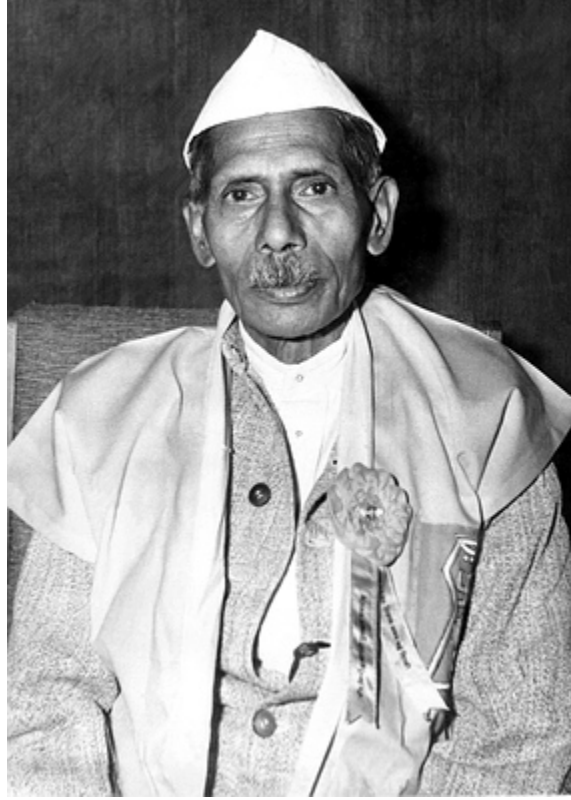


II-28. Biographical Sketches

Kakka, Panditji, Balchandji, and many other contributors to the Dhavla work were born in the Bundelkhand region that has been hospitable to the followers of the original group out of Patliputr. Note that all the three scholars who did most of the Dhavla work between 1930 to 1970 were born within 20 miles of each other, and at some point they were associated with the Pathshala at Sadumar. Even to this day many young people have little choice except to progress through such traditional schools. Bundelkhand region is not industrially developed. Compared to the planes of Ganga it has remained a more hospitable environment for the ancient traditions.

Bundelkhand is a small geographical region of the central India that lies south of Jamuna and East of Ujjain along the Betwa river and its tributaries (Figure II-2). It is on the ancient migration route (Essay II-9) and a safe distance away from the Planes of Ganga. This region has not been on the marching-route of the invading armies. A connection of Deogarh and Aharji in this region probably goes back to 1100 CE. Etymological roots of most spoken words in the Bundelkhandi dialect go back directly to Prakrit without much influence of Sanskrit.

Heera Lal Jain Siddhant-Shastri and Nyaytirth (1904-1981, born in Sadumar).



I call him as Kakka. He taught at Sadumar, Beawar, Saharanpur, and Hastinapur. Most of his work was done free-lance while teaching Siddhant, Prakrit and Nay to monks and layman. He was at his best in one-to-one dialog, although he was also sought out for talks in large religious and non-religious gatherings. He published over two hundred articles. His major work was in bringing the Prakrit texts of The Dhavlas, *Tilloypannati*, *Kasay Prabhat (pahud)* and *Karm Prabhat*. His other works include *Jin-sahashranam*, *Basunandi Shrivakachar*, *Prakrit Panch-sangrah*, *Jain Dharm-amrit*, *Karm-prakrati*, *Shrivakachar Sangrah* (in five volumes with 33 *Shrivakachar*), *Davodaya Champu*, *Sudarshanoday-kavya*, *Jayoday-mahakavay* (first half), *Pramay Ratnamala*, *Dasha Vaikalic Sutr*, *Drvyasangrah*, *Jita sutr*, *Dash-shrutskandh*, *Nishith-sutr*, *Prayashchit-sutr*, *Sthananga-sutr*, *Samvayang-sutr*, *Sudarshan-charit*,

and *Vir Vardhman-charit*. One of his later works on the interpretation of *mantr* and *sutr* was in the review process at the time of his death. It was later published by the reviewer under her own name!

Phool Chandr Jain Siddhantshastri (born in Silawan, 1901-1995).

I refer to him as Panditji in this volume. He taught at Sadumar, Morena and Banaras Vidyalaya. In addition to the work on The Dhavla (1939-42), he wrote *Jain-Tatwadhyayi* and commentaries on *Moksh-shastr*, *Sarvarth-siddhi*, and *Panch-adhyayi*.

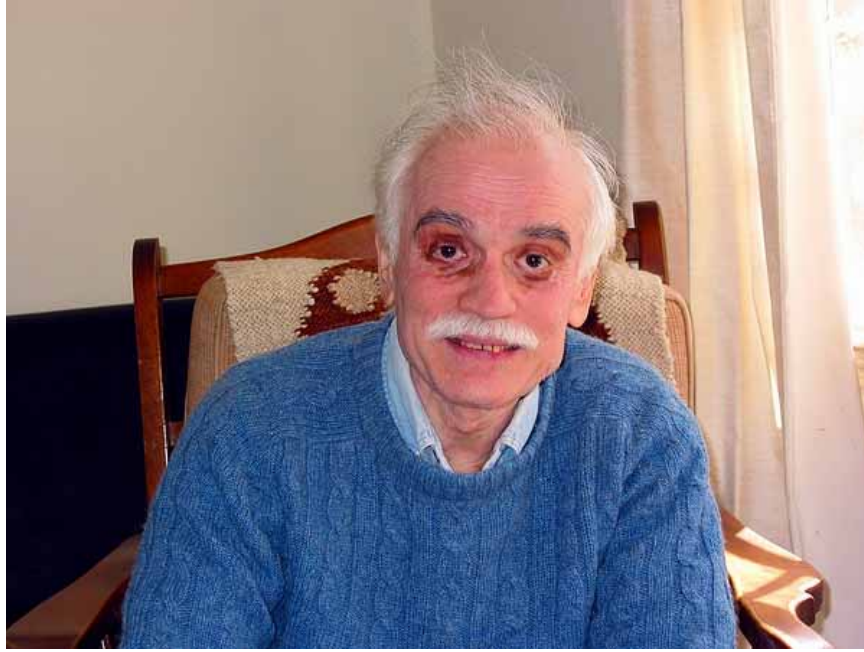
Bal Chandr Jain (born in Sonrai, 1905 – 198?) Siddhantshastri

coedited volumes 6 to 16 of Dhavla. His other works include *Tilloy-pannati*, *Jambu-dippannati*, *Atm-anushashan*, *Panch-vinshitika*, *Gyanrnala*, *Subhashit-ratn Sandoha*, *Dharm-parikcha*, and *Punyashrav Kathakosh*. He was also the series editor for several publications from Sholapur.

Hiralal Jain (born in Narshinghpur, 1899-1973) L. L. B., Ph. D. I

refer to him as Professor in this volume. He published over 100 articles on the historical context for the pandulipis and inscriptions. He was the managing editor of The Dhavla. He is best known for his book: *Bhartiya Sanskrati ko Jain Dharm ka Yogdan*. He was a series editor for the *Bhartiy Gyanpith* publications: *Savay Dhamm Doha*, *Pahud Doha*, *Nay-Kumar Charit*, *Karkand Chariu*, *Jinvani*, and *Sugandh Dashmi Katha*.

Mahendra Kumar Jain



Son of Heera Lal Jain (b. Ujjain 1938-) His formal education was in modern sciences. As Professor of Chemistry and Biochemistry (www.udel.edu) at University of Delaware (USA) he has published over 200 original research articles and scores of reviews and books in the field of membrane biophysics and interfacial enzymology. He formally studied Sanskrit and elementary Jain Siddhant. He cultivated a parallel interest in the thought processes and devices through which humans reduce the level of doubt through empirical reasoning. This interest has resulted in the interpretive translations and essays on this site. As emphasized in these volumes, if interpreted in terms of the ancient works the *syad*, *anekant*, and *anugam* methods not only a mathematical structure but also have conceptual affinity to the deeper structure of human thought.

Contents of Volume II

People and Places

Preface to Volume II

- II-1. Perception for Shared Knowledge
- II-2. People and Places
- II-3. Live, Let Live, and Thrive
- II-4. Millennium of Mahaveer and Buddha
- II-5. Socio-political Context
- II-6. Clash of World-Views
- II-7. On the Ashes of the Magadh Empire
- II-8. Tradition of Austere Monks
- II-9. Who Was Bhadrabahu I?
- II-10. Prakrit: The Languages of People
- II-11. Itthi: Sensory and Psychological Perception
- II-12. What Is Behind the Numbers?
- II-13. Rational Consistency
- II-14. Looking through the Parts
- II-15. Active Interaction
- II-16. Anugam to Agam
- II-17. Preservation of Legacy
- II-18. Legacy of Dharsen
- II-19. The Moodbidri Pandulipis
- II-20. Content of Moodbidri Pandulipis
- II-21. Kakka Takes the Challenge
- II-22. About Kakka
- II-23. Move for Shatkhandagam
- II-24. Basis of the Discord in the Teamwork
- II-25. Significance of the Dhavla
- II-26. Jeev Samas Gatha
- II-27. Uses of the Words from the Past
- II-28. Biographical Sketches