

**A Brief Survey
of
Jaina Prakrit & Sanskrit Literature
(with century-wise critical observations)**



**Seth H.N.Jain Chair
University of Pune**

NALINI JOSHI

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**by
Dr. Nalini Joshi
(Professor, Jain Chair)**

**With a Foreword by
Dr. P.G.Lalye**

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by

Dr. Nalini Joshi

Research Assistant :

Dr. Anita Bothara

Dr. Kaumudi Baldota

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FOREWORD

Any study of Indian languages, Indian culture or Indian society will remain imperfect unless it includes the study of Jainism and Buddhism. Realizing this many Indian and foreign scholars had undertaken a survey of Jainism and Buddhism and the study of Prakrit languages employed by Jaina and Buddhist writers. As their prominent aim was to uplift the common man to high moral and spiritual heights, they adopted Prakrit languages for their writing, to facilitate easy comprehension of their precepts. Accordingly, the Jaina monks, preachers and poets adopted Ardhamāgadhī, Mahārāshtrī and Śaurasenī as media of their didactic and literary writings. The languages, thus developed mostly in the field of religious preaching. This new literature is available from 7th century B.C. The modern scholars have written many valuable and lengthy accounts of Jaina literature, Jaina logic and Jaina philosophy. They are useful for all types of scholars.

In this project which is undertaken by Dr. Mrs. Nalini Joshi (Prof. H.R.Jain Chair, University of Pune) is not one more survey of Jaina literature (Sanskrit and Prakrit) only. It has a ring of originality. She has taken a brief survey of the Jaina writing in various types of Prakrit renderings. Till fifth century, the Jaina traditions were maintained orally. Jaina writings, especially in Ardhamāgadhī are available from 5th century A.D. Dr. Nalini Joshi has given a brief but exhaustive survey of Jaina literature.

Dr. Mrs. Joshi has presented century wise, language wise, author wise and subject wise survey in a tabular form of the entire Jaina literature written in five middle Indo-Aryan languages in her work - viz. Ardhamāgadhī, Jaina Śaurasenī, Jaina Mahārāshtrī, Sanskrit and Apabhraṃśa. Generally in the earlier period, books of the history Jainology and Jaina literature in all these five languages were not presented comprehensively. The emphasis on languages was not uniform. In this survey, the authors of each century are all noted in a tabular form, covering all the five languages with the best possible methodological approach.

Fixing the dates of the authors in such attempts is a strenuous and a tiresome task. Even for writing briefly, a detailed study of the author is unavoidable. Then only one can arrive at a tentative date or period. The more ancient are the authors, the more difficult is the task. But Dr. Mrs. Joshi has studied the authors in details and then has fixed the dates. She has thus fixed 4th century A.D. as the probable date of Kundakundācārya. Almost every century has a different table and each one comprises of five columns - language, century, author, work and subject. These parameters of study give the outfit of the author completely. For the convenience of the readers the names of the Authors are arranged in alphabetical orders in every century. This tabularization is quite logical and scientific. It is like a spectroscope, giving many details at one place and time.

The titles chosen by Dr. Mrs. Joshi are quite significant. The categories give the nature of the work in one word. This not only strengthens the categories but also indicates the wide range and comprehensive range of Jainology. The topics include philosophy (Karma), philosophy (Spiritual), four-fold ethics, treatises on ethics, yoga logic, canonical commentaries (especially of the Śvetāmbara sect), narratives, allegorical narratives, various types of biographies, collections of narratives, astronomy and numerous other topics.

This shows how formidable is the nature, niceties in Jaina literature. Even a student, a research scholar or a teacher may not be able to encompass all these fields. Mastery over them is simply very far and remote for them. But the study of this work will certainly give them an insight of the large fields of Jaina literature. These categories are given in many books on Jaina literature but one cannot have the full idea of this long tradition in a short time. In a short span of ninety seven pages, the writer has pointed out the luminous spots on the firmament of Jaina literature and culture.

Every table is followed by general observations which are brief and to the point. They avoid prolixity. Thus Dr. Mrs. Joshi has rendered a yeoman's service by presenting the glories of Jaina literature, monasticism, canonical works and life sketches of numerous saints and great persons.

Peculiarly enough, the writer has given a local habitation and a name to the Sanskrit trends of literature. The Jaina authors have been inspired by some famous commentaries laid down the nature of ideal commentaries where Pratīkas are commented and appropriate illustrations are also provided.

In short, the Jaina literature in almost all its aspects is presented briefly with accurate analysis. The book is the epitome of Jaina literature in a very short but with full analysis. The absence of foot-notes, citations are more than compensated by the statistical and typological details. Thus the book is of tremendous utility for all types of students and teachers of Jainology.

Dr.P.G.Lalye
May 2009
Pune

PREFACE

Jainology or Jaina study is a wholesome branch of knowledge in the perspective of Indian culture. The edifice of Jaina Tradition is based on four pillars, viz. (i) History and Antiquity (ii) Philosophy and Logic (iii) Literature and (iv) Art and Sculpture. In the early years of my career, I entered Jainism through the gateways of Prakrit languages. Basically being a student of Sanskrit, I got acquainted with Jaina Sanskrit through Tattvārthasūtra and through various commentaries on Śvetāmbara and Digambara ancient texts. After having a deeper look in the history of Sanskrit literature, I noticed that ample works in various branches of literature are produced by Jaina authors in Sanskrit, viz. Philosophy, Logic, Grammar, Poetics, Metrics, Ethics, Biographies, Epics, Mythologies, Narratives and many others.

Jaina religion happened to be a religion of minorities from ancient time up till now. It is simply stunning that in spite of being in minority, Jaina authors have produced such a vast literature in Ardhamāgadhī, Śaurasenī, Mahāraṣṭrī, Sanskrit and Apabhraṃśa. I felt it necessary to bring the vast literature at a glance in a sizeable form. Avoiding the method of subject-wise analysis, I tried to put it in a century-wise brief manner.

Thus, I ventured on this ambitious project under the auspices of Seth H.N.Jain Chair, University of Pune, titled as:-

“A Brief Survey of Jain Prakrit & Sanskrit Literature (with century-wise critical observations)”

The world-famous scholar of linguistics and Prakrits, Late Dr. A.M.Ghatage was an inspiring personality possessing a comprehensive vision of chronology and dialectic peculiarities. Due to his close academic association of ten years, I dared to fathom such a vast and deep span of Jaina literature. This brief survey is a humble homage paid to Dr. A.M.Ghatage.

In this tiresome task, two of my research assistants Dr. Anita Bothara and Dr. Kaumudi Baldota assisted me throughout the year with great enthusiasm. I express my deep gratitude to the authorities of Bhandarkar Oriental Research Institute and Sanmati-Teerth for allowing me to use their libraries freely. I am very much thankful to the Chief Editor of Prakrit Dictionary, Dr. R.P.Poddar and the editorial staff of the dictionary.

It is my solemn duty to confess that, though I am acquainted with important Prakrit works, I have not gone through each and every Sanskrit text personally. In that matter I relied on the history-books written by eminent scholars. The century-wise observations are my comprehensive perceptions which are the natural outcome of my reflections over the years. The methodology of giving foot-notes with actual citations and noting down the page numbers etc. is not followed in this project.

I am very eager to know the objective responses of scholars on this brief survey.

NALINI JOSHI

May 2009

**A BRIEF SURVEY OF
JAINA PRAKRIT AND SANSKRIT LITERATURE
(with century-wise critical observations)**

INTRODUCTION:

History is like a gorgeous chandelier studded with thousands of transparent glittering prisms. The viewpoints of researchers are sparkling rays of light which penetrate each prism and exhibit beautiful, colourful spectrums. Such a spectrum of Jaina literature is presented in this brief survey of Jaina Prakrit and Sanskrit literature.

1. Purpose of the Survey:

Histories of Jaina literature are written in various manners. 'Jaina Sāhitya Kā Bṛhad Itihāsa' is a joint effort of many eminent scholars and published by Pārśvanātha Vidyāśrama Śodha Saṁsthāna in seven big volumes. This is the biggest effort ever done by Jaina scholars in the late half of twentieth century. These volumes are the main sourcebooks of providing necessary data for the present brief survey. Dr. Hiralal Jain, Kailashchandra Shastri, Nemichandra Shastri, Jagdishcandra Jain, Harivamsharay Kochad, H.R.Kapdiya, Nathuram Premi and many others have presented their histories of Jaina literature from different viewpoints. All these histories are written in Hindi. The western scholars like M. Winternitz included the Jaina literary accounts in their Histories of Indian literature.

Of course, all these books are very much valuable, but I feel that besides these, a comprehensive brief survey of the whole Jaina literature is necessary. This brief sketch is the further effort of writing history of Jaina literature from a different viewpoint.

2. Nature of the Project:

In this project, century-wise, language-wise, author-wise and subject-wise survey of Jaina literature is presented simultaneously in a tabular form. Century-wise division is the crux of the project. The whole Jaina literature is written in five middle Indo-Aryan languages viz. Ardhamāgadhī, Jaina Śaurasenī, Jaina Mahārāṣṭrī, Sanskrit and Apabhraṁśa. The sequence of the language is very important because these languages appear on the horizon of Jaina literature serially. Authors of each century are noted down in the table alphabetically. The subject of each work is noted, of course, in a broad sense. At the end of each century, critical observations are given in a brief manner. These observations pertain to the languages used in the century, eminent authors in the century and the variety of subjects in the century. At the end of the project comprehensive conclusive remarks are given based on the observations of each century.

3. Methodology Used in the Project:

- i) Collection of the necessary data,
- ii) Century-wise sorting of the data,
- iii) Language-wise sorting in each century,

- iv) Subject-wise division in each century,
- v) Critical observations on each century,
- vi) Comprehensive conclusive remarks.

4. Application of Methodology:

(i) Data-collection:

After fathoming all the above mentioned histories of Jaina literature, the necessary data was collected. Short notes were prepared about each author and each work. Controversies were scrutinized carefully.

(ii) Fixing the century of work:

The most tiresome and brainstorming part of this survey is date-fixation. If the date is noted by the author himself and accepted by historians without controversy, in those cases date-fixation was very easy. If an author had written many works, his century is ascertained in which period he is more active from the viewpoint of literature. About many important authors, fixation of century was a crucial task due to the controversies and debates among scholars. In such cases, the views of scholars were taken into account and the century was fixed which is more plausible and logical avoiding the extreme opinions. For example, some authors have placed Kundakunda at the beginning of Christian era, but taking into account the language of Kundakunda and the stage of development of the canonical doctrines seen in his literature, I have placed him in fourth century. The same method is applied to ascertain the date of Umāsvātī, Śivakoṭyācārya etc. In this matter we are indebted to the great scholars like Dr. Hiralal Jain, Pt. Sukhlalji Sanghvi, Pt. Nathuram Premi, Pt. Dalsukhji Malvaniya and others.

The long debates and controversies are not mentioned in the critical observations on each century.

While fixing the date of the oral tradition of AMg. canonical literature, the traditional views mentioned by the historians are accepted.

[In the century-wise division, one lacuna has to be occurred obviously. It is not reflected in the survey whether a particular author pertains the first half of the century or at the later half of the century.] But in the long history of more than two millenniums, fixation of century is not also a small thing. When we divide the whole Jaina literature in centuries, we can judge the subject variations and waves of various literary forms in better manner.

iii) Ascertaining the subject or literary form :

In this brief survey, subject of each work is noted down after carefully examining the matter of the work. In many cases it is difficult to ascertain the subject. Some of the AMg. canons pertain to single subject but in majority AMg. canons various subjects are dealt with. Therefore subjects of canonical literature are not given. Biography (Carita), Mythology (Purāna), Epic (Mahākāvya), Legendary History (Prabandha) etc. are actually the forms of literature. Philosophy, Cosmology, Karma, Logic etc. are the subjects. Considering the convenience and suitability either subject or literary form is given. The list of common English words and its exact equivalent Skt. words used in the column of 'Subject

/ Literary Form' is given at the end of introduction.

5. Scope of the Project:

(1) Only published works are included, unpublished manuscripts are not taken into account. In exceptional cases MSS. are noted.

(2) Some important Jaina works are published by various Jaina Institutes. In this survey, list of editions is not given.

(3) Except Nijjuttis and Cuṇṇis, all commentarial works on canons are noted down under Sanskrit language, because the explanations of Prakrit texts are given in Skt. while supportive narratives are given in Prakrit.

(4) Inscriptional literature, Vijñaptis, donation accounts on copper-plates, Gurvāvalīs and Paṭṭāvalīs are excluded.

(5) The stotra literature (Eulogies) is found from the period of canons up till 18th century. They are literally hundreds in number. Various 'Stotra-Saṃgrahas' are also available. Separate entry of each Stotra is impossible. Only the ancient and famous Stotras are enumerated here.

(6) The Bālābodhas, Avacūris, Ṭabbās, Sandhis, Rāsas, Fāgas etc. represent the later linguistic stage after Apabhraṃśa, hence they are not covered in this survey.

(7) The Jaina literature in modern Indian languages is excluded though some literature pertaining to 10th century onwards is available. For example, the famous triad of Kannad poets viz. Ponna, Raṇṇa and Pampa were the Jaina poets of 12th-13th centuries, their literature is excluded because their language shows distinguished characters of Kannad. Likewise, the history of Jaina Marathi literature starts from 15th century A.D. Though this brief survey extends up to 18th century, Jaina Marathi works are not taken into account. The same norms are applied to Jaina Hindi, Tamil, Telugu, Bengali and Gujrati literature.

(8) The famous Prakrit works like Gāthāsaptasatī, Setubandha, Gauḍavaho etc. are excluded because they are not written by Jaina authors.

(9) Dramas, works on Poetics, Grammar and Classical Sanskrit Kāvya of Jaina authors did not contain Jaina elements but still they are considered in this survey.

6. The Special Features of this Survey:

- * It is a handy guide book for students and scholars of Prakrit and Jainism.
- * It is systematic and classified history of Jaina literature at a glance.
- * It will help M.Phil. and Ph.D. students and even Post doctoral researchers to choose the subjects of their own interest.
- * Not only for the students of Prakrit and Jainism but for the students of Philosophy,

Sanskrit, History and Culture, Yoga and Āyurveda, Astrology and in general for better understanding of Indology this survey will be inspiring.

* Some hints about the unexplored research areas are given at the end of the final concluding chapter.

List of Abbreviations:

AMg. - Ardhamāgadhī
Apa. - Apabhṛaṁśa
Cen. - Century
Comm. - Commentary
Dig. - Digambara
JM. - Jaina Mahārāṣṭrī
JŚ. - Jaina Śaurasenī
LG. - Language
MIA - Middle Indo Aryan
NIA - New Indo Aryan
Skt. - Sanskrit
Śve. - Śvetāmbara

Subjects and their Hindi or English Versions

Allegoric - रूपकात्मक
Anekārthika - having numerous meanings
Anthology - मुक्तक-काव्य-संग्रह
Astronomy - खगोल, ज्योतिष
Āyurveda - आयुर्वेद
Biography - चरित
Campūkāvya - elaborate composition having prose and verse combined.
Canonical Comm. - आगमिक व्याख्या
Collection of Narratives - कथासंग्रह, कथाकोष
Commentary - निर्युक्ति, भाष्य, चूर्णि, वृत्ति, टीका, व्याख्या, अवचूरि, दीपिका, पंजिका
Cosmology - करणानुयोग
Didactics - औपदेशिक
Dohā - दोहा
Drama - नाटक
Dramatics - नाट्यशास्त्र
Dvyāśraya Mahākāvya - Poetry having two themes combined at a time.
Ethics - आचार
Ethics (Householders' Conduct) - श्रावकाचार
Ethics (Monastic Conduct) - मुनि-आचार
Epic - महाकाव्य
Eulogy - स्तोत्र, स्तुति
Grammar - व्याकरण
Kāvya - Poetry, verse
Laghukāvya - Small Poem
Legendary History - दंतकथात्मक ऐतिहासिक प्रबन्ध
Lexicon - कोश

Logic - न्याय
Mathematics - गणितानुयोग
Metrics - छन्दःशास्त्र
Mythology - पुराण
Narratives - आख्यानात्मक (कथात्मक)
Philosophy - दर्शन, तत्त्वज्ञान
Philosophy (Karma) - कर्मसिद्धान्त
Philosophy (Spiritual) - आध्यात्मिक तत्त्वज्ञान
Poetical Composition - प्रकरण, कुलक, संधि
Poetics - काव्यशास्त्र, अलंकारशास्त्र
Poetry - काव्य
Prakrit Drama - सट्टक
Prognostics - निमित्तशास्त्र, ज्योतिषशास्त्र
Religious Conduct - धार्मिक आचार
Religious Poetry - धार्मिक काव्य
Ritualistics - क्रियाकाण्ड, विधि-विधान, मंत्र-तंत्र, पूजा-प्रतिष्ठा
Satirical - व्यङ्ग्यात्मक / उपहासात्मक
Scientific & Technical - लाक्षणिक साहित्य
Secular - non-religious ; धर्मनिरपेक्ष

A Chart with Observations on Ardhamāgadhī Canons

7th century B.C. up to 5th century A.D.

Jaina Literature Prior to Mahāvīra (ORAL TRADITION)

* All the Canonical literature of Jainas presupposes a source-book viz. Dṛṣṭivāda. At present this text Dṛṣṭivāda is extinct. Five divisions of Dṛṣṭivāda are enumerated by both the Śvetāmbaras and Digambaras. The further details of subject-matter pertaining to these five divisions are different according to the both sects. It seems that the 'Pūrva' part of Dṛṣṭivāda was very important. We find the references of fourteen Pūrvās in various Bhāṣyas, Niryuktis and Cūrnīs as well as in the commentaries of Śaṭkhaṇḍāgama and Kaṣāya-pāhuḍa. According to the Śvetāmbara view, the present eleven Ardhamāgadhī Aṅga Canons were reconstructed with the help of fourteen Pūrvās. According to Digambara view, their ancient Jaina Śaurasenī canons were composed with the help of fourteen Pūrvās. The frequent references of fourteen Pūrvās suggest that they were definitely orally prevalent at the time of Mahāvīra and even before him. We can guess that the language of oral tradition prior to Mahāvīra was one of the Prakrits prevalent at that time.

6th - 5th century B.C. (ORAL TRADITION)

* Lord Mahāvīra delivered his religious surmons for the last thirty years before his Nirvāṇa, viz. from 527 B.C. up to 490 B.C. These oral teachings were compiled by his Gaṇadharas in the form of eleven Aṅgas. These Aṅgas were preserved by oral tradition up to the first conference of Śvetāmbara canons held at Pāṭaliputra under the supervision of Sthūlabhadra in 367 B.C. Considering the linguistic features of Ācārāṅga (I), Sūtrakṛtāṅga (I), Vyākhyāprajñapti (some portions) and Uttarādhyayana (some chapters), eminent scholars of Jainological studies mention that, these texts represent almost the true words of Mahāvīra, of course with some inevitable changes due to the time lapse. So, we can conclude that the oral tradition of the above mentioned Aṅga canons goes back to 6th or 5th century B.C.

4th century B.C. (ORAL TRADITION)

* At the time of the first conference of AMg. canons, Bhadrabāhu (I) was alive. According to the tradition, Bhadrabāhu (I) composed the Chedasūtras, viz. Vyavahāra, Kalpa, Daśāśrutaskandha and Niśītha. The date of Bhadrabāhu (I) is accepted around 4th Century B.C. So we may infer that the oral tradition of these four Chedasūtras goes back to the 4th century B.C.

* According to the tradition, Śayyambhava composed Daśavaikālīka-sūtra, 172 years after the Nirvāṇa of Mahāvīra. It means, Daśavaikālīka-sūtra was composed immediately after the first conference of AMg. canons.

1st - 2nd century B.C. (ORAL TRADITION)

* Again following the traditional view, Ārya Śyāma or Kālakācārya composed the Upāṅga called Prajñāpanā (Paṇṇavaṇā). As Kālakācārya is placed in the 1st-2nd century B.C., the oral tradition of Paṇṇavaṇā goes back to this period.

1st century A.D. (ORAL TRADITION)

* Anuyogadvāra (Aṇuogaddāra) was composed by Ārya Rakṣita in between 47 A.D. and 70 A.D. So the oral tradition of Anuyogadvāra begins from 1st century A.D.

4th century A.D. (ORAL TRADITION)

* The second conference of AMg. canons was held at Mathurā under the supervision of Ārya Skandila, in 300 or 313 A.D. At the same time, the conference of AMg. canons was held at Valabhī under Nāgārjunasūri. There is a gap of about 700 years between the first and second conference. Naturally there might have the considerable addition of new works rendered by Sthaviras.

5th century A.D.

* The third and the final conference of AMg. canons were held at Valabhī in 453 A.D. (or 466 A.D.) under Devardhigaṇi-kṣamāśramaṇa. The 45 canons, which are available at present committed to writing in this conference.

* Devardhigaṇi or Devavācakaṇi composed Nandīsūtra and this Cūlikāsūtra was included in the list of 45 canonical texts.

* Bhadrabāhu (II) composed Nirvyūktis in the 5th century A.D. According to Jaina tradition, Bhadrabāhu (II) and the famous astrologer Varāhamihira were brothers, Varāhamihira's date is ascertained around 5th-6th century A.D. Bhadrabāhu authored Nirvyūktis on Ācārāṅga, Sūtrakṛtāṅga (i.e. on Aṅgas), Uttarādhyayana, Daśavaikālika, Āvaśyaka (i.e. on Mūlasūtras), Sūryaprajñapti (i.e. Upāṅga) and Vyavahāra, Kalpa, Daśāśrutaskandha (i.e. on Chedasūtras) and also the works Piṇḍaniryukti and Oghaniryukti on monastic conduct. In the later period these Nirvyūktis were included in the list of 45 canons. The language of Nirvyūktis is designated as later Ardhamāgadhī or older Jaina Mahārāṣṭrī.

* In the list of 45 AMg. canons there are ten ancient prakīrṇakas. Among these 10 Prakīrṇakas, 3 Prakīrṇakas are written by Vīrabhadra. The language of these Prakīrṇakas is designated as Ardhamāgadhī. In the late Prakīrṇakas, Vīrabhadra's Ārāhaṇa-paḍāyā is included. In this Prakīrṇakas Vīrabhadra had himself given his date as 11th century A.D. (Vikrama Saṁvata 1078). The author of ancient Prakīrṇaka appears to be different from this late Vīrabhadra. Therefore, following the tradition, Vīrabhadra's Prakīrṇakas are included in the ancient Prakīrṇakas while Ārāhaṇa-paḍāyā is included in the 11th-century-Jaina literature.

* According to Śve. Mandīramārgins, there are 45 or 46 Ardhamāgadhī canons, but according to Śvetāmbara Sthānakavāsins and Terāpanthins, the number of Ardhamāgadhī canon is 32 excluding 2 Chedasūtras and Prakīrṇakas.

* Though the AMg. Canons finalised in the fifth century A.D., the division of Aṅga, Upāṅga etc. is not found until the 12th century commentator Malayagiri mentions it in his commentaries. But herewith the list is prepared following the method of division of Aṅga, Upāṅga etc.

AMg. Canonical Literature : 5th Century A.D.

(1) Aṅgas

Āyāra
Sūyagaḍa
Thāṇa
Samavāya
Viyāhapannatti
Nāyādhammakahā
Uvāsagadasā
Antagaḍadasā
Aṇuttarovavāiyadasā
Paṇhāvāgaraṇāi
Vivāgasuya
Dr̥ṣṭivāda (Extinct)

(2) Upāṅgas

Uvavāiya
Rāyapaseṇaijja
Jīvābhigama
Pannavaṇā-Ārya Śyāma
Jambuddivapaṇṇatti
Sūrapaṇṇatti
Candapaṇṇatti
Nirayāvaliyā
(Kappiyā
Kappavaḍimsiyā
Pupphiyā
Pupphacūlā
Vaṇhidasā)

(3) Ten Traditional ancient Prakīrṇakas

Causaraṇa-Vīrabhadra
(Kusalāṇubandhi)
Āurapacakkhāṇa-Vīrabhadra
Mahāpaccakkhāṇa
Bhattapariṇṇā-Vīrabhadra
Devindatthaya
Gacchāyāra
Gaṇivijjā
Maraṇavibhatti
(Maraṇasamāhi)
Saṁthāraga
Tandulaveyāliya

(4) Chedasūtras

Āyāradasā-Bhadrabāhu (I)
(Dasāsuyakkhandha)
Kappa-Bhadrabāhu (I)
Vavahāra-Bhadrabāhu (I)
Nisīha-Bhadrabāhu (I)
Mahānisīha
(Pañcakappa
Jītakappa)

(5) Mūlasūtras

Uttarājghayaṇa
Dasaveyāliya-Sayyambhavācārya
Āvassayasutta
Piṇḍanijjutti-Bhadrabāhu (II)
Ohanijjutti-Bhadrabāhu (II)

(6) Cūlikāsūtra

Nandīsutta-Devavācakagani or Devardhigani
Aṇuogaddara-Ārya Rakṣita

Late Prakīrṇakas

AMg. Isibhāsiyāim

| | | |
|-----|-------------------------------|------------------|
| JM. | Ārāhaṇa | - Sulasa-sāvaya |
| | Ārāhaṇa-paḍāyā | - Ancient Ācārya |
| | Ārāhaṇa-paḍāyā | - Vīrabhadra |
| | Ārāhaṇa-payaraṇa | - Abhayadeva |
| | Ārāhaṇa-Sāra (Pajjantārāhaṇā) | |
| | Āurapaccakkhāṇa I, II | |
| | Candāvejjhaya | |
| | Dīvasāgarapaṇṇatti | |
| | Joisa-karaṇḍaga | |
| | Sārāvalī | |
| | Titthogālī | |
| | Vīratthaya | |

* The Prakīrṇaka Isibhāsiyāim is not enumerated among the ten traditional Prakīrṇakas. Since its language shows the peculiarities of old AMg., it represents the first phase of AMg. literature.

* The late Prakīrṇakas are mostly written by Sthaviras. Their dates are not confirmed. Commentary of Pādalīpta is found on Joisakaraṇḍaga. Therefore it is definitely a work before 5th century. Abhayadeva's small composition is included in this list. Abhayadeva pertains to the 11th century. Naturally these Prakīrṇakas do not show uniformity of language. We have designated the language of late Prakīrṇakas as JM.

Ancient Digambara Śaurasenī Works : 2nd century A.D. up to 4th century A.D. Observations with Chart

A Note on Digambara Literature in general:

* According to Digambara view, the Ardhamāgadhī canonical literature does not represent the true words of Lord Mahāvīra for various reasons. Due to failing of memory, many important portions are dropped out. New works are written and added in the Ardhamāgadhī canons. Śvetāmbara - Digambara controversy was evident from around first century A.D. Eminent Digambara Ācāryas composed new works in Śaurasenī which was in vogue at that time in the upper part of India. Śaurasenī is prevalence at that time is known from the dramas of Aśvaghoṣa and Bharata's Nāṭyaśāstra. According to the legendary accounts about the creation of Śaṭkhaṇḍāgama, Kaṣāyapāhuḍa etc., we may say that these JŚ. works existed in written form from the beginning.

| LG. | Century | Author | Work | Subject |
|-----|--------------------------|------------------------|-------------------------|-------------------------------|
| JŚ. | 2 nd cen.A.D. | Puṣpadanta + Bhūtabali | Ṣaṭkhaṇḍāgama | Philosophy |
| | 2 nd cen.A.D. | Guṇadhara | Kaṣāya-pāhuḍa | Philosophy (Karma) |
| | 2 nd cen.A.D. | Dharasena | Joṇi-pāhuḍa | Prognostics |
| | | | (MS. available at BORI) | |
| | 3 rd cen.A.D. | Śivakoṭyācārya | Bhagavatī Ārādhana | Ethics (Monastic Conduct) |
| | 4 th cen.A.D. | Kundakundācārya | Dasa-bhatti | Philosophy |
| | | | Pañcāstikāya | Philosophy |
| | | | Pravacana-sāra | Philosophy |
| | | | Samaya-sāra | Philosophy + Monastic Conduct |
| | | | Bārasāṇuvekkhā | Philosophy + Monastic Conduct |
| | 4 th cen.A.D. | Vaṭṭakera | Aṣṭa-pāhuḍa | Philosophy + Monastic Conduct |
| | | | Niyama-sāra | Philosophy (Spiritual) |
| | | | Rayaṇa-sāra | Eulogy + Philosophy |
| | | | Mūlācāra | Ethics (Monastic Conduct) |

* The whole Digambara literature, written in JŚ., Skt. and Apabhraṃśa, is divided into four broad categories. Purāṇas and Caritas are enumerated under Prathamānuyoga or Kathānuyoga. Cosmological, Geographical and Astrological texts are included in Karaṇānuyoga or Gaṇitānuyoga. Philosophical and doctrinal works come under Dravyānuyoga and the works dedicated to monastic conduct and householders' conduct comprise Caraṇānuyoga. When we see the chronology of Anuyogas, it is surprising that Prathamānuyoga literature was composed in the last lapse of Digambara literature while Dravyānuyoga was composed initially.

* Ṣaṭkhaṇḍāgama with its commentary is the most revered philosophical text of Digambaras.

* All the texts included in the above-mentioned chart are designated as 'Āgama' or 'Āmnāya'.

* JŚ. literature of these centuries differs a lot from the AMg. canonical literature. JŚ. texts are mostly dedicated to philosophy, karma and conduct. AMg. canons contains narratives, descriptions and illustrations side by side with the philosophical and doctrinal subjects.

* Kundakunda's position is so unique in Digambara tradition that he is remembered immediately after Lord Mahāvīra and Gautamagaṇi.

* Ascertaining the dates of ancient Jaina Śaurasenī works and Tattvārthasūtra is a very complex issue before Jaina scholars in the 19th and 20th century. A lot of controversy, discussions and debates are seen between the prominent Jaina scholars, viz. Jugalkishor Mukhtar, Nathuram Premi, Hiralal Jain, A.N.Upadhye, Kailashachandra Shastri, Dalsukh Malvania, Sukhalal Samgahavi etc. The long intellectual debates are avoided in this brief survey of Jaina Prakrit and Sanskrit literature. We have fixed the dates of the above mentioned Jaina Śaurasenī works and their authors, which are logical, consistent and reflecting golden mean view of all the scholarly discussions, avoiding extremities.

Non-Canonical Jaina-Literature of 4th and 5th Century A.D.

Observations with Chart

| LG. | Century | Author | Work | Subject |
|------|--------------------------|---------------------------|--|--|
| JM. | 4 th cen.A.D. | Anonymous Vimala-sūri | Aṅgavijjā Pauma-cariya | Prognostics Epic |
| Skt. | 4 th cen.A.D. | Caṇḍa | Prākṛta-Lakṣaṇa (with self comm.) | Grammar |
| JM. | 5 th cen.A.D. | Bhadrabāhu | Niryukti on Āyāra Niryukti on Āvassaya Niryukti on Dasaveyāliya Niryukti on Dasā Niryukti on Kappa Niryukti on Sūrapaṇṇatti Niryukti on Sūyagaḍa Niryukti on Uttarājjhayana Niryukti on Vavahāra Ogha-niryukti Piṇḍa-niryukti Ṭikā on Joisa-karaṇḍaga | Canonical Comm. (Śve.) " " " " " " " " " Canon (Śve.) Canon (Śve.) Cosmology (Comm.) (Karaṇānuyoga) |
| JM. | 5 th cen.A.D. | Pādalipta-sūri | [* Nīrvāṇa-kalikā * Praśna-prakāśa * Taraṅgavaī-kahā * (Not available)] Sanmati-tarka | Narratives Logic (Nyāya) |
| Skt. | 5 th cen.A.D. | Pūjyapāda | Sāra-saṃgraha Ṭikā on Tattvārthasūtra (Sarvārthasiddhi) Iṣṭopadeśa Samādhi-śataka | Philosophy Philosophy (Comm.) Yoga Yoga |
| Skt. | 5 th cen.A.D. | Pūjyapāda (Devanandī) | Jainendra Vyākaraṇa (Pañcādhyāyī) Daśa-bhakti Siddha-priya-stotra | Grammar Eulogy (Stotra) Eulogy (Stotra) |
| Skt. | 5 th cen.A.D. | Siddhasena-divākara | Dvātrimśikā Kalyāṇa-mandira Nyāyāvatāra Virastuti | Eulogy + Logic Eulogy (Stotra) Logic (Nyāya) Eulogy (Stotra) |
| | | Umāsvāti (or Umāsvāmī) | Praśamarati-prakaraṇa Tattvārthādhigama-sūtra (with self comm.) | Ethics (Monastic Conduct) Philosophy (Darśana) |

Observations on 4th and 5th century A.D.: (non-canonical literature)

* Canḍa's Prākṛta-Lakṣaṇa is the first effort of Jaina authors in the direction of noting down the peculiarities of Sāmānya Prākṛta, Māgadhī, Śaurasenī, Apabhraṃśa and Paiśācī. Some scholars of grammar differ with the antiquity of Canḍa's grammar.

* Vimalasūri's Paumacariyam is the first Jaina version of Vālmīki's Rāmāyaṇa, written in Ārṣa Prākṛta. This epic is composed by Vimalasūri to refuse illogical and impossible happenings and occurrences of Vālmīki-rāmāyaṇa. He presents Rāmakathā in Jainized manner and claims that his version is logical and convincing. However a studied reader feels that his claim is not proper due to the exaggerated Jainification. We have to admit that Vālmīki is much better than Vimalasūri. We find both Digambara and Śvetāmbara elements in Paumacariyam. One may go through the elaborate and extensive introduction of Dr. Hiralal Jain for further details. Vimalasūri inspired further Jaina poets like Raviṣeṇa and Svayambhū to present Rāmakathā in their own manner. Paumacariyam is the milestone in the history of Prakrit Literature.

* Aṅgavijjā, a work dedicated to prognostics in another landmark treatise of the 4th century A.D. Dr. Hiralal Jain had noted down in his scholarly introduction of Aṅgavijjā that almost 70 % portion of this text is not intelligible still it is valuable from the point of linguistics and the book provides rich socio-cultural data.

* Bhadrabāhu's contribution to the commentarial literature of AMg. canons is tremendous. He is definitely separate from the Bhadrabāhu (I) who is said to have possessed the fourteen Pūrvās. His Niryuktis are the verses, explaining the difficult terms and philosophical concepts in Ārṣa Prākṛta. It reminds Yāska's Niruktas on Vedic literature. Bhāṣyas are incorporated with Niryuktis. It seems that he had selected the canons which are important from the viewpoint of monastic conduct. His Piṇḍaniryukti and Oghaniryukti acquired the status of canons.

* Pādalipta's works are not available in their original form, but we find ample citations in the later literature. Legendary historical accounts on Pādalipta's life are presented in the works like Prabhandhakośa and Prabhāvakacarita. Bhadreśvara's Taraṅgalolā is the short version of Pādalipta's Taraṅgavīkahā. Malayagiri quotes Pādalipta's citations in his commentary on Jyotiṣakaraṇḍaka.

* Sanmatitarka is the only work concerned to Nayavāda and Anekāntavāda written in JM. by Śvetāmbara writer Siddhasena Divākara. The Skt. work Nyāyāvatāra of the same author was so popular that we find commentaries on Nyāyāvatāra in the 8th, 10th, 11th and 12th centuries. There is a lot of debate about the date of Siddhasena Divākara. After having taken into consideration the views of eminent scholars about his date, we have put him in the 5th century A.D.

* Umāsvatī's (or Umāsvāmī's) Tattvārthādhigamasūtra is an ancient text which is deeply revered and sanctified in the Jaina tradition. The work was written in the ancient classical language of Sanskrit and reflects the critical and comparative approach to religious thought that characterized the age of Umāsvātī. It is a text which is accepted as authoratative by all sects of Jainas on which the great Jaina thinkers wrote their commentaries. Its authority is definitive and undisputed. It is a compact cosmic essay on cognition and conduct, a synthesis of science and ethics in the framework of philosophy.

Umāsvātī's date, tradition and biographical details are shrouded in obscurity and the subject matter of considerable scholarly debate. We placed him in the fifth century considering that he might have fathomed the huge canonical literature of Śvetāmbaras and Digambaras.

* According to Dr. Hiralal Jain, Pt. Sukhalalji Samghavi and Dr. J.C.Jain, the date of Siddhasena Divākara is around 5th century A.D. According to some other scholars, Kalyāṇa-mandira is composed by Siddhasena pertaining to 11th century and his another name is Kumudacandra. In this matter we have followed the opinion of Pt. Sukhalalji Samghavi.

* The first Digambara commentary, Sarvārthasiddhi is written by Pūjyapāda in this century, which is very much revered. Pūjyapāda expounded Yoga in his other works.

* The grammarian Pūjyapāda Devanandi is famous for his eulogies viz. Daśabhakti and Siddhapriyastotra.

General Observations on the Jaina Prakrit & Sanskrit Literature Prior to Mahāvīra upto 5th century A.D. (with reference to language-variations)

- * In the above mentioned period, all the ancient Prakrit canonical texts of Śvetāmbaras and Dīgambaras were written. Therefore, in true sense it is ‘Canonical Age’.
- * The various nijjuttis and narrative works like Paumacariya may be taken to represent the archaic form of Jaina Mahārāṣṭrī, the language of non-canonical books of Śvetāmbara writers.
- * The relation between Ardhamāgadhī and Jaina Mahārāṣṭrī can be understood better by considering the history of these languages. Slowly Ardhamāgadhī has come under the influence of Mahārāṣṭrī so as to develop into what is now called Jaina Mahārāṣṭrī.
- * It took a considerably long period of thousand year to finalise the Ardhamāgadhī canons. Naturally we find at least three or four layers of Ardhamāgadhī in the 45 canons. Comparatively in Jaina Śaurasenī literature, we find uniformity.
- * In the course of time, AMg. naturally transformed into archaic JM. and then into classical Jaina Mahārāṣṭrī. Śvetāmbara authors continued their writings in JM. up to 15th century. This task was done effortlessly due to the proximity of JM. with their colloquial language.
- * It was a difficult task for Digambara writers to continue writings in JŚ. because most of the Digambara writers belonged to South India. Naturally they switched over to Sanskrit in the 5th century A.D. which was a pan-Indian language of educational activities. The works on philosophy and logic were written by the Digambara writers up to 17th-18th centuries in Sanskrit. Umāsvāti’s Tattvārtha-sūtra written in Sanskrit-sūtra-style inspired specially Digambara authors to present their reflections in Sanskrit.
