

The Original *Paṇhavāgaraṇa* / *Praśnavyākaraṇa* Discovered*

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The *Sthānāṅgasūtra* (Jambūvijaya 1985a: 311, *sūtra* 755) describes the *Paṇhavāgaraṇa* (Skt. *Praśnavyākaraṇa*), the tenth *aṅga* of the Jain canon, in the following way:

paṇhāvāgaraṇa-dasāṇaṃ dasa ajjhayaṇā pannattā, taṃjahā – uvamā, saṃkhā, isi-bhāsiyāiṃ, āyariya-bhāsitāiṃ, mahāvīra-bhāsitāiṃ, khoma-pasiṇāiṃ, komala-pasiṇāiṃ, addāga-pasiṇāiṃ, aṃguṭṭha-pasiṇāiṃ, bāhu-pasiṇāiṃ |

In the *Paṇhavāgaraṇa-dasā* ten *adhyayanas* are taught. They are as follows: comparison/ example (*uvamā*), decision/enumeration (*saṃkhā*), teachings of the seers (*isi-bhāsiyāiṃ*), teachings of the teachers (*āyariya-bhāsitāiṃ*), teachings of Mahāvīra (*mahāvīra-bhāsitāiṃ*), the issues associated with the way of divination which involves a deity's entering a linen cloth (*khoma-pasiṇāiṃ*), those issues associated with the way of divination which involves a deity's entering some soft object (?) (*komala-pasiṇāiṃ*), those issues associated with the way of divination which involves a deity's entering a mirror (*addāga-pasiṇāiṃ*), those associated with the way of divination which involves a deity's entering the surface of one's thumb (*aṃguṭṭha-pasiṇāiṃ*), and associated with the way of divination which involves a deity's entering the surface of one's arm (*bāhu-pasiṇāiṃ*).

Similarly, the *Samavāyāṅgasūtra* (Jambūvijaya 1985a: 444, *Sūtra* 145) describes it the following way:

se kiṃ taṃ paṇhāvāgaraṇāiṃ? paṇhāvāgaraṇesu ṇaṃ aṭṭhuttaraṃ paṇasataṃ, aṭṭhuttaraṃ apaṇasataṃ, aṭṭhuttaraṃ paṇāpaṇasataṃ, vijjāṭṭisayā, nāgasupaṇṇehi ya saddhiṃ divvā saṃvāyā āghavijjāṃti |

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*pañhāvāgaraṇadasāsu ṇaṃ sasamayaparasamayapaṇṇavayapatteya-
buddhavividhattha-bhāsābhāsiyāṇaṃ atisayaḡuṇauvasamaṇāṇapagāra-
āyariyabhāsiyāṇaṃ vitthareṇaṃ vīramahe-sīhiṃ viviha-vitthārabhāsiyāṇaṃ
ca jagahitāṇaṃ addāgaṃguṭṭhabāhuasimaṇikhomaāicca-mātiyāṇaṃ
vivihamaḡpasinaṇavijjāmaṇapasinaṇavijjādaivayapayogapāhaṇṇagaṇappagāsiyā
ṇaṃ sabbhūyabigaṇappabhāvanaragaṇamativimhayakarīṇaṃ atisaya-
matitakālasamayedamatittha-karuttamassa thitikaraṇakāraṇāṇaṃ
durabhiḡamadurovagāhassa savvasavvaṇṇusammata-ssābudhajaṇaviboha-
karassa paccakkhayappaccayakarīṇaṃ paṇhāṇaṃ vivihagaṇamahatthā
jiṇavarappaṇīyā āghavijjanti |*

*pañhāvāgaraṇesu ṇaṃ parittā vāyaṇā, saṃkhejjā aṇuogadārā, jāva
saṃkhejjāo saṃgahaṇīo. se ṇaṃ aṇḡatṭhayāe dasame aṇḡe, ege
sutakkhaṃdhe, [paṇayālīsaṃ ajjhayaṇā], paṇayālīsaṃ uddesaṇakālā,
paṇayālīsaṃ samuddesaṇakālā, saṃkhejjāiṃ payasayasahassāiṃ paaggeṇaṃ
paṇṇatte, saṃkhejjā akkharā, aṇaṃtā gaṃā, jāva caraṇakaraṇaparūvaṇā
āghavijjati. se ttaṃ paṇhāvāgaraṇāṇi |¹*

What are the contents of the *pañhāvāgaraṇāiṃ*? In the *pañhāvāgaraṇa*, 108 *praśnas*, 108 *apraśnas*, 108 *praśnāpraśnas*, excellent supernatural *vidyās*, and supernatural conversation of snakes and eagles are taught.

In the *Paṇhāvāgaraṇadasā*, those great issues of *praśnavidyās* are explained, which are composed by the best Jinās, cause direct perception, and have manifold great qualities. [These issues] are hard to comprehend and fathom [but] can awaken ignorant men, and are approved by all omniscient Jinās. [These are] told, by great Jaina sages with great details, by those teachers who speak of various objects of manifold qualities and the ways of

¹ The *Nandisūtra* (Puṇyavijaya 1966: 84, *sūtra* 96) also contains a description of the *Paṇhāvāgaraṇa*, which drops the second paragraph of the above citation from the *Samavāyāṅgasūtra*. The *Samavāyāṅgasūtra* abbreviates the sentence in the third paragraph, as that portion can be borrowed from previous descriptions of other *aṅgasūtras*, but the *Nandisūtra* keeps it intact. Let me present in the following the reading of the *Nandisūtra* (Puṇyavijaya 1966: 84, *sūtra* 96), and underline the extra lines: *se kiṃ ttaṃ paṇhāvāgaraṇāiṃ? paṇhāvāgaraṇesu ṇaṃ aṭṭhuttaraṃ paṇṇasataṃ, aṭṭhuttaraṃ apaṇṇasataṃ, aṭṭhuttaraṃ paṇṇāpaṇṇasataṃ, aṇṇe vi vividhā divvā vijjātisayā nāgasupaṇṇehi ya saddhiṃ divvā samvāyā āghavijjanti | paṇhāvāgaraṇāṇaṃ parittā vāyaṇā, saṃkhejjā aṇuogadārā, saṃkhejjā vedhā, saṃkhejjā silogā, saṃkhejjāo ṇijjuttīo saṃkhejjāo saṃgahaṇīo, saṃkhejjāo paḡivattīo | se ṇaṃ aṇḡatṭhayāe dasame aṇḡe, ege suyakkhaṃdhe, paṇayālīsaṃ ajjhayaṇā, paṇayālīsaṃ uddesaṇakālā, paṇayālīsaṃ samuddesaṇakālā, saṃkhejjāiṃ paḡasahassāiṃ paḡaggeṇaṃ, saṃkhejjā akkharā, aṇaṃtā gaṃā, aṇaṃtā paḡjavā, parittā tasā, aṇaṃtā thāvarā, sāsatakaḡanibaddhaṇikāiyā jīnaḡaṇṇattā bhāvā āghavijjanti paṇṇavijjanti parūvijjanti daṃsijjanti ṇidaṃsijjanti uvadaṃsijjanti | se evaṃvāyā, evaṃ-
ṇāyā, evaṃviṇṇāyā, evaṃ caraṇakaraṇaparūvaṇā āghavijjai | se ttaṃ paṇhāvāgaraṇāiṃ |*

self-restraint in detail; and also by all those Pratyekabuddhas, who propounded our as well as others' doctrines in discourses of various purposes. These include the issues, beneficial to the world, which concern the mediums, such as a mirror, one's thumb or arm, a sword, a jewel, a piece of linen, and the sun. [They] shed light on many of [the?] great *praśnavidyās* and mind-reading *praśnavidyās*, involved deities, ceremonial applications, and major qualities. [Those issues] involve the proofs for existence of the best of the Tīrthakaras in the distant past who resorted to self-restraint, and cause astonishment in the mind of people because of their true double impact.

In the *pañhāvāgarāṇa*, a certain number of narratives, a certain number of *anuyogadvāras*, {a certain number of *vedha*-verses, a certain number of verses, a certain number of *niryuktis*,}² a certain number of *saṅgrahaṇīs*, {and a certain number of *pratipattis*} are taught. In the tenth *aṅga* situated among the *aṅga*-texts, one *śrutaskandha*, {45 *adhyāyanas*,} 45 *uddeśaṅakālas*, 45 *samuddeśaṅakālas*, numerous hundred-thousands of *padas* together with *padāgras*, a certain number of *akṣaras*, limitless *gamas*, {limitless chapters, a certain number of *tasas*, limitless *thāvaras*, and eternal as well as made-up, composed and settled *bhāvas* taught by the Jina are taught, indicated, explained, shown, instructed, [and] exhibited. That *aṅga*-text stands containing such teachings, such knowledge, such wisdom,} and such explanations on the cause and merits of self-restraint. Thus is the *Pañhāvāgarāṇa*.

These descriptions indicate that the *Praśnavyākaraṇa* deals mainly with various issues concerning divination, for instance, essential and non-essential questions for the purpose of divination. The title of the text itself suggests the same thing: [Prophetic] Explanation of Queries. Abhayadeva, in the beginning of his commentary on the current version of the *Praśnavyākaraṇa*,³ analyses the title of the text this way: *Praśna* in the title stands for *praśnavidyās*, or methods of explaining queries, involving mediums like one's thumb and so on, for divination purpose. The *Praśnavyākaraṇa* is thus named, because all these are explained or told here. He further says that this used to be the content of the

² I use curly braces to contain the words present only in the *Nandisūtra* and abbreviated in the *Samavāyāṅgasūtra*.

³ Abhayadeva's commentary on the *Praśnavyākaraṇa*, introduction: *praśnā aṅguṣṭhādīpraśnavidyās, tā vyākriyante abhidhīyante 'sminn iti praśnavyākaraṇam. ayaṃ ca vyutpattyartho 'sya pūrvakāle 'bhūt, idānīm tv āsravapañcakasaṃvarapañcakavyākṛtir evehopalabhyate*. See also Abhayadeva's commentary on the *Sthānāṅga* passage cited above which states the same point: *praśnavyākaraṇadaśā ihoktarūpā na drśyante drśyamānās tu pañcāsravapañcasamvarātmikā iti* (Jambūvijaya 1985b: 341, ll. 31f.).

text in earlier times, but by the time he composed his commentary nothing except explanations on the five types of sins and five types of their consequences were found in the text. This indicates that Abhayadeva himself was aware of the fact that the text he is commenting upon is not the original but a new text. Albrecht Weber (1883: 327; 1885: 17) noticed long ago that the original text of the *Praśnavyākaraṇa*, which the compilers of the above mentioned *sūtras* had before them, was lost at some point in history and another entirely different text was substituted in the place of the original *aṅgasūtra*.

Now as a sheer surprise, an archaic version of the *Praśnavyākaraṇa* in Prakrit, together with a Sanskrit commentary of one Jīvabhogin has been found preserved in a palm-leaf manuscript in the National Archives of Nepal. The accession number of the manuscript is 4-149 and can be found on NGMPP (Nepal German Manuscript Preservation Project) microfilm reel no. B 23/37. The palm-leaf manuscript was complete in 153 folios but now folios 142 and 143 are missing. There are some extra folios in the same handwriting at the end of the manuscript which contain charts and circular diagrams of *akṣaras*, mentioned or implied in the text. I am tempted to take this portion as an extension of the appendix included in the main body of the manuscript. There is an innocent little corrupt catalogue entry for this manuscript⁴ in the *vyākaraṇa* section of the *Bṛhatsūcīpatra* [A so-called descriptive catalogue of the manuscripts belonging to the Vīrapustakālaya] published from Kathmandu, where it is identified as a grammatical text.⁵

As the manuscript is written in Jain Nāgarī, it is highly probable that it was written in western India but found its way from there to Nepal when Gujarati merchants traveled or migrated to Kathmandu valley in early mediaeval times. It is also possible that it was written by a Jain migrant in Kathmandu. The manuscript is not dated but I place it in the beginning of the 12th century on paleographical grounds. There is a paper transcript of this palm-leaf manuscript, which was made at least 56 years ago.⁶ It is preserved in the same archives and is numbered 5–1462. It is microfilmed under reel number B 466/20. It is badly rat-eaten in the left-hand side and is of little use except in

⁴ Śarmā 1965: 41.

⁵ I was aware of the existence of this manuscript already in 1993 when I worked for the NGMPP for the first time as a student, and went through all NGMPP index cards. But due to the lack of good library facilities in Kathmandu, I was not able to compare the content of the manuscript with that of the printed text. So I was not aware of its importance until I went to Hamburg in 2001 and finally read Abhayadeva's commentary and secondary sources.

⁶ This Manuscript belonged to the Bhāratī Bhavana Library of Late Rājaguru Hemrāj Pāṇḍe before it arrived the National Archives. Transcripts of rare palm-leaf manuscripts were regularly made in that Library until around 1950, when the Rājaguru was in power and active.

one place, where two folios of the palm-leaf manuscript are missing; obviously the two folios now missing in the manuscript were intact when the transcript was prepared.

This text is the best available candidate for the original *Praśnavyākaraṇa*. This text fits Abhayadeva's description: its subject is *praśnavidyā*, the discipline that is connected with divination. It is the most logical thing to take *praśna* in the title of the text in this sense. The description of the *Sthānāṅgasūtra* clearly suggests that the tenth *āṅga* is centred on this issue. Out of the ten topics mentioned there as the contents of the *Praśnavyākaraṇa*, the last five are on the various ways of divination. They deal with the issues related to the five ways of divination in which a deity enters a linen cloth (*khoma-pasiṅāiṃ*), or some soft object (?) (*komala-pasiṅāiṃ*), or a mirror (*addāga-pasiṅāiṃ*), or the surface of one's thumb⁷ (*aṅguṭṭha-pasiṅāiṃ*) or arm (*bāhu-pasiṅāiṃ*).⁸ The first two topics, comparison or example (*uvamā*) and decision or enumeration (*saṃkhā*), could also be somehow related to divination, but the other three, teachings of the seers (*isibhāsiyāiṃ*),⁹ teachers (*āyariya-bhāsitāiṃ*), and Mahāvīra (*mahāvīra-bhāsitāiṃ*), indicate that legends were also part of the text.

The other two descriptions of the *Praśnavyākaraṇa* from the *Nandisūtra* and *Samavāyāṅgasūtra*, though highlight the legendary character of the *Praśnavyākaraṇa* known to them, tell us that it contained *praśna*, *apraśna*, and *praśnāpraśna*. These three issues can be the best interpreted as questions valid for divinatory consideration, the opposite, and the questions which are concerned with divination only to a certain degree. So, I conclude that the text of the *Praśnavyākaraṇa* known to the compilers of the Śvetāmbara Jain canon contained divination related issues as well as legends.¹⁰ And, we

⁷ In Nepal, Newar Tantric priests practice divination to locate lost items or identify thief or answer other queries. They smear collyrium or similar substance on a mirror or an innocent boy or girl's thumb/palm and ask the boy or girl to see things on that blackened surface and report; they still call it "vīr bolāune" (calling the Vīra). After I read the manuscript of the *praśnavyākaraṇa* I am inclined to take this "vīr" as Mahāvīra/Jina, but unaware of the history of the tradition and under the influence of the prevalent cult of Hanuman, people interpret this *vīr* as Hindu Mahāvīra = Hanumān.

⁸ This is the way Abhayadeva takes these topics, as he comments on the above cited Sthānāṅga passage: ... *pasiṅāiṃ* in the *mūla* means the *praśnavidyās* by means of which deities are induced to enter certain objects. In this context, *kṣaumaka* is cloth, *addāga* is mirror, *aṅguṣṭha* is a part of the hand, [i.e. thumb], and *bāhava* is arm. (... '*pasiṅāiṃ*' *ti praśnavidyāḥ yakābhīḥ kṣaumakādiṣu devatāvātāraḥ kriyata iti, tatra kṣaumakaṃ – vastraṃ addāgo – ādarśaḥ aṅguṣṭho – hastāvayavaḥ bāhavo – bhujā iti. – Jambūvijaya 1985b: 341, ll. 33-34*). So there is no doubt that Abhayadeva associated the original *Praśnavyākaraṇa* with divination.

⁹ A text titled *Isibhāsiyāiṃ* exists and has been published with a German translation from Hamburg, see Schubring 1969. Abhayadeva does not elaborate about these first five topics, but says that their meaning is literally clear.

have to say that the text now found is either only a part of the text they had in view or belongs to the Digambara tradition. I see a greater chance for the second option, because Pūjyapāda Devanandin who was instrumental in composition of Jīvabhogin's commentary (see below) was a well-known Digambara teacher.

It is peculiar feature of the text of the recently discovered *Praśnavyākaraṇa* that, unlike other *aṅgasūtras*, it is entirely in versified form, but is not presented in the form of dialogue. It begins with an invocation to Mahāvīra and to Śrutadevatā, the embodiment of the entire canonical knowledge.¹¹ In the third *gāthā*, *Paṇha* appears as the title of the text together with an epithet *Jiṇapāyaḍa*.¹² The full Prakrit title appears only in the *mantra* of Maūravāhinī Sudadevadā, found in the appendix at the end of the manuscript¹³, where the goddess is identified as the *paṇhavāyaraṇavidyā*, the *vidyā* venerated in the *Paṇhavāyaraṇa* (not to be confused with the *vidyādevīs* of later times). The Sanskrit title *Praśnavyākaraṇa*, however, can be found in chapter colophons of the commentary.¹⁴

As the commentator states, the composer of the text was a Kevalin. This contrasts with the traditional belief that the whole set of twelve *aṅgas* was composed by the Gaṇadharas,¹⁵ who are counted among the Kevalins.

¹⁰ These descriptions can only hint at the original content but cannot be taken literally. It is no new thing in the history of Jaina literature that accretions grow around older material.

¹¹ Śrutadevatā (Pkt. Sudadevadā/Suyadevayā) is mentioned also in the *Bhagavatīsūtra*, *Mahāniśūthasūtra* and some other Jain texts. See Shah 1941: 196f. In the Jain tradition, the twelve *aṅgasūtras* are described as her limbs and the fourteen *pūrvas* as her ornaments. See Shah 1941: 196, Ludvik 2007: 245. As Ludvik 2007: 234, n. 38 in her recent book on Sarasvatī reports, Jain Scholar Paul Dundas takes the Śrutadevatā referred to in the *Bhagavatīsūtra* not as Sarasvatī but rather as an all purpose category. Yet, another Jain scholar, Nagasaki Hōjun (p.c.), interprets it as Sarasvatī. With the discovery of Jīvabhogin's commentary on the *Paṇhavāyaraṇa*, it is clear that Śrutadevatā was identified with the Maūravāhinī Sarasvatī by the end of the seventh century, the date of our commentary.

¹² Jīvabhogin, the commentator, records a variant reading *Jaāpāyaḍa* (Skt. *Jayaprākṛta*) for *Jiṇapāyaḍa* (Skt. *Jina-prākṛta*).

¹³ I give here the complete set of mantras, including the well-known *parameṣṭhimantras*: *ṇamo arahaṃtāṇaṃ | ṇamo siddhāṇaṃ | ṇamo āriyāṇaṃ | ṇamo upajjhayāṇaṃ | ṇamo loe savvasāhūṇaṃ | ṇamo bhagavado mahadi mahāvīravaddhamāṇabuddhassa | ṇamo jiṇāṇaṃ | ṇamo savvo vi jiṇāṇaṃ | ṇamo paṇhavāyaraṇavijjādevadāe | ṇamo sarassadāe | mama hidayaṃ pavissa | cakkhuṃ pavissa | jibbhaṃ pavissa | pucchaassa muhaṃ pavissa | aṃgapadaṃga pavissa | sarisaya savvaṃ mama āisaantaṃ asamaeṇa savvavāññitaṃ udara 2 ida maṇijāme suvaṇṇajāle jaassa vijae maūravāhiṇī svāhā ... ṇamo bhagavadāe mahadi mahāvidyāe aṇṇadāe pāṇadāe giri 2 ru 2 mayūravāhiṇī svāhā* (fol. 149r3-v1, 149v3-4).

¹⁴ Thus runs the final colophon of the commentary: *darśanajyotir nāma praśnavyākaraṇaṭīkā samāptāḥ* (sic) || o || *kṛti* (sic) *jīvabhoginaḥ dvitīyaṃ cāsya nāma sārādatteti* || o || (fol. 149r2-3).

The text deals with the *praśnavidyā* in a rather complex way. It is divided into at least 33 short chapters, some of which are further divided into sub-chapters.¹⁶ Some contents of the text, mainly those related with articulation and pronunciation **can** have significance far beyond the scope of the *praśnavidyā*.

Here I present a list of all sections of the text:

1.	<i>vargaracanāprakaraṇa</i>	Section on formation of series [of <i>akṣaras</i>]
2.	<i>yoninirdeśaprakaraṇa</i>	on indication of root [<i>akṣaras</i>]
3	<i>śikṣāprakaraṇa</i>	on articulation and pronunciation [of <i>akṣaras</i>]
4.	<i>uttarādharaprakaraṇa</i>	on superior and inferior [<i>akṣaras</i>]
5.	<i>abhighātaprakaraṇa</i>	on abrupt articulation
6.	<i>jīvasaṃjñābheda prakaraṇa</i>	on names and varieties of living beings
7.	<i>jīvacintāprakaraṇa</i>	on investigation into living beings
	i. <i>manuṣyādhikāra</i>	Sub-section on human beings
	ii. <i>pakṣyadhikāra</i>	on birds
	iii. <i>dvipadādhikāra</i>	on bipeds
	iv. <i>catuṣpadādhikāra</i>	on quadrupeds
	v. <i>apadādhikāra</i>	on creatures without feet
8.	<i>dhātubhedaprakaraṇa</i>	Section on varieties of metals
9.	<i>mūlacintāprakaraṇa</i>	on consideration of plants
10.	<i>muṣṭijñānaprakaraṇa</i>	on investigation into theft
11.	<i>saṃkaṭavikaṭaprakaraṇa</i>	on contracted and open [<i>akṣaras</i>]
12.	<i>saṃsthānavibhāgaprakaraṇa</i>	on distinction of the shape [of lost or stolen object]
13.	<i>varṇavibhāgaprakaraṇa</i>	on distinction of colour
14.	<i>ghanacchidravibhāgaprakaraṇa</i>	on distinction of solidness and hollowness [density]
15.	<i>gandhavibhāgaprakaraṇa</i>	on distinction of smell
16.	<i>rasavibhāgaprakaraṇa</i>	on distinction of taste
17.	<i>digvibhāgaprakaraṇa</i>	on distinction of the direction [of lost/stolen object]
18.	<i>sthānaprakaraṇa</i>	on location
19	<i>naṣṭikājñānaprakaraṇa</i>	on investigation into [identity of] the lost object

¹⁵ As reported in the Śvetāmbara tradition, each of the eleven Gaṇadharas composed a separate set of twelve *aṅgas* but only the *gaṇa* of Sudharman continued, so all available *aṅgas* belong to him and his *gaṇa*.

¹⁶ The *Sthānāṅgasūtra* states that the *Praśnavyākaraṇa* consisted of ten *adhyāyanas*, however, the other two *sūtras* cited in the beginning of the article claim that it consisted of one *śrutaskandha* and 45 *adhyāyanas*.

20. <i>tajjñātakaparakaraṇa</i>	on omens hinting at the lost object
21. <i>saṃkhyāprakarāṇa</i>	on the number [of lost objects]
22. <i>kālānayanaparakaraṇa</i>	on reckoning of the time [when the lost or stolen object is found again]
23. <i>nakṣatrānayanaparakaraṇa</i>	on reckoning of the star involved
24. <i>dvikayogakāṇḍa</i>	on queries involving two possibilities
25. <i>guṇakārakāṇḍa</i>	on multiplier [<i>akṣaras</i> in queries]
26. <i>nandyāvartakakaraṇa</i>	on the <i>Nandyāvartaka</i> measure [for query analysis]
27. <i>gajavilulitakaraṇa-</i> <i>saṃkhyākaraṇaparakaraṇa</i>	on the <i>Gajavilulita</i> and counting measures
28. <i>siṃhāvalokanaparakaraṇa</i>	on the <i>siṃhāvalokana</i> measure
29. <i>sarvatobhadraparakaraṇa</i>	on the <i>sarvatobhadra</i> measure
30. <i>aśvamohitaparakaraṇa</i>	on the <i>aśvamohita</i> [measure]
31. <i>samaviśamaparakaraṇa</i>	on similar and dissimilar [<i>akṣaras</i>]
32. <i>guṇaparakaraṇa</i>	on multiplication
33. <i>akṣarotpādanakāṇḍa</i>	on production of <i>akṣaras</i>

According to the colophon, the commentary is called *Darśanajyotis*, which is otherwise known as *Sāradattā*. The concluding verses mention that Jīvabhogin composed the commentary by the grace of Devanandin.¹⁷ Hence, he was a junior contemporary, most probably a disciple, of the latter. If this Devanandin is the same as Pūjyapāda Devanandin the author of the *Jainendravāyākaraṇa* and several Jain works, the commentator's time cannot be later than the end of the seventh century.

There is yet another source for the root text, at least for a large part of it: Muni Jinavijaya (1958) has published an inferior recension of the *Praśnavyākaraṇa* with a very brief commentary, under the title *Jayaprākṛta*. Like the keepers of his manuscript, who labeled it with the name *Jayapāhuḍa*, he did not even suspect that what he had found had a direct link with the original *Praśnavyākaraṇa*. As he admitted in his introduction, the text belonged to a distinct genre and every line in the manuscript was corrupt and suspect. He was not even sure about the title. He printed the whole text with *Jayapāhuḍa* at the top of each page but chose the title *Jayapāyaḍa* on the cover, ignoring the name *Praśnavyākaraṇa* found in the final colophon. In his introduction he promises to return to this issue with more material in future, but I am not aware of any of his subsequent publications related to *praśnavidyā*. He does not give precise details of the manuscript in his book, but if possible it would be nice to locate and use the Jaisalmer manuscript in future studies.

¹⁷ Fol. 147r5-v2: *kālatrayaṃ(sic)vibhāgārtham idaṃ śiṣyahitāya ca, kṛtā ṭīkā mahābhāgā darśana-jyotyāṃ(sic)saṃjñitā | avyaktapadavākyaṛthavyaktā(sic)dāhṛtapesalā, Devanandiprasādena kṛteyaṃ Jīva-bhoginā |*

The discovery of this new text of the *Praśnavyākaraṇa* highlights divination as the focus of the original *Praśnavyākaraṇa*. As the descriptions of the three *sūtras* cited in the beginning of this article indicate, the original *Praśnavyākaraṇa* was largely concerned with this matter, but not exclusively. The recently discovered text, however, focuses on divination exclusively; it does not contain legends. It is not simple to answer why and how it is so, but it is hoped that matters will be clearer after a thorough study of the contents of the new text.

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