

# Śvetāmbara Jain Canonical Commentators Writing in Sanskrit<sup>1</sup>

Royce WILES\*

## Abstract

Jain commentaries in Sanskrit are vital for an understanding of the old Jain religious texts in Prakrit, the commentaries date from the 8<sup>th</sup> to 13<sup>th</sup> century. The major commentators are well-known in name but as yet there has not been any sustained research on their works. This article attempts to provide an initial reference point by listing (for the first time) all known published editions of Jain commentaries in Sanskrit on the Śvetāmbara canon by Śīlaṅka (9<sup>th</sup> century), Abhayadeva (10<sup>th</sup> century) and Malayagiri (10<sup>th</sup>–11<sup>th</sup> century).

**Keywords:** Jainism, Śvetāmbara Jain texts, Sanskrit commentaries

## Izveček

Džainski komentarji, zapisani v sanskrtnu, ki so nastali med 8. in 13. stoletjem, so ključnega pomena za razumevanje džainskega kanona, ki se je ohranil v prakrtu. Glavni komentatorji so sicer poznani po imenih, vendar so jim znanstveniki do sedaj namenili le malo pozornosti. Glavni doprinos prispevka je v celostni predstavitvi vseh obstoječih izdaj džainskih komentarjev na džainske tekste iz tradicije Śvetāmbara, ki so zapisani v sanskrtnu. Pregled komentarjev je osredotočen na tri avtorje: Śīlaṅka iz 9. stoletja, Abhayadeva iz 10. stoletja in Malayagiri iz 10.–11. stoletja.

**Ključne besede:** džainizem, džainski teksti tradicije Śvetāmbara, džainski komentarji v sanskrtnu

---

<sup>1</sup> In bibliographic citations an asterisk (\*) indicates a reference from a secondary source not seen personally; square brackets ([ ]) indicate material that is conjectural.

\* Royce Wiles, PhD, Visiting Fellow, Australian National University (ANU), Canberra.  
royce.wiles@gmail.com

## 1 Introduction

The layers of Jaina commentary literature have been surveyed by a number of scholars, nevertheless, “Jaina exegetical literature,” as J. Bronkhorst has stated, still remains “vast, complicated, and little explored” (Bronkhorst 1999, 987).<sup>2</sup> While editing a Jaina canonical text from manuscripts (the *Nirayāvaliyā-suyakkhandha*), my attempts to compile information about the author of the only commentary on that text (Śrīcandra) revealed to me how problematic it was to find my way around that literature. I therefore surveyed earlier works and compiled original descriptive information about canonical commentaries. Existing surveys of the commentary works of the four commentators reviewed here are useful, but very limited. In chronological sequence the writers discussed here are: Śīlāṅka (fl. 850–876),<sup>3</sup> Abhayadeva (fl. 1058–71), Malayagiri (between 1093 and 1193) and Śrīcandra (between 1103 and 1171). There is no easy way to know which commentaries of any of these authors have been published or when. By making the brief overview below I hope to provide a preliminary reference point for researchers delving into commentaries on the Śvetāmbara canon.

Only a subset of canonical commentators are included here, the (earlier) somewhat terse Prakrit commentaries (*cūrṇis*) are excluded, as are those of significant authors like Haribhadra (fl. 770–790) (Williams 1965, 101–11) who began the process of shifting Jaina commentaries from Prakrit to Sanskrit. In many cases Haribhadra and authors like him simply transpose the material from Prakrit commentaries directly into Sanskrit (although at times adding useful clarifications). The recent article by Jyväsjärvi (2010) highlights some of the emerging issues in approaching the Jaina exegetical traditions.

The names of the major commentators on the canon writing in Sanskrit are familiar to all who attempt to read the canonical texts: unquestionably the most important are Śīlāṅka, Abhayadeva, Malayagiri with the addition of Śrīcandra perhaps. There are few accounts of them and their work, certainly no comprehensive listing. Apart from volume three of the comprehensive and standard history of Jain literature in Hindi—*Jaina Sāhitya kā Bṛhad Itihāsa* (1967)—little sustained research has been published on these authors: for example

---

<sup>2</sup> Surveys have been made by Kapadia 1935; Schubring 1935 §43, Kapadia 2000, 171–205; *Jaina Sāhitya kā Bṛhad Itihāsa* 1966, v. 3; Alsdorf 1977; Jain 1984, 51–60; Khadabadi 1991; Dundas 1996; Norman 1997.

<sup>3</sup> The basis for dates used is examined below. All dates are cited as the Gregorian years, i.e. Common Era (CE) unless stated otherwise.

none of the commentaries of the major commentators has ever been rendered into English.<sup>4</sup> Below I will list as comprehensively as possible (for the first time to my knowledge) the known works—published and unpublished—of these four commentators.

There is a sequential and cumulative aspect to the commentatorial work, albeit with gaps; listing the canonical texts in their current sequence with the commentaries available shows that Abhayadeva apparently made comments on texts which his predecessor two hundred years earlier, Śīlānka, had not commented upon. A feature of the existing early Sanskrit commentaries on the *Aṅgas* and *Uvāṅgas* (all of which come after Haribhadra (fl. 770–790)) is that there is only one standard Sanskrit commentary on each *Aṅga* and *Uvāṅga* text (at least until well into the 16<sup>th</sup> century CE when a few other commentaries began to be composed). Once a commentary had been produced in Sanskrit, it seems no one else felt it necessary (or possible?) to write one: Abhayadeva has not commented on the texts already commented on by Śīlānka, Malayagiri likewise has not commented on texts already dealt with by Śīlānka or Abhayadeva. Śrīcandra does not however seem to quote Malayagiri either.

One explanation for this could be strong veneration for earlier teachers, an important element in Jaina monastic and lay practice. Writing a commentary on a text which already had a commentary by an earlier teacher would perhaps have been seen as disrespectful, especially if there were to be a difference of opinion. Neither the *Āyārāṅga* nor *Sūyagaḍa* are straightforward texts so it cannot be argued that those texts were not in need of additional explication, nevertheless for some reason Abhayadeva chose not to make any comment on them. It could also have been that there was simply no further material available to add to the commentaries already written. This though did not apply to non-*Āṅga*, non-*Uvāṅga* texts, however; in medieval times there was a flood of commentaries on the *Dasaveyāliya*, *Uttarajjhayana*, and *Kappasutta*. For those texts at least there

<sup>4</sup> A few commentaries have been translated in full into Gujarātī: (1) Śīlānka's on the *Āyārāṅga* (*\*Ācārāṅgasūtram: mūla ane Śīlānkācāryaṇī Ṭīkāṇā bhāṣāntara sahita* (Jāmanagara: [Hīrālāla Haṃsarāja] 1935))—(2) Abhayadeva's on the *Ṭhāṇa* (*Śrīsthānāṅgasūtram: Śrīmatsudharmasvāmīganabhṛtprarūpītam: mūla tathā Śrī Candragacchālānākāra Śrīmad Abhayadevasūritīkāṇā anuvāda yukta* (Mundrā, Kaccha: Aṣṭakoṭī Bṛhadpakṣīya Saṅgha, Vīra samvat 2469–78 [1942–51])—(3) Abhayadeva's on the *Samavayāṅga* (published Bhāvanagara: Jeṭhālāla, Haribhāi, Jainadharmā Prasāraka Sabhā, Vi. sam. 1995 [1938]), cited without full citation details in Devendra Muni 1977, 711)—and (4) Malayagiri's on the *Pinḍanijjuttī* (*Śrutakevalī Bhagavanta Śrī Bhadrabāhusvāmījī viracita Śrīpinḍaniryukti grantharatnāno: Malayagiriṇī viracita ṭīkāṛthayuta suvisuddha anuvāda* (Bhāvanagara: Śrī Śāsanakaṇṭoddhāraka Jñānamandira: Vīrasaṃ 2488. Vi. sam. 2018. Sane 1962. Śāke 1883).

seems not to have been any obstacle to multiple commentaries, either in Sanskrit or in the so-called vernaculars (Old Gujarati, Rajasthani etc.).

A related question is the process by which commentaries became “canonized” or “authorized,” i.e. accepted as standard, this is far from resolved. There must have been some procedure (*de jure* or *de facto*) for the dispersal of new commentaries (and new works in general) and some process by which a late minor commentary, such as that by Śrīcandra, could be propagated. The life of wandering ascetic teachers is hardly conducive to centralized mechanisms of “authorizing” particular works. Perhaps the centres of manuscript copying were also centres for “authorizing” such commentaries. Pāṭaṇ could certainly have been one such centre to judge from the number of manuscripts in Jaisalmer collections which were copied there.

Each of the four commentators treated here will now be taken up and their canonical commentaries listed (with bibliographic citations). For a comprehensive assessment of each of the commentators access to the best of these published editions will be needed.

## 2 Śīlāṅka (fl. 850–76)

Two important canonical commentaries are attributed to Śīlāṅka<sup>5</sup> on the first and second of the Jaina Aṅgas, the *Āyārāṅga* and the *Sūyagaḍaṅga* respectively.

In terms of dating these two major commentaries, that on the *Āyārāṅga* is dated to either Śāka era 784 [862 CE] (Velankar 1944, 24) or Śāka 798 [872] (Schubring 1935 §43); while the commentary on the *Sūyagaḍa* is dated to Śāka 784, i.e. *saṃvat* 919 [862 CE] (same place as footnote 4 above) although other sources give Śāka 798 = *saṃvat* 933 [876 CE] (Velankar 1944, 450).

Leumann (1934, 15) dates this commentator to 870 CE (references from Balbir (1993, 1,78)). Kapadia, however, cites dates provided in manuscripts of Śīlāṅka’s commentary on the first *Aṅga*, ranging from Śāka 772–798 (850–876 CE) and prefers 876 CE as the most likely (2000, 197). This information is repeated by

---

<sup>5</sup> Referred to as Śīlācārya on p. 66 (1<sup>st</sup> group) of the following edition: *Ācārāṅgasūtram Sūtrakṛtāṅgasūtram ca: sampādakāḥ saṃśodhakāś ca Ācārya mahārājaśrīśāgarānandasūvīśvarāḥ, Munirājaśrīpunyavijayajīmahārājasanḡhitapracīnasāmagryānusāreṇa śuddhi-vrddhipatprakādivivi dhaparīśiṣṭādībhīḥ pariṣkartā Muniḥ Jambūvijayaḥ, sahāyako Muniḥ Dharmacandravijayaḥ*. Dillī: Motīlāla Banārasīdāsa Inḍolājīka Ṭraṣṭa, 1978.

Mehatā (*Jaina Sāhitya kā Brhad Itihāsa* 1966, v. 1, 382–87). I have chosen to use the more inclusive dates. Tieken, however, holds that Śīlānka’s date is uncertain (1986, 7).

### 3 *Āyārāṅga-sūtra* Commentary

The first text of the “canon” and a treatment of the way of life of a Jain monk. The important commentary by Śīlānka is referred to by a number of titles: *Āyārāṅga-sūtra-vivṛtti*, *Ācāra-ṭīkā*, *Ācārāṅga-ṭīkā* and is mostly dated to Śāka era 784 [862 CE]. It has an extent of “12,300 *grantha*” (Velankar 1944, 24) (the “*grantha*” (like the *śloka*) is a traditional unit of measurement of the extent of texts). The base text is not clearly comprehensible without the help of the commentary which has been printed a number of times:

- 1879 \**Ācārāṅga-sūtra: Gaṇadhara-Sudharmā-svāmī-kṛta-mūla-sūtra tadupari Śrī-Haṃsasūrikṛta-Dīpikā-ṭīkā Śrī-Śīlāṅgācārya-kṛta-Ācārāṅga-ṭīkā evaṃ Śrī-Bhagavān-Pāyacandajī-kṛta-[Gujarātī]-bhāṣā / Śrī-Bhagavān-Vijayasādhunā saṃsodhitam*. Kalakattā: Nūtana-Saṃskṛta Press 1936 [1879].
- 1916 *Śrīmadgaṇadharaavarasudharmasvāmipraṇītam Śrutakevalibhadrabāhusvāmīdṛbdhaniryuktiyuktam, Śrīmacchīlāṅkācāryavīhitavivṛtiyutam [part 2 -vivarānāyutam] Śrīācārāṅgasūtram*. Mahesana: Āgamodayasamitiḥ, Vīrasaṃvat 2442. Vikramasaṃvat 1972–73. Krāīṣṭa 1916. (Reprinted 1978).
- 1932 or 34 \**[Ācārāṅgasutta with Śīlānka’s commentary]*. Mumbaī: Śrīśiddhacakra Sāhitya Pracāraka Samiti, 1932. Vikrama saṃvat 1991 [1934].
- 1935a \**Ācārāṅgasūtram: mūla ane Śīlāṅkācāryani Ṭīkānā bhāṣāntara sahita / lakhoḥ Paṇḍita Hirālāla Haṃsarāja. Jāmanagara: [Hirālāla Haṃsarāja] 1935.*
- 1935b \**Śrī-Ācārāṅgam: Śrī-Bhadrabāhusvāmī-kṛta-niryukti-śrī-Śīlāṅkācārya-kṛta-vṛtti-yutam*. Surat: Jainānanda Pustakālaya, 1935.
- 1935c \**Mahāvīrasvāmīno ācārādharma: Jaina Āgama “Ācārāṅga”no chāyānuvāda / sampādaka Gopāladāsa Jīvabhāi Paṭela. 1. āvṛtti. Amadāvāda: Jainasāhitya Prakāśana Maṇḍala. Prāptisthāna, Navajīvana Kāryālaya 1992 [1935].*
- 1978 *Ācārāṅgasūtram Sūtrakṛtāṅgasūtram ca / Śrīmatsudharmasvāmiviracitam; Bhadrabāhusvāmiviracitaniryukti-Śrīśīlāṅkācāryaviracitaṭīkāśamanvitam; sampādakāḥ saṃsodhakāśca Ācārya Mahārājaśrīśāgarānandasūrīśvarāḥ, Munirājaśrīpuṇyavijayajī-mahārājasāṅghitaprācīnasāmagryānusāreṇa śuddhi-vṛddhipatrakādi-*

vividhpariśiṣṭādibhiḥ pariṣkartā Muniḥ Jambūvijayaḥ, sahāyako Muniḥ Dharmacandravijayaḥ. Dillī: Motīlāla Banārasīdāsa Inḍolājika Ṭraṣṭa, 1978. (Reprint of 1916 edition).

#### 4 *Sūyagaḍa*

The *Sūyagaḍa* is one of the most important old texts of the canon and is a refutation of “heretical” doctrines. The commentary, the *Sūtrakṛtāṅgaṭikā* was composed in Śāka 784, i.e. *saṃvat* 918 [861] other sources give Śāka 798, *saṃvat* 932 [875], 12,850 *granthas* (Velankar 1944, 450). It is important for assessments of the Jaina textual tradition to know that when writing this commentary Śīlānka did not have before him a single manuscript of the text representing the tradition for the older commentaries (*cūrṇis*) and he therefore had to simply take one exemplar as a standard.<sup>6</sup>

The *Sūyagaḍa* is an important text doctrinally and has been printed a number of times with one translation into Hindī in the 1922–32 edition.

- 1880 \**Śrīsūyagaḍāṅga-sūtra: dvitīyāṅgam, ṭikā tathā Bālāvabodha sahītam* / Bhimasimha Mānekākhyā Śrāvakeṃ pritipūrvaka prasiddha kodhum. Mumbapūrī: Nirṇayasāgara Mudraṇantra, saṃvat 1936.
- 1917 *Śrīmacchīlāṅkācāryavihitavivaraṇayutaṃ Śrīmatsudharmasvāmī-gaṇabhṛddṛbdham Śrīmatsūtrakṛtāṅgam*. Mehesana: Āgamodayasamiti, Vīrasaṃvat 2443. Vikramasaṃvat 1973. Krāiṣṭasya san 1917.
- 1922–32 \**[Sūya-gaḍāṅga-sūtra: saṭikānubhāṣāntara]* / lekhaka Muni Māṇeka. Ahmedabad: Union Printing Press, 1922.
- 1936–40 \**[Sūtrakṛtāṅgam: text with chāyā, niryukti, vyākaraṇa, anvaya, bhāva and Śīlānka’s Ṭikā* (Hindī translation by Ambikādatta Ojhā)]. 1. āvṛtti. Rājkoṭa: Mahāvīra Jaina Jñānodaya Sosāyaṭī, Vikrama saṃvat 1993–97 [1936–40].
- 1950–53 *Śrīmatsūtrakṛtāṅgam: Śrīsudharmasvāmīsandṛbdham; Śrībhadrabāhusvāminirmitaniryuktiyutaṃ, tadvṛttikāraśrīmacchīlāṅkācāryavihitavivaraṇasusobhitam, vividhapratyantaraṭṭippanādyalaṅkṛtam ca* / saṃśodhakāḥ sampādakāśca Śrīmadācāryacandrasāgarasūrivaraḥ. Mumbaī: Śrīgoḍīpārśvanāthajainaderāsarapedhī, Vīrasaṃvat [2476?]-2479 [1950–53].

<sup>6</sup> “[I]ha ca prāyaḥ sūtrādarśeṣu nānāvīdhāni sūtrāṇi drśyante, na ca ṭikāsaṃvādi eko’py ādarśaḥ samupalabdhaḥ, ata ekam ādarśam aṅgīkṛtya asmābhir vivaraṇam kriyata iti, etad avagamya sūtra-visaṃvādadarśanāc cittavyāmoho na vidheya iti” (*Sūtrakṛtāṅga-ṭikā*, folio 336-1, cited in *Nandisuttam* 1968, Editors’ note, p. 97 (4th group) fn.2)).

## 5 Abhayadeva (fl. 1058–71)<sup>7</sup>

Remarkably, there has not yet been a comprehensive study of this major Jaina commentator, or his works. There is, however, an important compilation of information in Hindī by Mehatā in the invaluable *Jaina Sāhitya kā Bṛhad Itihāsa* (v. 3, 316–414).

In addition, Dundas has also made a detailed presentation of the views of two Jaina intellectuals in medieval times about scriptural commentary within the Jaina tradition. His account focuses on Abhayadeva, “Jainism’s greatest scriptural exegete” (1996, 74), and the later figure Dharmasāgara (16<sup>th</sup> century). In that article Dundas has made a survey of hagiographies of Abhayadeva, focusing on Jinapāla’s *Yugapradhānācāryagurvāvali*—written in 1248—and Prabhācandra’s *Prabhāvakaarita*—written in 1277 (1996, 79–84). According to Dundas, Abhayadeva may have become a Sūri, that is “a senior teacher authorized to interpret the scriptures,” in 1063 and then begun his ambitious commentarial enterprise (Dundas 1996, 79).<sup>8</sup>

I have given below a listing of Abhayadeva’s works (published and unpublished).<sup>9</sup> The first are commentaries on canonical texts (listed in the current “standard” sequence for canonical texts), subsequent works are simply listed in alphabetically.

## 6 Commentaries by Abhayadeva

1. The text known as the *Sthānāṅga* provides (in numerical sequence) definitions and themes relevant to teachings of the Jains (much like the *Aṅguttara-nikāya* of the Theravāda Tipiṭaka). Abhayadeva’s commentary, the *Sthānāṅga-sūtra-bhāṣya*, also termed a *ṭīkā* or a *vivarāṇa*, was composed in *samvat* 1120 [1063], and is reputedly 14,250 *granthas* in extent (Kapadia 1935, v.17: 1, 62–63; Velankar 1944, 454).

1880            *Sthānāṅga sūtra: tṛtīyāṅga: Gaṇadhara Sudharma Svāmi saṅkalita sūtra tadupari Śrīmadabhayadeva Sūri kṛtā Saṃskṛta ṭīkā aura*

<sup>7</sup> Most scholars cite merely “10<sup>th</sup> century” for Abhayadeva. The date range given here follows from the dates available for his commentaries on the *Uvavāya* and *Viyāhapaṇṇatti* respectively.

<sup>8</sup> Velankar (1944, 64) however, dates Abhayadeva’s *Uvavāya* commentary to *samvat* 1115 [1058 CE] but does not cite a source.

<sup>9</sup> Tripāthī (1981, 305) lists details of another work ascribed to Abhayadeva, the *Bandhaśaṭṭrimśikā* published 1918–21.

- Megharāja kṛta bhāṣā ṭīkā yuta* / Bṛhannāgarī Lauṅkagacchīya Vācanācārya Śrīrāmacandraganī śiṣya Rṣi Nānakacanda se saṁśodhita hoke mudṛita huvā. Banārasa: Jaina Prabhākara Jātau, saṁvat 1937. Īsavī san 1880.
- 1918–20 *Śrīmatsudharmasvāmigaṇabhṛtprarūpitam Śrīmacchandragacchālāṅkāśrīmadabhayadevasūrisūtrivivaraṇayutaṁ Śrīmatsthānāṅgasūtram*. Mehesana: Śrīāgamodayasamitiḥ, Vīrasaṁvat 2445. Vikramasaṁvat 1975. Krāiṣṭa 1918–20. (Reprinted 1985).
- 1937 \**[Sthānāṅga-sūtra with Abhayadeva's commentary* / edited by Muni Vallabhavijaya]. 2. āvṛtti. Ahmedābāda: Māṅekalāla Cunnīlāla va Kāntilāla Cunnīlāla, 1937. (Cited in *Jaina Sāhitya kā Bṛhad Itihāsa*, v. 1, 217, item a).
- 1985 *Sthānāṅgasūtraṁ Samavāyāṅgasūtraṁ ca: dvādasāṅgyāṁ tṛtīyaṁ caturtham ca* / Pañcamagaṇadhara-Bhagavatsudharmasvāmiviracitam; Ācārya pravaraśrīabhayadevasūri-viracitavṛttisamalaṅkṛtaṁ; sampādakaḥ saṁśodhakāś ca Ācārya Mahārājaśrīśāgarānandasūrīśvarāḥ; Munirājaśrīpunyavijayajī-mahārājaśāṅghītaprācīnasāmagryādyanusāraṁ vihitena śuddhipatrakeṇa tathā aparair api nānāvidhaiḥ pariśiṣṭādibhiḥ pariṣkartā; Muniḥ Jambūvijayaḥ. 1. saṁskaraṇa. Dillī: Motilāla Banārasīdāsa Ṇḍolājīkala Ṭraṣṭa, 1985. (Reprint of 1918–20 edition).
- 2002 \**[Sthānāṅgasūtra with the commentary by Abhayadeva Suri* / edited by Muni Jambūvijaya]. Bombay: Śrī Mahāvīra Jaina Vidyālaya, 2002–2003.

2. The *Samavāya* very much continues the preceding *Āṅga* text, the *Sthānāṅga*, and provides enumerations and lists of teachings. The *Samavāyāṅga-sūtra-vṛtti* is variously termed a *vṛtti*, *vivṛti* or *ṭīkā* and was composed in *saṁvat* 1120 [1063].

- 1880 \**Atha ṭīkāvarttikāsaṁvalitaṁ Samavāyāṅga: caturthāṅgasūtraṁ prārambhyate*. Banārasa: Jaina Prabhākara, saṁvat 1937. 1880.
- 1917 \**[Samavāyāṅga sūtra with ṭīkā of Abhayadeva]* / sampādaka Nagīnadāsa Nemaacanda. Amadāvāda: Śeṭha Māṅeklāla Cunnīlāla, saṁvat 1974 [1917].
- 1918 *Śrīmatsudharmasvāmigaṇabhṛdviracitam Cāndrakulīnanavāṅgīvṛttikārakaśrīmadabhayadevasūri-viracitaṭīkopetaṁ Śrīsamavāyāṅgasūtram*. Mehesana: Śrīāgamodayasamitiḥ, Vīrasaṁvat 2444. Vikramasaṁvat 1974. Krāiṣṭa san 1918.
- 1938 \**Samavāyāṅgasūtram: sampurnam* / Abhayadevasūrisūtrivivaraṇayutam; sampādakaḥ Maphatalāla Jhaveracandra. Ahamadābāda: Ṭhe. Bhattīnīvārī, 1938.

- 1985 *Sthānāṅgasūtram Samavāyāṅgasūtram ca: dvādaśāṅgyām tṛtīyaṃ caturtham ca* / Pañcamagaṇadhara-Bhagavatsudharmasvāmiviracitam; Ācārya pravaraśrīabhayadevasūriviracitavṛttisamalaṅkṛtam; sampādakāḥ saṁśodhakāś ca Ācārya Mahārājaśrīsāgarānandasūrīśvaraḥ; Munirājaśrīpuṇyavijayajīmahārājasāṅgrhītaprācīnasāmagryādyanusār aṃ vihitena śuddhipatrakena tathā aparair api nānāvidhaiḥ pariśiṣṭādibhiḥ pariṣkartā; Muniḥ Jambūvijayaḥ. 1. saṁskaraṇa. Dillī: Motilāla Banārasīdāsa Ḥḍolājīkala Traṣṭa, 1985.
- 1989 *Śrī Samavāyāṅga sūtram: Śrīmadgaṇadhara devavinirmītam Śūripurandaraśrīmadabhayadevasūrīśvara-Vṛttiyutam caturthāṅga / sampādakāḥ saṁśodhakaś ca Vijayajinendrasūrīśvaraḥ. Prathamāvṛtti. Lākḥābāvala Śāntipurī, Saurāṣṭrah: Śrī Harṣapuṣpāmaṛta Jaina Granthamālā, Vīra saṃ. 2515. Vi. saṃ. 2045. San 1989.*
3. The base text, the *Bhagavatī* is a very large compendium of Jain dogmatics, partly presented as questions and answers, with Mahāvīra responding to his principal disciple Goyama Indabhūti (Winternitz 1933: 2, 442–43). The *Bhagavatī-sūtra-vṛtti* (also called -*ṭīkā*, -*vivṛti*, -*vivarāṇa*) was composed in 1128 [1071] with the help of Yaśāscandra Gaṇi and revised by Droṇasūri (Schubring 1944, 9; Velankar 1944, 290; Kapadia 1935, 17: 1, 86). It is reputedly 15,616 *śloka*s in extent and mentions a *mūla ṭīkā* and the “*cūrṇikāra*” a number of times (1994 edition, Bhūmikā 1, 38–39).
- 1881 *\*Atha Bhagavatī-sūtra-pañcamāṅga-prārambha: Lauṅkāgacchīya-Śrī-Rāma-candra-Gaṇikṛta-Saṁskṛtānuvāda-yuta / Gaṇadhara-Sudharma-Svāmi-saṅkalita sūtra tadupari Śrīmad-Abhayadeva-Sūrikṛta Saṁskṛta-ṭīkā aura Megharāja-Gaṇi-kṛta [Gujarātī]-bhāṣā-ṭīkā-yuta. Benares: [s.n.], saṃvat 1938 [1881].*
- 1917–31 *Śrīmadbhagavatīsūtra (Vyākhyāprajñaptih) / Bhagavatsudharmasvāmipraṇītam; Śrīmadabhayadevasūriviracitavivarāṇasahitam; Paṇḍitabecaradāsena anuvāditam-saṁśodhitam ca. Mumbāī: Śrījīnāgamaparakāśasabhā, Vi. sam. 1974–88. [1917–31].*
- 1918–21 *Śrīmadbhagavatīsūtram / Śrīmatsudharmasvāmigaṇibhṛtprārūpitam Śrīmadgautamagaṇadhārīvācanānugatam; Śrīmaccandrakulālaṅkāra-śrīmadabhayadevasūrisūtrivivarāṇayutam. Mehesana: Āgamodayasamīti, Vīrasaṃvat 2444–47. Vikramasaṃvat 1974–77. Krāīṣṭa 1918–21.*
- 1994–2007 *Bhagavāi Viāhapaṇṇattī: mūlapāṭha, Saṁskṛta chāyā, Hindī anuvāda, bhāṣya tathā pariśiṣṭa-śabdānukrama ādi: Jinadāsa*



- in the original Prākṛit with the Sanskrit commentary of Abhayadeva [and English translation] / by A. F. Rudolf Hoernle. Calcutta: Asiatic Society of Bengal, 1890, 1880.*
- 1920a *Śrīmaccandrakālīna [sic] Śrīmadab[h]ayadevācārya vihitavivaraṇa-yutaṃ Śrīmadupāsakadaśāṅgam. Mahesāṇā: Āgamodayasamīti, Vīrasaṃvat 2446. Vikramasaṃvat 1976. Krāiṣṭasaṃvat 1920.*
- 1920b *\*[Text and Abhayadeva's commentary]. Bhavnagar: Jaina Ātmānanda Sabhā, saṃvat 1977.*
- 1935 *Upāsakadaśāṅgam: Śrīmadabhayadevasūriviracitavṛttisahitam [with Gujarātī translation of Abhayadeva's Ṭīkā] / by Bhagavānadāsa Harṣacandra. Ahamadābāda: Jaina Sosāiṭi, Vi. saṃ. 1992 [1935].*
- 6–7. The *Aṇuttarovavāiyadasāo* is a narrative of the lives of holy individuals who starve themselves to death, the *Antagaḍadasāo* is similar. The commentaries, the *Anuttaropapātika-daśā-vṛtti*, and *Antagaḍadasāo* commentary are a single collective commentary on three related texts with similar content, the *Uvāsagadasāo*, *Antagaḍadasāo* and *Aṇuttarovavāiya*. The commentary was very likely composed in *saṃvat* 1127 [1070] (stated at the end of the *Aṇuttarovavāiya* commentary (see the *Uvasagadasāo* edition of 1880-90 listed above (vol. 2, xxi))).
- 1920 *\*Śrīmad-Aṃtakṛd-daśānuttaropapātika-daśā-Vipāka-śrutāni: ... Abhayadevācārya-vihitavivaraṇa-yutāni. Mahesana: The Agamodaya Samīti, 1920.*
- 1921 *Śrīanuttaropapātikadaśāḥ: Śrīmatsudharmasvāmigaṇabhṛdviracitaṃ Cāndrakulābhūṣaṇa-śrīmadabhayadevasūrikṛtavṛttiyutāḥ: sāvācūrikaṃ Pudgalaparāvarttastotraṇ ca / Dānavijayena saṃsodhitam. Bhāvanagara: Śrīātmānandajainasabhā, Vīrasaṃvat 2447. Ātmasaṃvat 25. Vikramasaṃvat 1977. Saṃvat 1921.*
- 1932 *The Antagaḍa-dasāo and the Aṇuttarovavāia-dasāo, the eighth and the ninth Angas of the Jaina canon = Nigganthapāvayaṇesu aṭṭhamanavamaṅgabhūyāo Antagaḍāṇuttarovavāiyadasāo / edited with introduction, translation, notes and appendices by M. C. Modi. 1. edition. Ahmedabad: Gurjar Granth Ratna Karyalay, 1932.*
- 1984 *\*Śrīmadantakṛddasāṅgam-Srīmadanuttaropapātikadasāṅgaṇ ca: aṣṭamam navamam cāṅgasūtram / Sudharmasvāmipraṇītam: Śrīmadabhayadevasūrikṛtavṛttisahitaṃ; mūla-ṭīkā tathā mūla ane ṭīkānā Gurjarānuvāda sahita; punarmudraṇā preraka tathā sampādaka Aruṇavijayajī Mahārāja. 1. Āvṛtti. Mumbai: Śrī Mahāvīra Jaina Sāhitya Prakaśana, 1984.*

8. The base text is a puzzle, the contents as we have them do not match the title well.<sup>10</sup> The *Praśnavyākaraṇa-vivaraṇa* (also called *-vivṛti* or *ṭīkā*) was corrected by Droṇasūri (Velankar 1944, 274).

- 1876 \**Praśnavyākaraṇakasūtra: dasama aṅga / Gaṇadharaśudharmasvāmīkṛtasūtra tadupari Śrīmadabhayadevācāryya Sūrikṛta ṭīkā; Śrībhagavān Vijayakṛta [Gujarātī] bhāṣā saṃśodhita*. Calcutta: Nūtanasaṃskṛtayantra, 1933 [1876].
- 1919 \**Śrīpraśnavyākaraṇāṅgam: Śrīmatsudharmasvāmigaṇabhṛtprarūpitam Śrīmaccandrakulāṅkāśrīmadabhayadevasūrisūtritavivaraṇayuta m*. Bombay: Āgamodayasamiti, Vīrasaṃvat 2445. Vikramasaṃvat 1975. Krāiṣṭa 1919.
- 1989 *Sūripurandara-Cāndrakulīna-Śrīmadabhayadevācāryadevadṛbdhavyākhyāyutam Śrīmadgaṇadharadeva praṇītam Śrī Praśnavyākaraṇa daśā sūtram / sampādaka [sic] saṃśodhakaś ca Vijayajinendrasūrisvārah*. Prathamāvṛtti. Lākḥābāvala Śāntipurī, Saurāṣṭra: Śrī Harṣapuspāmṛta Jaina Granthamālā, Vīra saṃ. 2515. Vikrama saṃ. 2045. San 1989.

9. The base text, the *Vivāga-sutta*, outlines the consequences of various actions, stories of the effects of good and bad actions. The commentary is called the *Vipāka-sūtra-vṛtti* of about 1,000 *granthas* in extent (no date linked to it) (Velankar 1944, 357).

- 1876 \**Vipākasūtra / Gaṇadhara Śudharmasvāmīkṛtamūlasūtra, tadupari Śrīmadabhayadevācāryya Sūrikṛtaṭīkā; Vijayakṛtabhāṣā saṃśodhitā*. Kalikatā: Nutanasamskṛtayantra, saṃvat 1933 [1876].
- 1919 \**Śrī-Vipāka-śrutam: Śrīmad-Abhayadeva-Sūri-praṇīta yā vṛtṭyā vibhūṣitam Śrī-Sudharma-Svāmī-vinirmitam ... / Paṇḍita-Haragovinda-Dāsenā saṃśodhitam Saṃskṛtacchāyayā vibhūṣitam ca*. Calcutta: Bhāratīya-Jaina-Siddhānta-Prakāśaka Press, 1976 [1919].
- 1920 \**Śrīmad-Antakṛd-daśānuttaropapātika-daśā-Vipāka-śrutāni: Abhayadevācāryya-vihitavivara-yutāni*. Mahesana: The Āgamodaya Samiti, 1920.
- 1933 *The Vivāgasūya = Vivāgasūyam, the eleventh Anga of the Jaina canon, edited for the use of university students, with introduction, glossary and notes / by P. L. Vaidya*. Poona: P. L. Vaidya, 1933.

<sup>10</sup> See Acharya (2007) for a possible resolution of the problem, he announces the potentially important discovery of a 12<sup>th</sup> century palm-leaf text in Kathmandu which may be the original (lost) version of the base text although it may also be of Digambara lineage or only part of the complete text which Abhayadeva mentions has been lost.

10. The *Aupapātika-sūtra* is largely narrative and gives the fullest version of descriptive passages which are abbreviated radically in other canonical texts (see Winternitz 1933:2, 454). The *Aupapātika-sūtra-vṛtti* was composed in *samvat* 1115 [1058] (Velankar 1944, 64).

- 1879 *Śrī Ubabāisūtra: prathama upāṅga* / Gaṇadhara Śrī Sudharmā Svāmī kṛta mūlasūtra, taduparī Śaratharagache Śrī Abhayadeva Surī kṛta ṭikā: taduparī Lupakagache Śrī Amṛtacandra Surī kṛta Bālābodha; Śrī Satyavrata ke dvārā saṁśodhita hokara. Kalakattā: Śrī Satyavrata, samvat 1936 [1879].
- 1916 *Śrīcaturdaśapūrvadharaśrutasthavirapraṇītaṁ Candrakulīnaśrīmad-abhayadevasūrivihita-śrīmaddroṇācāryasodhitavṛttiyutaṁ Śrīmad-aupapātikasūtram*. Mehesana: Āgamodayasamiti, Vīra samvat 2442. Vikramasamvat 1972. Krīṣṭa 1916.
- 1985 *Śrī Aupapātikasūtram: Śrīmacaturdaśapūrvadharaśrutasthavira-saṅkalitaṁ Śrīmadabhayadevasūriśvara sandrbdha-Śrīmad-droṇācāryasamśodhitavivaraṇayutaṁ / sampādakaḥ saṁśodhakaś ca Vijayajinendrasūriśvaraḥ*. Prathamāvṛtti. Lākḥābāvala, Śāntipurī, Saurāṣṭra: Śrī Harṣapuspāmṛta Jaina granthamālā, Vīra 2511. Vikrama sam. 2041. San 1985.

11. The *Prajñāpana* gives “in 36 chapters a classification of living beings, containing under ‘human being’ a geographical-ethnographic outline, in which the Aryans (*ariya, ārya*) and the barbarians (*milikkha, mleccha*) are enumerated with their habitations” (Winternitz 1933: 2, 456). The *Prajñāpanopāṅga-tṛtīya-pada-saṅgrahaṇī* is a partial commentary also known as the *Prajñāpanā-tṛtīyapada-saṅgrahaṇī* or *-samgahaṇī*, it is 150 *granthas* in extent (Kapadia 1935, 17, 1, 205).

- 1917–18 \**Navāṅgi-vṛtti-kāra-Śrīmad-Abhayadeva-Sūri-racite Pañca-nirgranthī-Prajñāpanopāṅgatṛtīya-pada-saṅgrahaṇī-prakarāṇe (sāvācūrṇike)* / Muni-Caturavijayena saṁśodhite. Bombay: Nirṇaya-sāgara Press, 1974 [1917–18].

Other works attributed to Abhayadeva can be mentioned here: (12) *Jayatihuṇa-stotra*, (13) the *Pārśva-jina-cintāmaṇi-stuti*, (14) the *Saptatikā-bhāṣya*, (15) *Jayantavijaya*, (16) a commentary on Jinacandra Gaṇin’s treatise, *Navatattva-prakarāṇa* (about 1063 CE), and (17) a commentary on Haribhadra’s treatise, *Pañcāśaka-sūtra / -prakarāṇa*: composed around 1067).

## 7 Malayagiri (c. 1093–1193)<sup>11</sup>

Although Malayagiri as one of the most prominent Śvetāmbara scholars and is famous as a contemporary of Hemacandra, little is known about this major commentator. The following paragraphs summarize statements about him made by one or two earlier scholars (in Hindi). I then list his commentaries on canonical texts along with details of published editions.<sup>12</sup>

There are apparently only two places in his works where Malayagiri refers to himself. The first is in colophons containing lines such as *yad avāpi Malayagiriṇā, siddhiṃ tenāśnutāṃ lokah*—“whatever [merit] has been obtained by Malayagiri, may the world experience the result of that”—and similar verses at the end of his works (e.g. of the *Jyotiṣkaraṇḍakavṛtti*, *Nandīvṛtti*, *Rāyapaseṇaijjavṛtti*). The opening of his *Śabdānuśāsana* has: *evaṃ kṛta-māṅgala-rakṣāvidhānaḥ paripūrṇam alpaganthaṃ laḡhūpāyam Ācāryo Malayagiriḥ Śabdānuśāsanam ārabhate* (Malayagiri 1967) i.e. “the Ācārya Malayagiri ... undertakes the work entitled *Teachings about Words*.” There is no other explicit information in his works.

Turning to external sources, Muni Puṇyavijaya has stated in his introduction to the editions of the fifth and sixth *Karmagranthas*—taken here from the repetition of it in *Jaina Sāhitya kā Brhad Itihāsa* (v. 3, 415–39)—that Malayagiri was a contemporary of Hemacandra (1088–1172). The only evidence cited is the hagiographical account in Jinamaṇḍana Gaṇi’s *Kumārapālapratibodha*, which is dated to 1492 [1435] (Velankar 1944, 93).<sup>13</sup> The account there is that Hemacandra, on the command of his guru, was travelling with two individuals of other *gacchas*, Devendra Sūri and Malayagiri, en route to eastern India (Gauḍadeśa), where all three aimed to pursue their studies. On the way, in the village of “Khillūra,” there was a sick [Jain] *sādhu*. The three travellers tended to him. That *sādhu* was intent on journeying to Mount Raivataka (Girnār). Having arranged with the village

<sup>11</sup> Malayagiri’s life appears to overlap that of Śrīcandra, because Malayagiri has produced more important commentaries, I have chosen to list his works first, which is also in keeping with the currently established sequence of texts.

<sup>12</sup> Sources for this information are: (1) Puṇyavijaya in the Prastāvanā to v. 5 and 6 of Devendra Sūri’s (13<sup>th</sup> century) \**Saṭīkaḥ karmagrantha* (Bhavnagar: Shri Atmanand Jaina Sabha, 1934–40)—(2) Mohanlāl Mehatā in (*Jaina Sāhitya kā Brhad Itihāsa* (1966 v. 3, 415–39)—(3) *Sirisāmajjavāyagaviriyam Paṇṇavaṇāśuttam* (1969 v.2, 426–31)—(4) (Doshi, *Malayagiri’s Śabdānuśāsana* 1967, Preface)—(5) Devendra Muni 1977, 524–34—(6) Prana Natha and Jitendra Bimala Chaudhuri, 1938 Malayagiri s.v.

<sup>13</sup> Jinamaṇḍana Gaṇi was of the Tapā gaccha. This work is in Sanskrit verse and prose. According to the Velankar 1944 entry, it was published in Bhavnagar, samvat 1971 [1914] in the Jaina Ātmānanda Sabhā series (no 34).

people to somehow take him there in a suspended chair (*ḍolī*) to fulfill his last wishes, they all went to sleep. When they awoke, all three found themselves on Mount Raivataka. The goddess of the teaching (*śāśana-devī*) appeared and told them that their tasks would be completed there at that *tīrtha*, so there was no need to go to the east. The goddess showed them many mantras, medicines and so forth and then disappeared. Later the three used the *Siddha-cakra-mantra* to please a certain god who granted them a boon each: Hemacandra’s was that he could convert the king; Devendra Sūri’s that he could take a temple from the city of Kāntī to the village of Serīsaka in one night; Malayagiri’s was that he could write commentaries on the Jaina Siddhānta. On the basis of this account, Puṇyavijaya assumes that Malayagiri had some scholastic connection with Hemacandra. Muni Puṇyavijaya has presented the traditional hagiographical account, which is some three hundred years later than the time to which it refers. This is not the strongest evidence for establishing Malayagiri’s dates, and Doshi (whose views will be treated next) rejected this source as “more of a myth than a fact” (Doshi 1967, 3).

The next piece of evidence cited by Puṇyavijaya is that Malayagiri says in his *Āvaśyakavṛtti*, *tathā cāhuḥ stutiṣu guravaḥ*—“and the teachers say in works of praise.” Malayagiri then cites a verse which also appears in Hemacandra’s *Anyayogavyavacchedadvātrimśikā*. This is taken to show that Malayagiri is referring deferentially to Hemacandra before citing from that scholar’s work. As proof, however, this is not as convincing as another quotation in the *Śabdānuśāsana*, which appears in the *Kṛdanta-pāda* (§1.23) (Doshi 1967, 258) and is followed by: *Ācārya Śrīhemacandraḥ*. This citation, which shows the link more distinctly, was first pointed out by Doshi in his edition of that grammatical text.

In his preface to the *Śabdānuśāsana* Doshi relies on a single sentence in the grammar—*adahaṭ arātīn Kumārapālaḥ*, “Kumārapāla destroyed his foes” (Doshi 1967, 278)—to argue that the use of the imperfect tense suggests that Malayagiri was recounting his personal experience, since that is the grammarians’ view on the purpose of the imperfect. Therefore, Malayagiri and king Kumārapāla were contemporaries according to Doshi. Having established that the traditional date for king Kumārapāla coming to the throne is *saṃvat* 1199 [1142] (Doshi 1967, 4) and allowing a number of years for him to have conquered his enemies, Doshi thinks Malayagiri composed his grammar in about *saṃvat* 1227 [1170] (Doshi 1967, 4,9). However, he proceeds to suggest—on rather thinner grounds—that although the two scholars may have been contemporaries, Hemacandra was perhaps more than

fifty years older than Malayagiri (Doshi 1967, 9). Doshi goes on—more reasonably perhaps—to assume that because the only other ascetic known to the tradition whose name ended in *-giri* was a brahman, therefore it is possible Malayagiri too was a brahman ascetic before he became a Jaina (4). As stated above, from a number of Gujarati words used in the commentaries Doshi also implies that Malayagiri was either from Saurāṣṭra or at the least very familiar with the language of that area (Doshi 1967, 5).

Doshi suggests that a number of the words used by Malayagiri show that he was a speaker of Saurāṣṭrī and a native of Saurāṣṭra (Doshi 1967, Introduction 5). In Abhayadeva’s works too, to elucidate the word *tellakela* “an oil jar” the explanation given is: *Saurāṣṭra-prasiddho mṛnmayas tailasya bhājanaviśesaḥ*, i.e. it is “a special oil container made of clay, well-known in Saurāṣṭra” (this phrase is also taken over by Śrīcandra). It may have been that the centre of commentary writing was Gujarat.

Summarizing these date suggestions, Puṇyavijaya would have Malayagiri’s life roughly around about that of the great Hemaçandra (1088–1172), while Doshi suggests Malayagiri wrote his first work (the grammar) around 1170 and his remaining works after that date. Schubring has also cited secondary sources suggesting Malayagiri’s grammar was written between 1143 and 1173 (Schubring 1935, 59) (Between *saṃvat* 1200 and 1230). Dundas, however, has given simply “13th century” as the approximate date of Malayagiri (1996, 78). It does not seem possible to be make the date more exact, and so I have preferred the larger date range of 1093–1193 for an indicatory period of Malayagiri’s work. I would also suggest that it is possible the later commentator Śrīcandra wrote the *Nirayāvaliyāsuṃyakkhandha* commentary merely to complete the set of commentaries on the *Āṅgas* and *Upāṅgas* already created by Śīlāṅka, Abhayadeva and Malayagiri.<sup>14</sup>

---

<sup>14</sup> See also *Sirisāmajjavāyagaviraiyaṃ Paṇṇavaṇāsuttam*, sampādakāḥ Puṇyavijayo Muniḥ ... [et al.] (Bambāi: Śrī Mahāvīra Jaina Vidyālaya, Vīra saṃ. 2495–97 [1969–71]), vol. 2, 426–31 and Winternitz (1933: 2, 592). Paṇḍit Sukhalāla Saṅghavī in the introduction to his *Tatvārthasūtra* (Ahmedabad: L. D. Institute, 1974, 62) refers to the introduction of the *Dharmasaṅgrahaṇi* (presumably the edition of 1916 by Muni Kalyāṇavijaya) for information on the works of Malayagiri.

## 8 Commentaries by Malayagiri

1. It is best to distinguish between two texts bearing the name *Āvassaya-sutta*, the first being a brief canonical text commented on by Haribhadra and Malayagiri, the second a less ancient text still in liturgical usage, more frequently called *Ṣaḍ-Āvaśyakasūtra*. Malayagiri's *Āvaśyaka-vivarāṇa* is incomplete, but still, 18,000 *ślokas* in extent (Devendra Muni 1977, 525, 532–33).

1928–36 *Śrīmanmalayagiryācāryakṛtavivarāṇayutaṃ, Śrutakevaliśrīmad-bhadrabāhusvāmīsūtritaniryuktiyuta-Śrīāvaśyakasūtram*. Bombay: Śrīāgamodayasamiteḥ, Vīrasamvat 2454–62 [1928–36].

2. The *Bhagavatī* is a very large compendium of Jain dogmatics, partly presented as questions and answers, with Mahāvīra responding to his principal disciple Goyama Indabhūti (Winternitz 1933: 2, 442–43). The *Bhagavati-vṛtti* is a commentary on the second *śataka* only of the *Viyāhapaṇṇatti* (Velankar 1944, 290) of 3,750 *ślokas* (Devendra Muni 1977, 525) but seems never to have been printed.

3. The *Bṛhatkalpa* is the principal work on the rules and regulations for monks and nuns, including restrictions concerning food, residence, etc. Malayagiri's *Bṛhatkalpapīṭhikāvṛtti*, seems to be incomplete in 4,600 *ślokas* (Devendra Muni 1977: 525, 533–34). According to some, Malayagiri's work was completed by Kṣemakīrti, pupil of Vijayendu of the Cāndrakula, in samvat 1332 [1275] (Velankar 1944, 284b; Kapadia 1935, 17: 2, 237–44; *Jaina Sāhitya kā Bṛhad Itihāsa* 1966, 3, 454), however Schubring states that Malayagiri's work was continued by Bālaśiraḥśekhara and gives Kṣemakīrti as the author of a separate *Vṛtti* (Schubring 1935, §51).

1933–43 *Sthavira-Āryabhadrabāhusvāmiṣraṇītasvopajñaniryuktyupetaṃ Bṛhatkalpasūtram: Śrī-Saṅghadāsagaṇikṣmāśramāṇasaṅkalita-bhāṣyopabṛṃhitam: Śrīmadbhir Malayagirīsūribhiḥ prārabdhayā Vṛddhaposālikatapāgacchīyaiḥ Śrīkṣemakīrtiyācāryaiḥ pūrṇikṛtayā ca vṛtṭyā samalanīkṛtam / tat sampādakau Munī Caturvijaya-Puṇyavijayau. Bhāvanagara: Śrījaina-Ātmānandasabhā, Vīrasamvat 2459–68. Vikramasamvat 1989–98. Īsvī san 1933–42. Ātmasamvat 36–42.*

4. *Candraprajñapti*, this is a cosmological text which seems to have been lost, it was apparently of 9,500 *ślokas* in extent (Devendra Muni 1977, 525). The commentary by Malayagiri has also been lost with the text.

5. The *Jīvājivābhigama* expands on the doctrine of “living” and “lifeless” things in 20 sections. This is a more or less a complete taxonomy of creatures and a description of the universe according to the Jaina view. The commentary on the *Jīvājivābhigama* is a *ṭīkā*, and either 14,000 *granthas* or 16,000 *ślokas* in extent (Velankar 1944, 144; Devendra Muni 1977, 525 and 529–30).

- 1883 \**Atha-Sthānāṅga-nāmnas tṛtīyāṅgayopāṅgaṃ Jīvābhigama-nāma sūtram* / Śrī Malayagiri-Sūri-kṛta-vṛtti-sahitaṃ Gurjara-bhāṣā-yuktaṃ ca prārabhyate. Ahmedabad: Times Press, 1883.
- 1919 *Śrīsthānāṅgākhyatṛtīyāṅgasambaddhaṃ Caturdaśapūrvadharaviracitaṃ Śrīmanmalayagiry-ācāryasūtritavivaraṇayutaṃ Śrīmājīvājivābhigamopāṅgaṃ* [ / edited by Sāgarānanda]. Prathamasaṃskāre. Bombay: Sheth Devchand Lālabhāi Jaina Pustakodhār Fund, Vīrasaṃvat 2445. Vikramanrasya 1975. Krāiṣṭa 1919.

6. The *Nandī-sūtra* presents various traditions of epistemological discussion and interpretation. The commentary, the *Nandī-sūtra-ṭīkā*, mentions both the *Nandīsutta Cūrṇī* and Haribhadra’s *Vivaraṇa* and is 7,732 *granthas* in extent (Velankar 1944, 201; Devendra Muni 1977, 527).<sup>15</sup>

- 1878 *Nandī-sūtra* / Gaṇadhara-Sudharmāsvāmī-kṛta-mūla-sūtra tadupari Śrī-Malayagiri-kṛta-ṭīkā, tadupari bhāṣā Valavodhasameta; Śrībhagavān Vijayasādhunā saṃśodhitaṃ. Kalikata: Nūtanasaṃskṛta Yantra, saṃvat 1935 [1878].
- 1917 \**Śrīman-Malayagiry-Ācārya-vihita-vivaraṇa-yutaṃ Śrīmad-Devāvācaka-Gaṇi-dṛḥḍhaṃ Śrīman-Nandī-sūtram ...* Bombay: Nirṇaya-sāgara Press, Vikramasaṃvat 1974 [1917].
- 1924 *Śrīmanmalayagiryācāryapranītavṛttiyutaṃ Śrīmadduṣyagaṇīśiṣyācāryavaryaśrīmaddevavācakakṣamaśramaṇa-nirmitaṃ Śrīmannandīsūtram*. Bombay: Agamoday-Samiti, Vīrasaṃvat 2450. Vikramasaṃvat 1980. San 1924.

<sup>15</sup> One manuscript of this commentary is dated 1235 CE (Winternitz 1933, 2: 592n1), while a section of the commentary (the refutation of theism) is given by F. C. Schrader, *Über den Stand der indischen Philosophie zur Zeit Mahāvīras und Buddhas*, p. 62 ff. (Winternitz, Ketkar and Kohn 1971, 2, 472n2).

- 1969 \**Nandisutram: Devavacakaviracitam: Malayagirikrtatikayah sankseparupa-Avacurya samalankrtam* / samosadhakau Vikramasuri-Panyasasribhaskaravijayau. Surata: Devacanda Lalabhai Jainapustakoddhara Samstha, 1969.
- 1987 \**Śrīmat Nandīsutram* / Devavācakagaṇiviracitaṃ; Malayagirivihitavivaraṇayutaṃ. Mumbaī: Śrī Jinaśāsana Ārādhaṇā Trāṣṭa, 2044 [1987].

7. The *Oghaniryukti* is a general treatment of the details of a monk’s life: how to check items (for life forms), food, confession, atonement and so on. A commentary is mentioned in Devendra Muni (1977, 526) but no editions seem to have appeared.

8. The *Piṇḍaniryukti* consists of around 700 verses (*gāthās*) divided into eight chapters dealing with regulations about food for monks and nuns. The commentary by Malayagiri on the *Piṇḍaniryukti* is about 6,700 *granthas* in extent but seems only to have been published once (Velankar 1944, 249; Devendra Muni 1977, 532).<sup>16</sup>

- 1918 *Śrīmadbhadrabāhusvāmipraṇīta-sabhāśyā-śrīmanmalayagiryācāryavivṛtā Śrīpiṇḍaniryuktiḥ* / [edited by Sāgarānanda]. Suratasiṭī: Devacandra Lālabhāī Jainapustakoddhārphaṇḍa, Isukhrīte 1918.

9. The *Prajñāpanā* “gives in 36 chapters a classification of living beings, containing under ‘human being’ a geographical-ethnographic outline, in which the Aryans (*ariya*, *ārya*) and the barbarians (*milikkha*, *mleccha*) are enumerated with their habitations” (Winternitz 1933: 2, 456). This commentary is a *Vṛtti* of 14,500 *ślokas* (Velankar 1944, 258) in which Malayagiri also discusses textual variants (*Sirisāmajjavāyagaviraiyaṃ Paṇṇavaṇāsuttam* 1969, 426–31, 436–40).

- 1884 \**Pannavaṇā-sūtra: caturthopāṅga [Gujarātī anuvāda sameta] prārambha* / Loṅkā-gacchīya Śrī Rāmacandra Gaṇikṛta Saṃskṛtānuvāda yuta; Nānakacandajī se saṃśodhita hoke mudrita

<sup>16</sup> The commentary has been translated into Gujarati however: *Śrutakevalī Bhagavanta Śrī Bhadrabāhusvāmijī viracita Śrīpiṇḍaniryukti grantharatnāno: Malayagirijī viracita tīkārthayuta suvisuddha anuvāda* / anuvādaka Haṃsasāgarajī. Bhāvanagara: Śrī Śāsanakaṇṭhoddhāraka Jñānamandira, 1962.

- huā; Kālikācārya saṅkalitasūtra, tadupari Malayagiri Sūri kṛta  
Saṃskṛta ṭīkā aura Paramānandarṣi kṛta bhāṣā ṭīkā yuta. Benares:  
[s.n.], 1884.
- 1918–19 *Śrīmacchāyācāryaḍṛbdham*  
*Śrīmanmalayagiryācāryavihitavivaraṇayutam Śrīprajñāpanopāṅgam.*  
Mehesana: Āgamodayasamiti, Vīrasaṃvat 2444–45. Vikramasaṃvat  
1974–75. Krāiṣṭa 1918–19 (Reprinted 1988).
- 1988 *Śrī Prajñāpanopāṅgam = Prajnaapanopaangam / Purvadhara Śrī*  
*Śyāmārya viracitam; Malayagirisūri viracitavṛttiyutam;*  
punarmudraṇaprakāḥ Vijaya Bhuvanabhānusūrīśvarāḥ. Cikapeta,  
Beṅgalora: Śrī Ādinātha Jaina Śvetāmbara Mandira Ṭraṣṭa, 1988.  
(Reprint of 1918–19 edition).

10. The base text, the *Rāyapaseṇāijja* is a conversation between King Paesi and the monk Kesi about the nature of the soul.<sup>17</sup> The *Rājaprasniya-ṭīkā* or *-vṛtti* of around 3,600 *granthas* including text (Velankar 1944, 330). See also Devendra Muni (1977, 531–32).

- 1879 *\*Rāya paseṇī jī sūtra: dusarā Upāṅga / Gaṇadhara Śrīsudharṃma-*  
*svāmikṛta mūlasūtra, tadupari Malayagiri Ācārya kṛtatīkā, tadupari*  
Megharājajī kṛta Vālābodha. Kālakattā: Śrī Yasodānanda Sarkāra ke  
Chāpekhāna, Saṃvat 1936 [1879].
- 1925 *Śrīmatrājaprasniyasūtram: Śrīmanmalayagiriprañātavṛttiyuktam.*  
Bombay: Āgamoday Samiti, Vīra saṃvat 2451. Vikrama saṃvat  
1981. Krāiṣṭa 1925.
- 1937 or 38 *Rāyapaseṇāiya-suttam: pariśodhitamūlapāṭha-pāṭhāntara-vivaraṇa-*  
*ṭippaṇa-viśiṣṭā-nekapariśiṣṭādibhiḥ saṃyutam / sampādakaḥ*  
Becāradāsa Jīvarāja Doṣī. Amadāvāda: Gūjara Grantharatna  
Kāryālaya, Vi. saṃ. 1994 [1937]. Vīra saṃvat 2464 [1938].

11. The *Sūryaprajñapti* contains a systematic presentation of the astronomical views of the Jainas, it deals with both the sun and the moon and has an extent of 9,500 *ślokas* (Devendra Muni 1977, 525, 528).

- 1919 *Śrīman-Malayagiry-Ācārya-vihita-vivaraṇa-yutam Śrī-Sūrya-*  
*prajñāpty-upāṅgam ... . foll. 4, [1], 297; 26 x 12 cm. Mahesānā:*  
Āgamodaya Samiti, 1919.

<sup>17</sup> A study of the base text by Willem Bollée appeared in 2002 (*The Story of Paesi (Paesi-kahāṇayam): soul and body in ancient India, a dialogue on materialism: text, translation, notes and glossary*. Wiesbaden: Harrassowitz Verlag, 2002. (Beiträge zur Kenntnis südasiatischer Sprachen und Literaturen 8)).

12. *Viśeṣāvaśyaka-(ṭīkā)*: not extant (Devendra Muni 1977, 526).

13. *Vyavahāra-ṭīkā*, at around 33,625 *granthas* in extent this is Malayagiri’s longest commentary (Velankar 1944, 367b). The base text concerns “procedures” to guide the life of Jain monks, i.e. a component of the Jain monastic code. See also Devendra Muni (1977, 530–31). One manuscript of this commentary is dated 1253 CE (Winternitz 1933, 2m 592n2).

1925–28 *Śrī Vyavahāra-sūtram: Bhadrabāhūddharita-mūlasūtram Niryukti-sametam, ... -bhāṣyaṃ Śrīman-Malayagiri-viracita-vivaraṇa-sametam / saṃśodhako Muni Māneka [or Māṇikya].. [Ahmedabad]: Vakīl Keśavlāl Premcand [Modī]. saṃvat 1982–85. Sane 1925–28.*

## 9 Śrīcandra Sūri, fl. 1103–1171 CE<sup>18</sup>

The excellent scholar Muni Puṇyavijaya has made the most comprehensive study of this minor commentator (*Nandisuttaṃ: Siridevavāyagaviraiyaṃ. Aṇuogaddārāiṃ ca: Sīriajjarakkhiyatheraviraiyāiṃ*, sampādakāḥ Puṇyavijayo Muniḥ; Dalasukha Mālavaṇiyā, Amṛtalāla Mohanalāla Bhojaka ity etau ca 1966, introduction in Hindi, 3–9) and I have drawn on his work extensively to compile the following summary. I have also added information from the entries in the *Jinaratnakośa* by Velankar (1944) and in the *Jaina Sāhitya kā Bṛhad Itihāsa* (1966, 3, 449–51). The *praśastis* which provide the raw material concerning Śrīcandra are cited in full by Puṇyavijaya.<sup>19</sup>

Muni Puṇyavijaya attributes seven Sanskrit commentaries written between 1112 and 1171 to Śrīcandra. Most are short works on sections of texts rather than attempts to provide comprehensive guides to larger texts, they are derivative commentaries, mostly repeating glosses and explanations from the earlier teachers

<sup>18</sup> The *Piṇḍanijjuttī* commentary by Vīraṅgaṇin, who belonged to the Candra gaṇḍhaka, was edited in Pāṭaṇ by Nemicandra Sūri and Jinadatta Sūri in saṃvat 1160 [1103] or 1169 [1112]. Monks named Mahendra Sūri, Pārśvadeva Gaṇin and Devacandra Gaṇi assisted the author (PiṇḍNi.1958, Prakāśakīya nivedana, p. 3; (Velankar 1944, 249)). It seems possible this Pārśvadeva Gaṇin could be the same as the one who became Śrīcandra (this is discussed below), and I have therefore expanded the date range for Śrīcandra suggested by Puṇyavijaya—1112–71—to include this possibility, i.e. I suggest his dates of composition may be 1103–71.

<sup>19</sup> There is another author named Śrīcandra of the 12<sup>th</sup> century, he belonged to the Harsapuriya gaṇḍhaka and wrote a work entitled *Sāṅgrāhanīsūtra*.

1. *Jītakalpa-brhaccūrṇi-viṣamapada-vyākhyā*

This is an explanation of the difficult places (*viṣama-pada*) in Siddhasena Gaṇi's *Jītakalpabrhaccūrṇi*, which is in turn a work commenting on the *Jīyakappa* of Jinabhadra. The last named is a work on monastic discipline written in around 588 CE. The commentary has been published once, in the publication listed below (p. 31–59). The colophon confirms some of the details in the lineage chart for Śrīcandra. It gives the date of composition as *saṃvat* 1227, i.e. 1170 or 1171 CE.

1926      \**Jīta-kalpa-sūtram*  
*Śrīcandrasūrisandṛbhaviṣamapadavyākhyāvibhūṣita-*  
*śrīśiddhasenagaṇīkṛtabṛhaccūrṇisamanvitam / Śrījinabhadragaṇi-*  
*kṣamāśramaṇaviracitam: sampādaka Muni Jinavijaya. Ahmedabad;*  
*Jaina Sāhitya Saṃśodhaka Samiti, 1926.*

2. *Nandīsūtra-laghuvṛtti-durgapada-vyākhyā*

This is a brief commentary on Haribhadra Sūri's *Vivaraṇa* to the *Nandī-sūtra*. It picks out very occasional words for comment, and when printed it occupies only five pages. The colophon is short and does not give a date, however, the oldest extant manuscript of this work is held in Jaisalmer and includes an indication that the text was copied in *saṃvat* 1226, *dvitīya Śravaṇa, śudi 3, Soma* which matches Monday July 28, 1169 (Caitrādi). This work was therefore copied during the lifetime of Śrīcandra, but for a monk of the Jālyodhara gaṇa. This manuscript is exceptionally clear (*ati-śuddha*) and formed the basis for Puṇyavijaya's edition of this work in 1966. It is also called *Vṛtti-tippaṇa* (*grantha* 3,300), and *Durgapadavyākhyā* (Vekankar 1944, 201)

1966      *Nandīsūtram: Śrī-Śrīcandrācāryakṛtadurgapadavyākhyā-*  
*ajñātakarṭṭkaviṣamapadaparyāyā-bhyāṃ samalaṅkṛtayā Ācārya*  
*śrīharibhadrasūrikṛtayā Vṛtīyā sahitam / saṃśodhakaḥ sampādakaś*  
*ca Munipuṇyavijayaḥ. Vārāṇasī: Prākṛta Grantha Paṇḍit, Vīrasaṃvat*  
*2493 [1966].*

1969      \**Nandīsūtram: Devavacaviracitam: Malayagirikṛtaṭīkāyāḥ*  
*sankṣeparūpa-Avacūrya samalaṅkṛtam / samosadhakau Vikramasuri-*  
*Panyasasribhaskaravijayau. Surata: Devacanda Lalabhai*  
*Jainapustakoddhara Samstha, 1969.*

### 3. *Nirayāvalikā-vivaraṇa*

The commentary on the narrative text, the *Nirayāvaliyā-suyākkhandha* is ascribed to Śrīcandra on the basis of the colophon verse found in some of the oldest palm leaves.

Puṇyavijaya saw this colophon as sufficient authority to assign authorship to Śrīcandra. Certainly the fragmentary nature of the commentary would make it in keeping with the other commentaries assigned to this commentator. If we accept the tradition of the date this work is also the last known extant work of Śrīcandra and was written perhaps near the end of his life. The *praśasti* gives only the year saṃvat 1228, ie. 1171 or 1172. The manuscripts favour its title being *Nirayāvaliyā-suyākkhandha-vivaraṇa* rather than *-vṛtti* as suggested by Muni Puṇyavijaya.

- 1885 *Nirayāvaliyā sūtra prārambhaḥ: bhāga 19 Kappiyā, 20 Kappaviḍamsiyā 21 Pupphiyā, 22 Pupphacūlā, 23 Baṇhidasā / Śrī Gaṇadhara Sudharmā Svāmi saṅkalita sūtra, tadupari Candra Sūri kṛta Saṃskṛta ṭīkā; Sadāraṅga kṛta bhāṣā ṭīkā yuta; Paṇḍita Viśvanātha jī se saṃśodhita. 1. daphe. Banārasa: Jaina Prabhākara Presa, saṃvat 1941. San 1885 Īsavī.*
- 1922 *Śrīnir[a]yāvalikāsūtram / Śrīcandrasūriviracitavṛttiyutam; Dānavijayagaṇibhiḥ saṃśodhitam. Amadāvāda(rājanagara)madhye [Ahmedabad]: Rājanagarastha Śrīvīrasamājaḥ, Vīrasaṃvat 2448. Vikramasaṃvat 1979. San 1922.*
- 1934 *The Nirāvaliyāo, the last five Upangas of the Jain canon = Niggaṃ thapāvayaṇesu [sic], carimapañcovaṅgabhūyāo Nirayāvaliyāo: edited with introduction, translation, notes, glossary appendices and critical foot-notes [includes the commentary] / by A[mritlal]. S[avchand]. Gopani and V. J. Chokshi. Ahmedabad: Gurjar Granth Ratna Karyalaya, 1934.*

### 4. *Niśītha-cūrṇi-durgapada-vyākhyā*

This is a commentary on difficult sentences and words in the twentieth *uddeśaka* of the *Viśeṣa-cūrṇi* on the *Niśītha*.

- 1922 *Sthavira-puṅgava Śrī Viśāhagaṇi Mahattara-praṇītam, sabhāṣyam Niśītha-sūtram: Ācāryappravara Śrī Jinadāsa Mahattara-viracitayā Viśeṣa-cūrṇya samalaṅkṛtam / sampādaka Amaramuni tathā*

Kanhaiyālāla. Dillī: Bhāratīya Vidyā Prakāśana ; Āgarā: Sanmati  
Jñāna Pīṭha, 1982. Dvīṭiya samsōdhita samskarāṇa.<sup>20</sup>

An opening verse explains, in clichéd terms, the reasons for writing the commentary: *viṃśoddeśe Śrīniśīthasya Cūrṇau, durgam vākyam yat padaṃ vā samasti / svasmṛtyartham tasya vakṣye subhodhām, vyākhyām kāṃcit sadgurubhyo'vabuddhām // 2 //* “Whatever difficult sentence or word there is in the twentieth *uddeśa* of the *Niśītha-cūrṇi*, for the sake of my own memory I will relate about it something of an easily understood commentary, learnt from the true teachers.” This work was written in *saṃvat* 1174, i.e. 1117 CE, according to its colophon, where an exact date is given. The author calls himself Śrīcandra and refers to Śīlabhadra Sūri as his teacher, omitting any mention of Dhaneśvara Sūri. Puṇyavijaya has interpreted this colophon to show that this is the first extant work known which Śrīcandra wrote after becoming a Sūri and changing his name from Pārśvadeva Gaṇi (*Nandisuttam: Siridevavāyagaviraiyam. Aṇuogaddārāim ca: Siriajjarakkhiyatheraviraiyāim / Sampādakāḥ Puṇyavijayo Muniḥ; Dalasukha Mālavaṇiyā, Amṛtalāla Mohanalāla Bhojaka ity etau ca* 1966, 5). This would mean that event took place sometime between 1112 and 1117.

### 5. *Nyāyapraveśa-pañjikā*<sup>21</sup>

The *Nyāyapraveśa-pañjikā* is a sub-commentary on the commentary (*ṭīkā*) of Haribhadra Sūri to the well-known logic text by the Buddhist Dinnāga, the *Nyāyapraveśa*. It is the earliest known dated work by Śrīcandra and, according to the colophon (cited in full by Puṇyavijaya). It was completed on *Phālguna kṛṣṇa* 9, *saṃvat* 1169, during the *nakṣatra Anurādhā*: this is Friday, 23 February, 1112 (Karttikādi).<sup>22</sup>

1968 *The Nyāyapraveśa: part I Sanskrit text with commentaries [of Haribhadra and Śrīcandra (Pārśvadevagaṇi)]: critically edited with notes and introduction / by Anandshankar B. Dhruva. Baroda: Oriental Institute, 1968. (Gaekwad's Oriental series; no. 38). (Reprinted from the 1930 edition).*

<sup>20</sup> Śrīcandra's work is in v.4 (p. 413–43). Details of the first printing not traced.

<sup>21</sup> A *pañjikā* is, in theory at least, a commentary that explains every word in a text Āpte s.v.).

<sup>22</sup> Dhruva interprets the dates a little differently, I follow Puṇyavijaya because of his specialized study of this commentator.

Puṇyavijaya states that all the old as well as modern manuscripts of the *Nyāyapraveśa-pañjikā* mention Pārśvadevagaṇin as its author. The fact, however, that this Pārśvadevagaṇin was identical with Dhaneśvarasūri's disciple of that name who, after attainment of the status of a Sūri, became famous as Śrīcandra Sūri, the esteemed author of a number of works, is known only from the *praśasti*, at the close of the palm leaf manuscript of the *Pañjikā* preserved in a collection at Pāṭana. The *praśasti* indicates that Pārśvadeva Gaṇi (= Śrīcandra) was the pupil of Dhaneśvara Sūri. A commentary by this Dhaneśvara Sūri on Jinavallabha Sūri's *Sārdhaśatakaprakaraṇa* (= *Sūkṣmārthavicārasāraprakaraṇa*) is extant, and its *praśasti* provides further information on Pārśvadeva Gaṇi's lineage.

The Candra kula to which this author is connected was “a prestigious lineage apparently dating from early medieval times which later Śvetāmbara sectarian groups attempted to incorporate into their own traditions.” Abhayadeva also describes himself as belonging to this lineage (Dundas 1996, 95 n.43 referring to 1993, 258 n.66). This suggests Abhayadeva may have been a predecessor in Śrīcandra's scholastic lineage.

#### 6. *Śrāddhapratikramaṇasūtra-vṛtti*

This commentary is on a text forming part of the *Ṣaḍāvaśyakasūtra* (Velankar 1944, 390). There are more than a dozen other commentaries of various kinds on this text, which consists of fifty *gāthās* (389–91). I have not traced any published version of this work. The date of completion given in verse 8 of the colophon is *saṃvat* 1222, Madhu (= Caitra), *śukla* 10, *nakṣatra* Puṣya, *Dhṛti yoga*, which is Sunday March 13, 1166 (Kārtikādi). It is notable that a palm leaf manuscript dated *saṃvat* 1299 exists in Pāṭana i.e. it dates from only seventy years after the commentary was completed. Early copies of Śrīcandra's works are well-represented in Pāṭana collections, which may even suggest he was based in the area of Northern Gujarāt.

#### 7? *Piṇḍaviśuddhiprakaraṇa-vṛtti*

This is a commentary on Jinavallabha Sūri's *Piṇḍaviśuddhi* (250). According to the colophon it was composed in *saṃvat* 1178, 1121 or 1122 CE. However as Puṇyavijaya points out the use of the name Śrīdevatā in the colophon does not fit

with the other colophons by Śrīcandra and whether or not we can confidently include this amongst his works is as yet unresolved.

## 8? *Subodhā-samācārī*

I have not been able to discover much about this work. According to the colophon it is written in Prākṛit, whereas none of Śrīcandra's other works have been. Again, the colophon matches the lineage information already established, Velankar (1944, 431–32) lists this as one of two dozen texts entitled *Sāmācārī* which suggests there may be some difficulty in telling them apart.

- 1924 *Śrīsubodhāsamācārī* / Śrīmacchrīcandrācārya-saṅkalitā. Bombay: Śreṣṭhī Devacandra-Lālabhāī-Jaina-Pustakoddhāra Fund, Bhagavanmahāvīranirvāṇasamvat 2450. Krāīṣṭa san 1924. Vikrama samvat 1980.
- 1988 \**Śrīsubodhā-sāmācārī* / Śrīcandrācāryasaṅkalitā. Mumbaī: Śrī Jinaśāsana Ārādhanā Ṭraṣṭa, 2045 [1988].
- 1993 \**Sāmācārī prakaraṇam*:  
*Purvatarakālīnaśrīmadācāryapurandaravihitam: śrīmacchrīcandrācārya-saṅkalitā Śrīsubodhāsāmācārī ca* / sampādakaḥ samśodhakaś ca Vijayajinendrasūrīśvaraḥ. Prathamāvṛttih. Lākhābāvala, Śāntipurī, Saurāṣṭra: Śrī Harṣapuṣpāmṛta Jaina Granthamālā, 1993.

Puṇyavijaya points out that the *Bṛhattippanikā* attributes other works to him also, namely *Jayadevachandaḥśāstravṛtti-ṭippanaka* and *Sanatkumāracarita* (written in *saṃvat* 1214), but no copies of these works have yet been discovered (*Prastāvanā* 7).

## References

- Acharya, Diwakar. 2007. "The Original Paṅhavāyaraṇa / Praśnavyākaraṇa discovered." *International Journal of Jaina Studies (Online)* 3 (6): 1–10.  
<http://www.soas.ac.uk/research/publications/journals/ijjs/file40439.pdf>
- Aldorf, Ludwig. 1977. "Jaina Exegetical Literature and the History of the Jain Canon." In *Mahāvīra and His Teachings*. Bombay: Bhagavān Mahāvīra 2500th Nirvāṇa Mahotsava Samiti.
- Balbir, Nalini. 1993. *Āvaśyaka-Studien: Introduction Générale et Traductions*. Stuttgart: Franz Steiner.

- Bronkhorst, Johannes. 1999. "Review of Willem B. Bollée's *Bṛhatkalpaniryukti and Bṛhatkalpabhāṣya: Romanized and Metrically Revised Versions, Notes from Related Texts and a Selective Glossary*. Stuttgart: Franz Steiner, 1998." *Asiatische Studien = Études Asiatiques* 53: 987–92.
- Devendra, Muni. 1977. *Jaina Āgama Sāhitya: Manana aura Mīmāṃsā: Jaina Vāṅmaya Kā Paricayātmaka Adhyayana = A Panoramic Study of Jain Canonical Literature with Comparative Study of Relevant Buddhist and Vedic Texts*. Udayapura, Rājasthāna: Śrī Tāraka Guru Jaina Granthālaya.
- Doshi, B. *Malayagiri's Śabdānuśāsana*. 1967. Ahmedabad: Lalbhai Dalpatbhai Bharatiya Sanskriti Vidyamandira.
- Dundas, P. 1996. "Somnolent Sūtras: Scriptural Commentary in Śvetāmbara Jainism." *Journal of Indian Philosophy* 24: 73–101.
- Hoernle, Rudolf A F. 1880. *The Uvāsagadasāo, or, the Religious Profession of an Uvāsaga, Expounded in Ten Lectures, Being the Seventh Anga of the Jains, Edited in the Original Prākṛit with the Sanskrit Commentary of Abhayadeva [and English Translation]*. Calcutta: Asiatic Society of Bengal.
- Jain, Jagdishchandra. 1984. *Life in Ancient India as Depicted in the Jain Canon and Commentaries: 6th Century BC to 17th Century AD*. New Delhi: Munshiram Manoharlal.
- Jaina Sāhitya kā Bṛhad Itihāsa*. 1966. Edited by Dalasukha Mālavaniyā and Mohanalāla Mehaṭā. Vārāṇasī: Pārśvanātha Vidyāśrama Śodha Saṁsthāna.
- Jyväsjärvi, Mari. 2010. Retrieving the Hidden Meaning: Jain Commentarial Techniques and the Art of Memory, *Journal of Indian Philosophy* 38: 133–62
- Kapadia, Hiralal Rasikdas. 1935. *Descriptive Catalogue of the Government Collections of Manuscripts Deposited at the Bhandarkar Oriental Research Institute. V. 17: Jaina Literature and Philosophy. Āgamika Literature*. Poona: Bhandarkar Oriental Research Institute.
- . 2000. *The Canonical Literature of the Jainas*. First reprint ed. Ahmedabad, India: Sharadaben Chimanbhai Educational Research Centre.
- Kapadia, Hiralal Rasiklal. 1935. "The Jaina Commentaries." *Annals of the Bhandarkar Oriental Research Institute* 16 (1934–35): 292–312.
- Khadabadi, B. K. 1991. "Reflections on the Jaina Exegetical Literature." In *Aspects of Jainology: Pt. Dalsukh Bhai Malvania felicitation volume*, edited by M. A. Dhaky and S. Jain, Vol. 3, 27–33. Varanasi: P. V. Research Institute.
- Leumann, Ernst. 1934. *Übersicht über die Avasyaka-Literatur: aus dem Nachlass herausg. von Walther Schubring*. Hamburg: Friederichsen, de Gruyter.
- Nandisuttaṃ: Siridevavāyagaviraiyaṃ. Aṅuogaddārāiṃ ca: Siriajjarakkhiyatheraviraiyāiṃ / sampādakāḥ Puṇyavijayo Munih; Dalasukha Mālavaniyā, Amṛtalāla Mohanalāla Bhojaka ity etau ca*. 1968. Bamba: Śrī Mahāvīra Jaina Vidyālaya.

- Nandisuttam: Siridevavāyagaviraiyaṃ. Aṇuogaddārāiṃ ca:*  
*Siriajjarakkhiyatheraviraiyāiṃ / sampādakāḥ Puṇyavijayo Muniḥ; Dalasukha*  
*Mālavaṇiyā, Amṛtalāla Mohanalāla Bhojaka ity etau ca.* 1966. Bambaī: Śrī Mahāvīra  
Jaina Vidyālaya.
- Norman, Kenneth R. 1997. "The Jaina Nijjuttis." *Acta Orientalia* 58: 52–74.
- Prana Natha and Chaudhuri, Jitendra Bimala. 1938. *Catalogue of the Library of the India Office. 1938–57. Volume 2, Part 1 (Revised Edition). Sanskrit Books.* Revised edition ed. London: HMSO.
- Puṇyavijay, Muni. 1961. *Catalogue of Palm-leaf Manuscripts in the Śāntinātha Jain Bhaṇḍāra, Cambay.* Baroda: Oriental Institute.
- Sirisāmajjavāyagaviraiyaṃ Paṇṇavaṇāsuttam.* 1969. Bambaī: Śrī Mahāvīra Jaina Vidyālaya.
- Schubring, Walther. 1935. *Die Lehre der Jainas nach den Alten Quellen Dargestellt.* Berlin: Walther de Gruyter.
- . 1944. *Die Jaina-Handschriften der Preussischen Staatsbibliothek: Neuerwerbungen Seit 1891 / Unter Redaktioneller Mitarbeit Von Günter Weibgen.* Leipzig: Otto Harrassowitz.
- Tieken, Herman. 1986. "Textual Problems in an early Canonical Jaina Text." *WZKS* 30: 5–25.
- Tripāṭhī, Chandrabhāl. 1981. "The Jaina Concordance in Berlin: a Bibliographical Report." In *Studien Zum Jainismus und Buddhismus: Gedenkschrift für Ludwig Alsdorf / Herausgegeben von Klaus Bruhn und Albrecht Wezler.* Wiesbaden: Franz Steiner.
- Velankar, Hari Damodar. 1944. *Jinaratnakośa: an Alphabetical Register of Jain Works and Authors (vol. 1 Works (no more published)).* Poona: Bhankarkar Oriental Research Institute.
- Williams, R. 1965. "Haribhadra." *BSOAS* 28 (1): 101–11.
- Winternitz, Moritz, S. V. Ketkar, and H. Kohn. 1933 [1971]. *A History of Indian Literature. Volume 2: Buddhist Literature and Jaina Literature: translated From the Original German.* Calcutta: University of Calcutta.