

Seventh Siddhantacharya Pt. Phoolchandra Shastri Lecture Series

Hemarāj Pānde's
Caurāsī Bol



By
Professor Padmanabh S. Jaini
University of California,
Berkeley, U.S.A.

Published by
Siddhantacharya Pt. Phool Chandra Shastri Foundation,
Roorkee 247 667 (India)
Shri Ganesh Varni Digamber Jain Sansthan
Naria, Varanasi 221 005 (India)

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Roorkee
Shri Ganesh Varni Digamber Jain Sansthan
Naria, Varanasi**

First Edition: 2007 A.D., Vir Nirvan Samvat 2533

ISBN No.: 81-86957-49-9

Price: Rs. 40.00

Available at:

**Siddhantacharya Pt. Phool Chandra Shastri Foundation
A-10, Hill View Apartment
I.I.T. Campus, Roorkee – 247 667 (India)**

**Ganesh Varni Digamber Jain Sansthan
Naria, Varanasi – 221 005 (India)**

Printed at:

Ajay Printers & Publishers, 19. Civil Lines, Roorkee

सातवीं सि. पं. फूलचन्द्र शास्त्री व्याख्यानमाला

हेमराज पाण्डेय कृत
चौरासी बोल

द्वारा

प्रो. पद्मनाभ एस. जैनी
कैलिफोर्निया विश्वविद्यालय
बर्कले, यू.एस.ए.

प्रकाशक

सिद्धांताचार्य पं. फूलचन्द्र शास्त्री फाउंडेशन
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नरिया, वाराणसी - २२१ ००५

प्रकाशकः

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संस्करणः ई. २००७, वीर निर्वाण सम्वत् २५३३

आई एस बी एन नं. : ८१-८६६५७-४६-६

मूल्यः रु. ४०.००

उपलब्धता:

सि. पं. फूलचन्द्र शास्त्री फाउंडेशन
ए-१०, हिल व्यू अपार्टमेन्ट
आई.आई.टी.परिसर, **रूड़की** - २४७ ६६७ (उत्तराखण्ड)

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मुद्रणः

अजय प्रिंटरस एण्ड पब्लिशर्स, १६, सिविल लाईन्स, रूड़की

PUBLISHER'S NOTE

The Seventh Siddhantacharya Pandit Phoolchandra Shastri Lecture was delivered by internationally renowned scholar Prof. P. S. Jaini, University of California, Berkeley on 20th October 2004 from 3:30 P.M. to 5:30 P.M. on the premises of Jain Math, Shri Shravanbelgola. The program was held under the auspices of National Institute of Prakrit Studies and Research, Shravanbelgola in the benign presence of H. H. Swastishri Charukeerti Bhattarak Mahaswamiji. Renowned scholar Pandit Dhanya Kumar Bhore, Karanja, presided over the lecture and delivered his remarks at the end of the questions-answer session.

This lecture series coincided with the release of the English translation of Dhavala-Book One, an arduous task carried out by Dr. N. L. Jain. H. H. Swamiji kindly agreed to my request for holding the lecture in conjunction with this historic program of release of Dhavala, also by Prof. P. S. Jaini. It also gave me the unique opportunity of getting to know Prof. P. S. Jaini from close quarters. I always feel overwhelmed by the breadth and depth of the ocean of knowledge in which Prof. Jaini swims and dives so effortlessly. I thank him on behalf of the Siddhantacharya Pandit Phoolchandra Shastri Foundation, Shri Ganesh Varni Digambar Jain Sansthan, and the National Institute of Prakrit Studies and Research for being so kind to accept our invitation and deliver the lecture and hold a question-answer session.

In the end, I bow before H. H. Swamiji for his constant support, patronage and inspiration for the programs that we strive to promote. Lord Gommateshwar stands tall guiding us in all our endeavors and programs; we offer our humble prayers to him.



(ASHOK KUMAR JAIN)

Secretary, Shri Ganesh Varni Digambar Jain Sansthan, Varanasi
Chairman, Siddhantacharya Pandit Phoolchandra Shastri Foundation, Roorkee

PREFACE

It was a great honour for me to deliver the seventh Siddhantacharya Pandit Phoolchandra Shastri Lecture at the kind invitation of H.H. Charukirti Bhattaraka Mahaswamiji of Shravanbelgola, at a function held there on 20th October 2004, under the auspices of the National Institute of Prakrit Studies and Research.

My academic career began in Varanasi in 1952 as a Lecturer in Pali at the Banaras Hindu University. It is there that I had the good fortune of meeting and conversing with revered Pandit Phoolchandrajī, almost on a weekly basis. I was overwhelmed by his vast knowledge of the profound doctrines of Jainism, which he had expounded in his masterly editions of the Sarvārthasiddhi, the Dhavalā, and the Samayasāra-kalasha, and by the boundless enthusiasm with which he shared this knowledge with students eager to learn. In 1956 I joined the University of London and moved to the University of California at Berkeley in 1973. During this period I was able to combine my researches in Buddhism with Jainism, a task made easy by the numerous insights gained through reading such polemical works of Panditji as the Khāniyā-Charchā (1963) and his most celebrated Jaina-Tatva-Mīmāṃsā, a copy of which he kindly presented to me with great affection during a meeting in 1979.

Pandit Phoolchandrajī, who relentlessly pursued Truth throughout his works, would have wholeheartedly approved this lecture on an unpublished work called Caurāsī Bol, by Pande (Pandit) Hemraj. He was a contemporary of Kavivara Banarasidas and is well known for his Hindi Bālāvabodha commentary (dated 1653 A.D.) on the Pravacanasāra of Acharya Kundakunda. In Caurāsī Bol, Pandit Hemraj, most probably for the first time, expounds on 84 Points of Contention between Shvetāmbaras and Digambaras, not moved, as he says at the end, by sectarian spirit, but by a desire to arrive at the true meaning (satya-artha) of the words of the Jina!

I wish to take this opportunity to commend Dr. Ashok Kumar Jain for his dedication to the noble tasks entrusted to him by his eminent father our most revered Panditji Phoolchandrajji Siddhantashastri.

Berkeley, California

Prof. P. S. Jaini

Hemarāj Pānde's Caurāsī Bol

by

Padmanabh S. Jaini

University of California,

Berkeley

In 1956 Professor Hiralal R. Kapadiya published an article called "Dikpaṭa Caurāsī Bol [Pratyukti]: (84 Bol Vicāra) Rekhādarshana," describing the contents of an important metrical Hindi work by Upādhyāya Yashovijayaji.¹ At the end of this text we learn that it is a refutation of the [Sītapāṭa] Caurāsī Bol, i.e., Eighty-Four Points of Controversy between the Digambaras and the Shvetāmbaras, a composition by Hemaraj Pande:

हेमराज पांडे किये, बोल चुरासी फेर,
या विधि हम भाषा वचन, ताको मत किय जेर (१५८)

Professor Kapadiya informs us that he had asked a Shvetāmbara monk Candanasāgaragaṇi to search for a manuscript of this Digambara work. A handwritten paper manuscript of it indeed was found in Surat and was identified as the original work of Hemaraj Pande. However, Professor Kapadiya received from Surat only the first four and the last five verses of this manuscript, which he reproduced in his article. At the end of the fifth verse the author's name appears as Kavi Hema, who composed it for the benefit of one Kaurapāla in the city of Agra. Unfortunately, the Surat manuscript was never fully edited or published, and we hear nothing more about it.

My search in the catalogues of Jain bhandaras in Rajasthan, prepared by Dr. Kasturchand Kasliwal,² yielded several entries for this important manuscript. I am indebted to Mr. Subhash C. Jain of Jaipur who, with the kind help of Dr. Kasliwal, obtained for me a xerox copy of one of these manuscripts, together with correct readings of several obscure words in it. The manuscript, listed as No. 320, has a total of 9 pages copied in Samvat 1723 (= A.D. 1666). Verse number 24 of this manuscript, which lists the eighteen defects (doshas) that are absent in a kevalin in the Digambara tradition, appears as a quotation in Upādhyāya Yashovijayaji's composition (verse no. 19). Thus it can be

safely assumed that this work is identical with the one that formed the pūrva-paksha for the Shvetāmbara refutation.

The author of the Caurāsī Bol, Hemaraj Pande, is the same person who wrote the Hindi Pravacanasāra Bhāshā Tīkā called Bālāvabodha, published in the Pravacanasāra of Kundakunda, edited by Dr. A. N. Upadhye.³ This work was completed in Agra in Samvat 1709 (= A.D. 1653) when Shah Jahan was on the throne of Delhi. We learn from a biography of Hemaraj, written by Dr. Kasturchand Kasliwal, that he was also the author of some fifteen additional works, several in verse, including the Caurāsī Bol, which was completed in the same year as the Bālāvabodha.⁴

At the end of his brief article, Professor Kapadiya had expressed a wish that these two texts should be edited, translated, and compared to arrive at a better understanding of these two ancient Jain traditions:

आम प्रस्तुत कृतिनुं अनेकविध महत्त्व होवा थी ...
अेनो विशेष प्रचार अने अभ्यास थवो घटे आ माटे
आ कृतिनुं समीक्षात्मक संस्करण तैयार करावी प्रकाशित
करावुं जोईअे. अेमां पूर्वपक्ष तरीके हेमराज पांडेनी
सितपट चौर्यासी बोल नामनी कृतिने स्थान आपवुं
घटे, विशेषमां प्रस्तुत कृतिनो गुजराती अनुवाद
पण आपवो जोईअे. साथे साथे सामसामी अपायेली
दलीलो केटली सबळ अने प्राचीन छे ते दर्शावावुं जोइअे.

The present edition of Hemaraj Pande's Caurāsī Bol thus takes one more step in furthering a critical study of the manifold issues that separate the Digambara and the Shvetāmbara traditions. As is well known, two major issues, namely, kevali-bhukti (whether a kevalin, i.e., an Omniscient Being, partakes of food or not) and strī-mukti (whether a woman may attain moksha in that very life or not) dominate that debate. The Strīnirvāna-Kevalibhuktīprakaraṇe, edited by Muni Jambūvijaya,⁵ is a most comprehensive collection of original and commentarial material available on these two topics. This has facilitated a good amount of modern research, notably, an article entitled, "Food and Freedom: The Jaina Sectarian Debate on the Nature of the Kevalin," by Professor Paul Dundas,⁶ and my own book *Gender*

and Salvation: Jaina Debates on the Spiritual Liberation of Women.” But the remaining issues are not less important and call for scholarly attention. Professor Kapadiya in his article takes note of some twenty-seven major topics and puts together a longer list from the headings that appear in Upādhyāya Yashovijaya’s “Pratyukti” published in the *Gūnjara Sāhitya Sangraha*.⁸

Hemraj Pande’s work contains eighty-four (caurāsī) points (bol) presented in a composition of ninety-one verses in varieties of Hindi meters. The number eighty-four seems to have been deliberately chosen by him to match with the eighty-four hundred thousand varieties of *yonis* into which a *jīva* may repeatedly be reborn in the course of *samsāra* (see verse no. 88). He is suggesting thereby that those who hold these views may not escape *samsāra*. In the absence of any prior Digambara work on this topic, we might assume that he himself drew up this list and composed his verses accordingly.

Upādhyāya Yashovijaya’s refutation has one hundred sixty-one verses and yet his response seems to be limited to only some fifty-one topics. I list here in serial order the eighty-four points attributed by Hemaraj to the Shvetāmbaras. The Shvetāmbara refutation does not follow the same order of items nor does it address all the points and hence is given in a separate list.

A brief outline of the eighty-four disputed views (*vādas*) attributed to the Shvetāmbaras by the Digambara shrāvaka Hemaraj Pande [numbers refer to the verses]:

Introductory verses with a brief account of the beginning of the Shvetāmbara sect during the time of Ācārya Bhadrabāhu. (1-18)

1. The kevalin partakes of food by morsel (*kavala-āhāra*). (19-24)
2. The kevalin needs to answer the calls of nature (*nīhāra*). (25-27)
3. The kevalin is subject to the suffering of disease (*roga*). (28)
4. The kevalin may suffer attacks (*upasarga*), such as that which happened to Mahāvīra at the hands of Goshāla.⁹ (29)

5. The Jina (like Vardhamāna) attends school although he possesses *avadhijnāna* at the time of his birth.¹⁰ (30-31)
6. The Jina, prior to abandoning the household, distributes gifts for an entire year.¹¹ (32)
7. The Jina gives up clothes at the time of his renunciation but Indra, the King of Gods, places a length of cloth over his shoulder (deva-dūshya).¹² (33)
8. In the absence of the gaṇadhara—the only human beings who can interpret the *divya-dhvani*—the *Jina* (Mahāvīra) preached his first sermon to the gods only.¹³ (The Digambara point seems to be that if this were the case, then it would be wasted as the gods could not take any *vratas*. They believe that the *Jina* maintained silence for sixty-six days until Gautama, the first gaṇadhara-to-be, appeared in the *samavasaraṇa*.)¹⁴ (34-35)
9. Mahāvīra's mother (Trishalā) was not his natural mother because he was conceived in the womb of the brahman Devānandā.¹⁵ (36a)
10. The first Tīrthankara, Ādinātha, was born with a twin sister (*yugaliyā*), and they became husband and wife. (36b)
11. In addition to his twin-wife, Ādinātha married Sunandā, a second wife, who had become a widow (i.e., *vidhavā-vivāha*).¹⁶ (37-38)
12. Mahāvīra was first conceived in the despicable family of a brahman. (39)
13. By the orders of Indra, Harinegameshī transferred that fetus into the womb of Trishālā and this is called (by the Shvetāmbaras) a miracle (*acherā*, i.e., 'āscarya').¹⁷ (40-45)
14. The belief that only two Jinas, namely, Malli and Nemi, were unmarried, while in fact there were five. (According to the Digambaras, Vāsupūjya, Pārshva, and Mahāvīra were also kumāras, i.e., unmarried). (45)

15. The belief that a kevalin (for example, Bāhubali) would respectfully greet an other kevalin, like Rishabha.¹⁸ (46-47)
16. A kevalin like Mahāvīra unknowingly suddenly sneezed (which suggests that the kevalin's body still has impurities). (48)
17. Gaṇadhara Gautama paid respects to a non-Jaina mendicant [named Khandaka]. (49-50)
18. A woman may attain moksha in that very life (strī-mukti). (51-53)
19. Tīrthankara Malli was [not a man but] a woman. (54-58)
20. A yugala (male and female twins) born in [the continent of Hari-varsha was snatched by a heavenly being (deva) and brought to the continent of Bharata where he made their bodies small (to suit the Bharata region, i.e., against the rule that a *bhogabhūmi* person cannot come to the *karmabhūmis*).¹⁹ (59)
21. They were anointed as king and queen in Māthurā, where they ate meat and were reborn in hell (i.e., when in fact a person born in the *bhogabhūmi* is reborn only in heaven). For this reason, the Shvetāmbaras consider this a miracle (acherā). They maintain that the lineage of the Haris (Harivamsha) derives from this family. (In the view of Digambaras, this story violates the rules pertaining to the twins born in a *bhogabhūmi*). (60-64)
22. A muni does not break the *aparigraha-mahāvratā* even when he keeps fourteen requisites (*upakaraṇas*, such as *pātras* for collecting food and water, clothes, blanket, and so forth). (65-67)
23. Kāla is not a separate dravya. (68-69).
24. The gaṇadhara of Tīrthankara Munisuvrata was a horse.²⁰ (70)

25. A muni may partake of meat under some special conditions. (70)
26. A *muni* should beg food from different houses and eat that food at his place of residence. (70)
27. It is not a sin if one beats up a person who reviles your doctrine. (70)
28. Bharata was Brāhmī's brother, and yet he wanted to make her his wife. (71)
29. Bharata became a kevalin while still living in the household.²¹ (71)
30. Draupadī was a virtuous wife but yet she had five husbands. (71)
31. A mendicant disciple attained *kevalajnāna* while carrying his teacher [called Caṇḍarudrācārya] on his shoulders. (72)
32. Mahāvīra was married.(72)
33. Mahāvīra's son-in-law, called Jamāli, disputed with him.²³ (72)
34. Kapila was a *kevalin* and yet he danced.²⁴ (72)
35. Vasudeva (the father of Krishna) had as many as seventy-two thousand wives. (73)
36. Bāhubali was taller even than five bow-lengths. (73)
37. A muni may receive food from a member of the shūdra caste. (73)
38. Heavenly beings (*devas*) can have conjugal relationships with human females. (73)
39. A woman called Sulasā produced thirty-two sons from one oetus.²⁵ (73)

40. The first Vāsudeva called Tripirshta was born from a *nāmati* (?).²⁶ (73)
41. Mahāvīra visited non-aryan regions.²⁷ (74)
42. Māhavīra preached to the *mlecchas* even in the fourth time period. (74)
43. There is no fault if a person who is fasting takes medicine. (74)
44. A cakravarti can have sixty-four thousand wives. (74)
45. The nudity of a Jina in the samavasarana remains invisible. (75)
46. The sky-cladness (i.e., nudity of a muni) is a cause for producing passions. (75)
47. A *yati* may keep a [walking] stick. (75)
48. A *yati* may have ear ornaments (doubtful reading). 75
49. Marudevī (the mother of Jina Rishabha) attained moksha while riding on an elephant.²⁸ (75)
50. There is no fault if a weak muni takes food other than at the fixed times. (75)
51. A householder may attain *kevalajñāna* without undergoing the formal act of renunciation. (76)
52. A person born as a cāṇḍāla may become a muni and attain *moksha*. (76)
53. It is acceptable to worship an ornamented image of the Jina. (76)
54. Moksha is possible without giving up clothes and ornaments. (77)

55. The sun and moon in their original form came to greet Mahāvīra. (77)
56. The Digambara list of the eighteen faults from which a Jina is free is changed into a different list. (For example: They do not consider a *kevalin* to be free from hunger and thirst.) (78)
57. They also make changes in the list of thirty-four atishayas of a Tirthankara. (78)
58. Camara, the King of the Vyantarās, went to conquer the King of the Saudharma heaven.²⁹ (79)
59. Seeing his adamantine stick, Camara then came to take refuge at the feet of Mahāvīra. (79)
60. When a Jina attains *nirvāṇa*, his body does not evaporate entirely like a lightning (contrary to the Digambara belief). (80)
61. If a householder sees a *muni* who is suffering from lust, he may offer a woman to him so that he does not abandon his mendicant life. (80)
62. Even the body of a *kevalin* can cause destruction of beings. (80)
63. When Mahāvīra died, the gods gathered together and worshipped his jawbone.³⁰ (81)
64. At the janma-kalyāṇaka of Mahāvīra, he shook Mount Meru (with his toe). (81)
65. There are only fourteen dreams, not sixteen (as the Digambaras hold), that foretell the birth of a Tirthankara.³¹ (81)
66. Gangādevī lived for fifty-five thousand years. (82)
67. Cakravarti Bharata merely followed the ways of the world (i.e., he was unattached like a monk while still ruling his kingdom). (82)
68. There are not ninety-six *bhogabhūmis*. (86)

69. There is no fault in taking water from a leather bag. (83)
70. There is no fault in taking a meal prepared with ghee kept in a leather bag. (83).
71. There is no fault in eating food that has become stale. (83)
72. There is no fault in eating a whole fruit. (83)
73. The goddess Nīlānjanā did not dance in front of Rishabha to make him renounce the world (doubtful reading). (84)
74. Vardhamāna resolved while still in the womb of his mother that he would not renounce the world as long as his parents were alive.³² (84)
75. Bāhubali was born as a twin (*yugala*) (doubtful reading of lines 4 and 5). (84)
76. Nābhi and Marudevī were twins (*yugala*) and *Rishabha* was born to them. (85)
77. All *yugalas* have impurities in their bodies. (85)
78. All *shalākā-purushas* (included in the list of sixty-three) have *nīhāra* (they respond to the calls of nature). (85)
79. There are not one hundred Indras, but only sixty-four Indras. (86)
80. There are only twelve abodes of heaven, and not more. (86)
81. The Yādavas, although they followed the path of the Jinas, partook of meat. (86)
82. A human being can go beyond the mountain called Mānushottara. (86)
83. There are not twenty-four Kāmadevas. (86)

84. In the nine uppermost heavens, there is no minimum age limit (i.e., they all have the same age?). [The last line of verse 87 is missing. The meaning of the third line is not clear.] (87)

Concluding verses:

These are the eighty-four points [corresponding, that is, leading to rebirth in] eighty-four hundred thousand *yonis*. Those who believe in these indeed are sporting in the ocean of *samsāra*. (88)

In the city of Agra, there lives the wise and learned Kaurapāla. For his sake Kavi Hema composed this poem. (89)

I have not composed this work with any grudge [against the Shvetāmbaras] nor have I done this just to support my own view. This is a preaching consisting of truth. May it make good people happy. (90)

May these words of mine, which reveal the truth, illuminate the hearts of all. May they tear the cover of darkness in the form of doubt. Let there be an increase of knowledge and happiness. (91)

Thus ends the *Caurāsī Bol*, the Eighty-Four Points of Controversy.

I give below a list of the items found in Upādhyāya Yashovijayaji's/Dikpaṭa Caurāsī Bol [Pratyukti] based on the headlines appearing in the Gūṛjara Sāhitya Sangraha, vol. 1, pp. 572-597. (Numbers at the end refer to verses.)

Introductory verses give an account of the origin of the Digambara sect in Vīra-nirvāṇa samvat 609, as narrated in the story of a muni called Sāhasamalla, a disciple of ācārya Krishna. (1-17)

1. The [Shvetāmbara] list of the eighteen defects (dosha) that are not found in a Kevalin differs from that of the Digambaras. (18-19)
2. The kevalin does eat food by morsel (kevali-bhukti). (20-23)
3. The Tīrthankara's body has the same seven components (sapta-dhātus) as any other human being. (20-23)

4. The kevalin is subject to eleven kinds of hardships (parīshahas). (24-33)
5. The kevalin's speech consists of articulated words. (34)
6. All shalākā-purushas have nīhāra. (35-37)
7. Human beings may go outside the boundary of the Mānushottara Mountain. (38-39)
8. Cakravarti Bharata attained *kevalajñāna* while still in the state of a householder. (40-42)
9. Moksha is possible even for those possessing non-Jain mendicant insignia (anyalinga-mukti). (43)
10. It is possible for a woman, for example Malli-kumārī, to attain *moksha* (strīmukti). (44-47)
11. Even after becoming a *kevalin* Bāhubali greeted respectfully (vinaya) Jina Rishabha. (48)
12. Tīrthankaras do indeed give gifts of wealth for an entire year prior to their renunciation. (48)
13. Kapila, a kevalin, danced [in order to convert five hundred thieves to the holy path of mendicancy as narrated in his story, and hence there is no fault in it]. (48)
14. Malli and Nemi were the only two Jinas who did not marry. (49)
15. Draupadī did marry all the five Pāṇḍava brothers. (50)
16. A *muni* should collect alms by going from house to house (and not take his meal standing in one house as is the custom among the Digambaras). (50)
17. It is proper to worship an image of a Jina with items such as musk (kastūrī), etc. (51)

18. A naked image of a Jina is not auspicious; it is proper to worship an image of a Jina with ornaments. (52-53)
19. A Jina's nudity is not visible to anyone as Indra places an ambara (a piece of cloth) on his shoulder. (54)
20. The gaṇadhara Gautama did honor a parivrājaka, a mendicant of a non-Jaina order, for the sake of dharma. (55)
21. It is proper to make a sthāpanā of a Jaina monk (guru) in his absence similar to the image of a Jina. (56-57)
22. Shatrunjaya is a holy place (tīrtha). [This item is missing in the Digambara list.] (58)
23. A Jain monk may give initiation (dīkshā) and even preach a sermon (both of which are auspicious activities) while still maintaining the shuddha-upayoga. (59-63)
24. Vasudeva (father of Krishna) had seventy-two thousand wives (i.e., more than a cakravarti. This is similar to Bāhubali being stronger than Bharata). (64-65)
25. Jamāli was the son-in-law of Jina Mahāvīra and he did start a wrong view (kumata, i.e., a niḥnava). (66)
26. A disciple of Candarudrācārya attained kevalajñāna (while he was carrying his sick teacher on his shoulders). (67)
27. The vyavahāra naya is as important as the nishcaya naya. (68-76)
28. The dravyārthika and the paryāyārthika *nayas* are equally important. (77-87)
29. Time (kāla) is not a *dravya*. (88-92)
30. Mahāvīra shook Mount Meru (with his toe) at the time of his janma-kalyānaka. (93-94)
31. The gaṇadhara of JinaMunisuvrata was not a horse, contrary to what the Digambaras have alleged. (The true story is that a

horse, a friend of the Jina in a former life, at the time of his death, received the teachings from him. He was reborn in heaven and he established an image of that Jina at Bhrgukaccha. That place came to be called Ashva-avabodha). (95-102)

32. The panca namaskāra mantra consists of sixty-eight syllables. [This item is not found in the Digambara list.] (103-107)
33. The Tīrthankara teaches in Ardhamāgadhī. (108-109)
34. In the heavens the gods worship the jawbone of the Tīrthankaras. (110)
35. One can attain *moksha* even if born in low families. (111-114)
36. There was the transfer of the embryo of Mahāvīra. (115)
37. The transfer of embryo does not result in Mahāvīra having two fathers. (116-121)
38. Bāhubali having attained kevalajñāna performed circumambulation (pradakshinā) to the Jina Rishabha, a proper thing to do. (122-123)
39. Mahāvīra sneezed. (124)
40. The bringing of the yugaliyas to Mathurā from Hari-varsha to establish the Harivamsha is a form of acherā. Such things do happen once in a while in the infinite time cycle. (125-129)
41. Camara arrived in the heavenly abode called Saudharma. (130)
42. Mahāvīra did wander in the non-aryan regions. (131)
43. Gods may have sexual relations with human females. (131)
44. The first preaching of Mahāvīra took place soon after his attaining kevalajñāna—and not after a silence of sixty-six days as believed by the Digambaras. (132-136)
45. The mother of a Tīrthankara witnesses only fourteen dreams—not sixteen as believed by the Digambaras. (137)

46. The thirty-four atishayas of a Tirthankara are correct as they are listed by the Shvetāmbaras. (The Digambaras are wrong in including “absence of hunger” as an atishaya.) (138)
47. There is nothing wrong with taking water stored in a leather bag. (139)
48. It is not improper for a monk to receive food prepared from ghee that has been stored in a leather bag. (139)
49. Marudevī and Nābhi were twin brother and sister from whom Jina Rishabha was born. There is nothing improper in this considering the time when it took place. (140-141)
50. It is proper for a *sādhu* to keep *pātras* for collecting food and water, clothes, and other requisites (*upakaranas*). (142-155)
51. The Jaina Agamas are indeed still in existence (a fact disputed by the Digambaras). (156-157)

Concluding verses:

Hemraj Pande has composed Eighty-four Points (*Caurāsī Bol*). Accordingly we also have refuted them in this spoken language (*bhāshā*). There are in the words of Digambaras a hundred more faults, but why waste time on them? (158-159)

A learned person has faith in that which is truthful, while a fool delights in falsehood. But if he were to trust only the true words and keep the company of saints, he would surely enjoy unbroken happiness. Thus says the *Vācaka* (i.e., *Upādhyāya*) *Jasa* (i.e., *Yashovijaya*). (160-161)

I give below a copy of the manuscript of *Caurāsī Bol* described above without any corrections, as only a single manuscript was available for this edition. Doubtful readings are indicated by (?).

चौरासी बोल

ॐ नमः सिद्धेभ्यः ।

छप्पय छन्द -

सुनय पोष हत दोष मोक्ष मुख शिव पद दायक
गुण मणि कोष सुघोष रोषहर तोष
विधायक ।

एक अनंत सरूप सन्त वन्दित अभिनन्दित
निज सुभाव परभाव भाव भासेइ
अमंदित ॥

अविदित चरित्र विलसित अमित
सर्व मिलित अविलिप्त तन ।

अविचलित कलित निज रस ललित
जय जिन विदलित कलिलधन ॥२॥

इकतीसा सवैया -

नाथ हिम भूधर तैं निकसि गनेश चित्त
भूपरि उतारी शिव सागर लौं धाई है ।

परमत वाद मरयाद कूल उन्मूलि
अनुकूल मारग सुभाय ढरि आई है ।

बुध हंस सेइ पापमल कौं विध्वंस करै
सुरवंश सुमति विकासि वरदाई है ।

सपत अभंग भंग उठै है तरंग जामैं
ऐसी वानी गंग सरवंग अंग गाई
है ॥२॥

दोहा -

सेतंबर मत की सुनी जिनतै है मरजाद ।
मिलहि दिगंबर स्यौं नहीं जे चौरासी
बाद ॥३॥

तिन्ह की कछु संछेपता कहिए आगम जानि ।

पढत सुनत जिनिके मिटै संसै मत
पहियानि ॥४॥

संसय मत में और है अगनित कलपित बात ।
कौन कथा तिन्ह की कहै कहिए
जगतविख्यात ॥५॥

चौपाई-

जगत रीति सौजे न मिलाही
कहे अछेरे जिनमतमांही ।
जामै कथा कही बहुतेरी
संसय उपजावन भव बेरी ॥६॥
तातैं सेतंबर मत चाले
संसय मती जानि निरबले
भद्रबाहु स्वामी कै बारै
बारह बरस काल हुवसारै ॥७॥
तहां भयो इनको अंकुरौ
क्रम क्रम बढत बढत हुव पूरौ ।
कहवति कौं यह जैन कहावै
भोजन सविस नाम ज्यों पावै ॥८॥
जो नर नांहि वस्तु का खोजी
सो न सुमत अमृतरस भोजी ।
अंतरदृष्टि होइ घट जाकै
भेदबुद्धि परकासै ताकै ॥९॥

दोहरा -

आकदुग्ध अर गोदुग्ध
इनमें बड़ौ विवेक ।
एक घटावै दिष्टि कौ
तेज बढ़ावै एक ॥१०॥
कहा भयौ जो पीत है
पीतल कनक न होइ ।

परगट करै विदग्ध लखि
 मुग्ध न जानै सोइ ॥११॥
 कहत यथारथ सौ लखै
 जाके, होइ सुदिष्टि ।
 कहा लखै रवि कै उदय
 जो नर अंध निकिष्टि ॥१२॥
 कहै सुनै कछु होत नहि
 जाके घट परकास ।
 सोइ नर निज अक्षसौं
 लखैं सुलक्ष विलास ॥१३॥
 जौं कठोर पाषान परि
 वरसै मूसलधार ।
 तौ भी मेघ न करि सकै
 कोमलता गुनसार ॥१४॥
 तावत ज्यौं प्रगट करै
 अगनि सुदर्ब कुदर्ब ।
 त्यों ही बुध सत असत का
 भेद करतु है सर्व ॥१५॥
 भूसि उठतु स्वान ज्यौं
 दुर्जन सुनि सुनि बात ।
 तौं भी सत्यारथ कहै
 सुधी सदा अवदात ॥१६॥
 कहा करै सविता पिता
 सबही कौं सुख देइ ।
 आधासीसी युक्त नर
 सो दुख सहज लहेइ ॥१७॥
 यथारथ कल्पित कहै
 जे नर अंध कुबुद्धि ।
 बंधन करि भव वन भमहि
 लहहि न कबहु न सुद्धि ॥१८॥
 वीतराग दूषनरहित

भूषण भूकुल जास ।
जिस जग भूषण देव कै
कहहि अहार गरास ॥१६॥

सवया इकतीसा

केवली आहार करै मानत ही लागतु है
दूषण अठारै महाप्रमाद मोहियै ।
मोहकर्म नासकारि बीरजु अनंत धारी
ताहि भूख लगै ऐसे कहन न सोहियै ॥
भुंजत अनंत सुख भोजन सौं कौन काज
आदित के वंदे कहां कहा दीप बोहियै ।
काहू परकार ईस कौं न कबल आहार
जे कहे है तिन्हकैं जग्यो है पाप
कहिये ॥२०॥
मोहनी करम नासै वेदनी कौ बल नासै
विस के विनासे ज्यों भुजंगम की
हीनता ।
इंद्रिनी के ग्यान सौं न सुख दुख वेदै जहां
वेदनी कौ स्वाद वेदै इंद्रिणी अधीनता ॥
आतमीक अंतर अनंत सुख वेदै जहां
बाहिर निरंतर है साता की अछीनना ।
तहां भूख आदि असाता कहा बल करै
विस कणिका न करै सागर
मलीनता ॥२१॥
देव मानसी कही अहार तैं तृपति होइ
नारकीक जीवनि कौं कर्म कौं अहार है ।
नर तिर्यच कै प्रगट कवला आहार
एक इंद्रि . धारक के लेप कौ आधार
है ॥
अंडे की विरधि होइ ओजाहार सेवन तै
पंखी उर ऊषमा तै ताकी बढवार है ।

नोकर्मवर्गना कौ केवली कै है आहार
थितिकारक है जो न सविकार
है ॥२२॥

दोहरा-

और जीव कौ लगत नहि
तनपोषक सुखदाइ ।
समय समय जगदीप कौ
लगौ वरगना आइ ॥२३॥

छपय-

क्षुधा त्रिषा भय दोष रोग जर मरण जनम मद
मोह खेद परसेद नीद विस्मय चिंता गद
रति विषाद ।
ए दोष नहि अष्टदश जाकै केवलग्यान अनंत
दरसन सुख वीरज ताकै नहि सपत
धातु ॥
सब मल रहित परमौदारिक तन सहित अंतर अनंत
सुख रस सरस सौ जिनेस मुनि पति
सहित ॥२४॥

दोहरा-

जिहां आहार बनै नहीं
तहां क्यों होइ निहार ।
परगट दूषन देखियै
इसमैं कौन विचार ॥२५॥
कलपि विकलपी कहतु है
और दोष विकराल ।
निर्मल केवलिनाथ के
है निहार मलजाल ॥२६॥

चौपई

जौ मुनि तपवी रिद्धि के धारी
गहत अहार ते न नीहारी ।
क्यों करि सकल जगत के स्वामी
करैं निहार अमलपदगामी ॥२७॥

दोहरा-

जाकै देखि मिटै विकट घोर उपद्रव वर्ग ।
दोष होइ ताकाँ कहै रोग और
उपसर्ग ॥२८॥

सवैया इकतीसा-

कहै, कोउ क्रोध साला (?) हुवौ है गोसाला मुनि
तिनि तेजोज्वालमाला छोड़ी परजलती ।
वीर के समोसरणि दाहे जिन दोइ मुनि
ताकी झाल स्वामीहू कौ पहुची
उछलती ॥
तहां भयो उपसर्ग नाही उषमा तै फिरि
उदरकी व्याधि लइ आमलो प्रज्वलती ।
परगट दोष जानि तजै असौ सरधान
ज्ञानवान जिनि कैं सुजोति जगी
बलती ॥२९॥

दोहरा-

जनमत ही मति श्रुति अवधि
तीन ग्यान घट जास ।
कहै पढ्यौ वटसाल सौं
वर्धमान गुनवास ॥३०॥
कहै और सितवास सब (?)
जब जिन होइ विराग ।
एक वरस लौं दान दे

अंत करै घर त्याग ॥३१॥
जिन वैराग दसा धरत
त्याग सब पर भाव ।
कहा जानि आपनौं करों
पाछे दान बताव ॥३२॥
धरै दिगंबर दसा जिन
पाछे अंबर आनि ।
इंद्र धरै जिनकंधपरि
यह संसयमति मानि ॥३३॥

चौपई-

गनधर विना वीर की धनी निफल
खिरी न काहू मानी ।
समकित व्रत का भया न धारी
कोउ तहां कहै सविकारी ॥३४॥

दोहरा-

कै न खिरै जौ खिरै
तौ होइ सफल तहकीक ।
खिरै फलविना जे कहै
तिनकी बात अलीक ॥३५॥

अडिल-

लोकनाथ सो जिनवर जाकौं पूत है
तिस मातास्यौ कहै और परसूत है ।
आदिनाथ कौ प्रगट कहुत है जुगलीया
तिनिहींकौ फिरि कहै भए ते
पतितिया ॥३६॥

चौपड़-

कहै जुगलीया कोउ मुंवौ
ताकी तियन रंडापौ हुवौ ।
सोई रिषभदेव घरि आनी
भई सुनंदा दूजी रानी ॥३७॥

सौरठा-

करै न निंदित काज, जो समानिक हौइ जन ।
क्यों करि श्री जिनराज, करै अकारज
विधिकरन ॥३८॥
कहै कोउ कहै कोउ रिषभ थौ विप्र तिसू
देवानन्द तिय ता गर्भि जिन वीर
उतर्यो ।
दिन असी तिनिल (?) बस्यौ तिहां तब इंद्र समय्यो
हीन जाति दुज कुल विषै महापुरुष
अवतार
जोगि नांहि तातैं करौं और गरभ संचार ॥३९॥

सौरठा-

कीयौ इन्द्र आदेस हिरनगवेषी देवकौ ।
कीधौ तास परवेस त्रिसलाके तिनि गर्भ
में ॥४०॥

चौपड़-

पहिलै गर्भ क्यों न हरि लीनौ
आसी दिन बीतै क्यों कीनौ ।
पहिलै कहा जानै हौ नांही
कहा विचारि धारि मनमांहीं ॥४१॥

अडिल्ल-

दिज घरवासि सिद्धारथ घर जब संचरिउ ।

गरभ कल्यानक कहौ कहां जिनकौ
कर्यौ ॥

जौ दुज घरि तौ होइ हीनता इसकी

सिद्धारथ घरि कीया न बनै हदीस
की ॥४२॥

जौ दोनौ घरि तौ कल्यानक छह गनौ ॥

जो दोनौ कै नाहि तुछ पर्यौ हीलनौ ।

सीलभंग तौ होइ जिनेश्वरमात का

जातै वीर नांहि सिद्धारथ तात
का ॥४३॥

चौपड़-

जहां बात का नांहि निबेरी(रा)

तहां कलपि करे कहै अछेरा ।

ऐसी बानी मूढ बखानै

दरसन मोह लीन सरधानै ॥४४॥

दोहरा-

पंच कुमार जिनेस है सत्यारथ मत मांहि ।

मल्लि नेमि एह कुमार कहै दोइ अरु
नांहि ॥४५॥

तीर्थकर जिनकौ नमै सामानिक जिन होइ ।

कहै बाहुबलि केवली नम्यौ रिषभ के
पाइ ॥४६॥

सवैया इकतीसा-

अरिहंत पद वंदि वंदक सरूप मेरो

ऐसे भाव परमाद गुनताइ बहे है ।

सातमी धरा तै आगै आतमीक रस जागै
 तहां वंद्यवंदक विभाव नांही रहे है ॥
 साधकदसा मैं जहां बाधक है ऐसे भाव
 तहां जिन जिन वंदे मंद कैसे कहै है ।
 पूरन सरूपधारी वीतराग अविकारी
 वंदनीक एकै मांनी ग्यानी सरदहै
 है ॥४७॥

सवैया तेईसा-

केवलग्यानविषै जिनवीर
 कहै अनजान अचानक छीक्यौ ।
 सो न बनै तब छीक उठे जब
 वात कफामय पित्त जीकौ ॥
 धातु विवर्जित निर्मल इ(ई)स
 सरीरविषै नही रोग रतीकौ ।
 छीक कलंक अडंकित अंकित
 सुद्ध दसा तहि दोष नहीं कौ ॥४८॥

अडिल्ल-

तिरदंडी तापसी कुलंगी भेस रचै
 आवत सुनि जिन वीर नाथ उपदेसयौ
 (?) ।
 गौतम स्वामी गनधर व्रत धरै जैन कौं
 वाकी सनमुख गयौ भवातिसौं लेन
 कौ ॥४९॥

दोहरा-

अविरत सम्यकदरसनी
 करै न कुमती मन ।
 क्यो करि गनधर पूज्य पद
 करै सुभ गति विधान ॥५०॥

जाकी सोलह स्वर्ग तैं आगे नाही गम्य ।
तिस नारीकौ यौ कहै रम्यै (?) मोक्षपद
रम्य ॥५१॥

सवैया इकतीसा-

जाकैं सब मलद्वार धारे है निगोद भा(?)र
कबहूँ न अविकार हिंसातै रहतु है ।
सिथिल सुभाव लिए परपंच सब किए
लाज कौ समाज (?) धरै अंबर बहुत
है ॥
छट्टा गुनथान नांहि थिरता न ध्यान मांहि
मास मास रितु ताहि संकता लहतु है ।
जगत विलंबिनी कौ हीनदसा लंबिनी कौ
यातै ही नितंबिनी कौ मौख न कहतु
है ॥५२॥

दोहरा-

मुकति कामिनी कौ रमै न कामिनी
.....होइ (?) परगट ही देख ॥५३॥
समय विरोध देखीयै परगट चित न विचार ।
मल्लिनाथ जिनकौ कहै मल्लिकुमारि
नारि ॥५४॥

अडिल्ल-

स्वर्गभूमि पाताल लोक मै देखियौ
नारी नायक सुनौ कहूं न विसेषियै ।
जगतबंधु अरिहंत देवपद कौ धरै
पर अधीन जो हीननिंदपद
आचरै ॥५५॥

चौपड़-

जौ नारीकौं जिनपद मानौ
तौ ताकी प्रतिमा करि जानौ ।
पुरुष आकार एक ही बंदौ
नारी रूप क्यौं न अभिनंदौ ॥५६॥
जौ नितंबिनी बन सोहै
कचरूपादिक मंडित हो है ।
तौ लज्जा करि कामिनी रूपी
क्यौं करि जिनवर होहि अनूखी ॥५७॥

दोहरा-

जाके दरसन परसत रागादिक मिटि जाइ ।
तिस नररूपी ईसकौं वंदौ सीस
नवाइ ॥५८॥

चौपड़-

कहै युगल हरिखेत निवासी
काहू देव हस्यौ सविलासी ।
पूरब बैर जानि दुख दीनौ
अवगाहन करि छाया कीनौ ॥५९॥
सोइ भरतखंड फिरि आन्यौ
मथुरानगर राज दे मान्यौ ।
पापी करि तिनि मांस खवायौ
नरक नगर के पंथ चलायौ ॥६०॥
तिसके कुलि हरिवंस बखानै
सत्यारथ उपदेस न मानै ।
जुगल सर्व ही सुरगतिगामी
नरक न सेवहि तिरियु (?)
परिणामी ॥६१॥
दोइ कोस की तिसकी काया
सुर क्यौं करि लघु रूप बनाया ।

जौ तुम ईसहि अछेरा मानौ
 तौ भी नाहि बनै मनि आनौ ॥६२॥
 कालअनंत अनंत गए तै ।
 एक एक ही युगल गहेतै
 सब हरिखेत भूमि का खाली
 व्है कै मिटै जुगल परनाली ॥६३॥

दोहरा-

सब गणती के युगल है घटे बढे नहीं कोइ ।
 मरण काल ही जुगल कै आइ युगलीया
 होइ ॥६४॥
 राखत चउदह उपकरण मुनि कौ नाही दोष ।
 परिग्रह त्यागदसा विषै करिहि परिग्रह
 पोष ॥६५॥
 जहिं परमाणु समान नहि परिग्रह ग्रह कौ संच ।
 तहां कहौ क्यों करि बनै वस्त्रादिक
 परपंच ॥६६॥

सवैया इकतीसा-

काल पाय मैले होइ आसा होइ धोवन की
 धोयें नासै संसय में और भविस तारे
 (?) है ।
 नास भये मांगने कौ त्रास होइ नासने के
 डरतैं सुध्यान विषै थिरता विसारे है ॥
 देह दुति मंडन है ब्रह्मचर्य खंडन है
 जिनलिंग लंडन है तातै पट डारै है ।
 संवर धरनहार अंबर से अविकार
 होइ कौ निरंबर दिगंबर ही धारै
 है ॥६७॥

दोहरा-

समयादिक परजाय कौ काल हरषं (?) समुझाहि ।
काल अणू जाणै नही ते असंख्य
जगमाहि ।।६८।।

छप्पय-

काल अणू जो नाहि समय तौ होइ कहो ते सुथिर ।
वस्तुविन नांहि नास उतपत्ति तहातै
असन (?) जनम ।।
जै होइहो उषर (?) – श्रम जगत में वृद्धि होउ
परधान (?) ।
और क्षणभंगुरमत मै नहि सधै वस्तु
सीमा चित्र (?) ।।
प्रल(य) जनम नास थिरभाव बिना थिरता निमित्त ।
समयादिकी काल अणू जगि कहहि
जिन ।।६६।।

सवया इकतीसा-

मानै जो मुनिसुव्रत कौ गनधर घौरो भयौ
काहू काज के निमित्त मांस मुनि गहे
है ।
घरि घरि विहरि अन्न मांगि मांगि कहै
मुनि थान आनि भोजन कौ लहै है ।।
निजमत निंदक कौ ठौर मारै पाप नहीं
निर्दय सुभावं धरि काहूकी न सहै है ।
साची वात झूठी कहै वस्तु कौ न भेद लहै
हठ रीति गहै रहै मिथ्या वात कहे
है ।।७०।।

भरतनै ब्राहमी बहनि कहै नारी कीनी
महासती दोष लाइ भववास चहै है ।

ग्रहवास वसतै ही केवली भरत भयौ
 आरसी कै मंदिर मै मानि निरवहे है ॥
 द्रौपदी सतीकौ कहै भइ पंच भरतारी
 अंधबंध भारी करि संकट मै फहै है ॥
 साची वात झूठी कहै वस्तु कौ न भेद लहै
 हठ रीति गहि रहै मिथ्या वात कहै
 है ॥७१॥

कोउ मुनि कंध परि पंथ मै गुरु कौ लिए
 चलें जात केवली भयो है सरहै है ।
 कहै है जमाइ वीरनाथ कौ जमाली नामा
 वीर है कुमारौ सुनि लरने कौ खहै है ॥
 क्रबक ध्रवक करि केवली कपिल नाचौ
 मूरख रिझावने कौ ऐसी मानि रहै है ।
 सांची वात झूठी कहै वस्तु कौ न (भेद) लहै
 हठ रीति गहि रहै मिथ्यावात कहै
 है ॥७२॥

छपय-

कहै बहुतरि सहस भइ वसुदेव बधूगन
 धनुष पंच सै उच्च बाहुबलि कहिहि
 धर्यौ तन ।
 सूद्रजाति घरि असन करत मुनि दोष न पावै
 देव मनुष्यणी भोग भोगवै हि सुरत वधावै
 (?) ॥
 एक गरभमांहि सुलसा धरै सुन बत्तीस बने नहि (?)
 पहिलै त्रिपिष्ट वसुदेव की नानति (?)
 उत्पति मानहि ॥७३॥

मानै वीर विहार अनारज देस भूमि पर

कहिहि मलेछ चतुर्थ काल सारे हुये (?)
भरि (?)।

देवलोकतै चारि कोस कौ कहि अवधारै
प्राण जात व्रतभंग करत नहि पाप
विचारै ॥

उपवास मांहि ओषध लभत व्रती न धारै दोष मल
चौसठि हजार नारी राखै चक्रवर्ति धरि
तन नवल (?) ॥७४ ॥

समोसरण जिन नगन नांहि दीसै परवानै (?)
अविक्र तन(?) नभवस्त्र राग कारन
सरधानहि ।

लाठी राख जती कहे अरू कर्ण वधावहि (?)
जग (गज) उपरि ही मुगति गइ मरुदेवि
बतावहि ॥

नारी अगम्य दुरधर कठिन पंच महाव्रत पग धरहि ।
नहि लहहि दोष बलहीन मुनि वारवार
भोजन करहि ॥७५ ॥

गीता छन्द-

दरवित्तिकि क्रिया विन भाव लिंग गृहस्थ केवल पद धरै ।
चंडालादिक जाति तहि मुनि मुकति
तनव (?) बसि करै ॥

आभर्ण सहित जिनेस प्रतिमा रागकारण मानते ।
अनमिल बखानहि और मानहि कलपना
सरधानतै ॥७६ ॥

साभरण बसन मुगति चाहै मानि परग्रह हठ गहै ।
रवि चंद मंडल मूल आया वीर वंदन कौ
कहै ॥

सासुती गति मरजाद मेटहिं सूर ससि की जानते ।

अनमिल बखानहि और मानहि कलपना
सरधानतै । ॥७७॥

दूषन अठारह माहि बदलै कहै और सवारिकै ।
चौतीस अतिसय बदल केई गहहि और
विचारिकै ॥

जिनिम (?) तै दिनासी सौं (?) लरहि मुनि दोष रंच न
बानतै (?)

अनमिल बखानहि और मानहि कलपना
सरधानतै । ॥७८॥

सोधरम सुरपति जीतने कौ चमर वितरपति गयौ ।
तसु वज्रदण्ड विलास पंडित कहिहि वर
सरनि भयौ ॥

कर पूषत (?) मरि गयै न खिरै युगल तनु परवान तै ।
अनमिल बखानहि और मानहि कलपना
सरधान तै । ॥७९॥

निरबान होत जिनेस काया खिरै दामिनी बत ही
वर नारि दे थिर करै श्रावक देखि कामी
मुनि कही ॥

केवली तनु तै जीवबध है कहै मत मदपान तै ।
अनमिल बखानहि और मानहि कलपना
सरधान तै । ॥८०॥

सुर मिले जिन दाढ़ पूजहि इंद्र जिन जब सिव गयै ।
जिन वीर मेरु अचल चलयाँ जनम
कल्यानक समै ॥

जिन जनम सूचक सुपन चौदह और नहीं मन आनतै ।
अनमिल बखानहि और मानै कलपना
सरधान तै । ॥८१॥

दोहा-

गंगा देवी स्यौ कहै पचपन्न वर्ष हज्जार ।
चक्रवर्ति भरतेस नै कियो लोग
व्यवहार ॥८२॥

अडिल्ल-

भोगभूमि छानवै न गनहि उछेदि कै
चर्म नीर मै दोष न लागै वेदि कै ।
घृत करि साधित वासी भोजनु लेतु है
सारे फल कौ भुंजत दोष न देतु
है ॥८३॥

सवया इकतीसा-

रिषभ विरागता निमित्त नीलंजना नृत्य
मानै नही देव देवी की (?) कीनी विधान
की ।
माता पिता जीवतैं विरागता कौं नाहि धरै
वीर वर्द्धमान औसी गर्भवास आन की ॥
बाहूबल कौ कहै कि युगल सरूप धारी
हाड पूजै कौडे(?) थापि कहै परिवान
की(?) ।
नाभि मरुदेवी कैं जुगल धरम मानतु है ।
तिन हीतैं जिन उतपत्ति सरधान
की ॥८४॥

चौपड़-

होहि जुगलीया सब मलधारी
कहै सलाका पुरुष निहारी ।
चौसठि इन्द्र न अधिके जानै
बारह देवलोक ही मानै ॥८५॥
जे जादौ (- यादव) जिन मारग पक्षी

तिनकौ कहै मांसके भक्षी ।
मनुज मानुषोत्तर के आगै
जाहै कहै न दूषन लागै ॥८६॥

रोडक-

कहै नाही नाही काम चउवीस अरु
नवै नवोत्तरे लघु समुद्र मांन नाही ।
ऐरापति नर तजि खेत एक सों साठि मांही ।
..... ॥८७॥

चौरासी लख जोनि है ए चौरासी बोल ।
जै मानै ते मानि है भवसागर
कल्लोल ॥८८॥

दोहा-

नगर आगरा में वसे कौरपाल सग्यान ।
तिस निमित्त कवि हैम नै कियें कवित्त
परवांन ॥८९॥

दोष भाव धरि नहिं कीयो
कियो न निज मत पोष ।
सत्यारथ उपदेस यह
कर्यो सुजन संतोष ॥९०॥
सत्यारथ वानी प्रगट
घट घट करौ उदोत ॥
संयम (संसय) तिमिर पट(ल) फटै ।
बढ्यौ ग्यान सुख होत ॥९१॥

इति चतुरासीतिर्व्यादः सर्व पाखंड...
इति चौरासी बोल समाप्तः ॥

लिखतं स्वामी वेणीदास अवरंगावादमहि संवत् १७२३ पोस सुदि पंचमी ।

यह पोथी का पत्र ६ अंक पत्र नव छै । या पोथी साह जो
.. वाकी छै ॥

ग्रंथाग्रंथ संख्या ॥..... ॥ मुकाम सांगानैर मध्ये ॥

NOTES

1. *Jain Satya Prakāsh*, vol. 21. I would like to thank Dr. John Cort for providing me with a copy of this article.
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7. P. S. Jaini, *Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women*, Berkeley 1991.
8. See Hiralal Kapadiya. *Gūjara Sāhitya Sangraha*, Part I (1936) pp. 572-597. An earlier edition of this appears in *Sri Prakaraṇa-Ratnākara*, Nimayasagara Press (1983) Part I pp. 566-674. Hemaraj Pande's *Sitapata Caurāsī Bol* has no precedence; no earlier collection of such doctrinal points have

been discovered. It should however be noted that this work did not spring up in an accidental manner. It is a product of a great upheaval caused by the rise of a movement called *Ādhyātmika-shailī*, or Spiritual Movement that flourished in the 16th and 17th centuries in North India, especially in the region surrounding Agra in UP and Jaipur in Rajasthan. No individual has been credited with the starting of this movement, but rather a group of Digambara and Shvetāmbara householders (*shrāvaka-s*), prominent among whom is the poet (*Kavi*) Banarasidas, the famous author of the the Hindi *Samayasāra-Nātaka*. This poetical work was based on the *Samayasāra* of Ācārya Kundakunda and a commentary thereupon called the *Ātmākhyāti-Tikā* by Amṛtacandra Sūri. This work was completed in 1636, some seven years before his death in 1643. His work created a major dissension within the Shvetāmbara community primarily because Banarasidas, a wealthy man born in the *Shrīmālī* merchant caste was a Shvetāmbara by birth. He was known to be a lay disciple of one Bhānuvijaya Sūri of the Shvetāmbara Kharataragaccha. He had come under the sway of the teachings of Ācārya Kundakunda, notably that of the *nishcaya-naya* expounded in the *Samayasāra*. His Hindi *Samayasāra-Nātaka* became a magnet for attracting a great many people of the Digambara and Shvetāmbara communities to this movement. The Shvetāmbaras veered towards a one-sided understanding of this profound doctrine which resulted in their abandonment of all ritual activities such as worshipping in the temples, taking the vows from the *sādhus* and performing confessions and so forth required of a true Jaina householder. Two prominent Shvetāmbara writers alarmed by this defection undertook to combat the influence of Banarasidas and wrote highly academic and extensive works in refutation of this movement. The first among these was none other than the Upādhyāya Yashovijaya, the author of the *Pratyukti* given above whose date is given as 1624-1688. The title of his work itself is revealing: *Adhyātma-mata-parīkshā* where he mentions Banarasidas by name saying that he will examine the various tenets held by him and his followers who claim themselves to be the Neo-Digambaras. This major Sanskrit work of 461 pages with a Hindi translation) by Abhaya Shekhara Muni was published in Bombay circa 1940.

The second author is Upādhyāya Meghavijaya (c. 1653-1704), a Shvetāmbara muni of the Tapāgaccha, and a contemporary of Upādhyāya Yashovijaya. The title of his work is *Yukti-prabodha-nātaka* which seems to be a response in kind to the *Samayasāra-nātaka* of Banarasidas. In this work Meghavijaya openly calls Banarasidas an apostate from the Shvetāmbara orthodoxy and strives to refute a great many doctrinal points characteristic of the Digambara tradition. Prominent among them are of course the two, namely whether a Kevalin does or does not partake of morsel food (*kavalāhara*), and whether a woman, that is a nun, is capable of practicing the mendicant vows (*mahā-vratas*) to perfection and attain *moksha* in this very life. Closely attached to these two primary disputes are the problems concerning the definition of *parigraha*, that is whether a mendicant's clothes and begging bowls constitute possessions, or not. Meghavijaya quotes from a great many Digambara works, notably the works of Kundakunda, including the *Prābhṛta* texts, *Gommatasāra* of Nemicandra and the *Mahāpurāṇa* of Jinasena. Towards the end of this (220 *shāstrākāra* pages) work he mentions Hemarāja by name and refutes more or less all the major points of the *Sitapata Caurāsī Bol*. This work was published by Rishabhadeva Kesharimal Shvetambara Samstha, Ratlam 1928.

नव्याशाम्बरा वाराणसीयाः श्वेताम्बरगीतार्थेभ्यो व्याख्यानं
श्रृण्वन्तोऽन्यजनस्य तच्छासनश्रद्धाविभंगाय चतुरशीतिं जल्पान्....

चक्रुः,

तन्निबन्धोऽपि कवित्वरीत्या हेमराजपण्डितेन निबद्धः।

(p. 172 ff., published by Rishabhadeva Kesharimal Shvetambara Samstha, Ratlam, 1928.)

Both these works appear not to have come to the attention of Professeur Hiralal Kapadia and hence deserve a close study in order to understand the dynamics created by the movement known as *Ādhyātmika-shailī*.

A few years ago while on a visit to Karanja, the Jain city, which has provided scores of rare Apabhraṃsha manuscripts to the late Professor Hiralal Jain of Amaravati, I came upon a rare and unique manuscript strangely called *Caurāsī Bol*. This manuscript was found in the temple called Balātkāra Gaṇa Mandir. It is written in ink on long legal-size pages with roughly 14 lines per page, in a language known as Dhūṃdhāri, somewhat similar to the language of the *Mokshamārga-prakāshaka* of Pandit TodarMal (circa 1710-1760).

Unfortunately the work does not give any information regarding the name, place or date of the author. It undertakes an elaborate discussion of the points, which appear in Hemarāja Pānde's poetical composition the *Sitapaṭa Caurāsī Bol*. Strangely enough the anonymous author of this work does not refer to Hemarāja Pānde's by name or to his work, or the *Samayasāra-Nātaka* of Banarasidas. He is also silent about the two Shvetāmbara refutations mentioned above (namely the ones by Yashovijaya and Meghavijaya). And yet it is a very elaborate and extensive work, written in a spirit of sectarian zeal. What is even more interesting is that after concluding the debate on the 84 points, he takes up a very sustained examination of the disciples of Lonkā, the founder of the Sthānakavāsi (a Svetāmbara sub sect) movement, who rejected image worship and all rituals connected with them. This demonstrates how the Digambaras and Svetambaras could share certain concerns (such as temple rituals) and join hands in combating reform movements initiated by Lonkā (circa 1475). Towards the end of the text our author in a casual manner refers to the rise of a subsect of the Sthānakavāsis, under the leadership by Muni Bhīkhanji (1726-1803), the founder of the modern day Terāpantha, centered at Ladnu near Jodhpur in Rajasthan. This gives us the possible date of our work to be no earlier than 1800.

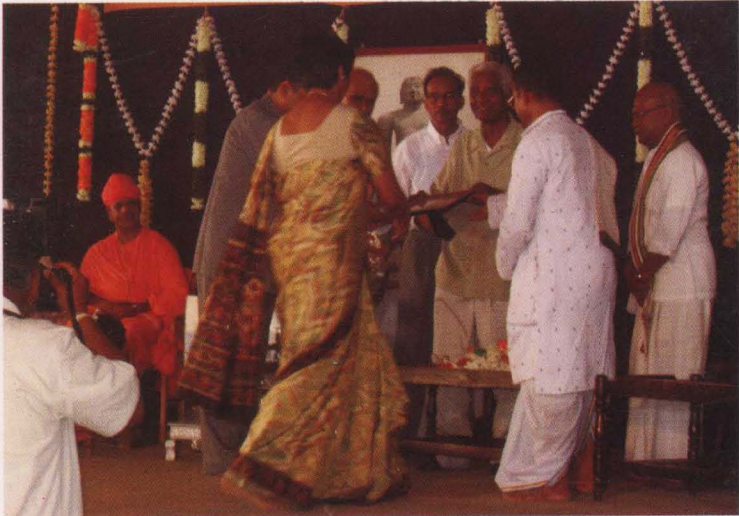
Currently I am preparing a romanized text (100 typed pages) of this Hindi manuscript and an English translation, together with annotations with reference to the works of Upādhyāya Yashovijaya and Meghavijaya.

9. Helen M. Johnson, trans., *Trishashtishalākāpurushacaritra*, 6 vols., Oriental Institute of Baroda 1931-1962, vol. 6, p. 227. Henceforth TSPC.
10. *TSPC*, vol. 6, p. 33. In fact, however, according to Hemacandra, the Jina teaches grammar to Indra.
11. *TSPC*, vol. 6, p. 37.
12. *TSPC*, vol. 6, p. 38.
13. *TSPC*, vol. 6, p. 125.
14. *TSPC*, vol. 6, p. 127.
15. *TSPC*, vol. 6, p. 25.
16. *TSPC*, vol. 1, pp. 38-40.
17. *TSPC*, vol. 6, p. 26.
18. *TSPC*, vol. 1, p. 326.
19. For the Digambara version of this story, see *Harivamsha Purāṇa* of Jinasena, ed. Pannalal Jain, Delhi 1962, *sarga* 15, pp. 230-235.
20. *TSPC*, vol. 4, p. 86.
21. *TSPC*, vol. 1, pp. 376-378.
22. *TSPC*, vol. 6, pp. 34-36.
23. *TSPC*, vol. 6, pp. 193-195.
24. *TSPC*, vol. 6, p. 299.
25. *TSPC*, vol. 6, pp. 142-143.
26. *TSPC*, vol. 6, p. 10. He was bom to an incestuous marriage of a king to his daughter..

27. *TSPC*, vol. 6, p. 84.
28. *TSPC*, vol. 1, p. 197.
29. *TSPC*, vol. 6, pp. 106-109.
30. *TSPC*, vol. 6, p. 352.
31. *TSPC*, vol. 6, p. 29.
32. *TSPC*, vol. 6, p. 28.



प्रो. पद्मनाभ जैनी प्राकृत ज्ञान भारती पुरस्कार ग्रहण करने के बाद अपनी धर्मपत्नी श्रीमती शशि के साथ। श्रवणबेलगोला के स्वस्ति श्री भट्टारक चारुकीर्ति स्वामी जी के सान्निध्य में यह पुरस्कार कर्नाटक के पूर्व मुख्य मंत्री श्री एन. वीरप्पा मोईली की अध्यक्षता में श्री नगेन्द्र कुमार जैन, तत्कालीन मुख्य न्यायाधीश, कर्नाटक उच्च न्यायालय द्वारा प्रदान किया गया। चित्र में बाँये से स्वस्ति श्री भट्टारक स्वामी जी, डा. अशोक कुमार जैन, श्री नगेन्द्र कुमार जैन, एवं श्री एन. वीरप्पा मोईली (सबसे दांये) आदि। (दिनांक २० अक्टूबर २००४)



स्वस्ति श्री भट्टारक जी के सान्निध्य में सि. पं. फूलचन्द्र शास्त्री व्याख्यानमाला प्रस्तुत करने के पूर्व प्रो. पद्मनाभ जी जैनी का सम्मान करते हुये श्रीमती नीरजा जैन, डा. अशोक कुमार जैन, डा. राजाराम जैन, डा. कमलेश कुमार जैन, डा. फूलचन्द्र प्रेमी, डा. हम्पा नागराजैय्या। (दिनांक २० अक्टूबर २००४)