāvya	Laghukāvya	

Jaina-Literature : 11th Century

L G	WRITER	WORK	SUBJECT / FORM
Skt.	Malliṣeṇa	Bhairava-padmaṅvatī-kalpa	Ritualistics
		Jvālīnī-kalpa	Ritualistics
		Kāmacāṇḍālī-kalpa	Ritualistics
		Sarasvatī-mantra-kalpa	Ritualistics
	Mānikya-nandi	Parīkṣā-mukha	Logic (Nyāya)
	Namisādhu	Ṭikā on Kāvya-lāṅkāra	Poetics (Comm.)
		Ṭikā on Āvassaya (Pratikramaṇa)	Religious Conduct
	Oḍayadeva (Vādībhasīmha)	Kṣātra-cūḍāmaṇi	Biography (Carita)
		Syādvāda-siddhi	Logic (Nyāya)
		Gadya-cintāmaṇi	Biography (Carita) (Prose)
	Prabhācandra	Ārādhanā-satkathā-prabandha (Ārādhanā Kathā-kośa)	Collection of narratives
		Ṭikā on Ratna-karaṇḍa	Ethics (Householders' Conduct) (Comm.)
		Ṭikā on Bhagavatī Ārādhanā (Ārādhanā-panjika)	Ethics (Monastic Conduct) (Comm.) (Dig.)
		Ṭikā on Daśabhakti (Kriyā-kalāpa)	Eulogy (Stotra) (Comm.)
		Ṭikā on Jainendra-vyākaraṇa (Śabdāmbhoja-bhāskara)	Grammar (Comm.)
		Śākaṭayana-nyāsa	Grammar (Comm.)
		Ṭikā on Laghīya-straya (Nyāya-kumuda-candra)	Logic (Nyāya) (Comm.)
		Ṭikā on Parīkṣā-mukha (Prameya-kamala-mārtaṇḍa)	Logic (Nyāya) (Comm.)
		Akalaṅka-kathā	Narratives
		Ṭikā on Pravacana-sāra (Saroja-bhāskara)	Philosophy (Comm.)
		Ṭikā on Samaya-sāra	Philosophy (Comm.)
		Tattvārtha-vṛtti-pada-vivarāṇa	Philosophy (Comm.)
		Ṭippaṇa on Mahāpurāṇa	Short notes on Epic
		Ṭikā on Samādhi-śataka	Yoga (Comm.)
	Śānti-sūri (Vādivetāla)	Ṭikā on Uttarajjhayaṇa (Śiṣyahitā)	Canonical Comm. (Śve.)
		Ṭikā on Nyāyāvatāra (Vārttika)	Logic (Nyāya) (Comm.)
		Ṭippaṇa on Tilakamañjarī	Short notes on Narratives
	Śubhacandra	Jnānārṇava	Ethics (Monastic Conduct)
	Śrutakīrti	Ṭikā on Jainendra-vyākaraṇa (Pañca-vastu)	Grammar (Comm.)
	Śimha-sūri	Loka-vibhāga	Cosmology (Karaṇānuyoga)
	Sūrācārya	Neminātha-carita (Nābheya-nemi-dvisandhāna)	Biography (Carita) (Anekārthika)
	Somadeva (Muni)	Ṭikā on Śabdārṇava (Śabdārṇava-candrikā)	Grammar (Comm.)
	Vīranandī	Candraprabha-carita-mahākāvya	Epic
Apa.	Abhayadeva	Jaya-tihyaṇa-stotra	Eulogy (Stotra)
	Dhavalā	Harivaṁśa-purāṇa	Mythology (Purāṇa)
	Kanakāmara	Karaṇḍa-cariu	Biography (Carita)
	Nayanandī	Sudāmsaṇa-cariu	Biography (Carita)
		Sakala-vidhi-vidhāna-kahā	Ritualistics
	Śrīcandra	Kaha-kosu	Collection of Narratives

Observations on 11th century - Jaina-Literature

* 11th century - Jaina-literature pertains to JŚ., JM., Skt. and Apabhraṃśa. JŚ and Apa. works are comparatively less. JŚ works are dedicated to philosophical subjects, while Apa. works are mostly biographies and narratives. Śvetāmbara authors continued their JM. writings enthusiastically. The number of Skt. works is very high due to the contribution of both sects, viz. Śvetāmbara and Digambara. The variety of subjects found in Skt. works is remarkable.

* After a lull of 200 years, Digambara authors wrote valuable treatises in JŚ. pertaining to Philosophy and Cosmology. Digambara sect prospered in 11th and 12th century in Karnatak with the royal support of Gaṅga dynasty. Cāmuṇḍarāya, the chief minister of King Rācamalla (4th) took initiative in creating and consecrating the famous statue of Bāhubalī Gomateśvara at Śravaṇabelagola in Karnatak. The first Marathi inscription is found at the foot of this statue. With the full royal support, Nemicandra (Siddhānta-cakravartin) wrote his important Philosophical works in Jaina Śaurasēnī. Cāmuṇḍarāya wrote a Vṛtti on Gommaṭasāra in Kannaḍa language. This Vṛtti is enumerated among one of the oldest Kannaḍa texts.

* JM. works of 11th century mostly contain Caritas, Narratives and Prakaraṇas. Philosophical works and works dedicated to Logic are almost none in Jaina Mahārāṣṭrī.

* Śvetāmbara and Digambara writers prepared the collections of Didactic Narratives in JM., Skt. and Apabhraṃśa.

* Prabhācandra's Ārādhanā-kathakoṣa (Skt.) and Śrīcandra's Kahakosu (Apa.) were based on the stories related to Bhagavatī Ārādhanā, following the footsteps of Skt. Bṛhatkathakoṣa of Hariṣeṇa written in the 10th century.

* Abhayadeva is a versatile literary personality of 11th century. He belongs to Kharatara Gaccha. He is very famous as 'Navāṅgī Ṭikākāra'. Śīlāṅka wrote commentaries on Ācārāṅga and Sūtrakṛtāṅga. Abhayadeva wrote commentaries on nine Aṅga canons and one Upāṅga viz. Aupapātika. Malayagiri continued Abhayadeva's tradition in the 12th century by writing commentaries on all Upāṅgas. Abhayadeva also wrote commentaries on the works dedicated to logic, ethics and philosophy.

* Two famous commentaries on Uttarādhyayana are written in this century. Śāntyācārya's Skt. commentary is very useful for understanding the text. Nemicandra's (Devendra's) 'Sukhabodhā' is distinct and popular due to various narratives written in Jaina Mahārāṣṭrī.

* Amitagati, the well-known Digambara author wrote on Householder's and Monastic conduct, Rituals, Karma theory, Yoga, Satirical work and prepared an Anthology in Sanskrit.

* Prabhācandra, the Digambara logician was a follower of Māṅikyanandi. The actual Pramāṇa-yuga started from Prabhācandra's works on Logic. Though he is famous as a commentator, he acquired an important position in Indian logic and philosophy. He also wrote commentaries on the works dedicated to grammar, ethics and Yoga.

* Śubhacandra's Jñānārṇava attained an esteemed position in the history of Skt. literature. Jñānārṇava is an encyclopedic work on Jaina philosophy, ethics and Yoga.

* There are two Jineśvaras in the 11th century, both belonging to Kharatara Gaccha. The first one wrote Prakaraṇas and the second one was a logician.

* Malliṣeṇa's ritualistic works dedicated to various deities are very peculiar of this century. It seems that in this century, Jaina's religious practices took new mode in deity-worship.

* Nayanandi wrote Sakalavidhividhānakathā in Apabhraṃśa. In the later period Digambara Bhaṭṭārakas started their writings on various rituals, *mantras* and *pūjās*.

* Namisādhu wrote commentary on Rudraṭa's Kāvyaḷaṅkāra. Namisādhu had given a naive etymology of the word 'Prākṛta' (see Introduction: Pāiyasaddamaḥṇavo p.24)

* Kṛṣṇamiśra's Prabhodhacandrodaya is the first Skt. drama written by a Jaina writer.

* Maheśvarasūri's Jñānapañcamīkathā strated the tradition of Vratākathās in Jaina literature.

*** In short, we may conclude that Digambara authors viz. Nemicandra (Siddhānta-cakravartin), Amitagati and Prabhācandra are very active in this century. Among Śvetāmbara authors, Abhayadeva and Nemicandra (Devendragaṇi) had left distinctive marks on this century. The literary activities of Kharatara Gaccha started from this century and lasted up to the 18th century.**
