

CATALOGUE  
OF THE JAINA MANUSCRIPTS  
AT STRASBOURG

# INDOLOGIA BEROLINENSIS

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BAND 4

CHANDRABHĀL TRIPĀṬHĪ

CATALOGUE  
OF THE JAINA MANUSCRIPTS  
AT STRASBOURG



LEIDEN  
E. J. BRILL  
1975



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miniature no. 8 on Fol. 18B.

CATALOGUE  
OF THE JAINA MANUSCRIPTS  
AT STRASBOURG

BY

CHANDRABHĀL TRIPĀṬHĪ

WITH A FRONTISPIECE, SEVEN PLATES AND A MAP



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E. J. BRILL

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śrī-Stambhatīrthe jina-bhakti-vallī  
bījāyitā yā pitṛ-dhāmnī dhārmye  
jagadguru-śrī-Vijayādya-Nemi-  
sūrīśvaraiḥ śāsvata-dharmalābhaiḥ,

yā siñcitā śrī-muni-Puṇya-pūrvair  
jaināgamajñair Vijayābhīdhānaiḥ,

rakṣyate sādhanā vallī śārmaṇye Barline pure  
patra-puṣpa-dalaṃ tasyā argho 'stu guru-pūjane.

Loymāna-Nemisūrīśa-Puṇya-śrī-Sukha-prītaye  
praṇatīḥ satataṃ tebhyaḥ Candrabhāla-Tripāṭhinaḥ.

## EDITORS' FOREWORD

Possible misconceptions regarding the nature of books designated as 'catalogues' call for a few remarks on the present publication. It is generally admitted that catalogues are indispensable for many disciplines if not for all branches of research. Thus catalogues of coins are required for the study of political history, and catalogues of manuscripts for the study of the history of literature. Catalogues are in fact 'necessary'. However, 'necessary' may be understood in the sense of a necessary evil. Character, bulk, and esoteric nomenclature render many catalogues unattractive, and the very term is equivocal in the sense that it brackets together similar but not identical types of publications. We shall therefore try to show that publications such as the present one deserve a wider interest than is normally taken in books of an archival character.

The reader will appreciate that the material on which catalogues of manuscripts are based differs considerably from the material utilized for studies in the history of literature. The author of a manuscript catalogue has to examine hundreds if not thousands of manuscripts — differing in time and region, in script and material, in size and condition, in quality and layout. The historian of literature, on the other hand, is mainly concerned with editions of works — 'primary' literature — and with studies based on these editions — 'secondary' literature. He uses books printed in the nineteenth and twentieth centuries, whereas a manuscript catalogue surveys *manuscripts*, i.e. objects of antiquarian interest. Miniature painting was an art, writing a craft, and the preparation of writing materials a small-scale industry. Thus the study of *manuscripts* can in itself add to our knowledge of an ancient culture, viz. of cultural history and allied subjects which are of course not identical with literature. Between this external aspect and the literary aspect in its narrowest sense we discover, as an intermediate area, certain *records* entered on the manuscripts which do not form part of the works proper. These pertain partly to the work and its author (colophon, *praśasti*) and partly to the scribe and his employer, the donor (scribal remark). In the first case, the distinction between the work proper and the supplementary matter (*praśasti* in particular) may at times be arbitrary, but broadly speaking one cannot deny that, besides the work proper, we possess 'record-sections' attached to it in the manuscripts and belonging mainly to the two types just mentioned. These 'record-sections' form a subject in its own right — just like family-records, temple-records, village-records, donor's inscriptions, copper-plate grants, etc. — The most important aspect is no doubt the purely *literary side*, which is particularly important under two sets of circumstances: in the case of insufficiently surveyed literary provinces and in cases where the processes of literary composition and transmission cannot be adequately understood without substantial assistance from scholars specializing in manuscripts.—Taking together what has been said and adding a few points not mentioned expressly (e.g. regional and chronological distribution of manuscripts containing a particular work and of manuscripts written by a particular scribe, a study of proper names and of the vocabulary of dates) we arrive at a subject which — in spite of manifold interconnections with other disciplines — deserves a special designation and has been labelled 'manuscriptology'.

The material selected by Prof. TRIPATHI illustrates 'manuscriptology' in more than one of its aspects—as is apparent from the very comprehensive Introduction and from

the numerous Notes forming part of the Entries. Nevertheless it seems useful to emphasize two aspects of his work. As far as clarity is concerned, the 'record-sections' of a manuscript do not compare favourably with the analogous parts of a modern book (title page, preface, etc.). Apart from a few elements scattered over the entire manuscript, they form an unwieldy mass of text appended to the work proper. Prof. TRIPATHI has therefore taken special care to dissect (and analyse) these sections of the Mss. — sections which present greater problems than the End's and Beginning's of the works proper. These studies have added considerably to the bulk of the present catalogue. As far as the contribution to the *history of literature* is concerned, we need not emphasize that Jaina literature is much less explored than the rest of Indian literature. Besides, certain problems of Indian literature in general are particularly acute in the case of the literature of the Jainas. This is due partly to the large proportion of anonymous literature and partly to the enormous literary activities of the Jaina community, more particularly of their monks. We are faced with difficulties of identification on the one hand, and with the labyrinthine structure of the literary material on the other. Identification is difficult due to the maze of synonymous and homonymous names (of authors) and titles (of works), and on account of the arbitrariness of traditional attributions. For Indian literature in general, these problems have been illustrated by K. L. JANERT in his *Annotated Bibliography of the Catalogues of Indian Manuscripts*, to which the reader is referred. The structural difficulties are connected with the processes of 'commentation' and 'transmission', one more specialized and the other general. It is easy, but not necessarily correct, to establish a neat distinction between 'works' on the one hand and 'commentaries' on the other. It is convenient, but not always appropriate, to regard a particular composition as a work in its own right and as different from other related works. Often vast literary materials remained for centuries in a state of permanent transformation which defies all attempts at conventional categorization. Such materials are resistant to simple segmentation and cannot be divided into a computable number of 'works'. Jaina literature supplies numerous instances of such developments, and the reader who goes carefully through the present catalogue will soon discover to what extent the preparation of a catalogue may become linked up with the study of specific literary problems. As a matter of fact, questions of identification and questions regarding the nature of literary developments are primarily the responsibility of the manuscript specialist. For this is not a matter of abstract surveys, but 'field-work' which requires extremely close examination of the available data. It is therefore hoped that Prof. TRIPATHI's catalogue will not only serve as a book of reference giving information about individual works and manuscripts but that it will also be studied as a contribution to Jaina literature in general.

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