



PRĀKRIT TIMES

An Effort to Re-Enrich India's Endangered Ancient Prakrit Language

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गमो जिणाणं

Sammed Shikhar

Shatrunjaya

Girnar

**Be united to
Save Jain Pilgrimage
and their Sanctity**

PRAKRIT TIMES

Shri Sammed Shikhar is the land of Salvation, We will not allow the Government to tamper with its sanctity

NAMO JINANAM TO ALL



Tirtharaj Sammed Shikhar and Madhuban territory is the land of salvation, from where 20 Tirthankaras out of 24 Tirthankaras and countless Jain Muni's (sages) of Jainism attained salvation by performing penance here. It is highly condemnable and objectionable to declare it a tourist place for outings and fun by the Jharkhand Government and the Central Government. This will disturb the sanctity of this sacred place. Sammed Shikhar is the Shaswat (eternal) Siddhakshetra and living testimony of millions of years of 'Moksha Sadhana' culture, due to which India got the title of 'Vishwaguru'. It is the centre of spiritual practice, faith & self-purification and the most prominent pilgrimage center among the entire Jain pilgrimage sites. That's why it is called Tirtharaj. Both sects of Jains (Digambara and Svetambara) equally consider it as their sacred pilgrimage. Even in the oldest literature of Prakrit, Sanskrit, and Apabhramsh languages, many Acharyas have mentioned this land of Nirvana with great devotion.

Acharya Kundakunda (1st A.D.) has written in his 'Prakrit Nirvana Bhakti' that twenty Tirthankaras have attained parinirvana here –

वीसं तु जिणवरिदा, अमरासुखंदिदा धुदकिलेसा ।
सम्मेदे गिरिसिहरे, णिव्वाणगया णमो तेसिं ॥२॥

This means, who is worshiped by the Devas and the Asuras, and who has destroyed all (karmic) sufferings; Salutations to twenty such Jinendras (Tirthankaras) who have attained Nirvana on the summit of Sammedachal. Acharya Yativrishabha (2nd-3rd A.D.) has also given complete information about the Nirvana of Tirthankaras in 20 verses (4/1197-1206, 1208-1216, 1218) of the fourth Mahadhikar of his text 'Tiloyapannatti' and has mentioned that on which dates twenty Tirthankaras along with how many Jain muni's attained salvation from Sammed Shikhar.

Similarly, it has been said in Acharya Pujiyapad Devanandi's (5th-6th A.D.) 'Sanskrit Nirvana Bhakti' that twenty Tirthankaras have attained parinirvana here –

"शेषास्तु ते जिनवरा जितमोहमल्ला, ज्ञानार्कभूरिकिरणैरवभास्य लोकान् ।
स्थानं परं निरवधारितसौख्यनिष्ठ, सम्मेदपर्वततले समवापुरीशाः ॥२५॥

that is to say, Out of the twenty-four Tirthankaras from this Shailraj (Sammed Shikhar), Tirthankar Ajitnath, Sambhavanath, Abhinandannath, Sumatinath, Padmaprabh, Suparshwanath, Chandraprabh, Pushpadant, Sheetalnath, Shreyansnath, Vimalnath, Anantnath, Dharmanath, Shantinath, Kunthunath, Arhanath, Mallinath, Munirajuvratnath, Naminath and Parshwanath, these twenty Tirthankaras destroyed Karma-kalima (dust of Karmas) and have attained freedom from birth and death.

In the Bhakti Sangrah, Acharya Pujiyapad has sought blessings to attain Nirvana by making obeisance to the 24 Tirthankaras through this verse –



केलाशाद्रौ मुनीन्द्रः पुरुरपदुरितो मुक्तिमाप प्रणूतः ।
चंपायां वासुपूज्यस्-त्रिदशपतिनुतो नेमिरप्यूर्जयन्ते ॥
पावायां वर्धमानस् त्रिभुवन-गुर्वो विंशतिस्तीर्थनाथाः ।
सम्मेदाग्रे-प्रजगमुर्ददतु विनमतां निवृत्तिं नो जिनेन्द्राः ॥३३॥

Here Acharya Pujiyapada is mentioning the Nirvana places of 24 Tirthankaras saying that Freed from all karmic bondages (inauspicious deeds), and the first among the Tirthankaras, Lord Rishabhadeva Aadinath attained salvation from Kailash Parvat. Worshipped by Indra's, Lord Vasupujya (12th Tirthankara) attained salvation from Champapur. Lord Arishtanemi (Neminath / 22nd Tirthankara) attained salvation from Ujjayant-Girnar mountain. Lord Vardhaman Mahavira (24th Tirthankara) attained salvation from Passsvapur. And the remaining twenty Tirthankaras - the gurus of the Teen-loka attained salvation from Sammed Shikhar. May these (twenty-four) Tirthankaras give us all the strength to attain Nirvana, those who make obeisance.

Muni Udaykirti's 'Apabhramshan Nirvana Bhakti' also honored Sammedmahagiri with reverence, the Nirvana land of twenty Jinendras (Tirthankaras), by saying 'Hau Vandaun', which is as follows –

सम्मेद-महागिरि सिद्ध जे वि, हंडं बंदं वीस-जिणिद ते वि ।

Many such ancient shreds of evidence are available in Agamashastras and Purana's. Just as the government provides security to other religious places, temples, mosques, churches, gurudwaras, in the same way, they should fulfill their moral duties by providing security to Sammed Shikhar, Girinarji, Shatrunjaya Tirtha, and other Jain pilgrimages. Jain community all over the world is raising their voice with unity to save the sanctity of Shri Sammed Shikhar and other Jain pilgrimages. Keeping non-violence paramount, Jain society is continuously registering its protest across India through silent rallies, hunger strikes, etc. Jain Sadhus and Sadhis are also registering their protest through fasting etc. It is a humble appeal to the governments to withdraw their declaration and declare it as a holy Jain pilgrimage territory.

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Academicians and Scholars speak up about Sammed Shikhar

Government should officially declare 'Sammed Shikhar' as an Eternal Pilgrimage site

The Editor of Prakrit Times, Dr. Arihant interacted with senior Academicians & Scholars on 'Sammed Shikhar'. Their views are presented here –

Prof. Mahvirraj Gelra, Founder ViceChancellor, Jain Vishva Bharati Institute, LadnunVBI (Representative – Shwetamber Terahapanth Jain Society)



The government should officially declare 'Sammed Shikhar' as a holy place, taking into consideration the ancient Jain history behind the unwavering faith of Jains towards this eternal pilgrimage. For many years, there has been mutual coordination and cooperation between the followers of the Jain religion and the brothers living in the area. But efforts are being made to create division among them for political benefit. Therefore, avoid any kind of political interference in this regard and there should be a solution at the level of the society by mutual dialogue with the regional brothers. Sammed Shikhar is the pride of India, therefore, instead of hegemony, every citizen should perform their duty by keeping the spirit of coordination and cooperation paramount, so that the eternal sanctity of this place remains.

Dr. Hukumchand Bharill, Mahamantri, Pandit Todermal Smarak Trust, Jaipur (Representative – Digamber Mumukshu Society)

Tirthraj Sammed Shikhar belongs to the entire Jain community. All Jains worship here with great devotion. First of all, the entire Jain community should end their differences and come together. In Shikharji, the tribal society has been serving the entire Jain society with great devotion. There is no question of dispute with them. Attempts are being made to provoke them which we can sort out through amicable talks with them.



Prof. Phoolchand Jain, (Presidential Awardee) Former Prof. & Head, Deptt. of Jain Philosophy, Sampurnanand Sanskrit University, Varanasi (Representative – Digamber Jain Society)



Sammed Shikhar is an eternal Jain pilgrimage since infinite ages. Mughals or the Britishers, how many empires have come and gone, but all have maintained the sanctity of Sammed Shikhar. It is sad that today even in independent India Sammed Shikhar has to struggle to protect its sanctity and dignity. For many years till today, Jain followers and regional tribal citizens have made several Tirthyatra to this pilgrimage with mutual coordination and harmony. Then why this sudden crisis? What is the purpose behind this? Governments should once again consider their hasty decision and declare it as eternal Holy Siddha Kshetra.

Prof. Jitendra B. Shah, Director, Shrut Ratnakar Research Institute, Pune (Representative – Murtipujak Shwetamber Jain Society)

Sammed Shikhar Siddha Kshetra is the Nirvana land of many Jain Muniraj along with 20 Tirthankaras. Jainism is a pluralistic (Anekantvadi) religion, which respects all sects and sees them equally. The only aim of the followers of Jainism is to keep intact its centuries-old sanctity. Due to being a tourist destination, there is a possibility of starting many types of objectionable activities, whether it is related to inedible food or illegal encroachment. This will pollute the area as well as the environment. It is a place of devotion, worship, and accomplishment. Whenever there has been an attempt to tamper with its sanctity, Jains have opposed it peacefully and non-violently. And even today we are doing the same at several places in the whole country. It is an appeal to the government to understand the sentiments of the peace-loving Jain community and fulfill its duties by declaring it as an eternal pilgrimage site.



Prof. Dharamchand Jain, Former Professor & Head, Dept. of Sanskrit J.N. Vyas University, Jodhpur (Representative – Sthanakvasi Shwetamber Jain Society)



Sammed Shikhar is an eternal pilgrimage and a sacred center of unwavering faith of all sects of Jainism since ancient times, where thousands of Jain followers cover the long pilgrimage daily walking barefoot. The sanctity of this place should be maintained and should not be substituted for tourism and enjoyment. It is the holy place of 20 Tirthankara Nirvana, which should be announced officially as a pilgrimage place by the government. All Jains are unanimous on this point and are appealing to the government to let it remain only a religious place.

Scriptural Evidence of Sammed Shikhar, along with other Siddhabhumi's of Tirthankaras like Kailash Parvat, Champapur, Girnar, Pawapuri

Prof. Anekant Kumar Jain, New Delhi

(Eng. Translation - Dr. Arihant)

Tirtharaj Sammed Shikhar is the eternal pilgrimage. The word 'सममेद' (Sammed) is basically a word of the Prakrit language. In the Agama literature of about 1-3 centuries, in the Prakrit language, it is found in three or four forms – सममेद (Sammed), सम्मेय (Sammeya), संमेय (Sammeya) and संमेअ (Sammeeaa), which are almost the same, Acharya Kundakunda and Acharya Yativrishbha (Tiloyapannatti) use the word Sammed, whereas in Prakrit Kosha (page 850) like Paiya-Sadd-Mahannav, the word 'संमेअ' (संमेत) 'sammea' (sammet) is given., In Shvetambara Ardhmagadhi Agama Sahitya, In the eighth adhyayan Malli of Nayadhammakahao (sixth anga of Dwadshang), mentioned Sammed Shikhar as 'सममेए पव्वए' (Sammeya Pavvaye) and 'सममेयसेल सिंहरे' (Sammaysel Sihare) . This Agama is believed to be a direct sermon of Lord Mahavira. Sammed Shikhar is the Nirvana place of 20 Tirthankaras of the Jain tradition. Sufficient proofs of this are available in the Jain Prakrit Agama literature. **Acharya Kundakunda (1st A.D.)** has written in his 'Prakrit Nirvana Bhakti' that twenty Tirthankaras have attained parinirvana here –

वीसं तु जिणवरिदा, अमरासुरवदिदा धुदकिलेसा । समेदे गिरिसिहरे, णिव्वाणगया णमो तेसिं ॥२॥ निर्वाण भक्ति

This means, who is worshiped by the Devas and the Asuras, and who has destroyed all (karmic) sufferings; Salutations to twenty such Jinendras (Tirthankaras) who have attained Nirvana on the summit of Sammedachal.

Acharya Yativarshabha of the 2nd-3rd century, in his Agama text named 'Tiloyapannatti', has mentioned Nirvana Bhoomi along with the Nirvana date of all 24 Tirthankaras. Which is presented in front of all of you as authentic evidence –

Tirthankara	Prakrit Verse of Tiloyapannatti	Meaning
1st Tirthankar Rishabhdeva	माघस्स किण्ह -चोहसि- पुव्वणहे णियय-जम्म-णक्खत्ते । अट्ठावयम्मि उसहो अजुदेण समं गओ मोक्खं ॥	Tirthankar Rishabhdev, in the ante meridiem of Magha Krishna Chaturdashi, in his own birth Nakshatra (Uttarashada), attained salvation from Kailash Parvat along with ten thousand Muniraj. (4/1196)
2nd Tirthankar Ajitnath	चेत्तस्स सुद्ध-पंचमि-पुव्वणहे भरणि-णाम-णक्खत्ते । सममेदे अजियजिणो, मुत्तिं पत्तो सहस्स-समं ॥	Tirthankara Ajit Jinendra attained liberation from Sammed Shikhar in the ante meridiem of Chaitra Shukla Panchami along with one thousand Muniraj during Bharani Nakshatra. (4/1197)
3rd Tirthankar Sambhavanath	चेत्तस्स सुक्क-छट्ठी-अवरणहे जम्म-भम्मि सममेदे । संपत्तो अपवगं, संभवसामी सहस्स-जुदो ॥	Tirthankar Sambhavanath Swami, on the post meridiem of Chaitra Shukla Shashti, attained salvation from Sammed Shikhar , along with one thousand Muni's, in the afternoon of his birth Nakshatra (Jyeshtha). (4/1198)
4th Tirthankar Abhinandannath	वइसाह-सुक्क-सत्तमि, पुव्वणहे जम्म-भम्मि सममेदे । दस-सय-महस्सि-सहिदो, णंदणदेवो गदो मोक्खं ॥	Teerthankar Abhinandan Deva attained salvation in the ante meridiem of Vaishakh Shukla Saptami during his birth Nakshatra (Punarvasu), along with one thousand Muniraj from Sammed Shikhar . (4/1199)
5th Tirthankar Sumatinath	चेत्तस्स सुक्क-दसमी पुव्वणहे जम्म-भम्मि सममेदे । दस-सय-रिसि-संजुत्तो, सुमई णिव्वाणमावण्णो ॥	Tirthankara Sumati Jinendra attained Nirvana along with one thousand Muni's from Sammed Shikhar during his birth Nakshatra (Magha) in the ante meridiem of Chaitra Shukla Dasami. (4/1200)
6th Tirthankar Padmprabha	फगुण-किण्ह-चउत्थी-अवरणहे जम्म-भम्मि सममेदे । चउवीसाहिय-तिय-सय-सहिदो पउमपहो देवो ॥	Tirthankar Padmaprabha, on Falgun Krishna Chaturthi in the post-meridiem of his birth Nakshatra (Chitra), attained liberation from Sammed Shikhar along with three hundred and twenty-four Muniraj. (4/1201)
7th Tirthankar Suparshvanath	फगुण-बहुलछट्ठी -पुव्वणहे पवदम्मि सममेदे । अणुराहाए पण-सय-जुत्तो मुत्तो सुपास-जिणो ॥	Tirthankara Suparshva Jinendra, in the ante meridiem of Phalgun Krishna Shashthi, in the presence of Anuradha Nakshatra, attained liberation along with five hundred Muniraj from Sammed Shikhar . (4/1202)
8th Tirthankar Chandraprabh	सिद-सत्तमि पुव्वणहे, भदपदे मुणि सहस्स -संजुत्तो । जेट्ठेसुं सममेदे, चंदप्पह-जिणवरो सिद्धो ॥	Tirthankar Chandraprabh Jinendra, in the ante meridiem of Bhadrpada Shukla Saptami, during Jyeshtha Nakshatra, along with one thousand Muniraj, got liberated from Sammed Shikhar . (4/1203)
9th Tirthankar Pushpadant	अस्सजुद-सुक्क-अट्ठमि-अवरणहे जम्म-भम्मि सममेदे । मुणिवर सहस्स सहिदो, सिद्धि-गदो पुप्फदंत-जिणो ॥	Tirthankar Pushpadanta Jinendra, in the post meridiem of Ashwin Shukla Ashtami, has attained Siddhi from Sammed Shikhar , along with one thousand Muniraj, while his birth Nakshatra (Mūla). (4/1204)
10th Tirthankar Sheetalnath	कत्तिय-सुक्के पंचमि - पुव्वणहे जम्म - भम्मि सममेदे । णिव्वाणं संपत्तो, सीयलदेवो सहस्स - जुदो ॥	Tirthankar Sheetalnath Jinendra, in the ante meridiem of Kartik-Shukla Panchami, during his birth Nakshatra (Purvashadha), attained Nirvana from Sammed Shikhar along with one thousand Muniraj. (4/1205)

11th Tirthankar Shreyanshnath	सावणय-पुणिमाए,पुवण्हे मुणि-सहस्स-संजुत्तो । सम्मेदे सेयंतो,सिद्धिं पत्तो धणिट्ठासुं ॥	Tirthankar Shreyanshnath, in the ante meridiem of Shravan Shukla Purnima, in Dhanishtha Nakshatra, has attained Siddhi along with one thousand Muniraj from Sammed Shikhar . (4/1206)
12th Tirthankar Vasupujya	फगुण - बहुले पंचमि - अवरण्हे अस्सिणीसु चंपाए। रूवाहिय-छ-सय-जुदो सिद्धि-गदो वासुपुज्ज-जिणो ॥	Tirthankara Vasupujya Jinendra, in the post meridiem of Phalgun Krishna Panchami, during Ashwini Nakshatra, along with six hundred and one muni's, attained Siddhi from Champapur . (4/1207)
13th Tirthankar Vimalnath	सुक्कट्टमी-पदोसे,आसाढे जम्म - भम्मि सम्मेदे । छस्सय-मुणि-संजुत्तो,मुत्तिं पत्तो विमलसामी ॥	Tirthankar Vimalnath Swami, along with six hundred Muniraj, got liberated from Sammed Shikhar during his birth Nakshatra (Purva Bhadra Pad), in Pradoshkal (the Sandhi Period of day and night) on Ashada Shukla Ashtami. (4/1208)
14th Tirthankar Anantanath	चेत्तस्स किण्ह -पच्छिम-दिणप्पदोसम्मि जम्म-णक्खत्ते । सम्मेदम्मि अणंतो,सत्त-सहस्सेहि संपत्तो ॥	Tirthankar Anantnath Swami attained salvation along with seven thousand Muni's from Sammed Shikhar during his birth Nakshatra (Revati), at the time of the Pradoshkal of the western day (Amavasya) of the Krishna Paksha of Chaitra month.(4/1209)
15th Tirthankar Dharmanath	जेट्टस्स किण्ह-चोदसि-पज्जूसे जम्म-भम्मि सम्मेदे । सिद्धो धम्म-जिणिंदो,रूवाहिय-अड-सएहि जुदो ॥	Tirthankar Dharmanath Jinendra, on Jyeshtha Krishna Chaturdashi, in Pratyush (last part of the night - morning) period, during his birth Nakshatra (Pushya), got liberated from Sammed Shikhar along with eight hundred and one Muniraj. 4/1210)
16th Tirthankar Shantinath	जेट्टस्स किण्ह-चोदसि-पदोस-समयम्मि जम्म-णक्खत्ते । सम्मेदे संति-जिणो ,णय सय मुणि-संजुदो सिद्धो ॥	Tirthankar Shantinath Jinendra, along with nine hundred Muniraj, has been Siddha (liberated soul) from Sammed Shikhar during his birth Nakshatra (Bharani) on Jyeshtha Krishna Chaturdashi. (4/1211)
17th Tirthankar Kunthunath	वइसाह-सुक्क-पाडिव-पदोस-समयम्मि जम्म-णक्खत्ते । सम्मेदे कुंथु-जिणो,सहस्स-सहिदो गदो सिद्धिं ।	Tirthankara Kunthu Jinendra attained liberation from Sammed Shikhar on Vaishakh Shukla Pratipada, in Pradosh Kaal, during his birth Nakshatra (Kritika), along with a thousand Muniraj. (4/1212)
18th Tirthankar Arahanath	चेत्तस्स बहुल-चरिमे,दिणम्मि णिय जम्मि-भम्मि पज्जूसे । सम्मेदे अर-देओ,सहस्स-सहिदो गदो मोक्खं ॥	Tirthankara Lord Arnath has attained salvation from Sammed Shikhar along with one thousand Muniraj during his birth Nakshatra (Rohini), on Chaitra Krishna Amavasya in Pratyush Kaal. (4/1213)
19th Tirthankar Mallinath	पंचमि-पदोस-समए,फगुण-बहुलम्मि भरणि-णक्खत्ते । सम्मेदे मल्लिजिणो,पंच-सय-समं गदो मोक्खं ॥	Tirthankar Mallinath attained salvation with five hundred Muni's from Sammed Shikhar , at the time of Pradosh Kal of Falgun Krishna Panchami, during Bharani Nakshatra. (4/1214)
20th Tirthankar Munisuvratnath	फगुण-किण्हे बारसि-पदोस-समयम्मि जम्म-णक्खत्ते । सम्मेदम्मि विमुक्को,सुव्वद-देवो सहस्स जुत्तो ॥	Teerthankar Munirajuvrat Jinendra, in the Pradoshkāl of Phālgun Krishna Baras, during his birth Nakshatra (Shravan), along with one thousand Muniraj have attained Siddhi from Sammed Shikhar . (4/1215)
21st Tirthankar Naminath	वइसाह-किण्ह-चोदसि,पज्जूसे जम्म-भम्मि सम्मेदे । णिस्सेयसं पवण्णो,समं सहस्सेण णमि-सामि ॥	Teerthakar Naminath, in the Pratyushkal of Vaishakh Krishna Chaturdashi, during his birth Nakshatra (Ashwini), attained the Liberation from Sammed Shikhar along with one thousand Muniraj. (4/1216)
22nd Tirthankar Neminath	बहुलट्टमी-पदोसे,आसाढे जम्म-भम्मि उज्जते । छतीसाहिय-पण-सय-सहिदो णेमीसरो सिद्धो ॥	Tirthankar Neminath Jinendra has been Siddha in his birth Nakshatra (Chitra), from UrjayantGiri(Girnar) along with five hundred and thirty-six Muniraj during the Pradoshkal of Ashada Krishna Ashtami. (4/1217)
23rd Tirthankar Parshwanath	सिद-सत्तमी-पदोसे,सावण-मासम्मि जम्म - णक्खत्ते । सम्मेदे पासजिणो,छत्तीस-जुदो गदो मोक्खं ॥	Tirthankar Parshwanath attained salvation from Sammed Shikhar along with thirty-six Muniraj during his birth Nakshatra (Vishakha) in the Pradosh period of the Saptami of Shukla Paksha in the month of Shravan. (4/1218)
24th Tirthankar Mahavira	कत्तिय-किण्हे चोदसि,पज्जूसे सादि-णाम-णक्खत्ते । पावाए णयरीए,एक्को वीरिसरो सिद्धो ॥	That is, Veer Jineshwar (Mahavira), in the Pratyushkal of Kartik Krishna Chaturdashi, attained Siddhapada (Salvation) alone from Pavanagri during 'Swati' Nakshatra. (4/1219)

Massive protests across India against the wrong decision of the Government to declare Sammed Shikhar as a tourist spot and demand to declare it as a Holy Pilgrimage site

The Jain community across the world is observing a silent march protesting the Jharkhand and Central government's move to declare the Shri Sammed Shikharji, the holy place for the community, in Giridih District as a tourist place. Lakhs of people belonging to minority communities are protesting against this **erroneous decision** by gathering in different parts of India like Delhi, Madhya Pradesh, Uttar Pradesh, Karnataka, Tamilnadu, Telangana, Udisa, Jharkhand, Gujarat, Maharashtra, etc.



The holy place Sammed Shikhar located on Parasnath Hills, which is the highest mountain in Jharkhand state, is important for both Digambara and Svetambara sects as 20 out of 24 Jain Tirthankaras along with monks attained moksha in the place. "Jharkhand government has declared it a tourist spot and this will allow tourists to visit the sacred place for fun and entertainment. This will disturb the holiness of the place. We appeal to the government to withdraw its decision immediately and to ensure the environment of the holy place is kept intact."

Hearing on the matter

The National Commission for Minorities (NCM) has written to the Chief Secretary, of the Jharkhand government about denotifying Parasnath Parvatraj Giridih (Jharkhand) as an eco-tourism centre and declaring the same as a holy place and has decided to hold a hearing on January 17, 2023, at 3 pm. Earlier on November 28, a letter has been written to the Chief Secretary Government of Jharkhand to consider the request and declare the Sammed Shikharji as a holy place only as this is regarded as the highest place of pilgrimage of the Jain religion. However, the community alleges that no action has been taken so far.

(Courtesy <https://www.outlookindia.com>)



Two Jain Monks had an indefinite fast and sacrificed their life for Sammed Shikhar

Two Jain monks Muni Sugyasagar Ji and Samarth Sagar Ji Maharaj, who were on fasting for 10 days against the Jharkhand government's decision to declare the religious place Sammed Shikhar as a tourist destination, passed away one after the other. Jain monk Sugyasagar Maharaj went to devloka on 3rd January after 10 days of fasting. He started his fast on 25th December in Sanganer, a day before his death his health deteriorated. Jain Saint Samarth Sagar announced an indefinite fast after Muni Sugaya Sagar's Devaloka to protect the Sammed Shikhar Tirtha. Both monks were fasting at the Sanghiji temple in Sanganer in Rajasthan's Jaipur.

Sudha-Narayana Murthy's Trust gives Rs 7.5 Cr to BORI for research on rare texts in Sanskrit & Prakrit



Infosys founder N.R. Narayana Murthy and his wife Sudha Murthy's family nonprofit, the Murty Trust, has announced a grant of Rs 7.5 million to the Bhandarkar Oriental Research Institute (BORI) to preserve and promote research on rare books and manuscripts in Sanskrit and Prakrit. The grant covers

the construction of the Murty Centre of Indic Studies, an 18,000-sq ft heritage-style, academic and research building with a 200-seater classroom capacity, a state-of-the-art auditorium to conduct lectures, and an audio-visual studio to digitize ancient books and manuscripts. The bhoomi poojan for the building was conducted with Sudha laying the foundation stone of the building.

Giving details on the initiative, Mrs. Sudha said, "BORI is a 105-year-old institution and a key pillar of India's cultural heritage. It has produced a plethora of intellectual research papers and books. I was mesmerized by the intellectual work of two books, 'Critical edition of Mahabharata' and 'Kane's Dharmashastra', both of which are very dear to my heart. With changing times, people want online classes to learn more about our culture and would like to interact with the staff. Hence, the Murty Trust has decided to support BORI with a new and modern building that will be dedicated to celebrating India's cultural heritage.".....continued on Page 12



UN looks to set up a fund to Promote Ancient Bhartiya Languages



The United Nations is looking to set up a multi-donor fund to "revitalize, preserve and promote" ancient and tribal languages across the globe, including ancient Indian languages such as Prakrit, Pali, and Sharda among others, officials familiar with the matter said. The idea is to make a policy to promote languages that may help revive these languages, ancient and indigenous.

UNESCO established the global task force for making a Decade of Action for Indigenous. "As an international governance mechanism, the Global Task Force ensures the equitable participation of all stakeholders in the International Decade and provides guidance on the preparation, planning, implementation, and monitoring of activities, in line with the objectives of the Global Action Plan of the IDIL2022-2032," its website states.

The members include Canada, Iceland, Norway, Latvia, Russia, Ukraine, Bolivia, Paraguay, Peru, Australia, India, Thailand, Gambia, Madagascar, Zimbabwe, Bahrain, Kuwait, and Saudi Arabia. Continued on Page 12

Prof. Anekant Jain nominated as an advisor to National Commission for Minorities

The National Commission for Minorities has nominated Prof. Anekant Kumar Jain (New Delhi), as a member of the panel of Community Leaders of the NCM in states for advising and support the Chairman, Vice Chairman, and other members of the National Commission for Minorities on respective minority community issues in their states. This information has been given by the Administrative Officer of the Commission by issuing an official letter.



It is known that Dr. Anekant is a Professor in the Jain Philosophy Department of Shri Lal Bahadur Shastri National Sanskrit University, New Delhi. He is the son of Presidential Awardee Renowned Scholar Prof.

Phoolchand Jain Premi and Vidushi Dr. Smt. Munnipushpa Jain. He is an accomplished scholar of Jain Philosophy and the Prakrit language. In view of his great works and contribution to the Prakrit Language and Literature, he has been awarded the Maharshi Badrayan Vyas Young Presidential Award also.

Pro. M.R. Gelra honored with 'Life Time Achievement Award'



Jain Vishva Bharati Institute (Deemed University) facilitated and confer Prof. M.R. Gelra the 'Life Time Achievement Award' on the occasion of the 32nd foundation day celebration of the JVBI at Acharya Mahashramana Auditorium, Ladnun. This award has been given to him for his great contribution over the years by interpreting Jain's philosophical principles in the light of modern science. Prof. Gelra is an erudite scholar, an able administrator, and a great human being, who has credit to establish JVBI University, as its founder and Vice-Chancellor.

Legendary Acharya's – 8

Acharya Vīrsena



ಶ್ರೀ ವೀರಸೇನ ಒಚಾರ್ಯರು,
ಶ್ರೀ ವೀರಸೇನ ಆಚಾರ್ಯಜಿ

Acharya Virsen was a great scholar and noted Mathematician of the Digambar tradition. He was proficient in astrology, grammar, logic, and prosody. He was among the jewels of Rashtrakuta king Amoghavarsha. On the basis of his sarvatogamini prajna, scholars used to feel, he was omniscient. He is the author of the famous Jain text – Dhavala, a commentary on the Jain

canon Shatakhandagama. The Shatkhandagam book of the Digambar tradition is esoteric and difficult. On this, Acharya Virsen has written Prakrit-Sanskrit-mixed language called Maṇipravāla style with a size of 72 thousand verses Dhavala commentary. This commentary is the most important of all the commentaries written on the Shatkhandagama text. According to Dhavala Prashasti, this book was completed in Vatgrampur in 1343 (V. No. 873). In this book, the books of many Svetambara-Digambara scholars like Acharya Umaswami, Pujyapad, etc. are mentioned. This informs the vast knowledge of Acharya Veerasen.

Acharya Virsen wrote a commentary named Jai Dhavala on the book 'Kapaya Pahud'. He was able to compose this commentary with only twenty thousand verses. He passed away before this important work could be completed. His disciple Jinsena completed his incomplete Jayadhavala Tika on Phalgun Shukla Dashami of Saka Samvat 759, so Veersencharya's time should be before this date, hence his time is of 9th century AD (816). According to Indranandi, Jayadhavala Tika is composed of sixty thousand verses (Śrutāvatāra, 182-184). Both Dhavala and Jayadhavala Tikas

discuss the Jain philosophical trends profoundly they deal with the subjects of Mahākarmaprakṛitiprābhṛita and Kaṣāyapāhuda. In this way, a person wrote 92000 verses in his life, which is a surprising thing. Sri Veersen Swami has done the work which the author of Mahabharata has done. The size of the Mahabharata is 100,000 verses and its commentaries are almost as large.

Acharya Virsen's other Siddhanta Bhupaddhati Tika Granth is currently unavailable. Acharya Virasena produced these tikas during the time of Rashtrakuta king Amoghavarsha. Amoghavarsha's name was also Dhawal and Atishay Dhawal. Probably on the basis of these names, Virsen named his commentaries Dhavala and Jai Dhavala. The time of Acharya Veersen, the great expounder of Digambar texts, and a distinguished scholar of his era, is proved to be the 14th century of Veer Nirvana Samvat (Vikram 9th).

Acharyadev himself has written the name of his Guru as Elacharya in the praise of his Dhavla Tika, but in the fourth Gatha of this praise, the name of the Guru has been called Aryanandi and the name of Dada Guru is Chandrasen. Dr. Hiralal Jain estimates that Elacharya was his Vidyaguru and Aryanandi was his Dikshaguru.

He gave the derivation of the volume of a frustum by a sort of infinite procedure. He worked with the concept of ardhaccheda: the number of times a number could be divided by 2; effectively base-2 logarithms. He also worked with logarithms in base 3 (trikaccheda) and base 4 (caturthaccheda). Acharyaji gave the approximate formula $C = 3d + (16d+16)/113$ to relate the circumference of a circle, C, to its diameter, d. For large values of d, this gives the approximation $\pi \approx 355/113 = 3.14159292...$, which is more accurate than the approximation $\pi \approx 3.1416$ given by Aryabhata.

Prakrit Verse – No. 8



अट्टविहकम्मवियला, णिट्ठियकज्जा पणट्ठसंसारा ।

दिट्ठसयलत्थसारा, सिद्धा सिद्धिं मम दिसंतु ॥

Atthavihakammaviyalā, ṇitthiyakajjā paṇatthasaṁsārā.

Ditthasayalatthasārā, siddhā siddhiṁ mama disantu.

Acarya Yatirishabha's 'Tiloyapaṇṇatti', Gatha – 1.1

May the path of emancipation be shown to me by the Siddhas (Liberated Souls), who are devoid of eight Karmas (psycho-physical impurities), who have attained complete fulfillment, who have freed themselves from the cycles of births and deaths, by whom the essence of all the substances has been known. It means to say that Siddha, who has achieved perfection by right faith, right knowledge, and right conduct, who has freed himself from the cycle of rebirths and resides in a state of perpetual bliss in the Siddha-śīlā, at the top of the universe. May such a Siddha Bhagwan also pave the way for the purification of our souls.

Legendary Scholars of Prakrit – 8

Pt. Balchandra Siddhant-Shastri

Pandit Balachandra Siddhanta-Shastri was a scholar and linguist who bridged classical and modern scholarship in Jainism during the mid-20th century. He was born in 1905 at Sonrai in the district of Sagar in Bundelkhand, Madhya Pradesh. He attended the traditional Jain institution at Sadhumal. He obtained the degree of Jain Nyaya Tirth and Siddhanta Shastri from Shri Syadvad Mahavidyalaya, Varanasi. He served as a teacher at Pannalal Jain School, Jarkhi (Agra), and Rishabh Brahmacharya Ashram, Mathura from 1926-40. Thereafter served as a scholar in several Jain institutions in India. He died in Hyderabad in 1985. His efforts resulted in the publication of several major Jain texts. His contributions include –



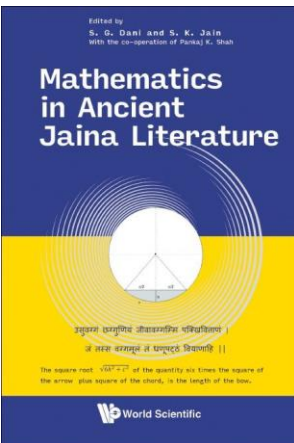
- **Satkhandagama** along with Dhavala: volumes 6-16, translation.
- **Tiloyapannatti**, vol. 1-2, translation.
- **Jambudwip Pannatti**, translation
- **Jananarnav** of Ac. Shubhachandra, translation
- **Dharma Pariksha** of Ac. Amitgati, editing, and translation
- **Padmanandi's Panchvinshati**, translation, and commentary.
- **Jain Lakshnavali (Jain Paribhashik Sabdakosh)** (An Authentic and Descriptive Dictionary of Jaina Philosophical Terms) 1972-1979, editor.
- **Dhyansataka & Dhyanstav** of Ac. Bhaskarnandi, editing, and translation
- **Atmanushasana** of Ac. Gunabhadra, editing, and translation.
- **Lokavibhaga** of Ac. Simhasuri, editing, and translation.
- **Punysarava-kathakosa** of Ac. Ramachandra, editing and translation.

He was honored with many awards and titles for his great contribution, the main ones being -

- In 1968, under the auspices of Vidwat Parishad in Sagar for the editing of 'Lok Vibhag', honored with a special award by Bharatiya Jnanpith.
- In 1974, Virmirvana Bharati (Meerut) adorned him with a gold medal and honorary title 'Dharmadivakar'
- Awarded Silver Prashasti by Jain Samaj Sagar in 1980;
- Adorned with the honorary title of 'Siddhantbhusan' by Padmashree Sumatibai Vidyapeeth, Solapur in 1983
- Honored with a Prashastipatra by the Digambar Jain Vidwat Parishad and Digambar Jain Mahasamiti in Firozabad in 1985

Book Introduction –

Mathematics in Ancient Jain Literature



This book is valuable, especially for those instructors who teach the History of Mathematics in colleges/universities and Researchers in Mathematics History. The main objective of the book edited by S G Dani (Centre for Excellence in Basic Sciences, India) and S K Jain (Ohio University, USA), is to bring to the attention of historians in mathematics that there is plenty of literature written by monks and scholars in Prakrit / Sanskrit Jaina literature that contains elements of arithmetic, algebra, and geometry, independent of discoveries by other cultures in the past.

The volume contains selected articles presented at the Zoom Conference by the Expert Scholars on the History of Mathematics in Jain Literature in December 2020, and also articles by subject experts, invited by the editors on specific topics.

The talks and the discussions at the conference highlighted a need for a volume that can be recommended as a reference book for a course on the History of Mathematics in the Departments of Mathematics and Education in colleges and universities. The present volume would definitely fill up the gap in the lack of knowledge of past Jaina contributions.

Indian Cambridge Scholar Decodes 2,500-yr-old Sanskrit Puzzle

A grammatical problem that has defeated Sanskrit scholars since the 5th Century BC has finally been solved by an Indian Ph.D. research scholar Rishi Rajpopat at the University of Cambridge, it emerged as his thesis was published. Rishi Rajpopat made the breakthrough by decoding a rule taught by Panini, known as the father of linguistics, and is now encapsulated in his thesis entitled 'In Panini, We Trust: Discovering the Algorithm for Rule Conflict Resolution in the Astadh-yayi'.

Panini's work Aṣṭādhyāyī, which consists of a collection of principles for deriving or forming new words from root words, frequently has conflicting rules for creating new words, leaving many scholars perplexed over which criteria to apply. Rajpopat contends in his dissertation that this metarule was historically misinterpreted — instead, what Panini meant was that the reader should pick between rules pertaining to the left and right sides of a word. Rajpopat discovers that Panini's algorithms generate grammatically correct words and sentences with no errors using this rationale. According to the university, leading Sanskrit experts have described Rajpopat's discovery as "revolutionary" and it could now mean that Panini's grammar can also be taught to computers for the first time.



Seminar on Prakrit Language - History and Prospects, held at Rohtak

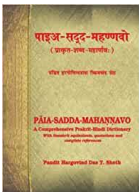


On the occasion of Pujya Shri Sudarshan Lal Gurudev birth centenary, a three-day National Seminar was organized on October 28-30, 2022 on the topic 'Prakrit Bhasha - History and Prospects'. This seminar took place in the company of Bahushrut Shri Jai Muni ji and Samta Vibhuti Shri Satyaprakash Muni ji, and under the able guidance of Prof. Jitendra B. Shah. In which meaningful discussion took place on Prakrit language and possibilities. This seminar, which presented a combination of wisdom and awareness of senior scholars and the diligence and enthusiasm of young scholars, became unforgettable. Prof.

Jitendra Bhai Shah ji also gave full opportunity to the young budding scholars. Vice-Chancellors of Universities as guests of honor in this Seminar, Prof. R.K. Mittal (C.B.L. University, Bhiwani), Prof. Rajbeer Singh (M.D. University, Rohtak), Prof. Tankeshwar Kumar (Central University, Haryana) were present.

Several academic scholars were invited to the seminar. Some expert scholars like Prof. G.C. Tripathi, Prof. Dharm Chand Jain, Prof. Deenanath Sharma, Prof. Kamlesh Jain, Prof. Sushma Singhvi, Prof. Priyadarshan Jain, Prof. Anekant Kumar Jain, Dr. Sumat Jain, Dr. Dilip Dhing, Dr. Tara Daga, Dr. Patrika Jain, Dr. Pulak Goel, etc. participated. The senior scholars gave an accurate review of the articles of young scholars with guidance. The specialty of the seminar was that everyone expressed their views openly. Muni ji's statements infused a positive energy within everyone. In this entire seminar, some issues prevailed, which declaring Prakrit as a classical language, establishment of Prakrit Academy in each state, renewal of Prakrit Kosha, the prevalence of online Prakrit teaching, creation of an authentic website of Prakrit, etc. were prominent. This National Seminar is organized by Shrut Ratnakar (Ahemdabad) in association with the Central Committee of Pujya Shri Sudarshan Lal Gurudev birth centenary and Shri S.S. Jain Sabha, Rohtak

English Translation of 'Paia-Sadda-Mhannavo'



International School for Jain Studies (ISJS) is going to undertake a project of English translation of a Prakrit-Hindi dictionary "Paia-Sadda-Mahannavo" of Seth Hargovind Das. It is a comprehensive Prakrit-Hindi dictionary with Sanskrit equivalents, quotations and complete references. The work is of immense value since in addition to serve the needs of the students of Prakrit and Researchers of Jain Philosophy and culture globally. This Project is sponsored by Amar Prerna Trust, Pune with partial financial support from Vardhaman Charitable Foundation, USA and its Chairman Dr. Jasvant Modi.

Learning Prakrit is necessary to understand the true meaning of the Agama's (Canonical texts) – Munishri Adityasagar Ji Maharaj (Prakrit Learning Workshop organized at Bhopal)

The six-day National Prakrit Teaching Workshop, running from 26th December to December 31, 2022, has come to a grand completion with the blessings of Acharyashree Vishuddha Sagar Ji Maharaj, and the holy guidance of pioneer of 'Shrutasanvegi Prakritshivir' Pujya Munirajhree 108 Aditya Sagar Ji Maharaj, Pujya Munirajhree Apramit Sagar Ji Maharaj, and Munirajhree Sahaj Sagar Ji Maharaj, at Shri Nandishwar Dweep Temple located in Lalghati, Bhopal, capital of Madhya Pradesh. In the concluding program, the organizing committee awarded certificates and prizes to the participants who secured excellent positions in the Prakrit course examination after the workshop and honored all the participants and coordinators.



In the closing ceremony, Shrutsanvegi Pujyamuni Shri Aditya Sagar Ji Maharaj, giving auspicious blessings to all the participants, said that if one wants to understand the true meaning of the Agama (Canonical) texts, then everyone should compulsorily learn Prakrit language. To learn, continuous practice is required. Practice is the biggest teacher. Participants had come to this workshop to get Prakrit language and grammar lessons from various universities and Jain Gurukuls. This workshop was efficiently coordinated by Dr. Pankaj Jain Shastri (Indore) and Pt. Ankit Shastri (Maddevra). The dignitaries like Prof. Sudarshan Lal ji, Pratishthacharya Pt. Vimalkumar Sonraiji, Pt. Pradeep Shastri ji (Sanganer), Mr. Pramod Chaudhary ji (Lalghati), Dr. Sarvagya Jain (Bhopal), etc. were present in the concluding program of the workshop.

Tirthankar Mahavir Nirvana Kalyanak Mahotsav celebrated at Somaiya University

On the auspicious occasion of Tirthankar Bhagwan Mahavir 2549th Nirvana Kalyanak Mahotsav, a special talk was organized by the Study Center for Studies in Jainism., K.J. Somaiya Institute of Dharma Studies on 19th October 2022 at Somaiya Vidyavihar University, Mumbai. The program was inaugurated by the Director of the Institute and Chief Guest of the Programme, Dr. Supriya Rai, by lighting the lamp along with the Kulgeet of Somaiya Vidyavihar University and Mahavira Stuti by the students.

The convenor of the program, Assistant Professor Dr. Arihant Kumar Jain gave a brief introduction to all the dignitaries and presented an introduction to the activities going on under the aegis of Jain Center along with the outline of the special talk on Nirvana Mahotsav. He said that this is the first time that the Nirvana Kalyanak Mahotsav of Bhagwan Mahavir is being celebrated first ever at the university.

Chief Guest of the special talk, Dr. Supriya Rai highlighted the philosophy of Lord Mahavir and described it as Universal, while presenting the welcome address. She presented the strong objectives of the institute for the promotion of studies of the Shramana tradition and Oriental languages like Prakrit, Sanskrit, and Pali. She appealed to the people to join and learn these oriental studies.

As the keynote speaker of the program, Dr. S. P. Jain, Head of the Centre for Studies in Jainism, described Bhagwan Mahavira's Sarvodaya principles like Ahimsa, Aparigraha, Anekant as value education for life. After this, Ms. Varsha Shah, Research Assistant at the Institute, presented a very beautiful description of various Bhava's (Birth's) of Bhagwan Mahavir through power point presentation and shared many important incidents of his life.

Dr. Arihant while presenting the archival and archaeological evidence of about 'Bhagwan Mahavir Nirvana and Deepawali festival', said that the next day after the Nirvana of Bhagwan Mahavir, a new Samvatsar started from Kartik Shukla Ekam, which became famous as Sri Veer Nirvana Samvat (era). This Veer Nirvana samvat is considered to be the oldest of the



world's known prevalent-obsolete samvats, which is still prevalent today after two and a half thousand years.

After the special talk by the faculties; the students of Master's in Jainism and Prakrit also presented speeches, bhajans, poems, ghazals, plays, etc., where an informative and succinct thought was presented by Mr. Sanjay Sanghvi on the subject of Veganism. Mrs. Alpa Vasa presented a spiritual ghazal composed in the Gujarati language. The five Kalyanakas of Lord Mahavir were presented in the form of a short play by Mrs. Kailash. Mr. Vivek Jain expressed his views on the Diwali festival and its importance. Mrs. Kalpana Jain presented the significance of the five names of Mahavir along with the bhajan. Mrs. Parul Shah expressed her views regarding the present scenario, queries of the younger generation towards Jainism, and their solutions. Mr. Sanjeev Jain discussed the practical application of the Anekanta and Aparigraha principles.

To celebrate Bhagwan Mahavir Nirvana Kalyanak Mahotsav, faculties like Dr. Pallavi Jambhale (Head, Buddhist Centre), Rudraksha Sakrikar (Head, Sanskrit Peetham), Dr. Bhagyashree Bavare, Dr. Karuna Jadhav, Mr. Balasaheb Wagh, Ms. Prachi Pathak, Mr. Gautam More, Dr. Umashankar Kaushik, and some visiting faculties, graced the program with their presence. While concluding the program, Ms. Reshma Kamble, Research Assistant at the institute, gave a vote of thanks and expressed her heartfelt thanks to all the people who helped make the program a great success.

The two-day 'Aagmanishtha' National Seminar on Prakrit Texts concluded in a meaningful way



Under the auspices of Somaiya Vidyavihar University (Mumbai), a two-day National Scholarly Seminar will be organized in the auspicious presence of Param Pujya Abhikshnagyanopyogi Acharya Shri Vasunandiji Muniraj Sansangh on 19-20 November 2022, Punyodaya Atishya Kshetra, Shri Parshwanath Dig. Jain Mandir Trust, Shirad (Mumbai) concluded with phenomenal success. Dr. Shuddhatmaprakash Jain from Somaiya Vidyavihar University welcomed all the scholars in the inaugural session.

This two-day national seminar focused on the vast Prakrit literature of Acharya Vasunandi Ji Maharaj, mainly Kammashavo, 'Appanibbhar-Bhardam', 'Vijja-Vasu-Savayayaro, Samanayaro, Anuvekkhasaro, Rattha-Santi-Mahajanno, Vayana-Pamanatam, Siri Seeylanah Chariyam, etc., was successfully completed in four sessions, in which about twenty-six scholars, including Prof. Jaikumar Upadhyey, Prof. Jinendra Jain and Dr. Surendra Bharati, presented scholarly factual and critical articles from different points of view on many subjects of Acharyashree's works. Scholars coming from across India, such as Dr. S.P. Jain, Dr. Jyoti Babu, Dr. Anil, Dr. Pankaj, Dr. Arihant, Dr. Bahubali, Dr. Sunil, Dr. Ashish, Dr. Rajesh, etc. presented their research articles.

Acharya Shree encouraged and blessed all the scholars to do more work in the field of the ancient language Prakrit and to propagate it. Pt. Manoj Shastri and Dr. Ashish Jain were respectively convenors & co-convenor of the National Seminar. The organizer of the seminar Mr. Shantividyaasagar Digambar Jain Trust, Borivali, Mumbai, Mr. Mehul Shah and team and head of Punyodaya Atishaykshetra Mr. Vipin Bhai and President Mrs. Meena Jain organized this national seminar in a very systematic, beautiful and successful manner.

ISJS offers 3 Months online program on Fundamentals of Prakrit Language

India is considered the land of a number of language families, and Indo-Aryan is one of them. The linguists have subdivided the Indo-Aryan Languages into three categories: Old, Middle, and New Indo-Aryan languages. The Middle Indo-Aryan group is characterized by languages such as Prakrit, Pali, and Apabhramsha. Dialects of Prakrit were used to produce literature, inscriptions, and plays. The study of this literature, inscriptions, and plays is very important to know ancient Indian history and culture. Keeping this fact in mind, International School for Jain Studies (ISJS) organizes an extensive offline nine-month Prakrit study program and a third program is going on. Now, on request of some scholars from India and abroad, ISJS offers a three-month online course on “Fundamentals of Prakrit Language”. **This Three-month online program is designed for all interested to learn this classical language. Acquaintance with Devnagari is required. Working knowledge of Sanskrit will be beneficial.**

Last Date of Registration: February 15, 2023. **For more Details & Registration visit** www.isjs.in/node/311.

Dates	Time	Venue	Fees
March 03 - June 02, 2023	07:30 PM to 08:45 PM (IST)/ 06:00 AM to 07:15 AM (PDT)/ 09:00 AM to 10:15 AM (EDT)	Online	US\$ 100 (for overseas participants) / INR 1200 (for Indian participants)

Sudha-Narayana Murthy's Trust gives.....Continued from Front Page

Bhupal Patwardhan, the chairman, of the executive board of BORI, also spoke about their plans for the Murty Centre of Indic Studies. The Institute has 28,000 manuscripts and old books. To support these books the new building will provide a conservation laboratory. This is going to be a big leap for the Institute and its future. With this facility, the different subjects from Indic culture can be disseminated all over the world. We are extremely grateful to the Murty Trust”. (courtesy- <https://theprint.in>)

UN looks to set up fund.....Continued from Front Page

The International Decade of Indigenous Languages program by UNESCO has launched a task force, co-chaired by Ramesh Gaur, Head of Kalandidhi Division at the Indira Gandhi National Centre for the Arts, and director, of the National School of Drama, that aims to translate these languages, including other indigenous ones from across the world, to more accessible modern ones to preserve and promote them. The fund will be available to communities and non-governmental organizations. According to Mr. Gaur, who co-chaired the eighth meeting of the task force in December, a new action plan will be implemented by all member countries. He said that there are nearly 1,700 languages in India, out of which there is no data for 949 languages. The fund set up by the UN can be utilized for the digital archiving of the lost languages. (courtesy- <https://www.hindustantimes.com>)

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