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**DALSUKH MALVANIA**

**DR. H. C. BHAYANI**

**NAGIN J. SHAH**



**L. D. INSTITUTE OF INDOLOGY AHMEDABAD 9**



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संक्षिप्त-तरंगचर्चा - कृष्ण ( तरंगलोला )

डॉ. अशु. हरिवल्लभ भायणी

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## THE GUPTA TEMPLE OF TIGOWA

Frederick M. Asher

In 1873-74, when Alexander Cunningham visited Tigowa, 2 miles north of Bahuriband in Jabalpur District, the foundations of at least 36 temples were visible at the site. However, only one temple, a flat roofed shrine commonly called the Kankali Devi Temple,<sup>1</sup> (Plate 1) remained intact. The Temple, which still remains in excellent condition, is usually identified among the earliest shrines of the Gupta period, dateable as will be shown below to ca. 425 A.D., although it was restored sometime after its construction.

Oriented toward the east,<sup>2</sup> the temple is almost identical in size and plan with Temple XVII at Sanchi. It is elevated on a plinth (*jagati-piṭha*) 472"×375", the exact height of which properly cannot be determined because of the uneven ground level.<sup>3</sup> At present the average height is 25" above the ground.

The *adhiṣṭhāna* consists of two courses of moulding, a low rectangular moulding 4.5" high and a taller moulding 14" high with a *cyma recta* curve at the top. The plain walls, unrelieved by any sculptural decoration, are 71" high and composed of seven courses of ashlar masonry, each stone being approximately 12"×24". The superstructure, to be discussed in considerably greater detail below, consists of a projecting moulding 13.5" high, two courses of masonry 20" high in the same plane as the walls, a projecting cornice 6" high, and enormous flat slabs 6" thick covering the entire temple.

1 An inscription on one of the *maṇḍapa* pillars indicates that the temple was known as the *Sitabhadra-sthāna* (i.e. auspicious Sita temple?), at least during the 7th or 8th century, when the inscription was carved. Alexander Cunningham, *Archaeological Survey of India Reports*, IX, p. 46, publishes an accurate transliteration of the inscription.

2 Cunningham, *ibid.*, p. 44, notes that, in fact, this temple is oriented a few degrees north of east and comments that, on the average, Gupta temples deviate 13° from the true directions. He makes the intriguing suggestion that this may be an intentional deviation of one lunar mansion, although I should point out that nowhere in the *Ālpa* literature is such deviation prescribed.

3 For a ground plan, see *ibid.*, plate X. I have no explanation for the discrepancy between Cunningham's measurements and mine.

The *mandapa*, now enclosed, was originally an open portico with four more or less evenly spaced columns<sup>4</sup> supporting the three large stone slabs which form the roof. Similar in form to the columns of the *mandapa* of Temple XVII at Sanchi, the columns of the Tigowa temple have very tall square bases followed by much shorter octagonal and then 16-sided sections below the capital. The capitals of the Tigowa columns, however, are of the *purna-ghata* type, used so frequently during the Gupta period, for example at Deogarh, while the Sanchi temple columns use the much older bell capital, apparently in imitation of the capital form used on the Great Stupa *toranas* or the Aśokan pillar which was located just a few yards away. More significant than the difference in form of the capitals is the more elaborate decoration of the Tigowa columns. This relatively elaborate decoration, such as the floral and figural motifs carved on the octagonal sections of the columns, suggests a development somewhat more advanced than that represented by the Sanchi columns.

The mouldings of the doorway (Plate 2) also seem more developed than the *dvara śakhas* of Temple XVII at Sanchi,<sup>5</sup> and they provide some evidence for the date of the temple. They consist of a band of rosettes around the opening, a plain course of moulding, another band of rosettes, and a pilaster as the outermost doorway moulding. Above the pilasters are the figures of the River Goddesses, Jamuna to the viewer's right and Ganga to the left. A row of dentils, apparently the vestige of wooden rafter ends, is above the doorway. This form of doorway has its closest association with doorways of monuments dateable to the very beginning of the fifth century such as the rock-cut sanctuary at Udayagiri associated with the inscription of 401/02 A.D.<sup>6</sup> and the doorway of the Sanchi temple. Nevertheless, two features of the Tigowa doorway suggest that the temple is somewhat more advanced than the shrines of Udayagiri and Sanchi, although closer to the style of those two temples than to temples dating after the mid-fifth century. First, there are two bands of rosettes at Tigowa, while on the doorways of the Sanchi and Udayagiri temples there is only one, and also the pilasters are substantially more ornate, both features anticipating the decoration of subsequent Gupta temples. Second, the figures of the River Goddesses are clearly differentiated by their *vahanas*, the *makara* and tortoise, an invariable feature of subsequent Gupta temples, while at Udayagiri the two

4 S. K. Saraswati, "Temple Architecture in the Gupta Age," *Journal of the Indian Society of Oriental Art*, 8 (1940), p. 150; comments, "The distance between the columns is slightly greater in the middle than at the sides, and as this peculiarity is invariable in all the temples of the type, Cunningham appears to be right in regarding it as one of the minor marks of the Gupta style." While this is true of Temple XVII at Sanchi, it does not pertain to the Tigowa temple.

5 John Marshall and Alfred Foucher, *The Monuments of Sanchi*, Calcutta, 1944, plate 114.

6 R. D. Banerji, *Age of the Imperial Guptas*, Benares, 1933, plate XI.

female figures in the position of the River Goddesses both stand on *makaras*, suggesting that in 401/02 A.D. Gaṅgā and Jamunā were not yet a canonical feature of the temple.<sup>7</sup> Thus the Tigowā temple must be assigned a date somewhat later than the beginning of the fifth century, although it cannot be dated as late as the second half of the century. Temples of this later date, such as the Vāmana Temple at Marhīa,<sup>8</sup> the Pārvatī Temple at Nachna,<sup>9</sup> and the Śiva Temple at Bhumara,<sup>10</sup> invariably have elaborately carved lotus rhizome motifs around the doorway and faces carved on the projecting dentils above the doorway. Hence a date of ca. 425 seems most appropriate for the Kaṅkālī Devi Temple at Tigowā.

There can be no doubt that the temple was modified several centuries after it was built. Both the enclosure of the *maṇḍapa* and the style of the three sculptured panels on the *maṇḍapa* walls give clear indication of this.

The mouldings at the base of the walls enclosing the *maṇḍapa* are both taller and more elaborate than the base mouldings of the walls enclosing the sanctum. In form, the mouldings are undoubtedly more advanced than the *adhiṣṭhāna* mouldings of the Deogarh Viṣṇu Temple which may be ascribed to the early sixth century and appear closer to the form of the *adhiṣṭhāna* mouldings of the Śiva Temple on Mundeśvari Hill which is associated with an inscription of 636 A.D.<sup>11</sup> and the Lakṣmaṇa Temple at Sirpur which also may be ascribed to the early seventh century.<sup>12</sup> Above these base mouldings, irregular blocks of masonry were used to enclose the *maṇḍapa*. On the north side, the *maṇḍapa* wall extends beyond the columns. This extension consists only of a base moulding with a single large projecting slab.

Three sculptured panels of rather awkward appearance adorn these later additions. Two, one above the other, are on the south wall of the

7 Odette Viennot, *Les divinités fluviales Gaṅgā et Yamunā*, Paris, 1964, pp. 14-35, identifies the form of the females of the Udayagiri doorway as among the very earliest and suggests that the form of the Tigowā River Goddesses is considerably more mature, grouping them with those of the Deogarh doorway. The figures of the Sanchi temple have been removed, and so it is impossible to determine whether they were distinguished by their *vahanas*.

8 Pramod Chandra, "A Vāmana Temple at Marhīa and Some Reflections on Gupta Architecture," *Artibus Asiae*, XXXII (1970), plate 10.

9 R. C. Majumdar, ed., *History and Culture of the Indian People*, vol. III, Bombay, 1954, figure 23.

10 R. D. Banerji *op. cit.*, plate IV.

11 K. C. Panigrahi, "Temple of Mundeśvari in Shahābad," *Journal of the Bihar Research Society*, XLIV (1958), pp. 14-21.

12 Krishna Deva, *Temples of North India*, New Delhi, 1969, plate 5, p. 13.

and corresponds roughly to the mouldings which form the *bambhana* section of innumerable northern Indian temples.

Both because textual evidence gives no indication of a flat roofed variety of temple and because relief sculpture of the Gupta period and earlier centuries illustrate no flat-roofed shrines while frequently illustrating multi-storied buildings,<sup>14</sup> many scholars have wondered whether the flat-roofed temples which remain in modern times represent the vestige of shrines which once had superstructures. For example, Odette Viennot, who illustrates an enormous number of flat-roofed shrines in Madhyadeśa, asks, "...mais sommes-nous en présence de temples intacts ou dont la toiture a été en partie ruinée?"<sup>15</sup> (But are we dealing with intact temples or temples of which the roof has been partly ruined?) And Pramod Chandra has made excellent use of the temple at Marhu, just about 20 miles of Tigowa, to demonstrate convincingly that the well-known Śiva Temple at Bhumara was not originally flat-roofed but had a superstructure consisting of mouldings forming a sort of stepped pyramid.<sup>16</sup>

Such early Purāṇas as the Matsya and Agni appear to presume that the *śikhara*, called in these texts the *mañjari*, is an integral and invariable component of the temple. That is, these texts refer to no temples without superstructures and by reference to the proportional measurement of the *śikhara* and to the names of its parts, they seem not to consider the *śikhara* an optional feature of the temple. But, then, the Purāṇas and the various *śilpa* texts seem to acknowledge few options which the builder might have, although the fact that no two temples are identical obviously indicates that the *śilpin* was not bound by prescription to every feature. At the same time, one would have to admit that the *śikhara* is no small decorative feature. Nevertheless, it is possible, although admittedly not probable, that the texts do not acknowledge flat-roofed temples because later emendations of the texts excised mention of the flat roofed variety when it was no longer current.

Literary evidence aside, the appearance of the Tigowa temple itself and its relationship to subsequent temples in Madhyadeśa lend strong support to the view that temples of the early fifth century were indeed flat-roofed. To demonstrate that the Tigowa temple and others of its class were always flat roofed, I may cite two facts. First is the nature of the roofs surface itself. My own study of the Tigowa temple's roof has revealed no place where a superstructure once could have been. Neither are there holes into which metal or masonry clamps could have been set, nor is there any sort

14 Such buildings may be seen, for example, among the reliefs of Bharhut and Sanchi.

15 Odette Viennot, "Le problèmes des temples à toit plat dans l'Inde du Nord," *Arts Asiatiques*, XVIII (1968), p. 27.

16 Pramod Chandra, *op. cit.*, pp. 130-43.

*maṇḍapa*. The lower one (Plate 3) illustrates Viṣṇu Anantaśāyī and appears to follow the iconography of the panel on the Deogarh temple,<sup>13</sup> although this scene is considerably more abbreviated than the Deogarh one. Above this, that is directly above the head of the Brahmā seated on the lotus issuing from the navel of Viṣṇu, is a panel which appears to illustrate Kālī. Its placement above the Anantaśāyī suggests the juxtaposition and contrast of the creative and destructive forces. The third panel, illustrating an unusual and especially austere form of Viṣṇu seated as if in meditation while attended by standing figures at either side and flying figures above the head, is carved on the north wall extension beyond the columns.

The asymmetry of the *maṇḍapa* enclosure is unusual and thus merits comment. One would expect to see sculptured panels opposite those illustrating Viṣṇu Anantaśāyī and Kālī as well as a comparable extension with a sculptured panel beyond the columns on the southern side of the temple. The arrangement of the sculptures appears unusually haphazard for an Indian temple and raises suspicions which are confirmed by a careful study of the mouldings at the base of the *maṇḍapa* enclosures. The mouldings of the north side enclosure (Plate 4) are similar but not identical to those of the south side enclosure, but the mouldings of the south side enclosure are identical to those of the sculptured extension of the north wall. Thus the two walls with sculptured panels each have identical base mouldings. This suggests that the walls which today enclose the *maṇḍapa* as well as the extension on the north side were not built expressly for the Kaṅkāḷī Devi Temple. Rather, they must have been taken from two different temples, no doubt two of the 36 whose foundations Cunningham saw at the site.

The style of the sculptures as well as the style of the mouldings indicates that the *maṇḍapa* walls were made during the seventh century, but that is by no means an indication that they were added to the Kaṅkāḷī Devi Temple at that time. In fact, they probably were not added to the Kaṅkāḷī Devi Temple until the temples of which they were originally part had fallen to ruin. Then all one can say is that they were put in place before 1873-74 when Cunningham visited the site.

The very low superstructure of the temple corresponds more or less to the *bandhana* mouldings of *śikhara* temples. Thus above the undecorated walls, there is a single projecting moulding, a sort of architrave, above which are two courses of ashlar masonry in the same plane as the walls. A projecting cornice moulding carved in *cyma recta* fashion surmounted by enormous flat slabs serve as the ultimate superstructure of the temple. This is virtually identical to the superstructure of Temple XVII at Sanchi

13 R. D. Banerji, *op. cit.*, plate XXXVII.

of discoloration which might imply that the roof slabs were partially covered by a superstructure and partially exposed to the elements. This also applies to Temple XVII at Sanchi. Second is the course of evolution of temple architecture during the fifth and sixth centuries. Clearly the Tigowa temple and the others of its class are the simplest in conception, standing at the beginning of the evolution and dating, as I have shown, to the early fifth century. Slightly more developed temples such as the Vāmana Temple at Marhia show a dentil motif, perhaps derived from rafter ends, below the lower projecting mouldings of the superstructure and also plaques with figural relief on the area which is between the lower and upper projecting mouldings of the superstructure, while this area on the Tigowa temple is undecorated. In keeping with the relative ornateness, the Marhia temple shows the beginnings of a towering superstructure in the form of a stepped pyramid consisting of two tiers. This stepped pyramid is simply a reduplication of the flat roof of shrines such as the Tigowa temple whose relative simplicity clearly indicates that it was built before the Marhia temple.

Still later temples, which show a far taller and more ornate *śikhara*, such as the Viṣṇu Temple at Deogarh dateable to ca. 525 A.D. also show plinth mouldings and walls which are considerably more elaborate than either the Marhia or Tigowa temples. Thus there can be little doubt that as all parts of the temple are elaborated and reduplicated, so the superstructure is embellished and made taller. Since this is the case, and since the Tigowa temple is the least developed of those cited, it must have had a superstructure which is less developed even than the one at Marhia. In fact, in its present form, the Tigowa temple's superstructure is less developed than the one at Marhia, and so there is no reason to doubt that its present form represents other than its original form. It may have seen a form that was short-lived, but that is no reason to doubt that it existed at all.

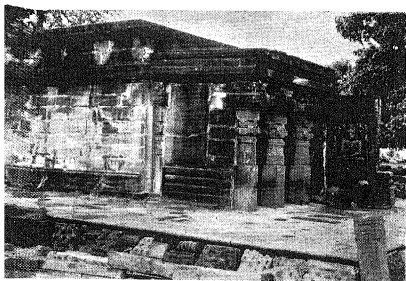


Plate 1 :



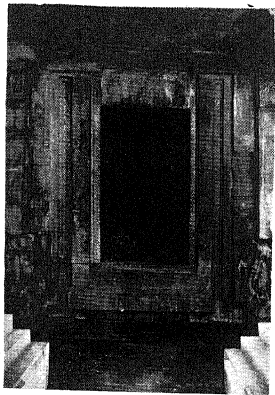


Plate 2 :

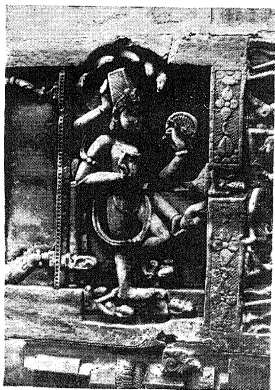


Plate 3 :

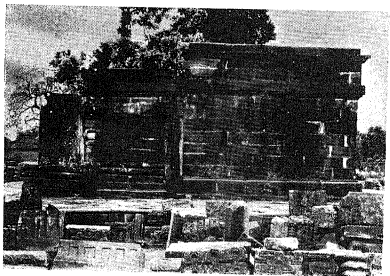


Plate 4 :

## VEDIC MITRA\*

C. L. Prabhakar

### I

Vedic Mitra is one of the few deities of Veda who received continuous attention even after RV. Vedic Mitra is known in the other mythologies viz., Indo-Iranian, Avestan etc. In Avesta Miora is a god of faithfulness while in RV, he is known for regulating people. He is thus described as *Yatayatjjana*<sup>1</sup> (RV. 3.59).

Mitra's Character in the RV is not very definite. There are many references<sup>2</sup> to Mitra in the RV but there is a solitary hymn (3.56, 1-9) that is fully addressed to Mitra only. Seer Viṣvāmitra is further famous because of this besides his greatness for the *Gāyatrīmantra*<sup>3</sup> (RV 3.62.10), Viṣvāmitra seems to be uniquely blessed by Savitṛ, Mitra and Āditya. Vedic Mitra impels men for work and activity. This feature is maintained throughout the Veda.

Like the deities viz., Agni or Indra, Mitra was not accorded an independent status in the RV. Mostly this deity is known for benefic character and supervisory functions. But Mitra joined with Varuṇa, occupied a significant position in the RV. There are many references to Mitra-Varuṇa, a *devatā-dvandya* in the RV. This forms a separate study by itself. Mitra-Varuṇa indicate a power, fulfilling the entirety of action connected to Day as well as Night. Probably with Mitra-Varuṇa aspect of Āditya, Āditya's hold on the life of devotees as a whole is revealed.

Mitra is a deity belonging to Āditya group of Vedic deities. He is a solar deity. He is thus a god of light. He belonged to celestial region although Veda refers his intimacy and indebtedness to earth. Vedic Mitra in RV is worshipped for want of rain and successful operations in Agriculture. Further he is a Law-Maker. All abide by his laws. Anyone who violated them was regarded as a sinner.

\* Paper submitted to the International Conference of Mithraic Studies, U.S.A., 1974. I thank Prof. E. D. FRANCIS, U.S.A., for suggesting me this topic in which I was interested for the Conference.

1 "Vedic Reader", MACDONELL.

2 Vedic Mythology: MACDONELL. On "Mitra".

3. *Gāyatrīmantra* : by Dr. C. L. PRABHAKAR. *Samskruta Vimarsh*, 1972.

Mitra has been a subject of study. Many scholars<sup>4</sup> have discussed Mitra attempting to find out Mitra's nature and character even on a comparative level with other mythologies of World. In such vast scope, a specific analysis regarding his personality with reference to YV particularly SYV seems to be expedient. In that connection an analysis of Vedic Mitra may be made hereunder. As for a separate study epic Mitra or Purāṇic Mitra could be discussed. Also a few remarks on Mitra of AV are incorporated here and there. It appears Mitra has no much individual importance in the galaxy of AV-deities compared to the other deities like Agni or Indra.

YV considers Mitra and shows a few details to gather a better picture of Mitra compared to RV in certain aspects. There is no sacrifice in the YV wherein Mitra is not mentioned. This shows his importance in sacrifice. His blessings are sought for the success of sacrifice and sacrificer in the YV. In fact his connection to sacrifice and his personality, separately even, is already discussed in course of a thesis on SYV<sup>5</sup>. He is regarded under such group of deities of YV who have not elaborate references compared to Agni or Prajāpati.

## II

Mitra is referred to in the Vājasaneyi Samhitā (VS) for about forty six times spread into several *Kaṇḍikas*. Among them, Mitra is mentioned further along with Varuṇa for about fifteen times. In the Śatapatha Brāhmaṇa only, Mitra is combined with Bṛhaspati and functioned in the capacity of another *Devatādvandva* viz., Mitra-Bṛhaspati. This is unique to YV. Mitra is not mentioned in about fourteen chapters of the VS which originally contains forty chapters. It is interesting to note that Mitra is mentioned in each sacrifice of the SYV. There is no Mitra in the last chapter (*Ītopeniṣad*) of the VS. This ascertains Mitra's purview to limit to sacrificial portion of the VS only. Thereby Mitra in YV appears to be a deity invoked in sacrifices only and offerings are made to him as per the rites in them.

Veide deities are described anthropomorphically in YV also. Mitra is no exception.

Originally Mitra seems to be a manifestation of Agni only. Agni is a deity whose importance is established very well in Veda. But for practical purposes, a distinction for Mitra as a separate deity seems to have been maintained in Veda like other deities. Since Mitra is often referred as an

<sup>4</sup> Like LUDWIG, HILLERBRANDT, GONDA etc, have worked on Mitra and the deities of Āditya Group.

<sup>5</sup> See Author's Thesis 'Śukla Yajurveda : A Study'. Book-III (Mythology), submitted to Poona University, Poona in 1968. Present article derives help from the said thesis.

aspect of Āditya, a discussion on Mitra might, in other words, mean Āditya's *mahat* only. Mitra finds importance in YV as an independent deity. But that stature is not as emphatic as Rudra<sup>6</sup> or Prajāpati in that Veda.

Mitra injures none. He is harmless. He is a benefic deity in YV. His blessings are invariably sought in each sacrifice in the YV. Even in the instance of certain *Kāmyeṣṭis*<sup>7</sup> (optional rites) in the Taittiriya Saṁhitā in addition to the major rites, Mitra is recognised and invoked. AV involves Mitra at certain rites and attributes praises and functions to him. Mitra is mentioned under charms and conjurations in AV although basically the deity is composed for doing favours. However, in nutshell, it may be said that Mitra's quality viz. benevolence received repeated mention in the other saṁhitās of Veda. In YV, specifically Mitra's looks (*caḥṣus*) are benignant and hence proverbial. There is an exclusive rite<sup>8</sup> in YV after the name of Mitra. This is designed after the suggestion of Prajāpati for obtaining Mitra's grace. Mitra, by definition is a friend, an envoy to the devotees. Its etymological<sup>9</sup> sense also amounts to the same.

In YV Mitra is regarded as Earth (*Pythivi*). Mitra ascended along with *Pythivi* to a stronghold wherewith he extends protection to devotee. The meaning of this reference seems to be subtle. But it may be that, on account of the sacrifices performed on earth, Mitra receives strength staying in celestial region and as a result, he becomes strong to protect. It may be so because after all sacrifice is the very sap of all deities. The same is true for a sacrificer. A king, it is said in YV, who performs a sacrifice (*vājapeya*) shall grow stronger.

There is another reference that Āditya is Mitra as he rises and appears in the dawn (AV 13.3.13). That is, the sun in the dawn represents the aspects of Mitra. Mitra, therefore is Āditya at Morning. Accordingly Mitra is a deity for day (*ahah*). Mitra's *upasthāna*<sup>10</sup> (worship) at dawn is recommended in the *Kalpa* texts. As such Varuṇa stands in contradistinction<sup>11</sup> to Mitra even in YV. Varuṇa is revered in the night.<sup>12</sup> Varuṇa stands for evening and night. The combination Mitra-Varuṇa seems to be potential enough

6 "Rudra in the YV", by the author, QJMS, 1969.

7 One who is desirous of rain, food, eyes, longevity, wealth etc. are advised to perform rites titled by their such wants (TS 2.1.7, 8, 9, 2.3.8, 11 etc. ).

8 *Mitrovindeṣi* : See EGGELING, SBE; SB Vol. V, pp. pp. 62-5.

9 *Bṛhad devata* 2.49.15; also see S. VARMA "The etymologies of Yāska", pp. 81.

10 A *Vaṇu* reveres Mitra with RV 3.59.6 in the *Prātara Sandhyopāsana*.

11 "Religion and Mythology of Brāhmanas", G. V. DEVASTHALI, Poona pp. 67.

12 Likewise he reveres Varuṇa with RV. 1.25.19 (VS 21.1) in the *Sāyam Sandhyopāsana*.

to obviate sins of those devotees committed during day and night respectively.

YV bears also references to the articles of food and drink to Mitra. Those animals and other sacrificial offerings<sup>13</sup> like caru, ghṛta etc., dedicated and offered for Mitra at various sacrifices and rites could be regarded as his food. Among them, YV seems to point out preferences to Mitra. Śatapatha Brāhmaṇa points out that all that is natural and that is cooked with steam need be offered to Mitra. White coloured animals and watery birds (*jalakakas*) are dedicated to Mitra in the sacrifices. That is *Varuṇa*, *Sayāṇḍaka*, *Kulipaya* etc., are the animals tied to the stakes, dedicated to Mitra in Aśvamedha. A brick as a share separately is put in the Agnicayana. The type of animals mentioned indicate Mitra's liking for things that are pure and that belonged to waters. Further in the Aśvamedha, the third bone to the right of the horse (victimised) is offered to Mitra. Some libations are specifically offered to Mitra in Agniṣṭoma. Such an idea of offerings might indicate the subsistence warranted for the deity viz., Mitra.

Mitra is identified<sup>14</sup> with certain deities and objects in YV like in RV. Identifications, as a rule, enhance the *vibhūti* of a deity. Moreover, deity's importance is reckoned on the basis of the degree of *mahat* that the deity possessed or that is described in Veda. Vedic Mitra in RV (*Mitram.... Varuṇam*) is identical with all other deities to emphasise a theory which proclaimed of Monism. Aditya, Agni, Soma, Sūrya, Savitṛ, etc., are the other Vedic deities with whom Mitra is identified. There are mantras in the YV too that sang the *mahat* of Mitra accordingly. Mitra further is identified with earth (*pṛthivī*), vital air (*prāṇa*), *vāyu*, *oṣadhi* etc. The Śatapatha Brāhmaṇa adds that, Mitra is *Satya* (truth) and *Satya* to be *Brahma* itself. Mitra thus is Brahma, the Supreme. Here it may be pointed out that tendency of identifying a deity under description to Brahma is a characteristic of YV-Mythology (For more : See 'Mythology of YV, JUB, 1968, by Dr. N. J. Shende). For example, even Agni, elsewhere in YV, is identified with Brahma,<sup>15</sup> YV, thus, seems to conceive each deity to tend to rise upto Supreme. Moreover, YV is a *samhitā* of desires. When Mitra thus is extolled, indirectly Mitra's obligation unto a sacrificer becomes further fortified. Śatapatha Brāhmaṇa connects, Mitra with Moon and identified Mitra with waning moon. Mitra thus is known for all pervasiveness in YV.

<sup>13</sup> VS 24.2, 8, 21, 23, 27; 25.5: TS. 1.8.10; 2.1.8, 9; 2.38; 5.5.14 etc; SB 5.3.2.4; 5.3.3.8. For Mitra's *Caru*, *nambra* (a kind of grain) is offered etc.

<sup>14</sup> VS 4.19 (Here Mitra=Sūrya) referring to the Rtviks.

VS 4.37 (Mitra=Soma=Aditya)

VS 11. 53 (Mitra=A dity) and so on.

<sup>15</sup> "Agni in Śukla YV" Dr. C. L. PRABHAKAR, SP, AIOC, 1976, Full paper in press at Macilipatnam.

YV ascribes certain qualities to Mitra also like to any other deity. A few of them may be noted below. The qualities here again, seem to be mostly with reference to sacrifice and sacrificer unlike RV. No Vedic deity exists independent of sacrifice<sup>16</sup>. Moreover, the very emergence of the entire Mythology of Veda owes its origin to sacrifice only.

Mitra is respected in view of his pleasing appearance and personality. Mitra is a desire of the sacrificer and therefore the latter wishes that Mitra should be prosperous by virtue of sacrifice (VS 18.17). Such a desire referring to the prosperity of Mitra is frequently mentioned in YV. Mitra is bright (*deva*) known for lustre (*tejas*). AV regarded this feature of Mitra worth a comparison (*upamā*).<sup>17</sup>

Mitra has eye and with that graceful eye, the priest at the sacrifice is asked to eye the sacrificer. Herein the Mitra is worth the comparison<sup>18</sup> in the YV.

Mitra is brave and victorious. YV points out a few references indicating his past in the form of mythical greatness.

He is Lord of Truth (*Satyānām adhipatiḥ*), a star (*anūrādha*, T.S. 4.1.9) and *oṣadhi* (T.S. 2.1.9). He is a sustainer of Law (*Rtāyadh*). The Brāhmaṇa text describes (5.3.2.4) Mitra to represent priesthood (*Brahma*)<sup>19</sup> while Varuṇa royalty (*kṣatra*). *Brahma* is known in Veda eminence in knowledge, intelligence and sacrifice. *Kṣatra* stood for skill in administration and allied crafts of the society. Varuṇa is a king (*varuṇo rājā*) as described in Veda.

Mitra is capable of destorying enemies. He obviates sins. He cures diseases even. These traits of Mitra are commonly mentioned in YV as well as AV. Mitra controls rain (AV 5.24.5). Thus he is indispensable for agriculturists. Mitra acclaims a place of significance for worship in YV even as conjoined with Varuṇa.

There are references in YV that describe Mitra's other qualities that commend the devotees of YV to worship him in sacrifices unfliningly.

Having been praised, Mitra is obliged to perform certain functions in favour of the worshippers. He has mainly sacrificial and protective functions. Mitra is capable of performing certain such functions that are common with other deities even.

16 for details See G. V. DEVASTHALI "Religion and Philosophy of Brāhmaṇas", Poona

17 AV 19.49.2 (Also see Tr. Griffith Vol. II) Also "Kavi and Kāvya in the AV" Dr. N. J. SHENDE, Poona 1967.

18 VS 5.34 : (*mitrasya ma cakṣuṣā ikṣadhrvan*)

19 See SB 4.1.4, 1-4 : A discussion on the relative superiority between *Brahma* and *Kṣatra* is found. The reasoning ultimately tends to speak interdependence.



Mitra is one of the three deities viz., Mitra, Aryaman and Varuṇa whose protection was sought for in the sacrifice (VS3. 31). Essentially Mitra destroys obstacles on the way if any, for the sacrificer. He grants useful friends (*sumitrada*) worth his name.

Mitra protects the sacrificer who was identified with *prastara* temporarily for want of successful completion of sacrifice. He protects the soma-cow that goes as price for Soma (VS 4.19). He helps to get fame also. This deity binds the feet of Soma-cow such that no harm or loss of the cow might ensue to it. The *Ukhā* in the Agnicayana is entrusted in his hands so that it would not break but remain safe (11.64). This would mean invoking the blessings of Mitra for the *Ukhā* (fire-pan). Along with Varuṇa, he establishes the king firm in the Kingdom and protects the Law and order. He is the guardian of people (*carṣaṇi dhṛtaḥ*). He inspires and impels them for work. Mitra's role, however, is significantly portrayed in the YV. YV recognised Mitra with reference to sacrifice like other deities.

AV shows a change in the phase of functions of RV deities in general. Mitra is not an exception therein. Many Vedic deities underwent changes in the hands of AV. Change is denoted by the nature of utility to which Vedic deities are subjected at the various rites of the AV. It is still a need that Mythology of AV is to be worked out exclusively in order to mark out a definite phase in the growth of Vedic deities.<sup>20</sup>

Mitra, for example, is one of the deities who is requested to help against the obstruction of the passage of urine—a charm in AV (1.1.2). Essentially, however, Mitra's nobility is maintained in AV also. Mitra removes the unlucky marks (*alaksṃi nāśanam*) on a woman (AV 1.19.3). He destroys sins and blesses the devotees. Mitra is invoked even in certain optional rites that AV described.

Further a glance at the optional rites<sup>21</sup> mentioned in the YV and AV reveals the various deeds that Mitra was obliged to perform. Mitra is one of the deities whose blessings are sought for certain desires like fine eyes, longevity, health, food etc., by a sacrificer. He protects *Mahāvīr* (pot) in the Pravargya ceremony (VS. 35. 5-6). Mitra bestows strength on the sacrificer (VS 33-48) and respects his desires (VS 33-42). He purifies the sacrificer making him free from sins. Mitra is called, therefore, by the epithet '*pūṭadakṣam*' in the SYV. (VS 33.57) in the instance of Piṭṛmedha. He

20 We have the book "Religion and Philosophy of AV" by Late Dr. N. J. SIENDE (my Guru) whose scope did not permit to fulfil such a want. The Mythologies prepared hitherto cover a vast range while they miss to fulfil such a need.

21 See FN 6 and in AV the rites *mutramocanam* (1.1.2), *Vijaya Prārthanā* (1.9.1), *alaksṃināśanam* (1.18.2), *ātmagopanam*, *rāṣṭradhārāyam* (3.8.1) etc. have significance.

makes the sacrificer to stick to Truth (VS 9.39). He protects the world (SB 6.5.4.14). He grants finally heaven (*Svarga*) to the sacrificer as he offers the *Aśvastomiya* oblations in Aśvamedha sacrifice (SB 13.1.3.3).

Thus the various functions mentioned above indicate Mitra's support during rituals. AV, on the other hand, assigned Mitra a place in charms against evil and soon.

Vedic Mitra is further described to enjoy good relations with other deities like Agni, Varuṇa, Sūrya etc., in the YV. He encourages the sacrifice with the co-operation of the said deities.

Mitra is great in view of the myths mentioned in the YV. A few myths referring to him may be cited below :

Mitra won Ṛ̥v̥t̥ soma with nine mystic syllables (VS 9.33). At Pravargya, Mitra is related<sup>22</sup> with the Mahāvira (pot) on the ninth day. The number nine seems to be favourite to Mitra. This myth is cited in the portion of the Vājapeya with a view probably that the sacrificer shall attain similar victory.

Mitra combined earth and heaven with light (*Jyoti*)<sup>23</sup> and presented it to Adhvaryu. This myth is mentioned in the Agnicayana at a rite viz., clay is mixed with goat's hair (VS 11.53) symbolically.

Mitra was given with the *Ukhā*. This is cited in connection with the making of *Ukhā* in that sacrifice (Agnicayana).

These myths are relevant to the situations. Moreover, as the Brāhmaṇas reiterate, the gods are the originators of sacrifice in the world (*devāvai Yajñam atanuta*). Mitra would have his share in such undertaking.

Mitra together with Varuṇa has also certain common references in the YV. They are larger in number also. For example, it is said Mitra together with Varuṇa climbed the Chariot (a rite) in the Rājasūya (VS 10.16) : Mitra together with Varuṇa bestowed speech on the priests (T 56.1-4) and so on.

Mitra was one who out of jealousy robbed away the nobility (*Kṣātra*) from Śrī, the daughter of Prajāpati (SB 9.4.3.1) But he returned that to her when he received an oblation in the rite viz., Mitravindeṣṭi. This episode testifies the weakness (viz. *asūyā*) in Mitra which is originally made normal to human beings.

Unfortunately no details in elaboration of the myths in general of the saṁhitās could be found after the saṁhitā literature. As a result one is constrained to be contented with mere citations of those myths. However,

<sup>22</sup> VS 9.33 and 39.6: Also Mahidhara's commentary on those *Kandikas*.

<sup>23</sup> Vide Com. Matridhara VS 11.5, 3.

it is evident that Mitra is connected with all sacrifices viz., from Darṣa-pṛṣṭamāsa to Pravargya of the SYV. The personality of Mitra if described taking into consideration his activities in collaboration with Varuṇa, Mitra's greatness becomes known yet clear. But the scope of this paper is limited to those references in general exclusively to Mitra.

### III

As a result of the discussion, the following may be interesting :

(1) Vedic Mitra is hymned only once in a full length of sūkta in the RV. Seer Viśvāmitra deserves all the credit in that direction. Seer Viśvāmitra seems to be protagonist for fame in respect of mantra connected to deities of Āditya group.

(2) Vedic Mitra found parallels in other mythologies viz., Indo-Iranian and Avestan. His character, however, does not change much.

(3) Vedic Mitra is a solar deity belonging to celestial region. Yet his support is from the earth (sacrifices) only.

(4) Mitra in the YV finds some development and he is regarded as a deity known for benignant looks and gracious personality favouring agriculturists. In RV, he is known as *yatayajjana* (regulating people)

(5) Mitra is recognised in all the sacrifices of YV. Offerings are made to him and his blessings are sought for.

(6) Vedic Mitra is a deity of day. His worship at dawn is recommended. At *Sandhyopāsthāna*, Mitra is revered during the day. Mitra is living even in respect of rites prescribed by *Paddhati* and *prayoga* of Indian ritualistic religion.

(7) Vedic Mitra is prominent in AV also. His blessings are sought even in effecting charms. When to inflict evil on the enemy Mitra is invoked. However, Mitra's benefic character is maintained in the AV also.

(8) *Mitravindesī* designed in the Śatapatha Brāhmaṇa is a mark showing the prominence of Vedic Mitra.

(9) YV identified Mitra with Brahma, the Supreme. By this, Mitra is obliged to the YV very much.

# THE CONVERGENCE OF THE MODERN SCIENCE TOWARDS JAINISM

S. S. Pokharna

## Abstract :

We illustrate here a fundamental similarity between Jainism and the modern science. We show that the two approaches of understanding various phenomena of nature are basically identical. However, the detail treatments may be different in the two cases. It appears that finally science is converging towards Jainism. In that way we lastly illustrate how significant the idea of "Kevala jñāna" is in the context of the difficulties which the scientific methods are presently facing.

## 1. Introduction :

There exist remarkable parallels between Jainism<sup>5-6</sup> and modern science<sup>1</sup>. These parallels are not accidental but come from a very profound agreement between the Jaina's way of seeing the world and the concept of modern science. If we leave aside the detail treatments, then we can say without any loss of generality that fundamentally there is no difference between these two approaches to understand different phenomena occurring in nature. In some cases a serious consideration of various theories may yield some new ideas which can help in resolving many disputes which the scientists are presently facing today. Instead of making a one to one comparison we shall discuss various aspects of different phenomena from a very fundamental point of view.

In section 2, we discuss self-consistency and unifying nature of Jaina's theories which are the most important aspects of any beautiful theory. Then in section 3, we analyze the shape of the universe as given in Jainism in terms of symmetry and antisymmetry<sup>2</sup> which are the two most fundamental attributes of the universe as has been emphasized by several scientists. In the section 4, we study the importance of Dharmastikāya in the light of the difficulties which are coming in the way while reconciling relativity and quantum mechanics.<sup>3</sup> The section 5 has been devoted to emphasize the importance of the principle of Syādvāda for particle physics<sup>2-4</sup>. Some new

ideas have been also suggested. A detail analysis of the doctrine of Karmas has been carried out in the 6th section in the light of the most recent developments in the field of quantum biology<sup>7</sup> which has just grown. We illustrate how beautifully the ideas of Ahimsa and rebirth creeps out from this theory.

After discussing all these beautiful aspects, we want to clarify a very important point about the validity of the knowledge acquired in these two disciplines. We remark that these methods provide us only with an approximate understanding of nature. An absolutely perfect knowledge of all natural phenomena can be acquired only when one realizes the idea that knowledge is structured in the consciousness and hence a perfect knowledge can be acquired only by increasing the purity of consciousness and achieving the state of Kevali<sup>8</sup>. All scientific theories have been criticized in this spirit in the last section. We also illustrate how seriously the so called precise and accurate mathematical representation of scientific facts introduces uncertainty in our knowledge<sup>14</sup>.

## 2. Self-Consistency and Unifiedness of Jaina's approach :

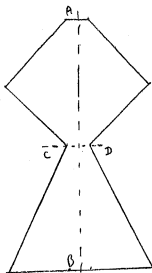
A beautiful theory is that (a) which contains a minimum number of hypothetical assumptions and each of which is consistent with rest of the others and (b) which can explain a large number of phenomena in a satisfactory manner. The most beautiful theory in this respect will be one which can explain all phenomena occurring in the universe whether physical or biological. In the modern science, we have not yet been able to recognize of such a Theory. Controversies still exist<sup>11</sup> between mechanists and vitalists about the existence of Consciousness and its nature. Mechanists argue that all phenomena in nature can be reduced to the laws of mechanics whereas vitalists believe in some illdefined consciousness or soul which is different from matter and may not follow the laws of mechanics. Problems of mind-body<sup>19</sup> interaction are still as burning as they were at any earlier date. Even in the case of matter, the properties of various forms of matter and their interconnection is not clear i.e. there is no unifying and self consistent theory to explain say the four well known interactions viz. nuclear, electromagnetic; weak and gravitational interactions which govern all properties of matter as is believed hither-to<sup>1</sup>.

In this respect, the Jaina's theory that the whole universe can be constituted from the following six substances<sup>5-6</sup> viz. medium of motion; medium of rest, space, time, matter (Pudgal) and soul is extremely fascinating. We find here that none of the six substances have any contradictions with any of the others. Each one of them is having its own functions, without affecting rest of the others. Furthermore, the fact that Jaina's

do not believe in any God and their claim that some definite laws inherent in the above universe completely govern the functionings of different phenomena, removes all unbelievable doubts. The law of cause and effect is still another important aspect which make their theory most scientific. Along with this main theory another important theory which is self-consistent and unifying in nature is the doctrine of Karmas. The fact that 8 main types of Karmas and soul are essential ingredients to generate the whole biological kingdom is a very successful and complete theory for all biological systems.

After discussing the beauty of Jain's theories we analyse the shape of the universe which has appeared in Jain's canons. We illustrate how important facts are reflected from this simple figure.

### 3. Symmetry-Antisymmetry in Jainism :



The figure appearing on the left is a cross-section of the universe according to Jainism<sup>5-6</sup>. Without going into the controversial scientific issue of the finite or infiniteness of the universe, we start from a very basic property, which is reflected from this figure. If we draw a vertical line AB in the middle of the figure then we see that the figure is symmetrical about the axis AB. If we draw a horizontal line CD in the middle of the figure then we see that the figure is not symmetrical (antisymmetrical) about the axis CD. This figure then indicates that symmetry and antisymmetry are the two most fundamental attributes of this universe

or we can say that this universe is nothing but a composition of symmetry and antisymmetry. The meanings of these two words are so wide that it is necessary for us to give some examples to clarify the importance reflected from them.

#### (a) Symmetry and Conservation laws<sup>1,8-10</sup> :

In all scientific theories, one attempts to describe different systems in terms of some physical variables like energy, momentum etc. The reason behind this description lies in the fact that if the given system is not interacting with rest of the environment then these quantities for the system do not change with time i.e. they are conserved. Thus all scientific studies are performed in terms of some conserved quantities. A deeper analysis

shows that with each of these conserved quantities, some definite symmetry is associated which is preserved when the system undergoes a change. However, all these conservation laws and hence all the scientific theories are approximate because in each case symmetry is not exactly retained in the practical situation. As soon as we talk of system and the symmetry the introduction of system itself brings about an antisymmetry into the picture as the field of the system will be affected by presence of other matter in the universe. However its effects is assumed to be small and this makes the scientific study quite successful. Thus all scientific theories are then based upon certain symmetry principles.

**(b) Goldstone bosons and Goldstone fermions<sup>2</sup> :**

Lot of interest has recently arisen in the symmetry principles and their breaking i.e. entrance of antisymmetry. It is believed that one can generate all forms of matters by allowing some symmetry principles to break. We know that whole kind of matter can be divided into fermions (having half integral value for spin e.g. electron, proton and neutron etc.) and bosons (having integral value for spin e.g. photon, neutrino and graviton etc.). Goldstone in 1961 has presented a theory which roughly states that massless particles like photons can be generated by some symmetry breaking. Now it is believed that a spontaneous breakdown of symmetry produces a massless particle whereas a nonspontaneous symmetry breakdown produces massive particles. Thus whole class of bosons are obtainable from some symmetry breaking. A similar situation is believed to be existing for fermions.

**(c) Soul and matter as two opposite potentialities :**

We know that according to Jainism all souls in their state of perfection are absolutely identical. The mundane souls have differences because of the presence of different forms of matter in different quantities. Thus all souls are absolutely symmetric, the presence of matter creates antisymmetry in them. From the process of gathering of matter<sup>12</sup> by an empirical self, it is also clear that an empirical self, obeys the principle of complementarity with pure soul and matter as two opposite potentialities. This complementarity may be closely related with the one observed in the mind-body interaction.<sup>19</sup>

**(d) The principle of Syādvāda :**

This principle then turns out to be most outstanding in the context of the above discussion. Thus for a complete understanding of the whole universe, one should study it from all the points of view i.e. symmetric and antisymmetric.

Thus the figure of the universe in a way as given here represents practically the whole universe and its functions in terms of symmetry and antisymmetry.

In the next section, we discuss the importance of Dharmāstikāya in the light of the recent developments.

#### 4. Relativity, quantum mechanics and Dharmāstikāya<sup>2, 5, 6</sup>

The principles of relativity and quantum mechanics are the two most fundamental and revolutionary developments of this century. The ideas of syādvāda and the concept of pradeśa are already there in Jainism for these two respectively. However, we do not go into the details of their similarities. We discuss here an entirely new thing.

Each one of the above theory is perfect in its own domain. However, in the reality any natural phenomenon involves relativity and quantum mechanics both and hence to describe any phenomenon more exactly one should study relativity and quantum mechanics together. When such an attempt is made, we find lot of difficulties. We illustrate one of them.

Relativity says that all physical laws are invariant in different frames moving with respect to each other with a uniform velocity. However in practice we cannot have such frames moving with constant velocity because to even know that there is a velocity between the two frames, we have to allow some interaction to occur between the frames. Thus to see the frame moving one has to use some light signal. By quantum mechanics a light signal consists of photons and a photon has effective mass and momentum. The transfer of photons between the frames will disturb their relative velocity because of the conservation of momentum and this in turn is beyond our control. There are similar other difficulties which come in the way while reconciling relativity and quantum mechanics. To resolve these difficulties it has been suggested by Dirac<sup>2</sup> that we might have to introduce once again the concept of medium of motion which was once rejected because of the theory of the relativity. However the properties of such a medium of motion which has been called here as Dharmāstikāya may play some important role in resolving the above disputes. The fact that it is only capable of maintaining the motion and not capable of inducing the motion is very remarkable. It is also significant that it does not move from one point to another but there are some vibrations-like things taking place in it known by the property of Agurulaghutva. The fact that such a medium of motion called an Ether was not detected by Michelson Morley experiment may be simply because of the fact that this is nonmaterial as is given here and is therefore not detectable by material means. A recent argument by Prof. Sudarshan<sup>9</sup> that this medium of motion may be a superfluid further strengthens our argument.

We now go to discuss the problems of particle physics and a possible remedy which the principle of Syādvāda can provide.



### 5. Ultramodern Problems in Particle Physics and a Possible Remedy by Syādvāda (2-4, 17-18) :

Right from the birth of modern science, people have aimed for searching out the most elementary constituents of various forms of matter. Lot of theoretical and experimental work has been done till to-day to understand the properties of matter at microscopic level but there are many difficult and "almost" unsurmountable problems in this field.

As we have emphasized earlier, all forms of matter can be understood in terms of four well known interactions through which they influence each other. Out of these four, the most difficult and the most interesting interaction is the strong or nuclear interaction. The particles which undergo this interaction are known as hadrons. To study them various models have been developed and different types of scattering processes have been studied using the high energy machines. Different Models have been suggested to explain different experimental observations. Although there are so many models but the important ones are parton model, quark model and bootstrap model. Partons are assumed to be point-like constituents of hadrons. Their number in a hadron may be finite or infinite depending upon some conditions. However they cannot be observed in the laboratory so it is simply a model and is meant for explaining electron-hadron scattering experiment. Quark model is based on some symmetry properties known as  $SU_3$  group symmetry. In this model every hadron is assumed to be constituted from three elementary quarks and antiquarks. It is still controversial whether we can observe them or not in the laboratory. Finally in the bootstrap model one assumes that no hadron is elementary, all are equally fundamental. We have to emphasize here that all these are models and so they explain different attributes (and sometimes same). There is a lot of controversy about the region of validity of each one of these models and the interconnection between them.

If we just unfold the Jaina philosophy in this context, we find that syādvāda may be of immense help in this case. The idea of Ananta Paryāya of Pudgala (Pudgala is a name for matter in Jainism, 'pud' to combine and 'gal' to dissociate) is equally significant in this situation. It may be that each model describes only one part of reality and in each case none of the so called fundamental particle is conceivable by us and so is undetectable in the laboratory.

Each description is then a model and a model is a model after all. Each one describing one aspect of reality from one point of view and so there is no controversy. Some people talk of a dualism between the quark model (in configuration space) and the parton model (in the momentum space). But syādvāda and the ideas of ananta paryāya of matter appears to

be even more general than the above dualism and it appears that theory of relativity-like principle may be applicable in the particle physics also.

After discussing the present situation of various theories in physical sciences, let us turn towards biological sciences. We find that although the doctrine of Karmas is very different from the hitherto biological advancements. It is more appropriate and closer to the reality. Several scientists are searching out such a theoretical discipline.

#### **6. Quantum biology, doctrine of karmas, concept of ahimsā and the ideas of Rebirth :**

We often analyze the properties of a system by decomposing it into some subsystems. In many cases we discover that these properties cannot be explained as a mere aggregate of the effects of the subsystems. Such phenomena are known as collective phenomena or cooperative phenomena in which different subsystems cooperate with each other<sup>11</sup>. In such phenomena the discrete constitutive individuals are modified in their behaviour and the whole group is more than and different from a simple addition of its parts. One of the most suitable example of such a phenomena is an organism. But unfortunately all the developments in the field of biology have ignored this aspect of reality and have confined only to the study of individual components. However, it is only very recently that much attention has gone to the collective behaviour of biological systems.

Let us understand the meaning of collective behaviour by taking some examples. As the theory of such systems has been widely understood for some well known low temperature phenomena observed in some quantum mechanical many particle systems<sup>16</sup>, we give here a short note on this theory which will also help in understanding the doctrine of Karmas.

We all know that temperature of a body has a meaning only for the body as a whole and is not definable for a single particle which is a constituent of the body. Similarly the feelings of the happiness and pain etc. are meaningful only for an organism as a whole and not definable for its constituents. In physics we have many other examples which are very important at low temperature near absolute zero. They include superfluidity which is nothing but viscousless flow of a liquid say liquid helium<sup>4</sup>, superconductivity in which flow of current takes place without any resistance and ferromagnetism in which a strong magnetic behaviour is manifested by a given specimen. In all these cases, one defines an order parameter whose value is unity at absolute zero and falls down as the temperature increases. This corresponds to an increase of disorder in the system. This disorder is then explained in terms of some quinsi-particles or elementary excitations which are theoretically devised particles and represent a collective property

## (A) Nature :

Different properties of different systems originate from different elementary excitations. Thus phonons, rotons and vortices are meat for different properties of superfluid helium at different temperatures. Similarly karmas have the following species. (Number in front of each specie indicates its subspecies).

(i) Knowledge obscuring	(5)
(ii) Intuition obscuring	(9)
(iii) Feeling producing	(2)
(iv) Age determining	(4)
(v) Belief and conduct producing	(28)
(vi) Body determining	(103)
(vii) Staus determining	(2)
(viii) Power hindering	(5)

Each one of these is held responsible for different types of disorder present in the empirical self and impede the manifestation of true nature of consciousness. Jainas claim that all properties of all living beings can be explained in terms of these 158 karmas. It may be easily noted that some kind of energy gap like thing (in which space?) exists which may prevent us to realize actual nature of consciousness.

## (B) Number :

The relative number of various elementary excitations present in different systems at a temperature is different and this number varies with temperature. In a similar way the number of karmas changes from one animate to another and their relative quantities are given by the following rule.

The age determining species receive the smallest part, a greater portion goes to the body determining and status determining ones, both of which obtain an equal portion. More than that goes to the knowledge obscuring, intuition obscuring and power hindering species each of which gets an equal portion. Still a larger part than this goes to the belief and conduct obscuring species and the greatest of all goes to the feeling producing species.

This difference in the number will then determine different properties of different animates.

## (C) LifeTime :

The interaction among various excitations causes scattering among them. Thus in a particular state an excitation stays only for some definite time. Similarly the lifetime of the incoming karmas depends upon their interaction

of the system. At absolute zero, there is perfect order and hence no quasi-particle is present. As the temperature increases, the number of quasiparticles increases. Thus various properties of these so called quantum mechanical many particle systems are then explained in terms of these theoretically devised quasiparticles.

#### (a) Quantum Biology :

Exactly similar ideas have been thought for the biological systems also. Many people have argued that a perfectly ordered state (corresponding to the ground state at absolute zero for the many particle systems) in the biological systems may be a ground state of the big macromolecules viz. D.N.A. and R.N.A. etc. and may be called as consciousness.<sup>7</sup> A long range order develops in this quantum ground state of the so-called total electrophysiological system. Then different states of the organism may correspond to different phases starting from this perfectly ordered phase. Frohlich has then suggested the possibility of single mode excitation of longitudinal electric fields in cell membranes, falling in the microwave region<sup>7</sup>. However this is just a developing field and much remains to be done.

In this situation, we can very much appreciate the doctrine of Karmas which is the most unified description of biological systems and very much close to their collective behaviour.

#### (b) Doctrine of Karmas :

According to the doctrine of Karmas, every mundane soul has an infinite knowledge, infinite intuition, infinite bliss and infinite power (Four infinities). But from a beginningless time it has been infected by matter. This matter has been held responsible for the disorder present in the mundane souls. This form of matter has been termed as Karma. (By karma Jainas do not mean work). The whole universe is full of that kind of matter which can become Karma. Due to the presence of different types or karmas in different quantities, different characteristics are manifested by mundane souls i.e. by different living beings. Thus a perfectly ordered consciousness is analogous to a ground state which is free from any excitations and an excitation then corresponds to a Karma.

At every moment, an empirical self is attracting this matter towards him by his actions through mind and body. This matter which has now become karma then remains latent in the empirical self for some time which is determined by the passions at the time of arrival of new matter. Passions in turn are determined by karmas which are already present.

Karmas have the following four characteristics (A) Nature, (B) Number, (C) Lifetime and (D) Intensity.

with karmas already present which actually determine one's passions. This lifetime is then determined by karma-karma interaction.

**(D) Intensity :**

Pure matter is neutral. The various effects are manifested because of its association with soul. The effect which these karmas can show depends upon their *rasa* which is determined by the passions of the empirical self. This intensity is analogous to the different contributions which different excitations have for different properties.

**(e) Phase Transitions and Gupasthānas :**

The concept of elementary excitations can also explain the phenomena of phase transitions. Thus different phases of helium<sup>3</sup> have been tried to explain in terms of elementary excitation picture. Similar situation occurs here in this theory also. There are 14 phases known as Gupasthānas which have been recognised in this theory which one passes before acquiring the perfect consciousness starting from a state of highest sinfulness. These have been nicely explained in terms of various karmas and their mutual interaction.

**(d) Concept of Animśā :**

As we have emphasized earlier all mundane souls are identical if we leave aside the karmas from them. This identity of mundane souls nicely stress the importance of the word Ahimsā. To create distinction because of the Karmas (matter) is our defect of thinking which ignore the basic unity of nature.

**(e) Ideas of rebirth :**

From the doctrine of karmas, it also follows that some sort of large energy gap-like thing (in some space) may be responsible between various life spans (known as Bhāvas) of different living beings. This can be realized only when some "energy gap" corresponding to some knowledge obscuring karma is broken. Some infrequent events which we hear sometimes may be just because of such a realization i.e. breaking of "energy gap".

The most remarkable result of this theory of doctrine is the identity between the order of magnitudes of the number of distinct classes which have been claimed by Jainas and that which the biologist could have discovered so far. Doctrine of Karmas claim this number to be 84 lakhs whereas biologists have been able to recognise only 12 lakh classes of animals and plants. The smallness of the later number is even more remarkable. Might it not be that we still do not know some organisms having bodies like those which can be projected under special situation and similar other which are described in Jaina canons.

Up till now we have discussed the close parallelism which exists between fundamental scientific thought and the Jain approach to understand various phenomena occurring in the nature. By either of these methods we can acquire only an approximate knowledge of nature. The reason behind this approximation lies in the fact that all scientific theories are approximate. There exist very fundamental draw backs and limitations in the basic definition of the scientific theories which prevent us from understanding various phenomena of nature exactly. If we just have a look at Jainism then again we find that the above ideas of Jainas are correct only within the limitations caused by *Mati Jñāna* and *Śruta Jñāna*. Jain *Ācāryas* have critically emphasized that these *Jñānas* provide only an approximate understanding of nature. It is here that Jainism come to rescue. No alternative can be sought in science. Then let us discuss why scientific theories are capable of providing only an approximate understanding of nature and how the various problems coming in the way can be resolved by realizing that knowledge is structured in the consciousness and hence perfect knowledge can be acquired only by acquiring a perfect consciousness which is at least free from all the knowledge obscuring karmas. In its most simplest form "Science" may be defined as a method of understanding nature such that truth of the acquired knowledge is entirely based upon the experiments. In Scientific methods, magics and hypothetical assumptions do not work. Every one believe in observing everything from his "own eyes". In general one performs a series of experiments to study a particular phenomenon and attempts to measure various quantities which will describe different states of the phenomenon. We have our own definitions of various quantities which are to be measured and we have our own inferences about the nature of measuring instrument and the way it interacts with that system in which the phenomenon is occurring. The various informations gathered in these ways are then transferred to our brain through various complicated means and we say that we have understood the phenomenon.

Now we shall see how this process of measurement introduces uncertainty in our knowledge. Then we explain the approximations involved in the definitions of the various quantities which are generally measured or defined in scientific theory. Lastly we illustrate how the mathematical representation (or any other representation) of various quantities limits our knowledge. In the context of these difficulties we then describe the concept of *Kevala Jñāna* and the way the various difficulties are resolved by this beautiful and glorious idea of Jainas.

**(a) Uncertainty caused by the process of Measurement<sup>1</sup>:**

In a scientific method the truth of the whole knowledge is experiment.

Thus to study a particular phenomenon one performs an experiment or a set of experiments on the given system. These experiments provide some information about the phenomenon occurring in the given system in terms of some well defined physical variables. Thus in all scientific methods there takes place some interaction between an observer and an object. In many cases, the interaction first occurs between an apparatus and the given object then the changes taking place in the apparatus after the interaction with the object give some information about a given phenomenon occurring in that object. Thus in this case interaction also occurs between the apparatus and the observer. Then our main argument is this that the simple interaction which takes place between the apparatus and the object or between the observer and the object causes change in the properties of the object. To understand this idea more clearly let us consider a very simple and small object (say an electron) which we just want to see. For this we just allow some light to fall on the object i.e. on the electron. After striking with the electron the light is reflected in to our eyes and we say that "well, we see the electron", (in reality we cannot see an electron but this is simply a thought experiment.) Now the light exerts pressure on a body on which it falls. Therefore the electron will be subjected to this light pressure. This light pressure may change the position of the electron from its earlier position. Thus the light scattered from the electron which will give information about the position of the electron does not give the earlier position of the electron which we had desired. Thus when we just want to see an electron's position its position becomes uncertain (the light intensity cannot be reduced to zero, otherwise we will not be able to see the electron.

If the electron were moving with some velocity and we had thought of measuring its speed then also we can similarly conceive that the process of measurement of its velocity may change its velocity in a significant way and thus making the velocity measurement uncertain.

We can extend the whole argument to any system and make the following general statement. The scientific processes of measuring any property of any system may change the property to be measured in a significant way which make our knowledge about that property of the system uncertain. This is Heisenberg's uncertainty principle. It is just one defect of all scientific methods. We can overcome this only by a process in which interaction between the knower and the object does not change any property of the object or there is no physical interaction at all.

#### **(b) Limitations caused by space time and finite speed of interaction :**

Let us discuss how space and time limits our knowledge of this world. When we just look at a distant star ( say 500 light years away from the

earth), then what we see is not the star but the light which has left that star 500 years ago. What is happening on the star at the present can be known only 500 years later. Thus when we say that "we see a star", the star may not be there. It might have collapsed quite a long earlier. This is all there because of the finite speed of light or some other interaction in general. To overcome this defect we need a process such that every thing in this universe is perceived simultaneously so that space time and finite speed of light etc. do not cause any trouble,

(c) **Approximations involved in the definition of a closed system :**

Another important defect of these scientific methods is the fact that in all these methods a particular system is assumed to be completely isolated from the rest of the environment and then this isolated system (such a system is known as a closed system) is studied without bothering about rest of the environment. However, such an assumption cannot be justified by one who desires complete understanding of any system. This is so because all phenomena occurring in nature are interconnected with each other and hence influencing each other in a direct or indirect way. Such interactions between a particular system and the rest of the universe may have very important consequences on the state of the system. Thus to study any phenomenon in nature, one has to study all the others simultaneously which is not possible by scientific methods.

(d) **Conservation laws and their defects :**

Let us discuss the most important contradictions which exist in the very definitions of the physical variables which measure various properties of different systems. The various properties are measured in terms of some conserved quantities. One assumes that for any closed system, there exist some physically observable quantities which do not change with time and hence the system can be described in terms of these quantities. Examples of such quantities are energy, linear momentum, and angular momentum etc.

In the most general form energy of any closed system is defined as the quantity which do not change with time (all other forms of energy are definable from the above general definition). However, the time is defined as that quality of the system which is responsible for causing changes in the system and is measured by finding the changes taking place in the system. This is a very serious contradiction in the definition of energy which is unavoidable.

Similarly linear momentum of a closed system is defined by the fact that it is a quantity which remains invariant when the system moves (translates) in a homogeneous space. However as soon as we introduce a



material system in a homogeneous space it becomes inhomogeneous (say because of the gravitational field which is present because of the material system itself). Hence the space in the presence of a mass is not homogeneous and the definition of linear momentum becomes ambiguous. Furthermore, our universe is inhomogeneous, so the law of conservation of momentum is not strictly true. (The ordinary definition of linear momentum of a body as a product of its mass and velocity is derivable from the above general definition.)

A similar story can be written for other fundamental conserved quantities. As far as velocity and position measurements are concerned we have already discussed that they can be only measured approximately with some uncertainty.

It can be easily realized that all other properties of any system are derivable from the above conserved quantities e. g. temperature of a system is related with the kinetic energy of the particles of the systems. Thus the quantities themselves which are used for description of different systems are not properly defined.

#### (e) Gödel's incompleteness theorems :

The most attractive aspect of scientific knowledge is its mathematical basis. We generally feel that this mathematical representation of various scientific facts make our knowledge more precise and accurate. However, from the following theorems which have been put forward by the great mathematician Kurt Gödel, we find that any mathematical representation of any physical reality limits our knowledge of that reality. Not only this but the theorem also imply that none of the languages or representation can express the reality of nature with perfection. Complete knowledge must necessarily have its foundation in an inexpressed, unmanifest field of intelligence. Let us begin with the theorems.

##### (i) Gödel's first in-completeness theorem

This theorem says that the truth of a formalism (which describes any phenomenon) cannot be proved. Thus no finite expression of mathematical knowledge can ever provide a basis for comprehensive knowledge even of the elementary properties of the counting numbers. Thus if one starts with a collection  $C$  of symbolic mathematical (or any other) axioms which is specifiable by a finite number of mechanical rules, and if  $C$  is consistent, then there will be a true statement about the counting numbers which cannot be proved from the axioms  $C$ , using the standard rules of mathematical logic. The proof of this theorem shows that from  $C$  one can construct a sentence  $S$  in the simple mathematical language of elementary number theory whose meaning is : This sentence is not provable from  $C$ . Once  $S$

is constructed it follows easily that S must be true but not provable from C. Thus on the basis of any finitely specifiable collection of axioms C, one cannot prove all true propositions about the counting numbers.

### (ii) Godel's second incompleteness theorem

A formal language (mathematical or any other) if consistent cannot define its own truth i.e. the definition of truth for a theory must be of a higher order than the theory itself. We can also say that the consistency of any specifiable collection of axioms can never be established on the basis of mathematical arguments which can be justified by these axioms. Thus to establish the validity of any single mathematical system one must necessarily utilize a more comprehensive system, to validate the latter system one has to investigate an even more comprehensive system.

### (f) Beauty of the Scientific Methods :

From the above discussion we conclude that all scientific methods give incomplete knowledge of various phenomena. However, the beauty of the scientific methods lie in the fact that approximations are possible and they work with great accuracy. If one is satisfied with an approximate "understanding", one can explain many phenomena in terms of a few and thus understand different aspects of nature in an approximative way without having to understand everything at once. But one who desires complete understanding of different phenomena has to study the whole universe simultaneously to get rid of the limits caused by space time and finite speed of light and to take account of the mutual effects of various phenomena occurring in the universe on each other simultaneously. Furthermore the interaction between the knower and his object must not disturb the state of the object.

### (g) Jaina theory of knowledge by consciousness :

In the cage of these problems one finds that Jaina theory of knowledge by consciousness to be very promising. The Jainas have defined knowledge as an essence of soul<sup>5</sup>. According to the coception of Jainas a perfect soul has infinite knowledge, infinite intuition, infinite bliss and infinite power. Although a perfect soul has other characteristics but the knowledge has been regarded as the chief characteristic of soul. Kundakunda<sup>5</sup> has stated that although from the empirical point of view there is a difference between soul and knowledge yet from the transcendental point of view it is sufficient to say that soul is knower and nothing else. He further said that there is no difference between the knower and his knowledge. From empirical point of view an omniscient (Kavalī i.e. perfect soul) perceives and knows the whole of reality and from the transcendental point of view he perceives and knows

the self only (here the self includes all the knowledge of reality). Hence a perfect consciousness with the four infinities perceives every thing of the universe simultaneously and completely by a single cognition. Since the whole universe is perceived simultaneously by a single cognition the restrictions imposed by space time and finite speed of light etc. do not come into picture. So the above partially conserved physical variables need not be used to describe the the natural phenomena. Hence the corresponding approximations do not arise. Furthermore since from the transcendental point of view there is no difference between the knower and his knowledge there is nothing like interaction between knower and his object which is necessary in a scientific measurement. Finally since all phenomena are studied simultaneously interactions between different phenomena are automatically taken into consideration. This is obvious from the fact that one who has understood the "self", has understood the whole universe. Furthermore since the real knowledge cannot be expressed in any language this takes care of Godel's theorems.

We conclude our whole discussion by two statements. First, the idea of Jainism that knowledge is structured in the consciousness is a very outstanding principle ever formulated and secondly the concept that to understand various phenomena of nature one should understand the self is the most remarkable concept which may solve almost all the problems which we are presently facing because of tremendous materialistic development.

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# HISTORICAL DATA IN THE UDAYANA PLAYS OF ŚRĪ HARṢA\*

S. K. Sharma

Apart from being an able administrator Śrī Harṣa of Vardhana dynasty was a great patron of letters and a poet himself as evident from Bāṇa's allusions such as

"Kāvya-kathāsu apītamapi anīṭam udvamaṇam"<sup>1</sup>

"Sakalaloka-hṛdayasthitamapi nyāye tiṣṭhantam"<sup>2</sup>

"Sarvavidyāsaṃgītagaṃhamiva Sarasvatyaḥ"<sup>3</sup>

"Kanyāntahpuramiva Kalāṇām"<sup>4</sup> and

"Jagati jvalatpratāpajavalanaprakāraḥ jagadrakṣaḥ.

Sakalapraṇayimanorathasiddhaḥ parvato Harṣaḥ"<sup>5</sup>

"api ca asya.....prajñāyāḥ īstrāṇi

Kavitvasya vācaḥ.....na paryāpto viṣayaḥ"<sup>6</sup>

and those made by Jayadeva in his Prasannarāghava<sup>7</sup> and Harṣa himself in his plays Ratnāvalī, Priyadarśikā and Nāgānandam (Śrī Harṣo nipuṇaḥ Kaviḥ)

Jayadeva's encomium eulogising him as the joy of the muse-dame constitutes the happiest tribute to the king's poetic talent. In the light of this point his personal commitment of calling himself a skilled poet is no false bragging at all. Keith is of the view that : "Comparison with Kalidāsa is doubtless the cause why Harṣa has tended to receive less praise than is due to his dramas"<sup>8</sup> which equally belauds him as a poet of merit, of course, when judged independently without any comparisons drawn with his predecessors.

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1 *Harṣacaritam*, *Ucchvāsa II*, p. 192, Calcutta ed.

2 *Ibid.*, p. 193

3 *Ibid.*, p. 211

4 *Ibid.*,

5 *Ibid.*, Introductory verse 23, p. 15

6 *Ibid.*, *Ucchvāsa II*, pp. 214-15

7 *Yasyāścauraścikuranikaraḥ Karpā-pāro Mayāro, Bhāso hāsaḥ kavikulaguruḥ Kalidāso vilāsaḥ. Harṣo Harṣo hṛdayavasatīḥ pañcabāṇastu Bāṇaḥ, keśavaṃ naiṣā kathaya kavitākāminī kautukāya. Act I Verse 22 pp. 31-32. Caukhamba Vidyabhavana series ed.*

8 Ratnāvalī I. S. M. R. Kale, p. 6

Priyadarśikā I, 3, p. 4, R. V. Krishnamachariar; Nāgānadam I, 3, pp 8-9, Prof. Ramasundara-Sarma

9 *The Sanskrit Drama*, p. 175,

Nevertheless a poet merits contributing immensely towards a continuity of the regular stream of poetic muse, Harṣa is an admirable author in so far as his two Udayana plays, inspite of their having drawn inspiration from Bhāsa and Kālidāsa and even Guṇāḍhya, are of immense historical value and the student as well as the scholar of Ancient Indian history and culture has much to explore the oasis out of the arid desert of the dark period of Indian History wherein the internal struggles had created a chaos and disorder of political events that jeopardised the solidarity of the country in the years to come.

In order to sift historical data out of a conglomeration of legend and chronicle, we shall have to examine the details of incidents forming the themes of the two plays which more or less are identical in spirit though at variance in depiction.

Ratnāvalī in Ratnāvalī, is the princess, the daughter of the King of the Siṃhalas, who on the prediction of a sage was destined to become the spouse of a paramount sovereign. Yaugandharāyaṇa, the astute minister of Udayana, the King of Kauṣāmbī planned to win her hand for the espousal of his master. Lost in a shipwreck she was brought to Kauṣāmbī by a merchant. Yaugandharāyaṇa named her as Sagarikā and kept her in the harem of the King quite covertly without disclosing her. King's fascination for her irritated Vāsavadattā who kept her away from the sight of the King. By intrigues and counter-covins manipulated through the expert skill of Vasantaka the Vidūṣaka, Udayana succeeded in wooing her after Vasubhṛti, the minister of the Siṃhala king revealed her identity as Ratnāvalī. Yaugandharāyaṇa appeased the anger of his master by begging excuse for what he had done.

Similarly in Priyadarśikā, the hand of Priyadarśikā the daughter of Dṛḍhavarṃā, the king of the Aṅgas had been solicited by the king of the Kalingas whose behest was unheeded. She was however, betrothed to Udayana of Kauṣāmbī. The King of Kalinga embroiled over this attacked Aṅgas and subsequently vanquished and captured his foe Dṛḍhavarṃā. The chamberlain of Dṛḍhavarṃā took Priyadarśikā to Udayana but on the way he had to keep her under care of Vindhya-keṭu, the forest king of the Vindhya regions, a friend and ally of Dṛḍhavarṃā. He himself went to have a holy dip in the place of Agastya. Udayana sent an army governed by Vijayasena against Vindhya-keṭu who was defeated and slain. Priyadarśikā was presumed to be the daughter of Vindhya-keṭu and was kept with Vāsavadattā. Her name was given out as Āraṇyakā. Her and Vāsavadattā's mothers were sisters. They were, therefore, cousins. Vāsavadattā was ignorant of this in so far as Āraṇyakā had concealed her identity. Udayana's love for her was got fructified by Vasantaka and Manoramā, her confidant through the ruse of the enactment of Udayana-Vāsavadattā legend through a drama. The Army

sent by Udayana under Vijayaśena had vanquished the king of Aṅgas and reinstated Dṛḍhavarma to the throne of the Aṅgas. The chamberlain of Dṛḍhavarma disclosed the identity of Priyadarśikā and arranged the marriage.

The themes of the two plays have, of course, been planned as parodies of the theme of *Mālavikāgnimitra* of Kalidāsa which according to the scholars is based upon the story of Bandhumatī as narrated in the *Kathā-saritsāgara* of Somadeva<sup>10</sup>.

Regarding the historicity of the political events as well as characters the scholars have doubts regarding the authenticity. Dr. Nīti Adaval postulating on the point comments on Priyadarśikā as under :

“With the love story Śrīharṣa has carefully weaved in the political story of Dṛḍhavarma, his defeat at the hands of Kaliṅga and the campaign of Vatsarāja against Vindhyaketu and the King of Kaliṅga in order, perhaps, to bring out the dhira quality of the hero. This political addition seems entirely imaginary as we find no reference to it anywhere else, not even in the BK (*Bṛhatkathā*) recensions. Moreover, the King of the Vindhya regions is mentioned as a friend of Udayana in the BK version of the legend, whereas here he is depicted as Udayana's foe”<sup>11</sup>. Regarding Ratnāvalī she remarks<sup>12</sup> : “Ratnāvalī is only Padmāvatī of BK. and Bhāsa in a changed form and that the story of the marriage of Padmāvatī with Vatsarāja described in the BK. is the source of the plot of Ratnāvalī”. She even goes to the extent of postulating that the events in the Ratnāvalī are fabricated to suit the dramatic purposes of Śrīharṣa.<sup>13</sup>

In both the plays Udayana, Vāsavadattā, Vasantaka, Yaugandharāyaṇa and Rumaṇvān are the common characters that are legendary as well as historical. In Priyadarśikā, Dṛḍhavarma, the Lord of the Aṅgas and sire of Priyadarśikā along with the unnamed king of the Kaliṅgas, Vindhyaketu, the forest-lord of the Vindhya regions, Vijayaśena, the army in chief of Udayana seem to be historical personages whose identity shall have to be proved by the process of comparative logic. Similarly in Ratnāvalī the lord of the Siṃhalas named as Vikramabāhu towards the end of the play, Vasubhūti, his minister, the unnamed king of Kośāla, Vijayavarmā deputy to Rumaṇvān being latter's sister's son and Jayavarmā his elder brother, all strike nearest parallels to the historical personages whose identities shall again require substantiation. Ratnāvalī disguised as Sāgarikā and Priyadarśikā as Āraṇyaka equally strike as historical characters in so far as they stand in direct relation to the kings of the Siṃhalas and Aṅgas as their daughters respectively.

10 KSS II. 6 67-72 pp. 46-47 ed. by Paṇḍita Jagadīśa Lāla Śāstri and p. 234 Part I ed. by Paṇḍita Kedarānātha Śāstri.

11 *The story of King Udayana*, Ch. III, pp. 153-154 12 *Ibid.*, p. 159. 13 *Ibid.*

To create historical figures out of the characteristic confusions of the bygone and extant characters is pretty hazardous a task. But it hardly precludes the possibility of screening the characters of the writer of a play in the covert characters of the bygone days in whom he normally reflects his own personality experiencing many dolours and debacles while trudging along in the training of life. Hence to view in Udayana the true replica of Harṣa depicted as such in the two plays and in contradistinction to that of Bhāsa, will not be an erroneous proposition to assume here for the solution of our problems.

To start with the identification of Vikramabāhu the king of Ceylon (Sinhala) modern Śrīlankā we have three sources of the history of Ceylon available at hand<sup>14</sup>, whereby the line of Aggabodhi I (A.D. 568-601) propagated by Aggabodhi II (601-611 A.D.) carried on by Hathadāṭṭha alias Dāthopatissa (650-658 A.D.)<sup>15</sup> through Aggabodhi III, IV, V (not mentioned by these sources) Aggabodhi VI and VII (759-785 A.D.) etc. does not contain any name Vikramabāhu as such. May be that Aggabodhi II whose period synchronises with that of Harṣavardhana was a variant name of Vikramabāhu or Vikramabāhu as such might have reigned between A.D. 611 and A.D. 650. The reign period of Harṣa Vardhana (A.D. 606-A.D. 648) about whom these sources have dropped the link in a chain. He might have had a daughter Ratnāvalī by name for whose hand Harṣa's minister Skandagupta<sup>16</sup> represented here by Yaugandharāyaṇa (in the drama Ratnāvalī) contrived a plot for the political gain of his master. Vāsavadattā might have been the first wife of Harṣa either bearing a variant name or the same name as such because "Parasparagatā loke dṛśyate nāmatulyatā"<sup>17</sup>. She might have been the niece of Vikramabāhu (her mother's brother). Vasubhūti could well might be the minister of Vikramabāhu. Bābhavya as the chamberlain of Harṣa could easily play adjunct to Vasubhūti in the endeavours of the two parties. Rumaṇvaṇ might represent Siṃhanāda<sup>18</sup> of Avantī<sup>19</sup> (The Supreme minister for the peace and war Mahā-Sandhivigrahādhiḥ), being the chastiser of the king of Kośala who might have been Pulakeśin II who, as postulated by

14 *The Vākāṅka Gupta Age* by Dr. A. S. Altekar and R.C. Majumdar pp. 231-243. *Journal of Indian History (JIH)*, Vol. 46, Pt. I, April, 1968, pp. 1-18 Cf. p. 15, *The age of Imperial Kannauj*, pp. 167-177.

15 *JIH* Vol. 46, Pt. 1, pp. 15-16.

16 *AśeṣagajaSādhanaadhikṛtāṃ Skandaguptāṃ* HC VI CE p. 678 and *Dātako'tra mahāpramātāramahāśāmananta Śrī Skandaguptaḥ*. Banskhera CP of Harṣa, p. 113, Dr. B. Upādhyaya.

17 Composed on the parody of Bhāsa (SVD VI 14, p. 126, M. R. Kale) *Parasparagatā loke dṛśyate rūpatulyatā*

18 HC. VI. *asya piturapi mītram senāpatīḥ Samagravigrahaṇāgraharaḥ*..... *Siṃhanādanāma*, pp. 635, 642 C.E.

19 *Harṣa* by VD-Cañgal, p. 36.



Dr. R. S. Tripathi<sup>20</sup>, is credited with the conquest of Kośala and Kalinga.<sup>21</sup> Dr. Tripathi takes Orissa to be within the pale of Harṣa's sovereignty. For the life tells us that after subjugation of Kongodha Śilāditya camped in Orissa for a time, and made a magnificent gift of the revenue of eighty, large towns of Orissa to Jayasena, "the admiration of the period", who in his characteristic other worldliness declined the king's repeated offers.<sup>22</sup> The Kośala vanquished by the Caulākya Pulakeśin II was Mahākośala and not the Uttarakośala having Ayodhyā for its capital<sup>23</sup>. Udayana's (i.g. Harṣa's) conquest of Kośala as announced by Vijayavarmā, the nephew of Rumaṇvan alias Śimhanāda may pertain to that of the Uttarkośala because in case we deem Pulakeśin II holding charge of Mahākośala vanquished by Harṣa, we shall be belying the veracity of a historical fact that Harṣa was defeated by Pulakeśin II.<sup>24</sup>

Dr. R. K. Mookarji comes to our rescue here. He writes in his 'Harṣa'<sup>25</sup>—

"The incident introduced in the Ratnāvalī of the princess driven to seek shelter in the Vindhyan forest under the chief Vindhyaketu seems to have been directly suggested by the actual fact of a similar connection which Harṣa's own sister Rājyaśrī had with the same forest and its Chiefs Śara-bhaketu and Vyāghraketu, father and son"<sup>26</sup>. Vindhyaketu had been marched against by Vijayasena by whom he was defeated and slain.<sup>27</sup>

Dr̥ḍhavarṃā, the king of the Aṅgas defeated by the accursed lord of the Kalingas poses a serious problem. Vindhyaketu was an ally of Dr̥ḍhavarṃā but an enemy of Udayana (i.e. Harṣa)<sup>28</sup>. Dr̥ḍhavarṃā was defeated by the accursed king of the Kalingas.<sup>29</sup> Priyadarśikā had been betrothed to Udayana<sup>30</sup> (i.e. Harṣa) who got Vindhyaketu killed. The lord of the Kalingas had also been vanquished by Harṣa through his army in chief and Dr̥ḍhavarṃā had been reinstated to his own throne in Aṅgas.

20 *History of Kannauj* p. 106

21 "abhavannupajastabhītiliṅgāḥ yadanikena sakośalāḥ kalingāḥ." Aihole Insc. Verse 26 p. 118, Dr B. Upādhyāya—A study in Ancient Indian Inscriptions.

22 *History of Kannauj*, p. 106

23 H.A.I., Dr. R.S. Tripathi p. 397

24 *Ibid.*,

25 Notes 'A' to Ch IV pp. 152-159

26 *Harṣa*, p. 153, Dr. R. K. Mookarji. CP. H.C. ucch. VIII, pp. 835-841. "Ekadā ca bhūpaterbhramatā eva ājavikasāmanta-śarabhaketoh sūnuḥ Vyāghraketurnāma kuto'pi.....śabarayuvānamādaya ājagāma."

27 *The story of king Udayana*, Dr. Niti Adaval p. 150, "ārya Vindhyaketorduhita, taṃ vyāpīdya vijayasenānītā Priyadarśikā" IV p. 89 ed. by R. V. Krishnamachariar,

28 *Ibid.*...p. 5

29 *Ibid* p. 6

30 "The story of king Udayana, p. 153."

The kings of Kōjala and Kālīṅga vanquished by Harṣa remain unidentified. They may be identified with Devagupta of Mālava<sup>31</sup> and Śaśaṅka of Gauḍa. Devagupta primarily an ally of Prabhākaravardhana (vanquished by the latter – Mālava-lakṣmīlātā-paraśuḥ, p. 342 HC. CE) turned so by subjugation got a revenge by killing Grahavarman Maukharī, the brother-in-law of Harṣa who slew him ultimately and had Kumāragupta and Mādhavagupta, the sons of Devagupta, reinstated and consecrated as vassals (Kumāragupta being the elder and hence an heir to the throne of Mālava) though already made followers of Rājyavardhana and Harsavardhana by Prabhākaravardhana.<sup>31</sup> Dṛḍhavarman might have been an independent vassal ruling over Aṅga, who might have offered his daughter in marriage to Harṣa. Dr. R. K. Mookarji's contention of identifying Vindhyaketu with Vyāghraketu son of Śarabhaketu does not find corroboration to the effect that Vindhyaketu was killed because Harṣa did not know the names of Śarabhaketu and Vyāghraketu when come face to face with Nirghaṭa. Moreover, "deva sarvasyaśya Vindhyasya svāmī sarvapallī-patinām prāgraharaḥ sabarasenāpatiḥ bhūkampō nāma. tasya ayam nirghātanāmā svaśrīyaḥ Sakalasyaśya Vindhyakāntārāṇyasya parṇānāmapi abhijñāḥ"<sup>32</sup> refers to Bhūkampa as the lord of the Vindhyas. He cannot even be Dhruvabhaṭa of Valabhi who was defeated and married to his own daughter by Harṣa.

To conclude this point it would be reasonable to propound the theories that the Udayana plays of Harṣa i.e. Ratnāvalī and Priyadarśikā establish the fact of dual matrimonial relations of Harṣa with the kings of Sīrihala and Aṅga named Vikramabāhu (Aggabodhi II Alias Vikramabāhu AD 601-650) and Dṛḍhavarman respectively; the epilogues of the plays alluding to the discomfiture and demise of Devagupta of Mālava<sup>33</sup> and Śaśaṅka of Gauḍa, the former having the Vindhya region as well within his jurisdiction before Pulakeśin II Caulūkyā wrested them from Harṣa in the decisive battle as evidenced by the Aihole Insc. dated 634 A.D. Since Harṣa reigned unhampered till AD 648 it seems the success of Pulakeśin II was not so dominating as to have inflicted a crushing blow on Harṣa. It might have been

31 *Atra devena abhiṣiktaḥ kumārāḥ* HC. III, p. 248. CE Probably Kumāragupta son of Mālavarāja (may be Devagupta vanquished by Harṣa) and a brother of Mādhavagupta, who was appointed by Prabhākaravardhana to wait upon Rājyavardhana and Harṣavardhana. "vinitau vikrāntau abhirūpau Mālavarāja-putrau bhrātaraḥ bhujau ivameśarīrāt avyatiriktu Kumāragupta-Mādhavaguptau asmābhirbhavato anucaratvārthaḥ imau nirdiṣṭau. HC. IV p. 412 CE, P 138 BE *Harṣacarita kā Śāmskṛitika Adhyayana* Dr. V. S. Agrawala pp. 54-55 *devabhāṣyaṁ gate deve Rājyavardhane, Guptanāmnā ca gṛhite kuśasthale*. HC. VII p. 813 CE. Gupta=Devagupta.

32 HC VIII, p. 842 CE,

33 *Rājāno yudhi duṣṭavajina iva Śrīdevaguptādayaḥ. Kṛtvā yena kaśāprahāravimukhāḥ sarve samāḥ saṁyātāḥ.*—Bankers CP of Harṣa Verse E, p. 113 : Dr. B. Upādhyāya..

a 'Dharma Vijaya' of the Caulūkyā monarch who might have vanquished and restored the kingdom to Harṣa as such.

Nisar Ahmed has given some conclusive remarks on the Harṣa-Pulakeṣin war and established some points regarding the extent of empire of Harṣa in IHQ Dec. 1961.<sup>34</sup> He has examined the evidence of Heiun-Tsang. Inscriptions such as those of Valabhi monarchs, Hyderabad grant dated 612 A.D., Lohaneta plate (630 A.D.), Aihole insc. (634 A.D.), Nausari grant of Jayasinha III, records of the Pallavas, works of Dr. R.K. Mookarji, K. M. Panikkar and R. S. Tripathi, and concluded by the remarks that Harṣa was never defeated by Pulakeṣin II though a war ensued between the two and heavy losses were suffered on both the sides. On the basis of the Aihole Insc. (Verse 24)<sup>35</sup> Nisar Ahmed says that Pulakeṣin checked the progress of Harṣa. The Praśasti is silent about the defeat of Harṣa. Nausari grant of Jayasinha III corroborates the same point. Hicun Tsang never says that Harṣa was defeated by the King of Mahārāṣṭra which on the other hand were under the suzerainty of Pulakeṣin II<sup>36</sup>. Bāṇa is silent about it. Had Harṣa been defeated by Pulakeṣin his vassals would have raised their heads during his life-time. But it never happened so. Pulakeṣin was surrounded by several powerful enemies and was not in such a position as to defeat Harṣa who had subjugated nearly the whole of Northern India and defeated a powerful king like Śaśāṅka.<sup>37</sup>

Nisar Ahmed's following remarks regarding the Harṣa-Pulakeṣin war covertly allude to the facts narrated in the Udayana plays. According to the Aihole Insc. the place of the battle was somewhere near the Vindhya on the bank of Revā (Narmadā) where after having encamped they checked the progress of Harṣa. As stated earlier Harṣa had to bear a heavy loss which has been eloquently described in the praśasti of Pulakeṣin but the poet passed over the loss of his master.<sup>38</sup> It seems very probable that both the parties were paralysed due to the destruction in the field. And forced by the calamitous-circumstances they reached some sort of settlement. According

34 Vol. XXXXII, No. 1 pp. 246-252.

35 *Bhuvannrubhirantikaḥ śasato yasya Revāvividhapulina-śobhā-vandhya-vindhyopakaṇṭhaḥ adhikataramorāṭatsvena tejomahimnā. Śikharibhirabhivrajyo varṣmaṇā spardhayeva*, p. 117, Dr. B. Upādhyaya also *Historical and literary Inscriptions* by Dr. Rājbalī Pāṇḍeya, p. 243

36 *agamadadhipatvaṃ yo mahārāṣṭrakānāni*. Aihole insc. verse 25. p. 243 HLI : Dr. R.B. Pāṇḍeya.

37 *IHQ*. 1961 DEC XXXXII No. 1, pp 249-250.

38 *aparimintavibhūtiḥ pṛthasāmantasenāmnukūṃ amāṇimayā khayavakrāntapādāravindāḥ. yudhī potitagaḥ cādrāṇikabḥbhaṭsabhaṇṭo bhayavigalītaharṣa yena cākāri Harṣaḥ*. HLI Dr. R. B. 43 verse 23 Aihole Insc.

to the treaty Narmadā, most probably, was taken as the demarcation boundary of these rulers. Possibly it seems to me that Pulakeśin II transferred the sovereignty of Vāṅga, Aṅga and Magadha to Harṣa. These parts were claimed to have been under the suzerainty of his (i.e. Pulakeśin II's) predecessors. We find this direct testimony in the Mahākūṭa Pillar Ins. of Maṅgaleśa that his predecessor (Kirti Varmā I) defeated the rulers of Vāṅga, Aṅga and Magadha etc. Harṣa was also the supreme sovereign of Magadha.<sup>39</sup>

From these remarks of Nisar Ahmed we can easily reconcile with the statements of Harṣa in Priyadarśikā and Ratnāvalī that Pulakeśin II suffered at the hands of Harṣa and had to enter into a peace treaty with him on the skirts of Vindhya. He had to hand over the regions of Vāṅga, Aṅga and Magadha to Harṣa.

Dṛḍhavarṃā, therefore, being a subsidiary vassal might have been defeated by Pulakeśin II the lord of the Kāliṅgas<sup>40</sup> and later on restored to his kingdom of Aṅga under Harṣa after the treaty of Narmadā. Vindhya-*ketu*, too, might have been a subsidiary vassal in the surroundings of Pulakeśin II subjugated by the latter and, therefore, an ally of the latter and an enemy of Harṣa as also an ally of Dṛḍhavarṃā. Harṣa might have faced the formidable confederation of Pulakeśin and Vindhya-*ketu* and defeated them enmass or else how could a treaty be possible between Harṣa and Pulakeśin II. Dṛḍhavarṃā might have been the father-in-law of Harṣa. Vindhya-*ketu* might have been killed in the turmoil.

Kalyan Kumar Dasgupta has elaborated a paper on the later day of the Maukharis in IHQ (June and Sept. 1962)<sup>41</sup> and postulated the existence of Suva-Suvra a younger brother of Grahavarṃā son of Avantivarṃā, on the throne of Kanauj soon after the death of Grahavarṃā, at the hands of Devagupta of Mālava, since Bāṇa has baptised Grahavarṃā as the eldest son of Avantivarṃā.<sup>42</sup>—in the fourth Uchchvāsa of HC. This can imply the existence of a younger brother to him accordingly. Āryamañjuśrīmūla-kalpa has corroborated the geneological table given in the Asirgarh seal of Śarva Varman and other grants and seals of the Maukharis.<sup>43</sup>

This point can lead us to a surmise that Dṛḍhavarṃā might have been a younger brother of Grahavarṃā and an elder brother of Suva-Suvra the

39 IHQ XXXII Dec 1961, No. 1, pp. 250-252.

40 Cf 21 above.

41 Volume XXXV III Pts II and III pp. 242-246

42 *dharāṇidharāṇāṃ ca mārḍhni sthito mākeśvaraḥ pādanyāsa iva sakala-bhuvana-namaskṛto maukharo vaṇṣaḥ, tatrāpi ilakabhṛtasya avantivarṃaṇaḥ sūnuḥ agraḥ Grahavarṃā nāme grahapatiriva gāṃ gataḥ pītṛḥ anyāno guṇaḥ enām prārthayat.* HC V I pp. 422-423 CE.

43 IHQ XXXV III p.p. 245-246.

youngest son of Avantivarmā, the deposed king of Kanauj (through the expert statemanship of Harṣa) or he might have been a cousin of Grahavarmā and Suva-suvra in the direct line of the Maukhāris, a prakṛtimitra of Suva-suvra and a sahajamitra of Harṣa or might have been an uncle of Grahavarmā and Suva-suvra. Kalyan Kumar Dasgupta himself appears to concur with our surmise when he says that Grahavarmā married Rājyaṣṛi while he was a King of Kanauj and it was after his death that some one of the Maukharī house sat upon the Maukharī throne only to be ousted by Harṣavardhana very soon.<sup>44</sup> That some one according to Dasgupta was Suva-Suvra as in later days he has been illustrated as the progenitor of the later Maukharī dynasty, a scion of which Bhṛguvarman by name, the crest jewel of the illustrious Varmans of the Maukharī race married his daughter to a Nepal King in the 8th Cent. A.D.<sup>45</sup> "Grahapatiriva gāṁ gataḥ" referring to Grahavarmā in 42 above makes it amply manifest that Bāṇa describes Grahavarmā as the reigning king and not a Crown prince.

Ādityavarman, Iṣānavarman, Śarvavarman, Avantivarman and Grahavarman having a younger brother in Suva-Suvra being the direct line of the Maukharīs of Kanauj where Harṣa Vardhana ultimately became a usurper, it becomes pertinent to establish the position of Dṛḍhavarma. As already observed Udayana reigning in Kauśāmbī (Modern Kosam near Allahabad) must be Harṣa the supreme sovereign of Thanesar and Kanauj having Ahicchatra bhukti<sup>46</sup> representing modern Ramnagar near Bareilly an area contiguous to Allahabad etc. Udayana defeating Dṛḍhavarma and reinstating him to the throne of Aṅgas must be Harṣa on the same analogy. Dr. B. C. Law has not tried to identify Dṛḍhavarma in relation to Harṣa in his HGAI.<sup>47</sup> Suva Suvra of the Nalanda seal<sup>48</sup> readable as such also being not in apposition with the hereditary appellation having varman as the second part of the name, poses a problem. It may be that Suyavarman or Suvra-varman or Suchavarman lost its varma from the name or may be that Dṛḍhavarman was the variant name for suva or suvra who might have been Suvravarman, even. In that case Dṛḍhavarma and Suva or Suvra will be the two variants of the name of one and the same person, the younger brother of Grahavarman who being imbecile and hostile to Harṣa, a usurper of the throne of his elder brother, while his brother's wife was alive, incurred the anger of Harṣa and lost his supremacy over Kanauj and established himself over the Aṅgas where he might have had his sway as a viceroy during the reign periods of his father and elder brother. Being an uncle of Grahavarmā even he could usurp the throne of a nephew as his collateral and, therefore,

44 *Ibid* p. 244

45 *Ibid*.

46 *Banskhera insc L. 7*, p. 146. HLI.: Dr R. B. Pāṇḍeya

47 p. 247

48 *IHQ XXXVIII*, p. 243,

could incur the anger of Harṣa and final discomfiture at the hands of the latter as also the bestowal of his own daughter on Harṣa in the form of Udayana.

His being an uncle of Grahavarmā and a collateral brother of Avantivarmā strikes more plausible on the ground that the espousal of the daughter of Dṛḍhavarmā by Harṣa could make him easily a man equal or little less in age than Prabhākaravardhana who was a contemporary of Avantivarman. Moreover, the younger brother of a brother-in-law could hardly dare to offer the hand of his daughter to the brother of the wife of his own elder brother. Rather it would be illogical to presume that the daughter of the younger brother of Grahavarmā could be so mature as to woo even Harṣa immediately after the death of an elder brother who had just married quite recently. Such a thing could be possible at a later date, however, as the case seems likely in so far as Priyadarśikā alias Āraṇyakā who was his second wife wooed at a time when Vāsavadattā was a mature lady.

Hence the Lord of Kalinga and Kośala could be Pulakeśin II who had Vindhya Ketu for one of his vassals while Dṛḍhavarmā vanquished by Pulakeśin and later by Harṣa could be a foe turned ally of the latter making a peace-treaty with the two and a matrimonial tie with the latter being an uncle or a younger brother of Grahavarmā Maukhari.

#### Abbreviations

- 1 BE. : *'Bombay edition.'*
- 2 CE. : *'Calcutta edition.'*
- 3 HC. : *'Harṣa Carita.'*
- 4 HGAI : *'Historical Geography of Ancient India.'*
- 5 HLI. : *'Historical and Literary Inscriptions.'*
- 6 IHQ. : *'Indian Historical Quarterly.'*

**ON AN ANONYMOUS HEMISTICH CITED IN VĀMANA'S  
KĀVYĀLĀṆKĀRA-SŪTRA-VṚTTI**

Biswanath Bhattacharya

Vāmana's Kavyālaṅkāra-sūtra-vṛtti, 5/1/11 [sarva-nāmnā'nusandhīr  
vṛttic-channasya] contains the following anonymous citation :

“*tavāpi nilotpala-patra-cakṣuṣo*  
*mukhasya tad-reṇu-samāna-gandhinaḥ*”

[Chowkhamba edn. (=Benares Sanskrit Series, Nos.

134 & 140), Benares, 1908, p. 155]

Vāmana introduces the above hemistich in course of his Vṛtti to establish his point that the sarva-nāman śabda, ‘*tad-*’ can refer understandably to the upamāna, *nilotpala-patra*, even though this upamāna is upasarjanabhūta [=apradhāna] in the upamāna-pūrva-pada<sup>1</sup> madhyama-pada-lopin anyapaḍārtha-pradhāna bahuvrīhi samāsa (nilotpala-patra-sadṛśe cakṣuṣi yasya yasmin vā tasya mukhasyetye āśayaḥ).

This subsequent reference to some previously mentioned point with the help of a sarva-nāman eschews also kathita-padatva doṣa.

However, Vāmana's above sūtra along with the illustrative hemistich has been cited anonymously with some negligible variants by Pūrṇa-Sarasvatī<sup>2</sup> and Ṛṣi-putra Parameśvara<sup>3</sup> in their respective commentaries on Kālidāsa's Megha-sandēśa, 1/2.

1 The obvious avāntara samāśas, karmadhāraya and saṁghī-tatpuruṣa, have been ignored here.

2 Cf. *tavāpya nilotpala-cāru-cakṣuṣo*  
*mukhasya.....-o-gandhinaḥ.iti.*

x        x        x        x

sarva-nāmnā[']nusandhīr vṛttic-channasya iti lakṣaṇāt.

[Vidyul-lata ed. R. V. Krishnamachariar, Sri-Vāpi-vilāsa Press, Srirangam, 1903, pp. 7-8]

Cf. also the present writer's 'Some Citations in Pūrṇa-Sarasvatī's Vidyul-lata on Kālidāsa's Megha-sandēśa' in the Journal of Oriental Research, Madras, Vol. XXXIX, Parts I-IV, 1976, pp. 65-67.

3 Cf. ....kaścit [=Pūrṇa-Sarasvatī ?] tu “śabdā[']nusāsanam” iti, “*tavāpya nilotpala-cāru-cakṣuṣo mukhasya tad-reṇu-samāna-gandhinaḥ*” iti śāstre kāvyē ca prayoga-darśanāt samāse guṇabhūtasyāpi parāmarśaḥ kriyate....

[Sumano-ramaṇi (ed. S. Venkitasubramonia Iyer), University of Travancore Manuscripts Library, Trivandrum, 1946, pp. 5-6]

Fortunately, (Jānāśraya's) Jānāśraya Chando-viciti, 4/48 Vitti<sup>4</sup> furnishes us with the remaining hemistich as well, and we thus have the entire verse as follows:

*tavāsya nilotpala patra-cakṣuṣo*  
*mukhasya tad-reṇu-samāna-gandhinaḥ,*  
*prasanna-candra-priya-darśanasya mām*  
*adarśanam bhamini karṣayiṣyati.*

This verse is an instance of Varṇastha<sup>5</sup>, a twelve-syllable sama-vṛtta having ja-ta-ja-ra for its gaṇa-wise scheme.

However, the source of this verse has not been traced as yet.

<sup>4</sup> Ed. P. K. Narayana Pillai, Trivandrum Sanskrit Series, No. 163, Trivandrum, 1949, p. 45.

<sup>5</sup> It is also known as Varṇasthavila.



## J. KRISHNAMURTI AND THE TRADITIONAL INDIAN THOUGHT

R. K. Shringy

(i)

J. Krishnamurti is neither an academician nor a speculative philosopher. He is, as it is well known, a public speaker, who expounds in his talks all over the English speaking world, a philosophy of life; and in his endeavour to do so he is mainly concerned with the act of comprehending life, of understanding life in terms of everyday existence and the reality that it signifies. He concerns himself with the fundamental causes of the problem of human existence and seeks to reach for their solution cutting at the very roots of their growth. In other words, he is not directly concerned with philosophy, or to be more precise, he does not philosophise in order to construct an intelligible and a logically consistent world view, or to account for the how and why of the creation as such, but in the process of understanding the problems of human existence he incidentally presents a certain perception of 'what is', which leads to a philosophy of life in terms of reality and existence that is necessarily implied in it. Consequently, the Philosophy of life that he presents points out not only the structure of existence and hints at its foundations, but also indicates the best possible way in which it could be utilised. Thus his thought and speech as well as his action constitute not only a philosophy but also a way of life.

Is this not the distinguishing characteristic feature of almost all the schools of Indian philosophy, the *darśana-s* as they are called? Any attempt at intellectually isolating the philosophical doctrines from their pragmatic orientation and application to the problems of every day existence is bound to create a total misunderstanding of the Indian approach to life. It has rightly been observed that Indian Philosophy does not concern itself with organising the material world or political kingdoms but concerns mainly with the spiritual problems of man, his ignorance and suffering, old age and death. It is therefore distinguished by an intimate relation between philosophical speculation and practical life which accounts for its focus on human life.<sup>1</sup>

Though Krishnamurti is an Indian by birth, he is a British citizen today; not because he considers himself to be such but because he holds a British passport. As far he is concerned, as he says, he belongs, to no

1. Cf. Chethemathann John B, Patterns of Indian Thought, pp. 60-62

particular country. But all the same he does not deny the influence of cultural heritage in the development of consciousness. Thus, even though he is an international figure, the spirit of his mind, the orientation of his thinking and the approach to the way of living that he is suggesting in his teachings, is primarily Indian. To mention a few aspects of his philosophy by way of illustration, he assigns the highest value to freedom which is his version of liberation or *mokṣa* or *nirvāṇa* though much more dynamic in conception, he points out the necessity of a psychological revolution or a mutation of mind which he realises in the awareness of the prevailing chaos and disorder in human relationship, which is society and this is his version of the interminable suffering of human existence pointed out by the Buddha and the Upanishads; he discovers the vicious circle of 'ignorance-craving-desire-incomplete action-psychological memory and ignorance' as the process of becoming and the quality in consciousness as the description of all existence, which form his version of ignorance as the cause of becoming characterised by the multiplicity of the phenomenal existence spoken of by the *Advaita Vedānta* and the Mahāyāna Buddhist schools of thought. So much so that the choiceless awareness and the effortless action suggested by him as the means for freeing the mind from the duality of 'what is' and 'what should be,' too, have a close resemblance to the Buddhist concept of *vijñaptimātra*, the Vedantic concept of *nirvikalpa-samādhi* and the *niṣkāma karma* of the *Bhagvadgita*. It would indeed form a subject-matter of an independent thesis to carry out a comparative study of the philosophy of J. Krishnamurti and the Indian philosophy.

Yet, his philosophy is not a mere repetition of or a rearrangement of the old concepts. On the contrary he has established himself as an anti-traditionalist, though as far as one can see from a close study of his philosophy, such an opinion is misinformed, if not misconceived. The correspondence of his ideas with the concepts of Indian philosophy seems to be incidental to the identity of the problems of investigated and the approach of investigation which happen to be common to both, and is not due to any conditioning influence.

## (ii)

As far as the cultural and the religio-philosophical background of Krishnamurti is concerned, it is well known that he was brought up among the Theosophical circles during the first quarter of the twentieth century that witnessed a vigorous revival of the Theosophical movement at the international scale under the able leadership and pioneering efforts of Madam Blavatsky and Dr. Annie Besant. The revival of Theosophy itself was highly influenced by the Buddhistic and the Vedantic traditions of the East. It was

indeed frankly recognised that the underlying unity of these two traditions was essential and their differences rather superfluous. Such an assessment may not be considered unjustified at least as far as the *Mahāyāna* and the *Advaita* forms of these traditions, which yield the greatest influence among their followers, are concerned. Thus Krishnamurti inherited the spirit of oneness of life as the very essential feature of Theosophy as it was interpreted in the light of Buddhism and *Vedānta*. Therefore, historically, Theosophy, the *Mahāyāna* Buddhism and the *Advaita Vedānta* have exerted the greatest influence upon the mind of Krishnamurti in his formative period. Even the spiritual experiences that he has recounted bear witness to this fact. He has spoken of having visions of Lord Krishna, Maitreya and the Buddha, and finally he speaks of the experience of the unconditioned pure being that transcends all images.

Metaphysically, he talks of reality and existence in terms of life; and life to him is relationship. Thus, on the one hand, in his concept of life he realises the unity, or rather the non-duality of reality and existence, of the noumenon and the phenomenon, and on the other hand, he distinguishes existence and reality as conditioned reality and unconditioned existence relating them in an essential identity. The fact that he conceives reality and existence as life brings to the forefront the two aspects of the Vedantic absolute (*Nirguṇa Brahman*), namely transcendence and immanence, and of the Buddhistic absolute (*Śūnya* or *Vijñapti-mātra*), namely, transcendence and relativity. Therefore his concept of the unconditioned reality presented as the phenomenon of conditioned existence at once relates the three concepts of transcendence, immanence and relativity and thereby achieves a fusion of the best of the Buddhistic and the Vedantic currents of thought culminating into an entirely new conception of Life and existence.

Similarly, his concept of liberation or freedom which he identifies with what he calls the 'mutation of mind,' is also radically different from, though not alien to, the concepts of *Nirvāṇa* and *Mokṣa*. Even though *Vedānta* provides for the concept of *Jivanamukta* and *Mahāyāna* provides the concept of *bodhisattva* that endows liberation with a social value and an altruistic significance, yet because both of them place the ideal of life outside the empirical world of experience and mundane existence and finally make it realisable only on the total annihilation of the physical body, practically their psychological impact has been to cultivate an otherworldly attitude much to the detriment of the earthly existence. Krishnamurti's concept of conditioned existence does not have this air of existential dissolution. He emphasises the dissolution of the psychological conditioning that is responsible for distorting the perception of reality and thereby evoking a false response that creates in effect a psychological barrier giving

rise to daulity in consciousness. But, the dissolution of the psychological conditioning does not imply the annihilation of the physical conditions of existence. In other words, in his philosophy, existence is not by itself incompatible with reality, though individual existence is bound to be limited whereas reality is unlimited. It is the psychological identification of consciousness with the conditions of existence, the limitation of particular experiences that constitutes conditioning and not the conditions by themselves. Thus, liberation in his view is related not so much to the physical world as with the psychological set up of the individual in his relationship with things, people and with ideas. Liberation, in other words, implies an inner revolution, a fundamental change in the constitution of consciousness, a mutation of the mind.

Moreover, Krishnamurti does not visualise any dissolution of the phenomenal existence or of the physical body consequent upon this mutation of mind; rather, he visualises the beginning of a new civilization based on love and the action of intelligence in contrast with the present civilization based on limitation of love in terms of self interest and self-motivated action of will. A liberated individual lives and serves the society not merely in order to work his *prārabdha-karma* like a *Jivanamukta* or out of compassion sacrifices the boundless joy of *nirvāṇa* till the liberation of all is achieved like a *bodhisattva*, but because he realises his involvement in the whole. In the conditioned existence the individual consciousness is divided as self and not-self and is therefore unaware of its involvement, its relationship, its identity with the whole, limiting it all the while to a fragment. But the realisation of one's true identity, to Krishnamurti, significantly means the perception of one's involvement in the whole and not merely in the part. Thus his ideal of human existence is fundamentally positive, and seeks to revolutionise the quality of life on earth. In other words, his philosophy of life is the doctrine of the living and for the living.

Another significant concept of his philosophy that is very closely related to the *Bhagwadgītā* is that of choiceless awareness. This concept seems very clearly to correspond to the concept of *Sakṣin* or *Sakṣi-bhava* of the *Gītā*, though in other terms it can also be considered analogous to *nirvikalpa-samadhi* of *Vedānta* and *Viśvāpti-mātra* of the *Mohavāna*. But there is a very special reason why it may be considered to be inspired by the philosophy of the *Bhagwadgītā* on the whole. Krishnamurti very ingenuously relates choiceless awareness to effortless action, and his concept of effortless action is analogous to the *Niṣkāma-Karma Yoga* of the *Gītā*.

Effort, in his terminology is the resistance of the mind involved in the choice of opposites. Choice in the sense of preference, indicates consciousness of values which depends upon the duality of the self and

the not-self, the desirable and the avoidable, and necessarily implies a self-centre that functions as the point of reference. Thus all self-oriented action that aims to achieve a projected result involves an element of effort, an endeavour of will so to say. This effort is not to be confused with the input of energy necessary for activity; he uses the terms in the technical sense of psychological conflict involved in the action of will. A predetermined concentration of energy or of attention naturally involves the overcoming of the dissipation of energy in undesirable directions. Thus concentration and dissipation of energy are the two aspects of the same phenomenon, namely the action of will. But, as he points out, in the choiceless awareness of 'what is,' which comes into being only when the mind ceases to project itself and is completely silent, alert, vigilant and not immobile and dull, there is a perception of truth i.e. an undistorted perception of 'what is as it is' without any volitional action of the mind, without the mind interpreting it, naming it, recognising it, utilising it, justifying it, condemning it or doing anything about it. It is that perception of truth, the understanding of 'what is as it is' which awakens intelligence, and restores the individual to the infinite movement of the totality. It is this action of totality in which the individual participates by virtue of choiceless awareness, that Krishnamurti recognises to be effortless, total, immediate and spontaneous. Though he does not take resort to the concept of God to provide the psychological motivation of the motiveless action of the *Bhagavadgita*, yet he provides a psychological analysis of the action of will and postulates the possibility of the action of intelligency on the basis of the Oneness of all life.

### (iii)

However, the points of divergence in between the traditional systems of Indian philosophy are also as marked as those of convergence. Whereas Krishnamurti does contribute to the concepts of liberation from the suffering of everyday existence, Karma, transmigration and the ethical discipline etc., that are commonly shared by almost all the systems, his philosophy cannot be identified with any of them because he develops these concepts in his own way and lends them a new significance. It will indeed be very interesting to study in detail the contribution of J. Krishnamurti, to Indian thought in terms of the development that the fundamental concepts have found at his hands. But for the present it will be sufficient to point out one or two such concepts by way of illustration.

Metaphysically, Krishnamurti takes a transcendental view of reality which, as he declares, cannot be described in terms of thought or in terms of the known, in terms of experience. The apparent multiplicity of the

phenomenal existence is explained by him as ideal; or in other words, to be of conventional significance. In so far as it is erroneously taken to be real, ignorance with regard to the true nature and significance of the self is responsible for it. This ignorance is beginningless and self-sustaining. It is beginningless, for time, as a psychological factor, is a product of it; and it is self-sustaining, because it is held in a vicious circle. Ignorance pertaining to the self implies an unawareness of the actual functioning and the structure of mind i.e. the constitution of consciousness. Thus, to Krishnamurti awareness of 'what is' leads to self-knowledge which dissipates the illusion of the ideal multiplicity appearing to be real and brings about the experiencing of the transcendental reality which is the ground of all relations.

Now, this view, on the face of it, denies the phenomenal existence to be real, but conceiving it to be ideal it also silently affirms the real behind it. Existence is not completely rejected by Krishnamurti as unreal, what he rejects in it as ideal is the psychological element of multiplicity and not existence by itself. He conceives being at two levels, namely unconditioned and conditioned which may be considered to correspond to the *Pārmāthika* and *Vyavaharika satta* of Śaṅkara, the *Pariniṣpanna* and *Parikalpita satta* of Asaṅga and the *Pāramāthika* and *Saṃvṛtika satta* of Nāgārjuna; and thus, whereas he shares this common feature of absolute idealism of Indian philosophy, he differs from each of them in matters of detail. For example, to Krishnamurti, what is false in the phenomenal existence is not its physical being but the psychological perception of multiplicity. Perception accordingly is either true or distorted but not false. Phenomenal existence thus implies a conditioned or a distorted view of reality which is neither entirely false in itself nor true as it appears, though it may be described as 'true in itself', but 'untrue and yet not false' as it appears. Existence as conceived by Krishnamurti cannot be considered either as *Śūnya* i.e. totally devoid of origination or substratum, a final cause or as *Māyā* which has Brahman as its ground since his concept of the unconditioned cannot be identified with it.

The main difference in the metaphysical positions of the Buddhists and the Vedantists have been nature of reality and its relation to the individual. Whereas Buddhism does not affirm a permanent self and conceives reality to be entirely devoid of attributes and relations; Vedānta affirms a permanent self, a *Ātman* even while proclaiming the reality to be transcendental and devoid of all attributes and relations through the concept of *Saguṇa-Brahman* or *Īśvara*. Krishnamurti has actually no room for God in his thought, though he does not deny it if the word is to denote the absolute. And like the Buddhists he is never tired of negating a permanent self, the *ātman*, believing all the while in *Karma* and rebirth, which may better be called

regeneration in his system. So according to him, there is nothing enduring, nothing that is permanent; everything is in a perpetual flux so to say. So much so, that at times, he describes reality as ever-becoming. As a matter of fact he distinguishes between continuity in time and the eternity of timelessness, and he identifies permanence with continuity in time. Thus if there is nothing permanent, it only means 'nothing continues,' not that 'nothing survives'. In fact he firmly believes in immortality. But that immortality does not imply the continuity of the *Jivatman*, the personality in the infinity of time; it means the psychological death of it every moment and a psychological rebirth consequent upon it from moment to moment. Eternity is not the infinity of time but the timelessness of awareness. Nothing of the external world changes for the so called liberated or the free individual, what is transformed is the order of manifestation, the relationship in which existence is held. Thus the 'unconditioned being' of Krishnamurti co-exists with the phenomenal existence, which distinguishes it from the cognate concepts of the Indian Philosophy.

This peculiar view of reality and existence inspires the search for reality not in order to escape the suffering involved in existence, but to relieve existence of its suffering. In other words it is suffering and not existence that is sought to be extinguished. The only critical question that can significantly be asked of Krishnamurti, and is actually asked by many, is whether it is possible to live in this world and yet be not of this world, to exist in the midst of the play of opposites and yet not to be conditioned by choice. He says, 'yes,' and suggests that whoever wants to know the truth about it may better experiment with it rather than argue endlessly. The proof of the pudding, as it is said, lies in eating it.

It may now be concluded in view of the above deliberation that, the teaching of Krishnamurti are generally in consonance with the spirit of Indian philosophy and in respect of very important concepts record a marked divergence from the traditionally established view-points which may be interpreted as an advance upon the past, though such an interpretation requires to be supported by a detailed study.

## PREPOSITIONS IN ĀSVAGHOṢA

Satya Vrat

Whether prepositions are invested with any meanings of their own or they merely indicate the meanings latent in the roots is an old controversy dating back to the pre-Yāska era. As unlike nouns and verbs prepositions are never used independently. They are presumed to have no function beyond bringing out the different shades of meanings of the roots which they themselves are capable to denote but, as a matter of usage, do it with certain set upasargas. To be sure, this is their main function and they perform it in full measure. When a large corpus of roots is found to convey by themselves the sense which they are supposed to yield with certain prepositions only, apasargas cannot be legitimately claimed to be impregnated with various layers of meanings which are transmitted to the roots they coalesce with. This function of the prepositions is poetically emphasised by Māgha in the following verse :

सन्तमेव चिरमभ्रुतत्वादप्रकाशितमदिवृत्तदंगे ।  
विभ्रमं मधुमदः प्रमदानां घातुलीनमुपसर्गं इवार्थम् ॥ X. 15.

This however is a half truth. There is an equally sizable mass of Sanskrit roots which are incapable of conveying the fine nuances unless they are conjoined with prepositions prescribed by grammar or usage. भ्रम्, स्था, रम्, अस्, लप्, कश्चि, to mention a few, cannot themselves express what they do with वि, प्र, वि, वि, अप् and वि respectively. The meanings these roots denote with the above-mentioned upasargas are poles apart from those expressed without them. What precisely imparts them fresh meanings ? Surely, the prepositions. Then, there are roots which though sanctioned by grammar are never used without upasargas even in their primitive sense. इद्, to wit, by itself means 'to study' ( इद् अध्ययने ) but is invariably employed with अधि to denote it. Its use without अधि is simply unimaginable. This is precisely the phenomenon Kālidāsa has hinted in the well-known verse from Raghuvamśa.

रामादेशादनुगता सेना तत्सार्थसिद्धये ।  
पश्चादध्ययनार्थस्य धातोरधिरिवामवत् ॥ XV. 9.

The case of शास् is more illuminating. The dhātupāṭha prescribes its



use in the sense of 'desiring' with the preposition आङ्. If आङ् has no force, what is the rationale behind the precept आङ् वाचु इच्छायाम्? Likewise the root वाचु is powerless to denote the twin senses of 'respecting and seeing' without the the help of उप and नि though it has full sanction of grammar. There is not a solitary instance in the whole range of literature where it is used in isolation of the above Upasargas. The conclusion is irresistible that Sanskrit prepositions are not altogether void of meanings and not unoften they lend them to the roots they join.

Traditionally prepositions are believed to discharge threefold functions viz. (i) sometimes they limit the sense of the root (ii) sometimes they strengthen it (iii) and at others they introduce novelty in its meaning.

घातवर्थं बाधते कथितकथितमनुवर्तते ।  
तमेव विशिनष्ट्यन्य उपसर्गमतिस्त्रिधा ॥

Upasargas in the works of Aśvaghoṣa do not follow this set pattern nor are they always found to adhere to any norm. Like most of his co-religionists he has gone off the track in the use of prepositions. Not unfrequently his treatment is arbitrary. Like the author of the Bhāgavata in his anxiety to sound pedantic at places, has given his language a fair sprinkling of the verbal forms which though peculiar are hopeless and betray a pathetic disregard of tradition. As a consequence he is found using prepositions to denote the meanings that have nothing to commend them except their disdain for usage with the result they failed to muster currency and died almost with him.

Prepositions, as used by Aśvaghoṣa, besides those that observe the norm and are a current coin and as such need no exposition can be classified into three broad categories. The first is represented by those upasargas which bring about no change in the primitive sense of the roots, though in subsequent literature they have definite denotations. The root गम् that has been used so extensively in Aśvaghoṣa's works as to encompass all the three categories provides brilliant illustration of how a root may remain unaffected in its meaning even in conjunction with prepositions which otherwise usher sure changes in them. With Aśvaghoṣa it undergoes no alteration even with नि and प्रति. The following instances deserve notice :

प्रतापनान्नेव क्षमं निगच्छति । S. IX. 44,

अकृतस्त्वयि प्रतिजगाम ह । B. XII. 83.

Hare निगच्छति means गच्छति and प्रतिजगाम is equivalent to जगाम. The use of गम् with प्रति is unusual in this sense. It is also found used in a slightly different though equally unusual sense of 'dying' which seems to be an

extension of its basic meaning as death is but departure to heaven. In तस्मिन् प्रतिगते मुनौ (S. I. 34) प्रतिगते means स्वर्गते.

The preposition वि as used by Aśvaghoṣa with हृ has no force. As is evident from these illustrations not unoften he uses वि√हृ to convey the simple meaning of हृ.

विहरेत्स्वास्थ्यमिदं च मे न रोगः । B. V. 35.

विजहार सूर्य इव गौतमस्तमः । S. III. 16.

However in S. III. 37 it retains its usual sense. विजहार तत्र मुनिसंश्रयाज्जनः । प्र√नी generally means to 'lay down', 'promulgate', 'to compose', but in Aśvaghoṣa प्र does not affect the primary sense of the root. In the following verse प्रणीयमानः means nothing more than नीयमानः — प्रणीयमानश्च यथा वधाय (S. V. 42). Here however Aśvaghoṣa is supported by Vālmiki, who in वानरेन्द्रेण प्रणीतेन (वलेन) uses नी with प्र in its primitive sense.

It is again a measure of uncertainty of the upasargas in Aśvaghoṣa that as against its popular meaning the root ज्ञा with आ has been used frequently in the highly uncommon sense of 'knowing'. आज्ञाय in the following verses from Saundarananda obviously means विज्ञाय । तदेवमाज्ञाय क्षरीमातुरम्, IX. 16. तदेतदाज्ञाय विषाम्मनात्मना IX. 48, तं व्यवस्थितमाज्ञाय XI. 8.

Though rare, but not without the authority of usage, Aśvaghoṣa uses कृ with the preposition प्र in its primary sense.

तदा स्नेहं प्रकुर्वन्ति रिपुत्वं तु विपर्ययात् । S. XV. 37

क्षोभं प्रकुर्वन्ति यद्योर्मयो हि । S. XVII. 45.

As in case of नी, प्र adds nothing to the root and प्रकुर्वन्ति here stands for कुर्वन्ति.

The root अर्थ by itself means 'to ask', 'to beg' etc. With प्र it denotes 'to pray', 'to request.' But here again the ineffectiveness of प्र is demonstrated by Aśvaghoṣa in its use in the Buddhacarita in much the same sense as अर्थ. The verse in question reads—न प्रार्थयन्ति स्म नराः परेभ्यः (B. II. 10). That प्रार्थयन्ति here is synonymous with अर्थयन्ति is too obvious.

The second category consists of roots that by themselves convey the meanings which in later literature they yield only in conjunction with some fixed prepositions. Not without precedent, the phenomenon is strange in as much as usage does not empower all the roots in question to perform the function they seek to discharge on their own, sans prepositions. A few instances will elucidate the point.

The roots वृ and हृ have been so used by Aśvaghoṣa as to give the mean-

ings of आ √वृ and अव √इ respectively. In यदि प्रतीरं वृणुयान्न वाससा (S. IX. 26) वृणुयान् stands for आवृणुयान् while in रुक्षमप्योवाये शुद्धे रुक्षते नैति सज्जनः (S. XI. 15) एति means अवैति. The bare root गम् also is found used in a sense other than its primary meaning as in Saundarananda VIII. 48 अशुभं तमसावृतेक्षण; शुभता गच्छसि where गच्छसि clearly means अवगच्छसि.

As in his illustrious successor Kālidāsa so in Aśvaghoṣa कृ means 'to strew', 'to fill', a sense it generally conveys with the upasarga आ. यद् बभासे नरेः कीर्णं मन्दरं किन्नरैरिव.....(S. I. 48). Here कीर्णं is not different from आकीर्णम्. The B. XII. 32 preserves it in a trifle different sense 'to surround.'

कीर्णं हिंसात्मना बलेन तेन

The root आप् in the sense of 'protecting', 'guarding' is not recorded in any of the known lexica. It generally takes परि to convey this meaning. Aśvaghoṣa provides the solitary example of the use of आप् without any preposition in the above sense. आपुः पुरं तत्पुरुहृतकल्पास्ते (S. I. 59.)

We may here take note of चुर् also which, in contradistinction, to its usual sense, means in both the Saundarananda and Buddhacarita 'reproving', a connotation not at all known with or without preposition to so perceptive a lexicographer as Sir Monier Williams though he records 'reproof' as one of the meanings of its derivative, 'Codanā'. The relevant parts of the verses read as follows. रन्त्रेनचुचुदद् भृत्यान् (S. II. 27) 'did not reproach the servants for their faults', तं स्वस्थं चोदयन्तीव (B. IV. 37) 'reproving him for his indifference'.

A strange jumble of aberrations characterises the third category. Here Aśvaghoṣa tags on certain prepositions to the roots to which they are never joined or which yield the intended sense with prepositions other than those used by him or which though warranted by grammar and usage convey a meaning widely different from what has been wrung out of them by the poet.

The use of इ for अव √इ has been noted above. Its use with परा in B. XII. 17 उत्तवत्सत्तवमित्युक्त्वा स्विस्सत्त्वं परेहि तत् in the same sense is unique and striking. As Prof. Johnston testifies the form is not recorded anywhere outside the Buddhacarita. Similar is the case with वि √भुज्, चापविमुग्गमावयष्टिः (B. V. 52) seems to be the only occurrence in literature of भुज् with वि. Aśvaghoṣa prefixes नि to चन्द also. The use, itself without precedent, has no parallel in the later classical literature also. बभूव पदशान्तविषयिताशु निश्चल्य चैव त्रिविधोन्मुखाश्च (B. I. 61)

Among roots which convey the meanings put on them with prepositions other than those used by Aśvaghoṣa गम् stands prominent by reason

of its frequency. Its use with अव in the sense of 'knowing' is common enough. Aśvaghoṣa extorts the same meaning with the prepositions परि and आ also. The following instances cry attention :

तदिदं परिगम्य धर्मयुक्तम् । B. V. 78

आस्थाय योगं परिगम्य तत्त्वम् । S. V. 32

तत्सौम्यं लोलं परिगम्य लोकम् । S. V. 45

निवृत्तिमागच्छ च तन्निरोधम् । S. XVI. 42

अहमित्येवमागम्य संसारे परिवर्तते । B. XII. 38

While the use of परि is restricted to the p.p.p. of गम् its use with आ lacks support.

छिद्य् by itself or in conjunction with नि means 'to spit.' Aśvaghoṣa has used it to denote 'disregard,' 'despise' which is its secondary meaning as it is out of contempt that one is spit on. In निष्ठीव्य कामानुषशान्तिकामाः (S.V. 38) निष्ठीव्य means अव्यक्त, तिरस्कृत. Saundarananda again provides a brilliant example where अभ्यचरत् has been used for व्यभ्यचरत्, यस्त्वां प्रियो नाभ्यचरत् (S.VI.21). Indeed it is to Saundarananda that we owe many such forms. Some of them may be cited here.

1. वंकावतीर्णेन च संसाराद् S.VI. 32

Here संसाराद् stands for विषसाद्

2. यथा लोपं रत्नद्वीपाच्च संहरेत् S. XV. 27. Contrary to its known sense of 'withdrawing' 'killing' संहरेत् here means आहरेत्.
3. ध्यानं स निश्चित्य तत्तत्तत्तुर्थम् S. XVII. 56. Here नि with शि serves the purpose of आ. निश्चित्य=आश्रित्य.
4. यदाप्यर्थैरुपमीयते जगत् S.IX.8. उपमीयते has been used here in the highly unfamiliar sense of पीडयते.
5. योगेन निशामप्यतिनामयेः S. XIV. 20 अति-√नम् conveys here the arbitrary sense of 'passing.'

The Buddhacarita records आ-√कृ and आ-√क्षिप् in equally startling senses of 'bringing near' and 'destroying' respectively.

रथकांश्च ह्यैमानाचक्रिरेऽस्मै (B.XII. 21), न यौवनमाक्षिपेऽजरा (B. V. 35)

At places the Saundarananda contains premonition of Bhaṭṭi's ingenuity in illustrating various grammatical forms. Aśvaghoṣa has purposely demonstrated the use of certain roots with various prepositions to convey

different meanings. The uses of √ग्रह and घा are both frequent and varied.

प्रगताननुजग्राह विजग्राह कुलद्विषः ।

आपन्नान्परिजग्राह निजग्राहास्थितान्पथि ॥ S. II.10

पाणौ कपालमवधाय विधाय मौण्डयं ।

मानं विधाय, विकृतं परिधाय वासः ॥ S. VII. 48

ऋतुं समग्रं प्रणिधाय कायं काये स्मृतिं चामिसुखीं विधाय ।

सर्वेन्द्रियाण्यात्मनि संनिधाय स तत्र योगं प्रयतः प्रपेदे ॥ S. XVII. 4

पुरं विधायानुविधाय दण्डं मित्राणि संगृह्य रिपून्विकृष्ट ॥ S. XVII. 11

The survey, though not exhaustive, incidentally serves to show that Saundarananda, as a better poem, provides a richer wealth of verbal usage than the sister epic Buddhacarita.

## RAJAS AND KARMAN

Nagin J. Shah

If we do not take into account *Puruṣa*, then in *Sāṅkhya*-Yoga System there are three fundamental substances, viz. *sattva*, *rajas* and *tamas*. According to this system, *citta* is constituted of these three substances. But as *sattva* predominates in it, it is simply called *sattva*. *Rajas* and *tamas* are regarded as veils (*āvaraṇa*) covering *sattva*. They obstruct the property of *sattva*, viz. *jñāna*. *Tamas* is considered to be the veil obscuring *samyag dṛṣṭi* or *vidyā* or *amoha* of *sattva* (i.e. *citta*).<sup>1</sup> But it is noteworthy that when the Yoga writers speak of veils covering *sattva*, they mostly refer to two viz. *kleśa-karma* or *kleśa-rajas*.<sup>2</sup> Again, *Vyāsa* in his *Yogabhāṣya* specifically states that *karman* is the veil obscuring *Viveka-jñāna*. He uses the term *Viveka-jñānāvaraṇīya karma*.<sup>3</sup> All this suggests that *tamas* can be reduced to *rajas* (*karman*), or that *tamas* is not fundamentally different from *rajas* (*karman*). The oft-recurring duals of *kleśa-karma* and *kleśa-rajas* point to the identity of the second members, i.e. *karma* and *rajas*. Why did they use the term *karman* in the sense of *rajas*? The answer is quite simple. The special property of *rajas* substance is *kriyā* i.e. *karman*. So, they occasionally used the term denoting the special property viz. *karma* for the substance of which it is the special property, that is, for the *rajas* substance. In other words, the terms *karman* and *rajas* are sometimes interchangeable. If *karman* is *rajas*, then it should be material substance. Th. Scherbatsky in his *Buddhist Logic* says: "In *Sāṅkhya* *karma* is explained materialistically, as consisting in a special collocation of infra-atomic particles or material forces making the action either good or bad". (Vol. I, p. 133, fn. 3) Like the *Jaina* thinkers, the *Yoga* thinkers also believe that the actions, if urged by *kleśas*, cause the veil of *rajas* (*karman*) and hence in fact the *kleśas* should be held responsible for the *rajas* (*karman*) veiling *sattva*. This is very well brought out in the *Yogasūtras*

1 *māgham tu tamaḥsamudrekāt..... Tattvavaiśārādī 1.1. āvaraṇa tamasā..... Yogabhāṣya 4.31.*

2 *tataḥ kleśakarmanavivṛttiḥ. Yogasūtra 4.30. sarvairiḥ kleśakarmāvaraṇairiḥ vimuktasya..... Yogabhāṣya 4.31. vidhātakleśarajasah..... Ibid, 2.26*

3 *asya yoginairiḥ kṣīyate vivekajñānāvaraṇīyam karma..... Yogabhāṣya 2. 52.*

'kleṣamūlaḥ karmāśayaḥ' (2. 12), and 'sati māle tadvipākāḥ'..(2. 13). The term *kleṣa* means 'that which taints or tarnishes.' 'Mala' is naturally the close Sanskrit synonym of 'kleṣa.' The explanation of 'āvaraṇa-mala' (this term occurring in *Pāṇjālasūtra* 4.31) given by Vyāsa in his *Bhāṣya* as *kleṣa-karmāvaraṇa* also suggests this. Thus *kleṣas* or *malas* are so called because they tarnish the natural property viz. *jñāna* of *sattva*. As these *kleṣas* or *malas* are produced in *citta* (*sattva*) made eligible (*yogya*) for their *upādāna*(-*karana*) by the association of *rajas* with *citta*, they are not natural to *citta*. They are adventitious and hence should be completely removed in order to manifest the infinite *jñāna* which is the nature of *citta* or *sattva*.<sup>4</sup> All this clearly proves the difference of *rajas* (*karma*) from *mala* (*kleṣa*). Thus we arrive at two results : (1) the use of the term 'karman' in the sense of *rajas* substance is found in the basic works of the *Pāṇjāla* Yoga. (2) The term *mala* primarily refers to *kleṣas*. It does not primarily refer to *karmans* (*rajas*).

In Buddhism we rarely come across the 'rajas'. We have found out some places where it occurs. They are : 'virajaṃ nibbāṇaṃ'<sup>5</sup>, 'kleṣa-raja'<sup>6</sup>, 'chindopajāntarajāḥ'<sup>7</sup>, 'virajo vītamalaṃ'<sup>8</sup>, 'virajaṃ paṭṭhayaṇo'<sup>9</sup>. It seems that the term *rajas* used in these quotations means *rajas* substance transformed in the form of material karmic atoms. But as the Buddhists want to put special emphasis on the removal of *rāga*, *doṣa* and *moha*, and not on the removal of the material veil of *rajas* substance, the veil caused by them, they say :

rāgo rajo na ca pana reṇu vuccati  
rāgassetam adhivacanam rajo'ti l  
etaṃ rajaṃ vipajahitva paṇḍitā  
viharanti te vigatarajassa sāsane ll  
doṣo rajo na ca.....sāsane ll  
moho rajo na ca.....sāsane ll [Mabāniddeśa p. 505]

By this they want to suggest that as the destruction of *rāga* etc. necessarily entails the removal of *rajas* substance it is sufficient to urge the people to remove *rāga* etc.; the people experience *rāga*, etc.; they do not know *rajas* substance, so it is better to avoid the talk of *rajas* substance. People do understand the language of *karma*. So, Buddhists might have used the term

<sup>4</sup> *tadā sarvāvaraṇamalūpetasya jñānasya ānantyāt*.... *Yogasūtra* 4.31.

<sup>5</sup> *Therīgāthā*, 97

<sup>6</sup> *Pali English Dictionary* (Pali Text Society), p. 567

<sup>7</sup> *Lalitavistara* (Ed. P. L. Vaidya), p. 253

<sup>8</sup> *Abhidharmasamuccaya* (Ed. Prahlād Pradhan), p. 67

<sup>9</sup> *Udāna*, 8. 8

'karman' in the sense of rajas substance. Do their classifications of karmans into *kṛta-upacita*, *dṛṣṭadharmavedānīya-upapadyavedānīya-aparaparyavedānīya* suggest the usage of karman in the sense of rajas substance? Do their fourfold karmans, viz. *kṛṣṇa*, *śukla* etc. betray the use of karman in this sense? Does their conception of *avijñapti* point to their acceptance of material karman (rajas)? Has the second *nidāna saṃskāra* any affinity to the material karman (rajas)? Does their *karmāsaya* or *anusaya* resemble material karman (rajas)? Does their conception of *kleśavāraṇa* and *jñeyavāraṇa* correspond to Yoga conception of *kleśa-karmāvaraṇa*? However, one feels that Buddhism in its zeal for the ethical aspect of karman has neglected the metaphysical aspect of karman. But this metaphysical aspect of karman is implied in the ethical aspect of karman.

Their implied metaphysical position is as follows: For them *citta* (=sattva) is *ātman*. There is no entity over and above *citta*. Their *citta* is *sattva* substance alone. It is not constituted of the three substances, viz. *sattva*, *rajas* and *tamas*. They do not accept *tamas* substance besides *rajas*. Substance *tamas* may be at the most a variety of *rajas*.

What is implicit in Buddhism is explicit in Jainism. Jains are well known for their view that karmans are material. They believe that as a result of the threefold activity, viz. bodily, vocal and mental, the material particles called karmans get bound to soul (=ātman=citta). It is very interesting to note that in the *Uttarādhyayana-Sūtra*, one of the oldest Āgamas, the term used for the material karmic atoms is 'rajas'. This clearly suggests the identity of material karman with rajas substance. The following are the instances in point:

- (1) *rayāṇi khavejja purekaḍāṇi* — 21.18
- (2) *kahiṃ siṇṇo va rayāṇi jahāsi* ? 12.45
- (3) *dussāhaḍam dhaṇam hiccā bahum saṃcīṇiyā rayāṇi* — 7.8
- (4) *tavassī viriyāṇi laddhuṇi samvuḍe niddhuṇe rayāṇi* — 3.11
- (5) *vihuṇāhi rayāṇi pure kaḍāṇi, samayaṇi goyama mā pamāyae*—10.3

A half-verse of *Dasāsutakkhaṇḍha* (5.27), viz. '*āyāṇi veyāṇijjaṇi ca, chittā bhavai nīrae*' is one more instance of the use of 'rajas' in the sense of material karmans.<sup>10</sup>

These references clearly point out that the term, 'rajas' here means rajas substance transformed into karmans. The term 'rajas' has the technical sense and not the ordinary sense, viz. dust. This rajas and the rajas *guṇa* (i.e. substance) of the *Sāṅkhya-Yoga* are identical. The *Uttarādhyayanacūṛṇi* explains the term *rajas* occurring in the above-quoted instances as follows: '*rajaḥ*

<sup>10</sup> Note also the following phrases occurring in the *Sthānāṅgasūtra* (5. 2): '*rayāṇi vamaṇi*', '*rayāṇi ājijamāṇi*'.



aṭṭhaviho kammarāyo' (7.8), 'raja iti karma' (10.3). Śāntyācārya in his *Pāyāṭṭikā* explains the term 'rajas' occurring in these Uttarādhyayana quotations as follows: 'rajaḥ karma badhyamānakam baddham ca' (3.11), 'rajaḥ aṣṭaprakāraṇam karma' (7.8), 'rajaḥ karma (10.3), 'raja iva rajaḥ karma' (12.45), 'rajaṃsi iva rajaṃsi jivamālinyalehetutayā karmāṇi' (21.18). The last explanation gives the popular justification for calling the material karmas rajas. Of course, all these commentarial explanations identify rajas with material karmans. But no Jaina thinker has pointed out the connection of the rajas which the Jainas explain as material karman with the rajas of the Sāṅkhya-Yoga system. The rajas which the Sāṅkhya-Yoga thinkers advise us to remove cannot be different from the rajas which Lord Mahāvira had advised Gotama to remove. In this particular context rajas in the Sāṅkhya-Yoga system as well as in Jainism means material karman atoms. These material karman atoms are called rajas primarily because they represent one form of rajas substance (called rajas guṇa in the Sāṅkhya-Yoga).

Āc. Haribhadra in his *Āvaśyakasūtravṛtti*<sup>11</sup> and *Nandisūtravṛtti*<sup>12</sup> states that the term 'raya' (rajas) means the material karmans that are in the process of being bound. Thus we find here the contraction of the meaning of the term 'rajas'. 'Rajas' here means material karmans, not all the material karmans but only those that are in the process of being bound. What led to this contraction of meaning? The possible answer to this question is as follows: The word 'raya' (rajas) is many a time found used as the first member of the compound 'rayamala'. There was a tradition of explaining this compound as dvandva-samāsa. So, they took 'raya' (rajas) to mean one type of material karmans and 'mala' to mean another type of material karmans. *Āvaśyakacūṭṭhi* gives four explanations of rayamala— (1) Fine material particles proper to be transformed into karman atoms (kammapāyogo) are denoted by the term 'raya' and the karma atoms already bound are denoted by the term 'mala'. (2) The karmans in the process of being bound (badhyamāna karmans) are denoted by the term 'raya' and baddha (=pūrvavacita) karmans are denoted by term 'mala'. (3) The baddha karmans are denoted by the term 'raya' and the nikācīta karmans are denoted by the term 'mala' (4) The iryāpathika karmans are denoted by the term 'raya' and the sāmparāyika karmans are denoted by the term 'mala'.<sup>13</sup> In *Agastyasimphacūṭṭhi* Agastyasimha explains the terms 'rayamala' as follows: āśravakāle rayo, baddha-puṭṭha-nikāīyaṃ kammanṇ malaḥ.<sup>14</sup> In the four

11 p. 507, Āgamodayasamiti Ed.

12 p. 4, PTS Ed.

13 p. 11, Ratlam Ed.

14 p. 223, PTS Ed.

explanations of the term *rayamala*, given by the *Āvaśyakacūṛṇi* the meaning assigned to the term 'raya' (*rajas*) is not uniform, as in explanation (1) it means *karmaprāyogya*, in explanation (2) it means *baddhyamāna karmans*, in explanation (3) it means *baddha karmans* and in explanation (4) it means *iryāpathika karmans*. But in the explanation given by *Agastyasiṃha* a uniform meaning is assigned to the term 'raya'. It means *baddhyamāna* (*āsra-vakālīna*) *karmans*. According to *Agastyasiṃha* 'mala' means either *baddha* or *spṛṣṭa* or *nikācita karmans*. But all these explanations do not seem correct. It is *kaṣāyas* (i.e. *kleśas*) that should be taken as the meaning of the term 'mala'. One may compare the compound word 'vihūyara<sup>14</sup>*rayamala*' with 'vidhṛtakleśar<sup>15</sup>*jaśah*' (*Yagobhāṣya* 2.26). And the term 'raya' in the compound *rayamala* should be taken to mean all *karmans*. Explanations of 'raya' (*rajas*) given in the *Uttarādhyanacūṛṇi* and *Pāiṇyāṭikā* corroborate our view. One would be tempted to explain *rayamala* as 'rajāṃsi eva malāḥ'. But this cannot be taken as a correct explanation. Moreover, this explanation comes in conflict with the old tradition. In old tradition the term 'mala' is used for *kleśas*. In the *Abhidharmasamuccaya* a sūtra is quoted.<sup>16</sup> It is 'virajo vitamalaṃ dharmesu dharmacakṣurudapādi.' This clearly points out that the terms 'rajas' and 'mala' should be taken in different senses. The author of the *Abhidharmasamuccaya* says : *dharmakṣantibhiḥ virajāḥ, dharmajñānaiḥ vitamalam*.<sup>17</sup> I have no sources to study the meaning assigned by the Buddhists to these two terms used side by side in one sentence. But this sūtra quotation and its explanation at least prove that the compound 'rayamala' should be taken as *dvandva-samāsa* and not as *karmadhāraya-samāsa*. And the Jaina commentators are right in considering it to be a *dvandva-samāsa*. But they seem to be wrong in assigning the meanings to the two padas of the compound. The question remains to be answered is : why have they not explained the term *mala* in the sense of *kaṣāya* which is so apparent and patent ? Is this the result of their undue emphasis on the material *karmans* ? They are talking too much of the material *karmans*, relegating the *kaṣāyas* which cause the material *karmans* in the background. This is quite in contrast to what the Buddhists have done.

As we have already noted, the karmic matter (= *karmans*) of the Jains is nothing but *rajas* substance of the *Sāṅkhya-Yogas*. In the *Sāṅkhya-Yoga* system *taṃas* substance is posited besides *rajas* substance and it is regarded as a veil (*āvaraṇa*) covering *samyag dṛṣṭi* or *vidyā* or *amoha*; *taṃas* causes *mithyā dṛṣṭi* or *avidyā* or *moha*. But according to Jainism *mohaniya-karman* causes *mithyā dṛṣṭi* or *moha* and works as a veil obscuring *samyag dṛṣṭi*. This suggests that for the Jains *taṃas* is not an independent substance but simply a variety of *karman* (= *rajas*). Jaina *ātman* is nothing but *citta*. But Jaina

thinkers regard citta as sattvātmaka only. They do not consider it to be sattva-*rajas-tamasātmaka*. They would not hesitate to accept that it is *sattva-rajasātmaka* from the practical standpoint because they believe that in the transmigratory state it is mixed or interspersed with *rajas* (=material *karman* atoms); this is the reason why they consider soul (=citta=ātman) -in-transmigratory-state to be *kathācīt mūrta*. Thus Jainism upholds a clear-cut dualism of *sattva* and *rajas*. Material *karman* atoms are the finest form of *rajas* substance, whereas material objects of the world viz. table, pot etc. are the grossest form of *rajas*.

*Rajas* (=material *karman* atoms) being what it is must have colours, however fine they may be. *Rajas* impart colours to *citta* (*sattva*) through the process of inter-mixture or interpenetration. *Karmans* (=rajas) in the *Yoga* as well as in *Buddhism* are classified into four types on the basis of colours, viz. *kṛṣṇa karmans*, *śukla karmans*, etc. The *Jaina* conception of *leṣyā* is nothing but the classification of material *karman* atoms (*rajas*) on the basis of colours. The *Ājivaka* theory of *abhijātis* is also nothing but the classification of these material *karman* atoms (*rajas*) on the basis of colours. The words of *Heinrich Zimmer* are noteworthy. He says, "The theory of karmic colours is not peculiar to the *Jainas*, but seems to have been part of the general pre-Aryan inheritance that was preserved in *Magadha*."<sup>17</sup>

<sup>17</sup> *Philosophies of India*, The Bollingen Series XXVI (1953), p. 251.

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## PRAKRIT STUDIES

S. N. Ghosal

Revered President, Fellow-delegates, Ladies and Gentlemen,

When the news reached me at the last session of the Oriental conference, at Ujjain that I was to preside over the Prakrit and Jainism section in the present session I was a bit uneasy. It was surely a heavy task and a man of my stature was hardly competent to discharge the task properly. But however difficult the task might be it is to be performed if one is entrusted with it. So I gathered courage and the encouragement and help from some of my friends made the task comparatively easy for me. Before I proceed I heartily thank the organisers of the Oriental Conference for having bestowed upon me this honour, of which I am hardly worthy and which is at the same time a definite indication of their confidence in me.

Gentlemen! We all know that it is an age of science and technology. In this age of materialism people are more concerned with material comforts and prosperity, which can be achieved only by the proper cultivation of science and technology. So people are very keen about the pursuit of these branches of knowledge and try to utilise them for the enhancement and growth of their material prosperity. The students also devote themselves to the cultivation of these disciplines, as these are assumed to open avenues of employment to them and afford them better situations in life. Under such circumstances it is very easy to assume that oriental scholarship suffers from neglect. It is considered unsuited for the present age. It in fact becomes a symbol of backwardness, narrowness and superstition. Its study is openly denounced and only those few, who go astray from the common run of men and have a special aptitude for it (oriental culture), hug it as a special treasure and invaluable tradition.

How oriental scholarship is neglected in the present days is best known from a study of the fact that in colleges and universities to-day Sanskrit is assigned a very insignificant position. It is no longer considered as worthy of being studied as a compulsory subject. Very few students come to read it. Even those, who came to read it, are not given that amount of care, which they deserve and which is necessary for the proper instruction of the subject. In fact in some states even in the secondary stage the study of Sanskrit is not considered necessary. It appears in the curriculum as an

swing of the Sanskrit poetry fails to make any impression upon the audience, who are destined to leave the hall in disgust. Nevertheless it bears testimony to the fact that Prākṛit has been neglected not only in the past but also in the present time.

Now it should be stated that although it is the age of science and technology oriental learning has not lost all interest in the life of man. Man is the ultimate object of study. Every thing happening centres round the man. The thoughts and ideas which remain enshrined in the oriental learning and culture, are the expressions of man's heart, his emotions, impulses and aspirations. So being absolutely human oriental learning should have a permanent place in the history of man's evolution, his progress towards the ultimate goal and attainment of perfection. So oriental learning has a permanent value. It will remain ever brilliant and scintillating. In the darkness of conflict and confusion it will shine like the polestar and lead man to his final destination.

As Prākṛit forms a part of oriental learning it should have made a definite contribution to the sum total of Indian culture. As it suffers neglect and its worth has not been properly appreciated we intend to indicate here some of the purposes, that have been served by the knowledge of Prākṛit. We know that inscriptions are one of the very important sources for the reconstruction of history of a country. In the case of India the same condition obtains. Here too inscriptions are to be found and they have immensely helped us in the matter of reconstruction of the history of this land. But from the very beginning right upto the 2nd century A. D. Prākṛit was the exclusive language of these inscriptions. The edicts of Aśoka have all been transcribed in this language and these have been the most effective documents for the knowledge of the history of this great monarch, dedicated to the service of man. Not only the history of the Mauryas but also that of the post-Mauryas foreign invaders, the Scythians and Greeks, has become clear from these literary records—the inscriptions, that are all transcribed in the Prākṛit language.

We know that the Jains form a very important community in India. They adhere to the tenets of non-violence and love, which once proclaimed by the lord Mahāvīra and glorified later by his disciples. The teachings of this faith have been retained in the scriptures, which are transcribed in the Prākṛit language—a dialect, which is technically called Ārṣa or Ardha-Māgadhī. These religious texts are highly precious for being the documents of thoughts, which are very wide and comprehensive in nature. They not only embody a detailed account of ethical principles and moral practices but also contain discussions on philosophical, social, religious and cultural matters

optional subject and may be adopted as one of the many languages, among which there are many modern languages figure. Naturally the right of choice being left open to the students they avoid Sanskrit and adopt a modern language or any other subject in lieu of it, which they can master with the application of less amount of labour and diligence. As a result of this the study of Sanskrit suffers from a set back. The number of students taking Sanskrit becomes extremely reduced.

When the condition of Sanskrit has reached such a state of deterioration it is not strange that the condition of Prakrit should be far worse. Except in few universities in Western India Prakrit is not studied as an independent subject anywhere. In most of the universities it is studied along with Sanskrit. In the curriculum of the latter it occupies a place which is nevertheless very insignificant. In the Sanskrit course it is not studied as a compulsory subject. Here it occurs as a topic of choice. So a student may read it or may discard it altogether. So a student passing B.A. Honours in Sanskrit or M.A. may be totally ignorant of Prakrit. How the condition of Prakrit is lamentable is best known from the fact that students reading the Sanskrit drama do not read the Prakrit portions of the same in their original, they read contrarily the Sanskrit rendering of the Prakrit passages (the so-called *chāya*) and omit the original Prakrit portions. They remain absolutely in the dark about the latter. In fact the teachers of the subject themselves do this, which is emulated by their students. This practice has become so rampant that some editions of the dramas include the Sanskrit-renderings within the body of the text and push the original Prakrit portions below to the place meant for foot-notes, variants and references. This in fact has given rise to a belief among the students that the Prakrit passages are not the essential constituents of the drama.

How Prakrit has been deprived of its legitimate importance becomes known from another fact too. Now-a-days the lovers of oriental culture reproduce on the stage the Sanskrit drama with a view to making them popular among the people. In all these performances the texts of the works are to be edited for making them suit the time and taste of the spectators. Naturally the speeches of the characters are often to be abridged and portions are to be omitted. But in many cases the editors of such texts remove the Prakrit passages altogether and introduce in their place the Sanskrit translations of such passages. This removes evidently much of the niceties of such dramas. But in some cases such an adventure becomes disastrous. The translation of the Prakrit verses into Sanskrit necessitates the setting of the frame-work of the Sanskrit-metres. The wilful ignorance of this condition deprives the poem of their fundamental character as such. The recitation of such unmetrical stanzas, which lack the cadence and

that constitute the product of the entire mental process of a nation, imbued with the same ideals. These texts thus grant us an access into the religious and cultural heritage of the Jains—the adherents of the doctrine of non-violence and give us an insight into the very intricate problems of their mode of life and thinking. But as this treasure remains concealed within the hard soil of a technical language one has got to work hard to master the speech and unearth the invaluable legacy.

The knowledge of Prakrit is indispensable for philological studies. Of late people are becoming more and more interested in the history of the modern Aryan languages. In fact Turner and Bloch showed the way by which such languages should be studied and they set the models in pursuance of which the later researchers made commendable progress in the respective spheres of their investigation. But the study of these modern Aryan languages became possible only when one could learn Prakrit as it was the direct source of the former. In fact Prakrit is the connecting link between Sanskrit on the one hand and modern Aryan languages on the other. Had there been no scientific study of Prakrit there could not have been any progress in the sphere of study of the modern Aryan languages.

The knowledge of Prakrit helps one surely to obtain some result in the field of literary study. The early works of the modern languages cannot be understood properly unless one has got a thorough knowledge of the secular Prakrit literature. It is a fact that the thoughts and the ideas, which formed the contents of the later Prakrit texts, must have found their continuity in the early New Indo-Aryan literature. Ideas appearing before must have come down later—till they have not been totally abandoned owing to their inappropriateness with the social conditions of the time. So investigation into the ideas of the modern Aryan literature requires a close study of the Prakrit texts, without which the knowledge of the former remains incomplete. For a specific instance we can say that the knowledge of the love poems of the Vaiṣṇava poets of Bengal like Vidyapati and Caṇḍidāsa cannot be achieved without an acquaintance with the love lyrics of Apabhraṃśa, which must have left an unmistakable influence upon the former.

So judged from all these standpoints the study of Prakrit is essential. We cannot ignore it. It should be mentioned here that the scholars of Europe have given some consideration to the study of Prakrit. In fact it is being studied there seriously from the beginning of the nineteenth century. Lassen, Weber, Pischel, Jacobi, Leumann, Lüders, Sten Konow, Hultzsch, Alsdorf and some others have made significant contribution to the progress in the study of Prakrit, which has in fact facilitated the activities of the later researchers. But inspite of their tireless activities the store of the knowledge of Prakrit has not been exhausted. There are yet many problems

in the subject and there is much scope too for investigation. Only the sincere scholars devoted to task, can achieve some success in the task. We may take here for discussion one or two problems as specimens.

There is much doubt regarding the character and application of the Prākṛit dialects and one can hardly get a precise picture of the latter from a study of their account as laid down in the dramaturgical texts and Prākṛit grammars. The Nāṭyaśāstra of Bharata suggests that in a Sanskrit Drama there may occur Prākṛit dialects like Māgadhi, Avantijā, Prācyā, Śaurasenī, Ardha-māgadhi, Bāhlikā and Dakṣiṇātyā, which the text designates as Bhāṣās. Besides these there may occur also the less familiar speeches, like Śākāri, Ābhīri, Cāṇḍālī, Śābarī, Drāmīli and Andhra-jā etc, which are recognised as Vibhāṣās. There is a detailed statement about the persons, who should speak such speeches and here the speakers of one speech are surely different from those of another. In the Sāhitya-darpaṇa also a similar statement occurs, which mentions the Prākṛit speeches like Śaurasenī, Māhārāṣṭrī, Māgadhi, Ardha-māgadhi, Prācyā, Avantijā, Dakṣiṇātyā, Śābarī (or Śākāri), Bāhlikā, Drāviḍī, Ābhīri, Cāṇḍālī and Paiśācī.

Now one should note here that there is certainly disagreement between the statements, that we obtain from two different sources (i.e. from Bharata and Viśvanātha). Secondly in the Prākṛit grammars, which are considered early and have got some authenticity many of these dialects are ignored. In the Prākṛta-prakāśa of Vararuci we find only four dialects—namely Prākṛit (i.e. Māhārāṣṭrī), Śaurasenī, Māgadhi and Paiśācī. Hemacandra adds to these Ārya (i.e. Ardha-māgadhi), Cūlikāpaiśācikā and Apabhraṃśa. Hemacandra is followed in this matter by Trivikrama, Siṃharāja, Narasiṃha and Lakṣmīdhara, but with one distinction that while Trivikrama excludes Ārya from the account, the others i.e. Siṃharāja, Narasiṃha and Lakṣmīdhara do not mention the speech at all. It becomes evident then that many of the Prākṛit dialects mentioned both by Bharata and Viśvanātha have remained beyond the knowledge of the grammarians of Prākṛit or the latter purposely avoided such speeches.

There is another fact also. Barring the Mṛcchakaṭika most of the Sanskrit dramas have used a very restricted number of Prākṛits, namely Māhārāṣṭrī, Śaurasenī and Māgadhi. Śaurasenī is used as the principal Prākṛit speech, to be utilised by those noble characters both male and female, who are debarred from speaking Sanskrit. Māhārāṣṭrī appears as the speech of songs of the speakers of Śaurasenī and Māgadhi is set in the mouths of those, who are inferior in rank and are mostly outcasts. So the actual conditions of the Prākṛits, as used in the Sanskrit dramas, do not agree with the statements either of the Nāṭyaśāstra or of the Sāhityadarpaṇa.

We have stated before that in the Mṛcchakaṭika there is a number of Prākṛit dialects, which are conspicuously absent in other Sanskrit dramas.



Here we find Śaurasenī spoken by Vasantasenā, Radanikā, Madanikā etc, Āvanti spoken by Vīraka and Candanaka, Prācyā by Vidūṣaka, Māgadhi by the servants of Śākara, Cārudatta and Vasantasenā, Śākari by Śākara, Cāṇḍālī by two Cāṇḍālas and Dhakkī by two gamblers. Although there is no scientific edition of the *Mṛcchakaṭika*, which makes any statement about it hazardous, it is undoubtedly true that the speeches distributed to the characters do not agree with the account, as provided by the *Nāṭyaśāstra* or by the *Sahityadarpaṇa*. The *Nāṭyaśāstra* assigns *Ardhamāgadhi* to the slaves, *Rājputs* and gentlemen, which we do not actually find in the drama. Again it suggests that the rogues should speak *Āvanti*, which is certainly not the case as they speak a different kind of dialect, which is called *Dhakkī*. Keith by an incidental study of the features of the dialects reduced all the *Prākṛit* speeches of the drama into three dialects only—namely *Śaurasenī*, *Māgadhi* and *Dhakkī*. According to his estimate *Āvanti* and *Prācyā* are in no way different from *Śaurasenī*; *Śākari* and *Cāṇḍālī* are in fact varieties of *Māgadhi* and *Dhakkī* is of an indefinite character.

From all these facts particularly the one that the *Prākṛit* grammarians ignore many dialects mentioned by the dramaturgists and the same remain unrepresented in most of the *Sanskrit* dramas we come to certain conclusions. First many of these speeches e.g. *Prācyā*, *Avantijā*, *Bāhlikī* etc. were minor dialects confined with narrow areas and as such they had extremely local application. Some again were sectarian speeches, which were utilised by the minor communities of people living likewise within restricted areas. They might be presumed as class-dialects as they were not in circulation in all substrata of the people. *Ābhiri*, *Cāṇḍālī* and some others might be considered as belonging to this class. As these minor dialects were sub-dialects they integrated themselves to some bigger *Prākṛit* speech, which was current in the area as a popular literary speech. Secondly major dialects like *Māhārāṣṭrī*, *Śaurasenī* and *Māgadhi* were perhaps generic speeches and were not unitary in character. Each contained a number of subdialects within itself. They were presumably contiguous and might have contributed certain common elements, which stood as the substratum of each of these generic speeches. In the case of *Māhārāṣṭrī* we can make such an assumption owing to the fact that in this dialect the declension and conjugation systems show multifarious forms, which can hardly be expected in a unitary speech. I refer particularly to the forms of the first and second persons. Such varieties of forms can never appear in one particular speech homogenous in character but they are expected to develop in a speech, which is split into a number of dialects or subdialects, each of which contributes elements for the standardization of the generic speech, under which all these subdialects occur.

In the case of *Māgadhi* the generic feature of the speech is all the more clear. I can show it with the help of a specific example. Vararuci

suggests that Skt Kṣ becomes Sk in Māgadhi dialect, e.g. laskase, daske. Hemacandra notes such a change of Kṣ only in the derivatives of the roots prekṣa and ācakṣa (i.e. peskadi and ācaskadi) but in other cases the same sound Kṣ should be represented by hk e.g. laḥkaṣe, yaḥke etc. Again Vararuci states that a-stems in the nom. sg. show the endings -e, -i and occasionally the loss of the ending, e.g. eṣi, eṣe, eṣa (lāṇ) etc. But Hemacandra would not permit the use of all these endings in the nom. sg., he would approve only the ending -e in such a case and that too only in the case of the masc. a-stems. Again Vararuci would permit the use of the suffix -dāni as the suffix for the absolute in the Māgadhi dialect, but Hemacandra acknowledge the use of the suffixes -iya and -dāna in this very speech and remains ignorant of the one, suggested by Vararuci. Evidently the divergent forms of Māgadhi came from its different sub-dialects, some of which are recognised by Vararuci and some by Hemacandra. So this clearly points to the generic feature of the Māgadhi speech, under which Śakari, Caṇḍali and some others might have occurred as sub-dialects,

From all these evidences it is perhaps possible for us to presume that Māhārāṣṭri, Śauraseni and Māgadhi were all generic speeches. They contained a number of minor dialects or sub-dialects within themselves. The common features of the subdialects were ordinarily adopted to assign the features of the generic speech but sometimes the individual features of the sub-dialects were recognised owing to the popularity of such forms. This explains the prevalence of multifarious forms in the declension and conjugation systems in some of the generic speeches. According to our assumption the dialect Ardhamāgadhi too was a generic speech like some others mentioned here.

We come to another problem. Jacobi in his Kalpasūtra expresses the view that Prākṛit or Māhārāṣṭri of Hemacandra is not Māhārāṣṭri proper, of which specimens are to be found in the Gāthāsaptāṣaṭi, Setubandha and the dramas, but it is in fact Jaina-Māhārāṣṭri which is evidently different from the traditional Māhārāṣṭri speech. But this view has been categorically contradicted by Pischel, since Hemacandra cites examples in support of his rules from the texts like the Gāthāsaptāṣaṭi, Setubandha, Gaudavaho, Viṣambāṇaḥḍā and Karpūramañjari, which are all composed in the popular Māhārāṣṭri dialect. Although one cannot deny the statement of Pischel there appears some truth in the statement of Jacobi. Jacobi calls Hemacandra's Māhārāṣṭri Jaina Māhārāṣṭri on account of the fact that he notes there the prevalence of some Ārṣa or Ardha-māgadhi features, which Hemacandra knowingly or unknowingly admits into that speech.

Now as these features frequently appear in the compositions of the Jains the Mgh., which Hemacandra describes and which absorbs most of

these characteristics, is designated as *Jaina Māhārāṣṭrī* by Jacobi. We may briefly mention these : (1) Here *k* frequently becomes changed into *g* e.g. ego, amugo, asugo, sāvago, āgāro etc. (2) So *c* becomes *j* e.g. piṣāci becomes piṣāji. (3) The use of the *ya-ṣruti* is quite frequent particularly when it comes to fill the hiatus between two *a* vowels, e.g. sayadhām, nayaram, mayāṅko, gayā, mayāṇo, nayaṇam, etc. (4) Here the cerebralization of the dental consonants is copiously found particularly in the forms of the past participle e.g. vāvaḍo, maḍayam, paḍimā, paḍamsuā, ḍolā, ḍanḍa etc. (5) though the change of the dental *n* into the cerebral is a special feature of the *Māhārāṣṭrī* dialect Hemacandra retains the dental *n* at the initial syllable of a word and in the medial only when it is doubled, e.g. nayaṇam, nayarān, nihao, nāvio, sennam, daṇnam, manna, ahimanna etc. (6) In *Māhārāṣṭrī* the acknowledged suffix of the absolutive is *-uṇa*, but Hemacandra sanctions the use of some others like *-ccā* (e.g. bhoccā, ṇaccā, soccā etc.), *-uāṇa* (e.g. kāuāṇa souāṇa etc.), *-ttu* (e.g. vandittu), *-ttum* (e.g. mottum daṭṭum etc.), *-ttā* (e.g. bandittā), etc. All these features are in fact drawn from the *Ardha-Māgadhī* dialect but are recognised as constituent elements of the *Māhārāṣṭrī* speech, which Hemacandra simply designates as *Prākṛit*. Owing to these features the *Māhārāṣṭrī* of Hemacandra becomes to some extent different from that, which is presumed by the authors of the secular *Prākṛit* texts.

It is a fact that the *Māhārāṣṭrī* dialect employed in the non-canonical works of the *Śvetāmbaras*, is much different from the popular *Māhārāṣṭrī* speech. Here one finds many features of *Ardha-Māgadhī*, which being mixed with *Māhārāṣṭrī* give the latter a distinct character. Jacobi calls this *Māhārāṣṭrī* as *Jaina Māhārāṣṭrī* but suggests another name also, which is *Jaina Saurāṣṭrī*. That one finds here the preponderance of the *Ardha-Māgadhī* features has been admitted by Pischel too. But it is a notable fact that the *Prākṛit* grammarians do not mention it and are in fact absolutely ignorant of the speech.

In the same manner the non-canonical texts of the *Digambaras* are composed in the *Śauraseni* dialect, which is much different from the traditional *Śauraseni* speech. Here the influence of the *Ardha-māgadhī* speech is remarkably deeper, atleast more than that which one finds in *Jaina-Māhārāṣṭrī*. Occasionally some features of *Māhārāṣṭrī* too have crept into this speech. Jacobi has called it *Jaina-Sauraseni*, although the grammarians of *Prākṛit* do not recognise this speech.

Now in the absence of any authentic evidence it is very difficult to admit the separate occurrence of these two *Prākṛit* dialects—namely the *Jaina-Māhārāṣṭrī* and *Jaina-Sauraseni*. The *Ardha-māgadhī* dialect, in which the canonical texts of the *Jainas* are composed, left a tremendous influence

upon the Jains. The latter were so much imbued with spirit of the scriptures that the latter haunted them. Whenever they made attempts to compose any thing in Māhārāṣṭrī or Śaurasenī the idioms of the sacred speech Ardhamāgadhī fell upon it. This is perhaps the reason for the origin of Māhārāṣṭrī and Śaurasenī saturated with Ardhamāgadhī features. But the influence of the Ardhamāgadhī upon Māhārāṣṭrī and Śaurasenī does not surely entitle the latter to become completely transformed with the change of the basic features. This influence of Ardhamāgadhī fell upon Hemacandra too and made his conception of Māhārāṣṭrī to a certain extent different from that of the authors of the profane Prākṛit literature.

The Apabhraṃśa dialect poses a great problem to the students of Prākṛit. It is stated to be the last phase of Prākṛit, although traces of Apabhraṃśa features are to be noted in the very early Prākṛit texts like the Mahāvastu, Lalitavistara, the Prākṛit Dhammapada and others. The Apabhraṃśa features are to be noted in Kalidāsa too and the Mṛcchakaṭīka bears unmistakeable evidence of its occurrence. Scholars have not given any serious consideration to this problem, but it requires serious investigation as the conception of the evolution of Indo-Aryan depends much upon it. Again scholars presume the occurrence of an Apabhraṃśa speech as subsequent development of each of these Prākṛits. According to this surmise the Māhārāṣṭrī Prākṛit has a corresponding Māhārāṣṭrī Apabhraṃśa, so Śaurasenī Prākṛit a Śaurasenī Apabhraṃśa. But we do not possess any definite idea about the dialectal peculiarities of all these Apabhraṃśa speeches. The Māgadhī Apabhraṃśa, if it really existed, is a myth to us, as we are absolutely dark about it, nevertheless it is presumed by the linguists as it is considered the source of certain modern speeches like Magahī, Maithilī, Bhojapuri, Bengali, Assamese and Oryā.

Friends! there are certain tasks which are to be performed with the best of our care and devotion. First we require critical editions of the religious texts of the Jains, few of which have hitherto been seriously studied. Secondly a critical edition of the Mṛcchakaṭīka is a great desideration. The book is read all over India and is very popular but unfortunately we do not possess a text that contains the variants and divergent readings. But one cannot ignore that the text is indispensable for the linguistic study of Prākṛit, particularly the varieties of dialects, in which the Mṛcchakaṭīka is remarkably rich. Thirdly we know that the Sanskrit Alamkāra texts abound in stray Prākṛit stanzas, which are miserably represented in all such works. The Sanskrit scholars neglect the text of these stanzas but remain satisfied with their Sanskrit translations—the so-called *chayās*. But a student of Prākṛit cannot bear the situation, which calls for an immediate study of these poems. These verses should be carefully studied and embodied in a collection, which will assume the glamour

of the anthological work, the *Gāthāsaptāṣaṭī*. In this matter one may find some guidance from the work of Dr. Manmohan Ghosh, who long ago prepared a critical edition of the Prākṛit verses of the *Nāṭyaśāstra*.

Gentlemen ! I thank you all for the patient hearing that you have lent me so graciously. Prākṛit is not surely so resourceless as it is presumed by some. What we need is devotion and desire for ceaseless labour. I consider myself extremely fortunate in getting this opportunity to address you at this august gathering. I thank the authorities of the oriental conference once again for having bestowed on me the opportunity to lay some of my considered views before you and put my suggestions. I shall consider my labour amply rewarded if this address of mine inspires any of my young friends to devote to the study of Prākṛit and Jain culture and keep the torch of knowledge ever ablaze.<sup>1</sup>

1. Presidential Speech, Prākṛit and Jainism Section, All India Oriental Conference, Kurukṣetra (1974).

## ON THE PAIŚĀCI ORIGIN OF KANNADA LANGUAGE \*

R. K. Khadabadi

Paiśāci is one of the very archaic Prakrit dialects. It is in Paiśāci that Guṇāḍhya composed his great *Bṛhatkathā* which could stand in rank with the *Rānāyaṇa* and the *Mahabharata*. But unfortunately the *Bṛhatkathā* is irrecoverably lost; no other literary work in Paiśāci has come down to us; and we have to depend mainly on grammarians like Hemacandra who has described the language fairly well in his *Siddhahema Śabdānuśāsana*. Because of its peculiar and independent nature, Paiśāci has been considered as the fourth language besides Sanskrit, Prakrit and Apabhraṃśa.<sup>1</sup> Phonologically Paiśāci shows closer relation with Sanskrit and Pāli.

Often attempts are made to trace isolated characteristics of Paiśāci in one language or the other. An attempt is made to detect Dravidian affinities in the so called Paiśāci language of the North West, on the ground that Paiśāci was connected with the Dravidian group of languages.<sup>2</sup> Moreover scholars like Prof. Muliya Timmappayya<sup>3</sup> and Dr. V. R. Umarji<sup>4</sup> have tried to prove that the Kannada language originated from the Paiśāci one. I propose to examine, in this paper, this theory of the Paiśāci origin of the Kannada language and also present a few observations on the same.

Prof. Muliya Timmappayya's line of thought regarding the theory of the Paiśāci origin of the Kannada language<sup>5</sup> can be summarised as follows:  
(i) Pampa in his *Vikramārjuna Vijaya* (941 A. D.) states:

*Āmalayācalahimagiri*  
*Simāvanitala(ke) Beḡimaṇḍaḷadoḷ ce 1*  
*lvāgame taṇagadondūr*  
*nāmadolaṃ Veṅgiṇḷu karam sogayisuguṃ 11 (40, Ā. XIV)*

\* Paper presented at the 28 th Session of the All India Oriental Conference (Prakrit and Jainism Section) held at the Karnatak University, Dharwar, in November, 1976.

1 Vide R. Pischel, *Comparative Grammar of the Prakrit Languages*, English Tr. by Subhadra Jha, Varanasi 1957, p. 30.

2 (i) The Dravidian Affinities of the Paiśāci Languages, by K. A. Row, *Sir Asutosh Mookerjee Silver Jubilee Volume III, Orientalia* Part 2, pp. 427-32.

(ii) Vide Paiśāci Language and Literature, by Dr. A. N. Upadhye, *Annals of the Bhandarkar Oriental Research Institute*, Vol. XXI, Part 1-2, p. 17.

3 *Nāḍaja Pampa*, Mangalore 1938, Ch. IV Veṅgiṇḍala, pp. 85-127.

4 *Kannada Language : Its Origin and Development*, Dharwar 1969, Ch. VII, pp. 81-94.

5 Presented Op. cit.,

'There is the beautiful town Vengipaḷu spreading its fame all around in the country of Beṅgi that extended from Mount Malaya to Mount Himālaya'. *Beṅgi* or *veṅgi* is derived from the Kannada *beḷ* meaning *piśāca*. So *veṅgimaṇḍala* means the country of the Piśācas whose language was Paiśācī. The modern Karnatak is a part of the ancient Vengimaṇḍala. Hence Kannada is born of Paiśācī. (ii) Further, from this *beḷ* or *veṅginaḍ* developed the term *bekanaḷa* (one belonging to the Piśāca country) occurring in the *Rgveda* (VIII, 7. 66): *beḷ* > *beṅgi* > *veṅgi* > *beka* etc. Therefore the extensive country of Veṅgi existed prior to the Vedic period itself and this glorious territorial picture was before Pampa's mind when he referred to Vengipaḷu. (iii) Moreover Cūlikā Paiśācī, the sub-dialect of Paiśācī, is named after Coladeśa where it was spoken. (iv) The names of some modern towns and cities in Karnatak also owe their origin to the term *beḷ* (*Piśāca*) and, thus, support the theory very well: *beḷ-gama* (Belgaum); *beḷ-koḷa* (Belgola); and same is the case with Bellary, Bangalore etc., (v) Lastly, that indeed was *belnuḍi* or Piśāca language (mother of Kannada language) which had less admixture of the Aryan linguistic elements.

Dr. V. R. Umarji advances,<sup>6</sup> at first, a novel theory that all Ind'ian languages, Gaudian and Dravidian, go to the Sanskritic origin. He presents some comparative material in each, Ch. II Phonology, Ch. III Vocabulary, Ch. IV Morphology and Ch. V Syntax. It is in Ch. VII Conclusions that he draws a corollary from his general theory, noted above, that Kannada is originally a Paiśācī language. In support of this statement he gives some 'evidences' from literature and grammatical works: (i) Ranna's statement *navabhūtabhāṣa* etc in his *Gadāyuddha* (iv. 41) carries the meaning of the New Paiśācī Language i.e., Kannada, *bhūtabhāṣa* being Paiśācī. (ii) Vātāpi, Ilvala etc., referred to as *Piśācas* in the *Ramāyaṇa*, lived in the present Bādāmi region in Karnatak. The place name Bādāmi has come after Vātāpi. Hence the ancient Karnatak is Piśācadeśa and the language spoken there then was Paiśācī from which originated the Kannada language. (iii) Thus paiśācī flourished in the Bādāmi region of Karnatak; but Cūlikā Paiśācī flourished in Coladeśa, the modern Tamil Nāḍu, (iv) Coladeśa was also called Dravidadeśa. The Drāvidī (Prakrit) noted by Bharata in his *Nāṭya-Śāstra* or the Drāviḍa Apabhramṣa enlisted by Mārkaṇḍeya in his *Prākṛta Sarvasva*, was a *deśī* language viz., Paiśācī, spoken in the region. (v) Moreover Piśācadeśa can be identified as Karnatak on the strength of Pampa's *Vengimaṇḍala* and the Vedic *bekanaḷa*.<sup>7</sup> (vi) Lastly the Agastya-Vindhya episode and the Southward march of Rāma described in the *Ramāyaṇa* also lend support to the Paiśācī origin of the Kannada language.

<sup>6</sup> Op. cit.

Prof. T. T. Timmappayya's arch 'evidence' which Dr. Umarji acknowledges.

Now coming to Prof. Timmappayya, I would present the following observations on his line of thought: (i) Pampa's statement on the Veṅgi-maṇḍala is beset with a vague purport and its interpretation by the learned author appears as a forced one. We do not understand why Pampa should bring before his mind the ancient vast Veṅgi country while describing the Veṅgipaḷu town of his time. Moreover if the Veṅgimaṇḍala, according to Pampa, had spread over the major part of Bhārata, it would mean that the bulk of the Indian Sub-continent was occupied by Piśācas or the bulk of it was divided into Paiśaci speaking provinces, to show which we have no evidence. (ii) Then the Vedic *bekanaṭa* has been interpreted in different ways. The author himself tells that Apte identified it with Magadhadeśa. Besides *beḷ* has different meanings in different contexts and in different times, thereby showing its semantic development: *beḷlar*-stupid, uncivilized beings, *daśyus*, *bhūtas*, *piśācas* etc. The author himself proposes that *beḷlar* can be taken to mean brave people. Hence the author's discussion on *Veṅgi* and his attempt at establishing its connection with *bekanaṭa* standing on very slippery ground, take us nowhere. (iii) Cūlikā Paiśaci has nothing to do with Coḷadeśa. The names Cūlikā and Cola represent rather an accidental phonetic phenomenon than hold any linguistic interrelation. It is worth noting in this context that the Cūlikās, Sūlikās or Sūdikās are a northern tribe mentioned along with the Kaikeyas, Bāhlykas, Kāmbojas etc., in the various Purāṇas.<sup>8</sup> And Dr. P. C. Bagchi, after a thorough study of this problem, has finally established that the Cūlikās were originally Sogdians living to the north of the Oxus and that they moved into India, from the North-Western side. Hence Cūlikā Paiśaci should be considered to have been a variety of North-Western Prakrit spoken by the Sogdians.<sup>9</sup> (iv) Connecting *beḷ* (*piśāca*) with Belgaum and Belgola etc. is not only phantastic but also a wild surmise; because Bel-gama (Belgaum) is derived from Veṇugrāma (a village with plenty of bamboo trees) and Belgola <*beḷ*-*koḷa* (a place with a white pond). Similarly Bellary, Bangalore etc. may be scrutinized by those who know the history of these names. (v) The statement that Paiśaci has less admixture of the Aryan linguistic elements is unauthoritative and contradictory to the accepted linguistic facts. We should not forget the fact that of all the Prakrit dialects Paiśaci is most akin to Sanskrit.<sup>10</sup>

8 (i) Vide *Studies in the Geography of Ancient and Medieval India*, Dr. D. C. Sircar, Delhi 1960, p. 26.

(ii) Vide also *A Concordance of Purāṇa Contents (CPC)*, Yashpal Tandon, V. I., Series 3, Hoshiyarpur 1952, p. 29.

9 (i) Vide *Journal of the Department of Letters*, Vol. XXI.

(ii) Vide Dr. D. C. Sircar, *Op. cit.*, p. 26.

(iii) Vide also Dr. A. N. Upadhye, *Loc. cit.*

10 Vide Pischel, *Op. cit.*, p. 30.



Now coming to Dr. Umarji, I would present the following observations: Instead of devoting the major portion of his small treatise i.e., six out of seven Chapters, to trying to establish the Sanskrit origin of the Kannada language, the learned author should have done so to prove directly the Pāṣāṭi origin of the same. After this treatise came out, it may be noted, this theory of the Sanskrit origin of Kannada and other South Indian Languages was rightly, on the ground of the findings of the modern Linguistic Science, not accepted by Dr. D. N. Shankar Bhatt.<sup>11</sup> (i) Ranna's poetic expression in IV. 41 of his *Gaṇyuddha* (c. 982 A.D.) cannot be taken in the grammarian's sense. Here *navabhūtabhāṣeyin* would mean 'in the new language of the goblins' moving on the battle field where the *Mahābhārata* was ended with success for the Pāṇḍavas. It cannot be taken as Kannada. We should not forget to note the poet's similar expressions *navarukta* and *navaveda* in the earlier verse (IV. 39). He mentions in the verse (IV. 41) the name of Guṇāḍhya just to heighten the effect of his poetic expression viz. *navabhūtabhāṣā* as against Guṇāḍhya's (old) *bhūtabhāṣā* which term for Pāṣāṭi was used by scholars like Daṇḍin and Vāgbhaṭa<sup>12</sup>. Moreover we do not come across anywhere the usage of *navabhūtabhāṣā* in the sense of Kannada language either in the above discussed context or otherwise. (ii) We need not take the legend of Vātāpi and Ilvāle, narrated in the *Rāmāyaṇa*, to cut out a favourable linguistic possibility unless it is accorded by other dependable evidences - linguistic, geographical, historical etc. We should note that there is also a reference in the *Mahābhārata* (Dronaparva, 499) which indicates that the Piśācas were a tribe living in the North-Western region.<sup>13</sup> Piśācikā is a northern Puraṇic river emerging from mount Rkṣa. The Kashmirian legend of the Nāgas and Piśācas, preserved in the *Nīlamata Purāṇa*, is much more appealing with its geographical and linguistic background. That Piśāvar has come down from Piśācapura is much convincing with similar background. Moreover the concept of a *piśāca* is different in different traditions and times: The Yakṣas in the Buddhist literature correspond to the Piśācas of the Hindu legends, cannibalism being a common characteristic in both. So Kalhaṇa, in his *Rajatarangīni* (I. 184), equates Yakṣas and Piśācas. Yaska does not consider Kāmbojas to be Aryans and they are mentioned together with Piśācas, Khasas, Dardas etc. The word *Piśāca* is derived from *piśitaśis* (cannibals, eaters of raw flesh). There are several traditions about the ancient cannibalism in the neighbourhood of the Hindukush: Krodhavaśā, one of the wives of Kaśyapa, after whom Kashmir is named, was the ancestress of the cannibal Piśitaśis or Piśācas. Similarly another wife of his

11 Vide, Why Kannada is not born of Sanskrit, *Sahityakta Karnāṭaka Daily*, 8. 3. 1972.

12 Pischel notes this more than once, Op. cit., p. 29.

13 Vide CPC, p. 51.

was Khasā of Yakṣas and Rākṣasas. Another legend makes Piśācas the children of Kāpiśā and there was an ancient town called Kāpiśā at the southern foot of the Hindukush<sup>14</sup>. All these traditions and legends, with convincing geographical and linguistic background, go to indicate that formerly there were some cannibal tribes that inhabited the area in the neighbourhood of the Hindukush. Later legends associated this area with cannibals, *piśātās* or *piśācas*. And when other people like Sogdians moved in and built colonies there, their language came to be called Paisāci.<sup>15</sup> Thus the original home of Paisāci has to be located in the North-Western region of India. (iii) That Cūlikā Paisāci cannot be related with Coladeśa, has been already shown above. And the argument that Drāviḍi (Prakrit) enlisted by Bharata or the Drāviḍi Apabhraṃśa enumerated by Mārkaṇḍeya, was Paisāci can hardly be accepted. It is essential to note at this context that there is no agreement at all among the grammarians on the number as well as the nature of the sub-dialects of Paisāci: Vararuci, Caṇḍa and Namisādhu have not given any sub-dialect. Hemacandra adds Cūlikā Paisāci as a sub-dialect. Trivikrama, Lakṣmīdhara and Simharāja just follow Hemacandra. Puruṣottama gives three dialects viz. Kaikeya, Śaurasena and Pāṇcala. Rāmaśarma gives these three and adds eight more. Mārkaṇḍeya, agreeing with Rāmaśarma about the Paisāci dialects, quotes some lines which indicate that Paisāci had eleven regional dialects<sup>16</sup>:

1 Kāncideśiya	4 Gauḍa	7 Dākṣiṇātya	10 Śābara
2 Pāṇḍya	5 Magadha	8 Śaurasena	11 Drāviḍi
3 Pāṇcala	6 Vṛācaḍa	9 Kaikeya	

He, further, describes only three of these viz., Kaikeya, Śaurasena and Pāṇcala and ignores the rest. Lakṣmīdhara quotes two traditional verses which enumerate eleven Piśāca countries;<sup>17</sup>

1 Pāṇḍya	4 Sīmha	7 Sudheśna	10 Haiva
2 Kekaya	5 Nepāla	8 Bhoja (Bhoṭa ?)	11 Kannojana
3 Bāhlika	6 Kuntala	9 Gāndhāra	

<sup>14</sup> For further details on these legends and traditions, vide, The Pahari Language, by George Grierson, *Indian Antiquary* Vol. XLIII, pp. 143-151.

<sup>15</sup> (i) And thereafter this Paisāci appears to have been imposed on goblins (Bhūtas, Piśācas, Rākṣasas) of imagination or belief by narrators of stories, religious men and literary figures.

(ii) Guṇāḍhya's Paisāci in which he composed his *Bṛhatkathā* was literary Prakrit possibly agreeing with that of Hemacandra's description.

(iii) Some scholars believe that Hemacandra's Paisāci illustrative quotation is the benedictory verse of the *Bṛhatkathā* itself.

<sup>16</sup> (i) It may be noted that Nos. 1, 2, 7 and 11 together do not make any feasible sense. (ii) Moreover it is difficult to imagine the region of the Śābaras.

<sup>17</sup> The term *kuntala* has been used vaguely. It comprises different territorial units in different times under different regimes. Dr. D. C. Sircar presents an interesting discussion of this fact: *Op. cit.*, pp. 155-159.

Moreover there is no agreement among the Prakrit grammarians about the dialects of Prakrit itself: It is interesting to know that the seven Prakrit languages enumerated by Bharata viz., Magadhī, Āvantiyā, Prācyā, Śauraseni, Ardhamagadhī, Bāhlikā and Dākṣiṇātyā are brought under the sub-dialects of Magadhī and Paiśāci by Caṇḍa in his grammar.<sup>18</sup> This phenomenon may be noted in comparison with the various sub-dialects of Paiśāci given above. Moreover we have no idea of the context as well as the authority of the quotations, left by Mārkaṇḍeya and Lakṣmidhara, which could be of the nature of the traditional fiftysix Indian daughter languages born of the three and a half mother languages, as stated by Nāgavarma and others.<sup>19</sup> That there is no agreement between the eleven Paiśāci sub-dialects and the eleven Paiśāci speaking regions or provinces, itself creates doubts regarding the genuineness of the linguistic or geographical classification. Beside some sub-dialects are noted on the ground of difference of very minor points. Rāmaśarma, disapproves of such trend because it would be just like "differentiating between the sweetness of molasses and that of sugar."<sup>20</sup> Again how can Kannada originate from a sub-dialect of Paiśāci as well as from three and a half languages?<sup>21</sup> In these circumstances we cannot take one or two particular grammarian's enumeration of the Paiśāci sub-dialects for the purpose of establishing the theory of the Paiśāci origin of the Kannada language and that too ignoring the geographical, historical and linguistic factors. (iv) It has already been observed above that Pampa's *veṅgiṃaṇḍaḷa* or the Vedic *bekaṇḍa* do not help us to identify Karnatak with the Piśāca country. (v) And lastly, we do not understand how the Agastya-Vindhya episode and the southward march of Rāma, described in the *Rāmāyaṇa*, go to establish the Paiśāci origin of the Kannada language. On the other hand, the reference of the *Mahabharata* to the country of Piśācas noted by Pischel and the Kaśyapa-Krodhavaśa legend or the legend of Kāpiśa noted by Grierson, are much more appealing with their present day geographical back-ground and linguistic conditions.

Thus none of the two scholar's grounds viz, literary evidence (Puranic, epic or modern), etymologizing words like *beḷ*, *veṅgi* or *bekaṇḍ*, and particular grammarians classifications of the sub-dialects of Paiśāci, give us any scope to say that the Kannada language originated from the Paiśāci one.

18 For further details on this point vide Pr. Sheth's observations, *Paia-Sadda-Mahavāṇo*, Varanasi 1963, Intro, p. 21.

19 For details vide my paper, Nāgavarma and Three and a half Languages, *Journal of Karnatak University (Hum)*, Vol. XIX.

20 *Prākṛta-Kalpataṛu* (III, 3, 13). Ed. Dr. Manmohan Ghosh, Bibliotheca Indica 278 Calcutta 1954.

21 Dr. Umarji also accepts that Kannada is a product of three and a half languages: Op. cit., 87-88.

Keeping aside the question of duly applying the principles of modern Linguistic Science, neither of the scholars has listed even a few commonest Kannada words for such as hand, leg, eye, ear, father, mother, brother, I, thou etc. as to have been derived from their corresponding Paisācī ones. It is Grierson, who devoted the major part of his life to the study of the Indian languages, has also given considerable thought to Paisācī, its sub-dialects and its legacy.

In his esteemed treatise, the *Pisāca Languages of North-Western India*,<sup>22</sup> this distinguished linguist has presented a thorough study of the North-Western languages viz. Kāśīr, Kho-war (Citrālī) and Dard i.e., Eastern group viz., Śinā, Kāśmīrī, Gārwī and Maiyā; and this study shows that these languages are undoubtedly related with our archaic Paisācī: "I think I am justified in saying that nearly every characteristic of that form of speech (Paisācī), as recorded by the Prakrit grammarians, is present in them. I therefore consider myself justified in classing them together under the name of Modern Paisācī."<sup>23</sup> He concludes the study with the following lines: "The modern Paisācī languages are neither of Indian origin nor of Eranian origin, but form a third branch of the Aryan stock, which separated from the parent stem after the branching forth of the original of the Indian languages, but before the Eranian languages had developed all their peculiar characteristics".<sup>24</sup>

At this stage one feels like raising a question as to what has Grierson to say about the various sub-dialects of Paisācī as mentioned by grammarians like Mārkaṇḍeya? Yes, Grierson does take note of Mārkaṇḍeya with the following observations: "I do not deny that in later times there may have been people called Pisācas or even Pisāca colonists, in other parts of the country, but that opens out too wide a question to be discussed here".<sup>25</sup> And Dr. Upadhye has suggested<sup>26</sup> a fairly reasonable solution to the problem of the appearance of the so-called Paisācī colonies in widely separated parts of India: "It may be stated that the North-West of India was possibly the original home of Paisācī, but the dialect in the mouths of an itinerant tribe travelled in different parts of the country and was popular near Vindhya some time before Rājasekhara. This conclusion has been further supported by the facts that the basic or standard Paisācī is called Kaikeya Paisācī by Puruṣottama and others, and that Dr. Bagchi has also arrived

22 Second Edition, Pub. Munshiram Manoharlal, Delhi 1969 (First published in 1906, by the Royal Asiatic Society, London).

23 Op. cit., Intro. p. 3.

24 Op. cit., Intro. p. 4.

25 Op. cit., p. 190.

26 Loc. cit.

at the conclusion that Cūlikā Paisāci might have been a variety of North-Western Prakrit spoken by Sogdians. The facts that Sogdians were zealous traders would explain the spreading of Paisāci over a wider area". This indicates that there might have been some Paisāci speaking itinerant tribes or colonists here and there in South India too. But it does not mean that all the provinces of South India had Paisāci as their main language from which the later languages, like Kannada etc., could spring up. There is, however, a possibility of some mutual borrowings of a lexical type, along with which a few phonetic peculiarities might have also come down to us.

At this juncture a few names, current even in the present day Karnatak that have one or two Paisāci features come to my mind : Rācappa (j > c), Rācamalla (j > c); Rācanāyaka (j > c) <sup>27</sup> That such change could be spontaneous on the tongue of some Kannada community, cannot be denied. But the peculiar name Kiṇṇaṇṇa (ṣṇ > ṇṇ) does contain a Paisāci feature if not a Pāli or Māgadhī one. <sup>28</sup>

<sup>27</sup> Change of a voiced consonant into a voiceless one.

<sup>28</sup> (i) In which too is found this feature of the palatal nasal conjunct.

(ii) Dr. Sukumar Sen holds the view that the Paisāci of the Prakrit grammarians "was probably the early Middle Indo-Aryan literary language which after being cultivated by the Southern Schools of Buddhism, later received the name Pāli in Ceylon". : *Journal of the Oriental Institute*, Vol XI. 3, pp. 207-208

(iii) There was little scope for Māgadhī to influence the Kannada Language.

## BHATTA NĀYAKA'S BLUNDER

T. S. Nandi

Bhaṭṭa Nāyaka's views on rasa-realisation have been presented to us by Abhinavagupta in his *Abhinavabhāratī* and also in his *Locana* on the *Dhvanyāloka*. This makes it amply clear that Bhaṭṭa Nāyaka flourished much earlier than Abhinavagupta. But it is seen from the views presented that Bhaṭṭa Nāyaka has criticised the theory of '*abhivṛyakti*' of rasa. This could be with reference to the views expressed by Ānandavardhana and also such other unknown writers who accepted the *rasa-dhvani-vyāñjanā* theory. Later writers such as a Mammaṭa, Hemaçandra and others have obviously taken up the clue from Abhinavagupta and have also presented Bhaṭṭa Nāyaka's views in an absolutely identical way. It is quite possible that they might have also obtained the original writing of Bhaṭṭa Nāyaka and might have duly varified Abhinavagupta's presentation, to their satisfaction. It is wellknown that Bhaṭṭa Nāyaka was a die-hard opponent of the theory of *vyāñjanā* and that for that very purpose; viz. '*dhvanidhvamśa*' or demolition of the theory of *dhvani*, he had written a polemic called the '*Hṛdayadarpaṇa*', which unfortunately is lost to us for the time being. It should be noted, however, that he commands respect even from Abhinavagupta who accepts much from him. Therefore it could be safely stated that on account of the great reverence shown to Bhaṭṭa Nāyaka by Abhinavagupta, the presentation of the views of the former by the latter must be absolutely faithful and reliable.

Bhaṭṭa Nāyaka's views with reference to rasa-realisation are known as '*bhuktivāda*'. We will not concern ourselves with this in this small article. The object of this article is simply to draw the attention of the scholars to the way in which Bhaṭṭa Nāyaka understands *rasabhivṛyakti* and how he criticises it according to his own understanding of '*abhivṛyakti*'. My humble plea is that Bhaṭṭa Nāyaka has failed to grasp the exact connotation of the term '*abhivṛyakti*' as imagined by the followers of *dhvani*, who have attached a meaning to this term, which is a shade different from the normally accepted meaning. Let us begin with the presentation of Bhaṭṭa Nāyaka's views as found in the *Abhinavabhāratī* :

“ भट्टनायकस्तदाह । रसो न प्रतीयते, नोत्पद्यते, नाभिज्यज्यते । स्वगतत्वेन हि प्रतीयते

कणे दुःखितं स्यात् । न च सा प्रतीत्युक्ता सीतादेरविभावत्वात्, स्वकान्तास्मृत्यसंवेदनात्, देवतादौ साधारणीकरणायोक्तत्वात्, समुद्रोलङ्घनादेः असाधारण्यात् । न च तद्वती रामस्य स्मृतिः, अनुपलब्धत्वात् । न शब्दानुमानादिभ्यस्तत्प्रतीतौ लोकस्य सरसता युक्ता प्रत्यक्षादिव । नायक्युग-  
लाभमासे हि प्रत्युत लज्जालुपसास्पृह्यादिसंवेचितचित्तवृत्त्यन्तरोदयव्यप्रतया का सरसत्वकथापि स्यात् ।  
तन् प्रतीतिः अनुभवस्मृत्यादिरूपा रसस्य युक्ता । उक्तौ अपि तुल्यं एतद् दूषणम् । शक्तिरूप-  
त्वेन पूर्वं स्थितस्य पञ्चादभिच्यक्तौ विषयार्जनतारतम्यापत्तिः । स्वगतपरगतत्वादि च पूर्ववद्  
विकल्पम् । तस्मात् वाक्यदोषाभावगुणालङ्कारमयत्वलक्षणेन, नादये चतुर्विधामिनयरूपेण निविडनिज-  
मोहसंकटनानिवारणकारिणा विभावादिसाधारणीकरणात्मना अभिधातो द्वितीयानांशेन भावकत्वव्यापारेण  
माट्यमाहो रसः अनुभवस्मृत्यादिविलक्षणेन रजस्तमोऽनुवेधवैचित्र्यबलाद् द्रुतिविस्तारविकासोत्पत्त्या  
सत्त्वोद्रेकप्रकाशानन्दमयनिजसंविद्धिश्रान्तिलक्षणेन परब्रह्मास्वाद्यस्येवेन भोगेन परं भुज्यते इति ।”

(P. 10 ‘Gnoli’)

(Again, Bhaṭṭ Nāyaka says : “Rasa is neither perceived, nor produced, nor manifested. For if it were perceived by the spectator as really present in himself, in the pathetic *Rasa* he would necessarily experience pain. Again such a perception does not stand to reason, because *Sītā* etc., does not play the role of a determinant (as regards the spectator); because no memory of his own beloved one does arise in the spectator’s consciousness [ while he looks at *Sītā* ]; because [ the representation of ] deities, etc., cannot logically arouse (in the spectator, the state of generalisation (*sādharaṇīkaraṇa*) [ required for the aesthetic experience ]; because ocean-crossing, etc. [ are extraordinary undertakings, and thus] fall short of generality (*sādharaṇya*). Not it can be said that what occurs is simply the memory of Rāma, as endowed of such-and-such quality, in so far as the spectator has had no such previous experience. Moreover, even if it is supposed that he is perceived through verbal testimony, inference, etc., logically there cannot be any occurrence of *rasa* in the audience—just as it is not aroused by a thing perceived through direct knowledge. For on the appearance of a pair of lovers united together, the mind of anyone present rather becomes the prey of conflicting feelings (shame, disgust, envy, and so on); and we surely cannot say that the onlooker in such a scene is in a state of *Rasa* ! If, on the other hand, it is supposed that *Rasa* is perceived as present in a third party, the spectator should be in a state of indifference. Therefore, it is not possible to suppose that *Rasa* can be perceived—whether this perception be a form of direct experience or of memory. The same errors may be imputed to the thesis which maintains that *Rasa* is produced. If it is supposed that *Rasa* first preexists in a potential form (*śaktirūpatvena*) and is later manifested, then the determinants must necessarily illuminate it little by little. Besides, the difficulties already encountered would recur : is *Rasa* manifested as really present in our own self or as present in a third party ? Therefore, (our thesis is as follows) : *Rasa* is revealed (*bhāvyā-*

*māna*) by a special power assumed by words in poetry and drama, the power of revelation (*bhāvanā*)—to be distinguished from power of denotation (*abhidha*)—consisting of the action of generalising the determinants, etc. This power has the faculty of suppressing the thick layer of mental stupor (*moha*) occupying our own consciousness : in poetry it is characterised by the absence of defects (*doṣa*) and the presence of qualities (*guṇa*) and ornaments (*alamkāra*); in drama by the four kinds of representation. *Rasa*, revealed by this power, is then enjoyed with a kind of enjoyment (*bhoga*), different from direct experience, memory, etc. This enjoyment, by virtue of the different forms of contact between *sattva* and *rajaḥ* and *tamaḥ*, is consisting of the states of fluidity, enlargement and expansion, is characterised by a resting on one's own consciousness, which due to emergent state of *sattva*, is pervaded by beatitude and light; and is similar to the tasting of the supreme brahman.”)

—Translation : *Gnoli*, p. 43-48

In his *Locana Abhinavagupta* has not quoted Bhaṭṭa Nāyaka's views elaborately. Mammaṭa, in his *Kāvyaprakāśa* presents the *bhuktivāda* in conformation with Abhinavagupta's presentation. (vide, *Kāvyapra.*, p. 90, Jhalkikar's Edn. '21). However, Mammaṭa does not give the words : शक्तिरूपत्वेन पूर्वं स्थितस्य. But his commentators try to explain the words 'न अभिव्यज्यते' in a similar way : न अभिव्यज्यते, न व्यञ्जनया उपस्थाप्यते । सिद्धस्यैव तत्संभवादिति भावः । इति विवरणम् । (See Jhalkikar, *ibid.*, p. 91). This amounts to saying that if we accept '*rasābhivyakti*' through *vyāñjana*, then we have to accept the prior existence—'*pūrvasiddhatva*'—of *rasa*, for only that which is *pūrvasiddha* or having prior existence can be said to be '*abhivyakta*' or manifested. Śrīdhara on the K. P. takes note of the same idea with reference to Bhaṭṭa Nāyaka when he says : अभिव्यक्तिः पुनः विद्यमानस्यैव स्थायिनो ध्वनिवादिभि- [र]भ्युपगता । .... अभिव्यक्तिः विषयार्जनतारतम्यादपि रसनीयत्वाभावः । (p. 68, K. P. Edn. with Śrīdhara's comon. '56, Calcutta.) It goes without saying that Śrīdhara must have kept the Abhinavabhāratī before him.

Māṇikyacandra, in his *Saṃketa* writes : नाप्यभिव्यज्यते । दीपादिप्रकाशवदादिवत्तस्य पूर्वासिद्धत्वाभावात् । अथ शक्तिरूपतयाऽस्ति चेत्तदा तदभिव्यक्तौ विषयार्जनतस्याप्रवृत्तिः स्यात् । (vide, *संकेत*, p. 46, Ānandāśrama Edn. '21).

All this makes it amply clear that when Bhaṭṭa Nāyaka opposes the '*abhivyakti*' of *rasa*, he takes for granted the possibility of the '*pūrvasiddhatva*' of *rasa*, in one way or the other. Someśvara also has a similar remark : नाभिव्यज्यते इति । शक्तिरूपस्य हि शृङ्गारस्य पूर्वं स्थितस्य पश्चादभिव्यक्तौ विषयार्जनतारतम्य- प्रवृत्तिः स्यात् । (vide, p. 44, Rājasthan Edn. '59). Pradeep also says : न सामाजिकगतत्वेन व्यज्यते । .... अन्त्ये सिद्धस्यैव व्यङ्ग्यत्वात् रसस्य चासिद्धत्वात् । सर्वेषामेवा- भिव्यक्तिप्रसङ्गान्न । (p. 66, N. S. Edn. '33). Hemacandra (*Viveka*, p. 96, Edn. '34, Prof. Parikh) gives an identical presentation of Bhaṭṭa Nāyaka's views.



In view of the above citations it could be gathered that Bhaṭṭa Nāyaka rejects the 'abhiyakti' of rasa on the ground of its not being 'pūrvasiddha'. For him, only a 'pūrvasiddha' can become 'abhiyakta' or manifested, e.g. a jar can be manifested by light. But if the jar is totally absent, it cannot be revealed or manifested with the help of light. Again, holds Bhaṭṭa Nāyaka, that if rasa pre-exists in form of *sthayin* i.e. *śaktisvarūpeṇa*, then also there will be the contingency of recognising gradation in its manifestation owing to gradation in the revealing agents viz, the *vibhāvadis*. This objection of Bhaṭṭa Nāyaka is explained very clearly by Goli in his ft. note no. 1, on p. 45, wherein he writes :—' This objection repeats, *mutatis mutandis*, the objection of the Buddhists and of the Mīmāṃsakas against the concept of *spṛṣṭa*, which, according to the grammarians (*vaiyākaraṇas*), is a vocality, eternal and without parts, distinct from the letters and manifested (*vyaj*) by these. This eternal vocality causes the cognition of the meaning. This objection is as follows : is *spṛṣṭa* manifested entirely by the first letter of a word or not ? (a) If *spṛṣṭa* is manifested in its entirety, the letters which come after are unnecessary. In other words, the first letter would be capable of rendering perceptible the meaning of the whole word. (b) If *spṛṣṭa* is manifested gradually, then it could no longer be without parts. This second alternative is, therefore, in contradiction to the very nature of *spṛṣṭa*. The same reasoning is applied by Bhaṭṭa Nāyaka to *rasa* and to the words by which it is manifested. "

Now we have to think whether there is any loose link in Bhaṭṭa Nāyaka's understanding of 'rasābhiyakti' as imagined by the exponents of the *rasa-dhvani-vyañjanā* theory.

As made amply clear earlier, Bhaṭṭa Nāyaka seems to accept two alternatives with reference to *rasa* viz. that either it preexists like a jar later on manifested by light, or it preexists in a subtler potential form of an impression formed in the past. Now it is a fact that *rasa* does not preexist in any of the two ways. For, we do not experience *rasa* prior to the play being presented on the stage. So far, Bhaṭṭa Nāyaka is very right and perfectly logical in his stand. But I feel that his blunder lies, not in his logic but in his very understanding of *rasābhiyakti* as imagined by the *dhvanivādins*. It is a fact that Ānandavardhana himself has suggested that the *dhvanivādins* have derived their plea for *vyañjanā* on the basis of the *spṛṣṭavāda* of the grammarians. But there is a very subtle difference also between the two. And the *dhvanivādins* do not make a secret of it either.

Normally the arguments put forth by the Mīmāṃsakas in refutation of the *spṛṣṭavāda* could be safely utilized in the refutation of 'abhiyakti' with reference to *rasa* also. And Bhaṭṭa Nāyaka does as such. But the task is not so easy as is imagined to be by Bhaṭṭa Nāyaka. True that Ānanda-

vardhana seeks support from *sphoṭavāda* to put forth the *vyāñjanā* theory. But for that it does not follow that the nature of *rasa*-realisation is absolutely identical with the nature of *sphoṭa*-manifestation. Both are not absolutely identical. On the contrary there is a fundamental difference between the two. There may be identity with reference to the process of manifestation to an extent. But that does not make the things manifested to be exactly identical in nature. For example, *sphoṭa* is taken to be '*pūrvasiddha*' or having prior existence, while *rasa* is not so. Similarity between '*rasābhivṛtyakti*' and '*sphoṭābhivṛtyakti*' may be said to be so far as the process of *abhivṛtyakti* is concerned. But thus far and no further. The *abhivṛtyakti* or suggestion of the *Ālaṃkārikas* and the manifestation of the *Vaiyākaraṇas* are not absolutely identical. On the contrary the *Ālaṃkārikas* call this process to be '*abhivṛtyakti*', simply because they can certainly not call it either '*utpatti*' or '*pratiti*' or '*anumiti*'. '*Abhivṛtyakti*' is a comparatively safer term. But even this is not perfect. And to bring home this idea *Abhinavagupta* after all the subtle analysis, is prepared to call *rasa* to be in a way '*kārya*', in a way '*pratyeya*' and so on. It may be true partially only that as is *sphoṭa* manifested, so is *rasa* suggested. But the nature of both viz. *sphoṭa* and *rasa* cannot be taken as alike. Bhaṭṭa Nāyaka seems to take '*abhivṛtyakti*' only in its philosophic (*dārśanika*) connotation, which, of course, was an accepted connotation of the term. But the *Dhvanivādins* accepted this term simply because they found it to be a lesser evil as compared to '*utpatti*' or '*anumiti*', or '*pratiti*' i.e. direct perception. *Rasa* for them is only '*ratikālika eva*', and also, '*vibhāvādi jīvitavādhi*'. It exists neither prior to nor after the existence of the *vibhāvādis*. In this way its nature is different from the nature of the *sphoṭa* of the grammarians, which is supposed to be beginningless and endless.

Truly speaking, the *Dhvanivādins* are very clever. They seek the support of the grammarians who are '*अयमे हि विद्वान्*;' for them, only to the extent of serving their cause. They even do not hesitate to mock at them at times, because *kāvya* is something which is not apprehended by the knowledge of grammar alone—'*śabdārthaśāsanajñānamāreṇa eva na vedyate*' etc.

So, when Bhaṭṭa Nāyaka tries to demolish *rasābhivṛtyaktivāda* he forgets that he travels on an extremely slippery ground. He commits a great blunder when he takes the '*abhivṛtyakti*' of the *Dhvanivādins* to be the same as the '*abhivṛtyakti*' of the grammarians or the philosopher. The *vyāñjanāvādins* are very clever to say that *rasa* is '*alaukika*', when confronted with a problem viz. if *rasa* is neither '*caused*' nor '*manifested*', what else could it be? Bhaṭṭa Nāyaka has narrowly missed his target.

## स्वाध्याय

### दलसुख मालवणियाँ

**ठाणों :** संपादक-विवेचक, मुनि नथमल, प्रकाशक, जैन विश्वभारती, लाइन् (राज०) ४० १०९०, ई. १९७६ मूल्य १२५. इस ग्रंथमें पू. मुनिश्री नथमलजीने ठाणांगसूत्रका मूल संपादित करके हिन्दी अनुवादके उपरांत विवेचन भी किया है। मूल प्राकृतकी संस्कृत छाया भी दी गई है। ठाणांगसूत्र जैन सान्ध्यताओं का गणनाक्रमसे संग्रहग्रन्थ है अतएव इस एक ही ग्रन्थ के अध्ययन से आचार-विचार और इतिहास की जैनसान्ध्यताओं का बोध सुलभ होता है। किन्तु अनुवाद सरल होने पर भी उसी विषयकी व्याख्या का कार्य सरल नहीं है। उस कठिन कार्य को श्री नथमलजीने अपनी विद्वत्ता से सरल बना दिया है। स्वाध्याय-प्रेमी के लिए यह अत्युपयोगी ग्रन्थ सिद्ध होगा। जैन पारिभाषिक शब्दों की व्याख्या भी इस ग्रन्थ से सुलभ होगी। अन्तमें शब्दसूची दी गई है। उससे अध्येता को किसी भी पारिभाषिक शब्दकी व्याख्या जानना सुलभ है। इसे जैन परिभाषा कोष भी कहा जा सकता है।

**काव्यकुसुमांजलि :** अनुवादक-संपादक-मुनि मधुकर और डो. लघनलाल शारत्री, प्रकाशक-श्री काङ्गणि जन्मशताब्दी समारोह समिति, छापर (राज०) १९७७, मूल्य ११ रुपये। तैरापंथ के आचार्य श्री काङ्गणि की जन्मशताब्दी के उपलक्ष्यमें यह ग्रन्थ प्रकाशित किया गया है। इसमें आचार्य के विषय में समय समय पर लिखी गई संस्कृत स्तुतियों का संग्रह और हिन्दी अनुवाद है। विशेषतामें यह बात है कि प्रसिद्ध भक्तामरस्तोत्र और कल्याणमंदिर स्तोत्रों की पादपूर्ति करके श्री काङ्गणि के स्तोत्रों की रचना आचार्य श्री तुलसी आदिने की है।

**आयारदस्ता :** संपादक और व्याख्याकार—मुनिश्री कन्हैयालालजी 'कमल', प्रकाशक-आगम अनुयोग प्रकाशन, सांडेराव (राज०), ई. १९७७, मूल्य १५ रुपये। इसमें दशाधुत-स्वर्ण के नामसे प्रसिद्ध छेदसूत्र के मूलका संपादन, हिन्दी अनुवाद और विवेचन मुनिश्रीने किया है। विवेचनमें टीकागत सामग्रीका उपयोग करके विषयवस्तु की व्याख्या सरल ढंगसे की गई है।

**जैनागमनिर्देशिका :** संपादक-मुनिश्री कन्हैयालाल 'कमल' प्र० आगम अनुयोग प्रकाशन, सांडेराव (राज०), १९६६, मूल्य (परिवर्धित) ५० रुपये। आगमों की कई आवृत्तियाँ हुईं किन्तु उनमें प्रायः विषयसूची नहीं दी जाती। अभी अभी जो नये संस्करण निकल रहे हैं उनमें इस कमी की पूर्ति की गई है। फिर भी प्रस्तुत ग्रन्थकी अपनी विशेषता है। इसमें विस्तार से ४० आगमों के विषयोंका निर्देश किया गया है। अतएव शोधार्थी के लिए एक ही ग्रन्थ में जैनागमों में प्रतिपादित विषयों का संकलन सुलभ हो गया है।

**जयचरित्रं** : कर्ता—श्री चन्दनमुनि, हिन्दी अनुवाद—मुनि श्रीचन्दजी 'कमल' और संपादक—प्रो. आर. डी. लखू, प्र० मोतीलाल पारख, यशमसुखा हाउस, बहोका चौक, बीकानेर (राज.) ई. १९७६, मू. १५ रुपये । तैराथ के श्रीमज्जवाचार्यका चरित प्राकृत भाषामें सुप्रसिद्ध कवि मुनि श्री चन्दन मुनिने लिखा है । संस्कृत की तरह प्राकृत भाषा का प्रभुत्व भी श्री चन्दन मुनि की कलममें दिखाई देता है ।

**तीर्थंकर** : पत्रिकाका निर्वाणव्यनिका विशेषांक, दिसम्बर १९७६, हीरा भैया प्रकाशन, हन्दाँर, इस अंक का मू. पांच रुपये । इसमें विद्वान् संवादक डॉ. नेमिचन्द्रजीने भगवान् महावीर निर्वाणके २५०० वर्ष के उत्सव निमित्त समाज और राष्ट्रने जो विविध प्रवृत्तियाँ की उनका ब्योरा दिया है । इतना ही नहीं किन्तु संपादकने समीक्षा भी की है कि जो हुआ क्या वह पर्याप्त है ? साहित्य क्षेत्रमें जो कार्य हुआ उसका लेखा डॉ. प्रेमसुमन की कलम से है । विद्यागोष्ठियाँ जो हुईं उनका विवरण और मूल्यांकन डॉ. कमलचन्द सोगानी और डॉ. प्रेमसुमनने किया है । और भी कई लेख हैं । ई. १९७४-७६ में प्रकाशित जैन साहित्यकी सूची, महावीरसाहित्य की सूची, विशेषांकों और स्मारिकाओं की सूची भी दी गई है । प्रस्तुत विशेषांक केवल पठनीय ही नहीं संग्रह के योग्य भी है ।

**धर्मानन्द** : संपादक ज. स. सुखटणकर, प्र. धि गोवा हिन्दु एसोसिएशन, मुंबई, १९७६, मूल्य २५ रुपये । इस ग्रंथ में मराठी भाषा में बौद्ध विद्वान् श्री धर्मानन्द कोसंबी का लिखा आत्मचरित और उनकी जीवनी का संग्रह है । प्रस्तुत पुस्तक आचार्य कोसंबी की जन्मशताब्दी के उत्सव निमित्त प्रकाशित की गई है । आचार्य कोसंबी बौद्ध विद्वज्जगत में अपना नाम कर गये हैं । भारत में कष्टों का सामना करके पालि भाषा के अध्ययन को पुनर्जीवित किया है । ऐसे विद्वान् का चरित्र पठनीय है, प्रेरणादायक भी ।

**अगरचन्द नाहटा अभिनन्दन ग्रन्थ** ( प्रथम खंड ) : प्रधान संपादक, डा. दशरथ शर्मा, प्र. अगरचन्द नाहटा अभिनन्दन ग्रन्थ प्रकाशन समिति, बीकानेर (राज.) ई. १९७६, मूल्य १०१ रुपये । इस ग्रंथ में सुप्रसिद्ध संशोधक विद्वान् श्री नाहटाजी का जीवनचरित दिया गया है और अनेक विद्वानों ने और परचितों ने जो उनको श्रद्धासुमन भेंट किये हैं उनका संग्रह है ।

*Prakrit Prakāśo of Vararuci*—Ed. Dr. Satya Ranjan Banarjee, Pub. Sanskrit Pustak Bhandar, Calcutta-700 006, 1975 A.D., Rs. 15/-.

This text is critically edited with a new commentary by Nārāyaṇa Vidyāvinoda. The learned editor has written an Introduction dealing with the date of Vararuci and various commentaries of his grammar.

*Bhagvan Mahavira and his relevance in Modern Times*, Edited by Dr. Narendra Bhanavat and Dr. Prem Suman Jain, Pub. Akhil Bharatavarshiya Sadhumargi Jain Sangh, Bikaner, 1976, Rs. 25/-.

In this volume various aspects of Mahavira's life and teachings are discussed by many scholars including Dr. P. C. Vaidya, Dr. A. N. Upadhye, Dr. Tatia, Dr. Kalghatgi, Dr. Sikdar, Dr. Sogani and others.

वर्धमानशिक्षासप्तशती, कर्ता श्री चन्दन मुनि, प्र. सर्वधर्म मानव मंदिर, बिरलानगर, ग्वालियर, ई. १९७६, मू० १६ रुपये. प्रस्तुत पुस्तकमें भगवान महावीरके जैनागमगत उपदेशों को संस्कृतमें ७०० कारिकाओं में संगृहीत कर दिया है। गृहासत्सई हालकी ७०० गाथाओं में अतएव इसमें भी ७०० कारिकाएँ लिखी गईं। पुस्तकका हिन्दी अनुवाद भी दे दिया है, अतएव उसकी उपयोगिता बढ़ गई है। प्राकृतमें 'समणसुत्त' नामसे मूल गाथाओंका संग्रह सर्व सेवा संघ, वाराणसीने हिन्दी अनुवादके साथ प्रकाशित किया है। किन्तु यह संग्रह साधारण पाठकों की दृष्टिसे अत्यंत उपयोगी सिद्ध होगा।

स्मृतिग्रन्थ—महामनस्वी आचार्यश्री काद्वगणी-संस्कृत-प्राकृत जैन व्याकरण और कोशकी परम्परा—संपादक मंडल-मुनिश्री चन्दनमल, मुनिश्री नथमल आदि, प्र० आचार्यश्री काद्वगणी जन्मशताब्दी समारोह समिति, छापर (राज०) ई. १९७७, मू० ४१ रुपये। श्री पूज्य काद्वगणीकी जन्मशताब्दीके निमित्त यह ग्रन्थ प्रकाशित किया गया। इसमें अनेक विद्वानोंके जैन व्याकरण और कोश संबंधी लेखोंका संग्रह इस लिए किया गया कि इन विषयमें जैनोके प्रदानका पता चले।

## PADMASUNDARA'S JÑĀNACANDRODAYANĀṬAKA

Ed. Nagin J. Shah

The present edition of the *Jñānacandrodayanāṭaka*, the work hitherto unpublished, is prepared on the basis of the paper ms. belonging to the Sāgaragaccha Jaina Bhaṇḍāra preserved in the Hemacandraśāstra Jñāna-mandir, Patan. The ms. bears the No. 7382. Its size is 30 cms x 12 cms. It consists of 24 folios. Each folio has 12 lines per side and 45 letters per line. The script is good. There is no colophon at the end. But there occurs the name of the scribe at the end. His name was Meghā. (*Meghālikhitam.*) The ms. is copied in c. 1700 V. S. It is in good condition.

The work is entitled *Jñānacandrodayanāṭaka*. But in the last verse the author calls it *vyāyoga*. It is divided into Five Acts (*Aṅkas*). We find remarks 'praviṣṭi' and 'niṣkrānti' to mark the beginning or end of a particular topic. Though the author suggests that Bandha (Bondage) etc. are characters, he has not personified them. There is no dialogue. So, this work is not a drama. It is simply a work on Jaina philosophy exclusively written in Sanskrit verses. It consists of 398 verses. The author has employed various metres.

The author of the present work is Padmasundara. In the last verse occurring at the end of the work the author tells us that Padmasundara, a pupil of Padmameru who again is a pupil of Ānandameru, has composed *Jñānacandrodaya Vyāyoga*. Harṣakīrti who flourished in this line after Padmasundara informs us that Padmasundara was honoured by Emperor Akbar just as Ānandārya (= Ānandameru) had been honoured by Emperors Babar and Humayun. In his *Dīpikā* Harṣakīrti further tells us that Padmasundara was honoured by Māldeva of Jodhpur and that he defeated a Pundit at the court of Emperor Akbar. When in 1582 A.D. Hīravijayasūri visited Akbar's court Padmasundara was no more and his books lying with Prince Salim were handed over to Hīravijayasūri who established a Bhaṇḍāra with them at Agra. It is beyond doubt that Padmasundara was a great scholar. He wrote *Akabarāśahīṣṭgaradarpaṇa*<sup>1</sup> (a work on Kāvyaśāstra), *Hāyanasundara* (a work on Astrology), *Pramāṇasundara*<sup>2</sup> (a work on Logic), *Sūtaraprakāśabhaṭṭarāva* (a Lexicon), *Yadusundara-nāṭakavya*, *Parivāṇa-hama-hakavya* and *Rāyamallabhyudayamahākavya*.

1 Published in Ganga Oriental Series, Bikaner.

2 Included in *Jaina Philosophical Tracts* published in L. D. Series, No. 41.

In the seventeenth century of Vikrama Era there flourished a great Digambara personality, Banārasīdāsa who was transformed into a saint-poet by Kundakunda's works. Kundakunda's mysticism touched his heart. He derived spiritual inspiration from Kundakunda's powerful mystic words. He composed several works expounding *Nīcaya-naya*. Somewhat earlier in the 16th century V. S. Up. Harṣavardhana wrote his *Adhyātmabindu*. He closely followed Kundakunda's *Samayasāra* in ideas and expressions as well. Though he was a Śvetāmbara monk, he studied Kundakunda's works and Amṛtacandra's commentaries thereon. In Padmasundara we find another Śvetāmbara monk contemporary of Banārasīdāsa, who was very much influenced by the mystic philosophy of Kundakunda. Thus we have two strong evidences of the study of Kundakunda's works in the Śvetāmbara circles in the Middle Ages. In our own days, Shrimad Rājacandra, Śvetāmbara by birth, turned out to be a true follower of the mystic philosophy of Kundakunda. His severe penances coupled with ascetic wisdom point to the fact that he had certainly realised the ideal which Kundakunda advocated and preached in his works.

As we have already stated, Padmasundara was influenced by the works of Kundakunda. In a way, the Jñānacandrodayanāṭaka embodies the essence of the philosophy contained in Kundakunda's works. Throughout the work he closely follows Kundakunda and his commentator Amṛtacandra. Some verses are almost identical, in expressions, with the gāthās and ślokas from the Pravacanasāra and the Ātmakhyāṭīkā on the Samayasāra. At many places he has versified the passages of the Tattvadīpikāṭīkā on the Pravacanasāra. He has bodily borrowed the phrases from the works of Kundakunda and Amṛtacandra. In foot-notes I have noted down all the verses that strike comparison with the verses and passages from the works of Kundakunda and Amṛtacandra. Some instances are given below :

#### Jñānacandrodaya

न मनो नाहं देहो न चापि बाणी कारणं  
तेषाम् । कर्ता न न कारयिता कर्तृणां  
नानुगतास्मि ॥ (५.६२)  
पुद्गलमयो न चाहं मया न ते पुद्गलाः  
कृताः पिण्डम् । देहांऽहं न च तस्मादथ  
कर्ता तस्य देहस्य ॥ (५.६३)

#### Jñānacandrodaya

अज्ञानविजृम्भणेन तमसा रज्जौ भुजङ्ग-  
प्रप्लवङ्गानेन सरीसृकासु हरिणा धावन्ति  
पाथोविद्या । अज्ञानेन विमोहितैकपननां

#### Pravacanasāra

गाहं देहो न मनो न चैव बाणी न कारणं  
तेभि । कर्ता न न कारयिता अनुगता  
येव कर्तृणां ॥ (२.६८)  
गाहं योगलभङ्गो न ते मया योगला कया  
विद । तस्माद् हि न देहांऽहं कर्ता वा  
तस्य देहस्य ॥ (२.६९)

#### Ātmakhyāti

अज्ञानान्धमृतुष्णिकां जलविद्या धावन्ति  
पातुं मृगा, अज्ञानात्मसि द्रवन्ति भुज-  
गाभ्यासेन रज्जौ जनाः । अज्ञानाच्छ

## Jñānānandirodaya

स्वाग्री मनुष्यभ्रमो, वातोद्बेलितवार्धि-  
वर्द्ध मृशतां चेतो विकल्पीयति ॥ (५.९९)

अग्नास्ते कर्ममूढाशयविवशसदमेदविज्ञान-  
हीना, अग्नास्ते ज्ञानिनोऽपि स्वयमहमिकया  
ऋग्मन्दोद्यमा ये। ज्ञानो भूत्वा सन्नतः-  
दुपरि परिगता विश्वविश्वस्य साक्षात्,  
कर्मव्यासात् प्रमादाचरणविरहिताः सन्तते  
ते तरन्ति ॥ (५.११५)

## Jñānānandirodaya

द्रव्यं तद् व्ययमानमत्र विगतप्राचीनया-  
ऽवस्थया, व्युत्पादेन तदुत्तरप्रगुण्या व्युत्पद्य-  
मानं ततः । धौव्यालम्बितमीक्ष्यतेऽभ्युपग-  
तस्वावस्थितावस्थया, न स्वाल्प्यमिदं  
जहाति निजकं नोज्ञात्यवस्थान्तरम् ॥  
उपात्तमालिनावस्थं निर्मलावस्थयोदितम् ।  
उत्तमिषमिव द्रव्यं तेनोत्पादेन लक्ष्यते ॥  
मलिनावस्थया तत्त्वं व्ययमानं व्ययेन  
तत् । धौव्येणावस्थितावस्थमभिधे-  
स्वरूपतः ॥ तथाविधस्वरूपस्यावस्थायाम-  
वबलम्बते । स्वस्वरूपमभेदेन स्वरूपेणो-  
चरीयवत् ॥ गुणैर्विस्तारसामान्ये-  
तरुणात्मकैः सह । स्वरूपभेदमादत्ते  
द्रव्यान्वयविवर्तिभिः ॥ तदायतविशेषा-  
त्मरूपैः पर्यायवर्तिभिः । तन्तुमिल्लक्ष्यते  
तद्वदुत्तरीयमिदं तथा ॥ (४ ७-१२)

## Ātmakhyatī

विकल्पचक्रकरणद्वातोत्तरज्ञाविधवत् । छुद-  
ज्ञानमया अपि स्वयममी कर्मी भवन्त्या-  
कुलाः ॥ (१७.५८, पृ० १६१)

अग्नाः कर्मनयावलम्बनपरा ज्ञानं न जानन्ति  
ये अग्ना ज्ञाननयैषिणोऽपि यदतिम्वच्छन्द-  
गन्नाश्रयाः । विश्वस्योपरि ते तरन्ति सततं  
ज्ञानं भवन्तः स्वयं, ये कुर्वन्ति न कर्म  
जातु न वशं यान्ति प्रमादस्य च ।  
(१६३.३, पृ० २३३)

## Tattvadipika

न च तैरुत्पादादिभिर्गुणपर्यायैर्वा सह  
द्रव्यं लक्ष्यलक्षणभेदेऽपि स्वरूपभेदमुप-  
व्रजति, स्वरूपत एव द्रव्यस्य तथा  
विधत्वाङ्गुत्तरीयवत् । यथा खलुत्तरीय-  
मुपात्तमलिनावस्थं प्रक्षालितमम-  
लावस्थयोत्पद्यमानं तेनोत्पादेन लक्ष्यते,  
न च तेन सह स्वरूपभेदमुपव्रजति,  
स्वरूपत एव तथाविधमवबलम्बते, तथा  
द्रव्यमपि समुपात्तात्माकनावस्थं समुचित-  
बहिरङ्गसाधनसंनिधिसम्भावे विधिव-  
बहुतरावस्थानं स्वरूपकर्तृकरणसामर्थ्य-  
स्वभावेनान्तरङ्गसाधनतामुपागतेनानुग्रही-  
तमुत्तरावस्थयोत्पद्यमानं तेनोत्पादेन  
लक्ष्यते, न च तेन सह स्वरूपभेदमुप-  
व्रजति, स्वरूपत एव तथाविधमवबल-  
म्बते । यथा च तदेवोत्तरीयममलावस्थ-  
यात्पद्यमानं...यथैव च तदेवोत्तरीयमेक-  
कालममलावस्थयोत्पद्यमानं...यथैव च  
तदेवोत्तरीयं विस्तारविशेषात्मकैर्गुणै-  
ल्लक्ष्यते...यथैव च तदेवोत्तरीयमायत-  
विशेषात्मकैः पर्यायवर्तिभिस्तन्तुमि-  
ल्लक्ष्यते...(२ ३)

All this shows how Padmasundara digested and expressed ideas con-  
tained in the works of Kundakūta and Amṛtaṇḍra.



### संक्षेपसूचि

प्रसा प्रवचनसार, स. आ. ने. उपाध्ये, बम्बई, १९३५

तदी अमृतचन्द्रविरचिता प्रवचनसारटीका तत्त्वदीपिका (उपर्युक्त संस्करण)

ससा समयसार, स. प. मनोहरलाळ, बम्बई, १९१९

आ अमृतचन्द्रविरचिता समयसारटीका आत्ममख्याति (उपर्युक्त संस्करण)

\*

पद्मसुन्दरविरचितं  
ज्ञानचन्द्रोदयनाटकम् ।

प्रथमोऽङ्कः ।

॥ श्रीजिनाय नमः ॥

नमः सदसदव्यक्तविश्वरूपैकमूर्तये ।

स्वसंवित्तिप्रकाशाय सहजानन्दशालिने ॥१॥

अविकलचिदानन्दैकान्तस्वभावविजृम्भित-

प्रशमितपरद्रव्याकाङ्क्षानुषङ्गतरङ्गितम् ।

जयति जगति स्वैरोल्लासिप्रभाभरनिर्भर-

व्यतिकरलसल्लीलालीलायितं परमं महः ॥२॥

सकलपरमब्रह्मण्यैकात्मतां गतवत्यपि

स्वरसरसवत्ताभिः स्वैरं समुल्लसतेतराम् ।

तनुमिति रिति प्रेक्षा प्रेक्षावतां स्फुरति स्फुटं

स खलु परमः प्राचां वाचा मुदञ्चति किञ्चन ॥३॥

परमसहजानन्दोन्मज्जति त्रिलोकसुखातिगे

ललितललनालीलोन्मीलद्विलासिविज्ञासता ।

उदयति कुतः साक्षादन्विष्यमाणपरात्मनि

किमिव विलुल्लताराकारा विभान्ति नभस्वति ॥४॥

निरुपमरसोद्गारस्तावन्न यावदनुद्भुतः

परपरिणतेरुद्यद्भावः स्वभावगुणच्युतः ।

सकलविमलाखण्डज्ञानप्रकाशतया स्वयं

निजमहिमनिध्वस्तध्वान्ते चकास्ति चकासति ॥५॥

विशदसहजज्ञानश्रद्धावबोधविचक्षणः

सकलघतया पुण्याकाङ्क्षाकलङ्कविलक्षणः ।

परमसमतामेकाग्रत्वेऽमलामवलम्ब्य-

न्नुचितपरमं हेयाहेयप्रपञ्चमुदञ्चति ॥६॥

व्यवहारनयाधीनमिति त्रैवं विभावयन् ।

परमार्थनयेनैकमालम्ब्य चित्ति चेतये ॥७॥

शुभाशुभोपयोगात्मजपातापिच्छरञ्जितः ।  
 शुद्धस्फटिकचिद्रूपो द्रवत्येकोऽप्यनेकधा ॥८॥  
 नार्थः स्वामपहाय चित्परिणतिं सत्तामिहालम्बते  
 नासौ तेन तदाश्रयाऽविरहिता शून्यप्रसङ्गत्वतः ।  
 द्वयं तद्गुणपर्ययानधिवसत्त्वाश्रित्य तच्चापरै-  
 भावैरात्मसु वा सहकर्मभैरस्ति त्वनिर्वर्तितम् ॥९॥  
 धर्मात्माऽयमनीदृशं परिणतश्चारित्रधर्मं पुमा-  
 नन्तर्बाह्यविकल्पजालरहितः शुद्धोपयोगी भवन् ।  
 आत्माऽऽत्मन्यवभासते व्युपरतो निःप्रत्यनीकः परात्  
 तद्वत्तामतिलङ्घ्य कर्मवशगो बन्धं समासादयेत् ॥१०॥  
 कमभिलषति नैवात्मानुभूतिं विहाय  
 स्वयमपरमनन्ताह्लादरूपस्वरूपम् ।  
 अवलम्बलम्बण्डज्ञानमाद्यन्तमुक्तं  
 स्फुटमनुभवविद्वन्नात्मसादात्मनैव ॥११॥  
 व्यवहरणबलेन स्वान्यभावानुभूति-  
 व्यतिकरपरिरम्भाऽऽदानहानातत्त्वः ।  
 सकलकलुषशुद्धत्वान्तविश्रान्तमूर्तिः  
 स्पृशति विगतरागः सौवमुदाम धाम ॥१२॥  
 निर्भिद्योद्धतबन्धपद्धतिधुरामुद्दिष्ट चिच्छक्तिता-  
 मुदग्रन्थिप्रथितान्तरायविगमादुज्जृम्भमाणः स्वयम् ।  
 साक्षादक्षपरोक्षनिर्मलतरज्ञानप्रभाभासुरो  
 ज्ञेयान्तर्गतनिर्विकारपरमानन्दात्मना नन्दति ॥१३॥  
 परमानन्दनिस्थन्दपीयूषरसनिर्भरः ।  
 परमात्माऽयमुद्गच्छन्नच्छचिच्छक्तिमात्रताम् ॥१४॥  
 शुद्धज्ञायकभावनिर्भासय स्वात्मन्यमुद्रां दधत्  
 तद्बृहत्तेर्विपरीततां कलयतः कर्मत्वमालम्बते ।  
 बिभ्राणः करणत्वमक्षमतयाऽन्यैः सम्प्रदानीभव-  
 ज्ञानापगमस्वभावमुदपादानी पराऽऽधारवान् ॥१५॥

आत्माऽऽत्मानमिहाऽऽत्मनाऽऽत्मन इतः शुद्धात्मनः स्वात्मनि  
स्वद्रव्याद्युपलम्भलम्भनविधिप्रवृत्तकर्मा स्वयम् ।

प्रोद्धूतः स्वमरीचिवीचिविलसच्चैतन्यचन्द्रातप-  
स्नातः पूर्णकलामलं विजयते स्वायंभुवं तन्महः ॥१६॥

द्रव्यं द्रव्यतया चकास्ति सकलैः पर्यायभेदैरलं  
वस्तुत्वेन हि वस्तु वस्तुत इदं नानाभिदा भिद्यते ।

प्रौढ्योत्पादविनश्वरत्वसहितः सद्भूतभावादयं  
निस्त्रैगुण्यपथैक एव नियतं जाम्बूनदस्याङ्गदः ॥१७॥

शुद्धातीन्द्रियबोधमुद्धततरस्वानन्दकन्दोल्लस-  
द्विज्ञानार्चिरशुद्धमोहतिमिरादुद्धर्तुकामः स्वयम् ।  
द्वैतं भावमपास्य नित्यपरमाद्वैतामृतस्यन्दनि  
स्वीकृत्य स्व-परप्रकाशतया स्वं भावमुन्मज्जति ॥१८॥

समरसरसिकस्य स्वाश्रयालम्बनोत्थ-  
प्रविकसदमलार्चिःपुञ्जमज्जत्समाधेः ।  
न हि किमपि परोक्षं सर्वमध्यक्षमेत-  
ज्जगदवगतविश्वगभावनिस्तन्द्रवृत्तेः ॥१९॥

प्रवृत्तान्धतमःप्रकाशितलसद्विज्ञानभानुप्रभा-  
भाराक्रान्तसमस्तवस्तुसदसद्भावानुभावस्थितिः ।  
शश्वद्विश्वमविश्वरूपमसिलं ज्ञानाम्बुधौ मञ्जयन्  
शुद्धादर्शतलामलोपमवपुर्ज्जीयाज्जिनः सर्वगः ॥२०॥

कुसुमितवनराजीमञ्जरीपुञ्जमुञ्ज-  
दभ्रमरखणवीणानन्दकन्दायमानः ।  
परिलसदमलान्तर्बोधशुद्धोपलम्भः  
द्रुतकनकमिवान्तर्वर्ति जागर्ति यस्य ॥२१॥ युग्मम् ॥

प्राकारत्रयनिर्जितोर्जितमितत्र्यैलोक्यलोकधुते-  
र्गर्जदघोरघनाघनारवजयो गम्भीरदिव्यध्वनिः ।  
यस्योद्यदवदनेन्दुमण्डलमिलद्भामण्डलघोषिता  
धोरुत्तम्भितसूर्यमण्डललसद्विन्वाऽनुविभ्राजते ॥२२॥

निस्तरङ्गनिजरङ्गसङ्गमस्वादुमेदुरमुदारसम्पदम् ।

निर्विकारमनुविभ्रदुत्तमं विस्फुरद्विमलकेवलं महः ॥२३॥

सहजसुधारसलहरीक्षीराम्बुधिमध्यमग्नलावण्यः ।

निर्भरपरमानन्दो जिनेन्द्रचन्द्रः सदा जयति ॥२४॥ शुग्मम् ॥

ज्ञेयानन्त्योपदर्शिं प्रतिनियतयथावस्थितार्थस्वभाव-

ज्ञानानन्तत्ववाच्यं निजसहजरसज्ञानमुज्जृम्भतेऽस्य ।

ज्ञानं तु ज्ञेयनिष्ठं दहन इह यथा दाहानिष्ठस्तथेति

ज्ञानविच्छिन्नरूपं समगुणगुणितं द्रव्यमुच्चैश्चकास्ति ॥२५॥

ज्ञानाद्यतिरिच्यते घटपटस्थानीयतामागतो

हीनत्वेन विवृण्वतः स्वसमवेतत्वाद्यभावादचित् ।

तज्जानाति कथं स्वरूपपररूपत्वव्यवस्थापना-

मित्थं ज्ञानसमान एव परमात्माऽयं समुज्जृम्भते ॥२६॥

ज्ञेयाकारविवेचनक्षममिति ज्ञानं ततस्तन्मयी-

भूय स्वव्यपदेशभाग् भवगतः सर्वज्ञताऽऽचक्ष्यते ।

सर्वे तद्विषयाः स्वतत्त्वमपरित्यज्यापरेऽर्थाः स्वत-

श्चिद्रूपात्मतया चकास्ति सहजाद्वैतावलम्बी पुमान् ॥२७॥

आत्मा ज्ञानमतो निराश्रयवशादज्ञानतापद्यते

ज्ञानं चापि स चेदनात्मकतया तस्याप्यसिद्धिर्ध्रुवम् ।

इत्थं तन्निरुपाध्यनादिनिधनानन्यत्वसम्बन्धभा-

गेकोऽनेकतया गुणी तदविनाभूतोऽभिसम्भाव्यताम् ॥२८॥

चक्षू रूपमसंपृशन्न पतितं दृश्यं तदप्यात्मसा-

त्कुर्वन्निर्णयमप्यतीन्द्रियपरश्चिच्छक्त्यभिव्यक्तिभिः ।

अस्पृष्टोऽप्यनवस्थितः कवल्यन्नर्थानिवानन्दता-

कल्लोलाकुलकैल्लिखेलनविधौ जागति कौतूहली ॥२९॥

तदुग्राधुषिताभिभूय विलसन्नीलेन्द्रनोलुब्धुतिः

स्वसंवेदनात्मसाद्विरचयन्नन्यानभिग्याप्य सः ।

२५ = तदी १.२३ । २६ = प्रसा १.२४-२५, तदी १.२४-२५ । २८ = प्रसा १.२७, तदी १.२७ । २९ = तदी १.२९ । ३० = प्रसा १.३०, तदी १.३० ।

यद्यथा न चिदि स्फुटं न तदपि ज्ञानं लसत्यात्मनि  
स्वं साक्षान्मुकुरुन्दसुन्दरलसदबिम्बानुगं विभ्रति ॥३०॥

नात्मानुभूतिमपहाय परानुभूति-  
मुन्मेषयत्यमलकेवलचन्द्रकान्तिः ।  
आनन्दकन्दमकरन्दमनङ्कपङ्कः  
स्वं धाम चेतयति चेतनचञ्चरीकः ॥३१॥

अभ्यस्यतामुपरतास्त्रिलवाच्यवीचि-  
कल्लोलजालकलनाभिरभिप्रशान्तः ।  
\*नाऽनन्यजन्यमहिमा महिमानमस्य  
किं वर्णयाम कवलीकृतवाक्प्रपञ्चम् ॥३२॥

शब्दब्रह्मवितर्कवाक्यरचनातज्ज्ञप्तिरेव श्रुतं  
तत्सञ्चेतनयैव चेतनमयो निर्द्वन्द्वतामुल्लसन् ।  
ज्ञानज्ञायक एष एव परमैश्वर्यावलम्बी परा-  
नन्तर्लीनविशुद्धबोधपरमो निर्भेदमाभेदयन् ॥३३॥

पश्य मार्गमवगम्य योगिनां  
पुद्गलात् किमपि धाम यत् पृथक् ।  
कोटशी स्तिमितलोचनस्य ते  
पोस्फुरीति मतिरदमुतादमुता ॥३४॥

द्वैतभावमपहाय निश्चल-  
स्वानुभूतिविषयीकृतात्मना ।  
भूतभावभवदीक्षणक्षमं  
चेतयाऽऽश्रु चिति चेतनात्मकम् ॥३५॥

परिच्छेत्ता मृग्यः स्पर्शपरिणामस्य महती  
क्रिया ज्ञप्तिः स्वस्मिन्नवतरति विज्ञानविषया ।  
नयानीकक्षोभक्षपणनिपुणानन्तमहिम-  
प्रकाशस्वातन्त्र्यं लसति परभावं कवल्यन् ॥३६॥

ज्ञेयालम्बिज्ञानभावेन भावो  
द्रव्यालम्बिज्ञानमेवास्य पुंसः ।  
तस्मान्नैष च्छिद्यते भेदभावै-  
रव्यापन्नो मृग्यतामद्वितीयः ॥३७॥

संविदसमुच्छलदनल्पविकल्पतल्प-  
मुच्छिद्य वेद्यपरतामवलम्ब्य साक्षात् ।  
चैतन्यविन्यसनवस्त्वबोधसौध—  
शुद्धान्तपद्धतिमवातरदस्तु वस्तु ॥३८॥

पटे शुक्ले वर्णाः सित-हरित-पीतारुणतरा  
विचित्रा दृश्यन्ते दृगवगमविज्ञानघटिताः ।  
तथैवात्मारामः परमसमसंवित्तिविशदः  
परेषामादर्शा परिणमति तादात्विकतया ॥३९॥

सर्वे ये भाविभूताः प्रतिफलनतया सन्ति भावानुभावा  
ज्ञानादर्शोपलम्भेऽनुभवनभवनभोगमुद्भासमानाः ।  
प्रत्यक्षाः शुद्धबुद्धातिशयशयगुणव्यक्तिशक्तिप्रभावात्  
सद्भूताः सर्वदैव ज्वलदचलमहानन्दकन्दामृताब्धौ ॥४०॥

जाताजातमन्द्मितं यदि पुनः प्रत्यक्षमक्षणां परं  
प्रत्यक्षं न करोति तत्तदखिलं कौतस्कुती दिव्यता ।  
आक्रम्याक्रमविक्रमप्रतपनप्रोज्जृम्भिताखण्डिता—  
नन्तज्ञानविधानमानसतिरस्कारी जरीजृम्भ्यते ॥४१॥

प्रलीनानुत्पन्नानखिलपरभावानगणिता-  
नशक्यस्तद् वक्तुं किमपि च परोक्षं स्वविषयम् ।  
यदीहापूर्वेः स्वक्रमसमयजातैर्विषयिणां  
परिच्छेदस्तर्हि किल सकलकालं कलयति ॥४२॥

व्याप्यपकतापक्षक्षीकारो जडात्मनः ।  
धूमधूमध्वजान्यायादशुद्धस्यैव कल्पते ॥४३॥

३९ = तदी १.३७ (उत्थानिकासहित) । ४० = प्रसा १.३८, तदी १.३८ । ४१ =  
प्रसा १.३९, तदी १.३९ । ४२ = प्रसा १.४०, तदी १.४० ।

ज्ञेयज्ञानज्ञायकैकान्तवृत्त्या

वर्तिष्यन्ते ये स्वयं धाम तेषाम् ।

अत्युत्तलोच्छालवाचालवीचि

स्वात्मद्रव्यं तच्चमच्चर्करोति ॥४४॥

मूर्तामूर्तं सप्रदेशाप्रदेशं

जाताजातं चापि पर्यायजातम् ।

वृत्तं वत्स्यद् वर्तमानं त्रिकालं

जानीते यत् केवलज्ञानमेतत् ॥४५॥

वल्गत्युद्धामधामप्रसरसरभसारम्भरम्भोरुलीला-

शीलोन्मत्तप्रमीलारसवशसहजानन्दधूर्मायमाणः ।

जागत्यावर्तगतगतविवरदरीध्वान्तविध्वंसनांशु-

स्फूर्जज्ज्वालाकलापस्फुटतरतरणिर्विश्वविश्वार्थदृशवा ॥४६॥

जागर्ति ज्वलति द्रवत्यहरहः प्रोज्जृम्भते जृम्भतेऽ-

त्युत्सर्पत्यवसर्पति प्रविलसत्युल्लासति स्वात्मनि ।

वल्गत्युच्छलति स्फुरत्युदयति स्फूर्जत्यनेकान्तता-

मानन्दामृतपूरपूर्णजलधातुन्निद्रमुन्मज्जति ॥४७॥

उदितमुदितमुच्चैरुच्चमुच्चैवचान्त-

र्गतसकलविकल्पाचूलमूलकषत्वम् ।

विदितविशदधामोद्धामचैतन्यमूर्तः

स्फुरति च निरवधानन्दविद्याविनोदी ॥४८॥

ये बाह्यार्थपरिग्रहव्यसनतानिर्द्वन्द्वरूपाः स्थिर-

स्वान्ताह्लादितशुद्धतत्त्वनियतानन्दोपलब्ध्यर्थिनः ।

तेषां चेतसि विस्फुरन्ति विलसद्ब्रह्मैकविद्याविदां

प्रोणम्यो भुवि पद्मसुन्दरकवेः संदर्भिताः सूक्तयः ॥४९॥

इति परमात्मपूर्वरङ्गः पूर्णः ।

इति श्रीज्ञानचन्द्रोदयनाटके परमात्मविवरणे

प्रथमोऽङ्कः परिपूर्णः ॥१॥



## द्वितीयोऽङ्कः

अथ जीवो द्विपात्रीभूयावतरति । बन्धः प्रविशति ।

परिच्छेद्यं यद्वा परिणमति विज्ञानजलधि-  
र्न तज्ज्ञानं तस्य स्फुटमविकलं क्षायिकमतः ।  
विधत्ते कर्मैवासहसहजविज्ञानविकल-  
श्चरित्रं तद्वन्ध्यं कृतमिव गजस्नानमभितः ॥१॥

द्रव्यप्रत्ययसन्ततेरवतरन्मोहाज्ञताविभ्रम-  
भ्रान्त्याऽनादिभवोच्छित्तेरनुसरद्वावानुबन्धोदयः ।  
सम्यग्दृष्टिरसदृशमिव न तद्वावानुवर्ती क्षणं  
तदबन्धोऽपि निरागसामिह कुतः स्यादप्यशुद्धात्मनाम् ॥२॥

अन्तरेण मनसा न विकारस्तं विनाऽवतरति क्व च बन्धः ।  
स्वानुभूतिरतिरञ्जितवृत्तेर्ज्ञानमस्य निरुणद्धि नवोनम् ॥३॥

अर्हतां ध्वनिरनुदतमेको निस्सरत्यभिनिरीहितवृत्तिः ।  
गर्जनं स्वत इवाणुविशेषादम्बुवर्षणमिवाम्बुधराणाम् ॥४॥

यद्यर्थं शुभतदुत्तरभावान्नाश्रवत्यनुभवैरनुवेलम् ।  
आजर्बजवविनाभवनात् तन्मुक्त एतदपि युक्तिवियुक्तम् ॥५॥

अथ द्विपात्रोऽप्येकपात्रीभूयावतरति परमात्मा ।

तत्त्वभाव-परभाव-विभावै-  
रात्मनः स्वजनितैः परिणामैः ।  
मुक्ति-बन्धमनुसृत्य सदाऽयं  
स्वानुभूतिमभिनन्दति शुद्धः ॥६॥

सेतरेतरविरोधविधानध्वंसि विस्फुरति निर्व्यवधानम् ।  
केवलं कवलताखिलकालव्याप्तिरूपमनिरूपितरूपम् ॥७॥

स्वयमुद्धतधामचित्समुद्रे  
 प्लवमानोऽपि समन्ततश्चकास्ति ।  
 ननु सर्वमिवानुविद्धमंशै-  
 र्विषमविचित्रमखर्वसर्वमूर्तिः ॥८॥

युगपज्जगदप्यसङ्ख्यसङ्ख्यैः  
 समवच्छिन्नमनन्तधर्मभेदैः ।  
 ददृशे सुदृशा स्वयं च तेभ्यः  
 प्रविविक्तेन न वस्तु तेन तेने ॥९॥

अनुसमयमनन्तधामधामा-  
 द्रुतपर्यायनिबन्धनात्मबोधः ।  
 परिलसति परप्रकाशकर्ता  
 न तमभ्येति परस्परावगुण्ठः ॥१०॥

क्रमगतमथवा चेज्ज्ञानमर्थान् प्रतीत्य  
 स्फुरति तदवबोधादन्यबोधे विलम्बः ।  
 सदसदिव विकल्पज्ञानमस्यापि न स्यात्  
 सकलगतमनन्तं क्षाधिकं न क्षमेत ॥११॥

युगपदखिललोकालोकभावानुभूत-  
 प्रभवदनुभविष्यत्सर्वभावभावभासि ।  
 सकलमलकलङ्कातङ्कपङ्कप्रणाशात्  
 प्रकटितसकलार्थव्यक्तिरूपं चकास्ति ॥१२॥

तदेव सकलज्ञानमविसंवादि सर्वगम् ।  
 त्रैकालिकमिहाभ्यक्षं प्रत्यक्षमवलम्बते ॥१३॥  
 परिणमति न चार्थान् नाददाति स्वयं वा  
 त्यजति न विदधाति ज्ञप्तिविस्तारपोतान् ।  
 पृथगथ विमलार्चिर्बोधशुद्धोपलम्भा-  
 दनुसरति न बन्धं लुप्तनिःशेषकर्मा ॥१४॥

अनुपमरसमग्नानन्तचैतन्यधाम-

प्रसभविकसदच्छयक्तिचिच्छक्तिरूपैः ।

विषयमुखविरूपातीन्द्रियामूर्तसौख्यं

विलसति कथमन्यस्यावकाशं क्षमेत ॥१५॥

उद्दिष्टानन्तशुद्धिप्रचलदविकलानन्तविज्ञानदुर्गं-

भोधेरुद्वेष्टनेन प्रकटितसकलद्रव्यरत्नप्रकाशः ।

चैतन्यानन्यजन्यस्फुटमहिमहिमलुष्टसर्वान्यभावो

भावभाववृत्तः प्रसरति परमं निर्विरामस्वधाम ॥१६॥

मूर्तः पुद्गलसाहचर्यवशातोऽमूर्तोऽप्यतीतेन्द्रियः

प्रत्यक्षाक्षकदम्बकोऽपरिमितज्ञानी यदज्ञानवान् ।

शक्तिव्यग्रतयाविसंस्थुलदशामालम्बमानस्तथाऽ-

प्यन्तस्तत्त्वविवेचकैरयमुपादेयस्तु हेयोऽपरः ॥१७॥

स्वच्छन्दानन्दकन्दद्रवरसलहरीमध्यमध्यासमान-

स्तन्द्राविद्रावणान्तःप्रकटितपरमज्ञानलोलाविलासः ।

उद्यन्मोहप्ररोहोद्भवदवदहनः स्वप्रभामुग्जिहीते

रागद्वेषद्विषोऽन्तःकरणवशाद् ध्वंसयन्नुन्ममञ्ज ॥१८॥

काकाक्षितारकतरत्तरलावकाश-

व्यासक्तसर्वकरणावगमप्रवृत्तिः ।

प्रत्यक्षमक्षजनितावगमस्वरूपं

तत्किं निजात्मनि विभाति परोपलब्धिः ॥१९॥

परोक्षज्ञानमक्षानामतस्वार्थबुभुत्सया ।

प्रत्यक्षमक्षसान्निध्याऽविज्ञानादात्मसादतः ॥२०॥

परपरिणतिजन्यादिन्द्रियज्ञानरूपा-

द्भवति यदुपलब्धिस्तत् परोक्षं प्रतीक्ष्यम् ।

परगुणमनपेक्ष्यापेक्ष्य शुद्धात्मशुद्धिं

प्रतिफलति तदेवाध्यक्षमक्षं समक्षम् ॥२१॥

१५=प्रसा १. ५३, तदी १. ५३ । १७=प्रसा १. ५५, तदी १. ५५ ।

१९=तदी १. ५६ । २०=प्रसा १. ५७-५८ । २१=तदी १. ५८ ।

प्रोद्भूतं स्वयमुच्छलद्विमलविज्ञानाचिरम्यर्चितं  
 शश्वद्भास्वरयोगपथविलसद्बोधात् समन्तस्थितम् ।  
 द्रव्यानन्त्यबुभुत्सयाऽभ्युपगतं दुष्कर्मनिर्मूलना-  
 दित्यात्यन्तिकसौख्यमुख्यममलं प्रत्यक्षमालक्ष्यताम् ॥२२॥  
 ज्वलद्बिमलकेवलगलपितलो कलोकोत्तर-  
 स्फुरद्वरनिरङ्कुशानपरशक्त्यभिव्यक्तिभिः ।  
 प्रलीनमलिनीलिमप्रथमरोहमोहोदया-  
 दनाकुलमवस्थितं त्विदमुदारमुज्जृम्भते ॥२३॥  
 अनादिनिधनं धनं प्रशमसङ्गनिर्वेदिना-  
 मखेदमनिवेदितं स्वरसरङ्गसङ्गस्फुटम् ।  
 वितर्कतरकर्कशस्वपरखेदभेदभ्रम-  
 प्रमाथि निरुपाधि यज्जयति निष्प्रकम्पं महः ॥२४॥  
 क्वचिद् विशददर्शनं क्वचिदनन्तबोधात्मकं  
 क्वचिच्छलसति तद्द्वयं क्वचिदतद्द्वयं चाद्वयम् ।  
 क्वचिच्चिदचितश्चमच्चरिकरीति चित्रं पृथक्  
 क्वचित् प्रकृतिवृन्तगे निशितस्वङ्गधारं क्वचित् ॥२५॥  
 सघनघनघातिकर्मप्रतिघातोद्भूतसहजसुखविमुखः ।  
 परमार्थसुखमजानन् न श्रद्धते परं सौख्यम् ॥२६॥  
 करणोपपन्नमिदमक्षसुखं  
 ननु दुःखमेव गदितं कुशलैः ।  
 समभिद्रुताः करणजैः सहजै-  
 र्विषयेषु रंरमति मोहवशात् ॥२७॥  
 पिपासित इतस्ततो मरुमरीचिवोचेषु  
 चेत् परिभ्रमति विभ्रमी भ्रमणविभ्रमभ्रामितः ।  
 पिबेज्जलमतस्ततस्ततस्ततोपभोगोद्भवैः  
 कथं स खलु तृप्यति स्मरसुखैर्विपाकोदितैः ॥२८॥

२२=प्रसा १.५९, तदी १.५९ । २३=तदी १.६० । २६=प्रसा १.६२ ।

२७=प्रसा १.६३ । २८=तदी १.७५ ।

जीवदिन्द्रियपरत्वपरत्व—

प्राप्यकारि निरकारि न येन ।

दुर्निवारमिदमस्य च दुःखं

तद्वियोगपरिभोगविकल्पात् ॥२९॥

यद्यभीष्टमनभीष्टमनिष्टं

श्रेष्ठमित्यसदृशाभिनिवेशः ।

स्वं विगोप्य परतामुपयुक्तः

पश्यतामहह ! मोहमहत्त्वम् ॥३०॥

प्राग्बन्धाभिनिबद्धदुर्द्धरमहामोहाख्यकादम्बरी-

पानव्याकुलितस्वचेतनवशादुन्मत्तलीलां दधत् ।

विश्वं व्याकुलयत्ययं च विकलः प्रभ्रष्टसंचेतनो

जागर्ति क्षणमुत्क्षिपन्नविकलज्ञानानुसंबोधनम् ॥३१॥

स्फुरितविशदभेदज्ञानमूलानुकूल-

श्वकितमिव चकासामास चैतन्यचिह्नः ।

बुमणिगिव महोभिव्यधुतद् द्योतमानः

स्वयमयमनुभूतिव्यक्तिशक्तिं व्यनक्ति ॥३२॥

नाशुभं शुभसुरोकरवाम

स्वं विहाय न परं च भजाम ।

तस्थिमस्थिस्थिरलयस्थित-

चित्ता बोधसद्गति परात्मनि नित्यम् ॥३३॥

इत्थमुत्थितनिरञ्जनविद्यादण्डखण्डितपरभ्रमकुम्भः ।

स्वैरमाविरभवद् भवभेदी निःसपन्ननिजभावमुपास्य ॥३४॥

जलायुकास्तृष्णाङ्कुरजनितसौख्यानुभवनात्

पिबन्त्यः कीलालं स्फुटमभिलषन्तः सुकृतिनः ।

उदककण्ठेन प्रतिललति तत्पुण्यमस्त्रिंशं

तदायत्यामन्तर्गतनिजसुखाभासमसुखम् ॥३५॥

सपरमपरं शश्वद्बाधाभिधावितमाकुलं  
 विषमविषमं सम्यग्बन्धत्वकारणदारुणम् ।  
 द्वयमिदमिदं पुण्यापुण्यं विवेच्य विवेचकः  
 श्रयति परमात्मानं व्यक्तं परप्रकृतिस्पृतेः ॥३६॥  
 सोऽहमिन्द्रप्रदवीनिबन्धनं  
 निश्चिनोति खलु यस्तु मूढधीः ।  
 चित्तभित्तिमनुरञ्जयन्नयं  
 स्वं निमञ्जयति मोहसागरे ॥३७॥  
 अतः प्रत्यग्बन्धादनुसरदिदं विश्वविमलं  
 वियत्तामालम्ब्य स्वयमिव निरालम्बनतया ।  
 समुत्तस्थौ विश्वकरणनिकुरम्बप्रमथने  
 चक्रासांचक्रे तज्जगदखिलमच्छाच्छकिरणैः ॥३८॥  
 इत्थं वितत्य निजतरङ्गभङ्गा-  
 नुन्मूल्य सर्वपरभावतरुप्ररोहान् ।  
 चिन्मेधपूर्णपरमात्मसरिल्लसन्ती  
 श्रीपद्मसुन्दरमुनोन्द्रकृताभिषेका ॥३९॥  
 इति श्रीज्ञानचन्द्रोदयनाटके परमात्मविवरणे  
 द्वितीयोऽङ्कः पूर्णः ॥२॥

## तृतीयोऽङ्कः ।

स्फुरति विशदज्ञानेऽज्ञानेऽवसीदति नोचकै-  
रुदयमदयं द्वैतस्यायं विवेच्य विदारयन् ।  
उदयतितमामग्नेर्योगाद् विभिन्न इवायसो  
द्रुघणघनताजन्यं दुःखं क्षयं नयति क्षणात् ॥१॥

सर्वारम्भस्तम्भशोभायमानं  
प्रोन्मूल्याधं मोहहर्म्यं सुरम्यम् ।  
स्वात्मारामे रंरमीत्येकवेलं  
नीत्वा वैरं स्वैरतामभ्यनन्दत् ॥२॥

यत्रान्वयान्वयविशेषणचिद्विवर्त-  
ग्रन्थीयमानजननव्यतिरेकरूपाः ।  
त्रैकालिकाः कलनयाऽपि न वस्तुतस्तु  
मुक्तानुविद्धतनुसूत्रमिव स्फुरन्ति ॥३॥

चिदानन्दस्पन्दप्रसृमरतरङ्गयोतिरमल-  
प्रलम्बप्रालम्बे गुणमणिगणोद्गुम्फनमिव ।  
विधायान्तर्धानं चिति चरितचैतन्यविलस-  
त्तरङ्गास्तारङ्गे निजसहजरङ्गं विदधते ॥४॥

एकपात्रीभूय सामान्यबन्धो निष्क्रान्तः । अथ विशेषबन्धो मोहस्त्रेण त्रिपात्रीभू-  
यावतरति ।

तावद्वैरं रचयतुतरां मोहमूर्धाभिषिक्त-  
स्कन्धाचारोद्धटभटघटारागरोषादिवर्गः ।  
यावन्नायं सकलविमलज्ञानशाणेन धारां  
धत्ते सर्वैकषपरतयाऽरूपचिद्रूपभूपः ॥५॥  
रागद्वेषद्वयभ्रान्तिमदिरोन्मत्तचेतनः ।  
अद्वैतमपि द्वैतं भावयत्यविवेकतः ॥६॥

तद्द्रव्यगुणपर्यायकर्तृकर्मादिभेदतः ।  
निर्विकारमयं ब्रह्म चैतन्यं चिति चिन्तयेत् ॥७॥

इदमेकान्तविश्रान्तचिच्चमत्कारलक्षणम् ।

अखण्डमचलं धाम स्वात्माराममुदञ्चयेत् ॥८॥

उद्यत्सान्द्रसुधासुधांशुकिरणव्याविद्धचन्द्रोपल-

व्योत्सनाभिर्भवस्तुवास्तवसमावस्थानतावस्थितम् ।

द्वैताद्वैतमिति प्रपञ्चरचनामुत्क्षिप्य पक्षान्तरं

स्वारूप्यानुभवैकगम्यचरितं चित्ते चिरं धारय ॥९॥

रागद्वेषद्वयदृढतरग्रन्थिगुम्फावरुद्धो

द्रव्याद्यन्यत्वपरपरिणत्याऽऽददानः परत्वम् ।

अज्ञानात्मभ्रमभरतिस्कारकारो जजृम्भे

भेदज्ञानप्रसरभिदुरोद्भेदनेन स्वभेदम् ॥१०॥

उन्मज्जत्क्षीरसिन्धुद्रवरसलहरीमध्यमध्यागतोऽयं

प्रोन्मीलन्मोहरागद्वयविविधविधं सेतुबन्धं बबन्ध ।

बन्धः सम्बन्धपूर्वक्रमगतपरमाश्लेषसंश्लेषदोषात्

संविद्भोलिधारा किरणविकिरणैर्दायितां निर्दयेन ॥११॥

प्रत्यक्षादिप्रमाणाञ्जिनवचनचयापेक्षितार्थप्रतीते-

र्बुद्ध्वा द्रव्यादिभावान् स्वगतमतिबलादात्मतत्त्वावबोधे ।

प्रोद्भूते मोहपक्षक्षपणनिपुणतामादधानः परेभ्यो

व्यावृत्त्य स्वच्छशुद्धस्वरसवशतथा स्वत्वभावं धिनोति ॥१२॥

शब्दब्रह्मविविक्तत्वमचलं निश्चित्य निश्चिन्तता-

माधाय क्षणमक्षपक्षमभितः काषं कृषित्वात् क्षयम् ।

नीत्वा जेतुमभीष्टुरुद्धतमहामोहप्रतापोदयं

प्रारेभे रणरङ्गमङ्गसकलज्ञानासिधारः पुमान् ॥१३॥

अर्थास्तद्गुणपर्यायास्तदनु तैर्द्रव्याणि चासंज्ञिता

द्रव्यत्वेन हि पीततादिगुणशुद्धवर्णं सुवर्णं यतः ।

पर्यायत्वमियति बाहुबलयादेर्भूषणस्यापि यद्

द्रव्यं तत्र घटामियति परमब्रह्मैव तेभ्योऽपृथक् ॥१४॥

१०=तदी १.८३ । ११=तदी १.८३ । १२-१३=तदी १.८६, ८८ ।

१४=तदी १.८७ ।



इत्थं ब्रह्म सनातनं निरुपमद्रव्यार्थरूपं परा-  
 चीने यत् परतः स्वभावविषयं रागादुषाविच्युतम् ।  
 पूर्णज्ञानकलाविलासविलसच्चैतन्यमुक्तं यतां  
 चित्संविन्निशितासिनाशितमहामोहेशदुःशासनम् ॥१५॥  
 निशिततरवारिधारापथीनमवलम्ब्य जैनमुपदेशम् ।  
 दारय निर्दयहृदयं मोहमहादुष्टभटकटकम् ॥१६॥

बन्धो निष्क्रान्तः । अथ प्रविशति संवररूपा स्वसंविदनुभूतिः ।

परिच्छिन्नस्थविच्छिन्नचैतन्येनात्मतां स्वयम् ।  
 परं च परकीयेन सविशेषविवेचकः ॥१७॥  
 संन्यस्यापरभावमात्मगुणतामाश्रय शुद्धस्फुरत्-  
 संवित्प्रतिपत्तिनिश्चलधिया ये लब्धवर्णाः किल ।  
 तद् द्रव्यं सकलत्रिकालकलितध्रौव्यं समत्वे समा-  
 लम्बन्तामपहाय तद्विसृज्य द्रव्यान्तरं तत्समम् ॥१८॥  
 निश्चिन्वन्नहम, त्मसादभिज्ञसच्चैतन्यमुद्राङ्कित-  
 स्फारस्फूर्जदमन्दसुन्दरमहो मन्दारकन्दायितम् ।  
 नाहं द्रव्यमनात्मनीनमभितो निर्वासितान्तर्बहि-  
 र्बालाजालकलाकलापकलितश्चैतन्यचन्द्रोदयः ॥१९॥

सजातीयविजातीयभेदानासद्य तत्त्ववित् ।  
 सजातीयविजातीयभेदेभ्यो भिन्नमीक्ष्यताम् ॥२०॥  
 परिच्छिन्दन्नन्तःस्वपरपरतामभ्रमतया

विभिध स्वरूप्यं सदृशतुलनां विभ्रदपि च ।  
 समाक्रीणां यद्वत् कनककणिका धूलिपटलै-  
 रिवादाय स्वस्यापनयनविधौ शुद्धिरजनि ॥२१॥  
 अशुभशुभनिशुम्भनाय शुभ्रद्युतिरतिनिवचनीयशुद्धबोधः ।  
 अवधूतकृतकृत्यतामवाप्य प्रसभमनाकुलमाकलय्य तस्थौ ॥२२॥  
 आत्मज्ञानविजृम्भिताऽप्रतिहतालोकान्तदृष्टिः परा ।  
 रागद्वेषविशुद्धशुद्धसकलादर्शालसदृशनम् ।  
 निर्धौताखिलघातिकात्मपतया चिच्छेत्तस्यात्मनः  
 स्वच्छन्दं प्रससार सारपरमानन्दात्मरूपं महः ॥२३॥

निहता न पुनर्भवं भवित्री  
 स्फुटमेकान्तनितान्तमोहदृष्टिः ।  
 निजचिन्निशितासितासिधारा-  
 परिपातैरपतत्परोपलब्धेः ॥२४॥  
 आस्तामस्तसमस्तवस्तुकलितान्तर्जल्पकोलाहलः  
 क्रीडत्स्वैरतरङ्गितोत्कलिकया क्रीडन्नयं बध्यते ।  
 तद्द्रव्यान्तरसङ्क्रमक्रमभुवः संवेदनात् का कथा  
 तत्तज्जल्पविकल्पजालविकलो बन्धच्छिदा मृशयताम् ॥२५॥  
 घटाकाशपटाकाशभेदभिन्नमभेदतः ।  
 विमृश्य वस्तुवस्तुत्वमवलम्ब्य निश्चयम् ॥२६॥  
 निर्विकारनिजाधीनस्वसंवेद्यं सुखं सुखम् ।  
 स्वर्गधन्नादिकं सौख्यं दुःखं वा दुःखमेव तत् ॥२७॥  
 उन्मूल्याचूलमूलामनुभवनियतद्रोहमोहानुभूतिं  
 विज्ञायान्तःस्वरूपं प्रविकशदमलज्ञानमज्ञानभिन्नम् ।  
 विस्फूर्जदिव्यधामस्नपितपरिलसच्चारुचैतन्यपुरो-  
 दध्वाचन्द्रातपान्तर्गतजगदजगद् भाति सूक्ष्माणुरूपम् ॥२८॥  
 विशुद्धमुद्रतैकान्तशुद्धशुद्धोपयोगिनम् ।  
 निष्कामनिर्विरामैकमात्माराममहं भजे ॥२९॥  
 स्वपरस्वोररीकारतिरस्कारपरायणः ।  
 ध्याता ध्यायति तद्ब्रह्मानध्येयरूपमनेकतः ॥३०॥  
 उद्धतध्वान्तविध्वंसिचण्डमार्तण्डमण्डलः ।  
 जागर्ति जगदावर्तगर्ते निर्वर्तयन्नयम् ॥३१॥  
 बिभ्रच्छ्रुतरङ्गरङ्गितलसद्विज्ञानदुग्धाम्बुधि-  
 प्रोन्मज्जत्परमात्मदिग्गजघटाघण्टारणत्कारितं ।  
 शब्दब्रह्मसमुल्लसत्यविकलज्ञानं समुल्लासयत्  
 सान्तर्बाह्यचिदुल्लसच्छविपरब्रह्मैकतामानयत् ॥३२॥  
 विज्ञानघनमात्मानमन्यशून्यं विचिन्तयेत् ।  
 श्रीपद्मसुन्दरस्यायमुपदेशो विशेषतः ॥३३॥

निष्कान्ता सामान्यसंविदनुभूतिः ।

इति श्रीज्ञानचन्द्रोदयनाटके परमात्मविवरणे  
 तृतीयोऽङ्कः पूर्णः ॥३॥

## चतुर्थोऽङ्कः ।

अथ विशेषसंविदनुभूतिः प्रविशति ।

सर्वो द्रव्यमयः पदार्थ इह यत् तेनाभिनिर्वर्तित-  
स्तद्द्रव्याणि गुणात्मकानि युगपद् द्वन्द्वात्मकाः पर्ययाः ।  
द्वेधा तेऽपि समानतत्परतरैर्जातीयभेदैर्गुणा-  
स्तत्स्वाभाविकवृद्धिहानिपतिता वैभाविकाश्चापरे ॥१॥

तन्तुत्वेन पटः समानसमुदायत्वेन निर्वर्तित-  
स्तद्वत् तन्तुगुणात्मता पृथगुपालम्भोपपत्तिर्ध्रुवम् ।  
पर्यायो गुरुलघ्वनन्यगुणव[द]द्वारेण रूपादिभिः  
साधीयानिह तारतम्यविविधः पक्षः समाचक्ष्यताम् ॥२॥

ये चैकान्तनिरर्गलोच्छलदहङ्कारप्रकारभ्रम-  
भ्रान्तास्तन्ममकारतामुपगताः क्रीडीकृताशक्तयः ।  
प्रच्युत्यात्मविदो ममैतदसहाहङ्कारकारागृहे  
बद्धा ज्ञानविमुप्रसादभवनाभावाद् विमुक्तिः कुतः ॥३॥

येऽनेकान्तविजृम्भितप्रकटितप्रव्यक्तिशक्तिद्रुता-  
हङ्कारादिपरिग्रहग्रहसमावेशे समाशंसते ।  
ते स्वाभाविकभिन्नसन्नविलसदरत्नप्रदीपस्फुर-  
ज्योतीरूपमिवैकमभ्युपगताः संशेरते नापरे ॥४॥

रागद्वेषोन्मेषनिःशेषदोष-  
भ्रंशादंशयातशुद्धप्रकाशः ।  
कासांचक्रे चक्रमाक्रम्य कर्म-  
प्राण्यस्य ज्ञानघस्त्रे निलीय ॥५॥

अनारब्धास्तब्धप्रकृतिविकृतिभ्रंशपरता-  
मिवादाय द्रव्यं व्ययजननवदध्रौव्यकलितम् ।  
गुणैः पर्यायैर्वा पृथगथ विशुद्धं परिलस-  
त्स्वरूपाभेदेन प्रतिफलति चास्तित्वविवृतम् ॥६॥

द्रव्यं तद् व्ययमानमत्र विगतप्राचीनयाऽवस्थया  
व्युत्पादेन तदुत्तरप्रगुणया व्युत्पद्यमानं ततः ।  
ध्रौव्यालम्बितमीक्ष्यतेऽभ्युपगतस्वावस्थितावस्थया  
न स्वरूपमिदं जहाति निजकं नोऽक्षत्यवस्थान्तरम् ॥७॥

उपात्तमलिनावस्थं निर्मलावस्थयोदितम् ।  
उत्तरीयमिव द्रव्यं तेनोत्पादेन लक्ष्यते ॥८॥

मलिनावस्थया तच्च व्ययमानं व्ययेन तत् ।  
ध्रौव्येणावस्थितावस्थमभिन्नं स्वस्वरूपतः ॥९॥  
तथाविधस्वरूपस्यावस्थायामवलम्बते ।  
स्वस्वरूपमभेदेन स्वरूपेणोत्तरीयवत् ॥१०॥

गुणैर्विस्तारसामान्येतररूपात्मकैः सह ।  
स्वरूपभेदमादत्ते द्रव्यान्वयविवर्तिभिः ॥११॥

तदायतविशेषात्मरूपैः पर्यायवर्तिभिः ।  
तन्तुमिर्लक्ष्यते तद्वदुत्तरीयमिदं तथा ॥१२॥  
स्वरूपास्तित्ववद्भावः स्वभावोऽनन्यसाधनात् ।  
अनाद्यनन्तताहेतुरूपवृत्त्या विवर्तनात् ॥१३॥  
विभावधर्मवैधर्म्यात् स्वस्वभावविभावनात् ।  
नानात्वेऽपि प्रदेशानां भेदाभावात् सहैकता ॥१४॥

तद्द्रव्यगुणपर्यायभेदानां भिन्नता न हि ।  
परद्रव्यान्तराणीव सापेक्षत्वात् परस्परम् ॥१५॥  
तेषामस्ति त्वमस्त्येकमेव तत् कलधौतवत् ।  
द्रव्यादिना पृथग् द्रव्याल्लभ्यन्ते न गुणादयः ॥१६॥

पीतादिगुणरूपैस्तु पर्यायैः कुण्डलादिभिः ।  
काञ्चनस्य यदास्तित्वं स स्वभावः प्रकाशितः ॥१७॥

तत्स्वरूपमुपादाय तैरस्तित्वमुदीरितम् ।  
तेभ्योऽपार्थक्यरूपस्य द्रव्यस्य कनकस्य च ॥१८॥

मूलसाधनताभूतैरुत्पादितसदस्तिवत् ।

कुण्डलाङ्गदपर्यायपीततागुरुता ततः ॥१९॥

ध्रौव्योत्पादव्ययानां यत् स्वरूपमनुवर्तयन् ।

गुणैः पर्यायभेदैरप्यभिन्नं सत्त्वमस्य हि ॥२०॥

अधिकरणकर्तृकरणैर्भाव्यं निष्पादितस्य निष्पत्त्या ।

सद्वृत्तिविवर्तमानप्रवृत्तियुक्तैः सदस्तित्वम् ॥२१॥

अस्तित्वं हि सतोऽसतो न च भवेन्निष्पादितं तैरत-

द्विन्नैर्भावमपेक्ष्य साधनतया साध्यं न चैवान्यथा ।

तत्तद्भावमनुञ्जदुञ्जितपरद्रव्यान्तराडम्बरं

वल्गुमुद्धतमुद्धतं त्रिजगतामन्तर्बहिः सर्वतः ॥२२॥

प्राग्वैचित्र्यकृतप्रपञ्चरचनाचातुर्यतुर्याऽनया

कल्पिद्रव्यपटः पटीयसि गुणस्तोमे ततस्तन्यते ।

सादृश्यस्तिमितास्तित्तास्तमिततद्वैचित्र्यचित्रः पटः

सामान्यानुभवात् सदस्ति सकलद्रव्यं प्रतीत्याऽञ्जति ॥२३॥

एकमेवावबोद्धव्यं सत्परिच्छेदनं सतः ।

बहुव्यापकसामान्यात् सर्वद्रव्येषु कल्पते ॥२४॥

यद्येवं न तदा किमस्ति सदसत् किञ्चित् कचिन्नास्ति सत्

सद्वाच्यमिति प्रमेदभिदुरैरुद्भिद्यते सद्गिरिः ।

सर्वं विप्रतिषिध्यते न च तथासाध्यं विशेषाजह-

त्सामान्येन समुत्थितः पथि परानुत्थाप्य नानात्मके ॥२५॥

यथाऽनोक्तह्रस्वपाणां सादृश्यास्तिस्रस्तत्ततः ।

एकत्वमत्र नानात्वं स्वस्वरूपास्तित्ताबलात् ॥२६॥

तथा बहूनां द्रव्याणां सादृश्योद्भासितैव सत् ।

एकत्वमपि नानात्वं स्वस्वरूपास्तिसंभवात् ॥२७॥

यदुच्चकास्ति नानात्वमनानात्वं परस्परम् ।

तिरोधायविरोधेन समुत्तिष्ठति निष्ठितम् ॥२८॥

धनादिनिधनद्रव्यमीक्षते\* नान्यसाधनम् ।  
 स्वभावसिद्धिसंसिद्धमदभुतं धाम चेष्टते ॥२९॥  
 कादाचित्कत्वान्न पर्यायो द्रव्यान्तरमपेक्षते ।  
 गुणपर्यायनिष्ठं तदेकमेवोपपद्यते ॥३०॥  
 द्रव्यं स्वभावतः सिद्धं सदित्यपि तथा पुनः ।  
 द्रव्यादर्थान्तरं नैव सत्तोत्पत्तिः प्रपद्यते ॥३१॥  
 समवायेन सत्तायाः सद द्रव्यं नार्थभिन्नता ।  
 द्वयोस्तु युतसिद्धस्यासम्भवाद् दण्डदण्डिवत् ॥३२॥  
 न चाप्ययुतसिद्धत्वेनोपपद्येत वस्तुता ।  
 इहेदमत्र निष्ठा चेत् प्रतीतिः किंनिबन्धना ॥३३॥  
 यदि भेदं निबन्धाति भेदः को नाम कथ्यताम् ।  
 यदि प्रादेशिको नैव युतसिद्धापसाराणात् ॥३४॥  
 स्यादतादभाविकः शिष्टो द्रव्यं तन्न गुणो मतः ।  
 न चैकान्तेन बध्नाति प्रतीतिमिदमत्र यत् ॥३५॥  
 शुभ्रो गुणोऽस्ति वस्त्रस्य स्यादतादभाविकोऽपृथक् ।  
 स्वयमुन्मज्जति स्वैरं द्रव्यं गुणवदित्यतः ॥३६॥  
 उत्तरीयमिदं शुभ्रं द्रव्यं द्रव्यतयार्पणात् ।  
 स्यादतादभाविको भेदो निमज्जति समूलतः ॥३७॥  
 यत्रोन्मज्जति भेदविभ्रमभरस्तत्रायुतोन्मज्जनं  
 प्रोन्मज्जलराशितो न च पृथक् कल्लोललोलायितम् ।  
 भेदे मज्जति मज्जति त्वयुतता द्रव्यं लसत् केवलं  
 स्वैरोन्मग्ननिमग्नतामुपगतं सदद्रव्यमेवं ध्रुवम् ॥३८॥  
 द्रव्यं निजस्वभावे सदस्ति सर्गस्थितिप्रलयतायाः ।  
 ऐक्यात्मकपरिणामः स्वभाव इति निगदितस्तस्य ॥३९॥  
 यथा द्रव्यस्य विष्कम्भकमव्यापारवर्तिनः ।  
 सूक्ष्मांशास्तु प्रदेशाः स्युर्द्रव्यवृत्तेः समन्ततः ॥४०॥

\* 'कादाचित्कत्वात् पर्यायो न द्रव्यान्तरमीक्षते' इति प्रतीतिष्यम् ।  
 २९-३८=तदी २.६ । ३९=प्रवा २.७ । ४०-४४=तदी २.७ ।

प्रवाहक्रमसंवृत्ताः परिणामात् सदाऽणवः ।  
 अन्योन्यव्यतिरेकेण विष्कम्भस्तन्निबन्धनः ।  
 प्रदेशपरिणामानां प्रवाहस्य क्रमः सदृक् ॥४१॥ षट्पदी ।  
 स्वरूपपूर्वरूपाभ्यामुत्पन्नोत्सन्नता क्रमात् ।  
 निजस्थाने प्रदेशास्ते परिणामात् तथा मताः ॥४२॥  
 अन्योन्यसंवलितवस्तुतयैकयाऽपि  
 सर्गस्थितिप्रलयतो ननु धारयन्ति ।  
 त्रेधात्मकं निजमसङ्करदोषवृत्त्या  
 सर्वे प्रदेशपरिणामविशेषरूपाः ॥४३॥  
 मुक्ताप्रालम्बलम्बिज्वलदमलगुणा मुक्तमुक्ताफलानां  
 पूर्वेषामप्रकाशोदयनमुदयनादुत्तरेषां प्रभायाः ।  
 सर्वेषां चाकचिक्यं सममसमतया पूर्वबाधः परेण  
 त्रेधैक्यं निर्विशेषात् तदिव परिणतेः स्यादनुस्यूतिरस्य ॥४४॥  
 सर्गः संवृत्तिमन्तरा न घटते नासौ तमप्यन्तरा  
 नैतावप्यचलात्मकस्थितिविनाभूतौ न चेयं तयोः ।  
 भिन्ना सृष्टिरिवास्ति संवृत्तिरपि सृष्टिः स्थितिर्यौ पुन-  
 स्तावेव स्थितिरत्र नैव घटतेऽन्योन्याविनाभावितौ ॥४५॥  
 सर्गः कुम्भस्य यस्यैव मृत्पिण्डस्यास्ति संवृत्तिः ।  
 भावस्यान्यतराभावस्वभावेनावभासनात् ॥४६॥  
 यो मृत्पिण्डस्य संहारः सर्गः कुम्भस्य स ध्रुवम् ।  
 अभावस्यान्यवद्भावस्वभावेनावभासनात् ॥४७॥  
 यो कुम्भ-पिण्डयोः सर्ग-संहारौ सा मृदः स्थितिः ।  
 तन्मुख्यव्यतिरेकेणान्वयस्यैव प्रकाशनात् ॥४८॥  
 या ते मृदः स्थितिः कुम्भ-पिण्डयोः सर्ग-संवृत्ती ।  
 तयोस्तु व्यतिरेकाणामन्वयस्यानतिक्रमात् ॥४९॥  
 सर्गं मृगयमाणस्य केवलं भिन्नमन्यतः ।  
 आदानकारणाभावाद् घटस्याभवनिर्भवेत् ॥५०॥

अथ स्यादसदुत्पादः कुम्भस्याभवनौ ततः ।  
 सर्वेषामेव भावानां भवेदभवनिः स्फुटम् ॥५१॥  
 गगनेन्दीवरादीनामसतां जननिस्तदा ।  
 मृत्पिण्डस्याप्यसंहारकारणाभावनावतः ॥५२॥  
 असंहारणिव स्याद् भिन्नसंहारकारणात् ॥  
 सर्वेषामेव भावानामसंहारिणरुचति ॥५३॥  
 उच्छेदः संविदादीनां सदुच्छेदेऽथवा भवेत् ।  
 व्यतिरेकसमाक्रान्तस्थितेरन्वयशून्यतः ॥५४॥  
 मृत्तिकाया यदस्थानिः प्राप्तायाः केवलस्थितिः ।  
 सर्वेषामेव भावानामस्थानिरुपपद्यते ॥५५॥  
 सति क्षणिकनित्यत्वे चित्तस्य क्षणनित्यता ।  
 सत्सु क्षणिकभावेषु द्रव्यशून्यप्रसङ्गता ॥५६॥  
 उत्तरोत्तरतरव्यतिरेकसृष्टितः प्रथमसंद्धतिरूपात् ।  
 स्वान्वयस्थितिमवस्थितमेतत् त्रितयाङ्कितमभिद्रवतीति ॥५७॥  
 उत्पादस्थितिभङ्गभेदरचना पर्यायमालम्बते  
 सद् द्रव्यं समुदायिनः समुदायभेदादिदं शास्त्रिवत् ।  
 शाखाभिर्भवनं गता ध्रुवतया बीजाङ्कुरानोकहा-  
 वस्थामिः प्रतिभाति केवलमसद्विन्नैरभेदस्ततः ॥५८॥  
 अवतरति हृदयभूमिं क्षणभेदस्तर्क्यमाण एव सदा ।  
 तदपि च तत्क्षणवर्ति द्रव्यं तत् त्रितयसमवेतम् ॥५९॥  
 दण्डमुददण्डचक्राद्यारोप्यमाणाङ्गसन्निधौ ।  
 यो मृत्पिण्डस्य सर्गस्य क्षणो नाशस्य स कश्चित् ॥६०॥  
 कोटिद्वयाधिरूढस्य मृत्तिकात्वस्य स स्थितेः ।  
 तथान्तरर्बहिरङ्गानां साध्यसाधनसन्निधौ ॥६१॥  
 उत्तरप्राक्तनानां च जन्मनाशक्षणावुभौ ।  
 कोटिद्वयाधिरूढस्य द्रव्यत्वस्य स्थितिक्षणः ॥६२॥  
 ५८-६३ = प्रसा २. ९-१०, तदी २. ९-१० ।



वर्धमानमृदोऽन्तःस्थान्युत्पादादीनि सैव मृत् ।

न च वस्त्वन्तरं तद्वद् द्रव्यमेव निरन्तरम् ॥६३॥

शुद्धद्रव्यविमर्शनेन च निजद्रव्यं न जातं न वा

नष्टं शिष्टतरस्वरूपमचलं शुद्धस्वभावस्थितम् ।

भिद्यन्ते किल पर्यायास्तदसमा द्रव्यस्य गत्यादिभि-

र्भेदैर्भङ्गभवध्रुवात्मकतया द्रव्यत्वमेकं पृथक् ॥६४॥

एकः शुद्धतयेन चित्परिणतद्रव्यार्थिकेन स्फुटं

नित्यो नित्यतमैकवस्तुविलसद्विज्ञानदुग्धाम्बुधिः ।

पर्यायाः प्रलयं व्रजन्तु यदि वा प्रादुर्भवन्तु स्वयं

कल्लोला इव नाहमस्मि सहजज्ञानैकलीनोऽच्युतः ॥६५॥

न स्यात् सद् द्वितीयगतिर्भवदसत् सत्तास्वरूपात् पृथक्

तत्रासद् ध्रुवसर्गतोऽजननितः स्वात्मानमस्थापयत् ।

द्रव्यं व्यस्तसमस्तमस्तमयति स्यात् सत्तयोः संभवा-

दात्मानं परिभिन्नदुद्गमयतात् सत्तामथोद्गच्छतु ॥६६॥

प्रविभक्तप्रदेशावं तत् पृथक्त्वस्य लक्षणम् ।

न सत्ता-द्रव्ययोरस्ति जातु शुक्रोत्तरीयवत् ॥६७॥

भवति यदपि सत्ता-द्रव्ययोरन्यता चेद्

गुणगुणिवदनेकं स्यादतद्भावभावात् ।

उदितगुणविशेष्यं द्रव्यमन्यस्वरूपा

स्फुरति विदितसत्ता नैकमेकान्तवृत्त्या ॥६८॥

स्रग्दाम हार इति सूत्रमिति स्फुरन्ति

मुक्ताफलानि यदिति त्रिविधं विधानम् ।

शुक्लो गुणः स च न तानि न तानि स स्याद्

इतीतिराश्रयविनाभवने परत्वम् ॥६९॥

६४=प्रसा २.११, तदी २.११ । ६६=प्रसा २.१३, तदी २.१३ ।  
६७-६८= प्रसा २.१४, तदी २.१४ ।

द्रव्यं तन्न गुणो गुणो न तदिति स्यादप्यतद्भावता  
न द्रव्यव्यतिरिक्त एव हि गुणो नैतत् तदाभासकम् ।  
नैवं चेदुभयोरपोहपरता शून्यत्वमप्येतयो-  
रेकत्वं प्रवित्कर्तृतर्कितमतिर्द्रव्याविरुद्धं भजेत् ॥७०॥

सत्त्वभावमधितिष्ठति तस्मात्  
सोऽपि तत्परिणतिर्गुण एव ।  
अस्तिताऽस्ति सत इत्यनुवृत्त्या  
सिद्धयतीह गुणता गुणवत्ता ॥७१॥

न जातु गुणपर्यायौ भवेतां द्रव्यतः पृथक् ।  
ततस्तदभवनेनैव सत्ताऽस्तु स्वयमेव तत् ॥७२॥

प्रादुर्भावमनाद्यन्तमसकृत् सत्तानिबद्धं लसेत्  
पर्यायाद्यभिधेयतासु तदसद्भावे निबद्धा स्थितिः ।  
तस्मादस्त्वविरोधता सदसतोरुत्पादभेदस्य सद्-  
भावोऽस्त्यन्वयशक्तिभिस्तदितरव्यक्तीस्तु सङ्क्रामतः ॥७३॥

न चाङ्गदादिपर्याया हेतुवान्वयशक्तिभिः ।  
तदन्यव्यक्तिसङ्क्रामाद्धेम्नः सद्भावता स्फुटम् ॥७४॥

न द्रव्यं खलु पर्ययानुभवनात् पर्यायनिष्पादक-  
व्यक्तित्वेन यदन्वयाङ्कितलसञ्चकोस्तु सङ्क्रामतः ।  
द्रव्यासद्भवनप्रभूतिरभवच्छेद(चेदङ्क)गदाधानत-  
द्धेम स्वव्यतिरेकतापरिलसद्व्यक्तित्वनिष्पादनात् । ७५॥

व्यतिरेकानुकारिण्या व्यक्तयोऽन्वयशक्तिताम् ।  
प्रपन्नाः प्रत्ययानेव द्रव्यीकुर्युर्यथाऽङ्गदः ॥७६॥

व्यतिरेकत्वमापन्ना द्रव्यमन्वयशक्तयः ।  
पर्यायीकुर्युरासाद्य क्रमवृत्तिं हिरण्यवत् ॥७७॥

द्रव्याथदिशतस्तस्मादुत्पादस्तु सतो मतः ।  
पर्यायादेशतः सत्यमुत्पादोऽसत इष्यताम् ॥७८॥

६९=तदी २.१५ । ७०=प्रसा २.१६; तदी २.१६ ।

७१=प्रसा २.१७, तदी २.१७ । ७२=प्रसा २.१८, तदी २.१८ ।

७३-७८=तदी २.१९ ।

द्रव्यं तावदनुद्भेदन्वयमयीं शक्तिं सदेवास्थ या  
पर्यायव्यतिरेकविस्फुरणताविर्भावताऽस्यामपि ।  
द्रव्यस्यान्वयशक्तितोऽप्युतिरनन्यदद्रव्यमेव ध्रुवं  
निश्चीयेत ततः सतो ननु सदुत्पादो ह्यनन्यत्वतः ॥७९॥

पर्यायदुर्लभितवृत्तिरवश्यमेव  
द्रव्यस्य भाविनि भविष्यति तेन भूत्वा ।  
स्वामन्वयाङ्कुरितशक्तिमनुद्भेदेतद्  
द्रव्यं भवन् कथमतोऽन्यतमोऽस्ति जीवः ॥८०॥  
नामर्त्यः खलु मर्त्यतामुपगतो मर्त्यो न चामर्त्यतां  
सिद्धोऽसिद्धतया स सिद्ध इति वाऽनन्यः कथं चान्यतः ।  
पर्यायाः समये निजे यदि तदा सन्तोऽप्यसन्तोऽन्यतो  
द्रव्यस्याप्यपृथक्तयानुभवतः स्याद् वाऽसदुत्पादता ॥८१॥

येन जातमनुजादिभवं  
द्रव्यमन्यदिह जातु न स्यात् ।  
जायमानवल्यादिविकारं  
कान्तकाञ्चनमिव प्रतिपाति ॥८२॥  
यैः सामान्यविशेषजन्यविधिना द्रव्यार्थिकं वस्तुतः  
पर्यायार्थिकमाकलय्य युगपद् द्वैतं समालोक्यते ।  
यथेकान्तनिमीलितः स्फुरति तत् पर्यायभेदक्रमः  
शुद्धद्रव्यनिमीलने तदपरः प्रोन्मीलतेऽन्यत्ववत् ॥८३॥  
सर्वावलोकनतया प्रतिषिध्यते न  
चक्षुर्द्वयेन यदि दर्शयामेकवेलम् ।  
अन्यत्वमस्य यदनन्यतमत्वमेक-  
चक्षुर्दृशा भवति चैकदिशावलोकः ॥८४॥

स्यादस्त्येव सतः स्वरूपभवान्नास्त्येव यद्वाऽसतोऽ-  
न्यस्मादेतदवाच्यमेव युगपत् स्यादस्ति नास्त्येव यत् ।  
स्वान्याभ्यां क्रमतोऽस्त्यवाच्यमभितः स्यान्नास्त्यवक्तव्यव-  
द्यान्यस्वान्यसमत्वतोऽस्ति न च वा वक्तव्यमेतैः समैः ॥८५॥

सत् स्वतोऽस्ति पररूपतोऽप्यसत्  
स्वान्यतो भवति वक्तुमक्षमम् ।  
सप्तसतिरिव सप्तभङ्गिका  
स्तोममूहतमसामुदस्थति ॥८६॥

इत्येवं नयसङ्ग्रहप्रहसमावेशः समादेशय-  
त्यन्येषामनुभूतिमश्रममृते स्वद्रव्यतायाः पृथक् ।  
स्यात्काराङ्कितविकलवक्लमतमव्यासादिवासादय-  
न्तात्माराममनन्तधामपरमव्याकोशितान्तर्दृशा ॥८७॥

विशेषसंविदनुभूतिप्रपञ्चो निष्क्रान्तः । अथ प्रविशति क्रियाकारणं कर्म ।

जीवस्यानादिकर्मप्रचयपरिचयरूपन्दनेन क्रियेयं  
निर्वृत्तैवास्ति नित्यं निजसहजरसोन्मज्जदत्यन्तवृत्तिः ।  
टङ्कोत्कीर्णस्वभावः क्वचन न च पृथक् पर्ययेभ्योऽभितः प्राग्  
मोहात् साफल्यमेति द्वितयपरिणतेरुत्तरा निष्फलैव ॥८८॥

क्रिया फलवती यदि स्फुरति हेतुभूतात्मनः  
शुभान्यतरकर्मणां प्रकृतिभिः स्वकार्यं तदा ।  
ननु प्रचुरपर्ययाः समभियोगसंयोगतः  
स पुद्गलनटोद्भटो नटति नानटोति स्फुटम् ॥८९॥

यावन्नामगुणादिपर्ययपरिच्छेत्ता न तावत् स्वभा-  
वान्तर्भावविभावलुण्टनपटुर्ज्ञानोपलम्भादृते ।  
स्वैरोज्जागररङ्गसङ्गमरसास्वादादनास्वादय-  
न्निस्तन्द्रापरभावलावणरसं निःश्वस्य विश्राम्यति ॥९०॥

कश्चिज्जातु न जायते किमपि न प्रक्षीयते तत्त्वतः  
पर्यायाः क्षणभङ्गभङ्गुरतरा गङ्गातरङ्गा इव ।  
यस्तेषां स्खल संभवः स विलयप्रादुर्भवः संभव-  
त्यन्योन्यं घटकुम्भयोरिव मृदोऽनेकत्वमेकत्ववत् ॥९१॥

पर्यायाद्यनवस्थितोऽपि स निजद्रव्योदयावस्थितो  
नाना संसरतः क्रियापरिणतौ द्रव्यस्य मोहोदयात् ।  
संसारः स निगद्यते भवभवाभेदेन संमान्यतां  
प्राचीनोत्तरनिर्विभागमहिमा चैतन्यचण्ड्युतिः ॥९२॥

आत्मा कर्ममलोमसः परिणतिं लब्ध्वा यतः कर्मणः  
कर्माश्लिष्यति नूतनं परपरीणामो हि हेतुस्ततः ।  
कर्ताऽऽत्माऽऽत्मनि कर्मणां परिणतेः कर्तृत्वभावादयं  
स्यादेषामुपचारतः किल तदा बन्धस्य सिद्धिर्ध्रुवम् ॥९३॥

आसंसारभवद्रव्यकर्मकालुष्यभाविते ।  
कार्यकारणभूतस्य कर्मणः कर्तृताऽऽत्मनि ॥९४॥

स्यात् कर्ता परिणामतः स्वयमयं तस्मादनन्यत्वतः  
कर्तृत्वेन विवक्षितः परिणतिः सा तन्मयी तत्क्रिया ।  
सा कर्मैव निजात्मनानपगता प्राप्या स्वतन्त्रेण वा  
तस्माद्भावकलङ्कपङ्कजरजसां कर्ता परेषां न हि ॥९५॥

उपचारात् क्रिया कर्म कर्तृणामेव रूपतः ।  
आत्मा कर्ताऽऽत्मभावानां पुद्गलः पुद्गलात्मनाम् ॥९६॥

क्रिया निष्क्रान्ता । अथ चित् त्रिप्राप्तीभूय प्रविशति ।

तस्मादात्मा परिणमति चेच्चेतनायां निजायां  
सापि त्रेधा विदितविशदज्ञानरूरे महिम्नि ।  
कर्मण्येका तदनुगफले नातिवर्तेत चित्रं  
मेदामेदधमविरहितस्चेतनैवायमात्मा ॥९७॥

पदार्थानां ज्ञानं मुकुरेद्वदयाभोग इव यो  
विकल्पस्तत्कर्म स्वयमपि विधेयं विधिवशात् ।  
सुखं वा दुःखं वा फलति मुकृतं दुष्कृतमपि  
त्रिधा चैतन्यात्मन्यवतरति निश्चित्य चितिचित् ॥९८॥

९२ = तदी २.२८ । ९३ = प्रसा २.२९, तदी २.२९ ।

९४-९६ = तदी २.३० । ९७ = प्रसा २.३१, २.३१ । ९८ = तदी २.३२ ।

शुद्धद्रव्यनिरूपणार्पितदशा प्रत्यात्मवेधं त्रयं  
ज्ञानं कर्म च तत्फलं परिणतिः सा चेतनैवात्मनः ।  
द्रव्यान्तःप्रलयात् त्रयस्य परतोऽसम्पर्कतश्चिन्मयो-  
भूयोन्मेषनिमेषदोषविकलः संक्रीडते स्वेच्छया ॥९९॥

य कर्तारमथो मिथोऽपि करणं कर्मापि तद्वत् फलं  
निश्चित्यैकमिवात्मनाऽऽत्मनि मुनिः स्वात्मानमात्मीयति ।  
नान्यद् द्रव्यमुपाददाति निरतः स्वद्रव्यमव्यञ्जितं  
चान्यैः पुण्यमनन्यजन्यमहिमस्त्वं धाम संधावति ॥१००॥

अथैकपात्रीभूय चित् प्रविशति ।

अहह ! विविधबन्धोपाधिनिर्बाधितात्मा  
स्फटिकमणिरिवान्यै रञ्जितस्वात्मवृत्तिः ।  
अहमिह न च कस्य स्यान्ममान्यो न कश्चिद्  
यदहमहमिहैको निर्विकारोऽहमस्मि ॥ १०१॥

स्वयमयमहमेकः स स्वतन्त्रोऽस्मि कर्ता  
करणमहमिहाऽऽसं चित्स्वभावेन तेन ।  
चिदनुगपरिणामं प्राप्य कर्माऽहमासं  
तदहमह(घ)मदेहव्यूहमोहाम्युपायः ॥१०२॥

न च खलु मम सौख्यं तद्विपर्यस्तदुःखं  
प्रकृतिजनितमेतद् द्वैतगद्वैतरूपः ।  
स्वयमियमनुभूतिश्चिच्चमत्कारिता या ।  
प्रतिपतति निजान्तःपातिनी ह्यादिनी च ॥१०३॥

इदानीमुन्मज्जत्सहजनिजरङ्गप्रसरणा-  
दपाकृत्याकृत्यप्रकृतिविकृतं रञ्जनमसत् ।  
स्वभावाविर्भावादनुभवति रोधाय परितः  
परद्रव्याकाङ्क्षां क्षणमिदमभिक्षालय चिरम् ॥१०४॥

विरोधिबन्धविध्वंसविस्फुरच्छुद्धबोधतः ।  
शुद्धभावोऽस्मि चिद्रूपः परमात्मा निरञ्जनः ॥१०५॥

९९=तदी २.३३ । १००=प्रभा २.३४, तदी २.३४ । १०१-११२ = तदी

स्वतन्त्रः कर्ताऽहं चित्तिपरिणतः साधकतमः

स्वभावेनानन्यः करणमहमस्मीति विभृशन् ।

स्वयं प्राप्यः कर्माऽहमहमहेकोऽस्मि फलम-

प्यतज्जन्यं सौख्यं मम परममन्यन्न किमपि ॥१०६॥

एवमस्य परमात्मनो भृशं

बन्धमोक्षपथपद्धताविव ।

भावितस्य मिलितं क्वचित्

परद्रव्यमात्मनि न जातु जायते ॥१०७॥

एकाग्रोन्मुखभावनापरिणतद्रव्यं न संपृच्यते

शुद्धं तत्फलकर्तृकर्मकरणैर्भेदैर्न संकीर्यते ।

तस्मादुद्धतशुद्धबोधविबुधोपालब्धबन्धोद्धुरा-

बोधः शुद्धतमैकधामनि परब्रह्मैकतामेधते ॥१०८॥

सर्वद्रव्यनिवर्तनात् प्रवृत्तेऽसद्वर्गसर्वकषः

सामान्यात्मविशेषपक्षमभितः स्वीकारमाविर्दधत् ।

शुद्धद्रव्यसमाश्रितैकनयतामालम्ब्य कर्मादिमद-

भेदभ्रान्तिविनाशनादुपरतो मुक्तश्चित्ति स्थास्यति ॥१०९॥

निरुपमसुखमोपमेयसौख्य-

च्छलसञ्छायचिदुच्छलज्जलेषु ।

सदसदभवनादिवेदमन्तः

स्वयमुन्मग्ननिमग्नमुच्चकास्ति ॥११०॥

एकः संविन्मात्रभावोऽहमस्मि

नैको ज्ञानं दर्शनं चाहमस्मि ।

एकानेकत्वं प्रतिक्रम्य सर्वं

ज्ञेयज्ञानज्ञायकः सोऽहमस्मि ॥१११॥

उच्छेद्यावधविधामिदमुदितमुदारावतारे महिम्नि

प्रभ्रष्टे कर्तृकर्मभ्रमभरितवस्थदुःस्थप्रभेदे ।

चैतन्यानन्दपूरुषवतमनुसरन्नस्ततन्द्रः परेभ्यो

व्यावृत्त्याशेषदोषोपरत इव तस्माज्जजागर जाग्रत् ॥११२॥

इति तत्त्वार्थविज्ञानं पद्मसुन्दरसूचितम् ।

चमत्करोति नो कस्य चेतश्चिल्लीनचेतसः ॥११३॥

आनन्दामृतप्रपूर्णजलधिप्रोन्मज्जदच्छद-

च्छोपान्तनितान्तवान्तसदसत्प्रोद्भूतरत्नाकरः ।

विज्ञानोर्मिचिदुच्छलजलभरैरुद्वेलितो वेलया

च्छन्दोवारिनिवारणैः कथमथो बन्धैः समाबध्यते ॥११४॥

इति श्रीज्ञानचन्द्रोदयनाटके परमात्मविवरणे

चतुर्थोऽङ्कः पूर्णः ।



## पञ्चमोऽङ्कः ।

निष्क्रान्तश्चिद्विलासः अथ शब्दज्ञस्यविशेषविलासः प्रविशति ।

कथञ्चिद् द्रव्येषु प्रतिचरितसामान्यविशद-

प्रबोधादुद्भूतस्तदितरगुणस्तत्प्रगुणितः ।

विशेषप्राग्भारः समवतरदुच्छिद्य परता-

मिहैकत्वव्यक्तिर्निजगुणनिरुक्तिं निगमयन् ॥१॥

सर्वैकत्वनिबन्धनं विचरते द्रव्यत्वसामान्यता

जीवाजीवतया विवेचितदृशा भेदो न वा मिथते ।

तद्भेदश्चिदचिद्द्वयस्य च मिथः स्याच्चेतनाचेतन-

व्यक्तीकारपरायणोऽभ्युदयते सोढा विशेषः परान् ॥२॥

धर्माधर्माकाशकालागुरुपिद्रव्ये पञ्च व्यक्तयः सन्ति भिन्नाः ।

एका जीवव्यक्तिरत्यन्तभिन्ना संविन्मात्रा चेतनद्योतमाना ॥३॥

भिन्नाभिन्नाभावभावव्यपाया

नो मिथन्ते जातु जातेरभेदात् ।

शुद्धः शुद्धस्वस्वरूपप्रकाश-

व्यासक्तोऽयं चेतनापुण्यपुञ्जः ॥४॥

उत्पादस्थितिभङ्गभेदरचना जीवे तथा पुद्गले

सङ्घातादथ भेदतो द्वयमिदं भावक्रियावत् तथा ।

शेषाणां परिणाममात्रभवनाद् भावः परिस्पन्दना-

कारस्फारतरक्रिया प्रकृतितो द्रव्यास्तितया बलात् ॥५॥

मूर्ता निजपरिस्पन्दभिन्नाः सङ्घातसंहताः ।

भेदेनोत्पद्यमानादिक्रियावन्तो भवन्ति यत् ॥६॥

जीवा निजपरिस्पन्दनवकर्मादिपुद्गलैः ।

भिन्नाः सङ्घातमापन्नाः क्रियावन्तलिङ्घा मताः ॥७॥

लिङ्गानीह गुणास्तदाश्रयतया यैर्लिङ्ग्यते गम्यते

द्रव्यं तन्न गुणा गुणास्तदपि नो द्रव्यादतद्भाविनः ।

लिङ्गत्वं खलु लिङ्गलिङ्गिविवृतौ संसिद्धयति स्वेच्छया

जीवाजीवतदाश्रया ननु गुणा यैर्व्यज्यते द्रव्यता ॥८॥

१ = तदी २, ३५ (उत्थानिका) । २-४ = तदी २, ३५ । ५-७ = प्रसा २, ३७,  
तदी २, ३७ । ८ = प्रसा २, ३८, तदी २, ३८ ।

मूर्तः पुद्गल एव तद्गतगुणा मूर्तस्तदाकारतो  
वर्णाद्या निजविश्रसापरिणताः केचित् प्रयोगानुगाः ।  
मूर्तातीतगुणास्त्वमूर्तसकलद्रव्येषु शेषेष्वतो  
मूर्तामूर्तगुणप्रपञ्चचतुरश्रैतन्यचिन्तामणिः ॥९॥

मूर्तं पुद्गलजन्यमिन्द्रियभवज्ञानेन यद् व्यज्यते  
शब्दो नापि गुणत्वमभ्युपगतो द्रव्यस्य पर्यायितः ।  
यद्वाऽमूर्तगुणस्तदा गुणगुणिद्वन्द्वाविभक्तप्रदे-  
शत्वेनैकतया स्वभावभवनाद् द्रव्यं तदा श्रावणम् ॥१०॥

कादाचित्कतया चकास्ति नियतं पर्यायतालक्षणं  
शब्दो मूर्तगुणोऽपि तन्न गुणता नित्याऽस्ति तद्रूपिणः ।  
यन्नित्यत्वमणुष्ववापि न च तच्छब्दे गुणादिष्वपि  
स्यात्पक्षाय कृतो जलाञ्जलिरतः शब्दे गुणरूपापकैः ॥११॥

अव्यथोतिर्मरुतामिवाप्रकटनात् स्पर्शादिमत्वस्य तत्  
चन्द्राश्मारणिवेगतासु (?) च पटुस्पर्शादिमत्सु स्फुटम् ।  
नानारूपतयाऽणुभिः परिणतेष्वेभिस्तदारम्भकैः  
व्यक्ताव्यक्ततमत्वमस्ति नियतं पर्यायभेदेषु सत् ॥१२॥

कादाचित्कपरीणामवैचित्र्यप्रत्ययं न च ।  
व्यक्ताव्यक्तत्वमेवास्ति गुणस्येति न संगतम् ॥१३॥

ततोऽस्तु शब्दः पर्यायः पुद्गलस्यैव नास्ति चेत् ।  
नित्यद्रव्यस्वभावस्य प्रतिघाताय जायते ॥१४॥

आकाशस्यावकाशो गतिरिति नियता धर्मनामन्यधर्मे  
स्थानत्वं हेतुरुक्तः समय इह गुणो वर्तनालक्षणत्वम् ।  
जीवः शुद्धोपयोगाद्यनुभवमवनानन्यचैतन्यमूर्तिः  
टङ्कोत्कीर्णस्वभावप्रसृमरसहजानन्दपूर्णाचलार्चिः ॥१५॥

परस्परमसंभवद् भवति तदगुणत्वं गुणि  
ध्वनन्यतरमन्तरा गुणमसंभवस्तद्वताम् ।  
ततो गुणविशेषतो गुणिविशेषता चेष्टते  
स्वतोऽधिगमयत्ययं न परभावमादिस्सति ॥१६॥

ज्वो मूर्तो धर्माधर्मौ विहायः  
सङ्ख्यातीतैः स्वप्रदेशैरभिन्नाः ।  
कालाणुः स्यादप्रदेशस्तु ताव-  
न्मात्रत्वेनानेकरूपो न तस्मात् ॥१७॥

शुद्धाकाशोऽनन्तरूपप्रदेशो  
लोकाकाशापेक्षया सप्रदेशः ।  
कालाणोस्तु द्रव्यजातप्रदेशं  
व्याप्याद्वैतं तस्थुषः सप्रदेशः ॥१८॥

योऽभिव्याप्तो येन कालाणुनायं  
शुद्धाकाशस्य प्रदेशस्तमेव ।  
मूर्ताणुश्चातिक्रमन् मन्दगत्या  
तन्मात्रः स्याद् द्रव्यकालस्य सूक्ष्मः ॥१९॥

पर्यायोऽयं तस्य स व्यञ्जकोऽर्थो  
द्रव्यं प्रादुर्भावविध्वंसहोनम् ।  
प्रादुर्भूतध्वंसरूपः समन्तात्  
पर्यायोऽयं सूक्ष्मकालस्य संज्ञा ॥२०॥

आकाशस्य प्रदेशानामतिक्रमणतः समम् ।  
साधयेन्न तदंशत्वं कालाणुस्तीव्रगाणुतः । २१॥  
विभागः संभवत्येव नभोद्रव्ये प्रदेशतः ।  
अविभक्तेऽपि सर्वेषां द्रव्याणां स्थानदानतः ॥२२॥  
यद्यंशा न स्युरित्थं चेन्मतिः स्यादङ्गुलीद्वयम् ।  
प्रसार्य कथ्यतामेकमनेकं क्षेत्रमस्ति किम् ॥२३॥

१६=तदी २.४१-४२ । १७=प्रसा २.४३, तदी २.४३ । १८=तदी २.४३ ।  
१९-२१=तदी २.४७ । २२-२७=तदी २.४८ ।

अभिन्नांशाविभागैकद्रव्यत्वेनैकमस्ति किम् ।  
 किं भिन्नांशाविभागैकद्रव्यत्वेनैकमप्यथ ॥२४॥  
 आद्यच्चेदङ्गुलेः क्षेत्रं तेन द्वयंशाद्यभावतः ।  
 ततः प्रदेशमात्रत्वं परमाणोरिबाम्बरे ॥२५॥  
 चेद् द्वितीयोऽविभागैकद्रव्यस्यांशत्वमागतम् ।  
 अनेकं चेत् तदा सांशानेकद्रव्यत्वतः किमु ।  
 किं वानंशैकरूपद्रव्यत्वेन यदादिमः ॥ २६ ॥ षट्पदिकेयम् ॥  
 द्रव्यस्यैकस्य तु व्योम्नोऽनन्तद्रव्यत्वमागतम् ।  
 चेद् द्वितीयोऽविभागैकद्रव्यस्यांशत्वमागतम् ॥२७॥  
 प्रदेशप्रचयस्तिर्यक्प्रचयः स निगद्यते ।  
 समयप्रचयस्तावदूर्ध्वप्रचयसंज्ञितः ॥२८॥  
 तत्राकाशादिपञ्चानां तिर्यक्प्रचयता मता ।  
 कालस्य न प्रदेशस्य शक्त्या व्यक्त्यैकरूपतः ॥२९॥  
 त्रिकोटिस्पर्शस्तूर्ध्वप्रचयः सांशताबलात् ।  
 द्रव्यवृत्तेस्ततः सर्वद्रव्याणामनिवारितः ॥३०॥  
 समयविशिष्टवृत्तिप्रचयः शेषेषु नियतमूर्ध्वप्रचयः ।  
 कालस्योर्ध्वप्रचयः समयप्रचयो नियत एव ॥३१॥  
 समयः समयार्थस्य वृत्त्यंशस्तत्र संभवः ।  
 प्रध्वंसश्च द्वयं चाणोर्भङ्गोत्पादस्य कारणात् ॥३२॥  
 चेद् वृत्त्यंशस्य तौ स्यातां यौगपद्येन वा क्रमात् ।  
 नाद्यः सममिद्वैकस्य द्वयोरनवतारतः ॥३३॥  
 न द्वितीयोऽस्ति वृत्त्यंशः(?) शः) सूक्ष्मत्वेनाविभागतः ।  
 ततः कोऽप्यनुसर्तव्यो वृत्तिमानात्मनिश्चयात् ॥३४॥  
 पदार्थः समयः स स्यात् तद्द्वयंशे द्वयं समम् ।  
 यस्य वृत्तमतो यस्तु वृत्त्यंशे यत्र संभवः ॥३५॥

स तस्य तत्र वृत्त्यंशे प्रध्वंसः प्राग्विशेषतः ।  
 यदि भङ्गभवावेकवृत्त्यंशे भवतस्तदा ॥३६॥  
 समयस्य पदार्थस्य स्यान्निरन्वयता कथम् ।  
 यतः पूर्वोत्तरांशाभ्यां युगपद द्वयवर्तिनः ॥३७॥  
 स्वभावेनाप्यनुत्पन्नाऽप्रध्वस्तत्वादवस्थितः ।  
 एवमेकत्र वृत्त्यंशे समयार्थस्य तत् त्रयम् ॥३८॥  
 वृत्त्यंशेषु समस्तेषु समयार्थस्य तत् त्रयम् ।  
 एकस्मिन्नपि वृत्त्यंशे तस्य दर्शनतोऽस्ति हि ॥३९॥  
 सद्भावोऽस्तीति कालाणोर्विशेषास्तित्वमुस्थितेः ।  
 विना समानतास्तित्वमुपपत्तेरसंभवः ॥४०॥  
 अस्तित्वं तावदुत्पादव्ययध्रौव्यैकतात्मिका ।  
 न प्रदेशं विना वृत्तिः कालस्य खलु संभवेत् ॥४१॥  
 यतो वृत्तिमतोऽभावः प्रदेशाभवने सति ।  
 स तु शून्योऽस्ति संज्ञाया वृत्तेरर्थान्तरत्वतः ॥४२॥  
 न वृत्तिः केवलैवापि कालो भवितुमर्हति ।  
 वृत्तिमन्तं विना वृत्तेरुपपत्तेरसंभवः ॥४३॥  
 उपपत्तिर्यदोत्पादव्ययध्रौव्यैकता कथम् ।  
 बनेकांशात्मकत्वेन पूर्वाशध्वंसतस्तथा ॥४४॥  
 उत्पादादुत्तरांशानामेकात्मध्रौव्यतोऽस्ति चेत् ।  
 नैवं भङ्गोऽस्ति यत्रांशे यस्मिन्नुत्पादता तयोः ॥४५॥  
 सहवृत्तेरभावत्वाद् द्वयोरप्येकता कुतः ।  
 सर्वथाऽस्तमितत्वेन प्रध्वस्तांशस्य भाविनः ॥४६॥  
 संभावितात्मलाभत्वाद् ध्वंसोत्पादैक्यवर्तिवत् ।  
 कुतस्त्यं ध्रौव्यमित्येवं सति नश्यति तत् त्रयम् ॥४७॥  
 उदेति क्षणभङ्गस्तु द्वयमस्तमुपैति तत् ।  
 क्षणेन क्षयिणो भावा उदोयन्ते निरन्तरम् ॥४८॥

तत्त्वविप्लवभयादिह कश्चिद्

वृत्तिमानपि तदाश्रयभूतः ।

सप्रदेश इममाश्रयणोयो

नाप्रदेशमनुगव्यतिरेकौ ॥४९॥

ततः प्रदेशमात्रं हि तद् द्रव्यसमयं यतः ।

पर्यायसमयः सिद्धचेत् तदतिक्रामतस्त्वणोः ॥५०॥

एकेनैव प्रदेशेन वर्तते प्रथमं ततः ।

अन्येनान्यतरेणापि प्रदेशेन ततो मतः ॥५१॥

स तिर्यक्प्रचयोऽध्वर्ध्वप्रचयोभूय केवलम् ।

व्यवस्थापयति द्रव्यं तत्प्रदेशैकमात्रया ॥५२॥

तत् तिर्यक्प्रचयस्योर्ध्वप्रचयत्वमनिच्छता ।

द्रव्यं प्रथमतः स्थाप्यं प्रदेशमितमञ्जसा ॥५३॥

आकाशादिसमग्रलोकमखिलज्ञेयं विभज्य स्वतः

संवित्तिप्रविजृम्भितप्रकटितज्ञानेन बुद्ध्वा स्फुटम् ।

ज्ञातुद्रव्यमनन्तसन्ततरसास्वादोन्मुखीभूय तद्

जीवत्वं यदिदं विविक्तममुना चैतन्यमातन्यते ॥५४॥

प्राणैर्जावति यस्तु जीवितचरो जीविष्यतीति स्वयं

जीवो युक्तिनिरुक्तिमभ्युपगतः प्राणैस्तु सामान्यतः ।

यद्यस्येव तथापि पुद्गलजडद्रव्येण निर्वर्तित-

त्वादात्मा न घटामियर्ति तद्वते चैतन्यसंचेतनात् ॥५५॥

मोहादिप्रसरद्विभावकलुषत्वापत्तिमत्पुद्गल-

द्रव्योदश्चदपञ्चमाञ्चितचरप्राणैर्यतो जीवति ।

नैतद् युक्तनिरुक्तमुक्तमचलद्रव्यानुषङ्गप्रसङ्-

गानारोपितरूपचिदगुणतया सम्यक् समालम्ब्यताम् ॥५६॥

यत्कर्ममलमालिन्यमलिनो मलमिच्छति ।

तत्तेषु ममताहेतुरन्तरङ्गो विधिर्वली ॥५७॥

इदमेवात्र तात्पर्यं शुद्धये परमात्मनः ।

व्यवहारनयं हित्वा शुद्धनिश्चयमास्यताम् ॥५८॥

अन्तस्तत्त्वविवेचनेन च परद्रव्याधुपाधौ बलाद्  
उद्यन्मोहमपोष्य चिदगुणलसच्छुद्धात्मसंसिद्धये ।

तं सद्भावनिबद्धमुद्धतनिजद्रव्यस्वभावोदय-  
प्राग्भारेण परात्मताविमर्जनं प्रत्युद्यतो वल्गति ॥५९॥

आत्मा यद्युपयोगवानथ स च ज्ञानं तथा दर्शनं  
चैतन्योभयरूपतोऽशुभशुभोऽशुद्धो द्विधा भिद्यते ।

शुद्धो निर्गुणनिर्विकारसहजानन्दात्मकस्यात्मनः  
सद्भावस्तदभावतोऽभ्युगतः स्यात् सोपरागः सदा ॥६०॥

सर्वत्र परद्रव्ये मध्यस्थोऽहं भवामि निर्मुक्तः ।

आत्मन्युपयोगात्मनि नित्यं तिष्ठामि निश्चले महसि ॥६१॥

न मनो नाहं देहो न चापि वाणो न कारणं तेषाम् ।

कर्ता न न कारयिता कर्तृणां नानुमन्ताऽस्मि ॥६२॥

पुद्गलमयो न चाहं मया न ते पुद्गलाः कृताः पिण्डम् ।

देहोऽहं न च तस्मादथ कर्ता तस्य देहस्य ॥६३॥

परमाणुप्रदेशः प्रदेशमात्रः स्वयं च यदशब्दः ।

रूक्षो यदि वा स्निग्धो द्वयादिकतामनुभवत्यसौ नाहम् ॥६४॥

एकोत्तराद्यनन्तावसानपरिणामिताणुवैचित्र्यात् ।

स्निग्धत्वं रूक्षत्वं परिणमति न चाहमस्मि तत्कर्ता ॥६५॥

द्विचतुर्गुणयोरुभयोस्त्रिपञ्चगुणयोस्तु मिश्रयोरथवा ।

बन्धप्रवृत्तिरेषा परमाणोर्नाहमस्मि तद्रूपः ॥६६॥

अञ्जनपूर्णसमुदगकतुल्यः पुद्गलनिकायचयनिचितः ।

लोकोस्तद्विक्रानां नाऽऽनेताऽहं पुराणपुरुषोऽस्मि ॥६७॥

५८=तदी २.५९। ५९=तदी २.६२। ६०=प्रसा २.६३, तदी २. ६३। ६१=तदी २.६७। ६२=प्रसा २.६८। ६३=प्रसा २.७०। ६४=प्रसा २.७१। ६५=प्रसा २.७२, तदी २.७२। ६६=तदी २.७४। ६७=तदी २.७६।

जीवपरिणाममात्रं बहिरङ्गं साधनं समाश्रित्य ।  
 कर्मतयाऽणुस्कन्धाः संहन्यन्ते न कर्मकर्ताऽहम् ॥६८॥  
 देहान्तरसङ्क्रमणं जायन्ते कर्मतागताणुचयाः ।  
 स्वीकृत्य जीवपरिणतिमात्रनिमित्तं ततो न तनुकर्ता ॥६९॥  
 रसरूपगन्धवर्जितमशब्दमव्यक्तचिद्गुणमनन्तम् ।  
 जीवमल्लिङ्गग्रहणं संस्थानातीतात्मना ध्यायेत् ॥७०॥  
 रूपातीतनिरञ्जनपरमात्माऽहं न चास्ति मम बन्धः ।  
 रागद्वेषादिभवः सम्बन्धो बन्धसाधकः सोऽस्तु ॥७१॥  
 शुद्धोपयोगिजीवः स्फटिकमणिरिवास्ति सोपरक्त भावात् ।  
 नीलादिपरप्रत्ययभावैर्बध्नाति बन्धमनवरतम् ॥७२॥  
 रागद्वेषविजृम्भितमोहप्रभवेन येन भावेन ।  
 पश्यति जानाति ततः सम्बध्यते सोपरागहेतुवशात् ॥७३॥  
 स्निग्धादिस्पर्शरसैरेकत्वगतः स पौद्गलो बन्धः ।  
 मोहादिकपर्यायैर्जीवस्य तथोभयोरुभयबन्धः ॥७४॥  
 पुद्गलकाया जीवप्रदेशकेषु स्फुरत्यपरिस्पन्दात् ।  
 तिष्ठन्ति प्रविशन्त्यपि गच्छन्त्यपि ते स्वयं च बध्यन्ते ॥७५॥  
 बध्यते रागपरिणत एवाऽऽगतकर्मणा न वैराग्ये ।  
 न च मुच्यतेऽनुरक्तोऽमुक्तश्चिरसञ्चिते न च विरक्तः ॥७६॥  
 ननु परिणामाद् बन्धः स च रागद्वेषमोहभावयुतः ।  
 मोहद्वेषावशुभौ शुभोऽशुभो वा भवति रागः ॥७७॥  
 परिणामोऽपि द्विविधो द्विधा विशिष्टः परोपरकत्वात् ।  
 अवशिष्टोऽनुपरक्तः परेषु स च सकलबन्धविध्वंसी ॥७८॥

६८=तदी २.७७। ६९=प्रसा २.७८, तदी २.७८। ७०=प्रसा २.८०, तदी २.८०।  
 ७१=तदी २.८२। ७२=तदी २.८३। ७३=प्रसा २.८४, तदी २.८४। ७४=प्रसा  
 २.८५, तदी २.८५। ७५=प्रसा २.८६, तदी २.८६। ७६=प्रसा २.८७, तदी २.  
 ८७। ७७=प्रसा २.८८। ७८=तदी २.८९।



षड्जीवनिकाया ये जीवादन्ये च ते परद्रव्यम् ।

स्वद्रव्यमेक एव स्वयमात्मा चिच्चमत्कृतः सततम् ॥७९॥

अहमिदमस्मि ममेदं भवति भविष्यति ममान्यदप्यासोत् ।

मोहादिहाध्यवस्यति मूढः स्वपरभावदुरभिज्ञः ॥८०॥

आत्मा कर्ता स्वस्वभावस्य तावत् कर्ता नायं सर्वभावान्तराणाम् ।

नैवादत्ते नापि मुञ्चत्यचित्त्वं मूर्तत्वान्तर्वर्तमानोऽप्यमूर्तः ॥८१॥

परिणमयिता यो यस्यास्ति स्वयं स तदाश्रयात्

स्फुरति तदुपादाने हानेऽयसो हुतमुग् यथा ।

मिलित इव यः कर्माश्लेषैः पुराणपुमानयं

स्फुटमुपरतो हानादानादिवेति तददभुतम् ॥८२॥

यद्द्वाराघरतोयसिक्तधरणीसम्पर्कतः पुद्गलाः

तन्नीरन्ध्रसिलिन्ध्रमेकबलभिद्गोपादिभिर्भूरिभिः ।

भावैस्तु स्वयमेव ते परिणमन्त्येवं पुराणः पुमान्

रागद्वेषवशीकृतोऽशुभशुभैर्भावैः परीस्युश्यते ॥८३॥

निष्कषायमिव नाम्बरं यतो

याति रञ्जनमिदं निरञ्जनम् ।

तत्कषायपरिघोलनादृते

रङ्ग एव लुठताद् बहिर्बहिः ॥८४॥

साध्यस्य साधकतमः पुनरत्र शुद्ध-

द्रव्यस्य शुद्धनय एव न चैतरस्तु ।

प्रबोतयेदथ हिमद्युतिमङ्गभासां

प्राग्भार एव न च चन्द्रकलङ्कपङ्कः ॥८५॥

यदशुद्धनयाघोनद्रव्यं स्यात् तदशुद्धिमत् ।

परद्रव्येषु कुर्वाणो ममतां कुपशानुगः ॥८६॥

७९=प्रसा २.९०, तदी २.९०। ८०=प्रसा २.९१, तदी २.९१। ८१=प्रसा २.९२-९३, तदी २.९२-९३। ८२=तदी २.९३। ८३=तदी २.९५। ८५= तदी २.९७। ८६=प्रसा २.९८, तदी २.९८।

नाहं परेषां न च मे परे स्युः

ममायमात्माऽस्य यतोऽहमस्मि ।

स्वस्वामिसम्बन्धमपास्य शुद्ध-

ज्ञानैकपुञ्जोऽहमतो न किञ्चित् ॥८७॥

शुद्धात्मानमनाद्यनन्तमचलं सद्दर्शनालङ्कृत-

ज्ञानातीन्द्रियरूपचिद्गुणमनालम्बं परद्रव्यतः ।

व्यक्तं सद् ध्रुवमन्यदध्रुवमिति स्वद्रव्यमव्यञ्जिता-

न्यद्द्रव्यं निजधर्मताविभजनादेकं परेभ्यः पृथक् ॥८८॥

इत्थं शुद्धनयोद्धतध्वजपटो ध्रुवन् परद्रव्यतो-

दञ्चदरेणुकदम्बकं चलचलच्चिन्मन्दवाताहतः ।

छज्जानाङ्कितसौधशेखरशिखालब्धप्रतिष्ठस्तरा-

मानिष्कम्पचिदङ्कचारुमरुतः सानन्दमानन्दतात् ॥८९॥

रागद्वेषमुदस्य दस्युयुगलं तन्मूलमुन्मूलयन्

सर्वं वैषयिकं ततोऽधिकरणद्रव्यान्तराभावतः ।

क्षीराम्भोनिधिमध्यकेवलचलत्पोतस्थपत्रीव शु-

द्धात्माऽनन्यशरण्यपुण्यमनसो रोघाच्चित्ति स्थास्यति ॥९०॥

प्रवर्ते शुद्धात्मन्यनवरतमत्यन्तविगमात्

समस्ताकृत्यानां समरससमारब्धसहजः ।

स्वभावस्वादुत्वान्मम न ममताऽस्ति ववचन

प्रवृत्तः स्वं सर्वैकषनिकषमन्तर्गतमहः ॥९१॥

उत्कीर्णलिखितकीलितमञ्जितमूर्छितचिदङ्कबिम्बितवत्

मुद्रितचकितचमत्कृतरूपः शुद्धात्मनः स्वभावोऽहम् ॥९२॥

भूतैर्भाविभवद्विरभ्युपगतं पर्यायमेदैः स्फुरज्-

ज्ञेयज्ञानविवेकत्वसमुपात्तं वैश्वरूप्यं स्पृशत् ।

शुद्धानन्तचिदुच्छलत्कलनया यत्रैक्यरूप्यं महा-

गाधाबाधगभीरधीरमहिम् स्वं संप्रपद्ये स्वयम् ॥९३॥

८७=प्रसा २.९९, तदी २.९९ । ८८=प्रसा २.१००, तदी २.१०० ।

९०=तदी २.१०४ । ९१-९३=तदी २.१०८ ।

आत्मव्यञ्जकशब्दपुद्गलमिच्छेत् प्रवृत्तिस्फुरद-  
भेदज्ञानविधानसाधकतमप्रव्यक्तियुक्तः पुमान् ।  
ज्ञप्तिस्तत्परमागमादपि भवेत् तस्मादुपात्तश्रुतः  
संशेते न परप्रवादवचनैः त्वामात्मशुद्धिं दधत् ॥९४॥

ज्ञानज्योतिः स्फुरति परमार्थे न मे तावदासीत्  
आसीदामि स्वजनजननात्मा ममानादिवन्धुः ।  
आत्मन्नाथं जनकजननीपुत्रमित्रं कलत्रं  
त्वामुद्विन्नं सपरमपरं न त्यजामि त्यजामि ॥९५॥

त्वमेव चरणं ममाचरणमप्युदग्रं तपः  
त्वमेव मम दर्शनं त्वमवबोधरूपं मम ।  
व्रतं समितिगुप्तिभिः सहितमन्तरङ्गश्रुतं  
त्वमेव भगवांश्चिदुल्लसिततत्त्वमत्यदभुतम् ॥९६॥

ज्ञातृज्ञेयपरत्वतत्त्वविलसत्पाण्डित्यशौण्डः पर-  
द्रव्यान्तर्बहिरङ्गसङ्गतिपरित्यागात् स्वरूपे स्थितम् ।  
तादृग्गुप्तसुषुप्तकल्पविदितान्तस्तत्त्ववृत्त्या मनाग्  
अप्यासक्तिमनानयन्नुपरतश्चिद्रूपमुन्निद्रयेत् ॥९७॥

जानन्तोऽपि न जानन्ति भेदज्ञानपराङ्मुखाः ।  
जानन्त एव जानन्ति परमात्मानमव्ययम् ॥९८॥

अज्ञानप्रविजृम्भणेन तमसा रज्जौ भुजङ्गभ्रम-  
स्त्वज्ञानेन मरीचिकासु हरिणा घावन्ति पाथोधिया ।  
अज्ञानेन विमोहितैकमनसां स्थाणौ मनुष्यभ्रमो  
वातोद्वेलितवार्धिवद्धि मृशतां चेतो विकल्पीयति ॥९९॥

विज्ञानेनोष्णत्वमग्नेरिवाऽपां  
शैत्यं सौरम्यं लसत्पङ्कजानाम् ।

चैतन्योऽयं धातुरच्छस्वभावः

कर्मस्पन्दादेति कर्तृत्वभावम् ॥१००॥

ज्ञानिनां ज्ञानकर्ताऽयमात्माऽन्यत्वस्य न क्वचित् ।  
 व्यवहारविमुग्धानां परभावस्य कारकः ॥१०१॥  
 विज्ञानजनिताः सर्वे ज्ञानिनां प्रस्फुरन्ति ये ।  
 अज्ञानजनिता भावाः स्फुरन्त्यज्ञानिनामिह ॥१०२॥  
 यो मुक्त्वा नयपक्षपातमखिलं हित्वा विकल्पावलीं  
 निक्षेपक्षपणेन विप्लुतपरद्रव्यादिभेदभ्रमः ।  
 अस्ता वस्तुसमस्तसंस्तुतिकथा विस्तारदौर्बिध्यतो  
 निर्द्वन्द्वं भजते स्वरूपपरमब्रह्मैकधामाद्भुतम् ॥१०३॥  
 यत्र प्रमाणनयदुर्नयवाक्प्रपञ्च-  
 निक्षेपचक्रकथनक्रममस्तमेति  
 तच्चिच्चमत्कृतिनिरूपितरूपरम्यं  
 धामाद्भुतं जयति निर्वचनीयमुद्यत् ॥१०४॥  
 कर्म कर्मणि लसत्यपि कर्ता कर्तरि द्वयमिति प्रतिषिद्धम् ।  
 अस्तु वस्तु नियतं नियतात्मव्यञ्जितं विदि चिदुच्छलनेन ॥१०५॥  
 ज्ञानमस्ति विदि नाविदि विद्वन् कर्म कर्मणि च कर्तरि कर्ता ।  
 किं करोति न करोति च कः किं ज्ञानवानुपरतः परभावात् ॥१०६॥  
 ज्ञानिनामपि महानिह मोहो  
 मोहयत्यहमिहेति विकल्पात् ।  
 तत् कुतो भ्रमवतामवकाशोऽ-  
 ज्ञानिनामहितहेतुविमोहात् ॥१०७॥  
 चिद्विवर्तितनिवर्तितभिन्नद्रव्यसंवलनमुद्धलनेन ।  
 चिन्महश्चित् चिदुच्छलनान्तःपातिनातिचरति क्रमभूमिम् ॥१०८॥  
 ज्ञानेगुतिपरिवर्तितवृत्ति-  
 व्यञ्जिताञ्जनवियुक्तमयुक्तम् ।  
 पुद्गलादिभिरविभ्रमभावा-  
 दात्मसादलमलं चरिर्कति ॥१०९॥

१००=आत्म श्लोक ६० (पृ० १६१) । १०१=आत्म श्लोक ६२ (पृ० १६२) ।  
 १०२=आत्म श्लोक ६६ (पृ० १९२) । १०३=आत्म श्लोक ७० (पृ० २०२) ।  
 १०५-१०६=आत्म श्लोक ९९ (पृ० २११)

विकल्पगहनभ्रान्तश्चतुर्गतिपथस्थितः ।

रागद्वेषवशः पान्थस्तृष्णावान् मुह्यते न किम् ॥११०॥

तारतरामलमोहविलासः

शुद्धतमोद्धतबोधविशुद्धः ।

मञ्जितमूर्तिनिरञ्जनपुञ्जः

कस्य चमत्कुरुते न हि चेतः ॥१११॥

उद्धतमोहतमोहननार्कः

किल्बिषभोगिनियन्त्रणमन्त्रः ।

तल्पितकल्पितजल्पविकल्पः

कस्य चमत्कुरुते न हि चेतः ॥११२॥

चिद्गतस्तरङ्गतरङ्गितरङ्गः

शुद्धसुधारसपूरसमुद्रः ।

ज्ञानधनौषधनाघनकल्पः

कस्य चमत्कुरुते न हि चेतः ॥११३॥

सर्वं कर्मोशन्ति सर्वज्ञदेवा

बन्धस्यैतत् साधनं साधु नैव ।

तस्मात् सर्वं तन्निषिद्धं विरुद्धं

मोक्षोपाये कारणं ज्ञानमेव ॥११४॥

मग्नास्ते कर्ममूढाशयविवशसद्भेदविज्ञानहीना

मग्नास्ते ज्ञानिनोऽपि स्वयमहमिकया च्छन्दमन्दोद्यमा ये ।

ज्ञानी भूत्वा समन्तादुपरि परिगता विश्वविश्वस्य साक्षात्

कर्मव्यासात् प्रमादाचरणविरहिताः सन्ततं ते तरन्ति ॥११५॥

पुण्यापुण्यमिति द्वयं च सदसद्वेद्यं हि कर्मैव तद्

न्यक्कारात् किल कर्मणो निगदितो मोक्षो मुमुक्षोरिह ।

तन्नैकर्म्यविधिप्रधावितनिजाधीनप्रधानात्मज-

ज्ञानं मोक्षमुपानयत्यलमलं वैकल्पिकैः कर्मभिः ॥११६॥

११४=आत्म श्लोक १०४ (पृ २२०) ।

११५=आत्म श्लोक ९ (पृ० २३३) । ११६=आत्म श्लोक १०५ (पृ० २२०)

ज्ञानिनामुपरताखिलरागद्वेषविभ्रमविमोहविकल्पात् ।

तत् कुतो भवति बन्धनमेषां कर्मणस्तदनुयायि तदस्ति ॥११७॥

किमन्धा धावन्ति ध्वनिजनितविज्ञानविलसद्-

विकल्पैराकल्पं चिरपरिचिते कर्मणि रताः ।

इदानीमासाद्य प्रसभसहजव्यक्तिसमलं

कुरुध्वं नैष्कर्म्याध्वनि विचरणं नित्यशरणम् ॥११८॥

भोक्ता भुञ्जन्नैव कुर्वन्न कर्ता

कर्माधीनापायतो नास्ति कर्म ।

ज्ञानी जानन्नात्मविज्ञानमात्रं

कर्ता भोक्ता तत्फलस्यास्ति नो वा ॥११९॥

व्यवहारनयावलम्बनामिह निश्चायकरूपनिश्चयः ।

यदिदं निरुपाधिविग्रहे व्यवहारात्मनि तिष्ठतेऽधुना ॥१२०॥

केचिन्मोहनिरङ्कुशोद्धतधिया मत्ता इवाहंयवः ।

स्वं सद्दृष्टितया स्तुवन्ति सततं के ते वराकाः परे ।

तेषामुद्गतदृष्टिमोहविरसोद्गारादतः केवलं

तेऽन्तरतत्त्वविचारशून्यहृदयाः सम्यक्वतस्त्वच्युताः ॥१२१॥

किल निरर्गलतापि मता न च

स्फुरितशुद्धदशामपवादतः ।

विदितलौकिक एव तदुत्तरं

स्पृशति नान्यतमः कतमोऽधमः ॥१२२॥

संन्यस्ते सर्वकर्मण्युपरतविकलज्ञानमिथ्यान्धकारे

प्रभ्रष्टे दुष्टचेष्टाकुलिततरलिते विभ्रमे संभ्रमेण ।

उद्भिन्नं शुद्धधामादभुतचकितचमत्कारकारिप्रभान्त-

र्व्यक्तिप्राग्भारभारोद्गतसहजरसोन्मज्जदुर्लभं ॥१२३॥

सदृष्टेः खलु मङ्गलाय मरणं प्राक्कर्मणः शातनात्  
यद् गत्यन्तरसङ्क्रमेण पुरतो वेद्यं तदत्रैव हि ।  
तस्मान्मे परमात्मनः परतरा संशुद्धिरस्तु स्वयं  
न स्यादामघटस्य किं हुतभुजः पाकोऽर्थसंसिद्धये ॥१२४॥

अथ कथं कथमप्यवतारिते  
सहजभूमिमितः परमात्मनि ।  
पुनरनेकनयाङ्कितलक्षणं  
किमपि तस्य मनागपि चिन्त्यते ॥१२५॥

दिव्यज्ञानानन्दकन्दायमानं  
शुद्धात्मानं चिच्चमत्कारमात्रम् ।  
पश्यन्त्यन्तज्योतिरुद्गच्छदच्छं  
ध्याता ध्येयं वस्तु वस्तुस्वरूपम् ॥१२६॥

चैतन्यसामान्यनिमग्नधर्मा-  
धिष्ठातृकं द्रव्यमनन्तशक्ति ।  
प्रमाणपूर्वानुभवप्रमीय-  
माणं स्वसंवेद्यरहस्यगम्यम् ॥१२७॥

यथेकान्तनयावलम्बनपरज्ञानेन वस्तुस्थितिः  
प्रस्तूयेत तदा न वस्तु परतो भिन्नं परिच्छिद्यते ।  
स्याद्वादेन पुनः प्रमाणयति यः स्वां वस्तुवृत्तिं स्वतो  
ज्ञानीभूय न मुह्यति स्वपरतो भेदादतः स्तूयते ॥१२८॥

चिन्मात्रं पटमात्रवत् तदखिलं द्रव्यार्थिकन्यायतः  
पर्यायार्थनयेन तन्तुमिति वद् दृग्ज्ञानमात्रं स्फुरत् ।  
स्यादस्ति त्वनयादयोमयधनुर्ज्यावर्तिलक्ष्योन्मुख-  
स्वस्थाजिह्मगवधदस्ति निजद्रव्यादिसम्पत्तितः ॥१२९॥

स्यान्नास्ति त्वनयादनायसधनुर्ज्यावर्त्यलक्षोन्मुखा-  
स्वस्थाजिह्मगवन्न चास्ति परतो द्रव्यादिभिर्नास्ति वत् ।  
तद्वद् द्वैतनयक्रमान्निजपरद्रव्यादिभिर्द्वैतवत्  
तत्त्वावाच्यनयेन पूर्वशरवद् वाच्यं न चैकक्षणम् ॥१३०॥

अस्तित्वावाच्यवृत्त्या प्रथमविशिखवद् द्वैतविज्ञेषुबद्धा  
स्वद्रव्यक्षेत्रकालादिभिरपरनिजद्रव्यभावादिभिर्वा ।  
सद्वाऽवक्तव्यमेतद् युगपदपि परस्वान्यताद्रव्यतायै-  
नास्तित्वाजिह्वागस्थद्वितयविशिखवन्नास्त्य वक्तव्यमेतत् ॥१३१॥

अस्तित्वनास्त्यवक्तव्यनयेन त्रिविधेषु यत् ।  
सदसद् यदवक्तव्यं स्वपरस्वान्यकल्पितैः ॥१३२॥

शिशुकुमारजरत्नपुरुषैक्यवत्  
कृतविकल्पनयात् सविकल्पकम् ।  
यदविकल्पनयादविकल्पकं  
पुरुषमात्रवदेव तदस्मि चित् ॥१३३॥

सकलशब्दविमर्शितदात्मवत्  
तदपि नाम नयेन विमृश्यते ।  
तदितरेण तदङ्कितमूर्तिवत्  
सकलपुद्गलतामवलम्बते ॥१३४॥

द्रव्याद् भूतभविष्यद्वदिहेष्यदतीतपर्ययोद्भासि ।  
भावनयात् पुरुषायिततत्परयोषित्वपर्ययोद्भासि ॥१३५॥

सामान्यनयाधीनं हारस्रग्दामसूत्रवद् व्यापि ।  
सविशेषनयात् केवलमुक्ताफलवद् यदव्यापि ॥१३६॥

नित्यनयेन सुशिक्षित-  
नटवदवस्थायि निश्चले महसि ।  
अनवस्थायि निरन्तर-  
मनित्यतो रामरावणवत् ॥१३७॥

विस्फारिताक्षचक्षुर्वत्  
सर्वगतेन सर्ववर्ति महः ।  
विनिमोलताक्षचक्षुर्वद्  
असर्वगतेन चात्मवर्ति परम् ॥१३८॥



शून्यागारवदेकं ननु  
शून्यनयेन केवलोद्भासि ।

इतरेण लोकसंयुत-

नौकावत् संयुतोद्भासि ॥१३९॥

ज्ञानज्ञेयविकल्पिताद् द्वयनयान् प्राग्भारभूतेन्धना-  
कारान्तर्गतधूमकेतुवदतीवैकं ततश्चिन्महः ।

तत्तद् द्वैतनयात् परप्रतिमया संपृक्तवद् दर्पणोऽ-  
नेकं चिद्गुणगुम्फितान्वयमणिप्रालम्बमालम्बते ॥१४०॥

नियतिनियमितौण्यबह्विवद्

यन्नियतिनयान्नियतस्वभावभासि ।

अनियतनिरतस्वभावभासि

द्वानियमितौण्यपयोवदुत्तरेण ॥१४१॥

संस्कारानर्थक्यं स्वभावतो निशिततीक्ष्णकण्टकवत् ।

तत् सार्थक्यकृदपरादयसा संस्कारितेषुवत्तीक्ष्णम् ॥१४२॥

यत् तत्कालनयान्निदाघदिवसैः सम्पृच्यमानाप्रवत्

कालायत्तनितान्तसिद्धिरभितस्त्वाकालिकन्यायतः ।

यद्वा कृत्रिमितोमयत्नविधिभिः सम्पृच्यमानाप्रवत्

सद्द्रव्ये घटते नितान्तसमयानायत्तसिद्धिर्ध्रुवम् ॥१४३॥

न्यायात् पौरुषवादिनः समुपलब्धा यत्नसाध्या यतः

सिद्धिस्तन्मधुकुक्कुटीव पुरुषत्वाद् दैवनीतेः पुनः ।

तद्वत्ता मधुकुक्कुटी तदुदरे माणिक्यलङ्घिर्वशाद्

दैवस्येति च साध्यसिद्धिरभवत् तद्वत् प्रयत्नादृते ॥१४४॥

ईश्वरनयेन धात्र्या हठादिवाञ्छिष्टपान्थबालकवत् ।

तत्पारतन्त्र्यभोक्तृप्रतिफलितमतन्त्रतः स्वस्य ॥१४५॥

स्वच्छन्दवृत्तिदारितकुरङ्गकण्ठीरवोक्तिवञ्ज्योतिः ।

स्वान्त्र्यभोक्तृ परमं निर्द्वन्द्वमनीश्वरनयेन ॥१४६॥

यदुपाध्यायेन गुणग्राहीति विनीयमानबालकवत् ।

तदगुणिनयादितरतस्तद्बालाध्यक्षवत् साक्षि ॥१४७॥

कर्तृनयेन रजकवद् रागादिविभावभावताकर्तृ ।

निजकर्म क्तरजकाध्यक्षवदितरेण केवलं साक्षि ॥१४८॥

भोक्तृनयादहितहितान्नभोक्तृ रोगीव दुःस्वसुखभोक्तृ ।

इतरेण रोगपीडितचिकित्सिताध्यक्षवैद्यवत् साक्षि ॥१४९॥

स्थाणुभिन्नशिरोजातदृष्टिलब्धधनान्धवत् ।

क्रियानयादनुष्ठानसाध्यसिद्धिर्निर्न्तरम् ॥१५०॥

ज्ञानेन चणकमुष्टिकीतश्चिन्तामणिः स्वगृहकोणे ।

वाणिज्यवद् विवेकप्रधानता साध्यसिद्धिरस्य मता ॥१५१॥

द्वैताद्वैतानुवर्तिव्यवहरणनयाद् बन्धकाबन्धकाणु-

प्रायोग्याण्वन्तरान्तप्रचलदणुकवद् बन्धमोक्षस्य भावात् ।

स्यादद्वैतानुवर्तिद्वितयगुणयुतत्वाणुतावद् विशुद्धं

सातत्यं बन्धमोक्षद्वयपथपथिकः केवलं निश्चयेन ॥१५२॥

अशुद्धनयतो भवदघटशरावमृण्मात्रवद्

विशिष्टतरकारणाद् भवति तच्च सोपाधिमत् ।

विशुद्धनयतो न यद् गतविशेषमृण्मात्रवत्

स्वभावनिरुपाधिमञ्जयति निर्गतान्तर्महः ॥१५३॥

प्रत्येकान्तधर्मस्फुरितनयगणानन्तताचिन्त्यमानं

क्षीरोदान्तनिर्मज्जदधवलमधवलं यामुनं गाङ्गमम्भः ।

अन्योन्यत्वाविरोधस्फुरितनयलसदधर्ममात्रेण तद्वद्

द्रव्यं द्रव्यैकधर्मादिविवृतमचलामेचकाच्छस्वभावैः ॥१५४॥

युगपदस्त्रिलधर्मव्यापकानन्तनीति-

स्फुरितसमयसम्यग्ज्ञानविज्ञायमानम् ।

यदि सकलसरिद्धाः पूर्णैकवार्द्धै-

रिविवृतवदिव स्याद्वादतो मेचकं तत् ॥१५५॥

आसंसारनिपीतमोहनदिराधूर्मायमाणश्चिति  
क्षुभ्यन्तम्युदयत्यनात्मकबहिर्द्रव्यस्फुरदव्यक्तिषु ।  
रागद्वेषबहिर्मुखस्य नियतं शुद्धात्मसंज्ञेतना-  
वाप्तिस्तस्य दवीयसी किमपरैर्व्यथालकोलाहलैः ॥१५६॥

चेदुच्चण्डितकर्मकाण्डविगमोच्चण्डीकृताखण्डित-  
ज्ञानाढम्बरकाण्डकेन परतां वध्यैकभूमिं नयत् ।  
तद्विज्ञानघनाविभिन्नमहिमव्यक्तीकृतान्तर्लसत्  
कल्लोलाब्धिरिव स्वभावभवने तिष्ठेत निर्व्याकुलः ॥१५७॥

अन्तर्मुखः समवरुद्धसमस्तमोह-  
द्रोहः समेत्य पदवीमपदाधिरूढाम् ।  
अच्छोच्छलदबहुलपुष्कलरङ्गसङ्ग-  
रङ्गतरङ्गभकराकरवन्ममञ्ज ॥१५८॥

कुतश्चिदनुमानतः स्फुरति मेचकव्यक्तितां  
प्रमाणभवनात् कुतो भवदमेचकत्वं ततः ।  
द्वयानुभवतः कचिल्लसति मेचकामेचकं  
न किञ्चिदपि किञ्चिदुच्चकचकायमानं महः ॥१५९॥  
जयति जयपत्राकीकृत्य नित्यावबोधं  
स्वरसविसरमञ्जच्चिच्चमत्कारसारम् ।  
अनुभवभवभावाभावभावप्रवृत्ती

जगदजगदिवान्तर्यस्य नश्यत्यवश्यम् ॥१६०॥  
यः पाण्डित्यशिखण्डिपण्डितशिखाशेषे शिखण्डायते  
यो विज्ञानघनाघनाध्वनि तडिहण्डायते विस्फुरन् ।  
उत्कामन्तयचक्रपाधनविधौ यश्चक्रवर्ती विभुः  
व्याख्यातुं स किल प्रगल्भकुशलः श्रीज्ञानचन्द्रोदयम् ॥१६१॥

ब्रह्मज्ञानकलाविलासविलसद्ब्रह्मैकसंलीनता-  
लीनं दुर्धरधारया न सहते द्वैतं चिदञ्जस्विषा ।  
ब्रह्म ब्रह्मणि मग्नमित्थमधुना गम्भीरबोधाम्बुधौ  
शब्दब्रह्म कुतश्चकास्ति परमब्रह्मण्यतीतं ततः ॥१६२॥

निष्क्रान्तः शब्दब्रह्मविलासः । तन्निष्क्रान्तौ सर्वे निष्क्रान्ताः । केवलं परब्रह्मैवावस्थितमवि-  
कलचिदानन्दमन्दिरमिति पूर्णम् ।

आनन्दोदयपर्वतैकतरेणानन्दमेरोरुः

शिष्यः पण्डितमौलिमण्डनमणिः श्रीपद्ममेरुर्गुरुः ।

तच्छिष्योत्तमपद्मसुन्दरमुनिः सुत्रार्थसंदर्भतो

व्यायोगं रचयांचकार किमपि श्रोज्ञानचन्द्रोदयम् ॥१६३॥

इति श्रोज्ञानचन्द्रोदयनाटके परमात्मविवरणे पञ्चमोऽङ्कः पूर्णः ।

तत्तममाप्तो च श्रोज्ञानचन्द्रोदयनाटकं परिपूर्णम् ॥श्री ॥ मेघालिखितं ॥



ત્યાં નિંદકર્મ કરનારા, રાત્રી પશુઓના કાળ સમા વ્યાધાતી, ચોતરફ જંગલથી ઢંકાયેલી એક વસાહત હતી. (૧૩૭૩). તેમની જૂંપડીના આંગણાના પ્રદેશ, ત્યાં આગળ સૂકવવા મૂકેલાં લોહીની ગળતાં માંસ, ચામડા અને ચરબીથી છાપેલા હોઈને સંધ્યાનો દેખાવ ધરી રહ્યા હતા. (૧૩૭૪). વ્યાધપત્નીઓ રાત્રી કામળીનાં ઓઢણાં ઓઢીને લોહીની ગળતા કે સૂકા માંસને ભરીને જતી દીસતી હતી. (૧૩૭૫). ત્યાં વ્યાધપત્નીઓ મોરપિચ્છથી શણગારેલું ઓઢણું ઓઢીને હાથીના ઢંતૂથળના સાંભેડા વડે ખંડવાનું કામ કરી રહી હતી. (૧૩૭૬).

### વ્યાધ તરીકેનો પૂર્વભવ

ત્યાં હું આની પહેલાંના ભવમાં પ્રાણીઓનો ઘાત કરનારો, હાથીના શિકારમાં કુશળ, માંસાહારી વ્યાધ તરીકે જન્મ્યો હતો. (૧૩૭૭). દરોજ ધતુવિદ્યાનો અભ્યાસ કરીને તેમાં નિપુણ બનેલા મેં પ્રાણ પ્રહાર કરવાની શક્તિ પ્રાપ્ત કરી. આણ્વાળી તરીકે પ્રખ્યાત બનેલો હું અમોઘકાંક નામે જાણીતો હતો. (૧૩૭૮). મારો પિતા સિંહ પણ દંડપ્રહારી અને અચૂક લક્ષ્યવાળો હોઈને પોતાના કામે કરીને વિખ્યાત હતો. (૧૩૭૯). મારા પિતાને ઘણી વહાલી, વન્યવેશ ધારણ કરતી અટવીથી નામે વ્યાધબાલા મારી માતા હતી. (૧૩૮૦). જ્યારે હું પુખ્ત વયનો થયો અને એક જ બાણ છોડીને હાથીને પાડવા લાગ્યો, ત્યારે મને પિતાએ કહ્યું, ‘આપણે કુળધર્મ શો છે તે તું સાંભળ (૧૩૮૧) :

### વ્યાધનો કુળધર્મ

વ્યાધાના કોશ અને ધરતું રક્ષણ કરનાર જ્ઞાનને અને બીજ પાડવાને સમર્થ એવા જૂથપતિ હાથીને તારે કદી મારવો નહીં. (૧૩૮૨). બચ્ચાની સારસંભાળ કરતી, પુત્ર-સ્નેહથી પાંગળી અને વ્યાધથી ન ડરતી એવી હાથણીને પણ તારે મારવી નહીં. (૧૩૮૩). એકલું પડયું ન હોય, તેવું નાનું, ભોળું, દુધમુખું હાથીનું બચ્ચું પણ તારે મારવું નહીં—બચ્ચું આગળ જતાં મોઢું થશે એવી ગંજીતરી રાખવી. (૧૩૮૪). કામવૃત્તિથી ઘેરાયેલી, બચ્ચાની જનની થનારી હાથણી જ્યારે ક્રીડારત હોય ત્યારે તેને હાથીથી વિખૂટી ન પાડવી. (૧૩૮૫). આ કુલધર્મનું તું પાલન કરજે. કુળધર્મને જો નષ્ટ કરે, તેના કુળની અવગતિ થાય. (૧૩૮૬). એટા, બીજનો વિનાશ ન કરતો અને કુળધર્મની સાંરી રીતે રક્ષા કરતો રહીને તું તારો ધંધો કરજે અને આ જ વાત તારાં સંતાનોને પણ કહેજે. (૧૩૮૭).

### વ્યાધજીવન

એ પ્રમાણે હું યરાચર આચરણ કરતો, વ્યાધનો ધંધો કરતો, વન્ય પ્રાણીઓથી ભરેલા એ જંગલમાં શિકારથી ગુજારો કરવા લાગ્યો. (૧૩૮૮). ગેંડો, જંગલી બળદ, હરણ, જંગલી પાડા, હાથી, ભૂંડ વગેરેને હું મારતો. (૧૩૮૯). સમય જતાં વડીલોએ મને અમારી જ જાતની મનગમતી, સુંદર, સુરતસુખદા તરુણી પરણાવી. (૧૩૯૦). સ્તનયુગલથી

सामा थण-जुयललंकियल्लिया पीण-पीवर-नियंवा ।  
 मिउ-भणिय-विसय-हसिरी मुहेण चंदं विलंबंती ॥१३९१  
 राजीव-तंब नयणा जोववण-गुण-राइ-मंडिय-सरीरा ।  
 कसण-तणु रोमराई वणराई नाम नामेणं ॥१३९२  
 सोललं वर-पसण्णं रुवं वर-कामिणी य मय-कलिया ।  
 किसल-सयणं च सया सोक्खं वाहत्तणे एयं ॥१३९३  
 कीस न होही सोक्खं वाहत्तणे तणु-बलम्मि साहीणे ।  
 जेसि किमिच्छिय सुहं अच्छत्ति निही अरण्णेसु(?) ॥१३९४

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वाही-भुय-परिंभण-पीण-पओहरहि वद्ध-रागो हं ।  
 वारुणि-मंड-तणुओ सुरय-किलंतुट्ठिओ कल्लं ॥१३९५  
 मय-संग-मोर-पिच्छ-द्वयाकुलं सरस-रुहिर-परिसित्तं ।  
 नमिऊण मुदिय-मणसो थाणं वाहाण देवीए ॥१३९६  
 अह अणया कयाई गिम्हे हं गहिय-कंड-कोयंडो ।  
 अंसावसत्त तुंवो वाहच्छेत्तां(?) गओ रणं ॥१३९७  
 वण-कुसुम-वद्ध-वेडो(?) उवाहणुप्पीलिपहि पापहि ।  
 अग्गि-करणी य अरणी वद्धिय(?) कोयंड-पट्टम्मि ॥१३९८  
 वण-हत्थि मग्गंतो दंत-मुसल-कारणाय परित्तो ।  
 आहिंढिऊण रणं गओ निवाणं नइं गंगं ॥१३९९  
 तत्थ य पव्वयमेत्तं पच्चग्ग-वणंतर-वियारिणं पस्सं ।  
 ण्हाउत्तिणं भइं एकल्लयं हत्थि ॥१४००  
 ददूण तं अपुवं अहयं हियण संविचित्तेमि ।  
 न-हु गंगा-कच्छ-वणंतरुट्ठिओ होइमो हत्थी ॥१४०१  
 जो गंगा-कच्छ-वणम्मि होइ बहु-विविह-रक्ख-गहणम्मि ।  
 सुह-फरिस-वाल-केसो तस्स इमं लक्खणं होइ ॥१४०२  
 एसो पुण अण्ण-वणाउ आगओ दसण-विरहिओ जइ-वि ।  
 वाह-कुल-रक्खणट्ठा तहा वि हंतव्वओ एसो ॥१४०३

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एवं कय-संकप्पेण तो मए वाह-कुल-रक्खण-निमित्तं ।  
 हत्थिस्स पेस्सियं तं जीविय-निहारणं कंडं ॥१४०४  
 अह तेण य उड्ढीणो सहसा खण-कुंउमो नहयलस्स ।  
 पुव्व कयंत-निजुत्तो विद्धो कंडेण चक्काओ ॥१४०५

શોભતી, રથુળ અને પુષ્ટ નિર્ગળવાળી, મૃદુભાષિણી, નિર્મળ હસતી, મુખથી ચંદ્રની વિડંબના કરતી, કમળ સમાન રત્નમકાં નયનવાળી, યૌવનોચિત ગુણગણથી મંડિત અંગ-વાળી, શ્યામ અને સુદૃઢ શેમરાજિ ધરતી, તે શ્યામાનું નામ વનરાજિ હતું. (૧૩૯૧-૧૩૯૨). સુંદર અને આનંદદાયક રૂપ(૧), શેકેલા માંસનું ભોજન, મદકરી રૂપવતી કામિની અને કોમળ પર્ણીની સંખ્યા—વ્યાધિજનનનાં આ શાશ્વત સુખો છે. (૧૩૯૩). જેમને વ્યાધિજનન સ્વાધીન હોય તેમને કશું મનના-નુ સુખ સુલભ નથી? (૧૩૯૪).

### હાથીના શિકારે

વ્યાધિસુંદરીની ભુજ્જઓના આશ્લેષમાં પુષ્ટ પચોધરથી મંદિત, સુરાપાનથી તૃપ્ત અને સુરતશ્રમથી ક્ષાન્ત એવો હું એક સવારે જીઠ્યો. (૧૩૯૫). મોરપિચ્છના ધ્વજથી ભરસક અને તાજ સોહીથી છંટાયેલા એવા વ્યાધીની દેવીના સ્થાનકને આનંદિત ચિરો પ્રણામ કરીને, એક વાર ગ્રીષ્મઋતુમાં હું ધનુષ્યખાણ લઈ, ખભે તૂંબકું બેસી, શિકાર માટે જંગલમાં ગયો, (૧૩૯૬-૧૩૯૭). જંગલી ફૂલોથી વાળતું વેષ્ટન રી, પગમાં મેં મોજડી પહેરી અને દેવતા પાડવા માટે ધનુષ્યના પાછળના ભાગે અરણી બાંધી દીધી. (૧૩૯૮).

દંતુશળ પ્રાપ્ત કરવા જંગલી હાથીની ભોજમાં હું જંગલમાં રખડી રખડીને ખૂબ થાક્યો અને છેવટે ગંગા નદીને કાંઠે પહોંચ્યો (૧૩૯૯). હાં મેં પહાડ અને વનવિસ્તારમાં ભામાવાળા, પર્વત જેવા પ્રચંડ એક હાથીને નાદોને બહાર નીકળતો જોયો. (૧૪૦૦). એ અપૂર્વ હાથીને જોઈને મેં મનમાં વિચાર્યું : આ હાથી ગંગાકાંઠેના વનમાંથી આવ્યો નથી લાગતો (૧૪૦૧); જે હાથી ગંગાકાંઠેના, જાતજાતનાં અનેક વૃક્ષોથી ગીચ એવા એ વનમાંથી આવ્યો હોય તેનું લક્ષણ એ કે તેના વાળ રૂપશે કોમળ હોય : (૧૪૦૨). આ તો દંતુશળ વિનાનો હોવા છતાં બીજા વનમાંથી આવેલો જણાય છે, અને વ્યાધિકુળના રક્ષણ માટે તેનો વધ કરવામાં કશો વાધો નથી. (૧૪૦૩).

### અકસ્માત ચક્રવાકોના વધ

એ પ્રમાણે સંકલ્પ કરીને મેં વ્યાધિકુળના રક્ષણ ખાતર તે હાથી, પ્રત્યે જીવલેણ બાણ છોડ્યું. (૧૪૦૪). તે વેળા એકાએક કાષ્ઠિક કુંકુમવરણો ચક્રવાક, કાળના પૂર્વાનિયોગે. આકાશમાર્ગે જીઠ્યો અને એ બાણથી વીંધાયો. (૧૪૦૫). વેદનાથી તેની પાંખો ઢળી પડી.



पडिओ य वेदणाउर-पमुक्क-पक्खो खणेण सल्लिउ तले ।  
 संज्ञा-कुंकुम-तंबो व इयारो(?) पच्छिम-समुद्दे ॥१४०६  
 पडियं च ण उवगया चक्काई विक्कवं अणुहरंती ।  
 सोकावरिय-दुहट्टा सरेण उत्सारियप्पाणं ॥१४०७  
 हा धिगु जुयलयमिणमो हयं ति चिंतापरो अहं जाओ ।  
 चेड्ढि त्ति अग्ग-हत्थे संपिच्छं तत्थ विधुणतो ॥१४०८  
 तम्मि य हत्थिम्मि गए मए वि सोत्थ पुलिणम्मि काऊण ।  
 आगयक्खिणेण तुरियं अणुकंपा-झामिओ सउणे ॥१४०९

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तम्मि य अग्गिम्मि पुणेा चक्काई सहयराणुराणेण ।  
 भमिऊण सन्निवइया तत्थ य दट्टा मुहुत्तेणं ॥१४१०  
 ददूण तं गइ-गयं दुक्खं पीवरतरं महं जायं ।  
 भद्दक-सउण-मिहुणकं किह वाय विणासियमिणं ति ॥१४११  
 चित्तेमि उ पुरिस-परिरिक्खिओ एस अम्ह कुल-धम्मो ।  
 समओ कुलन्जस-वत्तो हा दुदुउ मए कहं भग्गो ॥१४१२  
 पुरिसो पच्च(?) उच्छाहो खलिय-विड्ढिओ दुगुंछंति ।  
 अप्पाणं चेव नियय-कुल-धम्मो वल्लिवि भोगगस्स ॥१४१३  
 × × × कि मञ्ज जीविणं तो ।  
 एवं कयंत-चोइय-मइस्स जाया महं बुद्धी ॥१४१४  
 तो बहुतरए अरणी आणीया चक्काया-चिययाए ।  
 अहमवि अग्गि पडिओ तत्थ य दड्ढो मुहुत्तेण ॥१४१५  
 कुल-धम्म-वयाएसस्स रक्खणा सव्व-संवउज्जयया ।  
 पच्छाणुताव-गरहण-निद-दुगुंछा-पवण्णो हं ॥१४१६  
 संतेगप्पणिहाणो विसुद्ध-परिणाम-धम्म-सद्धाए ।  
 वप्पेण(?) सरीरस्स एएण न हं गओ नरयं ॥१४१७

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तत्थ मओ हं गंगाणईण गंतूण उत्तरे कूले ।  
 इच्चम-कुले आयाओ विणड(?)-वण्ण-सयणम्मि ॥१४१८  
 निप्पण्ण-सव्व-गुणसार-विस्सुओ उस्सवो कुले जत्थ ।  
 कासी नाम जणवओ कासग-जण-संकुलो रम्मो ॥१४१९  
 जत्थ य मणोभिरामे पउम-सराराम-क्कित्तण-समूहै ।  
 होति निरिक्खण-वक्खेय-मसिण-गमणा पहिय-जुहा ॥१४२०

અને તે પશ્ચિમ સમુદ્રમાં સંધ્યાસમયે કેસરી રંગે ઢળી પડતા કુંકુમવરણ સૂર્ય સમેાજન-  
સપાટી પર પડ્યો. (૧૪૦૬). શરપહારે જેનો પ્રાણુ જતો રહ્યો છે તેવા તે ચક્રવાકને જ  
અનુસરતી, શોકની પીકાથી આર્ત અને વ્યાકુળ ચક્રવાકી નીચે પડેલા ચક્રવાકની પાસે  
આવી લાગી. (૧૪૦૭) અરેરે ! ધિરધાર છે મેં આ જોડીનો સંહાર કર્યો—એ પ્રમાણે હું  
દુઃખી થઈ ગયો અને હાથો ધુણાવતો તે દશ્ય જોઈ રહ્યો. (૧૪૦૮). પેલો હાથી  
આલ્સો જતાં, મેં દયા અને અનુકંપાથી પ્રેરાઈને તરત જ તે પક્ષીને ત્યાં કાંઠા પર  
અગ્નિદાહ દીધો. (૧૪૦૯).

**ચક્રીવાકીનું અને વ્યાધનું અનુભવરણ**

પેલી ચક્રવાકીએ પોતાના સહચર પ્રત્યેના અનુરાગથી પ્રેરાઈને ચક્કર લગાવી તે ચિતાના  
અગ્નિમાં ઝંપલાવ્યું અને ધડીકમાં તો તે બળી મરી. (૧૪૧૦). તેને આવી ગતિ પામેલી  
જોઈને મારું દુઃખ વધુ ધનિષ્ઠ થયું: અરેરે ! મેં આ બધા ચક્રવાકમિયુનનો કાં વિનાશ કર્યો ?  
(૧૪૧૧). હું વિચારવા લાગ્યો, ‘અરેરે ! અનેક પૂર્વપુરુષોએ જેનું રક્ષણ કર્યું છે તે આમારા  
કુળધર્મ, પરંપરા અને વંશની કીર્તિનો અને વચનનો મેં દુષ્ટતાથી કેમ વિનાશ કર્યો ? (૧૪૧૨).  
નિર્લજ્જ બનીને જે પુરુષે પોતાને હાથે જ પોતાના કુળધર્મને નષ્ટ કર્યો હોય, તેની લોકો  
જુગુપ્સા કરે છે. (૧૪૧૩).....હવે મારે જીવીને શું કરવું છે ?’ એ પ્રમાણે જાણે કે  
કૃતાંત મારી બુદ્ધિને પ્રેરતો હોય તેવા વિચાર મને આવ્યા. (૧૪૧૪). એટલે ચક્રવાકની  
ચિતા માટે જે પુષ્કળ ઈધણુ આણીને મેં સળગાવેલ તે આગમાં હું પણ પડીને એક  
ધડીમાં બળી મર્યો. (૧૪૧૫). મારા કુળધર્મ અને વ્રતના રક્ષણ માટે સર્વ પ્રકારે સંયત અને  
તત્પર એવો હું જાતની નિંદા, જુગુપ્સા, ગર્હણ કરતો, સંવેગભર્યા ચિરો અને ધર્મશ્રદ્ધાથી  
વિશુદ્ધ ચિત્તપરિણામી, આત્મહત્યા કરતા છતાં નરકે ન ગયો. (૧૪૧૬-૧૪૧૭).

**શ્રીમંત કુળમાં વ્યાધનો પુનર્જન્મ**

તે પક્ષી હું ગંગા નદીના ઉત્તર તટે ધાન્ય અને સ્વજનોથી સમૃદ્ધ એવા શ્રીમંત વેપારીના  
કુળમાં જન્મ્યો. (૧૪૧૮). કિસાનોથી ભરપૂર કાશી નામના રમણીય દેશમાં જે કુળમાં હું  
જન્મ્યો ત્યાં સર્વોત્તમ યુગ્મે વિખ્યાત ઉત્સવ ઉજવાયો. (૧૪૧૯). તે દેશનાં મનોરમ કમળ-  
સરોવરો, ઉદ્યાનો અને દેવમંદિરો જોવામાં વ્યસ્ત બની જતા પ્રવાસીઓની ગતિ મંદ બની  
જતી. (૧૪૨૦). ત્યાં સાગરપત્ની ગંગા વડે જોના કોટનું રક્ષણ કરાવું હતું તેવી, દારકા

तत्थ × × सावर-भारियाए गंगाए गुत्त-पागारा ।  
 बारवती च पहाणा नयरी वाणारसी नामं ॥१४२१  
 तत्थेव वाणिय-जणो माणोवडिजय-महंत-विणय-गुणो ।  
 एकल्लओ वि कोडीय देज्ज गेण्हेज्ज वा भंडं ॥१४२२  
 जत्थ य रंगण(?) नरवड-पहेसु तुंगत्तणेण भवणाणं ।  
 सूरु पेच्छइ गयणयल-विवर-मज्झागओ भूमी ॥१४२३  
 तत्थ य अहं च जाओ रुद्धजसो नाम नामधेज्जेणं ।  
 लेहाई य कल्ल मे कमेण उवसिक्खिया विविहा ॥१४२४



मज्झय(?) विणासयं मे लोगासंगे अकित्ति-पासेगे ।  
 जूप आसि पसंगो आसंगो सव्व-दोसाणं ॥१४२५  
 जेण वि कूडिय रुद्धा लभ-वस-गया अ-साहुणा पुरिसा ।  
 उव्वासिय-सव्व-गुणा बहु-भेय-विणासणमुवेत्ति ॥१४२६  
 संपइ मयतण्ह-समं जूयं मज्झ अणुबद्धमाणस्स ।  
 कुल-पच्चयस्स उक्का चोरिक्का बाहिदिया(?) काउं ॥१४२७  
 अक्खेवय(?)-संधिच्छेयण-पयास-घर घाय-पंधि-घाय-रओ ।  
 निययावराह-कारण-सयण-जण-दुगुंछिओ जाओ ॥१४२८  
 पर-धण-हरणे बुद्धी उत्पण्णा जूय-वसण-पच्छस्स ।  
 लोभ-गहस्स वासं रत्तिं हिंढामि असि-हत्थो ॥१४२९



नगरोए विण्णाओ पायड-दोसो त्ति ताणमलभंतो ।  
 खारोयं नामाओ विज्ज-गिरि-कुडुंविणि अडवि ॥१४३०  
 सावय-कुल-सय-सरणं गयगण-सउणगण-चोरगण-थत्ति ।  
 नाणा-रुक्ख-गणुव्विद्ध-बहल-तम-अंधकार-मती ॥१४३१  
 विज्जगिरि-परिविखत्तं एक-द्वार-विसमं गओ अहयं ।  
 पल्लि तत्थ महल्लि सीहगुहं नाम नामेणं ॥१४३२  
 वाणियग-सत्थिय-जण-परिलुंचिरेहिं तद् बहु-दुट्ठ-कारीहिं ।  
 पर-धण-हरण-रएहिं भरिया चोरेहिं वीरेहिं ॥१४३३  
 अच्छीओ विरहेज्जा णु(?) अंजण वंचणाहिं बहुयाहिं ।  
 हरणोपाय-विहिणू ववगय-धम्माणुकंपा य ॥१४३४  
 केई बंभणोसमणे महिलाओ वालए य(?) थोरे य ।  
 अबले [य] परिहणंता सूरा सूरुसु पभवन्ति ॥१४३५

સમી ઉત્કૃષ્ટ, વારાણસી નામની નગરી હતી. (૧૪૨૧) ત્યાંના માની તેમ જ વિનયી વેપારીઓમાંનો પ્રત્યેક એક કરોડના માલની લેવેચ કરી શકે તેટલો સમર્થ હતો. (૧૪૨૨). ત્યાંનાં રાજમાર્ગો પરનાં ભવનો એટલાં ઉત્તુંગ હતાં કે સૂર્ય જ્યારે આકાશ-તલમાં વચ્ચે વચ્ચે રહેલાં બાકોરાંમાં પ્રવેશતો ત્યારે જ તે ભૂમિનું દર્શન કરી શકતો. (૧૪૨૩). ત્યાં હું રુદ્રયશ એવે નામે જન્મ્યો. કમેકમે હું લેખન વગેરે વિવિધ કળાઓ શીખ્યો. (૧૪૨૪).

### દ્યુતનું વ્યસન

અપકીર્તિના કારણ, લોકોના વ્યસનરૂપ, સર્વ દોષો સાથે સંકળાયેલા એવા દ્યુતનો હું વ્યસની હતો. (૧૪૨૫). કપટી, ઉગ્ર, અસાધુ, લાભના લોભી, સર્વ સહ્યુલ્લાથી વંચિત એવા લોકો આ વિનાશકારી વ્યસન સેવે છે. (૧૪૨૬).

મૃગતૃષ્ણા સમા એ દ્યુતના વ્યસને ઘેરાયેલો હું કુળપરંપરાની ઉદ્ધા સમી ચોરી પણ કરવા લાગ્યો. (૧૪૨૭). ખાતર પાડીને ધરફોક ચોરી કરવી, પ્રવાસીઓનો વધ કરીને તેમને લૂંટી લેવા વગેરે અપરાધોને કારણે સ્વજનોનો હું તિરસ્કારપાત્ર બન્યો. (૧૪૨૮). ઘૂનનો વ્યસની હોવાથી પારકું ધન હરી લેવાની વૃત્તિ પણ ઉદ્ભવી. લોભરૂપી ભૂતના આવાસ સમો હું રાત આખી હાથમાં તલવાર લઈને રખડવા લાગ્યો. (૧૪૨૯).

### નગરીનો ત્યાગ : ચોરપક્ષીનો આશ્રય

આખી નગરીમાં મારા અપરાધોથી સૌ બાળીતા થઈ ગયા. આથી આત્મરક્ષણ મુશ્કેલ બનતાં વિંધ્યપર્વતની આડશમાં આવેલી ખારિકા નામની અટવીનો મેં આશ્રય લીધો. (૧૪૩૦). તે સેંકડો પક્ષીગણોના શરણ રૂપ, પશુઓ, પક્ષીઓ અને ચોરોના સમૂહોના વાસસ્થાન સમી, અને અનેક પ્રકરનાં વૃક્ષસમૂહોના ગીચપણાને લીધે ગાઢ અંધકારવાળી હતી. (૧૪૩૧). ત્યાં વિંધ્યની પહાડીથી ઢંકાયેલી, એક જ વિકટ પ્રવેશદ્વાર વાળી સિંહગુહા નામની મોટી પહ્લીમાં મેં વસવાટ કર્યો. (૧૪૩૨). વેપારીઓ અને સાથોંને લૂંટનારા, પરધનને ધરનારા અને અનેક દુઃકર્મ કરનારા પરાક્રમી ચોરોનો ત્યાં અડો હતો. (૧૪૩૩). તેઓ અનેક પ્રકારે લોકોને ઠગતા, ધન પડાવી લેવાના અનેક ઉપાયો અને રીતોના બળુકાર હતા અને તદ્દન ધર્મ તથા અનુકંપા વિનાના હતા. (૧૪૩૪). તેમાં કેટલાક શરવીરો એવા હતા જે ખાલણો, શ્રમણો, સ્ત્રીઓ, બાળકો, વૃદ્ધ અને દુર્બળ લોકોને ન વતાવતા, પણ વીરપુરુષો સાથે જ બાથ બીકતા. (૧૪૩૫). સેંકડો લડાઈઓમાં

समर-सय-लद्ध-लक्खा आसगुड(?)विद्धाडगा सया विजयी  
लोगे जत्थ पयासा वसंति तमहं गओ पल्लि ॥१४३६

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चोर-गण-सुहासंगो समर-पर्यंगो असी-विसमियंगो ।  
वट्ठिय-पाव-पसंगो विणासियंगो पर-वसूणं ॥१४३७  
साहसी चोराण पोसओ तहिं चोर-माउओ चोरो ।  
पायड-भड-सत्तीओ सुरो सत्तिपिओ नाम ॥१४३८  
सो नियय-बाहु-विरियज्जिउविजयं तस्थ लद्ध-जस-सह ।  
भड-लच्छि-पायडं तह सेणावच्चं परं पत्तो ॥१४३९  
तस्स य राओ(?) मूलं आभासिय-पूडओ अहं तेण ।  
भड-जण-कय-सम्माणो अच्छामि सुहंअ-परिभूओ ॥ १४४०

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तत्थ य हं वसमाणो पत्तो अचिरेण पाव-भड-सह ।  
बहु-समर-करण-विक्रम-समज्जिय-पाव-कित्तीयं ॥१४४१  
असि-लट्ठिए पढमल्लारणं(?) मारिउ जणं अदिट्ठ-पट्ठीओ ।  
सुद्धत्तणं जेट्ठो भडाण सेणावइस्स अच्छं ॥१४४२  
जुञ्झंतमजुञ्झंतं पलायमाणं चए(?) वयंतं वा ।  
समरे पंचावडियं अमुंचमाणस्स मे तत्थ ॥१४४३  
तो तत्थ पल्लि-भर-वालएहि बलिओ त्ति निरणुकंपो त्ति ।  
जम-सुण्णो(?) त्ति कयं मे पाव-गुणुन्नामकं नामं ॥१४४४  
सम्माणिया अ(?) मित्ता संपूडया स-विभवेणं ।  
जूएसु महग्घेसु य अग्घविओ मे तहिं अप्पा ॥१४४५  
एव समइच्छइ महं कालो काल-जम-दंड-भूयस्स ।  
पल्ली-वासम्मि तया सवास-नित्तण्ह-हिययस्स ॥१४४६

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तत्थण्णया कयाई कम्मं काउं गएहिं चोरेहिं ।  
लद्धं तरुण-मिहुणयं पल्लिमइणियं गहेळण ॥१४४७  
देवीए उद्धिटा अद्धिटा चेव सिद्ध-मेत्तम्मि ।  
तो तेहिं चोर-सेणावतिणो नीया दुयग्गा वि ॥१४४८  
पडिदंसिया य सेणावइस्स तरुणो य सा य वर-तरुणी  
चोराण वि चोरंती रूव-विसेसेण हिययाइं ॥१४४९  
तो सा अच्छर-सरिसा इणमो दिण्णा पसु त्ति काऊण ।  
सेणावइणा महिला न कया कच्चाइणि-भएण ॥१४५०

જેમણે નામના મેળવી હતી, અખતરિયા ઘોડા પર સવાર થઈને જેઓ ધાડ પાડતા, હંમેશાં જેઓ વિજયી બનતા તેવા લોકોના વસવાટ વાળી તે પદ્ધતીમાં હું જઈને રહ્યો. (૧૪૩૬).

### ચોરસેનાપતિ

ચોરસમૂહો જેનું સુખે શરણ લેતા, યુદ્ધોમાં જે સૂર્ય સમો પ્રતાપી હતો, તલવારના પ્રહારોથી થયેલા વ્રણોથી જેનું અંગ અરબચકું બની ગયું હતું, જે પાપનું ભરપૂર સેવન કરતો, જે પારકા ધનનો વિનાશક હતો, સાહસિક હતો, ચોરોનો આશ્રયદાતા હતો અને સુભટ તરીકેની જેની શક્તિની ધણી ખ્યાતિ હતી તેવા શક્તિપ્રિય નામનો વીર ચોર ત્યાં નાંચક હતો. (૧૪૩૭-૧૪૩૮). પોતાની ભુખ્તના પરાક્રમ વડે તેણે સુભટોના ઉત્કર્ષને પ્રગટ કરનારું એવું યશસ્વી સેનાપતિપદ પ્રાપ્ત કર્યું હતું. (૧૪૩૯). મેં તેનો આશ્રય લીધો. તેણે મારી સાથે વાતચીત કરીને મને આવકાર્યો. બીજા સુભટોએ પણ મારું સંમાન કર્યું, અને હું માનપાન સહિત ત્યાં સુખે રહેવા લાગ્યો. (૧૪૪૦).

### વ્યાધની કૂરતા

ત્યાં રહીને મેં અનેક લકાઈઓમાં કરેલાં પરાક્રમેને પરિણામે દુષ્કૃતિ મેળવી અને થોડા સમયમાં જ હું પાપકટ તરીકે બળ્ણીતો થઈ ગયો. (૧૪૪૧). તલવારથી પીઠ પાછળ ધા કરીને લોકોની હત્યા કરવાની ભુદતાને લીધે હું બધા સુભટોમાં સેનાપતિનો સૌથી વધુ પ્રીતિપાત્ર બન્યો. (૧૪૪૨). મારી સાથે લડતો હોય કે ન લડતો હોય, સામનો કરતો હોય કે નાસી જતો હોય તેવા કોઈને પણ યુદ્ધમાં હું જતો કરતો ન હોવાથી પદ્ધતીના લોકોએ ‘મગિયો’, ‘નિર્દય’ અને ‘જમદૂત’ એવાં મારી દુષ્ટતાનાં સૂચક નામ પાડ્યાં. (૧૪૪૩-૧૪૪૪). જુગારમાં જીતેલા દ્રવ્ય વડે મેં મિત્રોને મારી સમૃદ્ધિથી સહાર્યો અને એમ હું સૌનો માનનીય બન્યો. (૧૪૪૫). એ રીતે મારા ધર પ્રત્યે લાગણી રહિત બનીને હું ત્યાં પદ્ધતીમાં કાળજંડ અને યમજંડની જેમ વર્તતો સમય વિતાવતો હતો. (૧૪૪૬).

### ચોરો વડે તરુણ દંપતીનું અદિગ્રહણ

હવે કોઈ એક સમયે ધંધો કરવા ગયેલા ચોરો કોઈક તરુણ દંપતીને પકડી પદ્ધતીમાં લઈ આવ્યા. (૧૪૪૭). તેઓએ તે બંનેને દેવીને ધરાવવા સેનાપતિની પાસે લઈ આવ્યા. (૧૪૪૮). તે તરુણ અને તરુણીને સેનાપતિને દેખાડ્યાં. પોતાના વિશિષ્ટ રૂપવડે તે તરુણી ચોરોના હૃદયને પણ ચોરી લેતી હતી. (૧૪૪૯). તે અપ્સરા જેવી તરુણીને સેનાપતિએ કાલ્યાણીદેવીના રૂથી પોતાની સ્ત્રી તરીકે ન રાખી અને દેવીને બલિના પણ તરીકે દીધી. (૧૪૫૦).

चोरेहिं य रयणाण पल्लीवइणो करंढओ दिण्णो ।  
 सेसं तेहिं वि दत्तं तरुण-मिहुण-संतिय मोल्लं ॥१४५१  
 सेणावइ-वयणेण य आणविओ हं इमे उ तवमीए ।  
 कच्चाइणीए जागे महा-पसू दो-वि कायव्वा ॥१४५२  
 मह दिण्णा रक्खेउं नीया थ मया घरं नित्यं दो-वि ।  
 बाह-भर-भरिय-नयणा मरण-भय पणट्ट-चेट्ठा य ॥१४५३  
 बंधण-गुण-साहीणं तरुणं काऊण हं पडालीए ।  
 अच्छामि उ रक्खंतो सो(?) पत्तिलए सुरं निघोट्टंतो ॥१४५४  
 तो सा विलाव-पउरा कलुणं पइ-पेम्म-पायडिय-सोया ।  
 रोएइ पवर-तरुणी मण-कंपणयं महानस्स(?) ॥१४५५  
 तो तीए ऋण-सद्दाणियाहि वंदीहिं सोयमाणीहिं ।  
 पेच्छिज्जति सवईया(?) तत्थ कयंतं सवंतीहिं ॥१४५६  
 तो ताहिं जाय-कोऊहलाहिं वंदीहिं पुच्छिया तरुणी ।  
 कत्तो त्थ कत्थ वच्चह किह वा चोरेहिं गहियाइ ॥१४५७  
 तो सा बाहुस्सीसं भणइ सुणह मूलओ इमं मे त्ति ।  
 सव्वं दुक्खं एयं जम्मूलं म्हे इमं पत्ता ॥१४५८

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चंपा नाम पुरवरी तोसे अवरम्मि रण-विवरम्मि ।  
 आसीय चक्कवाई गंगापरोयणा अहयं ॥१४५९  
 इणमो य मज्झ तरुणो तहियं सुरय-रह-सारही अहियं ।  
 गंगातरंगतिलओ पुलिण-तले तीए ती आसि(?) ॥१४६०  
 अह अणया कयाई कोयंड-वयंसएण कंडेण ।  
 इणमो वाहेण हओ वण-दत्थि हंतु-कामेण ॥१४६१  
 जायाणुसएण पुणो पुलिण-तले झामियं सरीरं से ।  
 अहमवि तत्थ अइगया पइ-मग्ग-विमग्गिया अग्गि ॥१४६२  
 तत्थ मया हं संती जउणा-तड-सन्निविट्ट-लट्ठम्मि ।  
 सेट्ठि-कुले आयाया कोसंबीए पुरवरीए ॥१४६३  
 तत्थ य पुव्वतरायं आयातो मज्झिमो पिययमो वि ।  
 ति-समुद्र-लद्ध सदे सत्थाह-कुले महल्लम्मि ॥१४६४  
 पुणरवि चित्त-पडेण विण्णाआ तत्थ एकमेक्का णे ।  
 मग्गाविया य अहयं पिउणा न य संपदिण्णा य ॥१४६५

ચોરોએ તે તરુણ દંપતીનો રત્ન બરેલો કરડિયો તથા બીજું પશુ જે કાંઈ મૂલ્યવાન હતું તે સેનાપતિને સોંપી દીધું. (૧૪૫૧). સેનાપતિએ મને પોતાની આસા જણાવી કે આ બંનેનું નામને દિવસે કાત્યાવનીના યાગમાં મહાપશુ તરીકે બલિદાન આપવાનું છે (૧૪૫૨). તેમને કબજામાં રાખવા તેણે મને સોંપ્યાં, આંસુનીગળતી આંખવાળાં અને મરણભયે નિશ્ચેષ્ટ બની ગયેલાં તે બંનેને હું મારા વાસમાં લઈ આવ્યો. (૧૪૫૩). તે તરુણને બાંધનમાં બાંધી સહીસલામત પડાળીમાં રાખીને ચોપી કરતો હું પક્ષીમાં સુરાપાન કરવા લાગ્યો. (૧૪૫૪). તે વેળા પેલી સુંદર તરુણી, પોતાના પતિ પ્રત્યેના પ્રેમને લીધે શોક પ્રગટ કરતી, અનેક વિલાપવચનો ઉચ્ચારતી, સાંભળનારના ચિત્તને કંપાવતું કડુણ રુદન કરવા લાગી. (૧૪૫૫). તેના રુદનના અવાજથી ત્યાં બંદિનીઓ આવી લાગી. તેઓ તેને જોઈને શોક કરતી કૃતાંતને શાપ દેવા લાગી. (૧૪૫૬). તે વેળા તે બંદિનીઓને કુતુહળ થતાં તેમણે તે તરુણીને પૂછ્યું, “તમે કયાંથી આવ્યાં? કયાં જવાનાં હતાં? ચોરોએ તમને કેમ કરતાં પકડ્યાં?” (૧૪૫૭). એટલે હાથ પર માથું ટેકવીને તે બોલી, “અમે અપારે જે જે દુઃખ પામ્યાં તેના મૂળસ્થ જે બીના છે તે બધી તમને હું માંડીને કહું છું તે સાંભળો. (૧૪૫૮):

### તરુણીની આત્મકથા

ચંપા નામની ઉત્તમ નગરીની પશ્ચિમે આવેલા વનના અંદરના ભાગમાં હું ગંગાપ્રરોચના નામે ચક્રવાકી હતી. (૧૪૫૯). ત્યાં સુરતરથનો સારથિ આ મારો તરુણ તે નદીના પુલિન પર વસતો ગંગાતરંગતિલક નામનો ચક્રવાક હતો. (૧૪૬૦). હવે એક વાર જંગલી હાથીને હણુવા માટે વ્યાધે પોતાના ધનુષ્યમાંથી છોડેલા બાણથી તે ચક્રવાક વીંધાઈ ગયો. (૧૪૬૧). પશ્ચાત્તાપ થવાથી તે વ્યાધે કાંકા પર તેના શરીરને અગ્નિદાહ દીધો. પતિના માર્ગને અનુસરતી એવી મેં પણ તે અગ્નિમાં પ્રવેશ કર્યો. (૧૪૬૨). એમ બળી મરીને હું યસુનાનદીને કાંઠે આવેલી કૌશાંબી નામે ઉત્તમ નગરીમાં શ્રેષ્ઠીકુળમાં જન્મી (૧૪૬૩). આ મારો પ્રિયતમ પણ તે જ નગરીમાં ત્રણ સસુદ્ર પર જેની ખ્યાતિ ફેલાયેલી છે તેવા મહાન સાર્થવાહકુળમાં મારી પહેલાં જન્મ્યો હતો. (૧૪૬૪). ચિત્રપટ દ્વારા અમે ફરી એકબીજાને ઓળખ્યાં; તેણે મારા પિતા પાસે મારી માગણી કરી, પણ પિતાએ મને તેને દેવાની ના પાડી. (૧૪૬૫). મેં દૂતી મોકલી, અને તે પછી પૂર્વજન્મના અનુરાગથી પ્રેરિત બનીને, મહનવિકારે



दूई य पेसिया मे अहं च पुब्बाणुराग-तोरविया ।  
 पिय-वसहिम्मि पओसे गया मयण-ओस-संतत्ता ॥१४६६  
 दो-वि हु गुरु-जण-भीया तत्तो नावाए तह अवक्कंता ।  
 ता तक्करेहि गहिया गंगा-पुल्लिणे महल्लम्मि ॥१४६७

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एवं सा वर-बाला साहइ वंदीजणस्स रोयंती ।  
 सव्वं जहाणुपुत्तिं सुह-दुक्ख पवंच रिळोली ॥१४६८  
 वंदी-जणस्स एवं तीए कहांतीए रोयमाणीए ।  
 संभारिओ मि जाइं मोहं च गओ मुहुत्तागं ॥१४६९  
 पच्चगाओ य संतो अस्मा-पियरं च भारियं च तहिं ।  
 पुव्व-चरियं च निययं तं कुल-धम्मं च सुमरामि ॥१४७०  
 सोऊण य तं तीए सुमिणय-संभारियं व महं ताए ।  
 जायं करुणा-मउयं वच्छल्ल-गुणस्मि य हिययं ॥१४७१  
 तं चक्काय-जुयलं इमं ति हियएण हं विचिंतेमि ।  
 गंगाभरणं जं मे तया हयमयाणमाणेणं ॥१४७२  
 न-हु मे पुणे-वि जुत्तं रइ-तिसियं दुक्ख-लद्ध-संभोगं ।  
 मिहुणमिणं हंतुं जे काम-रइ-रसं वियाणंतो(?) ॥१४७३  
 तो होउ तस्स पावस्स निक्किती जीविएण वि सएण ।  
 दाहामि जीवियं से काहं परलोय-तत्ति च ॥१४७४

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एवं कयाभिप्पाएण ता मए सारयं करंतेण ।  
 निगंतूण कुडीओ कओ सिढिल-बंधणेा तरुणेा ॥१४७५  
 सण्णद्ध-वद्ध-चिंधा वेगत्तिय (?) खंड-कत्तियं काउं ।  
 छुरियं बंधेऊणं असि वसुणं गहेऊणं ॥१४७६  
 सो य पओसम्मि मए पल्लीए नीणिओ पवंचेउं ।  
 निस्थारिओ य अडवि सह कंताए परम धोरं ॥१४७७  
 निक्कंतारं च तहिं गामवभासं महिं पमोत्तूण ।  
 निच्चिण्ण-जीवलोगो इमाणि हियएण चित्तेउं (?) ॥१४७८  
 न-हु जुज्जइ मे गंतुं कयावराहस्स चोर-पल्लि ति ।  
 सेणावहस्स य मुहं जम-पुरिस समस्स दहुं जे ॥१४७९  
 लोभेण काम-सुह-मिच्छुणा मए जं करं बहुं पावं ।  
 तस्स विमोक्खं मोक्खं संपइ काउं खमं नवरि ॥१४८०  
 जो कुणइ राग-मूढो परस्स दुक्खं सुहं विमग्गंतो ।  
 सो कुणइ अप्पणेा मुक्खयाए दुक्खं बहुतराजं ॥१४८१

સંતપ્ત એવી હું પણ સાંજની વેળાએ મારા પ્રિયતમને ઘરે પહોંચી. (૧૪૬૬). તે પછી વડીલોના ડરે અને બંને હોડીમાં બેસી નાસી ગયાં. ગંગાના વિશાળ તટ પર અમને ચોરોએ પકડ્યાં. (૧૪૬૭).

### વ્યાધને પૂર્વભવતું સ્મરણ

આ પ્રમાણે તે રમણીએ રહતાં રહતાં પોતાનાં આગલાં સર્વ સુખદુઃખની ઘટમાળ યથાક્રમે, વિગતે એ બંદિનીઓને કહી બતાવી. (૧૪૬૮). બંદિનીઓને રહતાં રહતાં આ પ્રમાણે તેણે પોતાનો જે વૃત્તાંત કહ્યો તેથી મને મારો પૂર્વજન્મ સાંભરી આવ્યો અને એક ઘડી મને મૂર્છા આવી ગઈ. (૧૪૬૯). જ્ઞાનમાં આવતાં મને મારા પૂર્વજન્મનાં માળાપ, પત્ની, કુળધર્મ અને ચરિત્ર યાદ આવ્યાં. (૧૪૭૦). સંભારાતા સ્વપ્ન જેવો તેનો વૃત્તાંત સાંભળીને મારું હૃદય વાતસહય અને કરુણાના ભાવથી ટામળ બની ગયું. (૧૪૭૧). હું મનમાં વિચારવા લાગ્યો, ‘ગંગા નદીના આભરણરૂપ આ તે જ ચક્રવાકયુગલ છે જેનો મેં અન્નણીતાં વધ કરેલો. (૧૪૭૨). કામભોગના રસના બળીતાં એવા મારા વડે, આ કામતૃણાવાળા અને મહામુરકેલીએ સંગમ પામેલા યુગલને ફરી પાછું હણવું એ યોગ્ય નથી. (૧૪૭૩). તો પછી મારા જીવિતને ભોગે પણ મારા પૂર્વના પાપનો પ્રતિકાર બલે થતો, હું તેમને જીવિતદાન દઈશ અને પછી પરલોકની ચિંતા કરીશ. (૧૪૭૪).

### તરુણ દંપતીને જીવિતદાન અને તેમની સુદ્ધિ

એ પ્રમાણે સંકલ્પ કરીને, તેમને સહાય કરવા હું કુટીરમાંથી બહાર નીકળ્યો, અને પેલા તરુણનાં બંધન કીધાં કર્યાં. (૧૪૭૫). પછી બખતર સજ, વેશ ધારણ કરી, છરી બાંધી, વસુનંદ અને તલવાર લઈને હું રાતની વેળા ગુપ્તપણે તેને તેની પત્ની સહિત પદ્મીમાંથી બહાર લઈ ગયો, અને અત્યંત ભયંકર અટવીમાંથી તેમને પાર ઉતાર્યાં. (૧૪૭૬-૭૭). જંગલની બહાર ગામની પાસેની ધરતી સુધી તેમને પહોંચાડીને હું સંસારથી વિરક્ત બનીને મનમાં વિચારવા લાગ્યો. (૧૪૭૮), ‘આ અપરાધ કરીને ચોરપદ્મીમાં પાછું જવું અને જમદૂત જેવા સેનાપતિત્વ મોહું જેવું એ મારે માટે યોગ્ય નથી. (૧૪૭૯). જીટ સુખના મૃત્યુ સમા લોભથી મેં જે પુષ્કળ પાપ કર્યાં છે, તેમાંથી છોડાવનાર મોક્ષમાર્ગ અતુસરવો એ જ હવે મારે માટે યોગ્ય છે. (૧૪૮૦). સુખ મેળવવાના પ્રયાસમાં જે રાગમૂઢ માણસ ખીમને દુઃખ દે છે તે મૂર્ખતાથી પોતાના માટે જ ઘણું દુઃખ સરજે છે. (૧૪૮૧).

धण्णा कलत्त-गोत्तीउ निग्गया पेम्म-बंधण-विमुक्का ।  
 उवसंत-राग-दोसा सम-सुह-दुक्खा पविहरंति ॥१४८२॥  
 एव मत्ति धारेत्ता उत्तरहुत्तो पयट्ठिओ मि अहं ।

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वत-चरण-लद्ध-सारं काम-गुण-परम्मुह-मतीओ ॥१४८३॥  
 तो पद्दक-मल-मल्लिणं फल्यं अविकिरिय-एक्क पासम्मि(?) ।  
 नर-रुहिर-सोण्डयं खंडयं व(?) तस्स सयासम्मि ॥१४८४॥  
 पत्तो मि पुरिमत्तालं स ताल-वण-गहण-मंडिउज्जाणं ।  
 तं देव-ल्लोग-सारं अलकापुरियं अणुहरंतं ॥१४८५॥  
 तस्स य दक्खिण-पासे पडम-सर-तल्लय-मंडिउहेसे ।  
 उववण-गुणा इरित्तं नंदणवण-सच्छह-स्सिरीयं ॥१४८६॥  
 छउउय-पुप्फवयारं फलोवय-वुसाउलं(?) स-चित्तसहं ।  
 मयण-मण-निवुवुइ-करं सजलंभं पिव(?) गंभीरं ॥१४८७॥  
 भमर-गण-दरिय-महुयरि-परहुय-रिभियं महुय-सहालं ।  
 उज्जाण-यर-गणाणं एक्काकारं व पुहईए ॥१४८८॥  
 एक्कोत्थ नवरि दोसो जं परहुय-महुर-महुयरि-रुपहिं ।  
 कुणइ कहा-विकहाओ जणस्स कुसले(?) भणियस्स ॥१४८९॥  
 निग्गलिय-धवल-जलहर-पहर(?)-गोरं लुहा-रस-विलित्तं ।  
 तुंगं सीह-निसाइं देवकुलं तत्थ पस्सामि ॥१४९०॥  
 खंभ-सय-सण्णिविट्ठं लट्ठं सुसिलिट्ठ-कट्ठ-कय-कम्मं ।  
 रुंदं महा-निवेसं तत्थ य पेच्छाघरं पेक्खं ॥१४९१॥  
 पेच्छाघरस्स पुरओ पीढं बहु-भत्ति-मंडियं तुंगं ।  
 पासं स-चेइयागं नग्गोह-वडं कय-पडायं ॥१४९२॥  
 सच्छत्त-मल्ल-दामं स-लोमहत्थं स-चंदण-विलित्तं ।  
 उज्जाण-दुम-गणाणं कारेतं आहिवच्चं व ॥१४९३॥  
 तमहं वडमहिबडिओ पयाहिणं देउलं करेमाणो ।  
 कोमल-पत्तल-सालं सुह-सोयल-पत्तल-च्छायं ॥१४९४॥

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तत्थ य पुच्छामि जणं इणमो किं-नामयं उववणं ति ।  
 कस्स य देवस्स इमं कीरइ इय सुंदरी पूया ॥१४९५॥

પત્નીરૂપી કારાગારમાંથી છૂટીને પ્રેમબંધનથી જેઓ સુકત થાય છે, અને પોતાના રાગદ્વેષનું શમન કરીને જેઓ સુખદુઃખ પ્રત્યે સમભાવ રાખીને વિહરે છે, તેમને ધન્ય છે', (૧૪૮૨). એ પ્રમાણે વિચારીને હું ઉત્તર દિશા તરફ ચાલ્યો.

### પુરિમતાલ ઉદ્યાન

મારું ચિત્ત કામવૃત્તિથી વિમુખ બનીને તપશ્ચર્યાના સારતરવને પામી ગયું હતું. (૧૪૮૩). મનુષ્યના લોહીથી ખરડાયેલી તલવાર અને મળથી મલિન ઢાલનો મેં ત્યાગ કર્યો. (૧૪૮૪).

એ પછી હું તાડાવૃક્ષોના ગીચ ઝૂંડથી શોભતા, દેવલોકના સાર સમા, અને અલકા-પુરીનું અનુકરણ કરતા પુરિમતાલ ઉદ્યાનમાં આવી પહોંચ્યો. (૧૪૮૫). તેની જમણી બાજુનો પ્રદેશ કમળસરોવરથી શોભતો હતો. તે ઉદ્યાન ઉપવનોના બધા ગુણોને અતિક્રમી જતું હતું. તેની શોભા નંદનવન સમી હતી. (૧૪૮૬). ત્યાં જ્યાં ઝડપે પુષ્પો ખાલેલાં હતાં, ફળોથી તે સમૃદ્ધ હતું, ત્યાં ચિત્ર સભા પણ હતી (?) કામીજનોને તે આનંદદાયક હતું. સર્જન જળધર જેવું તે ગંભીર હતું (?) (૧૪૮૭). ત્યાં મદમત શ્રમરો અને મધુકરીઓના ઝુંબારવ અને કોયલોના મધુર ટહુકાર થતા હતા. પૃથ્વીના બધાં ઉદ્યાનોના ગુણો ત્યાં એકત્રિત થયા હતા. (૧૪૮૮). તેમાં જે હોય તેા માત્ર એક જ હોય હતો : લોકોની કુશળવાર્તા સંબંધે તે ઉદ્યાન ભમરા-અમરી અને કોયલના શબ્દ દ્વારા ટોળાટોળા કર્યાં કરતું હતું. (૧૪૮૯).

### પવિત્ર વટવૃક્ષ

ત્યાં મેં એક દેવળ જોયું. ચૂનાથી ઘોળેલું હોઈને તે નિર્જળ જળધરસમૂહ જેવું ગૌર હતું. તે સિંહ જેવી ખેસણીવાળું અને ઉત્તુંગ હતું. (૧૪૯૦). ત્યાં સો સ્તંભો પર સ્થાપિત, સુશ્લિષ્ટ લક્ષ્મકામવાળું, સુંદર, વિશાળ અને મોટા અવકાશવાળું પ્રેક્ષાગૃહ મેં જોયું. (૧૪૯૧). તે પ્રેક્ષાગૃહની આગળના ભાગમાં અનેક ચિત્રભાતોથી શોભતું, ઊંચું, મૈત્ર્યયુક્ત પીઠ અને પતાકાયુક્ત એક વટવૃક્ષ મેં જોયું. (૧૪૯૨). તે વૃક્ષને જત્ર, ચામર અને પુષ્પમાળા ધરવામાં આવ્યાં હતાં અને ચંદનના લેપ કરવામાં આવ્યો હતો; ઉદ્યાનના અન્ય વૃક્ષોનું તે આધિપત્ય કરતું હતું. (૧૪૯૩).

### ઋષભદેવનું મૌલ્ય

દેવળની પ્રદક્ષિણા કરીને મેં કામળ પત્રશાખાવાળા અને પર્ણધરાની શીતળ, સુખદ છાયાવાળા તે વડને પ્રજિપાત કર્યો. (૧૪૯૪). અને ત્યાંના લોકોને પૂછ્યું, 'આ ઉદ્યાનનું નામ શું છે? કયા દેવની અકી' સુંદર પ્રકારે પૂજા થઈ રહી છે?' (૧૪૯૫). ઘણું ઘણું

बहुसो य निरिक्खंतो न वरं पेच्छामि भवण-वर-निचयं ।  
 न-य मे दिद्वं पुढं इणमुज्जाणं कयाई पि ॥१४९६  
 तो तं विजाणमाणो भणाइ मं पाहुणो त्ति नाऊणं ।  
 इणमो उज्जाण-वरं सयडमुहं नाम नामेण ॥१४९७  
 इक्खाय-राय-वसभो वसभो किल ललिय-वसभ गइ-गामी ।  
 आसीय भरह्वासे कुमारसुयती(?) वसुमतीए ॥१४९८  
 सो किर हिमवंत-धणी मंडल-वल्याउल-गुण-समिदं ।  
 सागर-रसण-कलावं पुहइं महिलं व मोत्तूणं ॥१४९९  
 गढभ-पुणढभव-भीओ अपुणढभवणस्स उज्जुओ माय (?) ।  
 तइया नीसामण्णे सो पुण्णमणुत्तरं कामी ॥१५००  
 तो तस्स सुरासुर-पूइयस्स वर-नाण-दंसणमणंतं ।  
 इहइं किर उप्पण्णं वडस्स हेट्ठा निविट्ठस्स ॥१५०१  
 तो तस्स इमा महिमा कीरइ अज्जावि लोग-नाहस्स ।  
 पडिय-भवस्स य पडिमा देवकुले ठाविया एसा ॥१५०२

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एवं सोऊण अहं वडं च पडिमं च वंदिऊण तहिं ।  
 पस्सामि भव-गुण-निहिं समणं तत्थेक्क-पासम्मि ॥१५०३  
 हिययम्मि निवेसिय-पंचेंदिययं निव्वुयं सुहं निसण्णं ।  
 अज्झप्प-ज्ञाण-संवर-निरुद्ध-एक्कगयं वित्तं ॥१५०४  
 उवगंतूण य पाए अ-पाव-हिययस्स धेत्तूण ।  
 संवेग जाय-हासो कयंजलिउडो अहं वेमि ॥१५०५  
 अवगय-माण कोहो अ हिरण्ण-सुवणिणओ निरारंभो ।  
 इच्छामि ते महायस सीसो सुस्सुस्सओ होउं ॥१५०६  
 जम्मण-मरणावत्तं वह-बंधण-रोग-मयर-परिवरियं ।  
 तुढं तरीए तरिउं संसार-महण्णवं इच्छं ॥१५०७  
 कण्ण-मण-नेव्वुइ-करं वाणिं भणिओ निरुद्ध-दुहदु(?) ।  
 दुक्खं समणस्स सया गरुया जाव सुगुणा वोढुं ॥१५०८  
 खंधेण व सीसेण व भारो सुहरो(?) नणु वोढुं जे ।  
 इणमो उ अ-विस्सामं सील भरो दुक्करो वोढुं ॥१५०९  
 तो तं वेमि पुणो हं नत्थि ववसियस्स दुक्करं किचि ।  
 कायव्वमिह पुरिसस्स कामे धम्मे व्व (?) कज्जेसु ॥१५१०

નિરીક્ષણ કરવા છતાં પણ અહીં મને લવનેનો સમૂહ દેખાતો નથી (૧) વળી આ પહેલાં આ ઉદ્યાન કદી મારા જોવામાં નથી આવ્યું.' (૧૪૯૬). એટલે હું અધ્યાગત છું એમ જાણીને એ સ્થળના જાણકાર એક જણે મને કહ્યું, 'આ ઉદ્યાનનું નામ શકટમુખ છે. (૧૪૯૭). કહેવાય છે કે ઈક્ષ્વાકુ વંશનો રાજવૃષભ, વૃષભ સમી લલિત ગતિવાળો વૃષભદેવ ભારતવર્ષમાં પૃથ્વીપતિ હતો (૧). (૧૪૯૮) તે હિમવત વર્ષના ધણીએ, મંડલો રૂપી વલયવાળી, ગુણોથી સમૃદ્ધ અને સાગરો રૂપી કરિમેખલા ધરતી પૃથ્વી રૂપી મહિલાનો ત્યાગ કરીને, ગર્ભાસ અને પુનર્જન્મથી લાયલીત થઈને, ફરી જન્મ ન લેવો પડે તે માટે તેણે ઉદ્યત બનીને અસામાન્ય, પૂર્ણ અને અનુત્તર પદ પ્રાપ્ત કરવાની કામના કરી. (૧૪૯૯-૧૫૦૦). તે પછી કહેવાય છે કે સુર અને અસુરથી પૂજિત એવા તેમને, તેઓ અહીં વડની નીચે બેઠેલા હતા ત્યારે, ઉત્તમ અને અનંત જ્ઞાન તથા દર્શન ઉત્પન્ન થયાં. (૧૫૦૧). એટલે તે લોકનાથનો આજે પણ આ રીતે મહિમા કરાય છે અને લવનો કાય કરનાર એવા તેમની આ દેવળમાં પ્રતિમા સ્થાપેલી છે. (૧૫૦૨).

### શ્રમણનાં દર્શન : પ્રમળ્યા લેવાની ઇચ્છા

એ પ્રમણે સાંજળીને મેં ત્યાં વડને અને પ્રતિમાને વંદન કર્યાં. ત્યાં જાણમાં જ મેં ઉત્તમ ગુણોના નિધિરૂપ એક શ્રમણને જોયા. (૧૫૦૩). ચિત્તમાં પાંચેય દિશિયો સ્થાપીને તે સ્વસ્થપણે શાંત બાવે બેઠા હતા અને આધ્યાત્મિક જ્ઞાનમાં અને સંવરમાં તેમણે ચિત્તનો એકાગ્રપણે નિરોધ કરેલો હતો. (૧૫૦૪). તે નિષ્પાપ હૃદયવાળા શ્રમણ પાસે જઈને મેં તેમનાં ચરણ પકડયાં અને સંવેગથી હસતા મુખે, હાથ જોડીને હું બોલ્યો. (૧૫૦૫). 'હે મહાયશરવી, જ્ઞાન અને ક્રોધથી મુક્ત થયેલો, હિરણ્ય અને સુવર્ણથી રહિત બનેલો, પાપકર્મના આરંભથી નિવૃત્ત એવો હું તમારી શુશ્રૂષા કરનારો શિષ્ય બનવા ઇચ્છું છું. (૧૫૦૬). હું જન્મમરણરૂપી વમળોવાળા, વધખંધન અને રોગ રૂપી મગરોથી ઘેરાયેલા સંસારરૂપી મહાસાગરને તમારી નૌકાને આધારે તરી જવા ઇચ્છું છું. (૧૫૦૭). ...ને રોકીને તેણે જ્ઞાન અને મનને શાંતા આપતાં વચનો કહ્યાં, 'શ્રમણના ગુણધર્મ જીવનના અંત સુધી જાળવવા દુષ્કર છે. (૧૫૦૮). રકંધ ઉપર કે શીશ ઉપર ભાર વહેવો સહેલો છે, પણ શીશનો સતત ભાર વહેવો દુષ્કર છે.' (૧૫૦૯). એટલે મેં તેમને ફરી કહ્યું, 'નિશ્ચય કરનાર પુરુષને માટે કશું પણ ધર્મના કે કામના વિષયમાં ઈરવાતું દુષ્કર નથી. (૧૫૧૦).

इच्छामि वयसिर्दं हं पव्वज्जमिणं पवज्जिउं अज्जं ।  
उग्गं गुण-सय-पज्जं पमज्जणी सव्व दुक्खाणं ॥१५११

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तो तेण सव्व-भूय-हिययम्मि जर-मरण मोक्खण-करम्मि ।  
पंच-महव्वय-गुण-विच्चियम्मि (?) धम्मम्मि हं ठविओ ॥१५१२  
पञ्चक्खाणं विणओ ठाण-गमण-चिधियं पडिक्कमणं ।  
भासाभासं च अहं कमेण वि उवसिक्खिओ सव्वं ॥१५१३  
छत्तीसं पि समत्ता उग्गा कालेण मग्ग-सोमाणा ।  
आयारस्स उ थंभा गहिया मे उत्तरज्झयणा ॥१५१४  
नव चेव बंभचेरा गुत्ता कम्माणि बंभचेरस्स ।  
गहिया विमुत्ति-मग्गा आयाग्गा समं वा मे ॥१५१५  
एवं संगोवंगो मग्गो निव्वाण-गमण-पथस्स ।  
आयारो आयारो सुविहिय-सत्थस्स मे गहिओ ॥१५१६  
सूयगडं च गयं मे ठाण-समवाया समाणिया य ततो ।  
सेसं च कालिय-सुयं अंग-पविट्ठं मए गहियं ॥१५१७  
नव गया पुव्वा मे सव्व-नय-पर्यंसया च वित्थिण्णा ।  
सव्वेसि इव्वाणं भाव-गुण-विसेस-पागडणा ॥१५१८  
वारसमहियाइं (?) वासाइं मे भवं चरंतस्स ।  
विहरंतस्स य वसुहं समाण-माणावमाणस्स ॥१५१९  
परिवइडमाण सइडो जहा-बलं संजमम्मि संजुत्तो ।  
अज्ज य भाविय-मती कामेसि अणुत्तरं धम्मं ॥१५२०

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एवं सोउण अम्हे जं किर दुक्खं तयं समणुभूयं ।  
संभारिय-वुत्तंतं ने (?) जायं पुणो दुक्खं ॥१५२१  
वाह-पक्कपिय-शुरूका य एकमेक्कस्स पेसिया दिट्ठी ।  
अहं सो तइया नाओ विसं च अमयं च आसीय ॥१५२२  
जइ ताव कूर-कम्मो होऊण इमो वि संजओ जाओ ।  
जोग्गा दुक्खक्खवणं अम्हे वि तवं अणुचरेउं १५२३  
संभारिय-दुक्खा निवइया य तो काम-भोग-निव्विण्णा ।  
पाएसु तस्स पडिया समणस्स समाहि-जुत्तस्स ॥१५२४  
सीसे निवेसियंजलि-पुडा य पच्चुडिया पुणो भणिमो ।  
तकाल-बैधवं तं जीविय-गुण-दायगं समणं ॥१५२५

તો એ પ્રકારનો પુરુષાર્થ કરવા અને આજે જ, સેંકડો ગુણેવાળી, સર્વ દુઃખોને ભૂંસી નાખનારી એવી ઉત્ત્ર પ્રવ્રજ્યા લેનારી મારી ધરજા છે.' (૧૫૧૧).

**અમન્યાઅહણુ : અમણુજીવનની સાધના**

એટલે તેણે મને સર્વ પ્રાણીઓને હિતકર, જરા અને મરણથી છોડાવનાર, પાંચ મહાવ્રત વગેરે ગુણેથી યુક્ત એવા ધર્મમાં સ્થાપિત કર્યો. (૧૫૧૨). પ્રત્યાખ્યાન, વિનય, સ્થાન અને ગમન સંબંધી પ્રતિક્રમણ અને ભાષ્ય-અમાધ્ય એ બધું ક્રમશઃ તેણે મને શીખવ્યું. (૧૫૧૩). સમય જતાં મેં મોક્ષમાર્ગનાં દૃઢ સોપાન રૂપ અને આચારના સ્તંભરૂપ ઉત્તરાધ્યયનનાં છત્રીશોધ અધ્યયનોનું જ્ઞાન પૂરેપૂરું અહણુ કર્યું. (૧૫૧૪). અહણુએના રક્ષક સમા આચારાંગનાં નવ અધ્યયનોનું અને આક્રીના આચારાશ્રુતરૂઢનું જ્ઞાન પણ અહણુ કર્યું. (૧૫૧૫). એ પ્રમાણે નિર્વાણ પહોંચવાના મારગરૂપ સુવિદિત શાસ્ત્ર પ્રમાણેના આચારાંગનું જ્ઞાન મેં સાંગોપાંગ અહણુ કર્યું. (૧૫૧૬). તે પછી મેં સૂત્રદૂતાંગ, સ્થાનાંગ અને સમવાયાંગ પૂરાં કર્યાં અને આક્રીનાં અંગ-પ્રવિષ્ટ કાર્તિક શ્રુતનું પણ મેં અહણુ કર્યું. (૧૫૧૭). બધા નયોનું નિરૂપણ કરતા, વિસ્તૃત નવ પૂર્વો મેં જાણ્યા, તથા બધાં દ્રવ્યોની ભાવ અને ગુણને લગતી વિશિષ્ટતા પણ હું સમજાવે. (૧૫૧૮). એ પ્રમાણે શ્રમણધર્મ આચરતાં અને પૃથ્વી પર વિહાર કરતાં, માન-અપમાન પ્રત્યે સમતા રાખીને મેં બારથી પણ વધુ વરસ વિનાશ્યાં. (૧૫૧૯) મારી શ્રદ્ધા સતત વૃદ્ધિ પામતી જાય છે, અને યથાશક્તિ હું સંયમ પાળતો રહું છું. આ પ્રમાણે ભાવિત ચિત્તો હું અત્યારે ઉત્તમ ધર્મની કામના કરી રહ્યો છું.' (૧૫૨૦).

### વૈરાગ્ય

**તરંગવતી અને તેના પતિમાં વૈરાગ્યવૃત્તિનો ઉદય**

એ પ્રમાણે સાંભળીને, અમારું પૂર્વ જ્ઞાતાં તેણે સંભારી આપ્યું તેથી, તે વેળા અમે ભોગવેણું દુઃખ મને ફરી તાણું થયું. (૧૫૨૧). આંસુથી કંપતી લાંબી દષ્ટિએ અમે એકબીજા પ્રત્યે જોયું; 'અરે! આ તો પેલો જ માણસ,' એમ અમે તે વેળા તેને ઓળખ્યો : જાણે કે વિપત્તિ અમૃત થઈ ગયું. (૧૫૨૨). જો એવો ફરકમાં હતો તો પણ આ માણસ સંયમી બની શક્યો, તો અમે પણ દુઃખનો ક્ષય કરનારું તપ આચરવાને યોગ્ય છીએ. (૧૫૨૩). દુઃખના સ્મરણથી અમારું મન કામભોગમાંથી બહાર ગયું, અને અમે તે સમાધિ-યુક્ત શ્રમણનાં પગમાં પડ્યાં. (૧૫૨૪). પછી બેઠાં થઈ, મસ્તક પર અંજલિ રચીને અમે તે વેળાના બંધુ સમા, જીવિતજ્ઞાન દેનાર શ્રમણને કહ્યું (૧૫૨૫), 'તે વેળા આગત્રા ભવમાં



जं चक्रवाय-जुयलयं भे तथा पर-भवस्मि ।  
नर-मिहुण्यं इह-भवे य नीणियं चोर-पल्लीओ ॥१५२६

तं मिहुणं इणमग्हे दिणं भे जस्स जीवियं तइया ।  
देहि पुणो जह तइया अग्गं दुक्खाण वोच्छेयं ॥१५२७

जाइ-परंपर-विणिवाय-मरण-बहु-दुक्ख-संकडस्स इमे ।  
भीया अणिच्च-वासासुहस्स संसार-वासस्स ॥१५२८

जिण वयणुज्जुय-पंथेण विविह-तव-नियम-गहिय-पच्छयणा ।  
निव्वाण-गमण-तुरिए इच्छामो भे समन्नेउं ॥१५२९

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तो भणइ सो सुविहिओ जो काही सील-संजमं सययं ।  
सो सव्व-दुक्ख-मोक्खं अचिरेण गच्छिहिइ ॥१५३०

जइ नेच्छइ विणिवायं जाइ-परंपर-सएसु अणुहविउं ।  
वज्जेइ पाव-कम्मं ताव य निच्चुज्जया होइ ॥१५३१

नज्जइ धुवं तु मरणं न-वि नज्जइ होहिती कया तं ति ।  
तं जीवितं न पावइ ताव वरं भे कओ धम्मो ॥१५३२

विरलुस्सासेण मरंतएण वेलंबिणाणुकटेण ।  
निससण्णेण न सक्को तव-चरण-पविस्थरो कओ ॥१५३३

हट्ठेण वलिय-पंचिदिण आउस्मि परिसरतस्मि ।  
सक्का सोग्गइ-मग्गा जोग्गा हु धरिउं जे ॥१५३४

बहु-विग्घे सुह-कउजे अणिच्च-परिणाम-जीविए जए ।  
सद्धा वट्ठेयव्वा कायव्वे धम्म-चरणस्मि ॥१५३५

जस्स न धरेज्ज मच्चू जीवं दुक्खं च जो न पावेज्जा ।  
तस्स हु तव-गुण-जोगो कओ व अकओ व्व जुज्जेज्जा ॥१५३६

नियय-मरणस्मि लोया आलोयं संजमस्स लद्धुण ।  
न-हु बद्ध-तीयमाउं (?) जाहे ताहे व गंतव्वे ॥१५३७

(अन्ने) निययासोक्खे लोए बहुविरे य (?) जीवियस्मि य चलस्मि ।  
धम्म-चरणस्मि बुद्धी नरेण निच्चं पि कायव्वा ॥१५३८

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एवं सुविहिय-वयणं निसम्म आउं चलं ति उच्चिग्गा ।  
तव-चरण-कउच्छाहा मुइमो सुस्सूसणा दो-वि ॥१५३९

જે ચક્રવાકયુગલ હતું, અને આ ભવમાં જે દંપતીને તમે ચોરપટ્ટીમાંથી બહાર કાઢીને જીવિત-  
દાન દીધું હતું તે આ અમે જ છીએ. જેમ તે વેળા અમારા દુઃખનો તમે અંત આણ્યો  
હતો, તેમ અત્યારે ફરી પણ તને અમને દુઃખસુકિત અપાવે. (૧૫૨૬-૧૫૨૭). જન્મમરણની  
પરંપરામાં ફસાયેલા રહેવાને લીધે અનેક દુઃખો થા શરેલા, અને અનિત્યત્વ ને કારણે દુઃખરૂપ  
એવા સંસારવાસથી અમે ભયભીત થયા છીએ. (૧૫૨૮). વિવિધ તપ અને નિયમનું  
ભાથું લઈને, જનવચનોના સરળ માર્ગે, એ નિર્વાણ પહોંચવાને ઉત્સુક બની તમને  
અનુસરવા ઇચ્છીએ છીએ. (૧૫૨૯).

### શ્રમણે આપેલી હિતશિક્ષા

એટલે તે સુવિદિત શ્રમણે કહ્યું, 'જે સતત શીઘ્ર અને સંયમ પાળશે, તે  
અર્ધા દુઃખોમાંથી સત્વર મુક્તિ પામશે. (૧૫૩૦). જે તમે સેંકડો જન્મની  
પરંપરામાં ફસારાની અધોગતિના અનુભવમાંથી બચવા ઇચ્છતા હો, તો પાપકર્મનો  
ત્યાગ કરો અને સતત સંયમ પાળો. (૧૫૩૧) મરણ નિશ્ચિત હોવાનું આપણે જાણીએ  
છીએ, પરંતુ એ ક્યારે આવશે તે આપણે જાણતા નથી. તો જીવતરનો તે અંત લાવે  
ત્યાં સુધીમાં તમે ધર્મ આચરો તે જ ઇષ્ટ છે. (૧૫૩૨). મુશ્કેલીથી શ્વાસ લઈ શકતો હોય,  
પ્રાણ ગળે અટક્યા હોય, જ્ઞાન ચાલ્યું ગયું હોય તેવા મરણાસન્ન મનુષ્યને માટે જટિલ  
તપશ્ચર્યા કરવાનું શક્ય નથી. (૧૫૩૩). આયુષ્ય સતત સરી જતું હોઈને, પાંચેય ઇન્દ્રિયોને  
સહર્ષ વાળી લેનાર જ સુગતિના પંથ પર વિચરવાને યોગ્ય છે. (૧૫૩૪). સત્કાર્યમાં અનેક વિધો  
આવતાં હોઈને, જગતમાં જીવિત પરિણામી અને અનિત્ય હોઈને, ધર્માચરણના કર્તવ્યમાં  
શ્રદ્ધા વધારતા રહેવું. (૧૫૩૫). જેને મૃત્યુ પકડે તેમ નથી, જે કદી દુઃખ પામે તેમ  
નથી તે જીવ તપ અને સંયમ ન કરે તો ભલે. (૧૫૩૬). મરણ નિશ્ચિત હોઈને, ગમે ત્યારે  
ચાલ્યા જવાનું હોઈને લોકો સંયમનો પ્રકાશ પામીને... (૧૫૩૭). વળી દુઃખ નિશ્ચિત હોઈને,  
જીવન ચંચળ હોઈને, મનુષ્યે હંમેશાં ધર્માચરણમાં શુદ્ધિ રાખવી. (૧૫૩૮).

### તત્કાળ પ્રવ્રજ્યા લેવાની તૈયારી : પરિચારકોનો વિલાપ

આ પ્રમાણે તે સુવિદિત સાધુનાં વચન સાંભળીને, આયુષ્યની ચંચળતાથી ખિન્ન  
બનીને, તપશ્ચર્યા આદરવા માટે ઉત્સાહી એવાં અમે બંને આનંદિત બન્યાં. (૧૫૩૯).

पेस-जणस्त य हत्ये सव्वे ते भूसणे निसिरिऊण ।  
 भणिओ धरह इमे ता अम्हं अम्मा-पिऊणं ति ॥१५४०  
 भणहि य दुक्ख-विभीया नाणा-जोणि-परिहिंढणुव्विग्गा ।  
 ऊर (?) -सरणुव्वेय-करं सामणं ते पवणं त्ति ॥१५४१  
 तेसि च विणय-खलियं खमह य किर सुहुम-वादरं सव्वं ।  
 मत्तोहि पमत्तोहि य जं होज्ज कयं कयाइं पि ॥१५४२  
 एवं सोऊणम्हं णे सहसा उ कुवियं परियणेण ।  
 परियण-सहिया आधाविया य ता नाडइज्जाओ ॥१५४३  
 सोऊण ववसियं ते पडिया तो पिययमस्स पाएसु ।  
 मा नाह अणाहाओ परिचचएज्ज त्ति वेतीओ ॥१५४४  
 पाय-वडियाहि केहिं वि पियस्स घरिणी पसाय-कामाहि ।  
 वलि-कम्मं चेवकयं अलय-पडिय-पुप्फ-पुंजेहि ॥१५४५  
 अपरिस्सम रमिएहिं मणसा इच्छिय-सयं-गिहीएहिं ।  
 जुत्तो सि सव्व-कालं मणोरह-मएहिं सुरएहिं ॥१५४६  
 जइ वि य रइ-परिमोगं न लभामो ते सया निकेयम्मि ।  
 अच्छीहिं पेच्छिउं जे तह वि तुमं इच्छिमो निरुचं ॥१५४७  
 अच्छेप्पो वि समाणो फुरिय-कुमुय-पंडरो कुमुय-सोहो ।  
 कस्स न करेइ पीइं सकल-विमल-मंडलो चंदो ॥१५४८

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एयाणि य अण्णाणि य ताओ कलुणाणि विलवमाणीओ ।  
 तव-चरण-विग्धं पियस्स काउं ववसियाओ ॥१५४९  
 तं कलुणं उवसगं मण-वाचायं तओ अगणयंतो ।  
 भोग-विरत्तो रत्तो पारत्त-मुहावहे धम्मे ॥१५५०  
 लुंचइ कुसुमुम्मिस्से केसे कोसे य तहि अगणयंतो ।  
 वेरग-समावणो पव्वज्जा-निच्छिय-मतीओ ॥१५५१  
 सयमेव लुइय-सिरया अहं पि समणस्स तह य पाएसु ।  
 पडिया पिण्ण समयं दुक्ख-विमोक्खं कुणह मे त्ति ॥१५५२  
 तो तेण जहुवइहं कयं सामाइयं तहिं अम्हं ।  
 एक्कंगियं पि जं तं उच्छुटं सोगगति नेइ ॥१५५३  
 पाणवह-मुसावाय-अदत्ता मेहुण-परिग्गहा विरती ।  
 राई-भोयण-विरती य तेण बद्धाविया अम्हं ॥१५५४  
 गहिया य उत्तर-गुणा अट्ट उव्भा तव-चरण-लुद्धेहिं ।  
 अप्पडिबद्धेहिं पुणो जीविय-मरणे सरीरे य ॥१५५५

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સેવકોના હાથમાં બધાં અભૂપણુ આપતાં અમે કહ્યું, 'આ લો અને અમારા માતૃપિતાને કહેજો કે અનેક જન્મોમાં પરિશ્રમણુ કરવાથી ઉદ્ધિગ્ન અનેલાં, દુઃખથી ભયભીત અનેલાં એવાં તે બંનેએ શ્રમણુજીવનનો અંગીકાર કર્યો છે. (૧૫૪૦-૪૧) વળી તેમના પ્રત્યેના વિનયમાં અમે જે કાંઈ સ્થૂળ કે સૂક્ષ્મ દોષ કર્યો હોય, મદમાં કે પ્રમાદમાં અમે જે કાંઈ ન કરવાનું કદી પણ કયું હોય તે બધાની ક્ષમા કરજો.' (૧૫૪૨). આ સાંભળીને પરિજનોએ સહસા દુઃખથી ખૂમરાણુ કરી મૂક્યું. પરિજન સહિત નાટક કરનારીઓ દોડી આવી. (૧૫૪૩). અમે જે કરવાને ઉચિત થયાં છીએ તે સાંભળીને તેઓ મારા પ્રિયતમના પગમાં પડીને કહેવા લાગી, 'હે નાથ ! અમને અનાથ છોડી જશો નહીં.' (૧૫૪૪). હે ગૃહસ્થામિત્રી ! મારા પ્રિયતમનાં પગમાં પડીને તેમણે તેમની અલકલટો પરથી ખરી પડેલા પુષ્પપુજ વડે ગણે કે તેને પ્રસન્ન કરવા માટે બલિકર્મ કર્યું.' (૧૫૪૫). 'અનાયાસ ક્રીડાઓ અને સ્વેચ્છાપ્રાપ્ત મનમાન્યાં સુરતસુખો તને સર્વદા સુલભ છે. (૧૫૪૬). તારા આવાસમાં અમને જે કે કદી રતિસુખનો લાભ નથી મળતો, તો પણ અમે તને અમારાં નેત્રાથી સદાયે જોવાને ઇચ્છીએ છીએ. (૧૫૪૭). જે પ્રકૃષ્ઠ કુસુદ સમો સ્વેત છે, અને કુસુદોની શોભા રૂપ છે તે પૂર્ણકળા યુક્ત મંડળવાળો નિર્મળ ચંદ્ર, અરપૂર્ય હોવા છતાં, કેને પ્રીતિદાયક ન લાગે ?' (૧૫૪૮).

### કેશલોચ : વતઅહણુ

આવાં આવાં કરુણુ વિલાપવચનો બોલીને તે સ્ત્રીઓએ પ્રિયતમની તપશ્ચર્યાના વિષયમાં વિધન જીજ્ઞાસ કરવા માંડ્યું. (૧૫૪૯). પરંતુ મનને વિક્ષિપ્ત કરનારું તે કરુણુવિલાપનું વિદ્ય પ્રિયતમે ગણુકર્યું નહીં. ભોગ પ્રત્યે વિરક્ત અનેલા, પરલોકનું સુખ પ્રાપ્ત કરાવનારા ધર્મમાં અનુરક્ત અનેલા, વૈરાગ્યવૃત્તિવાળા અને પ્રવ્રજ્યા લેવાના નિશ્ચયવાળા તેણે, કેશને અવગણીને, પોતાના પુષ્પમિશ્રિત કેશનો લોચ કર્યો. (૧૫૫૦-૧૫૫૧). હું પણ પોતાની મેજે કેશનો લોચ કરીને મારા પ્રિયતમની સાથે તે શ્રમણુનાં ચરણમાં પડી અને બોલી, 'મને દુઃખમાંથી મુક્તિ આપાવો.' (૧૫૫૨). એટલે તેણે યથાવિધિ અમને એકમાત્ર સામાયિક વ્રત આપ્યું, જેનું આચરણું (?) સદ્ગતિમાં દોરી ગય છે. (૧૫૫૩). તેણે અમને પ્રાણિવધ, સૂપાવાહ, અદાતાદાન, મૈથુન અને પરિગ્રહથી તથા દાત્રીભોજનથી વિરમવાના નિયમ પણ આપ્યા. (૧૫૫૪). જન્મમરણનો રોગ બનતા શરીરમાં બંધાઈ ન રહેવા દ્વચ્છતાં એવાં અમે તપશ્ચર્યાની લાલસાથી આઠ ઉત્તરગુણોનું પણ ગ્રહણુ કર્યું. (૧૫૫૫).

दोण्ह वि अम्मा-पियरो अम्हाणं सव्व-सत्ति-संजुत्ता ।  
 तो णे पत्ता नायम्मि कहिए परियणेण ॥१५५६  
 उत्तम्मंताउ पुरीस-बाल-बुद्ध-महिला तर्हि घरिणि ।  
 आगंतुं च पवत्ता ते पव्वहए त्ति सोउणं ॥१५५७  
 बंधव-जणेण अम्हं पुणं तं उववणं तह महंतं ।  
 ददठुमणेण य अम्हं बहुणा अणणेण य जणेण ॥१५५८  
 तत्थ य जणस्स परिपिडियस्स अणणेण-थइय-कायरस ।  
 आलोक्कएत्थ नवरि मुह-सीस-परंपरा-निवहो ॥१५५९  
 नियमुवभव-भाव परायणे य ददठूण वद्ध-सोभाए ।  
 सोग-भरेणाइसियं बंधव-मिस्सेण ने तत्थ ॥१५६०  
 दोण्ह वि अम्मा-पियरो रोयंता आगया दवदवस्स ।  
 सासू-ससुरो य महं ददठूणम्हे गया मुच्छं ॥१५६१



जिण-वयण-भाविय-मती दो-वि संसार-मुणिय-परमत्था ।  
 मज्झं अम्मा-पियरो भणंति बाहं निरुंमंता ॥१५६२  
 किं साहसमेरिसयं पुत्तय कतं जोव्वणस्स उदयम्मि ।  
 दुक्खं लु तरुण-भावे सामण-गुणा धरेउं जे ॥१५६३  
 मा होउज तरुण-भावत्तणेण धम्मे विराहणा काइ ।  
 अणुभूय-काम भोगा पच्छा वि तवं गहेयव्वं ॥१५६४  
 भोगा खगमेत्त-सुहा विवाग-क्खुयत्ति तो अहं वेमि ।  
 बहु-दुक्खो य कुहुंवो न मुत्ति-सोक्खा परं अस्थि ॥१५६५  
 जाव न मुयंति अत्था थामो जा अत्थि संजमं काउ ।  
 जाव न हरेइ मच्चू ताव वरं ने तवं काउं ॥१५६६  
 तो भणइ तत्थ ताओ इंदिय-चोर-गहणम्मि तारुण्णे ।  
 नित्थरह अणावाहा संसार महण्णवमिणं ति ॥१५६७



वद्धाविया समासासिया य बंधव-जणेण ते दो-वि ।  
 सासू ससुरो य महं रमणमिणं विण्णवंते च ॥१५६८  
 केण-वि तं किं भणिओ किं व तुह न वट्टए इहं पुत्त ।  
 किं च विलीयं दिट्ठं तो निव्विण्णो सि पव्वइओ ॥१५६९  
 धम्मो किर सग्ग-फलो सग्ग-फले इच्छिया तहा भोगा ।  
 विसय-सुहेसु य महिला सारो त्ति सुई भणइ लोए ॥१५७०

## રુબરુબોનું આગમન

તે વેળા, પરિજનો પાસેથી સખાચાર જાણીને અમારાં બંનેનાં માતાપિતા બધા પરિવારની સાથે આવી પહોંચ્યાં. (૧૫૫૬). હે ગૃહસ્થામિની ! અમે પ્રવ્રજ્યા લઈ લીધી એવું સાંભળીને જીઓ અને પુરુષો, બાળકો ને વૃદ્ધો ઉચાટ કરતાં આવવા માંડ્યાં. (૧૫૫૭). અમારાં સગાંસંબંધીઓથી તથા અમને જોવા આવનારા જીભ પુષ્કળ લોકોથી તે મોટું ઉપવન ભરાઈ ગયું. (૧૫૫૮). ત્યાં થયેલી બીડમાં લોકોનાં શરીર ઢંકાઈ ગયેલાં હોવાથી માત્ર તેમનાં મોંમાંથીની હારની હાર જ નજરે પડતી હતી. (૧૫૫૯). પ્રવ્રજ્યા લેવાની તત્પરતાનાં ભાવથી શોભતા અમને જોઈને બાંધવો અને મિત્રો અત્યંત શોકપૂર્ણ બની ગયા. (૧૫૬૦). અમારાં બંનેનાં માતાપિતા રહતારહતાં દોહાદોહ આવ્યાં. મારાં સાસુ અને સસરા અમને જોઈને મૂર્છિત થઈ ગયાં. (૧૫૬૧).

## શ્રેષ્ઠીનું નિવારણ અને અનુભવ

જિનવચનોથી જેમની છુદ્ધિ પ્રજાવિત થયેલી છે અને સંસારના સાચા સ્વરૂપને જેમણે જાણ્યું છે તેવાં મારાં માતાપિતા, આંસુના વેગને રોકીને મને કહેવા લાગ્યાં (૧૫૬૨), ‘જેટા ! યૌવનના ઉદયકાળે જ આવું સાહસ કેમ કર્યું ? તરુણવયમાં શ્રમજીર્મ પાળવો ધણો કઠિન છે. (૧૫૬૩). તરુણવયને કારણે રખેને તારાથી ધર્મની કશી વિરાધના થાય !’ કામભોગ ભોગવીને તપ તો પછી પણ આદરી શકાય.’ (૧૫૬૪). એટલે મેં કહ્યું, ‘ભોગોનું સુખ ક્ષણિક હોય છે, અને પરિણામ કટુ હોય છે. કટુબળવન પણ અત્યંત દુઃખમય હોય છે. સુકિતસુખથી ચઢે એવું કોઈ સુખ નથી. (૧૫૬૫). જ્યાં સુધી.....ન છોડે ?’ જ્યાંસુધી સંયમ પાળવાનું શરીરખળ હોય, અને જ્યાંસુધી મૃત્યુ આવીને ઉઠાવી ન જાય ત્યાં સુધીમાં અમારે તપ આચરવું એ જ ઇષ્ટ છે.’ (૧૫૬૬). એટલે પિતાએ કહ્યું, ‘ઈદ્રિયોદ્ધી યોરથી તારુણ્ય ઘેરાયેલું હોઈને તમે આ સંસારસાગરને નિર્વિઘ્ને તરી જજો’ (૧૫૬૭).

## સાથે વાહની ચિનવણી

અમારા બાંધવોએ તેમને આશ્વાસન આપીને વધાવ્યાં. તે વેળા મારાં સાસુસસરા મારા પ્રિયતમને વીનવવા લાગ્યાં (૧૫૬૮), ‘જેટા ! કોઈએ તને કાંઈ કહ્યું ? તને અહીં શાંતી ખોટ છે ? શું તને અમારો કોઈ વાંક દેખાયો ?—જેથી મન ખાટું થઈ જતાં તે પ્રવ્રજ્યા લઈ લીધી ? (૧૫૬૯). ધર્મનું ફળ સ્વર્ગ છે, સ્વર્ગમાં યથેષ્ટ ભોગ મળતા હોય છે, અને વિષયસુખનો સાર એટલે સુંદરી—આ પ્રમાણે લૌકિક શ્રુતિ છે. (૧૫૭૦). પણ

ता तुव्व महिलियाओ अत्थि इहं अच्छरा-सरिसियाओ ।  
 अणुमुक्त-काम-भोगो करिहिसि पच्छा वि तं धम्मं ॥१५७१  
 रज्ज-समं तारत्तं(?) अम्हे-वि य वे-वि पुत्तयं च इमं ।  
 सव्वं च दव्व-जायं पुत्तय किं ने परिचचयसि ॥१५७२  
 वासाणि कइवयाणि काम-भोगे निरुत्सुओ भुंज ।  
 पच्छग्गे परिणय-वओ चरिहिसि उगं समण-धम्मं ॥१५७३



अम्मा-पिऊहि एव तेहि कलुणं तहि भणिओ तो ।  
 भणइ चरण-निच्छिय-मइ इट्ठं सत्थवाह-सुओ ॥१५७४  
 जह कोसिया[र]-कीडो नियय-सरीर-कएण अण्णाणी ।  
 हिय-कामओ निरुंभइ अप्पाणं तंतु-बंधेण ॥१५७५  
 तह मोह-मोहिय-मती(उ) विसय-सुह-कामओ दुह-सएहि ।  
 इत्थि-कएण निरुंभइ अप्पाणं राग-दोसेहि ॥१५७६  
 तो राग-दोस-दुक्ख-दुओ सया विविह-जोणि-भव-गहणं ।  
 मिच्छत्त-समुच्छण्णो पडिही संसार-कंतारं ॥१५७७  
 न-वि तह बहुयं सोक्खं हवति य पुरिसे पियाए लंभम्मि ।  
 पावइ जह बहुतरयं दुक्खं थीसु विओगम्मि ॥१५७८  
 मग्गिजंतो दुक्खं जणेइ लद्धो य रक्खण-कएणं ।  
 सोयं कुणइ विणट्ठो तो किर दुक्खावहो अत्थो ॥१५७९  
 अम्मा-पियरो भाउय-भज्जा पुत्ता य बंधवा सुदिया ।  
 एते-सिणेह-मइया निगडा नेव्वाण-मग्गस्स ॥१५८०  
 जह सत्थ-समारूढा सहाय-लोभेण दुग्ग-मग्ग-गआ ।  
 अणुपालेति वयंता जणा जणं सत्थ-जाग णं(?) ॥१५८१  
 निक्कंतारा य पुणो कत्थ य ठाणाउ ते पयहिऊणं ।  
 अण्णोण्णएहि वरुचइ पंधेहि जणो जणवयम्मि ॥१५८२  
 एवमिह-लोय-जत्ता विइज्जिया हेति बंधवा नाम ।  
 सुह-दुक्ख-मत्त-परिपालणत्थ-जुत्तीकय-सिणेहा ॥१५८३  
 xxउवि संजोग-विओइओ पुणो बंधवे पमोत्तूण ।  
 वरुचंति नियय-कम्मोदएहि नाणा-गति-विसेसे ॥१५८४  
 वसमक्खिय-निचव'धेण (?) एगंतरं उवगएण ।  
 रागो परिहरियव्वो अवरागो मुत्ति-मग्गो त्ति ॥१५८५  
 लद्धूण धम्मबुद्धि गुण-पणियमकालियं गहेयव्वं ।  
 जाव न करेइ च बला आउ-परिच्छेदणं कालो ॥१५८६

પછી તારી પાસે તો અહીં જ અપ્સરા સમી સુંદરીઓ છે. માટે પહેલાં કામભોગ ભોગવીને પછીથી તું ધર્મ કરશે. (૧૫૭૧). એટા! અમને બંનેને, રાજવી સુખ જેવા વૈભવને આ બેટીને તથા આપણા સમગ્ર ધનભંડારને તું કેમ તજ દે છે? (૧૫૭૨). તું કેટલાંક વરસ કશી જ ફિકરચિંતા કર્યા વિના કામભોગ ભોગવ, તે પછી પાકટ અવસ્થામાં તું ઉગ્ર શ્રમશુધર્મ આચરશે.' (૧૫૭૩).

### સાથપુત્રનો પ્રત્યુત્તર

માતાપિતાએ આ પ્રમાણે કરણ વચનો કહ્યાં, એટલે પ્રવ્રજ્યા લેવા જેણે નિશ્ચય કર્યો છે તેવા તે સાર્થવાહપુત્રે એક દર્શાત કહ્યું (૧૫૭૪): 'જે પ્રમાણે કોશિયામાં રહેલો અસાની કોડો પોતાનું શારીરિક હિત ધરતો હતો પોતાની જાતને તંતુઓના અંધનમાં બાંધી દે છે, તે જ પ્રમાણે મોહથી મોહિત શુદ્ધિવાળો માણસ વિષયસુખને ધરતો, સ્ત્રીને ખાતર સેંકડો દુઃખોથી અને રાગદ્વેષથી પોતાની જાતને બાંધી દે છે. (૧૫૭૫-૧૫૭૬). એને પરિણામે રાગદ્વેષ અને દુઃખથી અભિભૂત અને મિથ્યાત્વથી ઘેરાયેલો એવો તે અનેક યોનિમાં જન્મ પામવાની ગહનતાવાળા સંસારરૂપી વનમાં આવી પડે છે. (૧૫૭૭). વહાલી સ્ત્રીની પ્રાપ્તિથી એટલું બધું સુખ નથી મળી જતું, જેટલું—અરે તિનાથી ઘણું વધારે—દુઃખ તેને તે સ્ત્રીના વિશેષગથી થાય છે. (૧૫૭૮). તે જ પ્રમાણે ધન મેળવવામાં દુઃખ છે, પ્રાપ્ત થયેલું ધન જાળવવામાં દુઃખ છે, અને તેનો નાશ થતાં પણ દુઃખ થાય છે—આમ ધન બધી રીતે દુઃખ લાવનાર છે. (૧૫૭૯). માઆપ, ભાઈભોભઈ, પુત્રો, બાંધવો અને મિત્રો—એ સૌ નિર્વાણમાર્ગે જનાર માટે સ્નેહમય બેટીઓ જ છે. (૧૫૮૦). જે પ્રમાણે કોઈ સાર્થરૂપે પ્રવાસ કરતા માણસો સંકટ ભરેલા માર્ગે જતાં, સહાય મેળવવાના લોભે, સાથેના અન્ય માણસોનું રક્ષણ કરે છે અને સાથમાં જાગતા રહે છે, પરંતુ જંગલ પાર કરી લેતાં, તે સાથને તજ દઈને જનપદમાં પોતપોતાને રથાને જવા પોતપોતાને રસ્તે ચાલતા થાય છે, તે જ પ્રમાણે આ લોકયાત્રા પણ એક પ્રકારનો પ્રવાસ જ છે; સર્ગારોહીઓ કેવળ પોતપોતાનાં સુખદુઃખની દેખભાળ લેવાની યુક્તિરૂપે જ સ્નેહભાવ દર્શાવે છે. (૧૫૮૧-૧૫૮૩).

સંયોગ પછી વિશેષ પામીને, બાંધવાને તજ દઈને તેઓ પોતાનાં કર્મોના ઉદય પ્રમાણે અનેક પ્રકારની વિશિષ્ટ ગતિઓ પામે છે. (૧૫૮૪)...નિત્ય અંધનકર્તા હોઈને (?) રાગનો ત્યાગ કરવો અને વૈરાગ્યને મુક્તિમાર્ગ જાણવો. (૧૫૮૫). તે પછી ધર્મશુદ્ધિ પ્રાપ્ત



एव परमस्थ-निच्छय विहण्णुणा जयण-पडण-जुत्तेण ।  
 कत्थइ असज्जमाणेण हवइ मोकखो सुहं गंतुं ॥१५८७  
 जं पि य भणह कइवए वासे ता मुंज काम-भोगे त्ति ।  
 पत्थ वि दीसइ दोसो अनियय-मरणाउरे लोए ॥१५८८  
 जं नत्थि कोइ लोए मच्चूओ बल-निरुंभण-समत्थो ।  
 तो पुव्वमेव नियमो अकाल-हीणं गह्वेयव्वो ॥१५८९

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एयाणि य अण्णाणि व सत्थाह-सुएण जंपमाणेणं ।  
 अम्मा-पियरो सयणो य तत्थ पडिसेहिओ सव्वो ॥१५९०  
 सह-पंसु-कीलणेहिं य निज्जंतेणोवयार-सुहा (?) ।  
 तेण वयंसा वि कया सव्वे पडिसेहिय-निरासा ॥१५९१  
 तह वि न इच्छइ हाउं अम्हे तव चरण-निच्छए दो-वि ।  
 अवि सो वि सत्थवाहो घरिणी पुत्त-प्पिवासाए ॥१५९२  
 पिय-विप्पओग-दूसह-जन्मण-मरण-भय-विहुंया एते ।  
 छंदेण चरेंतु तवं तो तत्थ भणिय' (?) बहु-जणेहिं ॥१५९३  
 काम-गुण-परम्मुह-माणसत्स तव-चरण-करण-तुरियस्स ।  
 जो कुणइ अंतरायं सो मित्त-मुहो अमित्तो त्ति ॥१५९४  
 तो तं वयण-कलकलं जणस्स सोऊण तत्थ सत्थाहो ।  
 अणुमण्णेइ अकामो पव्वज्जणं अम्हं (?) ॥१५९५  
 काऊणं करयल संगमं च भाणीय णे दुयग्गे वि ।  
 नित्थरह विविह-नियमोववास-गरुयं समण-धम्मं ॥१५९६  
 जन्मण मरण-तरंगं नाणा-जोणि-परिहिंढणावत्तां ।  
 अट्ठविह-कम्म-संघाय-कलुस-जल-संचयं रुंदं ॥१५९७  
 पिय-विप्पओग-विलविय-महारवं राग-मयर-परिवरियं ।  
 संसार-समुद्दमिणं जह तरह तहा करेह त्ति ॥१५९८  
 एवं गुणं-संवाहो सत्थाहो भाणिऊण पाडेइ ।  
 पाएसु बालयं ने (?) नयरिमद्गमण-कय-मइ सो ॥१५९९

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થતાં, યોગ્ય સમય માટે થોભ્યા વિના, પ્રવળ્યા લેવી જોઈએ, નહીં તો કાળ સહસા આયુષ્યનો અંત આણશે. (૧૫૮૬). એ પ્રમાણે પરમાર્થના અને નિશ્ચય નયના જાણકાર માટે, યતના વાળા માટે અને કશામાં પણ આસક્ત ન થનારને માટે મોક્ષપ્રાપ્તિ સરળ બને છે. (૧૫૮૭). વળી જે તમે કહો છો કે કેટલાંક વરસ કામભોગ ભોગવી લે, તો તેમાં વાધો એ છે કે એકાએક આવી પડતા મરણનો ભય જગત પર હંમેશાં તોળાયેલો છે; જગતમાં એવું કોઈ નથી, જે મૃત્યુના બળને રોકવાને સમર્થ હોય. માટે કાળ-અકાળનો વિચાર કર્યા વિના જ તરત પ્રવળ્યા પ્રહણ કરવી ઘટે.' (૧૫૮૮-૧૫૮૯).

### સાધવાહે અનિચ્છાએ આપેલી અનુમતિ

આવાં આવાં વચનો કહીને સાધવાહુએ તે વેળા માતાપિતાના તથા અન્ય સૌ સ્વજનોના વિરોધને વાચો. (૧૫૯૦). બચપણમાં સાથે ધૂળમાં રમેલા, વિવેકી (૧) મિત્રોના વિરોધને પણ વારીને પ્રવળ્યા લેવા તત્પર બનેલા એવા તેણે તેમને નિરાશ કર્યા. (૧૫૯૧).

હે ગૃહસ્થામિની! આ રીતે અમે બંને તપશ્વરણ માટે નિશ્ચિત હોવા છતાં, તીવ્ર પુત્ર-સ્નેહને કારણે સાધવાહે અમને જવા દેવા ન ઇચ્છ્યું. (૧૫૯૨). એટલે અનેક લોકોએ તેને સમજાવ્યો, 'પ્રિયજનનો વિરોધ, જન્મમરણની અસહ્યતા વગેરે બંધોથી ડરેલાં આ બંનેને તેમની ઇચ્છાનુસાર તપ આચરવા દો. (૧૫૯૩). જેમતું મન કામોપભોગથી વિમુખ થઈ ગયું છે, અને જે તપશ્ચર્યા કરવા માટે ઉતાવળો થયો છે તેને અંતરાય કરનાર મિત્રરૂપે શત્રુતું જ કામ કરે છે.' (૧૫૯૪). આ પ્રમાણે લોકોનાં વચનોનો કાલાહલ સાંભળીને સાધવાહે અનિચ્છાએ અમને પ્રવળ્યા લેવાની અનુમતિ આપી. (૧૫૯૫). હાથ જોડીને તેણે અમને કહ્યું, 'વિવિધ નિયમ અને ઉપવાસને લીધે કઠિન એવા શ્રમણુધર્મનું તમે સફળતાથી નિર્વાહન કરજો. (૧૫૯૬). જન્મમરણરૂપ તરંગવાળા, અનેક યોનિમાં ભ્રમણ કરવારૂપ વનજોવાળા, આઠ પ્રકારના કર્મસમૂહરૂપ મંત્રિન જળસમૂહવાળા, પ્રિયજનના વિરોધે કરાતા વિલાપરૂપ ગર્જનવાળા, રાગરૂપ મગરોથી ઘેરાયેલા વિશાળ સંસારસમુદ્રને તમે તરી જાઓ તેવું કરજો.' (૧૫૯૭-૧૫૯૮). એ પ્રમાણે કહીને, નગરમાં પાછા ફરવા ઇચ્છતા ગુણુવાન સાધવાહે... પગમાં પાક્યા. (૧૫૯૯).

भाणीय गहवई वि य सद्धम्मं चरणसारुहेमाणा ।  
 घत्था(?) जत्थ बहु-दुक्ख-संकडाओ कुडुन्धाओ ॥१६००॥  
 अभिनिक्खंता खंता य पेमा-बंध-नियलेहि उम्मुक्का ।  
 उवसंत-राग-दोसा सम-सुह-दुक्खा सुमुणी जाया ॥१६०१॥  
 धण्णा कलत्त-गोत्तीहि निग्गया पेमा-बंधण-विमुक्का ।  
 अवगय-माण-कोहा चरंति धम्मं जिणक्खायं ॥१६०२॥  
 इच्छिय-विसय-सुह-निवेशणत्थ-निव्वुय-मणा नवरि अम्हे ।  
 न चपमो निस्सरिअं मोह-नियल-बंधण-निवद्धा ॥१६०३॥  
 एयाणि य अण्णणि य बहूणि तव-नियम-तेय-करणाणि ।  
 भाणीय सुद्धु परमत्थ-दिट्ठी-धम्मो तहिं सेट्ठी ॥१६०४॥



देहंतर-संकंति व्व तत्थ ने सोग-गहिय-हिययाओ ।  
 ससुर-घर-कूल-घरास-ण्णणीउ महिल्य परुण्णाओ ॥१६०५॥  
 ताहिं य पउर-विलविय-कलुणाहि दुहियाहि रोवमाणीहि ।  
 आवरिसिया व अंसूहि तस्स भूमी उववणस्स ॥१६०६॥  
 अह सेट्ठि-सत्थवाहा स-महिल-मित्त-जण-बंधय-समग्गा ।  
 घेत्तूण बाल-कण्णे नयरिमइया परोर्यता ॥१६०७॥  
 तस्मिं य जण-हलबोले पेच्छय-पच्छाइयं तयं समणं ।  
 अम्हेसु लग्ग-दिट्ठी सेट्ठी विमणो उदच्छीय ॥१६०८॥  
 सव्वो वि वाणिय(?)-जणो संत-परिचाय-विम्हिओ अम्हं ।  
 धम्माणुराग-रत्तो जेणागयमेव वक्कंतो ॥१६०९॥



अह तत्थ समण-लच्छी-समस्सिया रूविणी खम च्चेव ।  
 गणिणी गुण-संगणिणी तं वंदिउमागया समणं ॥१६१०॥  
 सा अज्ज-चंदणाए सिस्सा तव-नियम-त्ताण-पडिपुण्णा ।  
 वंदइ य सा सुविहियं स-परिवारं तयं समणं ॥१६११॥  
 भणिया य कप्प-गुण-जाणएण तेण समणेण सा गणिणी ।  
 समणी पावस्स समणी होउ इमा सिस्सिणी तुम्हं ॥१६१२॥  
 तो तीए विणयायारो आयारो महवत्तण-गुणाणं ।  
 समणत्तणोवयारो इच्छाकारो कओ तस्स ॥१६१३॥  
 तेण य भणियासि अहं वंदसु अह ते पवत्तिणी अज्जा ।  
 पंच महव्वय-धारण-दढ-व्वया सुव्वया गणिणी ॥१६१४॥

સૌ સ્વજનોએ લીધેલી વિદાય

શ્રેષ્ઠીએ પણ કહ્યું, 'જેઓ સાચા ધર્મનો અને તપશ્ચર્યાનો અંગીકાર કરે છે, અનેક દુઃખોથી ભરેલા કુટુંબને ત્યજી દઈને નીકળી પડે છે, પ્રેમની બેઠીઓમાંથી છૂટી જાય છે, રાગદ્વેષનું શમન કરી સુખદુઃખ પ્રત્યે સમભાવ કેળવીને ક્ષમાવાન મુનિ બને છે, પત્નીરૂપી કારાવાસના બંધનમાંથી મુક્ત થઈ જાય છે, માન અને કૌશલનો ત્યાગ કરીને જીને ઉપદેશલા ધર્મને આચરે છે, તેમને ધન્ય છે. (૧૬૦૦-૧૬૦૨). યથેચ્છ વિષયસુખ ભોગવવામાં અમારું ચિત્ત રાગ્યતું હોઈને, મોહની બેઠીઓમાં જકડાયેલા એવા અમે તો સંસારત્યાગ કરીને નીકળી જવાને અશક્ત છીએ.' (૧૬૦૩). ધર્મનું સાચું સ્વરૂપ જેને યરાચર વિહિત હવું તેવા શ્રેષ્ઠીએ તે વેળા તપ અને નિયમની વૃત્તિને તીવ્ર કરનારાં આવાં આવાં અનેક વચનો કહ્યાં. (૧૬૦૪).

મારા સસરાની અને પિયરની સંબંધી સ્ત્રીઓ, જાણે કે અમે એક દેહ ત્યજીને બીજો દેહ ધારણ કરી રહ્યાં હોઈએ તેમ, શોકઅરત હૃદયે રુદન કરવા લાગી. (૧૬૦૫). દુઃખી થઈને અત્યંત કરુણ વિલાપ કરતાં રહી રહેલી એવી તે સ્ત્રીઓની (અશ્રુવર્ષાથી) તે ઉપવનની ભોંય જાણે કે છંટાઈ ગઈ. (૧૬૦૬). તે પછી શ્રેષ્ઠી અને સાર્થવાહ સ્ત્રીઓ, મિત્રો, બાંધવો અને બાળબચ્ચાંને સાથે લઈને રડતાં રડતાં નગરીમાં પાછાં ફર્યાં. (૧૬૦૭). લોકોના કોલાહલ વચ્ચે, કુટુંબથી જોનારાઓની બીડમાં ઘેરાયેલા તે શ્રમણનાં દર્શન શ્રેષ્ઠીની દષ્ટિ અમારી ઉપર મંડાયેલી હોઈને તેણે વિપાદપૂર્ણ ચિત્તે કયાં હતાં (?) (૧૬૦૮). બીજા બધા સંબંધીઓ (?) પણ, અમે કરેલા છતી સમૃદ્ધિના ત્યાગથી વિરમિત થઈને, ધર્મ પ્રત્યેના અનુરાગથી રંગાઈને, જેમ આવ્યા હતા તેમ પાછા ગયા. (૧૬૦૯).

સુવ્રતા ગણિનીનું આગમન : તરંગવતીની સોંપણી

એ વેળા શ્રમણલક્ષ્મીથી મુક્ત, મૂર્તિમાન ક્ષમા સમી, એક ગુણવાન ગણિની તે શ્રમણને વંદવા આવી. (૧૬૧૦). તપ, નિયમ અને જ્ઞાનથી પરિપૂર્ણ તે ગણિની આર્થા ચંદનાની શિષ્યા હતી. તેણે તે સુવિહિત શ્રમણ અને તેના પરિવારને વંદન કર્યાં. (૧૬૧૧). સાસ્ત્રવિદિ જાણનાર તે શ્રમણે તે ગણિનીને કહ્યું, 'હે પાપશમની શ્રમણી ! આ તારી શિષ્યા થાઓ.' (૧૬૧૨). એટલે તેણે માર્દવ ગુણના આચારણરૂપ, શ્રમણપણના ઉપકારરૂપ વિનયાચાર કરીને પોતાની સંમતિ દર્શાવી. (૧૬૧૩). પછી શ્રમણે મને કહ્યું, 'પાંચ મહાવ્રત ધારણ કરવાના દૃઢ વ્રતવાળી આ સુવ્રતા ગણિની તારી પ્રવર્તિની આર્થી છે, તો તેને વંદન કર.' (૧૬૧૪). એટલે મસ્તક પર હાથ બેઠી, વિનયથી મસ્તક નમાવી,

तो तत्थ विणय पणमिय-मुद्धाणा मत्थए ठविय-हत्था ।  
 नेच्वाण-गमण-तुरिया य तीए पाएसु पडिया ॥१६१५  
 फुड-विसय-मण-ग्गाही तीए अहं सुसमणीए आसिद्धा ।  
 नित्थर दुक्कर-चरियं सामणमणुत्तरमिणं ति ॥१६१६  
 धम्मोवदेस-पंथस्स देसणे केवलं तुहं अम्हे ।  
 जइ काहिसि कल्लणं पाविहिंसी मोक्ख-पह-गमणं ॥१६१७  
 तो तं वेमि सुसमणिं भीया काहामि तुम्ह वयणं ति ।  
 जम्मण-मरण-परंपर-करस्स संसार-वासस्स ॥१६१८

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तो तं उत्तम-तव संजमाद्धियं जलिय-जलण-सरिसोवमं ।  
 वंदांमि विणय-मुद्धिया तव-संजम-देसियं साहुं ॥१६१९  
 तं च गय-काम-रागं तत्थ परं चेव सत्थवाह-सुअं ।  
 वंदित्तु अइगया हं अज्जाहि समं तं नगरिं ॥१६२०  
 तत्थ बहु-फासुओगास-विहारं महिलिया-सुह-पयारं ।  
 कोट्टागारमनिससयमतीमि अज्जाहि ताहि समं ॥१६२१  
 तवणिज्ज-चक्कल-निमो पतिसामिय(?) तेय-मंडलो जाओ ।  
 ताहे नहयल-तिलओ पच्छिम-संझं गओ सूरुओ ॥१६२२  
 तत्थ य गणिणीए समं आलोइय-निद्धिया पडिक्कंता ।  
 धम्माणुराग-रत्ता गयं पि रत्ति न-याणामि ॥१६२३  
 अण्ण-दिवसम्मि य तओ सत्थाह सुओ य सो य गणि-वसहो ।  
 अणिएय-वास-वसही विहरिंसु महियल-तलम्मि ॥१६२४  
 गणिणीए सगासम्मी गहिया सिक्खा मए वि दुविहा वि ।  
 तव-चरण-करण-निरया वेरग्ग-गया अहं घरिणि ॥१६२५  
 एवं विहार-विहिणा विहरंताओ इहं समायाओ ।  
 छट्ठस्स पारणाए अज्जाहं निग्गया भिक्खं ॥१६२६

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एवं च पुच्छियाए तुमए सव्वं मए तुहं कहियं ।  
 सुह-दुक्ख-परंपरयं इह-पर-लोए जमणुभूयं ॥१६२७  
 एवं पसाहियन्मी तरंगवइयाए तीए समणीए ।  
 चित्तेइ तओ घरिणी कइ दुक्कर-कारिया एसा ॥१६२८  
 एवंविह-तारुण्णे एवंविहाए देह-सेवाए ।  
 एवंविहे विहवे एवंविह-दुक्कर-तवो त्ति ॥१६२९  
 तो मणइ सेट्ठि-जाया भयवइ इच्छा(?) मणुग्गहमिणं ति ।  
 जं कहियं निय-चरियं खमह य तह जं किलेसविया ॥१६३०

નિર્વીણ પહોંચવાને આતુર બનેલી એવી હું તેના પગમાં પડી. (૧૬૧૫). મનથી દરેક વિષયનું સ્પષ્ટ મઢણ કરતી એવી તે પ્રશસ્ત શ્રમણીએ મને આશિષ દીધી, ‘આ ઉત્તમ, પણ કઠિન આચરણવાળા શ્રમણજીવનને તું સફળતાથી પાર કર. (૧૬૧૬). અમે તો કેવળ તારા ધર્મમાર્ગના ઉપદેશક છીએ. તું જો તે પ્રમાણે આચરીશ, તો મોક્ષમાર્ગે લઈ જનારું કલ્યાણ તું પામીશ.’ (૧૬૧૭). એટલે મેં તે પ્રશસ્ત શ્રમણીને કહ્યું, ‘જન્મમરણપરંપરાના કારણરૂપ સંસારવાસથી હું ભયભીત બનેલી હોવાથી તમારું કહ્યું અવશ્ય કરીશ’. (૧૬૧૮).

**ગણિનીની સાથે નગરઅવેશ : શાસ્ત્રાધ્યયન અને તપશ્ચર્યા**

તે પછી ઉત્તમ તપ અને સંયમથી સમૃદ્ધ, પ્રજ્વલિત અગ્નિ સમા તેજસ્વી, અને તપ અને સંયમના માર્ગદર્શક તે શ્રમણને વિનયથી સંકુચિત બનીને મેં વંદન કર્યો. (૧૬૧૯). તે પછી કામવૃત્તિથી મુક્ત બનેલા તે સાર્થવાહપુત્રને વંદન કરીને મેં શ્રમણીની સાથે નગરીમાં પ્રવેશ કર્યો. (૧૬૨૦). ત્યાં તે આર્યાની સાથે હું વિહરવાયોગ્ય અનેક અચિત્ત પ્રદેશોવાળા અને સ્ત્રીઓને હરહર કરવા માટે અનુકૂળ એવા કોણારમાં અનાસક્તપણે ગઈ. (૧૬૨૧). તે વેળા તેજોમંડળ વિલાતાં સુવર્ણના ગોળા સમો બનેલો, ગગનતિલક સૂર્ય પશ્ચિમ સંધ્યાએ પહોંચ્યો. (૧૬૨૨). તે સ્થળે ગણિનીની સાથે મેં આલોચન, પ્રતિક્રમણ અને દુઃખર્મનિંદા કર્યાં; ધર્માનુરાગથી રંગાયેલી હોઈને મને રાત્રી કમારે વીતી ગઈ તેની ખબર પણ ન પડી. (૧૬૨૩). બીજે દિવસે તે શ્રમણશ્રેણી સાથે સાર્થવાહપુત્ર ધરતી પર અરિથર રહેંકાણમાં વાસ કરતો ત્યાંથી વિહાર કરી ગયો. (૧૬૨૪). હે ગૃહસ્થામિની ! તે ગણિનીની પાસેથી મેં બંને પ્રકારનું શિક્ષણ લીધું. તપશ્ચર્યા અને અનુક્રાંતમાં નિરત બનીને હું વૈરાગ્યભાવ પામી. (૧૬૨૫). વિહારવિધિ પ્રમાણે વિહાર કરતાં અમે અહીં આવી પહોંચ્યાં, અને આજે છઠ્ઠું પારણું કરવા હું ક્ષિક્ષાએ નીકળી. (૧૬૨૬).

**જૂતાંતની સમાપ્તિ : શ્રોતાઓનો વૈરાગ્યભાવ**

તમે મને પૂછ્યું એટલે આ પ્રમાણે જો કાંઈ સુખદુઃખની પરંપરા મેં આ લોક અને પરલોકમાં અનુભવી તે બધી મેં કહી બતાવી. (૧૬૨૭).

એ પ્રમાણે તે તરંગવતી શ્રમણીએ પોતાનું જૂતાંત કહ્યું એટલે તે ગૃહસ્થામિની વિચારવા લાગી, ‘અહો, કેવું કઠિન કાર્ય આણે કયું !’ (૧૬૨૮). આવી તરુણ વયમાં, એવું દેહસુખ અને એવો વૈભવ હોવા છતાં આયું દુઃખ તપ કરી રહી છે !’ (૧૬૨૯). પછી તે શેકાણીએ કહ્યું, ‘હે ભગવતી ! તમે પોતાનું ચરિત કહીને અમારા પર ભારે અનુગ્રહ કર્યો. તમને કષ્ટ આપ્યા બદલ ક્ષમા કરો’. (૧૬૩૦). એ પ્રમાણે કહીને દુસ્તર ભવસાગરથી ભયભીત

भणिऊण पाय-वडिया भीया भव-सायरा दुरंताओ ।  
 भणइ किमहं होही खुत्ताणं विसय-पंकम्मि ॥१६३१  
 मोह-च्छणा अम्हे तुमं चरिया सुदुकरा अज्जे ।  
 ता तह कहेसु अम्ह जह संसारे न हिंदामो ॥१६३२  
 तो भणइ तरंगवती काउं न चयसि संजमं जइ वि ।  
 ता कुण गिहत्य-धम्मं जिण-वयणे निच्छिया होउं ॥१६३३

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सोऊण य सा एवं वयणं अज्जाए अमय-सारमिणं ।  
 हिययं धरेइ हट्ठं अणुग्गहं मण्णमाणीओ ॥१६३४  
 धम्मम्मि लद्ध-बुद्धी तत्थ य संवेग-जाय-सद्धा य ।  
 सील-व्वया गुणवण्हिं समं गहेत्था य ॥१६३५  
 अभिगय-जीवाजीवा जे य सुभा जिण-सत्थ-पयत्था(?)  
 घच्छीय अणुवयाइं सीलाणि वयाणि य बहूणि ॥१६३६  
 सेसा वि य तरुणीओ सव्वा सोऊण कहमिणं सव्वं ।  
 दढ-सद्धा जिण-वयणे जाया संवेग-पडिवण्णा ॥१६३७  
 खुड्डीए समं अज्जा वि तत्थ घेत्तूण फासुयं भिक्खं ।  
 जेणागया पडिगया संजम-तव-जोग-गुण-धारी ॥१६३८

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संघोहणत्थ-हेउं अक्खाणमिणं पवण्णियं तुळमं ।  
 अवहरउ दुरियमखिलं होउय भत्ती जिणिंदेसु ॥१६३९

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हाइय-पुरीय-गच्छे सूरी जो वीरभट्ट-नामोत्ति ।  
 तस्स सीसस्स(?) लिहिया जसेण गणिनेमिचंदस्स ॥१६४०

જનેલી તે તેના પગમાં પડીને બોલી, 'વિપયપંકમાં અમે ખૂંતેલાં હોઈને અમારું શું થશે ? (૧૬૩૧). હે આર્યા ! એક તો અમે મોહથી ઘેરાયેલાં છીએ, તો ખીજી ખીજું, તમારી ચર્ચા અત્યંત દુષ્કર છે. તો પણ અમને એવો કાંઈક ઉપદેશ આપો, જેથી અમારું સંસારબ્રમણ અટકે.' (૧૬૩૨). એટલે તરંગવતીએ કહ્યું, 'જે તમે સંયમ પાળી શકો તેમ ન હો, તો જિનવચનમાં શ્રદ્ધા રાખીને ગૃહસ્થધર્મનું પાલન કરો.' (૧૬૩૩).

આર્યાનું અનુત્તના સાર સમું આ વચન સાંભળીને તેને અનુમદ ગણી તે સ્ત્રીઓએ તેને સહર્ષ હૃદયમાં ધારણુ કર્યું. (૧૬૩૪). એ પ્રમાણે ધર્મશુદ્ધિ પામવાથી સંવેગમાં શ્રદ્ધા પ્રગટતાં, તેઓએ શીલવ્રત અને ગુણવ્રત લીધાં. (૧૬૩૫). જીવ, અજીવ વગેરે જૈનશાસ્ત્રના પદાર્થોનું જ્ઞાન પામીને તેઓ શુભાશયવાળી બની, અને તેમણે આજીવ્રત તથા અનેક શીલવ્રત સ્વીકાર્યાં. (૧૬૩૬). ખીજી બધી તરુણીઓ પણ આ સર્વ કથા સાંભળીને જિનવચનમાં દૃઢ શ્રદ્ધાવાળી બની અને સંવેગ ભાવ ધરવા લાગી. (૧૬૩૭). સંયમ, તપ અને યોગના ગુણ ધરતી તે આથી પણ અન્ય નાની શ્રમણીઓની સાથે ત્યાંથી અચિત્ત મિક્ષા લઈને, જ્યાંથી આવી હતી ત્યાં પાછી ગઈ. (૧૬૩૮).

### અંથકારનો ઉપસંહાર

બોધ આપવાના હેતુથી આ આખ્યાન તમારી પાસે મેં વર્ણવ્યું છે. તમારું બધું દત્ત દૂર થાઓ, અને તમારી લકિત જિનેંદ્ર પ્રત્યે હો. (૧૬૩૯).

### સંક્ષેપકારનો ઉપસંહાર

હાઈયપુરીય ગમ્મમાં વીરભદ્રનામના સૂરિના શિષ્ય (?) નેમિચંદ્રગણિના શિષ્ય યશે આ કથા લખી. (૧૬૪૦).



## ‘तरंगलोला’ नी गाथाओंनी आधाक्षर अनुसार सूचि

अहए भोग-काले १७९  
 अह-तिबिड-बंध ० ११४४  
 अहव-गुणायंब ९६९  
 अवखर-रुविय-रुव ७५३  
 , ७५७  
 अकखेवय-संधि ० १४२८  
 अगणिय पडिया ० १०२०  
 अगवाइ सुणइ १३३०  
 अचयंती गंतुं जे १०८१  
 अचिरेण अम्हे ८८६  
 अचवेऊण वडं तं ११८५  
 अछइ तुज्ज समागम ० ६९३  
 अछरसा-हवाओ २२१  
 अछहुं अम्हाण १०४५  
 अछं फलिह-सरिच्छं १०९३  
 अछामि य पेच्छती ४६२  
 अछामि सण-पिडिय ० १०३२  
 अछीओ विरहेज्जा (?) १४३४  
 अछीणि य मेत्ताहे ७९९  
 अछीहिं विचयाहिं (?) ८११  
 अछेणो वि समाणो १५४८  
 अछेरय-पेच्छणके १३०१  
 अछोदग-पडहत्थं १०९२  
 अज्ज पिओ दइवो ८०५  
 अज्ज वि हं उणेक्खं ७४८  
 अज्जाए कंति-उत्ते ४९  
 अडवीओ निग्गमणं १२३४  
 अनुकपाए निमित्तं ४८१  
 अनुसग्गतो गया ६०८  
 अनुसग्गाओ य २०१  
 अनुसार्णिय-गेज्जे ११०४

अनुवत्तण पत्तदंठे ५८७  
 अनुवाएण तुहंतो ७७७  
 अनुसरिस-कयाओ १११  
 अनुहरइ थ लायणं ३०६  
 अनुणण-मइसु ३१४  
 अनुणत्तो सुच्छंतो १३३४  
 अनुण-दिवसस्मि १६२४  
 अणं सुवण-वर ० १२०२  
 अण्णाण-तिगिर ० ७६४  
 अण्णाण-रुक्ख-गहणे १३५८  
 अणोहिं पुव्वतरथं ९२९  
 अणोहिं मे पिययमो ९३०  
 अणोणमणुवयामो ३१२  
 अणो य जो जणो मे १२२७  
 अतिरेग-सिद्धि ० ११०२  
 अतिवेगागय ० १०८०  
 अत्ताणमसरणणं १०७१  
 अत्ताणं अत्ताणं ३७३  
 अत्थ-परिहीण ० ११११  
 अत्थि बहु-सास ० २९३  
 अत्थि विसाल ० १०  
 अत्थि समिद्ध-जण ० १४  
 अपवाहत्स रिपूणं ६३३  
 अपरिस्सम ० १५४६  
 अप्प-कय-कम्म ० १०२९  
 अप्प-कय-दोस ० १२२१  
 अप्प-च्छंद-सुहेण ११७२  
 अप्प-परिवार-सहिंया ४१६  
 अप्पाहिंया नणप्पाहिंया ६६८  
 अप्पसहिंय-हियय ० १३१  
 अप्पसंगण-परिमंढण ० ११६०

अभिगय-जीवाजीवा १६३६  
 अभिनिकखंता खंता १६०१  
 अभिवायण-कय-पूओ ७३४  
 अमर-नर-जकख ० ११८१  
 अम्माए तओ भणियं ४१९  
 अम्माए ताएण ७३३  
 अम्माए विण्णविओ १७३  
 अम्मा-कहिए नायस्मि ४२३  
 अम्मा-पिईहि सहिया ४६७  
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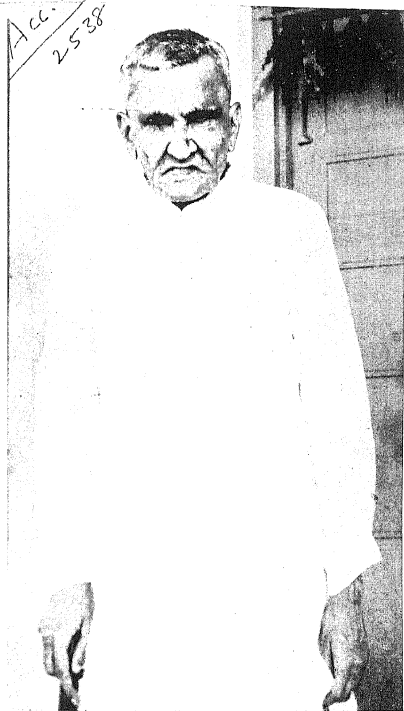
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## THE STORY OF BHARATA AND BĀHUBALĪ\*

Dalsukhbhai D. Malvania

### I Introductory

The colossal Bāhubalī (Gomāṭeśvara (983 A. D.)) at Śrāvana Bēlgūla in South India is one the wonders of the world. Generally the Jainas worship the idols of Tīrthāṅkaras but the worship of Bāhubalī is an exception. Though Bāhubalī is not a Tīrthāṅkara he is not only worshiped but also gets an *abhiṣeka* with grand celebrations just like Kumbha celebrations at Prayāga, after each period of twelve years. In South India there are many idols of Bāhubalī but in the North India idols of Bāhubalī are rare.

Though he was able to conquer the Cakravartī Bharata in his physical fights, he renounced the world and became an ascetic. This may be the reason of his worship. Rāma is worshipped by the Hindus as Maryāda Puruṣottama, (comp. *Tato bhaṇati Bāhubalī - jai tumaṁ loguttamasuo hoṇaṁ majjāyamattikkamasi pihujane ka goṇaṇa* ? V.H.p. 187) who as the greatest hero established the limits of morality and propriety. So is Bāhubalī for the Jainas in establishing the fact that to conquer the physical world or the Cakravartī, the conqueror of the physical world, is not enough. One should conquer his spiritual world, his pride, the inner vices and his soul. Other important point also may be mentioned for his worship. When Bharata asked him to surrender his kingdom or have a battle with him, he asked for a duel so as to avoid the horrors of violence and unnecessary killings of the innocent people and destruction of the cities etc. In this manner he was the pioneer to establish the theory of no-war in this world. According to the Jainas Bāhubalī's father Rābha was the first Tīrthāṅkara, his elder brother Bharata was the first Cakravartī and in the same manner Bāhubalī was the first man to establish no-war policy in this world, and hence there should be no surprise if he is given importance and worshiped just like a Tīrthāṅkara.

The first colossal statue of Bāhubalī 58 feet high<sup>2</sup> was established by

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1. Mottum kaṣṭhayaḷḷibhaṁ saṁjamajjujjeṇa jujjhimo iṇḍim/Parisahabhaḍḍehi samayam jāva ṭhio uttamattthemmi // P.C. 4 51
  2. For description of this colossal see, K. R. Srinivasan, *Aspects of Jain Art and Architecture*, Ahmedabad, pp. 176-179.
- Sambodhi 6, 3-4

Caṃuṇḍaraya (983 A. D.) and it seems that thereafter many such idols were erected.

The story of Bharata and Bāhubali in Sanskrit is found first in Ravi-  
ṣeṣa's Padmacarita but its main source is the Prakrit Paḍhamānuyoga<sup>3</sup> from  
which it is adapted. Prakrit works to adapt the story of Ṛṣabha etc. are  
Jambūdvīpaprajñapti, Vasudevahiṇḍī, Āvaśyaka Nirvyukti, Viśeṣāvaśyaka-  
bhāṣya, Āvaśyakacūṛṇi, Cauppannamahāpurisa cariya of Śīlāṅka etc.-and  
Hemacandra's Triṣaṣṭiśālākāpurusa-carita in Sanskrit and many such other  
works in Prakrit and Sanskrit. The commentaries on Āvaśyaka-Nirvyukti  
by Haribhadra and Malayagiri though in Sanskrit narrates this story in  
Prakrit showing thereby that its source is Prakrit and not Sanskrit.

## II Vasudevahiṇḍī (pp. 157-188) (VH)

It will be better to know the whole story first, so that it will be easy  
to understand its development. And as the version of the story found in  
Āvaśyakanirvyukti is in catch words, it will be better if we give the version  
from Vasudevahiṇḍī which is generally followed by others.

The form of the story of Bāhubali which is found in Vasudevahiṇḍī  
may be summarized thus :

Ṛṣabha was the son of twin Nābhi the 7th Kulakara and Marudevī (pp.  
158, 183). Ṛṣabha and Sumaṅgalā were twins<sup>4</sup> and behaved like husband and  
wife. Sumaṅgalā gave birth to twin Bharata and Brāhmī, a son and a daugh-  
ter, and she also gave birth to 49 other twins of sons. i. e. 98 sons (p.162).  
Further, Ṛṣabha married to Sunandā who gave birth to Bāhubali and  
Sundarī (p. 162). So Ṛṣabha had 100 sons, and two daughters. Ṛṣabha at  
the request of the people became the sovereign king and ruled the Kosala  
Janapada from its capital city Vinīṭa (p. 162). Ṛṣabha taught script to  
Brāhmī with his right hand and taught mathematics to Sundarī through  
his left hand. Bharata was taught Rūpa while Bāhubali was taught pain-

3. Muni Puṣyaviṣṭi's article on *Paḍhamānuyoga*, in *Acharya Vijayavallabhasūri  
Smārakagrantha*, Mahāvīra Jaina Vidyalaya, Bombay, pp. 49-56 ; AN. 250, 231 ;  
Vi. 1688, 1669 ; *nāmāvalinibaddhaṃ* PC. 1. 8. ;
4. Theory of twins (*jyauṭaga*) is accepted by JP. p. 549, and it is clearly said that in  
*Susamasusamā* there were no *vivāhāḥ* (marriages etc.), p. 548. So is the case with  
*sūsamā* also p.550, about *Susamadusamā* text is not clear, because Marudevī is said to  
have given birth to Ṛṣabha but Sumaṅgalā is not mentioned, p. 551. According  
to VH also we do not find mention that Marudevī gave birth to Sumaṅgalā but  
as birth of twins is continued in the times of Ṛṣabha also according to VH, we  
can conclude that Ṛṣabha and Sumaṅgalā were twins, VS. p. 161.

(*ling* (*cittakamma*) and palmistry (*lakṣhaṇam*). It was for the first time that Rṣabha taught arts and crafts to the people at large (p. 163). At the time of his renunciation Rṣabha distributed his kingdom amongst Bharata and his other sons. Kaccha and Mahākaccha along with other 4000 kings also renounced the world with Rṣabha. (p. 163).

When Rṣabha was roaming as an ascetic two princes namely Nami and Vinamī, who were absent when Rṣabha distributed his kingdom at the time of his renunciation, associated and helped him in various manner. Dharana Nāgaraya, when he came to know that their object was to achieve some portion of the land, taught them *mahārohiṇī* and other *vidyās* and asked Vinamī to establish his kingdom at Vaitāḍhya in the North and Namī to form his kingdom at Vaitāḍhya in the South. This is how the kingdom of Vidyādhara was established (p. 163).

Rṣabha, after his wandering about for the whole year, as an ascetic, got the first *bhikṣā* (alms, food) from Śreyāṃsa the grandson of Bahubali and son of Somaprabha at Hastinapura. (p. 164)

When Rṣabha became an omniscient, Rṣabhasen the son of Bharata became his first Gaṇadhara, the head of his all the ascetics while Brāhmī became the head of nuns (p. 183).

On the same day when Rṣabha became an omniscient Bharata got the jewels, Cakra etc. Bharata came out to worship Rṣabha (p. 183).

After his Digvijaya Bharata asked his 98 brothers to treat him as a Cakravartī. They took advice of Rṣabha and became monks (p. 186). Thereafter it was the turn of Bahubali. Duta was sent to him by Bharata asking him to serve the Cakravartī Bharata. Bahubali did not agree to the proposal. Bharata with his army went to Takṣaṣilā, Bahubali came out of the city and met Bharata. It was settled that only they two should fight without army or arms. When Bharata was conquered by Bahubali in all types of physical fights, he was ready to use his Cakra, given by god. Stunned by seeing this Bahubali told Bharata that if a son of the greatest man, like you, were not true to his words then what to think of others. (*Jai tumhaṃ loguttamasuo hoṃam majjāyamatikkamasi pihujane kā gaṇṇā* (p. 187). He could visualise the greed of Bharata and also its result. On realising this he became a monk (p. 187). Instead of going to the assembly of Rṣabha, he began his meditations there only because of his pride that how can he present himself before his younger brothers without obtaining omniscience,

5. Here Raviṣeṇa says that Potana was the capital of Bahubali and further he says that there was war but after that Bahubali proposed duel. PP. 4, 68 ff.



and because of this pride he could not become an omniscient. He stood like a pillar for an year in meditations and his whole body was surrounded by the creepers called Atimuktaka, just like a tree. At the same time Rṣabha reached Takṣaśīla. Brāhmi asked Rṣabha regarding Bāhubali's not obtaining omniscience. Rṣabha explained that he is mounted on a mountain called pride and that is the obstacle in his way. He thinks that how can he bow down to his younger brothers who have achieved their goal, their purpose (*kayatthā*). On hearing this Brāhmi, went there and gave the message from Rṣabha that he cannot have omniscience while riding an elephant. On hearing this he realized his fault and removed pride, and immediately became an omniscient (p. 187-8),

The land was named Bhārata after the name of Cakravartī Bharata<sup>6</sup> (p.186). Bharata, attracted by the divine beauty of finger of Indra, started Indramaha festival (p. 184). Bharata also was responsible for creating the cast of Brāhmins out of Jaina-laymen. (p. 184). Further he was responsible for the Ārya Vedas which were quite different from Anārya Vedas depending on the preachings of Śāṇḍilya (p. 193)

The previous birth-stories of Rṣabha and others are also found in VH pp. 165 ff.

### III Jambūdvīpaprajñapti (JP)

Jambūdvīpaprajñapti, one of the Aṅgabāhya canonical texts of the Jains relates the stories of Rṣabha and Bharata in its II and III chapters respectively. And this seems to be the earliest version because the relation of Rṣabha and Bharata as father and son is nowhere mentioned. Though Brāhmi and Sundarī are mentioned as prominent nuns of Rṣabha's Saṅgha, they are not mentioned as his daughters. Indeed, it is mentioned that Rṣabha taught *lehāiao . . . : kalzo* but again no mention is made of Brāhmi and Sundarī. Further, it is mentioned that before renunciation Rṣabha enthroned his 100 sons, but here also not a single name of his son is given. It should also be noted that Marīci the grand son of Rṣabha is nowhere mentioned in this text.

Moreover while describing the *digvijaya* of Bharata, opposition by *avāda cilzaya* of Northern half of Bharata Country is only mentioned and there is no mention of his encounter with Bāhubali

6. According to Jambūdvīpaprajñapti this is not the case. It is clearly mentioned that country of Bharavāsa takes its name after the God of that name and even this name is permanent, p. 592. This clearly shows that author's mind is working towards mythicising. But VP (2. 1. 32) and BP. (5. 4. 9) support VH Raviṣena (PP. 4. 69) and Jināsena (MP, 15. 159) also support VH.

So it was for the later authors to suggest the relation of Rābha with Bharata, Bahubali, Brāhmī, Sundarī, Maṇḍī and others and create a new version of the story of Rābha and Bharata,

Here I would like to confine myself with the development of the story of Bharata and Bahubali. So other details which have no concern with the story are not noted here in this paper.

In Jambūdvīpaprājñapti following facts are mentioned : Bharata was the *Cauranta-cakkavattī* and was residing at Vinīyā i. e. Ayodhyā. Once upon a time *Cakkarayana* was emerged in his armoury and when Bharata was informed of it he ordered for the celebration in the city for eight days. Then the *Cakkarayana* proceeded one after another towards Māga-hatittha, in the east, Varadāmatittha in the south-west, Pabbasatittha in the north-east, Sindhudevi-bhavana in the east, Veyadḍhapavvaya in the north-east, Timisagubā in the west, and at all the places the presiding deities accepted Bharata as their sovereign. Then he ordered Suseṇa, the commander of his army to cross the Sindhu river and establish his sovereignty over there in the west, and other places and Suseṇa conquered Simhala, Babbara, Aṅgaloya, Baḷayāloya, Javanadīva, Ārabaa, Romaa, Alasandavisaya and many races of Meccha residing in Northern Veyadḍha upto the end of Sindhusagara. Then Bharata ordered Suseṇa to open the southern doors of Timisagubā. Bharata entered the Timisagubā with his army and got prepared bridges on the river Ummaggajala and Nimmaggajala and crossed the rivers and reached the other end of the Timisagubā near its northern doors and he had to fight with the *Āvada cilayas* of the northern Bharata. It was not easy for the *Cilayas* to conquer Bharata's commander Suseṇa. So they asked for the help from their deities Mehamuha-s Nāga-kumara-s. Only to please them these deities gave trouble to the army of Bharata but at the end they surrendered and thus Bharata was able to become the Lord of northern part of Bharata. And after conquering the land of Cullahimavantapavvaya Bharata on the Usahakūḍa inscribed as follows :

*Osappinī imīse taiyye samāi pacchime bhāe,  
Ahamamsi cakkavattī Bharaho iya nāmadhijjēna |  
Ahamamsi poḍhamarāya ahayaṃ Bharahāhiyo naravarindo,  
Natthi maḥaṃ paḍisattū jiyāṃ mae Bhārahāṃ vāsāṃ || p. 581*

On finding this Nami and Vinami the Vidyādhara kings of Veyadḍha mountain also accepted him as Cakravartī and in token of that Vinami presented him with *itthirayana* and Nami with various types of jewels. Then the *Cakkarayana* goes towards Gaṅgādevibhavana in the North-east and he becomes sovereign of that part also and procures *Nava-*

nihis and returns to Vinlyā, his capital city and celebrations for coronation are held.

Once when he was looking in the mirror his ideas took turn towards the purification of the soul and he became omniscient. So he became a monk, travelled to Aṭṭhāvaya mountain, took the *Sallehaṇa* and was liberated.

#### IV Mahābhārata etc

##### *The Mahābhārata :*

As regards R̥ṣabha, in the Mahābhārata we find that in the assembly of the R̥ṣis of Brahmā there is one named R̥ṣabha (II. 11, Fn. p. 57). Significant is the mention in the Mahābhārata of the R̥ṣabhatīrtha in the country of Kosaja (III. 83. 10) which according to the Jains was ruled by R̥ṣabha. Further a king named R̥ṣabha is also mentioned in the Mahābhārata (VI. 10. 7)

As regards Bharata, in the Mahābhārata, the story of Bharata, the son of Duṣyanta and Śakuntalā is found, (I. 62-69). This Bharata was the Cakravartī according to the Mahābhārata and the name of our country Bhāratavar̥ṣa is due to this Bharata and not due to Bharata the son of R̥ṣabha (I. 69. 49).

##### *Viṣṇupurāṇa and Śrīmadbhāgavata Purāṇa :*

The Vedic version of the story is found in the Viṣṇu (VP) and the Bhāgavata (BP) Purāṇas. According to VP (4. 2. 11) and BP (9.6.4) the dynasty of Ikṣvāka begins with Ikṣvāka, who was born through nose of Manu when Manu sneezed.<sup>1</sup> According to VP sons and grandsons of Ikṣvāku were the kings of Uttarāpatha and Dakṣiṇāpatha (VP. 4.2.12-14). But BP (9.6. 5.) says that the kingdom was divided as Eastern, Western, Central and the rest (Southern) amongst them. In this dynasty R̥ṣabha is not mentioned.

Story of R̥ṣabha is mentioned in VP. (2.1) with reference to the dynasty of Svayambhu Manu, who had two sons, Uttanapāda and Priyavrata. Priyavrata's son was Agnidhara and his son was Nabhi whose wife Marudevī gave birth to R̥ṣabha whose 100 sons were Bharata and others. Here Bāhubali etc. are not mentioned. Same is the case with BP (4 and 5.).

The kingdom of Bharata was formerly called Ajanābhakhaṇḍa but it took its new name Bhāratavar̥ṣa from the time of Bharata, its king. (VP. 2.1.32; BP. 5.7. 3).

7. According to the Jains the dynasty of Ikṣvāku begins with R̥ṣabha (VH. p. 161) AN 180-181 : Vi—āsiya ikkhubho; ikkhāgā teṇa khattiyā honti-1610. But PC. says it began with Aiccajasa (5. 9), the son of Bharata (5. 3.).

Rṣabha is accepted by both the Purāṇas as an incarnation of God as a naked ascetic. The purpose of the incarnation is mentioned as the establishment of the heretical Ārhaddharma (Jainism) opposing the Vedas in order to conquer the Asuras who could not be conquered by the Suras (gods) because of their faith in Vedas. The Asuras followed the Ārhaddharma propounded by Rṣabha and opposed the Vedas and so were conquered by the Suras. (VP. 3.17, 18; BP 5. 3.17 ff).

The story of Bharata as a son of Rṣabha is also found in both the Purāṇas. Bharata first becomes a king but due to his extreme devotion to God he renounced the kingdom and became a *Parivrajaka* and resided at Pulahaśrama (Hariharakṣetra) and due to his attachment to a deer which was saved by him from drowning in the river he took his next birth as a deer, also devoted to the God. And in his next birth he became a Brāhmin who in order to devote himself to God and nothing else behaved like a mad, foolish, blind and deaf man (*Ātmānam unmatta-jaḍa-andha-badhiraśvarūpeṇa darśayāmāsa* -BP. 5.9.3. ; *Ātmānam darśayāmāsa jaḍonmattākṛtīm jane* VP. 2. 13. 44). And so he had to suffer hardship as *Paramahansa* and at last he was liberated (VP. 2. 13-16 ; BP. 5. 7-15).

Here we can mark that the version of VP is the base for BP version.

The occurrence of the Rṣabha story in the Purāṇas in the context of the origin of Jainism and Buddhism, both of them opposing the validity of the Vedas, proves that these Purāṇas have adopted the story from the Jaina sources.

Both of these Purāṇas though against Jainism and Buddhism are unanimous in praising an unattached way of life and they adopt the theory of nonviolence, non-attachment and equanimity as is preached by the Jaina Tīrthaṅkaras. They are opposed to the Jainism and Buddhism only for their non-acceptance of the validity of the Vedas.

There was no way but to accept Rṣabha and Buddha as an incarnation of God because nothing in this world happens without the will of God and none can deny the fact that they were great persons held in high esteem by the general public and so they were accepted as incarnations of God.

#### V Comparison of Paumacariya of Vimala (PC) and Āvāsyaka Niryaṅki (AN)

In the next stage we find the sectarian bias of Śvetāmbara and Digambara in the story. So it is proper that before we discuss those books pregnant with bias Paumacariya of Vimala should be discussed and compared with AN as it is certainly earlier than those books and also it

contains some of the peculiarities of both the Śvetāmbaras and Digambaras. (Paumacariya, Intro. pp. 18-21).

Generally in Paumacariya (3, 4, and 29) the story is the same as it is in Āvaśyakaniryukti (AN)

Paumacariya mentions :

*Āummi thovasese mihunaṃ jañiṇa pavaraḷāyaṇṇaṃ /  
Kālaṃ kñiṇa taṃ suvaṇṇasokhaṃ puṇa labhanti //* (3.39)

This theory of *Mihuna* or the birth of twins also called *jugalia* is also accepted by AN (188), Vasudevahiṇḍī (p. 157) and Raviṣeṇa (PP. 3, 51). But this is not accepted by Jinaseṇa in his MP. But about Kulakaras AN (148) is not clear as to whether all of them were of the same lineage i. e. the descendants of the first Kulakara, while Vasudevahiṇḍī clearly mentions as such (pp. 157-8). Both the AN and VH accept seven Kulakaras beginning with Vimalavāhana and ending with Nābhi. (also Samavāyaṅga 246). But Paumacariya accepts 14 kulakaras (3.50-6) and it is not clear that they belong to the same lineage. Same is the case with Raviṣeṇa (PP. 3.74-88). Jambūdvīpaprājñapti also differs and says that there were 15 of them and mentions Ṛṣabha also as the last Kulakara. Jinaseṇa in his Mahāpurāṇa (MP) accepts Ṛṣabha and Bharata also as Kulakaras and thus in all there are 16 kulakaras (MP. 3.76, ff. 3, 213, 3.229-32).

Relation of Ṛṣabha with Bharata etc. as father is mentioned in PC 3. 119-120 but out of the two wives Sumaṅgalā and Nandā as to whose sons and daughters Bharata etc. were is not clear. The same is the case with AN. 187. Only about 98 sons other than Bharata and Bāhubali it is clearly stated that Sumaṅgalā was their mother (AN. 188)

In AN the cause of renunciation of Ṛṣabha is not mentioned but PC mentions that on seeing the dark-blue cloth (*nīlaṃ vasaṃ dātthum* 3. 122) he desired the emancipation. According to Raviṣeṇa (PP. 3, 263) Nīlāñja. nā's dancing was the cause.

In PC there is no mention of the simultaneous happenings of the attainment of Kevala by Ṛṣabha and emergence of *Cakra* for Bharata. So Bharata has not to decide where to go first unlike the mention in AN 268 ff. that he went to Ṛṣabha first with his mother, Marudevī.

PC 4.37 mentions that 100 sons of Ṛṣabha became ascetics but AN mentions that Ṛṣabhasena, sons and daughter of Ṛṣabha and Marīci and other grandsons became ascetics on hearing the preachings of Ṛṣabha (AN. 270-77). The reason of becoming monks for Ṛṣabha's sons was that

they did not want to surrender to Bharata when he became Cakravartī (AN. 275-6.)

As regards the fight of Bharata and Bāhubali PC and AN are unanimous in saying that there should be no war, only they two should fight (*nādhammena jujjhe* AN. 276 ; *kiṃ vaheṇa logassa* PC. 4.43). In AN the use of *Cakra* is due to some *devatā* (AN. 276) while PC directly says that Bharata threw the *Cakra* towards Bāhubali (PC. 4. 43). PP also confirms this and it is said that *Cakra* did not work (PC. 4. 47-8. PP. 4. 73)

On being questioned by Bharata, Rṣabha discloses that Marīci will be the last Tīrthāṅkara in future, again he will become the first Vāsudeva and Cakravartī. Hearing this Bharata goes to bow down to Marīci (AN. 304-12). Nothing is mentioned about this in PC. Raviṣeṇa only mentions that Marīci became the head of *Parivrajakas* but does not mention his relation with Bharata (PP. 3. 293).

Rṣabha once reached Takṣasīlā and this information was given to Bāhubali. He wanted to worship Rṣabha next morning but Rṣabha left for the other place. So in his memory Bāhubali built a *dharmacakra* at the place where Rṣabha stayed in Takṣasīlā (AN. 260-1),

## VI Sectarian trends and synthesis

The next stage of the story is on the sectarian trends and we are sure that it is the stage when Śvetāmbara and Digāmbara sects of the Jains were separated in a distinct form. Jinabhadra (609 A.D.) follows the Śvetāmbara trend and Digāmbara Purāṇas beginning with Raviṣeṇa (678 A.D.) follow the Digāmbara trend with regard to dreams etc (PP. 3. 123).

As regards wearing of clothes by the ascetics or the Tīrthāṅkaras Vimala's PC is clear on this point. Vimala says that Rṣabha while becoming an ascetic left the clothes etc. (PC. 135). And when he says that some of his colleagues became *tāpasas* and began to wear clothes it follows that according to him those ascetics had no clothes when they became ascetics with Rṣabha (PC. 3. 143). This tradition of ascetics being naked is maintained by all the Digāmbara Purāṇas beginning from Raviṣeṇa (678 AD.) And as a result, they had to deny the liberation to women. For Bāhubali Vimala says '*vosariya savvasaṅgo* (4. 52) and for Bharata he says '*tiṇamiva caitūṇa rāyavaralacchi*' (4. 89). PP says Bāhubali became naked (4. 75).

But AN is clearly following the Śvetāmbara trend which is followed and further developed by Jinabhadra in his VI, AN 206 says that all the Śāmbodhi 6. 3-5

Tirthankaras take one cloth at the time of their becoming ascetics—“*Savve vi egadūseṇa niggatā*”. And about the colleagues of Rṣabha AN 284 says that they were—*sukkambaras* i. e. having white clothes as well as *nirambaras*, i. e. without clothes. In order to oppose the Digambra trend of nonliberation of women AN 184 according to Haribhadra and 181 according to Malayagiri proclaim that man, woman or eunuch can have the Tirthankarakarma. And this trend can be found in Paṇḍavaṇṇā (16) also where it is stated that there can be “*itthillīgasiddha, purisalīngasiddha and nāpumsakalīngasiddha*”. This trend is emphasised by Jinabhadra when he says that Marudevī, the mother of Rṣabha is the first *siddha* in this *avaśarpīṇī* (Vi. 1631). AN 159 simply says that Marunevī was liberated “*egā siddhim patta marudevā nābhīṇo patti*.” But Jinasena in his Mahāpurāṇa clearly mentions that first *siddha* was Anantavīrya, the son of Bharata (24. 181).

Removal of pride of Bāhubalī by the daughters of Rṣabha as nuns is accepted by VI- 1718 but Jinasena's MP (36. 186) has a different story. It was removed when Bharata went to Bāhubhī and worshipped him. This suggests that a woman should not have privilege to preach an ascetic.

Upto Rṣabha's time society had no regular marriage system and that was established by Rṣabha. So upto that time *Mihunadhamma* was prevailing in the society i.e. twins—brother and sister—were behaving like husband and wife. This was also the case with Rṣabha and his sister according to Śvetāmbara tradition. Āśvayakacūṇi clearly mentions that Sumaṅgalā, Rṣabha's wife was his sister—“*ito ya bhagavaṇ sumāṅgalā bhagīṇī saddhim suhaṃ suheṇa vīharai*” p. 152.

But according to Digambar Purāṇas Ravisēṇa says Rṣabha's wives were Sunandā and Nandā (3. 260) but it is strange when he says—Bharata was the son of Yaśasvatī (20. 124). Jinasena says that Rṣabha married Yaśasvatī and Sunandā, both were the sisters of Kaccha and Mahākaccha (MP. 15. 69-70). Bharata and Brāhmī were son and daughter of Yaśasvatī and Bāhubalī and Sundarī were of Sunandā (MP. 15.126, 16.5,7). Bāhubalī was the first Kāmadeva (MP. 16. 9). This Kāmadeva mythology is a new conception adopted by Digambara Purāṇas.

About this *mihunadhamma* however Digambara Harivaṃśapurāṇa of Jinasena II (V.S. 840) who is later than the Jinasena I accepts this theory in his HP (7. 65 PP) but says that this system was abolished by Marudeva, the 12th Kulakara producing only one son (HP, 7 166) and not daughter.

When we read Mahāpurāṇa of Jinasena it is clear that he is trying to accommodate some Vedic ideas in Jaina mythology. Such a trend can be

seen in PC also when it identifies Kṛtayuga with the times of Rṣabha (PC. 3. 118).

This trend was developed by Jināsena. He identifies Kulakaras with Manus and their times with Manvantara (MP. 3. 76, 77, 90, 94, 102 etc.) He uses the words Kulakara and Kuladhara and explains their meaning (3. 211.-212). Rṣabha is identified with Hiranyagarbha, Dhātā and Svayambhū (15. 57) and further has given 1000 names of Jinendra (M.P. 25) explaining each of them. About the object of Rṣabha's marriage Jināsena says what a good Vedic Brahmin can say (15. 60-64). And in this manner one can find many interesting information about the synthesis of Jaina and Vedic ideas in social, religious and philosophical spheres in Jināsena's MP.

In this paper I have simply tried in short to show some of the stages of development of the story of Rṣabha-Bharata and Bāhubali. Much is left out and if some is interested in it he can find out for himself.

I have to thank here Dr. N. J. Shah and Dr. H. C. Bhayani who have very kindly read this paper and gave suggestions.

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AN = *Āvaśyakaniryukti* included in VI.  
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HP = Jināsena II, *Harivamśapurāṇa*, Bhāratiya Jñānapith, Kashi, 1962  
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PP = Padmacarita of Raviṣeṇa, Manik Chandra Digambra Jain Granthamala, No. 22. Bombay, V. S. 1985.  
VH = Saṅghadāsa's *Vaṣudevahīṇḍi*, Bhavnagar, 1930.  
VI = Viśeṣāvaśyakabhāṣya, Part II of Jinabhadra, L. D. Series, Ahmedabad, 1968.  
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# JAINA CONCEPTION OF SPACE AND TIME

Nagin J. Shah

## Section I

### SPACE

#### 1. Introductory

Regarding primary material elements (*mahābhūtas*), there were two old views. One view recognized five *mahābhūtas* and the other recognized four *mahābhūtas*.

The five *mahābhūtas* recognized by the first view were *ākāśa*, *vāyu*, *tejas*, *ap* and *pṛthvi*. They possessed the five special qualities – *ākāśa śabda*, *vāyu sparśa*, *tejas rūpa*, *ap rasa* and *pṛthvi gandha*. Those who followed this view counted *ākāśa* as a *mahābhūta* with a special quality *śabda*. The Sāṅkhya-Yoga, the Nyāya-Vaiśeṣika and the Prābhākara Mīmāṃsā accepted this view.

The old form of this view of five *mahābhūtas* was that the external material world, as also the human body, is composed of the five *mahābhūtas*. The Sāṅkhya adopted this old form of the view. That is, according to the Sāṅkhya the five *mahābhūtas* are the material causes of all the material effect-substances (*bhautika kārya-dravyas*). So, for the Sāṅkhya, *ākāśa*, along with other four *mahābhūtas*, is the material cause of material effect substances. The Vaiśeṣika differs from the Sāṅkhya. The Vaiśeṣika maintains that only four *mahābhūtas* viz. *vāyu*, *tejas*, *ap* and *pṛthvi* are the material causes of material effect-substances. *Ākāśa* is not a material cause of any material effect-substance. It is simply the substratum (*dravya*) of the quality *śabda*. This view of the Vaiśeṣika somewhat undermined the status of *ākāśa* as a *mahābhūta*. The Bhāṭṭa Mīmāṃsā gave the status of independent substance to *śabda*, thus putting at stake further the existence of *ākāśa* as a *mahābhūta*.

The four *mahābhūtas* recognized by that other old view were *vāyu*, *tejas*, *ap* and *pṛthvi*. Those who followed this view maintained either that *ākāśa* is a form of matter, produced from the four *mahābhūtas* or that *ākāśa* is non-material non-spiritual substance. The Theravādi Buddhists accepted the first alternative. For them *ākāśa* is *saṃskṛta*, it is produced from the four *mahābhūtas*, thus it is a derived matter (*upādāya rūpa*)<sup>1</sup>. But the Vaiśeṣika

1 Introduction to *Abhidharmadīpa*, p. 90

Buddhists, who too recognized the abovementioned four *mahabhūtas* only raised *ākāśa* to the status of *asamskṛta* (eternal) *dharma* (element),<sup>2</sup> thus putting at stake its *bhautikatva* (materiality). So, for them *ākāśa* is a non-material non-spiritual (rather non-psychical) element. Jains too follow this old tradition of four *mahabhūtas* and hence maintain that *ākāśa* is not *pudgala* (matter), it is an independent substance.

The upholders of the view of four *mahabhūtas* maintain that *śabda* is not a quality; it is a mode or an aspect of these four *mahabhūtas*. So, *ākāśa* was not needed as a substratum of *śabdaguṇa*. Hence, before these philosophers there arose a question as to what function the substance *ākāśa* is required to perform. All these philosophers declared that its function is to provide room to all other substances. It functions as a container of all other substances. It offers obstruction to no substance. All bodies can move freely in it.

The first group of philosophers think that the *ākāśa-mahabhūta* which is the substratum of *śabda* could not play the entirely different role, viz. to function as a condition of our cognitions of relative spatial positions of material bodies. They seized upon an old idea of *dik* found in the R̥gveda and the Upaniṣads. In the R̥gveda *dik* was regarded as that which made possible our knowledge of relative spatial positions of material bodies and gave rise to the notions of far and near.<sup>3</sup> These philosophers accepted *dik* to account for our cognitions of relative spatial positions of material bodies. According to the Sāṅkhya *dik* is produced from *ākāśa* etc.<sup>4</sup> (i. e. five *mahabhūtas*) along with the material bodies. In the absence of all the material bodies, there is no *dik*. In this sense, *dik* is dependent on material bodies. In other words, we may say that it is an aspect of material bodies. The Sāṅkhya view of *dik*, understood and interpreted in this way, comes very near to the Theravāda view of *ākāśa*. The Vaiśeṣika view of *dik* differs from the Sāṅkhya view of it in that the Vaiśeṣika *dik* is not produced from *ākāśa* etc.; it is an eternal independent non-material substance, it exists even before the production of material bodies i. e. even in *pralaya*.

The second group of philosophers maintain that their *ākāśa* which allows material bodies to occupy their positions in it can very well function as a condition of our cognitions of relative spatial positions of these bodies. So, they have not posited *dik* as an independent substance besides *ākāśa*

2 Ibid, p. 90

3 ऋग्वेद १. ३१. ४; २. २७. ११; १०. ८२. ४; १. ३०. २१, ७. ६७. २

4 दिकालवाकाशदिग्भ्यः । साङ्ख्यसूत्र २.१२

For them the terms 'dik' and 'ākāśa' are synonyms referring to the same substance.

## 2. Jaina Description of Ākāśa

As we have already remarked, Jains do not regard it as a mode or an effect of *mahābhūta*<sup>5</sup>. For them it is an independent fundamental substance. It is devoid of colour, odour, taste and touch. According to Jains *śabda* is a mode of *mahābhūta* or matter (*pudgala*).<sup>6</sup> Aggregates (*skandhas*) of atoms strike against one another and *śabda* is produced from them. Hence *śabda* is not the nature of *ākāśa*, nor is it its quality. If *śabda* were its quality, the quality of *ākāśa* being formless or nonphysical, it would not have been heard through the organ of hearing, say the Jains<sup>7</sup>. *Ākāśa* is infinite in extent<sup>8</sup>, it is present everywhere, it stretches not only over the universe but also far beyond it over the non-universe. All other substances are confined to the universe only. Thus no substance is so extensive as *ākāśa* is. The pervasiveness of *ākāśa* is infinite. *Ākāśa* is one in number.<sup>9</sup> It is a onemembered class, so to say. There is no possibility of increase or decrease in its number. It is one and will remain one for ever.<sup>10</sup> It is eternal in the sense that it never gives up its nature.<sup>11</sup> As it is present everywhere in the universe, the possibility of movement from one place to another is rejected in its case.<sup>12</sup>

## 3. Function of Ākāśa

The function of *ākāśa* is to afford room to other substances.<sup>13</sup> Other substances exist by their own nature. There is no doubt about it. But they require something to exist in. They do exist by themselves. But wherein do they exist? They exist in *ākāśa*. Their existence is not the same as *ākāśa*. Nor is *ākāśa* an aspect of them. It is a fundamental substance different from them. Thus *ākāśa* is a universal container in which all other substances are contained.

5 अजीवकाया धर्माधर्माकाशपुद्गलाः । द्रव्याणि । तत्त्वार्थसूत्र, ५. १-२

6 सद्दो सो पोग्गलो चित्तो । प्रवचनसार, २. ४०

7 पञ्चास्तिकायतात्पर्यवृत्ति, गाथा ७६

8 सर्वतोऽनन्तं हि तत् । सर्वार्थसिद्धि, ५. १२

9 आ आकाशादेकद्रव्याणि । तत्त्वार्थसूत्र, ५. ६

10-11 नित्यावस्थितान्यरूपाणि । तत्त्वार्थसूत्र ५. ४

12 निश्क्रियाणि च । तत्त्वार्थसूत्र ५. ७

13 आकाशास्यावगाहः । तत्त्वार्थसूत्र ५. १८

Some might argue against this Jaina position as follows : if a substance requires another substance to exist *in*, then *ākāśa* itself being a substance will also require some another substance and this substance in its turn will require the third substance to exist in and so *ad infinitum*. If to avoid this contingency the Jainas were to say that *ākāśa* does not require another substance to exist *in*, then they should apply the same logic in the case of other substances also. Thus the conception of *ākāśa* as a universal container is self-destructive.<sup>14</sup> Again, the Jaina view that *ākāśa* contains itself is beset with another difficulty, viz *kartṣkarmavirodhadoṣa*. It is a rule that in a particular act the subject and the object cannot be one and the same. However sharp a knife may be, it cannot cut itself. However expert an acrobat may be in the art of acrobatics he cannot stand upon his own shoulder. So, *ākāśa* cannot contain itself.

The Jainas overcome these difficulties as follows : Not all substances require another substance to exist *in*. The less extensive substance is contained in the more extensive one. This is the special relation that obtains between the container and the contained. Hence, if we conceive a substance infinite in extent and maintain that there is no substance more extensive than it – not even as extensive as it –, then this conception logically compels us to conceive this substance as requiring no other substance to contain it because there is no substance more extensive than it to contain it. *Ākāśa* is such a substance.<sup>15</sup> Regarding *kartṣkarmavirodhadoṣa*, it does not arise because the function of *ākāśa* to contain substances is really *passive*.<sup>16</sup> Moreover, that *ākāśa* contains itself is simply a positive statement of the fact that *ākāśa* being of the infinite and the highest extension cannot be contained in any other substance.

Can *ākāśa* function as a condition of motion ? The Jaina answer to this question is emphatic 'no'. They contend that if it be also the condition of motion, then wherever there is *ākāśa*, there should be chance of motion ; but neither a single *Jīva*, nor a single body nor a single atom could step beyond the limit of universe (*loka*), though there is *ākāśa* beyond the universe. If *ākāśa* were credited with the function of assisting motion,

14 आकाशस्य क आधार इति ? आकाशस्य नास्त्यन्य आधारः । स्वप्रतिष्ठमाकाशम् । यवाकाशं स्वप्रतिष्ठम्, घर्मादीन्यपि स्वप्रतिष्ठान्येव । अथ घर्मादीनामन्य आधारः कल्प्यते, आकाशस्याप्यन्य आधारः कल्प्यः । तथा सत्यनवस्थाप्रसङ्ग इति चेत् । सर्वार्थसिद्धिः,  
५. १२

15 नैव दोषः, नाकाशादन्यदधिकपरिमाणं द्रव्यमस्ति यवाकाशं स्थितमित्युच्येत । सर्वार्थसिद्धिः  
५. १२

16 तत्त्वार्थसार, ३१. 'Reals in the Jaina Metaphysics' (H.S. Bhattacharya), p. 85-86

then it being present in *aloka* (non-Universe) also the division of *loka* and *aloka* would disappear, the *loka* (Universe) would dissipate, the atoms would disperse in the infinite space, they would be very far from one another, they would hardly come in contact with one another to form material bodies.<sup>17</sup>

Regarding the capacity of *ākāśa* to contain substances or their instances, one should note that those that obstruct one another cannot be contained in the same portion of space whereas those that do not obstruct one another can be contained in the same portion of space. Though space gives room to all substances or their instances, it never contains the two mutually obstructing things in the same portion.

#### 4. Units of Space (*ākāśa-pradeśas*)

A primary indivisible atom of matter is the ultimate unit of matter. And the space occupied by a material atom is the ultimate unit of space. It is called *pradeśa* (space-point).<sup>18</sup> Though material atom is physically indivisible, it is amenable to mental division because it possesses *ananta* attributes or modes. As these modes or parts of a material atom are inseparable from it and can only be mentally abstracted from it, they are never found physically discrete in space. So, a part of a material atom cannot serve as the defining measure of the unit of space. The physically indivisible unit of matter, viz. atom being discrete and concrete (as opposed to its abstracted part) serves as a defining measure of the unit of space.

Though *ākāśa* does never accommodate two material bodies in the same spacepoints at a time, it, under certain conditions, can accommodate two upto *ananta* material atoms in one and the same spacepoint at a time<sup>19</sup>. This phenomenon becomes possible because material atoms in their subtle states, are conceived as mutually non-obstructive.<sup>20</sup> Again, this phenomenon definitely proves the fact that a material atom is subtler than a spacepoint.<sup>21</sup>

*Ākāśa* has *ananta* spacepoints.<sup>22</sup> But this number *ananta* is fixed in the sense that there is no possibility of increase or decrease of even a single spacepoint.

17 जदि हवदि गमणहेद् आगासं ठाणकारणं तेसिं । पसजदि अलोगहाणी लोगस्स य अंत-परिखुड्ढि ॥ पञ्चास्तिक्काय, १४

18 वक्ष्यमाणलक्षणः परमाणुः, स यावति क्षेत्रे व्यवतिष्ठते स प्रदेश इति व्यवहियते । सर्वार्थ-सिद्धि, ५. ८

19 तस्मादेकस्मिन्नपि प्रदेशे अनन्तानन्तानामवस्थानं न विरुध्यते । सर्वार्थसिद्धि, ५. १०

20 भगवती, ५. ७

21 आवश्यकनिर्युक्ति (आगमोदय.) ३७

22 आकाशस्यानन्ताः । तत्त्वार्थसूत्र, ५. ९

The spacepoints are conceived as inseparable parts or *avayavas* of *ākāśa*. Thus *ākāśa* is an *avayavī* – *astikāya*<sup>23</sup>. *Avayavas* or parts (*pradeśas*) of *ākāśa* are as much objectively existent as *ākāśa* of which they are parts. Were it not so, the two cities say, Ahmedabad and Poona which like the two mountains, the Himavat and the Vindhya, occupy different locations of space, would, the Jains affirm, tend to be at one location, which is an absurd position.<sup>24</sup> They maintain that the partless *ākāśa* can never be a favourable receptacle for the objects having parts. Thus they contend that *ākāśa* too must have parts; for, when the table exists in space, it does not cover the whole space, as in that case other things cannot exist at all anywhere; the table exists not in all space but in that part of space where it does actually exist, leaving room for the other objects to exist elsewhere; all this clearly imply that space too has parts; space is an *avayavī*. To be an *avayavī* does not necessarily mean that it should be produced from its *avayavas* put together at some point of time.

### 5 Divisions of *ākāśa*

*Ākāśa* is *ananta* (infinite) in extension. That portion of it, which contains all substances is called *Lokākāśa* (Universe-space) and that portion of *ākāśa*, which has no substance to accommodate in itself is called *Alokākāśa* (Space-beyond-the-Universe). *Ākāśa* is one only. *Lokākāśa* and *alokākāśa* are not two individual *ākāśas*. Thus this division is not in *ākāśa* itself but it is due to its relation with other substances.<sup>25</sup>

### 6. Lokākāśa

*Lokākāśa* has *asamkhyāta* (innumerable) space-points.<sup>26</sup> This number is fixed. That is, there is no possibility of increase or decrease of the space-points of *lokākāśa*. Though *lokākāśa* has *asamkhyāta* spacepoints, it acco-

23 तत्त्वार्थसूत्र, ५. १

24 आकाशस्य...सावयवत्वं घटादेरिवोपपन्नं, सावयवमाकाशं हिमवत्विन्ध्यावरुद्विभिन्नदेश-त्वात् । सम्मत्तितर्कप्रकरणटीका (प्रका. गूजरात विश्वपीठ) पृ. ६४१ । द्रव्याणां प्रति-नियतदेशावस्थानात् । इहान्येषु आकाशप्रदेशेषु पाटलिपुत्रं स्थितम्, अन्येषु च मथुरा, अतो नाना आकाशप्रदेशाः । यस्यैकान्तेन अप्रदेशमाकाशं तस्य यद्देशं पाटलिपुत्रं तद्देशमाविन्येव मथुरापि स्यात् । तत्त्वार्थराजवार्तिक, ५. ८

25 आकाशं द्विधा विभक्तं लोकाकाशमलोकाकाशं चेति...। सर्वार्थसिद्धि, ५. १२ । धर्मा-धर्मपुद्गलकालजीवा यत्र लेक्यन्ते स लोक इति वा । ...बहिः समन्तादनन्तमलोकाका-शम् । राजवार्तिक, ५. १२ ।

26 सर्वार्थसिद्धि ५. १०

Sambodh. 6, 3-1

immediates *ananta* material atoms. The number *ananta* is infinite times greater than the number *asamkhyāta*. So, there arises a question as to how the space of *asamkhyāta* space-points can accommodate *ananta* material atoms. The answer to this question is there in the Jaina belief that, under certain conditions, one spacepoint can accommodate more than one material atoms.<sup>27</sup>

There is no possibility of expansion of *lokakāśa* (universe-space). There are two reasons for this. First, the *lokakāśa* has fixed number of spacepoints and these spacepoints cannot expand or contract. Secondly, *lokakāśa* can expand provided *loka* (universe) expands, and *loka* can expand provided the bodies get exploded and thrown into *ākāśa* which was till then empty; but this possibility has no room in Jainism because according to this system the medium of motion is necessary for bodies to move from one place to another, and this medium of motion is not present in empty space, it is confined to the universe only. So no body crosses the limits of universe set up by the medium of motion. Thus universe is not expanding and hence universe-space is also not expanding.

One may pose here another question - 'Does the universe as a whole move in the empty space with the result that though universe-space is fixed in its extension this universe-space is not the same for ever?' He may further ask that as *dharma* (medium of motion) and *adharma* (medium of rest) pervade the universe they cannot move in the Universe, nor do they as individuals peel themselves off the universe into the non-universe because they constitute the nature of the universe, but what prevents them from moving with the universe in the empty space? These questions have not occurred to the Jaina thinkers and hence they have not answered them.

The *loka* (Universe) is of the form of a standing human trunk with two feet apart and two hands on hip.<sup>28</sup> So, secondarily the *lokakāśa* (Universe-space) may also be said to possess this form. Usually the formless is said to assume the form of its container. But here the formless container is said to assume the form of its content. Of course, *lokakāśa* cannot be said to assume this form at some point of time.<sup>29</sup>

Like the *aras* (divisions) of Time Cycles, the different regions of *lokakāśa* are characterised by the different degrees of pleasure or happiness.

27 स्यादेतदसंख्ययातप्रदेशो लोकः अनन्तप्रदेशस्यानन्तानन्तप्रदेशस्य च स्कन्धस्याधिकरणमिति विरोधस्ततो नानन्त्यमिति । नैष दोषः... । सर्वार्थसिद्धि ५. १०

28 नरं वैशाखसंस्थानस्थितपादं कटीतटे ।

न्यस्तहस्तद्वयं सर्वदिक्षु लोकोऽनुगच्छति ॥ लोकप्रकाश १२. ३

29 In the Bhagavatsūtra Alokākāśa is conceived as having the form of a hollow sphere. (11-10-420)

As we go higher and higher from the lowest region of the *lokakāśa* the degree of happiness increases. The degree of happiness in the lowest region of *lokakāśa* is almost nil, whereas the degree of happiness in the highest region of *lokakāśa* is the highest—*ananta*. A living being becomes more and more happy if he enters higher and higher regions of *lokakāśa*, but for the entry he should earn the passport by his meritorious deeds. By good acts a living being earns the passport for the entry into higher regions and by bad acts a living being earns the passport for the entry into lower regions.

### 7. Alokakāśa.

As we know, *ākāśa* as a whole has *ananta pradeśas* (space-points). And *alokakāśa* also has *ananta pradeśas*. Having taken *asamkhyāta pradeśas* of *lokakāśa* from *ananta pradeśas* of *ākāśa* as a whole, the remaining *pradeśas* of *alokakāśa* are still *ananta*.

*Alokakāśa* is infinite (*ananta*) but this infinity is also fixed in the sense that increase or decrease of a single space-point is an impossibility. Again, no encroachment from *loka* on its infinity is possible.

Has *alokakāśa* any form? No, it has no form. But it may be conceived as having the form of a parabola. Parabola is a symbol of spatial infinity. So, we may say that infinity of *alokakāśa* is represented by a parabola put on the highest end of *lokakāśa*. And we may further say that its emptiness is represented by a *śūnya* put in the parabola. But we cannot say all this because the Jainas have included the parabola (with a *śūnya* in it) in the *loka* putting a boundary line of *loka* over it.

### 8. Application of Jaina Criterion of Reality

As *ākāśa* is a real (*sat*), it must conform to the definition of reality. According to Jainism a real must possess a triple character of origination, persistence and decay. Āc. Kundakunda actually applied this criterion of reality to *Jīva*, *Pudgala* and *Kāla*. But Pūjyapāda, Akalaṅka and later logicians attempt to apply it even to *Dharma*, *Adharma* and *Ākāśa*. Of course, the *pariṇāmas* or changes of these substances had to be shown not directly but through those of living beings and matter. This difficulty is due to the peculiar nature of *Dharma*, *Adharma* and *Ākāśa* which are one each, without any movement and pervade the whole universe. Their association with the different moments of Time also makes possible their modes or changes running parallel to the moments of Time. A mode of the entire space at time moment  $t$  is different from the next mode of the entire space at time moment  $t_1$  because they are associated with two different time-moments. Except this there is no other difference between two modes of space. Some



might urge that [as there is no substance – not even Time substance – in *alokakāśa*, *alokakāśa* should not undergo changes and consequently should not be regarded as a real. The Jainas contend that *lokakāśa* and *alokakāśa* being not two *ākāśa* individuals, the effect of the time substance is present throughout the one *ākāśa*. Again, they maintain that entire *ākāśa* undergoes changes through the rhythmic rise and fall in its *agurulaghuguna* (untranslatable term, lit. neither-heavy-nor-light-quality).<sup>30</sup>

## Section II

### TIME

#### 1. Introductory

In the oldest times, we find the idea of Time as the highest principle and power governing all things. In the Atharvaveda we come across a hymn which extols time as the basis of all things; it creates all things and it destroys all things.<sup>1</sup> This idea of Time further asserted itself. We find discussed in philosophical works the doctrine of Time (*kālavāda*) which traces all things back to Time. In the mouth of the upholder of this doctrine the following words are put : "Time brings all creatures to ripeness, Time again destroys all things, Time keeps awake among the sleepy. It is hard to transgress Time. Without Time not even a bean is cooked, even when a man has placed the pot in Fire; therefore a man knows that it has occurred through Time."<sup>2</sup> Time creates all things, Time ripens all things and Time destroys all things. Time is all powerful. But in the days of philosophical systems the doctrine of Time (*kālavāda*) remains in the background and loses its importance as the prime ground of all things. Some philosophical systems altogether rejected Time and others that accepted it recognized it not as the prime ground of all things but merely as a condition of their temporal aspect. We need not enter into the exposition of the various conceptions of Time, found in different philosophical systems.

#### 2. Time and Jaina Agamic Works

In the Āvaśyaka Cūṇi, three different views on the nature of time are referred to. Some say that time is a quality<sup>3</sup>; some maintain that it is

<sup>30</sup> सर्वार्थसिद्धि, ५. ७

<sup>1</sup> अथर्ववेद १९. ५३

<sup>2</sup> शास्त्रवार्तासमुच्चय, १६६

<sup>3</sup> कालो गुणः । आवश्यक चूणि (रत्नम संस्करण), पृ. ३५०

nothing but modes of substances<sup>4</sup>; still some others opine that it is an independent substance (*dravya*) in addition to the five, namely, *Jiva* (Soul Substance), *Pudgala* (Matter Substance), *Ākāśa* (Space Substance), *Dharma* and *Adharma* (Substances serving as the media of motion and inertia respectively).<sup>5</sup> Out of these three views, the first is, to the best of my knowledge, neither referred to nor explained elsewhere in the whole of the Jaina literature. The last two views are considerably old and find mention in the *Bhagavatisūtra*.<sup>6</sup> The *Śvetāmbara* philosophers refer to both these views, though they favour either of them. *Digambara* thinkers accepted that view only according to which time is an independent substance.

#### 4. Arguments for the Time as an independent Substance

Now let us study the arguments put forward by the *Śvetāmbara* and *Digambara* thinkers to establish time as an independent substance. (1) The existence of real Time is established by the incessant minute imperceptible changes (*varṭanā*) that go on in the five substances; without it these changes would not take place, as it is their auxiliary cause.<sup>7</sup> To give a concrete example, we might say that the stone under a potter's wheel assists in the movement of the wheel. The stone here does not impart motion to the wheel, but without this stone such a kind of motion would not have been possible. Similarly, Time assists or works as an auxiliary cause in the changes produced in substances, though it does not work as a cause proper in their production.<sup>8</sup> (2) Jains should accept Time as an independent substance. Though spiritual and material substances are regarded capable by nature to move and to rest, yet they have posited two independent substances *Dharma* and *Adharma* serving as the media or auxiliary causes of motion and inertia respectively. Similarly, though five substances are by nature capable of transforming themselves into their proper modes some auxiliary or general

4 पुण कालो दव्वस्स चेव पज्जाओ । आव. चू० पृ. ३४०

5 अथवा 'कालश्चेत्येके' एस दव्वकालो । आव. चू० पृ. ३४१

6 किमिदं भन्ते, कालो त्ति पबुच्चइ ? गोयमा, जीवा चेव अजीवा चेव त्ति ।  
कइ णं भन्ते दव्वा पन्नत्ता ? गोयमा, छ दव्वा पन्नत्ता । तं जहा-धम्मरिथिकाए, अथ-  
म्मरिथिकाए, आगासरिथिकाए, पुगलरिथिकाए, जीवरिथिकाए, अद्दासमये य ।

7 धर्मादीनां द्रव्यणां स्वपर्यायनिर्वृत्तिं प्रति स्वारमनैव वर्तमानानां बाह्योपग्रहाद् विना तद्वृत्त्य-  
भावात् तत्प्रवर्तनोपलक्षितः काल इति कृत्वा वर्तना कालस्योपकारः । सर्वार्थसिद्धि (सं. पं.  
कुलचन्द्रजी), पृ. २९१

8 स्वकीयोपादानरूपेण स्वयमेव परिणममाणानां पदार्थानां कुम्भकारचक्रस्याधस्तनशिला-  
वत्...पदार्थपरिणतेर्यत् सङ्कारित्वं सा वर्तना भण्यते । ....वर्तनालक्षणः कालापुद्गव्यरूपो  
निश्चयकालः । द्रव्यसंग्रहवृत्ति, गाथा २१

cause like Time should be posited to help them in their transformations. Were they to reject Time as an independent substance, they would have no right to posit *Dharma* and *Adharma*. The case of Time is on par with that of *Dharma* and *Adharma*.<sup>9</sup> (3) Though all the causal conditions are there, the mango-tree, etc. do not bear fruits all at once; this suggests that there is Time substance, with varied capacities which the effects expect for their fruition.<sup>10</sup> (4) Time substance is a controlling principle. Without it temporal order could not be accounted for. Were it not an independent substance, all serial effects would take place simultaneously and thus there would ensue chaos instead of order.<sup>11</sup> (5) Without Time substance, how can we have particular divisions of Time? Division implies something of which they are the divisions.<sup>12</sup> (6) Simple uncompound word 'time' presupposes an independent entity, namely, Time.<sup>13</sup> (7) Activities like cooking etc. are conventionally referred to as 'cooking time' etc. But in this traditional usage of 'cooking time' and so on, the name of 'time' is superimposed on activity. The term 'time' really signifies the existence of real time which is the basis of this conventional time.<sup>14</sup> (8) Those who maintain that time is nothing but movement of the sun and other luminaries are not right. Mere movements of the sun and stars could not account for the changes in substances. Even in regard to movement we say 'it is past', 'it is present', 'it is future.' Movements require the assistance of Time. Without it they are impossible. Minute changes constituting

- 9 तथा च वर्तनापर्यायस्य साधारणापेक्षा न कथ्यते तदा तु स्थित्यवगाहनापेक्षासाधारण-  
कारणत्वेन धर्माधर्मास्तिकायौ सिद्धौ जातौ तत्राप्यनाश्र्वात आयाति । द्रव्यानुयोगतर्कणा  
(निर्णयसागर सं.) पृ. १७५
- 10 चूताद्याः शेषहेतूनां सत्त्वेऽपि फलवञ्चिताः । कालद्रव्यमपेक्षन्ते नानाशक्तिसमन्वितम् ॥  
लोकप्रकाश, २८, ४८
- 11 असति हि निरामकद्रव्ये किसलय-कालिका-फलप्रसव-परिणतयः सहकारतोर्युगपदावि-  
र्भवेयुः, क्रमभावनी चैषां किसलयादिपरिणतिरुपलभ्यते, ततः शक्यमनुमातुम्-यदनुरोधा-  
देताः कार्यव्यक्त्यस्तारतम्येनात्मातिशयमासादयन्ति सोऽस्त्यत्र कोऽपि कालः । तत्त्वार्थसूत्र-  
सिद्धसेनगणिटीका ४. १५
- 12 कालद्रव्ये चासति तद्विशेषाः समयादयः । कथं नु स्युर्विशेषा हि सामान्यानुचराः खलु ॥  
लोकप्रकाश २८. २१
- 13 यच्छुद्धपदवाच्यं तत् सद् इत्यनुमितेरपि । षष्ठं द्रव्यं दधत् सिद्धिं कालाख्यं को निवार-  
येत् ॥ लोकप्रकाश, २८. २०
- 14 समयादीनां क्रियाविशेषाणां समयादिभिर्निर्वर्त्यमानानां च पाकादीनां 'समयः पाकः' इत्ये-  
वमादिस्वर्षासृष्टिसद्भावेऽपि 'समयः कालः' 'ओदनपाकः कालः' इति अध्या-  
रोप्यमाणः कालव्यपदेशस्तद्व्यपदेशनिमित्तस्य कालस्यास्तित्वं गमयति । सर्वार्थ-  
सिद्धि, पृ. २९२

movements could not be explained if Time were not posited as an independent real substance.<sup>15</sup> (9) It is untenable to maintain that Space (*ākāśa*) can very well perform the function assigned to Time. In other words, to reject Time as an independent substance we cannot legitimately maintain that Space serves as an auxiliary cause of the minute changes (*varṇā*) in the five substances, Space merely contains or gives room to the substances. For instance, a pot can at the most support or contain the rice but it cannot cook the rice; for that we need fire.<sup>16</sup> (10) Some might even argue that 'Existence' (*Sattā*) itself can perform the function of time; and hence there is no need of positing an independent substance called Time. But this view is not sound. Minute imperceptible changes themselves constitute the nature of 'Existence'. So, how could it be viewed as an auxiliary cause of minute changes.<sup>17</sup> (11) A theory is propounded by some that time is nothing but activity (*kriyā*). Akalanka explains it as follows. Movement of an atom from one spacepoint to the next space-point is called an 'instant'. There is nothing like a minute time over and above this movement to measure the span of this instant. The collection of these instantaneous activities is called *avaliṅka*, the collection of these *avaliṅkas* is called *ucchvāsa* and so on. There is no entity called Time. In our every day usage we say 'he sits as long as the cows are milked'. Here the usage of 'time' is based on activities. When one activity is circumscribed or limited by another activity, to the latter is applied the term 'time.' Thus time is nothing but activity<sup>18</sup>

- 15 स्यादेतत् — आदिश्यतिनिमित्ता द्रव्याणां वर्तनेति, तन्न, किं कारणम् ? तद्वतावपि तत्स-  
द्भावात् । सवितुरपि द्रव्यायां भूतादिव्यवहारविषयभूतायां क्रियेत्येवैरूपायां वर्तना-  
दर्शनात् तद्वेतुनाऽन्येन कालेन भवितव्यम् । राजवार्तिक (सं. पं. महेन्द्रकुमार),  
पृ० ४७७
- 16 यथा भाजनं तण्डुलानामधिकरणं न तु तदेव पचति, तेजसो हि स व्यापारः तथाकाश-  
मप्यादिश्यगत्यादिवर्तनायामधिकरणं न तु तदेव निर्वर्तयति । कालस्य हि स व्यापारः ।  
राजवार्तिक, पृ० ४७७
- 17 कालानुगृहीतवर्तना हि सत्तेति ततोऽप्यन्येन कालेन भवितव्यम् । राजवार्तिक पृ. ४७७
- 18 स्यान्मतम् — क्रियामात्रमेव कालः । .... सर्वोऽयं कालव्यवहारः क्रियाकृतः । क्रिया हि  
क्रियान्तरपरिच्छिन्ना अन्यक्रियापरिच्छेदे वर्तमाना कालाख्या भवति । योऽपि समयो  
नाम भवद्भिरुच्यते स परमाणुपरिवर्तनक्रियासमय एव कालसामानाधिकरण्यात् । न  
समयपरिमाणपरिच्छेदकोऽन्यः ततः सूक्ष्मतरः कश्चिदस्ति कालः । तत्समयक्रियाकलप  
आवलिका, तत्प्रचय उच्छ्वास इत्यादि समयक्रियाकलपपरिच्छिन्ना आवलिका उच्छ्वास-  
परिच्छेदे वर्तमाना कालाख्या । एवमुक्तत्वापि योज्यम् । लोकेऽपि तथैव गोदोहेऽन्यथा-  
कादिरन्योऽन्यपरिच्छेदे वर्तमान कालाख्य इति क्रियैव काल इति । राजवार्तिक,  
पृ० ४८२

Akalanka refutes this view in the following manner. He admits that the usages like 'he did it within a wink of an eye', 'he did it within a breath' are no doubt based on activities. But he points out that our application of the term 'time' to activities of 'winking', 'breathing' etc. could not be without any ground whatsoever. Take an example of our application of the term 'daṇḍi' ('staff-bearer') to Devadatta. This application of 'daṇḍi' to Devadatta could not be baseless. Its basis is the relation obtaining between daṇḍa (staff) and Devadatta. Similarly, we should maintain that there is something like Time which, being in relation with activity, makes possible our application of term 'time' to activity<sup>19</sup>. Moreover, if we were to consider time as identical with activity, the contingency of the absence or non-existence of the present would ensue. How? In connection with activity there are only two alternative states, namely, activity either done or undone. There is no third state in its connection, namely, activity neither done nor undone. Thus activity is devoid of its present and hence it cannot provide the basis for the usage of present. And past and future being relative to present, in the absence of present they too would be non-existent.<sup>20</sup> It might be suggested that the collection of activities from the beginning of the effect to its completion is called present. But this stand is very weak. The activities being momentary, how could there be any possibility of their collection.<sup>21</sup> Again if it were argued that time is not accepted independent of activities on the ground that it is not cognised as distinct from activities, Akalanka retorts that similar logic should be applied by the opponent to activities. When done so, even activities would suffer the same fate as that of time; they would be nothing over and above agents or substances as they are not cognised as distinct from them.<sup>22</sup> The last

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- 19 सत्यं क्रियाकृत एवायं व्यवहारः सर्वः — उच्छ्वासमात्रेण कृतं मुहुर्तेन कृतमिति, किन्तु समय उच्छ्वासो निश्वासो मुहुर्त इति स्वतंत्राभिनिरूढानां काल इत्यभिधानमकस्मान्न भवति । यथा देवदत्तसंज्ञया निरूढे पिण्डे दण्ड्यभिधानमकस्मान्न भवति इति दण्ड-सम्बन्धसिद्धिः तथा कालसिद्धिरपि । राजवार्तिक, पृ० ४८२-३
- 20 तस्य वर्तमानकालभावः प्रसक्तः । कथम् ? ऊयते पट इति यः प्रक्षिप्तस्तन्तुः सोऽतिक्रान्तः यः प्रक्षेप्यते सोऽनागतः, न च तयोरन्तरे काचिदन्या अनतिक्रान्ताऽनागमिनी क्रियाऽस्ति या वर्तमानत्वेन परिगृह्येत । वर्तमानापेक्षौ च पुनरतीतानागतविष्येते, तदभावे तयोरप्यभावः स्यात् । राजवार्तिक, पृ० ४८३
- 21 आरम्भादिरपवर्गान्तः क्रियाकलापो वर्तमान इति । ....तदप्ययुक्तम्, कुतः ? ..... क्षणिकानां क्रियावयवानां समूहाभावाच्च । राजवार्तिक, पृ० ४८३
- 22 यदि व्यतिरेकेणानुपलब्धेः कालो नास्ति इत्युच्यते, ननु क्रियायाः क्रियासमूहस्य चाभावः । कारणानां हि प्रवृत्तिविशेषः क्रिया, न तेभ्यः प्रवृत्तिर्व्यतिरिक्ता उपलभ्यते । राजवार्तिक, पृ० ४८३

argument adduced by Akalaṅka against this theory is that an activity cannot limit or measure another activity. Only persistent or perdurable things can measure another such things. But activity being momentary how can it measure another such activity? A thing which itself is momentary can never measure another (momentary) thing.<sup>23</sup>

#### 4. Time Substance according to Digambaras

According to the Digambara thinkers, time is atomic. There are innumerable time-atoms. Each time-atom occupies one spacepoint of the cosmic space. Thus time-atoms are confined to cosmic space only. They are not present in the space beyond cosmos.<sup>24</sup> They do not combine to form molecules as the material atoms do. Nor do they constitute one single whole as the spacepoints do. Thus they have no spatial extension (*tiryak-pracaya*). Only those substances that have spatial extension are termed *astikaya*. Hence time is not counted among *astikaya*.<sup>25</sup> Time-atoms go on assuming different modes all the while. All these modes are not measurable. The smallest measurable mode of a time-atom is termed 'samaya' (instant) which is defined as the time taken by a material atom to traverse a unit of space by slow movement.<sup>26</sup> Each time-atom has infinite such modes.<sup>27</sup> Though these modes are not simultaneous, a time-atom being a substance pervades all of them. That is, these modes are not discrete, without any permanent substance underlying them. This is the reason why time-atoms are said to have temporal extension (*urdhva-pracaya*).<sup>28</sup> Time-

23 किञ्च, क्रिया क्रियान्तरस्य परिच्छेदिका कालव्यपदेशभासित्यनुपपन्नमनवस्थानात् । स्थितो हि लोके प्रस्थादिः परिणामविशेषः त्रीह्यादेरवस्थितस्य परिच्छेदको दृष्टः ।

राजवार्तिक, पृ० ४८३

24 लोयायासपदेसे इक्केक्के जे द्विया हु इक्केक्का ।

रयणाणं रासीमिव ते कालाणू असंखदग्वाणि ॥ द्रव्यसंग्रह, गाथा २२

25 सवार्थसिद्धि पृ० ३१२ । प्रवचनसारतत्त्वदीपिका २. ४९

26 अप्रदेश एव समयो....एकैकमाकाशप्रदेशमभिव्याप्य तस्थुषः प्रदेशमात्रस्य परमाणोस्तदभिव्याप्तमेकमाकाशप्रदेशं मन्दगत्या व्यतिपतत एव दृष्टिः । तत्त्वदीपिका, प्रवचनसार-गाथा २. ४६ । तत्र परमसूक्ष्मक्रियस्य सर्वज्ञधन्यगतिपरिणतस्य परमाणोः स्वावगाहनक्षेत्रव्यतिक्रमकालः समय इत्युच्यते । तत्त्वार्थभाष्य, ४. १५

27 सोऽनन्तसमयः । तत्त्वार्थसूत्र, ५. ४०

28 ऊर्ध्वप्रचयस्तु त्रिकोटिस्पर्शित्वेन सांशत्वाद् द्रव्यवृत्तेः सर्वद्रव्याणामनिवारित एव । ..... समयप्रचयः एव कालस्योर्ध्वप्रचयः । प्रवचनसारदीपिका, २. ४९

29 कालाणवो निष्क्रियाः । सर्वार्थसिद्धि पृ० ३१३

atoms are motionless<sup>20</sup> and hence each of them for ever occupy one particular space-point in cosmic space. They are immobile entities arranged in close proximity to one another, each occupying one space-point in cosmic space. They are eternal as they are atomic and do not form aggregates.<sup>20</sup> Origination, persistence and decay in their case are explained through the origination, persistence and decay of other things.<sup>24</sup> It is also said that they are eternal in the sense that they never give up their own nature and that the origination and decay in their case is due to the rhythmic rise and fall of their *agurulaghuguna* (untranslatable term, lit. means neither-heavy-nor-light-quality).<sup>22</sup> Āc. Kundakunda maintains that a time-atom undergoes origination, persistence and decay at one and the same moment.<sup>23</sup>

Time-atoms are devoid of physical qualities like colour, etc. and in this sense only they are called *amūrta*.<sup>24</sup> They are subtle and imperceptible.<sup>25</sup> Though other substances require time as an auxiliary cause in the emergence of their modes, time-atoms do not require any other substance as an auxiliary cause in the production of their own modes.

Digambara thinkers recognize two types of Time - Absolute (*mukhya*) and Conventional (*vyavahārika*). A time-atom with immeasurable minutest modes is Absolute time. In other words, a continuum of immeasurable minutest modes of a time-atom is Absolute time.<sup>26</sup> But modes of a time-atom, that are measured by motion of a material atom or a heavenly luminary constitute Conventional time.<sup>27</sup> Absolute time has no reference to motion of a material atom or a heavenly luminary whereas Conventional time has pointed reference to it. So, it is said that Absolute time does not require motion of material atom or a heavenly luminary for its manifestation. Absolute time is the auxiliary cause

30 कालाणूनां...कायत्वाभावः । अत एव विनाशहेतुत्वाभावाद् नित्याः । राजवार्तिक, पृ० ४८२

31 परप्रत्ययौत्पादविनाशसम्भवादनित्याः । राजवार्तिक, पृ० ४८२

32 श्रौत्यं तावत् कालस्य स्वप्रत्ययं स्वभावव्यवस्थानात् व्योदयौ परप्रत्ययौ, अगुरुलघुगुण-बुद्धिहान्यपेक्षया स्वप्रत्ययौ च । सर्वार्थसिद्धि पृ० ३१२

33 एगमिह सन्ति समये संभवति दिणासप्तमिदा अष्टा ।

समयस्य सवकालं एस हि कालाणुसम्भावो ॥ प्रवचनसार, २. ५१

34 रूपादियोगाभावाद् अमूर्तः । राजवार्तिक, पृ० ४८२

35 राजवार्तिक, पृ० ५०१

36 .....वर्तमानालक्षणः कालाणुद्रव्यरूपो निश्चयकालः । द्रव्यसंग्रहवृत्ति, गाथा २१

37 तत्र व्यावहारिकः कालविभागः तत्कृतः समयावलिकादिव्याख्यातः क्रियाविशेषपरिच्छिन्नः अन्यस्यापरिच्छिन्नस्य परिच्छेदे हेतुः । राजवार्तिक, पृ० २२२

of the immeasurable minutest modes of substances<sup>38</sup> whereas Conventional time is the auxiliary cause of the measurable modes of substances. As time-atoms are spread over the entire cosmic space, Absolute time is present everywhere in the cosmic space. As the motion of a material atom is available throughout the cosmic space, samaya division of Conventional time is also present in the entire cosmic space. But as the motion of the sun and other heavenly luminaries is not available outside the space inhabited by human beings, the divisions of Conventional Time having reference to this motion are confined only to this portion of cosmic space.<sup>39</sup> Absolute time being what it is, usage or division of past, present and future is metaphorically or secondarily applicable to it; but it is primarily applicable to Conventional time.<sup>40</sup>

### 5. Time Substance according to Śvetāmbaras

A few out of this Śvetāmbara thinkers who recognise time as an independent substance favour the Digambara view. Āc. Hemacandra is the foremost among them.<sup>41</sup> But others reject the Digambara view. According to them time is not atomic. It is not a manifold of atoms. It is one and pervades the entire cosmic space. Though it is one whole, it can be said to have spatial parts. It has extension over the cosmic space and the parts of this space covered by it are obviously understandable in terms of the parts of time substance. Consequently time substance is entitled to being characterised as an extensive substance (*astikaya*). Tradition however restricts the use of this notion to five substances, but this does not annul its extensity (*tiryakpracaya* or *astikayata*).<sup>42</sup> Though it pervades the entire cosmic space, its divisions, viz. day, month, year etc. which depend upon planetary movements are not possible outside human region because planetary movements are available in human region only.<sup>43</sup> As it pervades the entire cosmic space, it is motionless.

38 तत्र परमार्थकालः...वर्तनाया उपकारकः । राजवार्तिक, पृ० ४८२

39 एवं सवितुरनुसमयगतिप्रचयापेक्षया आवलिकोच्छ्वास-प्राण-स्तोक-लव-नालिका-मुहूर्ताहो-  
रात्र-पञ्च-मासर्यायनादिसवितुगतिपरिवर्तनकालवर्तनाया व्यवहारकालो मनुष्यक्षेत्रे सम्भवती-  
त्युच्यते तत्र ज्योतिषां गतिपरिणामात्, न बहिः, निवृत्तगतिव्यापारत्वात् ज्योतिषाम् ।  
राजवार्तिक पृ० ४८२

40 तत्र परमार्थकाले सूतादिव्यहरो गणः, व्यवहारकाले मुख्यः । राजवार्तिक, पृ. ४८२

41 योगशास्त्रवृत्ति, १. १६

42 व्यवहारस्तु रुद्धाऽस्तिकायैः पञ्चभेदे प्रवचने, न चैतावतैवास्तिकायताऽपहोर्द्धं शक्या ।  
सिद्धसेनगणिटीका (तत्त्वार्थ), पृ० ४३४

43 सूर्यादिक्रियाया व्यक्तीकृतो नृक्षेत्रगोचरः । लोकप्रकाश, २८. १०५



Time substance is constitutionally dynamic in the sense that it continuously undergoes changes by virtue of its intrinsic nature like other substances. Changeless time substance cannot assist changes in other substances. So, time substance is not changeless. Thus time qua substance is one, but time qua modes is many. Though time substance is changing, it never loses its identity. It permeates and pervades all its modes. Thus time qua substance has temporal extension (*ūrdhva-pracaya*) also.<sup>44</sup>

The ultimate measurable unit of time is called *samaya* (instant). It is measured by the movement of a material atom over the space-point. Hence it is defined as the time taken by a material atom to traverse one space-point by slow movement. Time substance has infinite *samayas*. As a *samaya* is an ultimate measurable unit of time substance, it is devoid of temporal parts. A *samaya* is not bereft of time substance. But the time substance contained in it is indivisible. Hence a *samaya* is devoid of substantial parts also. But as a *samaya* pervades the entire cosmic space of innumerable space-points, it may be conceived as possessed of spatial parts. As it is possessed of a plurality of spatial parts, it is capable of being characterised as an *astikāya*. Again, it has manifold of capacities with which it assists various changes proper to infinite number of substances. These capacities may also be conceived as its parts.<sup>45</sup> All the *samayas* are not absolutely discrete; they are related to one another by an underlying time substance.<sup>46</sup>

#### 6. Relative Subtlety of Units of Time, Space and Matter

It is interesting to have some idea of the relative subtlety of units of time, space and matter. A space-point (*pradeśa*) is subtler than a time-point (*samaya*). It is contended that the numbers of space-points of a small space of one *āṅgula* is equal to the number of time-points of a countless number of cycles of time. But an atom of matter is subtler than even a space-point. An infinite number of atoms can be accommodated in one space-point. Thus a material atom is subtler than a space-point and a space-point is subtler than a time-point.<sup>47</sup>

44 द्रव्यार्थरूपेण प्रतिपर्यायमुत्पादव्ययधर्माऽपि स्वरूपानन्यभूकमाक्रमभावन्याद्यपर्यवसानानन्तस-  
ङ्ख्यपरिणामपर्यायप्रवाहव्यापिनमेकमेवात्मानमातनोति, अतीतानागतवर्तमानावस्थास्ववि-  
काल काल इत्यविशेषश्रुतेः । सिद्धसेनगणिटीका, पृ० ४३०-४३१

45 यथा कालकृतदेशैरनवयव एवं द्रव्यकृतदेशैरपि, क्षेत्रतो भावतश्च सावयव एव । सिद्ध-  
सेनगणिटीका, पृ० ४३४

46 न पुनरेक एव विच्छिन्नमुक्तावलीमणिवद् विद्यमानपूर्वापरकोटिर्वर्तमानः समयोऽभ्युपेयते ।  
सिद्धसेनगणिटीका, पृ० ४३४

47 आवश्यकनिर्युक्ति (आगमोदय०), ३७

## 7. Time identical with Change

We have studied the view that Time is an independent substance which assists changes in various substances. But according to the other view time is nothing but modes or changes of substances. In other words, Time is identical with change and nothing over and above change. The minute changes and gross changes are merely the modes of substances. And the Jainas being the upholders of the theory of non-absolutism (*Syādzda*), believe that there obtains a relation of identity-cum-difference between a substance and its modes. In other words, according to them, modes are in a way identical with the substance. Hence the name 'substance' (*dravya*) is secondarily applied to them also. As a result of this, time which is nothing but modes of substances is also called substance. The statement, occurring in the Bhagavatsūtra, that *Jīva* and *Ajīva* substances themselves are called Time means that modes of these substances are called Time; Time is nothing over and above these modes.<sup>48</sup> Substances undergo incessant minute changes by virtue of their intrinsic nature. An independent time substance is not required to assist them in their modification or change. These minute changes or modes are not measureable. So, the Jainas seem to have conceived a mode sufficiently thick to be measured. This is called *samaya* or moment, the ultimate measurable mode of a substance.<sup>49</sup> This mode is measured by the slow movement of a material atom over one space-point. Were the movement fast, the thickness of the mode would get reduced to such an extent that it would not remain amenable to measurement. What are called *avalika*, *muhūrta*, etc. are merely the long and short series of the ultimate measurable modes.

The argument that the case of an independent Time substance is on par with *Dharma* and *Adharma* is not sound. *Dharma* and *Adharma* are, of course, posited to account for motion and inertia respectively. But motion and inertia of a substance are not eternal. Sometimes we find a substance in motion and sometimes we find it at rest. This suggests that there must be some condition of motion and inertia over and above the substance itself. And hence the Jainas posited *Dharma* and *Adharma* as conditions or

48 अत्राहुः केऽपि जीवादिपर्याया वर्तनादयः ।

कालमित्युच्यते तज्ज्ञैः पृथक् द्रव्यं तु नास्त्यसौ ॥

एवं च द्रव्यपर्याया एवामी वर्तनादयः ।

सम्पन्नाः कालशब्देन व्यपदेश्या भवन्ति ये ॥

पर्यायाश्च कथञ्चित् स्थुर्द्रव्याभिजास्ततश्च ते ।

द्रव्यनान्नापि कथ्यन्ते जातु प्रोक्तं यदागमे ॥

लोकप्रकाश, २८.५.११.१२

49 तत्त्वार्थसिद्धसेनगणिटीका ४.१५ (पृ० २९०)

media of motion and inertia. Those who posit Time as an independent substance do so to account for mainly the incessant minute changes. But according to the Jainas such changes are eternal – without beginning and end. Hence it is not necessary to posit a causal condition to account for it. What is eternal – beginningless and endless has no cause whatsoever. Again, the argument that without an independent Time substance the world could not be explained; that in its absence, the seed, the sprout and the fruit would emerge simultaneously – is also very weak. The order of the universe is firmly based on the principle of causality. The temporal order is reducible to causal order. Time as an independent substance is superfluous. The description of Time substance as atomic seems metaphorical. Each and every material atom could be called time-atom. And this very well explains the scriptural statements regarding the absence of its spatial extension (*apradeśī*).<sup>50</sup> The conception of Time as an independent substance is vitiated by many contingencies. The main one is as follows : Time is posited to account for the incessant minute changes in other substances, but what would account for the changes in the Time substance itself ? If it be said that the modification of Time substance is natural and hence requires no other causal condition, the same logic should be applied to explain modification of other substances. If some other auxiliary cause is posited to explain changes in Time substance, it would involve infinite regress. Hence the view of an independent Time substance is weak and unsound.<sup>51</sup>

### 8. Jaina Cycle of Time

According to the Jainas, Cycle of Time ceaselessly and eternally moves on. It consists of two halves. One half represents the period of progress with the gradual increase in happiness. And the other half represents the period of decadence with the gradual decrease in happiness. Each period is again divided into six parts (*aras*). The period of decadence has the following six parts :

- (1) The part characterised by the greatest happiness (*susama-susama*)
- (6) The part characterised by some happiness but absolutely no misery (*susama*)
- (3) The part characterised by excess of happiness over misery (*susama-dusama*)
- (4) The part characterised by excess of misery over happiness (*dusama-susama*)

50 द्रव्यानुयोगतर्कणा, १०.१८-१९

51 दर्शन और चिन्तन (पं. सुखलालजी) पृ० ३३१-३३२

- (5) The part characterised by some misery but absolutely no happiness (*dusamā*)
- (6) The part characterised by the greatest misery (*dusama-dusamā*)

It is noteworthy that the Jainas have not recognised the possibility of the following two parts : (1) the part characterised by absolute absence of both happiness and misery, (2) the part characterised by exactly equal quantities of both happiness and misery. The abovementioned six parts in the reverse order constitute the six parts of the period of progress. During the period of progress the bodily strength, bodily height and life-span gradually increase. During the period of decadence the living beings gradually lose their bodily strength, bodily height and life-span. Each such period of progress and decadence is ten crores of crores of ocean Time. The two periods together constitute one complete round of Time Cycle. This one round is called *Kalpa*.

## JINEŚVARASŪRI'S GĀHĀRAYANĀKOSA

V. M. Kulkarni

Ancient Indian poets, as a class, were extremely reticent about their personal history, education, environment, the influences that shaped them, their family life, their successes and failures. Poets like Bhāsa, Kālidāsa hardly speak of anything about themselves. This suicidal indifference on the part of ancient Sanskrit and Prakrit poets and authors was most probably due to their strong belief that what really mattered was their poetic creation and not their own personality. The thought, idea or feeling embodied in a poem alone was important and not the poet who wrote it or the time when he composed it. Ālambikārikas too held identical views as is clear from their works wherein they dealt with the poetic products as created and finished facts never bothering themselves about their authors. It is this colossal indifference which is responsible for not preserving the authentic names of poets or their works in the anthologies of Hāla (*Sattasaī* or *Saptasatakam* or *Gāthā-Sapta-Śatī*), Jayavallabha (*Vajjalaggam*), Chappannaṇaya (*Chappannaṇayagāhāo*) or Jineśvarasūri (*Gāhā-ṛayanākosa*). We should, however, be grateful to these anthologists for preserving at least some of the finest and highly poetic and Subhāṣita-like verses of many unknown poets who are totally forgotten by posterity. All these Prakrit Kośas are compilations of stanzas of other poets barring, of course, a few stanzas of the anthologists themselves.

The L. D. Institute of Indology (Ahmedabad) has recently brought out an unpublished *Gāhārayanākosa*. This is compiled by Jineśvarasūri towards the close of the 12th Century A.D. In a short Preface Pt. Dalsukh Malvania, the Director of the Institute, points out the importance of the present volume which presents three gāthāsaṅgrahas, published for the first time and thanks the Joint Editors Pt. Amritlal M. Bhojak and Dr. Nagin J. Shah who have taken great pains to make the edition useful and have tried to present the text as flawlessly as possible.

In their brief but valuable introduction the Editors first give a description of MSS. They then dwell on the importance of Subhāṣita-saṅgrahas: Such anthologies rescued from the oblivion a large number of floating verses. They proved of help to religious teachers and preachers in their didactic works or lectures in clarifying and corroborating the point of discourse. The Subhāṣitas had great appeal to the common mind. They constituted the strength or power of language. Looking to their usefulness

scholars of olden days collected, carefully arranged and classified them subjectwise. Thus they produced anthologies.

The Editors then note the glory of Prakrit Subhāṣitas : Sanskrit was the language of the śiṣṭas, Prakrit was the language of the people. Prakrit writers were in close contact with the people. They naturally felt the pulse of the people, identified themselves with their joys and sorrows and reflected them in their verses. These verses have a spirit of closeness to life and common realities which we often miss in Sanskrit poetry. The Editors show on the authority of Uddyotanaśūri (the author of *Kuvalayamālā*) how in old days the verses from Hāla's *Gāthāsaptasatī* were recited even by farmers when ploughing their fields. For the importance and the general theme of the Prakrit Subhāṣitas the Editors refer readers to the Introductions to the *Gāthā-Saptasatī* (ed. by Dr. Parmanand Shastri, Merath, 1965), the *Vajjalagga* (ed. by Prof. M. V. Patwardhan, Prakrit Text Society, Ahmedabad 9, 1969) and (*Saptasatīsāra* with *Bhāvādīpikā* of Vema Bhupāla along with) *Chappanṇaya-Gāhāo* (ed. by Dr. A. N. Upadhye, Shivaji University, Kolhapur, 1970). They, then, very briefly deal with *Gāhārāyaṇakosa* pointing out that though the compiler was Jain there is nothing Jainistic about the work except the first section devoted to the prayer of Jina. This prayer is followed by that of Brahmā, Viṣṇu, Mahēśvara, and Saravati respectively. They further point out how *Gāhārāyaṇakosa* contains material, arrangement and division of subjects similar to those of most other Sanskrit and Prakrit anthologies.

According to the compiler's own statement the present Kośa contains 800 gāthās. The Editors, however, point out that their lone MS contains 822 gāthās and conclude that these 22 gāthās are later additions.

Finally, they describe Jineśvarasūri's spiritual lineage and give a few other details about him (pp 8-11). Pages 12 to 14 set forth the table of contents in Sanskrit. Then follows the text of *Gāhārāyaṇakosa* (pp 1-66), arranged according to the 58 different topics. They deal with a variety of topics such as Invocations, poetry, the ocean, the sub-marine Fire, Kṛṣṇa, the Good, the Wicked, the Master, Lakṣmī, Charity, the miser, poverty, politics or statesmanship, the clever or shrewd, riddles, harlots, eroticism, eyes (glances), affection, female messenger, love, jealous anger, lovers' flattery, mānini (a woman offended with her husband), separation, the sunset, the Cakravāka bird, the glow-worm, the moon, night-lotus, dawn, the sun-rise, day-lotus, bee and Mālatī flower (or creeper), the cycle of seasons, unchaste women, various trees, mountains, lion, elephant, camel, the excellent bull, miscellaneous things and finally Śānta rasa (the mood of quietitude). More than 30 topics out of the 58 are common to *Vajja-Sambodhi* 6, 3-4

lagga, and as pointed out by the Editors 'Nearly one hundred gāthās are common to this *Gāhārayanākosa* and the *Vajjalagga*'.

After this Kośa the Editors present two, hitherto unpublished tiny collections of gāthās, each based on a single MS. They bear the titles : *Subhāsiyagāhāsāṅgaho* (pp 67-74) and *Subhāsiyapajjasāṅgaho* (pp 75-82).

They then add gāthā-index of all three anthologies separately (pp. 83-98). Index No. I records over 35 Deśī words that occur in these three anthologies and are rather difficult and of rare frequency along with their meanings in Sanskrit or Gujarati (pp 99-100).

Index No. II gives a Table of gāthās that are common to *Gāhārayanākosa* and *Vajjalagga* (pp. 101-102). At the end they give a list of corrections (pp. 103-104).

The Director of the Institute and, especially, the Joint Editors of this volume deserve warmest congratulations on their bringing out this excellent edition. It is no doubt a welcome addition to the existing anthologies in Prakṛit. Having regard to the fact that the edition is based on a rare MS all would agree with this reviewer that the performance of the Editors is excellent.

By adding Indexes the Editors have made the edition more useful. One, however, feels that the scope of the glossary could have been extended to accommodate a considerable number of other difficult and double-meaning words. As regards the second appendix, it passes one's comprehension why the order of serial numbers of gāthās is disturbed in their Comparative Table. A few of the gāthās which are common to *Vajjalagga* are left out inadvertently as will be seen presently.

A Kośa (Treasure) by its very nature contains stanzas picked up from different works. Whenever the MS presents doubtful readings or gaps it is possible for us to hunt the sources of these stanzas and restore the original readings. The present edition contains about 1040 gāthās. Most of them present no difficulties. Still a fair number of gāthās contain doubtful readings (indicated with a question-mark by the Editors) or gaps. These make a careful reader restless. He is anxious to get at the correct reading. It is too much to expect of the Editors to trace the sources of such gāthās and restore the readings, especially when the anthologists have nowhere indicated their sources. As the Editors have pointed out about 100 verses are common to *Gāhārayanākosa* and *Vajjalagga*. A comparison with Hala's *Gāthāsaptasatī* would show that 45 gāthās are common to *Gāhārayanākosa*. This comparison would help us to restore some doubtful readings. For correcting the rest of the doubtful readings of filling in the gaps we will have to go to the very sources of these gāthās of course, wherever

possible. This kind of study would also reveal to us how far the anthologists themselves were well-read and their power of selection and appreciation. It would also enable the readers to understand these gāthās better with the help of commentaries on these sources or their translations in English or regional Indian languages. The scope of this review article does not permit a thorough or comprehensive or exhaustive study of this kind. What follows will indicate to the readers merely the direction in this regard.

The following tables give verses that are common to *Gāhārayaṇakosa* and *Gāthāsaptasatī*, *Vajjalagga* (verses not included in the Table given in Appendix II), *Gauḍavaho*, *Lūlavā* and *Kumārāpūlapratibodha* :

TABLE I

<i>Gāhārayaṇakosa</i>		<i>Gāthāsaptasatī</i>
<i>Gāthā No.</i>		<i>Gāthā No.</i>
14	...	I. 1
135	...	792 (Weber's edition)
266	...	II. 73
293	...	954 (Weber's edition)
303	...	III. 7
332	...	V. 21
334	...	I. 99
337	..	III. 100
338	...	IV. 6
339	...	IV. 24
342	...	I. 100
355	...	II. 99
358	...	I. 25
361	...	IV. 41
363	...	VI. 6
390	...	I. 91
391	...	II. 82
404	...	II. 6
409	...	I-53
410	...	III-4
411	...	II-24
419	...	II-42
420	...	I-10
446	...	I-74
447	...	II. 44
451	...	I-27
453	...	VI. 64



455	...	II. 92
456	...	VI. 21
467	...	VII. 15
468	...	I. 85
469	...	VII. 65
470	...	V. 89
471	...	903 (Weber's edition)
473	...	IV. 76
475	...	V. 51
480	...	941 (Weber's edition)
483	...	II. 47
485	...	I. 48
494	...	IV. 97
499	...	837 (Weber's edition)
504	...	I. 29
505	...	II. 53
506	...	III. 22
507	...	IV. 63
508	...	IV. 77
509	...	VI. 2
630	...	II. 39
683	...	VI. 42
698	...	III. 29
705	...	II. 64
724	...	No. 1004 (Jogalekar's edition)
728	...	VI. 77
741	...	No. 1005 (Jogalekar's edition)
783	...	III. 17

This table shows that the total number of common gāthas comes to 55.

TABLE II

<i>Gāhārāyaṇakosa</i> <i>Gāthā No.</i>		<i>Vajjalagga</i> (Not included in the <i>Gāthā No.</i> printed Table)
27	...	18
54	...	605* 1
74	...	35
92	...	118
P. 13 f. n. No. 1	...	133
155	...	581
178	...	175
270	...	617

272	...	616
283	...	567
702	...	511
746	...	159
751	...	195
759	...	225
782	...	67

The total number of common, but not identified, gāthās is 15.

TABLE III

<i>Gāhārayaṇakosa</i> Gāthā No.		<i>Gāḍḍavaho of Vakpatirāja</i> Gāthā No.
5	...	3
6	...	1
9	...	18
10	...	6
16	...	87
127	...	931
173	...	976
281	...	959
593	...	1182

This table shows that the total number of gāthās common to these two works comes to 9.

TABLE IV

<i>Gāhārayaṇakosa</i> Gāthā No.		<i>Lalavai</i> Gāthā No.
71	...	60
81	...	13
104	...	16
329	...	423
373	...	222
501	...	571
519	...	262
520	...	516
521	...	438
522	...	442
523	...	443
524	...	446
525	...	448
526	...	439

528	...	451
529	...	1071
557	...	31
558	...	470
559	...	526
560	...	528
581	...	1086
582	...	1090
584	...	1091
585	...	1092
590	...	675
607	...	472
681	...	74*1
684	...	87

The total number of gāthās common to *Gāhārāyaṇakosa* and *Līlavāī* comes to 28.

TABLE V

<i>Gāhārāyaṇakosa</i> Gāthā No.		<i>Kumārāpālāpratibhoda</i> Page No. (Verse No.)
24	...	1 (9)
65	...	77
66	...	4 (41)
150	...	237
214	...	365
215	...	305
224	...	23
225	...	84
226	...	255
231	...	116
307	...	249
556	...	9

The total number of gāthās common to *Gāhārāyaṇakosa* and *Kumārāpālāpratibhoda* comes to 12.

A few more gāthās are identified with stray gāthās :

- v. 12 This gāthā is simply a Mahārāṣṭrī version of the *Calikā-Paiśāci* verse which occurs at the beginning of *Bṛhatkathā* of *Guṇādhya*. The *Calikā-Paiśāci* passage is well preserved in *Siddha-hema* IV 326-327.

v. 166 This Gāthā is first cited by Ānandavardhana in his Dhvanyāloka II (p. 262).

v. 418 This occurs in Surasundarīcariya (II-V. 172) with minor variant readings.

अइवल्लहं पि बीसरइ माणूसं देस-काल-अंतरियं ।  
वल्लीसमं हि पिम्मं जं आसन्नं तहिं चडइ ॥

v. 428 This gāthā belongs to Ratnāvalī, the wellknown play of Harṣa. It occurs at II. v. 1.

v. 443 This gāthā is cited in Kāvyaaprakāśa (IV. v. 66, p. 141, Jhalakīkar's edition).

v. 477 This gāthā is cited in Kāvyaaprakāśa (III. v. 16, P. 75, Jhalakīkar's edition).

v. 703 This gāthā is cited in Dhvanyāloka (III. p. 352, Bauaras Ed. with Bālapriya commentary).

v. 707 This gāthā is cited in Dhvanyāloka (I. p. 76).

v. 786 This gāthā is cited by Kuntaka in his Vakrokti-jīvita (I. v. 20)

v. 236 } These two gāthās are found also in Chappannaya-gāthās as gāthā  
v. 238 } No. 74 (with variant readings) and gāthā No. 48 respectively.

This comparative study helps us to correct some of the doubtful readings indicated with a question-mark by the editors.

P. 2 v. 5 This gāthā which is drawn from Gaṇḍavaho (v 3) needs to be corrected. Even the correction noted in the list of corrections does not help. The gāthā should read :

तं पणामह तिगिच्छि-च्छलेण णिवसइ णिवेस-कमलम्म ।  
अरुस परमाणु-णिवहो इव भुवग-णिम्माण-पडिवण्णो ॥  
[ तं प्रणमत पद्मरञ्जलेन निवसति निवेश-कमले ।  
यस्य परमाणु-निवड इव भुवन-निर्माण-प्रतिपन्नः ॥ ]

P. 2 v. 6 Vakpatiraja commences his work with this gāthā paying homage to the Self-born god (Brahmā). The third quarter of this opening verse of Gaṇḍavaho should be corrected to :

हरि-जडर-णिग्गसुखित्त-( गाल-सुत्तं पिव सयंसुं )  
[ हरि-जठर-निर्गमौखित्त-(नालसूत्रमिव स्वयंसुवम्) ]

P. 2. v. 9 This gāthā belongs to Gaṇḍavaho (v. 18). Our text differs from the printed text of Gaṇḍavaho as far as ya-śruti is concerned,

- P 2. v. 10 This verse occurs in *Gaṇḍavaho* (v. 6). The second half should be corrected as :

हरिणो हरिण-च्छाये विलास-परिसंस्थितं जगद् ।

[ हरेर्हरिण-च्छाये विलास-परिसंस्थितं जयति । ]

- P. 6 v. 54 The reading उबूढ preserved in *Vajjalagga* (v. 605 \* 1) is far superior to उय ऊढ.

- P. 6 v. 55 (As pointed out by the editors) this gāthā occurs in *Vajjalagga* (No 600). The words वि and साहिय\* must be read together as विसाहियं (Sk 1. विशालिकां-विशाखां- name of a cowherd 2. विषाधिकं )

- P. 6 v. 56 This gāthā, as pointed out by the Editors, occurs in *Vajjalagga* (v. 598). The second quarter of this gāthā presents much more convincing reading than what we find in *Vajjalagga*. With these readings ( विसाहिया किर विसाहिया कण्ह ) there is no need to emend the text of *Vajjalagga* as proposed by Prof. Patwardhan (vide his notes to (598), p. 546). The third quarter in *Vajjalagga*, however, presents better reading ( संते वि विणयतणए Sk सत्यपि विनता-तनये ) than the corresponding quarter in the present *Kośa* does. साहीणविणयपणओ is most probably a corruption of साहीण-विणअ-तणओ ( स्वाधीनविनतातनयः )

- P. 6 v. 59 This gāthā occurs, as pointed out by the editors, in *Vajjalagga* (v. 747). The second half of this gāthā presents a far more satisfactory reading than what we find in the present *Kośa* :

तेण पुण तस्स ठाणे न याणिमो को परिदुठविओ ।

[ तेन पुनस्तस्य स्थाने न जानीमः कः प्रतिष्ठापितः । ]

This line must be the original one for it also occurs in *Rayanāyara-vajjā* itself in gāthā No. 756 with reference to another ratna (the moon) churned out of the ocean.

- P. 8 v. 91 This gāthā is, as noted by the editors, common to *Vajjalagga* (No. 115). The reading “तस्येव वद्धिदओ” in *Vajjalagga* is much better than our reading न ( ? नो ) चैव पसरिओ.

- P. 8 v. 92 The reading “मस्ये” is obviously a printer's devil. It should read मस्ये ( Sk मस्ये ).

- P. 11 v. 127 This gāthā belongs to *Gaṇḍavaho* (No. 931). There the second quarter reads :

“गुणं चि एअं परिट्ठिअं चेअ”. The reading in our Kośa stands thus : “गुणसत्तिपयं परिट्ठिअं लोए”. “गुणसत्तिपयं” is patently a corrupt reading and hardly makes any sense.

p. 12 v. 139 The reading ‘नइंद’ is obviously a printing mistake for नरिंद. As it is not indicated in the list of corrections it is noted here.

p. 15 v. 173 This gāthā belongs to *Gaṇḍavaho* (No. 976). There we have the reading “गरुअत्तणेण विहडंति” instead of “गरुअत्तणे न विहडंति” in the present Kośa.

p. 16 v. 193 The original reading दलइ (√दल to expand bloom, open) suits the context all right as a bed or assemblage of lotuses blooms at sun-rise. The editors' emendation दलइ neither suits the context nor is happy.

p. 17 v. 213 The gāthā, as it stands, does not construe well. With slight emendations if it is rewritten, it yields good sense :

लक्ष्मीए गाढमालिगिओ ति ( ? सि ) इय चित्तिऊण कित्तीए ( ? कित्तीअ ) ।  
ईसाउरेव पेच्छसु नरिंद भुवणे परिभमइ ॥

“Lakṣmi and Kīrti are looked upon as King's two wives. Kīrti thinks that the king is embraced by Lakṣmi; naturally, she is full of jealousy, as it were, (and out of jealousy, anger) she wanders over the whole earth. O King, look.” It is a fine instance of Vyāja-stuti (helped by Utprekṣā).

p. 19 v. 236 The gāthā, as presented here, does not yield a happy sense. The Kośa called *Chappannayagāhāo* presents it somewhat differently. We may profitably compare their text.

तिमु जे अजुत्तपुग्वा रायकुले महियले य सेवासु ।  
विण्णाण—नाण—लट्ठतणाण ते बाहिरा पुरिसा ॥ *Gāhārāyaṇakosa*

तिमु जे अदिट्ठपुग्वा रायकुले गुरुकुले य वेसासु ।  
विन्नाण—नाण—लट्ठहत्तणाण ते बाहिरा होति ॥ *Chappannayagāhāo*

The three things, 1. *Vijñāna*. 2. *Jñāna* and 3. *Saundarya* are generally associated with *rājakula*, *gurukula* and *Veśyās* respectively. We will have to correct the text accordingly.

p. 23 v. 285 The reading एणवहुण is non-sensical. Probably, it is a corruption of or a printing mistake for एणवहुण.

- p. 23 v. 293 The reading तद्विषयकयाहाया makes no sense. Many works such as *Saptasatīśāra* (V. 417, *Kalpataṭṭhivēka* (p. 18), *Śṅgarapra-kāśa* (p. 818), *Dhvanyāloka* (p. 237, N. S. Ed.) contain this gāthā. Weber too includes it in his edition of *Gāthasaptasatī* (No. 954).

अणुदिअह-कआमोआ जह जह थणआ विणिंति कुमरीए/वालाए ।  
तहतह लद्धोआसो/लद्धावासो व्व वम्महो हिअअमाविसइ ।

- p. 26 v. 329 This gāthā belongs to Līlāvaī (No. 423). There it opens with the words 'तो तस्स मियंकस्स' whereas here it opens with "सा तस्स मियंकस्स" The reading वाउल्लिय व्व (SK पुतलिका, cf/Mar. बाहुली) is perfectly all right and the emendation "वा(वी)-उल्लियव्व" is uncalled for.<sup>1</sup>

- p. 27 v. 338 The reading अंबोअहूयं is unintelligible. The reading given in the foot-note too is equally unintelligible. *Gāthasaptasatī* (IV. 6) preserves the correct reading : अब्बो अणुणअसुहो

- p. 27 v. 339 There is no need to emend the text as जणो [ ? ] जणो. Read in this connection the gloss of Mathuranath Shastri on G. S. VI. 24... "स ए जनः ( प्रियजनः ) उदासीनजनो जातः ।"  
Nsed 1 p. 268

- p. 27 v. 342 The reading in the present Kośa ( दइयनह ) दूसियाण needs to be corrected to (दइयनह) दूमियाण in accordance with the original reading in *Gāthasaptasatī*.

- p. 28 v. 355 In *Gāthasaptasatī* (II. 99) as well as in *Sarasvatikanṭhābharana* (p. 373) we have the reading 'जह तुमं दिदो' whereas here we have "जह अहं दिदो". The reading अहं would mean the nāyaka himself is the speaker whereas the reading तुमं would mean that the speaker is a female messenger pleading the cause of nāyika.

- p. 29 v. 363 As stated above (Note to p 27 v. 339) there is no need to emend the text as जणो [ ? ] जणो here also.

- p. 30 v. 383 *Rāṇarāṇayarujjaduccalāghim* (I). This gāthā is cited in *Śṅgarapra-kāśa* (p. 1067). But there the text shows some gaps and presents a few incorrect readings. A comparison of these two texts helps us in restoring the original gāthā. The reading

<sup>1</sup> Corrected by the editors also. See p. 104

“raṇaraṇaaraṇja doṇṇa...” in SP gives us a clue to correct the doubtful reading in the present Kośa as ‘raṇaraṇaṇa-rujja-dubballaṇṇaṇṇa.’

p. 31 v. 390 The editors' proposed emendation well agrees with the corresponding reading in *Gāthāsaptasatī* (जूमेति).

p. 34 v. 430 The reading in *Vajjalagga* (v. 346) is दिद्वे अणालवन्तेण in place of “तह अन्नलुवदनेहेण” in the present Kośa.

p. 35 v. 450 This gāthā occurs in *Gāthāsaptasatī* [(VI, 18). There the text reads ‘bāhohabbharia’ and the reading ‘bāhulla-phuria’ is recorded in the foot-notes. The latter part of the second half in *GS* reads : ‘Savahavattam gaṇṇa pemmaṇṇa.’ The Editors of the present Kośa read ‘Sāhāvattam mae pimma’ and add a question-mark. The SP (p. 1211) correctly reads : ‘Savahāvattam gaṇṇa pimma.’

p. 39 v. 499 The opening words of this gāthā present corrupt readings. The editors' emendation जं पिय [?] पिय]मंगलवासणाए too is not helpful. We should read with Weber (No. 837): जं पीअं मंगलवासणाए, “निद्वइ” in the second half of this gāthā is obviously a misreading or misprint or scribal error for “चिद्वइ”.

p. 39 v. 501 The second half of this gāthā reads differently in *Līlavatī* from where this gāthā is picked up :

जाणं चिय पियविरहो जाणसु दुक्खीण ते पदमा ।

It is, of course, more meaningful.

p. 39 v. 505 *Gāthāsaptasatī* (No. II 53) presents somewhat different readings :

विरह-करवत्त-दूसह-फालिज्जंतम्मि तीअ हियअम्मि ।

अंसु कज्जलमइल्ले पमाणसुत्तं व्व पडिद्वाइ ॥

These readings make better sense.

p. 40 v. 516 The first half of these two gāthās presents different readings ;  
and पच्छामिमुहो वि वियरइ पहरहओ अंवरं पि मोत्तूण ।

p. 72 v. 73 पच्छामिमुहो वच्चइ पहरहओ अंवरं विमोत्तूण ॥

The first half needs to be corrected as ;

पच्छामिमुहो वच्चइ पहरहओ अंवरं पि मोत्तूण ।

p. 41 v. 519 [ वा ? ]सं should be corrected as : सेसं



v. 521 ज ( ? उ )ण वल्लहो should be corrected as जणवल्लहो

v. 522 ०सल्लिपाव [ ? रय ] ,, ,, ,, ०सल्लि-पायडिय.

v. 522 संचलणमासला ,, ,, ,, संगलणमासला

v. 524 The first half should be read as :

मुह-षडिय-वियड-रवि-कणय-पिंड-भारोणायग्ग-भाएण ।

v. 525 मोलाय ( ये )तम्मि should be corrected to मउलायंतम्मि

v. 526 'पसरिय०' should be corrected to परिसर-परिसेत-पलहुय-मऊहं

Note : All these corrections are based on the source *Lilavai*.

p. 43 v. 545 The expression नहनिवाओ is rather unusual. The present gāthā is quoted in *Alaṅkāra-Kaustubha* (p. 36). There we have the reading णहणिहाओ (Sk नखनिघातो) in place of नहनिवाओ (Sk नखनिपात). The *Stopajña-Commentary* of Viśveśvara elucidates नखनिघातपदमर्धचन्द्राख्यनखक्षतपरम् ।

Viśveśvara's reading seems to be preferable.

p. 44 v. 557 The reading चंदुच्चतावयंसं needs to be corrected to चंदुञ्जुयावयंसं (Sk चन्द्रोद्योतावयंसं)

p. 46 v. 584 *Lilavai* (No. 1091) reads पच्चूस० instead of दिवसमुह in our Kośa.

p. 46 v. 590 *Lilavai* (No. 675) reads णलिणोयर for कमलोयर and विहडंतो for विउडितो

p. 46 v. 593 The text as printed in our Kośa, is corrupt. *Gaṇḍavaho* (No. 1182) reads :

इट्टा-जुण्णं व किरंतमुद्धमरुणाअवं परिस्फुरइ ।

रविणो गअणासि-गिसाण-चक्क-वलओवमं विवं ॥

[ इट्टका-चूर्णमिव किरदूर्ध्वमरुणातर्पं परिस्फुरति ।

रवेर्गगनासिनिशानचक्रवल्लयोपमं बिम्बम् ॥ ]

p. 48 v. 617 छप्पह् should be corrected to छप्पय.<sup>1</sup>

p. 49 v. 625 The reading संठियं found in *Vajjalagga* (v. 252) is far superior to संचियं in the present Kośa.

p. 49 v. 630 *Gāthāsaptasatī* (II.39) reads the second quarter thus : जं किर सो महइ महुअरो पाउं ।

1 Corrected by the editors, see p. 104.

- p. 49 v. 635 The third quarter in *Vajjalagga* is somewhat different 'नलिणीण जेण कड्ढइ' (Sk 'नलिनीनां येन कर्पसि')
- p. 53 v. 680 The list of corrections advises us to correct समावहो to समोहवो. Most probably, it is a printing mistake for समाहवो.
- p. 58 v. 741 The reading निव्वुद found in Jogalekar's edition of *Gāthāsaṭṭaṭṭi* (No. 1005) yields much better sense than the reading निग्गुद in the present edition.
- p. 58 v. 746 *Vajjalagga* (v. 159) reads विदुरसहावा in place of विदुरसहावा of our Kośa.
- p. 59 v. 760 The reading "नीससिय" in the present Kośa is not happy as it offends symmetry. The reading नीससि in *Vajjalagga* (No. 226. 3) must be the genuine reading.
- p. 61 v. 782 The fourth quarter presents difficulties. The emendation proposed by the editors hardly helps. *Vajjalagga* (No. 67) reads the quarter correctly : 'आवइ आवइय पदमं' ('आपदि आवर्तते प्रथमम्')

To trace the sources of the rest of the gāthās in the present Kośa would prove an interesting and illuminating study. It would improve some doubtful or wrong readings. One would have to take into account some important Prakrit (*Maharāṣṭri*/Jain *Maharāṣṭri*) works composed entirely in gāthā metre or works in prose and verse (containing gāthās) or other Kośas like *Chappanṇayaghaḥ* which were composed before the close of the 12th Century A. D.

One would like to agree with the Editors' view that 'Prakrit language and Prakrit writers had the opportunity to be in close contact with the people. The vista which was almost closed to Sanskrit language and Sanskrit writers was open to Prakrit language and Prakrit writers. This is the reason why those elements that capture the hearts of common man predominate in Prakrit literary works.' This view, however, cannot claim to be universally true. If we take into consideration the topmost Prakrit poets and their Prakrit works, for instance, *Pravarasena* and his *Setubandha*, *Vākpatirāja* and his *Gaṇḍavaḥ*, we have no alternative but to admit that long portions of these poems written in an ornate, pompous style full of long compounds, are all Sanskrit turned into Prakrit by the poets. These poets thought in Sanskrit, first put their ideas in a Sanskrit draft and then presented them in the form of Prakrit verses. Common people apart, even well educated post-graduate students of Prakrit languages and literatures

would not properly and fully understand and appreciate these erudite, difficult portions without the help of Sanskrit commentaries or translations in English or a modern Indian language. The editors' view holds good in the case of poets like Hala Sātavahana, Jayavallabha and their works *Gāthāsaptakam* and *Vajjālagga*.

Notwithstanding few deficiencies and differences of opinion on a point or two, all lovers of Prakrit language and literature will welcome this valuable publication and extend very warm congratulations to the Director of the Institute and the joint editors for presenting to the world of scholars of Prakrit language and literature this treasury of gems.\*

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## PRINCIPLE OF PERMANENCE-IN-CHANGE IN JAINA PHILOSOPHY

J. C. Sikdar

The conception of Reality, as permanence-in-change (*pariṇāmīnitya*) is touched upon by the Āgama Bhagavati Vyākhyāprajñapti in connection with its dealing with the problem of eternality and non-eternality of Soul (*Jīva*) and of ultimate atom (*paramāṇupudgala*). It is explained that souls and ultimate atom are both eternal and non-eternal from the point of view of *Dravya* (substance) and *Bhāva*, i. e. *Paryāya* (mode or condition)<sup>1</sup> respectively. *Dravya* (substance) is identical with and different from its *paryāyas* (modes).<sup>2</sup> Therefore, it is conceived on the basis of this metaphysical principle that a real entity is both permanent and non-permanent or eternal and non-eternal from the substantial (*dravyārthika*) and modal (*paryāyārthika*) stand-points (*nayas*) respectively, e. g. Matter (Pudgala), though permanent as substance, undergoes transformation of colour, etc., for it is non-permanent from the modal point of view.<sup>3</sup> In this way the problem of permanence-in-change (*pariṇāmīnityatā*) of all entities has been dealt with in the Āgama in its peculiar manner by showing the relation of identity-cum-difference between *Dravya* (Substance) and its *Paryāyas* (modes).

Each and every element of *Pariṇāma* (change) has been explained by Umāsvatī and later Ācāryas in a clear and concise manner in the light of other Indian systems of thought. *Pariṇāma* is the changed state of an entity brought about by a process of change in it. In other words, the change in the character of the attributes of a substance is called *Pariṇāma* (trans-

1 "Jīva ṇaṁ Bhaṁte kīṁ sāsaya asāsaya ? Goyama ! jīva siya sāsaya siya asāsaya-Goyama ! dāvvaṁṇhayāe sāsaya bhāvvaṁṇhayāe asāsaya !", Bhagavati 7. 2. 273.

"Paramāṇupoggale...Goyama siya sāsae siya asāsae...dāvvaṁṇhavāe sāsae, vannaṇapajjave-kīṁ jīva phassaṇapajjavehiṁ asāsae", Ibid., 14. 4. 512.

2 See Bhagavati, I. 9. 77, Nyāyāvatāra-vārtikavṛtti, edited by Sri Dalsukhbhai Malvani, Prastāvanā, p. 30; BhS., I. 9. 80; Ācārāṅga Sūtra 1. 5. 5; BhS., 12. 10. 468; 12. 10. 467; Pañcāstikāya Samayasāra, Āc, Kundakunda, v. 12 and its commentary..., Pravacanasāra II. 18 and its comm., Pravacanasāra II. 14 and its comm.; BhS. 2. 1. 90-91; Pañcāstikāya-Samayasāra, v. 11; TS., ed by Pandit Sukhlalji Sanghavi, v. 37 pp. 206-8; BhS. 7. 2. 273; Dravya-Guṇa-paryāyano Rāsa, Upādhyāya Yaśovijayaṇi and Āgamasāra.

3 Esa ṇaṁ Bhaṁte ! poggale itaṇṇaṇṇatāṁ sāsayaṁ samayaṁ lukkhī samayaṁ alukkhī samayaṁ lukkhī vā alukkhī vā purvvaṁ ca ṇaṁ karaṇaṇṇaṁ aṇṇavaṇṇaṁ aṇṇagarāvaṇṇaṁ pariṇāmaṁ pariṇāmaṁ", BhS., 14. 4. 510.

formation).<sup>4</sup> There are various states of an entity because of its transformation undergone by the process of change. The triple nature of Reality i.e. origination, decay and permanence, presents a characteristic mode to a substance at every moment by maintaining its permanence through the process of origination and destruction. The autocommentary of the Tattvārthadhigama Sūtra explains that the nature (*Svabhāva-svatattva*) of the six substances, viz. Dharma (Principle of Motion), Adharma (Principle of Rest) Ākāśa (Space), Jīva (Soul), Pudgala (Matter) and Kāla (Time) and their respective qualities, i. e. attainment of another state, is called *Parīṇāma* (transformation).<sup>5</sup> This *Parīṇāma* is not at all a separate entity from the substances or the quality, but it is its nature (*svabhāva*) or its own *tattva* (essence), for a substance attains a particular state without giving up its own nature. In short, the condition of a substance is a mode.

The solution of the problem of permanence-in-change lies in the definition of Reality as 'Sat': "Existence is characterized by origination, destruction and permanence"<sup>6</sup>. Umāsvāti makes the conception of *Parīṇāma* (change or transformation) comprehensible by defining '*Nitya*' (permanence) as the indestructibility of the essential nature of the substance.<sup>7</sup> The entity which is not destroyed and will not be destroyed from the essential nature (*bhāva*) of Sat (Existence) is called permanent (*nitya*).<sup>8</sup> i. e. there does not become the non-existence of an entity. The beginningless transformation (*parīṇāma*) takes place only in the non-corporeal substance—Dharma (Principle of Motion), Adharma (Principle of Rest), Ākāśa (Space) and Jīva (Soul)<sup>9</sup>, while transformation of many kinds, having a beginning, occurs in the corporeal nonliving substance-matters, such as, transformation of touch, etc.<sup>10</sup>

Ācārya Kundakunda throws a welcome light on the problem of *parīṇāma* (transformation) of Reality by defining *Dravya* (Substance) as one that flows (i. e. continues) and attains all its *Paryāyas* (modes) – successive

4 "Tadbhāvaḥ parīṇamāḥ", TS. ch. V. 41, p. 436.

There takes place—*parīṇāma* in the qualities of a substance such as *varṇapariṇāma*, *gandhapariṇāma*, etc. There are ten kinds of *parīṇāma*, viz. *varṇapariṇāma* and others.

5 "Dharmādūṣaṇaṁ dravyāṇāṁ yathoktānāṁ ca guṇāṇāṁ svabhāvaḥ svatattvaḥ parīṇamāḥ", TS. Bhā., ch. V. 41 p. 437.

6 "Utpādayayadhrauvayayuktāṁ sat". TS., ch. V. 29.

7 "Tadbhāvāvyayaṁ nityam", TS., ch. V. 30, p. 391.

8 "Yat sato bhāvānna vyeti. na vyeṣyati tānnityamiti", TS., ch. V. 30, p. 391.

9 "Anādirādimaṁśa", TS. ch. V. 42, p. 438.

10 "Tatānādirarūpiṣu dharmādharmaśāṭṭveṣviti", TS. Bhā., ch. V. 42, p. 438.

11 "Rūpiṣu dravyeṣu ādimān parīṇāno anekavidhaḥ sparśapariṇāmādiriti", TS. Bhā.,

ch. V. 43, p. 439.

and co-extensive (*kramabhavaḥ* and *sahabhavaḥ*) by its general nature and is inseparable from *sattā* (existentiality or being)<sup>11</sup>. It is also comprehensible from the definition of *Dravya* as embodied in the Tattvārthadhigama Sūtra that *Dravya* (Substance) is not separable from its *guṇa* (quality) and *pariyāya* (mode).<sup>12</sup> *Dravya* (substance) bereft of them can only be imagined through abstraction in thought.<sup>13</sup> As the nature of entities is characterized by origination and decay, Ācārya Kundakunda deals with the concept of *pariṇāma* (transformation or change) involving origination (*utpāda*) and decay (*vyaya*) and permanency (*dhrauvya*) into two parts by bringing (i) *utpāda* and *vyaya* (origination and decay) into relation to *pariyāya* (mode) and (ii) *dhrauvya* (permanency) to *Dravya* (Substance)<sup>14</sup>. That is, the nature of an entity is characterized by origination and decay, for there is no destruction of an entity that exists, nor origination of nonentity; entities cause origination and destruction in their qualities and modes.<sup>15</sup> *Dravya* (substance) in its reality can neither be originated nor destroyed; it has only permanent substantiality. But its modes cause destruction, origination and permanency. Here *Dravya* is examined from the aspects of substances (*Dravyārthika Naya*) and mode (*Pariyāyārthika Naya*) respectively. A substance is permanent, having neither origination nor destruction in it from the point of view of its substantiality. It is changing as *pariyāya* from the aspect of mode (*Pariyāyārthika*), i. e. it secures the triple qualities of permanence, origination and destruction through its modes. For example, gold is a substance, ornaments like ear-rings, etc., made of gold are the *Pariyāyas* (modes) of it. "These may change, one ornament may be melted and new one be made." The disappearance of the previous ornament is *vyaya* (decay) and the appearance of the new ornament is *utpāda*, and yet all the while there is the same gold—*Dhruva*<sup>16</sup> (permanent). So in a substance some modification originates, and some other passes away, but the substantiality neither originates nor is destroyed.<sup>17</sup>

11. "Daviyadī gacchadī tām tām sabhāvapajjāyām jaṁ |  
Daviyām tām bhāṇānta aṇṇabhūdaṁ tu sattādo" ||  
Pañcāstikāya-Samayasāra, 9.

12. "Guṇapariyāyavad—dravyam", TS., ch. V. 37.

13. "Dravyajīva itī guṇapariyāyaviyuktāḥ prajñāsthāpito aṇḍipariṇāmiḥ abhāvayukto jīva  
ucyate |", TS. Bhs., ch. I. 5, p. 43.

14. Bhāvassa natthi nāso natthi abhāvassa ceva uppādo |  
Guṇapajjāyesu bhāvā uppādavae pokuvvaṁti ||", PS., 15.

15. "Uppattiya viṇāso dāvassa ya natthi atthi sabbhāvo |  
Vigamuppādadhuvattam kareṁti tasseva pajjāyā || Ibid., 11.

16. Pañcāstikāya Samayasāra, 11 (comm)

17. "Padubbhavadī ya aṇṇo pajjāso pajjao veyadi aṇṇo |  
Dāvassa taṁpi dāvvaṁ nēva paṇaṭṭhaṁ na uppajjāṁ" || Pravacanasāra, II, 11.

Siddhasena Divākara further developed the doctrine of *pariṇāma* (change or transformation) to make his logical foundation of non-difference of *Guṇa* (quality) and *paryāya* (mode)<sup>18</sup> on the basis of the āgamic evidences. He splits up *paryāya* (mode) into two kinds, viz. *Arthaparyāya* and *Vyañjanaparyāya* to deal with the problem of permanence-in-change for the first time in his *Sanmatitarka*. *Arthaparyāya* signifies those minute or subtle divisions in a series of changes which are or appear to be indivisible; no name can be attributed to it; while *Vyañjanaparyāya* indicates a series of changes which has such similarity as to allow it to be stated by a name.<sup>19</sup> *Dravya* (Substance) as an entity is continually changing by its triple nature—origination, destruction and permanency. At every moment a characteristic mode is different.

Ācārya Pūjyapāda, Akalaṅka and Siddhasena Gaṇin explain the view of Umāsvatī in regard to *Anādi pariṇāma* (beginningless change or transformation) and *Ādimān pariṇāma* (change or transformation with a beginning) taking place in the non-corporeal and corporeal substances respectively in their own ways. According to Ācārya Pūjyapāda, *Pariṇāma* is beginningless (*anādi*) in the case of facilitating movement etc., of *Dharma* (Principle of Motion), etc., from the general point of view; the same is *ādimān* (with a beginning) from a particular point of view<sup>20</sup>. In support of the contention of his predecessor, Akalaṅka clarifies the point in question in this manner: *pariṇāmas* (changes or transformations) like motion, etc., of the substances — *Dharma* (principle of Motion), etc., are beginningless with them, while origination, etc., of these substances, which are conditional upon external causes, are *Ādimān Pariṇāmas* (changes or transformations with a beginning),<sup>21</sup> for both these *pariṇāmas* take place in all the permanent substances from the points of view of substance and mode (*Dravyārthika* and *Paryāyārthika Nayas*)<sup>22</sup> respectively.

But this is the difference that *Anādi* and *Ādimān pariṇāmas* (transformations without a beginning and with a beginning) in the four intangible substances, viz. *Dharma* (Principle of Motion), *Adharma* (Principle of

18 "Davvaṭṭhito tī tamhā natthi ṇo niyama suddheṭṭho |  
Na ya paṭṭhaviṭṭho ṇāma koi bhayanāya u viṣeso ||"

*Sanmatiprakaraṇa*, I, 9 p. 408.

19 "Vañṇapaṭṭhāyassa u 'puriso'...tī niccumavayepo |  
Bāḷaviyappaṇa paṇa pāsai se atthapaṭṭha ||", Ibid., III, 34, p. 440.

20 "Tatrānādirdharmādīnāṃ gatyupagrahādīṃ sāmānyāpekṣayā |  
sa evādīnāmīka bhavati viśeṣāpekṣayā iti", *Sarvārthasiddhi*, p. 317

21 "Anādireṣāṃ sambandhaḥ | ādimānīka bāhyapratyayapāditotpādaḥ |" *Rājavārtika*, p. 503.

22 *Nayadvayaśāstrī sarvatra tadubhayasiddhiḥ (4) dravyārthika-paryāyārthikanayadvaya-vivakṣavaśāt sarveṣu dharmādirdravyeṣu sa ubhayaḥ pariṇāmo avaseyaḥ* |", Ibid.

Rest), *Ākāśa* (Space) and *Kāla* (Time) are known from the Āgamas, while these two which are taking place in *Jīva* (Soul) and *Pudgala* (Matter) are somehow known from experience.<sup>23</sup>

Vidyānanda gives the interpretation of the Sūtra "*Tadbhāvah Parīṇāmah*" in this way: "The being or becoming (*bhavanam*) of the substances like soul, etc., in that continuous condition is *Tadbhāvah*; the nature of those substances as experienced by the present time is known to be "*Tadbhāvah parīṇāmah*". It is to be observed that '*Tadbhāvah parīṇāmah*' is here explained as mode.<sup>24</sup>" *Parīṇāma* (change or transformation) is the later form of a *Dravya* (Substance) born of *Jahadvṛtta*, owing to the giving up of the previous nature of it. The same (*Parīṇāma*) is *Paryāya* (mode) which is the successive mark of *Dravya* (Substance).<sup>25</sup> In agreement with the auto-commentary of the *Tattvārthadhigama Sūtra* Siddhasena Gaṇin accepts the view of *Anādi Parīṇāma* (beginningless change or transformation) occurring in the four non-corporeal substances—*Dharma* (Principle of Motion), *Adharma* (Principle of Rest), *Ākāśa* (Space) and *Jīva* (Soul),<sup>26</sup> but he differs from it on the point that there is *Anādi parīṇāma* (beginningless change or transformation) taking place in *Kāladravya* (Time-Substance)<sup>27</sup> also, for it is a non-corporeal substance (*arūpīdravya*) like *Dharma* (Principle of Motion), etc. The present, etc., are the *parīṇāmas* (changes or modifications) of *Kāla* (Time); thus *Anādi parīṇāma* (beginningless change) occurs in the non-corporeal substances.<sup>28</sup>

There are many kinds of *Ādimān parīṇāma*<sup>29</sup> (change or transformation with a beginning) in the corporeal substances possessing colour, taste, smell and touch, etc., and the characteristics of origination and decay, such as, transformation of touch, taste, smell, colour, etc. *Anādi parīṇāmas* (beginningless transformations) like *dravyatva* (substantiality) *mūrtatva*

23 "*Ayam tu viśeṣaḥ dharmādiṣu caturṣu dravyeṣvāntaparakṣeṣvanādirādīnāmīśa parīṇāmah āgamagamyah, jīvapudgaleṣu kathaṅgellipratyakṣagamyo pi iti*", Ibid., p. 503.

24 "*Jīvaḍḍhānām dravyānām tena pratītyatāna rūpeṇa bhavanām tadbhāvah teṣām dravyānām svabhāvo vartamānakālatayānubhūyamānastadbhāvah parīṇāmah*", "*Tadbhāvah parīṇāmo'tra paryāyah pratīvarṇitah*" ; *Tattvārtha Śloka-vārtika*, p. 440

25 "*Pūrvasvabhāvoparītyāgājjahadvṛttipādo dravyasyottarākṛaḥ parīṇāmah sa eva paryāyah kramavān dravyalakṣaṇam*", Ibid., p. 440.

26 "*Anādiravṛpīṣu praiṇāmo dharmādharmaḥkṣajiveṣu, kṛtyāpadādhyāhārād bhavati*". TS., p. 438,

27 "*Kālasya vartamānādiḥ parīṇāma ityevamāmūrtadravyeṣu*", TS., p. 438,

28 Ibid.

29 "*Rūpīṣu tu dravyeṣu ādimān parīṇāmo anekavidhaḥ sparśaparīṇāmādiriti*". TS., p. 439,



(concreteness or corporeality), *sañña* (existentiality), etc., also are found in the material substances.<sup>30</sup>

According to Sidhasena Gaṇi *Ādimān pariṇāma* (change or transformation with a beginning) like *yoga* (activity) and *upayoga* (consciousness) takes place even in the non-corporeal Souls; similarly it is also operative in the non-Corporeal substances<sup>31</sup> like Principle of Motion, etc.

The study of these various views on *pariṇāma* (change or transformation) reveals that *Anādi* and *Ādimān pariṇāmas* are found in all substances—corporeal and non-corporeal, while considering their substratum. They have been studied in the Digambara works like *Sarvārthasiddhi*, *Rajavartika*, etc.; from the points of view of generality and particularity respectively, while they have been dealt with in the *Tattvārthadhigama Sūtra-Bhāṣya-Ṭīkā* of Siddhasena Gaṇi<sup>32</sup> from the points of view of series (*pravāha*) and individuality respectively, as they are occurring in all substances.

It appears clearly from the above critical analysis of the *pariyāya* (mode) and *pariṇāma* (change or transformation) that *Arthapariyāya* corresponds to *Anādi pariṇāma* of a *Dravya* (Substance), while *Vyākṣāṇapariyāya* is in harmony with *Ādimān pariṇāma*. Besides, it is revealed that these two *pariṇāmas* are related to *Kālā* (Time). *Pariṇāma* (change) is understandable only with reference to it, whatever may be the varieties and kinds of manifestation. It means destruction of one characteristic and origination of another, having reference to one identical entity.<sup>33</sup>

### NATURE OF PERMANENCE-IN-CHANGE

In the Age of Indian Philosophy the concept of *pariṇāma* (change or transformation) took a new turn in the field of Jaina metaphysical thought with the onward march of its progress, as it is observed in the interpretation of aphorism '*tadbhāvāḥ pariṇāmaḥ*' given by Ācārya Pāpayaśa as '*pratyabhijñānaheturā*' – "the cause of the recognition

30 "Dravyātmamūrtiśatvādayo anādyo api pudgaladravye pariṇāmāḥ santītyamumartīham vācyaḥ", TS., p. 439.

31 "Evaṃ śarīyārāpiśvapi dravyasvādimānāpi pariṇāmo astu, astīyeva yogopayogalakṣaṇo jīveṣu vakṣyamāṇaḥ, dharmādīśvapi bhavatu tadvadeveti, ko va nivṛṇayati santam padārtham? Ibid.

32 "Ye tu manyante rūpiśvevādimān pariṇāmo bhavati, nāmūrteṣu dharmādīṣu, teṣāmārūpi-dravyapariyāyāśrayavyavahāralopādūpādādilakṣaṇayogat pariṇāmābhāvāḥ, aparīṇām-ītvācānīrdhāryamātrāsavabhāvāḥ syur dharmādayaḥ, svata utpādavyayaparīṇāmāśūnyatvāt, tasmat sarvatra kecidanādyāḥ kecidādimantaḥ pariṇāmā itī nyāyaḥ, sūtrakreṇa tu bhajanāpradarśanārthamevaṃ sūtranyāyaḥ kṛta itī", Ibid. pp. 439-40.

33 "Dravyasya svajātyaparītyāgena prayogavisrasālakṣaṇo vikṛaḥ pariṇāmaḥ", *Rajavartika*, V. 22 (10), p. 477; "Avasthītaśya dravyasya pūrvadharmānīvyūttau dharmāntarotpattīḥ pariṇāmāḥ", *Yoga-bhāṣya*, III. 13.

'this is that', in difference to non-occurrence' and in the explanation of 'Tadbhāvaḥ' given by the auto-commentary of the Tattvārthadhigama Sūtra as simply 'Sato bhāvaḥ'. He explains identity subjectively, so to say, epistemologically on the ground of knowledge of recognition, contrary to the auto-commentary's grammatical objective explanation of the principle of identity as non-deviation from the state of being *Sat* (real), in connection with the expounding of the meaning of the aphorism 'Tadbhāvavyayam nityam' in this manner: "It is that which is the cause of recognition. The remembrance 'This is that only,' is recognition. (This is the same thing I saw yesterday), that does not occur accidentally, that which is the cause of such a statement is its intrinsic nature (*tadbhāva*). Existing is existence. *Tadbhāva* is its existence, condition or mode."<sup>34</sup>

"A thing is seen as having the nature with which it was seen formerly. So it is recognized in the form 'This is that as that (very thing).' If it be considered that the old thing has completely disappeared and that an entirely new thing has come into existence, there can be no remembrance. And general behaviour or relation based on it would be disturbed. Therefore, the indestructibility of the essential nature of substance is determined as permanence".<sup>35</sup>

In dealing with the suggestion of his predecessor in regard to the point "Tat tu kathamēdveditavyam",<sup>36</sup> Akalaṅka explains the contradiction which may come in the way of the three aspects of Reality, viz. *utpāda* (origination), *vyaya* (decay) and *dhrāvya* (permanence) with the help of the principle of relative points of view of substantiality (*dravyārthikanaya*) and modification (*pariyāyārthikanaya*). As to the point of this contradiction 'that' which is destroyed is not destroyed, that which is born is not born" (that is, destruction and permanence, and origination and permanence cannot take place simultaneously in an entity) he replies that there may be contradiction, if the conception of permanence (*nityatā*) is made by the view by which decay and origination (*vyayodaya*) are conceived, e. g. the case of calling a man father and son from one and the same point of view. But here an entity can be called *nitya* (permanent) and *anitya* (non-permanent), i. e. subject to origination and decay from the substantial and modal points of

34 "Pratyabhijñānetutā | Tadevamiti smaraṇam pratyabhijñānaḥ | tadakasmāṇa bhavarīti yo' asya hetuḥ sa tadbhāvaḥ | bhavanam bhavaḥ | tasya bhāvastadbhāvaḥ", Sarvaśhasiddhi, p. 302.

35 "Yenaṣṭmanā prāgdrīyam vastu tenaivaṣṭmanā punarpi bhāvat tadevedamiti pratyabhijñāyate yadyatyanāntirodho abhinavapradurbhāvamātrameva vā syāt tataḥ smaraṇanupapattir tadadhiṇo lokasamavyavaharo virudhyate | tatastadbhāvenavyayam tadbhāvavyayam nityamiti niścyate" | Sarvārthasiddhi", p. 302.

36 Ibid.

vlew respectively. So there is no contradiction in the three aspects of Reality.<sup>37</sup>

Ācārya Pūjyapāda defines *utpāda* (origination), *vyaya* (destruction) and *dhrauvya* (permanence)—the three factors of Reality in this way : "Origination is the attainment of other modes by souls or other substances by means of external and internal cause, without giving up their essential characteristics. For instance, the production of a pitcher from clay. Similarly, the loss of the former mode is destruction, as for instance, the loss of the lump shape of clay in the production of the pitcher. As there is no annihilation, or origination of the inner nature, it is lasting. That is, it is permanent. The quality of being permanent is permanence. For instance, clay continues to exist in the lump, the pot and its broken parts."<sup>38</sup>

Akalanka deals with the problem of the identity or difference between *Dravya* (Substance) and *utpāda* (origination), *vyaya* (destruction) and *dhrauvya* (permanence),<sup>39</sup> while giving a further explanation of the three aspects of Reality. According to his view, there is somehow difference and somehow non-difference between *utpādayayadhrauvya* like *pariṇāyas* (modes) and *Pariṇāyadravya* (changing substance), for if *utpāda* (origination), etc. are regarded as different from *satta* (being or existentiality), there will be no existence of *Dravya* (substance) and in the absence of *Dravya* (Substance) there will be the non-existence of the *utpāda* (origination), etc., on account of absence of a substratum. Next, if there be the identity between *Lakṣya* (object) and *lakṣaṇa* (characteristics), there cannot come about the *lakṣya-lakṣaṇabhāva* (the relation of an object characterized and its characteristics)<sup>40</sup>

In the auto-commentary of the Tattvārthadhigama Sūtra the term 'Nitya'<sup>41</sup> is explained in the light of the changing nature of objects. But the commentators maintain that Term 'Nitya' or 'Dhrauvya' denotes the permanent aspect of entities. Nevertheless, their interpretation of it appears to

37 "Virodha iti cet; dharmasāryaṇāt. syānmatam vīdyadvā na vyeṣi utpadyamāna eva notpadyate iti virodhaḥ; tato na yuktamiti; kim kārāṇam? dharmāntarāśrayaṇāt | yadi yena rūpeṇa vyayodayakalpanā tenaiva rūpeṇa nityatā pratijñāyeta syād virodhaḥ, janakatvīpekṣayāiva pītṛputrayapadeśavat, na tu dharmāntarasamāśrayaṇāt." RV, p. 497

38 "Cetanasyācetanasya vā dravyasya svām jātimaḥjāta ubhayanīmittavaśād-bhāvāntarānvāpitrutpādanamutpādāḥ mṛtipiṇḍasya ghaṭaparyāyavat | tathā pūrvabhāvavigamanam vyayaḥ | yathā ghaṭotpattau piṇḍakṛteḥ | anādi-partiṇāmikasavbhāvena vyayodaya-bhāvānd-dhruvati sthiraḥ bhavati | dhruvvyasya bhāvāḥ karma vā dhrauvyaḥ | yathā mṛt-piṇḍaghaṭādyavasthūsu mṛdādyanayaḥ |" Sarvārthasiddhi, p. 300.

39 "Utpādādnyūnā dravyasya cobhayathā | lakṣyalakṣaṇabhāvānupapattiriti cet; na; anyatvānanayatvaḥ pratyanekāntopapatteḥ |" RV., p. 496.

40 "Yadyarthāntarabhāvāḥ kalpyeta; tānī vaḥ satta tato anyatvāt dravyāsyabhāvāḥ syāt | tadabhāve ca nirādhāratvāt utpādādīnāmabhāva itī lakṣyalakṣaṇabhāvo notpadyate", Rājavārtika, p. 496.

41 "Yat sato bhāvāna vyeṣi na vyeṣyati tannityamiti", TS., Bhāṣya, p. 891.

be practically identical with that of the auto-commentary because of the addition of 'Kathañcit' by them to it (*nitya*).<sup>42</sup>

Ācārya Kundakunda made the actual application of the doctrine of *pariṇāma* (change or transformation) to the cases of *Jīva* (Soul) and *Pudgala* (Matter) and *Kāla* (Time),<sup>43</sup> while Ācārya Pūjyapāda,<sup>44</sup> Akalaṅka<sup>45</sup> and the later Ācāryas used it in the cases of *Dharma* (Principle of Motion), *Adharma* (Principle of Rest) and *Ākāśa* (Space). But they have shown *Pariṇāmas* of these substances only through those of *Jīva* (Soul) and *Pudgala* (Matter), perhaps, due to the fact of their individual and pervasive nature.

As to the nature of permanence-in-change (*pariṇāmanītyata*) it is explained that an entity which is not lost of its own condition of *Sat* (Existence or being) is permanent. *Sat* is coupled with the three potent factors, viz. origination, decay and permanence.<sup>46</sup> But here the question arises how it is possible that the entity which is permanent is impermanent at the same time and that which is impermanent is permanent at the same time. In one and the same substance there cannot exist at a time two elements permanence and impermanence like cold and heat because of being opposite to each other, as permanence is indestructibility of the essential nature of the substances.<sup>47</sup> For this reason, here the idea is to explain the nature of the principle of permanence of Jaina philosophy in order to avoid the self-contradictory statement "*Utpādayayadhravyayuktaṁ Sat*". Ācārya Pūjyapāda opines that the permanence of a substance should be taken from one point of view. If it be permanent from all points of view, then there can be no change at all. And in that case transmigration as well as way to salvation would become meaningless.<sup>48</sup> If like the other Indian system of thought, the Vedānta, for example, Jaina Philosophy also would have accepted the nature of an entity as *kūṭasthanītya* (unchangeable/permanent) that is, an object exists always in one form by any means without undergoing any change, there would have arisen

42 "Tatas tadbhāvenāvayayam tadbhāvyayam nityamiti niścīyate | tat tu kathañcid veditavyam | sarvathā nityatve anyathābhābhāvātsamsāratadvinivṛttikāraṇaprakṛtyā-virodhaḥ syāt |" Svārthasiddhi, p. 302.

43 "Uppādaḥ hidibhaṁgā poggajāvappagassa loḥassa | Pariṇāmaṁ jāyante saṁghādādo va bhedaḥ", Pravacanasāra. II. 37

44 "Dharmādīni dravyāṇi yenātmanā bhavanti sa tadbhāvastatvani pariṇāma itī ākhyāyate", Sarvārthasiddhi. p. 317.

45 "Dharmādīṇāṁ yenātmanā bhavanāṁ saḥ tadbhāvaḥ pariṇāmaḥ" Rājavārtika, p. 503.

46 "Utpādayayadhravyayuktaṁ Sat" TS., ch. V, 29, p. 374.

47 "Tadbhāvyayam nityam", Ibid., va. ch.V, 30, p. 391.

48 "Sarvathā nityatva anyathābhābhāvātsamsāratadvinivṛttikāraṇaprakṛtyā-virodhaḥ syāt", Sarvārthasiddhi, p. 302.

the contradiction of permanence and impermanence in this unchangeable eternality (*kūḷasthanityatā*) because of there being no possibility of impermanence (*anityatva*). Similarly, like the Buddhist Philosophy, if the Jaina system of thought would have accepted an entity as momentary by regarding each entity having the factors—origination and decay at every moment, even then the contradiction of permanence and impermanence would have arisen because of there being no possibility of permanence (*nityatva*) in the case of momentary change. But on the other hand, Jaina Metaphysics admits an entity as permanent-in-change without accepting it as absolutely permanent or absolutely impermanent, for reals are undergoing change, even having remained permanent in their respective categories. Therefore, Umāsvatī explains that the contradictory characteristics are established from different points of view (*arpitānarpitastddheh*).<sup>40</sup>

Ācārya Pūjyapāda clarifies this point in this way "Substances are characterized by an infinite number of attributes. For the sake of use or need prominence is given to certain characteristics of a substance from one point of view. And prominence is not given to other characteristics, as these are of no use or need at the time. Thus existing attributes are not expressed, as these are of secondary importance (*anarpita*). There is no contradiction in what is established by these two points of view."<sup>41</sup> "Just as the same person Devadatta is a father from the point of view of his son and he is a son from the point of view of his father, just so a substance is permanent from the aspect of general properties and impermanent from that of specific modes."<sup>42</sup> Hence, there is no contradiction. These two, the general and the particular, somehow, are different as well as identical!"<sup>43</sup> Having followed his predecessor, Akalaṅka deals with the problem of permanence-in change in his own manner; "When a lump of clay becomes primarily prominent as corporeal substance, then it is permanent, because it never gives up corporeality or substantiality. When that entity, having many characteristics, becomes prominent by the mode of only form (*mṛtpinḍa*), while making corporeality and substantiality secondary, it is impermanent, for the mode of lump is impermanent. If only the objective elements of the

43 TS., ch. V. 31.

50 "Anekāntāmukasya vastunaḥ prayojanavaśādyasya kasyacidddharmasya vivakṣayā prāptiṁ pradhānyamarpitamupaṇṭamiti yavat tadviparītamānarpitam | prayojanābhāvāt sato apyavivakṣā bhavatyupasarjanābhūtamānarpitamityucyte | arpitam cānarpitam cārpitānarpite | tābhyām siddhararpitānarpitastddharmāstī vīradhaḥ |". Sarvārthasiddhi, p. 303.

51 Tadyathā-ekasya Devadattasya pitā putro...putrāpekṣayā pitā, pitrāpekṣayā putra ityevamādīḥ |, tathā dravyamapi sāmānyārpaṇayā nityam, vīśārpaṇayā anityam-  
mīti nāsti vīradhaḥ |", Ibid.

52 "Tau ca sāmānyavīśau kathaṁcid bhedābhedābhyām vyavahārahetu bhavataḥ" Ibid.

substantial point of view is accepted, there will take place the disappearance of phenomenality, because only substance like entity devoid of modes is not an entity, nor is only the objective element of the modal point of view an entity, Lokayātrā (worldly life or intercourse) cannot continue by such an entity, for there cannot be *Paryāya* (mode) without *Dravya* (Substance.). Therefore, an entity should be accepted as having substantially and modification, i. e. permanence and change."<sup>53</sup>

On the basis of the interpretation of the principle of permanence-in-change as given by Akalāṅka, Vidyānanda<sup>54</sup> explains the problem in this way: "As an object, substantially prominent and modally secondary, is permanent, so an object, modally prominent and substantially secondary, is impermanent. Therefore, in each entity no contradiction arises in its occurrence from the substantial aspect of permanence and the modal aspect of impermanence", i. e. change (origination and decay).<sup>55</sup>

The Jaina doctrine of permanence-in-change (*pariṇāmīyāra*) is not applicable only to the non-living reality like that of the Sāṃkhya system of thought, but it is applicable to the Sentient Principle (*Jīvatatattva*) also. Here lies the difference between the Jaina *Parīṇāmavāda* (Doctrine of change or transformation) or *Paryāyavāda* (Doctrine of mode) and the Sāṃkhya *Parīṇāmavāda* (Doctrine of evolution or transformation).

According to the Sāṃkhya philosophy, the starting point in the cosmic evolution was a state of an equilibrium (*Prakṛti*) consisting in a uniform diffusion of the Reals - *Sattva* (Intelligence - stuff), *Rajas* (Energy-Stuff) and *Tamas* (Mass or Inertia).<sup>56</sup>

Vyāsa, the commentator of Yogasūtra of Patañjali defines *Parīṇāma* as the rise of another external aspect in a permanent matter after an earlier external aspect has been repressed."<sup>57</sup>

The Sāṃkhya-Yoga philosophy maintains that *Prakṛti*, the fundamental cause, is all-pervasive; it is outside the scope of a beginning and an end of time. There is the finest seed of motion and rest in it and it cannot exist even for a moment without undergoing transformation into newer

53 Rājāvartika, p. 497.

54 Tattvārtha Śloka-vartika, p. 435

*Dravyarthādarpatāh rūpāṇ . . upto viparyāsāt pratīśidhyati"*

55 *Tatastadekatra sadātmani* 1". Ibid.

56 "*Sattvara-jastamasāṇ sāmānyāvasthā Prakṛtiḥ* |", Sāṃkhyapravacanabhāṣya, Vidyānabhiḥ, ch. I, sū. 61. p. 32.

57 "*Avasthitasya dravyasya pūrvadharmānivyūttau dharmāntarotpattīḥ parīṇāmāḥ* |",

Yogabhāṣya, III, 13.

and newer forms. It preserves its own fundamental nature as permanent because of there being such nature in it. There is the capacity of expansion in it, i. e. to undergo transformation from the finest conditions into fine conditions and from the fine into the grossest material state by such order on account of which it is only one Reality. It gives forms to the multifarious universe by self-generated capacity without impetus of any other entity. 'Change is taking place everywhere, from the smallest and least to the highest. Atoms and reals are continuously vibrating and changing places in any and every object. At each moment the whole universe is undergoing change, and collocation of atoms at any moment is different from what it was at the previous moment.'<sup>58</sup>

In the Buddhist philosophy it is found that a method of critical analysis of *Pudgala* (personality or soul) and *Rūpyatana* (External world or matter) into their respective *Dharmas* (elements) was followed by Lord Buddha to determine the problem of eternity and non-eternity (*sassata* and *asassata*)<sup>59</sup> in the light of the principle of permanence-in-change. On the denial of substance (*dravya*) i. e. permanent reality, only modes of feelings, sense-data, etc. have been admitted by the Buddhist philosophy in its place. So the Pīṭakas advocate the doctrine of Non-Substance (*anatta*)<sup>60</sup> According to Prof. Stecherbatsky, 'The possibility is not precluded that the foundation of the *anātma-dharma* theory was laid before Buddha<sup>61</sup> as it is reflected in the Kathopanīṣad.<sup>62</sup>

It appears from this evidence that the Buddhist doctrine of momentariness (*kṣaṇikavāda*) was influenced by the doctrine of momentary modification (*pratīkṣaṇapariṇāma*) as advocated by the Sāṃkhya system of the thought.

The word '*anicca*'<sup>63</sup> was used by the Buddha in the sense of Impermanence. But here it conveys a special significance that *aniccatā* (impermanence) is always associated with *anattā* (non-substance). The word '*kṣaṇa*'<sup>64</sup> also occurs in the Buddhist works to denote the unique moment. The doctrine of *pratītyasamutpāda* (dependent origination)<sup>65</sup> was propounded by the Buddha to relate one moment to another in the negation of an underlying substance.

58 History of Indian Philosophy, Vol. I, p. 250, Dr. S. N. Dasgupta.

59 Brahmajālasutta and Cūḷa Mālūṅkiyasutta, Majjhimanikāya, II,

60 Majjhima Nikāya I, p. 13; cf. Mahānidāna Sutta, Dīghanikāya II, pp. 44-57.

61 The Central conception of Buddhism, Prof. Stecherbatsky, pp. 57-58.

62 Kathopanīṣad, ch. II, 1st, Valji, v. 14.

63 '*Sarve bhāva aniccā dukkhā pariṇāmadhammā* [', Aṅguttaranikāya, IV, 19.5.

64 Abhidharmadīpa, p. 9, ed. by Dr. Padmanābha Jaini.

65 The Central Conception of Buddhism, p. 24; Abhidharmakośa, Vasubandhu, ii, 45, Com. Yaśomitra.

Some statements of the Buddha appear to be contrary to the doctrine of momentariness, as he speaks of origination (*jati*), decay (*vyaya*) and existence (*sithiti*) of a *Samskṛtadharma* (non-eternal element),<sup>66</sup> and he says that every thing exists, i. e. the past, the present and the future exist.

The school of the Sarvāstivādins viewed *utpāda* (origination), *vyaya* (decay), *sithiti* (existence) and *anityata* (impermanence), as objectively real forces.<sup>67</sup>

They maintain that these forces operate simultaneously upon an element (*dharma*).

Here the problem arises how origination and destruction could be simultaneous in the case of a momentary entity or element (*dharma*). It is solved by the Sarvāstivādins by showing the relation between the real essence of the element (*dharma-svabhāva*) and its momentary manifestation (*dharmalakṣaṇa*). "The first exists always in past, present and future. It is not eternal (*nitya*) because eternality means absence of change, but it represents the potential appearances of the element into phenomenal existence and its past appearances as well. This potentiality is existing for ever (*sarvadāsti*)"<sup>68</sup>

The problem of the relation between the real essence of an element and its manifestations is dealt with by the Vaibhāṣikas in detail. Dharmatrāta, Ghoṣaka, Vasumitra, and Buddhadeva propounded four theories to solve it, viz. *Bhāvanīyathātāvāda* (Doctrine of change of existence), *Lakṣaṇānyathātāvāda* (Doctrine of change of character), *Avasthānyathātāvāda* (Doctrine of change of condition) and *Anyathānyathikāvāda* (Doctrine of relative change)<sup>69</sup> respectively.

According to Kamalaśīla, all these four Buddhists are *Astivādins* (Realists), upholding, the theory of Universal Existence, i. e. entities have real and permanent existence. Of these Dharmatrāta does not differ from the Sāṃkhya theory which contains the principles of the changing manifestation or modification (*pariṇāma*) of one eternal matter *Prakṛti*.

The objective reality of origination (*utpāda*), decay (*vyaya*) etc., was not admitted by the Sautrāntikas. They regarded origination, decay, etc. as mere subjective notions (*prajñapti sat*) because the ideas of origination, etc. point to a series of stream, but not to a moment.<sup>71</sup>

66 Aṅguttara Nikāya I, pp. 139-140.

67 "Dravyataḥ Santi", vide the Central Conception of Buddhism, p. 34 Abh. K. II, 45.

68 Abh. K. II 46; The Central Conception of Buddhism, p. 35.

69 Tattvasaṃgraha, pp. 503-506; See Vaibhāṣikadarśana, Anantakumār Bhaṭṭācārya, pp. 6-8; Abh. K. II. 46.

70 Tattvasaṃgraha-panjikā, pp. 504 ff.

71 Abh. K; Bhāṣya II. 46 ab.



The Mādhyamika school rejected the reality of the supposed point-instants of existence i. e. doctrine of momentariness, on the ground of an appeal to common sense and maintained that every separate object and every notion are dialectical, relative and illusive.<sup>72</sup> The Yogācāra school reinstated the doctrine of momentariness and advocated that consciousness *alone* is real but is momentary, i. e. the entrance of the doctrine of soul into this school in the form of *ālaya-vijñāna* (store-house of consciousness) through the backdoor. Later on this concept of soul was banished by Dīṅnāga and Dharmakīrti from the Buddhist kingdom.<sup>73</sup>

It is noteworthy that the statement "*hitassa aññathattam*"<sup>74</sup> in the Aṅguttara Nikāya implies the suggestion of the admittance of *pariṇāmīnityata* (permanence-in-change) in early Buddhism. According to the Vedānta, as revealed in the Upaniṣad, the external world is a transformation of *Brahman*<sup>75</sup>. So the idea of conceiving Reality as permanent-in-change throws light upon the evolutionary aspect of it in this way : "The unitary Brahman transforms itself into the manifold of the physical and vital universe without losing primordial nature of perfection or fullness"<sup>76</sup> It produces the Universe by means of a modification of Itself".<sup>77</sup>

The trend of the Indian metaphysical thought shows the evolution of *pariṇāmavāda* of the Sāṃkhya-Yoga system, leading into *Kṣāṇikavāda* of the Buddhist philosophy and into *Māyāvāda* (Doctrine of appearance or illusion) of the Vedāntist Śāṅkara in contrast to the doctrine of *Brahmaparīkṣma*.

To wind up the discussion, an identity is essential in the case of all changes, i. e. no relations in time are possible in the absence of a permanent entity. The relative permanence is implied by the occurrence of any succession as advocated by Jaina philosophy. The doctrine of change (*pariṇāmavāda*) is conceived in this system in this manner that an entity has got two aspects—permanent and changing, static and dynamic, it undergoes change without giving up its essential nature. It seems to be self-contradictory that some aspects of an entity are static and some are dynamic or changing, for all parts constitute one organic whole. It is explained to remove this self-contradiction that the static part of an entity is not really static, but the entity undergoes homogeneous change with regard to that

72 Buddhist Logic p. 110; See Mādhyamakavṛtti of Candrakīrti. 547,

73 Ibid., pp. 113–114; See also Trisvabhāvanirdeśa, p. 2.

74 Aṅguttara Nikāya I. p. 140.

75 cf. The schools of Bhartṛprapañca, Bhāskara, Madhva and Rāmānuja in the sequel"

76 Īṣopaniṣad. V. I.

77 "*Ātmakṛteḥ parīṇāmāt*" Brahmasūtra, 1.1. 26.

part. Here also the idea of homogeneous change is contradictory in terms. It appears that permanence of Jaina philosophy bears negative connotation. It denotes not to cross certain limits in the process of change. An entity cannot cross these limits in the process of change; it can change itself into any object under necessary condition, if the latter is not primarily and essentially of perplexing nature.

### Conclusion

The study of the different views of Indian philosophical schools in regard to the problem of permanence-in-change reveals that in all the doctrines of Reality the prominence of the knowledge of the subject is experienced for the admittance of the principle of permanence-in-change in a comprehensive form. In the experience of life there comes up no such reality which is only unchangeable or only changeable on its observation with the subtler point of view. All entities-external or eternal, appear to be permanent-in change. If all entities are momentary then no experience of the same class comes in due to the cause of the origination and destruction of newer and newer entities and there cannot be the recognition, i.e. the knowledge—"It is that object seen before sometime"—on its perception again because of there being no permanent substratum in that current or series of momentary changes. Just as the state of permanence of the objective entity is necessary for the recognition, just so the permanence of the seer-soul, i.e. the subjective entity also, is necessary to recognize the former. Similarly, if the living or non-living substance were devoid of modification, then there would have never taken place the variabilities in the universe as the combined form of these two realities. Therefore, Jaina philosophy regards the principle of permanence-in-change as logical.

## THE JAINA ANSWER TO THE THREE QUESTIONS \*

D. C. Mehta

1. The life upon earth has great meaning and deep significance. Without clearly understanding its meaning and significance, one cannot live his life in correct and proper way. The development of man in all aspects, may be described as an attempt to know this meaning and significance. In other words, it is an attempt to discover himself. Whether we take the West or the East, the same principle namely 'know thyself' seems to be the underlying urge.

2. When we look to the West, we find that the beginning of the spiritual philosophy is traced to pre-Socratic period of Greek Civilisation. To know the development of thought in West, one will study the Greek philosophy propounded by Socrates and know about his process known as "Socratic Dialectic." He will study Plato through his immortal Dialogues and he will study Aristotle. He will study the Christian thought where Jesus appeared and told the Pharisees and the Scribes that the kingdom of God is within. He will study the movement known as Renaissance; he will study the intellectual development just after Renaissance which took two different forms—one associated with Francis Bacon and the other with Descartes. He will study the English Empirical philosophy of Locke, Berkeley and Hume; and he will study the German Idealism of Hume, Kant and Hegel.

3. When we look to the East, all the available information about self and God in Indian thought is to be gathered from three sources:

- (i) The first source consists of the Samhitās, the Brāhmaṇas and the Upaniṣads. The term Brāhmaṇa means here the sacred prayer involving the aid of God.
- (ii) The second source is Jain Literature – secular and religious.
- (iii) The third source is Buddhistic literature – secular and religious.

4. For this conference which has been organised with a view to have intensive search in the matter of God and to cultivate the spirit of Universal brotherhood, it has been desired of me that I should throw light in relation to Jainism on the three questions namely:

- (1) What is the Holy name and form of God ?

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\* Paper read at The First All India Religious Conference, Bombay on 11th and 12th June 1977.

- (2) Can God be realised? If so, how, when and by what means?
- (3) Is it absolutely necessary to have a preacher (Guru) for realising God?

The term Jainism is derived from the word "Jina" which means one who conquered the passion such as attachment, aversion, ignorance and attained absolute purity, perfection and Omniscience. In the dialogue between Vasiṣṭha and Rāma, given in Yogavāsiṣṭha, Vairāgya Prakaraṇa, Sarga 15, Rāma referred Jina thus :

*nāham Rāmo na me vāñchā, bhāveṣu ca na me manaḥ |  
sāntimāsthātumicchāmi svātmany eva jino yatha ||*

"I am not Rāma; I have no desire; my mind is not in any other substance; I only want to establish bliss in myself as of Jina." The faith or the belief propounded by such Jina, from time to time since beginningless time is known as Jainism. Shrimad Rājacandra, the spiritual guide of Mahātmā Gāndhī, gave the name Satya Dharma also to this faith, when he states :

*yathā hetu je cittaṃ sadyadharmanō uddhāra re.....*

It is not a faith or religion of a particular time or of a particular race, caste, creed or community. Men of all the four classified communities of ancient India - Brāhmin, Kṣatriya, Vaiśya and Śūdras - have followed this faith. It may be news to some that all the twenty-four Tīrthaṅkaras of Jains were Kṣatriyas.

5. As this belief is non-sectarian in its true sense, the approach while replying the questions will also be non-sectarian, philosophic and religious, according to the teaching of the great saints and spiritual Masters like Ācārya Kundakunda, Yogendu, Pūjyapāda, Umāswāmī, Amṛtacandra etc. in the Śāsana (Tradition) of Lord Mahāvīra, the last Tīrthaṅkara.

6. In order to appreciate the answers to the questions before us, in relation to Jainism, it is necessary to know, at least, bare outlines of some of the fundamental facts associated with it, for instance the fact about the conception of Universe. The universe or the cosmos is a mass of six kinds of substances (Dravyas). They are *Jīva* (soul), *Pudgala* (matter), *Dharmastikāya* (medium of motion), *Adharmastikāya* (medium of rest), *Ākāśa* (Space) and *Kāla* (Time). The essential nature of *Jīva* or soul is *Cetanā* (knowledge, awareness). It is different from all the other five kinds of substances which are not characterised by *Cetanā*. They are known as *Ajīva* in Jaina Metaphysics. The *Ākāśa* or the space substance

is one but it has two sub-divisions, known as *Lokakāśa* and *Alokakāśa*. *Lokakāśa* is one in which all the six kinds of substances are found. The endless space outside *Lokakāśa* is *Alokakāśa*.

7. A question would arise as to how many are each kinds of these six substances and where they are found. The answer is: The souls are multi-infinite in number and they are found in the entire *Lokakāśa*.

The *Pudgala* or the matter substances are infinitely more in number than the souls and they are found in the entire *Lokakāśa*. The smallest unit of matter substance, which cannot be further divided, is known as *Pudgala Paramāṇu*. The *Dharmastikāya* is one in number and it occupies the whole of *Lokakāśa*. The *Adharmastikāya* is one in number and it occupies the whole of *Lokakāśa*.

The *Ākāśa* is one in number and occupies its two sub-divisions—*Lokakāśa* and *Alokakāśa*.

The *Kāla* or time-substances are innumerable and occupy the whole of the *Lokakāśa*.

8. Each of these six kinds of substances have infinite number of common attributes (*Sāmānya guṇas*). They have specific attributes (*Vīśeṣa guṇas*) which do not exist in all of them but are found in their own substances only. We will take now three of the common attributes for our present purpose. The first is the attribute of Existence (*Āstitva*), the second is the attribute of Changeability (*Dravyatva*) and the third is the attribute of Areeness (*Pradeśatva*). By virtue of the attribute of Existence, the substances are neither created nor destroyed and by virtue of the attribute of Changeability, the modification of the substances keep on changing every moment, leaving the characteristic of permanence ever existing. Knowing these two common attributes, we will be able to appreciate the definition of *Sat* or Existence, given in Jaina metaphysics:

*utpāda-vyaya-dhrauvya-yuktaṃ sat |*

'*Sat* or Existence is characterised by appearance, disappearance and permanence.' In other words, it is a permanent reality in the midst of change of appearance and disappearance.

9. Thus the universe (i. e. all the six kinds of substances) is without a beginning and without an end; it has no creator and no destroyer; however, it is continuously undergoing changes. In other words, the existence of each of the six kinds of substances, composing the universe, has three vital characteristics namely appearance (*utpāda*) disappearance (*vyaya*) and permanence (*dhrauvya*).

10. The above conception of existence of the universe is peculiar to Jainism. It is worth knowing in detail. But we will have to leave it here for some other occasion. The modern discoveries about atom, about sound, about space, about light, about the existence of life in plant, earth, water, air etc. have reference in one or the other form in ancient insight found in Jaina literature.

11. By virtue of the third common attribute namely Areeness, each of the six kinds of substances have always some shape or form. The specific attribute or the essential nature of the soul is *Cetanā* which means consciousness, the power of cognizance, the awareness or the knowledge. Some of the other specific attributes of soul are faith (*Darśana* or *Śraddha*), Conduct (*Caritra*), Bliss (*Sukha*). The growth of these attributes is conditioned by the spiritual growth of the individual soul. In case of a liberated soul, the knowledge manifests itself infinitely, comprising within itself whole of the universe. He becomes Omniscience. The bliss also manifests itself perfectly.

12. The infinite number of souls are divided into two categories (1) worldly souls (*Samsāri-jivas*) and (2) the liberated souls (*Siddhas*). Those worldly souls or living beings who indulge in the belief of oneness with other substances and with the thought activity of attachment, aversion and ignorance, which is the main knot of bondage of Karmas, are subjected to the cycles of birth and death. They are born again in four states of existence (*Gati*), namely Hellish being (*Nāraka*), lower animal (*Trayaṅka*), Human being (*Manuṣya*) or Divine being (*Deva*). They are associated with karmic-bondages and pass infinite time, indulging in auspicious and evil thought-activity. They are *Samsāri-Jivas*, the worldly souls.

13. To understand the reply to the first question namely what is the holy name and form of God—one must know what the term 'God' means. God according to Jainism is a liberated and perfected soul. He is included in the second category of souls known as *Siddhas*. All Gods are *Siddhas*. As the universe is *Anādi* and *Ananta*, the God is not the creator or destroyer of the universe or any of the six kinds of substances, making the universe. By virtue of its attributes of existence and changeability as observed above, each substance—may be soul or non-soul—is never created nor destroyed. Each of them is without a beginning or an end; only its states or conditions (*Paryāyas*) are changing.

14. This may appear to be an apparent paradox or contradiction. But when one appreciates the significance of the above definition of *Sat*, it may be found that it is the most accurate description of the actual state  
Sambodhi 6-3, 4

of things. Everywhere we find development and growth. Whether we look to the world of plants or of animals, the field of history or biology, this description of existence is clearly born out. Let us take the case of the life history of a plant. It begins itself in the form of a seed. The seed which is planted in the soil breaks the shell and sprouts out. At every stage, we find change of appearance of a new state and disappearance of old state; the old leaves being shed off and the new sprouts coming out, the plant or the tree remaining. What is true of the plant is equally true with each of the six kinds of substances. The apparent paradox thus reveals the intrinsic nature of *Sat*, the existence. We find it illustrated everywhere in the universe. The presence of God is not necessary for being an instrument of any of these changes in the different substances, including the soul. God cannot be the giver of happiness and misery to the soul or beings. If God is said to be such giver, godliness of God passes away and he will be involved in faults, like attachment and aversion.

*phaladāta īśvara taṇi emāṃ nāhī jarūra |*  
*karma-svabhāve pariṇāme, thāya bhogathī dūra ||*

(‘*Ātma-Siddhi*’, Stanza-85)

“There is no necessity of God as the fruit-giver of their Karmas. The Karmas fructify by their own nature (due to the attribute of changeability) and they shed away on the enjoyment of their fruits.

15. Those souls, who being unattached to and getting rid of all the auspicious and evil thought activity, have freed themselves from all the Karmic bondages, attain their unfettered, intrinsic pure nature. They cross the ocean of worldly existence and go to the top of the *Lokakāśa*. They are the *Siddhas*; they are the Gods. Just as there is plurality of souls, there is plurality of Gods. They are souls, who have completely liberated themselves, who have attained *Mokṣa*. The individual worldly souls who are potential *Siddhas* or Gods, have limited themselves by the Karmic conditions. The Karmic conditions are also known as *Upādhis*. They are the associating cause or *Nimitta Kāraṇa* for confusion between the pure nature of soul and the thought-activity, between the soul and non-soul substances. The pure nature of soul can be compared to some extent with the shining sun in all brilliance and the worldly soul with the sun hidden by dense layers of clouds, which bids the sunshine. The rays of the sun will permeate through the clouds, according to the variations in the density of the clouds. These variations in the appearance of the sun correspond to the various stages of the spiritual development of the soul. When the clouds completely get dispersed the sun begins to shine, without any intervening interruption. In a similar manner, Karmic *Upādhis* of different

nature become the associating cause of the obstructing delusion of the self-shining soul. When the Karmic *Upādhis* get destroyed and become rid of, the pure soul or God also emerges and shines in his pristine purity.

16. Dear friends, you can yourself now give the correct reply to the first part of the first question, namely : What is the name of God—that the name of God is Siddha, the liberated soul. You can name him as Paramātmā, Īśvara, Bhagavāna, Śiva, Buddha and by number of such names indicating the absolute and perfect manifestation of any of his attributes. It is correct to name him as well by the name of the body, last occupied by such liberated soul, as for example Ādinātha, Rāma, Mahāvira.

17. The second part of the first question is—what is the form of God ? God is, as we have seen above, a pure soul substance. He is *arūpi*. He cannot be perceived by any of the five senses as he has no such corporeal or concrete form, which can be the subject of any of the five senses of taste, touch, smell, seeing and hearing. However, as he is also one of the six kinds of substances, it has also, the attribute of Areanness (*Pradeśatva*). He has, therefore, a form of particular Areanness, consisting of innumerable space-points (*pradeśas*), equal to those of *Lokakāśa*. But this form expands and contracts in accordance to the size of the body, the soul occupies.

18. We have now come to a stage of understanding where, you can yourself reply correctly the second part of the question that the form of the liberated soul i.e. the form of God is *Arūpi* (not visible by any of the senses) and of little less in size than the last body occupied by him,

19. Due contemplation on what has been said above, helps a good deal to have a correct reply on the second question, as well. We have said that God is pure nature of soul, a liberated soul. It means God is not some other thing, different from the soul. They are not two different but one and the same in their intrinsic nature.

The reply to the first part of the second question — Can God be realised—is that the soul can realise God, which he himself is, by being free from the belief of oneness with other substances like the body he occupies and with his thought-activity. This belief of oneness with them is the main knot of the bondage of material and Karmic impurities.

20. Let us understand this by illustrations of our daily experience. You go out from your city to a village where there is no water-works and the water is fetched from a distant lake, collecting rain water. The water



brought for your use in a bucket is mixed with mud. You very well know and believe that the apparent dirty water is intrinsically pure water and mud mixed with it. You have realised the presence of pure water, even in its condition of muddy water. So you start the process of filtering it either by putting it in a filter or by putting alum or Katakaphala in it, or by allowing it to rest for sometime. You then get pure water. If a question is put to you whether the water in the muddy water in the bucket brought from the lake and the pure water obtained after filtering are two different waters or the same water, you will at once reply, it is the same water.

21. Sometimes, it happens that before you start the process of filtering the muddy water, your young daughter happens to see the muddy water in the bucket in your absence. She requires a bucket for some other purpose. She throws away the muddy water in the bucket, knowing it as useless. If again a question is put to you as to why she did this, your reply will be that she did not know that the contents of the bucket was pure water and mud mixed and that pure water can only be had in that village from it, by the process of filtering.

22. In day to day worldly life, all our actions take place because of our knowledge about the inherent or potential perfectness of the aim. You did the filtering of the muddy water in the above illustration, as you know the presence of the pure water in its condition of muddiness. You brush your teeth in the morning, as you know their intrinsic whiteness or cleanliness. You wash your dirty clothes because you know and have faith in their intrinsic and potential characteristic of whiteness. If you do not know that even in its condition of dirtiness, the characteristic of the cloth is white and that dirtiness is only a combination which can be removed by applying soap, you will not start the process of washing.

23. To realise and to become God, which he himself is, one must have right knowledge and faith about his own latent or potential perfectness, the ever existing pure nature of his self, even in his condition of worldly existence. His urge must be so strong that he prays and worships the *Siddha*, the liberated soul and meditates on him as a model or an ideal of the ever existing pure self that he too might reach and manifest similar condition. He knows very well that he cannot receive any boon, favour or cure by way of gift from *Siddha*, The ever-existing pure self is known as *Trikali Siddha Atma Tattva*. The aspirant must have knowledge and faith about the other *Tattvas* (Realities) in their proper perspectives. Then he must concentrate or meditate on his ever-existing pure self. It means he must withdraw his conscious attentiveness from all other realities

and turn it to his ever-existing pure self. The first two - faith and knowledge - when they are right are known as *Samyak Darśana* and *Samyak Jñāna* and the third concentration (conscious attentiveness) when it is right is known as *Samyak Cāritra*. *Mokṣa Mārga* (Path of Liberation) is defined by Ācārya Umāsvatī in his monumental work known as *Tattvārtha-Sūtra* thus :

*Samyaktadarśanajñānacāritrāṇi mokṣamārgaḥ ||*

“Right faith, right knowledge and right conduct, these three together, constitute the path of liberation”. The definition stated above and the *Tattvas* which are seven in number, require an elaborate discussion. But we will have to leave them here for want of time for some other occasion.

24. In order to be receptive of the teachings about the path of liberation, mentioned above, the state of the aspirant for realisation must be such that there is subsidence of passions of anger, pride, deceit, greed etc; there is the desire for liberation, there is the grief for embodied existence; and there is compassion for all beings, including himself. This has been aptly stated by Śhrīmad Rajchandra thus :

*Kṣāyanti upaśāntatā, mātra mokṣa-abhilāṣa /  
bhavē kheda praṇīdayā, tyāg atmārtha-nivāsa ||*

(‘Ātma-Siddhi’ stanza-38)

As long as his soul does not attain this state, he does not get the path of liberation and his inner disease of ignorance of self is not removed. When his soul attains such state, the teaching which he gets from True *Guru* becomes effective. He gets a clear picture of his ever-existing self as infinite knowledge and bliss, distinct from the body, mind and speech; distinct from the thought-activity of attachment, aversion and ignorance; distinct from the fragmentary knowledge of all of them. All the impure and imperfect modifications of the attributes of soul are momentary. The present state or condition appears and the old one disappears, but the soul is ever-existing. It is absolutely pure, free from all Karmas, free from thought-activities and free from body, even in the condition of their union with him. It is a potentiality of manifesting infinite knowledge and bliss. These and infinite other attributes are his very nature. All the infinite souls, right from the smallest insect are alike. Each one of them is like the *Siddha* as they have potentiality of being liberated. If one contemplates over this, he will certainly cease to cause slightest hurt, knowingly, to any being, either mentally or bodily or by words. He will see a similar God in them as he himself is. Thus the right faith and knowledge of self leads invariably to cultivate the spirit of love and universal brotherhood in the

whole universe. This love and brotherhood will not be limited only in the case of man with man but also in case of man with all the beings.

25. In short, the self in its essence is absolutely pure, enlightened consciousness in core, self-illuminating, the abode of bliss. However, in the state of transmigration from beginningless time, he is so intimately attached to matter and thought-activity that he is oblivious of his ever existing self and is absorbed in mundane pleasures and pains. He is the conditioned self or mind. In fact the mind is the condition or state of self absorbed in thought-activity—either auspicious or evil.

26. I have stated above that when the teaching becomes effective, the aspirant for realisation gets a clear picture of ever existing self. It is absolutely necessary that aspirant or *Sadhaka* has such picture of his self before him first. Let us understand this by some illustration. There is theft in your neighbourhood. The police is informed. The police comes and records the statement of all the available persons who were present nearby, at the time of the alleged theft to ascertain the presence of some person and his exact description as far as possible. The investigating staff of the Police Deptt. has now a picture before them about the alleged thief from the recorded statements before them. Then they start further investigation to find such person. You want to construct a house. First you get prepared a plan of that house. Then the construction starts according to that plan. Of course in the cases of the illustrations before us, there is a probability of the alleged thief to be innocent and the plan of the house requiring a change. But in the case of self, there is a difference. The picture of the self is not only based on your intellectual effort for realising self but it is also on the teaching of one who has himself realised and experienced it and on the contents of *Sat Śāstras*—the true scriptures. There is, therefore, no question of its being incorrect. The only condition is that the *Sadhaka* must have before his mind a correct picture from these material. When the *Sadhaka* has the correct picture before him of his self, the blissful thinking arises. The process of turning his conscious attentiveness towards this self, and of withdrawing it from other substances and his own thought-activity starts. The knowledge of self emerges. The delusion being destroyed, the soul attains right belief and knowledge about his ever existing self or the godliness in him. The conscious attentiveness increasingly flows in the self, with the result that the vows namely non-injury (*Ahimsā*), Truth (*Satya*), non-stealing (*Acaurya*), Celibacy (*Brahmacarya*) and Non-possessiveness (*Aparigraha*) becomes, by and by effortless with him. The self-absorptive conduct (*Samyak cāritra*) increases more and more. The soul attains the state of complete non-attachment and Omniscience. This process of growth and development is

shown by different *Gūṇasthānas* in Jaina Philosophy. Though the body is present the highest state of knowledge (*Kevala Jñāna*) is experienced. Then on the annihilation of *Āyusya Karma*, the Union of the body with the soul comes to end for ever. He becomes the *Siddha* the liberated and perfected soul, God.

27. This is how, when and by what means one realises and becomes God himself. To summarise the reply to the second part of the second question it can be said that the aspirant must first have correct knowledge and faith about his *Trikali Śuddha Āmatattva*—the ever-existing pure self; then he must turn his conscious attentiveness towards it, withdrawing it from other substances and from his own thought-activity, as a result of which he realises and becomes God himself.

28. The third question is : Is it absolutely necessary to have a preacher (*Guru*) for realisation of God ? To understand the reply to this question in its proper perspectives, let us take an illustration.

You happened to hear the discourse of self-realised person whom we refer here as a *Santa*. When you reach home, you have an urge to meet him and to have his *Darśana* again. But you do not know his whereabouts in Bombay. You make inquiry from some persons on telephone without any success. The urge in you increases as the days pass. From old newspapers, you find the names of the organisers of that discourses on that day. You contact one of them, who knows the place where the *Santa* has put up and to your immense happiness, you get not only the whereabouts of the *Santa* but a sketch showing the road or roads leading to the place, from him. You immediately take your car and go to that place, with the help of the information and the sketch, given to you by the organiser. You come out of the car on reaching there, enter the house and meet the *Santa* and have his *Darśana*, resulting in fullest satisfaction to you.

29. You feel grateful to the organiser because had he not given you the information and the sketch to reach the place, you would not have been able to reach there, to have *darśana* of the *Santa* and to have the satisfaction you had. But at the same time, have you not gone there in your car, using yourself the information and the sketch, even after having them from him, you would not have reached there; had you not come out of the car and entered the house, even after reaching there, you would not have met the *Santa* and had his *Darśana*.

30. Now please apply this analogy in the path of realisation. Only the true *Guru* who himself has realisation can show you the nature of your soul with all possible angles and point out the path of realising it. If you

do not know the nature of your soul and path for realising it, from the teaching of one who himself has realised and experienced it, you will not have realisation. It is therefore, absolutely necessary to have the True *Guru*.

31. However, it is you who will have to make endeavours to understand the nature of yourself from all angles, as taught by the true *Guru* and have a clear picture about it in your mind. It is you who will have to turn your conscious attentiveness towards such self and withdraw it from all other substances and your own thought-activity. If you do not make these endeavours you will not be able to realise your soul, how-so-ever grand your true *Guru* is. He cannot give you realisation. You yourself has to achieve it. Nobody on the face of the universe can give you realisation.

32. A question may occur to some of you. May we not hope to have the knowledge which the *Guru* gives, from the Scriptures? They should remember what Plato said in the West and the great saints in the East about the comparative values of knowledge to be obtained from books and the knowledge to be obtained from True *Guru*, by word of mouth. The first is without life. The second is the result of the living life of the True *Guru*. This makes all the difference. There are actual difficulties in the path of liberation. The books can never be expected to solve them. The True *Guru* who himself has walked on the path, takes his deserving disciple out, step by step from the deluded self-notion.

*Manādika śatru mahā, nija chande na marāya |*  
*Jatam sadguru-śaraṇam, alpapravāse jaya ||*

—('Ātmasiddhi' Stanza 18)

"The great enemies such as passions of anger, pride, deceit and greed cannot be destroyed by deluded self-guidance. But by accepting the protection of the True *Guru*, they pass away by slight effort."

33. To state shortly again : it is absolutely necessary to have a True *Guru* for realising and becoming God; but at the same time, you will have to make effort yourself to know correctly your ever-existing self, as taught by him and to turn your conscious attentiveness towards such self in order to realise and become God Yourself.

34. It is good that some of the important questions, which occur to an aspirant for realisation, have been raised and discussed in this Conference to arrive at their answers. The organisers of the conference deserve admiration for it. However, the extent of its real success depends on the degree of understanding that we are divine, ever-existing pure nature of self; we are infinite knowledge and bliss; we are not this body, mind, intellect or thought-activity; we are distinct and different from the perishable

body of flesh and bones; we are distinct and different from the mind Intellect and thought-activity, which are finite and changeable; we are infinite and unchangeable. One who knows and experiences his self as such is so happy that he exclaims in delight :

*aham ekaḥ khalu buddhaḥ nirmamo'taḥ jñānadarśanasamagraḥ |  
tasmin sthitas tacittaḥ sarvān etān kṣayān nayāmi ||*

"I am really one, pure, without the sense of "mineness" and full of complete knowledge and perception. Firmly fixed and absorbed in such pure self, I shall lead all these passions of anger etc. to destruction."

# AN EXEGETICAL NOTE ON THE ATHARVAVEDIC PHRASE 'AGATASYA PANTHĀH'

by

Miss Yashodhara Wadhvani

In the whole bulk of Sanskrit literature, it is in only two passages of the Atharva Veda (=AV) that we come across the phrase *āgatasya pānthāḥ* (In an irregular accusative form *°pānthām*)<sup>1</sup>. This phrase poses an exegetical problem because none of the meanings that are attested elsewhere for *agata* seem to fit satisfactorily in this case. Let us first survey those attested meanings and present them in a chronological order :

The vocable *agata* is generally used adjectivally, with connotations both active and passive. In the active sense, we have the following varied shades of meaning :

*IA* who (or which) has not gone (physically), e. g. *i* not moved to or reached some place, *ii* not left a certain place, and *iii* (rare) never absent from a place;

*IB* who (or which) has not gone (figuratively) e. g. *i* not accomplished something, *ii* not attained some state and *iii* not undergone some experience.

*IC* which has not passed already, future (e. g. future time)

*ID* (In *Mīmāṃsā*) who or which has not gone sufficiently far or is lagging behind.

In the passive sense, we have :

2 *AI* (rare) that which is difficult to attain, unattainable

2 *Aii* that which has not yet been reached or attained

2 *B* (In Astronomy) that which is yet to be passed, untraversed

3 that which is not understood or comprehended.<sup>2</sup>

Apart from these adjectival senses, *agata* is also found in use as a neuter noun, in the sense of "the future"<sup>3</sup>.

With this picture in mind, let us now turn to *agata* in the phrase *āgatasya pānthāḥ*. One of its occurrences is found in AV xi. 10.16<sup>4</sup> :

vāyūr amītrāṇām iṣvagrāṇy āncatu/indra eṣām bāhūn prāti bhanaktu  
mā śakan pratidhām iṣum/  
ādityā eṣām astrām vi nāśayatu candrām ā yutam āgatasya pāntham<sup>5</sup>.

Commenting on this Mantra, Śaṅkara explains the last quarter in the following words : *apṛāptasyāḥigamiṣataḥ śatroḥ ... pāṇthānam āmat-prāpty-upāyabhūtaṁ yutaṁ tataḥ pṛthakkurutaḥ; Tadrāṣaṁ mārgaṁ śatrur na paīyaty-ity-ārthaḥ*. Bloomfield (SBE XLii : 126) follows Śaṅkara and translates thus : "Candramas (the moon) shall bar the way of (the enemy) that has not (as yet) started". He offers no remarks on this verse in his "Notes" (ibid. p. 637 ff.).

Whitney (1904 : 657) translates differently : "Let the moon put them on the track of *what is not gone*". He is not sure of the exact connotation of the last phrase and remarks : "The last clause is very doubtful and difficult".

PW quotes this verse (-in full-) as explanative of the neuter meanings of *agata*, viz., *Nichukommen* (= a non-coming) and *Nichtwiederkommen* (= non-return, i. e. death ?), both given with query-marks which indicate that Roth & Bohtlingk were not sure of or satisfied with the meaning suggested by themselves.

Before offering comments, let us also survey the available explanations of the other attestation of *āgatasya pāṇthāḥ*, viz. AV xiv. 2.74 :

yédām pūrvāgan rāsanāyāmānā prajāṁ asyaī drāviṇam cehā dettvā /  
tām vahanṭv āgatasyaṇuṁ pāṇthāṁ virād iyām suprajā ātyajaiṣṭ //

Śaṅkara has not commented on this verse while Bloomfield has excluded the whole of AV xiv. 2 from his *Hymns of the Atharvaveda*. Whitney, however, translates : "She who hath come hither before girdling herself (?), having given to this woman here progeny and property — her let them carry along the road of *what is not gone*; this one, a viraj, having good progeny, hath conquered." He then annotates : "This obscure verse is not made clear by Kauśika Sūtra 7.4, though the latter perhaps means it to be used if another bridal procession goes athwart the track at a cross-road ... The third pada is perhaps a mere ill-wish with contempt : "She may go to grass."

PW quotes this verse also for the same meanings of *agata* as are noted above.

To begin, now, with a perusal of the various interpretations suggested above for *āgatasya pāṇthāḥ* by various scholars, we find that none of them are really satisfactory. Whitney translates it literally, but is unable to bring out any clear sense. Śaṅkara and Bloomfield have not attempted to explain AV xiv. 2.74 and their rendering of *agatasya* in xi. 10.16 as '(an enemy) who has not yet started but may turn up in future' is not a very happy



one. Firstly because, it requires supplementation of the term *śatroh* and secondly because this explanation involves a number-discrepancy with the plural used for the enemies repeatedly in this verse; the third reason for its non-acceptability is the probability of a better interpretation.

This probability compels us to review the other explanations available. Let us begin with PW's neuter meanings of *agata* : The first, *Nichtkommen*, is not very clear. What would be meant by saying that a bride be led to the path of non-coming ( AV xiv. 2.74 ) ? The other meaning suggested, *Nichtwiederkommen*, requires us to assign the meaning of 'coming back' to the root *gam* which normally means 'to go, to move, to reach' but if the ultimate sense intended by 'non-return' is death, then the same could still stand, with a slightly different explanation given by Monier Williams' Dictionary : 'not yet frequented, the dominion of death'. The idea is that the world of death is sure to be visited by us some day, although we may not have done so already. This idea has even been clearly expressed with reference to the path of death, elsewhere in the AV itself :

māitām pānthām ānu gā bhīmā eśā yēna pūrvam nēyātha tām  
bravimi /  
tēma etāt puruṣa mā prā patthā bhayām parāstād ābhayām te  
arvāk //

So, by accepting 'death' as the meaning of *agata*, we could explain AV xl. 10.16 (last quarter) as saying : "May the moon connect with them ( - the enemies - ) the path of death, i. e. may she lead them to destruction". This meaning will also fit in AV xiv. 2.74 provided we agree with the Kauśika Sūtra ( - the Gṛhya-Sūtra for AV - ) as regards the situation of application of this Mantras, which has already been noted along with Whitney's interpretation. Accordingly, the Mantra<sup>s</sup> would mean : "That one who has gone (by this same path) girdling herself - earlier ( i. e. married earlier this very day), her may they lead along the path of death after having granted her progeny and wealth. This one, having good progeny hath conquered".

A few doubts, however, crop up into our mind with regard to the above rendering of xiv. 2.74 :

- (1) What are the grounds for holding that its first three quarters ( a - b - c ) refer to another bride and that other bride deserves to perish ? *Yedam pūrvagan raśanayamānā* could also mean : "This one who has come, wearing a girdle for the first time (on account of her marriage)" and the pronouns *yā*, *asyai*, *tām* and *īyam* in a-b-c-d respectively might have reference to one and the same single bride.

- (2) Who are the stipulated agents of the verb *vahantu*? The Kauṭika Sūtra etc. do not make this clear. But since the preceding Mantra (AV xiv. 2.73) refers to 'manes who have come near the bridal car to see the bride', it seems most appropriate that the same be intended in 74; and if that is so, then why not insist on application of both Mantra in the former one, viz. upon the bridal procession passing through a cremation ground?<sup>10</sup>

In these circumstances, we must accept that Mantra 74 refers only to one bride whom the manes (of ancestors) would have come to see, and since they are expected to lead her along the path of *agata*, this *agata* cannot imply anything inauspicious. I, therefore, suggest for *agata* a favourable meaning which is merely a nominal extension of the meaning 2 Aii above: 'that which has not been reached, *destination*'; accordingly '*āgatasya pānthāḥ* will mean 'a path leading towards one's destination or goal'. Cp. *āgatasya pānthāḥ* = Path of / leading to Rta.

Even if we stick to the traditional prescription for the application of AV xiv. 2.74, this meaning of *āgatasya pānthāḥ* can stand: for, the other bride need not be punished to death just because she happened to pass that way. 74 c-d could mean that: "Let them (- the manes -) lead her (= the other bride) along the path of her destination; (but) may this one surpass her with good progeny".

With all this, we have won only half the battle; for, how will this newly suggested meaning fit in AV xi. 10.16? Well, that is not difficult because its last quarter has the root *yu* which could convey both joining and separating. Acceptance of the latter would give the meaning: 'May the moon keep away from them (our enemies) the path leading towards their destination by withholding her light from them'.

Although the suggested meaning of *agata* here cannot find direct support from any other passage except the two discussed here, that is no criterion for rejecting it. Firstly because, in most of the attested cases - vedic or non-vedic - *agata* is used as an adjective while our phrase uses it as a noun; even when it is rarely used as a neuter noun (see fn. 3), we do not find it connected with *pānthāḥ*. Secondly, it is a mere logical extension of one of the adjectival meanings of *agata*. Thirdly, it fits well with both the contexts - of enemy and of bride - where the phrase *āgatasya pānthāḥ* (accusative) is used.

#### Footnotes :

1. This statement is made on the authority of Bloomfield (1906) and Viśvabandhu (1942-1961) and data available from the scriptorium of the project on An Encyclopaedic Dictionary of Sanskrit at the Deccan College, Poona where the author

works. 2 parts of the first volume of this dictionary, have been published so far; the third part is on its way.

2. A few specimen examples for the various meanings are given here :

- 1 A *Prācyutaṁ vā etād asmāi lokād āgataṁ devalokāṁ yacchrutāṁ havir ānabhi-ghāritam* : Tait. Samhitā II. vi. 3.5.
- 1 AIII *Kim iva na pramadāya vanāśrīyā sakalabhaṁ gurave'gatayāsakṛt* : Haravi-jaya 5.8.
- 1 B *aprarūghaḥ – bijabhāvena sthitatvād ānkurabhāvam agataḥ* : Bhāskari on Īśa-napratyabhijñāśūtra i.13.
- 1 C *agataṁ hy anupajāta-gamikriyam anāgatam ucyate* : Comm. Prasannapadā on Mūla-Mūdhyaṁika-kārikā 2.1.
- 1 D *Taddhi dūrm api prāptam ekam apy agtaṁ padam* |  
*Itareṇa gatenāddāv ekāntenaiva jīyate*. || Tantra – Vārtika on Jaiminīya Mīmāṁsā sūtra 1.3.3.
- 2 A *Vide Mahābhārata iii.272.6* (BORI publication-edition)
- 2 AII *na hi pakvāpakva-taṇḍuleṣv-iva gatāgata-grāmeṣu vallakṣaṇyam upalakṣyate* : Siddhānta Kaumidī § 2766 (on p. iii 1.68).
- 2 B *Laghu-bhāskariya 2.1*; *Brahma-Sphuṭasiddhānta 14.21. etc.*
- 2 C *Sa yo'to'iruto'gataḥ* ..... Ait. Āraṇyaka iii (2) .4.34; *Tattvasaṅgraha* (Buddhiṁ) 4.
3. Example : *sa sarvaṁ akhilāṁ rājāṁ vanāśyāha gatāgatam* : Rāmāyaṇa vii.51.23; *Horāsāra 32.17*.
4. The same is quoted with the number xi.12.16 in PW and in Viśvabandhu (1942-61)
5. *Panīham* is the archaic form for *panthānam*.
6. *-syābhi* in AV (Paippalāda) xviii.14.4 which corresponds with the above.
7. AV viii. 1.10.
8. Vide Kauśika sūtra 77.4 : *Yedaṁ pūrveti* (AV xiv.2.74) *tenānyasyām ūḍhāyāṁ vādhūyasya dātāṁ catuṣ-pathe dakṣiṇair abhiṣṣṭhatī*.
9. The Mantra reads : *ye pitaro vadhū-darkū imāṁ vahatum āgamam*. [....]
10. Vide Sāyaṇa in his introduction to AV xiv; With reference to xiv. 2.73, he says : *Smaśāne dṛṣṭe Japatī*.

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## A CRITICAL NOTE ON THE WORD KĀGINĪ \*

P. M. Upadhye

The Prākṛit language is very rich in affording the ample material on Deśya words. The Paumacariya of Vimalasuri is a Prākṛit work on the Jaina Rāmāyaṇa and we come across so many words which deserve our attention. In the Paumacariya the Prākṛit word Kāginī occurs at two places viz at 4-76 and 118-107. The meaning of the same word differs at these two places. The word kāginī at 4-76 means kāgīṇī-ratna which is one of the 14 jewels of a sovereign king and which has six facets, eight angles and 12 sides; the word kāginī at 118-107 means a cowrie. Both these meanings are recorded in the P. S. M., but no reference is made therein to the P. C. where the word occurs. The P. S. M. also does not record this word as a Deśya-word and the Deśnāmamālā of Hemacandra mentions the word kāginī as a Deśya word meaning Gunja-fruit.<sup>1</sup> It says कण्डूदिभा काहेण् काङ्गी त्रय एते गुञ्जार्थाः । However the Deśnāmamālā does not refer to this word meaning a jewel.

The word kāginī is used in the sense of a very small coin<sup>2</sup>. The शब्दकल्पद्रुम and वाचस्पत्यम् record the word काङ्गिणी in the sense of the fourth part of a 'paṇa'. The शब्दकल्पद्रुम explains it as पणचतुर्थांशः and वाचस्पत्यम् says काङ्गिणीमूलं गुञ्जामूलं etc. The अर्धमागधीकोश by जैनमुनि रत्नचंद्रमहाराज also explains the word in sense of a cowrie. The Arthaśāstra of Kauṭilya uses this word काङ्गिणी<sup>3</sup> in the sense of a small weight and the word occurs in the context of mixing a copper metal with the gold wherein it is stated that one kāginī copper can be mixed in gold etc. One Guṇja measure is about 2 3/16 grains and therefore kāginī in the sense of a Gunja berry fruit can be easily understood as a negligible coin or even as the smallest coin. It is quite well known that a cowrie was used as a coin in ancient India. In any case it means a very small measure of a coin, say for example a cowrie, कवडी in Marathi or कपर्द in Sanskrit. The Paumacariya uses rightly the word at 118-107 in the line ते उच्छिज्जणं खणं गेण्हन्ति ह्नु कागिणी मूढा..... in the sense of a cowrie. The line means 'casting away the jewel, the foolish take hold of a cowrie'. How true it is ! However when the word kāginī is used in

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1. Doli 2-21.

2. See Monier Williams' Sanskrit English Dictionary, Apte's Sanskrit Dictionary.

3. अर्थशास्त्र - 2-13-6 ed. Prof R. P. Kangle.

the sense of a jewel of a sovereign king, the difficulty arises as to how the same word काणी had got currency in the Jain literature in both the senses viz. a cowrie and a jewel of a cakravartin. The Paumacariya is not the sole work to refer to this word as a jewel of a king. The नायाधम्मकहाओ refers to this word such as काणीलक्षण etc. in the first chapter. It also occurs in the same sense in समवायंगमुत्त. The Sanskrit commentary on this word in the नायाधम्मकहाओ is as follows.<sup>4</sup>

काणिः चक्रवर्तिनो रत्नविशेषः । तस्य लक्षणं विषापहरणादियोगावर्तकविशानम् .....  
औषधातिक्रमवायांगोक्तस्य चक्रलक्षणं इत्यस्य काणीलक्षणं इत्यत्र-समावेशः .....।

From this context it seems that kāṇi is not only a jewel but a jewel with medicinal value, since it is believed to drive away the effect of poison etc. The अभिधानराजेन्द्रकोश<sup>5</sup> says as follows :-

चक्रवर्त्तिस् अष्टसौवर्नि ए काकिणीरयणे च छत्तले दुवालसंसि ए अट्टकणि ए..... and  
also अष्टसौवर्णिककाकिणीरत्नं .... स्थानांग 8.2. etc.

The kāṇi is one of the 14 jewels of a sovereign king and it has 6 facets, eight angles and 12 sides but here its medicinal value is not mentioned. The 14 jewels of a cakravartin are as follows :

सेणावह - गाहावह - पुरोहित - तुर्य - वद्धदह - गय - इत्थी - चक्र - छत्त - चम्म - मणि -  
काणिणी - खग्ग and दंड<sup>6</sup>.

The Paumacariya says at 4-76 that the sovereign king Bharata marked men who came to his house by the help of kāṇi jewel etc. It is the belief of the Jains that a sovereign king has 14 jewels and one of them is a kāṇi jewel.

The word kāṇi as jewel is explained as under. The शब्दकल्पद्रुम says काकिणी - अमरटीकायां राजमुकुटः The Sanskrit English Dictionary by Wilson explains this word as काकिल or a jewel worn by a neck of a central jewel in the necklace. The शब्दमाला speaks of this word in the sense of कण्ठमणि. Even the Buddhist Hybrid Sanskrit Grammar and Dictionary explains the word as एक रत्न काकिणी...<sup>7</sup>. Along with this word the Sanskrit Dictionaries record the word काकल and काकिल — meaning a jewel.<sup>8</sup> The P. S. M. records

4. Vide शाताधर्मकयांगसूत्र — 1st part by H. W. Ghasilal Maharaj (1963).

5. See Volume 5 page 1102,

6. Vide अभिधानराजेन्द्रकोश Vol. 3 p. 1102.

7. See Volume 2 page 175.

8. See शब्दकल्पद्रुम, Sanskrit-English Dictionary by Wilson & Apte,

the word *kāgiṇī* meaning a kingdom and stamps it as a Deśya word. The अर्थमागधी कोश by Jain Muni Ratnachandrajī Maharaj also says that the word *kāgiṇī* means राज्य or a kingdom. It further explains that काराणि is one of the 14 jewels of a cakravartin king by which he draws a circle to produce light in dark caves as seen at टण्ण 7-1. etc. The word *kāgiṇī* in the sense of a kingdom or a jewel is not recorded by Hemachandra in his Deśanāmamālā.

From these references it can be seen that both Sanskrit and Prakrit languages had the currency of the word *kāgiṇī* in the sense of a jewel or kingdom but the Jain literature, as seen above, uses the word to mean a jewel of a sovereign king. This appears to be special feature of this word in the Prakrit language.

It can be understood that the word *kāgiṇī* meaning a kingdom may be brought nearer to the meaning of jewel, because a kingdom belongs to a king who has a privilege to put on various jewels and enjoy a 14 jewels etc.

It may be noted that in ancient India cowries or shells or some ivory articles were used as ornaments and it was believed that these articles had some magical, mysterious and medicinal effect on a man who wore them on his body. Even today among the tribals of various parts of India there are such notions about these articles made of ivory copper and other metals etc. Ratna is defined as anything best or excellent of its kind - जातौ जातौ यदुत्कृष्टं तद्रत्नमभिधीयते ।<sup>9</sup> If this meaning of the word रत्न is taken into account, the word *kāgiṇī* meaning a jewel can be explained. First of all dictionaries - Sanskrit as well as Prakrit accept the word *kāgiṇī* to mean a cowrie or a small coin or Guñja fruit and in that sense the word *kāgiṇī* as a worthless thing or most negligible thing can be understood. Secondly when the word *kāgiṇī* denotes an excellent shell or coin or cowrie, it can be looked upon as a jewel or रत्न. As an excellent coin or a cowrie it possesses lustrous outlook and it can be easily detected even in darkness and that is to say that such a jewel produces light in a dark cave as believed in the Jain texts referred to above. Moreover as said earlier such a cowrie or coin or shell has medicinal magical effect to ward off evil spirits, when it is an excellent one, not otherwise. Kings are considered as enjoyers of jewels - रत्नयुजः and a sovereign king can be no exception to this belief. He enjoys all excellent things in the world.

Thus the word *kāgiṇī* can be explained in the sense of a cowrie or a small coin or Guñja berry as well as in the sense of a jewel of a king though this idea is quite peculiar to Jain literature.

9. See Apte's Sanskrit English Dictionary.

Turner's dictionary does not record this word. Moreover the word kāgini is a Deśya word and must have been taken in, later on, in Sanskrit language in these two senses. It is interesting to note that the word kāgini is recorded as a jewel in Sanskrit dictionaries but it is not a jewel of a sovereign king alone as found in the Jain literature.

This study will reveal as to how a Deśya word like kāgini is incorporated in the languages as it is and thereby the languages are enriched.

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## कालिदासीयकाव्यप्रसङ्गे “निष्यन्द”-शब्दस्य षत्वविचारः

विश्वनाथ भट्टाचार्यः

कालिदासीयमेघदूतस्य देवगिरिवर्णनोपन्यासे “त्वन्निस्यन्दोच्छ्वसितवसुधागन्धसम्पर्करम्यः.... शीतो वायु” इत्यत्र “निष्यन्द”-शब्दप्रयोगो दृश्यते । अस्मिन् शब्दे मूर्धन्यषकारपाठः सर्वैः सम्पादकैरादृतः । वल्लभदेव-मल्लिनाथ-चारित्र्यवर्धन-परमेश्वरादीनां मुद्रितटीकाग्रन्थेष्वपि षत्वमभ्युपेतम् ।

एवं “[स (=कुशः)] सधातुनिष्यन्द इवाद्विराज” इति रघौ, “तोयाधारपथाश्च वल्लुशिखा-निष्यन्दरेखाङ्किता” इति शाकुन्तलस्य काश्मीरीयपाठे च षत्वं स्फुटम् ।

किं च “कनकरसनिष्यन्दी...सानुमानालोक्यत” इति शाकुन्तले, “(संसत्) हिमनिष्यन्दिनी प्रातर्निवातेव वनस्थली” इति रघौ चापि षत्वं लक्ष्यते ।

परन्तु “निष्यन्द”-शब्दे षत्वं नैव सहते वामनः । तन्मते प्रकृते षत्वं चिन्त्यम्-ग्रहण-कशास्त्राऽदर्शनात्, कस्कादिपाठस्यापि च सन्देहायतनत्वात् ।

किंतु नेदं वामनमतं विचारचारु । “अनुविपर्यभिनिभ्यः स्यन्दतेरप्राणिषु” इति सूत्रेण अप्राणिकतृकस्थले पाक्षकषत्वसिद्धेर्नाद्यः पक्षः ।

अपि च, इण उत्तरस्य विसर्गस्य षत्वविधायकस्य कस्कादिगणस्य नेह प्रसक्तिः । स च गणः सर्पिष-कुण्डिकादिषु षत्वसाधकः । “निष्यन्द”-शब्दे तु का नाम विसर्गचिन्तेति न द्वितीयः ।

अतो “निष्यन्दो” “निस्यन्द” इत्युभयमेव साधु ।

एवं सति “तदङ्गनिस्यन्दजलेन लोचने प्रमूढ्य... (दिलीपनन्दन)” इति “[सा (= सुमित्रा)] भ्रमरी वारणस्येव मदनिस्यन्दरेखयो”रिति, “(आनन्दजः शिशिरो बाणः) हिमाद्रिनिस्यन्द इवाव-तीर्ण” इति च रघौ दन्त्यपाठः संगच्छत इति सर्वं सुस्थमिति शम् ॥

(१) अन्यत्र तु षत्वं न लक्ष्यते ।

## વૈષ્ણવભક્તપ્રબંધચોપાઈ

સમ્પાદક-પે૦ અમૃતલાલ મોદનલાલ જોજક

ત્રણ પાનામાં લખાયેલી આ લઘુકૃતિની પ્રતિ પરમ પૂજ્ય આચાર્યવર્ય શ્રી વિજય આંકારસૂરિજી મહારાજ સાહેબના સંગ્રહની છે । પ્રત્યેક પૃષ્ઠની પ્રત્યેક પૃષ્ઠિમાં ૧૧ પંક્તિઓ છે । શ્રીજા પત્ની પ્રથમ પૃષ્ઠિની દસમી પંક્તિમાં આ કૃતિ પૂર્ણ થાય છે, આથી તેની ચોવી પૃષ્ઠિ કોરી છે । આની લંબાઈ-પહોળાઈ ૧૦.૬×૪.૪ ઇંચ પ્રમાણ છે । અંતમાં લેખનસંવત નથી લખ્યો છતાં આકાર-પ્રકારથી અને લિપિના મરોઢથી અનુમાન થઈ શકે છે કે આ પ્રતિ વિક્રમના ૧૭ મા શતકના પૂર્વાર્ધમાં લખાયેલી હોવી જોઈએ । ગોરા નામના ઋષિ માટે આ પ્રતિ પાટળમાં લખાઈ છે ।

આ પ્રતિનો ઉપયોગ કરવા દેવા બદલ હું ઉક્ત આચાર્ય મહારાજજી પ્રત્યે વિનમ્ર ઋણિભાવ વ્યક્ત કરું છું ।

નામ તથા કર્તા-પ્રતિના અંતમાં “વિષ્ણુભગતં સમાપ્ત” લખેલું છે, આથી આ પ્રતિનો લેખક આ રચનાને “વૈષ્ણવભક્ત” ના નામે ઓળખાવે છે । આમ છતાં ૫૦ મી કડીમાં આવેલા “પ્રબંધ રચિત પરઉપગારિ” આ નિર્દેશથી અને સમગ્ર રચના ચોપાઈ છંદમાં હોવાથી મેં આ રચનાનું નામ “વૈષ્ણવભક્તપ્રબંધચોપાઈ” કર્યું છે ।

વિક્રમ સંવત ૧૫૮૭ના આસો સુદ ૧૩ ના દિવસે ભાવનગર પાસે આવેલા તલ્લજા ગામમાં વૈષ્ણવ માવા નામના કવિએ આની રચના કરી છે । વૈષ્ણવ માવાની કોઈ પણ રચના મેં જાણી નથી । આથી આ કવિ અને તેની રચનાની પ્રાચીન ગુજરાતી સાહિત્યમાં સૌ પ્રથમ પૂર્તિ થાય છે । કોઈ પણ કવિ કે કલાકાર જવલ્લે જ પોતાનું એક માત્ર સર્જન કરીને અટકે છે, આ હકીકતથી તથા આની સાહાજિક રચનાને લક્ષમાં લઈને કહો શકાય કે વૈષ્ણવ માવાએ આન્યાન્ય રચનાઓ પણ કરેલી હાવી જોઈએ ।

રચનાનો સંક્ષિપ્ત પરિચય—મનના મેલા, માયાવી, વિશ્વાસપાતી, બહારથી ધર્મી વ્રત-નિયમ પાળનાર અને અંતરથી વિલાસી-પરદારગામી, અમશ્યમોજી, મદિરાપાન કરનાર, જીવહિંસા કરનાર—નિર્દય તથા અફેકારી જનો શ્રીરામજીને નથી ગમતા । આ મતલબનો નિર્દેશ પ્રારંભની ૧૫ કડીઓમાં છે ।

૧૬મી થી ૪૮મી કડી સુધીમાં શ્રીરામને ગમે છે તેવા સાચા વૈષ્ણવની ઓલ્લ આપી છે । અહીં વિસ્તારથી જગાવાયેલાં સાચા વૈષ્ણવનાં લક્ષણો પૈકીનાં કેટલાંક લક્ષણો સૂચક છે, જેમ કે જીવદયા પાળનાર, અગમલ પાળી નહીં પીનાર, રાત્રીમોજનો ત્યાગી, અધકર્મનું દલન કરનાર । આથી સહજ ભાવે અનુમાન થાય છે કે પ્રસ્તુત માવા=માવજી કવિને કોઈક જૈન વિદ્વાનનો ઠીક-ઠીક ધર્મસંબંધ હોવા જોઈએ, અથવા તો જૈન ગૃહસ્થના પાયાના આચાર-વિચાર સાથે સામ્ય ધરાવે એવા વૈષ્ણવ જનના આચાર-વિચારનો અહીં કવિએ નિર્દેશ કર્યો છે ।

૪૯મી કડીમાં રચનાસંવત જણાવીને, શાસ્ત્રનું મથન કરીને ભવસાગર પાર કરવા માટે આ રચના કરી છે એમ જણાવ્યું છે ।

૫૦મી કઢીમાં રચનાસ્થલ અને રચનાનો માસ તથા તિથિ જણાવીને કર્તાઈ પોતાનું નામ જણાવ્યું છે ।

અંતમાં ૫૧મી કઢીમાં કવિએ આ વૈષ્ણવમ્ભક્તપ્રબંધ મળનાર-સાંમળનારને નિર્મલ બુદ્ધિ થવાની અને સર્વે મુલ્ક-સપત્તિ પ્રામવાની શુભકામના દર્શાવી છે ।

માવદાસ નામના કવિએ રચેલી તીર્થમાલની એક હાથપત પ્રાચ્યવિદ્યામંદિર-વડોદરા-માં છે । આ માવદાસ અને પ્રસ્તુત વૈષ્ણવમ્ભક્તપ્રબંધચાપાઠકાર માવો કવિ ભિન્ન છે । તીર્થમાલકાર માવદાસની સૂતાર જ્ઞાતિ છે અને તેણે વિ. સં. ૧૭૯૬ ના આસોવદ આઠમ ઉપર નોમ ને રશિવારના દિવસે તીર્થમાલ રચી છે । માવદાસકવિની હકીકત સન ૧૯૭૩ ના નવેંબર માસમાં પ્રાચ્ય-વિદ્યા મંદિર-વડોદરા-ના તે સમયે મુખ્ય નિયામક શ્રી ડૉ. મોગીલાલભાઈ જે. સાહેસરા દ્વારા મેળવી છે । આ સહકાર વડલ તેમના પ્રત્યે આભારની લાગણી વ્યક્ત કરું છું ।

### વૈષ્ણવમ્ભક્તપ્રબંધચોપાઈ

સંમળિ સ્વામી શ્રીરઘુનાથ ! કરું વીનતી જોડી હાથ ।

કહૃદ વૈષ્ણવ, આપ છ(છે)દહ રમહ કહુ શ્રીરામનિ તે કિમ ગમહ ? ॥૧॥

મનિ મહલ, માયા મુલ્કિ ઘરહ, વીસાસી પરનહ છેતરહ ।

સપ્પા દ્રોહ ઊપરિ જે મનિ, કહુ૦ ? ॥૨॥

વિઘ્નકથાગુણ ગાહ ગીત, ઝંબરિ હીયડુ, વડલહ ચીત ।

નારિ પીઘારી સરિસુ રમિ, કહુ૦ ? ॥૩॥

પૂજહ દેવતિ, કરીય સનાન, ક્ષણ નવિ છંદહ વિષયાધ્યાન ।

ઈણિ પરિ તીરથ કરતુ મનિ, કહુ૦ ? ॥૪॥

કસાંબર ઘોતી પહિરણિ, સહિસનામ ગીતા મુખિ મણિ ।

દાસી વેશ્યા સરિસુ રમિ, કહુ૦ ? ॥૫॥

ગોપીચંદનતિલક અંગી કરહ, તલસીમંજરી મસ્તકિ ઘરહ ।

કમારગી કસંગહ રમિ, કહુ૦ ? ॥૬॥

ઉત્તમ-મધ્યમનિ ઘરિ જાહ, હંદ્રીપરિવસિ મહલાં થાહ ।

વરણાવરણ છાંડી જે રમિ, કહુ૦ ? ॥૭॥

૧. “મજનથી હરી નવ મલે તો માવદાસ જમાં ॥૩૪॥

સંવત ૧૭૯૬ છતુઆ પવન મને આમો માસે

કૃષ્ણ પયે તથ આઠમ ઉપરાંત નોમ રવીવારે : ।

તીર્થમાલનામ પ્રંથનો કવિતા માવદાસ સૂતાર ॥૩૫॥

શીષે ગાયે ને સાંમલે : રુદે રાધે રૂપેર : ।

ક્રમે લખતે આચરસો : તેહને અરસઠ તીરથ વેર : ॥૩૬॥

કહવાં : । ૫ : ॥ પદ : ॥ ૨૦૦ ॥ इती तीर्थमाला समाप्त । मावदास सकत  
छे : ॥ श्रीरामाय नमः ॥ श्रीः ॥”

धृत पालइ ते एकादसी, हरिवासर ध्याइ द्वादसी ।

करि हिंसा नई हिंदि जिमि, कहु० ? ॥८॥

शास्त्रतणां लोप जे करइ, अखाद वस्तु जाणी आचरि ।

कहि वैष्णव, नई राति जिमि, कहु० ? ॥९॥

गर्मिणी सरिशु जे विचरि पातिभेद साप्याशुं करि ।

बाल वृद्ध उल्लेखो जिमइ, कहु० ? ॥१०॥

‘सर्वभूतनिवासी रहइ वाशु(सु)देव’ सहइ हम कहि ।

ते जाणीनिं परनइ दमि, कह(हु)० ? ॥११॥

वैष्णवतणी संका नवि गणि, निर्भयपणि वैष्णवनई हणइ ।

मदिरापानथिउ रंगी रमि, कहु० ? ॥१२॥

वेद ध्यारि उधर्या जेणि जीवायोनि नीपाई तेणि ।

ब्रह्मस्वरूप जाणी जे दमइ, कहु० ? ॥१३॥

परठइ गोकुल परठइ देव अहिनसि सारि तेहनी सेव ।

तेहनइ भांजइ तेहनइ नामि, कहु० ? ॥१४॥

हणि जीव, नइ बोलइ धर्म, दयातण[उ] नवि जाणि मर्म ।

मनि अहंकारी, कहनइ नवि नमि, कहु० ? ॥१५॥

वैष्णव वैष्णव सह कोइ कहि, वैष्णवपणउ जय विश्वा लहि ।

जीवदयाधर्म पालइ जेह कह(हि) श्रीगम वैष्णवजन तेह ॥१६॥

सर्व भूतसिउं मैत्री करि, शत्रु मित्र वे समबडि धरि ।

आप दमि परनइ नवि दमि, कहि श्रीराम वैष्णव मझ गमि ॥१७॥

अश्रुतवाणी मुषि उचरइ, मनसा वाचा कप[इट] नवि धरि ।

सत्य सोच अहिनसि रमि, कहि० ॥१८॥

वस्तु पीडारी देधी करी, अणआपी नवि लीह हरी ।

आपणि नुलवि केहनो किहइ, कहि० ॥१९॥

एक भक्त दिनमध्ये करि, नशाभोजन सवि परिहरइ ।

प्रहस्तथिकु रति साइ रमि, कहि० ॥२०॥

देव - गुरु नित करीय प्रणाम, घरइ ध्यान जगदीश्वरनाम ।

अतीथकाल साचवीनई जिमइ, कहि० ॥२१॥

અળગલ જલ જે મુષિ નવિ ધરહ, જાણી દોષ ભક્ષણ નવિ કરહ ।  
 ન્યાનસરીમું અહિનિસિ રમહ, કહિં ॥૨૨॥  
 ઉત્તમસરિયુ અહિનિસિ રમહ, મધ્યમ મારગ સવિ પરિહરહ ।  
 સહિજિઈં સીલ-સંતોષિઈં રમહ, કહિં ॥૨૩॥  
 સકતિસારૂ પાલહ વ્રત-નીમ, જે નવિ લોપહ તેહની સીમ ।  
 નિર્મલચિત્તસ્વભાવઈં રમહ, કહિં ॥૨૪॥  
 પરિઘલ દાન દયા મનિ વસહ, પરોપકારિઈં મન ઉલ્હસહ ।  
 લજ્જા-દાક્ષિણ્યસરિસિડ રમહ, કહિં ॥૨૫॥  
 સુખ સંસાર અસાર મનિ ધરહ, વાનપ્રસ્થનો મનોરથ કરહ ।  
 કેવલ વૈકેઠ વંછહ જેહ, કહિં ॥૨૬॥  
 આગમ સિદ્ધાંત જેહનહ મનિ ગમહ, શ્રોતાસરિયુ અહિનિસિ રમહ ।  
 મોક્ષાર્થીં વિત પન્ના જેહ, કહિં ॥૨૭॥  
 માયારહિત ક્રિયા જે કરહ, રાગ દ્વેષ મમતા પરિહરહ ।  
 આપોપું ન વષાળહ જેહ, કહિં ॥૨૮॥  
 માંડ ભવાઈં કતૂહલ થાહ ફાગ ષેલિઈં નવિ જોવા જાહ ।  
 વેશ્યા નાટિક ન જોહ જેહ, કહિં ॥૨૯॥  
 નર નારી જિહાં કાંઠા કરહ, થાનક જાણી તે પરિહરહ ।  
 કામકથા ન વાંછહ જેહ, કહિં ॥૩૦॥  
 પરનારી દેષી મનમાંહિ આણહ એહના પ્રણમું પાય ।  
 માતા મળોનહ માનહ જેહ, કહિં શ્રીરામ ॥૩૧॥  
 વિશ્વજનેતા કહીઈં નારિ, અવતરસિડં એ ઉદરમજારિ ।  
 એહ ભાવ મનિ આણહ જેહ, કહિં શ્રી ॥૩૨॥  
 પવિત્ર ગાત્ર ગંભીર મતિ સાન, ચિત્ત અહંકાર નહીં અભિમાન ।  
 ગર્વપણં નવિ આણહ જેહ, કહિં ॥૩૩॥  
 સદા સકોમલ ચોલહ વયળ, કહિના દોષ ન દેષહ નયળ ।  
 અવગુણ કહિના નવિ માસહ જેહ, કહિં ॥૩૪॥  
 છેદહ કાપહ નહ ઘાસવહ, તુ હિ અવગુણ નવિ દાપવહ ।  
 ચંદનની પરિ સીતલ જેહ, કહિં ॥૩૫॥  
 અગનિ મુષિ આળીનહ ધરહ, આપ દહહ પરનઈં ગુણ કરહ ।  
 અગરતળી પરિ સગુણ સનેહ, કહિં ॥૩૬॥

ताडन तापन कोइ न(१३)इ करइ मालनपणुं तूइइ नवि धरइ ।  
 सुवर्णतणी परि निर्मल जेइ, कहि० ॥३७॥  
 अधोमुखि धरतां ऊरध धरइ, अहनिमि काम जे दहन ज करइ ।  
 आशामाहि निरासिउ जेइ कहि० ॥३८॥  
 कंदर्पतणा दर्प जे हरइ, विषयासंगति मनि नवि धरइ ।  
 ब्रह्मचारीसिउं रमइ नित जेइ, कहि० ॥३९॥  
 ब्रह्म राषवा करइ उपाय - पहिले दह मन राषइ ठाइ ।  
 दष्टिराग निवारइ जेइ, कहि० ॥४०॥  
 यौवनभरि एकली नारि, किमह न जाइ ते घरबारि ।  
 तेहना शब्द न वांछइ जेइ, कहि० ॥४१॥  
 हाव भाव जिहां नारी करइ, ते देषी पग पाछा भरइ ।  
 यौवनबलमद मंजइ जेइ, कहि० ॥४२॥  
 ब्रह्मतणुं रषोपुं कइ, जाणइ रषे कोइ परिहरइ ।  
 तस कारणि वलो जागइ जेइ, कहि० ॥४३॥  
 तप जप संयम मनि निर्मल धरइ, निद्रा आहार अल्प जे करइ ।  
 सदाचार संतोषो जेइ, कहि० ॥४४॥  
 गंगा यमना सरसती बहइ, परमहंस तीणि संगमि रहइ ।  
 रुंधो पवन मन तेहसिउं रमइ, कहि० ॥४५॥  
 अनाहत शब्द वाजइ छि जिहां, धराय ध्यान मन राषइ तिहां ।  
 अष्ट कर्म जे इण परि दमइ, कहि० ॥४६॥  
 छंडो सूर शशि हरिधरि जाइ, अमृत पामो निर्विष थाइ ।  
 कालछहिरि निवारइ जेइ, कहि० ॥४७॥  
 अंतरि राम अछइ कोइ सार, तास तणउ नवि लाभइ पार ।  
 तेहनइ ओलषी ध्यासि जेइ, कहि० ॥४८॥  
 संवत पनर सत्यासीइ न्यानबुद्धि आणी मनि हीइ ।  
 भवसायर उतरवा पार, शास्त्र मथीनइ काडिउ सार ॥४९॥  
 नयर तलाझइ आसो मासी सुदि पक्षि तेरसि मनउल्लासि ।  
 वैष्णव मावइ जोई विचार, प्रबंध रचीउ परउपगारि ॥५०॥  
 भणसिइ सुणसिइ जे इकचित्ति तेइनी होमिई निर्मलमति ।  
 भाव धरी जे आरधिसिइ, सब सुष संपति ते पामसिइ ॥५१॥  
 इति श्रीविष्णुभगतं समाप्तं ॥  
 श्रीपत्तने लिखितं ॥ ऋषि गौरापठनार्थ ॥

## કવિ નન્નસૂરિકૃત ગજસુકુમાલ ચંડાલીયા

સં. ઘસંતરાય વ. દવે

**પ્રાસ્તાવિક :** મધ્યકાલીન ગુજરાતો સાહિત્યમાં ગદ્ય, ચોપાઈ આદિની રચના લોકોની તોની દેશીઓમાં થવા લાગી ત્યારે તેને ‘દાલ’ સંજ્ઞા આપવામાં આવી. સુદોષ્ઠ કે લઘુ ગદ્યને વિવિધ દાલોમાં વિભક્ત કરવામાં આવતા. આ પ્રકારનો દાલવદ્ધ રચનાઓમાં ચાર કે છ દાલોવાળી લઘુ રચનાઓને સંખ્યાનુસાર ચંડાલીયા કે છંદાલીયા તરીકે ઓળખવામાં આવતી. સામાન્ય રીતે આવી કૃતિમાં જૈન પરંપરાના લોકોત્તર જ્ઞી-પુરુષોનાં ચરિત્ર-પ્રસંગનું સંક્ષિપ્તમાં વર્ણન પ્રાપ્ત થાય છે. અત્રે સં. ૧૫૫૮ (ઈ. સ. ૧૫૦૨) માં રચાયેલ, જૈન પરંપરામાં પ્રચલિત એવા ગજસુકુમાલના જીવનપ્રસંગોને વર્ણવતું, ‘ચંડાલીયું’ સંપાદિત કરી રજૂ કરવામાં આવ્યું છે.

**પ્રતવર્ણન અને સંપાદનપદ્ધતિ :** પ્રસ્તુત કૃતિનું સંપાદન उपलब्ध बे प्रतों परથી કરવામાં આવ્યું છે.

**પ્રત ક :** પ્રસ્તુત પ્રત લા. દ. મારતીય સંસ્કૃતિ વિદ્યામન્દિર, અમદાવાદના શ્રી પુણ્યવિજયજી હસ્તપ્રત સંગ્રહમાંથી પ્રાપ્ત થઈ છે. एनो क्रमांक ८४६० છે. આ ગૂટકારૂપ પ્રતમાં કુલ ૨૨૩ પૃષ્ઠ છે. અન્ય કૃતિ સાથે પ્રસ્તુત કૃતિ ‘ગજસુકુમાલ ચંડાલીયા’ પાન ૮૦-૮૨ પર ઉતારેલો છે. પ્રત્યેક પૃષ્ઠનું માપ ૧૦.૫” × ૪.૬” છે. આ પ્રત પાતળા કાગળ ઉપર દેવનાગરી લિપિમાં કાઢી શાહી વંદે લખાયેલી છે. સામાન્યતઃ આ પ્રતને મુખ્ય પ્રત ગણવામાં આવી છે. પ્રતનાં લેખન સમય સં. ૧૫૮૪ (ઈ. સ. ૧૫૨૮) નો છે.

**પ્રત લ :** જેસલમેરના યતિશ્રી વૃદ્ધિચંદ્રજીના મંદારમાંથી પ્રાપ્ત ગૂટકા પરથી મુનેશ્રી જિન-વિજયજીએ કરાવેલ પ્રેસનક્લનો અત્રે ઉપયોગ કરવામાં આવ્યો છે. જેને ‘પ્રત લ’ એવી સંજ્ઞા આપવામાં આવી છે.

અન્ન પ્રત ક ના પાઠને મૂળ ગ્રંથપાઠ તરીકે લેવામાં આવેલ છે કેટલાંક સ્થાના પર પ્રત લ ના યોગ્ય પાઠોને પણ ગ્રંથપાઠમાં સ્થાન આપવામાં આવ્યું છે.

**કાવ્યના કર્તા :** નન્નસૂરિ : કાવ્યની પ્રશસ્તિ પરથી આ કાવ્યના કર્તા કોરંટ ગચ્છના સર્વદેવસૂરિના શિષ્ય નન્નસૂરિ છે અને એનો રચના સં. ૧૫૫૮ (ઈ.સ. ૧૫૦૨) માં લંબાત નગરે થઈ હોવાનું કહી શકાય.

તિળિ પરિ પનર અઠાવનઈ, લંભાઈત માહિ

ધંમણ પાસ પસાડલઈ, રચીઠં ઊઠાહિ ૧૪૪શ્રી

કોરંટ ગછ રાજીડ, શ્રી સાવદેવસૂરિ,

તામુ સીમુ નનસૂરિ મળઈ, મન આણંદપૂરિ ૧૪૫શ્રી

આ સિવાય નન્નસૂરિએ ‘વિચારચોસઠો’ (રચના સં. ૧૫૪૪), ‘દશશ્રાવક ચત્રીશી’ (સં. ૧૫૫૩), ‘પંચતીર્થસ્તવન’ વગેરે કૃતિઓની રચના કરી હોવાનો ઉલ્લેખ મળે છે.

પ્રસ્તુત કાવ્યનો વિષય જૈન પરંપરામાં પ્રસિદ્ધ એવા ગજસુકુમાલના ચરિત્રપ્રસંગને આલેખવાનો છે.

૧. જૈન ગુર્જર કવિઓ સંપા. મો. દ. દેસાઈ, મુંબઈ ૧૯૨૬, ભાગ-૧, પૃ. ૯૬; ભાગ-૩, લંબ-૨, પૃ. ૫૨૫.

## नन्नरुक्मिणी

गजसुकुमाल चउढालीया

ढाल पहेली

सोरठ देस बखानीह साहेलडी रे, देवह तणउ निबेस,  
 द्वारिका नयरी तिहां भली, साहेलडी रे, समरथ कृष्ण नरेस. १  
 समरथ कृष्ण नरेश भुजबलि, जसु पिता वसुदेव,  
 देवकी देवी कुखि धरीउ, करह सानिचि देव,  
 इक दिवसि पुहुता देवकीय घरि, विहरवा मुनि दोइ,  
 ते देखि तसु जे हरख हुउ, कहिय न सकइ कोइ. २  
 विहरावह सिध-केसरा साहेलडी रे, मोदिक भरीउ थाल,  
 तेह पछइ दोइ आवीया, साहेलडी रे, संघाडा ततकाल. ३  
 ततकाल तीहं पणि दान दइ, देवकी पूछइ वात,  
 द्वारिका नगरी माहि मुनिवर किसिउ न लहई भात,  
 फिरि फिरि आवइ एक मंदिरि, तेह जि मुनि जे जाणि,  
 इम सुणि ते रिखि देवकी प्रति, भणइ मधुरी बाणि. ४  
 अम्हे सहोदर सारीखा साहेलडी रे, भदिलपुर अम्ह वास,  
 नागिल सुलसा जाणीह, साहेलडी रे, नंदन छ अम्हे तास. ५  
 अम्हे तासु नंदन जगवदीता, शाम बन्न शरीर,  
 अनीकजस १ नह अनंतसेनि जि २, अजितसेन ३ सुधीर,  
 नहितिरेपु (चो)थु ४ देवसेन ५ शत्रुसेन बखानि,  
 श्रीवक्त्र लंछण अति सल्लणउ, देवकुंअर जाणि. ६

१. १. ख. सोहामणओ. २. ख. देव तणओ. ३. ख. नगरी अति. ४. ख. किसन.  
 २. १. ख. भुजबल ३. ख. धरीयउ. ५. ख. देवकी ६. ख. विहरता ७. ख. देखि अति,  
 ख. हर्ष ऊगनओ. ८. क. कही  
 ३. २. ख. भरियडा ३. ख. ता. क. पछी  
 ४. १. ख. ते पुणि ४. ख. किमुं ५. ख. फिरि ७. ख. सुणी.  
 ५. २. क. घरि. ३. ख. जाणियइ. ४. ग. अम्हे छह नंदन. क. तासु  
 ६. २. ख. स्याम-वरण. ३. ख. अजितसेना अणंतसेना ४. ख. सत्तसेन बडवीर ५.  
 ख. दिवसेन चउथओ भीमसेन ६. ख. वीरसेना जाणियइ ८. ख. देवकुंअर जाणि.



प्रत्येकई परणावीया साहेलडो रे, कन्या दस बाबोस,  
 तातई कंचन-मणि तिणी, साहेलडो रे, दीधी कोडि बत्रीस. ७  
 बत्रीस नारी त्यजीय सारी, नेमि जिणवर योगि,  
 व्रत लेवि अम्हे नितु छटनउ, तप करुं विरता भोगि,  
 विहरावा आव्या त्रिहुं संघाडे, देवी तुम्हे घरि आन,  
 ईम भणवि पुहुता नेमि जिणवर, पासि ते रिलिराज. ८  
 अइमुत्ति मुनि भाखीउं साहेलडो रे, चितई मनह मझारि,  
 आठ हुसिई सुत तुझ जिथ्या, साहेलडो रे जनमिमि अवर न नारि ९.  
 जनमइसिई नही भरहखंडि, तिस्या नंदन कोइ,  
 ए यती दीसई कृष्ण सरीखा, कांई कारण होइ,  
 हम मनि विमासी रथिहि बइसी आण धरती देवकी,  
 नेमि जिणवर नमी पूछइ, भणइ ननसुरि देवकी. १०

#### हाल बोजी

नेमि भणइ सुणि देवको, सुत तुझ अंगा जातु हे,  
 हरिणेगमेखीइ अपहरिया, तु सुलसा इह मातु हे. ११  
 यादववंशहि चांदइल, कुंअर गयसुकुमाल हे,  
 कान्ह सहोदर लाडिकु, आंत्र छेछण सुकुमाल ए. १२ यादव० (भांचळी)  
 मृत सुत जि तिणि ज.मं.या ते, ते तुझ अणीय दीधा हे,  
 सातमइ गरभइ तिहि अवतरिय, नारायण सुप्रसीधा हे. १३ या०

७. ३. क. तातिं ख. तणी.

८. २. ख. तजेय क. यणवर. ३. ख. अम्ह व्रत लेइ छठ. ४. ख. रहूअ ख. भाग. ५.  
 ख. विहरवां. ७. ख. कहिय ते रिलि. ८. ख. जां

९. १. ख. अईमत्त ईम भाखीयउ. २. क चितई ३. ख. हुस्यइ सूत ताहरव. ४. ख.  
 जनमिस्यइ

१०. १. ख. जनमिस्यइ नाहीकभरत. २. ख. इसा क. म कोइ. ३. ख. जतीय ख. किसन  
 सरखा. ४. ख. रोइ ५. ख. रथइ ६. ख. केवडी ७ ख. पय नमी पूछइ नेमि जिण-  
 वर ८ ख. नंदसुरि

११. २. ख. ए तुम्ह अंग जातुरा ३. ख. हरिणेगमेखी ख. अपहरया. ४. ख. तउ. ख. तसु  
 मातुए.

१२. १. ख. यादववंशइ चंदलओ, २. ख. कुमर ३. ख. कुसन ए लहुडिलउ ४. ख. लहण  
 सुकुमाल ए.

१३. १. ख. सुत ए तसु. २. ख. तुम्ह ३. क. सातमि गरमि ख. ऊपनउ ४. क. सुप्रासीधा

बबद पूर्व घर पालिभि, बीस वरिस चारित्रू हे,  
 खेन्नूजि तीरथि सीक्षिसिंह, ए सवि तुम्हचा पूतू हे, १४. या.  
 हम सुणी ते बंदिया, जणणी हरख धरंती हे,  
 हेजहि उरि पान्हउ चडिउ, नयणे आंसु झरंती हे १५ या०  
 मंदिर पुहुतीय जेतलइ, नमिवा कान्ह पहुता हे,  
 चिता-कारण पूछीउ, तु पमणइ सुणि पूता हे. १६ या.  
 सात नंदन मिं जनमीया, पणि नवि बाल हुलाविउ हे,  
 ते सुणि कृष्णि आराहीउ, हरिणेणमेखीय आविउ हे. १७ या०  
 सुर भणइ होसिइ सहोदरु, जाणे देवकुमारू हे,  
 तरुणपणइ नेमिजिण कन्हइ, लेसिई संयम भारू हे. १८ या०  
 देवकी कुस्विइ अवतरिउ, सुर इन चविय विमानु हे,  
 सीह सुपनि सुत जनमीउ, सोहग रूप निधान हे. १९. या०  
 कोमल जसु तनु रातडूं, जिसउ गजताडभा थापूं हे  
 गजसुकुमाल सुथापीउ, तिणि कारणि तसु नामू हे. २०  
 सोमिल बंभण धूय भलो सोमा नामिहि जाणी हे,  
 कन्याहा लघु-बंधव तणी, अंतेउर माहि आणी हे. २१  
 योवन-बोसि अलंकरिउ, यादव सविहं पियारू हे,  
 भणइ ननसुरि रंगि रमइ, गयसुकुमालकुमारू हे. २२

१४. १. ख. चौद पूर्वघर केवली. ३. ख. सेतुंज अणसण सीसिस्वइ ४. ख. ए छइ. ख. पुतरे.  
 १५. रिखि बंदिया ३. ख. हेजइ उर पानउ चडइ  
 १६. १ख. पहुतीय ३ ख ऊमनी तउ. ४. ख. तु. ख. पूता हे.  
 १७. १ख. मइ २. ख. पुण ख. हुलायउ ए, ३. ख. हमकही कसन आरापीउ ४. ख. आपउ ए.  
 १८. १. ख. हुस्यइ ख. सहोदरु. ४. ख. लेस्यइ  
 १९. १. ख कुस्विइ अवतरंउ २. ख. विमाणु ३. ख. सुपन ख. जनमीयउ. ४. ख. तेजहि दीपए भाणू ए.  
 २०. १. ख. निरमल तेजहिरातडउ. ३. ख. तिणिकारणि तसु थापियउ. ४. ख. गयसुकुमाल सुनामु ए.  
 २१. १. क. धूसली. २. ख. नाम कुमारीए. ३. ख. कन्या, ख. भणी.  
 २२. १. ख अनुकमी जोवन परिवर्तउ २. ख. सविहं पियारउ ए ३. ख. नंदसुरि रंगइ. ४. ख. ठामू ए.  
 सं.-२

## ढाल त्रीजी

इक दिन नेमी भणइ मुखि, सांभलि धरम-विचार,  
 संजम भणी उमाहोड, गयसुकुमालकुमार रे. २३  
 धन धन स लहईइ, नेमी जिणेसर सोसो रि,  
 गरुड गुणनिलड, गयसुकुमाल मुण सो रि. २४ धन. (आंचली)  
 नेह धरीइ एक दिवसनु, बंधवि दोषउं राज,  
 नेमि कन्हइ चारित्र लीड, छांडी ते जिम बाजो रि. २५. धन.  
 तोणइ दिनि संध्या समइ, महाकाल मसाणि,  
 एग रयणि पडिमा रहिउ, नेमि जिणेसर वाणि रि. २६. धन.  
 सोमिल सुसुरइं निरखीउ, जागिइ मनि रिपु-भाव,  
 मुझ बेटी इणि परिहरी, जोइ-न सरल सभावै. २७- धन.  
 जाति बंभण माटी तणी, पहिलउ बांधी पालि,  
 जळतां अंगारा ठबिया, माथइ करम-चंडालो रे. २८. धन०  
 तउ वेयण अति उल्लो, सयरइ हूउ संताप,  
 ध्यानि थकी पणि नवि चलिउ, मनि नवि बांधीउ पागो रि. २९. धन.  
 बहु कालि कीजतु, आठ करमउ अंत,  
 सोमिल ते वहिलउ कीउ, अउ उपगार अनंतो रि ३० धन.  
 इणि ध्यानि मुगतइ गयु, पामी केवलन्यान तु,  
 केवल महिमा करइ, आबीय सुर तिण ठाणो रे ३१ धन.

२३. २. ख. संभलि ३. क. संयम ख. ऊमाहियउ. ४. ख. कुमार गजसुकुमालो रे.  
 २४. १. ख. लहियइ २. ख. गजसुकुमाल मुणीसो रे ३. ख. गरुआ. ख. भरया. ४. ख.  
 नेमि जिणेसरसीसो रे.  
 २५. १. ख. धरी इक २. ख. बंधव ३. ख. चरित्र लीयउ. ४. ख जिम बाजो रे.  
 २६. १. ख. तिणि दिवसि. २. ख. मसाणो रे. ३. ख प्रतिमा वही ४. ख बाणो रे  
 २७. १. ख. सुसरउ आवियउ. २. ख. जागयउ ख. विषवाद. ४. ख. जोवन ख. सहो-  
 बोरे.  
 २८. २. ख. बंधी पाल. ३. ख. ठवी  
 २९. १. क तु. २. क. सयरि ख. हूओ. ३. ख. ध्यान थका मुनि नवि चस्यउ.  
 ४. ख. बांध्यउ.  
 ३०. १. ख. बहुअ काल जे कीजतउ २. ख. करम नउ ४. ख. महंतो रे.  
 ३१. १. ख. तिणइ क. मुगति ख गया. २. ख तु (नथी) ३. ख तउ. ४. क. आबी देव  
 प्रमाणो रे.

सुप्रभाति जिण वांदिवा, चालिउ सारंगपाणि,  
इट वहतुं पेखीउ, डासउ नर एक ठाणि रि. ३२ धन.  
एक इट दिगला थिकी, लीधी निज हरि हाथि,  
कोडिवाने पायक भिल्या, ऊगाडी सवि साथे रि ३३ धन.  
भणइ ननसूरि जिणवर नमी, पूछइ पृथिवीपाल,  
लघु बंधव मुअ किहां अछई, मुनिवर गजसुकुमालो रे ३४ धन.

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नाम पखइ जिणवर कहिउ, सगळउ वृत्तंत  
ते सांभलि दुखीया हआ, यादव अत्यंत ३५  
श्री जिन शासनि जाणीइ, रिखि गजसुकुमाल,  
क्षमावंत माहि मूलगउ, जीवदया प्रतिपाल ३६ श्री. (आंचळो)  
माडी विलवइ दैव तई, बहसारी राजि,  
ततक्षण नयण उपाडीयां, किण कियउ अकाज ३७ श्री.  
कृष्ण भणइ कुणइ पापीइं, कीउउ ए दोस,  
नेमि भणइ तमु उपरइ, मनि माणिस रोस. ३८ श्री.  
इट-वाहक-नरनइ कीउ, जीम तइ उपगार,  
सिम मुनि नइ तेहथी हूयउ, वहिल भवपार ३९. श्री.  
जासु मरण ऊमां थकां, तुअ दरसणि होइ,  
पोलि प्रवेशई जाणिवउं, रिखि-वातक सोइ ४० श्री०

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३२. १. ख. वांदिवा २. ख. चाल्यउ सारंगपाणी. ३. ख. वाहक नर पेखीय. ४. क. होमु  
ख. इक तिणठाणोरे  
३३. २. ख. हरि जिम लीधी. ३. ख. कोडिगामे. ४. ख. ऊगाडीय ख. साथेरे.  
३४. १. ख. नंदसूरि. क. जमी. २. ख. पृथिवीपाल. ४. ख. कुमर गजसुकुमालारे.  
३५. १. ख. जिणवर कहयउ. २. क. सवल ३. ख. संभलि दुखिया थया. ४. ख. यादव  
३६. १. ख. सासने जाणीयइ २. क. रिखि. गजसुकुमाल.  
३७. १. ख. मायडी ख. देवकी. २. ख. बहसारउ ख. राज. ३. ख. ततखिण ख. ऊगा-  
लिथा. ४. क. करत ईणइ राजि.  
३८. १. ख. कृष्ण ख. पापीयइ. २. ख. कीयउ इवडउ दोस. ३. क. ऊपर ४. क. आनि-  
सिउ  
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४०. १. क. जास. २. ख. तुअ दरसिण. ३. ख. प्रवेशई जाणिवयो.

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 सोमिकनईं ते परि हुई, जे भाखी स्वामि ४१. श्री.  
 मातंग पाहि खंचावीउ, नाखिउ दूरगंध,  
 यादव कुंअर घणे लिया, व्रत तीणइ प्रबंध ४२. श्री.  
 श्री अंतगडदि(द)शा आठमा अंगमाहि पवित्र,  
 वीर जिणेसर जिम कहिउं, गजसुकुमाल चरित्र. ४३ श्री.  
 तिणि परि पनर अठावनईं, खंभाइत माहि  
 शंभण पास पसाउलई, रचीऊं ऊछाहि ४४ श्री.  
 कोरंट गछ राजीउ, श्री सावदेवसूरि,  
 तामु सीसु ननसूरि भणइ, मन आणंदपूरि ४५. श्री.  
 गजसुकुमाल चरित्र पढ़, जे गाइ रंगि,  
 तेह चरि मंगळ संपजइ, सुख विलसईं अंगि. ४६ श्री.

४१. १. ख. हरयालीयउ. २. ख. आव्यउ तिणि ठामि. ३. ख. हुई ४. ख. सामि.

४२. १. ख. खंयावीयउ २. ख. नाखयउ क. दूरगंधि ३. ख. तेणि प्रबंध.

४३. व्रत ख. आ कडी नथी.

४४. १. ख. संवत पनर ईकावनई. ४. ख. रचीयउ उच्छाह.

४५. १. ख. श्री कारंट गछि राजीयउ. २. ख. श्री भावदेवसूरि. ३. ख. सीस नंदसूरि

४६. १. ख. गजसुकुमाल. ख. जेह २. ख. गावई नरनारि. ३. ख. तिह. ख. चंचल वषा-  
 मणा. ४. ख. मनिहरख अपार. क. गाइसुकुमाल गीतं ख. इति श्री गजसुकुमाल  
 चवदाश्या गीतं छ.

# ‘आयारो’की समालोचना

दलसुख मालवणिया

तेरापथके आचार्य तुलसीजी के प्रयत्न से श्वेताम्बर आगमों की नवीन वाचना तैयार हो रही है। उसमें वाचना-प्रमुख स्वयं आचार्य तुलसीजी हैं और संपादन का भार मुनिश्री नथमलजीने लिया है। इस आगमवाचना में भगवान् महावीर निर्वाण के २५०० वे निर्वाण दिन विक्रम सं. २०३१ में जैन विश्वभारती, लाङ्गनू के द्वारा ‘आयारो’ नामक प्रथम अंग हिन्दी अनुवाद और विवेचन के साथ प्रकाशित हुआ है। मूल्य २० रुपये है, और पृ. ३५९ हैं।

सबसे पहले ध्यान देनेकी बात यह है कि इसमें यह नहीं बताया गया कि इस वाचना का आधार क्या है। क्या यह माना जाय कि तेरापथ में परंपरा से चली आई केवल श्रुत परंपरा ही इस वाचना का आधार है या प्राचीन प्रतों और मुद्रित अनेक आचारांग के संस्करण भी? स्पष्टीकरण के अभाव में इस विषय में कल्पना ही की जा सकती है। और वह यह कि इतः पूर्व मुद्रित संस्करणों का ही विशेष रूप में इस में उपयोग हुआ है। यदि हस्तप्रतों का उपयोग होता तो आवश्यक उनका निर्देश किया जाता। मुद्रित संस्करणों में भी डॉ. शुब्रिंग की आचारांग की आवृत्ति का ही विशेष रूप से इसमें उपयोग हुआ हो यह संभव है। किन्तु वाक्य-विन्यास में उस आवृत्ति का सर्वांशतः अनुसरण भी नहीं है। उस आवृत्तिकी यह विशेषता थी कि उसमें पद्यांशों को पृथक् किया गया था। उस योजना का तो इसमें लाभ लिया गया है किन्तु संपूर्ण रूप से नहीं। शुब्रिंग ने पद्यांशों में प्रथम आदि पाठों का विवेक करके तदनुसार पद्यों को छापा है, जब कि यहाँ ऐसा कोई विवेक नहीं। संभव यह भी है कि संपादक को उस तरह के पद्य अभिमत भी न हो। पाठशुद्धि के लिए भी उस आवृत्ति का उपयोग किया गया हो तब भी आश्चर्य नहीं, किन्तु प्रायः जहाँ वंजन-लोप शुब्रिंग की आवृत्ति में है वहाँ इस आवृत्ति में व्यंजनों को कायम रक्खा गया है। इसका मूल संभवतः चूर्णिगत आचारांग के पाठों का अनुसरण हो तो आश्चर्य नहीं। दूसरी बात ‘न-ण’ संबंधी भी विशेषता ध्यान पात्र है। शुब्रिंग की आवृत्ति में ‘ण’ के स्थान में ‘न’ की अधिकांश में उपलब्धि है, वहाँ सर्वत्र इस ‘आयारो’ में ‘ण’ का प्रयोग है।

डॉ. शुब्रिंग ने केवल प्रथम श्रुतस्कंध का संपादन किया है। इसमें भी प्रथम श्रुतस्कंध ही है। लेकिन डॉ. शुब्रिंग ने उचित रूप से ही इसका नाम “बंधचेराई” दिया था। उसका अभाव इस संस्करण में खटकता है। यह नाम निर्मूल तो था नहीं, परंपराप्राप्त भी है। तब उसे क्यों नहीं लिया गया यह विचारणीय है।

शुब्रिंग की आवृत्तिमें पुनः आवृत्ति पाठों को पूरा न मुद्रित कर केवल सूचना दी है, जब कि यहाँ पूरे पाठ मुद्रित हैं। डॉ. शुब्रिंगने पुनः आवृत्ति के लिए सामान्यतः आचारांग की प्रतों में जो पाठ मिलते हैं उनकी आवृत्ति की सूचना दी है। किन्तु इन पुनरावृत्ति के लिए ध्रुवगंडिका कितनी ली जाय इसकी सूचना अमर्यदेव की टीका में जहाँ नहीं है वहाँ चूर्णि में है। डॉ. शुब्रिंग ने ध्रुवगंडिका की पुनरावृत्ति में जहाँ कम पाठ लिया है, वहाँ आचारांग-चूर्णि का अनुसरण करके इसमें अधिक पाठ लिया गया है। किन्तु इसका आधार मूलसूत्रों की प्रतिओं में है या नहीं यह भी जाँचना जरूरी है। उदाहरण के तौर पर शुब्रिंग की आवृत्ति

में प्र० तीन की पंक्ति १६-१७ की तुलना प्रस्तुत में सूत्र ४० से ५३ तक करनी चाहिए। श्रुतींग में प्रस्तुतगत ५१-५३ लिखे नहीं गये जब कि चूणि के अनुसार लेना जरूरी है।

सूत्रों के देने की दोनों की प्रथा में भी काफ़ी भेद है। उदाहरण के तौर पर प्रथम अध्ययन के प्रथम उद्देश के सूत्रों की संख्या श्रुतींग में ७ है जब कि प्रस्तुत में १२ है। इसीसे जाना जा सकता है कि दोनों ने वाक्य-विन्यास करने में पृथक् पृथक् पद्धति अपनाई है। प्रस्तुत में कहीं कहीं निरर्थक सूत्रसंख्या बढ़ाई गई है यह देखा जा सकता है, जैसे कि उसीमें श्रुतींग के सूत्रों ७ के स्थान में ९-१२ किये गये हैं—यह भ्रामक है। ऐसा अन्यत्र भी है। इस मनमाने वाक्य-विन्यास के कारण 'इति' जैसे शब्दों से भी वाक्य का प्रारंभ माना गया जा कभी हो सकता नहीं—देखें प्र० ७० सूत्र २।

मूलसूत्रों में कहीं कहीं काला अक्षर मुद्रित है—वह क्यों है—इसका कोई स्पष्टीकरण नहीं है। क्या वह पद्यांश की सूचना है या उसके महत्त्व की ?

कहीं भी कोई पाठान्तर की नोंध नहीं दी गई तो क्या इससे यह समझा जाय कि इस सूत्र में पाठान्तर है ही नहीं ? संपादक ने श्रुतींग के द्वारा दिये गये पाठान्तरों का उपयोग अवश्य किया है, अन्यथा जिस रूप में यह सूत्रपाठ तैयार हुआ है, हो नहीं सकता था। किन्तु किसी निर्देश के अभाव में क्या यह माना जाय कि संपादक यह दिखाना चाहते हैं कि किसी एक ही प्रति में ऐसा ही पाठ था या परंपरा से श्रुतानुसारी ऐसा ही पाठ उपलब्ध है ? यदि ऐसा नहीं है तो यह स्पष्टीकरण जरूरी था कि किन आधारों से प्रस्तुत संस्करण तैयार किया गया। आशा रखें कि आगामी सूत्रों के संस्करणों में ऐसा स्पष्टीकरण किया जायगा।

अनुवाद सुगम्य बना है और स्पष्ट है किन्तु कहीं कहीं स्पष्टीकरण अपेक्षित है—वह दिया नहीं गया। जैसे कि प्र० २२ में सूत्र. ६७ में मूल में 'दीहलोगसत्य' है—उसका अनुवाद 'अग्नि शस्त्र' किया गया है। केवल भाषाका अनुसरण किया जाय तो यह अर्थ कभी हो नहीं सकता। अतएव यह स्पष्टीकरण जरूरी था कि प्रस्तुत में टीका का अनुसरण करके ही यह अर्थ किया गया है। प्र० ३६, सूत्र १२३ 'तसंति पाणा पदिसोदिसामु य' ऐसा मुद्रित है। वह 'तसंति पाणा पडिओ दिसामु य' होना चाहिए था। उसके अनुवाद में कहा गया है—'।दुःख से अभिभूत। प्राणी दिशाओं और विदिशाओं में (सब ओर से) भयभीत रहते हैं।' प्रस्तुत में विदिशा शब्द मूल में नहीं है फिर भी उसे कोष्ठक में रखा नहीं है वह उचित नहीं। इस प्रकार अन्यत्र भी हुआ है। प्र० ४२ सू० १४९ में 'जीविजं' छया है। वह 'जीविजं' होना चाहिए। प्र० ७२, सू० १२ 'व' के स्थान में 'च' चाहिए। प्र० ८५ सू० ७६ में 'परिवर्तति' का अर्थ 'तिरस्कार करते हैं' किया है वह विचारणीय है। प्र० १३८ में सू० ७३ में 'गिसिद्ध' पद जोड़ा गया है वह आधारहीन नहीं है क्यों कि प्र० १४२ में सूत्र. ८६ में वह पद मौजूद है। प्र० १५८ में सू० २२ में 'अणारियवयणमेयं' क्यों छोड़ दिया यह जानना जरूरी है।

समग्रभावसे देखा जाय तो आचारांग का यह हिन्दी संस्करण मुद्रण की दृष्टि से अच्छा है किन्तु विद्वानों की अपेक्षा की पूर्ति करता नहीं। जिज्ञासु धार्मिक जनों के लिए अनुवाद और टिप्पण बहुमूल्य है—इसमें तो संदेह नहीं। किन्तु आचार्य श्री तुलसी जी और मुनि नय-मखजी और उनके अनेक सहयोगी मुनियों के होते हुए विद्वज्जन और सामान्य जनको वृत्त करे ऐसे संस्करण की अपेक्षा है—उसकी पूर्ति होना तो बाकी ही है।

## रुक्मिणीकल्याण में सङ्गीत

### सुपमा कुलश्रेष्ठ

दक्षिण भारतीय कवि श्री राजचूडामणि दीक्षित द्वारा प्रणीत रुक्मिणीकल्याण\* महाकाव्य में श्रीकृष्ण-रुक्मिणी के विवाह की प्रभिन्न कथा वर्णित है। श्री राजचूडामणि का विविध शास्त्र-विषयक पाण्डित्य उनकी इस कृति में परिलक्षित होता है। सङ्गीतशास्त्र में कवि की महती अभिरुचि थी। गीत वाद्य च नृत्यश्च त्रयं सङ्गीतमुच्यते। सङ्गीत के अन्तर्गत गायन, वादन तथा नृत्य तीनों को परिगणित किया जाता है। अतएव क्रम से इन तीनों का र. क. में प्रयोग विवेचनीय है।

### गायन

गायन में गेय किसी पद्य को स्वरबद्ध करके गाया जाता है। द्वारका की स्त्रियाँ अमृत-तुल्य रीति वाली गीतियों के गान में नितान्त कुशल हैं<sup>१</sup>। रुक्मिणी तथा श्रीकृष्ण के विवाहके अवसर पर स्त्रियाँ पार्वती तथा शिव के विवाह के मङ्गल-गीत गाती हुईं वर-वधू को मणिमय पीठ पर बिठाती हैं। उनके परिणय-गीतों के साथ मृदङ्ग भी बजाये जाते हैं<sup>२</sup>। र. क. में गन्धर्वों तथा शालीपालिनारियों के सुमधुर गायन का भी उल्लेख प्राप्त होता है<sup>३</sup>। भ्रमरों की गुञ्जार में भी कवि ने सङ्गीत का वर्णन किया है<sup>४</sup>।

षड्ज, ऋषभ, गान्धार, मध्यम, पञ्चम, धैवत और निषाद — सङ्गीत के ये सात स्वर विभिन्न पशु-पक्षियों के स्वर से उत्पन्न माने जाते हैं। राजचूडामणि इस विषय से पूर्ण परिचित थे। षड्ज की उत्पत्ति पर कवि की कल्पना है कि इन्द्रधनुष रूपी कोण वाली वीणा से स्वर को जानने वाले मेघ से मयुर-समूह ने उज्ज्वल-गुण-युक्त षड्ज स्वर सीखा<sup>५</sup>।

\* रुक्मिणीकल्याण (श्रीराजचूडामणिदीक्षित-प्रणीत) —

(अ) वाणीविलास प्रेस, श्रीरङ्गपुर से प्रकाशित

(आ) मौक्तिकपालिका व्याख्या सहित प्रथम दो सर्ग, अङ्गार लाइब्रेरी, मद्रास से प्रकाशित, १९२९ ई.

(इ) हस्तलिखित श्रीबालयज्ञवेदेस्वरकृत मौक्तिकपालिका व्याख्या, अङ्गार लाइब्रेरी, मद्रास १ र. क. — प्रायः प्रियालः प्रमदाजनानामाकर्ण्य गीतोरमृतैकरीतीः।

सद्यः स्फुरत्कोरकसङ्घिभृङ्गीसङ्गीतभक्तयानुक्रमेति यस्मिन् ॥११९९

२ " — अथ भीष्मकान्धकपुरन्ध्रयः स्फुरद्विरिजानिरीशपरिणीतिगीतयः।

निबरीसमङ्गलमृदङ्गनिःस्वनं मणिपीठमध्यमनयनध्वरौ ॥१११

३ र. क. — गन्धर्वाणां गायतामिन्द्रेण वीणालङ्घुं व्याजतोऽमी गृहीत्वा।

अन्ये पाथोमानवीनां कुमाराः पारावारे पश्य दूरं प्लवन्ते ॥५१८

समुदयसमयद्रवीकृताभिर्माणिगतातिभिः स्फुरिता वृतीक्षुकाण्डाः।

किमजनिषत शालिपालिनारीसुमधुरगतिमुखोदिताश्रुपूराः ॥९१२२

४ " — १८८, ९९

५ " — शातमन्यवशरासनकोणया वीणया किमपि वेदितस्वरात्।

षड्जमुज्ज्वलगुणं बलाहकादभ्यगीषत कुलानि केकिनाम् ॥८१५



वर्षाश्रितु में मेघ! को देखकर प्रसन्न मयूर ध्वनि करता है। षड्ज की उत्पत्ति मयूर से मानी गई है। मतङ्गमुनि के अनुसार 'षड्जं मयूरो वदति।' ६ स्थानों से उत्पन्न होने के कारण सङ्गीत के प्रथम स्वर को षड्ज कहते हैं (नागाकण्ठमुस्तालुजिह्वादन्ताश्च संस्पृशन् । षड्भ्यः सङ्गायते यस्मात्तस्मात्षड्ज इति स्मृतः ॥) कवि के अनुसार वर्षाश्रितु से सङ्गीत को सीखकर उसका अभ्यास करने वाले मयूरों की ध्वनि विश्वर अर्थात् पक्षी का स्वर अर्थात् षड्ज बन गई। १ कोकिल से पञ्चम स्वर की उत्पत्ति मानी गई है। क. क. में कोकिलों ने पञ्चम स्वर के चमत्कार द्वारा रमणियों को वसन्तागमनकी सूचना दे दी १।

### वादन

विभिन्न वाद्यों द्वारा उद्भूत स्वर तथा लय का आनन्द वाद्य सङ्गीत अथवा वादन द्वारा प्राप्त होता है। साङ्गीतिक वाद्य चार प्रकार के माने गये हैं—

तत् तन्त्रीकृतं शैयमवनदं तु पौष्करम् ।

धनं तालस्तु विज्ञेयः सुषिरो वंश उच्यते ॥ ना० शा० २८।२

अब इन चारों प्रकार के वाद्यों का ४० क० में प्राप्त उल्लेखों के अनुसार विवेचन किया जायेगा। श्री राजचूडामणि को इन चारों प्रकार के वाद्यों का पूर्ण ज्ञान था।

### तत् वाद्य

उंगलियाँ से छेड़कर ( यथा स्वरमण्डल, तम्बूरा आदि ), कोण या त्रिकोण (मिजराब) की सहायता से ( यथा सितार, वीणा, सरोद आदि ), गज से रगड़कर ( यथा सारङ्गी इसराज, दिलरबा आदि) तथा डण्डी से प्रहारकर ( यथा शन्नूर आदि ) बजाये जाने वाले वाद्य तत् वाद्य कहलाते हैं। तत् वाद्यों में विषज्विका, वीणा, परिवदिनी तथा तन्त्री का कवि ने अनेकशः प्रयोग किया है। शास्त्रों में तीन प्रकार की तन्त्री वीणाओं— एकतन्त्री, द्वितन्त्री, तथा त्रितन्त्री का उल्लेख मिलता है। भगवान् ब्रह्मा नाट्यवेद के आविष्कर्ता एवं भरतमुनि के शिक्षक थे। इनकी वीणा का नाम ब्राह्मी वीणा था। ब्राह्मी वीणा के अन्य भरतमुनि के शिक्षक थे। इनकी वीणा का नाम ब्राह्मी वीणा था। ब्राह्मी वीणा के अन्य नाम घोषा, घोषक, घोषवती एवं एकतन्त्री भी कहे गये हैं। एकतन्त्री वीणा में केवल एक तार होता था। बायें हाथ में बाँस की एक बारहअंगुल लम्बी शलाका लेकर उससे तार पर विभिन्न स्वरों की सारणार्थों की जाती थी। एकतन्त्री में सारिकायें न होने के कारण समस्त ग्राम, मूर्च्छनायें एवं २२ श्रुतिर्था प्रतिक्षण उपस्थित रहती थीं। भरत, मतङ्ग तथा नारद के समय तक जिसे घोषक, घोषवती अथवा ब्राह्मी वीणा कहते थे, उसी को नान्यदेव, सुधाकलश तथा शाङ्गदेव आदि के समय में एकतन्त्री के नाम से पुकारा गया है।

नारदकृत सङ्गीतमकरन्द में उल्लिखित वीणाओं के नाम प्राप्त होते हैं। तारों की संख्या तथा वादन-विधि के भेद से एक वीणा के अनेक भेद बन गये। ४० क० में वर्षाश्रितु द्वारा

१ क. क.—वाथोदस्वरमण्डलीफलकभूपर्यायलोमशङि—

तन्त्रीरात्रं तथातिथिर्भरतरोत्तालस्वरव्यञ्जिकाः ।

शब्दव्याख्यतः पयोदसमयाद्वातं समभ्यस्यतां

प्रायेण प्रचलाकिनां समभवद्वीतिस्वरो विस्वरः ॥८॥४५

२. ४० क०—प्रातः वसन्तसमये प्रमदावनेभ्यः संवेद्य पञ्चमचमत्किमया सहर्षम् ।

सम्पूर्णरागसङ्कारदत्तापदेशात्किं पूर्णपात्रमलभन्त वसन्तघोषाः ॥१०॥५९

विद्युत् रूपी तन्त्री के निरन्तर बजाये जाने का उल्लेख हुआ है। द्वारका की स्त्रियाँ विप-  
श्चिका-वादन में नितान्त निपुण हैं। वे द्वारका के प्रासादों में चन्द्रमा की कलारूप मणिमयी  
कोणयष्टि के द्वारा निपुणतापूर्वक विपश्ची बजाती हैं किन्तु चन्द्रकला में वर्तमान सुधा (अमृत)  
से तन्त्री आर्द्र हो जाती है और आर्द्र तन्त्री से शुद्ध स्वर नहीं निकलते इसलिए स्वर की  
विपरीतता से द्वारका-रमणियाँ अत्यन्त लज्जित हो जाती हैं। कुशल वादक के लिए स्वर  
का विपरीत हो जाना नितान्त लज्जाजनक ही है। वीणाकोण का भी ६० क० में अनेकशः  
उल्लेख हुआ है ( १।७१-७२ )। द्वारका के रत्नयुक्त प्रासाद में वीणावादन में कुशल  
कोई युवती कोण बनाने के आशय से कलामात्रावशेष चन्द्रमा को ग्रहण करने के लिए  
उत्सुक हो जाती है<sup>१०</sup>। वीणा की तुम्ही का भी राजचूडामणि ने उल्लेख किया है<sup>११</sup>। विरहिणी  
रुक्मिणी को अनेक प्रकार की मूर्च्छनाओं को प्रकट करने वाली वीणा भी विमना ही बनाती है।<sup>१२</sup>

द्वारका के निवासी परिवदिनी-वादन में कुशल हैं। वे प्रकट हुए पञ्चम राग से  
युक्त चिह्नवाली परिवदिनी को हाथ में लेकर श्रुति तथा ग्राम के मार्ग की अनुकूलता के  
कारण संसार में प्रसिद्धि प्राप्त कर चुके हैं।

रघुवंश के अष्टम सर्ग में वर्णन है कि जब नारदमुनि गोकर्णक्षेत्रस्थ शङ्कर के दर्शन के  
लिए जा रहे थे, उस समय उनकी वीणा में लगी हुई पुष्पमाला शन्दुमती के वक्षःस्थल पर  
गिरी, जिससे उनकी मृत्यु हो गई ( ८।३३-३५ )। इस स्थल पर कालिदास ने नारद की  
वीणा के लिए परिवदिनी शब्द का प्रयोग किया है<sup>१३</sup>। कहते हैं कि सर्वप्रथम कालिदास ने  
ही परिवदिनी वीणा का उल्लेख किया है। उसके बाद इसका नाम सङ्गीत-मकरन्द में उपलब्ध  
होता है। यतिमान-पादखण्ड, अभिधान-चिन्तामणि आदि में भी परिवदिनी वीणा का  
उल्लेख प्राप्त होता है। इसमें सात तन्त्रियाँ होती हैं<sup>१४</sup>।

१. ६० क०-८।४५

२. „ - कोकारिरेखामणि कोणयष्ट्या निक्वाणयत्तो निपुणं विपश्चीम् ।

सुघाद्र्ततन्त्रीस्वरविप्लवेन सौधेषु यस्यां मुहुरास्वपन्ते ॥१७२

३. „ - शोणाधरा यन्मणिसौधभूमौ वीणागुणास्फालनलज्जवर्णा ।

एणाङ्कुरेखाग्रहणाय यत्नं कोणाशया कोरकितं विषचे ॥१७१

४. „ - गन्धवर्णा गायतामिन्दिरेशं वीणालावुं व्याजतोऽमी गृहीत्वा ।

अन्ये पाथोमानवीनां कुमाराः पारावारं पश्य दूरं प्लवन्ते ॥५।१८

५. „ - प्रपञ्चितोच्चावचमूर्च्छनायां विपश्चिकायां विमनायते सा ।

उदङ्मुक्तालयेऽपि लास्ये न किञ्चिदप्यश्नति नर्मं तन्त्री ॥३।९२

६. ६० क० - पाणौ गृहीत्वा परिवदिनीं यत्नीराः स्फुररपञ्चमरागमुग्राम् ।

अहो श्रुतिप्राप्तपथानुसारप्राप्तप्रकर्षा जगति प्रथन्ते ॥१।७४

७. रघुवंश - भ्रमरैः कुसुमानुसारिभिः परिकीर्णा परिवदिनी मुनेः ।

ददृशे पवनावलेपजं सृजती बाष्पमिवाञ्जनाविलम् ॥८।३५

८. बाद्यप्रकाश - सप्तभिः तन्त्रिभिः दृश्यते परिवदिनी । ३० ततवाद्यानि

अमरकोश - वीणा तु वल्लरी, विपश्ची, सा तु तन्त्रीभिः सप्तभिः परिवदिनी ।

शिशुपालवध में माघ ने नारद-वीणा के लिए 'महती' शब्द का प्रयोग किया है। आकाशमार्ग से पृथ्वी पर आते हुए नारद बड़े आश्चर्य से अपनी महती को देखते हैं, जिसमें से वायु के आघात से सभी भुतियाँ, स्वर, ग्राम और मूर्च्छनाएँ स्वतः ही बिना बजाये ही रण्ट हो रही थीं।

६० क०, रघुवंश और शिशुपालवध तीनों के ही वीणा-वर्णन-परक श्लोकों को देखकर यह प्रतीत होता है कि परिव्रादिनी और महती दोनों ही नारद-वीणा हैं और दोनों में ही भुति और ग्राम विशेष स्पष्ट होते हैं।

भुतियाँ बाईस हैं-तीव्रा, कुमुदती, मन्दा, छन्दोवती, दयावती, रञ्जनी, रक्तिका, रौद्री, कोष्ठी, वज्रिका, प्रसारिणी, प्रीति, मार्जनी, क्षिति, रक्ता, संदीपिनी, आलापिनी, मंदती, रोहिणी, रम्या, उमा और क्षोभिणी। ग्राम तीन है - षड्ज, गान्धार और मध्यम।

अवनद्ध या आनद्ध वाद्य

वे वाद्य जो भीतर से पोले तथा चमड़े से मढे हुए होते हैं और हाथ या किसी अन्य वस्तु के ताड़न से शब्द उत्पन्न करते हैं, आनद्ध कहलाते हैं। भरतमुनि ने आनद्ध जाति के वाद्यों की संख्या एक सौ बताई है। आनद्ध वाद्यों में से मृदङ्ग, मुरज, आनक और दुन्दुभि का राजचूडामणि ने उल्लेख किया है।

मृदङ्ग और मुरज

सुधाकलश ने भगवान् शङ्कर को मृदङ्ग या मुरज का आविष्कारक बताया है। प्राचीन ग्रन्थों में मृदङ्ग, पणव तथा दुर्दुर को पुष्कर-वाद्य कहा गया है। ऐतिहासिक दृष्टि से मृदङ्ग, मुरज आदि का उल्लेख वैदिक वाङ्मय में प्राप्त नहीं होता। रामायण एवं महाभारत में मृदङ्ग और मुरज का उल्लेख प्राप्त होता है। किन्तु बाद में मुरज तथा मर्दल मृदङ्ग के पर्याय रूप में प्रयुक्त होने लगे। नामपरिवर्तन के साथ साथ मृदङ्ग का वह रूप जो प्राचीन काल से भरत के समय तक प्रचार में रहा, कब लुप्त हो गया, इसका पता लगाना कठिन हो गया है। जिस वाद्य को आज उत्तरभारतीय मृदङ्ग अथवा पखावज के नाम से जानते हैं, दक्षिणभारतीय जिसे अरना मृदङ्ग कहते हैं, वह भरतकालीन मृदङ्ग का केवल एक भाग है। मृदङ्ग में यह परिवर्तन लगभग सातवीं शताब्दी से ही होने लगा था जो शाङ्गदेव के समय तक पूरी तरह बदल गया।

पूजादि के अवसर पर अक्सर मृदङ्ग बजाया जाता था। रुक्मिणी-श्रीकृष्ण के विवाह के अवसर पर स्त्रियाँ पार्वती तथा शिव के विवाह के मङ्गल-गीत गाती हैं, साथ में मृदङ्ग भी बजाये जाते हैं<sup>१</sup>। इस प्रकार मृदङ्ग की गणना मङ्गल-वाद्यों में होती है। विवाह के ही भवतर पर सुगमयौ अर्चनावधौ तथा मुरज के भा बजाए जाने का उल्लेख ६० क० में प्राप्त है<sup>२</sup>।

१. शिशुपालवध- रणन्द्रिराघटनया नभस्वतः पृथग्विभिन्नभुतिमण्डलैः स्वरैः ।

स्फुटीभवद्ग्रामविशेषमूर्च्छनामवेक्षमाणं महतीं मुहुर्मुहुः ॥११॥

२. ६० क० - अथ भीष्मकान्धकपुरन्ध्रयः स्फुरद्विरिजागिरीशपरिणीतिगीतयः ।

निवरीसमङ्गलमृदङ्गनिःस्वनं मणिपीठमध्यमनयनधूवरी ॥६॥ ११

३. , - ६१५९

### दुन्दुभि

वैदिक साहित्य में वीणा की ही भांति दुन्दुभि का भी अनेकशः उल्लेख हुआ है। जिस प्रकार तबले में दो नग हाते हैं — एक दायाँ और दूसरा बायाँ और दोनों को मिलाकर तबला कहा जाता है, उसी प्रकार दुन्दुभि में भी दो नग होते हैं — एक बड़ा नगाड़ा जिसका शब्द गम्भीर होता है तथा एक छोटा नगाड़ा जिसका शब्द छोटा तथा ऊँचा होता है। इस प्रकार यह दो स्वर वाला दो नग का वाद्य दुन्दुभि कहलाता है।

आनन्दोत्सव तथा विवाहादि के अवसर पर दुन्दुभि बजाई जाती है। संस्कृत साहित्य में स्थान स्थान पर प्रसन्नता के अवसर पर देवताओं द्वारा दुन्दुभि-वादन का उल्लेख हुआ है। ६० क० में रुक्मिणी-श्रीकृष्ण के विवाहावसर पर सुरदुन्दुभि वादन का वर्णन उपलब्ध होता है<sup>१</sup>।

### सुषिर वाद्य

मुख की वायु द्वारा बजाये जाने वाले वाद्य सुषिर वाद्य कहलाते हैं। ६.क. में मुरली, वंशी और शङ्ख इन सुषिर वाद्यों का उल्लेख प्राप्त होता है।

### मुरली अथवा वंशी

वंशी से तात्पर्य बाँसुरी से है। महाकवि कालिदास ने कुमारसंभव में वंशी के जन्म-सम्बन्ध में एक सुन्दर कल्पना प्रस्तुत की है। उन के अनुसार भौरों द्वारा छिद्रित वंश-नालिका में वायुप्रवेश के कारण उत्पन्न ध्वनि को सुनकर प्रभावित हुए किन्नरों ने उस छिद्रित वंशनालिका को वंशवृक्ष से पृथक् कर अपनी सुलववायु द्वारा उसका वादन किया और इस प्रकार उसे वाद्य के रूप में प्रचलित किया<sup>२</sup>।

श्रीकृष्ण वंशी-वादन के लिए सर्वाधिक प्रसिद्ध रहे हैं। उनकी वंशी से उद्भूत सरस मधुर स्वर के सम्मुख पिक भी लज्जित हो जाता है। रुक्मिणी की मान्यता है कि उनका प्रिय निश्चय ही पिक के द्वारा नहीं देखा गया क्योंकि यदि देखा गया होता तो वह उनकी वंशी के स्वर से लज्जायुक्त होता हुआ कदापि उच्च स्वर से न गाता<sup>३</sup>।

मुरली अथवा वंशी के वादन के लिए महतो चातुरी अपेक्षित है। मुरली के छिद्रों पर अङ्गुलि-संचालन एवं मुखवायु द्वारा मुरली बजाई जाती है। श्री राजचुडामणि ने रुक्मिणी के सौन्दर्य-वर्णन-प्रवक्तृ में उनका त्रिवली के सौन्दर्य का मुरली के रूपक द्वारा अति सुन्दर वर्णन किया है। यह वर्णन कवि के प्रौढ़ सङ्गीतज्ञान का परिचायक है। रुक्मिणी की नत-नाभि रूप मुख वाली रोमलता रूप मुरली नवयौवन रूप श्रीकृष्ण की निरन्तर रखी गई तीन अङ्गुलियों का त्रिवली के वहाने स्मरण करवाती है<sup>४</sup>।

१. „ — जयशङ्खसङ्घकनकावलीमुरजवाद्यवाद्यनिनदे निरन्तरे ।  
प्रसभे प्रतिध्वनिरिवाभ्रमण्डपे सुरदुन्दुभिभ्यनिभरो व्यजुन्मत्त ॥६॥५९
२. कुमारसंभव — यः पूरयन् कीचकरन्त्रमागन्दीमुखोत्थेन समीरणेन ।  
उद्गास्यतामिच्छति किन्नराणां तानप्रदायित्वमिवोपगन्तुम् ॥१॥८
३. ६० क० — प्रियो ममायं नियतं पिकेन व्यालोकि नानेन विलोकितश्चेत् ।  
तदीयवंशीरवजातलज्जस्तारं न कूजेदिति मन्यते सा ॥३॥३१
४. „ — नतनाभिमुखाञ्चिता नताङ्गथा मुरलीरोमलता वयोमुपरेः ।  
मिषति त्रिवलीमिषादमुष्यामनिशव्यापृतमङ्गुलिवयं किम् ॥४॥२५

## शङ्ख

सङ्गीत-रत्नाकर, सङ्गीत-शरिजात तथा सङ्गीत-मार् आदि में शङ्ख का विधिवत् उल्लेख प्राप्त होता है। अहोबल तथा सङ्गीत-सारादिक के वर्णन से ऐसा प्रतीत होता है कि इसमें न केवल एक स्वर अपितु सम्पूर्ण राग का वादन सम्भव था। वस्तुतः शङ्ख एक सामुद्रिक जीव का ढाँचा है जो समुद्र से निकाला जाता है। इनकी दो जातियाँ हैं जो दक्षिणावर्त तथा वामावर्त नाम से प्रसिद्ध हैं। युद्धावसरो तथा मङ्गलोत्सवों पर शङ्ख बजाने की प्रथा थी। आज भी पूजादि के अवसर पर शङ्ख बजाये जाते हैं<sup>१</sup>।

## घनवाद्य या तालवाद्य

वे वाद्य जो ठोकर लगाकर बजाये जाते हैं घनवाद्य कहलाते हैं। ताल, कांस्यताल, घण्टा, क्षुद्रघण्टा (घुंवरु), मँजीरा तथा जलतरङ्ग आदि की गणना घनवाद्यों में होती है। स्पष्टरूप से ६० क० में घनवाद्यों का उल्लेख प्राप्त नहीं होता किन्तु प्रकारान्तर से एक दो उदाहरण उपलब्ध हैं। ६० क० में एक स्थल पर अनेक प्रकार के लौहयन्त्रों की ध्वनि से सभी दिशाओं के पूरित किये जाने का उल्लेख है। यह लौहयन्त्रों की ध्वनि घनवाद्यों के अन्तर्गत ही परिगणित की जायगी<sup>२</sup>। कांस्यताल का उल्लेख कवि ने लास्य (३।९२) तथा रुक्मिणी-सौन्दर्य-वर्णन के प्रसङ्ग में किया है<sup>३</sup>।

## नृत्य

सङ्गीत की तृतीय विद्या नृत्य विद्या से भी श्रीराजचूडामणि पूर्णतः परिचित थे। रुक्मिणी-श्रीकृष्ण के विवाह के अवसर पर गणिकाओं के नृत्य का उल्लेख कवि ने किया है। वे गणिकाएं नाट्यविद्या-प्रवर्तक भरताचार्य द्वारा निर्दिष्ट सात्त्विक, आङ्गिक प्रभृति अभिनय-भेदों में प्रवीण थीं<sup>४</sup>।

रुक्मिणी के सौन्दर्य-वर्णन-प्रसङ्ग में कवि की उक्ति है कि रुक्मिणी के नाट्यरङ्गस्थलात्मक मुख पर नटरूप लावण्य नृत्य करने का इच्छुक था। उस समय उनके कर्णभूषण कांस्यताल नामक वाद्य के भ्रम को उत्पन्न कर रहे थे। इस प्रकार भ्रान्तिवान् और अतिशयोक्ति अलङ्कारों के माध्यम से कवि ने अपने नृत्यविद्यापरक ज्ञान को प्रकट किया है<sup>५</sup>। कांस्यताल तथा मुदङ्गादि के साथ सम्पन्न होते हुए नृत्य में भी विराहिणी रुक्मिणी किञ्चित् भी सुख नहीं पाती<sup>६</sup>।

१. ६० क० — जयशङ्खसङ्घकनकानकावलीमुरजवाद्यवाद्यनिनदे निरन्तरे ।

प्रसभं प्रतिध्वनिरिवाभ्रमण्डपे सुरदुन्दुभिध्वनिभरो व्यजृम्भत ॥६।५९

२. „ विविधोषधैरथ विचित्रदीपिकाः समदीपयन्कतिपये समन्ततः ।

अपरेऽप्यनेकविधलौहयन्त्रकैर्हरितां मुखानि रटितैरपूरयन् ॥ ६।५८

३. „ — ६।२९

४. „ — गणिकाः क्वणत्कनककङ्कणोत्करा भरतोदिताभिनयभेदकोविदाः ।

परिमञ्चमञ्चितविलाससम्बद्धो, नटुत्तरानुभयपार्षसीमुखः ॥६।६०

५ रु. क. — स्फुरिते कपोलमुखि कर्णभूषणे तनुतस्स्य तालयुरालभ्रमे तनोः ।

मणिदीपमोहमपि रत्नवालिके लवणिग्नि लास्यकलनोन्मुखे मुखे ॥६।२९

६ ' — प्रपञ्चितोचावचमूर्च्छनायां विपञ्चिकायां विमनायते सा ।

उदञ्चदुत्ताललेऽपि लास्ये न किञ्चिदप्यञ्चति नर्म तन्वी ॥३।९२

र. क. के सङ्गीतशास्त्रविषयक पद्यों में कवि द्वारा अनेक अलङ्कारों का भी प्रयोग अनायास किया गया है। साङ्गीतिक चर्चा के कारण ही ये अलङ्कार वहाँ प्रयुक्त हुए हैं। ये अलङ्कार हैं—उपमा (१।२३), आह्वुति (४।२५), रूपक (४।२५, ८।४५, ९।२२) और भ्रान्तिमान् (६।२९)।

र. क. में अनेक सङ्गीतशास्त्रीय पारिभाषिक शब्दों का भी प्रयोग उल्लेख है जो कवि के गम्भीर ज्ञान का परिचायक है। वे शब्द हैं —

पञ्चम राग	(१।७४)
श्रुति	(१।७४, ३।१०, ३।१०८)
ग्राम	(१।७४, ३।१०)
गीति	(१।९९)
गान	(८।४५, ९।२२)
सङ्गीत	(१।७३, १।९९)
स्वर	(३।१०, ८।१५, ८।४५)
विशेष जाति	(३।१०)
राग	(३।१०, १०।५९)
उच्चावच मूर्च्छना	(३।९२)
ताल, लय	(३।९२, ८।४५)
लास्य	(३।९२, ६।२९)
दृश्य	(६।६०, ८।१६)
दृत्त	(८।१७)
विस्वर	(३।१०८, ८।४५)
गन्धर्व	(५।१८)
परिणीति गीति	(६।११)
पद्मजोत्पत्ति	(८।१५, ८।४५)
पञ्चमोत्पत्ति	(१०।५९)

इस प्रकार यह सुनिश्चित है कि महाकवि श्रीराजचूडामणि दीक्षित सङ्गीतविद्या के निष्णात वेत्ता थे।

## घणेरव के महावीर मन्दिर की मूर्तियों का मूर्ति-वैज्ञानिक अध्ययन

सारुतिनन्दन प्रसाद तिवारी

घणेरव का महावीर मन्दिर राजस्थान के पाली जिले के घणेरव नामक स्थल से लगभग चार मील की दूरी पर स्थित है। महावीर को समर्पित श्वेतांबर परम्परा का उक्त मन्दिर मूलप्राताद, गूढमण्डप, सुखमण्डप एवं रंगमण्डप से युक्त है। मन्दिर के साथ ही कुछ बाद की (१२ वीं शती) २४ देवकुलिकाएँ भी संयुक्त हैं। मण्डारकर ने मन्दिर को ग्यारहवीं शती का निर्माण बतलाया है।<sup>१</sup> किन्तु मधुसूदन दाकी मन्दिर के मूल भाग को दसवीं शती के मध्य का निर्माण स्वीकार करते हैं। दाकी ने अपनी तिथि की पुष्टि जगत के अभिषेक मन्दिर (९६१) से महावीर मन्दिर को समता के आधार पर की है।<sup>२</sup> स्थानीय सूचनाओं के अनुसार महावीर मन्दिर के गर्भगृह में किसी समय ९५४ के लेख से युक्त एक पीठिका सुरक्षित थी।<sup>३</sup> मन्दिर का गर्भगृह एवं भीतर के अन्य भाग भले ही दसवीं शती में निर्मित रहे हों पर मन्दिर के विभिन्न बाह्य आयामों पर उत्कीर्ण मूर्तियों की लाक्षणिक विशेषताओं के आधार पर उन्हें ग्यारहवीं शती में उत्कीर्णित स्वीकार करना ही ज्यादा उचित प्रतीत होता है। मुखमण्डप के एक स्तम्भ पर विक्रम संवत् ११०५ (= १०४८) का एक लेख भी उत्कीर्ण है। बारहवीं शती की देवकुलिकाओं के एक स्तम्भ पर संवत् १२१३ (= ११५६) का एक लेख प्राप्त होता है।<sup>४</sup>

मन्दिर की जंघा वेदिका एवं अन्य सभी आयामों को मूर्तियाँ दो अर्ध स्तम्भों से वेष्टित है और शीर्ष भाग में चैत्य गवाक्ष के अलंकरणों से युक्त रथिकाओं में स्थापित हैं। सभी देव आकृतियाँ करण्डमुकुट एवं अन्य सामान्य अलंकरणों के साथ ही मानण्डल एवं मस्तक के दोनों पार्श्वों में वृक्ष की पत्तियों के अलंकरण से युक्त हैं। देवियों का चोली, स्तनहार एवं लम्बी बोती के साथ प्रदर्शित किया गया है।

मन्दिर की जंघा पर केवल दिक्पालों को ही आमूर्तित किया गया है। त्रिभंग मुद्रा में खड़ी सभी दिक्पाल आकृतियाँ द्विभुज हैं। जैन मूर्त अंकों में द्विभुज दिक्पालों के चित्रण का एकमात्र दूसरा उदाहरण आठवीं शती के ओशिया के महावीर मन्दिर की भित्तियों पर ही देखा जा सकता है। दिक्पाल चित्रण के सम्बन्ध में एक विशिष्ट बात यह है कि इस स्थल पर अष्ट दिक्पालों के स्थान पर दस दिक्पालों को निरूपित किया गया है।<sup>५</sup> शायद यह है कि जैन परम्परा में दस दिक्पालों के चित्रण का एक मात्र उदाहरण इसी स्थल से प्राप्त होता है। रथिकाओं की पदमासन पर खड़ी सभी दिक्पाल आकृतियाँ (३४"×१७") दो स्त्री चामर-धारिणियों एवं उड्डीयमान मालाधरों से युक्त हैं।

वाम पार्श्व में गजवाहन से युक्त इन्द्र की दाहिनी भुजा जानु पर स्थित है और बायीं में वज्र प्रदर्शित हैं। अग्नि की तुन्दली आकृति लम्बी दाढ़ी, जटामुकुट एवं ज्वाला मय कांतिमण्डल से युक्त है। दाहिने पार्श्व में वाहन मेष उत्कीर्ण है। देवता की दक्षिण भुजा में अमय-अक्षमाला प्रदर्शित है, और वाम में कमण्डलु स्थित है। जटामुकुट से सुशोभित यम के वाम पार्श्व में वाहन महिष निरूपित है। देवता की बायीं भुजा में गदा (या दण्ड) स्थित है, और दाहिनी जानु पर आराम कर रही है। भयानक दर्शन वाले निम्नलिखित को अन्य स्थलों

के विपरीत निर्वस्त्र नहीं प्रदर्शित किया गया है। करण्डमुकुट से अलंकृत निष्कृति के दाहिने पार्श्व में वाहन रूप में एक लेटी पुरुष आकृति को आमंत्रित किया गया है। पारम्परिक वाहन इवान के स्थान पर नरवाहन का अंकन निष्कृति चित्रण की दुर्लभ विशेषता है। देवता की दोनों भुजाएं जानु पर स्थित हैं।<sup>16</sup> मकरवाहन से युक्त वस्त्र का दाहिना कर जानु पर स्थित है जबकि बायें में पाश प्रदर्शित है। मृगवाहन से युक्त वायु की दाहिनी भुजा में भ्रज-दण्ड प्रदर्शित है और बायीं जानु पर स्थित है। कुबेर की तुन्दली आकृति के पृष्ठभाग में वाहन गज उत्कीर्ण है। देवता की दोनों भुजाओं में एक लम्बा धन का धैल प्रदर्शित है। धैले के मुख भाग से मुद्राओं (निधियों) को निकलते हुए दिखाया गया है। मुद्राओं का धैले से गिरते हुए अंकन इस मूर्ति की दुर्लभ विशेषता है। जटामुकुट से अलंकृत ईशान के दाहिने पार्श्व में वृषभ वाहन उत्कीर्ण है। जटामुकुट के अग्रभाग में अर्धचन्द्र का अंकन उल्लेखनीय है। देवता की बायीं भुजा जानु पर स्थित है, और दाहिनी में त्रिशूल स्थित है, जिसके चारों ओर सर्प लिपटा है। शेष दो दिक्पालों—अनन्त और ब्रह्मा—को मन्दिर के बंधा के स्थान पर मुखमण्डप के अर्धस्तम्भों पर उत्कीर्ण किया गया है। दोनों आकृतियाँ शंकाओं के स्थान पर पद्म अलंकरण से युक्त भोछकों पर अवस्थित हैं। मुखमण्डप के दक्षिण पार्श्व की अनन्त मूर्ति के मस्तकपर पांच सर्पफलों का घटाटोप प्रदर्शित है। देवता की दाहिनी भुजा जानु पर स्थित है और बायीं में सम्भवतः पद्म प्रदर्शित है। वाम पार्श्व की ब्रह्मा की त्रिमुख आकृति को इमश्रु एवं जटामुकुट से सुशोभित दर्शाया गया है। देवता की तुन्दली आकृति के पृष्ठभाग में ज्वालायु प्रभामण्डल चित्रित है। देवता की दक्षिणी भुजा जानु के नीचे लटक रही है और वाम किन्नी वृत्ताकार वस्तु के ऊपर स्थित है। वृत्ताकार वस्तु की पहचान सम्प्रति सम्भव नहीं है।

अब हम गूढमण्डप और मूल प्रसाद के अधिष्ठान की रथिकाओं में उत्कीर्ण मूर्तियों (२४' × १६.४') का उल्लेख करेंगे। सभी मूर्तियाँ चतुर्भुज यक्ष-यक्षियों का चित्रण करती हैं। पश्चिमी अधिष्ठान की रथिका में गोमुख यक्ष की तुन्दली आकृति ललितमुद्रा में भद्रासन पर विराजमान है। यज्ञोपवीत और हार से सुशोभित यक्ष का वृषमुख आधुनिक समय में जोड़ा गया प्रतीत होता है। यक्ष की भुजाओं में कमण्डलु, सनालपद्म, सनालपद्म और वरदमुद्रा प्रदर्शित है।<sup>16</sup> यक्ष मूर्ति के शीर्ष भाग में एक लघु जिन आकृति उत्कीर्ण है। उपर्युक्त मूर्ति के निरूपण में किसी उपलब्ध लाक्षणिक ग्रंथ के निर्देशों का निर्वाह नहीं किया गया है।<sup>17</sup> मूर्त अंकनों में गोमुख यक्ष को सामान्यतः परशु एवं पाश से युक्त प्रदर्शित किया गया है। दक्षिण अधिष्ठान पर लम्बी दाढ़ी से युक्त ब्रह्मर्षांति यक्ष की तुन्दली आकृति पद्मासन पर ललित मुद्रा में विराजमान है। जटामुकुट एवं ज्वालामय भ्रामण्डल से युक्त यक्ष के करो में वर-दाक्ष, चक्राकार पद्म, छत्र एवं जलपात्र चित्रित है।<sup>18</sup> कालान्तर में श्वेताम्बर कला-केन्द्रों पर अत्यधिक लोकप्रिय ब्रह्मर्षांति यक्ष का सम्भवतः यह प्राचीनतम ज्ञात मूर्त अंकन है।<sup>19</sup> पूर्वी अधिष्ठान पर सर्वानुभूति (या कुबेर) यक्ष आमूर्तित है।<sup>20</sup> ज्वालामय कांतिमण्डल से युक्त तुन्दली यक्ष आकृति की भुजाओं में फल, पाश, अंकुश एवं फल प्रदर्शित है। गजवाहन एवं घन के थैले की अनुपस्थिति में भी इस यक्ष को निश्चित पहचान-सर्वानुभूति यक्ष से की जा सकती है। इस पहचान का आधार कुंभारिया (गुजरात) एवं दिल-बादा (राजस्थान : विमलवसही एवं लूणवसही) के श्वेताम्बर मन्दिरों से प्राप्त सर्वानुभूति यक्ष की



मूर्तियाँ हैं, जिनमें यक्ष को सामान्यतः ऊर्ध्व भुजाओं में अंकुश एवं पाश धारण किये हुए प्रदर्शित किया गया है।

प्रथम तीर्थंकर ऋषभनाथ की यक्षी चक्रेश्वरी की भी दो मूर्तियाँ क्रमशः मूलप्रासाद के पूर्वी और पश्चिमी<sup>१४</sup> अधिष्ठान पर उत्कीर्णित हैं। दोनों ही उदाहरणों में यक्षी ललित-मुद्रा में पद्मासन पर विराजमान हैं। पूर्वी अधिष्ठान के उदाहरण में आसन के सपक्ष गरुड़-वाहन को मानव रूप में दोनों हाथ जोड़े उड़ीयमान मुद्रा में चित्रित किया गया है। दूसरे उदाहरण में गरुड़ वाहन (नर रूप में) की लघु आकृति यक्षी के वाम चरण के नीचे उत्कीर्ण है। दोनों ही उदाहरण में करणमुकुट और ज्वालामय भामण्डल से सुशोभित यक्षी के कर्णों में वरदाक्ष, चक्र, चक्र एवं फल प्रदर्शित हैं।<sup>१५</sup>

मुखमण्डप के पूर्वी अधिष्ठान की रथिका में नेमिनाथ की यक्षी अम्बिका की मूर्ति स्थापित है। ललितमुद्रा में पद्मासन पर विराजमान द्विभुज यक्षी का विह वाहन उसके वाम पाद के नीचे उत्कीर्ण है। यक्षी की दाहिनी भुजा में आम्रछत्रि प्रदर्शित है और बायीं से बड़ गोद में अवस्थित बालक को सहारा दे रही है।<sup>१६</sup> यक्षी का दूसरा पुत्र उसके दक्षिण पार्श्व में स्थित है। यक्षी के शीर्ष भाग में आम्रछत्रि के गुच्छक उत्कीर्ण हैं।

अर्धमण्डप के सीढ़ियों के समोप भी तीन जैन देवियों को आमूर्तित किया गया है। दाहिने पार्श्व में १२ वीं महाविद्या वैरोध्या उत्कीर्णित है। दो सर्पों के फणों पर ललितमुद्रा में आसीन महाविद्या दो सेविकाओं से सेव्यमान है। देवी की भुजाओं में सर्प, खड्ग, फलक, एवं सर्प प्रदर्शित है।<sup>१७</sup> वाम पार्श्व की देवी की सम्भावित पहचान आयुधों के आधार पर सर्वानुभूति यक्ष की शक्ति से की जा सकती है। दो सेविकाओं से वेष्टित देवी ललितमुद्रा में पद्म पर विराजमान है। देवी की भुजाओं में पद्म, अंकुश, पाश और वीजपूरक प्रदर्शित है। समान विवरणों वाली देवी ११वीं-१२ वीं शती के दवेताम्बर स्थलों पर अत्यधिक लोकप्रिय रही है। सीढ़ियों के पश्चिमी भाग में धम्मिल्ल से सुशोभित देवी की पद्मासीन मूर्ति आमूर्तित है। दाहिने पार्श्व में घट का चित्रण संभवतः वाहन का सूचक है। देवी के कर्णों में मातुलिंग, पद्म, लंघ दण्ड (?), एवं जल-पात्र प्रदर्शित है। भुजा में पद्म और दक्षिण पार्श्व में घट के प्रदर्शन के आधार पर देवी की सम्भावित पहचान लक्ष्मी से की जा सकती है। मधुसूदन ढाकी ने देवी की पहचान १६ वीं यक्षी निर्वाणों से की है।<sup>१८</sup>

जैन प्रतिमाविज्ञान के अध्ययन की दृष्टि से उपर्युक्त चित्रणों जितना ही महत्त्वपूर्ण मन्दिर के गृहमण्डप एवं मूलप्रासाद के प्रवेशद्वारों पर द्विभुज एवं त्रिभुज देवियों का उत्कीर्णन है। सभी उदाहरणों में देवियों के साथ वाहन को चित्रित किया गया है। गृहमण्डप के ललाट-विम्ब के रूप में पांच सर्प फणों से आच्छादित सुपार्श्वनाथ की ध्यानस्थ मूर्ति आमूर्तित है। सुपार्श्व के प्रत्येक पार्श्व में देवियों की ललितमुद्रा में आसीन चार आकृतियाँ '७.६"x ५.२"x' उत्कीर्ण हैं। बायीं आर की पहली द्विभुज देवी (दर्शक की दृष्टि से) छठों महा-विद्या पुरुषदत्ता है। मण्डिवाइना देशी के कर्णों में खड्ग और खेटक प्रदर्शित है।<sup>१९</sup> दूसरी मूर्ति संभवतः नरवाहना महाकाली (आठवीं महाविद्या) का अंकन करती है। द्विभुज देवी फल एवं मुद्रा (?) से युक्त है।<sup>२०</sup> तीसरी द्विभुज देवी सातवीं महाविद्या काली का चित्रण करती है। पद्मासन पर विराजमान देवी गदा एवं वरद से युक्त है।<sup>२१</sup> चौथी द्विभुज

देवी की संभावित पहचान नवीं महाविद्या गौरी से की जा सकती है। गोधा पर आरूढ़ देवी की भुजाओं में मातुलिंग एवं कामुक प्रदर्शित है।<sup>१२</sup> पांचवीं चतुर्भुज देवी की पहचान आठवीं महाविद्या महाकाली से की जा सकती है। नरवाहना देवी की भुजाओं में अभय, वज्र, शूल (?) एवं फल प्रदर्शित है। छठीं देवी द्विभुज गांधारी (१० वीं महाविद्या) है। पद्मवाहना गांधारी की भुजाओं में खड्ग एवं वज्र प्रदर्शित हैं।<sup>१३</sup> सातवीं द्विभुज देवी की पहचान महाविद्या काली या गौरी से की जा सकती है। कमलासना देवी मुसल और वरद से युक्त है। आठवीं चतुर्भुज देवी १६ वीं महाविद्या महामानसी है। सिंहवाहना देवी के करों में खड्ग, बाण (?) खेटक और धनुष प्रदर्शित है।<sup>१४</sup>

उत्तरांग के अतिरिक्त द्वारशाखाओं पर भी देवियों की कुल १२ सवाहन आकृतियाँ उत्कीर्ण हैं। सभी देवियाँ ललित मुद्रा में आसीन हैं। हम सर्वप्रथम बायीं द्वारशाखा की देवियों का अध्ययन करेंगे। ऊपर की पहली आकृति चतुर्भुज महालक्ष्मी (या गजलक्ष्मी) का चित्रण करती है। पद्मासन पर विराजमान देवी के हाथों में अभय, सनाल पद्म, सनाल पद्म एवं जलपात्र स्थित है। ऊर्ध्व भुजाओं में स्थित पद्म के ऊपर दो गजों को चित्रित किया गया है, जो अपने गुण्ड उठाकर देवी का अभिषेक कर रहे हैं। दूसरी कूर्मवाहना चतुर्भुजा देवी की पहचान संभव नहीं है। देवी की भुजाओं में अभय, पाश, दण्ड (?) और पद्म प्रदर्शित है। तीसरी द्विभुजा देवी वज्रांकुशी (चौथी महाविद्या) है। गजारूढ़ देवी के करों में गदा और वज्र स्थित हैं।<sup>१५</sup> चौथी द्विभुजा देवी वज्रशृङ्गला (तीसरी महाविद्या) है। कमलासना देवी ने दोनों हाथों में शृङ्गला धारण किया है।<sup>१६</sup> पांचवीं द्विभुजा मयूरवाहना देवी की भुजाओं में त्रिशूल एवं अभय प्रदर्शित है। केवल वाहन के आधार पर देवी को सम्भावित पहचान दूसरी महाविद्या प्रति से की जा सकती है।<sup>१७</sup> छठीं चतुर्भुज देवी प्रथम महाविद्या रोहिणी है। वृषभारूढ़ा देवी के करों में अभय, खड्ग, धनुष एवं शंख प्रदर्शित है।

दाहिनी द्वार शाखा पर सबसे ऊपर द्विभुज अंबिका को निरूपित किया गया है। सिंहवाहना अंबिका की भुजाओं में आम्रलुंवि एवं बालक स्थित है। दूसरी चतुर्भुज देवी की संभावित पहचान सर्वानुभूति यक्ष की शक्ति से की जा सकती है। दाकी ने देवी की पहचान महाविद्या वज्रांकुशी से की है जो मात्र गजवाहन के चित्रण पर आधारित है। साथ ही यह पहचान इस आधार पर भी स्वीकार्य नहीं है क्योंकि रूपरसों के अंकों में किसी भी देवी को दो बार नहीं उत्कीर्ण किया गया है। गजारूढ़ देवी की भुजाओं में अभय, पाश, अंकुश एवं फल प्रदर्शित है। उल्लेखनीय है कि इन्हीं सामग्रियों को श्वेताम्बर स्थलों पर सर्वानुभूति यक्ष के साथ भी प्रदर्शित किया गया है। तीसरी चतुर्भुज देवी महाविद्या वैरोध्या है। सर्पवाहना देवी की भुजाओं में खड्ग, सर्प, खेटक और सर्प स्थित है। मस्तक के ऊपर सर्पण का छत्र प्रदर्शित है। चौथी चतुर्भुज देवी १४ वीं महाविद्या अच्छुप्ता है। अश्ववाहना देवी के करों में खड्ग, दार, खेटक एवं चाप स्थित है।<sup>१८</sup> पांचवीं द्विभुज देवी १५ वीं महाविद्या मानसी है। हंसवाहना देवी की दोनों भुजाओं में वज्र प्रदर्शित है।<sup>१९</sup> छठीं चतुर्भुज देवी १६ वीं महाविद्या महामानसी है। सिंहवाहना देवी की भुजाओं में फल, खड्ग, खेटक और

जलपात्र स्थित है। इस प्रकार स्पष्ट है कि केवल तीन महाविद्याओं — अप्रतिचक्रा, सर्वास्त्रमहावाला और मानवी — को छोड़कर अन्य सभी महाविद्याओं को गूढमण्डप के प्रवेश-द्वार पर आमूर्तित किया गया है।

दहलीज के दोनों कोनों पर सर्वानुभूति यक्ष की ललितमुद्रा में आसीन दो आकृतियाँ उत्कीर्णित हैं। दाहिने छोर की मूर्ति के हाथों में अमय, परशु, पद्म एवं धन का थैला प्रदर्शित है। बायें छोर की मूर्ति फल, पद्म, पद्म एवं धन के थैले से युक्त है। द्वार-शाखाओं के निचले भागों पर मकरवाहिनी गंगा और कूर्मवाहिनी यमुना की स्थानक आकृतियाँ उत्कीर्ण हैं।

गूढमण्डप के मेहराब पर लघु जिन आकृतियाँ चित्रित हैं। मेहराब पर ही दिभुज नवग्रहों की स्थानक आकृतियाँ भी अंकित हैं। शातव्य है कि नवग्रहों का चित्रण द्योतांश स्थलों की दुर्लभ विशेषता रही है। बायीं ओर से प्रारंभ करने पर मुकुट एवं उपवीत से सुशोभित पहली आकृति सूर्य की है। समभंग में खड़ी सूर्य आकृति की दोनों भुजाओं में सनाल पद्म स्थित है। बाद की अन्य ६ आकृतियाँ त्रिभंग में अवस्थित हैं, और उनके कर्ों में वरद एवं जलपात्र स्थित है। आठवीं आकृति राहु की है। जिसका केवल धड़ प्रदर्शित है। नवीं आकृति तीन सर्पफलों के छत्र से युक्त केतु की है। केतु के कटि के नीचे का भाग सर्पाकार है।

मूलप्रासाद के उत्तरांग पर केवल लघु जिन आकृतियाँ ही उत्कीर्ण हैं। दोनों रूप स्तम्भों पर केवल जैन महाविद्याओं (१० मूर्तियाँ) की ललितमुद्रा में आसीन सवाहन आकृतियाँ अंकित हैं। सभी देवियाँ चतुर्भुज हैं। बायीं द्वार-शाखा की सबसे ऊपर की देवी पांचवीं महाविद्या अप्रतिचक्रा है, जिसकी चारों भुजाओं में चक्र स्थित है।<sup>२०</sup> वाहन अनुपस्थित है। दूसरी देवी गजवाहना वज्रांकुशी है। वज्रांकुशी की दो ऊर्ध्व भुजाओं में अंकुश और निचली में वज्र प्रदर्शित है। दो-दो भुजाओं में वज्र एवं अंकुश का चित्रण करने वाली वज्रांकुशी की यह अकेली मूर्ति है। तीसरी पद्मवाहना देवी वज्रशृङ्खला है, जिसकी ऊपरी दाहिनी एवं निचली बायीं भुजाओं में क्रमशः पद्म और फल प्रदर्शित है, जबकि शेष दो भुजाओं में शृङ्खला स्थित है। चौथी देवी मयूरवाहना प्रसूति है जिसकी भुजाओं में अमय, त्रिशूल, चक्राकार पद्म एवं फल प्रदर्शित है। पांचवीं देवी वृषभवाहना रोहिणी (पहली महाविद्या) है, जिसके कर्ों में अमय, बाण, कार्मुक एवं बोजपूरक स्थित है<sup>२१</sup>।

दाहिनी द्वारशाखा के सबसे ऊपर की देवी सम्भवतः गौरी है। भद्रासन पर विराजमान देवी पद्म, पद्म, पद्म एवं फल से युक्त है। वाहन (गोधा) अनुपस्थित है।<sup>२२</sup> दूसरी देवी उरमवाहना वैरोट्या है, जिसकी भुजाओं में उरग, खड्ग, फलक, एवं उरग प्रदर्शित है। तीसरी देवी अश्ववाहना अश्लुप्ता है जिसके कर्ों में शर, खड्ग (?), खेटक एवं चाप स्थित है। चौथी देवी हंसवाहना मानसी है, जिसने भुजाओं में वरद, वज्र, वज्र एवं फल धारण किया है। पांचवीं देवी सिंहवाहना महामानसी है जो कर्ों में शूल, पद्म (?), खेटक एवं मातुलिग धारण करती है।

गर्भगृह के चौखट के छोरों पर ललितमुद्रा में आसीन सर्वानुभूति की दो आकृतियाँ आमूर्तित हैं। दाहिनी छोर की मूर्ति की निचली दाहिनी एवं ऊपरी बायीं भुजाओं में क्रमशः

अभय एवं फल प्रदर्शित हैं, जब कि शेष दो में धन का थैला स्थित है। बायीं ओर की मूर्ति के हाथों में धन का थैला, गदा: पुस्तक एवं फल प्रदर्शित है। उल्लेखनीय है कि समान आयुधों से युक्त सर्वानुभूति की मूर्तियाँ लेखक ने कुंभारिया एवं दिलवाड़ा के श्वेताम्बर मन्दिरों पर भी देखी हैं। सर्वानुभूति यक्ष की मूर्तियों की संख्या एवं स्वरूप भिन्नता से उसकी लोकप्रियता के साथ ही मूर्त अंकनों में प्रचलित विभिन्न स्वरूपों के घणेश्वर के कलाकार के ज्ञात रहे होने की पुष्टि होती है। द्वाग्शाखाओं के निचले भाग पर मकरवाहिनी गंगा और कूर्मवाहिनी यमुना की स्थानक मूर्तियाँ चित्रित हैं।

प्रतिमालाभंगिक विशेषताओं की दृष्टि से घणेश्वर के महावीर मन्दिर के गृहमण्डप एवं मूलप्रासाद के प्रवेशद्वारों की महाविद्याओं की तुलना ओसिया (राजस्थान) की देवकुलिकाओं (११ वीं शती) और कुंभारिया एवं दिलवाड़ा (११ वीं - १२ वीं शती) के जैन मन्दिरों पर अंकित महाविद्याओं से की जा सकती है। प्रचलित परम्परा के निर्वाह के साथ ही घणेश्वर के कलाकार ने महाविद्याओं के साथ कुछ नवीन विशेषताओं को भी प्रदर्शित किया है जिसका उल्लेख किसी ज्ञात जैन परम्परा में नहीं प्राप्त होता है। सम्भव है कि वे विशेषताएं किसी ऐसी परम्परा का अनुपालन हों जो सम्प्रति हमें उपलब्ध नहीं है। प्रश्रित के साथ विशूल एवं वज्राकुशी के साथ दो वज्र एवं दो अंकुश के प्रदर्शन ऐसी ही विशेषताएं हैं। कलाकारों ने देवियों के पारम्परिक वाहनो के प्रदर्शन में नियमितता बरती है। ११ वीं और १२ वीं महाविद्याओं - सर्वास्वमहाबाला और मानवी - की मूर्तियों का पूर्ण अभाव इस बात का संकेत है कि कलाकार संभवतः इनके लाक्षणिक स्वरूप से अपरिचित थे। साथ ही कुछ ऐसी देवियों को भी अभिव्यक्त किया गया है जिनकी पहचान सम्प्रति सम्भव नहीं है। ऐसी देवियों की स्थानीय परम्परा की देन स्वीकार किया जा सकता है, जो हमें आज उपलब्ध नहीं है। महाविद्याओं के अतिरिक्त कुछ प्रमुख यक्ष-यक्षियों (यथा-सर्वानुभूति, गोमुख एवं ब्रह्मांशति यक्ष और चक्रेश्वरी एवं अम्बिका यक्षियाँ) - को भी मूर्त रूप प्रदान किया गया था। महाविद्याओं एवं यक्ष-यक्षियों के निरूपण में सामान्यतः पादलिप्तमूर्ति कृत निर्वाणकलिका (लगभग १० वीं- ११ वीं शती) के निर्देशों का पालन किया गया है।

गर्भगृह की बाह्य भित्तियों पर तीन दिशाओं (पूर्व, पश्चिम, दक्षिण) में तीर्थंकरों की तीन मूर्तियाँ रथिकाओं में स्थित हैं। सभी उदाहरणों में मूलनायक की आकृतियाँ गायब हैं। सभी मूर्तियाँ यक्ष-यक्षी युगल, अष्टप्रतिहार्यों एवं लघु जिन आकृतियों से युक्त हैं। सभी उदाहरणों में समान लक्षणो वाली द्विभुज यक्ष-यक्षी आकृतियाँ विशिष्टताओं से रहित हैं। गर्भगृह में महावीर की विशाल प्रतिमा प्रतिष्ठित है।

अब हम बारहवीं शती की देवकुलिकाओं पर उत्कीर्ण मूर्तियों का अध्ययन करेंगे। ज्ञातव्य है कि मूर्तियाँ केवल उत्तर की ही कुछ देवकुलिकाओं पर उत्कीर्ण हैं। देवकुलिकाओं की बाह्य भित्ति पर उत्कीर्ण देवियों में से केवल वज्राकुशी एवं वैरोध्या महाविद्याओं, चक्रेश्वरी यक्षी, सरस्वती, और लक्ष्मी (या निर्वाणी यक्षी) की ही मूर्तियाँ सुरक्षित हैं। विभग मुद्रा में खड़ी चतुर्भुज वज्राकुशी के साथ वाहन नहीं प्रदर्शित किया गया है। देवी के करों में वरद, वज्र, अंकुश (?), एवं फल चित्रित है। देवी का जटासुकुट से सुशोभित होना आदर्चजनक है। करण्डसुकुट से सुशोभित चतुर्भुज चक्रेश्वरी (यक्षी) की दो मूर्तियाँ प्राप्त

होती है<sup>१३</sup>। एक में देवी ललित मुद्रा में आसीन है और दूसरी में स्थानक मुद्रा में अवस्थित है। दोनों में वाहन अनुपस्थित है। देवी की भुजाओं में वरदाक्ष, चक्र, चक्र, एवं जलपात्र स्थित है। महाविद्या वैरोध्या को दो सर्पों पर ललितमुद्रा में विराजमान प्रदर्शित किया गया है। चतुर्भुज देवी की भुजाओं में खड्ग, सर्प (विष्णा), खेटक एवं सर्प (विष्णा) स्थित है। जटामुकुट से सुशोभित सरस्वती को ध्यानमुद्रा में दोनों पैर मोड़कर पद्म पर बैठे प्रदर्शित किया गया है। सरस्वती को ध्यान मुद्रा में दर्शाने वाला यह अकेला ज्ञात उदाहरण है। चतुर्भुज सरस्वती के हाथों में वरदाक्ष, वीणा, भग्न एवं जलपात्र प्रदर्शित है। पद्मासन पर ललित मुद्रा में विराजमान एक अन्य चतुर्भुज देवी की पहचान लक्ष्मी या निर्वाणी (१६ वीं यक्षी) से की जा सकती है। देवी के करों में वरदाक्ष, सनालपद्म, सनालपद्म एवं कमण्डलु चित्रित है। उर्युक्त देवियों के अतिरिक्त ईशान् एवं कुबेर दिक्पालों की आकृतियाँ भी उत्कीर्ण हैं।

सन्दर्भ :-

- (१) प्रोग्रेस रिपोर्ट ऑव द ऑर्कियालाजिकल सर्वे ऑफ इण्डिया, वेस्टर्न सर्किल, १९०८, पृष्ठ ५९
- (२) डाकी, एम० ए०, सम अर्ली जैन टेम्पल्स इन वेस्टर्न इण्डिया, श्री महावीर जैन विद्यालय गोल्डेन जुविली वाल्यूम, बम्बई, १९६८, पृ० ३२८-३३२.
- (३) तदेव
- (४) नाहर, पूरन चन्द, जैन इन्स्क्रिप्शन्स, भाग - १, जैन विविध साहित्य शास्त्र माला नं० ८, कलकत्ता १९१८, पृ० २१८-२१९
- (५) नवें और दसवें दिक्पाल अनंत (या धरणेन्द्र) और ब्रह्मा हैं।
- (६) ध्यान से देखने में ऐसा प्रतीत होता है कि देवता की दाहिनी भुजा नवीन है और उसमें निश्चित रूप से कोई आयुध स्थित रहा होगा, जो सम्प्रति नष्ट हो गया है।
- (७) निर्वाणकलिका और अचारदिनकर जैसे श्वेताम्बर ग्रन्थों में अनन्त या धरणेन्द्र का वाहन पद्म बताया गया है और उसकी भुजा में सर्प के प्रदर्शन का निर्देश दिया गया है।
- (८) निर्वाणकलिका एवं अचारदिनकर में हंसवाहन से युक्त चतुर्भुज ब्रह्मा के करों में पुस्तक, पद्म एवं जलपात्र के प्रदर्शन का विधान है।
- (९) उल्लेखनीय है कि चतुर्भुज देवों के करों के आयुधों की गणना सर्वदा घड़ी के क्रम में, यानी निचली दाहिनी भुजा से प्रारम्भ कर, की गई है।
- (१०) श्वेताम्बर परम्परा में जिन ऋषभनाथ के गोमुख यक्ष के साथ वरद, अक्षमाला एवं पाश के प्रदर्शन का विधान है।
- (११) श्वेताम्बर परम्परा में जटामुकुट एवं यशोपवीत से सुशोभित ब्रह्मशाक्ति के करों में दण्ड, अक्षमाला, छत्र एवं कमण्डलु के प्रदर्शन का निर्देश दिया गया है।
- (१२) डाकी, 'अर्ली जैन टेम्पल्स,' पृष्ठ ३३२।
- (१३) सर्वाभूति या कुबेर यक्ष को सामान्यतः २२ वें तीर्थकर नेमिनाथ से सम्बद्ध किया गया है।

- (१४) पश्चिमी अभिधान को मूर्ति में देवी के शीर्ष भाग में एक लघु जिन आकृति भी उत्कीर्ण है।
- (१५) श्वेताम्बर परम्परा में चक्रेश्वरी को अष्टभुजा बताया गया है और उसके हाथों में वरद, शर, चक्र, पाश, चाप, वज्र, चक्र एवं अंकुरा के प्रदर्शन का निर्देश दिया गया है।
- (१६) श्वेताम्बर परम्परा में सिंहवाहना अम्बिका की भुजाओं में आम्रलुवि, पाश, बालक, और शृणि के प्रदर्शन का विधान है। आम्रलुवि एवं बालक धारण करने वाली द्विभुज अम्बिका का निरूपण केवल दिगम्बर परम्परा के ग्रन्थों में ही प्राप्त होता है।
- (१७) श्वेताम्बर परम्परा में सर्पवाहना वैरोध्या के हाथों में उरग, खेटक, असि और उरग के प्रदर्शन का निर्देश दिया गया है।
- (१८) ढाकी, 'अर्ली जैन टेम्पल्स', पृ० ३३२।
- (१९) श्वेताम्बर परम्परा के प्रारम्भिक लाक्षणिक ग्रन्थों में भी महिषवाहना महाविद्या को असि और फलक के साथ निरूपित किया गया है।
- (२०) नरवाहना महाकाली को ग्रन्थों में वज्र, फल, घण्ट और अक्षमाला धारण करने वाली बताया गया है।
- (२१) पद्मवाहना काली को ग्रन्थों में अक्षमाला, गदा, वज्र एवं अभय से युक्त बताया गया है।
- (२२) श्वेताम्बर परम्परा में गोधावाहना गौरी के करों में वरद, सुसल, अक्षमाला एवं पद्म के प्रदर्शन का निर्देश दिया गया है।
- (२३) श्वेताम्बर परम्परा पद्मवाहना गांधारी के करों में वज्र और सुसल के प्रदर्शन का निर्देश देती है।
- (२४) श्वेताम्बर परम्परा में सिंहवाहना महामानसी की भुजाओं में वरद (या अभय), खड्ग, घट और खेटक के प्रदर्शन का विधान है।
- (२५) श्वेताम्बर परम्परा में गजवाहना वज्रांकुशी को वरद, वज्र, फल एवं शृणि धारण करने वाली बताया गया है।
- (२६) पद्मवाहना वज्रशृंखला को श्वेताम्बर ग्रन्थों में वरन, दो ऊर्ध्व करों में शृंखला, एवं पद्म से युक्त निरूपित किया गया है।
- (२७) श्वेताम्बर ग्रन्थों में मयूरवाहना प्रज्ञप्ति का वरद, शक्ति, मातुलिंग एवं शक्ति से युक्त निरूपित किया गया है।
- (२८) अश्ववाहना अञ्जुप्ता को श्वेताम्बर परम्परा में धनुष, खेटक, खड्ग एवं बाण से युक्त प्रदर्शित करने का विधान है।
- (२९) हंसवाहना मानसी के करों में वरद, वज्र, अक्षमाला एवं वज्र के प्रदर्शन का निर्देश दिया गया है।
- (३०) श्वेताम्बर परम्परा में गरुडवाहना अप्रतिवक्ता की चारों भुजाओं में चक्र के प्रदर्शन का विधान है।

- (३१) इवेताम्बर ग्रन्थों में गोवाहना रोहिणी को शर, अक्षमाला, चाप एवं शंख से युक्त बताया गया है।
- (३२) उल्लेखनीय है कि मूर्त अंकों में महाविद्या गौरी के साथ वाहन गोधा का प्रदर्शन कभी नियमित नहीं रहा है। गौरी के पहचान का मुख्य आधार भुजा में स्थित पद्म ही रहा है।
- (३३) देवी को यक्षी चक्रेश्वरी से पहचानने का आधार यह है कि मंदिर के प्रवेशद्वार की महाविद्या आकृतियों के समूह में महाविद्या अष्टचक्रा को परम्परा के अनुरूप ही चारों भुजाओं में चक्र धारण किए प्रदर्शित किया गया है। अतः केवल दो भुजाओं में चक्र धारण करने वाली यक्षी चक्रेश्वरी होनी चाहिये।

## कुवलयमालाकहा में प्रतिपादित राजस्थान

प्रेम सुमन जैन

राजस्थान के जालोर नगर में लिखित कुवलयमालाकहा यद्यपि आठवीं शताब्दी का एक कथाग्रन्थ है, किन्तु प्रसंगवश उद्योतनसूरि ने उसमें ऐसे कई तथ्य उद्घाटित किये हैं जिनसे राजस्थान एवं मालवा के जीवन पर नवीन प्रकाश पड़ता है। राजस्थान की संस्कृति पर ग्रन्थ लिखने वाले विद्वानों ने प्राकृत, अपभ्रंश एवं संस्कृत में लिखे जैन साहित्य के ग्रन्थों में प्राप्त जानकारी का उपयोग करना प्रारम्भ किया है। किन्तु इस दिशा में गहराई में जाने की आवश्यकता है। तभी तथ्यों एवं उद्धरणों में प्रामाणिकता आ सकेगी। कुवलयमाला में राजस्थान के सम्बन्ध में विविध सन्दर्भ उपलब्ध हैं, जिनसे यहां के भूगोल, राजनीति, समाज, धर्म एवं कला आदि पर कई नयी बातें जानने को मिलती हैं।

राजस्थान के कई प्राचीन नाम इतिहास में प्रसिद्ध हैं। उनमें से मरुदेश एवं गुर्जरदेश का उल्लेख कुवलयमाला में हुआ है। मरुदेश से सम्बन्धित तीन उल्लेख हैं। विन्ध्यपुर से कांचीपुर जाने वाला सार्थ मरुदेश जाता था, जिसमें ऊँटों का समूह धूमकर चल रहा था।<sup>१</sup> मरुदेश अथवा मारवाड़ के निवासी 'मारुक' विजयपुरी की मंडी में उपस्थित थे, जो कुरूप, मंद बुद्धि वाले, आलसी, अधिक भोजन करने वाले तथा खुरदरे एवं मोटे अवयवों वाले थे। वे अपनी बातचीत में 'अर्प्या-तुर्प्या' शब्दों का प्रयोग कर रहे थे।<sup>२</sup> तीसरे प्रसंग में कहा गया है कि जैसे मरुस्थली में प्यास से सूखे कंठ वाले पथिक के लिए रास्ते के तालाब का (गंदला) पानी भी शीतल जल के समान होता है, वैसे ही संसाररूपी मरुस्थली में तृष्णा से अभिभूत जीव को संतोष शीतल जल एवं सम्बन्धित सरोवर के समान है।<sup>३</sup>

मरुदेश के ऊँटों की बहुलता एवं पानी की कमी उद्योतन के समय में भी थी। अतः उनका यह कथन मारवाड़ के जीवन को अभिव्यक्त करता है। इस प्रदेश के लिए मरुदेश के अतिरिक्त और कोई दूसरा नाम उद्योतन ने नहीं दिया है। अतः संभव है कि आठवीं शताब्दी में रेतीले प्रदेश मरुदेश के नाम से जाना जाता रहा हो। जबकि आगे चल कर 'हम्मीरमदमर्दन' के उल्लेख के अनुसार मरुदेश के अन्तर्गत जालोर, चन्द्रावती, आबू तथा मेवाड़ के शामिल होने का भी संकेत मिलता है।<sup>४</sup> उद्योतन द्वारा यहां के निवासियों को 'मारुक' कहना भी इस बात का संकेत है कि मरुदेश राजस्थान के उस भाग का द्योतक था, जहां से व्यापारी वाणिज्य के लिए दक्षिण तक की यात्रा करते थे तथा अपने स्वभाव एवं वेशभूषा के कारण अलग से पहचाने जाते थे। यह विचारणीय बात है कि उद्योतन ने स्वयं जालोर के निवासी होते हुए भी मरुदेश के निवासियों को कुरूप, मन्दबुद्धि और

१. मरु-देसु जइसओ उडाम-संचरंत-करह-संकुले । - कुव. १३४.३३.

२. बंके जडे य जड्डे बहु-भोई कठिण-पीण-सूणगे । 'अर्प्या-तुर्प्या' भगिरे अह पेच्छइ मारुप तत्तो ॥ - वही, १५३.३

३. जह होइ मरुस्थलीसुं तण्हा-वस-सूतमाण-कंठरस । पहियस्व...सम्मत होइ सर-सरिसं ॥— वही, १७८.१-२

४. राजस्थान शु द एजेज, पृ० ११. अर्ली चोहान डायनस्टी, पृ० १४९



आलसी क्यों कहा है ? तत्कालीन अन्य सन्दर्भों के आधार पर ही कुछ समाधान खोजा जा सकता है ।

कुव० में राजस्थान के लिए प्रयुक्त दूसरा नाम 'गुर्जरदेश' है । उद्योतन ने ग्रन्थ की प्रशस्ति में कहा है कि शिवचन्द्रगणि ने भ्रमण करते हुए श्रीभिल्लमाल नगर में निवास किया था<sup>१</sup> । वहाँ उनके शिष्य यक्षदत्तगणि ने मंदिरों के निर्माण द्वारा उस गुर्जरदेश को रमणीक बना दिया था<sup>२</sup> । इन्हीं यादत्तगणि की परम्परा में उद्योतनसूरि ने जावालिपुर (जालोर) में कुवलयमाला लिखी है । उस समय वहाँ का राजा श्री वत्सराज रणहस्तिन् था । इस वर्णन से स्पष्ट है कि आठवीं शताब्दी में भिन्नमाल व जालोर के आस-पास का प्रदेश 'गुर्जरदेश' के नाम से जाना जाता था । उद्योतन ने मरुदेश के तुरन्त बाद ही गुर्जरदेश के लोगों का वर्णन विजयपुरी की मंड़ी के वर्णन के प्रसंग में किया है । इससे भी ज्ञात होता है कि मरुदेश एवं गुर्जरदेश राजस्थान के भूभाग के मिले-जुले नाम थे । चीनी यात्री युवन च्वांग के वर्णन से भी राजस्थान के इस भूभाग को गुर्जरदेश कहे जाने की पुष्टि होती है ।<sup>३</sup>

राजस्थान के नगरों में केवल भिन्नमाल, जालोर एवं पुष्कर का उल्लेख ही कुवलयमाला में हुआ है । श्रीभिन्नमाल (२८२.१) एवं पुष्कर का केवल नामोल्लेख हुआ है । पुष्कर की तीर्थ के रूप में प्रसिद्धि थी ।<sup>४</sup> जालोर के सम्बन्ध में उद्योतन ने कहा है कि इस पृथ्वी में ऊँचे अष्टापद (हिमालय) की भांति अलंघनीय मनोहर तथा श्रावकों के कुलों से युक्त जावालिपुर नगर है । वहाँ आचार्य वीरभद्र ने मनोहारी रत्नों की प्रभा से युक्त ध्वजा वाला ऊँचा एवं इवेत ऋषभ-जिनेन्द्र का मंदिर बनवाया था ।<sup>५</sup> उसी मंदिर में ए० कर उद्योतन ने यह कुव० लिखी है । उद्योतनसूरि द्वारा उल्लिखित विशेषताएँ आज भी जालोर में उपलब्ध हैं । जालोर सोवन्-गिरि पहाड़ी की तलहटी में बसा है । लगभग दो हजार जैन श्रावक वहाँ रहते हैं तथा बारह जैन मंदिरों से यह नगर अलंकृत है । यद्यपि जिस ऋषभजिनेन्द्र के मंदिर का उल्लेख उद्योतन ने किया उसकी पहिचान जालोर के जैन मंदिरों से नहीं हो सकी है ।

राजस्थान के ऐतिहासिक और राजनैतिक जीवन के सम्बन्ध में भी कुवलयमाला से कई नये तथ्य प्राप्त होते हैं । विभिन्न प्रसंगों में उद्योतनसूरि ने २७ राजाओं का उल्लेख कुव० में किया है । उनमें से अवन्तिवर्द्धन एवं श्री वत्सराज रणहस्तिन् के उल्लेख द्वारा राजस्थान एवं मालवा के इतिहास पर नवीन प्रकाश पड़ता है । ग्वालियर स्टेट से प्राप्त रनोड अभिलेख में अवन्तिवर्मन् नाम के राजा का उल्लेख है,<sup>६</sup> जिसका समय इतिहासज्ञ

१. सिरि-भिल्लमाल-णयरम्मि संतिओ कप्परुखो व्व ।...कुव०, २८२. १

२. रम्मो गुज्जरदेसो जेहि कओ देवहरएहि । - वही, २८२. ११

३. शर्मा दशरथ, राजस्थान श्रू द एजेज, पृ० ११०

४. सोमेश्वर-पहास-पुक्खराइसु तित्थेसु पिडयं पक्खालयतो परिममल्ल, जेण ते पावं सुष्साइ त्ति । - कुव०, ४८.२५.

५. तुंगमल्लं जिण-भणज-मणहरं सावयाउलं विसमं । जावालिउरं अट्ठावयं व अह अरिथि पुहईए ॥ तुंगं धवलं मणहारि-रयण-पसरंत-घयवडाडोवं । उसभ-जिणिदाययणं करावियं वीरभहेण ॥ - वही, २८२.२१-२२

६. एपिग्राफिआ इण्डिका, भाग १, पृ० ३५१

ई० ७६२ से ७८७ के मध्य मानते हैं। यह अवन्तिवर्मन् एवं कुव० में उल्लिखित अवन्ति राजा एक हो सकते हैं।

श्री वत्सराज रणहस्तिन् का उल्लेख उद्योतनसुरि के समकालीन आचार्य जिनसेन ने भी किया है<sup>१</sup>। उनके इस सन्दर्भ के आधार पर विद्वान वत्सराज को अवन्ति (मालवा) का राजा मानते थे। किन्तु कुव० के इस सन्दर्भ से यह प्रमाणित होता है कि वत्सराज मित्रभाल का राजा था। उसका शासन जालोर में भी था। यह वत्सराज उस समय इसलिए भी मालवा का शासक नहीं रहा होगा क्योंकि उद्योतन ने कुव० में अयोध्या के शासक दृढवर्मन् द्वारा मालवा नरेश को पराजित होना बताया है<sup>२</sup>। तथा मालव के लोगों की प्रशंसा भी उद्योतन ने नहीं की है (१५३.६)। श्री वत्सराज की 'रणहस्तिन्' उपाधि का साहित्यिक उल्लेख भी उद्योतन ने सर्व प्रथम किया है। इस उपाधि से युक्त जो ९ मुद्रा मिली है, वे सब लगभग आठवीं शताब्दी की हैं<sup>३</sup>। उद्योतन ने श्री वत्सराज को शत्रु के क्रोध को चूर करने वाला तथा प्रणयीजनों को आनन्द देने वाले चन्द्रमा के समान कहा है<sup>४</sup>। इस तरह कुव० से प्रतिहार शासन के प्रारम्भिक शासक के प्रमुख की जानकारी मिलती है।

राजस्थान के राजनैतिक जीवन के सम्बन्ध में कुवलयमाला में अप्रत्यक्ष रूप से कुछ जानकारी उपलब्ध होती है। क्योंकि उस समय तक राजस्थान में राजनैतिक स्थिरता स्पष्ट नहीं थी। प्रतिहार शासन विकसित हो रहा था। उस समय गुप्तकाल की शासन व्यवस्था ही आदर्श थी। अतः कुव० में राजाओं को 'महाराजाधिराज' 'परमेश्वर' आदि उपाधियों से युक्त कहा गया है<sup>५</sup>। इन उपाधियों का प्रयोग राजस्थान के राजा भी करते थे। मन्त्री-परिषद् की शासन में प्रमुखता थी, जिसे उद्योतन ने 'वात्सव-सभा' कहा है। प्रधानमंत्री को महामन्त्री के नाम से जाना जाता था। उद्योतन ने ऐसे लगभग तीस राजकर्मचारियों व अधिकारियों का सन्दर्भ कुव० में दिया है<sup>६</sup>। इनमें से अधिकांश राजस्थान के राजघरानों में लम्बे समय तक उपस्थित रहे हैं।

राजस्थान के शासन में सामन्त प्रथा एवं जमींदारी की प्रमुखता रही है। आठवीं शताब्दी में भी सामन्त प्रथा प्रारम्भ हो चुकी थी<sup>७</sup>। कुवलयमाला में मानभट एवं उसके पिता

१. बुद्धप्रकाश, एसपेक्ट आफ इंडियन हिस्ट्री एण्ड सिविलाइजेशन पृ० ११५
२. पूर्वा श्रीमदवन्ती भूभूति नृपे वत्साधिराजे पराम्। शौराणामभिमण्डलं जययुते वीरे वरा-हेडवति ॥५२॥—हरिवंशपुराण, प्रशस्ति
३. तद्वया मालव-गरिद-विजय-श्रेणो। कुव० ८.२३
४. पी०एल० गुप्ता, जर्नल आफ द न्यूमेसमेटिक सोसायटी आफ इंडिया, भाग १६, २८२-३
५. पर-भट-भिउडी-भंगो पण्डित्य-रोहिणी-कलचंदो। सिरि-वच्छराय-णामो रण-हस्थी परिषवो जइया।—कुव० २८३.१
६. जय महारायाधिराय परमेशर सिरिदृढवर्मणंदण, —कुव० १५४.३२
७. द्रष्टव्य, लेखक का शोधग्रन्थ— 'कुवलयमालाकहा का सांस्कृतिक अध्ययन' वैशाली, १९७५ पृ० १६७
८. बुद्धप्रकाश, 'द जेनिसल एण्ड करेक्टर आफ लेन्डेड अ स्ट्रोकेसी इन एशियन्ट इण्डिया' जर्नल आफ द सोसल एण्ड इकानामिक हिस्ट्री आफ द ओरियन्ट, १९७१

जुणठनकुर की कथा से यह स्पष्ट है कि राजा द्वारा सैनिकों को जमीन दान में दी जाती थी तथा वे राजा के अधीन होकर वहाँ का शासन करते थे। उन्हें राजा के दरबार में प्रतिष्ठित स्थान प्राप्त था। कुवलय० में इस सम्बन्ध में एक विशेष शब्द 'ओलमिउं' का प्रयोग हुआ है।<sup>१</sup> इस शब्द का अपना एक इतिहास है। किन्तु आठवीं शताब्दी में 'ओलम' सेवा के अर्थ में प्रयुक्त होने लगा था, जिसके बदले में राजा के द्वारा जमींदारी आदि प्राप्त होती थी। राजस्थानी लोकगीतों में यह शब्द अधिक प्रयुक्त हुआ है। मध्यप्रदेश में नाई, हलवाहा, चरवाहा तथा अन्य घरेलू कर्मकारों को जो वर्ष भर की वृत्ति दी जाती है उसे 'लाग' कहा जाता है। कुव० में 'महासामन्त' उपाधि का भी उल्लेख है जो राजस्थान के शासकों द्वारा धारण की जाती रही है।<sup>२</sup> कुव० में इन्हें 'महानरेन्द्र' भी कहा गया है।

कुवलयमाला में राजस्थान के ग्राम-प्रशासन के सम्बन्ध में भी कुछ तथ्य उपलब्ध होते हैं। यदि कोई व्यक्ति अपराधी होता था तो गांव के सभी प्रधान मिल कर उसके प्रायश्चित्त का विधान करते थे। गांव के स्वामी की 'दंग-स्वामी' तथा 'महामयहर' उपाधि प्रचलित थी।<sup>३</sup> उत्तर-पश्चिम भारत में 'दंग' एक प्रशासनिक संस्था के रूप में प्रचलित शब्द था।

राजस्थान के सामाजिक जीवन की अनेक छवियाँ कुवलयमाला में अंकित हैं। यद्यपि समाज की संरचना में चारों वर्णों का महत्त्व यहाँ रहा है, किन्तु आठवीं शताब्दी में वैश्य और शूद्र जाति के लोगों का उत्कर्ष राजस्थान में अधिक हुआ है। विदेशी जातियों के मिश्रण का फल शूद्रों ने ऊँचे उठकर प्राप्त किया है। कुव० से यह सब प्रमाणित होता है। शूद्र जाति का व्यापारी धनदेव व्यापारियों की मण्डी में अपने गुणों के कारण सम्मानित होता है।<sup>४</sup> वैश्य जाति व्यापार प्रधान थी। महाश्रेष्ठ, नगरश्रेष्ठ आदि उपाधियाँ वैश्यों के लिए प्रयुक्त होती थीं। कुवलयमाला से पता चलता है कि मारवाड़ के वणिक् दक्षिण भारत तक की यात्रा व्यापार के लिए करते थे।<sup>५</sup> सैनिकवृत्ति अपनाने वाले व्यक्ति क्षत्रिय कहे जाते थे। उनकी उन्नति सूर्यवंश और चन्द्रवंश से मानी जाती थी।<sup>६</sup> कुछ म्लेच्छ भी योद्धा होने के कारण क्षत्रियों के समान आदर प्राप्त करते थे, जिसे असली ठाकुरों का स्वामाधिक वैर था (मान-भट की कथा)। कुव० में क्षत्रिय कुमार मानभट को ठाकुर कहा गया है। राजस्थान में ठाकुरों का प्राचीन परम्परा है। कुव० में ब्राह्मणों की प्रतिष्ठा और उनकी दिनचर्या के सम्बन्ध में अनेक सन्दर्भ हैं,<sup>७</sup> जो राजस्थान के ब्राह्मणों का परिचय देते हैं। उद्धोतनसूरि ने कुछ अन्यत्र जातियों का भी उल्लेख किया है। वे नगर से बाहर रहती थीं तथा

१- सो ते पुत्तं वेत्तूण उज्जेणियस्स रण्णो ओलमिउं पयत्तो । दिण्णं च राहणा ओलमगमाणस्स ते चैव कूपवदं गाम- कुव० ५०.२५-२६

२- शर्मा, राजस्थान शू द एजेज, पृ० ३०९ आदि ।

३- तओ सयल-दंग-सामिणा भणियइ जेदठ-महामयहरेण, कुव० ६३.२४

४- सुइ-जईओ धणदेवो गाम सस्थवाहपुत्तो..... कुव० ६५.२

५- वही, १५३.३

६- एकको आइल्लवंसो दुइओ सवि वंसो । तओ तस्थ...जाओ । वही १३४.१८, १९

७- द्रष्टव्य, लेखक का शोध-प्रबन्ध, पृ० १०२-४

निम्न कोटि के कार्य करती थी। राजस्थान में आज भी ऐसी अछूत जातियों का अस्तित्व है तथा इनके शोषण शहर से बाहर देखे जा सकते हैं। राजस्थान में 'चारण' जाति की अधिक प्रसिद्धि है। उद्योतन ने गाँव-गाँव में जाकर अपनी जीविका कमाने वाली जाति को चारण कहा है। नट एवं मोक्षिक जाति के साथ उनका उल्लेख किया है।

राजस्थान की ओसवाल जाति प्रसिद्ध है। इसके कई गोत्र बाद में विकसित हुए हैं। कुव० में ऐसे किसी गोत्र का उल्लेख नहीं है। अतः आठवीं शताब्दी के बाद ही ओसवाल आदि जातियाँ प्रतिष्ठित हुईं प्रतीत होती हैं।<sup>१</sup> श्रीमाल जाति अवश्य इस समय अस्तित्व में आ गयी थी, जिसके मूल स्थान श्रीमालमाल का उल्लेख उद्योतन ने किया है। इसी तरह राजस्थान में चन्द्रगच्छ प्रचलित रहा है, जो चन्द्रकुल से विकसित हुआ है। उद्योतनसूरि ने स्वयं को चन्द्रकुल का आचार्य कहा है।<sup>२</sup>

सामाजिक जीवन में विवाह एक महत्वपूर्ण संस्था है। कुव० में विवाह का जो वर्णन है वैसा दृश्य राजस्थान के किसी भी विवाह-मण्डप में देखा जा सकता है। विवाह के लिए पिता की आज्ञा सर्वोपरि थी। कुवलयमाला के विवाह में चार ही फेरे पड़ते हैं,<sup>३</sup> जो राजस्थान में आज भी प्रचलित हैं। कुव० में उल्लिखित वस्त्रों और अलंकारों की पहिचान भी राजस्थान के पहिनावे से हो सकती है। कुव० में जिस सिले हुए वस्त्र कृशक का उल्लेख हुआ है, उसी का परिवर्तित रूप वर्तमान में प्रयुक्त बाँहवाला अंगरखा है। रत्न, स्वर्ण आदि के आभूषणों के अतिरिक्त राजस्थान में आज जो काँच से जड़े हुए कागन बनते हैं, उनका उल्लेख भी उद्योतन ने किया है।<sup>४</sup>

कुव० में जिन धार्मिक व सामाजिक उत्सवों का वर्णन है वे भी राजस्थान के जन-जीवन में घुले-मिले हैं। इन्द्रमह, महानवमी, दीपावली, कौमुदीमहोत्सव, मदनोत्सव आदि उनमें प्रमुख हैं। इस समय युवराज्याभिषेक भी एक उत्सव के रूप में मनाया जाने लगा था। गाँवों में भी नाटक-मण्डली का प्रचार था। कुव० में जिस नट-मण्डली का वर्णन है और जिस तैयारी के साथ गाँव के लोग उसे देखने पहुँचते हैं,<sup>५</sup> वैसा दृश्य आज भी लोक कलाओं के प्रदर्शन के समय राजस्थान में देखा जा सकता है। कुव० में रासनृत्य एवं डाडियानृत्य के भी उल्लेख हैं, जो राजस्थान के प्रचलित नृत्य हैं।

सामाजिक जीवन कृषि और वाणिज्य के विकास पर निर्भर है। राजस्थान में पानी के अभाव के कारण फसल सूखने के खतरे उठाने पड़ते हैं। उद्योतन ने भी इसका संकेत किया है। दो निर्धन युवकों ने खेती करने के लिए जो कुछ भी घर में धान्य था उसे खेत में डाल दिया। किन्तु मेघ के न बरसने से वह धान्य भी सूख गया।<sup>६</sup> सूखा अथवा अकाल राजस्थान

१- णड-णट्ट-मुट्टिप-चारण-गणा परिममिउ समावत्ता । वही ४६.९

२- हिस्त्री आफ ओसवाल तथा जैनिष्म इन राजस्थान, द्रष्टव्य ।

३- चंद्रकुलवयवेण आयरिउज्जोयणेण रइया मे । कुव० २८३.४

४- इमिणा कमेण पदमं मंडलं...तहा चउरथं मंडलं । -वही, १७१.११-१२

५- अण्णा गाम-जुवईओ इव रीरिय-संख-वलय-काथ-मणिय-सोहाओ, वही० ८.२

६- तम्मि य गामे एककं णड-पेडयं गामाणुगामं बिहरमाणं संपत्तं । कुव० ४६.९

७- जं किंचि धरे घण्णं सव्वं खेत्तम्मि तं तु पक्खित्ते ।

मेहा ण सुयंति जले सुक्कं तस्येय तं घण्णं ॥ - कुव० १९१.७

के लिए अभिशाप रहा है। सम्भवतः उद्योतन के समय में भी राजस्थान इससे ग्रसित था। बन्देने अकाल का इतना सूक्ष्म वर्णन किया है, जो किसी प्रत्यक्षदर्शी के द्वारा ही सम्भव है। उस अकाल में ब्राह्मणों तक की सब क्रियाएँ छूट गयीं। एक ब्राह्मण बड़क अनाथ हो गया। अकाल के कारण भिक्षा न मिलने से उसने गल्ला बाजार में गिरे हुए धान के कणों को बीन कर तथा जूटे मिट्टी के सकोरों के खाद्य पदार्थ द्वारा किसी-किसी तरह उस अकाल को व्यतीत किया। यद्यपि इस अकाल नगरी का नाम ग्रन्थ में माकन्दी दिया गया है, किन्तु वह दशा राजस्थान की ही प्रतीत होती है। सम्भवतः राजस्थान के अकाल का इससे प्राचीन और कोई उल्लेख उपलब्ध नहीं है।

वाणिज्य की जिस समृद्धि की बात कुवलयमाला में कही गयी है, वह राजस्थान की अपनी थाती है। यहाँ के व्यापारियों का उस समय देश व विदेश से जो व्यापारिक सम्बन्ध था उसका सही चित्रण कथा के रूप में उद्योतन ने किया है<sup>१</sup>। व्यापारिक नाप-तौल के बहुत से प्रमाण भी राजस्थान के व्यापार में व्यवहृत होते रहे हैं। आज भी पुराने व्यापारियों में बहुमुख्य की वस्तुओं के मोल-भाव में संकेतिक भाषा तथा प्रतीकों का प्रयोग होता है। गमछे के नीचे दोनों व्यापारी हाथ छिपा कर सौदा तय कर लेते हैं। उद्योतनसूरि ने मोल-भाव की इस प्रणाली को एक विशिष्ट शब्द दिया है - दिण्णाहस्थसण्णा। विदेशों की मण्डी में, जहाँ राजस्थान के भी व्यापारी जाते थे, मोल-भाव के समय व्यापारी 'दिण्णाहस्थसण्णा' का प्रयोग करते थे<sup>२</sup>। जिस प्रकार दिसावर जाते समय आज राजस्थान के व्यापारी तिथि, दिन एवं रात का विचार करते हैं तथा अपने सब सम्बन्धियों से मिल-भेंट कर व्यापार के लिए जाते हैं, उसी तरह का वर्णन उद्योतन ने भी धनदेव की समुद्रयात्रा के समय किया है। (पृ० ६७)

राजस्थान का धार्मिक जीवन कुवलयमाला में प्रतिबिम्बित हुआ है। अनेक धर्मों का यहाँ आठवीं शताब्दी में अस्तित्व था। वैष्णव, शैव, पौराणिक, जैन धर्म आदि की जिन सामान्य विशेषताओं का सन्दर्भ उद्योतन ने दिया है, उनकी प्रामाणिकता राजस्थान के इतिहास व साहित्य से भी सिद्ध होती है<sup>३</sup>। जिन देवी-देवताओं का उल्लेख कुव० में है उनमें से अधिकांश की प्रतिमाएँ राजस्थान के पुरातत्त्व में उपलब्ध हैं।

कुवलयमाला में सूर्यपूजा का विस्तृत वर्णन है। उद्योतन जालोर (भिन्नमाल-) के निवासी थे। उस समय भिन्नमाल सूर्यपूजा का प्रधान केन्द्र था। बाद में जगत स्वामिन् के नाम से वहाँ सूर्य की मूर्ति प्रतिष्ठित हुई<sup>४</sup>। कुव० में आदित्य, अरविन्दनाथ एवं रवि नाम सूर्य के लिए प्रयुक्त हुए हैं। संकट के समय सूर्य का स्मरण किया गया है (६८.१८) मंडोर से लगभग आठवीं शताब्दी की सूर्य की प्रतिमा प्राप्त हुई है<sup>५</sup>। अतः राजस्थान में

१- किहिचि विवणि- मग्ग-णिवाडिय-वण्ण-कणेहिं.....कहिचि उच्चिट्ठ

मल्लय-संलिहणेणं .....।.....वही, पृ० ११७

२- दृष्टव्य-लेखक का ग्रन्थ, पृ० १८७-२००

३- परियलियं मंडं, दिण्णा-हस्थ-सण्णा, विक्कीणयं ते। कुव० ६७.१३

४- दशरथ शर्मा, राजस्थान ध्रु द एजेन, पृ० ३६८-९०।

५- वही, पृ० ३८३

६- अर्ली जोहान जायनेस्टो, पृ० २३५

सूर्य-उपासना उस समय बहुत प्रचलित थी, जिसका संकेत उद्घोतन ने दिया है। कुव० में मूलस्थान-भट्टारक का भी उल्लेख है<sup>१</sup>। मुल्तान की यह सूर्यप्रतिमा कोट-निवारण के लिए प्रसिद्ध थी। संभव है, राजस्थान के लोग इसकी उपासना करने जाते रहे हों। कष्ट-निवारण के लिए सूर्य के पुत्र रेवन्तक का उल्लेख भी कुव० में है।<sup>२</sup> राजस्थान के वेदि अभिलेख में रेवन्तक के मंदिर बनवाये जाने का उल्लेख है। तथा ओमिया के सूर्य मंदिर में रेवन्तक की एक प्रतिमा भी उपलब्ध है<sup>३</sup>।

कुवलयमाला में विभिन्न धार्मिकों के प्रसंग में पूर्वधर्म का भी उल्लेख है। उद्घोतन ने कहा है कि कुएं, तालाब खुदवाना, धार्मिकाओं का बंधनाना तथा प्याऊ खोलना ही पूर्वधार्मिकों का परम धर्म है<sup>४</sup>। अन्य प्रसंग में भी धन का सही उपयोग करने के लिए कहा गया है कि दीन एवं ब्राह्मणों को दान दो, मन्दिर बनवाओ, आरोग्यशाला चलाओ, पथिकों को निःशुल्क भोजन बांटो आदि (कुव० ६५.८-९)। इस प्रकार के कार्य राजस्थान के जन-जीवन के अनिवार्य अंग हैं। यहां के राजाओं की प्रशस्तियों और अभिलेखों में इस प्रकार के दान-पत्रों के कई सन्दर्भ हैं<sup>५</sup>।

राजस्थान की कला के विभिन्न पक्ष कुवलयमाला द्वारा उद्घाटित हुए हैं। चित्रकला और मूर्तिकला का विस्तृत वर्णन इस ग्रन्थ में है। स्थापत्य कला के कई शब्द राजस्थान में उसी रूप में व्यवहृत होते हैं, जिस रूप में उनका उल्लेख कुवलयमाला में हुआ है। राजस्थान के किलों का जिन रूपों में निर्माण हुआ है, कुव० के नगरों के वर्णन में वही पद्धति प्राप्त होती है। परिवारा, प्राकार, रक्षा-चाको, गोपुर, राज्यमार्ग, सिंहा-द्वार, राजमहल की संरचना आदि राजस्थान के किसी किले में देखी जा सकती है<sup>६</sup>। राजस्थान के निजी भवनों की बालकनी अथवा ऊपरी तल को माला कहा जाता है। कुव० में भी भवन की दूसरी मंजिल को माला कहा गया है<sup>७</sup>। कमरों को कोठा कहा गया है<sup>८</sup>।

कुव० में चित्रकला के वर्णन में पटचित्रों का विशेष महत्व है। व्यक्तिगत, धार्मिक एवं कथारमक पटचित्रों का इसमें विस्तृत वर्णन है। राजस्थान की रामदल की पङ्क्ति विषयवस्तु, रंग-संयोजन, प्रस्तुतीकरण आदि कुव० की पटचित्रकला से प्रभावित हैं। कुव० में जो कथारमक पटचित्र वर्णित हैं उसका विरूपित रूप राजस्थान की पावू की पङ्क्ति, देवनारायण

१- मूलस्थानु भट्टारक कोटई जे देह उद्घोतन लेखहुं ।- कुव० ५५-१६

२- को वि रेवन्तस, वही, ६८.१९

३- राजस्थान थु द एजेज, पृ० ३९३ ( फुटनोट )

४- खाणे कूब-तलाए बंधव वावीओ देह य पवाओ । -कुव० २०५-३

५- भोजन प्रथम की दोलतपुर एवं बराह प्लेट, महेंद्रपाल द्वितीय के प्रतापगढ़ अभिलेख, अपराजित गुहिल के उदयपुर अभिलेख आदि ।- उद्घोत, राज० थु द एजेज, पृ० ३९८, ३९९।

६- द्रष्टव्य, लेखक का ग्रन्थ, पृ० ३२५-३०

७- कावि रन्नामुहम्मि संधिया, अण्णा मालएसुं - कुव० २५.८

८- कोटय कोणाओ, वही, ४७.१५

की पड़ आदि में देखा जा सकता है। राजस्थान की चित्रकला के सम्बन्ध में जानने के लिए कुव० का यह वर्णन सबसे प्रचान है।

मूर्तिकला के अन्तर्गत शिव, विष्णु, गणेश, लक्ष्मी, सरस्वती आदि की अनेक मूर्तियाँ राजस्थान में उपलब्ध हैं। उनकी अर्चना एवं स्वरूप आदि का वर्णन कुवलयमाला में हुआ है। कई द्रव्यों के मिश्रण से बनायी जाने वाली जिन-प्रतिमाओं का उल्लेख कुव० में है<sup>१</sup>, वह सर्वधातु से निर्मित प्रतिमाओं के निर्माण का संकेत है। पिंडरवारा के जैन मन्दिर में ७८४ ई० की निर्मित सर्वधातु की प्रतिमा उपलब्ध भी है<sup>२</sup>। उद्योतन ने ऋषभदेव की प्रतिमा को मुक्ताशैल द्वारा निर्मित कहा है<sup>३</sup>। यह मुक्ताशैल संभवतः राजस्थान का सफेद संगमरमर है, जिसकी मूर्तियाँ बनती हैं<sup>४</sup>। कुवलयमाला में वक्ष के खिर पर जिन-प्रतिमा की स्थापना की बात भी कही गयी है<sup>५</sup>। भारतीय मूर्तिशिल्प में इस प्रकार की अनेक यक्ष-प्रतिमाएँ उपलब्ध हैं। राजस्थान में चित्तौड़ के पास बांसी नामक स्थान से जैन कुवेर की मूर्ति प्राप्त हुई है, जिसके मुकुट पर जिन-प्रतिमा स्थापित है<sup>६</sup>। इस तरह कुव० में वर्णित कला के अनेक सन्दर्भ राजस्थान की कला से सम्बन्ध रखते हैं।

कुवलयमाला में वर्णित राजस्थान के जन-जीवन के ये कुछ उदाहरण मात्र हैं। सूक्ष्मता से अध्ययन करने पर और भी कई तथ्य प्राप्त हो सकते हैं। कुवलयमाला इस बात का उदाहरण है कि राजस्थान के इतिहास और संस्कृति के अध्ययन में साहित्यिक साक्ष्य किस प्रकार उपागी हो सकते हैं। इस प्रकार के ग्रन्थों का अध्ययन अनुसंधान के क्षेत्र में कितनी नयी दिशाएँ प्रस्तुत करता है, यह भी इससे स्पष्ट है।

१- द्रष्टव्य, लेखक का ग्रन्थ, पृ० ३००

२- अण्णोण-वण्ण-घडिण गिय-वण्ण-पमाण-माण-णिम्माए। कुव०, ९५८

३- राजस्थान शु द एजेज पृ० ६७

४- मउडम्मि पडिमा मुत्तासेल-विणिम्मविवा। कुव०, ११५.४, ११९.३

५- द्रष्टव्य, कुवलयमाला, द्वितीय भाग में, डा० वासुदेव शरण अग्रवाल का लेख पृ० १२३

६- कुव०, १२०.१५-१६

७- रिसर्चर, १, पृ० १८

## समाधि-मरण (मृत्यु-वरण) : एक तुलनात्मक तथा समीक्षात्मक अध्ययन \*

सागरमल जैन

जैन परम्परा के सामान्य आचार नियमों में संलेखना या संथारा (मृत्यु-वरण) एक महत्त्वपूर्ण तथ्य है। जैन गृहस्थ उपासकों एवं श्रमण साधकों दोनों के लिए स्वेच्छापूर्वक मृत्यु-वरण का विधान जैन आगमों में उपलब्ध है। जैनागम साहित्य ऐसे साधकों की जीवन गाथाओं से भरा पड़ा है जिन्होंने समाधि-मरण का व्रत ग्रहण किया था। अन्तर्कृतदाशंग एवं अनुत्तरोपपातिक सूत्रों में उन श्रमण साधकों का और उपासकदशांग सूत्र में आनन्द आदि उन गृहस्थ साधकों का जीवन दर्शन उपलब्ध है, जिन्होंने अपने जीवन की संथ्या वेला में समाधि-मरण का व्रत लिया था। उत्तराध्ययन सूत्र के अनुसार मृत्यु के दो रूप हैं— १— समाधि-मरण या निर्भयतापूर्वक मृत्यु-वरण और २— भयपूर्वक मृत्यु से प्रसित हो जाना<sup>१</sup>। समाधि-मरण में मनुष्य का मृत्यु पर धासन होता है, जबकि अनिच्छापूर्वक मरण में मृत्यु मनुष्य पर शासन करता है। पहले को पण्डित-मरण कहा गया है जबकि दूसरे को बाल(अज्ञानी)-मरण कहा गया है। एक ज्ञानीजन की मौत है और दूसरी अज्ञानी की। अज्ञानी विषयासक्त होता है और इसलिए वह मृत्यु से डरता है, जबकि सच्चा ज्ञानी अनासक्त होता है और इसलिए वह मृत्यु से नहीं डरता है<sup>२</sup>। जो मृत्यु से भय खाता है उससे बचने के लिए भागा भागा फिरता है, मृत्यु भी उसका सदैव पीछा करती रहती है, लेकिन जो निर्भय हो मृत्यु का स्वागत करता है और उसे आलिप्तन दे देता है, मृत्यु उसके लिये निरर्थक हो जाती है। जो मृत्यु से भय खाता है, वही मृत्यु का शिकार होता है, लेकिन जो मृत्यु से निर्भय हो जाता है वह अमरता की दिशा में आगे बढ़ जाता है। साधकों के प्रति महावीर का संदेश यही था कि मृत्यु के उपस्थित होने पर शरीरादि से अनासक्त होकर उसे आलिप्तन दे दो<sup>३</sup>। महावीर के दर्शन में अनासक्त जीवनशैली की यही महत्त्वपूर्ण कसौटी है, जो साधक मृत्यु से भागता है, वह सच्चे अर्थ में अनासक्त जीवन जीने की कला से अनभिज्ञ है। जिसे अनासक्त मृत्यु की कला नहीं आती उसे अनासक्त जीवन की कला भी नहीं आ सकती। इसी अनासक्त मृत्यु की कला को महावीर ने संलेखना व्रत कहा है। जैन परम्परा में संथारा, संलेखना, समाधि-मरण, पण्डित-मरण और सकाम मरण\* आदि निष्काम मृत्यु-वरण के ही पर्यायवाची नाम हैं। आचार्य समन्तभद्र संलेखना की परिभाषा करते हुए लिखते हैं कि आपत्तियों, अत्रालों, अतिवृद्धावस्था एवं अवाध्य रोगों में शरीर त्याग करने को संलेखना कहते हैं<sup>४</sup>। अर्थात् जिन स्थितियों में मृत्यु अनिवार्य सी हो गई हो उन परिस्थितियों में मृत्यु के भय से निर्भय होकर देहासक्ति का विसर्जन कर मृत्यु का स्वागत करना ही संलेखना व्रत है।

समाधि-मरण के भेद :

जैनागम ग्रन्थों में मृत्यु-वरण के अवसरों की अपेक्षा के आधार पर समाधि-मरण के दो प्रकार माने गये हैं —

१— सागरी संथारा, और

२— सामान्य संथारा।

\* पूना वि० वि० में जैन दर्शन सम्मन्धी संगोष्ठी (जनवरी ७७) में पंडित निबन्ध

\* यहाँ सकाम का अर्थ सार्थक है, कामना युक्त नहीं।



**सागारी संथारा :** जब अकस्मात् कोई ऐसी विपत्ति उपस्थित हो कि जिसमें से जीवित बच निकलना सम्भव प्रतीत न हो, जैसे आग में गिर जाना, जल में डूबने जैसी स्थिति हो जाना अथवा हिंसक पशु या किसी ऐसे दुष्ट व्यक्ति के अधिकार में फँस जाना जहाँ सदाचार से पतित होने की सम्भावना हो, ऐसे संकटपूर्ण अवसरों पर जो संथारा ग्रहण किया जाता है, वह सागारी संथारा कहा जाता है। यदि व्यक्ति उस विपत्ति या संकटपूर्ण स्थिति से बाहर हो जाता है तो वह पुनः देहरक्षण के तथा सामान्य क्रम को चालू रख सकता है। संक्षेप में अकस्मात् मृत्यु का अवसर उपस्थित हो जाने पर जो संथारा ग्रहण किया जाता है, वह सागारी संथारा मृत्यु पर्यन्त के लिए नहीं, बल्कि परिस्थिति विशेष के लिए होता है अतः उस परिस्थिति विशेष के समाप्त हो जाने पर उस व्रत की मर्यादा भी समाप्त हो जाती है।

**सामान्य संथारा :** जब स्वाभाविक जरावस्था अथवा असाध्य रोग के कारण पुनः स्वस्थ होकर जीवित रहने की समस्त आशाएं धूमिल हो गयी हो, तब यावज्जीवन तक जो देहासक्ति एवं शरीर-पोषण के प्रयत्नों का त्याग किया जाता है और जो देहपात पर ही पूर्ण होता है वह सामान्य संथारा है। सामान्य संथारा ग्रहण करने के लिए जैनागमों में निम्न स्थितियाँ आवश्यक मानी गयी हैं -

जब शरीर की सभी इन्द्रियाँ अपने अपने कार्यों के सम्पादन करने में अयोग्य हो गयी हों, जब शरीर का मांस एवं शोणित सूख जाने से शरीर अस्थिर मान रह गया हो, पचन-पाचन, आहार-निहार आदि शारीरिक क्रियाएँ शिथिल हो गयी हों और इनके कारण साधना और संयम का परिपालन सम्भक् रीति से होना सम्भव नहीं हो, इस प्रकार मृत्यु को जीवन की देहली पर उपस्थित हो जाने पर ही सामान्य संथारा ग्रहण किया जा सकता है। सामान्य संथारा तीन प्रकार का होता है—

(अ) भक्त प्रत्याख्यान — आहार आदि का त्याग करना।

(ब) ईगितमरण — एक निश्चित भू-भाग पर हल्ल-चल्ल आदि शारीरिक क्रियाएँ करते हुए आहार आदि का त्याग कर देना।

(स) पादोपगमन — आहार आदि के त्याग के साथ साथ शारीरिक क्रियाओं का निरोध करते हुए मृत्युपर्यन्त निश्चल रूप में लकड़ी के तख्ते के समान स्थिर पड़े रहना।

उपरोक्त सभी प्रकार के समाधि-मरणों में मन का समभाव में स्थित होना अनिवार्य माना गया है।

**समाधि-मरण ग्रहण करने की विधि:**

जैनागमों में समाधि-मरण ग्रहण करने की विधि निम्नानुसार बताई गई है—सर्वप्रथम मलमूत्रादि अशुचि विसर्जन के स्थान का अवलोकन कर नरम तृणों की शय्या तैयार कर ली जाती है। तत्पश्चात् अरिहन्त, सिद्ध और धर्माचार्यों को विनयपूर्वक नमस्कार कर पूर्व-प्रहीत प्रतिज्ञाओं में लगे हुए दोषों की आलोचना और उनका प्रायश्चित्त ग्रहण किया जाता है। इसके बाद समस्त प्राणियों से क्षमा-याचना की जाती है और अन्त में अठारह पापस्थानों, अन्नादि चतुर्विध आहारों का त्याग करके शरीर के ममत्व एवं पोषणक्रिया का

विवर्जन किया जाता है। साधक प्रतिष्ठा करता है कि मैं पूर्णतः हिंसा, शूठ, चोरी, मैथुन, परिग्रह, क्रोध, मान, माया, लोभ यावत् मिथादर्शन शल्प से विरत होता हूँ, अन्न आदि चारों प्रकार के आहार का यावज्जीवन के लिए त्याग करता हूँ। मेरा यह शरीर जो मुझे अत्यन्त प्रिय था, मैंने इसकी बहुत रक्षा की थी, कृपण के धन के समान इसे सम्मालता रहा था, इस पर मेरा पूर्ण विश्वास था (कि यह मुझे कभी नहीं छोड़ेगा), इसके समान मुझे अन्य कोई प्रिय नहीं था, इसलिए मैंने इसे शीत, गर्मी, क्षुधा, तृष्णा आदि अनेक कष्टों से एवं विविध रोगों से बचाया और सावधानीपूर्वक इसकी रक्षा करता रहा था, अब मैं इस देह का वितर्जन करता हूँ और इसके पोषण एवं रक्षण के प्रयासों का परित्याग करता हूँ।

**बौद्ध परम्परा में मृत्यु :**

यद्यपि बुद्ध ने जैन परम्परा के समान ही धार्मिक आत्महत्याओं को अनुचित माना है, तथापि बौद्ध साहित्य में कुछ ऐसे सन्दर्भ अवश्य हैं जो स्वेच्छापूर्वक मृत्यु-वरण का समर्थन करते हैं। संयुक्तनिकाय में असाध्य रोग से पीड़ित भिक्षु वक्कलि कुलपुत्र तथा भिक्षु छन्न द्वारा की गई आत्महत्याओं का समर्थन स्वयं बुद्ध ने किया था और उन्हें निर्दोष कह कर दोनों ही भिक्षुओं को परिनिर्वाण प्राप्त करने वाला बनाया था। जापानी बौद्धों में तो आज भी हरीकरी की प्रथा मृत्यु-वरण की सूचक है।

फिर भी जैन परम्परा और बौद्ध परम्परा में मृत्युवरण के प्रश्न को लेकर कुछ अन्तर भी है। प्रथम तो यह कि जैन परम्परा के विपरीत बौद्ध परम्परा में शस्त्रवध से तत्काल ही मृत्यु-वरण कर लिया जाता है। जैन आचार्यों ने शस्त्रवध के द्वारा तात्कालिक मृत्यु-वरण का विरोध इसलिए किया था कि उन्हें उसमें मरणाकांक्षा की सम्भावना प्रतीत हुई। उनके अनुसार यदि मरणाकांक्षा नहीं है तो फिर मरण के लिए उतनी आतुरता क्यों? इस प्रकार जहां बौद्ध परम्परा शस्त्रवध के द्वारा की गई आत्महत्या का समर्थन करती है, वहां जैन परम्परा उसे अस्वीकार करती है। इस सन्दर्भ में बौद्ध परम्परा वैदिक परम्परा के अधिक निकट है।

**वैदिक परम्परा में मृत्यु-वरण :**

सामान्यतया हिन्दू धर्मशास्त्रों में आत्महत्या को महापाप माना गया है। पाराशर-स्मृति में कहा गया है कि जो क्लेश, भय, घमण्ड और क्रोध के वशीभूत होकर आत्महत्या करता है, वह साठ हजार वर्ष तक नरकवास करता है<sup>१०</sup>। महाभारत के आदि पर्व के अनुसार भी आत्महत्या करने वाला कल्याणप्रद लोकों में भी नहीं जा सकता है<sup>११</sup>। लेकिन इनके अतिरिक्त हिन्दू धर्मशास्त्रों में ऐसे भी अनेक सन्दर्भ हैं जो स्वेच्छापूर्वक मृत्युवरण का समर्थन करते हैं। प्रायश्चित्त के निमित्त से मृत्युवरण का समर्थन मनुस्मृति (११।९०-९१), याज्ञवल्क्यस्मृति (३।२५३), गौतमस्मृति (२३।१), वशिष्ठधर्मसूत्र (२०।२२, २३।१४) और आपस्तम्बसूत्र (१।१।२५।१-३, ६) में भी किया गया है। मात्र इतना ही नहीं, हिन्दू धर्मशास्त्रों में ऐसे भी अनेक स्थल हैं, जहां मृत्युवरण को पवित्र एवं धार्मिक आचरण के रूप में देखा गया है। महाभारत के अनुशासनपर्व (२५।६२-६४), वनपर्व (८५।८३) एवं मत्स्यपुराण (१८६।३४।३५) में अग्निप्रवेश, जलप्रवेश, गिरिपतन, विषप्रयोग या उपवास आदि के द्वारा देह त्याग करने पर ब्रह्म लोक या मुक्ति प्राप्त होती है ऐसा माना गया है। अपरार्क ने प्राचीन आचार्यों के मत को उद्धृत करते हुए लिखा

है कि यदि कोई गृहस्थ असाध्य रोग से पीड़ित हो, जिसने अपने कर्तव्य कर लिए हों, वह महास्थान, अग्नि या जल में प्रवेश करने अथवा पर्वतशिखर से गिरकर अपने प्राणों की हत्या कर सकता है। ऐसा करके वह कोई पाप नहीं करता। उसकी मृत्यु तो तपों से भी बढ़कर है। शास्त्रानुमोदित कर्तव्यों के पालन में अशक्त होने पर जीवन जीने की इच्छा रखना व्यर्थ है<sup>११</sup>। श्रीमद्भागवत के ११ वें स्कन्ध के १८ वें अध्याय में भी स्वेच्छापूर्वक मृत्युवरण को स्वीकार किया गया है। वैदिक परम्परा में स्वेच्छा मृत्यु-वरण का समर्थन न केवल शास्त्रीय आधारों पर हुआ है वरन् व्यावहारिक जीवन में इसके अनेक उदाहरण भी परम्परा में उपलब्ध है। महाभारत में पाण्डवों के द्वारा हिमालय-यात्रा में किया गया देह-पात मृत्यु-वरण का एक प्रमुख उदाहरण है। डा० पाण्डुरंग वामन काणे ने वाल्मीकी रामायण एवं अन्य वैदिक धर्मग्रन्थों तथा दिशालेखों के आधार पर शरभंग, महाराजा रघु, कलचुरी के राजा गंगेय, चंदेल कुल के राजा गंगदेव, चालुक्य राज सोमेश्वर आदि के स्वेच्छा मृत्यु-वरण का उल्लेख किया है<sup>१२</sup>। मैगस्थनीज ने भी ईश्वरी पूर्व चतुर्थ शताब्दी में प्रचलित स्वेच्छामरण का उल्लेख किया है। प्रयाग में अक्षयवट से कूद कर गंगा में प्राणान्त करने की प्रथा तथा काशी में करवत लेने की प्रथा वैदिक परम्परा में मध्य युग तक भी काफी प्रचलित थी<sup>१३</sup>। यद्यपि ये प्रथाएं आज नामशेष हो गयी हैं फिर भी वैदिक संन्यासियों द्वारा जीवित समाधि लेने की प्रथा आज भी जनमानस की श्रद्धा का केन्द्र है।

इस प्रकार हम देखते हैं कि न केवल जैन और बौद्ध परम्पराओं में, वरन् वैदिक परम्परा में भी मृत्यु-वरण को समर्थन दिया गया है। लेकिन जैन और वैदिक परम्पराओं में प्रमुख अंतर यह है कि जहाँ वैदिक परम्परा में जल एवं अग्नि से प्रवेश, गिरि-शिखर से गिरना, विष या शस्त्र प्रयोग आदि विविध साधनों से मृत्युवरण का विधान मिलता है, वहाँ जैन परम्परा में सामान्यतया केवल उपवास द्वारा ही देहत्याग का समर्थन मिलता है। जैन परम्परा शस्त्र आदि से होने वाली तात्कालिक मृत्यु की अपेक्षा उपवास द्वारा होने वाली क्रमिक मृत्यु को ही अधिक प्रशस्त मानती है। यद्यपि ब्रह्मचर्य की रक्षा आदि कुछ प्रसंगों में तात्कालिक मृत्यु-वरण को स्वीकार किया गया है, तथापि सामान्यतया जैन आचार्यों ने तात्कालिक मृत्यु-वरण जिसे प्रकारान्तर से आत्महत्या भी कहा जा सकता है, की आलोचना की है। आचार्य समन्तभद्र ने गिरिपतन या अग्निप्रवेश के द्वारा किये जाने वाले मृत्यु-वरण को लोकमूढता कहा है<sup>१४</sup>। जैन आचार्यों की दृष्टि में समाधि-मरण का अर्थ मृत्यु की कामना नहीं, वरन् देहासक्ति का परित्याग है। उनके अनुसार तो जिसप्रकार जीवन की आकांक्षा दूषित मानी गई है, उसी प्रकार मृत्यु की आकांक्षा को भी दूषित मानी गयी है।

**समाधि-मरण के दोष:**

जैन आचार्यों ने समाधि-मरण के लिए निम्न पांच दोषों से बचने का निर्देश किया है-

- १- जीवन की आकांक्षा
- २- मृत्यु की आकांक्षा
- ३- ऐहिक सुखों की कामना
- ४- पारलौकिक सुखों की कामना और
- ५- इन्द्रियों के विषयों के भोग की आकांक्षा।



हत्या असमय मृत्यु का आमंत्रण है जबकि संथारा या समाधि-मरण मात्र मृत्यु के उप-स्थित होने पर उसका सहर्ष आलिगन है। आत्महत्या के मूल में या तो भय होता है या कामना, जबकी समाधि-मरण में भय और कामना दोनों की अनुपस्थिति आवश्यक होती है।

समाधि-मरण आत्म-बलिदान से भी भिन्न है। पशु-बलि के समान आत्म-बलि की प्रथा भी शैव और शाक्त सम्प्रदायों में प्रचलित रही है। लेकिन समाधि-मरण को आत्म-बलिदान नहीं कहा जा सकता, क्योंकि आत्म-बलिदान भी भावना का अतिरेक है। भावातिरेक आत्मबलिदान की अनिवार्यता है जबकि समाधिमरण में भावातिरेक नहीं बरन् विवेक का प्रकटन आवश्यक है।

समाधि-मरण के प्रत्यय के आधार पर आलोचकों ने यह कहने का प्रयास भी किया है कि जैन दर्शन जीवन से इकरार नहीं करता बरन् जीवन से इन्कार करता है, लेकिन गम्भीरता-पूर्वक विचार करने पर यह धारणा भ्रान्त ही सिद्ध होती है। उपाध्याय अमर मुनिजी लिखते हैं—वह (जैन दर्शन) जीवन से इन्कार नहीं करता है अपितु जीवन के मिथ्या मोह से इन्कार करता है। जीवन जीने में यदि कोई महत्वपूर्ण लाभ है और वह स्वपर की हित साधना में उपयोगी है तो जीवन सर्वतोभावेन संरक्षणोप है<sup>१८</sup>। आचार्य मद्रबाहु भी ओघनिर्युक्त में कहते हैं—साधक का देह ही नहीं रहा तो संयम कैसे रहेगा, अतः संयम की साधना के लिए देह का परिपालन इष्ट है<sup>१९</sup>। लेकिन देह के परिपालन की क्रिया संयम के निमित्त है अतः देह का ऐसा परिपालन जिसमें संयम ही समाप्त हो, किस काम का? साधक का जीवन न तो जीने के लिए है न मरण के लिए है। वह तो ज्ञान, दर्शन और चरित्र की सिद्धि के लिए है। यदि जीवन से ज्ञानादि आध्यात्मिक गुण की सिद्धि एवं शुद्ध वृद्धि हो तो जीवन की रक्षा करते हुए वैसा करना चाहिए किन्तु यदि जीवन से ही ज्ञानादि की अभिष्ट सिद्धि नहीं होती हा तो वह मरण भी साधक के लिए शिरसा श्लाघनीय है<sup>२०</sup>।

**समाधि-मरण का मूल्यांकन :**

स्वेच्छा मरण के सम्बन्ध में पहला प्रश्न यह है कि क्या मनुष्य को प्राणान्त करने का नैतिक अधिकार है? पं. सुखलाल जी ने जैन दृष्टि से इस प्रश्न का जो उत्तर दिया है उसका संक्षिप्त रूप यह है कि जैन धर्म सामान्य स्थितियों में चाहे वह लौकिक हो या धार्मिक, प्राणान्त करने का अधिकार नहीं देता है लेकिन जब देह और आध्यात्मिक सद्गुण इनमें से किसी एक की पसन्दगी करने का विषम समय आ गया हो तो देह का त्याग करके भी अपनी विशुद्ध आध्यात्मिक स्थिति को बचाया जा सकता है। जैसे सती स्त्री दूसरा मार्ग न देखकर देह नाश के द्वारा भी अपने सतीत्व की रक्षा कर लेती है।<sup>२१</sup> जब देह और संयम दोनों की समान भाव से रक्षा हो सके तो तब तक दोनों की ही रक्षा कर्तव्य है पर जब एक की ही पसन्दगी करने का सवाल आवे तो सामान्य व्यक्ति देह की रक्षा पसन्द करेंगे और आध्यात्मिक संयम की उपेक्षा करेंगे, जबकि समाधि-मरण का अधिकारी इससे उलटा करेगा। जीवन तो दोनों ही हैं—दैहिक और आध्यात्मिक। आध्यात्मिक जीवन जीने के लिए प्राणान्त या अनशन इजाजत है। पामरों, भयभीतों और लाञ्छियों के लिए नहीं। भयंकर दुष्काल आदि तंगी में देहरक्षा के निमित्त संयम से पतित होने का अवसर आ

जावे या अनिवार्य रूप से मरण लाने वाले बीमारियों के कारण खुद को और दूसरों को निरर्थक परेशानी होती हो, फिर भी संयम और सद्गुण को रक्षा सम्भव न हो तब मात्र समभाव की दृष्टि से संधारे या स्वेच्छामरण का विधान है। इस प्रकार जैन दर्शन मात्र सद्गुणों की रक्षा के निमित्त प्राणान्त करने की अनुमति देता है। अन्य स्थितियों में नहीं। यदि सद्गुणों की रक्षा के निमित्त देह का विसर्जन किया जाता है तो वह अनैतिक नहीं हो सकता। नैतिकता की रक्षा के लिए किया गया देह-विसर्जन अनैतिक कैसे होगा ?

जैन दर्शन के इस दृष्टिकोण का समर्थन गीता में भी उपलब्ध हैं। गीता कहती है कि यदि जीवित रहकर (आध्यात्मिक सद्गुणों के विनाश के कारण) अपकीर्ति की सम्भावना हो तो उस जीवन से मरण हो श्रेष्ठ है<sup>१२</sup>।

आदरणीय काका कालेलकर लिखते हैं कि मृत्यु शिकारी के समान हमारे पीछे पड़े और हम बचने के लिए भागते जावें यह दृश्य मनुष्य को शोभा नहीं देता। जीवन का प्रयोजन समाप्त हुआ, ऐसा देखते ही मृत्यु को आदरणीय अतिथि समझ कर उसे आमन्त्रण देना, उसका स्वागत करना और इस तरह से स्वेच्छा-स्वोक्त मरण के द्वारा जीवन को कृतार्थ करना यह एक सुन्दर आदर्श है। आत्महत्या को नैतिक दृष्टि से उचित मानते हुए वे कहते हैं कि इसे हम आत्महत्या नहीं कहें, निराश होकर, कायर होकर या डर के मारे शरीर छोड़ देना यह एक किस्म की हार हो है। उसे हम जीवन-द्रोह भी कह सकते हैं। सब धर्मों ने आत्महत्या की निन्दा की है लेकिन जब मनुष्य सोचता है कि उसके जीवन का प्रयोजन पूर्ण हुआ, ज्यादा जीने की आवश्यकता नहीं रही तब वह आत्म-साधना के अन्तिम रूप के तौर पर अगर शरीर छोड़ दे तो वह उसका हक है। मैं स्वयं व्यक्तिः इस अधिकार का समर्थन करता हूँ।<sup>१३</sup>

समकालीन विचारकों में आदरणीय धर्मानन्द कौसम्बी और महात्मा गांधी ने भी मनुष्य को प्राणान्त करने के अधिकार का समर्थन नैतिक दृष्टि से किया था। महात्माजी का कथन है कि जब मनुष्य पापाचार का वेग बलवत्तर हुआ देखता है और आत्महत्या के बिना अपने को पाप से नहीं बचा सकता तब होने वाले पाप से बचने के लिए उसे आत्महत्या करने का अधिकार है।<sup>१४</sup> कौसम्बीजी ने भी अपनी पुस्तक 'पादर्वनाथ का चातुर्व्याम धर्म' में स्वेच्छा-मरण का समर्थन किया था और उसकी भूमिका में पं. सुखलाल जी ने उन्होंने अपनी स्वेच्छा-मरण की इच्छा को भी अभिव्यक्त किया था यह उद्धृत किया है<sup>१५</sup>।

काका कालेलकर स्वेच्छामरण को महत्वपूर्ण मानते हुए जैन परम्परा के समान ही कहते हैं कि जब तक यह शरीर मुक्ति का साधन हो सकता है तब तक अपरिहार्य हिंसा को सहन करके भी इसे जिलाना चाहिए। जब हम वह देखें कि आत्मा के अपने विकास के प्रयत्न में शरीर बाधा रूप ही होता है तब हमें उसे छोड़ना ही चाहिए। जो किसी हालत में जीना चाहता है उसकी निष्ठा तो स्पष्ट है ही, लेकिन जो जीवन से उब कर अथवा केवल मरने के लिए मरना चाहता है, तो उसमें भी विकृत शरीर-निष्ठा है। जो मरण से डरता है और जो मरण ही चाहता है, वे दोनों जीवन का रहस्य नहीं जानते। व्यापक जीवन में जीना और मरना दोनों का अन्तर्भाव होता है जिस तरह उन्मेष और निमेष दोनों क्रियाएं मिल कर ही देखने की एक क्रिया पूरी होती है<sup>१६</sup>।

भारतीय नैतिक चिन्तन में केवल जीवन जीने की कला पर ही नहीं बरन् उसमें जीवन की कला के साथ मरण की कला पर भी विचार किया गया है। नैतिक चिन्तन की दृष्टि से कित प्रकार जीवन जीना चाहिए यही महत्वपूर्ण नहीं है बरन् किस प्रकार मरना चाहिए यह भी मूल्यवान है। मृत्यु की कला जीवन की कला से भी महत्वपूर्ण है, आदर्श मृत्यु ही नैतिक जीवन की कसौटी है। ज्वन का जीना तो विद्यार्थी के सब कालीन अध्ययन के समान है, जबकि मृत्यु परीक्षा का अवसर है। हम जीवन की कमाई का अन्तिम सौदा मृत्यु के समय करते हैं। यहाँ चूके तो फिर पछताना होता है और इसी अपेक्षा से कहा जा सकता है कि ज्वन की कला की अपेक्षा मृत्यु की कला अधिक मूल्यवान है। भारतीय नैतिक चिन्तन के अनुसार मृत्यु का अवसर ऐसा अवसर है, जब हममें से अधिकांश अपने भावी जीवन का चुनाव करते हैं। गीता का कथन है कि मृत्यु के समय जैसी भावना होती है वैसी ही योनि जीव प्राप्त करता है (१८।५-६)। जैन परम्परा में खन्धक मुनि की कथा यही बताती है कि जीवन भर कठोर सामना करनेवाला महान साधक जिसने अपनी प्रेरणा एवं उद्बोधन से आने सहचारी पांच सौ साधक शिष्यों को उपस्थित मृत्यु की विषम परिस्थिति में समत्व की साधना के द्वारा निर्वाण का अमृतपान कराया वही साधक स्वयं की मृत्यु के अवसर पर क्रोध के वशीभूत हो किस प्रकार अपने साधनापथ से विचलित हो गया। वैदिक परम्परा में जड़भरत का कथानक भी यही बताता है कि इतने महान साधक को भी मरण बेला में हरिण पर आसक्ति रखने के कारण पशु योनि को प्राप्त होना पड़ा। उपरोक्त कथानक हमारे सामने मृत्यु का मूल्य उपस्थित कर देते हैं। मृत्यु इस जीवन की साधना का परीक्षा काल है। इस जीवन में लक्ष्योपलब्धि का अन्तिम अवसर और भावीजीवन की कामना का आरम्भ बिन्दु है। इस प्रकार वह अपने में दो जीवनो का मूल्य संजोए हुए है। मरण जीवन की अवश्यम्भावी अंग है। उसकी अदहेलना नहीं की जा सकती। वह जीवन का उपसंहार है, जिसे सुन्दर बनाना हमारा एक आवश्यक कर्तव्य है।

इस प्रकार हम देखते हैं कि सम्प्रति युग के प्रबुद्ध विचारक भी समाधिमरण को अनैतिक नहीं मानते हैं। अतः जैन दर्शन पर लगाया जाने वाला यह आक्षेप कि वह जीवन के मूल्य को अस्वीकार करता है, उचित नहीं माना जा सकता। वस्तुतः समाधि-मरण पर जो आपेक्ष लगाये जाते हैं उनका सम्बन्ध समाधि-मरण से न होकर आत्महत्या से है। कुछ विचारकों ने समाधि-मरण और आत्महत्या के वास्तविक अन्तर को नहीं समझा और इसी आधार पर समाधि-मरण को अनैतिक कहने का प्रयास किया, लेकिन जैसा कि हम पूर्व में सिद्ध कर चुके हैं समाधि-मरण या मृत्युवरण आत्महत्या नहीं है और इसलिए उसे अनैतिक भी नहीं कहा जा सकता। जैन आचार्यों ने स्वयं भी आत्महत्या को अनैतिक माना है, लेकिन उनके अनुसार आत्महत्या समाधि-मरण से भिन्न है।

डा. ईश्वरचन्द्र ने जीवनमुक्त व्यक्त के स्वेच्छा-मरण को तो आत्महत्या नहीं माना है लेकिन उन्होंने जैन परम्परा में किये जाने वाले संथारे को आत्महत्याकी कोटि में रख कर उसे अनैतिक भी बताया है<sup>२७</sup>। इस सम्बन्ध में उनके तर्क का पहला भाग यह है कि स्वेच्छा-मरण का व्रत लेने वाले सामान्य जैन मुनि जीवनमुक्त एवं अलौकिक शक्ति से युक्त नहीं होते और अपूर्णता की दशा में लिया गया आमरण व्रत (संथारा) नैतिक नहीं हो सकता।

अपने तर्क के दूसरे भाग में वे कहते हैं कि जैन परम्परा में स्वेच्छा मृत्यु-वरण (संधारा) करने में यथार्थता की अपेक्षा आडम्बर अधिक होता है और इसलिए वह अनैतिक भी है। जहाँ तक उनके इस दृष्टिकोण का प्रश्न है कि जीवन्मुक्त एवं अलौकिक शक्ति-सम्पन्न व्यक्ति ही स्वेच्छामरण का अधिकारी है, हम सहमत नहीं हैं। वस्तुतः स्वेच्छा-मरण की आवश्यकता उस व्यक्ति के लिए नहीं है जो जीवन्मुक्त है और जिसकी देहासक्ति समाप्त हो गई है, वरन् उस व्यक्ति के लिए है, जिसमें देहासक्ति रही हुई है, क्योंकि समाधिमरण तो इसी देहासक्ति को समाप्त करने के लिए है। समाधि मरण तो एक साधना है। और इसलिए वह जीवन्मुक्त के लिए (सिद्ध के लिए) आवश्यक नहीं है। जीवन्मुक्त को तो समाधि-मरण सहज ही प्राप्त होता है। उसके लिए इसकी साधना का कोई अर्थ नहीं रह जाता है। जहाँ तक उनके इस आक्षेप का प्रश्न है कि समाधि-मरण में यथार्थ की अपेक्षा आडम्बर ही अधिक परिरक्षित होता है, उसमें आशिक सत्यता अवश्य हो सकती है लेकिन इसका सम्बन्ध संधारे या समाधिमरण के सिद्धान्त से नहीं, वरन् उसके वर्तमान में प्रचलित विकृत रूप से है, लेकिन इस आधार पर उसके सैद्धान्तिक मूल्य में कोई कमी नहीं आती है। यदि व्यावहारिक जीवन में अनेक व्यक्ति असत्य बोलते हैं तो क्या उससे सत्य के मूल्य पर कोई आंच आती है? वस्तुतः स्वेच्छा-मरण के सैद्धान्तिक मूल्य को अस्वीकार नहीं किया जा सकता है।

मृत्युवरण तो मृत्यु की वह कला है, जिसमें न केवल जीवन ही सार्थक होता है वरन् मरण भी सार्थक हो जाता है। आदरणीय काका कालेलकर ने खशील जिज्ञान का यह वचन उद्धृत किया है कि “एक आदमी ने आत्मरक्षा के हेतु खुदकुशी की, आत्महत्या की, यह वचन सुनने में विचित्र सा लगता है।”<sup>१८</sup> आत्महत्या से आत्मरक्षा का क्या सम्बन्ध हो सकता है? वस्तुतः यहाँ आत्मरक्षा का अर्थ आध्यात्मिक एवं नैतिक मूल्यों का संरक्षण है और आत्महत्या का मतलब शरीर का विसर्जन। जब नैतिक एवं आध्यात्मिक मूल्यों के संरक्षण के लिए शारीरिक मूल्यों का विसर्जन आवश्यक हो तो उस स्थिति में देह विसर्जन या स्वेच्छापूर्वक मृत्यु-वरण ही उचित है। आध्यात्मिक मूल्यों की रक्षा प्राणरक्षा से श्रेष्ठ है। गीता ने स्वयं अर्कतर्कित जीवन की अपेक्षा मरण को श्रेष्ठ मान कर ऐसा ही संकेत दिया है।<sup>१९</sup> काका कालेलकर के शब्दों में जब मनुष्य देखता है कि विशिष्ट परिस्थिति में यदि जीना है तो हीन स्थिति और हीन विचार या हीन सिद्धान्त मान्य रखना ही जरूरी है, तब श्रेष्ठ पुरुष कहता है कि जीने से नहीं मर कर ही आत्मरक्षा होती है।<sup>२०</sup>

वस्तुतः समाधि-मरण का यह व्रत हमारे आध्यात्मिक एवं नैतिक मूल्यों का संरक्षण के लिए ही लिया जाता है और इसलिए यह पूर्णतः नैतिक भी है।

### सन्दर्भ

१ अकाम-मरणं चेव सकाममरणं तथा । - उत्तराध्ययन ५।२

२ बालाणं तु अकामं तु मरणं असई भवे ।

पंडित्याणं सकामं तु उक्कोसेण सई भवे ॥

- उत्तराध्ययन ५।३२



३ अहकालम्भि संपत्ते आघायाय समुत्सये ।

सकाममरणं मरई तिष्ठमन्त्रयं मुणी ॥

—उत्तराध्ययन ५।३२

४ उपसर्गे दुर्मिक्षे जरमि रुजायां च निष्पत्तिकारे ।

धर्माय तनुविमोचनमाहुः सल्लेखनामार्थाः ॥

—रत्नकरण्डश्रावकाचार अध्याय ५

५ देखिये — अंतकृतदशांग सूत्र के अर्जुनमाली के अध्याय में सुदर्शन सेठ के द्वारा किया गया सागारो संघारा

६ देखिये — अंतकृतदशांग सूत्र वर्ग ८ अध्याय १

७ प्रतिक्रमण सूत्र सल्लेखना का पाठ

८ संयुक्त निकाय २१।२।४।५

९ संयुक्त निकाय ३४।२।४।४

१० अतिमानादलिक्रोधात्स्नेहाद्वा यदि वा भयात् ।

उद्धवन्धीयात्स्त्री पुमान्वा गतिरेषा विधीयते

पूयशोणितसम्पूर्णं अन्वे तमसि मज्जति ।

षष्टि वर्षसहस्राणि नरकं प्रतिपद्यते ॥ — पराशरस्मृति ४।१।२

११ महाभारत आदि पर्व १७९।२०

१२ विशेष जानकारी के लिये देखिये — धर्मशास्त्र का इतिहास पृ ४८८

— अपरार्क पृ० ५३६

१३ धर्मशास्त्र का इतिहास पृ. ४८७

१४ धर्मशास्त्र का इतिहास पृ. ४८८

१५ रत्नकरण्डश्रावकाचार २२

१६ देखिये - (अ) दर्शन और चिन्तन —पं. सुखलालजी पृ. ५३६

(ब) नाभिनन्देत मरणं नाभिनन्देत जीवितम् — मनु

(उद्धृत परमसत्ता मृत्यु पृ. २४)

काका कालेलकर

(स) भवतृष्णा (जीने को तीव्र इच्छा) और विभवतृष्णा (मरने की तीव्र इच्छा)

बुद्ध ने साधक को इन दोनों से बचने का निर्देश किया है ।

(द) जीवित्यं नाभिकलेज्जा मरणं नावि परथए ।

१७ मरणवडियार भूया एसा एवं च ण मरणनिमित्ता जह गंडळेअकिरिआ णो आयविराहणा-  
रूपा ।

— उद्धृत दर्शन और चिन्तन पृ. ५३६

१८ श्री अमर भारती मार्च १९६५ पृ. २६

१९ संजमहेउं देहो धारिज्जइ सो कओ उ तदमावे ।

संजम-फाइनिमित्तं देह परिपालणा इह्हा ॥

— ओधनिर्मुक्ति ४७

- २० श्रीअमरभारती मार्च १९६५ पृ २६
- तुलना कीजिये - विसुद्धिमग्ग १।१३३
- २१ दर्शन और चिन्तन खण्ड २ पृ. ५३३-३४
- २२ संभावितस्य चाकीर्तिर्मरणादतिरिच्यते । -गीता २।३४
- २३ परमसखा मृत्यु पृ० ३१
- २४ उद्धृत परमसखा मृत्यु पृ. २६
- २५ पार्श्वनाथ का चातुर्याम धर्म-भूमिका
- २६ परमासखा मृत्यु पृ १९
- २७ पाश्चात्य आचार विज्ञान का आलोचनात्मक अध्ययन पृ. २७३
- २८ परमसखा मृत्यु पृ. ४३
- २९ गीता २।३४
- ३० परमसखा मृत्यु पृ. ४३

## पाइय-सद्-महणवो में अनुपलब्ध

### वसुदेवहिण्डी की शब्दावली

के. आर. चन्द्र

(१)

यहाँ पर वसुदेवहिण्डी में प्रयुक्त ऐसे शब्द दिये गये हैं जिनका अथवा जिनके मूल धातु, उपसर्ग सहित धातु, तद्धित रूप, समास-युक्त रूप या निम्न लिखित अर्थ-विशेष का पाइय-सद्-महणवो में उल्लेख नहीं हुआ है। कुछ ऐसे भी शब्द हैं जिनमें मात्र ध्वनिगत (स्पेलिंग का) अन्तर या परिवर्तन है।

- अइरिय (५.९) = अतिरेक या अतिरिक्त = अधिक [पासम. अइरेय]  
 अइसंधअ (५७.६) = अतिसंधक = अतिसंग्रहकारी, लोभी, ठग  
 अच्छर (४१.२) = आस्तु = विछाना  
 अणुपव्वय (६.१९) = अनुपव्रज् = साथ में दीक्षा लेना  
 अणुवय (६.८) = अनुव्रज् = अनुसरण करना [पासम. अणुव्वय]  
 अणुवायण (६२.५) = अनुवातन = अनुकूल पवन  
 अपय (१२.९) = अपद = अयोग्य  
 अप्पिय (३०.३) = आरमीय = स्वकीय [पासम. अप्पिज्ज]  
 अभिसक्कार (२९.१) = अभिसक्कार = समादर  
 अवक्खड (५५.२२) = अवक्षिप्(?) = सामने फेंककर बाधा उत्पन्न करना  
 अवक्खुराय (५५.१९) = अवक्खुराय् = नीचे खरोंचना, खुरा से खोदना  
 आगासतल (७१.३) = आकाशतल = छत, अगासी - गुज.  
 आभास (३०.१) = अम्यास = निकट [पासम. अब्भास]  
 आयरिय (२८.१९) = आहत = सम्मानित  
 आरहअ (२४.२३) = आर्हत = अर्हत् संबंधी  
 उक्काय, उक्कुय (६५.७) = उच्छलना, बिलरना  
 उक्कुडि (७०.१) = उत्कृष्ट = उत्तम, बहुत ऊँचा  
 उच्छर (४५.११) = आक्रम् = आक्रमण करना [पासम. उत्थर]  
 उणय (३६.२०) = अवनत = झुका हुआ [पासम. ओणय]  
 उरथाय (७१.१३) = उत् + स्थाय = उडकर, ऊपर होकर  
 उपग्गह (१०.११) = उपग्रह = पुष्टि, पोषण [पासम. उवग्गह]  
 उप्प (उत्तिपहिइ) (६३.२७) = उत्पत् = उठना [पासम. उप्पय]  
 उम्मत्ति (५१.३) = उन्मत्तता = पागलपन  
 उयर (५५.२०) = अवतु = उतरना [पासम. ओअर]  
 उयार (६२.७) = अवतारय् = उतारना [पासम. ओयार]  
 उरस (५५.१६) = अव + रस् या आरस् = चिल्लाना  
 उलय (६६.१४) = अवलय् = [गलेमें] डालना, पहिनाना [पासम. ओलइय]

उल्लोयण (११.७८) = अनलोक्य = गवाक्ष [पासम. ओल्लोयण]

उवह्य (४७.४) = अवपतित = नीचे उतरा, अवतीर्ण [पासम. ओवह्य]

उवगिच्छमाण (१३.२१) = उपगच्छन् = अपनी तरफ आसक्त करता हुआ

उवतप्प (५१.१६) = उपतर्प्य = खुश करना

उवेह (५३.९) = उपेक्ष [संडिमोवि] = प्रतीक्षा करना

उसारिय (५५.५) = उत्सारित = दूर भगा दिया [पासम. उत्सारिअ]

उसुंभ (५५.१४) = उच्छुम्भ (१) = मारना, हानि पहुँचाना [संडिमोवि, शुम्भ]

ऊखली (४४.१८) उदूखली = ओखली [पासम. उक्खली, ओक्खली]

एक्केक्क (७.२) = एकैक्य = परस्पर एक समान [पासम. एक्केक्कम]

ओरुभिय (४६.१४) = अवरुद्ध = रोक दिया खड़ा कर दिया

ओसोवित (७.१५) = अवस्थापित = निद्राधीन किया गया

[पासम. ओसोवणी = अवस्थापनी]

कंडियसाला (६२.१) निस्तुषणशाला

कटिण (१८.१) = कठिन = बसत्र

कणतित, कणयत (६४.२७) = कवणित, कवणकित = स्फुरित,

पुलकित [पासम. कणि = स्फुरण]

कणया (६७.१) = कवणका = धुंवरू

कपोइय (६२.१६) = कपोतक = कबूतर

कम्मिह (२३.१८) = कस्मिञ्चित् = किसी एक में

कयवि (१०.१७) = कति + अपि = कितने ही [पासम. कहवि]

कायंजल (३३.८) = जलपक्षी विशेष

केणय (२२.१३) = केनचित् = किसी एक से [पासम. केणइ]

कोमुइय (९.२३) = कौमुदी = पूर्णिमा [पासम. कोमुई]

खण (११.२८) = क्षण = अवसर, प्रसंग

गणियारी (७०.१७) = गणेश = हस्तिनी

गिह्मिवाल (१२.१२) = गृहवास

वरसार (३१.१९) = गृहसार = घर की सारी सम्पत्ति

धिप्पेत (२९.८) = गच्छन् = पकड़ता हुआ [पासम. वेप्पेत]

चम्महिं दाऊण (५०.१८) = आँख बचाकर, छेतरिने = गुज.

चाउसाल (७३.१) = चतुश्शाल = चारों तरफ कमरों से युक्त मकान

[पासम. चाउस्साला]

लुहमार (३३.६) = धुवामार = भूलमरा

डहरिका (११.७) = छोटी [पासम. डहरिया, जन्म से १८ वर्ष तक की लड़की]

गहरण (४०.२२) = भित्ति खोदने का एक शस्त्र

गाइगा (७.२५) = नायिका = ले जाने वाली

- निरुद्ध (३२.१०) = नीरस, रसरहित  
 निसिद्ध (४४.५) = तानी हुई  
 तपस्विणी (६०.१९) = तपस्विनी = असहाय, विचारी  
 तपोवहाण (१२.११) = तपोपधान = तपोकर्म [सूत्रक. तपोवहाण]  
 दारिगा (११.१९) = दारिका = लड़की [पासम. दारिआ]  
 दुंदुव (४४.१६) = एक प्रकार का जंगली जानवर [संक्षिप्तो. दुन्दुव=जल-कुक्कुट]  
 दुहिण (८.५) = दुर्दिन = सिकत, व्यास  
 दुभिक्ष (३३.५) = दुर्मिक्ष = अकाल  
 दूषकटी (६४.११) = दूष्यकटी=तंबू  
 धुत्ति (४३.५) = धौत्य=धूर्तता  
 नासार्वसभ (६५.२०) =  
 निभृ (४२.२६) = चोर सेनापति के साथी या नौकर  
 निर्द्वय (३१.२६) = निर्द्वय = निर्धन  
 निसिरिय (६०.१६) = निःसृत = खिसका हुआ [पासम. गिस्सरिअ]  
 नेभच्छ (४८.१२) = निर्भेत्सु = तिरस्कार करना [पासम. गिभच्छ]  
 पखिष (१०.३) = प्रक्षिपू = फेंकना  
 पच्चपाय (३८.५) प्रयपाय = कलंक, च्युति, दुर्गति  
 पच्चुगच्छ (५८.२४) = प्रयुग्गच्छ = अभिमुख जाना [पासम. पच्चुगच्छणया-भगवती सू.]  
 पचोइअ (५६.२१) = प्रचोदित = प्रेरित, आगे चलाया [पासम. पचोइअ]  
 पच्चोविय (६४.९) = प्रति+ओविय = खचित, जटित, विभूषित [पासम. ओविय]  
 पडिवोक्ख (६४.१२) = प्रति + उपस्कृ = सजाना, तैयार करना  
 पणियवाड (३९.८) = पण्यवाट = बाजार, शराववाडा [पासम. पणिय]  
 परभवणिया (५६.१३) = पराभवनिका = पराजिता [पासम. परिभवन]  
 परिदरिद (६१.२८) = परिदरिद = बहुत गरीब  
 परिदुब्बल (३३.२८) = परिदुर्बल = अति दुर्बल  
 परियंद (११.२८) = झूलाना, लोरी गाना  
 परियंदणय (१२.५) = लोरी  
 परिविद्धिअ (७४.२४) = परिवर्द्धित = बढ़ा हुआ  
 परिविअ (७.१८) = परिवृत्त, परिशीत = घिरा हुआ  
 पुत्तभंड (७३.१७) = पुत्रभाण्ड = एक ही माता-पिता के पुत्र-पुत्री  
 पुरचरण (५२.२१) एक तपश्चर्या-विधि  
 पुरिच्छमिस्स (४४.९) = पौरस्स = पूर्व दिशा सम्बन्धी [पासम. पुरिच्छमिस्स]  
 पुग्घभासि, पुग्घाभासि (५८.२०, ७६.२) = पूर्वभाषिन् = शिष्टभाषी  
 पूलिया (७.२७) = पूलिका = घास का भारा या पूला [पासम. पूल]  
 बंभणी (३१.७) = ब्राह्मणी  
 बल्लकरणि (६३.१७) बल्ल पूर्वक कार्य

- वेवय (२८.२८) = वे वे की आवाज करना  
 भडवाय (५५.२८) = भटवाद = लडाकू वृत्ति  
 भत्तिञ्जय (१२.१) = भ्रातृव्य = भतीजा  
 भिक्खया (४७.२७) = भैक्ष्यता = भिक्षा-प्राप्ति  
 मनु (३५.८) = मृत्यु  
 मुट्ठअ (४४.५) = मुष्टिक = तलवार की मूठ  
 रक्खि (६७.५) = रक्खिन् = पालक,  
 रूदंत (६५.९) = रणक्षत्र की आवाज करता [पासम. रूद = मुखर, बाचाल]  
 रुत्त (३१.९) = रोपित = बोया हुआ  
 लब्धय (५७.१६) = नीत = लिया हुआ  
 लिप्पण (३२.२१) = लेपन [पासम. लिप्पण]  
 लेप्पग (९.२३) = लेपक, लेप्पक = लेप करने वाला  
 लोलुया (१०.२४) = लोलुपा, लोलुपता = लुब्धता  
 वयणकारिया (५४.९) = वचनकारिका = सेविका, दासी  
 वरइत्तअ (७०.२२) = वरयितृक, वरण करने वाला  
 विच्छल (३५.९) = धोना, साफ करना  
 वितड्ढि (३०.३) = वितर्दि = वेदिका [पासम. विअड्ढि]  
 विपचय (६०.२७) = विपर्यय = अविश्वास [पासम. विप्पच्चय]  
 विमद् (३६.१८) = मुश्किल [संदिग्धोवि. विमद् = उलझन पैदा होना]  
 वोच्छड (४४.१८) = वि+उत् + छिद्=विनाश करना [पासम. वोच्छिद्]  
 वोमीस (४६.२२) = व्यामिश्र = मिश्रित [पासम. विमिस्स]  
 संपयत्ति (१६.१४) = संपत्ति  
 सत्थेल्लय (४२.२८) = सार्थवाह [पासम. सत्थिल्लय]  
 समल्ल (४३.१६) = साथ में चलना  
 समल्लाव (४१.२५) = लौटाना  
 सम्मत्त (२६.१७) = समाप्त  
 सवत्थ (१३.३०) = सर्वत्र [पासम. सम्बत्थ]  
 सिरारोह (७०.१८) = शिर-आरोह=महावत  
 सिरिअ (१८.१८) = कुष्ठरोगी  
 सुज्जोडिअ (३२.२३) = सुज्ज उडिअ=अच्छी तरह से झाड़ा हुआ  
 सुधंत (३.५) = सुधमात = अच्छो तरह तपाया हुआ  
 सुहावह (७४.१७) = सुखावह=सुखदायी

(२)

नीचे दिये गये शब्द पाइयसद्धमहणवो में पश्चात् कालीन ग्रंथों में से उद्धृत किये गये हैं जबकि उनसे पूर्व ये शब्द वज्रदेवहिण्डी में भी मिलते हैं।

अमेउज्ज (९.२७) = अमेध्य                      उइन्न (४.२) = अवतीर्ण

उक्कंत (३१.२) = उत्कान्त	उक्कुट्ट (२८.२४) उक्कुट्ट
उदिक्ख (१४.१६) = उदीक्षू	उवरय (२२.३) उपरत
एत्तिअ (३१.१९) = एतावत्	ओलीयणय (९.६) = अवलोकनक
ओहावणा (२१.१७) = अपभावना	
कइयाह (१७.१८) = कदाचित्	किसाणु (१६.१२) = कुशानु
गिहीअ (३.२९) = गृहीत	छुम (६.१२) = क्षिप्
जुव्वण (१९.६) = यौवन	डोहल (२३.९) = दोहद
तत्ति (३१.७) = तृप्ति	तत्तिल्ल (३१.७) = तृप्तिमत्
दरिद (३०.२४) = दरिद्र	देवर (१२.१) = द्विवर
धावी (२७.१२) = धात्री	निच्चल (९.७) = निश्चल
निद्धम्म (२२.१२) = निर्धर्मन्	निध्वत्तिअ (२९.२२) = निर्वर्तित
पच्चमियाणिय (२२.१२) = प्रत्यभिज्ञात	पर्यंता (३०.१९) = पर्यन्त
पासणिअ (२८.१८) = साक्षी	पूलय (३२.२३) = पूलक
बैभण (३०.१६) ब्राह्मण	भाउम (२२.३) = भ्रातृक
भाय (१२.१) = भ्रातृ	मुख (५.१०) = मोक्ष
विषाय (३०.२९) = विजनयू	विलइय (६६.२६) = ऊपर ले लिया
वेसर (१५.१८) = खच्चर	मुणिय (३०.४) = श्रुत

वसुदेवहिण्डी प्रथमखण्ड, श्री आत्मानन्द जैन सभा, भावनगर, १९३०.

इस ग्रंथ के पृष्ठ नं. १ से ७६ तक प्राप्त होने वाली ही यह शब्दावली है।

पासम=पाहयसहमहणवो;

संझिमोवि=संस्कृत इंगलिश डिक्शनरी, मोनियर विलियमस

इस संग्रह में प्रो. भो. ज. लॉडिसरा के गुजराती अनुवाद का भी उपयोग किया गया है, एतदर्थ मैं उनका आभारी हूँ।

## संघपति खीमचंद रास

(सं. १४८७ में भटनेर से गिरनार-शत्रुंजय यात्रा)

संपा. अगरचन्द नाहटा

रिसहु नमी अलिमयह निवासो, नेमिनाहु ष्णिवरु अनु पासो ॥  
दइ सरंति अति सुमति उलहासो, भणिस्यउं संघपति खीमिग रामो ॥१॥  
जंबूदीवि भरहवर वरखित्ते, भट्टनयारि धण-रयण-पवित्ते ।  
राजु करइ हंवीर नरेसरु, अरियण-गण-तम-पूर-दिणेशरु ॥२॥  
तत्थ अत्थि लोढा-कुल-मंडणु, वसुह-पयडु मिच्छत-विहंडणु ।  
माल्हउ महिमावंत वखाणि, तसु संभवु कालागरु जाणि ॥३॥  
तसु अंगोमसु लखमण साहो, जसु जिणधम्मि अधिकु उलाहो ।  
लखमण सुत वे अनुपम सार, देऊ भीमड सुगुण-मंडार ॥४॥  
अगणिय देऊ पुत्त पवित्त, सुहगुरु-चरण-रूमल अणुरत्त ।  
तीह पढसु भणिय मालागरु, पुव्व तित्थ नमि किउ भवु मणहरु ॥५॥  
चीउ वन्निउ तिसु ऊधरणु, खोखरु तीउ पुत्तआवरणु ।  
मालागर-नंदणु घर धन्नु, मेलादे-उयरिहि उवयन्तु ॥६॥  
खीमराजु खोणियलि पसिद्धउ, विनह विवेकि विचारि विसुद्धउ ।  
देव-तत्ति गुरु-तत्ति विदित्तउ, अणुदिणु अमल अयारि अमित्तउ ॥७॥  
उदयवंत ऊधरण तणूसव, विहु पक्खिहि निम्मल शशि अभिनव ।  
पहिलउ धम्मधीरु धंणागरु, बीजउ मूमचंदु मत्तिमनुहरु ॥८॥  
खोखर-पुत्त पवित्तु पयंडु, भीखल भुयत्तलि भविअंखडो ।  
भीमड-अंगजु झांझणु धीरु, तासु तणउ सलखणु वड वीरो ॥९॥  
खीमराज घरणी घर लच्छे, खीमसिरी सोहइ गुण-सत्थे ।  
पुत्त पवित्त पंच उपन्न, पुन्नपालु सिरिपालु रतन्न ॥१०॥  
पोपउ पुण्यवंतु जाणीजइ, जगि जिणराजु राय उवमीजइ ।  
पासचंद चंदोपम लाजइ, बालपणइ गुण गरुअडि गाजइ ॥११॥  
माच्छरु मूमचंदु मल्लारो, रामचंद भीखा-तणु सारो ।  
छाजू सोहिल्ल सलखण पुत्त, वन्नीजइ गुरुयण-पय-भत्त ॥१२॥  
परियरिउ इम निज परिवारे, खीमराजु सोहइ संसारे ।  
सत्तिनाहु सिरि सिव-सुद्ध-करण, तडि-गोत्रज-उवसग अवहरण ॥१३॥



## १. घात ॥

पुहवि पयडुउ पुहवि पयडुउ महिम मज्जाय  
 मयरहरु लोढा-कुलिहिं मनहाणु मालउ पसिद्धउ  
 कालगरु तसु तणउ तयणु सुयणु लखमणु समिद्धउ  
 देऊ संभवु सुक्रिय-निहि मालउ मद्रियल-चंदु  
 तसु नंदणु सलहण लहइ खीमागरु साणंदु ॥१॥

## प्रथम भाषा

अह वड-गच्छि सुर्णसेहरसूरे, असुह नामि जसु नासइ दूरे ।  
 तासु पडि उज्जोय-करो । सिरि सिरितिलयसूरि गणहरो ॥  
 गुरू गुण लत्तीसह भंडारो, पाव-पंक-परिहरण-परो ॥१॥

अह भेइसरसूरि वखाणि, रंजिय जिणि जण आगम-वाणि ।  
 तसु पट्टिहिं पुहविहिं पयडो । सुगुरु सुणीसरसूरि विहीतउ  
 जिणि रणि मयण-महाभडु जीतउ । रत्नप्रभसूरि पट्टि तसु ॥२॥

सुणिसरसूरि-वयणि जिण-धम्म, खीमचंदु आयरइ सुरम्मु  
 सयल लोय सोहइ सुपरो ।

अन्न-दिवसि चितवइ सुचित्ते, वित्थारउ निम्मल-कुल-कित्ते,  
 सेत्तुंजि ऊजिलि जिणि नमउ ॥३॥

वल्लि निन परियण-स्यउं कारि मंतु, संघु सयल प्लियउ तुरंतु;  
 करि पसाउ सहु सावहउं ।

सुहगुर खमासमणु तउ आपइ, हियइ कमलि सुह भावण थापइ;  
 राइ हंवीरि समाणियओ ॥४॥

चउदइ सइ सत्यासी वरिसे, माह धवल पंचमि गुरु हरिसे;  
 देवालइ सिरि संति जिणु ।

प्रतिठउ पावहरणु सुइ-निलउ, खीमराजु संघादिव-तिलउ,  
 कुंकुंरी पुरि पाठवण ॥५॥

देवराजु साजण संघवण, साहणु मिव रुहं (?) सुसन्न हवण;  
 सहजराजु रणसीह तह ।

धोधू ढीर पमुइ देवाल, अवर असंख हुया सिजवाल;  
 बाल रमंति रासु रसिहिं ॥६॥

सेणिवद्ध सिजवाल चलंते, अति हरसिहिं खेला खेलेते;

सुयण पयक्खण संचरह ।

देहडहरि संपत्तउ जाम, सरवर-तीरि अमास्यउं ताम,

चहुदिसि चमरा ताणियह ॥७॥

सरसा पाटण तणा महंत, जोगिणिपुर नरहडह तुरंत;

साद सुनाम मुलतान नयर ।

उच्च ठण सम्माण निवेस, पेरोजाबादह सुहवेस;

पुर हिमार सावय मिलिय ॥८॥

तिहि ठामह अह दिन्नु पयाणउ, राउत आलह किउ सम्माणउ,

धम्मी सवि मनि गहगहिय ।

सुभट सवे हयवरि आरुहिय, असि-सुगार-धणु-तोमर-सहिय;

संघ बलावई संचरइ ॥९॥

थलसमुददु हेलइ लंघंते, छप्परि चंदुपहु पणमंते,

लड्डणु नयरिहि संति जिणु ।

नागपुरिहिं छहि जिणहर देव, पूज महाधन करि बहु सेव,

सुहनिवेसि आवासियउ ॥१०॥

बहुल इंगारसि फग्गुण मासे, रविवासरि आणदि उल्लासे;

उच्छरंगु उच्छलिउ जणि ।

सुगुरु मुणीसरस्सरि सुविसाले, खीमचंद-संघाहिब-भाले;

तिलकु कियउ तेयगलिहिं ॥११॥

वाजइ करडि पडह कंसाला, गहिर सरिहिं छुणि गीय अमाल;

भट्ट भणइ छप्पय सरस ।

संघ पूज अइ वित्थर करण, दाणिहि मागणरोरु अवहरण;

कप्पड़-कणय-कवाइ धणि ॥१२॥

सदरथ जीमणवार विसाल, सुपरि सयल मुणिवर संभाल;

खीमसिरि रहसागलीय ।

लक्खी कप्पूरी वि सुयासणि, आसीसंति हरखि सोवासणि;

खीमचंद थिरु होइ घर ॥१३॥

भंडाणइ भत्तह भयहरणी, चडकुलदेवि सेवि वर वरिणी;  
 तामु सेस सीसिहि धरवि ।  
 अह फलवधिपुरि पासु पसंसिउ, खण संति आसोप नर्मसिउ,  
 उवएसिहि बधमाणु नमि ॥१४॥  
 मंडोवरि पणमिय पय पास, वीरु महेवइ पूइ आस,  
 राडद्रहि नमि वीरु जिणु ।  
 साचउरिहि संपत्तउ संघो, वीरु नमी किउ पाय उलंघो,  
 न्हवण विळेवण पूज करे ॥१५॥  
 जिणहरि उच्छवु वार सवार, रंगि पत नाचइ किरि अपछर,  
 न्हवउ वीरु धिय कलसभरे ।  
 सधणु वरइ माला ऊघट्ट, कव्व कवित्त भणइ बहु भट्ट,  
 जीरावलि णि (?) ऊमहिय ॥१६॥

॥ घात ॥

अह संघाहिवु सधरु सुविचारु  
 संघाहिवु सुगुणनिधि संघु मेलि भट्टणयर हंतउ ।  
 नागउरि गुरि तिलक किउ संघपूज अति सुजस पत्तउ ।  
 साचउरिहि सिरि वीरजिण भुवणिहि न्हवण विसालु ।  
 इणि परि सदरथि भुजबलिहि भिडि भंजिउ कलिकाल ॥१॥

द्वितीय भाषा

रतनपुरिहि सोलमउ जिणिदु पणमिउ दुह-हरणु  
 जिराउलि पहु पासनाहु निरखिउ सुह-करणु  
 त्रिविध प्रदक्षण त्रिविधपूज त्रिहुकरण-संजुत्तो  
 खीमागरु मण-हरसियउ दाणि घण जिम वरिसंतो ॥१॥  
 महा पूज घज अनइ सार आवारीय भंडइं  
 खीमचंदु संघवइ रोरु दूथिय जण खंडइ  
 आबूइगरि धवलि पाज हेलइ आरुइए  
 देवलवाडउ देखि संघु हियइइ गहगहए ॥२॥  
 विमळदंडनायक-विहारि रिसहेसरु नमियउ  
 ल्णिग वसही नेमिनाहु आणंदिहि न्हवियउ

पीतलमउ झाझण-विहारि मरुदेवी-नंदणु  
 आगलि हय आरुहिउ विमल देवी आणंदणु ॥३॥  
 विहु भुवणिहि जे जगति-माहि देउलिय जिणंद  
 ते सवि पूजिय पावहरण फेडण दुह-कंद  
 श्रीमाता आगलि विट्ठु गिसिय तिरक्खी  
 डूंगर-विवरिहि अंचि देवि अरबुद मन हरखी ॥४॥  
 पूज अवारी धजा माल अनु इंद्र महोच्छव  
 पमुह सुकिय किय स्त्रीमचंद संघाहिवि नव नव  
 सिरीपालु परबतु अनइ बोहिथु भिमसीह  
 च्यारि महावर सघरपणइ थापिया अवीह ॥५॥  
 भांडारिउ पोपउ पर्यंडु जिणियउ सिलहत्थो  
 पच्छेवाणु पारसु पसंसि नामिहि सुकयत्थो  
 अचलेसर वणसिरि विसिद्ध मंदागिणि-पमुह  
 संघ-लोय पिकखेवि चलिय रेवइगिरि समुह ॥६॥  
 धवली वीरु नमंति संति जिणवर वीजोयइ  
 कोली पुणि वरकुलि समिद्ध रतनागरु जोवइ  
 थोराउचि सिवराणि मानु दोधउ संघपत्ते  
 तिरिवाइइ जिण नमइ संघु चहु भुवणिहि भत्ते ॥७॥  
 अंजुवाइइ पासु नमिउ सिरि कुमारविहार  
 संघु उमाहिउ चित्ति घणउ भणि नेमि कुमार  
 वज्जजाणइ वधमाणु नमी वदमाणि पइतउ  
 अंचिउ जिणवरु संतिनाहु वधमाणु संजूतउ ॥८॥  
 साहेलइ नमि वीरु धीठ सिरिधारिहि आवइ  
 स्त्रीमचंदु संघपति भत्ति संविहि तहि पावइ  
 मेघु वलावइ लियउ सघर आवासिउ खेमि  
 जूनइगठि जिणहरिहि वूहु दक्खिण करि हेमि ॥९॥  
 भेटिउ तहि महिपालु राणु अप्पिउ सम्माणु  
 रेवयगिरि आरुइइ पाज संघाहिवु जाणु  
 नेमिनाथ वज्रमइ धिबु नमि दंड-प्रणामि  
 पापु हरिउ गयंदमइ कुंडि जलि विमलि सनानि ॥१०॥

कल्याण त्रइ त्रिहु सुठामि नमि जिगवर बिब  
 आइनाहु पूजियउ संघि सेत्रजि पडिबिब ॥११॥  
 मरुदेवी अनु कवडि जक्खु राजल निरखेंते  
 रहनेमी अंबा पलोइ अवलोयणि जंते  
 सामि पजूनह नमी नेमि जिणहरि आवंते  
 महापुज करि देइ सुधज दाणिहि वरिसंते ॥१२॥  
 अन्न अवारी मंडि सुधिरु जसि जगतु भरंते  
 रास भास खेछा सुचंग रंगिहि नाचंते  
 मुकलावी जिणु सेस लेइ निज सीस धरंते  
 वलि जूनइगडि खीमचंदु चित्तिहि हरिसंते ॥१३॥  
 मंगलउरि पहु पासनाहु नवपल्लव पूजिउ ।  
 देव[प]इणि ससिपहु नमेवि मणि वंछी पूजिउ ॥  
 अंबिक कोढीनारि नमी दीविहि पहुपासा ।  
 ऊनिहि न्हवियउ धृतकलोलु मंगल-निवासो ॥१४॥  
 महुअई ताराअइहि चोर घोघिहि नवखंडो ।  
 जो कलिकालिहि कप्परुक्खु दुह-दलण पर्यंडो ॥  
 वालूकडि सिरि रिसहु वीरु नमि पालीताणइ  
 हिव कवि सेत्रज सिथुराउ बहु बुद्धि वखाणइ ॥१५॥

॥ घात ॥

लंघि दुग्गम लंघि दुग्गम गरुय सुविसाल  
 गिरिमाल अवलोय वण-सरिय-कूअ-आराम-महु (?) गढ  
 उत्तंग अइ चंगतर नर अपेग जोइय सुदिढ मढ  
 गिरिगरुअई गिरिनारि चढे नेमिनाहु पणमंति  
 खीमागरु संघपति इम निज भवु सफल करंति ॥

तृतीय भाषा

गिरि कडणिहि नमि नेमि जिणु मालहंतढे परविणि लेइ विश्रामु । सुणि०  
 आगलि मङ्गलि आरुहिय मा० मरुदेविय अभिराम ॥१॥ सु.  
 अंबि संति अनु अजिय जिणु मा० अदबुद आदि प्रणामु । सु०  
 कवडिल्लु रंगि वधावियउ मा० जसु अति घणु गुणप्राप्त ॥२॥

अणुपमसरि जलि कलस भरे मा० पहुतउ पउलि प्रवेसि ।  
नयण भरिय आणंद जळे मा० तिलख तोरणह निवेसि ॥३॥

पाउडिआलइ आरुहवि मा० जगपति जिणु निरखेइ ।

खीमचंदु संघाहिव ए मा० दंड-प्रणामु करेइ ॥४॥

चंदनि मृगमदि कुंकुमिहि मा० पूजइ जिणवरु भाइ ।

कुसुममाल कसणागरिहि मा० सोह हुअइ जिण काइ ॥५॥

राइणि रुखु वधारि करे मा० मनि धरि अति उच्छाहु ।

करवि अवारिय देइ धज मा० मुकलावी जिणनाहु ॥६॥

मुकलावण भागण जणह मा० वरिसए सोवनधार ।

वाई चंपेसरु अवयरिउ रा० सेवक देइ भिंगार ॥७॥

लळतासर-तडि आवियउ मा० दवडिउ दुसमकाल ।

वलही वलि आवासियउ मा० संघाहिवु सु विसाल ॥८॥

धंधूकइ जिण वीरु थुणि मा० झंझवाइइ ।

.....॥९॥

नागावाइउ निरस्त्रियउ मा० निज किंतिहि धवलंतु ।

छडिहि पयाणिहि संघपते मा० भट्टनयरि संपतु ॥१०॥ सु०

मोतीयचउक पूरावियउ ए मा० धरि धरि बंदुरवाल

पूनकलस हुउ सामुहउ मा० गीय झुणि वर माल ॥११॥

ढालइ चमर चतुर अवल मा० बाजइ वादित्र रंगि ।

पहिराविउ संघाहिवइ मा० राइ हंमीरि सुचंग ॥१२॥

संधपूज वित्थरि करए मा० हरसिउ श्रावय लोउ ।

जय जयकार समुच्छलिउ मा० लोढा-कुलिहु उजोउ ॥१३॥ सु०

जा थिरु महियलि मेरु गिरे मा० गयणिहि दिणयरु जाम

खीमचंदु परियण सहिउ मा० थिरु हुउ महियलि ताम ॥१४॥

सासणदेवि सानिधु करए मा० हरउ दुरिउ वडि माइ ।

खीमामरु थिरुधर जयउ मा० सउ नंदणस्यउं भाइ ॥१५॥

॥ इति श्री संघपति खीमचंद रासः ॥छः॥

अतिशय-निवास ऋषभ, नेमिनाथ और पार्श्व जिनेश्वरको नमन करके कवि खीमचंद संघपति का रास कहता है। भरतक्षेत्र में भट्टनय्यर में हंवीर नरेश्वर राज्य करता है। वहाँ मिथ्यात्व-नाशक लोढाकुल-मंडण मालहूत, उसके पुत्र कालागर के अंगज लखमणसाह जैन धर्म में उत्साह वाला था। उसके देऊ और भीमड़ दो पुत्र हुए। देऊ के प्रथम पुत्र माला-गर ने पूर्व के तीर्थों को नमन कर भव सफल किया। दूसरा ऊधरण और तीसरा खोखर पुण्यात्मा हुआ। मालागर की पत्नी मेलादे की कुक्षी से उत्पन्न खीमराज पृथ्वीतल प्रसिद्ध, विनय-विवेक-विचार-वान और देव-गुरु धर्म में रत तथा अमल आचार में अहर्निश निर्भय है। ऊधरण के उभय-पक्ष-निर्मल, धर्मात्मा धनागर और मूमचंद दो पुत्र हुए। खोखर का पुत्र भीखत भी पवित्र भावना वाला था। भीमड़ का पुत्र झांखण, तत्पुत्र सलखण हुआ। खीमराज की गुणवान पत्नी खीमसिरी के १ पुण्यपाल २ ओंपाल ३ पोपड ४ जिगराज ५ पासचंद नामक पांच पुत्र हुए। मूमचंद का पुत्र माछर, भीखा का पुत्र रामचंद्र और सलखण के पुत्र छाज, व सोहिल थे। इस प्रकार खीमराज अपने परिवार युक्त सुशोभित है।

भगवान शान्तिनाथ शिव सुख करने वाले और गोत्रज देवी उपसर्गों का निवारण करनेवाली है। वडगच्छ में मुनिशेखर-सूरि-श्रीतिलकसूरि-भद्रेश्वरसूरि, तत्पट्टे मुनीश्वरसूरि और उनके पट्टधर रत्नप्रभसूरि हैं। मुनीश्वर-सूरि के वचनों से खीमचंद जैन धर्म के आचारों का चाखतथा पालन करता था। एक दिन खीमचंद ने सोचा, 'शत्रुंजय गिरनार की यात्रा कर्त्त जिससे निर्मल कुल कीर्ति का विस्तार हो।' उसने अपने परिजनों से मंत्रणा करके सद्गुरु को खमासमण पूर्वक हार्दिक भावना बतलाई और राय हंवीर की ससम्मान आशा प्राप्त कर, सं. १४८७ मिति माघ शुक्ल ५ गुरुवार को देवालय में शान्तिनाथ भगवान को प्रतिष्ठापित कर नगरों में संघपति खीमराजने कुंकुम त्रिकाण्ड प्रसारित की। देवराज, साजन, संघपति, सहसराज, रणसीह, धोधू, हीर, देवल आदि अगणित लोगों के अगणित सिजवालों ने संघ प्रयाण किया। जिनमक्तिरत लोगों द्वारा प्रेक्षणीय रीति से संघ देहडहूर पहुंचा। सरोवर के तट पर डेरा तबू लगे। सरसा, जोगिनिपुर (दिल्ली), नरहड, सुनामगढ़, मुलतान, उच्च, सम्माणा, पेरोजाबाद हिसार आदि के श्रावक आ मिले। राउत आल्हू सम्मानित प्रयाण करके चले। तीर, तलवार, मुद्गरधारी अश्वारोही सुभट लोग संघ के साथ संचलित थे। थलसमुद्र को सहज में उलघन कर छापर आये, चंद्रप्रभ भगवान को वंदन कर, लड्डणु (लड्डू) नगर में शान्तिनाथ प्रभु के दर्शन किये। फिर क्रमशः नागपुर (नागौर) पहुंचकर छः जिनालयों में पूजा और महापूजाघोष किया। मिति फाल्गुन शुक्ल ११ रविवार के दिन उल्लासपूर्ण वातावरण में सद्गुरु श्री मुनीश्वरसूरि ने खीमचंद के संघपति-तिलक किया। नाना प्रकार के वाजिन बजे, विस्तार से संघपूजा हुई, याचकों को स्वर्ण, वस्त्र पौशाक से संतुष्ट किया। जीमणवार विशालरूप में होते थे। खीमसिरी विहार करते मुनियों की सार संभाल रखती थी। लकली और कपूरी दोनों बहिन-सुहासिनियें खीमचंद को आशीष देती थी।

मंडाणह में वडकुलदेवी की सेवा कर उसकी सेस-प्रासाद सिरोधार्य कर फलवधि पार्श्व-नाथ, लूण व आसाप में शान्तिनाथ, उवणस (ओसियां) में वर्द्धमान स्वामी को नमस्कार किया। मेडोवर में पार्श्वनाथ, मेहवर में वीर प्रभु, राडद्रह में तथा साचडर में पहुंच कर वीर प्रभु की यात्रा की। वहाँ न्हवण, विलेपन और पूजन कर वृत्त-कलशों से अभिषेक आदि विविध

उत्सव किए। रतनपुर में शांतिनाथ और जीरांडल में पार्श्वनाथ भगवान के महाभ्वजारोप कर खीमचंद संघपति अनेक दुखियों का कष्ट निवारण करते हुए आवू गिरि पर पहुँचे। वहाँ देवलवाड़ में विमल दण्डनायक के विहार में ऋषभदेव, लूणग-बलही में नेमिनाथ और शास्त्रण-विहार में पित्तलमय आदीश्वर भगवान की यात्रा की। मन्दिर के आगे विमल अश्वारूढ़ है तथा दोनों मंदिरों की जगती में देवकुलिकाओं की पूजा की, श्री माता, विट्ठलकृष्ण का निरीक्षण किया, डुंगर के विवर में अर्जुन देवी की अर्चा करके पूजा, ध्वजारोह और इन्द्र-महोत्सव आदि नाना उत्सव करके संघपति खीमचंदने १ श्रीपाल २ पर्यंत ३ बौद्ध और ४ भीमसिंह को संघ के महाधर स्थापित किए। भंडारी पोपड, जिणियड, सिलहट्य और पारस को संघ के पच्छेवाणु (पृथरक्षक) बनाए। अचलेश्वर, वशिष्ठ, मन्दाकिनी आदि स्थानों का अवलोकन कर संघ ने रैवतगिरि की ओर प्रयाण किया।

घबली में वीरप्रभु, बीजोय में शान्तिनाथ, कोली, वरकुलि, थाराड, सिवराण, तिरिवाड, क्रमशः जाकर संघने चार जिनालयों को भक्ति पूर्वक वंदन किया। शंखवाडा में कुमारविहार स्थित पार्श्वनाथ को वंदन कर, नेमिनाथप्रभु के दर्शनों की प्रबल भावना से संघ अग्रसर होकर बज्जाणा, चढवाण, जाकर शांतिनाथ व वल्लभमान तथा साहेलय (सायला) में वीर नमन कर सिधर आये। खीमचंद संघपति ने यहाँ मेघ को बलाडु लिया। जूतागढ़ पहुँचकर संघपति ने दक्षिण कर से हेम वृष्टि की। राणा महीपाल से भेंट कर सन्मानित हुआ। रैवतगिरि की पाज चढकर नेमिनाथ प्रभु के वज्रमय विम्ब के प्रणाम किया। और गजेन्द्रपद कुंड में स्नान किया। तीनों कल्याणक स्थानों में जिनेश्वर-विम्बों को नमन कर, शत्रुञ्जयावतार मंदिर में आदिनाथ, मरुदेवी, कवड्यक्ष का वन्दन कर, राजुल-रहनेमि गुफा, अम्बाशिलर, अवलोकण शिलर जाते, शाम्ब-प्रभुमन शिलर की यात्रा कर नेमिचिनगह आये। महाभ्वजारोपण, दान-पुन्य, अवारित सत्र, रास भास नृत्यादि भक्ति कर वापस जूतागढ़ आये। फिर मंगलउर में नवपल्लव पार्श्वनाथ, देवपट्टण (देवका पाटण) में चंद्रप्रभ को नमन कर, कोडीनार में अंबिका के दर्शन कर, दीव बेदर, ऊना आये। वृत्तकल्लोल, महुआ, ताराक्षय (तलाजा) और घोषा में नवखण्ड पार्श्वनाथ, कीकर वाल्कंड में ऋषभदेव-महावीर को वंदन करके संघ पालीताना पहुँचा।

महातीर्थ शत्रुञ्जय गिरिराज पर चढ़ते प्रथम नेमिनाथ प्रभु के दर्शन कर मङ्गल (हाथी)-आरोहित मरुदेवी माता को वंदनकर, अजित-शांति, अदभुत आदीश्वर, कवड्यक्ष को बधाया। फिर अनुपम सरोवर के जल कलश भर के पडलि प्रवेश किया। भक्ति-सिक्त हर्षाश्रुपूर्ण नयनों से तिलख तोरण और पाडडिआलइ आरोहणकर जगत्पति जिनेश्वर आदिनाथ के दर्शन किए, संघपति खीमचंद ने कुंकुम चंदन कस्तूरी से भावपूर्वक पूजा की। पुष्पमाला और कुष्माण्ठ अर्पण कर जिन भक्ति की रायण लंख को बधाया। अवारित सत्र देकर ध्वजारोप किया और विदा होते समय स्वर्ण-वृष्टिद्वारा याचकों को संतुष्ट किया। फिर ललतासर के तट पर आये।

पालीताना से बलही होते हुए धंधूका आकर वीर प्रभु की स्तवना की। शंखवाडा, नागावाडा होते हुए क्रमशः छडिहि-शीघ्र प्रयाण द्वारा मटनेर आये। घर घर में वेदरवाल सजाए, मोतियों से चौक रूा गया, पुष्पकलश लेकर गीत गाते हुए वाचित्रों के साथ संघ-पति का स्वागत हुआ। राय हमीर को संघपति ने पहरावणी दी। सर्वत्र हर्ष हुआ, लोढाकुल को उद्योत करने वाला संघपति खीमचंद शासनदेवी के सानिध्य से चिरकाल अक्षय रहे।



## REVIEWS

( स्वाध्याय )

जैन न्याय का विकास—मुनि नथमल, जैन विद्या अनुशीलन केन्द्र, राजस्थान विश्व विद्यालय, जयपुर, ई. १९७७, मूल्य २०=०० ।

मुनि श्री नथमलजीने राजस्थान विश्व विद्यालय में जैन विद्या अनुशीलन केन्द्र में जो जैन न्याय के विषय में व्याख्यान दिये वे यहाँ संकलित हैं । संपादन मुनिश्री तुलहराजने किया है । जैन न्याय के विषय में संक्षेप में आवश्यक पूरी सामग्री इन व्याख्यानों में दी गई है । स्वतंत्र विचारक के रूप में भी मुनिश्री ने अपने विचार इसमें दिये हैं । उपरांत पुस्तक के अंत में जैन दार्शनिकों की सूचि संक्षिप्त परिचय के साथ दी हुई है । उपरांत शब्द सूची भी है । विषय निरूपण में खटकनेवाली बात यह है कि आगमयुग के जैन न्याय की चर्चा में जो भगवती आदि के अवतरण होने चाहिए उनका उरण्यो दर्शनयुग के जैन न्याय में किया गया है । और ऐसी भी चर्चा आगमयुग के जैन दर्शन में की है जो वस्तुतः दर्शन युग की है । इस दृष्टि से दार्शनिक विकास की प्रक्रिया उचित रूप में वाचक से समझ आती नहीं । व्याख्याता की विचारणा की मौलिकता और स्पष्टता प्रशंसायोग्य है । और विषय का प्रतिपादन जैनन्याय की जानकारी देने में पूरी क्षमता रखता है । संक्षेप में जैनन्याय के सभी विषयों की चर्चा १३१ पृष्ठों में करना आसान नहीं है, किन्तु इसमें व्याख्याता सफल हुए हैं और जैनदर्शन जानने का यह एक अच्छा साधन उपस्थित हुआ है । इसके लिए व्याख्याता और राजस्थान विश्वविद्यालय धन्यवादाई हैं ।

### दलसुख मालवणिया

तत्त्वार्थसूत्र, पं. सुखलालजी कृत विवेचन, गुजरात विद्यापीठ, अमदावाद, चतुर्थ आवृत्ति, ई. १९७७, मू. २०=००

पं. सुखलाल जी कृत तत्त्वार्थ का गुजराती विवेचन कई वर्षों से समाप्त था । अतएव यह उसकी चौथी आवृत्ति विद्यापीठ ने प्रकाशित कर दी है । इसमें तत्त्वार्थ की हिन्दी की दूसरी आवृत्ति में जो नई बात बढाई गई थी उसका तथा कुमारी सुजुको ओहिराने तत्त्वार्थ सूत्र के मूल पाठ के विषय में जो लेख लिखा था उसका गुजराती अनुवाद भी दे दिया गया है ।

### दलसुख मालवणिया

तत्त्वार्थसूत्र पं. सुखलाल जी कृत हिन्दी में विवेचन, पार्श्वनाथ विद्याश्रम शोध संस्थान, वाराणसी ५, ई. १९७६, मू. १०=०० ।

तत्त्वार्थ के हिन्दी विवेचन की यह तीसरी आवृत्ति है । इसमें भी कुमारी आहिरा के लेखका हिन्दी अनुवाद मुद्रित है

### दलसुख मालवणिया

आयःरंगसूत्र सं० मुनि जम्बू विजय, श्री महावीर जैन विद्यालय, बंबई ई. १९७७, मू. ४०=००

जैनगामग्रन्थमाला ग्रन्थांका-२ में प्रकाशित यह ग्रन्थ अनेक हस्तप्रतों का आश्रय लेकर अत्यंत परिश्रम पूर्वक संगठित किया गया है । महत्त्वपूर्ण टिप्पणियों से अलंकृत यह ग्रन्थ विद्वानों में आदरगात्र बनेगा । अंत में शब्द सूची दी गई है-इससे ग्रन्थ की उपयोगिता और भी बढ़ गई है ।

दलसुख मालवणिया

*Shrimaj Jayācārya A spiritual Apostle*, Sampatmal Bhandari,  
Published by the author, Jodhpur, 1976, Rs. 15

Out of 230 pages actual life of Shri Jayācārya, the fourth pontiff of Terāpantha begins at page no. 81. In the introductory pages the tenets of Jainism such as *Ahimsā*, *Karma* and *Syādvāda* are discussed. As regards *Ahimsā* and *dayā* the view point of the Terāpantha Jaina sect is discussed in detail.

Jayācārya's original name was Jeetmalji and he became a monk at the age of nine in V.S. 1869 and so the author talks of this event as mystery because it is beyond our understanding that how a boy of that age can have the understanding of the mundane world and the soul power (ch. III) etc. The author has tried to solve this problem by giving some example of the persons such as Dhruva, Hemacandra and others; but we are not sure of their understanding of the problems of this world and thereby renouncing this world. There may be influences other than the understanding of their own. After proper study and training of the life as a monk in V. S. 1908 he became the fourth pontiff of the Terāpantha ( p. 119 ) ( This date is given as V. S. 1906 on page no 132 ). He is responsible for establishment of the control of the Ācārya on all the monks to be initiated in the sect, and on all the property such as books or mss. etc. to remain with the *saṅgha*, no individual monk can have his own books or mss. etc. He is also responsible for creating new literature for use of the monks by copying old mss. and also by producing the new treatises. He was the first to learn Sanskrit and introduced the study of Sanskrit in Terāpantha. And thus new image of the *saṅgha* was created by him.

The author has given information of the monks and nuns and also of the Śrāvaka and Srāvikās of his times, Jayācārya died in V. S. 1938,

Dalsukh Malvania

दसवेयालियसुत्तं, उत्तरज्झयणाई आवसस्यसुत्तं च: सं० मुनि पुण्यविजयजी तथा पं. अमृतलाल भोजक, जैनागमग्रन्थमाला, नं. १५, महावीर जैन विद्यालय, बंबई, मु० ५८=००।

इन तीनों ग्रन्थों की प्रशिष्ट वाचना अनेक हस्त प्रतों के आधार पर तैयार की गई है। दशवैकालिक और आवसस्यकका संपादन पू. मुनि श्री पुण्यविजय जी ने किया है और उत्तराध्ययन का संपादन पं. अमृतलाल ने किया है। विशाल शब्द सूचो इसकी विशेषता है। तथा पाठान्तरों की चर्चा भी विस्तार से की गई है।

दलसुख मालवणिया

राजस्थान का जैन साहित्य: संपादक मंडल—श्री अगरचंद नाहटा, डो. नरेन्द्र मानावत, डो. कल्चरचंद कासलीवाल, डो. मुलचंद सेठिया तथा महोपाध्याय विनयसागर: प्रकाशक— श्री देवेन्द्रराज मेहता, सचिव, प्राकृत भारती, जयपुर, १९७७, मू० ३०=००।

राजस्थान सरकार द्वारा गठित म. महावीर २५००वाँ निर्वाण महोत्सव समिति द्वारा साहित्य प्रकाशन योजना के अन्तर्गत इस पुस्तक का प्रकाशन हुआ है। यद्यपि ग्रन्थनाम “राजस्थान का जैन साहित्य” है तथापि केवल राजस्थान में ही निर्मित जैन साहित्य का परिचय दिया है ऐसी बात नहीं है। कहा जा सकता है कि समग्ररूपसे जैन साहित्य का परिचय देने का यह एक अच्छा प्रयास है। इसमें विद्वान लेखकों ने प्राकृत जैन साहित्य, संस्कृत जैन साहित्य, अपभ्रंश जैन साहित्य, राजस्थान जैन साहित्य और हिन्दी जैन साहित्य का परिचय दिया गया है। इतना ही नहीं परिशिष्टों में राजस्थान का जैन लोक साहित्य, राजस्थान के जैन ग्रन्थ संग्रहालय, राजस्थान के जैन शिलालेख, जैन लेखन कला जैसे विषयों का सन्निवेश तज्ज्ञों द्वारा हुआ है। अंत में ग्रन्थों की, व्यक्ति और ग्रन्थकारों की तथा ग्राम-नगरों की सूचियाँ दी गई हैं जो ग्रन्थ की मूल्यवत्ता को बढ़ाती है।

दलसुख मालवणिया

*Kalpasutta* with Hindi Tra. by Mahopadhyaya Vinayasagar who is also the Editor of this volume, Eng tr. by Dr. Mukunda Lath and notes of paintings by Dr. (Smt.) Chandramani Singh. Published by Shri D. R. Mehta, secretary, Prakrit Bharati, Jaipur, 1977, price Rs. 125.

Prakrit Bharati should be given credit for reproducing 36 illustrations in original colours from the ms. copied in V, S,

1563 preserved in Rajasthan Prācyavidyā Pratiṣṭhāna, Jodhpur No. 5354. The Introduction by Shri Vinaya Sagar gives information about not only all the commentaries on Kalparūtra but also of the printed editions of the same.

Dalsukh Malvania

A *Dictionary of the Vedic Rituals* based on the Śrauta and Grhya sūtras, by Chitrabhanu Sen, published by Concept Publishing House, Delhi, pp. 30+172, 2 plates, 9 plans, price Rs. 100- \$20-.

The work under review is a dictionary of the terms pertaining to the Śrauta and Grhya rites. It is divided into two sections, Śrauta and Grhya. It enlists and explains nearly 2000 terms. The author does not claim it to be exhaustive. But he has made every attempt to include all significant terms.

The author gives not only the bare meaning of terms but also their application in public as well as domestic rites. Explanations of the terms pertaining to domestic rites are interesting as they throw light on social customs and secular beliefs. While explaining the term अस्मिन्नेवचन, the author writes: 'rite of collecting bones, done after the 10:h tithi from the death or on a tithi with an odd number, of the dark fortnight; collected in urns having male or female sex marks according to the sex of the deceased. The performers go round the cremation spot three times in prasavya direction, and sprinkle milk mixed with water on it with a śamī branch; gathering begins with the feet first, head last; bones are purified with a winnowing basket, and the urn is put into a pit; a lid is placed over the urn (kumbha); without looking back they go away and bathe in water and perform a Śraddha. Āśv Gr. IV. 5'. Under त्रिरात्र term the explanation given is: 'the three nights during which the newly married couple should refrain from sexual intercourse (brahmacharya), though they are to sleep together on the same bed on ground (adhaśśayyā, q. v.) the sleeping place being interposed by a staff (daṇḍa) of udumbara) wood, anointed with perfumes and wrapped round

with a garment or thread; the staff is removed on the 4th night with appropriate mantras. ÂpGr. VIII. 8-10. The explanation of the term वीडचक्र is : 'a chariot with a seat, drawn by cows, used for carrying a dead body'.

The author has his own comments at places. Under the term नग्निका he comments that the preference for the child marriage is obviously a later development, otherwise the विराजयत becomes redundant. Thus this dictionary will certainly help scholars understand the exact purport of the term, its different usages, its correlation with other cognate concepts and its sacrificial or social significance.

The author evinces his humility and honesty by acknowledging that he has drawn upon the excellent dictionary of Louis Renou : *Vocabulaire du rituel vedique*.

The Introduction to the dictionary is illuminating and revealing. It shows how the sacrifice which was the centre and source of social activity in ancient India gradually lost all its significance in the context of society. It became meaningless monotonous performance. The mantras employed in the sacrificial ritual lost the accents and consequently meaning also. The author writes : "The sacrifice once represented the social activity of worshippers. It was a web of practices, emanating from the social thinking and emphasizing particular aspects of life. But with the decay of the society and the change in the social life the sacrifice, in abstraction, drifted to its natural death. "

The value of the dictionary is enhanced by the photographs of the sacrificial implements and utensils as also by the plans of the sacrificial arena showing the position of the sacrificer, priests, the sacrificial utensils and materials. The work is a valuable addition to the existing literature on the vedic rituals and the domestic rites.

Nagin J. Shah

*Der Kathākośa : Text und Übersetzung mit bibliographischen  
Anmerkungen by Ingeberg Hoffmann, München, 1974*

C. H. Tawney's English translation of an anonymous *Kathākośa* (1895) has been frequently used by students of Indian narrative literature, but original Sanskrit text did not become available till Jagdishlal Shastri published it in 1942. Shastri's text, besides being based on two very late Mss. only, is full of mistakes. For the text in the work under review, the editor has used four Mss., two of which were from the Mss. collection of the L. D. Institute of Indology. The text is carefully prepared and so far as the Sanskrit portion is concerned it can be taken as satisfactory on the whole. Only the non-Sanskrit verse passages contain numerous errors, which shall have to be removed with the help of better Mss. materials and the comparative data pertaining to the tales.

In the German translation the editor has pointed out numerous places where Tawney's rendering was incorrect. Exegetical and explanatory notes add to the value of the edition.

The Sanskrit language of the work is typical of late Jain narrative works : a kind of substandard, popular Sanskrit (usually called Jain Sanskrit) which was considerably influenced by Prakrit, Apabhraṃśa and contemporary New Indo-Aryan dialects. We offer here our observations on a few doubtful or disputable interpretations.

- p. 5 1.8 : lavai vijjulā gayāṇe – Here lavai is interpreted following PSM. (=Pāṇasaddamahāvaggo). But Sheth has recorded the only occurrence of the verb from the *Sūryaprajñapti* (i.e. *Candraprajñapti*), Pāhuḍa 20, where it is transitive (te no vijjūṃ lavaṃti, no asaṇiṃ lavaṃti etc.), while here it is intransitive. Most probably it is a wrong reading for khivai, which is characteristically used to mean 'flashing of lightning' (*Samdeśarāsaka* 140 : āirāvai gayāṇi khivamtiyāi; also at 141; Turner's Indo-Aryan Languages, nos. 3682–84, where we find several derivatives in Sindhi and Panjabi).
- p. 11 : The verse aḍavihi etc. – It derives from some pre-*Kumāravalapratibodha* source for the Devapālakathā. It is also found in the version (called Dhanyā-kathānaka) contained in Devacandra-sūri's commentary on the *Mūlasuddhi-prakaraṇa*<sup>1</sup> of Pradyumna-sūri (p. 79). The commentary was written in

1. *Mūlasuddhi-prakaraṇa* Vol. 1, ed. by pt. A.M. Bhojak, Prakrit Text Society Series, 15, 1971

- 1089-1090 A.D. vūhā is possibly a wrong reading for vūdhā 'moved, stretched'. to vi na vūdhā hattha—'even then, the hands did not stretch'. kavvāḍia (or kabāḍiya) means 'a wood-cutter.' It is preserved as kabāḍi in Old and Modern Gujarati.
- p. 75 : The verse piyara – etc. – dirūbhaḍai is seems to be a corruption of dāvvaḍai (*Śukasaptati*). ku ku is a reiteration of ku 'who?'. dugu dugu karei means possibly 'enjoy or show off'
- p. 335 : The verse jaṁ dullahu etc. – The text as constituted here is metrically defective. sajaṇa, ahiṭṭhiu, puṇvaju yield better meaning and improve the metre.
- p. 439 : last line—giranāra (Girnār) is the current name of the hill in Gujarati. So also guphā (note 3, p. 508) is commonly shared by Gujarati and Hindi.
- p. 485 I.18 : The *Kumārāpālpratibodha* expression vāyamutto is probably a corruption of *vayabhutto* i.e. vāta-bhuktaḥ 'afflicted by Vāta i.e. unmattaḥ'.
- p. 540 : note – The expression dodhaka in the text is a Sanskritization of dohaka i.e. dohā.

In the introduction the editor has indicated from Jain and non-Jain sources numerous parallels to the narratives of the *Kathakośa*. Eight Kathās have very close correspondences in the *Kumārāpālpratibodha* : they can be regarded almost as Sanskrit translations of the corresponding Prakrit tales.

The editor says she could not find any parallel to the sixth tale. But it is nothing but an abridged version of the tale of Kapila given in e.g. Nemicandra's commentary on the eighth chapter of the *Uttarādhyayana*.

For a comparative study of different versions and parallels of the tale of Ārāmaśobhā (no. 18) Hiralal Jain's *Sugandhadaśanī Kathā* (1966) is indispensable. The earliest version of the Ārāmaśobhā is found in Devendrasūri's commentary on the *Mūlasuddhi*. Saṁghatilaka's version in the *Samyaktva-saptati* commentary is obviously an adaptation of Devendra's version and the *Kathakośa* version too seems to be a Sanskrit abridgement of the same.

The different versions of the tale of Sanatkumāra (no. 10) have been studied by this reviewer (*Saṁtatkumāra cariya*, L. D. Series No. 42, 1974, Gujarati Introduction, pp. 3-13); a short English version of this was published in, *Contribution of Jainism to Indian Culture* (ed. R. C. Dwivedi, 1975) (pp. 26-29).

The editor is to be complimented for making available, with original text and careful translation, an interesting collection of Jaina narratives and for contributing a useful comparative note on the same.

H. C. Bhayani

## OBITUARY

### Pandit Sukhlalji

Pandit (Dr.) Sukhlalji Sanghavi, an eminent Indologist and great thinker, expired on 2nd March, 1978. Indology has suffered an irreparable loss. Pandit Sukhlalji has dominated the world of Indian philosophy and religion for the last sixty years and more by his deep scholarship and noble personality. He had rendered a progressive, purposeful and fruitful contribution to the wealth of human thought. His wide and varied and deep scholarship is reminiscent of Rsis of old. He was free from all sorts of dogmatism of sectarianism. His thoughts were not bound by any narrowness as he was always used to view things in historical perspective following strictly pure reason and rationalism. His simplicity of living, his nobility of thinking, his sensitivity to all aspects of a problem and his indefatigable persistence in the search of truth were exemplary. He was a scholar, a teacher and even a preacher embodying in himself the best of their qualities; and he was all along struggling to educate the society round about him. Above all he was a teacher par excellence. He paid so much heed to the thoughts of the around well-being of his pupils. He was never satisfied with the superficial knowledge of his students, but always insisted on their acquiring thoroughness of the subject, himself helping them as far as possible in every way, even arranging for pecuniary help.

Born on 8-12-1880 in a Jaina Shānakavāsi family in a small village Limli in Surendranagar District, Saurashtra, he lost both the eyes at the age of sixteen owing to a virulent type of small-pox. He left the idea of marriage and remained naiṣṭhika brahmachāri throughout his life. His real education began after his unfortunate blindness. He had a genuine love for learning. He went to Benares at the age of eighteen. There he studied Nyāya under the Late Mm. Pt. Vamacarana Bhattacharya. For the study of Navya Nyāya he travelled to Mithila where he found a true teacher of Navya Nyāya in Mm. Pandit Balakrishna Mishra. After acquiring knowledge of Navya Nyāya he came back to Benaras, and here for some years he studied different branches of Sanskrit philosophy and literature. From Benaras he went to Agra. There he engaged himself in editing, with Hindi translation and annotation as well as his own valuable introductions some highly interesting religious and philosophical books, such as *Pañcapratikṣemaṇa*, *Karmagranthas*, *Yogadarśana* and *Yogavimśika*. In 1922 he was in Agra to join Gujarat Vidyapith, Ahmedabad. So from Agra he



came back to Gujarat. He was appointed a Professor of Indian Philosophy in the Purātattvamandira of the Gujarat Vidyapith or the National University established by Mahatma Gandhi. He undertook and completed a tremendous task of critically editing a voluminous work, covering not less than 900 pages, of Abhayadeva's commentary on the *Sammatitarka* of Siddhasena Divākara. The work was so stupendous that he had to devote nearly eight years to it. This was a miracle performed by a completely blind man. After the completion of the work, Gandhiji advised him to take rest for one year.

From Gujarat he went to Benaras Hindu University in 1933, being appointed there as Professor of Jaina Philosophy and retired voluntarily from service in 1944. During this time he wrote and edited a number of valuable works in Sanskrit, Hindi and Gujarati. His commentary and translation work both in Gujarati and Hindi of *Tattvārthasūtra* are most important for those who desire to understand the real significance of the text in clear and lucid language elucidating all the knotty points in the work. The introductions to his editions of the *Jñānabindu* and *Pramāṇamīmāṃsā* are real contributions to Sanskrit logical works. His edition of *Tattvopaplavasīṃha* of Jayarāśi Bhaṭṭa in the Gaekwad's Oriental Series deserves to be specially mentioned as it is the systematic work from the Cārvāka point of view refuting all the different Indian philosophical systems. He edited in the same series Dharmakīrti's *Hetubindu* along with Arcaṭa's commentary and Durvaka Miśra's Sub-commentary.

After voluntary retirement from BHU in 1944 he gave his services to Bharatiya Vidyabhavan, Bombay. In 1947 at last he came to Ahmedabad and joined B. J. Institute of Research and Learning, as an Hon. Professor. He was an academic adviser of the L. D. Institute of Indology, Ahmedabad.

### Distinctions and Honours

In 1947 he was awarded Vijayadharmasūri Jaina Sahitya Gold Medal by Shri Yashovijaya Granthamala, Bhavnagar, for his distinct contribution to Jaina Literature.

He was elected President of the Prakrit and Jainism section of the 16th session of All India Oriental Conference which met in Lucknow in 1951.

In 1955 he delivered a series of three lectures on '*Adhyātmavicāraṇa*' in Shri Popatlal Hemachand Adhyātma Vyākhyāna Mālā under the auspices of Gujarat Vidyasabha, Ahmedabad.

In 1956 he was awarded the Gandhi prize of Rs. 1501 by Vardha Rashtrabhasha Prachara Samiti for his contribution to philosophical and spiritual literature in Hindi,

He delivered a series of five lectures on *Bhāratiya Tattvavidyā* (Indian Philosophy) in 'Sir Sayajirao Gaekwad Honorary Lecture Series' under the auspices of M. S. University, Baroda in the year 1957.

He delivered a series of five lectures on *Samadarśī Ācārya Haribhadra* under the auspices of Bombay University in 1959.

In 1957 he was honoured by the Gujarat University, bestowing upon him the honorary D. Litt. Degree.

In 1955 Pandit Shri Sukhlalji Sanman Samiti was formed in Ahmedabad. The Samiti held a public function, under the presidentship of Dr. S. Radhakrishnan, the then vice-president of India, to honour Panditji at Bombay in 1957. On this occasion Panditji's Gujarati and Hindi original writings were collected and published in three volumes under the general title '*Darśana ane Cintana*' (2 Vols, Gujarati) and '*Darśana aur Cintana*' (one volume Hindi). Panditji was honoured with a purse of Rs. 70,000. With this amount he founded Jñānodaya Trust for the dissemination of knowledge.

He was elected president of the Gujarati section of the Indian philosophical Conference which met in Ahmedabad in 1958.

In 1959 he was elected president of the Tattvajñāna section of the Gujarati Sahityaparishad which met in Ahmedabad.

Again, in 1959 he was awarded a prize of Rs. 5,000/- by Sahitya Akademi, Delhi, for his '*Darśana ane Cintana*.' The work was considered to be the best among the works produced during the year.

In 1959 Gujarat Government awarded him a prize of Rs. 2,000 for his *Darśana ane Cintana*, considering it to be the best work of the year.

He was elected President of the Religion and Philosophy section of the All India Oriental Conference held in Kashmir in 1961.

In 1961 he was awarded by the president of India a certificate of honour for his scholarship in Sanskrit.

In 1963 he was awarded a prize of Rs. 2000-00 by the Government of Gujarat for his work '*Samadarśī Ācārya Haribhadra*.'

In 1967 Sardar Patel University, Vallabh Vidyānagar honoured him by awarding Hon. D. Litt. Degree.

In 1973 Saurashtra University also honoured him by awarding honorary D. Litt. Degree.

In 1974 the Government of India honoured him by bestowing on him the title 'Padmabhūṣana.'

In 1975 the Navanālandā Mahāvihāra, a centre of Buddhist Studies and Research, honoured him by awarding honorary 'Vidyāvāridhī' Degree.

## His Works

1. *Ātmanuṣṭastikulaka* – A Prakrit work edited with Gujarati translation and notes (1914-15)
- 2-5. *Karmagrantha* : First Four Books : by Devendrasūri – A Prakrit work edited with Hindi translation, commentary, introduction and appendices. Published by Shri Atmanand Jain Pustak Pracarak Mandal, Agra; 1917-1920.
6. *Daṇḍaka* – A Prakrit work edited with Hindi summary. Publisher as above. (1921)
7. *Pañcpratīkramaṇa* : A Prakrit work on Jaina Ācāra, edited with Hindi translation, commentary and Introduction; publisher as above. (1921)
8. *Yogadarśana* : Pātañjala *Yogasūtra* with *Vṛtti* by Up. Yaśovijayaḥ, and Āc. Haribhadra's *Yogavimśikā* (Prakrit) with Sanskrit commentary by Up. Yaśovijayaḥ :- edited with Hindi Summary, commentary and Introduction. Publisher as above. (1922)
9. *Sanmatitarka* (Prakrit) by Siddhasen Divākara, with a Sanskrit commentary by Abhayadevasūri – edited (in collaboration with Pt. Bechar-dasji Doshi) with notes and appendices. Published in five volumes by Gujarat Vidyapith, Ahmedabad, 1925-1932. The Sixth volume containing the Sanmatitarka (Prakrit), translation and explanation and Introduction by Panditji was also published by Gujarat Vidyapith, 1932. The English translation of this sixth volume has been published by the Śvetāmbara Jaina Conference in 1940. Hindi translation is also published.
10. *Jaina Dṛṣṭie Brahmacharyavivāra* (Gujarati) – written by Panditji in collaboration with Pt. Bechar-dasji. Publisher as above.
11. *Tattvarthasūtra* by Umāsvāti – Edited with summary, commentary and extensive introduction (in Gujarati and Hindi), 1930. Gujarati Edition Published by Gujarat Vidyapith, Ahmedabad. It has run into four editions. Hindi Edition (First) published by Shri Atmananda Janma Shatabdi Smaraka Samiti, Bombay. Hindi Edition (Second) published by Jaina Sanskriti Samshodhan Mandal, Benaras. English translation of Hindi edition, prepared by Dr. K. K. Dixit, has been published by the L. D. Institute of Indology, Ahmedabad in its L. D. series (No. 44) in 1974.
12. *Nyāyavatara* by Siddhasena Divākara – a Sanskrit work on Jaina Logic edited with translation, notes and Introduction. Published in "Jaina Sahitya: Samshodhaka" in 1925.

13. *Pramāṇa-Mīmāṃsā* by Āc. Hemacandra – a Sanskrit work on Logic edited with extensive Introduction and notes in Hindi; published in Singhi Jaina Series, Bombay, 1939. English translation of these extensive introduction and notes has been published by Indian Studies : Past and Present, 1961, under the title '*Advanced Studies in Indian Logic and Metaphysics.*'
14. *Jaina Tarkabhāṣā* by Up. Yaśovijayaḥ – Sanskrit work on Jaina Logic edited with Hindi introduction and Sanskrit notes. Published by Singhi Jaina Series, Bombay, 1938.
15. *Jñānabindu* by Up. Yaśovijayaḥ – a Sanskrit work edited with Hindi Introduction and Sanskrit notes. Publisher as above, 1949.
16. *Tattvapopaplayasiṃha* – by Jayarāśi Bhaṭṭa – Cārvāka Sanskrit work edited with English introduction, in Gaekwad's Oriental Series, Baroda, 1940.
17. *Hetubindu* by Dharamkīrti, with a commentary by Arcāṭa and a sub-commentary by Durveka Miśra – Sanskrit works on Buddhist logic edited with English introduction in the abovementioned Series, 1949.
18. *Vedavādadavātrīṃśikā* by Siddhasena Divākara—a Sanskrit work edited with summary, commentary and introduction in Gujarati. Published by Bharatiya Vidya Bhavan, Bombay, 1946. (Hindi translation has also been published by the same publisher in 'Bhāratīya Vidyā'),
19. *Ādhyātmika Vikāśakrama* – a comparative study of the Jaina conception of Spiritual development (Gujarati), Published by Shambhulal J. Shah, Ahmedabad in 1927.
20. *Nirgrantha Sampradāya* – a study of some historical problems (Hindi) Published by Jaina Sanskriti Samśodhan Mandal, Benaras, 1947.
21. *Cāra Tīrthāṅkara* (Hindi) : a collection of his essays on Ṛṣabhadeva, Neminātha, Pārśvanāthā and Mahāvīra. Publisher as above, 1954. (Gujarati translation of the work has also been published).
22. *Dharma Aur Samāja* : a collection of Panditji's original Hindi writings on Religion and Society. Published by Hindi Grantharatnakara Karyalaya, Bombay, 1951.
23. *Adhyātma-vicāraṇā* (Gujarati) a series of three lectures delivered in Popatlal Hemacand Adhyātma Vyākhyānamalā under the auspices of Gujarat Vidyasabha, Ahmedabad. Published by Gujarat Vidyasabha, 1956. (Its Hindi translation has also been published).
24. *Bhāratīya Tattvavidyā* (Gujarati) : series of five lectures delivered in Sir Sayajirao Honorary Lecture series in 1957 under the auspices of M. S. University, Baroda. English translation of the work, prepared by Dr. K. K. Dixit, has been published by the L. D. Institute

of Indology, Ahmedabad in its L. D. Series (No. 58) in 1977. The Hindi translation of the work is also available.

25. *Darśana ane Cintana* (2 Vols.) : A collection of Panditji's Gujarati writings on Philosophy, Religion, Literature, Social and National Problems. Published by 'Pandit Sukhlalji Sanmana Samiti' in 1957.
26. *Darśana aur Cintana* : A collection of Panditji's Hindi writings on Philosophy, Religion, Literature, Social and National problems. Published by 'Pandit Sukhlalji Sanmana Samiti' in 1957.
27. *Samadarśī Ācārya Haribhadra* (Gujarati) : Lectures delivered in 'Thakkara Vasanaji Madhavaji Vyakhyanamala' under the auspices of the Bombay University. Published by the Bombay University in 1961. The Hindi translation of the work has been published by Rajasthan Prācya-vidyā Pratiṣṭhāna, Jodhpur, in 1966.
28. *Jaina-Dharmāno Prāṇa* (Gujarati) : selection from '*Darśana ane Cintana*' and '*Darśana aur Cintana*.' Published in 'Shri Jagmohandas Kora Smarakapustakamala' in 1962. The Hindi translation of the work has been published by Sasta Sahitya Mandal, Delhi, in its Shri Vallabhasmriti Granthamla in 1965.

May his soul rest in eternal peace.

Nagin J. Shah

### Professor Dr. Alsdorf

*Professor Dr. Alsdorf*, Professor Emeritus and former Head of the Department for the Culture and History of India at the University of Hamburg in the Federal Republic of Germany, passed away on March 25th, 1978, aged 73.

Professor Alsdorf, an authority on Jainism, was wellknown in the scholarly circles of India and the world. His comprehensive knowledge of Indian studies unattained by the younger generation reached far beyond the realm of traditional Indology and included the phenomena of contemporary India.

Born in 1904 in the Rhineland, he studied Indology, Comparative Linguistics as well as Persian and Arabic at the universities of Heidelberg and Hamburg. His teachers in Sanskrit were Heinrich ZIMMER and Walther SCHUBRING, the latter having been the leading western Jainologist who initiated him in Jain studies. Prof. Alsdorf got his doctorate from Hamburg University in 1928 for a thesis dealing with a Jain Apāblarāṣa text (Kumār-apālapratibodha). He continued his studies in Berlin under Heinrich LUEDERS who was the then foremost German Indologist. It was, however, Hermann JACOBI, wellknown to Jain community in India, who suggested to him the subject of his Habilitation thesis, namely the Jain Harivaṃśpurāṇa (published in 1936).

From 1930 to 1932 Prof. Alsdorf served as a lecturer of German and French in the University of Allahabad. During this time he travelled extensively all over India and established connection with several leading Jainas Munis such as the late Acharya Vijaya Indra Suri and Munis Vidya Vijaya and Jayanta Vijaya.

In 1935/38 he was Reader of Indology at Berlin University and afterwards taught Indology at the University of Muenster. In 1950 Prof. Alsdorf was appointed Head of the Department of Indology at Hamburg University as successor to his Guru Prof. Schubring. Since 1972 he had been professor Emeritus of that university.

Besides several articles on the Uttarādhyayana Sūtra, Prof. Alsdorf has published in German language a number of books and extensive papers, the main titles being: *Apabramśa Studies* (1937); *The Indian Subcontinent: Bharat, Pakistan, Ceylon* (1955); *Contributions to the History of vegetarianism and Cow Worship in India* (1961); *Aśoka's Separate Edicts of Dhauli and Jaugada* (1962). Between 1951 and 1959 Prof. Alsdorf completed and edited in two volumes unpublished papers left by Heinrich Lueders under the title "Varuṇa." On the occasion of his 70th birthday, a comprehensive volume containing his articles, lectures and other contributions was brought out with the assistance of the Glasenapp Foundation in Germany. He was Editor-in-Chief of the *Critical Pāli Dictionary*, a stupendous project in which Indian and Western scholars are participating. In his last years his scholarly work was concentrated on the earliest commentaries of the Jain Āgamas.

Prof. Alsdorf was an active member of the Academy of Sciences and Literature of Mayence as well as of Royal Danish Academy of Sciences and Letters. He has visited India about twelve times after World war II and has been the leading German delegate to a number of Sanskrit Conferences and to the meetings of the International Congress of Orientalists.

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 हियं च मे पसणं ५८१  
 हिंशामि पुण्ण-मयइ ० २३३  
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अंति के छुत्त गाथाओ

४६३, ८९४, १११३, १३४८, १४१४  
 (अंति)  
 ६७१-६७६ (छुत्त)

## परिशिष्ट २

सद्वैद्य-सूरि-विरचित

तरंगवधः ६६।

अत्थीह जंबुदीवे भारहवासम्मि मागहे देसे ।  
 वीर-जिण-सासण-रओ रायगिहे कूणिओ राया ॥१  
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 पच्चक्खं धण-पालो [ धणपालो नाम ] सुपसिद्धो ॥२  
 तस्सावियम्मि (?) निवसइ गेहे बहु-सिस्सिणीए गण-जणणी ।  
 एक्कारसंग-संपुण्ण-धारिया सुव्वया नाम ॥३  
 तीसे य तरंगवई सिस्सी छट्टस्स पारणयस्स दिवसे ।  
 सम्माण-खुट्ठीए सहिया भिक्खत्थं तस्थ हिंडंती ॥४  
 किंचि धण्डूय-गेहं पडियाडी-पडियमइगया सा य ।  
 पेच्छिज्जइ तम्मि ठिया वर-मंदिर-जुवइ-चेडीहि ॥५  
 भणइ य अहो रूवं तं च सुणेऊण निग्गया घरिणी ।  
 समुच्चिय (?) तं सा ददुं तुट्ठा य स-खुट्ठियं अज्जं ॥६  
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 विमइय-पुलइय-गत्ता सा घरिणी भणइ अज्जं ॥७  
 अम्ह पसीयइ अज्जे जइ ते नत्थि नियमस्स उवरोहो ।  
 ता पर-लोय-सुहावहमिह धम्म-कहं परिकहेइ ॥८

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तो भणइ तीए भणिया अज्जा नत्थेत्थ कोइ उवरोहो ।  
 जं धम्मो सुगुणो च्चिय दोण्ह-वि भासंत-सुणंताणं ॥९  
 ता तं सुणेइ साहेमि सोउमेवं च हरिसिया घरिणी ।  
 उच्चियासणेसु वंदिय दो-वि निवेसेइ अज्जाओ ॥१०  
 तत्तो सह सेसाहिं जुवईहि वंदिउं तरंगवई ।  
 घरिणी निविसइ पुरओ कयंजली कोट्टिम-तलम्मि ॥११  
 तो साहिउं पयत्ता सव्व-जग-सुहावहं जिणाणुमयं ।  
 जर-मरण-रोग-जम्मण-संसार-विणासणं अज्जा ॥१२  
 सम्मइंसण-सुद्धं पंच-महव्वय-मयं विणय-मूलं ।  
 तव-संजम-पडिपुणं निरुवम-सिव-सुह-फलं धम्मं ॥१३

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अहं रुच-विम्बिहय-मई नाऊण कहाए अंतरं भणइ ।  
 घरिणी कयंजलि-उडा संजम-नियमुञ्जयं अञ्जं ॥१४  
 भगवइ सुओ धम्मो इणमवरं ता पसीयह कहेह ।  
 सुसमिद्धि-सूयगमिणं कथुपवणं सरीरं च ॥१५  
 किं च सुहं अणुभूयं नियय-घरे पइ-घरे य अज्जियए ।  
 केण य दुक्खेण इमा गहियाइसुदुकरा वज्जा(?) ॥१६  
 इच्छामि जाणिउं भे एण्हि सब्बं जहाणुपुव्वीए ।  
 तो भणइ तरंगवई निय-चरियावेयणमजुत्तं ॥१७  
 तह वि हु संसार-दुगुंछणं ति अहरिस-पओस-मञ्जस्था ।  
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अत्थि उ वच्छा-देसे कोसंबीए पुरीए रम्माए ।  
 वासवदत्ता-देवी-कंतो राया उदयणो त्ति ॥१९  
 तस्सासि नगर-सेट्ठी वयंसओ उसभसेणओ नाम ।  
 सुस्सावओ समिद्धो सम-चित्ता से पिया लच्छी ॥२०  
 तस्सासि बालिया हं ओवाइय-लद्धिया पिया घरिणि ।  
 अट्ठण्हं पुत्ताणं पट्ठीए कणिट्ठिया जाया ॥२१  
 सुह-वड्ढिया य गवभट्टमम्मि वरिसम्मि गाहिया कला हं ।  
 सयमणुसुयणुहिं य पिउणा सुस्साविया विहिया ॥२२  
 नय-जोव्वणं च पत्ता निरुवम-रुवं ति, विम्बिहया बहुया ।  
 देस-प्पहाणिआ णं मञ्ज-कए मग्गिया एंति ॥२३  
 ते सब्बे पडिसेहिय सासोबीया(?)णुवत्तओ ताओ ।  
 कुल-सील-रुव-सरिसं मञ्ज किर वरं अपेच्छंतो ॥२४  
 पुप्फं वस्थाभरणं खेळणयं सुंदरा य जे भक्खा ।  
 अम्मा-पियरो [तह भायरो] य सब्बं महं देति ॥२५  
 वि(१४५ A)णएण गुरु-जणो मे तूसइ दाणेण भिक्खुय-जणो य ।  
 सुह-सीलयाए(?) सहि-जणो सेसो य जणो महुरयाए ॥२६  
 पोसध-कालेसु अहं बहुसो सामाइयं करेऊणं ।  
 जिण-वयण-भावणत्थं गणिणीओ पञ्जुवासामि ॥२७

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अह अन्तया कयाई कालागुरु-धूव-गंध-मघमविण ।  
चित्त-कुसुमोवयारे आसनहरण सुह-निसणो ॥२८  
ण्हाय पसाहिय जिमिओ ताओ अम्मा-जुओ मह कहाहिं ।  
अच्छइ कालो य तथा सरओ किर पढममुम्मिहो ॥२९  
ण्हाया अहं पि य पणया जिणान तत्तो सणंकुमारं च ।  
कुल-देवयमच्चित्ता अम्मा पिउ-वंदया एमि ॥३०  
तत्थ वि पणया पिउणो पाय-ग्गहणेण तह य मारुण ।  
तेहि वि निवेसिया हं वोत्तुं जिणहि त्ति निय-पासे ॥३१

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तो सत्तलयस्स-पढम-कुसुम-पिंडीउ पुडय-संपुडण ।  
घेत्तुं तत्थागया य फुल्लहरी णे भणइ तायं ॥३२  
गहवइ वट्टइ सरओ नट्ठा सत्तुहिं ते समं मेहा ।  
संपइ जह पउम-सरं तह सेवउ त वरं लच्छी ॥३३  
एवं चोवसिलोइय सा फुल्ल-पडिग्गिणी गहवइस्स ।  
उवणेइ वि(?) संपुडियं पुडयं तं सत्तिवण्णाणं ॥३४  
तत्थग्घाडिय निग्गय-पहाविओ दस-दिसाउ पूरं तो ।  
गयवर-मय-गंधो विव गंधो सो सत्तिवण्णाणं ॥३५  
तो सत्तिवण-पुण्णं तं पुडयं मत्थयम्मि कारुण ।  
पुप्फेहिं समुक्खेवं अरहंताणं कुणइ ताओ ॥३६  
अण्णे य पुप्फ-गोच्छे निय-त्थि-पुत्ताइएसु विवरं तो ।  
देइ ममं ताओ तह पेसइ सकलत्त-पुत्ताणं ॥३७

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पेच्छइ य उक्खिस्ववंतो पुडयाओ सत्तिवण-पिंडीओ ।  
परिपंडराओ तम्मज्झ संठियं पीय-पिंडि च ॥३८  
अग्घाइऊण सुचिरं मज्झ पणामेइ तं कुसुम-पिंडि ।  
भणइ य मुणेहि [पुत्तय इमीए वण्णाहिं] गारमिणं ॥३९  
तं पुप्फ-जोगि-सत्थं सुसिक्खिया गंध-जुत्ति-सत्थं च ।  
ता कोसल्लं होही तुम्हे भणिमो तुमं तेण ॥४०  
पयईए पंडुराओ पिंडीओ पुत्ति [सत्ति]वण्णाण ।  
कारण-जाएण इमा केणं पुण पीइया पिंडी ॥४१

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एवं च ताय-भणिप घरिणि अहं वेत्तु तं कुसुम-पिंडि ।  
 अग्धाइऊण सुइरं मुणियत्था वेमि तायस्स ॥४२  
 कडुओ अह जो गंधो इमीए आगंतुओ उ सो गंधो ।  
 सो सीयलो सुमहुरो सरिखो अरविंद-गंधस्स ॥४३  
 ता तग्गंधेण मए वर-कंचण-रेणु-पिंजरो मुणिओ ।  
 पिंडीए अंगराओ वर-पउम-कओ इमीए त्ति ॥४४  
 तो भणइ तत्थ ताओ वणस्सट्ठहासम्मि(? वणस्स मज्झम्मि) होहिई कत्तो ।  
 पंकय रयस्स पुत्तय उववत्ती सत्तिवण्णम्मि ॥४५

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तो हं भणामि सुम्मउ ताय विणा कारणेण न हु कज्जं ।  
 दीसइ य इमा पिंडी पंकय-रय-पिंजरा तेण ॥४६  
 पय-पिंडी-पभवस्स[य]आसण्णो तस्स[सत्तिवण्णस्स] ।  
 होही सरो सु-पउमो सरयाणिय-पीवर-सिरीओ ॥४७  
 तम्मि य दिणयर-कर-बोहिएसु स-पराय-पिंजरीएसु ।  
 पउमएसु छप्पय-गणा निलेंति मयरंद-लोलीए ॥४८  
 ते तत्तो उड्ढीणा बहुसो मयरंद पिंजरा भमरा ।  
 ओले'ति सत्तिवण्णस्स तस्स पुप्फाण थवएसु ॥४९  
 ताहे छप्पय-पहकर-निलीण-संक्रामिएणिमा पिंडी ।  
 पीएण लच्छिहर-वर-रण परि(१४५B)पीइया जाया ॥५०  
 पत्तिथमेवं एयं नत्थि वितकं ति जंपिथम्मि मए ।  
 तो फुल्ल-ढोइणी सा सुदटु हु मुणियं ति भाणीया ॥५१

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ताएण य सा भणिया कह जाणसि त घरा अ-नीमाणी ।  
 तं सत्तिवण्ण-रुक्खं भदे जायं सर-तडम्मि ॥५२  
 तो भणइ सविणयं सा सामि मए कुसुम-पाहुडो ददटुं ।  
 भणिओ मालिय-पुत्तो अज्ज इमं मे पणावंतो ॥५३  
 कत्तो ते गंधगिहीरुक्खाभाणा इमा(?) भमर-भोजा ।  
 सत्तच्छयस्स कुसुमा पढमेल्लुय-ना(!)णिया अज्जं ॥५४  
 तो मज्झ तेण कहियं उज्जाणे अज्ज सेट्ठिणो एए ।  
 चडिऊण मया सु(?)णिया पउमसरस्संतिए रुक्खे ॥५५  
 एवं च गज्ज पक्खे तीए पडिऊरियम्मि तो ताओ ।  
 ताएण परियणेण य साहुकारो समुक्खुड्डो ॥५६

अवयासेऊण य मं सीसे अग्घाइ ऊण तो ताओ ।  
हरिसापूरिय-हियओ पुइइय-अंगो इमं भणइ ॥५७  
सुद्धु हु मुणियं पुत्तय हियय-गयं मह वि एत्तिथं चेव ।  
विण्णाण-सिक्खिय-गुणं परिच्छिउं पुच्छिया सि मए ॥५८  
विणय-गुण-रूय-ल्लवण-वण-नाण-संपन्तो ।  
होही हु सो कयत्थो जत्थ तुमं पाविहिंसि हत्थं ॥५९

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अइ-हास-वाह-बहुला अम्मा मे विम्हउकरिसियंगी य ।  
अवगहूइ मं वेंती पुत्ति चिरं जीवसु तुमं ति ॥६०  
एवं च स-बहु-माणं माया पियरेहिं गउरविज्जंती ।  
विणओपाय(?) - तुण्हक्का अच्छामि स-लज्जिया ताहे ॥६१  
अम्माए विणवओ ताओ बल्लियं खु कोउहल्लं मे ।  
तं सत्तिवण-रूक्खं कण्णा-निव्वण्णिअं द्दुद्धं ॥६२  
बाढं ति भणइ ताओ पेच्छसु तं सयण-पक्ख-परिकिण्णा ।  
कुणसु य सुण्हाहिं समं तत्थ सरे मज्जणं कल्लं ॥६३  
ताएण आणत्ता निय-पुरिसा जह करेह सामग्गि ।  
कल्लुज्जाणिय-हेउं महिल्लणं तेहिं वि पत्ता ॥६४

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धाईए अहं भणिया सज्जं ते जेमणं तुमं पुत्ति ।  
एहि उवइससु सुद्धं(?) सुंजसु भुत्ता य अहं तओ ॥६५  
(सूरे) अत्थमिए कय-किच्चा चेडोहिं जिणवरे पणमिऊण ।  
राई-भोयण-विरइं कासीय पडिकमणाइं च ॥६६  
पुत्ताय(?) उट्ठाय) पुणो गोसे कय-किच्चा वंदिऊण जिण-साहू ।  
संखेव-पडिककंता उववण-गमणुस्सुया अहयं ॥६७  
सुरूगमम्मि य तओ महिल्लसु निमंतियागयासु गिहे ।  
परिसज्जिय-निग्गमणा उज्जाणे पत्थिया अम्मा ॥६८  
तत्तो तं निग्गमणं कहियं मे उवगयाहिं चेडोहिं ।  
सहेउं मं तत्थागयाहिं अम्मा-निओगेणं ॥६९  
अहयं पि सहीहिं समं कमेण मज्जिय-पसाहिया घरिणि ।  
सुमहल्लयमारूढा कय-संजुत्तं पवर-जाणं ॥७०  
धाईए उवारूढा सारसिया चेडिया य मे जाहे ।  
ताहे य पट्ठियं तं महा विमहेण य पडुत्तं ॥७१  
तं उज्जाणं तत्तो जाणेहिं समारुहंति विलयाओ ।  
अहमवि अत्प-त्तइया ओइण्णा नियय-जाणाओ ॥७२



भंजंति पुष्प-गोच्छे वच्छाणं तत्थ महिलियाओ य ।  
 पल्लव-गोच्छ-धराणं पेच्छंतीओ उववणं तं ॥७३  
 एएह सत्तिवण्णं दच्छामो तं ति तो भणइ अम्मा ।  
 पुष्पाहिं सूइओ जो सर-तड-जाओ ति कण्णाए ॥७४  
 तो सो जुवइ पइकरो पेल्लविल्लीए तत्थ संपत्तो ।  
 (१४६ A) अहमवि य समल्लीणा सारसिया चेडिया सहिया ॥७५  
 तं सत्तिवण्ण-रूखं रम्मं पेच्छं च तत्थ हिंडंती ।  
 पउम-सरुडीणाणं जं चेडं छाप्पय-गणाणं ॥७६  
 ताहिं च महिडियाहिं लुत्त-विलुत्तं तु फुल्ल-लोलाहिं ।  
 तं पिच्छिऊण सुइरं पउम-सरं मे गया दिट्ठी ॥७७

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रम्मम्मि य तम्मि सरे सहयारि-संभोग-राग-रत्ते य ।  
 घरिणि बहु-चक्काए मणोसिला-पिजरे पेच्छं ॥७८  
 दट्ठुं च बंधवे विव ते हं चक्कायए तहिं घरिणि ।  
 सरिरुण पुव्व-जाइं सोएणं मुच्छिड्या पडिया ॥७९  
 संपत्त-चेयणा पुण सोयावेसेण विसम-कयासासा ।  
 माणस-दुक्खक्खणियं बाहं वहलं पमुंचंती ॥८०  
 पस्सामि चेडियं तं भिस्सिणी-पत्त-तोएणं(?) ।  
 मह हियय-भागमंसूणि फुसिय रोवंतियं च सयं ॥८१  
 उट्ठेऊण य तत्तो तप्पउम-सरंतियं कयलि-संडं ।  
 अहमागया तहिं पि य विमलम्मि ठिया सिल्लपट्ठे ॥८२

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तो भणइ चेडिया मं सामिणि साहाविएण व समेणं ।  
 डसिय-वसेण व केणइ तुममेवं मुच्छिड्या सहसा ॥८३  
 साहसु मे जं जायं जेण लहुं किज्जए पडियारो ।  
 मा काल-विलेवेणं होज्ज विचारंतरं किंचि ॥८४  
 भणिया य मए एसा नाजिण्णाहिंणि तो भणइ चेडी ।  
 जइ एवं ता साहसु सट्भावं तो मए भणियं ॥८५  
 जइ कस्सइ कहसि तुमं मह कहियं ता विहेसु सहि सवहं ।  
 मह जीविय-दोए(?)दाणेणं जेणाहं तुज्झ साहेमि ॥८६  
 एवं च मए भणिया सारसिया भणइ पाय-वडिया मं ।  
 जह भणसि तद्वा काहं सामिणि मे साहसु रहस्सं ॥८७  
 वोत्तुं चेमं तीए सुणणत्थं दुक्कडोवविट्ठाए ।  
 बाहोल्लोयणा हं सोय-विसण्णा परिकहेमि ॥८८

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अंगा नाम जणवओ चंपाउरि सिंगउत्थि सहि जस्स ।  
अंगेसु तुंग-पुलिणा विभंग-संगाउला गंगा ॥८९

तम्मि सहि चक्काई अणंतर भवे अहं हओ आसि ।  
तत्थ वि माणुस-जाई सरामि जमिणं सरं पत्ता ॥९०

आसीय सहयरो मे सगं मइ पसत्ता (?) ।  
सविलासं छप्पि रिऊ माणेमि समंतओ तत्थ ॥९

अह अन्नया कयाई नाणा-सउण-गण-मिहुण-मज्झ-गया ।  
भागेरहि-जल-पट्टे रमिसो मणि-कोट्टिस-निभम्मि ॥९२

एयम्मि देस-काले एकलउ (?) तत्थ मज्झओ एइ ।  
हत्थी मय-वस-वियलो सूरायव-सोसिय-सरीरो ॥९३

सो मज्जिय-निव्वाओ उत्तिण्णो अप्पणो कमेण करी ।  
मय-जीविय-निव्वाहो वाहो य तहि समणुपत्तो ॥९४

ददुं च तं गयवरं सो वाहो हत्थि-दुग्गमे देसे ।  
थोरं कंचि उवगओ नई तड-वयंसयं रुक्खं ॥९५

पासल्लिय-दिट्ठीओ तत्थ चडाविय-पयंड-कोदंडो ।  
पगुणं कुणइ हयासो वणहत्थि-विणासणं कंडं ॥९६

तो तेण विरद्धऊणं ठाणं कोयंड-जीव-जोगेण ।  
हत्थिस्स पेसियं तं जीविय-विदावयं कंडं ॥९७

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तेण य विचाल-गामो काल-[मुहुत्ते] वि सह[य]रो मज्झं ।  
विट्ठो कडि प्पएसे छुट्ठो य गओ गओ तत्तो ॥९८

गाढ-प्पहार-वेयण विमोहिओ नट्ट-गमण[-चेट्ठो] उ ।  
उदयम्मि मुक्क-पंखो हियएण समं महं पडिओ ॥९९

ददुं च तं स-सल्लं पढमेल्लुय-माणसेण दुक्खेण ।  
सोय-भरमथा[१४६B] रंती अहमवि पडिमुच्छिया पडिया ॥१००

संपत्त-चेयणा पुण खणेण सोआउला विलवमाणी ।  
वाह-भर-पप्पुयच्छी अच्छामि पियं पलोयंती ॥१०१

बीहेमि य तं कंडं तुंडेणो कडिदुं पिययमस्स ।  
मा सल्लुट्ठिय दूसह-वेयण-विवसां मरिज्ज त्ति ॥१०२

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तं अंशु-दुहिणच्छी अवयासेऊण पक्ख-हत्थेहि ।  
 हा कंतं त्ति भणंती मुहं पलोणमि से समुहा ॥१०३  
 तमहं स-कज्ज-संमूढयाए तेण य सहाव-मोहेण ।  
 बीड-परंपर-चलियं मयं पि जियइ, त्ति मन्नेमि ॥१०४  
 उड्डितीए × × × तं च मयं सव्वओ अणुपरिंती ।  
 स[हि] हिय-विलवणेणं स-कलुणमेयं च साहेमि(?) ॥१०५  
 हा केणेवं पर-सिरि-विणासिणा णिगिणेण सोहंतो ।  
 सरसी-महिल तिलओ चक्काय-मओ इमो फुसिओ ॥१०६  
 एवं च हिय-सक्खिय-कलुण-वयणा वयंसि विलवंती ।  
 वायाए सोय-विरसंतिय सद्धं जावुदीरेमि ॥१०७  
 तावेइ वणयरो सो विद्धं ददुं च सहयरं मज्झं ।  
 हा हत्ति करेमाणा करिम्मि तम्मि य पडिनियस्से ॥१०८  
 निय-हत्थे विवुणंतो सो वाहो मज्झ सोय-आवाहो ।  
 तं आगओ पएसं जत्थ मओ पिययमो सो मे ॥१०९

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तो तेण चक्काओ गहिओ कंडं च कडिठउं तस्स ।  
 अणोसिउं पवत्तो कट्ठे सुक्के नइ-समीवे ॥११०  
 जेणंतरेण सो नेइ वणयरो दारुए गहेऊणं ।  
 तेणंतरेण अहमवि पियस्स पासं समल्लीणा ॥१११  
 घेत्तुं च दारुए सो दुयं दुयं जाव वणयरो एइ ।  
 मज्झ पियस्स समीवं तावाहं उड्डिडया झत्ति ॥११२  
 ददुं च दारुण-मयं दारुय हत्थं तयं विचितेमि ।  
 हा हा एस हयासो छाउं पडलेहिइ पियं मे ॥११३  
 तं वाहं वारंती निय-भावेणं स गगय-गिराए ।  
 पक्खउडं च धुणंती पियस्स उवरिं अणुपरीमि ॥११४  
 तेण य ठइओ तेहि स पिओ मे दारुएहिं सव्वेहिं ।  
 धणुहं स-सरं जल-तुंवयं च पासम्मि मोत्तण ॥११५  
 सर-निम्महियारणि-कददुडिय-जलणो य तो तहिं दिण्णो ।  
 तुह सग्गो त्ति स-सहं घोसेमाणेण वाहेण ॥११६  
 ददुण य तं अरिं स-धूम-जालुज्जलं पियसुवरिं ।  
 कय-मरण-मणा हं पि य पडिया ओणामिय-ग्गीवा ॥११७

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तत्र मया हं संती × × × ।  
× × × वयंसि मा कस्सइ कहेज्जा ॥११८

तह जइ होही मे सह तेणह लोप समागमो कह वि ।  
तो नवरि माणुसे हं वयंसि भोए अभिलसस्सं ॥११९

आसा-पिवास-विस्सासिया अहं सुरय-सोक्ख-लोमिल्ली ।  
सत्त-वरिसाणि सुंदरि तल्लिच्छाप पडिक्खिस्सं ॥१२०

तह वि न जइ पेच्छिस्सं वयंसि तं हियय-नंदणं कह वि ।  
जिण-सत्थवाह-पहयं तो मोक्ख पहं पवजिजस्सं ॥१२१

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सोऊण सारसिया य एतं वच्छल्ल-भाव-मिउ-हियया ।  
मह दुक्ख-सोय-सम्मक्खणा य रोवितु भणइ इमं ॥१२२

साभिणि मुयसु विसायं इहावि तव देवया-पसापण ।  
चिर-परिचिएण होही तेण सह समागमो भोरू ॥१२३

एवं चाहं तीए बहुहिं पिय-जणुचिएहिं वयणेहिं ।  
संठविया भिसिणि-जलेण(?) अच्छि जलं पुंछयंतीए ॥१२४

तत्तोहं [१४७A] सारसिया-सहिया कयली-हराओ वरिणि गया ।  
महिला-जण-पारुड्ज्जाणिय-वावी-तड-पएसं ॥१२५

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अह मज्जणगोवगरण-विरयण-वावडं तहिं अम्मं ।  
दट्ठणुवड्डिया हं दट्ठुं च ममं मिलाण-मुहं ॥१२६

अम्मा भणइ विसण्णा कि पुत्ताराम-हिडण-समेण ।  
जाया सि विगय-सोहा भणामि दुक्खे दुया हं पि ॥१२७

गच्छिस्सं नगरीए न समत्था संपयं रमिउमम्मो ।  
जं दुक्खइ मे सीसं जरो य तुरियं तुरियमेइ ॥१२८

सोउं चेमं वयणं स-विसाया वच्छल्ल महं माया ।  
भणीय निव्वुया तं पुत्तय जह होहिसि तह होउ ॥१२९

अहमवि नयरिमणिती कहं तुमं असुहियं पमोच्छामि ।  
तो सेज्जा-वहण मे जाणं जोत्तावेइ अम्मा ॥१३०

सेस-जुवईउ भणइ य तुम्हे मज्जय-पसाहिय-जमिया ।  
एज्जह निय-वेलाए अहयं नयरं नईहामि ॥१३१

जेणुसुय-कज्जं मे अच्छइ होइ य निरुसुया तुम्हे ।  
 एवं च मुकुलियत्थं वोणुं अम्मा मए सहिया ॥१३२  
 जाणमारुइ तत्तो विचित्त-परियण-समन्निया तुरियं ।  
 मेहं पत्ता तत्थ य सयणिज्जे हं निसण्णा य ॥१३३

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ताएण यणे भणियं किमकंठे च्चिय कथं गिहागमणं ।  
 पव्व-पयत्तादत्तं मोत्तूणुज्जाणिया-भोज्जं ॥१३४  
 अम्माए तओ भणियं तरंगवइए अंग-मोडो स्थि ।  
 न य से सीसं सत्थं तत्थिच्छइ तेण नो रमिडं ॥१३५  
 जस्स य कए गया हं उज्जाणं सर-समीव-जायस्स ।  
 सो सत्तिवण्ण-रुक्खो कुसुम-समिद्धो मए दिट्ठो ॥१३६  
 सेस-महिला-जणस्स य मा हुज्जुज्जाणियाए विग्घो त्ति ।  
 आगमण-कारणमिमं [न] मए सवभावओ कहियं ॥१३७  
 सोडं चेमं ताओ सु-विज्जमाणेइ तुरियमह सो वि ।  
 पुच्छिय सारसियाए कहिया राइ (?) गहियत्थो ॥१३८  
 नत्थेत्थ कोइ दोसो त्ति वोणुं स-गिहं गओ तओ हं पि ।  
 जेमाविया स-सवहं अम्माए सावसे[स]-दिणे ॥१३९  
 मउजण-जेमण-मंडण-पमोय-संभोग-व[इ]यर-विसेसे ।  
 साहिति य महिलाओ मे उज्जाणिय-निउत्ताओ १४०  
 न य मे मणम्मि तोसो गुरु-परियण-चित्त-रक्खणत्थं च ।  
 पंच वि य इ-दियत्थे वाहिर-वित्ती य माणेमि ॥१४१

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एवं च दुक्खियाए तस्स समागम-कए मए गहियं ।  
 आयंविट्ठ-सइयं वयमणुजाणाविडं गुरुणा ॥१४२  
 जाणेइ य तवसेणं दोव्वल्लं सयण-परियणो मज्झं ।  
 मोत्तूण सारसियं पेच्छामि य(?) सोय-विस्सामं ॥१४३  
 चित्तवट्ठम्मि लिहियं तं चरियं चक्काय-जाईयं ।  
 जं पिय-समणिया[ए] मे अणुभवियं निरवसेमं ॥१४४  
 संपत्ते य कमेणं कोमुइ-पुण्णिम-दिणम्मि म्मगयं (अहयं ?) ।  
 अम्मा-पिईहिं सहिया कासी चउमासियं किच्चं ॥१४५  
 धवलहर-भत्तवारण-पिदुमेए(?)वि अवरणहे ।  
 पेच्छंतीए पुरवरिं ठाणट्ठाणम्मि रमणीयं ॥१४६  
 सच्चविया पय(?) चउपय-दुपय-पडिच्छंदया बहु-जणेहिं ।  
 रायपढा य सु-विविहा पसारिया चित्त-वट्ठम्मि ॥१४७

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जोइउज्जति य सयरं जणेण तत्तो मए वि पट्टविया ।  
 निय-चित्त-पढं वेतुं सारसिया साहियमिमं च ॥१४८  
 जइ होही आयाओ पिओ महं सो इहं पुरवरीए ।  
 ददरू[ण] तो पडमिणं सरिही पोरणियं जाइ ॥१४९  
 त[१४७ B]ओ मुच्छं गंतुं पुच्छेही सो इमस्स ठिउववगां (चितकरं)  
 तं च मुणियं पियं मे साहेउज्जसु माणुसा (?) ॥१५०  
 एवं च समाइहा सारसिया जाइ तो [अ]हं खूरे ।  
 अत्थमिए पडिक्कता विहिणा सुत्ता य धरणीए ॥१५१  
 रयणी-सेसे अम्मा-पिइं बेमि सुसाहसत्त (?) खेत्तं ।  
 विट्ठं पहाय-कालम्मि जं मए किल हसंतोए ॥१५२  
 बहु-रयण-धाउ-चित्तं दिव्वोसहि-देवरुक्ख-चिचइयं ।  
 तुंग-गिरिं चडिया हं तस्स वि सिहरं समारूढा ॥१५३  
 पडिबुद्धत्ति य दाही कि मे फलमेस सुमिणओ कह[ह] ।  
 तो भणइ तत्थ ताओ पुत्ति सुभो ते इमो सुमिणा ॥१५४  
 उत्तुंग-सिहरारूहणे उत्तम-गुण-रूय-संपया-सारो ।  
 कण्णाए पट्ट-लामो सेसस्स जणस्स धण-लामो ॥१५५  
 सत्त-दिणव्भंतरओ होही ते पुत्ति पहरिसो विउलो ।  
 किंतु स-हासो होस्सइ सोओ चेमं विचित्तेमि ॥१५६  
 जइ लहिहम्मण-पुरिसं ता किं मम जीविण अहवा हं ।  
 ताव धारेमि पाणे जा सारसिया वि कहइ किं चि ॥१५७

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तत्तो हम्म-तायाभिणंदिया उट्टिया स-सयणाओ ।  
 सिद्धे नमंसिऊणं करेमि राइय-पडिक्कमणं ॥१५८  
 गुरु-वंदणं च काउं आरूढा स्म-हम्मिय-तलम्मि ।  
 दंतमय-पेढियाए तस्स निसन्ना य जावाहं ॥१५९  
 ता वाम-कण्ण-पिलका जाया भमुहं तरं च मे पुरियं ।  
 तो पुव्व-सूरि-भणियं पिलक्कणाय (?) विचित्तं ॥१६०  
 जह वाम-कण्ण-पिलका पिय-वयण-सुणावया महिलियाए ।  
 भमुहं तर-पुरणे पुण इह-जण-समागमो होइ ॥१६१  
 एवं च चितयंती जा हं चिट्ठाभि स हरिंसा ताव ।  
 उवसरिया सारसिया मज्झ समीवं विसाहेइ ॥१६२  
 लद्धो सो ते रमणो चिर-नट्ठो आसि नट्ठ (?) वैतीय ।  
 तुट्ठाए समवगूढा सारसिया सा मए गाढं ॥१६३  
 भणिया य वयंसि कहं मह ता होसी तए कहसु दिट्ठो ।  
 सा भणइ सुणसु साहेमि सुयणु जह दंसणं तस्स ॥१६४

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तुज्झाहि अहं सामिणि कलं अवरण्ह-काल-समयग्मि ।  
 अप्पादिया स-सवहं तुह चित्त-वडं गया घेत्तुं ॥१६५  
 उड्डामि पउम-मंडिय-जच्चुल्लोएण जणिय-सोहाए ।  
 तं चिन्त-पट्टयं ते घरसाळाए विसाळाए ॥१६६  
 चंदोदए य जाए रमणीए गोत्तुमण-चित्तवडे ।  
 तं चिय जणो पलोयइ राविसेसं चोज्जमिइ वेत्तो ॥१६७  
 जह जह परिणमइ निसा तह तह निहा-कलंकियच्छीओ ।  
 पेच्छय-जणोवसरिओ पविरल-पुरिसो पडो जाओ ॥१६८  
 त-थ जण जोयंती अहमवि दीव-पडियग्गण-मिसेण ।  
 अच्छामि तुज्झ सामिणि आणाए विहिय बहु-माणाए ॥१६९  
 एत्थंतरग्मि य तहिं निय-किंकर-मित्त-परिगओ एणो ।  
 मणुय-तरुणो सुरुवो आगच्छइ पट्टयं दट्टुं ॥१७०  
 सुइरं च पेच्छऊणं सव्वं धित्तं ति योतु मोह-गओ ।  
 सयराहं धरणियले चित्त-वड-विस्वित्त परिवारे ॥१७१  
 नाओ य सो चिराओ समीव-पडिओ वि किंकराईहिं ।  
 पड चित्त-कम्म पेच्छण पसंग वकिस्वत्त-चित्तोहिं ॥१७२  
 तेहि य पणदठ-चेट्ठो उक्खित्तो लेप्प-कप्प-जक्खो व्व ।  
 नेऊण एग-पासे पवाय-देसम्म निक्खित्तो ॥१७३

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वदटुं च चित्त-पट्टं इमो हु पडिओ त्ति जाय-आसंका ।  
 अहमवि तत्थेव गया चित्तेमि य [148A] होज्ज सो एसो ॥१७४  
 चक्कयाओ त्ति जाया(?) सो वि समासासिओ वयं सेहिं ।  
 बाह-पडिरुद्ध-कंठो कलुणमिणं भणइ कह कह वि ॥१७५  
 हा मह पणइणि मयण-सर-दीविए रुइर कुंकुम-सवण्णे ।  
 कह वच्चंते वणे तए विहूणो धरीहामि ॥१७६  
 एवं च विलयमाणो मित्तोहिं पुच्छिओ किमेयं ति ।  
 सो भणइ कहेमि परं कस्त मिमं(?) रहस्सं ति ॥१७७  
 जं चक्कयाय-सिगार-पगरणं एत्थ पट्टए लिहियं ।  
 तं चक्रवाय-जाई-गएण सव्वं मए पत्तं ॥१७८  
 कहमेयं तुलं ति पुच्छिओ तेहिं पिय-वयं सेहिं ।  
 जाईसरो त्ति विहिय-सुहेहिं समुहं निवेदुं तेहिं ॥१७९  
 जं च तए मे कहियं तं चिय सो कहइ तेसिमणुभूयं ।  
 निययं सगग्गय-गिरा ते चेव गुणा पयासितो ॥१८०

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तत्तो कुणइ पइणं न मए अण्ण महिल मणेणं पि ।  
 पत्थेयव्वाउ(व?)स्सं जम्मस्मित्थ (?) तं मोचुं ॥१८१  
 भणइ य पुच्छइ गंतुं केण इमो चित्त-पट्ठओ लिहिओ ।  
 जं नेयरो समत्थो लिहिउं मह पिययमा-रइओ ॥१८२  
 सोउं चेमं सामिणि कहियव्वासमेसि पुच्छग-समए ।  
 होहि त्ति चित्तिउं पुण पडेतियं तुरियमाया[या] ॥१८३  
 तत्थ वि दीवुस्सिक्कण-किरिया-वाजेण जाव चिट्ठामि ।  
 तावागओ वयंसो तस्सेक्को तत्थ मं भणइ ॥१८४  
 केण कयं चित्तमिणं भणियं च मए तरंगवइयाए ।  
 सेट्ठि कण्णाए लिहियं समणुभूयं ति सो गओ ॥१८५  
 अणुमग्गओ गया हं [च] तस्स तो तत्थ एक्क-पासम्मि ।  
 अच्छामि जाव ता तेण साहियं स मित्तस्स ॥१८६  
 तो भणइ सोहणमिणं होही जेणत्थ-गव्विओ सेट्ठी ।  
 सो पडिसेहइ वरए सव्वे एंते कुमारीए ॥१८७  
 मित्तोहि तओ भणियं जं ताइ मूलट्ठिओ(?) सम्मं ।  
 ता अच्छिउ दाओ(?) ता संपत्तो होहि कमेण ॥१८८

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तो सो स-गिहं निज्जइ मित्तोहि अहं पिट्ठओ जामि ।  
 को त्ति सुद्धित्थमेसो स-वयंसो गिहमईसीय ॥१८९  
 नाउं च तग्गिहमहं तप्पिउ-नामं च पुच्छिउं सम्मं ।  
 निप्पण्ण-पेसणा हं तत्तो तुरियं पडिनियत्ता ॥१९०  
 सुह सुहयाणो(?) पट्ठत्ता इहं ति सोउं च तहं घरिणि ।  
 पिउ-नाम-सहियं तन्नामं मे कहे... ... ॥१९१  
 सारसियाए भणियं सोवणदेवस्स सस्थवाहस्स ।  
 पुत्तो कल-गुण-निही नामेणं पडमदेवो त्ति ॥१९२  
 सोउं चेमं तुट्ठा वि तो भावो मे एत्तिउ त्ति वोचुं च ।  
 उवग्गूढा सारसिया तीए भणियं किमत्थेणं ॥१९३  
 तत्तो ण्हाया देवे वंदिउमुववास-पारणं कासी ।  
 ताओ य सहम्माए विहराविय-साहवो विहिणा ॥१९४

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ताहे य चेडिया मे पासाओ अवसरितुं सारसिया ।  
 उण्हं विणिस्ससंती पुणो खणेणागया तत्थ ॥१९५  
 भणइ विसन्ता सामिणि सत्थाहो मित्त-बंधव-समग्गो ।  
 तुहं कए समुवगओ सेट्ठि अत्थाण-सव्व-गयं ॥१९६



भाणीय सत्थवाहो धणदेवो पउमदेवयस्सम्हं ।  
 दिज्जउ तरंगवइया भणह य जं दिज्जण मुक्कं ॥१९७  
 तो किर दुट्ठो सेट्ठी इमाणि उवयार सुन्न विरसाणि ।  
 तस्स पउणावउत्थण-कराणि वयणाणि भाणीय ॥१९८  
 कम्मं जस्स पयासो तह वासो जस्स निय-गिहे नत्थि ।  
 कह तस्स सव्व-देसानिहिस्स धूयं नियं दा ॥१९८B॥ ॥१९९  
 तह जो सावय-धम्मो सहायओ होवज लह-सम्मत्तो ।  
 सावय-कय-कम्मो तस्स दरिहस्स वि हु दाहं ॥२००  
 सोउं चेमं चेडि वेमि रुयंती अह[ह] कह होही ।  
 कज्जमिण जं मरिही सो विरहे मज्जा तो हं पि ॥२०१  
 ता सारसिण चेत्तु लेह-ममं वच्च तम्मि लिहियं च ।  
 सामेय देहाएसं जत्थागंतुं तुह मिलामि ॥२०२

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सा वि कय-जहाइट्ठो सम्मपेइ(?) तस्स पडिलेहं ।  
 जेणोभय-कुल-कुसलं सो चिवय मेलावओ जुत्तो ॥२०३  
 ददठुं चेमं मज्जा वयणमइमयण-दूमिया गमिउं ।  
 कह वि दिवसं पओसे सा रमिउं चेडि मं नेसु ॥२०४  
 पिययम-पासे भगइ य सा धीरा होसु जेण वयणीयं ।  
 होही एवं कज्जे कीरंतं वेमि तो हं तं ॥२०५  
 जइ जीवियाण कज्जं सहि मे ता नेसु तत्थ मं तुरियं ।  
 एव निव्वंघेण य तीण पडिउज्जिउणाहं ॥२०६  
 मज्जिय कय-सिगारा भोगण-वविखत्त-परियणे नीया ।  
 पिय-वसहिं किच्छेणं जणाउलत्तेण मग्गेणं ॥२०७  
 तो भवण-पडिदुवारे विचित्त-देस-ट्टयाइ दरिसेइ ।  
 दासो मे तं कंतं स-वर्यसं मुह-निसणं ति ॥२०८  
 दिट्ठो त्ति कुड-हट्ठा अच्छामो तत्थ एक-पासम्मि ।  
 मा कोइ पेच्छिहि त्ति य संकाउल-विलिय-चित्ताओ ॥२०९

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अहं च भागवेज्जेहि तेण विसज्जिया पिय-वर्यमा ।  
 पेच्छह कोमुइ-चारं तुव्वे हं पुण सुविस्सं ति ॥२१०  
 तेसु गएसु नियं(?) तो चेडि भणइ(?) एहि वच्चासो ।  
 तं चक्काय-पदठं ददठुं सुसुभेण गिह-नियडे २११  
 तं चाहं निसुणेत्ती पट्ठि-दुवारम्मि जाव चिट्ठामि ।  
 ताव गया सारसिया मम दासो तस्स पासम्मि ॥२१२

विणय-रह्यंजलिउडं पुरओ समुवट्टिउं च तं ददुं ।  
 बहु-माण-ससंमंतो अहं कंतो उट्टिओ सहसा ॥२१३  
 जत्तो चेवाहं गिह-हेट्टा चिट्ठामि घरिणि पच्छन्ना ।  
 तत्तो चेवायाओ चेडीए समं पउमदेवो ॥२१४  
 तो स-करेहिं तं मे दूई अंज(?)गुलि)उडे गहिऊणं ।  
 भणइ परितोस-पायड-पहट्ट-वयणो इमं वयणं ॥२१५  
 दिट्ठे पइ(!)दूई तए तुट्ठिए नट्टो महं हियय-सोओ ।  
 जं जं भणियं पियाए कहेसु तं सोउमिच्छामि ॥२१६  
 अहं भणइ चेडिया तं न किंचि अप्पाहिया अहं तीए ।  
 सयमेव विण्णवेही सा किर भे आगया पासे ॥२१७  
 तो हं तत्थागतुं पणमंती पिययमेण वाहाहिं ।  
 आलिगिऊण भणिया सामिणि सुस्तागयं ते त्ति ॥२१८  
 अहं भणइ मं पिययमो किं साहसमेरिसं तए विहियं ।  
 जमहं वेमि किसोदरि स-पसाया होउ तं सुणसु ॥२१९  
 राय-कुलड्डओ-य नि[गमम्मि] गहिय-वक्को य ।  
 वहु-मित्तो य पिया ते सामिणि नगरस्स पमाणं ॥२२०  
 तत्तो उ अविणयमिणं गुण-बुद्धिं तुहोवरि विहेही ।  
 मव्वं य का(हि)इ रुट्टो सो सव्व-कुलस्स उवघायं ॥२२१  
 ता जाव तं न नव्वजसि ताव नियत्ताहि नियय-घरमेव ।  
 अह्यं काहामि तहा जहा लब्भं तुममुवाएणं ॥२२२  
 एयम्मि देस-काले केण-वि पुरिसेण राय-मग्गाम्मि ।  
 पडिया वच्चंतेण गाहाणुगुणां इमा घरिणि ॥२२३  
 सयमागया(149A) पिया जोव्वणं च अत्थो [य] राय-लच्छी य ।  
 वास-समए य जोण्हा पंच वि तुरमाणा भोइज्जाओ (?) ॥२२४  
 सोउं चेमं गीयं सोच्छाहो घरिणि मं पिओ भणइ ।  
 देसंतरम्मि गंतुं पिए जइ तहिं रमिज्जामो ॥२२५  
 तो तं वेमि रुवंती नम्मि समत्था नियत्तुं नाह ।  
 अणुगामिणी अहं भे जत्थ भणइ तत्थ वच्चामि ॥२२६  
 दावंतो य अवाए बहुए वि ममाइनिच्छयं नाउं ।  
 वच्चामो त्ति पवज्जिय भणइ [य] गिण्हामि पाहेज्जं ॥२२७  
 पंथ-परिव्वय-हेउं जाव य सो गेहमइगओ निययं ।  
 ताव मए सारसियाभरणाणयणाय पट्टविया ॥२२८

सा वि गया जा तुरियं ताय-गिहंत-र-गयं भवणं ।  
 रयण-करंडय-हत्थो पिओ वि मे आगओ ताव ॥२२९  
 तमहं वेमि सविलया आभरणणं विसज्जिया चेडी ।  
 सा जाव तओ आवइ ताव मुहुत्तं पडिक्खामो ॥२३०  
 सो भणइ मंत-भेओ दूईओ होज्ज कीस सा मुक्का ।  
 गहियं च मए वित्तं सव्वाभरणं ति वच्चामो ॥२३१  
 तो तेणेवं भणिया तस्स य छंदमणुयत्तामाणा हं ।  
 अपखिक्खिय-सारसिया तुरियं संपत्थिया गरिणि ॥२३२  
 तो सव्व-रत्ति-जण-हिंडणेण नगरिं अवंगुय-दुवारं ।  
 ददट्ठं निग्गच्छामो तत्तो जउणं समो इण्णा ॥२३३  
 अह तत्थ नियच्छामो नावं खीलाम्मि रउजु-पडिबद्धं ।  
 लहुयं गमण-समत्थं वित्थिण्णाछिड्डु-कुच्छीयं ॥२३४  
 तं उच्छोडिय-बंधणमारूढो सह मए पउमदेवो ।  
 अबल्लाणकं च रोण्हइ निक्खित्त-करंडओ समयं ॥२३५  
 नागाणं च पणामंजलिओ(?) काउं नईए तीए य ।  
 कंतेण कयाणुगुणा जउणा-सोत्तस्स जा नावा ॥२३६  
 ता णे दाहिण पासे तत्थ सियाल लविंसु सोहिं(?) च ।  
 तस्सहं भणइ पिओ माणामो खणमिणं सउणं ॥२३७  
 वामा खेमा घाएति दाहिणा मग्गओ नियत्तोते ।  
 वह-बंधणं च पुरओ देति सियाला अणुसरंता ॥२३८  
 एवं चुल्लविऊण वि रमणो आवाय-संकिओ तत्थ ।  
 जउणाण सोत्त-हुत्तिं नार्ध वेणेण पेल्लवेइ ॥२३९  
 जंतान य नावाए परोप्परुल्लवओ सहसिसेणं ।  
 गंधव्व-विवाहेणं धिएण परिणित्तु भुत्ता हं ॥२४०  
 भागीरहीए मज्झे कमेण नावाए तीए वुव्वमंता ।  
 चक्काय व्व रमिमो चिरिहं जामुग्गओ सूरु ॥२४१  
 तत्तो य रइ-किलंता नावं मोत्तु नईए पुलिणम्मि ।  
 जावच्छामो ता तत्थ निव्वडिया भीम-चोर-भडा ॥२४२  
 ददट्ठं च ते रणत्थं समुत्तसंतो य पाय-लग्गाए ।  
 धरिओ मए पिययमो तो गहिया दो-वि चोरेहिं ॥२४३  
 तत्तो हं रोवंती भणिया हक्कित्तु घरिणि चोरेहिं ।  
 जइ दासि कासि रोळं ता तरुणमिणं वहेहामो ॥२४४

एवं च निलुक्ता हं पियस्स पाण-परिक्खण-निमित्तं ।  
गाढं कंपिय-हियया निस्सइं तत्थ रोवामि ॥२४५  
दड्डुं रयण-पुण्णं तुट्ठा चोरा करंडयं मुक्कं ।  
अह भणइ चोर-वंदं ससीसय(?) भडो तहिं एक्को ॥२४६

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[126A] सो रड्डयंजलि-कर-संपुडेहिं सेणावई पणओ ॥ (२५०)

अम्हे य निरिक्खंतो भीमो कंप-रहियं तहिं एक्कं ।  
संदिसइ थेर-चोरं आसणं किंपि कणम्मि ॥ (२५१)

सो तत्थ गहिय संमेत्थ(?) निच्छओ भणइ थेरओ एक्क ॥  
साहित्तु(?) चोर-तरुणं जहहो(?) पल्लीवई भणइ ॥ (२५२)

उ(?) किर [देवी]ए जाओ सेणावईहिं कायव्धो ।  
चाउम्मासय-अंतं महिल-सहिएण पुरिसेण ॥ (२५३)

तत्थ किर मिहुणयमिणं जोगं ति सुरक्खियं करेज्जासु ।  
सोउं चेमं भीया विसेसओ हं तहिं घरिणी ॥ (२५४)

अह सो सामिय-वयणं कयंजलि-उडो पविज्जउं अम्हे ।  
आणेइ चोर-तरुणो स-पडाली-पडि-पडालीए ॥ (२५५)

धणियं च तुब्भमाणं वाउक्खंभं विहित्तु चोरेहिं(?) ।  
अवयासेमि पिययसं वारेत्ती बंधणं तस्स ॥ (२५६)

एवं च ववसमाणी वि तेण चोरेण जा[126B]य-रोसेणं ।  
लत्ताहिं हं तु निब्भच्छिया य छूढा य एक्कंते ॥ (२५७)

दड्डुं चेमं धीरो वि पिययसो भणइ हा मह कएणं ।  
मरणाहियमिय धरिसणमपत्त-पुब्बं पिए पत्ता ॥ (२५८)

एवं च जंपमाणो निलक्खणेण(?) तेण चोरेणं ।  
वड्डो पच्छाबंधं वीय-पडालिं तओ गओ(?) ॥ (२५९)

भणिओ य मए चोरो कोसंबी-नयरि-स्तथवाहस्स ।  
[एसो] एक्को पुत्तो सेट्ठिस्स य बालिया अहयं ॥ (२६०)

जेत्तिय-मित्तं इच्छइ मणि-मुत्त-सुवण्णयं पवालं वा ।  
तेत्तिय-मेत्तं अम्हे मेच्छत्तिया(?) ॥ (२६१)

तुम्हं च कोइ वक्कउ अम्ह लेहेहिं णे कुल-घराणि ।  
लद्धमि तओ अत्थे अम्हे मुंचेज्जह दुवे वि ॥ (२६२)

तो भणइ तक्रो सो तुम्हे कचायणीए जायन्मि ।  
 अम्ह सेणावइणा महा-पसू दो-वि उद्दिडा ॥ (२६३)  
 देज्जं य अ-दिज्जंते कुबियावगरेज्ज भगवई अम्ह ।  
 जीए पसाएणम्हे सब्बे कामा अणुभवामो ॥ (२६४)  
 सोउं चेमं भीया सुट्ठुयंरं घरिणि जाव धू(?)रेमि ।  
 तावावाणय-देसे केण य महुरं समुग्गीयं ॥ (२६५)  
 अगणिय-नय-परिवायस्स साहसं कम्ममारहंतस्स ।  
 [पुरिस्सस्स] एकतरिया होइ विवत्ति व्व सिद्धी वा ॥ (२६६)  
 सोउं चेमं भणियं पिण्ण सोऊणिसं समुग्गीयं ।  
 मा कुण पिए विसायं सत्था तो किपि संजाया ॥ (२६७)  
 सेसाण य बंदीणं पुच्छंतीणं स-दुक्ख-वित्ताणं ।  
 साहेमि नियय-चरियं रोवंती जं जहा वित्तं ॥ (२६८)  
 तं च सोडण(?) मज्झं सो चोरो निग्गओ पडालीए ।  
 तासितो बंदीओ ताओ वि ल्हुं पल्लाणाओ ॥ (२६९)  
 तासु य गयासु तो भणइ पिययमं तक्रो मवय-सवयं ।  
 मा भाह अहं तुम्हे मरण-भयाओ विमोस्संतो (?) ॥ (२७०)  
 पत्तालीए काउं मंसं सो आओ तओ भणइ अम्हे ।  
 जेमणमिणं पभुंजह उ सुदुट्ठ दूरम्मि गंतव्वं ॥ (२७१)  
 अम्हेहि नेच्छियं तं नवरि तेणाणियं दुवेहि पि ।  
 उत्ताणय-करयल-संपुडेहि उदयं तहि पीयं ॥ (२७२)  
 तो सूरु अत्थमिओ पल्ली वि हुडुक्क-गीय-सहाला ।  
 मत्त(?) -चोरेहि विहिया नच्वेतैहि जहिच्छाए ॥ (२७३)  
 तो जेमण-वक्खित्तो जणम्मि सो तक्रो पियं मुइओ ।  
 भणइ मा भाह एह य जेणाहं ते पल्लवेमि ॥ (२७४)  
 तत्तो तेणम्हे तह कंहचि नीसारिया स-पल्लीओ ।  
 जह केणावि न नाया नेइ य पुरओ ठिओ अम्हे ॥ (२७५)  
 सो हत्थ-गहिय-धणुही उप्पीलिय-भत्थय-सणाहो ।  
 एवं च पल्लियाए जंता कंतारमुत्तिण्णा ॥ (२७६)  
 तो भणइ तक्रो जे कंतारं ति जाह वीसत्था ।  
 एत्तो पच्छिम-हुत्तां पुरओ गामं च पाविहह ॥ (२७७)  
 अहमिच्चो य चलिस्स खमह य जं सामियस्स आणाए ।  
 अण्णाण-पमाएहि य बद्धा य हया य पल्लीए ॥ (२७८)

तो भणइ पिओ दिण्णं जीवियमहं तए निरासाणं ।  
तो निक्कारण-वच्छल वीर तुमं सुणसु साहेमि ॥ (२७९)  
वच्छापुरीए पुत्तो हं धणदेवस्स सत्थयाहत्स ।  
नामेण पउमेदेवो कहिही लोओ वि तव एयं ॥ (२८०)  
ता एज्जसु कइह वि तहिं अत्थं दा(हा)मुते सुविपुलं ति ।  
सो भणइ जया एस्सं तत्थ करेज्जह जहा किंचि ॥ (२८१)  
एवं जंपमाणो × × ×  
वच्चइ उत्तर-हुत्तो अन्हे वि गया अवर-हुत्ता थ (२८२)  
पत्ता या किलेसेणं साहिय गामम्मि पिययमं वेमि ।  
कत्थइ छुहावहारं आहारं इह ग[127A]वेसेह ॥ (२८३)  
तो मं भणइ पिययमो तकर-परिमुट्ट-मोल्ल-सव्वस्सा ।  
कहं चंढि परस्स घरं अणज्जमाणा अईहामो ॥ (२८४)  
वसण-परिधाडियस्स [ वि ] देहं त्ति न माणिणो भणियमुच्चियं ।  
अहवा तुज्झ कए मह नत्थि अकायव्वयं किंचि ॥ (२८५)  
तो वीसमसु मुहुत्तं रच्छामुह-भूसणम्मि एयम्मि ।  
विस्सावकिलस्सते(?) देवउले तो दो-वि तहिं पविस्सामो ॥ (२८६)  
चिट्ठइ य तस्स मज्झे पडिमा दसरह-वत्ताण(?) सुण्हाए सीयाए ।  
तं च नमिउं निसन्ना देउल-पासे विचित्तम्मि ॥ (२८७)  
पेच्छामो य जुवाणं जच्चासेणेतयं तहिं चेव ।  
पुरओ तुरिय-पहाविय-किंकर-नियरं सुन्नेवत्थं ॥ (२८८)  
तो हं नागर-तरुणो कोवि इमो हेहिइ त्ति नाउणं ।  
लज्जाए परावत्तिय देउलस्स सुसंमुहा जाया ॥ (२८९)  
तरुणो वि धम्म-हेउं पयाहिणं देउले करेमाणो ।  
सो ददहुं अज्जउत्तं हय-हियओ धाविओ सहसा ॥ (२९०)  
पडिउं च तस्स पाएसु संसुओ भणइ सामि तुह मित्तो ।  
कुम्मासहत्थि-नामो पणासय-पुरेच्चओ अहं ति ॥ (२९१)  
नाउं य अज्जउत्तेण धणियमाळिगिओ य पुट्ठो य ।  
दोण्हं-पि कुलाण कुसलं तओ तुमं निग्गओ पवाहं(?) ॥ (२९२)  
सो भणइ खेम-कुसलं सत्थाह-कुलम्मि तह य सेट्ठि-कुले ।  
जं चागमण-निमित्तं मह तं साहेमि सुणसु तुमं ॥ (२९३)  
सेट्ठि-भयणम्मि कन्ता गय त्ति नाए पहाय-समयम्मि ।  
तो किंकर-दासीए मे कहिओ सव्वो वि वृत्तितो ॥ (२९४)

भणिओ य सत्थवाहो घरमागंतूण सेट्ठिणा एवं ।  
 वेवाहिय खमसु ममं तं जं कड्डयाविओ कल्लं ॥ (२९५)  
 सिग्घं च समागिज्जउ जवाइओ जोइऊण मोत्तु भयं ।  
 जह होही च सो दुहिओ विदेस-वासय-घरेसु ॥ (२९६)  
 तुवभं च पुव्व-बुत्तं सव्वं साहइ जहाणुपुव्वीए ।  
 सत्थाहस्स वि सेट्ठी जहा[उ] कहियं स-चेड्डीए ॥ (२९७)  
 रोच्छीय तुम्ह विरहे अम्मा बहु-परियणं स्यावंती ।  
 जाइ-सरणं च तुम्हं विप्फुरियं दोणह पुरीए ॥ (२९८)  
 तो सेट्ठि-सत्थवाहेहि तत्थ देस-नगराकर-सएसु ।  
 संपेसिया मणुस्सा समंतओ मग्गिउं तुव्वे ॥ (२९९)  
 अहमवि पणासय-पुरं पड्ड[विओ] तुमह णात्तण(जाणण)-निमित्तं ।  
 अज्जं च तत्थ पत्तो न य सुद्धी का वि लद्ध त्ति ॥ (३००)  
 चित्तेमि स्त्रीण-दव्वा धणिय-परद्धा कयावराहा य ।  
 पच्चंते सेवते पुरिसा दुरहीय-विज्जा य ॥ (३०१)  
 उरए परए हिंढिउं च तत्तो इहमओ एण्हं ।  
 देवा य मे पसण्णा जं मे सफलो समो जाओ ॥ (३०२)  
 वोत्तुं च तुम्हमेए स-सत्थवाहेण सेट्ठिणा लेहा ।  
 स-हत्थ-लिहिय त्ति अप्पिया तेण पणएण ॥ (३०३)  
 पणएण घेत्तुं पिण्णुच्छोडिय ते हियाविया पढमं ।  
 तो वाइया स-सरं मज्झ सुणावण-कए लेहा ॥ (३०४)  
 लिहियं च तत्थ कज्जं तेहिं सयं स-सवहं जहा तुम्हं ।  
 इह को वि नावयारी ता इज्जह निवभया दो वि ॥ (३०५)  
 सोउं चेमं सत्था जाया अह पुच्छिओ पिययमो य ।  
 कुम्मासहत्थिणा हत्थ-वैधणं दट्ठुं किमिमं त्ति ॥ (३०६)  
 कहियं च तस्स बसणं जहाणुभूयं पिण्ण तो तेण ।  
 एगम्मि बंभण-कुले कराविया सुंदर-रसोई ॥ (३०७)  
 जेमाविया य विहिणा वय-मक्खिय-स[127B]यलपाणि-चलण-वणा ।  
 नीमो तं कुलमनिवाइऊण जच्चासमारूढा ॥ (३०८)  
 कुम्मासहत्थि भड-चडगरेण परिवारिया पट्टत्ता य ।  
 गंगा-नई पणासय-पुरस्स पासेसु बहमाणी ॥ (३०९)  
 तं चागाह-जलं त्ति य नावाए उत्तरितु रमणीयं ।  
 बलि(?) पणासय-पुरं ति-भाग-सेसे दिणम्मि गए ॥ (३१०)

कुम्मासहस्थि-पेम्भिय-मणुस्स-संपाडिण जाणेणं ।  
 तत्थ पविट्ठा तुट्ठा य मित्त-गेहम्मि रयणीए ॥ (३११)  
 तम्मि य सुहं सुहेण चिट्ठामो पेसिया य कोसंबि ।  
 लेहा पिण कुम्मासहस्थि-सहिण एमो त्ति ॥ (३१२)

पडिलेहेहिंय तत्तो समागएहिं तहागएणं च ।  
 पंथ-परिव्वय-हेउं हिरण-वत्थाइएण तओ ॥ (३१३)  
 काहावणय-सहस्सं दिन्तं मित्तहर-चेडरूवाणं ।  
 खज्जय-मोल्लं ति मए सेसाणं पि य जहा-जोगं ॥ (३१४)

किच्चं करेमि कुम्मासहस्थिणा कारिया य सामग्गी ।  
 गमण-निमित्तं सुह-पवहणेण चलिया य कोसंबि ॥ (३१५)  
 तत्थ य कमेण जंता वासालय-गाम-संठियं पत्ता ।  
 वड-पायवं महल्लं पेच्छामो रम्ममह तं च ॥ (३१६)

वट्ठुं कुम्मासहस्थि भणेइ णे जह पवित्त-वारित्तो(?) ।  
 छउमत्थो परिवुत्थो एत्थं किर वड्डमाण-जिणो ॥ (३१७)  
 जं च तयासि पवणो वासायालयमिहं महावीरो ।  
 तेणेवेसो गामो जाओ वासालओ नाम ॥ (३१८)

सोउं च वुत्तमिणं जाणाओ उत्तरित्तु दो-वि तयं ।  
 सीसेणं वंदमाणा वडस्स मूले निवइया मो ॥ (३१९)  
 वेमि य णं पंजलिया तरुवर धणो सि तं कयत्थो य ।  
 जं ते इह छायाए अच्छीय जिणो महावीरो ॥ (३२०)

अच्चैऊण वडं तं काऊण पयाहिणं च तिव्वुत्तो ।  
 पवहणमारुढा मो कमेण पत्ता य कोसंबि ॥ (३२१)  
 तत्थ पि कुम्मास-वडे विभूसिओ सम्मुहागमिएहिं ।  
 कय-मंगलोवयारा पवेसिया नयर-मज्झम्मि ॥ (३२२)  
 अप्प-कय-दोस-लज्जा-निजंतिया तो तहि अइगया मो ।  
 ससुर-घरस्स विसालं जणाउलं अंगणं रम्मं ॥ (३२३)

तत्थ य पच्छायाओ पिया वि मे घरणि बंधव-समेओ ।  
 सत्थाहेण सहज्जइ वरासणे ताण य पएसुं ॥ (३२४)  
 पडिया अम्हे तेहिं वि अवगूढा ओविया(?) य सीसेसु ।  
 तो अम्मा-सासूहिं संघहिं सेसयाणे च ॥ (३२५)  
 विहिओ विहि-किच्चाणं पाएसुं पडइ पेस-वग्गो णे ।  
 धाई य पुच्च-घरियं बाहं मोच्छीय सारसिया ॥ (३२६)



तो ताय-ससुरयाणं दिण्णं सुह-धोवणं पि कोड्डेणं ।  
वंधूहि वयं पुट्ठा उवविट्ठा पुव्व-संवंधं ॥ (३२७)

तेसिं च कहइ रमणो रमणिज्जं चक्कवाय-जायाइ ।  
सव्वं जहाणुभूयं जाविह पत्तं त्ति सोडं च ॥ (३२८)

सव्वं जणेण ताओ भणेइ किं मे न पुव्वमिय कहियं ।  
जेणावई न होंती को वा चालेइ भवियव्वं ॥ (३२९)

तं सफल-पुरिसक्कां चोरं काहामि आगमेऊणं ।  
तुम्भं जीविय-दाणे जेणम्हं जीवियं दिण्णं ॥ (३३०)

कुम्मासहत्थिणो उण गुरुणा तुट्ठीए दाउ लक्खं तो ।  
कारेंति णे विवाहं अणण्ण-सरिसं पुरवरीए ॥ (३३१)

दोहं पि णे कुलहरा पीइ-नि[128A]रंतर-सिणेह संवद्धा ।  
एक्क-कुलं पिव जाया सम-सुह-दुक्खत्तण-गुणेण ॥ (३३२)

पंच य अणुव्वयाइं विहारियं(?) सह मए पिओ लेइ ।  
उग्गाढो य विसालं जिण-वयण-सुयं अमय-भूयं ॥ (३३३)

सव्व-मणोरह-रयणं पूरयं च पुणे मणोरहम्मि मए ।  
उज्जवियं जह भणिय तं वयमायं विलट्ठ-सयं ॥ (३३४)

भणिया य मए चेडी जइया पिय-संगया गया अहयं ।  
तइया किमेत्थ वित्तं सा भणइ सुणेह साहेमि ॥ (३३५)

गंतुं तुह आणाए भवणे वक्खित्त-परियणे घेतुं ।  
रयण-करं डयमाया तत्थाददट्ठण य विसण्णा ॥ (३३६)

सोहितु सव्वहि पुण गव्वभरयमागया अददट्ठं च ।  
हा सामिणि जंपंती पडिया पच्चागया य पुणो ॥ (३३७)

किच्छेण गमिय रयणिं पहाय-काले कहेमि सेट्ठिसि ।  
पाय-वडिया समग्गं चरियं [च]क्खूणं बीहंती ॥ (३३८)

× × × × ×

तं च सोउण सेट्ठी (?) विण्णविओ तत्थ अम्माए । (३३९)  
जइ सा जाई सरिया जइ पुव्व-पइं च अणुगया ववयं(?) ।

ता से अप्पो दोसो आणिज्जइ वालिया सा मे ॥ (३४०)

एवं च सेट्ठिणीए निव्वंधुवरोहिओ भणइ सेट्ठी ।  
जइ एवं ता सत्था चिट्ठसु आणेमि ते धीयं ॥ (३४१)

तो आणणमिहागओ सत्थाहसाभयं सवह-पुव्वं ।  
देइ सेट्ठि त्ति तेण वि तुम्हे आणाविया एवं ॥ (३४२)

तत्तो पिण्ण समं माणेंतीए मणोरमे भोए ।  
 छस्सु वि घरिणि पिओ सो कमेण पुत्तो ममं जाओ ॥ (३४३)  
 तस्स य कयाणि कमसो कुल-कमागव-सुजाय-कम्माणि ।  
 नामं च से विदिण्णं ताएणं उसहसेणो त्ति ॥ (३४४)  
 वड्डइ य सुहेणोसो कामि-जणुम्माहिए य पत्ते हं ।  
 भणिया वसंत-समए पिण्ण गंतुं पिए बाहिं ॥ (३४५)  
 पुप्फकरंडुज्जाणे कीडामो तो गया य जाणेणं ।  
 तत्थ कीलित्तु बहुविहमणेय-नायर-जणाइणे ॥ (३४६)  
 हिडामो दुमलच्छिं पेच्छंता जाव ता समणमेयं ।  
 हेट्ठा सुहोवविट्ठं पस्सामो असोय-रुक्खत्स ॥ (३४७)  
 तं च विणएण वंदिय पुच्छामो धम्ममह कहइ सो वि ।  
 संसारासारत्तं दरिसेतो सिव-सुहमयं ति ॥ (३४८)  
 तं चाणमंसिय पिओ भणइ भयवं तुमं चिय कयत्थो ।  
 जेणेरिसा तविड्ढी पत्ता किं तुह कह सुकयं ॥ (३४९)  
 भणइ रिसी सुण निवसइ चांपाओ अवर-जणवयासणे ।  
 अट्ठविय-संसिय-देसे संवाहो वाह-पुरिसाणं ॥ (३५०)  
 तत्थ य अचुक्क-लक्खो दहप्पहारी य सीहओ नाम ।  
 वाहो तस्सासि पिया अडविसिरी नाम तेसिमहं ॥ (३५१)  
 पुत्तो अणंतर-जम्मे अमोहकंडो त्ति नाम भज्जा य ।  
 वणराई नामं मे पारद्धि-सुराभिस-रया य ॥ (३५२)  
 होउं च वयत्थो हं हत्थि पाडेमि एक-बाणेणं ।  
 ता मं भाणीय पिया सुण कुल-धम्मो इमो अम्हं ॥ (३५३)  
 कामेंती गब्भवई पसवंती पसविथा स-चिलहणया ।  
 तिरिय-जाइ सरो मा नभोट्टियथा कूयलिया य(?) ॥ (३५४)  
 एसो य कुलायारो न भोवि(?) भंजि)यच्चोउ पुठ्व-पुरिस-कओ ।  
 जं होज्ज कुलावचयो जो कुल-धम्मं विणासेज्जा ॥ (३५५)  
 ता विरह-कायरा बल-पसुइ(?) तिरिपहि सुदठ्ठ रक्खंतो ।  
 पुत्त करेज्जसु लोद्धि इय साहेज्जसु य स-सुयाणं ॥ (३५६)  
 पडि[128 B]वज्जिउं च पयं पारद्धि-कएण रोह-परिणामो ।  
 विहरामि अहं सपयं सावय-कुल-संकुलं रणं ॥ (३५७)

अह अन्नया कयाई गिम्हे हं गहिय-कंडकोदंडो ।  
 अंसावसत्त-तुंबो निबद्धय-कुसुम-माल (?) केसो ॥ (३५८)  
 पाएसु तुडुक्काविय-पाणहिओ [अग्गि-करणि-] अरणीए ।  
 धणु-पदठे बद्ध-कट्ठो बाहारणे गओ तहिं वि ॥ (३५९)  
 वण-हत्थि मग्गंतो दंत-मुसल-कारणाय परितंतो ।  
 आहिंढिऊण तण्हाभि[ह]ओ गंगा-नईए गओ ॥ (३६०)  
 तत्थ य पव्वय-मेत्तं पव्वय-वणंतर-वियारिणं पस्सं ।  
 ण्हाओत्तिण्णं भहं एकल्लयं हत्थिं ॥ (३६१)  
 सो पविणट्ठ-विसाणो गिरिवर-हत्थि त्ति तहवि वाह-कुलं ।  
 कुब्बिस्सइ त्ति चित्ति य तस्स विमुक्को मए कंडो ॥ (३६२)  
 तेण य समुत्थरंतो एगो विट्ठो कहंचि चक्काओ ।  
 पडिओ य वेयणाउर-विमुक्क-पक्खो सलिल-तले ॥ (३६३)  
 पडियं च णं उवगया चक्काई कलुण-कूवणी तं च ।  
 ददुं चित्तेमि मणे हा जुयलमिमं मए वहियं ॥ (३६४)  
 तम्मि हु हत्थिम्मि गए मए [वि] तत्थ पुलिणम्मि काऊण ।  
 आगय-किवेण तुरियं अग्गीए झामिओ सउणो ॥ (३६५)  
 तम्मि य अग्गिम्मि पुणो चक्काई सहयराणुराणेण ।  
 भमिऊण सण्णिवइया तत्थ य दइदा मुहुत्तेणं ॥ (३६६)  
 ददुं च तं तह-गयं दुक्खं पीवरतरं महं जायं ।  
 [भइय]-सउण-मिहुणयं विणासियमिणं मुइए मए ॥ (३६६)  
 ता स-कुल-धम्म-वय-लोवयस्स किं मज्झ जीविणंति ।  
 एवं कयंत-चोइय-मइस्स जाया महं बुद्धी ॥ (३६८)  
 तो बहुयए मेलितु दारुए चक्काय-चीयाए ।  
 अहमवि अग्गि × × (३६९)  
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(३७३)

(३७४)

(३७५)

[स्वारी]यं नाम गओ विज्ञ-गिरि-कुडंविणि अडवि ॥ (३७६)

विज्ञ-गिरि-परिस्वित्तं एक-द्वार-विसमं गओ अहयं ।

पल्लि तत्थ महल्लि सीह-गुहं नाम चोर-निहिं ॥ (३७७)

साहस्स-पेसक(?) - पोसओ तहिं चोर-सामिओ चोरो ।

पायड-भड-सत्तीओ सूरु सत्तिपिओ नाम ॥ (३७८)

तम्मूलं च गओ धरिओ सम्माणिओ य तथेव ।

सुदडत्तणेण वि पिओ जाओ सेणावइस्स खरं ॥ (३७९)

तत्थणया कयाइ य कम्मं काउं गएहि चोरेहिं ।

लद्धं तरुण-मिहुणयं तं चाणीयं स-पल्लीए ॥ (३८०)

उद्धिट्ठं च जाए(?) पुठ्वं चिय तरुण-मिहुणयं आसि ।

सेणावइणा जोरो(?) भिच्चेहि य दरिसिए तम्मि एयम्मि ॥ (३८१)

मिहुणे तरुणी अच्छर-सरिसी विय कप्पिय त्ति काऊणं ।

सेणावइणा महिला न कया कच्चाइणि-भएणं ॥ (३८२)

चोरेहि य रयणाणं पल्लीवइणो करंडओ विण्णो ।

ता सेसेहि विहत्तं तरुण-मिहुण-संतियं दठ्वं ॥ (३८३)

सेणावइ-वयणेण य आणविओ हं इमे उ नवमीए ।

कच्चाइणीए जाए महा-पसूओ वि कायव्वा ॥ (३८४)

भणिओ य रक्खणीया तए त्ति नेया मए वि ते गेहं ।

वाह-भर-किलिणच्छा मरण-भय-णट्ठ-वेट्ठा य ॥ (३८५)

अइगच्छं (?) तओ स-पडालिं य ते नियंतो हं ।

मज्जं पिवामि मंसं खाएमि य तावता तरुणी ॥ (३८६)

सा विलवंती ददट्ठ तदन्न-बंदीहिं सोयमाणीहिं ।

कोड्डेण पुट्ट-चरिया जाई-सरणाइ साहेइ ॥ (३८७)

सोउं च तयं संजाय [जाइ-]सरणो खणं गओ मोहं ।  
 [129 A] पच्चागओ य सम्मं निव्विण्णो हं विचित्तेमि ॥ (३८८)  
 जीवियमेसि दाउं परलोय-हियं करेमि(?) ।  
 काउं च तं रयणीए वल्लिओ पड्डि न गओ न राहि ति(?) ॥ (३८९)  
 गुंतुं चोत्तरहुत्तो पत्तो सुक्काउ हं पुरिमतालं ।  
 नयरं तस्सोउजाणे देउल-पुरओ वडं रम्मं ॥ (३९०)  
 ददुत्तं पुच्छामि जणं इणमो किं-नामयं उववणं ति ।  
 कस्स य देवस्स इमा कीरइ सुंदरी पूया ॥ (३९१)  
 तो पाहुणो त्ति नाउं तत्थ जणो मं भणेइ इणो(?) मो) खणं ।  
 इणमो उउजाण-वरं सगढमुहं नामिह वडे य ॥ (३९२)  
 हेट्ठा रिसहेसर-केवल-पभवो त्ति महिमा जणेणेसा ।  
 अज्ज-वि कीरइ ठविया तस्स इमा देउले पडिमा ॥ (३९३)  
 एवं च सोउण अहं वडं च पडिमं च वंदिऊण तहिं ।  
 पस्सामि तव-गुण-निहिं समणं तत्थेक्क-पासम्मि ॥ (३९४)  
 तं च विणएण पणमिय भणामि वेरग्गमग्गमोइण्णो ।  
 इच्छामि ते महायस सिस्सो सुस्सूसओ होउं ॥ (३९५)  
 तेण य भणियं दुखं काउं समणत्तणं ति बेमि अहं ।  
 धीरस्स नत्थि दुक्करं तओ पव्वाविओ विहिणा ॥ (३९६)  
 एक्कारसंग-गाहो नव-पुव्व-धरो य होउ विहरामि ।  
 एवं च मज्झ जाया मिहुण-निमित्ता पव्वज त्ति ॥ (३९७)  
 सोउं चेमं अम्हे स-पच्चया दो-वि धरिणि दिट्ठीए ।  
 मेलिच्छवि (?) चित्तेमो परम्मुहा विसय-सोक्खस्स ॥ (३९८)  
 जइ ताव कूर-कम्मो होऊण इमो वि संजओ जाओ ।  
 ता जोग्गा वि किमम्हे तव-चरणं पइ विलंबामो ॥ (३९९)  
 ता तं वंदिय समणं भाल-कयंजलि-उडा य साहेमो ।  
 गुरु तं मिहुणं अम्हे जस्स तए जीवियं दिण्णं ॥ (४००)  
 तो इण्हं पि पडिच्छसु इच्छामो भे सुसुस्सिउं अम्हे ।  
 तेणुत्तं सो जाही मोक्खं जो संजमं काही ॥ (४०१)  
 सोउं चेमं भणियं स-भूसणप्पावणेण पेस-जणो ।  
 तायम्माण कहेज्जइ सामण्णं ते पवण त्ति ॥ (४०२)

तेसि च विणय-खलियं खमह य किर सुहुम-वायरं सव्वं ।  
 मत्तेहि पमत्तोहि व जं होज्ज कयं कयाइं पि ॥ (४०३)  
 अस्संजएसु अत्थो एवं विसोवमो दवग्गि-निभो ।  
 अहिंकरणं ति न दिण्णो वोसिरिओ णे त्ति संदिसियं ॥ (४०४)  
 सोचं चेमं सहसा उक्कविय परिजणेण पाएसुं ।  
 लग्गेण तहण्णेण य जणेण लुंचइ सयं केसो ॥ (४०५)  
 जाव पिओ ता इं पिय तहेव समणस्स तस्स पाएसु ।  
 पडियापिएण सह तो भणामि दिक्खेह भयवं ति ॥ (४०६)  
 तेण वि विहिणा जा दिक्खियम्मि ता परियणाउ नाउणं ।  
 अम्मा-पियरो पत्ता भणति मोहेणिमं पुत्ति ॥ (४०७)  
 मा होज्ज विसम-तारुणेणं धम्मे विराहणा काइ ।  
 तम्हा अणुभूय-भोगा पच्छा वि तवं गहेज्जसु ॥ (४०८)  
 भणियं मए भोगा खण-मेत्त-सुह त्ति वीर-तरुणेणं ।  
 सासय-सुह-हेऊ धम्मो क्चिय होइ कायच्चो ॥ (४०९)  
 ता वैत्ति पुत्त साहसु सिवमच्चिरेणेव तह वि गदगदिया ।  
 बंधव-जणेण य वड्डविया समासासिया दो-वि ॥ (४१०)  
 सासु ससुरो य तओ रमणं मं वैत्ति पुत्त केण तुमं ।  
 किं चि भणिओ जमेवं पव्वइओ तह य धम्म-फलं ॥ (४११)  
 सग्गो तम्मि वि भोगा साहीणा ते य तुज्झ ता भोगे ।  
 कइवय-वरिसे (?) प[129 B]च्छा सुक्खं विहेज्जसु ॥ (४१२)  
 तो मे गुरू सयासो(?) निय-चरिएण वरो इओ जाओ ।  
 समणो त्ति वोत्तु तेसि संदरिसेइ दिट्ठंतं ॥ (४१३)  
 जह कोसियार-कीडो जा जा तणु-वेडणेण अण्णाणो ।  
 हिय-कामओ निरुंभइ अप्पाणं तंतु-मेत्तेण ॥ (४१४)  
 तह मोह-मोहिय-मई जीवो विसय-सुह-कामओ धणियं ।  
 इत्थि-कएण निरुंभइ अप्पाणं राग-दोसेहिं ॥ (४१५)  
 भणियं च तेहि विसयासेवण-निव्वुय-मणा नवरि अम्हे ।  
 न चएमो निस्सरिउं ता तुम्हे चिय परं धण्णा ॥ (४१६)  
 तो सेट्ठि-सत्थवाह-समहिल-मित्तजण-बंधव-समग्गा ।  
 वेत्तूण पुत्तमहं नगरमइगया परोयंता ॥ (४१७)

तेण य समणेणाहं समप्पिया वंदणत्थमायाए ।  
 नामेण य बालचंदा-गणिणीए सा उ सिस्सिणिआ ॥ (४१८)  
 नामज्ज चंदणा[ए] भणिआ य तुहेस [सि]स्सिणी होही ।  
 सा मं धेतूण गया नियासममहत्थमइ सुरो ॥ (४१९)  
 तत्थ य गणिणीए समं आलोइय-तिदिआ पडिक्कंता ।  
 धम्माणुराग-रत्ता गयं पि रत्ति न-याणामि ॥ (४२०)  
 सो विय मुणि-वसभ-गुरू सत्था[ह] सुएण [तेण] संजुत्तो ।  
 अनियय-वसहि-विहारो कत्तो वि गओ विहरमाणो ॥ (४२१)  
 एयं च तरंगवई-कहियं घरिणी सुणित्तु संविग्गा ।  
 सा गिणहइ गिहिधम्मं तरुणीहिं समं जिण-दिट्ठं ॥ (४२२)  
 भिक्ख च धित्तु ठाणं सह खुट्ठीए गया तरंगवई ।  
 समयन्नि समुप्पाडिय-केवल-नाणा य सिद्ध त्ति ॥ (४२३)  
 स-गुरू य पउमदेवो सिद्धो अह घरिणि-सेट्ठि-सत्थाहा ।  
 उदयण-राया य गया काले[ण] देवलोयं ति ॥ (४२४)  
 एवं च कूणिओदयण रज्ज-कालोव्भवा तरंगवई ।  
 वीसमइ कहा रम्मा भदा भद्देसर-सूरि-रइय त्ति ॥ (४२५)

## હસ્તપ્રતના બ્રહ્મ પાઠો

[અનેક અક્ષરો વચ્ચે લલિયાને બ્રમ થયાથી તથા અગ્નિને અને પ્રભાતથી ડેલાના ઉપાશ્રયની પ્રતના પાઠો પણ અનેક સ્થળે બ્રહ્મ છે. મુદ્રિત પાઠમાં આવાં બહુ સ્થાનો સુધારી લીધાં છે. જે જે સ્થાને પાઠ સુધાર્યો છે તે તે સ્થાનના મૂળ પાઠ અહીં આપ્યા છે.]

- |                                    |                               |
|------------------------------------|-------------------------------|
| ૪.૧. નિહસસિસલા                     | ૩૫.૨. ચાલેય                   |
| ૪.૨. ઇરિસાણ; વિહાણસહાણ             | ૩૬.૧. વિહિયાણ; રુવાહિં °      |
| ૬.૨. અણતથક્કલાઈ                    | ૩૭.૧. સત્તિસરીયા              |
| ૭.૧. ના પુણ                        | ૩૮.૧. છર્ફો ° ; ° સુદરં       |
| ૧૦.૧. ° લાહણ °                     | ૩૮.૨. ° વેસે                  |
| ૧૨.૧. આવિહિયા                      | ૩૯.૨. સહિયામંધુ(?)સ્તુ °      |
| ૧૬.૧. પુહંદપહાણ; કાળવળવળ           | ૪૧.૧. કસણ °                   |
| ૧૭.૧. વિપુલચલાણકોસ °               | ૪૧.૨. મજ્જે, કમહં             |
| ૧૮.૧. ° અણામિય °                   | ૪૩.૨. અણાહય                   |
| ૨૦.૨. ° વિસોળનાણ °                 | ૪૪.૧. લાયણવઢાયા કોણ હુ સોહય ° |
| ૨૧.૧. તાસી                         | ૪૬.૨. મળં                     |
| ૨૨.૧. વસતી સિદ્ધિમગ્ગપરિગ્ગુજ્જલો  | ૪૭.૧. રૂંદ અંગેસુ             |
| ૨૨.૨. ° સિલ્સી °                   | ૫૦.૧. મોત્તુણ પડમાવતોળેણ સંદે |
| ૨૩.૨. અમ્મકારસંગ; કરિયા સુવ્વયાસ્સ | ૫૧.૧. લોગે ય પરહ સુદ્ધે       |
| ૨૪.૧. સિલ્સી                       | ૫૧.૨. અરયચ્ચર                 |
| ૨૬.૧. તસ્સ °, ° રહિણ, ° મહિય °     | ૫૩.૧. પામા નિમિસ્સંતિ         |
| ૨૬.૨. ° પામાણ                      | ૬૩.૧. સંવદ ય કાયમ્હે          |
| ૩૦.૧. અલ્લિજ્જતિ                   | ૬૫.૧. ° મળમાડ                 |
| ૩૦.૨. ° વિમ્મહય °                  | ૬૫.૨. ° તલ્લમિ વીલા           |
| ૩૧.૧. વિમલયાઓ                      | ૬૬.૧. પુહ                     |
| ૩૨.૧. લંઠણહિ                       | ૬૬.૨. કળ્લમળ્લમળ °            |
| ૩૩.૧. ° કિસય °                     | ૭૧.૨. ભવળંમિ                  |
| ૩૩.૨. ધવલજ ° ; ° પુણિમ્મ °         | ૭૫.૨. ગમ્મંતે                 |
| ૩૪.૧. થી(?)ળવાલીયા                 | ૭૬.૨. કો કિર                  |
| ૩૫.૧. આમાસણુજ્જણ                   | ૮૩.૧. કુણ્ણ                   |
|                                    | ૮૪.૨. થોહ્(હ?) °              |



८५.२. सव्वावे; दोह

९०.२. ° समिह °

अधी' प्रतर्मा गाथासंभ्याने।  
आडडा भुवथी ८०ने गदने ८०  
आपेने छे अने आ भुव अत  
सुधी आधु रडी छे.

९१.१. अपरिमिबलो

९७.१. गुणरासो

९७.२. धिय-; अक्कड-

९९. गाथाना हसोनो कंभ ओलटोसुलटो।

९९.२. वंघपामोविहणू

१००.१. विणयस्से रयणायक्ख

१०२.१. त यः परिणि

१०३.१. गवे

१०३.२. सुयणमि

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१०७.१. बोल्लती

१११.१. अक्खि °

१११.२. तत्थमणिवा

११२.१. भाइयस्सवग्गेणं

११३.२. पाइं

११४.२. एय्हिहिं

११७.१. ° याइयं मेदुठं

११८.१. पुणजोणि

१२०.१. पावयणि पवायया

१२२.१. ते काम

१२५.१. माम नेडिया एया

१२५.२. सोहीय

१२६.१. ° सहकारियाहिं; खेलाधो(?)

१२८.१. सुहसीलयाए

१३०.१. कारेत्ताणं

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१३२.१. कालामरु °

१३४.२. वन्दिद्या मिगया

१३५.१. पायउट्टण

१३५.२. वेसाविया

१३७.२. अतीसीयं

१३९.१. माणसणसमियत्ता

१३९.२. सुहरिणि इमं

१४१.१. गलवणे

१४२.१. मच्छा

१४२.२. सपइ; ° सरे

१४४.१. दिसा य

१४४.२. गयवरमयवरमयगन्धो

१४८.१. कंक्कणगारि; ° जुयती °

१४८.२. पयण्डं उप्पय °

१४९.१. अन्वरं; पिंडं

१४९.२. विम्बिय °

१५१.१. तो हास °

१५३.१. गतीउ पंडुराओ

१५६.१. पोसहगुणेणं

१६२.१. उरकंक्कणं, सुरवी

१६२.२. ° पउमरओ

१६४.१. ° मिणसोवमाण °

१६७.१. वहलमयमदपिजरा रु(?)यरा

१६७.२. पुप्फेसु ताहे

१६८.१. ° सुप्फ °

१६९.१. पत्थिय °

१७४.१. णहं(धाहं?); पच्छसुत्तरायणचम °

१७४.२. सरसअणं

१७७.२. समंतो सपरहिं

१७८.१. अइच्छिहइ

१८४.१. कतिमं

१८४.२. वंजणाविहिहोळयाणिय

१८५.१. जहुहिहियमियसिइं(श्रं?)

१८५.२. ° गंधएसल

१९२.२. वळा उवालधा

१९४.१. ° कम्मकारिणो

१९५.१. ° जासुयण °

१९८.२. ° साहुगं

२०२.१. खलखलाया

२०२.२. सदुघीसा

२०३.२ धम्ममह  
 २०४.२ वाहितुं मन्तला °  
 २०५.१ अहियं  
 २०५.२. ° चिहियं °  
 २०६.१. सागिद्विविधपट्टे  
 २०८.२. ° कोट्टगलेगं; कन्द  
 २०९.१. दट्ट; ° चिचइयं  
 २१०.१. वाणविलगो, समत्थ  
 २१०.२. गोवालो(?)  
 २१६.१. नाणाविह्वेगि °; पुरवरीधं  
 २१८.१. पेच्छणयच्छन्नेउ  
 २१८.२. जणविसाण  
 २१९.१. रायवाहच्छ  
 २१९.२. ° पट्टकरण उड्ढति  
 २२२.१. सोकुमालं  
 २२७.१. ठंतुग °  
 २२९.१. एहि  
 २३०.१. पायच्छणमिसिण °  
 २३०.२. वि एइ  
 २३३.१. महुकुरी  
 २३३.२. ° सुहाण  
 २३४.१. घणड(?)वाया  
 २३४.२. यारा मय °; ° जुइयर व्व  
 २३५.२. केयली °; चित्तवरे  
 २३६.२. निइयइम्वतं  
 २३७.१. भाराणइय °  
 २४१.२. महुमला  
 २४२.२. घं कय °  
 २४६.१. पणसित तह  
 २४७.१. यारे सु उत °  
 २५०.१. आसासिगृहं यायाचेडीए  
 २५०.२. भरिया; किंरि  
 २५१.२. खड  
 २५४.२. अहवदठंभिकण; पलोपणि  
 २५६.२. सरवरं ति

२५९.१. रंगियक्कय °  
 २६१.२. सरयजीयुणजायसे सर °  
 २६३.२. कारेण °  
 २६६.१. ° मंडेलेसुं रगइ  
 २६७.१. विव तहिं  
 २६७.२. घाडिया  
 २६८.१. पच्चारपायसती  
 २६९.१. चेडियळ  
 २७१.१. ° गमण °  
 २७१.२. ° संसुं; ° विहस  
 २७३.२. उ  
 २७४.१. कीरउ  
 २७६.१. विणासमंगो पवंमाय सेगोति  
 २७७.२. नहोच्छेज्जं  
 २८१.१. स जाय  
 २८२.२. कयलीहरे  
 २८५.१. मयाणाउ  
 २८५.२. साहिअइ  
 २८८.१. तुज्ज  
 २९३.१. बहुयासन्निचउ  
 २९३.२. अंगा  
 २९४.१. सा जस्स चंएवारो न  
 २९४.२. अणलिय जं  
 २९५.२. पिलुलपिउणा  
 २९६.२. फेणाएरोमुतियायवरा  
 २९७.१. पायकत्तरिकूल  
 २९९.१. ° सारसंसेरहकाअहसं °  
 ३००.२. ° निहि °  
 ३०२.१. संसारो होइ सयव्व  
 ३०२.२. जाया रमन्ति जाया  
 ३०४.१. मयाल  
 ३०५.१. ° वडलसुहयचकल °  
 ३०६.१. ° कोरेट °  
 ३०६.२. ° चलणमुण्डा

- ३०९.१. संज्ञा(का ?) य निम्नियानेतसि  
विजुयगमणो  
३०९.२. सर °  
३१०.१. ° नेडालिया  
३१०.२. अणुवस्सायामि  
३११.१. एकमेकस्सा नव्वुइ °  
३१३.१. यकमेकां तिचट्ठं विलियविलिय-  
विरहिंठ निकामरउ कामउ कामो  
३१५.२. ° गिहंमि  
३१६.१. देसयालो  
३२०.१. ° सत्तिवाय °  
३२१.२. एयगमगइ  
३२२.२. य पत्ता  
३२३.१. पाळण पाळण यं सुक्कयो(?)र  
लिए(?)व  
३२३.२. समुवइणो  
३२४.२. उमुस्सेवुवासो य  
३२७.१. उह्वाविया  
३२९.१. मज्जिय सिवाउल्लसिपूमा  
३२९.२. मायजाविय ° ; अणुप्पत्तो  
३३०.२. कोयव ° ; मेव  
३३१.१. समणुणुय °  
३३१.२. उक्कुइय °  
३३२.१. ° उरस्सो  
३३२.२. ° विकत्थण °  
३३३.२. पलंम्ववाला  
३३४.१. ° दन्ट °  
३३५.१. वग्गयम्मयं  
३३७.१. तिच्छियेच्छिरो  
३३७.२. कण्हं  
३३८.१. वार्णं कोयंजीव °  
३३९.१. कालहमुत्तेण  
३४०.१. ° गमयवेडाउ  
३४१.१. पढमिळ्ळमणुइएण  
३४१.२. ° भरमवायंती  
३४२.२. पिय उवेक्खती  
३४३.२. समालयं  
३४५.१. ° नियवं

- ३४५.२. सरीरे  
३४६.१. परंतंगि  
३४६.२. एच्छियणम्बपरं गिउ  
३४७.१. ° कड्डियं  
३४७.२. सल्लमिहट्ठिय °  
३४९.१. निसइ °  
३४९.२. कण्णहाविय °  
३५०.२. पीइपरंपरगाडं  
३५३.१. अणुपडेत्ती  
३५३.२. सोयामि  
३५४.२. चकायमच्छइमोइ कुसिउ  
३५५.१. विवमणं  
३५५.२. वेहत्थं  
३५६.१. अणुसोहइव्वधूमेण  
३५८.१. विसयंतरमाणन्तो  
३५८.२. देसंतरिउज्ज मे  
३५९.१. वेहम्बरियं  
३५९.२. होइ उ  
३६१.१. माइसोय °  
३६१.२. आगव पदेसं ; पिययमो ॥  
३६२.१. ° जीवियनिकालं  
३६३.१. कंठ च उदियं तत्थ  
३६६.१. अपच्छिमयं दंसणयं न इमं  
३६८.१. दावमंती  
३६८.२. छाउ पउलेहीइ  
३७१.१. अवरणि  
३७१.२. ससइ  
३७२.१. सधूमं जालज्जलं  
३७२.२. अइरेणं तरं वण  
३७४.१. एवाणासमुइउ  
३७४.२. भरणमणं अणुइयमिणं  
३७५.१. नाउवलवचलणोल्लिय °  
३७५.२. उज्झंति मज्झ  
३७८.१. सहहुत्तं  
३८१.१. अइवरयामि समाससोया  
३८४.२. घडिया छ  
३८५.१. ससुइडामणहिययाहि

३८५.२. पवेर घ(?)उहर  
 ३८७.१. रहंरसेरिनागए  
 ३८७.२. उट्टिए; उक्कंतओ  
 ३८८.२. हियतालयं  
 ३९०.२. जहाणभूसि सि कहि  
 ३९४.१. अहला वि त तं पक्खं;  
 धरावाससंतिपं  
 ३९४.२. सत्थवाहएयं  
 ३९५.१. काही  
 ३९८.१. एव  
 ३९८.२. भइरा  
 ४०१.१. देवयप्पसाएणं  
 ४०२.१. तीय सकारण  
 ४०३.१. उवनिग्गया  
 ४०५.१. उवोय °; ° विसेसउरुण °  
 ४०७.२. अंगं जल °  
 ४०९.२. निव्वुथा हं पुन्हय  
 ४१०.१. मयसिमतीयं  
 ४११.२. जोत्तावेइ य हंगमाणं  
 ४१३.१. सुरियं, लुक्खे  
 ४१३.२. अहिभहेइ  
 ४१५.२. निययाभिगारेसु  
 ४१९.१. छरतप्रतभां नथी  
 ४१९.२. त न य से  
 ४२२.२. अइयंबद्धनेहेण  
 ४२३.२. विक्खाय °  
 ४२७.२. निहावणयणयणमुद्धा  
 ४२८.१. सारेमिवाए  
 ४२९.२. सत्थममत्था  
 ४३०.१. एव लोय °  
 ४४०.१. सायतरंग °  
 ४४५.१. अकामा विसं  
 ४४५.२. दुहइ मि  
 ४४८.१. ° सरल्लिवायाणं  
 ४४९.१. कुसुमवण °; पउएसपरिवुडी  
 ४५१.१. वा

४५३.२. सोसिया  
 ४५७.२. समणुभयं मि  
 ४६०.२. लिहिया गए  
 ४६३.१. दणे  
 ४६४.२. धम्मोवगुहकरणी  
 ४६६.१. जे आओ  
 ४६६.२. ° भासेणओ  
 ४६८.१. भम्मिय °  
 ४७०.१. ° गदियमिगारा  
 ४७०.२. चेवरिया  
 ४७२.१. कारेजण  
 ४७३.२. विवत्तिजयं च  
 ४७४.२. देमो अहिंम  
 ४७५.२. कुणिमो चारं  
 ४७७.१. ° संजमो यण (उ ?)सेसु  
 ४७९.१. ° धुराणं  
 ४८२.१. विक्कट्ट °  
 ४८२.२. लण आसि  
 ४८३.२. समोत्थरुइ  
 ४८४.२. णपडवच्छ °  
 ४८७.१. अणणममो  
 ४९१.२. जीवियव्वयच्छे  
 ४९२.२. पडिमिणं सिरिही  
 ४९५.१. विसालववला  
 ४९५.२. विथलियत्स  
 ४९९.२. पुच्छिहो  
 ५००.१. विप्पणट्टं  
 ५०१.१. नाम वि; ° वेसहीहि  
 ५०१.२. जह ते अहं  
 ५०२.२. आसंगी  
 ५०३.२. गहिच्छामि  
 ५०४.१. हीहं  
 ५१०.१. जिणवथंवाउवित्त  
 ५११.२. चत्थ व  
 ५१२.२. उट्ट दोप  
 ५१४.१. आमसं

- ५१५.१. ° खारदुमाणं  
 ५२३.१. जइ लहं  
 ५२३.२. विणिण्ण  
 ५२४.१. इह मे  
 ५२५.१. एयइ  
 ५३०.१. निव्वं आयंविपुलो  
 ३५१.२. हासन्नसुहपउता  
 ५३३.२. इयम्मेवी  
 ५३४.२. ते सपरमाणा  
 ५३५.१. आससु  
 ५३६.१. भणिति  
 ५३८.२. लव्व जहा  
 ५४०.१. दुसम-थणेरिमाणूय  
 ५४०.२. चित्तपइयन्ते  
 ५४१.१. अरविंदसंदाणा  
 ५४५.१. ° दिट्ठ °  
 ५४६.२. तरुणाण  
 ५४७.१. ° मातुड °  
 ५४७.२. साविणि  
 ५४८.१. ° मत्तितीण  
 ५४९.१. इदुल्लंति जे  
 ५५०.१. कहेत  
 ५५०.२. उजायग °  
 ५५२.१. ° पडिजमणविलक्खे  
 ५५२.२. अच्चाभि; आणाए नथी  
 ५५४.१. अरविंद °  
 ५५९.२. इहमो  
 ५५१.१. निण्णपच्छियआसंसत्त्वत्त-  
 विन्तरु(बु?)मियजला  
 ५६२.१. ° सरावेहल °  
 ५६६.१. ° संभ(र ?)यसरीरो  
 ५७०.१. ° ठाणाट्टिया  
 ५७२.२. कणियंगरुद पडंता उक्क व  
 पमुक्क °  
 ५७३.१. कामिज्जंतो  
 ५७६.१. वाविजणदाण

- ५७६.२. चित्थाण  
 ५७७.१. इन्तकेळ ससत्ति  
 ५८०.१. जाणियच्छेहि  
 ५८०.२. काउं  
 ५८२.२. अणुगहिया  
 ५८४.२. ° रद्धकंतो  
 ५८५.१. ° सरदीविए  
 ५८५.२. सहयरिण कच्छच्छमि  
 ५८६.१. ° तरंगारंगिणी  
 ५८६.२. विहंणंगाणु ङरि; वराहामि  
 ५८८.२. निययव(घ ?)स्सयवं(व ?)  
 मसब्बमो  
 ५८९.२. जए सि  
 ५९०.१. जेहि सो  
 ५९४.२. मयाणं  
 ५९६.२. दुक्कणसूरियमणा  
 ५९८.१. पइज्जा; माणं पि  
 ५९८.२. पत्थयव्वा  
 ५९९.२. माणुस्सट्ठि  
 ६०१.१. ° मरपणा वा  
 ६०१.२. नाणामि  
 ६०४.१. देवी उत्तु °  
 ६०४.२. अच्छाहिं  
 ६०८.१. ° पासंति  
 ६०८.२. नयणे  
 ६१४.२. क्कमारीए  
 ६१५.२. ° ददववा  
 ६२१.१. जणं नियधरं  
 ६२४.१. ° परत्त °  
 ६२४.२. ° कुसुमं  
 ६२५.१. उइय  
 ६२५.२. वयण °  
 ६२९.२. बालवट्टपिय °  
 ६३०.१. रागरो  
 ६३२.१. समुसायं  
 ६३२.२. एहिंवेइ  
 ६३३.२. ° गुणसंताहुस्स

६३४.१. नायगे  
 ६३४.२. हि से नाम  
 ६३६.१. धणत्थ  
 ६३७.१. श्रीध य पुणो  
 ६४०.२. वोक्ससमाणा  
 ६४३.१. विणिस्संति; सपरितत्ता  
 ६५१.१. अवमय °  
 ६५२.१. पच किर  
 ६५२.२. पयडंविउ सत्थाहो  
 ६५४.१. सोवसंत; दूरिय °  
 ६५५.१. ° सरद्विओ; जीवियपय  
 ६५७.१. मइ मोहस्स  
 ६५८.१. सह सिच्छजिजर  
 ६५८.२. ° चणसण्णुणो  
 ६५९.१. ° पिडिमद्विया  
 ६६१.१. जा तुम्भ  
 ६६३.२. तुम्भं  
 ६६७.१. संपउमि  
 ६७७.२. ° घरसामंत  
 ६७८.२. व रोह  
 ६८०.१. लद्धाम्  
 ६८३.१. सिद्धक्खो  
 ६८३.२. मगसयमन्तो  
 ६८७.२. उवरिमत्तमयं  
 ६८९.१. लुम्बालयरस्स  
 ६९०.१. तीसत्था  
 ६९६.२. विगारहा गोकरीसा  
 ६९८.२. न करेसि करेसि  
 ६९९.५. लि चमि निविट्ठा  
 ७००.१. अहि कहि  
 ७०१.१. अहियं हिय °  
 ७०२.१. दात्थि  
 ७०४.२. कुणइ बोला  
 ७०६.१. विभवंधू  
 ७०८.२. परिसु(?)ण °  
 ७०९.२. मा एव अंतिअच्छो

७१०.२. तो नं  
 ७१४.२. हत्थ  
 ७१५.२. पिडियउत्थं व घत्त  
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