

Jaina-Literature : 16th Century

L G	WRITER	WORK	SUBJECT / FORM
JŚ.	Swāmī Kārttikeyā	Kārttikeyā nuprekṣā	दर्शन (PhilosophY)
JM.	Dharmasāgara (Upādhyāya)	Īryāpathikī-ṣaṭtrimśikā	Ethics (Monastic Conduct)
		Pravacana-parikṣā	Logic (Nyāya)
		Paryūṣaṇā-daśa-śataka	Religious Conduct
		Utsūtra-khaṇḍana	Ritualistics
	Gajasāra	Daṇḍaka-prakarāṇa	Cosmology (Karaṇānuyoga)
	Indrahaṁsa-gaṇi	Bhuvana-bhānu-kevali-cariya	Biography (Carita)
	Jayasoma-gaṇi	Pauṣadha-prakarāṇa	Ethics (Householders' Conduct)
	Jinamāṇikya	Kummā-putta-cariya	Biography (Carita)
	Kanakakuśala-gaṇi	Dīpālikā-kalpa	Ritualistics
	Padmasundara (Upādhyāya)	Jambū-cariya	Biography (Carita)
	Vijayavimala-gaṇi	Bandhodaya-sattā-prakarāṇa	Philosophy (Karma)
		Bhāva-prakarāṇa (with self-comm.)	Philosophy (Karma)
	Yaśahkīrti	Jagatsundarī-prayoga-mālā (BORI, MS.)	Āyurveda + Ritualistics
Skt.	Ajitadeva-sūri	Ṭikā on Āyāra (Dīpikā)	Canonical Comm. (Śve.)
	Brahmanemidatta	Śrīpāla-carita	Biography (Carita)
		Kathā-kośa	Collection of Narratives
		Nemi-nirvāṇa-kāvya (Nemi-purāṇa)	Mythology (Purāṇa)
	Candrakīrti	Pārśva-purāṇa	Mythology (Purāṇa)
	Candrakīrti-sūri	Ṭikā on Sārasvata-vyākaraṇa (Subodhikā)	Grammar (Comm.)
	Cārucandra	Uttama-kumāra-carita	Biography (Carita)
	Dharmasāgara	Ṭikā on Pajjosaṇā-kappa (Kiraṇāvalī)	Canonical Comm. (Śve.)
	Harṣakula-gaṇi	Ṭikā on Sūyagaḍa (Dīpikā)	Canonical Comm. (Śve.)
		Kavi-kalpa-druma	Grammar
		Bandha-hetūdaya-tribhaṅgī	Philosophy (Karma)
	Indrahaṁsa-gaṇi	Vimalamantri-carita	Biography (Carita)
		Bali-narendra-kathānaka	Narratives
	Jayasoma (Upādhyāya)	Karma-vamśotkīratna-kāvya	Biography (Carita)
	Jinapāla (Upādhyāya)	Kharatara-gaccha-bṛhat-gurvāvalī	Legendary History
	Kamalasamyama (Upādhyāya)	Ṭikā of Uttarajjhayaṇa	Canonical Comm. (Śve.)
		Avacūri on Bandha-svāmitva	Philosophy (Karma) (Comm.)
		Karma-stava-vivaraṇa	Philosophy (Karma) (Comm.)
	Kanakakuśala-gaṇi	Ṭikā on Bhaktāmara	Eulogy (Stotra) (Comm.)
		Ṭikā on Caturvimśati-stotra	Eulogy (Stotra) (Comm.)
		Ṭikā on Kalyāṇamandira	Eulogy (Stotra) (Comm.)
		Ṭikā on Sakalārhat-stotra	Eulogy (Stotra) (Comm.)
		Rohiṇī-vrata-kathā (Rohiṇyaśokacandra-nṛpa-kathā)	Narratives
		Surapriya-muni-kathānaka	Narratives
		Śukla-pañcamī-kathā	Narratives
		Dāna-prakāśa	Religious Conduct
	Lakṣmīvallabha-gaṇi	Ṭikā on Pajjosaṇā-kappa	Canonical Comm. (Śve.)
		Ṭikā on Uttarajjhayaṇa	Canonical Comm. (Śve.)
	Megharatna (Muni)	Ustara-lāva-yantra (with self-comm.)	Astronomy
	Nayaprabha-gaṇi	Guru-tattva-pradīpa (Utsūtra-kanda-kuddala)	Religious Conduct
	Nemidatta	Ārādhana-kathā-kośa	Collection of Narratives

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Skt.	Padmasāgara-gaṇi	Uttarādhyayana-kathā-saṁgraha	Collection of Narratives
		Jagadguru-kāvya	Biography (Carita)
		Sthūlabhadra-carita	Biography (Carita)
		Yaśodhara-carita	Biography (Carita)
		Ṭikā on Tilakamañjarī	Narratives (Comm.)
		Ṭikā on Pramāṇa-prakāśa	Logic (Nyāya) (Comm.)
		Dharma-parikṣā	Secular (Satirical)
	Padmasundara-gaṇi	Pārśvanātha-carita	Biography (Carita)
		Rāyamallābhyudaya	Biography (Carita)
		Akabara-sāhi-śṛṅgāra-darpaṇa	Poetics
	Prabhācandra	Mallinātha-carita (MS.)	Biography (Carita)
		Ṭikā on Pañca-saṁgraha	Philosophy (Karma) (Comm.)
	Prītivimala	Campaka-śreṣṭhi-kathā	Narratives
	Ratna-sūri	Ṭikā on Adhyātma-kalpa-druma (Adhyātma-kalpa-latā)	Philosophy (Spiritual) (Comm.)
	Ravisāgara-gaṇi	Samba-pradyumna-carita	Biography (Carita)
	Rāyamalla (Rācamalla) (Paṇḍita)	Jambū-svāmi-carita	Biography (Carita)
		Prthvīdhara-carita	Biography (Carita)
		Lāṭī-saṁhitā	Ethics (Householders' Conduct)
		Pañcādhyāyī	Philosophy
		Adhyātma-kamala-mārtaṇḍa	Philosophy (Spiritual)
	Ṛddhicandra (Paṇḍita)	Mṛgāṅka-carita	Biography (Carita)
	Śāntisāgara-gaṇi	Ṭikā on Pajjosaṇā-kappa (Kalpa-kaumudī)	Canonical Comm. (Śve.)
	Śrībhūṣaṇa	Śāntinātha-carita	Biography (Carita)
	Śrīpālasuta-ḍaḍḍha	Pañca-saṁgraha	Philosophy (Karma) (Comm.)
	Śubhacandra	Ṭikā on Kārtikeyānuprekṣā	Canonical Comm. (Dig.)
		Cintāmani-vyākaraṇa (with self-comm.)	Grammar
		Candanā-carita	Biography (Carita)
		Candraprabha-carita	Biography (Carita)
		Jivandhara-carita	Biography (Carita)
		Karakaṇḍu-carita	Biography (Carita)
		Padmanābha-carita	Biography (Carita)
		Śreṇika-carita	Biography (Carita)
		Pāṇḍava-purāṇa	Mythology (Purāṇa)
		Samyaktva-kaumudī	Narratives
		Samśaya-vadana-vidāraṇa	Logic (Nyāya)
		Nandīśvara-kathā (MS.)	Narratives
		Siddhacakra-kathā (MS.)	Narratives
	Samayasundara	Aṣṭa-lakṣī	Poetry (Anekārthika)
	Saubhāgyasāgara	Dharma-parikṣā	Narratives
	Somadeva-sūri	Samyaktva-kaumudī	Narratives
	Vānararṣi-gaṇi	Ṭikā on Gacchāyāra	Canonical Comm. (Śve.)
		Ṭikā on Bandha-hetūdaya-tribhaṅgī	Philosophy (Karma) (Comm.)
	Vijayavimala-gaṇi	Ṭikā on Gacchāyāra	Canonical Comm. (Śve.)
		Ṭikā on Tandula-veyāliya	Canonical Comm. (Śve.)
	Vivekadhīra-gaṇi	Śatruṅjayoddhāra	Legendary History
Apa.	Harideva	Mayaṇa-parājaya-cariu	Biography (Carita)

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L G	WRITER	WORK	SUBJECT / FORM
Apa.	Jinaprabha-sūri	Moharāja-vijaya	Allegoric (Religious Poetry)
	Mahacanda (Muni)	Dohā-pāhuḍa	Dohā
	Mahīcandra	Santināha-cariu	Biography (Carita)
	Narasena	Nāyakumāra-cariu	Biography (Carita)
		Sirivāla-cariu	Biography (Carita)
		Vaḍḍhamāṇa-kahā	Biography (Carita)
	Padmakīrti	Pāsa-cariu	Biography (Carita)
	Vinayacandra	Nijjhara-pañcamī-kahā	Narratives

Observations on 16th century - Jaina-Literature

- * JŚ works are totally absent in 16th century.
- * JM. works are very few. They are dedicated to various subjects but they lack in originality and noteworthiness.
- * Apa. literature of this century is mostly biographical.
- * Jaina poets started their poetical compositions in 'Dohā' metre around 10th century A.D. The language of Pāhuḍadohā and Sāvayadhammadohā is designated as late Apabhraṃśa. The famous Saint Kabir composed *dohās* around 15th century. In the same metre Jaina author Mahacanda presented his Dohāpāhuḍa in 16th century.
- * Sanskrit works of Śvetāmbaras and Digambaras are ample and variety of subjects is remarkable.
- * Declining tendency of Prakrit works is very natural because Jaina authors had already started their writings in modern Indian regional dialects. Jaina literature of this century is found in Gujrati, Hindi, Marathi, Kannada, Tamil, Telugu and Malayalam. These dialects acquired their independent identity. Jaina and non-Jaina streams of literature started flowing forcefully in regional languages.
- * Kanakakuśalagaṇi, Padmasāgaragaṇi (both Śve.) and Śubhacandra (Dig.) are important among the Skt. authors.
- * Secular classical Sanskrit works and works based on poetics, metrics are very few in this century. Unlike the previous centuries, the Jaina authors preferred writing on the subjects which are concerned to Jainism.
- * Karma-literature of this century is noteworthy. Vijayavimalagaṇi wrote his Karma-work in Jaina Mahārāṣṭrī. His other works are in Sanskrit. Prabhācandra and Śrīpālasuta wrote commentaries on Pañcasamgraha.
- * The popularity of Carita form took a different mode in this century. Jaina authors chose unique personalities other than 63 Śalākāpuruṣas as the central characters of their biographies. The personalities of Kūrmāputra, Śrīpāla, Uttamakumāra, Vimalamantri, Rāyamalla, Campakaśreṣṭhī, Sthūlabhadra, Jambūsvāmī, Sāmbapradyumna, Satī Candanā, Jīvandhara etc. found place as central characters. The popularity of Yaśodhara was retained in this century by Padmasāgaragaṇi.
- * Narrative literature of this century contains two works having the same title 'Samyaktvakaumudī'. Various collections of narratives were written with anything special about them.

* It seems that the custom of reading out Pajjosaṇākappa on the occasion of Paryuṣana had started from this century because three commentaries on Pajjosaṇākappa are written by Dharmasāgara, Lakṣmīvallabha and Śāntisāgara in this century. Vānararṣi and Vijayavimala wrote commentaries on two Prakīrṇakas viz. Gacchāyāra and Tandulaveyāliya. The study of Uttarādhyayana is continued in this century. Lakṣmīvallabha wrote new commentary on Uttarādhyayana. Padmasāgaragaṇi presented the collection of narratives pertaining to Uttarādhyayana in Sanskrit. Ajitadevasūri wrote commentary called 'Dīpikā' on Ācārāṅga. Harṣakulagaṇi wrote Dīpikā on Sūyagaḍa. In Digambara tradition Śubhacandra wrote Skt. commentary on Karttikeyānuprekṣā.

* Recitation of Bhaktāmara and Kalyāṇamandira became a part daily religious conduct of Jainas', therefore Kanakakuśalagaṇi might have felt it necessary to write commentaries on both of these Stotras.

* Vratathās were written by both Śvetāmbara and Digambara authors in this century. This fact suggests that Śrāvakācāra is being observed by keeping the vows and performing various rites and rituals like their contemporary Hindu householders.

* Though 'Jagatsundarīprayogamālā' is a work dedicated to Āyurveda, in the second part of the work, various rites and rituals concerned to mystical *yantras* are given.

* Spiritual philosophies were written by Digambara authors like Ratnasūri and Pandit Rāyamalla.

* Right from the 11th century onwards, Kharatara Gaccha was active in literary fields. So Jinapāla Upādhyāya might have felt it necessary to write the historical accounts of Kharatara Gaccha.

* The contribution of this century to Nyāya is very meagre.

* In their satirical works 'Dharmaparīkṣā', Padmasāgara and Saubhāgyasāgara repeated the same subject and title in this century.

*** In short, we can conclude that Śvetāmbara Gaṇis and Upādhyāyas are very active in this century and wrote new canonical commentaries. Among Digambara authors, Śubhacandra and Pandit Rāyamalla are prominent. Various new rites and rituals found place in Jaina householders' conduct.**

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		Jain Literature : 17 th Century	
JM.	Samayasundara-gaṇi	Gāhā-sāhassī	Anthology
	Vinayavijaya	Paripāṭi-caturdaśakam	Religious Conduct
Skt.	Bhānucandra-gaṇi	Vṛtti on Vivega-vilāsa	Didactics (Comm.)
		Ṭikā on Kādambarī	Narratives (Secular)
	Bhāvavijaya-gaṇi	Ṭikā on Uttarajjhayaṇa	Canonical Comm. (Śve.)
		Ṣaṭtrimśat-jalpa-vicāra	Logic (Nyāya)
		Campaka-mālā-kathā	Narratives
	Buddhivijaya	Citrasena-padnāvatī-carita	Biography (Carita)
	Devavijaya-gaṇi	Pāṇḍava-carita	Biography (Carita)
	Devavimāla-gaṇi	Hīra-saubhāgya-mahākāvya	Epic
	Devasāgara (Muni)	Ṭikā on Abhidhāna-cintāmaṇi (Vyutpatti-ratnākara)	Lexicon (Comm.)
	Guṇakīrti-sūri	Ṭikā on Sindūra-prakara	Didactics (Comm.)
	Guṇavijaya-gaṇi	Neminātha-carita	Biography (Carita)
	Hemavijaya-gaṇi	Anyokti-muktā-mahodadhi	Anthology
		Kīrti-kallolinī	Anthology
		Sūkti-ratnāvalī	Anthology
		Pārśvanātha-caritra	Biography (Carita)
		Vijaya-praśasti-kāvya	Biography (Carita)
		Kathā-ratnākara	Collection of Narratives
		Vijaya-stuti	Eulogy (Stotra)
	Jagannātha (Paṇḍita)	Caturviṃśati-sandhāna	Poetry (Anekārthika)
		Sapta-sandhāna	Poetry (Anekārthika)
	Jayaratna-gaṇi (Uddyotasāgara)	Jvara-parājaya	Āyurveda
	Jayavijaya	Kāmaghaṭa-kathā	Allegoric
		Dharma-parīkṣā	Secular (Satirical)
	Jñānasāgara-gaṇi-śiṣya	Dhanya-carita	Biography (Carita)
	Kṣamākalyāṇa	Yaśodhara-carita	Biography (Carita)
	Mativardhana	Vṛtti on Goyama-pucchā	Philosophy (Comm.)
	Mānavijaya	Pāpabuddhi-dharma-buddhi-kathā	Narratives
	Meghavijaya-gaṇi	Hasta-sañjivana (with self-comm.)	Astronomy
		Praśna-sundarī	Astronomy
		Ramala-śāstra	Astronomy
		Udaya-dīpikā	Astronomy
		Varṣa-prabodha (Megha-mahodaya)	Astronomy
		Laghu-triṣaṣṭi-śālākā-puruṣa-caritra	Biography (Carita)
		Yukti-prabodha (with self-comm.)	Drama
		Pañcākhyānoddhāra	Ethics
		Devānandābhyudaya (Samasyā-pūrti of Śīsupāla-vadha)	Epic
		Digvijaya-mahākāvya	Epic
		Kirāta-samasyā-pūrti (Samasyā-pūrti of Kīrātārjunīya)	Epic
		Śāntinātha-caritra	Epic
		(Samasyā-pūrti of Naiṣadhiya)	Epic

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Skt.	Meghavijaya-gaṇi	Saptasandhāna-mahākāvya	Epic (Anekārthika)
		Pañca-tīrthī-stuti	Eulogy (Stotra) (Anekārthika)
		Śivapurī-śaṅkheśvara-pārśvanātha-stotra	Eulogy (Stotra)
		Ṭikā on Bhaktāmara-stotra	Eulogy (Stotra) (Comm.)
		Pāṇinīya-dvyāśraya-vijñapti-lekha	Grammar
		Hema-kaumudī	Grammar (Comm.)
		Hema-śabda-candrikā	Grammar (Comm.)
		Pārśvanātha-nāma-mālā	Lexicon
		Vṛtta-mauktika	Metrics
		Bhaviṣyadatta-kathā	Narratives
		Maṇi-parīkṣā	Logic (Nyāya)
		Arhadgīta	Philosophy (Spiritual)
		Bramha-bodha	Philosophy (Spiritual)
		Mātrkā-prasāda	Philosophy (Spiritual)
		Meghadūta-samasyā-lekha	Poetry
		Dharma-mañjuṣā	Religious Conduct
		Viśā-yantra-vidhi	Ritualistics
		Citra-kośa	Poetry
	Padmanābha	Yaśodhara-carita	Biography (Carita)
	Ratnacandra (Bhaṭṭaraka)	Subhauma-carita	Biography (Carita)
	Ratnacandra-gaṇi	Pradyumna-carita (Pradyumna-mahākāvya)	Epic
	Rūpacandra-gaṇi	Gautamīya-kāvya	Biography (Carita)
	Śubhavijaya	Syādvāda-mālā	Nyāya (Comm.)
	Sakalacandra-gaṇi	Pratiṣṭhā-kalpa	Ritualistics
	Saṅghavijaya-gaṇi	Ṭikā on Pajjosaṇā-kappa	Canonical Comm. (Śve.)
	Sahajakīrti-gaṇi	Śabdārṇava-vyākaraṇa (Manoramā) (with self-comm.)	Grammar (Comm.)
	Samayasundar-gaṇi	Ṭikā on Dasaveyāliya (Dīpikā)	Canonical Comm. (Śve.)
		Ṭikā on Pajjosaṇā-kappa (Kalpa-latā)	Canonical Comm. (Śve.)
	Siddhicandra-gaṇi	Bhānucandra-gaṇi-carita	Biography (Carita)
		Ṭikā on Vāsavadattā	Drama (Comm.)
		Ṭikā on Śobhana-stuti	Eulogy (Stotra) (Comm.)
		Ṭikā on Kādambarī-uttarārdha	Narratives (Comm.)
		Ṭikā on Kāvya-prakāśa (Kāvya-prakāśa-khaṇḍana)	Poetics (Comm.)
	Sumatiharṣa (Muni)	Ṭikā on Tājika-sāra	Astronomy (Comm.)
	Vallabha-gaṇi	Ṭikā on Abhidhāna-cintāmaṇi (Sāroddhāra)	Lexicon (Comm.)
		Ṭikā on Nighaṇṭu-śeṣa	Lexicon (Comm.)
		Ṭikā on Śiloṇcha-kośa	Lexicon (Comm.)
	Vasantarāja	Ṭikā on Vasanta-rāja-śākuna	Astronomy (Comm.)
	Vimalakīrti	Candradūta (Samasyā-pūrti of Meghadūta)	Poetry (Anekārthika)
	Vinayavijaya	Naya-kaṇikā	Logic (Nyāya)
		Haima-laghu-prakiyā (with self-comm.) (Haima-prakāśa)	Grammar
		Indudūta	Poetry
	Vādicandra (Bhaṭṭaraka)	Sulocanā-caritra	Biography (Carita)

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Skt.	Vādicandra (Bhaṭṭaraka)	Yaśodhara-carita	Biography (Carita)
		Jnāna-sūryodaya	Drama
		Pāṇḍava-purāṇa	Mythology (Purāṇa)
		Pārśva-purāṇa	Mythology (Purāṇa)
		Ambikā-kathā	Narratives
		Pavana-dūta (Samasyā-pūrti of Meghadūta)	Poetry
		Holikā-caritra	Narratives
Apa.	Bhagavatīdāsa	Sasi-lehā	Biography (Carita)

Observations on 17th century - Jaina-Literature

- * In 17th century, JŚ. works are absent. JM. and Apa. works are very scanty. Almost all works are written in Skt.
- * Tapāgaccha is very active in this century in the literary field. Akabar, the Mughal Emperor was influenced by Hīravijayasūri of Tapāgaccha. Disciples of Hīravijaya viz. Vinayavijaya, Buddhivijaya, Meghavijaya and Hemavijaya contributed a lot in literary activities. Devavijayagaṇi and Hemavijayagaṇi wrote biographies of their Guru, Hīravijaya.
- * Meghavijayagaṇi wrote on various subjects and handled various forms of literature. Meghavijaya composed Samasyāpūrtikāvyas on famous classical Sanskrit epics. Most of them were presented in Jainized form. His works on grammar were based on Hemcandra's grammar. He presented a short version of Hemacandra's Triṣaṣṭiśalākāpuruṣacarita. Among his ample works dedicated to astrology, two works viz. Varṣaprabodha and Hastasañjīvana are published and other works are not published. His Bhaviṣyadatakathā is proper Sankritization of Dhanapāla's Apabhraṁśa Bhavisayattakahā.
- * Kālidāsa's Meghadūta was so popular in this century among Jaina poets that Meghavijayagaṇi, Vimalakīrti, Vinayavijaya and Vādicandra Bhattāraka wrote Samasyāpūrtis on Meghadūta.
- * Sanskrit Caritas are ample and Kṣamākalyāṇa, Padmanātha and Vādicandra Bhattāraka wrote Yaśodharacaritas, continuing the tradition.
- * The tradition of satirical work titled Dharmaparīkṣā is continued in this century by Jayavijaya.
- * Canonical commentaries on Uttarādhyayana, Pajjosaṇākappa and Daśavaikālika are written in this century.
- * Bhānucandragaṇi's commentary on Bāṇabhatta's Kādambarī is mentioned with honour in the history of Skt. literature.
- * Jaina author Pt. Jagannātha presented his Anekārthikakāvyas (poetry with multiple meanings) exhibiting his intellectual gymnastics.
- * Lexical work of this century is mostly commentarial in nature.
- * In short, though the Skt. works are huge in number, they lack in originality and creativity. Commentarial and imitative literature is ample in this century.

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L G	WRITER	WORK	SUBJECT / FORM
		Jain Literature 18 th Century	
JM.	Jinavijaya	Jambū-svāmi-carita	Biography (Carita)
	Yašovijaya	Guru-tatta-viṇicchaya (with self-comm.)	Ethics (Monastic Conduct)
		Jailakkhaṇa-samuccaya	Ethics (Monastic Conduct)
		Viśadikaraṇa-prakaraṇa	Poetical Composition (Prakaraṇa)
		Dhamma-parikkhā	Secular (Satirical)
Skt.	Ajitasena	Alaṅkāra-cintāmaṇi	Poetics
	Jinavijaya	Pañcākhyāna-vārttika	Narratives
	Jnānavimala-sūri	Śrīpāla-carita	Biography (Carita)
		Ṭikā on Paṇhāvāgarāṇa	Canonical Comm. (Śve.)
	Mohanavijaya	Mānatuṅga-mānavatī-carita	Biography (Carita)
	Narendrasena	Pramāṇa-prameya-kalikā	Logic (Navya Nyāya)
	Sadānanda (Muni)	Ṭikā on Siddhānta-candrikā	Grammar (Comm.)
	Vijayalakṣmī	Upadeśa-prāsāda	Didactics
	Vimaladāsa	Sapta-bhaṅgi-taraṅgiṇi	Logic (Navya Nyāya)
	Yošovijaya	Phalāphala-viśayaka-praśna-patra	Astronomy
		Vijayollāsa-mahākāvya	Epic
		Dharma-saṁgraha	Ethics (Householders' Conduct)
		Dvā-trimśikā	Eulogy (Stotra)
		Vitarāga-stotra	Eulogy (Stotra)
		Tiṇanvayokti	Grammar
		Jnāna-bindu	Logic (Navya Nyāya)
		Nyāya-khaṇḍa-khādyā	Logic (Navya Nyāya)
		Nyāyāloka	Logic (Navya Nyāya)
		Anekānta-praveśa	Logic (Nyāya)
		Anekānta-vyavasthā	Logic (Nyāya)
		Jaina-tarka-bhāṣā	Logic (Nyāya)
		Jnāna-sāra-prakaraṇa	Logic (Nyāya)
		Naya-pradīpa	Logic (Nyāya)
		Naya-rahasya	Logic (Nyāya)
		Nayopadeśa	Logic (Nyāya)
		Sapta-bhaṅgi-naya-pradīpa	Logic (Nyāya)
		Vāda-mālā	Logic (Nyāya)
		Ṭikā on Aṣṭa-sahasrī	Logic (Nyāya) (Comm.)
		Ṭikā on Śāstra-vārttā-samuccaya	Logic (Nyāya) (Comm.)
		Mārga-viśuddhi	Philosophy
		Ṭikā on Kamma-payāḍī (Ś.)	Philosophy (Karma) (Comm.)
		Adhyātma-sāra	Philosophy (Spiritual)
		Adhyātmopaniṣat	Philosophy (Spiritual)
		Bhāṣā-rahasya-prakaraṇa	Poetical Composition (Prakaraṇa)
		Vairāgya-kalpa-latā	Yoga
		Ṭikā on Śoḍaśaka-prakaraṇa	Yoga (Comm.)
		Ṭikā on Viśavīśo	Yoga (Comm.)

Observations on 18th century - Jaina-Literature

* In 18th century, JM. works are very few and they are written by Yaśovijaya and Jinavijaya, both belonging to Tapāgaccha.

* Sanskrit works are ample and are mostly written by Yaśovijaya pertaining to logic. In fact, Yaśovijaya of 18th century was the last great Jaina logician. He studied Navya Nyāya and gave a new style to Jaina logic. His main works are on Naya and Anekāntavāda. His Jainatarkabhāṣā is very popular and Jñānabindu is honoured in academic field of Nyāya.

Yaśovijaya's originality of thought and style of presentation is so unique that he has attained unparalleled position in the field of Navya Nyāya in the scenario of whole Indian logic. After him, the growth and progress of Jaina logic is almost stopped. Besides Nyāya, his works on philosophy, Yoga and Karma are also important.

* In 18th century, Jinavijaya composed various Rāsas. The language of Rāsas is noted down as Apabhraṁśa, but more precisely, we should call it old Gujrati. The only region where Apa. works were written without break is Gujrat and Rajsthan i.e. Western India. It is almost impossible to separate the Apa. works from those written in early Gujrati and Western Rajsthani. Rāsa and Phāga really belong to the earliest New Indo Aryan languages. The old Gujrati is seen in various Bālāvabodhas, Ṭabbās and Avacūris from 17th-18th century onwards.

* The oldest Jaina literature written in modern Indian regional languages is seen in Kannad from 10th century onwards. History of Jaina Marathi literature starts from 15th century. Almost the same position is found about other modern languages.

* In this brief survey of Jaina Prakrit and Sanskrit literature, various Prakrits, Sanskrit and Apabhraṁśa languages are covered. The streams and currents of modern Indian languages are flowing parallel to this literature from 10th century onwards. This literature is not covered in this brief survey. The independent histories on this literature are written by different scholars of Jainology in last few decades. Curious readers can go through these books for detailed information.

Yaśovijaya's gigantic contribution to Jaina Sanskrit literature is the last phase of this brief sketch of Jaina literature.

Comprehensive Concluding Remarks on Jaina-Literature

1. Language-adaption of Jainas :

(i) **Variety of languages:** Jainas have traditionally been viewed and represented in scholarship, both Western and Indian as conservative, unchanging, strict and renunciative in attitude. This traditional view is not totally wrong but it contains only partial truth. If we cast a glance at this brief survey of Jaina literature, we find that Jaina authors are very much flexible and adaptable in language acquisition, whether orally or in written form. The intrinsic model of Anekāntavāda (i.e. theory of non-absolution) and fourfold Nikṣepas (i.e. Dravya-Kṣetra-Kāla-Bhāva) can be easily applied to the literary activity of Jainas. Jaina authors are always careful in manifesting their thoughts in contemporary languages. They chose suitable language according to the subject, time, place and form of literature. The variety of languages used by them is stunning. No other religion of Indian origin had carried out its literary activities in various Prakrit dialects than Jainas. Literary expressions of Brahmanical tradition are mostly seen in Sanskrit. Though Lord Buddha preached in Pāli, his followers chose Sanskrit for their literary expressions only two or three centuries after Buddhānirvāṇa. Jainas expressed themselves chronologically in Ardhamāgadhī, Jaina Śaurasenī, Jaina Mahārāṣṭrī, Sanskrit, Apabhraṃśa and in all the modern Indian regional languages from 10th century A.D. onwards up till now.

(ii) Variations in Each Language:

(a) **Ardhamāgadhī :** Strictly speaking Ardhamāgadhī is the language of the sacred books of Jainas, the so-called Ardhamāgadhī canon. The 45 books consist different forms and varied contents. These canons acquired written form after 1000 years from Lord Mahāvīra's *nirvāṇa*. The oldest form of Ardhamāgadhī is seen intact in the texts in Acārāṅga (I), Ṛsibhāṣita etc. The second stage of Ardhamāgadhī is seen preserved in old Upāṅgas and Daśavaikālīka etc. Antagaḍa, Vīpāka, Nāyādharmakāhā, Nandī and Anuyogadvāra represent third stage. The true serial order of 45 canons is challenging job for a scholar of linguistics.

(b) **Jaina Śaurasenī:** The name Jaina Śaurasenī is given to the Prakrit dialect which is seen in the works of the Digambara writers, most of whom came from the south. Digambaras produced JŚ. literature in two phases. In the first phase the treatises from 2nd century A.D. up to 8th century A.D. are covered. The second phase is seen in the 11th and 12th century. The language found in all these books is fairly uniform but differs considerably from the Jaina Mahārāṣṭrī of the writers of the north. The oldest JŚ works are found in prose form, but the JŚ works of Kundakunda and onwards are written in poetry form. The debate about the antiquity of Śaurasenī and Ardhamāgadhī is going on among the scholars of Jainism nearly over a century. The literature found in JŚ. is mostly philosophical, ethical and spiritual. It is a fact that Jainas never used Śaurasenī in its classical literary form.

(c) **Jaina Mahārāṣṭrī :** From among the MIA dialects, the Śvetāmbaras have used Jaina Mahārāṣṭrī to compose their post-canonical literature. According to Dr. A.M.Ghatage, "Slowly AMg. has come under the influence of Mahārāṣṭrī so as to develop into what is called Jaina

Mahārāṣṭrī.” In no other Prakrit language than JM., such a huge literature is produced in India for such a long period from 4th century A.D. up to 18th century A.D. Mahārāṣṭrī was understandable in the bigger middle region of India during this period. The earlier Śve. Jaina Ācāryas like Bhadrabāhu (II), Kālakācārya, Pādalipta etc. were closely associated with Mahārāṣṭra and specially Pratiṣṭhāna. Nearly from 3rd century B.C. up to 2nd century A.D. Āndhrabhṛtya Satavāhanas ruled over Mahārāṣṭra who were pro-Prakrit and liberal in religions matter. Three stages of JM. are evidently seen as follows :

* **1st stage:** (3rd to 6th century A.D.) Archaic form of JM. is seen in various Nirvyuktis, Bhāṣyās, Cūrṇis and Narrative works like Paumacariya and Vasudevahiṇḍī.

* **2nd stage:** (7th to 10th century A.D.) In its classical form, JM. is seen in works of Haribhadra, Uddyotana, Śīlāṅka and Dhanapāla. It shows influence of Sanskrit but still maintaining tendencies of colloquial languages in variety of forms and the use of Deśī words.

* **3rd stage:** (11th to 18th century A.D.) The late form of JM. is best seen in the stories of Sukhabodhā and anthology called Vajjālagga. Here we see a strong influence of Apabhraṃśa dialects in phonology and grammar. Apabhraṃśa influence originates from the spoken languages of the authors.

In Jaina Mahārāṣṭrī literature, on logic and works on scientific and technical subjects are comparatively much less than in Sanskrit, but the role played by JM. in producing rich cultural, social and to religions data is really very useful in understanding Indian culture in better manner. It throws light on the life of masses in India during this long period.

(d) **Apabhraṃśa:** Apabhraṃśa is a group of dialects developed from old MIA languages in various regions during around 8th century A.D. Therefore uniformity is not found in various Apabhraṃśa dialects. Apa. works written by Jaina authors are ample. In comparison, the Apa. works written by non-Jaina writers are scanty. The most striking feature of Apa. literature is that the whole of it is written in verse and there hardly exists any prose in it, except a passage in the book called Kuvalayamāla, written by Uddyotanasūri. When we observe century-wise position of Apa. we know that Svayambhu’s epic and mythology are the first works of Apa. written in the 8th century. During 9th up to 11th centuries, the number of Apa. works are increasing. Hemacandra wrote Apa. grammar as a part of his Prakrit grammar. Apa. gāthās of Hemacandra show traces of different dialects. The initial Apa. works are mostly biographical in nature and are written by Digambara authors. Śvetāmbaras started their Apa. writings from 11th century onwards. They are biographical, didactic and religious in nature. 15th century is the peak-point of Apa. literature. In the later centuries, Apa. works show decline serially and works composed in modern Indian languages are increasing. The language used by the Digambara writers appears to be fairly uniform and constitute the bulk of Apa. literature. The few works of the Śvetāmbara poets, written in Western India show peculiar different features in grammar. The use of Deśī words and roots shows a perceptible increase in this literature. Biographical Apa. literature is included in ‘Prathamānuyoga’ according to Digambaras.

(e) **Sanskrit:** The rise of Skt. on the horizon of Jaina literature is very late i.e. around 4th or 5th century A.D. 'History of Jaina Sanskrit Literature' is a wholesome branch of literature in itself. If we will count the number the works carefully, we will come to know that the number of Sanskrit works are equal to the sum total of AMg., JŚ., JM. and Apabhraṃśa works. All important subjects and all literary forms are handled in Sanskrit by the Jaina writers. In the beginning of Jaina Sanskrit era, Digambaras were more active. From the 8th century onwards both Śvetāmbaras and Digambaras contributed a lot to the Sanskrit literature. During 12th century up to 15th century, Jaina Sanskritist wrote enthusiastically on various subjects. In the history-books of Jaina literature it is noted with a lament that a huge bulk of Jaina Sanskrit works is resting in unpublished form.

Nearly 1000 years after Lord Mahāvīra, all the religious and philosophical expressions were carried out with the help of Prakrit dialects in Jaina environment. Around 5th century A.D. Umāsvāti realised the necessity to transform Jaina philosophy into a school of learning. He found that Jainas could not ignore the pan-Indian intellectual language viz. Sanskrit. Thus Jainas entered the field of Sanskrit through the monumental philosophical work Tattvārthasūtra.

In the history of Indian logic (Nyāya) Buddhist were the first, Brahmins were next to them and Jainas were the last. In the 5th-6th century, Siddhasena Divākara wrote Sanmati Tarka (JM.) and Nyāyāvatāra (Skt.). Jaina logicians realised that no other language than Skt. can be used effectively in the field of logic. Five stages in the Jaina logic are seen. They are as follows -

- 1] Canonical Age (Āgama-yuga) (up to 5th century),
- 2] Anekānta-yuga represented by Samantabhadra (5th century),
- 3] Pramāṇa-yuga represented by Akalaṅka (8th century),
- 4] Tīkā-yuga represented by Prabhācandra (11th century),
- 5] Navya-nyāya-yuga represented by Upādhyāya Yaśovijaya (18th century)

Among the hundreds of Jaina Sanskrit works on logic, around ten or twelve works are original and noteworthy. Others are commentaries and commentaries written on commentaries.

Jainas' Contribution to Indian Sanskrit Literature:

In the field of grammar, Caṇḍa is the first grammarian of Prakrit languages. Hemacandra's grammar is studied by Skt. grammarians. Jainendra, Śākaṭāyana and Kālantra grammars are also noteworthy.

In the study of Indian Mathematics, Gaṇita-sāra-saṃgraha of Mahāvīrācārya is unavoidable. He had handled mathematics as an independent science and not as device for calculating measurements in astronomy and geography.

There are references of numerous treatises on Āyurveda composed by ancient Jaina authors, which are extinct. It shows the unforgivable negligence towards the mundane sciences. Ugraditya's Kalyāṇakāraka of 12th century, is a reputed work on Āyurveda.

Though 12th century is the peak-point of Jaina literature, Sanskrit works pertaining to 10th century, attained an esteemed position in Indian literature. Allegoric narrative of

Siddharṣigaṇi viz. Upamitibhavaprapaṇcakathā, Dhanapāla's famous Tilakamañjarī and Śomadeva's often quoted Yaśastilakacampū are the three Sanskrit works of Jaina authors produced in the 10th century. Amitagati's Subhāṣitaratnasamdoha (11th century) is strikingly different among the ample Sanskrit anthologies. Yaśovijaya's mastery over traditional and Navya Nyāya is unforgettable in the field of logic.

These are some of the masterpieces in Jaina Sanskrit literature.

Expertise of Jaina authors as commentators:

It will not be an exaggeration if we say that 1/4 of the Jaina literature is commentarial literature. These authors wrote commentaries on Jaina as well as non-Jaina works, without any sectarian bias. Amitagati's Kāvya prakāśakhaṇḍana, Mānikyacandra's commentary on Kāvya prakāśa, Siddhicandra's commentary on Bāṇabhaṭṭa's Kādambarī, Āsaḍhas commentary on Meghadūta, Cāritravardhana's commentaries on five famous Skt. epics are some of glimpses of commentarial literature of Jainas. These Jaina authors were mostly wandering ascetics and resting at a place during rainy season, delivering religious preaching. Naturally they developed an art of explaining a particular point by giving suitable examples and illustrations. During the religious tours they got opportunities to observe the society and nature minutely. The inherent model of Anekāntavāda and Nikṣepa helped them a lot in understanding and expressing the matter from various viewpoints. As a result of all these factors, they might have acquired expertise in commentarial work.

Repetitive and Imitative Works of Jaina Authors :

Up to the 5th century of Christian Era, the Jaina authors were engaged in philosophical, ethical and religious reflections. If we cast a glance at the Sanskrit literature up to 5th century, we realise that all the monumental works in the fields of contemporary human endeavor were produced by creative authors of Brahmanic tradition, viz. four Vedas, Brahmaṇas, Āraṇyakas, old Upaniṣdas, Vālmiki's Rāmāyana, Vyāsa's Mahābhārata, ancient Puraṇas like Agnipuraṇa and Bhāgavata puraṇa, six Darśanaśāstras, Patanjali's Mahābhāṣya, Kautilya's Arthaśāstra, Bharata's Nāṭyaśāstra, Bhāsa's dramas, Caraka and Suśrta-saṁhitas of Āyurveda, Smṛtigranthas of Manu and Yajñavalkya.

It was a great challenge for Jaina authors to study this huge literature before producing anything new in these fields. They studied these varied branches according to their interest thoroughly but due to the lack of first grade originality and talent, they produce a lot of repetitive and imitative literature. The first Jaina Mahārāṣṭrī Carita, the first Sanskrit Carita and the first Apabhraṁśa Carita are the Jaina versions of Rāmāyaṇa. Though the Jaina authors tried to bring variety in the biographies, the long and boring lists of biographies in every century are eloquent of the second or third grade genius of the authors. Pārśvābhudaya presented Samasyāpūrti of Meghadūta at first and Jaina authors produced ample Samasyāpūrti Kāvyaś and Anekarthika Kāvyaś during a long span of time. The same thing is true about dramas and Saṭṭakas. The epics and mythologies were popular among Jainas but they proved to be least attractive in non-Jaina field.

Salient Features of Jaina Literature

(A) Importance of Prakrit Literature from Linguistic Point of View:

Linguistically, the Prakrits used by Jaina authors are the dialects pertaining to Middle Indo Aryan group of languages. With the help of the ample literature in AMg., JŚ., JM. and Apa. a linguist can study the minute details of these languages and compare it with the modern Indian languages. We owe a lot to Jaina authors for preserving the necessary data for linguistic studies.

(B) Utility of Jaina Literature in Date-Fixing and Historical Accounts:

In the 14th century, a lot of works on legendary history presented by Jaina authors in works like Prabandhakoṣa, Prabhāvakacarita, Vividhatīrthakalpa etc. of course mixed with legends and mythological elements. The stories about Ārya Śyāma, Bhadrabāhu, Kālakācārya, Pādalipta, Siddhasena-divākara, Bappabhaṭṭi etc. are narrated with important events in the past. With the help of these accounts and by cross checking it with other literature and inscriptions, we can reconstruct the hoary past of India.

Nandisūtra, the later canonical text (5th century A.D.) refers 'Bhāgavata' and 'Bhārata'. These references are useful in fixing the upper limit of Bhāgavata and Bharata. It is very curious that the word 'Bharata' is used and not 'Mahābhārata'. It suggests that the third version of Mahābhārata is not still finalised. The references of Kṛṇakathā are found in the AMg. canonical texts like Antagaḍa and Nāyādhammakahā and Rāmākathā is not mentioned. It supports the peculiar opinion of a scholar that Rāmāyaṇa's final version came into vogue even after the final version of Mahābhārata. This issue is of course needs further scrutiny and research.

The thorough study of Jaina literature will throw new light on the history of ruling dynasties like, Cālukya, Solāṅkī, Rāṣṭrakūṭa, Hoysala, Kadamba, Āndhrabhṛtya, Satavāhana etc. We find the glimpses of Mughal history in the writings of the authors of Kharatara Gaccha and Tapāgaccha.

(C) Contribution of Brahmins to Jaina Literature:

The relationship of Brahmins and Sanskrit language is too close during the whole known history of India. Though all the Tīrthaṅkaras belong to Kṣṭrya clan, this religion got tremendous support of Brahmins, right from Lord Mahāvīra.

The process of conversion from Hinduism to Jainism was continuous up till 16th-17th centuries. Logic-based philosophy, ethics, cosmology, epistemology and spirituality might have attracted Brahmin intelligentsia towards Jainism. With the profound background of śātric studies and writing skills, these Brahmin authors create huge literature in Sanskrit, specially from 11th to 15th centuries. They handled various subjects mainly philosophy, logic, yoga, grammar, poetics etc. and brought new literary forms like epic, mythology and classical poetry. Authors like Dhanapāla, Hemcandra etc. belonged to Vaisya clan, but they are comparatively much less than Brahmins. These Brahmin authors not only brought new forms of literature but also brought changes in religious rites and rituals. Vidhī, Pūjā, Pratiṣṭhā and Mantras constitute important part of the religious conduct of Mandiramārgins and Digambaras. Many scholars of Jainism have developed a model to look at these changes

as degenerations but from a different angle we can look at it as new devices for existence.

(D) Tattvārtha: Jainism in Nutshell:

For understanding the diversified tendencies of Hinduism, one has to go through the six orthodox Darśanas, but the uniqueness of Tattvārtha contains in presenting philosophical tenets and doctrines, cosmology, epistemology, ethics and spiritual practices in a single text in nutshell. In true sense, Tattvārtha is a crest-jewel of Indian Sūtra literature.

(E) Enrichment of Sanskrit Vocabulary with Jaina Hybrid Sanskrit Terms:

With the help of the vast Jaina Sanskrit literature, a compact dictionary containing Jaina hybrid Sanskrit terms can be prepared. For example, the Prakrit word ‘āsava’ has two Sanskrit renderings viz. āsrava and āśrava ; ‘phāsuya’ is Sanskritized as prāsuka and prāśuka ; ‘posaha’ is given as poṣadha, pauṣadha and prauṣadha ; ‘veuvviya’ is rendered as vaikriya, vaikurvika and vaikriyika. The noun is given as ‘vikurvaṇā’. Staunch Sanskritists dismiss many such words as wrong forms of Skt. words, but since they are used commonly in Jaina Sanskrit works, they should be taken into account. The words like ‘piṇḍa’, ‘uñcha’ and ‘kalā’ etc. are used in different sense and in different context so they must be included in Sanskrit dictionaries.

(F) Better Understanding of Indian Culture:

Jaina Mahārāṣṭrī story literature provides a rich and variegated data of the contemporary Indian culture. The stories, examples, illustrations and the big narratives like Samarāiccakahā and Kuvalayamālā are full of minute details of the society. We can understand the behavioral patterns of Indians society through the narrative literature about classes and masses, festivals and celebrations, fairs and pilgrims, religious and social ceremonies, customs and beliefs as well as rights and rituals. For the better understanding of the geographical, social, economic and cultural conditions of Indian society, Prakrit and especially JM. literature is a must.

(G) Absence of Female Writers:

It is not an unexpected but very gloomy fact in the male dominated society of India, that there is not even a single female writer among the galaxy of male writers during the history of 25 centuries of Jain literature.

*** Utility of the Project ***

In this project a sincere attempt has been made to present the history of Jain literature in century-wise form.

A Researcher can select various topics for his studies, such as:

- 1] A particular century, with all subjects and languages
- 2] All the works of a particular author
- 3] Development of a particular subject in each century
- 4] Graph of a particular language through all the centuries
- 5] How and why the new subjects and literary forms arose during these centuries?
- 6] Comparative century-wise history of Jaina, Buddhist and Hindu literature.

A new trend of research in Jainological studies is dawning in last two decades. Recent historical surveys of Jaina religion treat the Jaina community not just as it was in the beginning, but as a growing, changing, innovating, internally diverse religious group. Jaina scholars recognize that in the medieval India, great Jaina authors and polymaths like Haribhadra, Jinasena and Hemcandra offered comprehensive visions of the way the world is and should be organized. I think, this survey will provide a new thought pattern to lead the Jainological studies.

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