German Jaina Śrāvikā

DR. CHARLOTTE KRAUSE
HER LIFE & LITERATURE
Vol. I

Compiled by
Hazarimull Banthia
Dr. Luitgard Soni

'Introduction' by
Prof. Sagarmal Jain

Edited by
Dr. Shriparakash Pandey

Pārśvanātha Vidyāpiṭha, Varanasi
(INDIA)
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1999
Miss. Charlotte Krause
Publisher’s Note

We feel immense pleasure in bringing out the present title “Dr. Charlotte Krause : Her Life and Literature”, Vol. I, a compilation of articles and books authored as well as edited by Dr. Charlotte Krause. Dr. Krause, a German scholar of Indology, devoted her whole life for the propagation of Jaina Religion. She was so influenced by Jainism that she willingly adopted the life of a Jaina lay devotee, and throughout, except last phase of her life, she worked for Jainism. She enriched Jaina literature by her multifarious writings. ‘The Kaleidoscope of Indian Wisdom’, ‘The Heritage of Last Arhat’, ‘Siddhasena Divākara and Vikramāditya’, ‘Ancient Jaina Hymns’ and ‘Nāsaketāri Kāthā’ are some of her noted contribution to the Jaina literature. Inspite of these great contribution, she is less recognised among the Jaina scholars. No efforts were made for compilation of her works in a book form. A couple of years back Pārśvanātha Vidyapitha published an article of Dr. Charlotte Krause titled “The Heritage of Last Arhat” in ‘Śrāmana’, its quarterly research journal, and which was well received by the Jaina scholars as well as enlightened individuals. This article was instrumental in drawing attention of Shri Hazarimull ji Banthia, Acting President, Pāṇcāla Śodha Samstāna, Kanpur, who approached us for publication of her works in a book form.

We express our sincere thanks to Shri Hazarimull ji Banthia, without whose efforts this work could not have seen the light of the day. He not only took pain in compilation of her works approaching some Indian as well as foreign institutions / centres, but also inspired some charitable trusts and individuals to give financial assistance for its publication.

We express our profound gratitude to Dr. Jayendra Soni and
Dr. Luitgard Soni, Marburg, Germany who contributed Dr. Charlotte Krause’s complete biography and her scholarly bequest on our request and also took pain in preparing an exhaustive bibliography of Dr. Krause’s works.

We are very thankful to Prof. Sagarmal Jain, Director Emeritus, Pārśvanātha Vidyāpīṭha, who kindly agreed to write an ‘Introduction’ for this book. It is Prof. Jain who always inspires us by his scholarship, his hairline clarity of the Jaina concepts and the vision of publication he has.

We are very thankful to Prof. S. R. Sarma, Formerly Professor of Sanskrit, Aligarh Muslim University, who kindly agreed to write a ‘Foreword’ for this book.

Our thanks are due to Dr. Shriprakash Pandey, Lecturer at Pārśvanātha Vidyāpīṭha, for his thorough editing of this work. He not only edited the book but besides, he also checked the proofs and managed it through the press.

We are very thankful to Dr. Ashok Kumar Singh, Dr. Shiva Prasad, Dr. Vijaya Kumar Jain, Dr. Sudha Jain, Dr. A. K. Mishra, Shri O. P. Singh and Shri Rakesh Singh for their full co-operation in bringing out this book.

We are very thankful to Naya Sansar Press for its typesetting and Vardhman Mudranalaya for printing.

We will be publishing very soon the second volume of this book accommodating the rest of her articles and books.

We hope this book will be able to introduce to Dr. Charlotte Krause and her works, to those scholars and individuals who were not acquainted with this great lady and her contributions to Jainism.

**Indrabhooti Barar**
Joint Secretary
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Acknowledgement

We thank all the persons who have contributed to the work in different capacities. In particular, we acknowledge:

The Benefactors:

- Shri Tansukh Daga, Secretary, Veerayatan, Rajgir for his generous contribution of Rs. 15,000.00.
- Shri K. Bulaki Chand and Phoola Chand Banthia, Charitable Trust, Kanpur for its contribution of Rs. 11,000.00.
- Shri Vijaya Chandji Bhandari, President, Shri Dharmanath Shvetambar Jaina Mandira, Kanpur for his contribution of Rs. 7,000.00.
- Shri Shvetambar Murtipujaka Jaina Sangha, Kanpur, for contributing Rs. 5,000.00.

The Faith Advisors:

- Pt. Dalsukh Malvania, Prof. Nemu Chandaria, Pt. M. Vinaya Sagar, Dr. A. M. Ghatge, Shri Ramanlal C. Shah, Dr. Jayendra Soni, Prof. R. R. Pandey, Prof. R. C. Sharma, Prof. Sudarshanlal Jain, Dr. Phool Chand Jain, Dr. Kamalesh Jain, Dr. N. L. Jain, Dr. Nalini Balbir, Shri Lalit Bhai Shah, Dr. Jitendra B. Shah, Shri Virendra Kumar Jain, Shri Ratan Singh Nahta, Shri Abhay Jain, Acarya Bhagvandas Sharma, Shri Navin Shah.

Institutions:

- Veeratatwa Prakashak Mandal, Shivpuri.
- Bhandarkar Oriental Research Institute, Pune.
- Prakrit Bharati Academy, Jaipur.
- University of Marburg, Germany.
Dr. Charlotte Krause's Graveyard in Gwalior
Foreword

The German poet Heinrich Heine once declared: “Let the Portuguese, the Dutch and the English plunder India of her material wealth. We Germans would rather dip into her spiritual and intellectual riches.” As a rasika of Saṁskṛta poetry, Heine may have been familiar with Bhartṛhari’s epigramme which says that vidyā is the only form of wealth that does not diminish when distributed to others. And truly enough the ‘plunder’ of India’s spiritual and intellectual riches by generations of German scholars did enrich both India and Germany.

The German encounter with Saṁskṛta language and literature gave rise to a number of disciplines like Indology, Comparative Philology, Comparative Mythology and Religion. The efforts of the German and other Western scholars in systematic collection, preservation and study of manuscripts not only saved our precious heritage; these also made us aware of the vastness and variety of this heritage.

It is indeed gratifying that the Jaina community has always been conscious of the importance of the contributions to the study of the languages and literature of Jainism made by German scholars like Albrecht Weber, Hermann Jacobi, Ernst Leumann, Walther Schubring, Johannes Hertel, Helmuth von Glassenapp, Ludwig Alsdorf, Gustav Roth and Klaus Bruhn. Charlotte Krause belongs to this galaxy of savants. But in her case, Jainism did not remain just the subject of academic study; it became her own way of life.

Born at the turn of the last century in the city of Halle, Charlotte Krause attended the universities of Marburg, Tübingen and Leipzig. Initially she studied natural sciences, but soon was drawn to Indian languages, notably Saṁskṛta and the Prākṛtas. By the time she was thirty, she had established herself as a competent
scholar of Jainism and Jaina literature, and a promising academic career awaited her at the University of Leipzig. She chose, however, the career of ahimsā and aparigraha. Living the life of a Sādhvī in India, she pursued the study of Jainism, both as a practitioner and an academic. She wrote extensively and in several languages — German, English, Hindi and Gujarati — on ethics, rituals, narratives and on historical and cultural aspects of Jainism.

This volume deals with the life and work of this remarkable Sādhvī and Vidyā. It gathers in one place the various writings of Charlotte Krause. It also contains a sensitive account of her life by Dr. Luitgard Soni, who has been studying the life and work of Charlotte Krause for some years and who has visited all the places in India connected with her life.

The credit for assiduously collecting Charlotte Krause’s valuable writings from diverse sources and bringing them together in one volume goes to Shri Hazarimull Banthia. In his constant endeavour to promote the study of Jaina Vidyā, in his sponsorship of numerous academic institutions and activities, in the warm-hearted help and encouragement which he offers to scholars, Shri Banthiaji exemplifies the life of true śrāvaka. He strongly believes that India owes a debt of gratitude to those foreign scholars who devoted their lives to the study of our languages and culture. In this context, one is particularly impressed by Banthiaji efforts in keeping alive the memory of the Italian scholar Luigi Pio Tessitori and the German scholar Charlotte Krause. This volume then is an act of śraddhā to the memory of Charlotte Krause. It is a privilege for me to be associated — through this Foreword — with this laudable venture.

S. R. Sarma
Formerly Professor of Sanskrit
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Introduction

The present trend of comparative and critical Indological studies starts with the encounter of European-scholars to Indian heritage in the 19th century. Among these European scholars, who took keen interest in Indological studies (the study of Indian philosophies, religions, culture and literature as well written in oriental languages such as Vedic Chāndas, Saṃskṛta, Prākṛta, Pāli, Apabhramśa, Old Gujarati and Rājasthāni), the Germans were on the top rank. The German poet Heinrich Heine has rightly remarked “Let the Portuguese, the Dutch and the English plunder India of her material wealth. We Germans would rather dip into her spiritual and intellectual riches.” In the field of Indological studies the contribution of German scholars such as Maxmullar, Albrecht Weber, Hermann Jacobi, Ernest Leumann, Walther Schubring, Johannes Hertel, Helmuth Von Glasenapp, Ludwig Alsdorf, Gustav Roth, Klaus Bruhn and others is matchless. In the galaxy of these German scholars, who devoted themselves in Indological studies in general and Jainological studies in particular, the name of Charlotte Krause shines as a brighter star. She has made a significant contribution to the Indological studies. Born in Germany on May 18, 1895 Charlotte Krause received her Ph. D. Degree from Leipzig University on ‘Nāsakeṭarī Kathā : An Old Rājasthānī Tale’ with a grammer of old Rājasthānī, in the year 1920 at the age of 25 years only. She had an opportunity to work with Johannes Hertel, an eminent scholar of Indian narrative literature. While working as a fellow and Assistant Professor of Indian Comparative Philology in Leipzig University, she wrote a critical and comparative exhaustive article on a newly discovered version of the Jaina Pañcatantra in old Gujarati and thus she established herself as a scholar of Indology in general and Jainology in particular. Her role in the establishment of
a Centre of Jaina Studies in the Institute of Indology at the university
of Leipzig was conspicuous and significant one and it was the
reason that she was given two years academic leave of absence in
order to have a first hand knowledge on Jaina religion, Culture and
Literature. For this very purpose she visited India in the year 1925.
In March 1926 she decided to have a wide tour of Jaina centres and
to meet various Jaina Ācāryās and scholars. She got influenced with
the calmness of mind of Ācārya Vijayadharmasūrijī, Muni Maṅgalavijayajī and Muni Jayantavijayajī. Though she had came India only
to have a first hand knowledge of Indian philosophies, Culture and
Literature, but being impressed with the high spiritual ideals and
way of living of some Jaina saints she changed herself into a real
devotee of Jaina religion. The contribution of Dr. Charlotte Krause
to Jainism henceforth is two-fold – firstly as a scholar of Jainology
and secondly as a true follower of Jainism. In the biography of Dr.
C. Krause Dr. Luitgard Soni has rightly observed, “She integrated
her will into the life-style of the ( Jaina ) monks and nuns and
travelled with them on foot from Shivapuri to Bombay. She came in
direct contact with the life in India with its customs, dia-lects,
various religions and sects and many Jaina communities.”

She was so overwhelmed with etherial elegance of Jainism
that during her stay at Beawar, she publicly announced her decision
to take the Jaina vows of non-violence, non- possession etc. till the
life. She changed her name from Charlotte Krause to Subhadra
Devi. Though by birth she was a German and by faith a Christian,
but putting aside all her past religious inclinations she willingly
adopted the life of a Jaina lay devotee ( Śrāvaka ) in a real sense.

I have had the privilege of being in close contact with this
celebrated lady. She visited my native place Shajapur ( M. P. ) many
times on her way from Shivapuri to Ujjain and Bombay. Then she
was Inspectress of Schools of Gwalior state and latter on of Madhya
Bhārata. I recall the first meeting with her, when she was staying in
a Rest house at Shajapur. She requested to my maternal brother to
see her in the Rest house in the early morning so that she could offer her pūjā in the Jaina temple. I met her with my brother and then I came to know that she was a staunch devotee of Jainism and did not take any thing, even a glass of water without visiting Jaina temple and having Darśana of Jina image. After that time whenever she came to Shajapur, she used to visit Jaina temple with my maternal brother. Next time I met her at Gwalior in her old age. At that time she had returned back to the Christianity and was living in a campus of Roman Catholic Church at Gwalior. I was working as a lecturer of Philosophy in the M. L. B. Arts and Commerce College, Gwalior (1964-1967). In Gwalior I visited her first time with Prof. G. R. Jain – the author of Jaina Cosmology: Old and New – a commentary on the fifth chapter of Tattvārtha-sūtra.

As I remember, at that time we had a long discussion on the holy symbol of Swastika. This was for the first time I could evaluate and appraise her depth of knowledge about oriental studies particularly, Jainism. But in her old age, her faith towards Jainism and Jaina community had been shakened. It was very pathetic and painful experience for me that the Jaina community could not be able to offer proper regard and service to this great scholar and devotee of Jainism and that is why she had to spend her old age in a campus of Christian church. In this particular case I was compelled to think that what has happened to our basic principles of Swadharmaivatsalya, i.e. the service towards our fellow religious beings? Who is responsible for all this? In my humble opinion it is the indifference of Jaina community towards the scholars, particularly the foreign scholars and devotees of Jain-ism. We should learn a lesson from it. We Jainas are completely unable to estimate her sacrifices she made for the noble cause of Jaina religion and Jaina studies. She had not only resigned from her university services, but left her relatives, nation, nationality and even her religion. How sad it is that we failed to provide her proper care and service in her old age, when she was badly needed for. In respect to
her great contribution to Jainological studies, ours return was nothing but disdainful. As I came to know from her biography, that after her retirement from the post of a curator in the Scindia Oriental Institute, Ujjain and Deputy Inspector General of Female Education in Gwalior state, she approached L.D. Institute of Indo-logy, Ahmedabad, to get a research assignment but she failed. Was it not condemnable that we could not adjust to such a dedicated scholar in the field of Jainological studies. My estimate is that she had a pain of not being well recognised by Jaina community and at the result she developed indifference towards Jaina community and returned back to the Roman Catholic faith. She spent rest of her life till death (January 27, 1980) in the campus of the Roman Catholic Church, Gwalior, depending on the very small amount of her pension, without any financial support from Jaina community.

Well it is true that after her final establishment in India, some of her publications were more or less the reflections of a western observer on the social status of Jainas than a serious research work. They were critical in nature and so that they remain unable to have a good appreciation from the Jaina community. I am of the opinion that this was also one of the cause of indifference of Jaina community towards Dr. Charlotte Krause. But her articles/works written in last quarter of her life got much recognition and appreciation in scholarly world. Dr. Charlotte Krause wrote in several languages such as German, English, Hindi and Gujarati on various aspects of Jaina philosophy, religion, ethics, rituals and narratives. In spite of her great contribution to the Jinistic studies no efforts were made to publish her works in a book form.

It is for the first time that with the efforts of Shri Hazari-mullji Banthia, Pārśvanātha Vidyāpīṭha is publishing her complete works with a view to let the scholars know her contribution in the field of Indology in general and Jainology in particular. This present volume contains her fifteen articles and edited works in English, Hindi and Gujarati written on different aspects of Jainology.
In her essay on “The Kaleidoscope of Indian Wisdom”, she had beautifully discriminated the spheres of Science and Religion and has mentioned the limitations of religious thinking and a need for philosophical thinking. While dealing with Indian philosophical schools she had classified them into Vedic and Non-Vedic instead of Āstika and Nāstika as other schools did.

In her division she included Sāṅkhya and Yoga into Vedic trend, but really these two schools do not belong to the Vedic trend but to the Śramaṇic trend. According to some scholars even Nyāya and Vaiśeṣika schools do not fall under the category of Vedic trend. These two schools, however, accept the authority of Veda, but so far as their philosophies are concerned they have their independent origin. I am of the opinion that among the different schools of Indian philosophy it is only the Mīmāṁsā school which has purely a Vedic origin. Though Vedānta is also considered to be of Vedic tradition, but in my opinion Vedānta is not based on the Vedas only. In real sense it is based on the Upaniṣadas and the Upaniṣadas are neither the blind supporter of Vedic ritualism nor they accepts the materialistic approach of the Vedas. On the other hand, they criticise Vedic ritualism and their materialistic philosophy in the same fashion as the Jainism and Buddhism do. They are spiritualistic and rich in profound philosophical thought.

In this essay Dr. Charlotte Krause presents a brief survey of the central concepts of different Indian philosophies. While discussing these schools she has mentioned each and every branch in detail which were remain in course of time. While mentioning the different branches of Vedānta she has listed some newly born subsects of Vedānta such as Ārya-samāja, Prārthanā-samāja and Brahma-samāja. In her lists of different shades of Vedānta, however, we do not find the names of Aurobindo school and the practical Vedānta of Rāmakṛṣṇa and Vivekānanda, but it was not on part of her negligence, really at that time they were not prominent. This essay shows her minute observation and detailed study of each
and every branch of Indian Philosophy.

In her second essay, "The Interpretation of Jaina Ethics", she starts with the comparison of the outlook of the modern Europeans and Indians towards the way of living. She rightly observes, "it is true that our intellect is at present absorbed in technical and scientific problem but only a few centuries ago it was so in problem of how best to win the grace of God. ... ... It is true that our studying and teaching has all worldly ends, ... ... but only some centuries ago there existed no other science but Theology, the knowledge of God and all the other disciplines were its subordinate branches. Modern India represents exactly the state of Medieval Europe, with its religio-centrical conception of the problems of life." ... ... Religion is the starting point and aim of all and everything. According to Dr. Charlotte Krause, sacred writings of Indian religions are not a subject of research or mere have a theoretical import as they are to the western scholars, but their study is indeed one of the practical import. They are being put fully into action. While interpreting the Jaina ethics, she also accepts the same fact. In this essay while dealing with the theoretical aspect of Jaina ethics, she discusses the main features of Jaina Karma Theory and accepts that this Karma theory is the fundamental postulate of Jaina ethics. On the concept of practical aspect of Jaina Ethics, she has dealt with the concepts of Jinakalpa and Sthavirakalpa, Punya and Papa, Åsrava and Sañvara, five Samitis and three Guptis, twenty-two Hardships, ten virtues, 12 reflections, five càriträs, five great vows of monk, twelve vows of the house-holder and twelve types of austerities as a means of Nirjarä. On the ritualistic aspect of Jaina ethics, she discusses the six essential duties ( Āvasyakas ). In this essay the aspects of Jaina Ethics discussed, are descriptive in nature. She has not made any critical evaluation of them, except a sense of admiration.

The third essay of the present volume "The Heritage of Last Arhat" deals with the fundamental teachings of Jainism. At the very
outset of this essay, on the basis of Jaina theory of Anekāntavāda, Dr. Krause propounds the relativity of religious truth. She rightly observes that, "each of the various religions on the earth appears to make us see a different aspect of truth-divine. How then we are entitled to speak of merit in only one or another of them." Really, Jaina theory of Relativity, i.e. Anekāntavāda, teaches us regard for other religions and faiths and thus establishes religious harmony and fellowships of faiths on the earth. So far as the criterion of an ideal religion is concerned, Jainism holds that it is the tranquility and equanimity of mind of individual and society, provided by a religion which can be the touch-stone of an ideal religion. According to Dr. Krause Jainism fulfils this criterion of an ideal religion, because it warrants for perfect social welfare through this doctrine of non-violence and mental equanimity or tranquility through its doctrine of passionlessness, i.e. total detachment towards worldly things. Only through complete detachment (Aparigraha) and practice of non-violence one can attain spiritual and social peace. She firmly holds that "Jainism promulgates self realization as the aim of individual life, which at the same time also forms the basis of the well-being of all that lives." The perfect soul is one, who is completely free from all the passions, desires and attachments. This perfection of soul, according to Jainism, can be attain through self-restraint (Samyama) and renunciation (Pratyākhyāna). Dr. Krause concludes this essay suggesting the necessity of applying Jaina principles to modern social problems, because it is through the application of these principles perfect social and individual welfare can be achieved.

In the fourth essay "The Jaina Canon and Early Indian Court Life", Dr. Krause propounds that the Jaina Canon not only supply us the data regarding the religious dogmas, ethical code, philosophical ideas and the history of its propagation and propagators, but it also presents some glances of early Indian court-life. It is true that some of the canonical works as well as Jaina narrative literature have full
cultural material of that period. But it is unfortu-nate that while writing cultural history of India, this material has not been properly utilised. Though in this article Dr. Krause has shown the richness of Jaina canonical and narrative literature regarding its cultural data which reflects on the life of Indian society at that time. Here on the basis of Jaina canon she has mentioned that the system of Pardāh was a well established custom prevailing in Indian society, particularly in royal class, before the arrivals of Mohamme-dans to India. This essay lacks the original references from the Jaina canons. Had the author supplied the references, it would have been a good research article.

In the fifth article “The Social Atmosphere of Present Jainism”, Dr. C. Krause has given her accounts of observations of social atmosphere of Jainism. She propounds that not only a person who took his birth in the Jaina community or in Jaina family, is a Jaina, but the persons who took their birth in other communities and the followers of align faiths or religions, if they observe the fundamental principles of Jainism, such as non-violence etc. and have a regard towards Jaina ideals can also be included in Jaina community. Jainism is not a birth based religion, it is the religion of those who observes its ideals in their lives. The second aspect of this article on which Dr. Krause has stressed more is that Jainism was the religion, which strongly opposed the birth-based four-fold Varna system as well as caste system of Indian society, but unfortunately at present it is completely in the grip of that Varna and caste system. In this regard she had made a complete survey of the rites and rituals, prevalent at that time in different Jaina castes and her observation were true in that regard. But we must be aware of the fact that in these fifty to sixty year this position altogether has changed and that rigidness of class and caste system in Jainism had become only a historical fact. She has expressed her anxiety regarding the prevailing bitter sectarianism in Jainas which is totally against their liberal outlook of Anekāntavāda. Her observations
regarding the sectarian quarrels in Jainas are worthy to note. She mentions "the Śvetāmbaras and the Digambaras being still engaged in furious mutual quarrels about the possession of certain places of pilgrimage, such as Antarikṣa (near Akola), Pāvāpuri, Rājagṛhi, and Sammetasikāhara (Bihar), Kesārīyajī (near Udaipur) and Makṣī (near Ujjain) and others, millions have been spent in those fruitless strifes. On the other hand, the idolatrous and two non-idolatrous Śvetāmbara sect, viz. the Sthānakavāsīs and Terāpanthīs are violently fighting each other about insignificant dogmatic discrepancies, whereas Digambaras too has its own troubles. Within the aforesaid sects there are again subsects, parties and schools of opinions which are not friendly with one another, but often enough cross each others schemes, the one spoiling, what positive work the other may have achieved. So there can be no doubt that stopping all these fruitless strifes many power would become free to engage in the necessary work of caste-reform and uplift." It is to be noted that her remarks regarding Jaina society are still true and one can learn lesson from it. This essay is less a result of her research in Jainology than the reflections of a committed observer, who had lived in Jaina society with keeping his eyes on each and every activity of the society. Thus this article is an outcome of her minute observations and sincere reflections. The Hindi version of this article is also being published in this collection in its Hindi section.

In the sixth article of the English section "Pythagoras : The Vegetarian", Dr. Krause has enlightened us regarding the great Greek thinker Pythagoras and his vegetarianism. It shows that the vegetarianism is not only supported by Jainism alone. There were some great thinkers in Greek, contemporary to Mahāvīra, who preached the vegetarianism in the same fashion as Jainism do. It is worth mentioning that before Mahāvīra his predecessor Pārśva and Arika-nemi also propounded the concept of vegetarianism in human society.

In the seventh essay of this volume "Siddhasena Divākara
and Vikramaditya”, Dr. Krause has established the contemporaneity of Siddhasena Divākara and Vikramaditya on the basis of Guṇavacanadvātrimśikā of Siddhasena, which was according to her composed to address a royal patron who is revealed as such a unique personality, standing out in bold relief against a background of warfare, empire building and ingenious rule. On the basis of these qualities of a king Dr. Krause infer that this Guṇavacanadvātrimśikā is composed by Siddhasena in the honour of Samudragupta, the father of Candragupta II, the Vikramaditya. She has supported her thesis on the basis of some Jaina and non-Jaina literary and epigraphical sources. Regarding the date of Siddhasena Divākara, she is of the firm opinion that he belongs to fifth century A.D. I also favour this date of Siddhasena, which I have already proved in my Introduction to Dr. Shriprakash Pandey’s Hindi work “Siddhasena Divākara: Vyaktittva and Krīttvā” published from Vidyāpitha in 1997. If we accepts that Siddhasena Divākara belongs to fifth century A.D. then there is no difficulty in accepting the contemporaneity of Siddhasena Divākara and Candragupta II, the Vikramaditya. The Kṣapaṇaka, one of the nine jewels of Vikramaditya was no other than Siddhasena Divākara, as she has concluded.

This article of Dr. Krause is really a master piece of her research work. It is well documented and supported by 205 references from Jaina and non-Jaina sources, literary as well as epigraphical.

The eighth article, “Jāvaḍa of Māṇḍu”, is about a person who lived in sixteenth century of Vikrama era and was famous for his charity. In this essay Dr. Krause has presented the biography of Jāvaḍa on the basis of some literary and epigraphical evidences found in Jaina sources. In his biography Dr. Krause has mentioned his lineage, official and social position, his pilgrimages, welcoming the Guru and acceptance of the twelve vows. While accepting the fifth vow of the limitations of one’s property, Jāvaḍa reserved following quantity of his possessions for his lifetime 1,00,000 mounds of
grain; 1,00,000 mounds of ghṛ and oil; 1,000 ploughs; 2,000 plough oxen; 10 houses and markets; 4 mounds of silver; 1 mound of gold; 4 mounds of pearls; 300 mounds of gems; 10 mounds of base metal; 20 mounds of coral; 1,00,000 mounds of salt; 2,000 mounds of molasses; 200 mounds of opium; 2,000 asses; 100 carts, 1,500 horses; 50 elephants, 100 camels; 50 mules; 20,00,000 Ṭaṅkas.

By these figures one can infer the richness of Jávaḍa, a businessman of ancient Mānḍu of the fifteen-sixteen century. In this article Dr. Krause has mentioned the generous charity of Jávaḍa temples he had built and statues he had installed. Among these statues there was one statue of gold weighing 10 kg. and one of silver weighing 20 kg. In the consecration festival he had spend 15 lacs of rupees. From all these informations which Dr. Krause had supplied, we can have an idea of her depth in the study of Jaina history as well as the richness and charitable attitude of Jaina śrāvakas of that time.

In the English section of this volume last two articles are about the biography of Vijayadharmā Śūri and his sayings. It is worthy to mention that Vijayadharmā Śūri was not only her teacher for Jainological studies, but also a spiritual guide. She had great regard for him. In this biography she has mentioned his popularity among Jains and non-Jains, his eminent personality, literary and editorial activities, scholarship and educational works. The main contribution of Vijayadharmā Śūriji is promoting Jainology across the sea in western scholars, significant reforms in monastic customs and his attempt to solve the Devadravya and another disputes prevailing in Jaina society.

In Sayings of Vijayadharmā Śūri, Dr. Krause has chosen meticulously the inspiring sayings of his revered teacher from his preachings and sermons for which she deserves for thanks from the Jaina society as well as the individuals interested in their spiritual upliftment. These sayings can play a vital role in the spiritual development of human personality.
Hindi section of this book includes two important articles of the celebrated author namely “Jaina Sāhitya aura Mahākāla Mandira” and “Ādhunika Jaina Samāja kī Sāmājika Paristhitī”. The latter is the Hindi version of her English article “Social Atmosphere of Present Jainism”, which I have already commented upon. In the former article, in the beginning, Dr. Krause has supplied various literary evidences proving the existence of Mahākāla temple at Ujjain. No doubt she has made exhaustive survey of Jaina literature in support of her view starting from ‘Kahāvalī’ of Bhadreśvara (1205 A.D.) to Upadeśaprāśāda of Vijayalakṣmī Sūrī (1778 A.D.). She has also quoted Avantisukumāla episode, cited in some early canonical and non-canonical works of the Śvetāmbaras and Digambaras in support of the existence of Kālakādiśvara or Kuḍaṅgeśvara or Kūṭumbeśvara with Mahākālavana which later on said to be changed as Mahākāla Mandira. It may be a matter of dispute whether a Jaina temple was changed into Mahākāla Mandira or the Śivalinga, after the recitation of Siddhasena Divākara’s eulogy in its praise, itself got changed into the Jaina image or whether Vikramāditya became a Jaina or not, but literary, archaeological and epigraphical evidences refers to in her work establishes her as a serious scholar, ever worked on this subject.

Gujarati section includes some important articles authored by Dr. C. Krause namely, Śrī Hemavimala Sūrī kṛta Tera Kāhiyāni Sajjhāyā, Bhānumeru kṛta Candanabālā Sajjhāyā, Kāinka Śāṅkheśvara Sāhitya, Śrī Phalavardhi Pārśvanātha Stuti along with some reviews. These articles shows her efficiency of Gujarati language and deep insight as well as interest into hymnical literature. Indeed it was her laudable effort.

Last book section includes her two famous work “Ancient Jaina Hymns” and “Nāsaketārī Kathā”. In Ancient Jaina Hymns she has edited some very important hymns noted amongst are ‘Munisuvrata Stavana’, ‘Śrī Devakulādinātha Stavana’, ‘Śrī Varakāṇa-Pārśvanātha-Stotram’, ‘Śrī Simandhara Svāmī Stavana’,

www.jainelibrary.org
and so on in which she not only edited the text of hymns but has supplied all its variants and notes etc. which further shows her talent and scholarship.

Appendix of the book includes some articles dealing with her life, glimpses from the letters of German as well as Indian Indologist about Dr. Krause, some ‘Dohās’ written in her praise, Janmādivṛttam and Abhinandanaṁ by Dr. Kapildeva Dwivedi, German Jain Śrāvikā Dr. Charlotte Krause, a Hindi article of Shri Hazarimull Banthia and at last her Will.

Being a multifarious writer she has written so many articles and monographs and different aspects of Jaina literature which are not possible to accommodate in one and single volume. Her some articles and books which are left in this volume will be published in its next volume.

It is my privilege that I was asked to write an Introduction on the works of such a great scholar. I thank to the authorities of the Pārśvanātha Vidyāpīṭha for their commendable decision to publish this work. I must record my sincere thanks to Dr. Shriprakash Pandey who has not only edited this work but also supplied me all necessary literature to prepare my introduction.

I hope this work will be expedient not only to the researchers working in the field of Indology particularly on Jaina Literature but to the enlightened individuals also.

Vaiśākha Pūrṇimā
Shajapur.

Sagarmal Jain
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Dr. Charlotte Krause

Biography*

Dr. (Miss) Charlotte Krause's name has not been entirely unfamiliar to the academic world. She is known to both Western and Indian scholar of Indology, and especially to the Jainas. However, it will be a striking feature of human transience in all walks and endeavours, when one ventures to find out reliable data about this remarkable woman, who, apart from making a mark in Indological studies both in Germany and in India, stirs our interest in and respect for her authentic and sincere way of life.

After giving up a very promising career in German academia she spent more than half of her long life in India, doing research and working in the field of education. European and Indian scholars knew her personally, appreciated her scholarship, gained a lot from her proficiency in languages and her vast insider knowledge regarding various aspects of Jainism. Yet the memory of her fell into oblivion already during her the last years of her old age, so much so that no one took notice of her death and the usual obituary for scholars was not done. Thus, her name is missing even in such elaborate accounts as German scholars in India and the standard reference for German scholars (Kürschners Gelehrtenkalender) contains only her date of birth and her first academic works, which were published in the twenties.

Why was she so easily forgotten? Is it because she was a person, who did not thread the usual path of academicians by

* A short biography by Luitgard Soni, University of Marburg, Germany.
actually living in her field of her research, with the people con-
cerned, i.e., the Indians, the Jaina monks, nuns and laity? Is it because
she was a woman, who did not thread the usual path of women by
leaving her native place, by shunning a promising career and by
spending her life in research and work abroad? And is it perhaps
also due to the disastrous effects and consequences of World War II,
which not only immediately ruined millions of people, innumerable
countries and traditions, but for many years afterwards severed all
cultural communication? Many questions about motives and
reasons of her curriculum vitae must unfortunately still remain
unanswered. We can attempt here at least to sketch out the main
lines of her biography, and especially to collect and list the available
information about her scholarly work, lest it too will be lost to later
students of the history of Jainism.

Charlotte Krause was born in Germany on May 18, 1895 in
the city of Halle on the river Saale. Her parents were Anna and
Hermann Krause, a merchant and patron of the fine arts. Her three
brothers were younger than she, with professions in the arts and in
business. Charlotte passed her matriculation in 1914 in the then
famous Girl's High School of Dessau, where she received a
thorough grounding in classical as well as modern languages, in the
humanities and in science. After a two year break in her education,
due to the outbreak of the First World War, Charlotte Krause
enroled in the famous University of Marburg as a student of science,
which had been her special interest since childhood, when she used
to observe and study plants, animals and natural phenomena in the
large country-estate of her maternal grandfather. It was then that she
developed a deep-rooted love for nature and its creatures, by the
study of which she had hoped to solve some of the great problems of
life and creation.

In her studies she also had the opportunity to listen to great
teachers of philosophy and history. She was immensely intrigued by
these subjects and so decided finally to specialize in philosophy and
religion. Hence, as was then also necessary in the curriculum, she devoted herself eagerly to linguistic studies, which is the key to the literature concerned. In several renowned German universities she subsequently studied comparative linguistics, oriental languages and especially Sanskrit with such specialists as Richard Garbe in Tübingen and Ernst Windisch and Johannes Hertel in Leipzig.

She received her Ph. D. degree as early as in 1920 in Leipzig and henceforth devoted herself to Indology, working with Johannes Hertel whose critical philological method also became the basis for her own scholarly work. She published the Jaina stories about Prince Aghata and Ambada in translation and edited the Nāsakētari Kathā, an old Rājasthānī tale with a grammar of old Rājasthānī. This work fulfilled the requirements for the 'Habilitation', an important qualification for a career in German academia. She became a Fellow and Assistant Professor of Indian and Comparative Philology at the University of Leipzig in 1923. At the early age of 28 she was first lady fellow ever admitted there. During these years she also wrote a lengthy article on a newly discovered version of the Jaina Pañcatantra in Old Gujarati.

All these works of Charlotte Krause published in Germany before she was 30 years of age. They are of a high standard, evincing not only her proficiency in philology but also her outstanding talent as a translator. She was thus able to reach out to a wider circle of readers, not only to students and scholars of religious studies and the history of literature, but also to the generally interested reader.

Johannes Hertel, the head of the Institute of Indology in Leipzig, was planning a centre for Jaina Studies at the University. He had been in lively contact with the internationally renowned scholar-monk, the Jaina Ācārya Vijayadharma Sūri and his group of sādhus, especially Ācārya Vijaya Indra Sūri. The Ācāryas supported Hertel's academic work by lending him numerous manuscripts, by presenting him books and also by giving him financial help for the publication of his work and the planned centre of Jaina studies.
Charlotte Krause was supposed to have played a key role in this centre and therefore she was given a two year leave of absence, in order to deepen her knowledge in India itself.

On the October 15, 1925 she landed in Bombay and enjoyed first the hospitality of Mr. Jamshedji Saklatwalla and his family who introduced her to Parsi scholars, since she also intended to continue her Avesta and Pahlevi studies which she began in Germany.

In March 1926, she decided to set out on a tour of Jaina centres, invited by Mr. M. K. Shah of Bombay, the then Secretary of the Jaina Gurukula of Shivpuri. En route she visited several important Jaina places and made the acquaintance of Jaina personalities, among them Śāntamūrti Jainamuni Harṣavijaya, the poet of many a beautiful hymns in praise of the Jinas, and the scholar Mr. Keshavalal P. Modi of Ahmedabad. It was on Mt. Abu where she for the first time met the successor of the internationally renowned Jainācārya Mahātmā Vijayadharma Sūri, the equally agile protector and promoter of Jaina studies in the West, Itihāsa-tattva Mahodadhi Jainācārya Vijaya Indra Sūri. Charlotte Krause had eagerly awaited to meet him, having corresponded with him long before in the West. She also met some other learned disciples of Vijaya Dharma Sūri, Uṇāḍhyāya-Nyāyaśārada-Nyāyatīrtha Maṅgalavijaya, Śāntamūrti Muni Jayantavijaya and others, whose scholarship and calmness of mind impressed her deeply.

At her destination, the Viśrattvā Prakāśaka Maṇḍala in Shivapuri, which was then in the state of Gwalior, she found an extraordinary centre of Jaina studies. During the life of the two Ācāryas the Maṇḍala attracted both Indian and foreign scholars like a magnet. In their endeavour to promote Jainism the Ācāryas were not only very open to scholars but also helpful and generous in providing books, manuscripts, discourses and information to the knowledge seekers. Among the long list of renowned scholars were those of the calibre of L. P. Tessitori, M. Winternitz, W. Schubring, L. Alsdorf to name only a few. [The centre of Jaina studies in
Shivapuri has now lost its scholarly vibrations entirely, it lies now almost completely abandoned, the remarkable library is unused and filled with dust. It is still under the care of the aged secretary of Vijaya Indra Sūri, who enthusiastically talks about the old, glorious days and of Charlotte Krause, whom he knew personally.]

Charlotte Krause now studied and worked in this famous academic yet remote and quiet place. Very soon, and partly by teaching her fellow students English and German, she mastered Hindi and Gujarati to a degree that she herself could deliver speeches and write essays and articles in these languages. The main subjects of her studies were Old Gujarati literature, Āgamas and Jaina philosophy for which she found several erudite teachers like Śāsanadīpakā Jaina Muni Vidyāvijaya, Śāntamūrti Muni Jayantavijaya and Upādhyāya-Nyāyaviśārada-Nyāyatīrtha Maṅgalavijaya.

She integrated well into the life-style of the monks and the nuns and travelled on foot with them through the length and breadth of India. From several sources we know that she undertook the long walk lasting more than six months from Shivapuri to Bombay together with the monks following the Ācārya and his disciples. This was one of the manifold unique experiences giving her a profound insight into the activities of such a vihāra. On the way the group visited many important Jaina places, such as Gunā, Maksi, Māṇḍavagadha, Ujjain, Indore and Nasik. She thus came in direct contact with life in India, with its customs, dialects, various religions and sects and many Jaina communities.

During all these months she was in contact with her University in Germany and wrote lengthy letters to her teacher Johannes Hertel. A quotation from one of his letters written to her in 1927 echoes very well her accounts of this moving time: “...that the surroundings, in which you are living now attract you strongly, and that you at your youthful age [ she was 32 ] open widely your eyes, spirit and heart to all the beautiful, all that is worthy of seeing, learn-
ing and knowing, I do not only understand, but it makes me extremely happy.”

In Bombay she delivered a public lecture in the Cowasji Jehangir Hall on the Correlations between Jainism and Science as well as several smaller lectures and in December 1927 she set out for a long tour to Gujarat and Kathiawar in the company of Chunilal S. Gandhi, a senior student at Shivapuri. Her tour took her to Sanjan and Navsari with their ancient Pārśā civilisation, Baroda, Ahmedabad, Viramgam, Mandal, Sankeshwar with its famous shrine of Lord Pārśva, Vadhvan, Sayla, Limbdi, Bhavnagar, where she met Mr. A. G. Sunavala and the learned Seth Kunvaraji Anandji, Talaja with its beautiful Jaina temples, Mahuva, the birth place of Vijayadharma Sūri, Junagadh, Girnar, Veraval, Prabhas. Patan, Porbander, where she was the guest of Devidas Gherveria, the well-known patron of Jaina studies, Jamnagar, Dvaraka, Rajkot.

During a stay in Beawar on this trip Charlotte Krause publicly announced that she is taking the vow of ahimsā and was henceforth known as Subhadra Devi. Her leave from the University of Leipzig was extended for two more years.

She returned to Shivapuri in April 1928 and continued her studies and thus gaining a deep insight in the various branches of Jainism. Her learning won her great approval everywhere in India and on the occasion of the anniversary of the Shivapuri institution in Autumn 1928 she was honoured with the title Bhāratiya-Sāhitya-Viśārada in the presence of numerous erudite representatives of the Jaina community and members of the ruling council of the Gwalior state.

In December of the same year Charlotte Krause’s father came to India and both of them set out for a sight-seeing tour of North and Central India, during which time they also had a chance to meet several Jaina communities and Jaina ascetics, like Munirāja Lalitavijaya in Sadri.
After seeing her father off in Bombay, Charlotte Krause went straight back to Shivapuri in February 1929. It must have been at this time that Charlotte Krause resolved not to return to Germany, fully aware of the consequences. Most important among these was the loss of her post in the university in Leipzig, because it could no longer be retained for her and so her academic career in Germany came to an end. For her, the stay in India at that time was a most profitable and receptive period of learning, followed by a productive period of lecturing and publishing. Her publications during this time are less the result of special indological research, than the reflections of an experienced and committed Western observer. They are critical and prove a very sound and differentiated judgment. In her article The Social Atmosphere of Present Jainism (1929) she analyses the nuisance of caste-practices by the Jainas in North and Central India and the conflicts between Śvetāmbaras and Digambaras over the claim on Tirthas. Other examples of her publishing activity from this time are An Interpretation of Jaina Ethics (1929) and Individual and Society (1931).

In the year 1932, after seven years of intensive life and work in Shivapuri, Charlotte Krause left the community and went to Gwalior. She became the tutor of Princess Kamalā Rājā, the sister of the then Rājā of Gwalior and afterwards she served as the Deputy-Inspector General of Female Education in the Gwalior State.

During World War II she was not interned like other German nationals but was allowed to remain free due to the protection of Rājā Jivāji Rao Scindia of Gwalior who granted her sanctuary in the Scindia Oriental Institute in Ujjain, where she held the post of a curator from 1942 to 1947. During these years she published several works in English, Hindi and Gujarati. Her indological publications concentrate on two major areas: one pertaining to hagiographical research, viz., Jaina Sāhitya Aur Mahākāla Mandira (1944) and Siddhasena Divākara and Vikramāditya (1948). The other encompasses critical editions of hymns and
didactic poems (sajjhāya) of the Jainas. The texts are in Sanskrit, Apabhramśa and Old-Gujarati. The editions are partially furnished with extensive comments and notes. These works appear as five articles in the Jaina Satya Prakāśa (1945-1954) and in the books Trana Prācīna Gujarāṭī Krīto (1951) and Ancient Jaina Hymns (1952).

After 1952 Charlotte Krause settled again in Gwalior, now as Indian citizen. She received a small pension from her occupation as Inspectress of Schools and gave private lessons in English and German. Apparently she did not publish much anymore and might have lost contact with the established academia in the West. Some of her German and Indian scholar-colleagues have observed that because she failed in her attempts to get a research assignment in India, such as from the L. D. Institute of Indology in Ahmedabad, she might have felt that she was not really recognised by the scholarly world. One even wonders whether this was the reason why she did not participate in the All India Oriental Conference in Ahmedabad in 1953.

In about 1960, she came in contact with the Catholic Church in Gwalior and started taking interest in the Catholic faith. Soon afterwards she converted to the Roman Catholic faith. In 1962, she had a small house built in the premises of the Catholic Church St. Johan the Baptist in Gwalior on the agreement that the bungalow would belong to the Church after her death. She stayed there until her death on January 27, 1980.

Scholarly Bequest* in B.O.R.I., Pune

In her will Dr. Charlotte Krause wrote: "To the Bhandarkar Oriental Research Institute (B. O. R. I.), P. O. Deccan Gymkhana, Poona – 1, I leave (1) all my books other than on Homoeopathy and Medicines, (2) my finished and unfinished research papers and notes with their boxes, if any."

* Seen by Luitgard Soni in March 1996.
According to the librarian at B. O. R. I. around 1635 titles were received in 1981. The books are not yet catalogued but they are in the register of books received. The 'finished and unfinished research papers and notes' are kept in a room in the first floor of the B. O. R. I. library together with papers, correspondence and bequests of other scholars. The bequest Krause is kept in six bundles containing the following:

Boxes:
1. One box of cards recording the botanical names in the Śvetāmbara Canon.
2. One box recording the Pārśva Tīrthas mentioned only in texts already printed.

Manuscripts:
2. Gujarati Grammar for teaching in the University 1923/243.
3. Saṁskṛta for Beginners.
4. Introductory remarks about the interpretation of Prākṛta-texts.
5. On the Brhatkathā.
6. 'Die indo-arianen Sprachen' (The Indo-Arian Languages), 33 pages, typed with hand-corrections.
7. Notes referring to Dharmadeśanā of Vijayadharma Sūri (This is the title of a series of papers published by Vijaya-dharma Sūri in the Journal Jaina-Śāsana).
8. Śri Śukanadipıkācupau (in Gujarati, 21 pages, handwritten).
9. Sūryamatī, Queen of Kashmir (Manuscript of a lecture about Sūryamatī, according to Kalhana's Rājataraṅgīṇī, handwritten).

Note-books (in German, Prākṛta):
1. Literature concerning Pratyākhyāṇa.
2. Various studies on Pratyākhyāna (especially on food).
3. Studies and translations concerning Pratyākhyaṇa from the Canon of the Śvetambara.
4. Three note-books on Pratyākhyaṇa, also according to the Abhidhāna Rājendra Kośa.
5. Preliminary Works on Botany (e.g., Prajināpana).
6. Sūtrakṛtāṅga.
7. Botany according to Varnaka.
8. Miscellaneous.
9. Prajināpana (Survey).

Other Note-books:
1. Eleven note-books of various contents: collections of verses, lexicography in Gujarati regarding the language used by Śvetambara Sādhus of different gacchas (e.g., terms for clothing or utensils).
2. Notes for Charlotte Krause’s own lectures.
3. Notes on sermons given by Vidyāvijayaji.

Copy-books:
1. On Vijaya Indra Sūri in Gujarati.
2. Śrī Mallinātha Rāsa (two books).
6. Translation of Sūrīśvara ane Samrāṭa.
7. Copies of various manuscripts, dated February 1943, Ujjain.
8. Notes on atrological studies.
10. Several copy-books with copies of manuscripts from the Scindia Oriental Institute, Ujjain.
Unpublished Articles:
1. Wie man in Gujarat kocht and speist (How one cooks and eats in Gujarat).
2. Indische Kultur (Indian Culture).
5. Der Jaina Tempel (The Jaina Temple).
8. Von indischen Wasern (About Indian Waters).

Newspaper-articles in Jayaji Pratap, Gwalior:
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2. Rohini, September 1934.
3. Fire Divine, October 1937.
4. English in Female Education, June 1942.
5. The Birth of a Royal Child in Ancient India, March 1942.

Other Newspaper Articles:
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2. Jaina Utsavom ki Viśeṣātā, Śrī Venkaṭeśvara Samācāra, October 1928.

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Section I : English

The Kaliedoscope of Jaina Wisdom
An Interpretation of Jaina Ethics
The Heritage of Last Arhat
The Jaina Canon and Early Indian Court Life
The Social Atmosphere of Present Jainism
Pythagoras : The Vegetarian
Siddhasena Divākara and Vikramāditya
Jāvaḍa of Māṇḍu
Poetical Biography of Vijayadharma Sūri
Sayings of Vijayadharma Sūri
The Kaleidoscope of Indian Wisdom*

Human life is a strange thing. Here we are, all of us, destined to live and condemned to die: ignorant all the time as to who and what we are, where we came from, and whither we are bound, why we are here, and why we have to suffer pain now, and, the next moment, are allowed to enjoy. Ignorant we are as to what this world in which we are placed, may be like, and as to the power that prescribes its laws. Nor do we know how to act, nor what to leave undone in the face of this chaos of struggling powers round about.

But here we are, and there are our instincts that bid us preserve our lives at any cost, that bid us eat and drink and sleep, live and grow, seek happiness, and shun displeasure and pain. If our intellect asks us why we do not hesitate to obey them, we find just as much time as is sufficient to persuade ourselves that we do not know it, that we cannot know it, and that we need not know it either, but that we only need live and prosper, multiply and die.

Still, since pre-historical times, and perhaps earlier, human society has always produced such individuals as did not rest pleased with this kind to reply, but tried to reveal the great secrets of life. Some tried it by Science, working by the means of observation, experiment and logical inference. And science has indeed found out marvellous things. Science can tell us what time a ray of light requires in order to travel from the sun down to us. Science knows the secrets of the rainbow, of lightning, and of the shining crystals in the depths of the earth. Science knows how delicate green ferns and

* A Lecture by Dr. Charlotte Krause. Published by Phulchandji Ved, Secretary, Shri Yashovijaya Jaina Granthamala, Bhavnagar (Kathiawar), 1930, on behalf of Desai Lallubhai Velchand in the sacred memory of his father Velchand Vishrami of Paladi, Sihore.
grasses turned into black coal, how glowing magma turned into metals and mountains. Science knows how atoms are composed, and by what laws planets rotate, and suns revolve in eternal orbs. Science can tell us the minutest details of the cells that compose our body, of the admirable structure of the human eye, of the workshop of our heart, of the development of the embryo, and of the decay of the senile body.

But science does not know whither the souls of the deceased have gone, nor why they had been bound to such and such a body for such and such a space of time, nor why they had to suffer from such and such ailments of body and of mind.

Others have tried to approach those great problems from the opposite side, viz., that of Religion, working by the means of imagination and of those dark feelings that are slumbering in the human heart, such as fear of the powerful, awe of the unknown, and that categorical longing for mental rest and support, for harmony and perfection, that so often makes us act in opposition to our instincts. And religion has made us see wonder over wonder: Heavens full of bright immortals, and ringing of joy, and deep Hells full of evil smell and darkness and clamour, it made us see hosts of spirits and goblins in tree and hill and fountain, and an eternal soul in man that migrates from birth to birth, or, becoming bodiless, haunts the place where its body withers, and enters paradise or hell. Religion made us see that great God, who created the universe, who created man and woman, plant and animal, who once, getting angry with men for their sins, punished them by pouring down floods over floods on them, and afterwards felt compassion and saved them, not only from the floods, but also from sin, which would have led them to eternal destruction, saved them from sin by incarnating on earth in the shape of a Christ, a Muni, a Kṛṣṇa, or a Rāma or by sending down his messenger in the shape of a Moses, a Mohammad, a Zarathosht, and others. Religion promised heaven to the good and hell to the wicked, Religion made people build temples and offer
sacrifices, practise penances, sing hymns, and prostrate themselves before idols, and it made people die for their faith: but Religion has never been able to prove what it promulgated, nor has it ever been able to make that old yearning for absolute and final truth become silent in the heart of man, in the middle of the orgies of its ecstasies.

At last, Philosophy took the problem into her hand. Respecting the limits drawn by science, and allowing, on the other hand, those inspirations and feelings, the procreators of Religion, to have their chance too, Philosophy began to erect her lofty buildings of daring speculation, large enough to enclose Macrocosm and Microcosm, God and Soul, Eternity and Infinite Space. She neither shared the toil and labour of science, nor the ecstasies of religion, but set to work for her own pleasure and content: calmly, serenely, like a child absorbed in silent play.

India has been her favourite haunt since many a century. Already in some of the Vedic hymns, philosophical speculation is astir. Its object is the Purusa, who represents the universe, or the question of Sat and Asat, and whether of the two was existing at the beginning of creation, or the question as to which of the Devas is worthiest to be worshipped, and whether there exists any Devas at all. Very often, its subject is Agni, the divine charioteer, who conveys the sacrificial gifts to Heaven, and all his manifold shapes. People had observed Agni, the combination of heat and light, not only on the altar, but also Agni in the sky, in the shape of sun, moon, and stars, Agni in the pebbles and rocks, Agni in the plants and in wood, particularly that of the Aśvattha and the Śāmi trees, out of which it used to be produced by friction, for sacrificial purposes, Agni in the earth, in the shape of ignes fatui and volcanic phenomena, Agni in the air and clouds, in the shape of lightning, Agni in the waters, in the shape of the reflected light of sun and moon, and Agni in animals and in man, in the shape of bodily warmth and that of the sparkeling of the living eye and its phosphorescence in darkness. This omnipresent Agni became — as Professor Johannes Hertel
of Leipzig has shown in his late epoch-making researches — the chief principle of the speculation of the earlier Upaniṣads, which connected all the various shapes of Agni to one entity, and derived them from a great cosmic fire which was thought to surround the world and to shine down on earth through the openings in the stone-vault of the sky known as sun, moon and stars. The individual Agnis which were thought to form the chief principle of life, in the shape of the ‘Jatharāgni’ or stomach-fire, and of bodily warmth, were imagined to form part of that cosmic fire, i.e., to have sprung from it, and to return to it after death, to return to Heaven, beyond the stone-vault, where, in an atmosphere of fire and light, the Devas were believed to live, with bodies consisting all of light and fire likewise. According to Prof. Hertel’s imposing assumption, the cremation of the dead, as well as the burning of the sacrificial gifts would be nothing but attempts to make the things destined to go to Heaven, fit for an existence in that fiery atmosphere, by transmuting them into fire before hand.

Originally, the name of the cosmic fire was ‘Brahma’ or ‘Brih’, and if the earlier Upaniṣads say that Brahman and Ātma are identical, then it means, according to Hertel, that the principle of life is one and the same in Microcosm and Macrocosm, and that it is nothing but that all-pervading combination of light and heat.

This grand old natural philosophy of the earlier parts of the Upaniṣads was afterwards forgotten, and all the passages referring to it, became, by and by, enigmas to following generations. People no longer knew the original meaning of ‘Brahma’, but began to speculate in order to find out and to deepen the sense of the sacred books of their ancestors. Thus, we find, in later parts of the Upaniṣads, the word ‘Brahma’ used with quite a different significance, viz., that of an attributeless, indefinite, indistinct principle of life which forms a strong contrast with the clearly defined concrete ‘Brahman’ of old. With the attributeless Brahman, various new ideas and speculations found their way into the ancient scrip-
tures, till at last the ambiguity and diversity of their various strata, with their different tendencies and different derivations, gave rise to divergent interpretations.

All the six so-called orthodox systems of Hindu Philosophy claim to have interpretations of this very same old work, and of this very same old philosophical system. Nothing could be stranger than this contest with one another of those six children of one and the same common mother, as it were, whom each of them pretends to represent in an authentic way, declaring all the others to be impostors. Everybody knows the names of these so-called Orthodox Hindu-Darṣanas or Vedic Darṣanas, viz., the Sāṅkhya, Yoga, Mīmāṃsā, Vedānta, Naiyāyika and Vaiśeṣika systems.

Different as they appear, still they agree with one another as well as with the true ancient doctrine of the Upaniṣads in several essential features, viz., the assumption of the reality of soul, which, whether individual or general, manifold, or one, is always thought to be eternal and all-pervading, the ideas of metempsychosis, of another world, of the two kinds of Karma, viz. Puṇya and Pāpa, and the assumption that individual soul can get rid of the inhering Karma substance and attain a state of final salvation.

[ A ] The Vedic Darṣanas

1. Sāṅkhya

The name of Rṣi Kapila, the claimed founder of the Sāṅkhya system, occurs already in the Upaniṣads themselves, and the system too is mentioned in as early texts as the Ānuyogadvāra and Aupapātika Śūtras of the Śvetāmbara Jainas. Thus, there are no doubts concerning its high age.

The Sāṅkhya system knows of numberless periods of creation, each being followed by a period of Pralaya or decay. At the beginning of each creation, nothing exists but the couple Prakṛti and Puruṣa, the eternal ones. The Puruṣa is the principal of life, the Jīvātmā or Soul, which is thought to be manifold and pervading, devoid of quality, unable of action, and unable of change.
Dr. Charlotte Krause: Her Life & Literature

Prakṛti, on the other hand, is lifeless and unconscious. It consists of the three essences Sattva, i.e., Light; Rajas, i.e., the Faculty of Reacting, and Tamas, i.e., Darkness (or Sukha, i.e., happiness, Duḥkha, i.e. pain, and Moha, i.e. infatuation), all three of which are, originally in a state of perfect equilibrium.

As soon as Prakṛti finds herself in the presence of Puruṣa, action begins. For as a magnet, though itself inactive, forces the compass needle to react, in the same manner the inactive Puruṣa creates action within Prakṛti. The equilibrium of the three essences is disturbed, and therewith, creation proper sets in. According to Sāṇkhya logic, the cause always contains its effect, as e.g. a lump of clay contains the jar, or a quantity of thread the tissue. In the same way, Prakṛti contains, in an unmanifest form, the seeds or dispositions of all its later products, the composition and shape of which is destined by the Karmas collected since eternity. All these products consist of the three essences in various stages of apportionment. Thus, Prakṛti is also called the Avyakta, i.e. ‘the Unmanifest’.

As the first product or ‘Vikṛti’ of Prakṛti, the Mahat-tattva, i.e., ‘the Great Principle’ or the Buddhitattva, i.e. ‘Intelllect’, manifests itself.

The Tattva-portion of intellect has the efficacy of a clear mirror and reflects in itself the image of Puruṣa. Mistaking this image for its own self, intellect produces the Ahaṅkāratattva, i.e., Self-consciousness. The Sattva-portion of Ahaṅkāratattva, in its turn, makes the 11 senses, viz., the 5 senses of perception, 5 senses of action, and Manas, i.e. ‘Mind’, spring into existence, whereas its Tamas-portion produces the 5 Tammātrās, i.e., subtle elements, enumerated as Sound, Tangibility, the object of visual perception which comprises Form and Colour, then Savour and Odour. The latter produce the 5 Mahābhūtas, i.e., gross elements, named Ether, Air, Fire, Water and Earth, in conformity with the well-known correlations of sound corresponding to Ether, Tangibility to Air, Colour and Form to Fire, Savour to Water, and Odour to Earth.
These 23 Vikṛtis, Prakṛti, and Puruṣa, i.e., in all 25 Tattvas, form the universe, being subject to nobody and nothing but Karma. In conformity with the innate Karmas, individual parts or Vyaṣṭis split off from the different derivatives of Prakṛti, and manifest themselves either in an inorganic shape, or in that of one or other of the various organisms we see round about. Each of these organisms has two bodies, crystallised, as it were, around the respective image of Puruṣa to which they are bound by Karma. They are: a subtle body, which contains all the products of Prakṛti except the gross elements, and a gross body, which consists of all the 24 products. The individual being liable to metempsychosis, its gross body lasts as long as the Karmas admit, i.e., it is being renewed in every subsequent existence. The subtle body, however, lasts not only throughout all the existences of the individual, but even throughout all the creations and Pralayas, slumbering, during the periods of Pralaya, in an unmanifest form in Prakṛti.

Outfitted with these two bodies, and subject to its due joys and sufferings, the individual lives from existence to existence, and goes on collecting new Karmas, Puṇya by action in accordance with, and Pāpa by acting in contradiction to, the prescriptions of the Vedas.

At the time of Pralaya, a retrograde development takes place, the gross Vyaṣṭi being withdrawn into their respective Samaṣṭi, substances, the gross elements into the fine elements, the latter and the senses into the Ahaṅkāratattva, the Ahaṅkāratattva into the Mahat-tattva, and the latter into Prakṛti, so that, finally, nothing remains but Puruṣa and Prakṛti, till both of them find themselves again engaged in the old play of creation, as before.

In this eternal play of the two, primeval forces, individual man acts but an inferior part, his own self being nothing but matter that reflects back an image of Universal Energy, subject to the power of Karma, opposite which it is actually helpless. In the moment only, when the knowledge of the 25 Tattvas arises within
him, the might of Karma is being broken, and the individual is said to have attained salvation (Mokṣa). Then, its gross body dissolves into the elements, its subtle body fades away likewise, all the constituents re-entering their respective Samāstis, and remaining, henceforth, unchangeable. Not even the image of Puruṣa, being reflected in the Samaṣṭi Buddhittattva, can now affect them.

Thus, in the very moment of becoming aware of herself and of her reactions upon the presence of Puruṣa, Prakṛti retires, as it were, within herself, like a bashful woman who suddenly finds herself in the presence of her lover:

prakṛtayes sukumārataram na kiṃcid aṣṭiṁ me matirbhavati. yā dṛṣṭāsmiṁ punah na darśanamupaitī Puruṣasya.

Individual Puruṣa, however, for whom there exists neither binding of Karma, nor Mokṣa, remains, as before, in a state of eternal, inactive, boundless happiness, such boundless happiness as does not leave room even for a spark of self-consciousness.

According to another school of Sāṅkhya, self-consciousness is being produced by Puruṣa and Buddhittattva finding their respective images reflected within each other. In this case, the Abhāṅkāratattva, and thus the whole creation, consists of elements of both, Puruṣa as well as Prakṛti, and possesses, therefore, a higher degree of reality. Puruṣa himself becomes subject of Karma and Mokṣa. Besides, this school, assumes only one single creation, and denies the possibility of Pralaya.

2. Yoga

The Yoga-system of Patañjali agrees, in general, with the Sāṅkhya school just mentioned. The chief difference is the assumption of an omniscient, omnipresent power, apart from Puruṣa, by whose Sāṅkalpa, i.e., resolution, creation is being started in the same way as in Sāṅkhya. Irremissible for the attainment of Mokṣa are the so-called Aṣṭāṅga Yogas or, Āṅgas, viz., Yama, i.e., self-restraint; Niyama, i.e., restraint of mind; Āsana, i.e., the sitting in
special postures; Prānāyāma, i.e., Breath-exercises; Pratyāhāra, i.e., withdrawal of the senses from external subjects; Dhāranā, i.e., concentration of mind (under retention of breath); Dhyāna, i.e., meditation, and Samādhi, i.e., abstract meditation to such an extent as to identify the contemplator with the object meditated upon. In this last stage, the Yogi gets united with God, who, as it were, manifests himself out of the soul of the Yogi, as fire does out of the fire-producing sticks. On the other hand, the attainment of salvation is possible by the mercy of God too. God is assumed to help his true devotee, if he is not able to undergo the Yoga practices, by annihilating his Karmas in an instant. In Mokṣa, the soul remains eternally united with God.

3. Mīmāṁsā

The Pūrva-mīmāṁsā or Karma-mīmāṁsā or simply ‘Mīmāṁsā’ system of Rṣi Jaimini is divided into two schools, that of Kumārilā Bhaṭṭa and that of Prabhākara Miśra, both of which differ from each other only in unessential points. The Mīmāṁsā system agrees with Sāṅkhya, in denying the existence of a creator of the Universe, in proclaiming a variety of omnipervading souls, which are subject to Karma, and in assuming the Universe to be formed of the same elements as Sāṅkhya does, with the only difference that Mīmāṁsā believes all these elements to have been in their present distribution since, and to remain so for all eternity, without any Pralaya interrupting their manifestations.

Of Mokṣa, it speaks as a state of complete extinction of all the qualities and activities of the soul, happiness included. Therefore, Mokṣa is not regarded as worth being taken trouble for. On the contrary, the devotee is advised to collect as much Puṇya as he can, in order to gain the felicity of Heaven, rather than to strive after salvation by acquiring Tattvajñāna. The way of acquiring Puṇya consists, of course, in a strict execution of the Vedic prescriptions as to sacrifices etc. Therefore, only vidhi-vākya, i.e., such passages of the Vedas — whether Samīhitā, or Upaniṣad or Brāhmaṇa — as
contain prescriptions of this kind, are declared to be authoritative. The rest, are disposed of under the name of ‘Arthavāda’, i.e., ‘Eulogia’, and never earnestly taken account of. This is the reason why this system has also been called Adhvara-mimāṃsā, i.e., ‘sacrificial Mimāṃsā’.

It denies, by-the-bye, the possibility of the attainment of omniscience, in contradistinction to all the other systems.

4. Vedānta

The Uttara-mimāṃsā, Brahma-mimāṃsā or Vedānta philosophy of Rṣi Vyāsa (Bādarāyana) is the most important of the Hindu Darsanas, from the practical stand-point, since it is the only one that plays a part in modern Indian civilization. It has two great branches, the former of which is the Advaita Vedānta of Śaṅkarācārya.

The Advaita Vedānta of Śaṅkarācārya whom western Indology believes to have lived in the last decades of the 8th, and the early decades of the 9th centuries, has a considerable historical importance as that might which violently opposed and oppressed Buddhism as well as Jainism, at and after the time of its founder, and brought about a vigorous revival of the study of Saṃskṛta, and more especially, philosophical literature all over India.

The essential feature of this system is the assumption of one single, all-pervading entity, the ‘Brahma’ which is ‘Saccidānanda’, i.e., really existing, omniscient and consisting of boundless eternal happiness. Unlike the Puruṣa of Sāṅkhya, the Brahma is, and always remains, one. Since eternity, however, this Brahma has been inseparably interlinked with the unreal entity ‘Māyā’, i.e., illusion, or ‘Avidyā’, i.e., reason of erroneous knowledge (not ignorance, as many people translate). Māyā acts the part of Prakṛti, with the only difference that its products are completely unreal, and that the image of Brahma reflected by the Samsāṭi-Buddhitattva is called God. It is different from the plurality of individual souls, which represent Brahma’s image as reflected by the Vyaṣṭi-Buddhitattvas or ‘Antah-
karanas' (viz. : Manas, Buddhi, Citta and Ahaṅkāra).

Thus, the Universe, Individual Soul and God in all his various incarnations as Rāma, Kṛṣṇa and others, all three of them are illusory, unreal products of Brahma: they cannot be called Brahmā's 'Pariṇāma', in the sense in which a pot is called a Pariṇāma, i.e., product of clay, but they are his 'vivarta', i.e., pseudo-product, just as the silver for which we mistook a shining conch-shell, is a pseudo-product of the conch-shell.

By correct and complete Tattvajñāna, the individual comes to recognize the one great truth, viz., that everything except Brahma is unreal, and that not only the 'Knowable', but also the 'Knower' and 'Knowledge' are nothing but illusion. By finding out this truth, the individual enters Mokṣa. The whole network of illusion, and therewith its own self, fades away, as the reflected image of the moon does, when the jar, containing the water with the reflecting surface, has been broken and the water run out so that, after all, nothing remains but the lunar orb itself. As the moon remains here, so Brahma alone is left at last, in his eternal happiness and boundless knowledge.

Thus, the attainment of Tattvajñāna, as the only means of reaching Mokṣa, is the highest aim of the Satyānā, whose ideal representative is named a 'Paramahamsa'. Average man is not forbidden to strive after Heaven, by performing the Vedic observances.

Like Śāṅkhya and Mīmāṃsā, the Vedānta, too, believes in a plurality of 'Creations' and 'Pralayas'.

The second branch of Vedānta Philosophy comprises four schools, viz., the Viśiṣṭādvaita of Rāmānuja, who lived at Kanchi-puram and Śrīraṅgam in Southern India in the twelfth century, the Dvaita-vedānta of Madhva or Ānandatīrtha, a Kanarese Brahmīn, who was born about 1200, in Southern India too, the Śuddhādvaita of Vallabhācārya, who lived at the end of the fifteenth century chiefly at Benares, and the Dvaita-Advaita of Nimbārka, which rose in the fifteenth century.
In contradistinction to Śaṅkara, all the four latter systems teach the Universe to be real, and individual Soul to have its own independent existence.

According to Rāmānuja, whose doctrine is, from the practical stand-point, the most important of all, Brahma consists of three parts, viz., God, Prakṛti and Soul, which are so closely inter-linked with one another as are the kernel, the pulp, and the skin of a mango-fruit.

The Universe is produced, in the way known from Yoga, by the Saṅkalpa of God, who is omniscient, omnipotent, and, though all-pervading, still able to incarnate in definite shapes.

The soul is atom-sized, and equipped with all-pervading knowledge, as a lamp is with light. As the light of a lamp, if covered, gets confined to the smallest space, or freely spreads, it left unchecked, so the innate knowledge of the soul is covered by Karma, and therefore inefficient. On the other hand, it can fully display its power, as soon as the Karma is removed, in the state of Mokṣa. Mokṣa can be attained by combined Tatvajñāna and fulfilment of the Vedic prescriptions. As in Yoga, the Soul acquires God in this state, and remains in eternal happiness and omniscience. Like in Jainism, the liberated souls stay in a definite place, which is situated at the top of the Universe. For, according to Rāmānuja, Prakṛti, though unbound in all the other dimensions, is imagined to be limited in zenith. The name of this paradise is Vaikuntha.

Whereas God is not only the efficient, but also the material cause of the Universe in Rāmānuja’s system, Madhva declares Him to be only the efficient cause.

Vallabhācarya, on the other hand, maintains that the Universe is the product of evolution of God alone, because nothing but God really exists. Besides this pantheistic dogmatic, he taught his pupils a non-ascetical discipline, under the motivation that self-mortification would dishonour the body, which, as everything else, contained a portion of God. This doctrine is known as the Puṣṭi-
mārga. At present, Bombay is known to be a seat of the Vallabhācārya sect, which has numerous devoted followers there.

Nimbārka declares the soul as well as Prakṛti to be energies, ‘Saktis’, of God, and agrees, otherwise, with Rāmānuja.

All the four schools under consideration are still living in India. All of them have their special seats and their traditional dynasties of gurus, some of whom are lords of stately properties, similar to our bishops in the middle-ages. There are very learned and far-sighted men amongst them, who do much for the progress of learning and the spreading of education, not only by direct teaching, lecturing and studying, but also by founding schools, libraries and other useful institutions.

The Ārya Samāja, Prārthana Samāja and Brahma Samāja are the latest off-shoots of Vedānta. They are of considerable practical, importance for the development of modern Indian civilization, especially the Ārya Samāja, which, by its broad and reasonable views on caste prejudice, has won many followers, and done much for the education of the masses, and for an improvement of their social standard.

The reformatory sect of Svāmi Nārāyaṇa, a foundation of the last century, may also be mentioned here. It arose in protest against the school of the Vallabhācārya, and their worldly ethics, but it is of more importance as an ethical system than as a philosophy.

4. The Naiyāyika and Vaiśeṣika Systems

The four main philosophical systems treated, viz., the Sāṅkhya, Yoga, Mīmāṃsā and Vedānta, are closely related to one another, the principles and constituents composing the Universe being the same in all of them. The two systems left, viz., the Naiyāyika of Gautama (Aksapāda) Ṛṣi, and the Vaiśeṣika system of Kaṇāda, considerably contrast with them. Both of them assume that, at the beginning of creation, there exist four pervading substances, viz., Space or Ether, Direction, Time and Soul, the latter
being subdivided into the plurality of individual Souls ( Jīvātma ) and omniscient God ( Paramātma ), who is able to incarnate in various ( with the Naiyāyikas in 18 ), shapes. Besides these pervading substances, there exist the atoms of the four elements: Earth, Water, Fire and Air, which are separate in the beginning.

By the Saṅkalpa of God, who is being directed by the innate Adṛśta, i.e., Karma, the atoms are brought to reaction. Thereby, three kinds of aggregates form themselves, viz., Sarīras, i.e., bodies; Indriyas, i.e., organs of sense and Viṣayas, i.e., objects of the senses, each of which is composed of all the four elements, but named after the prevailing one. Thus, the human and animal bodies are counted as earth-bodies, the sense of smelling as earth-sense, earth and clay as earth-objects of sense, etc., according to the well-known correlations of Saṅkhya, with the difference that, there being only four elements in Naiyāyika and Vaiśeṣika Philosophy, the sense of hearing is connected with the eternal pervading substance ‘Ether’ or ‘Space’.

Thus, all the individual souls, equipped with different bodies, in accordance with Karma, undergo numberless existences, amongst which there are also celestial and hellish ones. Only Mokṣa can put an end to this chain of successive births and deaths. Mokṣa can be attained by the knowledge of the Tattvas, which are sixteen in number with the older school of Naiyāyikas, six with the Vaiśeṣikas, and seven with the later school of Naiyāyika, the so-called ‘Navya-Naiyāyika School’, which is a combination of the two systems. Mokṣa is, like in Mīmāṁsā, that stone-like state, when joy and pain, knowledge, and all the other activities and qualities of the soul, are completely extinguished.

That this conception of Salvation did not meet with much popularity, shows the poetic confession of Old Gautama, who declares that he would like better to be re-born as a jackal in lovely Brīndābana, than enter the state which the Vaiśeṣikas proclaim as
their highest aim of perfection:

\[ \text{varam vrändávane ramye kroṣṭutvam abhivāñchitam;} \]
\[ \text{na tu Vaiśeṣikīṁ muktīṁ Gautamo gantunmicchatī.} \]

Like most of the other systems, the two systems under consideration believe in an endless number of Creations and Pralayás, except one special school of the Naiyáyikas, which teaches that, at the very end, a final Pralaya will take place, after which only God, the individual Souls, and the passive atoms of the elements will remain. Another creation will not be possible, because all the Karmas will have been exhausted.

Both the Naiyáyika and the Vaiśeṣika systems place logic above the word of the Vedas, not nominally, but practically, the latter always being, in some way or other, adapted to the respective propositions. The other four systems, on the contrary, respect the Vedas as their highest authority, rather adapting and formulating their propositions according to the Vedas than doing the reverse. Thus it is quite natural that logic and dialectics should act a prominent part in Naiyáyika and Vaiśeṣika philosophy, which indeed even count several logical and dialectical conceptions amongst their Tattvas, such as the logical argument, the pseudo argument, and also some dialectical tricks with the Naiyáyikas.

5. Minor Vedic Systems

Besides these six chief systems and their main schools, just mentioned, there are number of smaller systems, which likewise claim to be Vedic philosophy. They are indeed chiefly branches and sub-branches of the chief systems. As a curiosity, the Pārada Darśana may be named here, which teaches that the highest aim of life is a state of Mokṣa, in which our own body rests unchanged, made immortal by various manipulations with Pārada (Mercury); an aim which Śiva, Śukadeva, and others are said to have reached.

[B] Non-Vedic Systems

1. Minor Systems

Whereas all the systems mentioned claim the Vedas as their
authority and even pretend to be mere interpretations of the Veda-
word, there had risen, in India, since very early times, several
independent philosophical doctrines, which not only rejected the
Vedic authority, but even directly and openly opposed it. Amongst
them, the time-honoured Jaina and Baudhāya systems are prominent,
not only for their metaphysical depth and grand ethics, but also on
account of their historical importance and the influence they exerci-
sed on Indian civilization, by their humane and peaceful spirit,
which greatly contributed to the abolition of bloody sacrifices and
other horrible practices of ancient, indigenous ritualism. Besides,
we know the names of several other Non-vedic systems, and also
something about their teachings, from the Jaina and Baudhāya
writings.

Thus, e.g., there was a thinker named Sañjaya Belaṇṭhiputta,
who is said to have promulgated independent agnostic-relativistic
speculations, before the time of Buddha. Declaring experience to be
the only authoritative source of valid knowledge, he refused to make
any statement in favour of, as well as against, the assumption of an
eternal soul, or of another world, leaving the question open. Of great
importance is his logical theory of relativity, according to which the
existence or non-existenee of a thing can be expressed from seven
different stand-points, viz., that of existence, that of non-existence,
that of existence-non-existence, that of undefinableness, that of
undefinableness as to existence, that of undefinableness as to non-
existence, and that of undefinableness as to existence and non-
existence. These same seven modes, we find also in Jaina logic,
where, under the name of 'Saptabhaṅgi-nāya', or 'Syādvāda', they
act an important part.

Another thinker, named Ajita Keśakambalī, went still
further, professing decidedly nihilistic-materialistic ideas. He
denied the reality of transcendental powers and subjects, which
Sañjaya had dared to doubt only. According to him, nothing is real
but the four elements: Ether, Water, Fire and Earth, of which every-
thing, even man, is composed. After death, the body dissolves, the senses fade away, and nothing is left behind.

Pūraṇa Kassapa pronounced the unheard-of theory that body and soul are inseparable from, and perhaps even identical with each other, and that there exists no such thing as a moral canon.

According to Kākulḍha Kātyāyana, seven eternal substances, viz., Ether, Water, Fire, Earth, Soul, Joy and Pain compose all the living beings, without affecting one another. Like Pūraṇa Kassapa, Kākulḍha, too, refuses to acknowledge a moral canon.

A little better known than these four obscure Darśanas, concerning which we have only such scantly news, is the famous, or, better, notorious, Cārvāka System of Ācārya Brhaspati. It proclaims an absolute scepticism with reference to all metaphysical questions. The body, which is formed of the four elements, automatically develops a soul, which, after death, fades away spontaneously. The Universe rules itself by its own innate laws. All that happens is a consequence of mechanical natural laws, so that there is no room for freedom of will nor for ethical conduct. Thus, all actions are allowed, except such as are liable to punishment through worldly justice, and after all, men are advised to enjoy life to the fullest extent possible. The Cārvāka system and its teachings form a frequent subject of polemics, even in later times, when Jaina and other teachers vehemently thundered against its lascivious hedonistic moral principles and nihilistic doctrines, in the restless condemnation of which the representatives of all other philosophies, whether Vedic or Non-vedic, were (a rare event) in complete agreement with one another.

Closely akin to Jaina philosophy is the system of the Ājīvikas, which flourished at the time of Mahāvīra and Gautama Buddha, and a short time later. It is still mentioned in Aśoka's edicts as an actual religious power. But afterwards, it sank into oblivion, and ceased to act any part. According to the Buddhist writings, the Ājīvikas were also called the Acelakas, i.e., the unclothed ones,
from the nakedness of their monks. Gośāla Maṅkhaliputta, as the Jainas call him, or, according to the Buddhists, ‘Makkhaliputta’, was their famous teacher in the sixth century B.C. As his predecessors, Nanda Vaccha and Kissa Saṅkica are named by the Buddhists, whereas Jaina tradition says that he had a pupil of Mahāvīra, for six years.

In contradistinction to all the Non-vedic Darśanas treated before, the Ājīvika system believes in metempsychosis, and in another world. It knows of 3000 Hells, of regions of demons and of Piśācas, and of Heavens. The souls are divided into six categories of different ‘Colour’, which seem to correspond to the six Leśyās to Jaina philosophy. Man is said to pass through seven stages of development, before reaching Mokṣa. In the first period, that of the first seven days, the individual is able to remember its former experiences in a dim way, weeping in the remembrance of former sufferings, and smiling while remembering its former joys. The last stage is that of the passionless, omniscient ascetic. Salvation promises boundless happiness.

The Ājīvikas deny the freedom of will, and, therewith, all personal responsibility for one’s actions, since they believe everything to depend on Niyati, the necessity resulting from Karma. This is why they consider good and evil as worthy of praise and condemnation not per se, but only relatively, with reference to their producing good or bad Karma. Perfection is to be aimed at only as an instrument of Salvation.

2. Buddhism

Buddhism had to undergo a stranger and more vivid inner development and a more eventful history than any other of the Indian philosophical systems. It claims the noble shape of Gautama Buddha or Śakya Muni, the ‘Tathāgata’, not as its founder, but as its last great promulgator. The history of his life, which is fixed around 550 B.C., is well-known to all educated people today. And so are his chief teachings.
The Kaliedoscope of Jaina Wisdom

The central idea of Buddhism forms the idea that life is pain, because life is, like beauty and joy, and life everything that exists, transitory. Transitory is the whole physical world, which is composed of the seventy Dharmas or elements, in consequence of the never ceasing vibrations of which it incessantly changes its shape, and which, too, renew themselves every moment. Transitory are soul and personality too. For soul is nothing but that chain of successive mental actions, which constantly take place, the so-called 'Jīānasantati'. Karma alone remains as a kind of individual entity. Karma regulates the apportionment of elements, of happiness and pain, and therewith, determines the fate of every being throughout its existences.

Ignorance of his real nature and condition makes man cling to this transitory, and, in a way, illusory, life, and by this 'Thirst for Life', the chain of his existences grows longer and longer. Only he who attains the right knowledge, no longer feels the thirst for life, but, on the contrary, begins to long for a definite extinction of life, Nirvāna. He takes the eightfold 'Way of Welfare', the chief elements of which are self-discipline and meditation, whereas austerities are rejected as valueless and even obnoxious.

Thus, the ideal monk, on his highest stage of perfection, finally reaches 'Nirvāna', the Mokṣa of the Buddhists, which consists in a complete extinction not only of pain and re-birth, but also of joy, of personality, and of soul. It is eternal rest, or, better eternal nothingness.

Buddhism has a well-developed cosmography, chronology, and mythology, whose various beings find all room in the edifice of Buddhist dogmatic. Buddhist logic and dialectics are renowned, and also Buddhist didactic literature, as handed down in Pāli and Sanskṛta, is rich and important.

In Indian history, Buddhism has acted a splendid part, with its Aśoka, Kaniska, Harsa and other great personalities as professors and protectors, who put Buddhist ethical principles into action, and
proved them to be a blessing to people, by their spirit of practical humanity. Buddhism could maintain its sway in India as long as it was strong enough to withstand the influences of Hinduism. In the course of centuries, however, it came to amalgamate mythological and other ideas of Hinduism in a rising degree, whereas, on the other hand, its clergy, turning worldly and indifferent to spiritual interest, omitted to display and propagating activity and religious zeal whatsoever. So it appears only natural if finally Buddhism was absorbed by re-awakening Hinduism, under the influence of Śaṅkarācārya and other reformers and that of the enthusiasm of their followers.

Buddhism is divided into numerous branches, the teachings of which greatly differ from one another as well as from the true doctrine of the Buddha. Its two main branches are the ancient Hinayāna and later Mahāyāna. Mahāyāna, i.e., 'the Great Vehicle', which is said to have risen at the time of Kaniṣka, claims to be able to lead a greater number of people to Salvation than the former, the 'Small Vehicle', as its adversaries called it. It advises people to strive after knowledge and its propagation, for the benefit of their fellow-creatures, rather than to try for personal Nirvāṇa only, and, thereby lays, consequently, more stress on laymen-discipline than on monastic prescriptions. Much later, at the time, when Śāktism had become a powerful part of Hindu religion, a third branch split off, the so-called 'Vajrayāna' or 'Mantrayāna', in which pantheistic ideas and a new ritual, full of Śāktic practices, prevailed.

The earliest school of Hinayāna is the 'Sthavira school', which still flourished in Ceylon. Another Hinayāna school is that of the Sarvāstivādis, who believe in the reality not only of the present 'Dharmas', but also of the past and future ones. They flourished in Northern India many centuries ago. Besides these two, the Hinayāna also comprised a Sautrāntika school, which infers the reality of the world from the fact of its being perceived, just as Descartes inferred the reality of the Ego from its mental activity. It comprised, moreover, a school of Skandhavādis, who flourished at Hiuen-
tsyang’s time, in the Ganges valley, and a school of Mahāsāṅghikas, who believed the Buddha to be all pervading, eternal and omnipotent.

As branches of Mahāyāna, the two schools of the Vijñānavāda or Yogācāra, and that of the Śūnyavāda or Mādhyamikavāda are well-known. The Vijñānavāda declares all the objects and the individual to be illusory and admits only knowledge to possess reality. The Śūnyavāda school, which was founded by Nāgārjuna in the second century B.C., went still further, declaring not only the Knower and the Knowable, but also Knowledge itself to be unreal, and teaching as the last truth the doctrine of the emptiness of the whole world.

At present, Buddhism is spread over Tibet, Turkistan, Burma, China, Korea, Japan, Thailand and parts of other countries, partly in the form of Mahāyāna, partly in that of Vajrayāna, which later prevails especially in Tibet. But although Buddhism has indeed become one of the great world-religions, it has died out in the country of its birth, Aryan India. Of Indian provinces, only Ceylon, Nepal and Burma have remained centres of Buddhism up to the present day.

It is characteristic that, wherever Buddhism is prevailing today, it has everywhere, adopted the role of a religion, the element of faith and imagination predominating over that of speculation and reasoning, resembling in this development, the Vedic philosophical schools and their derivatives, as far as they have survived.

4. Jainism

That of the Non-vedic systems which is, at present, widest spread in India, is no doubt Jainism, and that in a form in which both the philosophical and the religious moment counterpoise each other.

Like all the other systems, Jainism too, claims eternity. It divides eternity into numberless Utsarpinīs, i.e., periods of rising development, and Avasarpinīs, i.e., periods of decline, succeeding
each other in eternal alternation, during each of which twenty four omniscient Tīrthaṅkaras, Jinas, or Arhats, arise, who, independent of one another, proclaim the doctrines of Jainism. Western Jainology, believes at present, the two last Tīrthaṅkaras of this Ava-sarpini, viz., Pārśvanātha, who lived in the eighth century B.C., and Vardhamāna Mahāvīra, who lived at the time of the Buddha, to be historical personalities. It has also become an established fact now, that Jainism is indeed a very ancient doctrine, by far older than Buddhism.

At present, Jainism is represented by numerous sects, which, differing from one another in several points, have been engaged, since many centuries, in violent mutual polemics. The two great branches of Jainism are the Śvetāmbaras and the Digambaras. The Digambara Jainas maintain that, as the Tīrthaṅkaras, on their highest stage, never wore clothes, in the same way the monk should be naked, too, in order to symbolize his freedom from bodily care. This is why they have been called ‘Digambaras’, i.e., the ‘Sky-clad ones’. The Digambaras maintain, moreover, that, after the attainment of the highest mental perfection, Kevalajñāna or Omniscience, the body of the saint becomes so purified as to require no longer any food, and can still exist for many years to come. According to their doctrine, woman, moreover, cannot attain salvation without having been re-born as a man. The genuine words of the Tīrthaṅkaras they believe to be lost, and all the present writings ( Āgamas ) to be un-authoritative.

The Śvetāmbaras, i.e., ‘the white-clad ones’, are named so, because they believe the last Tīrthaṅkara to have worn scanty white clothes, and accordingly, allow their monks to wear the same kind of clothes, in conformity with the etiquette and usage of the world. ( The lemon-coloured robe, by-the-bye, which has, since the twelfth century, been adopted by a special school of Śvetāmbara monks, is merely meant to distinguish the true, renouncing ascetic from the ‘Yati’ or half-ascetic, who wears all the insignia of the monk too. )
Also with regard to the other points mentioned the Śvetāmbaras profess the contrary opinion. They believe part of their ancient Prākṛta literature, the holy Āgamas, to represent the genuine word of Lord Mahāvīra, taken down by his Gaṇadharas or chief pupils.

Both the great sects are divided into several subsects, amongst which the Calvinistic Sthānakavāsī and Terāpanthī sects of the Śvetāmbaras deserve attention, because, probably influenced by Mohammedan ideas, they arose in opposition to idol-worship, and thereby put themselves in strong contrast with general Jaina tradition and ritual.

Apart from these, and some other discrepancies, Jainism shows, throughout, a surprising conformity of doctrine, which has not been essentially affected since Mahāvīra’s days, and which reveals a splendid interpretation of the sense of life.

According to Jainism, the Universe is formed by an endless number of Jīvas or individual souls, which, like the ‘monads’ of Leibnitz, are in various stages of development, from the senseless and irrational Nigodas up to the Siddhas of highest perfection, and of five lifeless substances, viz., Space, Time, Matter, the Medium of Motion and the Medium of Rest. The Universe, which is eternal, has never been destroyed and will never be so. It is governed by nothing but its own eternal laws, and has the shape of a standing man, with the Hells in its lower, the world of Men in its middle, and the Heavens in its upper part. It is crowned by the umbrella-shaped region of the Siddhas, the Perfect Ones, called Siddhāśila, and is surrounded by the empty Aloka.

The Soul is eternal, omniscient, of unlimited energy, and of unlimited happiness. But all these qualities can display themselves only if the soul is free from heterogeneous matter. And matter has, since eternal time, been tied together with Soul, in the shape of Karma. Every moment, new Karma is being heaped up by its countinuous activity. By this Karma, Pāpa as well as Punya, the Soul’s natural qualities are covered and made ineffective. Jainism
knows 158 (or 148 respectively) kinds of \textit{Karma}, \textit{viz.}, five kinds of \textit{Jñānāvarāṇīya-karma}, which, as a bandage over the eyes make seeing impossible, shut out right knowledge, nine kinds of \textit{Darśanā-varāṇīya-karma} which, as a royal door-keeper hinders the king from seeing his visitors, shut out right sensual perception, two kinds of \textit{Vedaniya-karma}, which, like honey, being licked off from the edge of a sharp knife, cause both pleasure and pain, 28 kinds of \textit{Mohanīya-karma} which, like spiritual drinks, intoxicate the individual, 4 kinds of \textit{Āyuṣya-karma}, which, as foot-irons make the individual helpless in its movements, keep it bound to its respective forms of existence for the period fixed, 103 kinds of \textit{Nama-karma}, which, like a sculptor, impart bodily proportion, colour, etc., 2 kinds of \textit{Goura-karma}, which, as a potter classifies his jars according to their quality etc., impart position and rank, and 5 kinds of \textit{Antarāya-karma}, which, like a royal treasurer, who refuses to pay out the sum of money promised by the king, hinder man from enjoying his due share.

Thus, the \textit{Karmas} force the self into its due body, into its due class of beings, fix its life-time, and force it to undergo its due sufferings and its due pleasures, force it — indirectly — to heap up new \textit{Karmas} incessantly, in place of the old ones consumed, by calling forth ever new reactions and activities.

It is logical that the Soul can get rid of its \textit{Karmas} by two means, \textit{viz.}, by annihilating the old \textit{Karmas} (\textit{Nirjarā}) and by hindering new \textit{Karmas} to be bound (\textit{Samvara}). The annihilation of old \textit{Karmas} takes place automatically, by daily suffering and enjoying (\textit{Akāma-nirjarā}); but self-inflicted suffering, by practising the 12 kinds of inner and outer austerities, considerably aids and quickens the process (\textit{Sakāma-nirjarā}).

The best illustration of what true \textit{Sakāma Nirjarā} is, offers the life of the Jaina ascetic with its various penances. On the other hand, it beautifully exemplifies also the essence of \textit{Samvara} with its minute prescriptions as to the avoidance of even the slightest injury of life, of even the slightest untruth, the use of even the slightest
thing that has not been expressly given, of even the most insigni-
cficant form of unchastity, and of attachment even in its most harm-
less form. Besides keeping these five Mahāvratas or Great vows, 
which form part of the five-fold Čāritra or monastic conduct, the 
ascetic, striving after Samvara, has always to be careful to act in 
accordance with the ideas of the Tirthaṅkaras, with reference to his 
external movements ( the 5 Samitis ), he has to control his inner 
nature ( the 3 Guptis ), has to comply with the ten-fold standard of 
the real ascetic ( the Daśavidha Yati-Dharma, which prescribes for-giveness, humility, simplicity, purity, etc. ), he has continuously 
to turn over in his mind the 12 reflections ( as to the instability of all 
things, the loneliness of the soul, the changeability of happiness and 
pain, etc. ) and he has to submit to the 22 hardships ( as hunger, 
thirst, cold, heat, insect-bite, begging his food, etc. ).

By leading a life within the strict limits of all these 

prescriptions, the chief principles of which are non-injury and self-

restriction, a state can be reached, when all the Ghāti-Karmas, i.e., 
the detrimental Karmas, are exhausted. Then, the original qualities 
of the Soul shine forth undisturbed, omniscience arises, and after the 
remaining neutral Karmas ( the Aghāti-Karmas ) have likewise been 
consumed, the ascetic gives up his body for the last time, and enters 
salvation. The Soul, free from all earthly weight, rises straight 
upward to Siddhaśilā, where all the Siddhas stay, bodiless, but still 
individually distinguished from one another, in eternal happiness 
and in omniscience, taking no more part in any earthly concerns 
whatsoever.

Some of the Kevalis or Omniscient Ones become, before 
entering salvation, Arhats or Tirthaṅkaras, i.e., the Renewers of the 
Jaina Doctrine, who start a new Tirtha, i.e., four-fold community, 
and become the instrument of the enlightenment and salvation of 
numerous people. The worship of these Jinas and their idols, as it is 
still practised today, is far from being ‘idol worship’ in its idea, but 
it has, with much better right, been called ‘ideal-worship’ for the
worshipper expects from his ‘God’ neither help nor favour, but he plays the pious play merely in order to concentrate his mind and activity on his actual ideal and standard, and to find, as it were, some substantial support for his striving after the far-off aim of perfection.

Jaina monkhood is, of course, an ethical ideal high above the dispositions and faculties of body and mind of average man. Still, average man need not fear to be shut out from striving after the highest aim. Jainism welcomes every earnest longing for salvation, finds a place for it in its gradation of ethical attitudes, the Guṇa-sthānas, which range from a completely animal conception of life to the perfection of the Kevalī, and allows it to find expression in the adoption of one or other of the ethical standards for laymen. Thus, e.g., for monks, the practising of Ahimsā, non-injury, is an absolute one, i.e., it refers to all living beings whatsoever, to non-doing, non-causing, and non-approving, and to thought, word and action. For the layman, however, it is only a partial one, by one or other of the just mentioned factors remaining excluded, and by being limited to the avoiding of intentional and purposeless injuring of harmless beings only.

This illustrates the discipline of Jaina laymen or Śrāvakas, who are supposed to keep 12 special commandments (Deśa-virati) in contradistinction to the strict rules for ascetics (Sarva-virati), and whose whole life is influenced and regulated according to the chief ideas of non-injury and self-restraint within the limits of secular usage and propriety.

It is no wonder that Jainism, the commandments of which are so fit to guarantee the ‘Greatest happiness of the greatest number’ not only of men, but of all kinds of beings whatsoever, and to gratify the longing of the human mind for universal harmony (maitrī sarvabhūteṣu), was at a time, wide-spread all over India, and has left traces everywhere, in the shape of beautiful temples of the Jainas, some of them being indeed marvels of combined architecture and sculpture.
Kings and princes were amongst the followers of Jainism, and whole countries enjoyed a Golden Age under the mild and humane reign of devoted Jaina kings, such as Gujarat under Kumārapala, the disciple of the Jaina Ācārya Hemacandra of worldwide fame. It was only a short time ago, when whole Vaiśya-jñātis consisted completely of Jaines such as the pre-eminent Osval, Srimal, Agreval, Proval, Modh, Nagar and other Jñātis, many of whose members turned Vaiṣṇavas of late, for complicate social and other reasons. But whatever may be, at present, the nominal number of confessors of Jainism, nobody can deny that it is due to the humane influence of Jainism alone, if today, vast areas of India, such as Pious Gujarat, Kathiawar, Cutch and Marwar, are, in fact, the humanest countries of the world, with their various institutions for protection of animal life, their vegetarian population, and their crowds of white and yellow clad Jaina ascetics, in whose footsteps enlightenment and humanity follow, penetrating town and village, palace and cottage.

Jainism has a rich and interesting literature, in which, besides the time-honoured Āgamas and their direct derivatives, works concerning logic and dialectics act a prominent part. Owing to the active co-operation of far-sighted and learned Jaina Sādhus amongst whom Venerable Late Śāstraviṣārada Jainācārya Vijaya-dharma Suri and his worthy successor Itihāsatattva Mahodadhi Jainācārya Vijayendra Sūri deserve to be particularly mentioned, the West has begun to take more and more interest in the investigation of Jaina literature. I hope and trust that these efforts will shortly lead to as vivid a progress of Jaina studies as that achieved on the field of Buddhist research since many decades.

We have caught a hasty glimpse on the Kaleidoscope of Indian Wisdom. With their depth of conception, their boldness of speculation, and their tendency of dissolving in Religion, the utterances of Indian Wisdom offer so variegated and dazzlimg a sight that one would well like quietly to reflect on the divergences
and congruences of the different ideas and on their merits and
demerits, and to decide which of the great thinkers one would like
best to follow: Kapila or Patañjali, Śaṅkara or Rāmānuja, Akṣapāda
or Kaṇāda, Gośāla, Buddha, or Mahāvīra?

Each of them claims to promulgate truth, each of them
promises to lead mankind to salvation, and each of them has, or
once had, numbers of enthusiastic devotees, ready to challenge and
to argue with, anybody who would dare to doubt the competence of
his particular champion.

I do not venture to provoke the grudge of the disappointed
majority by siding with any of them, all the more since such a decla-
ration would hardly contribute to a definite settlement of the
millenium-old problem of the superiority of one or other of the
famous Darśanas. Thus, venerable Haribhadra Sūri shall have the
last word with his beautiful confession never to have taken the part
of any philosopher in particular, but rather to have always been
ready to approve of all that appears reasonable, whosoever may be
its promulgator:

\[ \text{pakṣapāto na me Vire, na dveśah Kapilādiṣu}
\text{yuktimād vacanam yasya, tasya kāryaḥ parigrahah.} \]

( Lokatattva-nirṇaya, 38 )
An Interpretation of Jaina Ethics*

While judging of Modern Western Civilization, the India is generally full of admiration for our wonderful technical advancement and perfect scientific methods, still, his praises often terminate in a bitter complaint as to our apparent materialistic conception of life. He should not forget, however, that his apparent materialistic conception of life is not a consequence of racial character, but one of cultural development.

It is true that our intellect is, at present, absorbed in technical and scientific problems; but, only a few centuries ago, it was so in the problem of how best to win the grace of God.

It is true that, when we sing or play music, we generally do so for our own pleasure; but, only a few centuries ago, we used to display our musical talents mostly in the praise of God.

It is true that, when we paint, we paint human passions and postures, visions and natural scenes; but, only some centuries ago, our art of painting was nothing but a fervent glorification of "God Father" and Christ, and Madonna.

It is true that, when we travel, we do so (leaving business travels apart) for our pleasure, or for our health’s sake, or we undertake dangerous expeditions for the sake of study; but, a certain time ago, we used to make the long and troublesome pilgrimage to Jerusalem, in order to worship at the Holy Sepulchre of Christ, and to protect it from the Saracens.

And it is true that our studying and teaching has all worldly ends, and that our Professors and scholars want nothing but find out,
and spread, the truth about things; but, only some centuries ago, there existed no other science but Theology, the knowledge of God, and all the other disciplines were its subordinate branches, cultivated by learned and orthodox clergymen.

Modern India represents exactly the state of Medieval Europe, with its religio-centrical conception of the problems of life, from singing and dancing up to travelling, teaching and studying. Religion is the starting point and aim of all and everything.

So it is with reference to the study of the Sacred Writings of Indian Religions. They are not, for the Indian student, first of all a subject of research, as they are to the Western scholar, but their study is indeed one of practical import. They live, and are being put fully into action, with all their minute and severe prescriptions.

I have been able to watch this phenomenon more particularly with reference to my special subject of study, viz., Jainism, whose ethics still forms the strictly authoritative canon of daily life of the present followers of the Jaina Religion — exceptions being, of course, admitted. This system of Jaina Ethics forms the subject of this paper. It being a complicate and rather bulky matter, many details will have to be left away. Still, its main points will be paid due attention to, both from the theoretical and practical side.

[ A ] The Theoretical Side

Striving after knowledge, perception, happiness and power, is a characteristic feature of human nature. But, according to Jainism, it is not an original characteristic of the soul, because the human soul, and every soul whatsoever, is, by its very disposition, omniscient, gifted with perfect perception, happiness and unlimited power. These four qualities, however, cannot manifest themselves, because they are covered by matter, interlaced and amalgamated with the soul since eternal times; just as the light of a lamp cannot spread, if the lamp is covered by opaque objects.

The matter interlaced with the soul is called *Karma*. It is bad *Karma*, or *Pāpa*, if it has been heaped up by evil action, and, as such,
produces pain. It is good *Karma*, or *Punya*, if produced by good action, and produces happiness; but only imperfect, vanishing happiness. The *Karmas* destine the whole chain of existences of an individual. They are divided into two main classes, viz., *Ghāti-Karmas* or Destructive *Karmas* and *Aghāti-Karmas* or Non-destructive *Karmas*. The *Ghāti-Karmas* are four in number (viz., *Jñānāvaraṇiya*, *Darśanāvaraṇiya*, *Mohanīya* and *Antarāya Karmas*), and obscure each one of the four original qualities of the soul from displaying itself. The *Aghāti-Karmas*, which are likewise four (viz., *Vedaniya*, *Āyusya*, *Nāma* and *Gotta Karmas*), predestine the soul’s sufferings and pleasures, the duration of its existences, the quality and shape of the body in which it incarnates, (whether as a god, or as a man, or as an animal, whether beautiful, or ugly, short or tall etc.), and its rank and position.

With all the sub-classes, there are 158 (or 148 resp.) kinds of *Karmas*, on which the fate of the individual depends like that of a slave on his master’s caprices, only with the particularity, that the master of the soul is a self-elected one, drawn near by the actions, committed in its various existences. At the due points of time, the respective *Karmas* exercise their power, and in the measure in which they do so, they are being automatically reduced: a process which is called *Akāma Nirjarā*, i.e., spontaneous consumption. On the other hand, by reacting upon the various *Karma* imposed experiences which it has to undergo, the individual binds new *Karmas*, which, in their turn, manifest themselves, indirectly call forth the binding of new *Karmas*, etc. in an eternal circle.

Still, man is not quite so helpless in the face of *Karma*, as it might appear. For though even the passions arising within him, are predestined by *Karma*, still he can make himself the master of *Karma*, by his own free will and initiative. He can hinder new *Karmas* from entering his soul by a process called *Samvara*, i.e., repression, and he can also reduce the predestined duration as well as intensity of latent *Ghāti-Karmas* bound before, he can suppress.
and keep suppressed, the most obnoxious of them, and he can also
definitely annihilate all of them, by efforts of highest energy and self
concentration, and, thereby, bring about a complete consumption of
the neutral Aghāti-Karmas too: a process called Sakāma Nirjarā,
i.e., intended consumption.

Both the processes, however, Samvara, as well as Sakāma
Nirjarā, cannot be accomplished by every living being whatsoever.
They presuppose a high degree of religious insight, and number of
exquisite qualities of body and mind. The very last step to Perfe-
tion, moreover, can be done only by a soul outfitted with a human
body bearing special marks of outer perfection and strength. Thus,
not even the Lord of the highest class of Gods, who enjoys a long
existence of infinite bliss, and who commands hosts of celestial
beings, can reach the last aim, in spite of all his divine power, unless
he be reborn as a human being possessing all the bodily and mental
requirements. Now, Jainism teaches that it is given into everybody’s
hand to acquire those qualities, by performing certain good actions
and, thus, securing the good Karma or Punya necessary. Thus, the
heaping up of Punya is another, though auxiliary, expedient for the
attainment of perfection, as long as the respective soul has not
acquired the bodily and mental qualities necessary.

After all, the problem of Jaina Ethics can be defined like
this: How can a living-being, in order to secure its final salvation,
cause Punya to be bound, on a lower step, and accomplish Samvara
and Nirjarā on a higher stage of development?

[ B ] The Practical Side

The ethical rules laid down for him who strives after the
highest aim in all earnest, are, of course, very stringent. They
demand a complete concentration on the struggle against Karma,
and a complete renunciation of worldly life and its pleasures and
concerns, in short, they are rules for ascetics. They were, once, put
in action and promulgated by Vardhamāna Mahāvīra, the last of the
Jinas of the present age, i.e., the last of those passionless, omni-
scient, holy promulgators of Jainism, who, having annihilated all their Ghaṭi Karmas, and, thereby, reached inner perfection, still lived on for as long a period as their Aghāṭi Karmas allowed, and, on the threshold of Mokṣa, preached the great truth.

Ascetics who observed those rules in their strictest form, and without ever having recourse to exceptions, were called ‘Jinakalpi’ Śādhus, a standard which the few Śādhus of the Digambara sect still claim to represent.

The ideal of the Jinakalpi Śādhu, however, so much exceeds the limits of worldly usage, and is so difficult to realize, that only very few individuals can hope to reach it. Thus, the so-called ‘Sthavirakalpi’ standard, i.e., the way of keeping the ascetical prescriptions in a milder form, and of having recourse, if necessary, to certain allowed exceptions, has now become generally adopted by the numerous Śādhus of the Śvetāmbara sect.

But even this standard is far above the faculties of average man, who is unable to give up the world with its little, but certain joys, for the great transcendental beatitude, but who, still, cannot bear the idea of being completely shut out from striving after the latter. Thus, Mahāvīra himself had proclaimed a third standard, viz., that of the Śrāvaka, or layman, which is a compromise between striving after the last aim, and indulgence in the pursuit of worldly ends, and which, of course, owing to the particular weakness of compromise liking human nature, has become a factor of highest practical importance for individual as well as for social life in our days. For there exist only about 5000 male and female Jaina ascetics, as against about twelve lacs of Jaina laymen and lay-women.

These three standards, that of the Jinakalpi Śādhu, that of the Sthavirakalpi Śādhu, and that of the Śrāvaka, will always have to be distinguished with reference to all the single prescriptions, no matter whether it be explicitly stated or not. Since the two latter
standards are mere variations of the former, it will have to form the starting point of the following description, except that of *Punya*.

1. *Punya*

The chapter concerning the acquisition of *Punya*, is rather summarily dealt with in the Jaina scriptures, because collecting *Punya* is a preliminary and auxiliary step only, and concerns laymen rather than ascetics. For the actions by which *Punya* can be acquired, are chiefly such a charity, and therefore, presuppose the possession of property and a certain amount of worldly activity. Both the sects, the Śvetāmbaras as well as the Digambaras, know of nine such actions, which however, differ somewhat in detail, with both of them.

According to the Śvetāmbaras, *Punya* is acquired by five acts of charity, viz., the giving of eatables, of drink, of shelter, of bedding and of clothes to a ‘pātra’, i.e., a worthy receiver, under which the ascetic, the lay-brother or lay-sister, and, besides, any creature whose condition is able of awakening compassion in our heart, is understood. Moreover, the purity of thought, word and action of the devotee, particularly with reference to his acts of charity, and due respects paid to the Omniscient Ones, to the Gurus, and others, are believed to create *Punya*.

According to the Digambaras, all the nine causes of *Punya*, the *Nava-Punya-Krama*, refer to the worship of the Śādhu only. When the ascetic is seen approaching, he should first be welcomed and invited to enter the house, and then offered an elevated seat. The third action is to wash his feet, the fourth to worship him by flowers, light, incense, etc., the fifth, to bow down before him, the sixth, seventh and eighth to think with reverence, speak respectfully and observe respectful manners, and the ninth to offer him pure food. Also the giving of food, medicine, expedients of studying religion and protection to worthy laymen and laywomen, and to people in need of mercy, are counted as actions causing *Punya*. 
2. Sāmvara

_Sāmvara_, or the act of preventing fresh _Karma_ from streaming into the soul, can be accomplished by various ways of ethical conduct, which, in Jaina tradition, are arranged in a system of six classes. All of them are permeated by two commanding principles, _viz._, Non-injury and Self-control.

In Jaina Ethics, the principle of non-injury has been developed to an incomparable height. The Jaina dogma teaches that the Universe is filled with souls in various stages of development, or better, degrees of infection through _Karma_, from irrational _Nigodas_ up to omniscient _Siddhas_, who, free from the dirt of _Karma_, live, bodiless, at the top of the Universe, far away from all worldly concerns. Between these two extremes, there are those numberless classes of creatures: beings with one sense, and without the gift of spontaneous locomotion, which comprise the earth bodies, such as earth, stone, metals and all kinds of minerals in their natural state; then water bodies such as water, ice, mist; fire bodies, such as flames, sparks; wind bodies such as air, storm, etc. and plant bodies, such as leaves, stems, flowers, roots, seeds, etc. Then, there are the beings with two, three, four and five senses, comprising the whole animal kingdom, the classes of gods, the inhabitants of the hells and men.

In all these various beings, there is one and the same kind of immortal soul, gifted with the four great qualities, and able to display them, under certain conditions. Therefore, it is sin to injure any of its manifestations, in whatever state and condition it might be. It is sin, it creates bad _Karma_ and suffering, and it detracts the soul from the path leading to Perfection. The higher the stage of development of the injured being is, (i.e., the closer it has approached the state of Perfection), the heavier the sin of the injury committed is considered to be. The sin of hurting a plant is smaller than that of hurting a lizard, the sin of hurting a bullock is smaller than that of hurting a man, and the sin of hurting a criminal is
relatively smaller than that of hurting a Sādhu. From this standpoint, it can be understood why Jainism forbids flesh-eating, and, on the other hand, objects little to the eating of vegetables.

The other great principle permeating the prescriptions of Samvara, is Self-control. It is clear that only the calm, sober mind that does not allow himself to be subdued by the four Passions (the Kaśyayas), viz., Anger, Pride, Illusion, and Covetousness, but masters them, that only such a mind can hope to master Karma too. Therefore, it is understood that the indulgence in intoxication articles, which confounds the intellect, and awakens low passions, as well as over indulgence in sleep, or in any other thing what-so-ever, whether it be joy or grief or attachment, is contrary to Jaina Ethics. There should be soberness, measure, wakefulness in everything and in every action, even in austerities, which have to be performed exactly in the way and to the extension fixed before. Nothing is more contemptible to the striver after true perfection than drowsiness on one, and ecstasy on the other side.

Now, it is time to consider the different prescriptions for Samvara themselves. They are as follows:

[a] The Five Samitis

The five Samitis are prescriptions for the regulation of the movements of the body in accordance with the two principles, more particularly the principle of non-injury. They are —

(i) The Īryā Samiti, i.e., regulation of walking. It commands the individual, which, of course, must needs, with every movement, destroy some lower life, to walk in a way as to cause the least possible injury. Thus, a Jaina monk will walk only on barren earth, avoiding the touch of plants and of water, and after having carefully examined the way before him. He will avoid going out at night or, if forced to go, he will slightly move a kind of soft broom before him, in order to sweep away whatever higher form of life there might happen to be; he will never use any kind of vehicle, and will never walk over a carpet.
( ii ) By the Bhāṣa Samiti, i.e., regulation of speaking, the speaker shall avoid not only hurting anybody’s feelings by offending words, but he shall also take care not to injure the air-bodies physically. Thus, the Śvetāmbara Sādhus keep the ‘Mukha-vastrīka’, a piece of cloth, before their mouth, in order to limit the reach of their breath, while speaking. Besides, the Mukha-vastrīka also prevents the book or manuscript perused from getting defiled by breath and particles of saliva.

( iii ) By the Eśāna Samiti, the regulation of begging, particularly one’s food, the ascetic has to make sure that the food he is offered, is in conformity with the prescriptions of the Jinas, i.e., that it does not contain any living substance, such as unboiled water, uncooked or underdone vegetables, uncut and unprepared fruit, seeds capable of germination etc., that is free from forbidden substances such as alcohol, honey, butter, meat, decomposed food, and that it has not been prepared expressly for him, etc., etc.

( iv ) The Ādāna-Nikṣepa-Samiti regulates the actions of taking or using, and of putting away, anything whatsoever. Before filling a vessel with a liquid, one should ascertain that it is free from small insects; or, before sitting down, the seat should be wiped clean. Thus, an ascetic will never sit down on upholstered furniture, will never use cushions, and never lie down on a mattress, for fear lest he might hurt some hidden life.

( v ) The Utsarga or Pariśṭhāpanikā Samiti regulates the action of disposing of things, such as old clothes, broken vessels, excrements, saliva, etc., under the same motivation as before. Since every action of disposing of things is necessarily connected with some injury, it should be avoided as far as possible. This is why, e.g., Jaina ascetics never accept more food than they can expect to eat at a time.

All the five Samitis, though they can be strictly observed only by ascetics, are of some influence also in the daily life of Śravakas. A devoted Śrāvaka will, e.g., avoid treading on green
grass, he will always ascertain the ritual purity of whatever eatables are put before him, he will never leave a vessel filled with a liquid substance uncovered; nor will he ever use an open light, for fear lest insects might rush into it and be killed, nor will he ever be seen spitting about him without regard to place and circumstances.

[ b ] The Three Guptis

The three Guptis are regulations with reference to controlling one’s inner nature, i.e., they are dictated by the principle of self control.

(i) The first of them is the Mano-Gupti, by which the mind is to be controlled, either in the shape of ‘Akuśala Nivṛtti’, i.e., exclusion of both grievous and cruel thoughts, or in the shape of ‘Kuśala Pravṛtti’, i.e., giving room only to pure thoughts, or in that of ‘Yoga Nirodha’, i.e., complete suppression of all mental activity whatsoever, a stage which only the omniscient ascetic can fully reach.

(ii) The second Gupti is the Vāk-Gupti, i.e., regulation of speech. It consists either in ‘Maunāvalambha’, i.e., taking and keeping the vow of silence for a certain time, or in ‘Vāk-Niyama’, i.e., speaking only as much as is absolutely necessary.

(iii) The third Gupti is the Kāya-Gupti, i.e., regulation of one’s bodily activity. It consists either in ‘Ceṣṭā-Nivṛtti’, i.e., stopping all physical activity for a certain time, as far as it is in one’s power, or in ‘Yathāsūtraceṣṭā-Pravṛtti’, i.e., executing only such bodily movements as are in exact conformity with the prescriptions of the Jinas.

It is a matter of course that these regulations can be practised, to a certain extent, by the layman too, i.e., as far as the limits of worldly propriety admit.

Both, the five Samitis and the three Guptis, are often grouped together under the name of ‘Aṣṭa-Pravacana Mātā’, i.e., ‘the eight mothers of ethics’, on account of their fundamental character.
[c] The Twenty-two Hardships (Pariṣahās)

The next expedient for the effecting of Saṁvara consists in willingly undergoing and enduring hardships, more especially such as the condition of a Śādhu generally involves. Twenty-two of them are enumerated (the ‘Twenty-two Pariṣahā’) viz., hunger; thirst; cold; heat; insect-bites; nakedness (which is understood by the Digambaras in its literal sense, whereas the Śvetāmbaras allow the meaning of ‘the wearing of scanty clothes’); experiences fit to arouse the feeling of despondency, which, however, must not be allowed to gain ground; disturbances of one’s asceticism through the opposite sex; constant roaming about without any fixed dwelling place; unsuitable places for one’s study and meditation; uncomfortable bedding; being scolded, abused etc.; being beaten and ill-treated; the arising of shame while begging one’s food and whatever one requires, especially with people of high rank and breeding, many of whom used to be initiated as Jaina monks in former times; begging in coin; sickness; being hurt by the blades of thorny grass or hay which forms one’s bedding; dirt; the necessity to remain, inwardly and outwardly, indifferent towards good as well as bad reception; the necessity of remaining humble in spite of one’s high learning; that of never loosing courage if one happens to become aware of one’s ignorance in metaphysical things; and that of remaining firm in one’s belief in the words of the Jina, in spite of all difficulties and temptations.

It is, of course, only to a small extent, and more by the way of cultivating the respective spirit, viz., that of endurance, that the layman may be willing and able to put these rules into action, whereas most of them act at least some part in the daily life of the ascetic.

[d] The Ten Virtues

The next class of prescriptions comprises the ‘Daśavidhāyatidharma’, i.e., the ten-fold duty of the striver after Mokṣa, which consists in the cultivation of the following ten virtues:

To some extent, all these virtues can be cultivated by the Śrāvaka too, in whom at least several of them appear distinctly, such as, e.g., the spirit of forgiveness and humility, which sometimes manifests itself in touching forms, or the virtue of Cleanliness, whose exterior variety can be seen in fullest display in the Jaina house and the Jaina temple, which latter has become proverbial for its neatness, and the slightest uncleanness of which would be counted as a downright defilement.

[ e ] The Twelve Reflections

The next group of ethical rules form the Twelve Bhāvanās, i.e., Reflections, which one should constantly turn over in one's mind. They are as follows:

1. Beauty, Fortune, Love, and all that exists is transitory. Therefore, nothing is worth striving after but the permanent happiness of Mokṣa.

2. In the face of pain and death, man is completely helpless. Therefore, one should endeavour to make them cease, by annihilating one's Karma.

3. Existence, with all its stages, is like a drama, in which man acts only a temporary part, as a father, or as a lover, or as a son etc. Therefore, one should not keep one's mind attached to any person or to any thing.

4. In the act of consuming its Karma, by undergoing the various sufferings predestined to it, the soul is alone. Nobody can assist it therein. Therefore, one should make powerful efforts to get rid of Karma by one's own initiative.
5. Body and Soul are heterogeneous things, therefore one should not mistake the body and its demands for part of the self, nor allow it to rule over us.

6. The body contains many disgusting elements, thus one should endeavour to become a pure, bodiless *Siddha*.

7. Constantly, *Karma* streams into the soul and is bound by it, therefore one should try to stop it.

8. The way of stopping new *Karmas* entering the soul is *Samvara*.

9. The way of consuming *Karma* bound before is *Nirjarā*.

10. The Universe has the shape of a standing man, with the hells in its lower, the world of men in its middle, and the heavens in its upper parts. It is composed of the six eternal substances Soul, Space, Time, Matter, Medium of Rest and Medium of Motion. The three conditions of coming into existence, lasting and perishing, eternally alternate with one another. Thus, the world is transitory with reference to these three conditions, but eternal with reference to the six substances. Therefore, one should judge of all things from the standpoint of substance as well as from that of condition, if one wants to define them thoroughly and impartially, or, in other words, one should always apply the standard of relativity, which acts a prominent part in Jaina Logic, known under the name of *Syādvāda*.

11. Instruction with reference to metaphysical truth, and faith in the latter are difficult to obtain. Therefore, having attained them, one should direct one’s ethical conduct accordingly.

12. Taking into account the combination of particular *Karmas* necessary, it is very difficult to come into contact with a *Jina*, or with another competent teacher of metaphysical truth. Therefore, one should avail one’s self of his spiritual guidance, if one has been lucky enough to meet one.

All these reflections are, of course, practicable by laymen too. They permeate, moreover, the whole of Jaina literature, in its
various parts, from the beautiful and sublime stanzas of certain Āgamas, or Sacred Writings, full of the spirit of sweet renunciation, down to the hymns and religious ballads (the ‘Sajjhais’), with their soft and touching world-weariness.

[ f ] The Five Čāritras

The last group of regulations prescribed for the attainment of Sāmvara, comprises the five Čāritras, or steps of discipline for ascetics, and the discipline for laymen, as a kind of addendum, though, from the practical standpoint, one of highest import.

The first of the Čāritras of ascetics is the Sāmāyika Čāitra. It is being realized by the adoption of Sarva-virati, i.e., the complete giving up of all evil, with reference to doing it, causing it to be done, and approving of its having been done, by thought, word and action. In contra-distinction to the Sarva-virati of ascetics, the layman discipline is based on Deśa-virati, i.e., partial giving up of evil, as will be seen later.

On the stage of Sāmāyika Čāitra, the aforesaid Sarva-virati is adopted only temporarily, and under the reservation that certain trespasses of its rules will not be counted as breaches, i.e., they will be liable to a milder form of atonement than positive breaches would be. The adoption of Sarva-virati in this mild form is the very entrance gate to monkhood, since it makes an ascetic, though not a full one, out of the novice. The latter promises solemnly, and under certain rites, to keep the five great vows of Sarva-virati, or the Mahāvratas. This solemn act of adopting the five great vows in their milder form, is called Laghu Dikṣā, i.e., small initiation.

If the novice proves true, within a certain period, he is promoted to the next step, the Chedopasthāpanā Čāitra, by being made adopt the Sarva-virati rules for life-time, and without any reservation. The rites under which this is done, are called ‘Vañjī Dikṣā’, i.e., great initiation, by which the novice becomes a full ascetic, and from the date of which his seniority is counted.

Monks who have been punished for violations of the great
vows, have to undergo Vadi Dikṣā once more, their seniority being completely, or partially, cut. In the former case, they have to begin the stage of Chedopasthāpanā Cārita once more, which has got its name from this cutting (cheda) of the seniority, and the act of ordaining the monk a new (upasthāpanā).

According to Jaina Tradition, there are certain cases, when the novice at once took, and takes, Sarva-virati in its strict form, i.e., when only the great initiation is performed, and the standards of Sāmāyika and of Chedopasthāpanā Cāritras, as described, fall together. But purposes, being limited to certain far-off countries, of which only the scriptures know, and to former ages, when, in this country too, only the great initiation used to be performed.

The five great vows which form the basis of the two forms of Cārita in question, are the following ones:

By the First Mahāvrata, the Sādhu vows to avoid injuring life in even its slightest form. This explains why a Jaina Sādhu does not touch green plants, nor unboiled water, nor fire and light, and why he even avoids using artificial light, viz., because all these forms of life, even in the most subtle manifestations, would suffer in some way by the touch of the human body. The five Samitis are splendidly fit to help the monk in keeping this Vrata.

By the Second Mahāvrata, he promises to avoid telling even the slightest ‘Untruth’, but, under the silent reservation that, by speaking truth, the higher interests of non-injury must not be endangered. This conception is, by-the-bye, very characteristic of the difference between Western and Indian Ethics, Western Ethics, which demands absolute truthfulness, without regard to its consequences, and Indian Ethics (for this conception is not restricted to Jainism), which places the principle of non-injury above all. It is well-known of what a high importance this factor is, in the intercourse of Indians and Europeans with each other and in the judgement of each others’ peculiarities.

By the third Mahāvrata, the Sādhu promises to avoid appro-
priating, or using, anything that he has not explicitly been given, or its use allowed, by the lawful proprietor. This goes so far that a Jaina Sadhu, even if starving, would never pick up even a wild fruit from the ground (which would, it is true, imply the further sin of hurting plant life), nor would he use even a blade of dry grass lying about, nor a stone.

By the Fourth Mahāvrata, the ascetic promises to avoid even the slightest form of sexual activity. Even the touch, not only of a human person, but even of an animal, of the opposite sex would be counted as a kind of trespass. The present Jaina Sadhus take this vow, therefore, so strictly as to anxiously avoid even the indirect contact with a woman, such as by a carpet, or by a piece of furniture, or by a book etc., always keeping in mind that certain substances, such as wood, paper, metals, cloth etc. are considered as better conductors than others, such as stone, or earth. Amongst all the ascetic rules, the fourth vow is said to be the one which allows no exceptions at all.

By the fifth vow, the ascetic promises to give up even the slightest form of attachment to whatever it may be whether lifeless things or persons. Practically, this vow demands not only the giving up of all property, but also that of all family ties, i.e., the adopting of the life of a mendicant. It is well-known in which strict way the present Jaina Sadhus keep this vow, the Digambara monks, who roam about, always alone, without clothes, without even vessels to eat from, and the Śvetāmbara Sadhus with their scanty clothes and equipment, who will not accept but what they can use at a time, the acceptance of money being, of course, strictly forbidden.

After having reached a certain standard of firmness in the keeping of Sarva-virati, and of religious learning too, a monk can climb up to the next step of discipline, the Parihāra-viṣuddhi-cārita, which can be reached by undergoing certain practices requiring a high degree of self-control and firmness. It is prescribed that always groups of nine monks should devote eighteen months to
these practices, changing places with one another in the alternate performing of austerities, and service, in obedience to a self elected Guru. During these eighteen months, the discipline to be observed is so strict that it would, e.g., be forbidden to take any care of one’s body even in the case of severe sickness.

The fourth standard is the Ṣākṣma-sāmparāyā-cārita, which requires the complete annihilation of one’s Anger, Pride and Deceit, and a partial one of the fourth great passion, viz., covetousness, of which only a small fraction is allowed to remain.

The fifth standard, the Yathākhyāta Cārita, demands a complete annihilation of all the four passions, and a strict Jina kalpi conduct, completely in accordance with the monastic discipline, once put in action, and promulgated, by the last Jina.

The last three standards can no more be attained by monks of the present age, in which the strength of bodily and mental constitution as required for the fulfilment of the respective rules, is no more to be found. Since the time, when all such heroic accomplishments were possible, and were indeed put in action, a great degeneration has taken place according to Jaina tradition.

The lowest standard of discipline is the Deśa-virati-cārita of Śrāvakas, the rules for which are the twelve laymen vows, the so-called Dwādaśa-vrata, or, in the vernacular, the Badā-vrata, which play a great part in the life of the single Jaina as well as that of the whole community.

Besides being, in themselves, milder than the respective prescriptions for ascetics, the laymen vows can be taken only with reference not doing and not causing to be done, bad thoughts, words and actions. Moreover, one or other of these factors, such as ‘not causing to be done’ or ‘bad thoughts’ etc. can optionally be left away, or instead of taking all the vows, a selection of some of them can be adopted. Consequently, the layman who adopts the twelve vows, or some of them, is left ample freedom to fulfill all his worldly duties, and to remain in fullest concordance with worldly
propriety and etiquette, even if he happen to be a judge, or a king
even, or to occupy any other responsible post which requires
energetic and even violent acting, in the interest of the State.

[ g ] The Twelve Vratas of Laymen

The twelve Vratas of laymen are sub-divided into three
parts, viz., the five Aṇuvratas, the three Gunaṇvratas and the four
Śikṣāvratas.

(a) The Five Aṇuvratas — The five Aṇuvratas, i.e., small
vows represent only a milder form of the great vows of ascetics.

By the First Aṇuvrata, the Śrāvaka promises to give up
destroying, intentionally and without purpose, the lives of harmless
living beings, which are gifted with free locomotion. With reference
to this formulation, it has often been said that, whereas the Sādhu
practises complete non-injury, or expressed in the old way, twenty-
twentieaths of non-injury, the Śrāvaka only practises one-twentieth
and a quarter; ten-twentieths being substracted by excepting beings
without spontaneous locomotion, as plants, water, fire, air and
minerals, five further twentieths by excepting harmless creatures,
two and a half-twentieths by excepting unintentional, and one and a
quarter-twentieths by excepting purposeless injury. That means, of
course, practically, that he is allowed self-defence, as well as such
actions including injury of lower life, as are necessary for his
subsistence, such as the construction of houses or wells, the gather-
ing of fruit and vegetables and their preparation, the use of vehicles,
etc., etc.

By the Second Aṇuvrata, he promises to give up all untrue
and other utterances of grossly injurious character, with reference to
marriageable women, cows, land, deposits and false witness.

By the Third Aṇuvrata, he promises never to appropriate
things ungiven, neither living nor lifeless ones, in the intention of
stealing.

By the Fourth Aṇuvrata, he promises either matrimonial
faithfulness to his wife, or merely renounces intercourse with the
wives of others. The same does, *mutatis mutandis*, the laywoman.

By the Fifth *Aṇuvrata*, he promises not to keep property, lifeless or living, exceeding a certain limit, which he fixes himself at the time of taking the vow.

(b) The Three *Gunāvratas* — The *Gunāvratas* comprise certain general restrictions, canonical for the whole life-time.

The First *Gunāvrata* or *Digvrata*, limits the sphere within which the Śrāvaka is left liberty to move, in all, or in one or other of the points of the compass, as well as in the height and depth.

The Second *Gunāvrata* or *Upabhoga-paribhoga- vrata*, limits the classes and qualities of things to be used by the Śrāvaka. They are divided into two classes, viz., things which can be used only once, such as food, flowers, ointments, and things which can be used repeatedly, such as houses, clothes etc. Thus, onions, potatoes, and all kinds of bulbs and roots, are to be renounced by every orthodox Śrāvaka, because they are believed to contain a greater number of lives than other parts of plants. Meat, butter, honey and many other articles, the attainment or preparation of which is connected with gross and unnecessary injury of life, are likewise prohibited as being *abhaksya*, i.e., uneatable. For the same reason, eating and drinking after sunset and before sunrise are interdicted. Intoxicating articles are to be avoided for reasons shown before. Besides these things which are, under all circumstances, forbidden for the Śrāvaka who takes this vow, there is, of course, no limit of things the use of which can be restricted or renounced. Thus, many a pious Śrāvaka will renounce, for life-time, tea, or some other delicacy, in which he is inclined to over-indulge, or any food that contains life, such as unboiled water, or uncut fruit, or even green vegetables in any form whatsoever, because their gathering and preparation includes more injury than that of ripe fruit or grain, etc.

On other hand, the *Vrata* under consideration, also puts a limit to the number of trades and professions which come into consideration for a pious Jaina layman. There are fifteen so-called
‘Karma-dānas’, i.e., professions, which a Śrāvaka who wants to keep the rules of Deśa-virati, should never embrace, such as charcoal-burning, letting out animals or vehicles, gardening, agriculture, trade with ivory, alcohol, poison, slaves, etc., oil-pressing, etc. This restriction is of great importance for social life, because it shows e.g., why there are so few Jaina agriculturists, and why, on the other hand, the Jainas of today are, nearly all, bankers, jewelers dealers in cloth, corn and similar harmless goods, and why they use to look with a kind of contempt down on the tanners, shoe-makers, dyers, gardeners and representatives of various other trades more or less connected with injury.

The Third Guṇavrata or Anarthadaṇḍa-vrata, forbids certain harmful actions not included in the First Anuvrata, viz., 1. Cherishing evil thoughts, 2. Indulging in alcoholic, sexual and emotional inebriation, as well as in bad talk, or in defamation, 3. Practising injury and 4. Giving suggestions concerning sinful actions to be done by others. This Vrata is of great practical import, because he who keeps it, cannot possess domestic animals, nor do agri-cultural nor gardening work, nor see a performance in a circus, elephant fighting, etc.

(c) The Four Śikṣā-vratas — The Śikṣā-vratas are vows with reference to certain religious performances or actions to be done, throughout one’s life, in regular intervals, the duration of which one fixes at the time of taking the Vratas.

The First Śikṣā-vrata is the Sāmāyika-vrata, by which the Śrāvaka promises to perform, in certain intervals, the ‘Sāmāyika-kriyā’. The latter consists in sitting down, under the performance of certain formalities, for about forty-eight minutes, on a clean carpet, having put on clean clothes, and keeping one’s mind concentrated on some religious activity, such as reading a religious book, discussing religious subjects, meditating etc. For the duration of this time, the Śrāvaka vows to give up doing, and causing to be done, evil thoughts, words and actions, nearly coming up to the moral
standard of an ascetic for the time being.

By the Second Śikṣā-vrata or the Deśāvakāśika-vrata, he promises daily to fix a new limit within the limits fixed by the First, or those fixed by the second Guṇavrata, regulating the narrower limits in accordance with his daily requirements. The daily limitation of the things appertaining to the second Guṇavrata is, generally, done with reference to fourteen stereotype points, viz., food containing life, kinds of food, the ‘Vikritis’ (viz. milk, curds, ghee, oil, molasses and certain fried things), then the quantity of food, betel, clothes, shoes, bedding, bathing, ointments, flowers, vehicles, sexual intercourse, and the sphere of moving.

By the Third Śikṣā-vrata or the Pauṣadha-vrata, the Śrāvaka promises to live, for a certain period, one day or longer, the life of an ascetic. The Pauṣadha-kriyā affects four things, viz., food, bodily care, sexual intercourse and professional activity, which should be limited or given up respectively, for the period fixed. It is being performed generally in special Pauṣadha-sālās, or in the Upāśrayas, under the surveyance and assistance of ascetics of the sex of the performer, and under special formalities.

The Fourth Śikṣā-vrata is the Atithi-samvibhāga-vrata. The Śrāvaka who takes it, promises to serve and feast, at certain intervals, Jaina ascetics who approached him in the prescribed way. Today, it is, in the Śvetāmbara sect, very often replaced by the obligation to spend a certain amount of money every year, for the best of the Seven Fields, viz., the male and the female ascetic, the layman and the laywoman, the statue of a Jīna, the temple of a Jīna and religious education, including literature, etc.

Each of the twelve Vows contains five Aticāras, i.e., it enumerates five actions, the forbidden character of which partly is clear from the wording of the chief rule itself, and partly can be inferred from its wider sense, such as e.g., the actions of binding, beating, mutilating, overburdening, and starving living beings, in the case of the First Anuvrata; or the actions of buying stolen goods,
inducing thieves to steal, transgressing the boundaries of inimical kings, using false weight and measure, and dealing with adulterated or imitated things, in the case of the Third Āṇuvrata.

By doing actions enumerated as Aticāras, a Śrāvaka does not break the vow in the proper sense, it is true, still he makes himself guilty of acting in contradiction to Laymen Ethics, and is liable to atonement.

3. Nirjarā

After having had a glance on the rules of Saṃvara, as they are handed down by Jaina tradition, it is time to proceed to a short inspection of those of Nirjarā, or better: those of Sakāma Nirjarā, or Intentional Consumption of Karma, because Akāma Nirjarā, or Unintentional Consumption, has only little to do with ethics proper. Akāma Nirjarā, on the contrary, is, per se, rather fit to contribute to fresh Karma being bound, because, by making the individual suffer the hardships predestined by its former Karmas, it indirectly pro-creates certain reactions, by which new Karma must be attracted. Only in so far as the individual determines not to give way to such reactions, but quietly and willingly undergoes what is imposed on him, i.e., in so far as Akāma Nirjarā would, thus, involve the attitude of Saṃvara, it may be said to overlap on the field of Ethics.

Sakāma Nirjarā, on the other hand, is an ethical idea per se. It designates the undergoing of self-imposed hardships, by free determination, motivated purely by the desire to proceed, thereby, on the path leading to the last metaphysical aim. Sakāma Nirjarā not only leads to, but also presupposes, Saṃvara, because the determination to undergo self-imposed hardships, is not possible without a high amount of self-control.

While fixing the kind, intensity, duration etc. of the hardships to be undergone, the individual must take care lest, by undue violence done to the frail body as well as mind, an opposite result be produced, consisting in a worried and confounded mental activity, or a kind of impure, grievous meditation, which would rather help to
attract fresh Karmas. He who keeps all such precautions in mind, while endeavouring for Sakāna Nirjarā, can be said to practise genuine austerity, in the true sense of the Jina.

The Jaina scriptures distinguish twelve kinds of austerities, as the expedients of Nirjarā, grouped together under the two headings of ‘Exterior Austerities’ and ‘Interior Austerities’.

[ a ] Exterior Austerities

Exterior Austerities are the following:

(i) Anaśana. i.e., complete abstinence from all kinds of food, for a period fixed by the individual beforehand. There are various forms of this austerity, from abstention for several hours upto fasts of more than a month’s duration, during which latter, the fasting person generally reserves to himself the right of drinking boiled water during day time.

People who are hopelessly sick, or on the verge of the grave for any other reason, sometimes take the vow of lifelong abstinence from food. This form of dying is called ‘Samlekhana’ or ( Sallekhana ). This used to be more frequently resorted to in the heroic olden times, when, according to Jaina tradition, Śādhus, taking the great determination, placed themselves upright, motionless, assuming some special posture, in some lonely place in the jungles, vowing not to stir voluntarily, but to hold out, till exhaustion would throw them to the ground, and death put an end. This mode of dying is known under the name of ‘Pādāpopagamana’, i.e., ‘assuming the state of a tree’.

(ii) Unodarika Tapa, i.e., reduction of one’s food below the quantity required, for an optional number of meals.

(iii) Vīttisāṅkṣepa, i.e., renunciation of certain kinds of food, or of food available in certain localities, or at certain times, or under certain circumstances, for an optional period. This form of renunciation is only of small practical value for the layman, who can arrange for his own meals, their time, place etc., whereas it plays a considerable part in the life of the ascetic, who is completely
dependent on circumstances in getting his food.

(iv) Rasatyāga, i.e., renunciation of the ‘Vikṛtis’, of which four, as we saw before, viz., meat, butter, honey and alcohol (the so-called ‘Great Vikṛtis’) are prohibited completely, whereas the remaining six, viz., milk, curds, ghee, oil, molasses and certain fried things, can be renounced in an optional measure, as far as there are no fixed prescriptions for certain special forms of austerities.

(v) Kāyakleśa, or mortification of one’s body, consists in sitting or standing, for a certain time to be fixed, in one or other of the various Āsanas, or ascetical postures, which play such a great part in the rites of certain Hindu sects. With the Jainas, the most frequent postures are the Kāyotsarga posture, i.e., the standing with one’s arms hanging loosely down, without coming into contact with the body, and the Padmasana posture, i.e., sitting with crossed legs in a particular way. Certain particular forms of austerities require the ascetic to stand in the Kāyotsarga posture for a whole night or longer. Also in the rites of the Śrāvakas, the two āsanas are frequent.

6. Samādinatā, i.e., withdrawing one’s senses from all impure objects, particularly by avoiding to stay longer in closer connection with persons and even animals of the other sex, or by trying to suppress one’s passions and to reduce one’s activities, except such of a ritualistic nature.

[b] Interior Austerities

1. The first of the interior austerities is the Prāyaścitta, i.e., atonement for transgressions. It is composed of ten different elements, viz.,

(i) Ālokanā, i.e., confession before the Guru,

(ii) Pratikramana, i.e., repentance, which includes the promise strictly to avoid the respective transgressions in future,

(iii) Miśra Prāyaścitta, i.e., a combination of the two elements,

(iv) Viveka, i.e., renunciation,
(v) Kāyotsarga, i.e., stopping, as far as possible, the activity of one's body,

(vi) Austerities,

(vii) Cheda, i.e., the partial cutting of one's seniority,

(viii) Mūla Prāyaścitta, i.e., the complete cutting of the latter,

(ix) Anavasthāpya Prāyaścitta, i.e., the complete cutting of the seniority, and delaying, for a long period, a repetition of the great initiation,

(x) Pārāncita Prāyaścitta, i.e., exclusion from the order for twelve years.

2. The second interior austerity is Vinaya, i.e., appropriate behaviour with reference to study, to one's fellow ascetics, to the ritualistic and ethical rules, to one, Guru, etc.

3. Vaiyāvṛttya, i.e., unselfish service, corresponds, to some extent, to the idea of Bhakti in Hindu Religion. Vaiyāvṛttya or Veyāvacca, as it is generally called, with its old Prākrta name, is to be rendered to one's superiors by rank and seniority, to sick fellow ascetics, or such engaged in austerities, to young ascetics, to one's closer or wider ascetical community, and to the Saṅgha, the general community.

4. Svadhyāya, i.e., Study, viz., teaching and learning, discussing, repeating, meditating upon, and preaching on religious matters.

5. Subha Dhyāna, i.e., Pure Meditation, which is either Dharma Dhyāna, i.e., Religious Meditation and Śukla Dhyāna, i.e., Bright Meditation, which latter is distinguished by its faultless purity and its profoundness. Both the kinds of pure meditation have various sub-divisions. A description of them would, however, form a whole chapter in itself.

6. Kāyotsarga, which occurred already as one of the kinds of Prāyaścitta. The ascetic practising the Kāyotsarga austerity either gives up the society of his fellow ascetics and roams about, alone
and naked, as a Jinakalpi Sādu, or he takes the vow of Samlekhana, or tries to give up all passions, and thereby opens the way for a complete annihilation of all his Karma.

It is not necessary to add that many of the austerities described can well be practised by laymen too, who, indeed, enthusiastically undergo austerities of incredible rigour, vying with the saintliest of their ascetics. The most popular of all austerities are, with reference to laymen: Anaśana, Vṛttisaṅkṣepa, Rasatyāga and Vaiyāvyātiya, in the practice of which much tranquil heroism is displayed.

[C] Something on the Ritualistic Side

It is evident that the shape in which the ethical prescriptions of Jainism have come down to us, is not a pure one, but many of them contain a distinctly formal element, such as the Sāmāyika Vrata of Śrāvakas, the Parihāra Viśuddhi Cāritra of Sādhus, or the sub-divisions of Prāyaścitta do, so that one might doubt whether they should not be counted as ritualistic rather than ethical rules. But the arrangement in which they are handed down, leaves no doubt that Jaina tradition wants then to be counted as ethical rules.

Many of the rules, which could be given here only in their original, simple form have undergone a process of extension and complication, in consequence of which the ritualistic element has been put still more in the foreground. This is the case, e.g., with the Atithi Sarvivbhāga Vrata (the 12th vow of śrāvakas) which is, at present, generally taken in the form that the śrāvaka performs the action of serving and feasting the ‘atithi’, i.e., the begging Sādhu, after finishing certain austerities, and under certain formalities. It can also be observed with reference to the Sāmāyika Cāritra of ascetics, for which a Sādhu is not counted fit, unless the process of ‘Luṅcana’, i.e., plucking out of the hair of his head, has been performed, nor is he counted a full ascetic afterwards, unless he allows this process to be repeated at least twice every year, or, at a higher age, once a year. Another example is the Kayotsarga austerity,
which is, at present, necessarily connected with the Kāyotsarga posture.

Still, there is an extra chapter, in which all such prescriptions are summarized from the formal, i.e., ritualistic, stand-point. It is called the chapter of the Āvaśyakas, i.e., necessary ritualistic actions, which are to be performed daily, at least by ascetics. The Āvaśyakas stand in closest correlationship with the ethical system. Therefore, and also on account of their fundamental importance for the whole life of the Jaina, they shall be enumerated here.

The Six Āvaśyakas

1. The first of the six Āvaśyakas is the Śamayika, which the Śādhu practises both fully and permanently by observing Sarvā-virati, and by thus living up to the standard of Śamāyika Cārītra. The layman performs it either permanently, but partially, by observing Deśa-virati; or nearly fully, but only for a limited period, by performing the Śamāyika-kriyā described under the Śamāyika-vrata.

2. The second Āvaśyaka is the Caturvimiśati-Jīna-stava, i.e., the praise of the twenty-four Jinas of this period, who are the ethical ideals of all Jainas. It has not the purpose of pleasing them, because nothing, neither praise nor its contrary, would be able to change their equilibrium of mind, or to induce them to reciprocate; but, by their praise, the devotee can purify his thoughts, and acquire firmness and faith in his striving after Mokṣa. With the idolater-sects, who have always been prevailing in number, the praise of the Jinas often forms part of a Pūjā ceremony, or of other functions, which, however, differ much with the different sects and sub-sects.

3. The third Āvaśyaka is the Vandanā, i.e., the ceremonial and humble greeting of the spiritual teacher, which has likewise various forms with the different sects. In the Śvetāmbara sect, three forms of Vandanā are known, viz., the Phītta Vandanā, i.e., greeting by placing one’s folded hands on one’s forehead, when meeting the Guru on the way, and at other occasions when there is no time for the usual greeting ceremony. The second is the Ģhobha Vandanā,
which consists in a repeated bowing down to the earth, so that knees
and forehead touch the ground, under recitation of old Prākṛta
formulas and other formalities. The third form is the Dvādaśāvarta
Vandana, which demands the performance of a complicate ceremo-
nial, and is, at present, restricted to certain special occasions.

4. The fourth Āvaśyaka is the Pratikramana, i.e., the formal
repentance of all transgressions, connected with a full confession, in
the presence of the Guru or his representative. It has various forms
with the different sects. The scriptures speak of a five-fold Prati-
kramana, the different forms of which are practised every morning,
every night, every fortnight, every three months, and every year, by
way of confessing the transgressions committed in the preceding
period. It is worth noting that the Śvetāmbaras have certain stereo-
type lists in which all the transgressions a Śādhu and a layman can
possibly commit, are enumerated in full details, and which have to
be recited regularly. With the Śvetāmbaras, the two daily Prati-
kramana form the main rite of the day, with which all the other
Āvaśyakas have become so intimately connected, that a separation
would be impossible: ‘to perform Pratikramana’ means, with them,
‘to perform the six Āvaśyakas in their stereotyped combination’.

5. The fifth Āvaśyaka is the Kāyotsarga, i.e., the Kāyotsarga
austerity, as described before, generally performed by the way of
meditating, while standing motionless, in the Kāyotsarga posture.
At present, it is often performed in a sitting posture, too. The
duration of each Kāyotsarga must be fixed before, and the time
minutely kept.

6. The last Āvaśyaka is the Pratyākhyāna, i.e., a formal vow
taken in the presence of the Guru with reference to any kind of
restriction or renunciation to be performed. The Mahāvratas and
Aṇuvratas are Pratyākhyānas too, it is true, and so are the other
Vratas of Śrāvakas likewise. But as Pratyākhyāna Āvaśyaka in the
narrower sense, only vows as are adopted for a short period are
usually counted. There are various kinds of Pratyākhyānas, differ-
ing with reference to the object of renunciation, to its duration and formalities. A man can solemnly renounce the society and help of his fellow ascetics, if he happens to be a Sadhu, or he can give up all utterances of arising passions, or certain kinds of food, such as one or other of the Vikr̥tis, or, for a certain time, all kinds of food whatsoever, or he can reduce the quantity of food, he can reduce his movements, or the territory within which to move, he can restrict or renounce his sexual activity, etc.

The Śvetāmbara canon contains certain Prākṛta formulas, which are recited at the time of ‘taking’ the Pratyākhyaṇa. They contain so called Ākāras, i.e., reservations of cases in which transgressions that happened without the fault of the vower, are not to be counted as breaches of the vow. Thus, the Pratyākhyaṇa of complete fasting for one or more days, e.g., takes into consideration the case that food might be forcibly put into the mouth of the devotee, or that he suddenly might become non compos mentis, or that the Guru might order him to eat, in order to enable him to execute some urgent work in the service of the community etc.

Whereas a Śvetāmbara Sādhu will take at least three Pratyākhyaṇas every day, the Śrāvaka following his example, will scarcely allow a day to pass without taking at least the ‘Navakarsi Pratyākhyaṇa’, i.e., the promise not to take any food earlier than forty-eight minutes after sunrise, and the ‘Divasa-Carimam-Pratyākhyaṇa’, i.e., the promise not to touch any food after sunset. Śrāvakas who have taken the Second Guṇavrata, are, of course, bound to take another daily Pratyākhyaṇa with reference to their sphere of movement, or to the fourteen things of daily use described before.

Whereas the Āvaśyakas are daily functions, there is another group of formalities, which regulate the ethical conduct of the individual in stages comprising longer periods. They are called the Pratimās.

The Pratimās are of less practical importance, because they
are, at present, relatively rarely adopted. In the Digambara community, it is true, they act still a certain part. The Śrāvaka Pratimās are eleven in number and form a series of austerities and performances, the standard and duration of which rises periodically, and which finally culminate in an attitude resembling monkhood.

The Sādhu Pratimās are twelve in number. They form, likewise, a series of restrictions and austerities increasing in intensity, though not in duration.

As we have seen, Jaina ethics is the result as well as the basis of a high standard of Human Culture: Self-control, Non-injury and Free-determination being its chief principles, and unselfish service, study, veneration of the really Great, purity, and sobriety being some of its categorical demands.

It is a matter of great satisfaction that this time honoured culture has not died out as yet: but is being carefully preserved by a community of enthusiastic ascetics as well as laymen, who, though small in number, still act an important part in Indian Society, especially in the north and west of India, by the esteemed position that many of its individuals occupy, and, last but not least, by the admirable way in which modern ascetics have understood to be active in the service of their faith, without transgressing the narrow limits of their monkhood.

I am, myself, deeply indebted to several of the venerable Śvetāmbara Sādhus, especially late Śastraśīrādara Jainācārya Vijaya Dharma Sūri, and his successor, Ācārya Vijayendra Sūri, for having enabled me to make a long and profound study of Jainism at the source, and I wish to thank him and his group of learned Sādhus most heartily, and to give expression to the hope that a long life may be granted to him and his Sādhus, to his spirit of benevolence, and to the noble culture of the Jainas too.
The Heritage of the Last Arhat*

Relativity of Religious Truth

By birth and education, every one of us has been placed within the sphere of power of one or another of the great human civilizations, which exercised its influence on our bodily and mental training, and on the whole development of our personality, and even impressed on the mind of the majority, the stamp of its particular religious dogma. Strengthened by history, tradition, custom and convention, this network of influences fettered the individual nearly as firmly as those bonds of kinship do, that connect him with the race of his ancestors.

Still, as those bonds of kinship do not hinder a person from attaching himself with even stronger bonds, bonds of love and friendship, bonds of fellowship and mental affinity, to other, distant persons, just so that other bondage must not keep anybody back from glancing around himself, discovering merits in heterogeneous religions, and measuring his own conceptions by the noblest of theirs.

But then how to judge of the merit of a religion, how to know what is noble in it? Is not one single religion, isolated from its sister-religions, like the isolated petal of a flower, the isolated note of a melody? Is it not, in its one-sidedness, comparable to the opinion of a single one of that group of blind men, who, standing before an elephant for the first time in their lives, tried to define its nature. The first, who happened to touch its forehead, declared the elephant to be a big stone; the second, from the touch of one of its

* A Lecture by Dr. Charlotte Krause. Published by Phulchandji Ved, Secretary, Shri Yashovijaya Jaina Granthamala, Bhavnagar (Kathiawar), 1930.
tusks, defined it as a pointed weapon; the third, after touching the trunk, said the elephant was a leather bag; the fourth caught hold of one of the ears, and defined the whole animal as a flapping fan; the fifth, after passing his hand over its body, declared it to be a mountain; the sixth, who had touched one of the legs, said the elephant was a pillar; and the seventh described it as a piece of rope, because he had just caught hold of the tail. Each of them grasped only part of the nature of the actual thing, and just so, each of the various religions on earth appears to make us see a different aspect of Truth Divine. How then are we entitled to speak of merit in one or another of them?

Criterion of an Ideal Religion

As a matter of fact, the individual, whenever acting, endeavours to act so as to establish, or to maintain, an optimum (i.e., best possible degree) of physical well-being, in response to its innate egotistic instincts. In this activity, it feels itself, often and again, checked by another kind of inner voices, which (no matter whether they be called conscience, or categorical imperative, or social instincts, or whatever else), regularly warn it, whenever egotism tempts it to transgress one or another of the universal commandments of ethics, and to endanger, thereby, directly or indirectly, the well-being of the social body to which it belongs. Life seems to be nothing but an attempt of the individual to keep itself balancing, as it were, on the delicate line of demarcation between the postulates of egotism and those of ethics, avoiding to hurt its own interests on one, and those of society on the other side. This state of equilibrium is experienced, by the refined mind, as the optimum of inner happiness attainable under the given juncture of circumstances. It is that bliss, that ‘Peace of God’, which religion promises to its followers.

For religion has always considered it its task to indicate that line of demarcation, winding along between those two postulates. Every religion has approached this task with boldness and determination, and in its own peculiar way, following its own particular
character and tradition. If a religion has succeeded in fulfilling its task well, its doctrines must guarantee a state of perfect and permanent harmony between the well-being of the individual and that of society under whatever conditions imaginable. It is obvious that reversely, the degree and constancy of perfection characterizing the harmony of the above two factors, must allow us to judge of the merit of the religion by which it is being vouched for.

Measured by this standard, there can be no question as to the high value of Jainism, that time-honoured religion, which goes back to the teachings of Vardhamāna Mahāvira, the great contemporary and countryman of Gautama Buddha, and to his predecessors: for its teachings seem to guarantee indeed 'the greatest happiness of the greatest number' not only of men, but of living beings, under all circumstances imaginable. This is why I make bold to draw your attention on this extra-ordinarily fascinating and important subject today.

Perfect Social Welfare Warranted by Jainism

According to Jainism, everything that lives has got a soul, or, to speak in the beautiful, concise language of the Scriptures, is a soul. And all the souls are fellow-creatures: the godlike recluse in his purity and unshakable peace, the active man of the world with his never resting ambitions, the innocent infant and the criminal, the lion and the nightingale, the cobra and the dragon-fly, the green leaf and the rose flower, the tiniest particle of water and the smallest of the corpuscles that compose the shining crystal, each of those myriads of beings that form the wings of the breeze, and of those that waver in the scarlet glow of fire: all are fellow-creatures, all are brothers. For all have got bodies, all have got senses, all have got instincts, all take food and digest it, all multiply, all are born and die, all are capable of suffering and enjoying, and all bear the germs of perfection within themselves. That means, all are able to develop, during the long chain of their respective existences subsequent to one another, their innate dispositions of perception, knowledge,
activity, and joy, to a degree of highest perfection. And all find themselves placed in the middle of the struggle against ‘Karma’.

‘Karma’ designates that substance which we incessantly assimilate by our bodily and mental activity, and which remains latent in the depths of our personality, until it ‘ripen’, at the critical moment, destinie the whole complex of our personality as far as it is foreign to “soul”, and shaping our whole fate. We bind Karma by walking and speaking, by eating and breathing, by loving and hating, by helping and harming. And a different activity produces a different kind of Karma, which may ripen either immediately, or after some time, or even in one or another of our subsequent existences.

यादृशक्रियया कर्मकार्याः तादृशञ्च भूष्यते फलम्।
यादृशाशुचयेते बीज तादृशं प्राप्यते फलम्।

“To the actions we do, corresponds the result we have to incur, as the fruit corresponds to the seed that has been sown.”

By acting in such a way as to do harm to others, we produce a Karma which will make us suffer to the adequate extent, and by acting so as to benefit others, we store up an adequate amount of latent happiness. There are moreover, actions which destine our bodily constitution, our surroundings, and the length of our life, and there are actions which destine the limit within which we are allowed to perceive and to know, to enjoy and to be successful.

Thus, to bind Karma by good deeds, means to secure the basis of a happy lot; to bind bad Karma, by evil deeds, means to sow the seeds of future sorrow; and to stop the bondage of Karma completely, leads, if coupled with the consumption of all the remaining latent Karmas, to an elimination of everything that is non-soul in our personality. It means self-realization, it means that final state in which the soul, free from all encumbrance, is soul and soul alone: soul in the fullest possession of perception, knowledge, strength, and joy. This is the state called Mokṣa, i.e., ‘Freedom’, the ‘Salvation’ of Jainism.
The acknowledgement of the Law of *Karma* as the commonest of all natural laws (the law of conservation of forces, as it were, in its application to the psychical sphere) culminates in the glorification of the Principle of *Ahimsā*, i.e., Non-injury, in Jainism. For, according to the law of *Karma*, a living being that causes a fellow-creature, even the lowest developed one, to suffer, be it in order to further its own advantage, or for any other reason, cannot do so without harming its own soul, i.e., without tumbling down a greater or smaller distance from the height of inner development it has reached, and without experiencing, earlier or later, as a mechanical consequence, a disturbance of its own harmonious equilibrium. What means suffering to one, can never be a source of real joy to another, and wherever it appears to be so, it is because our means of perception hinder us from being aware of the slow, but sure effectiveness of this Law of ‘Eternal Justice’. This explains why the saying, “*Ahimsā paramo dharmah*, i.e., ‘Non-injury is the highest of all religious principles’, acts such an important part in the daily life of the religiously inspired Jaina, whose sensible heart, a psychical galvanometer, as it were, warns him of every disturbance of well-being in the community of fellow-creatures around him, and spontaneously causes him to insert the resistance of self-control in the circuit of his own activity, or to restrain that of others in its proper course.

Strictly speaking, of all the religions that acknowledge of law of *Karma* in one shape or another, i.e., practically of all the Indo-Aryan religions, it is Jainism with its all-comprising doctrine of soul, in which the principle of *Ahimsā* has got the highest theoretical as well as practical importance, and where its place is substantiated more logically than anywhere else. Moreover, Jainism (unlike various other religious systems) does not believe the soul to be completely helpless in its dependence on *Karma*, i.e., to be hopelessly condemned to act and react, like an automation, upon the consequences of its former deeds, and to be therefore beyond all
responsibility for its moral attitude and actions. But Jainism clearly states that the individual is gifted with a certain amount of freedom of will: a fact which none of all the writers on Jainism has up till now, duly emphasized. And still, this tenet forms one of the most important and most complicate chapters of the doctrine of *Karma*, as expounded exhaustively in the Jaina Scriptures. They state, it is true, that the soul is indeed constantly under the control of *Karma*, that its body and its sufferings and joys are indeed shaped by *Karma*, and that even those passions that shake it, and all the fatal instincts that arise in it, are predestined by *Karma*; but, on the other hand, they most emphatically declare that the soul is endowed with the power of breaking, by its free resolution and activity, the most obnoxious of the fetters of this very *Karma*, of destroying its own evil dispositions, and of suffocating the flames of all the various kinds of passion, before they can overpower it. That means nothing else but that the first and essential step towards religious activity is, according to Jainism, a pronounced act of free volition, and that the soul is indeed, to a considerable extent, the lord of its own fate.

Thus, Jainism does not torpify its followers by the terrors of *Karma*, nor does it make them languish in unhealthy; effeminate fatalism as many people think all Oriental religions do: but on the contrary, it trains the individual to become a true hero on the battlefield of self-conquest.

For it does presuppose a great deal of heroism on the part of the hearer, to make him fully realize the cruel irony of this play of life, *viz.*, how they all strive after happiness by all means of physical and mental activity, from eating, drinking, sleeping, dressing, up to sport and play, traffic and trade, art and science, strive after happiness at any cost, even at the cost of the well-being of others, and to reach, alas, just the contrary, *viz.*, the binding of undesirable *Karma*, and therewith latent sorrow and suffering. To make him realize all this, to make him know that he cannot even quietly sit and breathe without killing and harming life round about, killing and
harming brother-souls, and adding thereby to the stock of his own misfortunes. To make him aware of it and still encourage him to take up the desperate struggle against this world of dark might within and round about him.

How can he take up this desperate struggle?

कहं चेह कहं चिढः कहासे कहं साए।
कहं पुंजंतो भासंतो पारं कम्यं न बंधह।

“How to walk, how to stand, how to sit, how to lie down, how to eat, and how to speak, without binding undesirable Karma?”

The Daśavaikālika Sūtra (iv. 7f.) after giving a detailed description of the harm people do to other creatures merely by careless behaviour, puts these questions, and immediately lets the answer follow:

जयं चेह जयं चिढः जयमासे जयं साए।
जयं पुंजंतो भासंतो पारं कम्यं न बंधह।

“By walking with care, standing with care, sitting with care, lying down with care, eating with care, and speaking with care, the binding of undesirable Karma can be avoided.”

Ācārāṅga Sūtra discusses this subject in full breadth, and the Sutrakṛtāṅga Sūtra, which goes more into the depth of the abstruse problem, goes so far as to state (ii. 4) that the soul is binding bad Karma at any time whatsoever, even if it does not directly do evil actions, i.e., even in sleep, or in a state of unconsciousness. For, as a man who has made up his mind to kill a certain person at the first best opportunity, goes about with his murderous intention day and night, and as his sub-conscious mind is constantly filled with those hostile sentiments towards that person, just so the individual is constantly filled with hostile sentiments towards the whole of creation, as long as he is inwardly prepared to satisfy, as soon as they will arouse him, his physical instincts at the cost of the well-being of any other creature.

There is, according to the Sūtras, only one way by which the
individual can save himself from binding bad *Karmas*, and that is the *Pratyākhyāna*, i.e., the solemn vow of restriction concerning harmful acting. For it is not enough not to do evil deeds, after all, but one must avoid them with full intention and deliberation. Thus, one can, e.g., vow not to eat meat, in order to give and assurance of safety, *Abhayadāna*, the noblest of all gifts, to a large group of animals, one can vow to avoid eating at night, in order to put another kind of limit to one’s actions connected with indirect harm to others, one can vow not to wear silk or fur, or leather foot-wear, for the benefit of the animals producing it, one can vow not to break flowers, or not to kill any animal whatsoever, down to worms and insects, one can vow not to waste any articles of daily use, such as water, fire, food, clothes, beyond one’s actual requirements, one can vow not to encourage the captivating and training of wild animals for the sake of sport or amusement, by avoiding to visit shows, etc., referring thereto, and one can vow to avoid thousands of similar actions connected with direct or indirect injury to other creatures. There are various kinds of *Pratyākhyānas*, from *Pratyākhyānas* of single actions of the above character, upto the stereo-type group of the five all-comprising *Pratyākhyānas*, called the *Pañca Mahāvrata*, or the Five Great Vows, viz., the *Pratyākhyāna* of all physical injury whatsoever, that of all verbal injury, that of appropriating things arbitrarily, that of sexual intercourse and everything connected therewith, and that of keeping property or belongings of any kind. These five vows are taken by every Jaina monk at the time of his initiation in a form of absolute strictness. They comprise not only the doing of those objectionable actions, but also the causing of their being done and the approval one might give to their being done, by thought, word and action. The five great vows guarantee indeed the optimum of faultlessness attainable in this world. And this optimum is only attainable by persons of the highest qualities, who do not care to keep up any attachment whatsoever. Thus, a genuine Jaina Muni, even one of the twentieth century, will never use any vehicle, not shoes, nor keep money, nor touch a woman, nor kindle, or sit
before, a fire, not use unboiled water, nor any food containing a 
trace of life, not such food as has been prepared expressly for him, 
nor touch a green plant, for fear least its delicate body might suffer 
from his bodily warmth, nor keep any property except his begging- 
bowls, his stick, and the scanty clothes that cover his body. And 
even these few things cannot well be called ‘property’ in the sense 
of the scriptures, because in their case, the characteristic which 
distinguishes property, viz., the attachment of the owner, is wanting. 
And there are even a group of Jaina monks who renounce these few 
utensils too, walking about unclad, and using their hands as their 
eating vessels. But there are only a few of them, in the whole of 
India : the ‘Digambara’ or Sky-clad monks, whereas the other 
branch, the ‘Śvetāmbara’ or White-clad monks, come to several 
hundreds.

The standard of the usual Pratyākhyānas for laymen 
consists in the group of fixed Pratyākhyānas called the Twelve 
Laymen Vows, which can be taken in various shades of strictness 
and in an optional number. Though standing below the standard of 
the ascetical vows, still they represent a high form of ethical 
conduct.

Not only the Jaina monks, but also the laymen are very 
particular about taking and keeping ( besides those groups of 
fundamental ‘Vows’, which are being taken only once in the whole 
life, and for lifelong ) number of other, detached Pratyakhyānas of 
the above described character for an optional period. For the 
Pratyākhyāna is the very key to ‘Mokṣa’ constant binding alone can 
lead to final ‘Liberty’. Thus, there is practically no Jaina who will 
eat meat or fish or fowl, or even eggs, and there is not Jaina who will 
tentionally and without purpose kill or trouble a harmless living 
creature, be it even a fly. Most Jainas even avoid potatoes, onions, 
garlic, and other vegetables believed to be endowed with a higher 
vitality, as well as eating at night; and most Jainas take, for certain 
days, the vow of abstention from green vegetables, or from
travelling and moving out, or the vow of chastity, and vows of innumerable other things.

The theoretical and practical valuation of the different kinds and shades of Pratyākhyānas depends not only on their duration, or on the quantity of the objects concerned, but first of all on their transcendental quality. For though all the souls, i.e., all the living creatures, are equal in their original disposition, still they are observed to be in various phases of development towards perfection, in various stages of self-realization. According to the principle of economy, the higher developed ones are higher valued than the lower developed ones. Therefore, the Karma bound by harming a higher developed being is thought to be of graver consequences than that bound by injuring a lower creature. Thus, plucking a handful of vegetables is, by far, less harmful than killing a cow; killing a menacing tiger less harmful than the murder of a peaceful antelope; or punishing a dangerous criminal is of less consequences than an offence done to a saintly monk. This valuation, by-the-bye, seems to have a counterpart in those less refined, universally adopted conceptions, which, with all expressions of disgust, condemn cannibalism, but do not object to the slaughtering of animals for culinary and other purposes; or which strictly forbid the bloodshed of a human being, but allow the murdering of the murderer, or that of the assailing, or otherwise menacing, enemy, all of whom have ethics against them.

Thus much be said concerning the Pratyākhyāna of Himsā, i.e., injury : that precaution against the binding of new latent suffering, by deliberate abstention from actions connected with harm to others.

It has its counterpart in the attempts of securing new latent happiness, by furthering the well-being of others. Though there is no hope of gaining genuine, i.e., completely pure and unhampered happiness as long as any particles of Karma of either kind mar the soul, still a certain amount of good Karma is a necessary condition,
in order to secure that bodily and mental constitution from the basis
of which the struggle against the obnoxious Karma particles can be
successfully taken up. Good Karma is believed to be secured by
charity, hospitality and selfless service. And here too, a gradation of
objects can be observed. It is, of course, meritorious to practise
charity wherever our heart is moved to compassion. It is meritorious
to build Pāṇḍrāpoles for the relief of poor sick animals, it is
meritorious to provide the poor hungry with bread, people suffering
from cold with clothes, and homeless ones with a roof over their
heads: still nothing can come up to the service done to a poor pious
brother in Mahāvīra. The more he comes up to the ideal laid down in
the scriptures, the higher is considered to be the merit of serving
him. This explains the remarkable zeal with which one can see
Śrāvakas (laymen) hasten to feast a brother Jaina, especially on the
day when the latter breaks a fast of long duration; and it accounts for
the readiness with which a Jaina community or Jaina institution
hastens to receive and to give facilities even to a foreign scholar,
who happens to be a student of Jainism, and whose learned activity
in connection with Jainism is considered to be an undoubted
religious merit. And it explains, last but not least, the unspeakable
pleasure and devotion with which a Jaina family sees approaching
towards their door the saintly monk or nun, who will enter with the
greeting of 'Dharmalābha', or a similar formula, and will allow the
lord or lady of the house to put a small quantity of eatables into their
bowl, provided that this action includes no indirect injury to any-
body, and that everything is in strictest accordance with the rules of
monastic conduct and decency.

Now I have been asked several times whether it is true that
the Jainas, as alleged, carry the virtue of charity so far as to cause,
now and then, some poor wretch, (whom they pay off) to yield his
body as a pasture-ground for lice and fleas and other amiable
creatures, and let them have their fill. According to my firm
conviction, this horrible allegation must be a bold invention. And if
it is perhaps, against all probability, true that some ill-informed fanatic did such a thing, then he would have acted in straight opposition to the tenets of Jainism: for to make a being so highly developed as a human soul, suffer in such a degrading way, in the name of the humanist of all religions, would clearly fall under the heading of *Hīṃsā*, of worst and meanest injury, and would, besides, mean a downright insult to Religion in general.

Resuming, one can say that the social conduct prescribed by Jainism is characterized by the four attitudes ‘Maitrī’, ‘Pramoda’, ‘Kārunya’ and ‘Mādhyaśthya’, which have been grouped together in the following stanzas:

\[
\begin{align*}
\text{मा कार्यित कौशिक पापानि मा च भूत कौशिक दु:खित:} & \quad 1 \\
\text{गुण्यतां जगद्येषा मलिनामा निगदले} & \quad 11 \\
\text{अपासारेष्टोपंशा} & \quad 11 \\
\text{वस्तुतत्त्वावलोकिनाम्} & \quad 11 \\
\text{गुणेषु पक्षपातो य: स प्रमोद:} & \quad 11 \\
\text{प्रकीर्मित:} & \quad 11 \\
\text{दीनेभजतेऽसु भीतेषु} & \quad 11 \\
\text{याच्यामते} & \quad 11 \\
\text{जीवितम्} & \quad 11 \\
\text{प्रतीकारप्रा} & \quad 11 \\
\text{बुद्धि:} & \quad 11 \\
\text{काहृत्यमभिषिजीपिते} & \quad 11 \\
\text{कृरत्यम्ममु} & \quad 11 \\
\text{निशाचः} & \quad 11 \\
\text{देशतमुरलिनिदिरु} & \quad 11 \\
\text{आत्मित्यिनितिम्} & \quad 11 \\
\text{योगेश्वर} & \quad 11 \\
\text{तन्माध्यचप्पमुरितिम्} & \quad 11 \\
\end{align*}
\]

“By Maitrī, i.e., amity, that mentality is meant which makes one wish that no creature should commit evil actions, that no creature should be suffering, and that the whole universe may find Salvation.”

“Pramoda, i.e., joy, designates the fullest appreciation of, and admiration for, the virtues of those who have shaken off all six, and who can see through the essence of all things.”

“Kārunya, i.e., compassion, is that trend of mind which makes one wish to help all creatures in need, all that are afflicted, and all that beg for their lives.”

“Mādhyaśthya, i.e., impartiality, is that indifference, or rather leniency one should always bear towards those who commit cruel actions, those who openly blaspheme the Divine, or the spiritual teacher, and those who are filled with arrogance.”
The Heritage of the Last Arhat

It is clear that all such principles, put in action, guarantee such an amount of happiness and peace within the whole brotherhood of living creatures, such a paradise like state of general bliss, that one should wish them to be universally adopted and followed, to the benefit of all that lives.

Perfect Individual Welfare warranted by Jainism

On the other hand, it is true, they presuppose what appears to be a kind of sacrifice on behalf of the individual.

This apparent sacrifice at the cost of which that state of general well-being is being brought about, consists in a certain amount of personal happiness, or of expedients of the latter, which the individual has evidently to renounce, in the case of even the most insignificant of the Pratyākhyānas, and in every one of its positive altruistic efforts.

It is clear that the equilibrium of personal and general well-being would indeed remain incomplete, and Jainism could not be said to have fulfilled its noble task in the ideal way claimed before, if the individual would feel the apparent sacrifice to be an infringement on its happiness. In reality, however, both the sides are in perfect equilibrium, for there are deliberations which not only reconcile the individual with that so-called ‘sacrifice’, but make it realize that it is, on the contrary, benefitted by it, and that this benefit by far outweighs the apparent disadvantage.

First of all, the motivation of the very ‘sacrifice’ is, as we saw, an egotistic one: for if the individual submits to those restrictions, it does so in order to avoid the binding of unfavourable Karma, and therewith the storing up of latent suffering; and if it recurs to those actions of positive altruism, it does so in order to bind favourable Karma, and to secure latent happiness.

And it performs both the kinds of actions, those of negative as well as those of positive altruism, with the assistance of certain of its own natural dispositions, which form part of its ‘conscience’. I
mean those emotions of sympathy and compassion, which make us place ourselves in the situation of a suffering creature, and suffer, as it were, with it, especially when we have reason to feel ourselves responsible for its sufferings, as in the case of a night-flutterer rushing into the light we allowed to burn uncovered, in our carelessness; or in the case of a bird which was starved in its cage through our forgetfulness, or in the case of a helpless deer which we killed with our own hand, in a fit of huntsman’s zeal, and the sight of whose mutilated body makes us, after all, sick and miserable. It is that universal postulate which Hemacandra, the great Ācārya and teacher of King Kumārāpāla of Gujarat, has expressed in that often-quoted stanza (Yoga-śāstra, ii. 20).

आत्मवस्त्वाय भूतेषु सुखदुःखेऽऽप्रियायप्रिये।
चिन्ततामात्मनोपीतिः हिसामन्यस्य नाचरेत्।

“In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self, and should therefore, refrain from inflicting upon others, such injury as would appear undesirable to us, if inflicted upon ourselves.”

Akin to dispositions of this kind is a certain sense of chivalrousness, a certain generosity, which overcomes us, whenever we see a small innocent creature being at our mercy, provided our mind is calm enough to visualize its utter helplessness: that feeling which unfailingly overcomes even the case-hardened hunter, at the occasion of battue-shooting, and which makes him, perhaps for an instant only, regret to have joined such an ungentleman like sport as this wholesale slaughter of helpless creatures surely is.

Another feeling of this kind is a certain instinct of economy, which, with sensible persons, proves a powerful pleader in favour of Ahimsā: I mean that spontaneous conviction that it is not right to kill, or to cause to be killed, such a highly organized creature as a pigeon or a deer or a cow in order to flatter one’s gluttonous appetite, when a dish of well-dressed vegetable would serve the
same purpose just as well, if not better.

The appeasement of all these, and others of our social instincts, by avoiding harming and trying to benefit, fellow-creatures, is, after all, in itself a valuable personal gain.

In addition to avoiding bad and securing good \textit{Karma}, and to appeasing its innate social instincts, the individual gains, by its non-egotistic attitude, a third advantage, which is perhaps the most valuable of all: it consists in the lasting and genuine bliss which renunciation only can give.

For what is the good of trying to gratify all one's wishes, all one's passions, all one's ambitions? Is the advantage gained thereby, indeed worth so much hankering, so much worrying, and so much harming? No, says the sage: the happiness we crave for, is transient like a dream, like a cloud, like beauty. It leaves the bitterness of its absence behind, as soon as it is passed, and it leaves behind, like a dose of opium, the ardent craving for more and more. It is just so as the \textit{Uttarakhyayana Sutra} states (ix. 48):

\begin{quote}
\textbf{सुक्तस्यप्रयोगः द पवित्रया भवेः सिया हु केलाससमाः असंख्या ।

नरस्य लुढळस्य न तेहि किंचि इच्छा हु आनाससमाः अण्तिया ॥}
\end{quote}

"Let there be mountains of gold and silver, let them be as high as the Kailāśa, and let there be innumerable of them: still to man in his greediness, all this will mean nothing. For desire is boundless like space."

So what is the good of a drop of nectar, when you are thirsty for a cup-ful? The cup-ful being denied to you, why bother about the drop? Shake off that foolish wish and forget it.

And further, if gained, the happiness you crave for, means possession. Possession of land or fortune, of houses or fields, of beauty or skill, of friends or family, of honour or reputation. And possession involves the sorrow of its maintenance. You have incessantly to take care of your land and of your fortune, you have to recur to lots of contrivances, if you want to preserve your beauty or
to retain your skill, you have to bring sacrifice over sacrifice for your friends and your family, you tremble for their lives, when sickness shakes them, and suffer agonies when fate separates you from them, and the concern about his position and reputation has even proved able to urge a person to suicide and other desperate steps. In short, to speak in the words of Bhārtṛhari, the great Sanskrit epigrammatic writer:

सर्वं वस्तु भण्डारित विधितले वैराग्यमेवाभयम्।

"Everything on earth is unstable. The only stable thing is Vairāgya (i.e., world-weariness)."

What is the good of a happiness including so much agony? What is the good of this feasting with the Damocles-sword of sorrow threatening above your head? Would it not be much better to give up all this possession guaranteeing such a doubtful happiness? To give it up as those saints of old did, of whom the Uttarādhyayana Sūtra (ix. 15 f.) says:

चतुर्पुरुषकल्यातस्स निभ्वावरस्स स्वक्षुनो।
पिर्यं न विज्ञाई किंचि अपिर्यं पि न विज्ञाइ।
बहुं खु मुणिणो भद्रपणावरस्स स्वक्षुनो।
सञ्च्यते विपाकम्कस्स एण्टम्पण्डस्सओ।

"To the begging monk, who has given up family life and all secular activity, nothing appears desirable and nothing undesirable."

"Great indeed is the bliss of the monk, the homeless beggar; who is free from all attachment, and who is aware of his solitude (which includes the metaphysical solitude of the soul)."

And then, says the wise, whether you hanker for its gain, or trouble for its preservation: all this happiness you are so particular about, means slavery in the last end. The anxiety you feel about it, fills your mind, and mars your thinking from morn till night, so that, in your continuous worrying about your business, your position, your hobbies, your friends, your pleasures, and your wife and
children, you do not find so much time as to ask yourself why you are doing all that, what you live for, and where you are steering to. You think that you do not care to ponder over it. But in reality, you are not free to do so, because you are the slave of your attachment to that empty, transient bit of happiness, which is, in reality, no happiness at all. Would it not be much better for you to be unconnected with all this, to be your own master, to be like the Śīśas and Mūnis of old, who, in their solitary meditations, unhampered by secular considerations, without comfort and property, without wife and children, without ambition and position, were, in reality, the lords of the world?

अर्थनामर्जने दुःखमुर्जितानां च रक्षणे।
आये दुःख व्यये दुःखे विग दृश्ये दुःखवर्धनम्।
अपायबहुले पापे ये परित्यज्य संध्रता।
तपोवनं महासत्त्वास्ते ध्रुवास्ते तपस्विनः।

"The acquisition of property, and, if acquired, its preservation, both are connected with trouble. There is trouble in earning, and trouble in spending. Therefore, cursed be property, the increaser of unhappiness!"

"Blessed are those ascetics, great souls are those ascetics, who gave up sin, the producer of so much suffering, and who have found a place of refuge in the grove of a hermitage."

It is not without reason that people in India have been giving to such 'great souls', titles like 'Śrāmī', 'Mahaśāja' and others, which, in olden times, were applicable only to the truly renouncing ascetics, who were living examples of the fact that renunciation means power, and who indeed experienced the royal happiness of asceticism, where there is:

न च राजभर्य न च चोरभर्यं, इहलोकसुखं परलोकहितम।
नरदेवनां वर्कृतिकरं श्रमणल्पमिदं रमणीयतरम॥

"No fear of the king, no fear of robbers, happiness in this, and bliss in the next world, reverence shown by men and gods, and
the acquisition of true fame: delightful is this ascetical life.”

or, in other words:

न चेतनस्य सुखं किंचित सुखं चक्रवत्तिनः ।
सुखम्भस्ति विरतस्य मुनेरकामतजीवितः ॥

“Nothing is the happiness of the king of the gods, nothing the happiness of the emperor of the world, compared to the happiness of the world-weary monk in his solitude.”

All such considerations lead to the second great postulate of Jainism: Samyama or Renunciation, i.e., continuous self-control practised by giving up one’s regards for physical happiness.

According to the Jaina conception, the individual is free to embrace whatever degree of renunciation he deems appropriate to his personal convictions and abilities. Just as Non-injury, Samyama also can be resorted to by various kinds of Pratyākhyānas. And, since Non-injury itself is not practicable without Samyama, and Samyama, on the other hand, vouchsafes Non-injury, the Pratyākhyānas concerning the former, practically fall together with those concerning the latter great principle. Thus, the climax of the Pratyākhyānas concerning Non-injury, viz., the five great Vows of monks: non-harming, non-lying, non-stealing, sexual renunciation, and non-property, form at the same time, also the climax of the Pratyākhyānas concerning Samyama. The object is all the same, it is only the stand-point that has changed. For to the duty of avoiding objectionable actions as far as they are fit to harm others, is being added the further obligation of avoiding them also as far as they are fit to disturb one’s own equilibrium and calmness of mind, and to detract one from that religious activity so essential for one’s real welfare. Thus, the principle of Samyama stands in the foreground especially in such particulars as the absolute prohibition of heavy food, of aphrodisiacs, excessive sleep, sexual activity, intoxicating substances etc. for monks, and in the obligation of laymen to give up some of these things partially and some totally. The explicit command of the scriptures never to give way to any of the four
fundamental passions, \textit{viz.}, anger, pride, deceit and covetousness, of which the last includes all kinds of attachment to lifeless as well as living things, and many other regulations, fall likewise under this heading, notwithstanding their being rooted in \textit{Ahimsā} after all.

Another important expedient of securing one’s personal metaphysical advantage in fullest accordance with the laws of ethics, is very closely akin to, and based on, renunciation: I mean \textit{Tapa}, \textit{i.e.}, austerity, or self-imposed suffering undertaken for religious reasons. The purpose which the Jaina has in view when practising austerities, can be understood from the idea that all suffering means a consummation of bad \textit{Karma}, and that the voluntary undergoing of certain hardships has the further advantage of giving, at the same time, valuable assistance in the realization of the two great principles \textit{Ahimsā} and \textit{Samyama}. Thus:

\begin{quote}
\textit{सठणि जह पंसुपुडिया निहुणिय धंसवह सिंव रघम् य}
\textit{एवं दविओवहाणवं कम्म खवह तवस्सी माहणे।}
\textit{(Daśavaikālika Sūtra)}
\end{quote}

“As a bird, gets rid of the dust with which it is covered, by shaking itself, just so the monk, who practises austerites, consumes and shakes off his \textit{Karma}.”

To get of \textit{Karma}, is (as we saw before) the first step towards self-realization, and therewith to the highest transcendental bliss. This is the reason why austerity plays such an important part in the life of the Jaina, be he a monk or a layman. According to the Jaina scriptures, there are various ways of practising austerities, all of which are being started with the respective \textit{Pratyākhyānas} too, after their duration and other items have been accurately fixed. With reference to \textit{Tapa}, there are \textit{Pratyākhyānas} by which the quality, quantity, or time of one’s meals is being reduced, from the simple giving up of special kinds of food, or of eating at night, and from partial fasts, and fasts of a whole day or several days, upto fasts of more than a month’s duration. There are, moreover, \textit{Pratyākhyānas} by which one binds oneself to practise certain ascetical postures, to
meditate for a fixed time, to devote a certain time to the regular study of religious works, or to the service of co-religionists etc. Several forms of austerity are at the same time recommended as strengthening and hardening one’s bodily and mental powers, as e.g. the Ambila-Āyambila Fast, a kind of bread-and-water diet (excluding all milk, fat, sugar, spices etc.) and also certain Āsanas, or ascetic postures indeed do, if observed within certain limits. Of quite a different character is the austerity called Sallekhanā, or Sarhlekhanā, by which the individual solemnly resigns all food for the rest of his life, under formalities dealt with in the Āvasyaka Sūtra, the whole last chapter of which is devoted exclusively to the subject ‘Pratyākhyāna’. This form of austerity is indeed being recurred to by very pious people at the time when they feel death positively approaching.

Thus, it is true that under certain circumstances, Jainism does allow the vow of starvation. But it would be wrong to infer there from that its ideal is the extinguishment of personal activity at all. Just the contrary is true. Jainism promulgates self-realization as the aim of individual life: a self-realization which, at the same time, also forms the basis of the well-being of all that lives. The achievement of this self-realization presupposes, on the part of the individual, the highest exertion of all bodily and mental powers, a constant wakefulness, and an iron will, which precisely obeys the behests of intellect, bravely resisting all kinds of internal and external temptations. More practically speaking, it presupposes a reasonable kind of self-preservation in the narrowest limits possible. There is a parable, according to which six hungry travellers came to a mango-tree and consulted as to how best to obtain its fruit. The first suggested to uproot the whole tree, as the promptest expedient, the second said that it would just do to cut the crown, the third wanted to cut some taller, the fourth some smaller branches, the fifth suggested that they should merely pluck as many fruits as they required, and the last said that the ripe fruits which the wind
had blown down into the grass, were amply sufficient to appease their hunger. The six men symbolize, in the above succession, the six Leśyā or ‘soul-colours’, representing types of graded inner purity. It is quite characteristic of the spirit of Jainism that the representative of the white colour, i.e., the type of highest purity, advises to eat the fruits fallen into the grass, but not, as absolute and one sided negation of life would suggest, to sit down in fullest renunciation, and die of hunger.

The postulate of self-preservation within the reasonable limits of ethical decency is clearly and directly pronounced in the Jaina scriptures, which, in critical cases, recommend it even at the cost of renunciation or Samyama:

सच्चतः संज्ञर्म संज्ञामो अप्याणेव रक्षिब्ज्जा ।
मुच्छव अहिवायाओ पुणो विसेही न साविबरु ॥
संज्ञमहेष देहो धारिज्जाः सो कभो इ तद्यावः ॥
संज्ञमाधिनिमित्ते देहपरिपालला इष्टा ॥

(Ogha-niryutki, stanzas 47-48.)

"Before all, one should guard the rules of renunciation, but even at the cost of renunciation, one should guard one's self. For one can get rid again of the sin of transgression, if one atones for it afterwards (by austerities), and it is, as a matter of fact, not a case of Avirati (i.e., the state of not being under any Pratyākhyāna whatsoever, or the state of religious licentiousness)."

"The body is the instrument of renunciation. How could a man perform renunciation, without the help of his body? Therefore, it is desirable to preserve one's body in order to increase one's Samyama."

Thus, even the rules laid down for monks, for these two stanzas refer to monastic conduct, stand under the immediate influence of this principle. The monk, it is true, is supposed to fast and to renounce, to observe absolute chastity, to meditate and to suffer all kinds of inconveniences and hardships; but he has, on the
other hand, to follow special prescriptions as to how to accept, within narrow limits, pure food and other requisites offered, how to walk and how to sleep, how to sit and how to speak, how to serve fellow-ascetics, and how to receive their service, how to preach and how to dispute, how to work and how to move in the world as it is, with its saints and its criminals, its laymen and laywomen, its Hindus and Baudhdhas, its scholars and peasants, and its kings and beggars.

In short, he is taught how to regulate his whole bodily and mental activity in such a way as to be in constant and undisturbed harmony with all that lives around him, under all conditions given. He is shown the way how to secure the optimum of his own personal happiness in such a manner as to contribute, even thereby, to the welfare of the world. Or he is taught how to help making the world more perfect by increasing his own perfection.

Thus, the very secret of Jainism is contained in the three important words: Ahimsā or Non-injury, Samyama or Renunciation and Tapa or Austerity: words which the famous first stanza of the Daśavaikālika Sūtra so beautifully groups together as the essence of Dharma, i.e., Religion:

धम्मो मंगलमुक्तिविहृतो अहिंसा संज्ञामो तवो ।
देवविवते नमस्तिर् जस्त धम्मे सत्या मणो ।

"Religion is the highest of all blessings: it comprises Ahimsā, Samyama and Tapa. Even the gods bow down to him whose mind is always centered in religion."

Then the Sūtra continues with the following classical verses, which are, like the above one, amongst the words to be daily recited by monks:

जहा दुम्मस्त्स पुष्केथु भमरो आविष्क रसमू ।
ण य पुष्के किलामेघ सो अ पीघेह अप्यगमू ।
एमे ए समणा मुच्च जे लोए संति साहुयो ।
विहंगमा व पुष्केथु दागमत्तेसमारि ॥
The Heritage of the Last Arhat

"As the bee drinks honey from the blossoms of a tree and gets seated, without causing pain to the blossom."

"Just so are those monks, who have given up all attachment and who are truly the 'good ones' (original: 'Sādhu', i.e., also 'monks') in the world. As the bees are with the blossoms, so are they gratified with begging their alms."

"Their device is, 'Let us find something to live on, without any creature being harmed'. This is why they go in quest of what they find ready, as the bee does on the blossoms."

"Wise are those who act like the bees, and who are free from all bonds of dependence. Pleased they are with any food they obtain, and ever self-controlled. This is why they are called 'Sadhus' (i.e., 'the good ones' and 'monks')."

The ideal of what human life can be like, and ought to be like, in the light of all these conceptions, is illustrated by the figure of the Jina or Arhat, the supposed initiator of a new period of reawakening Jainism after a period of decay. Many such Arhatas are related to have appeared on earth before, many are said to be living even now in distant regions, and many, to be expected in future too. The Jina or Arhat is man on the summit of perfection, man at the threshold of Mokṣa, ready to enter Siddhaśilā, the place of eternal bliss, from where there is no return into this world of imperfection.

His Karmas, with the exception of some neutral ones, are fallen off from him, and the innate qualities of his soul are expanded in fullest beauty and majesty. He is omniscient, all-perceiving, filled with infinite joy and infinite strength. He is free from all passion and attachment, free from desire — for desire is nothing but an expression of imperfection —, and yet he is man, and has to keep
his human body as long as the neutral rest of his Karmas force him to keep it. He is man, and, as one part of Jaina tradition, that of the Śvetāmbara branch, so beautifully suggests, has to satisfy the requirements of his human body: he begs his food, and he eats and drinks, within the limits prescribed for a monk, since the rest of his Karmas require him to do so. And the rest of his Karmas also require him to live exclusively for the benefit of the world, i.e., of those souls that are still in the bonds of dangerous Karmas. For as long as he lives in his human shape, he goes about, showing to the whole of creation, the right path, by preaching and teaching, and by the example of his own model life. And it is obvious that the activity and life of the Perfect One must indeed turn out to be a blessing, for he cannot but attract crowds of followers and imitators.

This is what the Jaina worships as his highest religious ideal, his ‘god’, if one chooses to say so. He adorns his statue with pearls and diamonds, with roses and jasmine, and costly champak flowers, he fans it, as one fans a great king, with white chowries, he burns sweet frankincense before it, and builds beautiful temples over it, beautiful and costly as fairy palaces, and he takes it round the city in gorgeous processions, on golden cars, followed by crowds of singing women in gay-coloured, gold-glittering sarees: still he knows that his god dwells high beyond all this, and that all this bhakti, or pious service, is nothing but an expression of his own admiration for his chosen ideal, and a kind of expedient to bring it closer before his eyes and the eyes of the world, both of whom are pretty well in need of it.

Jinahood shares the quality of all ideals, to be, in spite of—or perhaps just on account of—its undiminished and undiminishable attractiveness—high above the bodily and mental standards of its admirers and imitators. And ever Jaina-monkind, its reflection on the rough mirror of actual life, is high above the standard of average man, and will—owing to the diversity of human dispositions,—always remain restricted to a few privileged individuals,
wanderers as it were on the heights of humanity. Since the institution of monkhood, and all the other institutions of Jainism, presuppose the world as it really is, and humanity as it really is, the scriptures do not account for the question as to what would become of the universe, if all people would turn monks. Therefore, it will always remain undecided whether that venerable Muni was right, who replied to the idle questioner that in such a case the good Karmas of mankind would cause wish-trees to grow, and streams of Amrta to flow, and gods to descend from their celestial abodes to serve their feet.

But even if it is not possible for everybody perfectly to come up to that ideal, still, merely acknowledging it to be an ideal, and trying to cultivate as many of its virtues as one's constitution allows, even thus much is considered to be a step towards advancement.

Necessity of applying Jaina Principles to Modern Social Problems

This is, expressed just in a few words, what I think to be the innermost secret of Jainism, and what is, at the same time, a mental attitude without which a real advancement of human culture is not possible. We are living in a generation which, by all means imaginable, encourages a boundless egotism on one side, and on the other, an unrestrained violence offered to living creatures, in the shape of slaughter and war and misery: and then we think that our egotism can be satiated by regardlessness towards others, and that the violence we suffer can be abolished by our doing violence to others. Has there ever been a greater and more fearful mistake? Why not acknowledge now that we have been wrong, and that the way we have taken to, must lead to a hopeless degeneration? Why not comprehend at last that egotism cannot succeed, unless it dissolves in altruism, and that a reasonable altruism must needs lead to perfect individual bliss? This clear and simple axiom is the basis of that time-honoured doctrine which forms the legacy of the last Arhat, and which, even if taken as a symbol, still represents such a
noble image of Eternal Truth.

Having been asked so often as to what I think to be the merit of Jainism as a practical religion, I have tried to give a short answer today, which the general public might be able an willing to follow. At first sight, it might appear to be a one-sided answer, because it is based solely on the problem of the mutual relations of individual and society. Still, this problem being one of vital importance, and it being, as I said before, the very touch-stone by which the value of a religion can be objectively ascertained, the above expatiations may stand, as a kind of introduction into the spirit of Jainism.
The Jaina Canon and Early Indian-Court Life*

From the canonical writings of a religion one is prepared to gain insight into its dogma, ethics, philosophical ideas, and the history of its propagation and propagators. The last topic may allow glances at its historical and cultural background. Scarcely, however, should one expect to glean from them a harvest of the most vivid descriptions of ancient Indian court life. Still this is one of the pleasant surprises with which the student of the Jaina Ågamas is rewarded for the pains it cost him to work through the difficulties of their strange medium, the old Ardha-māgadhī tongue.

All the great Jaina sages were scions of illustrious Kṣatriya clans, and all of them were prompted by the voice of religious intuition to leave the vain splendours of a royal court for the loneliness of Saṁnyāsa. This has given the chronicles ample opportunity of enlivening their narrative by dwelling on the contrast between both aspects of the lives of their saints.

So they allow us glimpses of the palace of an ancient king with its sweet-scented, gem-inlaid apartments. We are allowed to peep right into the gaily-painted, mosaic-floored, jewel-lit bedroom of the queen, with its curious toilet requisites. There she reclines on a couch that is smooth like Ganges sand, soft like flakes of cotton-wool, covered with cushions and with coverlets of red silk, perfumed with frankincense and olibanum, and strewn with fragrant flowers. Auspicious dreams descend and awake her long before dawn, and we see her rise and leave the room to narrate them to her royal husband, while they are fresh in her memory.

Another time we are permitted to watch the king with his

* Published in January issue of the Journal Calcutta Review, Calcutta University, 1934.
gaudy train of followers moving in stately procession through the bazars to the quiet temple garden which the spiritual teacher has chosen for his abode. There we see him dismount from his elephant, leave his retinue behind, as well as sword, parasol, diadem, shoes and chowries, the five emblems of dignity and power, to greet the Guru in all humility. We see him take his seat in the assembly and attentively listen to the sermon, till its last words have died away. Then he draws nearer and engages the Guru in an animated discussion regarding the secrets of life and death, heaven and hell.

At another occasion, the chronicler invites us to watch the queen at her preparations for Pūja. Workmen are sent to the temple to erect a flower-shamiana, and decorate it with gay patterns representing swans and peacocks, koyals and cranes, gazelles and horses, bears and wolves, and other birds and beasts, all beautifully inlaid in flower-mosaic. Water is sprinkled on the streets leading to the temple, and the bazars are swept and tidied by her orders. At last she leaves her apartments, refreshed from her bath, sumptuously dressed and adorned, mounts her chariot, and drives to the lotus-lake. There she wades into the water, has another ablution, gathers the most perfect of the lotus-flowers with her own hand, and takes them with her to the temple, followed by crowds of slave-girls, who carry flower-baskets and censors. With her own hand too she washes, decorates and worships the idol, as it is customary with her family, and then waits for the arrival of the king.

Another time, the princess may be watched celebrating some auspicious festival. On a little stool she sits, under a specially erected shamiana of the loveliest flowers, in the very centre of a skilful design of the town with all its streets and lanes, outlined on the floor in grains of multi-coloured rice. Presently, she has to submit to a shower-bath poured over her by slave-girls from pitchers of silver and gold. Then she is dressed and decked and led to her royal father, at whose feet she bows, and who places, her in his lap, asking the prime-minister with paternal pride whether he ever saw such a beauty of a little princess before.
With even greater pride may he be seen some other time, listening to the announcement of the birth of a son, and distributing gifts with lavish liberality. We hear him order his officials to release all prisoners, to sprinkle the whole town with scented water, sweep and plaster the streets, and decorate them with arches and banners, to erect shamanas so that the populace may watch the joyous celebrations, to whitewash all the buildings, cover their walls with auspicious hand-prints of sandal-paste, garland them with flowers, stroll flowers everywhere, and perfume the air with frankincense and olibanum. Then musicians and singers, dancers and acrobats, wrestlers and jesters, all are ordered to display their art, the populace is to be free from taxes, and there is to be rejoicing and happiness everywhere. Thus he celebrates the event for ten days, and goes about wearing his costliest robes and most precious ornaments.

Again, a royal person may be watched negotiating with the masters of the guild of goldsmiths, who receive orders of the strangest import. Painters are instructed to decorate the walls of some private room with representations of dallying beauties and love-scenes. Wealthy merchants, coming from far over the sea, full of accounts of strange adventures, are received in audience, and curious and valuable gifts graciously accepted. More than once may we see the skilful and successful lavishly rewarded, the unskilled scorned and punished with exile at the hands of a discriminating and high-spirited ruler, the sphere of whose interests seems to have no bournes. On the battle-field too we may watch him, clearly distinguish his curiously equipped army, gaze on old-fashioned weapons, that might well have served as models to the painters of Ajanta and wonder at the stratagems of ancient warfare.

Apart from all such occasional glimpses, we even learn in detail how a king of antiquity begins his day and starts the series of his various activities. The small hours of the morning find him on his bed, peacefully slumbering. Only when the sun comes forth, red like the Asoka blossom, he rises and straight away begins a good
round of hearty bodily gymnastics. He repairs to his gymnasium, and engages, in several bouts of wrestling and boxing, followed by massage, till he feels pleasantly exhausted, and expert masseurs have to dispel his fatigue by rubbing him with refreshing, fragrant ointments, skilfully concocted from innumerable costly ingredients.

Then he enters the bagnio. Under the bath pavilion, the floor of which is a many-coloured mosaic of gems, and the window-grating set with glimmering pearls, stands the jewel-decorated bath-stool. There he takes his seat, to enjoy a hot shower-bath of fragrant, crystal-clear water, goes through a series of auspicious rites, dries his body with a beautiful, soft towel, and dresses in the typical two-piece garment of purest archaic style, made of richest material. Delightful sandal-paste covers his limbs, a garland of sweet-scented flowers in all the five colours adorns his breast, and the resplendent ornaments that deck him all over, glistening on his neck and chest, on his waist, his arms, his wrists and fingers, his ears and forehead, so that he looks like a walking wish-tree, are of so many shapes and varieties that their names and descriptions fill more than a page of the narrative. Thus adorned, he leaves his apartments moving under an amaranth-garlanded parasol, fanned with white chowries, hailed by victory-greetings, and accompanied by his splendid court, from the wise prime minister and his proud Sardars down to the dwarf and jester.

The procession moves to the Darbar hall, where the king holds his levee. On this particular occasion, he intends to consult with the astrologers of the town.

Sitting down on the throne, he orders eight seats of honour to be arranged, spread with white cloth, and strewn with auspicious white rape-seed and Dūrvā grass. Then he remembers that his consort will probably be interested in the proceedings, and arranges for her accommodation too. Part of the room is cut-off from the public gaze by a gem-embroidered, gorgeous curtain of exquisite material, that falls in heavy folds to the ground, and shows hundreds
of patterns representing wolves, steers, horses, crocodiles, birds, snakes, men, kinnaras, insects, cows, elephants, woodland creepers and lotus-plants. Behind this delightful curtain, a jewel-inlaid seat is placed, and covered with a soft mattress, over which a white cloth is spread.

After having supervised these preparations with his own eyes, the king sends for the eight chief astrologers, each of whom represents a different branch of the complicated and advanced art of ancient astrology. Having taken their bath and performed their morning rites, dressed in plain, but spotlessly clean garments, adorned with a few good ornaments of value, and carrying with them as purifiers and emblems of good augury, white rape-seed and Dūrvā grass, they appear in the Darbar hall, and hail the king with the greeting of victory. The king receives them with great respect, and they take their seats on the eight places of honour.

Only after all these preliminaries are gone through and the whole scene has arranged itself, gay with colours, graceful, and yet solemn, like an Ajantā fresco, the king sends word to the queen, inviting her to witness the consultation. She responds at once, quietly takes her place behind the curtain, and listens to the eager questions of the king and the assured answers of the wise men, till at the end they are reverentially dismissed with gifts of all varieties of eatables, flowers, garments, perfumes, ornaments and means of sustenance that will last them all their lives.

Then the king shows himself behind the Bordah to talk the event over with his consort, till she finds it the proper moment to take her leave, and retires, walking with the dignified and graceful gait of the Rājaharīṣa, to her own apartments.

The canonical writings of the Śvetāmbara Jainas, from which the above gleanings have been taken, are said to go back, in their original shape, to the apostles of Vardhamāna Mahāvīra, whose Nirvāṇa took place in 527 B.C. Still, Jaina tradition itself admits that they have undergone various transformations, and that
the definite form in which they are extant to-day, was fixed at the synod of Valabhi in Vīra Nirvāna Samvat 980 (according to another view 993), that means 453 A.D. Therefore, the bulk of this literature is at least about 1500 years old. This fact renders the interesting information it supplies concerning obsolete customs and institutions, so valuable and important.

So it is well worth noting that it contains, amongst other invaluable material, the above instance of a pre-Mohammedan Purdah scene, proving that Purdah was a well-established custom with the gallant Kṣatriya clans of the Bhāratavarṣa of the time.

It is surprising that this literature should not have been turned to better account by historians and other students of Indian culture in tracing back and explaining many of the astonishing institutions of this unique country, that has rightly been called a museum of the most fascinating antiquities.
The Social Atmosphere of Present Jainism*

Jainism is one of the oldest religions of India, older than Buddhism, and older perhaps than even the oldest systems of Hindu philosophy. Though according to present opinions, it never attained the power and extension of Buddhism, nor spread beyond the boundaries of India, still it acted once a prominent part in Indian religious life: counting, at a time, kings and nobles amongst its followers, and enforcing the influence of its humanitarian principles on other religious and philosophical systems. During the last centuries, however, it has lost a great deal of its power, and at present, the number of its actual followers decreasing from census to census, has come to a minimum standard of eleven lakhs (11,00,000) at last.

It would be unjustified, however, to infer from this fact that the Jaina religion itself is declining in proportion to this development, and ceasing to exercise its influence on the spiritual life of India. As a matter of fact, Jainism is not confined to those people who are Jainas officially, i.e., Jainas by birth and tradition, but Jainism is indeed far wider spread over the country than the census reports tell, and its tenets are clung to by far more people than the outsider could possible guess. For Jainism has constantly been, and is still being, carried from place to place, by highly learned, refined and enthusiastic Jaina ascetics, who have always known how to attract not only the broader masses, but especially educated people all over the country, and to arouse, even amongst the heterodox of them, liking and esteem, if not enthusiasm, for the religion they profess themselves. Thus, there are many persons, and I know a

* Published in June issue of the Journal Calcutta Review, Calcutta University, 1930.
# Presently the number of its actual follower in India is more than One Crore (Editor).
number of them personally, who, though never thinking in the least of giving up the Hindu, Parsee, or Musalman creed they profess by birth, tradition and ritual, could still be called convinced Jainas, regarding their view on life and their ethical ideas. Nay, there are even numbers of heterodox people who though sticking to their old creeds, still regularly visit Jaina temples, worship Jaina idols, and even perform various ascetical and other Jaina observances as ardently as only good Jainas could do. I may be allowed to quote, as an illustration of the latter fact, the example of H.H. the present Maharâñâ of Udaipur and his heir-apparent, who, though orthodox Hindus, are known, to worship the Jîna idol in the famous temple of Kesaria Nath (near Udaipur) in all publicity. And there are quite a considerable number of princes who could justly be styled protectors and devotees of Jaina ascetics, in whose sermons they take delight, and on whose instigation they have even issued decrees in order to promote the protection of animal life, etc., in the sense of Jainism.

Now one should think that there cannot be such a large step from admiring Jainism and living up to its ethical standard, or in a word, from being a Jaina by conviction — to being a Jaina by birth and tradition. Nor is indeed the gap between the two states such a wide one in the light of the situation as it represents itself in the peaceful South of India, amongst those calm-hearted intelligent Dravidian Jainas, who have preserved, in a state of rare purity, an old form of Digambara Jainism, one of the two chief confessions into which Jainism is divided. All their knowledge and all their observances are based on oral tradition, handed down from father to son, and from mother to daughter, without clerical interference. To them, Jainism is indeed nothing but a moral standard, and the key to the ideal view on life. It is therefore a powerful bondage connecting all the Digambara Jainas of the South (and there are no other Jainas in the South, except late immigrants) indissolubly with one another, as though they were members of one and the same lodge of
freemasonry. Whether their mother-tongue be Tamil, or Kanarese, or Malayalam, or Telugu; and whether their respective caste be a high one or a low one: All the autochthonous Jainas of those parts are one great community, in which sub-sectarian and sectarian differences are unknown, and in which there exists an unexceptional mutual messmateship and complete freedom of intermarriage. To those pure-hearted and pious people, every Jaina is indeed a brother and friend, no matter if he be a born Jaina or not.

In North and Central India, however, where both the great confessions, Digambaras as well as Śvetāmbaras, are represented with their various sub-sects, and where there exists a regular system of Jaina schools and other educational institutions as well as a vivid Jaina propaganda, exercised both by laymen and by ascetics, the situation is quite a different one. Here, the title ‘Jaina’ implies not only the obligation of undergoing the most rigid ascetical and other practices and minute observances, but it also involves that the individual bearing the title is being entangled, from his very birth, in a net of caste and sub-caste regulations, which are exercising their influence on the individual’s whole household and personal affairs, during his whole lifetime.

The reader must be wondering what religion can possibly have to do with caste regulations, all the more since the Jaina religion itself is known to plead for universal love and tolerance, and to recommend a close and indiscriminate alliance, especially of all ‘Śvāmībhāis’, i.e., ‘Brothers in the Lord’, to whatever caste or profession they may belong, just as the one existing amongst the Southern Digambara Jainas. Still, the miracle-working hand of history has succeeded in bringing about that incredible and apparently inextricable combination of the two heterogeneous elements, caste and religion, in the case of the northern Jainas.

The present representatives of northern Jainism belong practically all to one or another of the Baniyā castes, which form the bulk of the Vaiśya or commercial group of Indo-Aryan society. Like
the castes of the Brāhmaṇa or priestly, and those of the Kṣatriya or warriors groups of Indian society, those Baniyā castes too are very ancient institutions, of some of which we hear at as early a date as the sixth century A.D., and even earlier. All of them, the Brāhmaṇa, Kṣatriya and Baniyā castes of northern and central India go back, in the last instance, to local communities, bound to certain places of Marwar and Gujarat, the influence of the names of which is, in many cases, still visible in the names of the castes themselves. Thus, the present Modha Brāhmaṇas and Modha Baniyās go back to the town Modherā, the Nāgara Brāhmaṇas and Nāgara Baniyās to the place Vādanagar, the Osavāla Baniyās to the place Osia near Jodhpur, the Śrīmāls to a place named Bhinmāla (likewise near Jodhpur), etc., etc. Most of those Brāhmaṇas of old who had originally been Jinas gave up their religion under the influence of Śāṅkarācārya and his school. Thus, the Brāhmaṇa castes have no practical importance in the later history of Jainism. The Kṣatriya Jinas, however, gradually gave up their old profession in favour of the more peaceful, and, in the sense of Jainism, less harmful pursuits of trade, and were soon completely absorbed by the old Baniyā castes. We know for certain that, e.g., the present Osavāla, Śrīmāla, and Poravāla castes partly consist of descendants of the Chauhāna, Rāṭhoḍa, Chāvadā, Solaṇki and other famous Rājapūta clans, the names of which still appear in some of the gotra, i.e., family names of modern Baniyā Jinas.

Thus, it is the Baniyā caste alone that have been representing Jainism in India for many centuries. Not only this much, but the greater part of them were even pure Jaina castes originally, as is known ‘for certain with reference to’ the Osavāla, Śrīmāla, Poravāla, Vayad, Disāvāla, Nāgara, Modha and other Baniyās. Of the rest of the ‘84 Baniyā castes’ of which tradition knows, this much is certain that all of them contained a greater or smaller number of followers of Jainism, many of whom have handed down their names on inscriptions of Jīna statues and temples erected on their behalf. It was only since the 16th and 17th centuries that, owing to the decline
of the Jaina clergy and to the rise and zeal of the Viṣṇuītic Vallabhācārya sect that many members of the old Jaina Baniyā castes gave up their inherited religion and ‘bound the Kaṇṭhī (i.e., the necklace of Tulasī beads, symbolical of Vaiṣṇavism)’, or, in other words, became Vaiṣṇavas in great numbers. Late Jaina Ācārya Buddhisāgara says in the introduction to his ‘Jaina Dhatupratimā Lekha Saṅgraha’, I, p. 18, that he heard a Vaiṣṇava Paṇḍita boast in a public assembly in Surat that the Vallabhācārya sect had converted three hundred thousands of Jainas to Vaiṣṇavism, and the author adds that this may very well be true.

Now the old Jaina castes, whose members had to live, from the very beginning, in the middle of a heterodox and, in their eyes, ritually impure and barbarous majority, very early developed, independently of one another, a number of strict regulations concerning messmateship and intermarriage. And when the main castes again split asunder, and various sub-castes sprang into life, such as the Śrī-śrīmāla, Vīṣā-śrīmāla, Daśa-śrīmāla and Laḍuva-śrīmāla, or the Vīṣā-osavāla, Daśa-osavāla, Paṇḍa-osavāla, and Adhīa-osavāla, etc., castes, those restrictions and regulations multiplied in the same measure. These sub-castes, in their turn, became divided into as many different branches as there were places, chiefly in Gujarāt, Kathiāvaḍa and Māravāḍa, where colonies of Baniyās had settled later on, up to a certain date.

And these sub-sub-castes again kept each strictly to their own regulations of messmateship and intermarriage. In many cases, moreover, the caste did not form a uniform religious community, but was divided into different sects and sub-sects. Thus, a Jaina Baniyā caste may not only be divided into the two main confessions of Śvetāmbaras and Digambaras, but there may be again idol-worshipping Śvetāmbaras, non-idolatrous Sthānakavāṣī Śvetāmbaras and followers of the still more rigorously Calvinistic Terāpanthī Śvetāmbara sect, and there are, on the other hand, again Viṣāpanthī Digambaras and Terāpanthī Digambaras, each group refusing (with
exceptions) to keep up messmateship and intermarriage with the rest.

Thus, it came to pass that the groups within which messmateship and intermarriage were allowed, became smaller and smaller, and that even in such an enormous caste as, e.g., the Śrīmālis are, it has become a difficult problem for the head of a family to find out brides for all the marriageable young men. For in many places of Gujarat and Kathiawar, it would even now-a-days be considered quite an unheard of case and liable to outcasting, if e.g., a Viśā-Śrīmāla Svetāmbara idolator would give his daughter in marriage to a Viśā-Śrīmāla Svetāmbara Sthānakavāsī even of the very same place; and if a Daśa-osavāla Śvetāmbara idolator of Veraval would marry his daughter to a Daśa-osavāla Śvetāmbara idolator of Vala, it would be considered just as heavy a crime.

Owing to the strictness of the prohibition of widow-remarriages on one, and the frequency of even old widowers remarriages on the other side, owing to the great mortality of Indian women as a consequence of improper hygienic conditions in childbed and of too early marriages, owing to the prohibition of marriages within certain distantly related clans, and many other reasons, there has always been a scarcity of marriageable women in India, which again resulted in such objectionable customs as the selling of brides for high prices. It was in order to prevent marriageable girls to be given away outside the respective communities, and in order to secure brides for poor and uneducated fellow-citizens for whom it has always been difficult to secure brides, that those circles of caste restrictions were drawn narrower and narrower. It is typical that these restrictions refer only to the giving away of brides, whereas there is complete liberty as to bringing brides home from outside provided they belong to the same chief caste.

Many of the ancient Jaina castes had moreover been decimated by those conversions to Vaisnavism alluded to above. Messmateship and intermarriages between the now heterodox parts of
one and the same caste were in most cases soon stopped, owing to the pressure exercised by the renegades, who tried to force the rest of the caste by this kind of boycott to become Vaiśṇavas likewise. Wherever there was a Vaiśṇava majority and a Jaina minority, the latter had to give way, i.e., they had to give up their faith in order to get wives for their sons or for themselves, no matter how firm their innermost convictions as to their old creed might be. Old men in grey hair have indeed been seen weeping at the feet of Jaina monks, confessing with utter grief how it came that decades ago they had been forced to give up the still beloved faith of their fathers for practical reasons, and how much grieved they were at seeing their children growing up in the atmosphere of the new faith.

Thus, it could happen that, within the last hundred years, many castes which had been pure Jaina castes before, have lost the claim to this title, the small rest of Jainas amongst their members dwindling quickly away, as it is the case with the Modha, Maniyāra and Bhāvasara Baniyās. Only a few years hence the last Jainas of the Vādanagar Nāgara Baniyās have adopted Vaiśṇavism definitely, because the isolated, small, but enthusiastic flock could not, in their social needs, prevail upon the Viśā-śrīmālī Jainas to receive them into their midst, and to allow them to join their messmateship and marriage-circle. The narrow-mindedness of their ‘Brothers-in-the-Lord’ drove them straight into the arms of Vaiśṇavism. Thus, the report of Jaina Ācārya Buddhīsāgara (I, I. p. 11f.).

In the same way, the Lingāyat of the Deccan and the Sarāka of Bengal, both of them pure Jaina castes at a time, do not count even a single Jaina amongst their members at present.

Thus, the unreasonable caste and sectarian organization of the Jainas of North and Central India is indeed responsible for the greater part of the numerous cases of apostasy amongst the Jainas which happened in the last decades.

There are other reasons too, such as the want of proper schools, where people could be taught to understand the inner
reason and sense of those long prayers, hymns, etc., they mechanically recite, and of the various rites they daily perform without knowing why and where they could learn to connect the rigorous ascetical and other practices they have to undergo, with their beautiful philosophical justifications. The wealthy Jaina Setha, enthusiastic over his beloved religion, does spend lacs of rupees for religious purposes, such as pilgrimages, processions, Pujā-ceremonies, etc. The famous pilgrimage of about four thousand Jaina laymen and four hundred ascetics, who went from Pātana to Girnāra some years ago, had been undertaken and patronized by a well-known merchant prince of Gujarāt; it had cost no less than about twelve lacs (12,00,000) of rupees. Many of them do spend money in this way out of the purest motifs; still they have not yet learned to spend it for educations, the very basis of all religion and culture, being over-anxious to see their sons and grand-sons earning money and becoming settled in life as early as possible.

That many noble Jaina families gave up their faith in consideration of the heterodox belief of a royal master to whom they were attached by service and tradition, and from whose more intimate company their caste restrictions cut them off, is also a well-known fact, illustrated by the example of the ancient minister families of the states Udaipur, Jodhpur, etc., whose ancestors, convinced and faithful Jainas, once acted a great part in the history of their countries.

Many of those discontented and disheartened Jainas who did not find the courage boldly to face those caste regulations, and who, on the other hand, did not desire to join the Vaisāvava faith, ran into the open arms of the Ārya Samāja, that institution of reasonably reformed and liberal-minded Hinduism which pays so much attention to education and which plays such an important part in the India of today. Many of those poor renegades may well have remained good Jainas in their heart of hearts, or even Jainas by conduct and observances; still what can the census report possibly
know of them when stating the number of actual official Jainas? And what does the Jaina community care for it who are bewildered at seeing the number of their followers dwindling away from year to year?

They have much pondered over the problem and have been trying many remedies, but in vain, for nobody has as yet dared even to look with an unfriendly eye on the sacred institution of the castes and their strange laws, which seem as unfit as possible for the century of general awakening and of a reasonable economy of powers.

Well, what have they been devising after all? There are two distinct parties with distinct views and suggestions. One of them is the conservative party, who, ignoring the actual reasons of the evil, are inclined to derive every damage from the tendency towards abandoning old views and old customs, and from the increasing influences of Western education with its revolutionary conceptions and theories. They recommend, as the only remedy, to cling in all rigidity not only to the general customs and views of old, but even to such ancient regulations as their ancestors once had to introduce in order to redress the needs of their own time, however, out of place they may be in the present age. Thus, they forbid every closer connection and collaboration with heterodox people, forbid travelling to Europe, forbid the sacred writings to be studied by laymen and disapprove of any education based on Western lines. Narrow-mindedness and an unreasonable conservatism can be said to be the chief characteristics of this party. Its spirit, though in a moderate form, can be said to dominate as yet with the majority. Still, this party has begun to lose ground, and it will soon enough cease to be taken in full earnest.

The other party denotes itself as the reform party. Having recognized with a clear eye the true causes of the rapid decline of Jainism, but still not daring to do anything openly and directly against the caste system, they have adopted an indirect way of fight-
ing it; namely they eagerly propagate education on broad and modern lines, encourage and deepen the knowledge of the Sacred Writings, popularize Jaina literature not only in India, but even in the West, show how to separate the true essence of the Jaina religion from the profusion of traditional observances and conventions, by which its true nature is being concealed, improve the social position of women, propagate tolerance and sympathy everywhere, and last but not least try to create unity within the camp of Jaina sectarianism itself. The measures taken are no doubt useful ones, for with the progress of education, the conviction of the necessity of openly doing away with those caste regulations must arise in a daily increasing number of individuals. And on the other hand a closer union and collaboration amongst the different sects must needs create a more vivid feeling of responsibility, and strengthen the fighting lines.

At present, it is true, this aim is still far from being reached, the two chief confessions, the Śvetāmbaras and the Digambaras being still engaged in furious mutual quarrels about the possession of certain places of pilgrimage, such as Antarikṣa (near Akola), Pāvāpurī Rājaghrī, and Sametāikhara (all three near Patna), Kesariājī (near Udaipur), Makṣī (near Ujjain), and others, and millions have been spent and are being spent in those fruitless strifes. And on the other hand, the idolatrous sect of he Śvetāmbaras, and the two non-idolatrous Śvetāmbara sect, viz., the Sthānakavāsīs and Terāpanthīs, are still violently fighting each other about insignificant dogmatic discrepancies, whereas the Digambara party too has its own internal troubles. Within the aforesaid sects, there are again sub-sects, parties and schools of opinions, which cannot keep peace with one another, but often enough cross each others schemes, the one spoiling what positive work the other may have achieved. So there can be no doubt that by stopping all these fruitless strifes many powers would become free to engage in the necessary work of caste reform and general uplift.
That reformatory work of this kind can hope to succeed even in present India, is shown by the example of the Jainas of the Punjab, who are heard to have formed, some years ago, one single great circle of common messmateship and intermarriage, and who are now collectively known as Bhāvadā, which name is likely to abolish the few caste distinctions which still survive. Examples of great circles in which at least the sub-caste is ignored in the case of marriages, are the Mārawadī and Bābū Jainas of Eastern Rāja-pūtanā, the United Provinces, and Bengal, all of whom form a unity, and the Jainas of the Deccan on the other side, who are at least partly united. Both are cases, it is true, in which small numbers of Jainas are spread over vast areas. Still they show what is possible where there is good will and tolerance.

There are also instances of such Jaina communities in Gujarat in which certain messmateship and intermarriage circles comprise even members of different chief castes, as is the case with the intermarriages between member of the Daśa-poravāla, Daśa-srīmāla and Daśa-osavāla castes of Paṭana. This is, however, not due to progress nor reform, but it is the outcome of a time honoured local usage.

On the other hand, there are some such circles in Gujarat and Kāṭhāvāḍa, as comprise heterodox members of one and the same caste as the result of which intermarriages between Jainas and Vaiśṇavas occur. Still instances are relatively rare.

Leaving aside those few exceptions, as well as the ideal unity existing in the great brotherhood of the Southern Digambara Jainas, the social atmosphere of present Jainism is a very unwholesome one, with its regrettable tendency of sacrificing religious ideals to material advantages, and the incomprehensible want of courage on the part of the less prejudiced amongst its followers. For the future of Jainism, it seems to admit of prospects little short of distressing.
One asks oneself with utter concern whether the time will ever come, when, as they all hope and wish, the powerful old religion of the Tirthankaras, freed from the suffocating influence of those unreasonable caste regulations, and unhampered by the undergrowth of prejudice and blind faith, in which the former are so firmly rooted, will once more return to a fresh and healthy life.
Pythagoras : The Vegetarian*

Ever since Western scholars have occupied themselves with India’s time-honoured culture, they have noted again and again that all the utterances of her spirituality are characterized by a prominently religious attitude, extant even in her attainments in the historical and scientific disciplines.

This religious attitude too is responsible for the depth of her admirable philosophical speculation. It accounts, moreover, for the subtlety and rigour of the postulates of her various ethical systems, and explains the important part which those postulates once played, and partly still play, in her cultural life.

Once of the most conspicuous of those postulates is the prohibition of animal diet. The Mahābhārata, the Smṛtis, and numerous other Sanskrit works, down to the earliest of the Sāṅkhya scriptures, bear testimony to the fact that vegetarianism was once enjoined by Hinduistic ethics, where it still survives as an indispensable postulate amongst most of the modern Brahmin clans.

Asoka’s edicts eloquently speak of the practical influence this postulate exercised on the daily life of the great Buddhist ruler and his zealous subjects.

This strictly vegetarian mode of life of nearly the whole population of present Gujarat, Kathiavard, Cutch and Rājputānā tells its tale of the lovely influence of Śvetāmbara Jainism, which has been counting vegetarianism amongst its chief restrictions since time immemorial.

Yet, if the present historical theories are correct, vegetarianism was not confined to India, even at the time of Mahāvīra Svāmī

* Published in August issue of the Journal Calcutta Review, Calcutta University, 1932.
and Lord Buddha. The far-off Occident also could boast of a powerful preacher of vegetarianism in those remote days, although it must be admitted that his practical influence did not outlive his fame. This preacher of vegetarianism was none else but the Greek philosopher Pythagoras. History supposes him to have been born about 590 B.C. on the island of Samos in the Ionian Sea, to have undertaken vast travels all over the Old World, and finally to have settled down at Crotona, in South Italy, where King Numa Pompilius became his admirer and disciple.

An account of Pythagoras and his teachings is given in the ‘Metamorphoses’ of the Latin poet Ovid, who died A.D. 18 in exile, somewhere on the shores of the Black Sea, far off from the refined civilization of his beloved Rome.

Ovid’s art is famous for its elegance, its gracefulness and gaiety. Some of his works, such as the ‘Ars Amandi’ (the Latin ‘Kāma-Śāstra’), are even frivolous, if not lascivious, and made his own by no means prudish contemporaries fell scandalized.

These stanzas of the ‘Metamorphoses’ however which contain Ovid’s account of Pythagoras, seem to reveal quite a new and a serious face of the dallying poet. They are permeated by a wonderfully sincere tone of sympathy with the ‘Samian Sage’ and of partisanship with his doctrine of self-denying compassion. They make the reader feel as if he were listening not to the notorious author of the ‘Ars Amandi’ but to a most rigorous moral preacher, who does not lack a dose of pastoral pathos either.

Fascination as Ovid’s account of Pythagoras may thus be from the literary standpoint, it is not without interest for the historian too, to whose knowledge it may be said to add some new details.

These considerations may justify the full account being rendered here in literal translation. It has the form of a sermon delivered by Pythagoras before King Numa Pompilius, and runs as follows (Metamorphoses, Liber XV, stanzas 6-178):
“At that place (viz., Crotona), there lived a man, who was a Samian by birth. His hatred of tyranny had prompted him to leave Samos and its ruler, and to live in voluntary exile.

“By spiritual means, he approached the Gods, remote though they be in their celestial spheres, and whatsoever nature withholds from the human eye, he perceived with the mental one. After he had fathomed all things by reason and attentive scrutiny, he would give out the essence. Before assemblies of silently listening men, whom his words struck with wonder, he would proclaim his teachings, speaking of the origin of the universe, the causes of things, and what their nature was, what God was, where the snows came from, how lightning was caused, whether Jupiter or the winds were thundering from the shaking clouds, how earthquakes came about, by what laws the stars were moving, and whatsoever lies hidden from human knowledge.

“He too was the first to argue against animal food being placed on the table, and to pronounce words as the following, which, reasonable though they be, yet did not find believers:

‘Beware, Oh mortals’, he exclaimed, ‘of defiling your bodies with sinful food! There are cereals, there are fruits, bending the branches down by their weight, and luxurious grapes on the vines. There are sweet vegetables and herbs which the flame can render palatable and mellow. Nor are you denied milk, nor honey, fragrant of the aroma of the thyme flower. The bountiful earth offers you an abundance of pure food, and provides for meals obtainable without slaughter and bloodshed.

‘It is the beasts that appease their hunger with flesh, and yet not all of them. For the horses and sheep and cattle live on grass. Armeni’s tigers and fierce lions, however, and wolves and bears, and others whose nature is wild and brutish, they do delight in bloody meals, Oh how atrocious is it to think how entrails are buried in entrails, how one greedy body grows fat on another creature’s body, which it has devoured, and how one animal lives on the death of another!”
It appears that of all the wealth that benign Earth, the best of mothers, provides, nothing pleases thee unless thou canst inflict dreary wounds with cruel teeth, and imitate the Cyclops and their jaws. Nor dost thou seem able to appease the cravings of the greedy and degenerate stomach, unless thou killest another creature!

'But in that remote age which we are accustomed to call the Golden one everybody was content with the fruit of trees, and with such vegetables as the soil produces. Nobody would pollute his lips by the touch of animal blood. At that time, birds moved safely in the air, fearlessly did the hare gambol in the midst of the meadow, nor did the fish fall a victim to the angler's hook, in his easy confidence. In short there was no persecution, no fear of being tricked into ruin, and all the creatures were at peace.

'But since some unfortunate originator, whosoever he was, began to begrudge the lions their meals, and allowed animal food to enter his body, the way to atrocity has been open. It is possible that first of all it was the blood of ravenous beasts only that stained and heated the killing knife. There, man ought to have stopped. For in their case, we may well exculpate ourselves by asserting with self-complacency that we had to put to death those brutes, because they had attempted our lives. But admitted that they had been put to death justly, nothing can justify our eating them.

'Further crime has arisen therefrom. The boar is believed to have been the first victim deserving death, because with his protruding snout, he uprooted the seeds and spoil the harvest of the year. Then the goat is said to have been slaughtered at the altar of the evening Bacchus, because it had browsed the vines. Both of them were ruined by their offence. What sin however did the sheep commit, those peaceful creatures, born to protect man, that carry nectar in their full udders, and offer their wool as soft coverings, thus being more useful by their life than death? What offence did the cattle commit, those creatures without deceit and malice, creatures so innocent, so harmless, born only to suffer hardships?
Pythagoras : The Vegetarian

Ungrateful, unworthy indeed of the gift of corn is the man who has the heart to slay the cultivator of his fields, to hit with his axe the neck of the confiding creature, from which the burden of the plough has just been removed, the same neck that has become worn by the repeated labour of turning up its owner’s hard soil, and of securing his harvest!

‘Nor is it enough that such crimes were committed! But people even made the Gods responsible for their atrocities, and believe the divine power to rejoice in the murder of the toiling bullock.

‘The sacrificial animal, void of the least blemish, distinguished by beautiful shape (for it is dangerous to be found pleasing), and adorned with fillets and gold, is placed before the altar. Unsuspecting, it hears the incantations, and sees its forehead between the horns marked with the same corn it once helped to cultivate! And then the death blow stretches it to the ground, and its blood stains the knife which it perchance beheld reflected in the clear water of the sacrificial basin!

‘Then they tear the entrails from the still living body to examine them, and pretend thus to find out the will of the Gods.

‘And of such flesh (I wonder whence comes such a greed for impure food in man!) you dare to make a meal, Oh human race!

‘Oh I implore you, don’t do it! Listen to my warning! Be bold and realize that whenever you gratify the appetite of your palate, by tasting the flesh of cattle, you feast on your own field-labourers!

‘And now, since a God inspires my lips, I will duly obey the inspiring deity, and throw open my Delphi. Yea throw open heaven itself, and disclose the oracles of the sublime mind. Great truths will I sing, which the intelligence of our forefathers never fathomed, and which have long remained hidden. For it is a joy to move high up amongst the stars, it is a joy to travel beyond the clouds, leaving far
behind the earth and our dull abodes, to stand on the shoulders of mighty Atlas, to watch from far away the human race, as they wander far and wide, devoid of all reason, and a joy it is thus to admonish them, the trembling ones, in their fear of death, and to unroll the book Fate:

‘Oh race terrified by the shape of cold death, why do you fear Styx, why fear vain shadows and empty words, the creations of poets and the dangers of an unreal world?

‘Do not believe that our bodies could possibly be exposed to any further hardships, after once the flame of the funeral pyre or the decay of old age has consumed them! The souls however can never die, but leaving their former habitations, they live on in new abodes, which they enter to dwell there.

‘So I was, at the time of the Trojan War, Euphorbus, the son of Panthous (for I do remember), whose breast was pierced by the heavy spear of the younger son of Atreus. Only recently, I recognised the shield which I had once borne on my left arm, in a temple of Juno at Agos, the city of Abas.

‘All things change, there is no death anywhere. The spirit comes from here and goes thither, starts from there and comes hither, and occupies whatever abode it chooses. From wild beasts it passes into human bodies, and our own spirit passes into wild beasts. It can never perish, but just as soft wax can be modelled into new designs, just as it does not remain in its former state, nor keeps one and the same shape, and yet remains one and the same itself, just so do I teach the soul it remain always the same, wandering into various forms.

Therefore, lest piety be vanquished by gluttonous greed, I warn you as a seer, refrain from expelling kindred souls by sinful murder! Do not allow blood to be fed on blood!

Since I am sailing thus on a vast ocean, having given all my sails to the winds, let me continue:
"In all the world, there is nothing that lasts. All things are floating, and every shape is formed so that it must change for ever and ever."

In the following stanzas (179-452), the inconsistency of all shapes and conditions is dwelt upon and exemplified, such as the alternation of day and night, the seasons, weather, geological phenomena, diseases and their cures, spontaneous generation, historical happenings, etc., etc.

Finally, Ovid makes the philosopher conclude his long lecture with these words (stanzas 453-478):

"But I must not digress too far, my steeds forgetting, as it were, to hasten towards to goal! To make it short, the sky itself with all that exist under it, the earth with all that is upon it, all things keep changing their shapes.

"So do we too, part of the universe as we are, since we consist not of body exclusively, but also of agile souls, and we can choose as our abodes the bodies of wild beasts, or we can enter the bodies of tame cattle.

"So we ought to leave safe and unmolested those bodies, since they may possible be serving as abodes to the souls of our parents or brothers or of people linked to us by whatsoever bonds, or of other human creatures! Careful ought we to be not to load our stomachs with Thyestean meals.

"To what sin does the impious man give himself up who cuts the throat of the calf, coldly shutting his ear to its woeful wailing, or the man who is capable of butchering the kid, in spite of its bleating, which so closely resembles the weeping of little human children? Or the man who can feast on the fowl that he once used to feed with his own hand! All of them are, as it were, on the way to the murder of human beings. For insignificant is the step from the former deed to the full crime, and subtle the transition from one to the other."
Therefore, let the bullock go on ploughing till he will die of old age! Let the sheep supply you with a means of protection from the cold north wind and its terrors! Let the goat, returning from the pastures, offer her udder to your hands to be milked! Have done with nets and foot-snares, with nooses and with huntsman’s tricks! Leave of deceiving the bird with lime rods, desist from scaring the hart into ruin with stringed feathers, and give up concealing crooked books in deceiving baits!

“If you insist upon killing creatures that harm you, well confine yourself to killing them! Beware of letting your lips touch animal diet! Pure and gentle be the food you partake of!”

This account of Ovid’s with its clearly pronounced postulate of vegetarianism raises the question as to the origin of the Pythagorean teachings with greater force than any other of the traditions concerning the ‘Samian Sage’, scanty and uncertain as they are.

The Jaina religion, which proclaims strict vegetarianism as once of its chief ethical postulates even now-a-days, had been spread in India, centuries before Pythagoras, in the shape of the teachings of Pārśvanātha, the 23rd Jina, and his predecessors, and during Pythagoras’s life-time, Vardhamāna, the 24th Jina, was teaching and preaching there. So was Gautama Buddha, the founder of Buddhism, whose ethics then likewise enjoined the protection of animal life in the form of a more or less strict vegetarianism. The Sāṅkhya doctrine too, which is full of rules commanding it, existed at that time.

It is a historical fact that Pythagoras did visit the East, and it is known that wherever he travelled, he was guided by the wish to study the wisdom of all those countries. So he was an adept in the mysteries of Ancient Egypt, and tradition says that the doctrines and practices of the Jews and even of the Druids were no less familiar to him than the highest of the Orphic secrets.

Thus, historically speaking, it is quite possible that
Pythagoras's postulate of vegetarianism may go back to the Jaina, the Buddhist, or the Sāṅkhya ethical ideal, forming another of the numerous rivulets and rivers that streamed forth from the rich source of Indian Wisdom.

The probability of this supposition is raised to a certainty, if one realises that Pythagoras bases his postulate of vegetarianism on the doctrine of metempsychosis (Punarjanna) which is indeed purest Indian philosophy. It need not be added that the instances of Pythagoras remembering his former births (Jatismara) are of the very same type as those of the Jātakas and Jaina legends.

It will only have to be ascertained from which of the three ancient Indian traditions Pythagoras derived his wisdom — from Sāṅkhya Philosophy, Jaina Philosophy, or Buddhist Philosophy, all three of which can raise their claim with equal right.

Perhaps the question will never be decided.
Siddhasena Divākara and Vikramāditya*

Jaina literature often and again refers to Vikramāditya, the Śakāri and Samvatsara-pravartaka, as to a personality of undoubted historicity. Brave in battle, efficient as a ruler, interested and proficient in arts and learning, lavishly generous, devoted to the exponents of religion, and keen on visiting and endowing places of worship, Vikramāditya is to the Jainas the model of a historical Śrāvaka king, ranging with Śrenika, Samprati and Kumārapāla.

The pertinent evidence, it is true, might be pronounced to be of limited value so far as derived from epic poetry, legend, and even ecclesiastical history, — literature classed as ‘āupadesīka’ and therefore open to the suspicion of treating the historical truth of its subject-matter as less important than its edifying or proselytizing qualities.

As a matter of fact, however, such evidence is also found in those dry chronological and genealogical lists which enumerate pontiffs along with contemporaneous rulers, representative luminaries of the respective periods ( ‘yugapradhāna’), and other items characteristic of the time. These Gurvāvalīs, Paṭṭāvalīs, etc., likewise reiterate that Vikramāditya, whose Saṁvat started 470 years¹ after Mahāvīra’s Nirvāṇa and 135 years prior to the year of commencement of the Śālivāhana Saṁvat, was a historical Jaina king.

Most of those works connect Vikramāditya’s name with that of the Jaina逻辑ian and lyric poet Siddhasena Divākara as that of his spiritual teacher. Since Siddhasena Divākara is a well-known figure in Jaina literature and some of his works are available, it

* Published in Vikrama Volume, Scindia Oriental Institute, Ujjain, 1948.
follows that his historical whereabouts should form a convenient starting point in attempting to lay hold of Vikramāditya’s elusive personality and to fix his place in history.

1. Vikramāditya and Siddhasena in Non-Jaina Literature

Such an attempt seems all the more hopeful, since non-Jaina literature obviously corroborates the mutual contemporaneousness of these two personalities in the following often quoted passage of the 22nd Prakarana of the Jyotirvidabharana:

वर्णे श्रुतिस्मृतितिविवेककर्मे
श्रीभारते क्षणिकविमित्वेषापीते।
पत्तोद्धुना कृतिरियं सति मालवेधे
श्रीविक्रमाकर्णप्रासितवे समासीत्।।

शाहु: सुवान्वरसिर्भद्रस्तो
जिष्युखिलोचनहरी घटख्पराङ्गः।।
अन्येरपि सति कवयोःस्मिरि पुर्वः
यस्येव विक्रमवर्त्तय समासकोः।।

सत्यो वराहमिहिर: श्रुति सेननासा
श्रीवावदयमणित्सुकुमार सिंहः।।
श्रीविक्रमाकर्णसंसर्गसंदीद सति चैते
श्रीकालत्रकवयमस्थिपे मदाहः।।

घनवन्तरिः क्षणकामसिंहसिंहसिंह
चेतालघुपकिर्ति कालिदासः।।

ख्यातो वराहमिहिरो नृपाय: समायां
रतनानि वै वर्तमानव विक्रमस्य।।

The question whether or not the word ‘Kṣapanaka’ used in Stanza 10 to specify one of Śakāri Vikramāditya’s ‘Nine Gems’ refers to Siddhasena Divākara, has often been discussed, but not definitely settled as yet. There can be no doubt that in early Jaina literature like the Nandī-sūtra and the Viṣeṣāvaśyaka this word, or rather its Prākṛta equivalent ‘khavanaya’, means ‘Jaina ascetic’ in general, while in later Jaina works like the Guruparvakramā-
varnamam by Guṇaratnasūri⁵, the Tapāgacchhapattīvalisūtra by Dharmasāgaragaṇī⁶ (both Śvetāmbara works) and the Pravacanaparīkṣā by Yogindradeva⁷ (a Digambara work), it has assumed the special meaning of ‘Digambara ascetic’ in contradistinction to ‘Śvetāmbara ascetic’. This meaning is confirmed by the lexicographers Hemacandra (Śvetāmbara) and Śrīdharasena (Digambara)⁸, and by the non-Jinistic Prabhodhacandraodaya⁹. In which sense it is used in the Avadānaka-palata¹⁰, the Mudrārāksasa¹¹, the Pāñcatantra¹², and other works, seems as uncertain as in the above-quoted stanza. Since, however, Siddhasena is claimed by Digambaras as well as Śvetāmbaras as belonging to their respective sect¹³ and since – for the matter of that – he probably flourished at a time when the earlier meaning may still have been in force, there is certainly nothing in the way of applying the expression to him.

In the Gaṇaratnamahodadhi of Vardhamāna, it is true, the word ‘Kṣapaṇaka’ or ‘Mahākṣapaṇaka’ seems to be used as the proper name of a grammarian, author of an Anekārthakośa or Anekārthadhvanimaṇjari, and of an Ekārthakośa.¹⁴

Accordingly, the possibility might be considered whether the author of the Jyotirvidābheraṇa, too, has not used the word as a proper noun rather than a generic one, applied to an author who represented that station in life. A glance on the context, however, shows that six out of the ‘Nine Gems’ (viz., Amarasimha, Śaṅku, Ghaṭakharpara, Kālidāsa, Varāhamihira and Vararuci) are mentioned twice, viz., once as ‘Gems’ and another time as ‘Kavis’ or ‘Kālataṇtra-kavis’ respectively. It is therefore likely that the ‘Kṣapaṇaka’ in the group of ‘Gems’ is nothing but a second reference, under his generic designation, to Śrutasena who figures in the preceding stanza as a ‘Kālataṇtra-kavi’. That Śrutasena, according to prosodic and grammatical rules, is a regular substitute for ‘Siddhasena’, has been pointed out by the commentator of the Jyotirvidābheraṇa, Bhāvaratna¹⁵. It is further corroborated by the fact that, though none of Siddhasena Divākara’s astronomical
works survives, yet an astronomer author Siddhasena is testified by Varāhamihira in his Brhaṇḍakāra16.

The mentioning of this ‘Śrutasena’ alone would therefore be sufficient evidence to show that once, whatever may be the actual time of composition of the Jyotir-vīdayārāṇa, a non-Jinistic tradition did exist which connected Siddhasena and Vikramāditya as contemporaries. The commentator further quotes four panegyrical stanzas which Siddhasena Divākara is related to have composed in honour of Vikramāditya.

2. Siddhasena and Vikramāditya in Jaina Literature

The episode of the four Ślokas referred to by Bhāvaratna is one of the Vikramāditya-Siddhasena stories found in the Jaina Prabandhas and Kathānakas17. It relates how Siddhasena, seeking an interview with King Vikramāditya and stopped at the palace gate by the doorkeeper, sent in to the king a poetic Sāṃskṛta message stating that, with four Ślokas in his hand, a mendicant friar was waiting outside, wondering whether he should come or go. Allowed entrance by a similar Sāṃskṛta stanza of the king, Siddhasena entered, recited his four Ślokas, and thus won the favour of the king.

Another well-known episode is that of the Jina statue which Siddhasena caused to appear out of a Śiva-liṅga in the presence of the king by the recitation of some of his renowned hymns, and of the subsequent restitution to the Jainas of the temple concerned, and the endowment of the latter with the substantial grant of several hundreds of villages18. With this episode I have dealt in my article “जैन साहित्य और महाकाल मन्दिर”19.

A third story tells how Vikrama, hearing people in the street refer to Siddhasena as ‘Sarvajña-putra’ and desirous of testing the appropriateness of this epithet, greeted the ascetic by mental obeisance only, in response to which the latter, with loud voice and lifted-up hand, extended his ‘Dharmalābha’, the formula with which Śvetāmbara Sādhus are still accustomed to greet laymen20.
Significant is the reference to a Jaina temple at Oṅkāranagara (or Oṅkārapura respectively)\textsuperscript{21}, for the erection of which Siddhasena is related to have obtained King Vikramāditya’s permission and which is described as having surpassed in height and splendour the famous temple of Śiva situated there\textsuperscript{22}.

In some of the Prabandhas, Siddhasena is said to have predicted on Vikramāditya’s question – in true Purāna style – that the next Śrāvaka king worthy to be compared with him would be Kumārapāla, who would arise 1199 years after him\textsuperscript{23}. According to the Purāṇa Prabandha-saṅgraha, the pertinent stanza was preserved in the ‘Kuṅḍageśvara’ or ‘Kuṅḍigeśvara-temple’, or, according to the Prabandhaçintāmaṇi, in the ‘Kuṅḍaṅgeśvara-temple’ in Malwa\textsuperscript{24}.

Of historical interest is also the information, found in the Prabhāvakacarita exclusively\textsuperscript{25}, that King Vikramāditya, advised by Siddhasena Divākara, caused the ancient Jaina place of pilgrim-age Broach (‘Bhṛgupura’) to be repaired.

Somewhat separate from the Prabandhas and Kathānakas stands the reference to Vikrama and his Guru which Ratnaśekhara Sūri gives in his Vidhikaumudī (or Śrāddhavidihi-vṛtti) and which has obviously been literally copied by the author of the Aṣṭāhni-kāvyakhyāna\textsuperscript{26}. Here Vikramāditya, the royal disciple of Siddhasena, is referred to as the example of a distinguished visitor to places of pilgrimage, who went to Śatruñjaya with a huge procession and with all pomp and formality, accompanied by 5000 Jainācāryas including Siddhasena Divākara, 14 kings adorned with their royal diadems, 70 lacs of Śrāvaka families; 1 crore 10 lacs and 9,000 cars; 18 lacs of horses; 7,600 elephants; besides camels, bullocks, etc., untold.

In his Laghu Śatruñjayanakalpa, Dharmaghoṣasūri\textsuperscript{27} likewise mentions Vikrama in connection with this sacred place of the Jainas, which is stated to have been repaired by him.

According to Dhaneśvarasūri’s Śatruñjayanāhātmya\textsuperscript{28},
Mahāvīra predicts to Indra that 466 years and 45 days after his Nirvāṇa King Vikrama would free the earth from debt and subsequently replace the Vira-samvat by his own Sambvatsara.

Based mostly on the above-mentioned and similar sources, which have not yet been made available in print, are a number of brief references to Vikrama and Siddhasena, his Guru, sometimes only alluding to one or another of the above-related episodes, in later Jaina literature, such as Acalakirti’s Viśāpahārastotrabhāṣā, Banārasīdāsa’s Kalyāṇamandirastotrabhāṣā, Bṛṇḍāvana’s Maṅgalāśītaka and Gurvāvalistotra.

Generally not much older than all the above works, none of which is, so far as can be ascertained, composed previous to A.D. 1200, are the references contained in the Paṭṭāvalīś and kindred works mentioned above, such as Dharmaghoṣastūri’s Dusamākāla-Samaṇasaṅgha-Thayam, or rather its Avacūri,35 Ravivardhanagamī’s Paṭṭāvalīśroddhāra, an anonymous Guru-Paṭṭāvalī, Kharataragaccha-Sūri-Paramparā-Praṣastī, Kharatara-gaccha-Paṭṭāvalī Nos. 1 and 2, the anonymous Ratnasāñcaya-Prakaraṇam, and Pradyumnaśūri’s Vicārasāra-Prakaraṇa.

Still, works of this type are assumed to contain, by way of quotations, passages of the last-named two works betray, by their very wordings, origin from a common old source, and also the extent to which the original has been contorted. Both do not mention any relationship between Vikrama and Siddhasena, it is true, but they clearly state them to have belonged to approximately the same age.

(1) Ratnasāñcaya-Prakaraṇa:

चउक्तसत्तरि चरिसं चौराजो विक्कमो जालो ॥ ५६ ॥
पंचवे य चरिसं अंद्रेसं दिभायो जायो ।
सतसय चीस अहिश्च कलिगुरु सक्कसंघितो ॥ ५७ ॥

“470 years after Vīra, Vikrama flourished. 500 years after Vīra, Siddhasena Divākara flourished. 720 years after Vīra, Guru Kālaka who was praised by Indra.”
(2) Vīcārasāra-Prakaraṇā:

पंचेत य वरिसादो सिद्धेषनीविशयों य जयप्रयो ज
छठयसाद जीवावेद सञ्जयक अमरविन्यासम् || २६ ||

“500 years afterwards, Siddhasena Divākara of well-known glory, and 620 years afterwards, the Lord Āryarakṣīta, praised by Indra.”\footnote{32}

Works of this last category claim by their very character to be treated as historical sources. Not only this, but even works of the former type, \textit{i.e.}, the Prabandhas, etc., have been tapped for historical data by Bühler in his Biography of Hemacandra\footnote{33}. Accordingly, it might be expected that the above rich literature in its totality should allow Siddhasena Divākara’s historical whereabouts to be conveniently settled.

3. Historical Value of the Vikramāditya-Siddhasena Literature

Yet the task of reconstructing history from the Vikramāditya-Siddhasena literature mentioned above is beset with difficulties, as a number of the data which it supplies contradict each other, while others are ruled out as anachronisms or as otherwise improbable. Where, \textit{e.g.}, did Siddhasena come from? Was he, as most of the Prabandhas would make posterity believe, the son of Devarṣī, Vikramāditya’s Purohita of Ujjain of Kātyāyana-Gotra, and of his wife Devāṣrī\footnote{34}, or was he the ‘Kānṭābhaṭṭa-Divākara’, who had immigrated from the Dakṣināpatha, as other works state\footnote{35}? Was, accordingly, Kānṭābhaṭṭa-Divākara his original name, which later, at his initiation, was changed to ‘Siddhasena Divākara’, or was it Siddhasena, changed to ‘Kumudacandra’ at his initiation and again to ‘Siddhasena Divākara’ at his consecration as an Ācārya, or was ‘Siddhasena Divākara’ an honorary title conferred on him by King Devapāla of Karmārapura\footnote{36}?

Was his sister’s name Siddhaṣrī, Siddhasarasvatī, or Bāla-
sarasvati, as those works state\textsuperscript{47}, contradicting one another?

Was it the Mahākāla Temple where he met Vikramāditya and where his recitation worked the alleged miracle of the Jina statue, or was it the temple of Kuḍāṅgeśvara? Were this statue, the temple where it appeared and the place of pilgrimage into which the latter developed after its restitution to the Jainas sacred to Pārśvanātha or to Ādinātha\textsuperscript{48}?

Was he a disciple of Vṛddhavādin whose original name was Mukunda\textsuperscript{49}, or of Dharmācārya\textsuperscript{50}?

Anyhow, the date of Vṛddhavādin, Dharmācārya and Siddhasena himself is unanimously declared to be in the vicinity of the starting year of the Vikrama Sāṁvat, and all three are explicitly stated to have been contemporary with Kālakācārya, the famous Śakaguru\textsuperscript{51}. But simultaneously Siddhasena is also stated to have been a descendant of Pādalīptasūri, author of the much praised Prākṛta novel Taraṅgāvalī and founder of Pālītāna, the same Pādalipta who is mentioned as coeval with Nāgārjuna (the latter flourishing in the time of Kaniska), with Nāgahastin (who, according to the Nandi-sūtra, was the 22nd Yugapradhāna and whose predecessor Āryarakṣita, the 21st, is stated to have lived 620 after Vīra, as has been shown above), and with Ārya Khaputa (known to have died in Vikrama Sāṁvat 484)\textsuperscript{52}.

The Prabhāvakacaritra moreover relates that this same Pādalipta lived at the court of King Kṛṣṇa of Mānakhetapura\textsuperscript{53}, i.e., Malkhed, the capital of the Rāstrakūtas, though the latter was founded, according to present assumptions\textsuperscript{54}, by King Amoghavarśa (815-877 A.D.), or though in any case the earliest Kṛṣṇarāja who could have ruled there, even if Malkhed is assumed to have existed before, would be Kṛṣṇa I who died between 772 and 775 A. D.\textsuperscript{55}

What to say, moreover, re Siddhasena’s stay at Citrakūṭa, related in several sources\textsuperscript{56}, in view of the fact that this place was founded as late as Sāṁvat 609\textsuperscript{57}? And what about his being coeval with Kālidāsa, Vararuci,
Bhartṛhari, as told in some of the Prabandhas, in agreement with the Jyotirvidābharaṇa which adds Varāhamihira, Amarasimha and other literary personalities now generally assumed to have flourished centuries after the beginning of the Vikrama era?

Besides, the bewildered reader might also ask why there is no unanimity re the important question of the origin of the Vikrama Samvat itself, which, according to some texts, was started in commemoration of Vikrama's freeing the earth from debt, according to others in remembrance of his death, according to a third group to immortalize his accession to the throne, and according to one more opinion from the date of his birth, while nowhere at all in Jaina literature it is found connected with a victory over the Śakas directly.

Even regarding the very starting point of the Vikrama Samvat, counted in years of the Vīra era, there is no agreement, though the discrepancies are inconsiderable.

A certain amount of anachronisms and other inconsistencies might certainly be conceded to the literature referred to, without denying that it may contain some kernel of historical truth. The task, however, to peel off all secondary matter, and neatly to reveal this kernel, seems hopeless in view of the inadequacy of the expedients available so far.

4. Other Expedients for a Definition of Siddhasena's Time

These expedients mostly consist in passages of literary works containing either citations from Siddhasena's works, or references to them or to the author as such. Much valuable material of this type has been collected and valued by Pt. S. Sanghavi and Pt. B. Doshi in their Introduction to the Sanmatitarka, as well as by Pt. N. Premi and others. Still on studying it, one cannot help the impression that even in its totality it is but a feeble structure on which to rest the full weight of Siddhasena's chronology, in view of
the fact that the time of most of the earlier authors who mention the logician-poet or his works is itself uncertain as yet.

Leaving aside as irrelevant for the problem under consideration all references posterior to 850 A.D., the following would be the material available:

(1) Jinasena ('Bhagavajjinasena'), Ādipurāṇa (composed approximately 840 A.D.)⁵⁷, where the 'Poet Siddhasena' is extolled as a 'knife-blade (to cut down) false notions' and 'a lion (to tear to pieces) the herds of elephants consisting in disputants, his mane being composed of the standpoints of Jaina Logic (naya).

(2) Vīrasena, Dhavalā (Ṣaṭkhaṇḍāgama-tīkā, composed 826 A.D.), where seven stanzas of Siddhasena's Sanmatitarka are quoted, the work itself being referred to as 'Sammaisutta'⁶⁸.

(3) Jinasena, Harivarna-Purāṇa (composed 783 A.D.), where Siddhasena's verses in general ('sūktayāḥ') are mentioned⁶⁹.

(4) Haribhadrasūri, Pañcavāstuka (composed between 650 and 777 A.D.)⁷⁰, Stanzas 1047-1048, where Siddhasena is referred to as 'Ācārya Siddhasena, the Omniscient one in the lore of the scriptures (Śrutakevaliṇ), whose fame is established in his Sanmati-tarka and whose name 'Divākara' is based on the fact that he resembles the sun (divākara) with regard to this night of the Duḥṣāmā period.'⁷¹

In his Anekārthajayapatāka, this same Haribhadrasūri speaks of a Vṛtti to Sanmati-tarka composed by Mallavādin⁷².

(5) Jinadāsagāni Mahattara, Viṣeṣa-Cūrṇi to the Niśitha-Sūtra (composed in 676 A.D.) with three separate references as under⁷³:

(a) mentioning the Sanmati-tarka ('Sammati') as a 'work fit to enrich faith and knowledge',

(b) speaking of the same ('Sammadi') as of a 'work fit to enrich religious faith';

(c) saying that Siddhasenācārya, by miraculous powers
which he had acquired from studying the *Yoniprabhrtaka* and other works, had produced artificial horses.

In the *Daśa-Cūrṇi*, ascribed to the same Jinadāsa, a passage refers to Siddhasenācārya’s method of interpreting one and the same *Śūtra* in various ways.\(^7\)

(6) Jinabhadragni, *Viṣeṣāvaśyaka-Bhāṣya* (composed in 611 A.D.), discussing the main doctrines of Siddhasena.\(^7\)

(7) Śivakoṭi, *Ratnamālā* (of doubtful date), mentioning as previous to Samantabhadra\(^7\) a ‘Bhaṭṭāraka Siddhasena’ among the sages whose blessings are invoked and thus corroborating the Śvetambara *Paṭṭāvalis* in that point.\(^7\)

(8) Mallavādin, Commentary on the *Sanmati-tarka* testified by Haribhadrasūri (vide supra, Item No. 4). The work itself is not preserved. From the fact that Mallavādin also wrote annotations to Dharmottara’s Commentary on Dharmakirti’s *Nyāyabindu*, he is assumed to belong to the 5th century of the Vikrama era.\(^7\)

(9) The earliest reference re Siddhasena so far traced is that in Pujāyapāda’s (Devanandin’s) *Jainendra-Vyākaraṇa* (5; 1; 7) of approximately 450 A.D. (more accurately: the beginning of the 6th Vikrama century).\(^7\) This reference consists merely of the *Śūtra* ‘vetteḥ Siddhasenasya’, preceded and followed by similar *Śūtras* which refer to Bhūtabali, Prabhācandra, Samantabhadra, and other ancient Jaina authors. In view of the undeniable chronological as well as spiritual proximity of the latter to Siddhasena, it can safely be assumed that the passage refers to him, though, as Pt. Mukhtar and Pt. Premi point out, its exact interpretation would presuppose researches into the linguistic peculiarities of Siddhasena’s works.\(^8\)

(10) To these Jaina references may be added the above referred to passage of Varāhamihira’s *Bṛhajjātaka*, where an astronomer author Siddhasena is mentioned. Varāhamihira was probably alive in Śaka Saṃvat 427 = A.D. 505, if not a century prior.\(^5\)

Though Haribhadrasūri’s and Jinadāsagaṇi’s way of referring to Siddhasena indicates that the latter was in their eyes a person
of remote age\textsuperscript{82}, still the above literature does not allow of further conclusions re Siddhasena’s time beyond the fixation of his \textit{terminus ante quem} for about 450 A.D.

Those references, culled as they are from Digambara (Items Nos. 1, 2, 3, 7, 9) and Śvetāmbara works (Items Nos. 4, 5, 6, 8), illustrate the fact alluded to before that Siddhasena is acclaimed as an authority by both the sects, similar to Umāsvāti (or ‘Umāsvāmi’) and Samantabhadra, so much so that the problem to which sect he belonged remained long unsolved. It was only internal evidence which enabled the editors of the \textit{Sanmati-tarka} to decide that he ‘cannot have been a Digambara’\textsuperscript{83}.

In the meantime, the inscription on a \textit{Jīna} statue recently found in the Candraprabha temple of Jaisalmer has come to their support. It reads as follows\textsuperscript{84}:

1. 
2. 
3. 
4. 
5. संवत १०८६

This legend also shows that Siddhasena belonged to the Nāgendra-Kula. As, according to the \textit{Paścāvalis}, this Nāgendra-Kula was founded on Vajrasena’s death 620 years after Mahāvīra, i.e. in 93 A.D., along with the Candra-, Nirvṛtti-, and Vidyādhara-Kulas\textsuperscript{85}, it is clear that he could not have belonged to the Vidyādhara-Kula. If, therefore, the \textit{Prabandhas} declare, Siddhasena to have belonged to the ‘Vidyādhara-Vara-Āmnāya’\textsuperscript{86}, to the ‘Vidyādhara-Vamsa’\textsuperscript{87}, to the ‘Vidyādharendra-Gaccha’\textsuperscript{88}, or to the ‘Vidyādhara-Gaccha’ respectively, all these references might point to the ‘Vidyādhari Śākhā’ (founded centuries earlier by Vidyādhara Gopāla), as inferred by Pts. Sanghavi and Doshi\textsuperscript{89}, on the basis of other premises.

To return to the question of Siddhasena’s date, H. Jacobi and afterwards P. L. Vaidya had previously tried to fix the same
with the help of internal evidence. Tracing, e.g., the term ‘bhrānta’ which Siddhasena uses to the Buddhist logician Dharmakīrti, they inferred that Siddhasena must have lived after Dharmakīrti and thus placed him in the second half of the 7th century A.D. This theory was, however, proved to be untenable by Pt. Sanghavi and Doshi. Another argument adduced in favour of a later date by Pt. Mukhtar and based on a stanza which Siddhasena’s Sanmatri-tarka appears to share with Samantabhadra’s Śrāvakācāra was likewise refuted by them.

On the basis of this material (excluding the above items No. 2, details of 6, 7, and 10), the editors of the Sanmatri-tarka came to the conclusion that Siddhasena “most probably flourished in the fifth century of the Vikrama era”, i.e. in the ‘Gupta Period’. In his Foreword to the English translation, it is true, Dalsukh Malvania had expressed the opinion that some Buddhist books published recently promised to “lead us to fix the date in question in the sixth or the seventh century A.D.” In obvious supersession, however, Pt. Sanghavi has again confirmed his previous view, saying that in the light of fresh researches re the time of the composition of Jina-bhadragaṇi’s Viśeṣāvaśyaka-Bhāṣya, in which Siddhasena’s doctrines are discussed (vide above, Item No. 6), he now believes Siddhasena to have flourished in parts of the 5th and 6th centuries of the Vikrama era, which comes to the 5th century A.D.

Against this fixing of Siddhasena’s time, however, the objection can be raised that, properly speaking, it confines itself to the terminus ante quem which, it is true, stands beyond doubt, while, on the other hand, the fixing of terminus a quo cannot be said to have been achieved. Nor does it seem likely that it could be achieved with the method hitherto resorted to, viz., by drawing conclusions from the dates of heterodox works which happen to contain technical terms or doctrines criticized by Siddhasena. For in view of the vast literature, which, though testified to have existed, is no longer available, it must be admitted that our knowledge of early
Indian Philosophy is relatively limited. It is, therefore, unsafe to state on the basis of the chance-remains available whether, in an individual case, a term or a doctrine appears in a certain work for the first time, or whether it represents one of the later links in the chain of Guru-paramparā lost to our view.

Thus, the question of Siddhasena’s terminus a quo must be admitted to be still open.

5. The Guṇavacanadvātrimśikā

It seems, however, that for its solution an expedient offers itself which has not been utilized so far by the scholars who have dealt with Siddhasena’s chronology: I mean the direct evidence which the poet himself so eloquently gives in one of his works95.

This work is the ‘Guṇavacanadvātrimśikā’, the eleventh of those 21, or, under inclusion of the ‘Nyāyavatāra’, 22 Dvātrimśikās which have survived out of Siddhasena’s famous 32 Dvātrimśikās testified to have once existed96. These Dvātrimśikās, an appreciation of which is given in the Introduction to Sanmati-tarka,97 are all composed in high-flown Sanskrit and in various classical metres. All, with the exception of the Guṇavacanadvātrimśikā, address themselves to Mahāvīra, the last Tīrthaṅkara. A great part of them are in fact hymns in praise of Mahāvīra. They mostly contain refutations of heterodox philosophical systems or expositions of certain aspects of Jaina Philosophy, while some deal with the rules of disputation and controversy. In the middle of these purely spiritual or philosophical hymns stands the Guṇavacanadvātrimśikā, an isolated example of secular panegyrical poetry, which, however, shares the other characteristics of its surroundings, including their polemic nature.

In this Dvātrimśikā, a royal patron is addressed, who is revealed as such a unique personality, standing out in bold relief against a back-ground of warfare, empire-building and ingenious rule that, with the help of contemporaneous literature, even a modern reader can guess who he was and thus infer when Siddhasena lived.
In view of its historical importance and also for its own poetic merits, I render the poem here, critically emended on the basis of the printed edition with the help of the two manuscripts which I was able to obtain.

The understanding of this poem is made somewhat difficult by the fact that behind the inspired eulogy with its graceful poetic figures hides itself a smart attack on the system of Vaiśeṣika Philosophy achieved with the help of occasional paranomasia. Thus the word ‘guna’, the leitmotiv, as it were, of the whole poem, is sometimes used in its conventional meaning of ‘virtue’, ‘merit’, ‘excellent quality’, sometimes as a logical terminus technicus meaning ‘quality’, in contradistinction to dravya, ‘substance’, while in some cases it is to be understood as conveying both the meanings simultaneously. Other words too are used with a similar double entendre, as the text itself will make clear. Though I am not sure whether I have in every case been able to understand the meaning or meanings which the poet wanted to convey, still I add, with some hesitation, a translation, in order to facilitate the ensuing discussion. The text seems so full of allusions, among them such to contemporaneous persons and events that it will perhaps never yield all its secrets to the modern reader, far remote as he is from the golden age of Siddhasena and his brilliant patron.

Here follows the text:

गुणवचनद्वात्रिंशिका
समानपुरुषस्य ताबदपवादयत्रू कीर्ति:
कुमेव तु महात्मनामपरतन्त्वीचक्षुकामुः।
अपास्य विनयस्मृती भुवि यशः स्वरं कुर्वेता
त्वातिनगुणबत्तलेन गुरव: परं व्यंसितः: II १ II
श्रीरामशितेशु विनयास्मूदयः सुतेः
बुद्धिन्येषु रिपुव्रासग्रहेषु तेजः:।

St. 1. Prthvī.
St. 2. Vasantatilakā.

St. 3. Vasantatilakā — L. 4 : दूर - Bh, A; दूरे P.

St. 4. Vasantatilakā — L. 3 : — लोख्य - Bh; L. 4 : — मुखानि Bh.

St. 5. Śārdūlavikṛidita. — L. 1 : — डौठ - P, A; दृष्टिक: A; L. 2 : स्वार्थर्मपद: P; लोख्य, P; "नो प्रभानि"। स्वार्थर्मपद: परार्धिमुखो लघुज्ञाने।? A; L. 3 : संयोग - P; L. 4 : — ध्वंते A.

St. 6. Sragdharā — L. 3 : राशि - P; L. 3 : देश P; मध्य्य - P

St. 7. Šobhā — L. 1 : लघुता P; लघुता A; L. 3 : वहिसि P
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आ ज्ञातं नेतदेवं श्रुतिपाठचकितं तेन गच्छत्यजसं
कृतिस्तत्यं नृपानं तव तु नरपते नासि कृतिर्यजातम्। ८।
अन्यंडाघस्तपाठपिल्ले पार्थिव भूतपूर्वं—
सौरपेयस मनुष्यसुपुरुषते राजवंशं॥
न तेवं सौरपरिष्वं: स्मृत्यमानं यथायं
श्रीसते राजसुरसि रमते सत्यभायासपल्लि॥ ९॥
अगतिविद्युरैलक्ष्मीं दृश्या चिरस्य सहोषितं
यदि किल परेकोपीरुतेनूर्णेतमुष्मुपाश्रितः।
इति गुणांजलि लोकं मत्वा नोऽन्तु सुरासेः
वदतु गुणवानु दुःखार्दीनां गुणः कतमस्तव॥ १०॥
गन्धाक्षो मधुकरानिच पद्माकेष्यो
दर्देन यो दिरुगणानू हरसि प्रवैरान्।
चित्रे किमत्र यदि तस्य तवैव राज—
आज्ञा बह्वति वसुधापितमौलिमाला॥ ११॥
एकेकं वसुधा बहुनि दिवसामायासी० बहुनां प्रिया
वस्मान्य०—वसुधाः कम्यं नरपते ते भद्रशिला गुणः।
ईष्योमतसस्तिते सादाभ भवैवात्मामायामापिता
शेषै०स्यपरिष्टप्यस्माविताँग्यांपालकत्यालये॥ १२॥
गृहाभ्याषा: सिंहं: प्रमदवनचया दीपितार्कनेपोः
करागः: सिच्यन्ते वनाजककलभैरविदार्थवृष्टः।
पुराणारंधा दिशि: दिशि: महिषा यूथगुल्माध्रुवूरा
रूपानुमयात्मानात्मिनिभिरिलतिमं जाते विद्यिषा ते॥ १३॥

St. 8. Sragdharā—L. 2: स्तोकु — P; L. 3: अन्यातं P, A; L. 4:— स्तोकेः
— A; नरपते A; कृतिः — A.

St. 9. Mandākrānta—L. 2: दुःखा — A; L. 3: - भव — P, A; L. 4:
— লিপিতে P, A.

St. 10. Hariṇī—L. 1: लक्ष्मी P, A; दृश्या A; L. 3: गुणे P.

St. 11. Vasantatilaka—L. 3: कम्यं P.

St. 12. Śārdūlavikriyā—L. 2: वस्मान्योन्यं — would be preferable!
—सूक्ष A; L. 3: भवतैचा — P.

St. 13. Śobha—L. 1: धृष्ट० Bh; गृहाभ्याषा: A; L. 2: कारा — P; चन्द्र—
कल्याणी — A; L. 3: — शूरा: A; L. 4: लहिलोम — P; जयते Bh, P, A.
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निर्मूलोन्ति सृजनमूला भुजपरिषपरिस्मृदृढ़कौशिकं।
संस्करितश्रीविद्यान् मृगपतिपतिभि: श्रावदेशा: क्रियते।
किं त्वेत्राज्ञावृत्तं स्वरुपचिरचिक: शक्तिसंपन्नतें
भक्तत्वा यथौरुवसूतिः शिवलस्तुपानां राज्यलस्तुपः करोषि।

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सर्वस्यायेकमुखा गुणा गुणपति पानं विना निर्मृणा
इत्येव गुणत्तलसौरूपार्थस्यात्मनाम्: परिष्क्रमज्यते।
नान्याश्रेष्ठ तवाह किं च भवता लक्ष्यास्वदस्तेर्भ्यसो
मात्रेव गजेन कोमलतासन्मुहुलमुक्तान्ते।

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यत्रान्तरमम् यशस्तव स्वितितपते भ्रूवेदमुत्तत्वादन्
किं तत्त्वस्वभावपरलस्मुकुट: प्रानीति कश्चिं वृः।
इत्येव कुरुते स च लक्ष्यार्थाश्रावस्थानातिकर्मः
दर्पणोज्जितसनुवधो न हि भूर: सिंहस्य न रहस्यते।

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प्रसादयति निम्नः: कलुकितान्तस: अर्जुना
पुनर्नवसुवं करोति कुपेद्व: सर: सञ्जयम्।
विद्युम्बिन्दुनवर्पुनाति चन्द्रप्रभा
तथापि च दुराक्नमर्न शरदरोचका लक्ष्यित्रमाः।

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न चेदि कथमायं भूवरहस्यपेत: कृतः
लक्ष्या युधि हत: परं पद्मुपैति विष्णोग्याः।
अत्: प्रणयसंसृतामविगायण्य लक्ष्मीमसी
करोति तव सायकक्षमां: सिंहस्युन्नुषः।

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अन्योन्यावेष्ठया स्म भवति गुणवतः प्रायशो विपुलता चा
लोकप्रत्यक्षमेतत्स्तितिविषयमत्वा च चक्षुतः श्रीरथायसीतः।
सैवान्यप्रतिदानात्तथ शुचिवलयातः पुष्पप्राप्तमाना-षुः
गुरुः दृष्टाः च व्याख्यतस्तुचः सुचिरिता हरसख्यं करोति।। १९।।
प्रसूताना वृद्धः परिणमति मित्रसंवालका
पुरावादकाश्च दिश्तितिरयमजयेति नियमः।
जगद्वात्सारस्य मित्रविदम् बिविदति लघेयं नरपते
कर्थ वृद्धा च श्रीनः च परमितो योवनगुप्तः।। २०।।
अन्तगृहसहस्रान्तरं भूःपतवजायुःधि
कस्तन्त्रा मानुषिविश्राहं हरिरिति जातूं समर्थोऽनरः।
यद्येऽजः महनागीत्तरास्त्रा चल्लथा: स्वामिन्-
स्त्वादृद्धेदशाधुपकृतिसलिला न खप्तेयमेवुर्विना:।। २१।।
महीपालोप्यसीति स्तुतिवचनमेतत्रा गुणजं
महीपालः: स्वतामपनिन्मसा भार्ययति यः।।
यदा तावलो गर्भे त्वमश सकलश्रीतिसमतः
कर्तिक्षायुम्से नवशिविकम्यः पश्यति महीमू।। २२।।
शेतंशेखः: शूरो यदि भवति कक्ष्यतयुपः
स्तथा दीर्घपेशी रिपुग्विजयनिः साध्वसर:।।
तदेतसंमूर्ण द्वितयमष्ठि येनाध्युपुरेये
श्रृङ्गं च वृष्टि चा स वदतू यदि त्वा न वदति।। २३।।

St. 19. Srādgārahā - L. 1: -न्यायवक्ष्य - P, A; मायसो P, A; विष्णुता B;
L. 2: लोके P; चक्षुला A; - यथा - A; L. 4: उभी A; दयान - Bh;
सुचिरि - P; - सक्ष्य A; - सक्ष्य Bh.

St. 20. Śīkharinī - L. 1: निःश्चं - A; - कला Bh; L. 3: -स्वित्रं - A; L.
4: कथा A; च श्री - P, A; च पह - A.

St. 21. Śārdūlavikrīdita - L. 1: -लोचनं A; -जाय - A; L. 2: कस्त्रां P;
L. 3: - घृति P; भूमि A; - भस्क्रा Bh, P, A; L. 4: भृष्टे - A.

St. 22. Śīkharinī - L. 1: छु - A; L. 3: त्वमश P; - मति - Bh; L. 4:
व्यांणा - A, P, Bh.

St. 23. Śīkharinī - L. 2: - सपरः - Bh.
सद्गुणोत्तरायोगस्तित्वात्
सत्तसत्तात् विन्दुस्वरूपस्य त्वम्।
तस्य नरपति दीर्घः। साद्यं तथा कथण्यति। ॥ २४ ॥

को नामेषि करोरिति नाशयति चा भावश्यथार्थं जगतः
स्वातन्त्र्ये कथमीयोचरस्य न वशः। श्रृवः विशिष्टः। प्रजा: ।
लब्धं बन्दूः। सग्राहितैः चिरं तानोऽन पतितस्यना:-
मिच्चामात्रसुङ्गम् यथा तव जगत्याजीवार्णश्रीपीदृशः। ॥ २५ ॥

गणेश्वर समाप्ते विवदसां यथार्थानं मदो
यद्य भूमिसु यमनोऽथास्तुत्पित्ति तेजस्विनः।
यत्कालामपदनेषु वनवजनासुङ्गः ते मन्त्रिनां
तस्यां हितं मनोजुगतया कौल्यमर्गं तत। ॥ २६ ॥

क्रमोपगतमप्यपरस्य युगभागघेयं कर्ते-
रचिंष्टि य एव ते कृत्युगावलारः कृतः। ॥
भवेश्वर महेश्वरलिङ्गवनेष्वरे चाच्युतो
विष्णुतुर्य पुनर्मय जगदुद्वे संस्कारः। ॥ २७ ॥

गुणो नाम द्रव्यं भवति युगितं मनोजुगतम्
गुणपेक्षे करारामनुकरणार्म्मविषयाम्। ॥
विमु स्यात् किं द्रव्यं युगजुगुत वाच्यः। पदविधि-
येंसो दिकार्यस्ते तत् किमिति शक्यं गमनितम्। ॥ २८ ॥

पक्ष्यं - A; धनेश्वर P; L. 3 : निद्रा - P, निया - A; L. 4 : सब A; -
प्रदस्ता - P, A; तथा P.

St. 25. Śādūlavikrīditā – L. 2 : श्रृङ्ग P, A; L. 3 : चार्कुः P; समान्तः A,
समापिस्य - P; L. 4 : जगस्यa - P; s missing P, A.

St. 26. Śādūlavikrīditā – L. 3 : पति - A; - एकाच्छेते P; L. 4 : मनोजुगुता -
A; - इत्तव P.

St. 27. Prāthvī – L. 3 : दसि म - P, A; L. 4 : तनम - P.

St. 28. Śīkharinī – L. 2 : कर्मेष्य - A; - यमार्च - P; - विवेयं Bh; L. 3 :
विदु - Bh, A; - विचे - P, A; L. 4 : दिशे दि - P.
The Īdvātrimśikā Dealing with ‘Qualities’

(1) What kind of a man is he who gives offence by setting aside good breeding and tradition in front of an ordinary person? (Not content with such behaviour, you have set them aside in front of exalted persons of independent intellect and sight, as by your overgreat fondness for ‘Qualities’ you keep creating Renown over the world all by yourself, thus badly cheating those to whom respect is due (i.e., bards etc. whose privilege it is to spread peoples’ fame)!

(2) My intellect allows me to state that your royal wealth is with those who approach you for shelter, the result of your good breeding in your sons, your judgement in your maxims (or, logical stand-points) and your ambition in the living-apartments of your enemies. I challenge anybody to declare in the same way where your Fame is to be found (which is difficult, as shown in the following stanza).

(3) Possessed of motion, your Renown wanders in one direction, and, after having moved there, and even while staying there, shines forth in the other directions! What is it thus appropriate to state, that it has moved or that it has not moved, its form being spread over all the ten directions of the world?

(4) A person’s mere desire for ‘Qualities’ is most decidedly praiseworthy in the eyes of good people. It is, however, doubtful whether this is also the case with this actual passion which you have for them: for all of them have manifested themselves simultaneously in you and, understanding your Fame to be a helpless woman, they have overwhelmed her before your very eyes, so that she went into the wildernesses where hearing is easy!

(5) Listen! I proclaim it loudly! An intelligent person may laugh at me as he pleases! You are keen on enterprises serving your own purpose, averse to the interest of others and regardless of shame, as even now you are not satisfied as yet with your Renown, whose path is that of Lakṣmī (i.e., which is acquired by liberality)
and which is showering down (on you) a veritable deluge of Fame\textsuperscript{103}, sweeping aside the Renown of others, though the latter was won (by them) with trouble!

(6) Being abandoned by you in your fondness for pleasant words, though she was reclining trustingly on your breast, this uncounted royal Fortune. (Rāja-Lakṣmī) is given away by you to various princes. Seeing this, your Fame got frightened, lest you, of inconsiderate mind as you are, might behave towards her in the same way: therefore she has become immeasurable\textsuperscript{104} and transcends even the oceans, unrestrained by modesty!

(7) He who covets Fortune (Śrī) must necessarily be particular to Qualities; but after she has become favourable; they need not be indulged at all any longer. How is it that you do not conform with this way of treating them, O King? (You have won over Śrī to such an extent that) Mahendra and the others fondly obey your order. (Still you go on indulging your Qualities so excessively that) measuring themselves with the Qualities of the former (and exulting in their own superiority), they have got out of control!

(8) The Fame of the other rulers roams about in the ten directions, similar to the light of the moon. Your Fame, however, is not able to move even a step: is it because she is afraid, or is she too delicate? Oh, I know! It is not like that! The Fame of those kings walks incessantly because she is alarmed at the (length of the) path of hearing (which still lies before her), while for your Fame (which is already spread all over the world) no space is left which she has not already covered (and where she could put down her foot)!

(9) In this line of kings, there were other rulers, too, in the past who graciously stooped to those bowing before them and who uplifted royal dynasties in this very way. Yet never before (was kindness carried so far by any of them that) they would have suffered a gross humiliation like this present one (consisting in the fact that) Śrī is playing at your breast, O King, (though she is)
Satyabhāmā's co-wife¹⁰⁵ (and out of courtesy, you refrain from asking her to go away, though her indiscreet behaviour must expose you to undesirable criticism)

(10) Having seen Lakṣmī, their companion of old, staying near you and being bereft (of her company) owing to her unwillingness to go (away from you), the good qualities of the other (princes) have in unison attached themselves to you. If thus, thinking that you have conquered the world by good qualities, you behave like a God, O Indra among men, a person of (the requisite) qualities (viz., courage and truthfulness) should state which of those qualities (by which you conquered the world), including intellect, are in fact yours (and which belong to the other princes)!

(11) As a scent-elephant lures the bees away from the lotuses by his rut-fluid, so you win over the brave troops¹⁰⁶ of your enemies by your liberality: what wonder that rows of diadems worn by overlords of the earth carry only your order, O King?

(12) This Earth, though only one, was for many days the beloved of many. How kind-hearted those princes must have been, O King, thus sharing their happiness with one another! Only you, selfish with jealousy, have now taken her on your lap (and claim her) all for yourself, while the other (princes), in whom your satisfaction produces good qualities (viz. self-restraint, chastity and selflessness), only guard her like cow-herds!

(13) This very strange thing may happen to your enemies whom you think of with annoyance: lions become their household-controllers, panther and tiger cubs walk about in their pleasure-groves, wild elephants' calves water with their trunks the trees at the borders of their oblong garden-lakes, and buffaloes, heroes as it were, at the head of their troops represented by their herds, function as guards at their city gates in all directions!

(14) Kings, proud of the swelling (muscles) of their arms which resemble iron-bars, behave like overlords of lords of beasts in utterly (pun: to the very roots) destroying the capital cities (pun:
tickets) of the countries of their enemies and in cutting down the expansion (pun: creepers) of the latters’ royal wealth (pun: lotuses). Such kingly procedure betrays individual liking. An outcome of real strength is what you are practising, when, after defeating inimical royal dynasties, you equip them with a royal wealth which is the hundred-fold of that to which they were accustomed.

(15) All the qualities have one overlord, and are void of quality without this their chief, viz., Pride. Keeping this in mind, kings who are fond of qualities embrace pride alone, and no other (quality). What, however, is he (the other kings’ Pride) to you? Though he has found shelter with those (princes), you eradicate him with his very roots as a mad elephant (eradicates) a sapling!

(16) Can any king whose royal diadem keeps near your feet (owing to his constantly bowing to you) acquire the same renown as is gained by the one who makes you frown, O Lord of the Earth? (knowing this to be unlikely) he who is fond of renown breaks your order: for a deer which boldly indicates its presence and confronts the lion cannot escape the latter’s notice.

(17) The Autumn purifies the rivers whose water became turbid during the rainy season, it brings about the reunion of the lake with the lotuses, thus causing fresh joy, it opens the (whole) expanse of the sky and cleanses the lustre of the moon (Candra): yet with those mean persons, your enemies, this (season) is not popular (as it is the season of warfare and they fear to be defeated by you)!

(18) I wonder how in the world this divine secret got disclosed, (but it is a fact that) since he whom you kill in battle reaches the highest step of Viṣṇu, a king who desires final beatitude makes his chest ready for your arrow, not heed ing Lakṣmī who lovingly attends him!

(19) It depends on the reciprocal care (of husband and wife for each other) whether a woman becomes virtuous or licentious. This fact is before the eyes of the world. For in the past, so long as
you were indifferent to the Earth, Śrī was unsteady. When however you gave your love to the other, and she saw the Earth ( her-co-wife ) respected in the harem of your encircling arms, this same Śrī became as well-behaved as she ought to be and readily makes intimacy with the necklace ( on your breast ).

( 20 ) It is an ancient saying that whosoever is born grows and ages with doubtless result, and this state of things is unavoidable, such is the law ( of nature ). With this course of the world, however, this your Śrī, O King, is at variance: for how is it that though she is old and full-grown, yet the quality of youthfulness has not become impaired in her case?

( 21 ) Since you keep your thousand eyes hidden within, use the frown instead of the thunderbolt, and possess the body of a human being, who could know you to be 'Hari’, if, O Maghavan, those heavy clouds, beneficent to the Earth and beloved of the Lord, splashing water in plenty on the ground of your territories, were not to proclaim you as such?

( 22 ) To say that you are the ‘Protector of the Earth’ is not a mere panegyrical phrase, but it is based on the respective quality: a ‘Protector of the Earth’ being he who lends the support of his breast to the troubled Earth. For when you were in ( your mother’s ) womb, the Earth with all her wealth ( was divided among so many princes that it would have been difficult to state ) whose she was ( i.e., she was then troubled indeed, while ) now, since she is yours, new prosperity looks on this ( same ) Earth ( due to your protection).

( 23 ) ( If it is possible that ) the one hero out of a hundred persons is ( simultaneously also ) judicious in his maxims ( or, logical stand-points ), and if it is possible that he who is able to aim his arrows boldly, causing the enemies defeat, is also at the same time of far-sighted wisdom, then he should speak up who has heard of or seen in its completeness this duality ( of qualities ) in the ‘Ancestor’, unless he were to point to you.

( 24 ) The lustre of the Sun is unequal in the two parts of the
year, weak at the end of the day, and his joy in defeating (everything alive on the earth by his heat) is marred by mad, mad clouds: how can it serve as a comparison with your lustre, O King, which is always in full display and cooling for all who approach you, without distinction?

(25) Who indeed is he who creates or annihilates a world dependent on destinies? If there is an all-powerful God, was it not in his might to produce being of a higher order? Now-a-days, whenever orator-renown is won, it is for a long time an occasion of grief to ambitious persons (who ardently desire to gain it, but are every time outshone by your superior rhetorical achievements). Just as the happiness of this your world (of disputants) exists in their desire only, the same is perhaps the case with God (i.e., as the desire of those disputants for fame is frustrated by your superiority, just so God may be prevented from creating a world according to his desires by the law of Karman!)

(26) If the rut (pun: excitement) of your fighting elephants (pun: disputants opposing each other) spends itself on their temples (pun: in the gānda-type of dialogue), or if your ambitious (warriors) (forced by long peace to stay inactive) in the country, have to content themselves with hundreds of desires (for battle), or if your ministers are interested only in the patra-racanā (decorative design drawn with sandal paste, etc.; pun: composition of political documents, or: array of chariots etc. for war) on the faces of their beloveds: for all this your Fame alone must be made responsible who keeps haunting the minds of your enemies (so that they do not dare to engage in war with you, and peace remains in the land).

(27) Though it is still the turn of the era of Kali, you have shaken off its remaining portion, and have led in, without even allowing for the (traditional) break (between the two eras succeeding each other), this manifestation of the Kṛta Era! (In view of this authority thus displayed by you, one might ask whether) the Lord of the Universe is really Maheśvara or Acyuta (or whether it is not
rather you ), and doubts may even be entertained now-a-days as to whether the world was indeed brought forth by the Creator.

( 28 ) Is it possible to explain ( under application of the principles of Vaiśeṣika Logic ) how your Renown has spread as far as to the cardinal points ?

( According to Vaiśeṣika Logic, the above proposition would mean that conjunction ( *samyoga* ) has taken place between your Renown and the cardinal points. Conjunction can take place between two substances ( *dravya* ) only. The cardinal points ( *ḍīś* ) do fall under the category of substance,**1** it is true; but Renown, being a species of *śabda*, would be a quality.1 Does therefore your Renown, though being a quality, play the part of a substance, or, in other words, is it to be assumed that in this case, though the difference between substance and quality as separate categories ( *padārtha* ) is one of the main axioms of Vaiśeṣika ( Logic**1** ) quality becomes substance in fact ?

( If this is conceded for argument’s sake, it leads to another embarrassment. For since Renown is produced by qualities ( in the conventional sense, such as liberality, valour, sagacity ), it would have to be admitted that in this case ) substance is produced by quality, ( though Vaiśeṣika Logic teaches that a substance can only be produced by a substance, but never by a quality. Consequently your Renown cannot be defined as a substance ! )

( Let it therefore be assumed to be a quality. As the conjunction ( *samyoga* ) of the latter with the cardinal points has taken place, and this presupposes that your Renown has performed the action of moving there, it follows that the action of moving must have inhere in a quality. According to Vaiśeṣika Logic, action can inhere in a substance only, but never in a quality. **( Therefore ) an action inhering in a quality would likewise be objectionable ( *viṣama* ) logically ( *anumayam* ), as it could have no initiative ( *ārambha* ) ( i.e., it could not take place ( pun : it would be beginningless, i.e., eternal, though action is characterised in
Vaiśeṣika Logic as unstable\textsuperscript{117}. Therefore, your Renown cannot be a quality either!

\textbf{Could it perhaps be a pervasive substance?} (In that case, the objection would arise that the cardinal points with which its conjunction takes place are likewise pervasive substances; and according to Vaiśeṣika Logic, conjunction cannot take place between two pervasive substances\textsuperscript{118}. Besides, since Renown is \textit{produced by qualities} it, is a producible thing (\textit{janya padārthā}), and, according to the Vaiśeṣikas, producible things cannot be pervasive\textsuperscript{119}. Therefore your Renown cannot be a pervasive substance either.

Thus according to Vaiśeṣika Logic, it would not be possible for your Renown to reach the cardinal points, though it is an established fact that it has done so.

Or is there any further way of applying the terms?

(If not, Vaiśeṣika Logic has failed!)

What strikes the reader of the \textit{Gūṇavacanadvātrīṃśikā} at first sight is the resemblance which it bears to Siddhasena Divākara's remaining creations. The \textit{Sanmatitarka} and \textit{Nyāyāvatāra} it recalls by the dogmatic and philosophical subjects which it directly or indirectly touches. Its relationship with the remaining \textit{Dvātrīṃśikās} and the \textit{Kalyāṇamandirastotra} it betrays by similarities re style and diction, boldness of imagination, brilliance of wit, devotion to the Jaina faith, and, last but not least, the reluctance of the logician to abandon, even for a while, his beloved speciality, logic, in which he keeps indulging even under the influence of poetic inspiration. There he is seen playing with some logical term, which his poetic skill makes scintillate with unexpected meanings; again he is found advocating some logical theory, or dealing a quick feint at a heterodox opponent by a brilliant poetic figure, performing the miracle of making abstract logic blossom into concrete life.

Though a Jaina ascetic, the poet possesses insight into politics, diplomacy and court-life, and is full of humaneness and a
humour which often elicits a smile even from the modern reader. Yet he is a devoted Jaina, and takes every occasion, no matter if he has to create it himself, to plead for the doctrines of his religion. This he does with conviction and fervour, yet without fanaticism, for his broad-mindedness allows him to utilize ideas of Hindu mythology whenever desirable, and his perfect poetic manners prevent him from transgressing the limits of polite polemics and good taste, even when tackling an opponent.

Being a Jaina Sādhu, and as such plighted to absolute poverty and abstinence from worldly enjoyments, it can only have been the love for his faith and zeal for its aggrandizement which prompted him to compose this secular panegyric, making no secret of his intention to please a royal patron and gain his favour, for ends which can only have been pure and selfless.

And yet, his tone betrays that he sincerely loved and admired that royal patron for those unusual qualities of intellect and character on which he so eloquently dwells. Sometimes, as though feeling shy of showing his admiration too freely, he disguises eulogy by apparent chiding and teasing, in a form which strikes the reader by its boldness, — obviously the boldness of a confidant and favourite, to whom such liberty was willingly conceded. On the other hand, the poet seems perfectly sure of his success in paying this unusual patron the most subtle compliment that could be thought of, viz., by weaving into nearly every line of this Dvātrimśikā the implication that, as a matter of course, his patron is all the time following him into the depths of erudition which he displays, and is able to appreciate the intricacies of poetic and polemic skill to which he treats him.

6. When was the Guṇavacanaadvātrimśikā Composed?

There can be no doubt that this royal patron must have been a man of outstanding personality, and a person of high position, in fact a ruler likely to have left the imprint of his genius on the history of his time. Yet as his name is not given, his whereabouts cannot
directly be ascertained. When scrutinizing the poem for indications re the time of its composition, and thus the period in history in which this mysterious patron lived, one feels inclined to ask whether contemporaneousness with Kālidāsa might not be inferred from a number of ideas and expressions which the Dvātritiśīka has in common with the works of that poet.\textsuperscript{129} If Kālidāsa belongs to the Gupta period, as is assumed now-a-days by the majority of scholars, this would fit in well with the fact that the poem under discussion also agrees in certain points of style and diction with the poetical Gupta Prāṣastis available so far, such as Hariṣeṇa’s Allahabad Pillar Inscription, the Eraṇ Pillar Inscription, the Udayagiri Cave Inscription, the Meharaulī Inscription, the Jūnāgaḍha Rock Inscription and later imitations. There are, e.g., the stereotyped ideas of the eulogized king’s fame pervading the universe, or, personified, roaming over the earth\textsuperscript{121}, of the king himself perceived as a god (Indra)\textsuperscript{122}, or as gaining untold fame by his good qualities\textsuperscript{123}, or as conquering the world by the latter, trespassing on the realm of the gods, as expressed in the following significant words:

“गुणजिते लोकं मत्ता नरेन्द्र सुरायसे” (St. 10)\textsuperscript{124}

This passage, on the other hand, obviously cannot be separated from legends on Gupta coins like the following:

(क) राजाधिराजः पृथिवीमभित्वा दिवं जयत्यप्रतिचार्यवौंः

(Samudragupta)\textsuperscript{125}

(ख) अप्रतिको विजित्य क्षिति सुचरितेदिवं जयति

(Samudragupta)\textsuperscript{126}

(ग) काछो गामवजित्य दिवं कर्मभर्ततमैर्जयति

(Kācha)\textsuperscript{127}

(घ) क्षितिमवजित्य सुचरितेदिवं जयति विक्रमादित्यः

(Candragupta, II)\textsuperscript{128}

(ङ) गुणेशो महीतलं जयति कुमार (sic!)

(Kumāragupta, I)\textsuperscript{129}

(च) गामवजित्य सुचरिति: कुमारगुप्तो दिवं जयति

(Kumāragupta, I)\textsuperscript{130}
The parallelism of the wording and idea of these legends with the pertinent passage of the Meharauli Pillar Inscription has been pointed out by D. Sharma, who, on this basis, inferred their contemporaneousness.

The much discussed expression ‘anudhyāta’, too, used by Siddhasena in St. 13, though in an ironical sense, sounds like an echo from Gupta inscriptions or their imitations (and, for the matter of that, demonstrates ad oculos the fact that the root has retained its transitive meaning in this particular application).

Another significant parallel between the Guna vacana dvātrimsikā and Gupta remains is the idea of the extremely wanton Śrī, who behaves towards Siddhasena’s royal patron in the same capricious way as she does towards inscriptive Gupta rulers, and haunts the former’s proximity just as fondly as she does that of the Gupta kings of those famous coins on which she is so persistently depicted, taking her turn with the respective Paṭṭamahārājī (St. 9, 10, 19, 20).

Even leaving details aside, one can scarcely resist the general impression that the whole Dvātrimsikā appears like a poetic paraphrase of the stereotyped epithets attached to the names of Imperial Gupta rulers from Samudragupta onward in grants and other documents, such as aprativāryavīrya, sarvarājocchetri, prthiviyam apratiratha, caturudhisalilāsvaditayaḥas, Dhanada-varuṇendrāntakasama, kṛtāntaparaśu, nyāyāgatānekagohiranya-kotiprada.

In view of these observations, coupled with the fact that the very policy of Siddhasena’s patron, his tolerance, urbanity, liberality, love for learning and rhetoric and his personal proficiency therein, in short the whole atmosphere of cultural refinement surrounding this king, are typical features of the Gupta age, one can
not help asking whether Siddhasena’s patron may not have been one of those great Gupta rulers of India’s Golden Age.

7. Who was Siddhasena’s Patron?

To decide this question, it recommends itself to visualise more closely the features which distinguish Siddhasena’s patron in the light of the *Gunavacanadvātrīṃśikā*. They are as follows:

(A) Position and Career:

(1) He was the scion of a dynasty of rulers and feudatory lords. (St. 9)

(2) In the beginning of his reign, he was ‘indifferent to the Earth’, *i.e.*, he did not undertake campaigns of conquest, and subsequently the prosperity of the country and the royal fortune were not stable. (St. 19)

(3) At that time, the land was divided among many princes, who fought with one another for its possession, so that the right of property was uncertain and people were troubled. This condition had been prevailing since a considerable time. (St. 12, 22)

(4) Siddhasena’s patron then started a number of victorious campaigns against those princes and conquered their territories. (St. 12-15, 17-18, 23)

(5) The defeated princes became his vassals, as, instead of humiliating or exploiting them according to the usual procedure, he restituted their principalities to them and even strengthened their position by financial help. (St. 12, 14)

(6) Others of the neighbouring rulers he won over by diplomatic tactics with lavish liberality, so that they became his allies. (St. 11)

(7) In this way, he created a vast empire under his undisputed control, counting crowned kings among his allies or vassals. (St. 7, 10, 11, 12)

(8) Opposition or rebellion he suppressed with a strong hand, and thus made himself feared to such an extent that none of his
vassals or neighbours dared to stir, and the eventual perpetrator of an insurrection made, himself notorious. (St. 12, 13, 15-17)

(9) By this policy, he led in a long period of peace and prosperity. During this period, the Guṇavacanadvatrimśikā was written.

(10) The prosperity of the empire was great. (St. 2, 6, 7, 10, 19, 20, 21, 27)

(11) The splendour and wealth of the royal court were immense. (St. 21)

(12) His fame was far-reaching (St. 1-5, 8, 16). It extended even beyond the seas. (St. 6)

(13) He encouraged and took active part in learned discussions on philosophical subjects. (St. 25)

(14) He had sons, whose good breeding is praised. (St. 2)

(B) Personality:

(15) He possessed many unusual good qualities, by which his fame was established. (St. 4, 7, 10)

(16) The poet particularly praises his intellect, sagacity, independence of judgement and far-sightedness. (St. 1, 2, 23)

(17) He was lavishly liberal. (St. 5, 6, 11, 14)

(18) His manners were cultured. (St. 2)

(19) He was keen on conquest, personally skilful at arms and brave in battle. (St. 2, 18, 23)

(20) His great kind-heartedness, urbanity and politeness are repeatedly praised (St. 2, 9, 24). They were so outspoken as to provoke the poet's sarcasm, as is evident from St. 9.

(21) He was so erudite and fond of learning that Siddhasena could hope to gain his favour by as intricately difficult a piece of poetry as the Dvātrīṃśikā under discussion, which he must have been able to appreciate. Not only this, but his proficiency in philosophy must have been of such a high standard that he could personally defeat the learned and ambitious disputants of his
assemblies, one of whom was the most famous of the Jaina logicians of all times. (St. 25)

(22) He was a great orator. (St. 25)

(23) The ideas of Hindu mythology which the poet resorts to repeatedly (vide his reference to Śrī Lakṣmī in St. 6, 9, 10, 19, 20, to the divine trinity of Śiva-Viṣṇu-Brahmā, or rather, in the poet’s own words, to Maheśvara-Acyuta-Vidhātṛi in St. 27, to the Viṣṇu-pada in St. 18, and to the Kali and Kṛta Yugas in St. 27: all ideas foreign to Jainism), applying them in the very middle of pronounced Jinistic notions, can only be understood and justified under the assumption that the Jaina poet addresses himself to a Hindu patron.

(24) That Siddhāsenā's patron, being a Hindu king, must have been distinguished by unusual broad-mindedness, religious tolerance and humaneness, can be inferred from the fact that he did not only allow the Jaina Sādhu to defend his heterodox faith and philosophy, but even to attack Hindu philosophy, and mock, with bold satire, at the most sacred idea cherished by the majority of Hindu Darśanas, viz., that of a personal Almighty Creator (St. 25). It seems that, like Akbar the Great, this unusual monarch found pleasure in seeing God and the world viewed from all the various standpoints which the learned disputants of his assemblies must have severally represented and defended with eloquent ardour.

(25) At the time of the composition of the poem, the king seems to have been looking back on a long reign of peace and prosperity, following his victorious campaigns, and, consequently, he was in all probability of advanced age himself. (St. 5, 20, 26, 27)

(26) His personality and achievements were high above the ordinary, making him appear as a kind of super-man, glorified by poetical apotheosis. (St. 10, 21, 23)

When comparing these points with what is known so far re the history and personalities of the individual Gupta rulers, it seems that they could not refer to Candragupta I, whose reign was neither distinguished by extensive campaigns and conquests in grand style,
nor by a long and glorious peace, nor by a fame which transcended the oceans, and of whom no extraordinary personal achievements or merits are reported\textsuperscript{138}.

Skandagupta might be thought of, especially since it is he whose deeds Somadeva sings in his \textit{Kathāsaritsāgara}\textsuperscript{139} under the names of Viśamaśila and Vikramāditya and who would appear a hero worthy of the eulogies of a Siddhasena Divākara\textsuperscript{140}! One might believe the name of Viśamaśila to be indirectly reflected in St. 12 of the \textit{Guṇavacanaadvātrīṃśikā}, where the poet contrasts his patron with the other princes, characterizing the latter ironically as \textit{bhadraśīla}. Besides, the title of Vikramāditya would well suit the tradition of the Jaina \textit{Prabandhas} and \textit{Pañcāvalīs}, which connect Siddhasena persistently with a Vikramāditya, and would also be in conformity with St. 24 of the \textit{Dvātrīṃśikā}, if taken as an indication that Siddhasena’s patron did possess a title containing a synonym for ‘sun’. Yet Skandagupta, too, must be ruled out on account of the shortness of his reign, the deterioration of the finances of the Gupta Empire which characterized his later years, and his having no sons worthy to succeed him\textsuperscript{141}.

Appellations like ‘Indra’, ‘Mahendra’, ‘Maghavan’, which Siddhasena frequently applies to his patron, as well as the word ‘Candra’ or its synonym ‘Indu’, if interpreted as paranomasia, might be looked upon as references to Kumāragupta I who, a great conqueror and a ruler of many years standing, bore the title of ‘Mahendrāditya’ and is also sometimes designated as ‘Candra’ on his coins. Besides, some of his coins bear the legend of ‘Vikramāditya’, too. These arguments, however, are not sufficient to prove anything by their own strength. They are, on the contrary, invalidated by the fact that the political conditions which Siddhasena describes as having prevailed at the beginning of his patron’s reign, \textit{viz.}, the earth being troubled by incessant wars waged by numerous petty princes with one another and the prosperity of the land and the wealth of the king being unstable, do not apply to this ruler at all,
who, from his ancestors, inherited a huge consolidated empire abounding in prosperity.

This latter argument obviously also excludes the later Gupta rulers, none of whom can be said to have accomplished the grand feat attributed by Siddhasena to his patron, viz., of having created an empire out of a chaos of small principalities.

There is some temptation, though, to argue that perhaps Siddhasena might after all have exaggerated the deeds and merits of his patron, as is usual with authors of eulogies, and that the expression ‘Harir iti’ might be a direct clue to the latter’s name, which could easily have been ‘Harigupta’, and refer to one of the later Guptas, known from a solitary copper coin recently discussed by Ācārya Jinavijaya. The temptation lies in the fact that Ācārya Jinavijaya has tried to identify this Harigupta of the coin with a Jainācārya Harigupta (‘Hariutta’), who is mentioned in Uddyotanasūri’s Kuvalayamālā as one of the author’s spiritual ancestors and specified as belonging to the Gupta family and being the Guru of ‘Torarāya’ of Pāvvaiya (on the Candrabhāgā River). This Śrāvaka king Harigupta, imagined to have renounced the world later in life and become Ācārya Harigupta, has already been assimilated by recent Jaina Historiography. Still, his existence can scarcely be said to be sufficiently established, as

(a) the pitcher with flowers depicted on the reverse of Harigupta’s coin does not prove beyond doubt that Harigupta was a Jain,

(b) he may not have been a king at all, but something like a provincial Governor, and

(c) even if he was a Śrāvaka king, he would not be likely to be identical with the Ācārya of the Kuvalayamālā, as Uddyotanasūri does not say anything about the latter’s having been of royal rank: a feature which he would most naturally have mentioned, had there been any such foundation for such a statement.

Again, even if the Harigupta of the coin could be proved to
have been a Jain king and identical with Ācārya Harigupta, still he
could not be the object of Siddhasena’s eulogy, because

(a) as has already been pointed out, Siddhasena, obviously
addresses himself to a Hindu king, and

(b) in view of the religious zeal and sincerity of conviction
and feeling which hide themselves behind Siddhasena’s satire and
in view of the learned monk’s station in life, the integrity of his
person and purpose, as well as his responsible and representative
position in the philosophical and religious literature of his time, he
cannot be presumed to have exaggerated or distorted facts so
grossly as to invent those unique deeds ascribed to his patron and
thus to have falsified history to an extent unallowed even to a
secular eulogist. Taking therefore Siddhasena’s description as
genuine Vṛttetivṛtta, his Dvātrimśikā cannot possibly be addressed
to some obscure Harigupta of the time of the decline and fall of the
Gupta Empire.

Therefore the appellation ‘Hari’ must be understood as a
mere synonym for ‘Indra’, used in the conventional sense.¹⁴⁷

Thus, the choice narrows itself down to the two greatest and
most renowned of the Gupta rulers: Samudragupta and Candragu-
pata II. Both great conquerors and ingenious rulers, who, after
victorious campaigns, reigned over a vast and prosperous empire for
long periods of glorious peace, both eulogized for personal valour,
both patrons of poetry and learning, both munificent and of gene-
really acknowledged broad-mindedness and tolerance.¹⁴⁸, and both
adorned with the title of ‘Vikramaditya’. So far as Samudragupta is
concerned, this latter fact ( though, of course, the epithets ‘Parä-
krama’ and ‘Vyağhraparäkrama’,¹⁴⁹ ‘Paräkramāṇika’¹⁵⁰ and ‘Vikra-
māṇka’¹⁵¹ were known before as applied to him ) was ingeniously
inferred by V. A. Smith long ago, but has actually been established
only recently by the discovery of a coin of this ruler at Barmālā in
Indore State bearing this very legend.¹⁵². It is obvious that this dis-
covery will necessitate a re-examination of the literary references to
‘Vikramāditya’, a number of which might now have to be apportioned to the brilliant and accomplished Samudragupta, thus detracting from the glory of his son!

To decide whether either of these two rulers could have been addressed by Siddhasena Divākara, the following will have to be considered:

(1) According to recent researches\(^{353}\), Samudragupta’s empire was shaken by insurrections on the latter’s death. On that occasion certain tribes, hitherto allied (Khašas or Śakas: it is still disputed), started to menace the northern borders. Samudragupta’s immediate successor, Rāmagupta, cowardly tried to purchase peace from them by surrendering his queen Dhruvadevī. Rāmagupta’s brother Candragupta, however, saved both queen and empire by a bold coup and took the reins of affairs in his own hand, becoming himself emperor and Dhruvadevī’s husband. Even if the historical truth of these events, which have been inferred from later literature, might be questioned, in any case it is certain from epigraphic evidence that Candragupta II did subdue a number of enemies and strengthened and enlarged the empire taken over by him.

And ‘there’s the rub’: for the very fact that he actually did take over an empire, no matter how and in what condition, would not allow the following passage of the Guṇavacanaadvātrīṃśikā to be applied to him:

एकेकं बसुधा बहूनि दिवसान्यासीद बहूनां प्रिया
वस्यान्योन्नुसुखः कर्थि नरपते ते भद्रशेला नृपा: |
ईत्यादिरतित साद्य भवतैवत्मात्रांशारोपिता
शेपीतत्त्वमितिवेदौर्गाःपालबलपत्ये ॥ १२ ॥

This stanza clearly suggests that at the beginning of the reign of the patron there was no consolidated empire, nor had there been one before, that numerous small rival principalities, constantly at war with one another, occupied its place, and that it was he who created the empire by their unification.
Still more explicit is the following passage:

यदा तावदु गर्भे त्वमथ सकलश्रीर्यसुमति
किमीया तिथिं तिथिं तिथिं तिथिं ॥ २२ ॥

which makes it clear that the pre-empire stage existed even at the time of the birth of the hero. It could not therefore refer to Candragupta, at the time of whose birth his illustrious father Samudragupta must have been in the prime of his life and his glorious career of conquest in full progress, heralding, even at that stage, the fact that the earth ‘belonged’ to him.

As it would, moreover, appear that Candragupta had to fight from his very accession, not only this, but that he probably gained the throne only after successfully fighting the Khaśas or Śakas, the following words, too, could not be applied to him:

तिथिविषमत्या चंद्रला श्रीर्यथासीत ॥
संव्रत्यप्रियतिदैनन्दनं भुजवलयान्तः:पुराप्रस्तमाना–
पुनः देश्या यथावत्सलेव सुचरिता हारसख्यं करोति ॥ ९९ ॥

For they state that in the beginning, when the hero was indifferent towards the Earth, i.e., before he started on his campaigns of conquest, his prosperity was unstable. This could certainly not be said with regard to the heir to the proverbial wealth accumulated by Samudragupta during his many successful wars.

All these passages, however, excellently suit Samudragupta himself, who having inherited a small kingdom of limited resources developed it into the glorious Gupta Empire with its vast extension and fabulous wealth, and this by his own initiative and genius.

(2) Besides, notwithstanding Candragupta II’s achievements in war and peace, this prince does not seem to lend himself well as an object to the unrestrained praise and actual admiration of an austere and stern person like a Jaina Sādhu, and this not an ordinary Jaina Sādhu to boot, but an eminent and representative champion of truth like Siddhasena Divākara. For Candragupta II, though he had saved the empire from threatening disintegration and
earned praise for this deed\textsuperscript{154}, also met with disapproval re the moral aspect of his actions and acquired an odious reputation, which survived, side by side with his fame, for many centuries. Thus in the Cambay and Sāngli Plates\textsuperscript{155}, his name finds itself quoted, to show off, by the contrast of his evil example, the merits of some later ruler. He is, in undisguised terms, accused of ‘cruelty towards his elder brother, adultery committed with his brother’s wife and other evil deeds’. The Sanjan Copper-Plates Grant carries the accusations against him even further, by directly inculpating him with having murdered his brother, usurped throne and queen and acquired a false reputation for liberality by fraudulent transactions of enormous extent (literally: by causing ‘crores’ to be written instead of ‘lacs’).

A reflection of this stain on Candragupta’s character may perhaps be seen in the fact that contemporaneous records, so far as available today, never praise this ruler for moral qualities, except that his Foreign Minister Virasena, who accompanied him on a campaign and, en route, dedicated a cave to Śiva, calls him, in the pertinent inscription, Rājādhīrājārs\textsuperscript{157}. In fact, the way how, e.g., in the Sāncī Stone Inscription\textsuperscript{158} a whole bunch of epithets denoting excellent moral qualities is attached to the Saṅgha, while the king’s name stands unadorned, is illustrative.

Samudragupta’s records, in sharp contrast, are full of glowing testimonies to his admirable character, his great moral qualities, and his interest in serious questions of a religious or philosophical nature. Thus, Hariṣeṇa praises his self-control (prāśama)\textsuperscript{159} as well as the "overflow of the multitudes of his good qualities, adorned by hundreds of noble deeds, which sweeps the fame of other princes down to the soles of their feet (sucaritasatālaṅkārtāneṅkagunagano-
tsiktiḥścaranatalapramṛṣṭānayanarapatikīrī\textsuperscript{160}), says that his metal serenity made him fit company for the wise (prajñānusāṅgocitasaṅkhamanas\textsuperscript{161}), that his heart was so soft that he could be won over by mere devotion and submission, and that he was full of mercy (‘bhaktyavanatimātragráhyāmḍuḥhrdaya’ and ‘anukampā-
vat\textsuperscript{162} ), that he was so just as to be a cause of rise for the good and of ruin for the wicked ( sādhvasādhūdayapralayahetu\textsuperscript{163} ), that his mind was continuously engaged in the uplift of the miserable, the poor, the unprotected and the afflicted ( krpanadinānāthāturajanod-
dharaṇamantradikṣābhhyupagatamanas\textsuperscript{164} ), that many a wonderful self-less action done by him deserved to be praised for a long time ( sucirastotavyānekādḥūtoddāracarita\textsuperscript{165} ), and that he was “a flaming embodiment of the spirit of public good ( samiddhasya
vighrahavato lokānugrahasya\textsuperscript{166} )”. He also calls him the building of the wall of religion ( dharmaprācīrabandha\textsuperscript{167} ), a master of the true meanings of the scriptures ( śāstratattvārtthahārti\textsuperscript{168} ), praises his learning which pierces the essential nature of things ( vaiduṣyam
tattvabhedi\textsuperscript{169} ) and refers to him as the only object worthy of the contemplation of those who know to appreciate excellent qualities and discernment ( gunamatividuṣāṁ dhyānapātram ya ekaḥ\textsuperscript{170} ).

Thus there can be no doubt that in view of the moral qualities, too, which the Guṇavacanadvātrimśikā refers to, Samudragupta is a suitable object of Siddhasena’s eulogy.

( 3 ) The impression that the Guṇavacanadvātrimśikā might be addressed to Samudragupta is further strengthened by the fact that in other respects, too, Hariṣena’s Praśasti, supplemented by the Eran Pillar Inscription, ascribes to Samudragupta, with most striking concurrence, exactly the same characteristic features and deeds as Siddhasena praises in his patron, such as :

( a ) Descent from dynasty of kings\textsuperscript{171}, = Point 1 ( supra ).
( b ) Numerous principalities existing\textsuperscript{172}, = Point 3.
( c ) Victorious campaigns led against the latter,\textsuperscript{173} = Point 4.
( d ) Defeated princes become vassals, their lands being restored to them\textsuperscript{174}, = Point 5.
( e ) Alliances by diplomatic transactions with neighbours, some of them kings\textsuperscript{175}, = Point 6.
( f ) Creation of consolidated empire\textsuperscript{176}, = Point 7.
( g ) Strict rule\textsuperscript{177}, = Point 8.
(h) Great prosperity\textsuperscript{178}, = Point 10.
(i) Fame transgressing the oceans\textsuperscript{179}, = Point 12.
(j) Love for learning and philosophy\textsuperscript{180}, = Point 13.
(k) Having sons\textsuperscript{181}, = Point 14.
(l) His excellent qualities, surpassing those of all other rulers, are the cause of his fame\textsuperscript{182}, = Point 15.
(m) Sagacity\textsuperscript{183}, = Point 16.
(n) Liberality\textsuperscript{184}, = Point 17.
(o) Skill at arms and valour\textsuperscript{185}, = Point 19.
(p) Outspoken kindness of heart\textsuperscript{186}, = Point 20.
(q) Profound erudition\textsuperscript{187}, = Point 21.
(r) Being a Hindu\textsuperscript{188}, = Point 23.
(s) Super-man\textsuperscript{189}, = Point 26.

If Hariśeṇa (leaving aside the Eraṇ Pillar Inscription, as it is anyhow incomplete) does not mention the period of continued peace and prosperity to which Siddhasena so emphatically refers, this may be due to the fact that Hariśeṇa's \textit{Praśasti} was probably composed at a time when Samudragupta's campaigns either had just come to an end or were still in progress (an assumption which is also corroborated by the much commented-upon absence of any allusion therein to the Aśvamedha performed by that ruler). Siddhasena, on the other hand, appears to have written his \textit{Dvātrīṃśikā} suggested. (For him, as a Jaina Sādhu, the absence of any allusion to the Aśvamedha is only natural.)

The beautiful characterization of Samudragupta as “a lord, super-man, severe, ever vigilant, mindful about himself”, found in the Buddhist \textit{Mañjuśrīmūlakalpa}\textsuperscript{190}, likewise covers a number of the characteristics of Siddhasena’s patron\textsuperscript{191}.

(4) It may be argued that the above considerations are of too general a nature to allow of the definite conclusion that none but Samudragupta can be the object of the \textit{Guṇavacanadvatṛīṃśikā}. To meet this objection, an additional argument can be adduced in support of that proposition. This is the fact that Siddhasena’s poem
seems to be interwoven with allusions to contemporaneous events and persons, disguised by paranomasia, and therefore difficult to recognize for a reader remote in time and circumstances, but probably easily understood and readily enjoyed by the circle in which the poet moved.

It has already been seen that the poem is full of double entendre and that many of its words are iridescent with variegated meanings, challenging the reader’s imagination to follow the poet into the intricacies of his fancy. When he, e.g., uses the word ‘guna’, he often leaves it to the reader to find out whether ‘virtues’ are referred to, or the ‘attributes’ of Logic, or both; or when he calls his hero’s Fame ‘aprameya’ (St. 6), he keeps him wondering whether this adjective is used in the conventional sense of ‘immeasurable’, or the special one of ‘not to be proved’ which it has as a logical term, or both; or when he speaks of the king’s ‘naya’, it may be simply ‘maxims’, or the ‘stand-points’ of Jaina Logic, or more likely both.

When proper nouns are concerned, the decision is even more difficult, as there is the danger of hitting beyond the mark and inferring meanings of which the poet never thought! How is, for instance, the modern reader to decide whether or not the word ‘Satyabhāmā’ (St. 9) is meant to imply an allusion to the Empress Dattadevi, whose portrait appears on some of Samudragupta’s coins, alternating with that of Śrī-Lakṣmī whose co-wife she can be called with fullest justification?¹⁹²

How to decide whether or not the expression ‘Ādyapuruṣa’ (St. 23), which may refer either to Viṣṇu or to the first Tirthaṅkara Rṣābhanātha, simultaneously also implies an allusion to the ‘Ādirāja’ or certain Gupta records, i.e., to Ghaṭotkaca, the ‘Ancestor’ of the Gupta Emperors?¹⁹³

It is still more uncertain whether or not King Hastivarman of Veṇgi, or perhaps Vyāghrarāja of Mahākāntāra whom Samudragupta defeated¹⁹⁴, or both, are in Siddhasena’s mind, when he speaks of those ‘bhujaparighaparispandadrptair narendraiḥ....mrga-
patipatibhibh', contrasting their policy of barbaric destruction with his patron's wise practice of restitution and reconciliation (St. 14)!

Nor would it be safe to say that Viṣṇugopa of Kānci hides himself behind the expression ‘gopālavit' (St. 12), used with such broad irony that this defeated adversary of Samudragupta's cannot escape from being recalled by the reader195.

The same holds good for Maheśvara and Acyuta (St. 27), names which forcibly must have reminded the contemporary reader of Rudradeva and Acyuta, those two kings of Āryāvarta who, according to Hariśena,196 were eradicated by Samudragupta: Acyuta being mentioned by the former even twice, as it appears that he was defeated by the Emperor's own arm in personal combat!

It cannot, however, be denied that the Guṇavacanadvā-trimśikā contains at least one clear and unambiguous reference to Samudragupta's history, viz., the words "lālanīyatvadājñā Mahendraṁ yadguṇaparatulanādurvinītā guṇas te" (St. 7). Obviously this passage would not be creditable to Siddhasena's poetic genius, were the word 'Mahendra' merely to be taken in its conventional sense of 'Indra-like ruler', as this meaning would be neutralized by the following 'ādi' and thus become pointless and poetically insipid. It is therefore necessary to understand it as a proper name, in which function it can only refer to King Mahendra of Kośala, mentioned by Hariśena as 'Kauśalakamahendra', the first in the group of kings of Daksinapatha recorded to have been defeated by Samudragupta197 during his southern campaign. Only if taken in this sense, the passage reads like true poetry, deprecatingly summing up Mahendra and those other princes as an inferior crowd, whose qualities are so negligible that Samudragupta's Qualities, measuring themselves with them, get out of control with exultation at their own superiority! The conventional meaning of 'Mahendra' is not completely lost either, as now it puts a high-light of irony on the whole expression.

If it is admitted that all this evidence allows of the
conclusion that Siddhasena did address his *Gunavacanadvātrimśikā* to Samudragupta, it is a question of minor importance whether or not the word ‘Candra’ or its synonyms occurring therein are meant to be taken as references to Prince Candragupta, the later Emperor Candragupta II. If, as has already been hinted at, the poem was written during the last years of Samudragupta’s reign, Kumāra Candragupta must then have been in the prime of his life, and his proverbial valour must have made him conspicuous even then in the military enterprises of his illustrious father. On the other hand, it is not improbable that they may refer to Samudragupta himself, who, according to V. A. Smith, "in his youth must have borne the titles of both Candraprakāśa ( -prabhāva ) and Bālāditya or Parāditya."

Just as doubtful it is whether the comparison of the hero’s splendour with that of the sun ( St. 24 ) is meant to imply an allusion to the title of Vikramāditya.

### 8. Conclusion

From the whole atmosphere which the *Gunavacanadvātrimśikā*, supplemented by epigraphical records, depicts as surrounding the poet and his illustrious patron, one cannot help inferring that the above referred-to episodes which the *Prabandhas* and *Kathānakas* have handed down re Siddhasena and Vikrama do reflect a good amount of historical truth, with Siddhasena’s ‘disciple’ Vikrama safely identified as Samudragupta!

Thus the boldness, the profound erudition and independence of mental outlook which Siddhasena displays in his poem make it easy to understand how he could make to his co-religionists the unheard-of proposal to translate the Jaina canon into Sanskrit, the honoured language of the Gupta Court, whose Golden Age was led in by his patron Samudragupta, known to have been a Sanskrit poet himself. On the other hand, the zeal for his religion which he betrays makes one understand how, ex-communicated by way of expiation for this ‘offence’, he made good by serving his beloved religion in his own way, viz., by enlisting the interest of the greatest
of the Gupta rulers for the Jaina Faith to such an extent that the Emperor, again true to the picture which both Siddhasena and Hariśena have given of his fairness, great-heartedness and generosity, restituted to the Jainas the Kuḍāṅgeśvara Temple which had formerly been a Jaina temple\(^9\), allowed them to erect Tīrthaṅkara temples where they pleased and accorded substantial grants and other concessions to places of Jaina worship. And who knows to what extent that great monarch, merciful and philosophically inclined as he was, may have not been attracted by Jaina doctrines, for whom a more eloquent and enthusiastic exponent than Siddhasena can scarcely be imagined!

That other well-known episode of the ‘Four Ślokas’ referred to above, representing poet and patron as bandying Sāṁskṛta verses a la impromptu, likewise fits in well with the characteristics of both, supplied by the Dvātrimśikā and epigraphical records.

The story, too, that Siddhasena temporarily became somewhat lax in his habits, dazzled by court-life and royal favour, and had to be brought back to the fold of rigid monastic discipline by his old Gurū\(^8\), may be a reflection of the honours which the poet must have enjoyed at the court of his patron, though, it is true, the Prabandhas do not connect this episode with Vikrama’s name.

It is not unlikely either that Siddhasena, as the Prabhāvakacarita (1.1., p. 60, St. 164 ff.) relates, did visit King Dhanañjaya of Broach, if this king could be proved to be identical with King Dhanañjaya of Kusthalapura, who, according to Hariśena, was defeated by Samudragupta in the course of his southern campaign. This would, however, presuppose Kusthalapura, a mysterious name to epigraphists as yet, to be identical with Broach, and the latter to be counted as situated in the Dakṣiñāpatha: assertions which, however, it is not intended to advocate here.

If thus all the above observations combine in proclaiming that Siddhasena Divākara flourished during the reign of Samudragupta, and that most likely during his later years, it can moreover be
concluded that he must have lived down into the reign of Candra-
gupta II. For though Samudragupa, as has been pointed out before,
is now included in the number of those rulers who bore the appella-
tion of Vikramāditya, and though, therefore, it is yet to be decided
which of the literary references to Vikramāditya, ascribed to
Candragupta, actually point to that ruler, and which to his brilliant
father, still the fame of the ‘Śakārī’ will probably remain on the
shoulders of Candragupta II. Therefore, the nine gems, too, would
remain connected with the latter, and it would appear that Siddha-
sera, though he addressed the Guṇavacanadvatrimśikā to Samudra-
gupta, was also conspicuous at the court of Candragupta II as the
Kṣapaṇaka-Śrutasena mentioned in the Jyotirvidābhāraṇa. Later on,
legend obviously mixed up the several features of the two Gupta
‘Vikramādityas’, welding them into the figure of one single
monarch, who, from a tolerant and philosophically inclined ruler,
who favoured and patronized the famous Jaina logician and
probably liked to hear Jaina Philosophy expounded along with the
Six Hindu Darśanas, gradually became a Śrāvaka King in the light
of Jaina Tradition.

Not only this much, but this king seems gradually also to
have become invested with the title of ‘Sāṅvatsara-pravartaka’,
being made responsible for the introduction of the ‘Vikrama-
Saṅvat’. This presupposed the feat of projecting this ‘Vikramā-
ditya’, and with him his ‘Guru’, back by several centuries, so as to
enable their existence in 56 B.C., which (vide the second chapter of
this paper) the Prabandhas and Pattāvalis report, fusing this already
synthetic ‘Vikramāditya’ with the assumed mysterious prototype of
all the numerous ‘Vikramādityas’, ‘Śakāris’ and ‘Sāṅvatsara-
pravartakas’ of the ensuing ages, viz., the genuine founder of the
‘Vikrama-Saṅvat’, thus leaving philologists and historians, in
Siddhasena’s words, param vyamsitāh!

And yet, who can say whether Siddhasena’s patron
Samudragupta was not indeed a ‘Sāṅvatsara-pravartaka’, only not
with regard to the ‘Vikrama Era’, but to the much discussed ‘Gupta Era’? Referring to the Nālandā and Gayā Copper-plates of Samudragupta, D. C. Sircar says: ‘If however it may be assumed that this charter and No. 5, infra, were forged to make up the loss of genuine charters of Samudragupta dated in year 5 and year 9, it should be suggested that the Gupta Era began from the 1st year of this king’. As R. C. Majumdar has recently shown that these charters are indeed most probably exact copies of spoilt originals, this latter assumption would be a fact. Therefore, St. 27 of the Gaṅgavacanaṅdāvātrīṁśikā might be taken as a most significant reflection of this important historical event.

In this paper, it has been attempted to disentangle, out of the jumble of the three heterogeneous: ‘Vikramādityas’ which the tradition of the Jainas presents, at least those two bearers of that title who functioned as the patrons of Siddhasena Divākara. It seems a thankless task to try to say anything new re the third one, the ‘Vikramāditya’ kat’exocheon, on the basis of the expedients available so far, since, after deducting these two Gupta Vikramādityas, it is only a dreary skeleton what remains of the much discussed ‘Vikramāditya’ of the Jainas, alleged contemporary of Kālakārya and dislodger of the ‘Sāhāṃsāhis’ whom the latter Ācārya had piloted to Gardabhilla’s capital Ujjayini from far-off ‘Śakakula’: it is not much more than a name, which, though sanctified by a hoary tradition, no scholarly acumen has been able to bring to life up-to this day! It is just possible that excavations undertaken on the site of ancient Ujjayini may some day perform the miracle: yet who would a priori guarantee even their success?

References

1. In some texts, somewhat deviating figures are found: vide infra.

2. महाकविश्रीकालिदासविरचित ज्योतिरिंदाःपरमम् भावरत्नविरचितसुखबोधिका-समेतम्, Published by Nārāyangānārāman (Bombay, 1908).


6. 1. 1., p. 50, St. 9, Vṛtti.

7. Vide J. Mukhtar, 1.1., p. 140.

8. Vide J. Mukhtar, 1.1., p. 141.


11. Fifth Tantra, Story of the 'Golden Man'.


13. Details vide infra.

14. Vide Aufrecht's Catalogus Catalogorum, s. v. 'Kṣapanaṇaka'.

15. Vide Commentary to Stanza 9, 1.1.

16. Vide Aufrecht, 1.1., s. v. 'Siddhasena'.


19. In the Vikrama Two Millennium Commemoration Volume विक्रमस्मृतिप्रयोग in Hindi under publication by the Gwalior Government.

20. Prabhāvakacarita, 1.1., p. 55, St. 61; Prabandhacintāmaṇi, 1.1., p. 7; Prabandhakoṣa, 1.1., p. 16, Para 24; Vividhatīrthakalpa, 1.1., p. 89; Samyaktvasaptatikā-vṛtti, 1.1., p. 139ff.; Purātana-prabandha-saṅgraha, 1.1., p. 117, Para 263; Śūbhaśila : Vikramacaritra, 1.1., p. 63, St. 119ff.; Upadeśaprāśāda, 1.1., p. 59ff.; Bhadreśvara : Kathāvali, as quoted by L. Gandhi in the ‘Introduction’ to his edition of Apabhramśakāvyatrayī (G. O. S. No. 37), p. 74, Note 1.

21. Probably identical with ‘Oṅkaraṇāthha’, which Nundo Lal De in The Geographical Dictionary of Ancient and Medieval India (Calcutta Oriental Series, 1927), p. 142, states to be the same as ancient Māhīṣmatī or Māndhātā, situated on an island in the Narmadā, 32 miles n. w. of Khandwa, and representing the oldest of the Śiva temples and one of the great lingas of Mahādeva.

22. Prabandhakoṣa, 1.1., p. 19, Para 27; Samyaktvasaptatikā-vṛtti, 1.1., p. 139ff. (the name is here mis-spelt as ‘Cunṭkārapura’); Śūbhaśila : Vikramacaritra, 1.1., p. 63, St. 131 ff.; Upadeśaprāśāda, 1.1., p. 61; without referring to the above episode, Jinaprabhasūri in his Vividhatīrthakalpa, 1.1., p. 86, mentions,
in other connection, a temple of the ‘Sahasranānīn Pārśvanātha’, located on the ‘Oṅkāraparvata’; the Upadeśapraśāda too refers to the above temple as to a Pārśvanātha temple.

23. Prabandhacintāmanī, 1.1., p. 8 and p. 78; Prabandhakośa, 1.1., p. 17, Para 24; Vvidhātirthekalpa, 1.1., p. 89; Purātana-Prabandha-Saṅgraha, 1.1., p. 123, p. 38.

24. Vide my above referred-to article for details.

25. 1.1., p. 43, St. 77.


28. Vide Gujarati translation, published by the Jaina Dharma Prasaraka Sabha, Bombay, Samh. 1956, p. 488. Though this work claims to have been composed in Samh. 477 (1.1., p. 498), the vaticinatio post eventum re King Kumārapāla contained therein illustrates its real age clearly enough.

29. Some further literature is given in M. D. Desai’s Short History of Jaina Literature (Bombay, 1933), Paras 150 ff., 683, 899, and Note 524; vide also Sanmatitarka edited by Pt. S. Sanghavi and Pt. B. Doshi (Śrī Jaina Śvetāmbara Education Board, Bombay, 1939), Introduction.

30. Jñānārnava, No. 9, p. 65.

31. 1.1., No. 8, p. 60.

32. Brihadjinavāpaṭisaṅgraha No. 57, p. 158, St. 7.

33. 1.1., p. 156, St. 23.


35. Paṭṭāvalisamuccaya, edited by Muni Darśanavijaya, Viram-
gam, 1933 A.D., p. 17; re its time of composition, vide last Note.

36. 1.1., p. 150; composed 1683 A.D.

37. 1.1., p. 166.

38. Kharataragaccha-Paṭṭāvalī-Saṅgraha, compiled by Śrī Jina-
vijaya ( Calcutta, 1932 ), p. 2ff., composed 1528 A.D.

39. 1.1., p. 9 and p. 18.

40. Quoted by Kalyāṇavijaya in Vīranirvāṇa aur Jaina-kāla-
gañanā ( Nagari Pracharini Patrika, Vols. 10-11 ), p. 65, Note.

41. The pertinent passage is quoted from Peterson’s Third Report
by Satishchandra Vidyabhushana in his History of Indian
Logic ( Calcutta, 1921 ), p. 173. Pradyumnasūryi flourished in
the first half of the 13th century.

42. Satishchandra Vidyabhushana seems to be unaware that the
years are counted from Mahāvīra’s Nirvāṇa, as he quotes this
passage in support of his theory that Siddhasena and the
other ‘Gems’ were contemporary with Yaśodharman!

43. Professor G. Buhler’s The Life of Hemacandra, translated by
M. Patel ( Singhi Jaina Series, No. 11 ).

44. Prabhāvakacarīta, Prabandhakoṣa, Tapacārya’s Kalyāṇa-
mandira-stotra-ṭikā, Samyakva-saptatīkā-vṛtti, Upadeśa-
prasāda, 1.1.; some versions have the Prākṛta equivalents of
the above names.

45. Vividhatīrthakalpa; the particular version of the Prabandha-
cintāmaṇī to which Pt. Sanghavi and Pt. Doshi refer in their
Introduction to Sanmatitarka, 1.1.

46. The latter according to the Prabandhacintāmaṇī.

47. The first name is given in the Prabhāvakacarīta, the second in
the Prabandhakoṣa and the Upadeśaprasāda, and the third in
the Samyaktvasaptatīkā-vṛtti.

48. Vide my article referred to above, where these problems have
been dealt with in detail.
49. So all the Prabandhas, the Vividhatīrthakalpa, Dharmasagara-gaṇi’s Tapāgaccha-Paṭṭāvalī-sūtra, the Kharataragaccha-Sūri Paramparā-Praśasti, the Kalyāṇamandirastotra-tīkā, 1.1.

50. So Dharmaghoṣasūri’s Dusamākāla-samāṇasaṅgha-thoyām, 1.1.

51. Thus all the Prabandhas and Kathānakas as well as the Paṭṭāvalīs referred to. The only point of difference, viz., the fact that the contemporaneous pontiff, Ārya Simhagiri, is in some sources declared to have been the 13th, in others the 12th, and in a third group the 15th after Mahāvira, is unessential here.

52. Re Pādalipta and Nāgārjuna vide K. P. Jaiswal : The Murunda Dynasty and the Date of Pādalipta in Mālaviya Commemoration Volume. Re Nāgahastin vide Muni Kalyāṇavijaya, 1.1., p. 125 ff.; he is supposed to have died 676 years after Mahāvira. Re Ārya Khaputa vide Prabhāvakacarita, p. 43, and Muni Kalyāṇavijaya, 1.1., p. 105, Note.

53. 1.1., p. 36 and p. 39.


55. Vide Altekar, 1.1., p. 45.

56. Prabhāvakacarita, Prabandhakośa, Samyaktvasaptatikā-vītti, Upadesaprāśāda.


58. Prabandhacintāmaṇi, Purātana-Prabandha-Saṅgraha.

59. Prabhāvakacarita, 1.1., p. 25, St. 90f. and p. 49, St. 71f.; Vividhatīrthakalpa, 1.1., p. 88 and p. 49; Śatruṇjaya- māhātmya 1.1.

60. Prabandhacintāmaṇi, 1.1., p. 10; Himavanta-Therāvalī quoted by Muni Kalyāṇavijaya, 1.1., p. 117ff.; a number of references in old Digambara texts are given in the Introduction to

61. Vide the \textit{Gathas} quoted by Muni Kalyāṇavijaya, 1.1., p. 177.

62. This opinion I have seen represented so far by a single passage only, which Pandit Hiralal, Siddhantashastri, Ujjain, found in a Manuscript of the \textit{Śrī-Vasunandi-Śrāvakācāra} of the Digambara Library of Indore (Fol. 94) and which I herewith render with the Shastriji’s permission:

\begin{quote}
सतति चउसद्रुतो जिणकाले विक्कमो हवेह जम्मो।
अद्ध वरिष्ठ बाललीला सोलस वासे भमिए देसे।
रस पण वासे रज्ज नुणि कुणिि मिच्छोपेशास्सुज्जो।
चालीस वरिष्ठ जिणकरस्रघं पालीय सुरपर्य लहियं।
\end{quote}

"After 470 years of the Jina-era, Vikrama’s birth took place, 8 years lasted his childhood, 16 years he roamed about in the country, 56 years he ruled as an unbeliever, 40 years he lived as a follower of the noble Jaina religion, and then went to Heaven." Accordingly, Vikrama would have reached an age of 120 years!

63. Muni Kalyāṇavijaya, 1.1., and \textit{Sātkaṇḍāgama}, Introduction, 1.1.

64. Vide supra.


66. M. D. Desai, 1.1.

67. Premi, 1.1., p. 421, p. 512 and p. 536. This Jinasena was a disciple of the Vīrasena mentioned below under No. 2.


69. Premi, 1.1., p. 420 ff. and p. 536. This Jinasena was a disciple of Kirtisena and different from the Jinasena of Item No. 1.

70. Vide Haribhadrasūri, \textit{Anekāntajayapatākā}, ed. by H. R. Kapadia (G. O. S. No. 88), Introduction, p. XXVI f.; Śrī-Paṇca-vastuka-Granthah (Devachandra-Lalabhai-Jaina Pusta-

71. *I.e.*, the present 5th sub-period of the running *Avasarpini* or world period of Degeneration which Jaina dogmatic assumes.

72. Vide N. 2 above; re Mallavādin vide infra, Item 8; Sanmatitarka, 1.1., p. 10.

73. Sanmatitarka, p. 3, Note 2.

74. Sanmatitarka, p. 3 f.

75. This important item is quoted from a letter of Pt. S. Sanghavi dated 21st February 1944: it is hoped that the details will soon be made generally known. Vide also the now antiquated reference in Sanmatitarka, p. 16 ff.

76. According to Pt. J. Mukhtar, Svāmi Samantabhadra (Jaina Grantha Ratnakara Karyalaya, Bombay, 1925), p. 196, Samantabhadra would have flourished during the first five centuries of the Vikrama era.

77. Re Śivakoṭi vide Bhagavati Ārādhana ed. by A. N. Upadhye (Singhi Jaina Series No. 17), Bombay, 1943, Introduction, p. 53, as well as N. Premi, 1.1., p. 27 f.: both scholars doubt the identity of this Śivakoṭi with the author of the Bhagavati Ārādhana, so that his date would remain uncertain.

The following Paṭṭavalīs mention Samantabhadra as later than Siddhasena; Dharmasāgaragani, Tapāgaccha-Paṭṭavalīsūtra, 1.1., p. 47, Ravivardhanagani. Paṭṭavalisaroḍdhara, 1.1., p. 151; Anonymous Paṭṭāvalī, 1.1., p. 167; Kharataragaccha-Paṭṭāvalī No. 2, 1.1., p. 19, etc.

78. M. D. Desai, 1.1., p. 134 ff.; Sanmatitarka, 1.1., p. 10.

79. Premi, 1.1., p. 117; Sanmatitarka, 1.1., p. 10 f.; J. Mukhtar, 1.1., p. 250 ff.

80. Recently, H. D. Velankar, Jinaratnakośa, Poona 1944, p. 146, has also expressed the opinion that the names referred to are probably those of “well-known Jaina authors who used the
particular grammatical forms, and not necessarily of old grammarians”.

81. S. K. Dikshit, *Candragnati II Sāhasāṅka, alias Vikramāditya, and Nine Jewels* (Indian Culture, VI., p. 191 ff. and p. 377 ff.), interprets the pertinent chronogram of the *Pañca-siddhāntikā* as Śaka 327 = 405 A.D., which has been refuted by K. M. K. Sharma in his article *The Jyotirvidābharanā and the Nine Jewels* (The Poona Orientalist, IV, p. 205 ff.).


83. Vide *Sanmatitarka*, Introduction, p. 159.


85. Dharmanāgaragani, *Tapāgaccha-Paṭṭāvalī-sūtra*, 1.1., p. 48; Anonymous *Paṭṭāvalī*, 1.1., p. 166; *Kharataragaccha-Paṭṭāvalī* No. 2, 1.1., p. 18, etc.

86. *Prabhāvakacarita*, 1.1., p. 54.


90. Introduction to *Sanmatitarka*, 1.1., p. 11 ff.

91. 5.1.1., p. 15.

92. 6.1.1., p. 17.

93. 1.1., p. IV.

94. In his personal letter referred to already : p. 229, Note 2.

95. At present, the following works of Siddhasena Divākara are available : (a) 21 of his *Dvātrimśad-dvātrimśikā*, (b) *Nyāya-vatāra*, (c) *Sanmatitarka*, (d) *Kalyāṇamanadirastoura* : vide Introduction to *Sanmatitarka*, 1.1.

96. Vide e.g. *Prabhāvakacarita*, 1.1., p. 59, St. 142; *Vividhātirthakalpa*, 1.1., p. 88; *Prabandhacintāmani*, Version D, 1.1. p. 7; *Prabandhakośa*, 1.1., p. 18.
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97. 1.1., p. 156 ff.

98. ‘Śrī-Siddhasena-Divākara-kṛta-granthamāla (Ekavirāṭi-Dvātrimśikā, Nyāyāvatāra, Sanmatisūtra Mūla ’, Śrī-Jainadharma-Prasaraka Sabha, Bhavnagar, Samvat 1965, p. 15 f. (‘Bh’).

99. (a) ‘Dvātrimśad-dvātrimśikā’, Manuscript No. 32 of 1880/81 of the Government Manuscripts Library of the Bhandarkar Oriental Research Institute, Poona (‘P’), undated and without colophon. It contains the first 20 Dvātrimśikās, including the poem under discussion which occupies Fols. 51a-57a and ends with the sub-colophon — “गुणवचन-द्वार-त्रिशिका समाप्ता। छ।” A transcript I obtained through the courtesy of the Curator, Mr. P. K. Gode.

(b) A manuscript, without singnature or number, of the Vijayadharma-Lakṣmī-Jnānamandira of Agra, Belanganj (‘A’), which contains the first 21 Dvātrimśikās, and was made available to me through the kindness of my Guru on the field of Jaināgama and Old Gujarati studies, Muni Vidyāvijaya. Its colophon runs as follows: “मिति आशाह वदो १ भोमवासरे श्रीसंवत् १९६१ हस्ताक्षरेण पंडित बालाजी चैत्रस्य।” The poem under discussion has the sub-colophon: “गुणवचनद्वारत्रिशिका एकादशोत्थायः समाप्ता।।”

100. Vide Stanzas 25 and 28. Here I must acknowledge my obligation to Pt. Hiralal, Siddhartashastri, Ujjain, who, when I discussed the difficult 28th stanza with him, first recognized the allusions to Vaiśeṣika Philosophy which it contains.

101. ‘Naya’, one of the fundamental terms of Jaina Logic, with which Siddhasena has dealt in detail in his Sanmatitarka (I. 22 ff: p. 26 ff. of the English edition of Pts. Sanghavi and Doshi, Bombay, 1939), showing that real truth can only be arrived at by seeing a thing from various standpoints and drawing conclusions from the aggregate, true to the Jaina doctrine of Anekāntavāda or ‘Relativity of Truth’.
102. This passage recalls *Sanmatitarka* III. 29 (1.1., p. 140), where, explaining the *Anekāntavāda*, the author declares an object to be in motion only with reference to the direction in which it moves and at rest with reference to the other directions.

103. Obviously Siddhasena differentiates here between *yaśas* (rendered by ‘Renown’) and *kīrti* (rendered by ‘Fame’), like Viśvanātha Kavirāja in his *Sāhityadarpana*: *yaśas* being acquired by learning etc. and *kīrti* by the sword, according to the explanation of the commentator Ramacharana Tarkavagisha Bhattacharya (N.S.P. Edition of 1931, p. 437 f.). The above passage seems to imply that the fame of the great liberality of Siddhasena’s patron is the basis of his general fame.

104. Or, ‘unprovable’ in the logical sense.

105. This obviously refers to Śrī’s *avatāra* as Rukmiṇī. It is not impossible that Satyabhāmā may cover the name of the royal patron’s chief queen! This is why I hesitate to accept the ingenious suggestion of Dr. H. R. Diwekar with whom I had the privilege to discuss some points of this poem and who thinks that ‘Satyabhāmāsapatsni’ may be corrupted out of ‘satyamāyāsayanti’, ‘actually troubling you (by her officiousness)’, which makes excellent sense indeed.

106. The word ‘*gana*’ is decidedly not used in the political sense here.


108. This is an attack against the idea of Creationistic Causation (*Ārambhavāda*) of the Vaiṣeṣika Philosophy: vide ‘A Primer of Indian Logic according to Annambhaṭṭa’s *Tarka-saṅgraha*’ by S. Kuppusvami Shastri, Madras, 1932, Part III, p.
109. which is directly opposed to the Jaina dogma of the
eternity of the world and the absence of a Creator and an act
of Creation: vide Sanmatitarka, 1.1, III.32ff. and notes.

109. Vide Vaiṣeṣika-Darśana by Kaṇāda Muni ed. by M. G.
Bakre, Bombay, 1913, 7-2-16 ( p. 282 ); also A Primer of
Indian Logic, 1.1., Part III, p. 65.

110. Kaṇāda, 1.1., 1.1.5, p. 17; Annambhaṭṭa, 1.1., Śūtra 3a
( Part II, p. 2 ).

111. Kaṇāda, 1.1., 2.2.21-25, p. 113ff.; Annambhaṭṭa, 1.1., Śūtra
3b.

112. Kaṇāda, 1.1., 8.2.3 ( p. 307 ); Annambhaṭṭa, 1.1., Śūtra 2.
Particularly instructive and useful for the understanding of
Siddhasena’s stratagems is the following annotation of the
editor of the Tarkasaṅgraha ( 1.1., p. 15 of Part III ) : “It
may also be useful to remember here that the conception of
substance ( dravya ) as the substratum of qualities and move-
ments is the bed-rock of the realism of Nyāya; and one has
only to show the hollowness of the Nyāya distinctions of
substance ( dravya ), quality ( guṇa ) and movement
( karmā or kriyā ), in order to knock off the bottom of the
Nyāya realism.” This is exactly, what Siddhasena is doing
to the Vaiṣeṣika system, with which the Naiyāyika system
shares this doctrine. In opposition to this doctrine of the
Naiyāyika-Vaiṣeṣika system of the absolute difference be-
 tween dravya and guṇa, as well as that of the Sāṅkhya sys-
tem of their absolute identity with each other, Siddhasena
has, in his Sanmatitarka ( 1.1.III. 16ff, p. 125ff. ) defended
the Jaina doctrine of their being neither absolutely different
nor absolutely identical, true to the principle of Anekānta-
vāda. Kaṇāda especially groups dravya, guṇa, and karmā
together as artha.

113. Kaṇāda 1.1.10 ( 1.1. p. 28 ).

114. Kaṇāda, 1.1.30, p. 43.
117. Kanāda 1.1.8, p. 25; also Annarābhiṭa, Sūtra 3c and III, p. 19ff.
118. Kanāda 7.2.9, p. 275; Annarābhiṭa III, p. 95, p. 125.
120. Thus for instance, St. I recalls ‘mūḍhaḥ parapratyaya-neyabuddhiḥ’ of Mālavikāgnimitra (N. S. P., 1924, p. 3); St. 4d the passage ‘śrutas taskaratā sthita’ of Raghuvamśa I. 27b; St. 9b and 14d, the passage ‘āpādādmapraṇatataḥ ... ... ukhātapratipitāḥ’ of Raghuvamśa IV.37; St. 17 the passage ‘prasasādodayād ambhaj ... ... Raghor abhibhavā-śāṅki cukṣubhe dviṣatāṁ manah’ of Raghuvamśa IV.21; St. 21 the passage ‘mahītalasparśanamātrabhinnaṁ riddharūḥ hi rājyam padam aindram āhuḥ’ of Raghuvamśa II.50. A number of similarities between passages of other Dvātrīṁśikās and such of Kālidāsa have been pointed out by the editors of the Sanmatitarka, 1.1., p. 26ff: some of them are more striking than those quoted here!
121. St. 3 and 8: cp. Eran Pillar Inscription (D. C. Sircar, Select Inscriptions, Vol. I, Calcutta, 1942, p. 261); St. 6: Kahāum Pillar Inscription (1.1., p. 309); St. 1: Allahabad Pillar Inscription (1.1., p. 259), Para 30.
122. St. 10 and 21: cp. Allahabad Pillar Inscription (1.1., p. 259), Para 28; Kahāum Pillar Inscription (1.1., p. 309); St. 1: Bihar Pillar Inscription (1.1., p. 316).
124. St. 10: cp. Meharauli Pillar Inscription (1.1., p. 267), St. 2 and 3.
125. Sircar, 1.1., p. 267.
127. Sircar, 1.1., p. 269.
128. Ojha, 1.1., p. 166.
129. 1.1., p. 174.
130. 1.1., p. 174.
131. 1.1., p. 178.
133. Allahabad Pillar Inscription (Sircar, 1.1., p. 260), Udayagiri Cave Inscription (1.1., p. 271), Karamandanda Stone Linga Inscription (1.1., p. 282), Bhitari Stone Pillar Inscription (1.1., p. 313), Bihar Stone Pillar Inscription (1.1., p. 318), Bhitari Seal (1.1., p. 322), Gunaighar Copper-plate Inscription (1.1., p. 331), etc.
135. Jūnāgadhā Inscription (Sircar, p. 301), St. 5; Bhitarī Pillar Inscription (1.1., p. 314), St. 6.
136. Ojha, 1.1., p. 158ff.
137. Vide Sircar, 1.1., p. 265, Note 4 and the following inscriptions.
140. Vide the glorification of this distinguished Gupta ruler by Jayāsaṅkara Prasāda, Skandagupta Vikramāditya, and his remarks in the erudite ‘Pariśīṣṭa’, particularly p. 19 ff.
141. Vide V. A. Smith, 1.1., p. 328 f.

144. 1.1., p. 84. This ‘Torarāya’ is identified with the notorious Toramāṇa, who, in this way, likewise becomes a Śrāvakākā.


147. The word ‘Hari’ is found to be used in this very same sense by the author of the Vaḍnagar Fort Prāśasti, in which King Kumārapāla of Gujarat is described as ‘Harir iti jñātaḥ prabhāvāj jane’; vide Muni Darśanavijaya’s article in Jaina Satya Prakāśa, 1.1., p. 159, Note.

148. For Samudragupta, vide the Allahabad and Eraṇ Pillar Inscriptions (Sircar, 1.1., p. 254ff.). for Candragupta the Mathurā, Udayagiri and Meharauli Inscriptions (1.1., p. 269 ff.), and for both V. A. Smith (1.1., p. 297 ff.), R. S. Tripathi, Religious Toleration under the Imperial Guptas (I. II. Q., XV, p. 1 ff.), and R. N. Dandekar, 1.1., p. 44 ff.

149. On coins: vide Ojha, 1.1., p. 158 ff.

150. Vide the Allahabad Pillar Inscription, Sircar, 1.1., p. 156, Para 17.

151. Vide the colophon of the preserved part of Samudragupta’s Kṛṣṇaparīcita, as per the notice of ‘S.R.S’ in Indian Culture, Vol. X, p. 78f.

152. Vide V. A. Smith, 1.1., p. 347, as well as the notice of D. B. Diskalkar in the Journal of the Numismatic Society of India, Vol. V, Part II, p. 136 f., for which reference I am indebted to Mr. S. L. Katre, my colleague at the Scindia Oriental Institute, Ujjain.

153. A. S. Altekar, A New Gupta King (J.B.O.R.S., XIV, p. 223 ff. and XV, p. 134); D. R. Bhandarkar, New Light on the Early Gupta History (Mālaviya Commemoration Volume,
1932, p. 189ff. ); K. P. Jayaswal, Candragupta II and his Predecessors ( J.B.O.R.S., XVIII, p. 17 ff. ); V. V. Mirashi, Further Light on Rāmagupta ( I. A., 1933, p. 201 ff. ); N.N. Das Gupta, Rāma Gupta ( Indian Culture, IV, 1937, p. 216 ff. ); Jagannatha, ‘Some Observations on the Reign of Chandragupta II; Vikramāditya’ ( N.I.A., II, 1940, p. 685 ff. )

154. Vide Rājaśekhara, Kāvyamīmāṁsā, the stanza quoted by Jagannatha, 1.1., p. 689, Note 13; further references can be found in Pt. Bhagavaddatta’s Bhāratavarśa kā Itihāsa : Ādiyuga se Guptāsāmrājya ke Anta Taka, Lahore, 1940.

155. Jagannatha, 1.1., p. 686. This record was composed in 871 A. D.

156. 1.1., p. 687. My interpretation of this stanza deviates from that of the author of the article under reference.

157. Udayagiri Cave Inscription, Sircar, 1.1., p. 271.

158. Sircar, 1.1., p. 273.


160. 1.1., p. 258, Para 25.

161. 1.1., p. 255, Para 5.

162. 1.1., p. 259, Para 25.

163. 1.1.


165. 1.1., Para 27.

166. 1.1., Para 26 : the translation of this passage is as given by D.B. Diskalkkar, Selections from Sanskṛta Inscriptions, Part II, p. 47.

167. 1.1., p. 256, Para 15.

168. 1.1., p. 255, Para 5.

169. 1.1., p. 256, Para 15.

170. 1.1., p. 256, Para 16.

171. Allahabad Pillar Inscription, Sircar, 1.1., p. 259, Para 28f., as well as following records.
172. 1.1., throughout.

173. Do.


175. 1.1., p. 258, Para 23 f.

176. 1.1., throughout.

177. 1.1., p. 258, Para 22f.; p. 162, Para 24.

178. 1.1., p. 259, Para 26, and following records.


180. 1.1., p. 255, Para 5f.; p. 256, Paras 15f.; p. 259, Para 26 etc.


182. Allahabad Pillar Inscription, 1.1., p. 258, Para 25; also p. 161, Para 21 f.

183. 1.1., p. 259, Para 27.


185. 1.1., p. 256, Paras 11, 13, 17, 18; p. 259, Paras 26 and 30 (St. 9); and p. 261, Paras 13, 16 and 23.


188. 1.1., throughout.


191. An idea of Samudragupta's personality can be formed from a perusal of Radha Kumud Mookerji's note 'Character of Samudragupta from his Inscription and Coins in Indian Culture', Vol. IX, p. 177 ff.

192. Possibly it is an allusion to some passage of Samudragupta's Kṛṣṇacarita, the pertinent part of which is not available: vide supra.

193. Vide the Poona and Rithpur Copper-plate Inscriptions of
Prabhavati Gupta, Sircar, 1.1., p. 412 and p. 415.


195. Sircar, 1.1.


198. 1.1., p. 347.

199. Vide my article quoted above.

200. Vide Prabhāvakacarita, 1.1., p. 56, St. 74ff.; Prabandhakośa, 1.1., p. 17, Para 25; Samyaktvasaptatikā-vṛtti, 1.1.; Upadeśaprāśāda, 1.1.


202. 1.1., p. 263, Note.

203. The Gayā and Nālandā Plates of Samudragupta (Indian Culture, Vol. XI, p. 225 ff.)


205. I am sorry to state that manuscript No. 119 of Muniraj Śri Kāntivijayaji’s Bhaṇḍāra at Chhani, which, according to the Jinaratnakoṣa, s. v. ‘Dvātrimśad-dvātrimśikā No. 1’, promises to contain a commentary to the whole of Siddhasena Divākara’s Dvātrimśad-dvātrimśikā by Udayasāgara, contains in reality only a Tikā to the 21st (or ‘Vardhamāna-’) Dvātrimśikā, as I was informed on my request for the loan of this manuscript. It is therefore a fact that so far no commentary to Siddhasena’s remaining 20 Dvātrimśikās, including the Guṇavacanadvātrimśikā, is known to exist.
Jāvaḍa of Mandu*

In the year 1498/99, when Ghias-ud-din Khilji was the ruler of Mālava, his capital Māndapadurga, now known as Mandu (District Dhar) witnessed a glittering festival. It was an Udyāpana festival, such as is still celebrated by Jainas at the end of certain austerities, under presentation of articles suitable to aid religious knowledge, faith and conduct. This udyāpana was of special importance. For at this occasion, the pious Jaina lady Kumari ceremoniously handed over to the Jaina dignitary Vācanācārya Somadhvaja of the Kharatara-gaccha, a gold lettered, illustrated manuscript of the Kalpasūtra, which she had got prepared under great expenses.

The magnificent manuscript, bearing the date of S. 1555, is still preserved. Besides the Ardha-Māgadhī text of the sūtra, it contains an historically informative praśasti of 91 Saṁskṛta stanzas in high-flown kāvyā-style (‘K.P.’), composed in that year by Somadhvaja’s great-grand-disciple Śivasundara Muni and copied in the same year.

In this Kalpa-praśasti, the author not only describes the presentation in detail, but also records (of course not forgetting his own monastic lineage) a complete history of the family of the Jaina merchant Jasadhira of Maṇḍapa, the second of whose four wives the donor Kumarī was. He starts with the seventh ancestor, an influential merchant of Delhi. The family resided at Delhi, till the 4th ancestor, a younger son, emigrated to Mandu, where its junior branch remained settled. To his branch, Jasadhira belonged.

The family was of the Bāhakaṭa-gotra of the Śrīmālī-clan

* Published in the Journal of Madhya Pradesh Itihasa Parishad, Bhopal, No. 4, 1962.
and belonged to the Kharatara-gaccha. Jasadhīra followed the family tradition in being a devout disciple of Ācārya Jinasamudra Sūri, the then living head of this Gaccha. He had acquired the coveted title of Saṅghapati and was known for his religious-mindedness and for many acts of charity, and thus receives his full share of praise in the Praśasti. So do those of his ancestors who likewise excelled by meritorious deeds, while others are mentioned by name.

In the galaxy of all those more or less deserving personalities, somewhat outside the straight genealogical line there are two, who as chance will have it, bear the name of Jávaḍa and were both inhabitants of Mandu and contemporaries at that.

1. Jávaḍa of Kharatara-Gaccha

The less outstanding of these two Jávaḍas was Jasadhīra’s son-in-law, married to Sarasvati, elder daughter of Kumari’s senior co-wife Jhanakū. About him, K. P. has nothing to say, except that he was the son of Saṅghapati Maṇḍana ( st. 54 ). To judge from the scantiness of references to him, this Jávaḍa does not seem to have impressed his contemporaries and certainly was of lesser stature than his famed father, who is sufficiently known from sources other than the K. P., and after whose famed name that of Jávaḍa just trails along by way of an appendage.

Thus the colophons of the manuscripts of the Vasudeva- hindī, dated S. 1528, and of Bhagavati Sūtra, dated S. 1532, both of which Saṅghapati Maṇḍana ( or Māṇḍana ) has got copied for the Manuscript-library of Mandu ( Maṇḍapadurga-citakośa ) proclaim that he belonged to the Ṭhakkura-gotra of the Śrīmālī-clan and to the Kharatara-gaccha. He was a son of Saṅghapati Jayatā and his wife Hīmī and had proved his loyalty to the Jaina faith by many pious deeds, such as temple-consecrations, installations of idols, celebrations of the ordination etc. of ecclesiastical dignitaries, mass pilgrimages, had performed acts of charity, like the opening of almshouses ( Satrāgāra ) and, last but not the least, had caused the whole
Jāvaḍa of Mandu

*Siddhānta, i.e.,* the sacred books of the Jainas, to be copied for the above mentioned library, a praiseworthy enterprise indeed, at a time when there were no printed books. All this, so it is stressed, he achieved by spending large amounts of money, honestly earned by his own hands. The *Vasudevahīṃḍī* colophon mentions his wife Līlāde and his sons Khīma and Kāraṇa, but not Jāvaḍa, while the *Bhagavatī* colophon names as his sons Saṅghapati Khimarāja and Saṅghapati Jāu, the latter being of course, an alternate form of Jāvaḍa, and even adds the name of the latter’s son Nīnā.

Inscriptions confirm that Maṇḍāṇa (or Māṇḍāṇa), son of Jayatā of the Śrīmāli clan, did install *Tīrthaṅkara* images, and proclaim that he had them consecrated by Jinacandra Sūri, the 57th pontiff of the Kharatara-gaccha, and as such, predecessor of Jinasamudra Sūri, who was mentioned above as Jasadhīra’s Guru11. One inscription12, dated S. 1524, says that in that year, he installed an image of Śreyāṁśa (the eleventh *Jīna*) at Maṇḍapa-durga. It mentions that he was of the ‘Ṭhākura-gotra’, but is silent about Jāvaḍa, unless ‘Jhāñjhaṇa’ is a misreading of that name. Another inscription13, dated S. 1533, contains the name of Maṇḍāṇa wife Līlāde and that of his son Jāvaḍa, and records that in that year, Maṇḍāṇa installed the Supārśva statue (a Paṅcatīrthī) on which it is inscribed. Here no place-name is given, nor is the *gotra* specified.

There can be no doubt that the Maṇḍāṇa (or Māṇḍāṇa) and his son Jāvaḍa (or Jāu) of these colophons and inscriptions are the same persons as those mentioned in st. 54 of K. P.14

This concludes the scanty record about Jāvaḍa of the Kharatara-gaccha, who, far from following in the footsteps of his generous and far-sighted father and his large-hearted father-in-law, has done nothing that could, to the best of our knowledge, justify the mention of his name, were it not for the confusion he has created by being mixed up15 with his illustrious namesake, Jāvaḍa of the Tapāgaccha, the subject of this article.
2. Jávāda of the Tapā-gaccha

This other Jávāda was a cousin of Jasadhīra (K. P. st. 31-42), his mother Suhagū being the youngest paternal aunt\(^\text{16}\) of the latter. Jávāda’s father was Rājamalla, who, though K. P. (st. 41 f.) merely mentions his name, was a person of some consequence according to other sources to which we shall revert later.

The main biographer of Jávāda and his family is the Jaina poet Sarvavijaya Gāni, whose monastic lineage\(^\text{17}\) goes back to the 50th Tapā-gaccha pontiff Ācārya Somasundara Sūri\(^\text{18}\). He is the author of two Sāṁskṛta Mahākāvyas, the Ānanda-sundara (An.)\(^\text{19}\) and the Sumati-sambhava (Su.)\(^\text{20}\), both preserved in manuscripts, but not yet accessible in print.

The Ānanda-sundara (sub-title Daśa-śrāvaka-carita) renders, as both the titles indicate, the stories of the foremost ten laymen of Mahāvīra, starting with Ānanda, the first of them. It is based on the canonical Uvasaga-dāsāṇa, the 7th Aṅga, and has 8 adhikāras. It must have been composed very shortly before the copying year of the oldest Ms., S. 1551, as it mentions Jávāda’s idol installations of S. 1547 (An. Praśasti, st. 16) and seems to presuppose Jávāda’s Guru, Ācārya Sumatisādhu Sūri\(^\text{21}\), the 54th Tapā-gaccha pontiff, who died S. 1551, as still alive (1.9). This work contains, besides various stray references to him, a detailed account of Jávāda’s family history from the 6th ancestor onward, justified by the fact that the poet wrote this work at Jávāda’s suggestion and insistence.\(^\text{22}\)

Sarvavijaya’s second poem, the Sumati-sambhava, bears a title which appears, at first sight, tantalizingly familiar to the pious Jaina, as it suggests the names of the two successive Tirthaṅkaras Sumati and Sambhava, who, in reality, have nothing to do with it. For it is nothing but an account of the life and doings of Ācārya Sumatisādhu Sūri, who was mentioned before already. As it contains a description of Jávāda’s idol installations of S. 1547, it must have been composed between that year and the date of copying.
of the only known manuscript S. 1554. Since the last portion is missing, it cannot be said whether or not it covered the hero’s death (S. 1551). Yet from the title (sambhava) it appears most likely that it did not, which would fix S. 1551 as the *terminus ante quem*.

This poem devotes two of its eight Sargas, viz. VII and VIII, to Jávaḍa, as the chief devotee of the hero. Yet of Jávaḍa’s ancestors, only his grandfather Golha and his father Rājamaṇḍa find mention therein. This might be interpreted as an indication that it was composed after the An., where the whole pedigree is given, and that the poet did not want to repeat himself.

Some information about Jávaḍa, mostly concerning social and religious services rendered by him, is contained in Śivasundara’s above-mentioned contemporary K. P. (st. 42-45 and 60).

A reference to Jávaḍa is also found in the Gujarati *Māṇḍavagadha Caityaprawādi* by Khemarāja Gani alias Kṣemarāja Gani, a monk, disciple of Somadhvaja Vācanyācārya (vide above), approximately contemporary according to the testimony of another of his works, dated S. 1546.23

Another, likewise contemporary source is Somacaritra Gani’s *Guru-guna-ratnākara Mahākāvyya* (Gu.),24 a Sanskrit biography of Ācārya Lakṣmisāgara Sūri, the 53rd Tapāgaccha pontiff25, composed in S. 1541, which throws light on Jávaḍa’s pilgrimage.

Then, there is the *Tapāgaccha-paṭṭānutkrama-gurvāvali Canda*, composed in S. 1570 in Gujarati verses by ‘Vibudha-vimala-siṣya’ (Vib.),26 and the quite recent *Laghupausālika-gaccha-paṭṭāvali* (La.),27 both of which refer to Jávaḍa’s idol installations.

**Lineage:**

Jávaḍa belonged to an ancient, highly respected and wealthy family. This can be deduced from the fact that all the links in the chain of his ancestors (except Hāparaṇa) were ‘Sanghāpatis’, which means that they had at least once taken out a mass pilgrimage, an affair which in those days implied enormous courage, social
credit and wealth. Three of them also were connected with the court
of the rulers of Mālavā, viz., Hāparāja, who seems to have been
something like a master of Protocol\textsuperscript{28}, Golha, who is called a
favourite of the ruler\textsuperscript{29}, and Jāvaḍa’s father Rājamalla, who is
specified as an “ornament of the assemblies of Mālavā-pati
Mahimunda.”\textsuperscript{30}

Most of them are extolled for their charity and piety, last but
not least Rājamalla, famed for the sumptuous reception with which
he welcomed his Guru Lakṣmīṣāgara Sūri ( vide above ) at Mandu,
spending 60,000 Taṅkas on pomp and show and on alms for the
poor. The sojourn of this popular and learned dignitary at Mandu is
confirmed by inscriptions on statues of Tīrthaṅkaras consecrated by
him there in the years S. 1517, 1520, 1521 and 1524, which
approximately date Rājamalla’s feat.\textsuperscript{31}

**Official and Social Position:**

True to family tradition, Jāvaḍa himself occupied a
respected position at court, for Sultan Ghias-ud-din always honour-
red him\textsuperscript{32} and gave him the title of ‘Grand Merchant’\textsuperscript{33} and the
responsible post of Treasury Officer\textsuperscript{34}, so that he was referred to as
the Sultan’s Minister\textsuperscript{35}. Sometimes he is alluded to as Jāvaḍendra\textsuperscript{36},
an epithet which besides his position of power, also hints at his
fabulous wealth, just like the title ‘Little Śālibhadra’\textsuperscript{37}.

Expressive of his social prestige is his designation “Prince
of the ‘Śrīmālī clan’\textsuperscript{38}, which occurs repeatedly.\textsuperscript{39}

**Pilgrimage:**

In his religious community, Jāvaḍa was held in high esteem,
as the epithet ‘Saṅghanāyaka’\textsuperscript{40}, and the regular title ‘Saṅghapati’\textsuperscript{41},
show. The latter title he obviously acquired on his pilgrimage to
Arbuda\textsuperscript{42} ( modern Abu ) and Jirāpurī ( modern Jiravla )\textsuperscript{43}, both even
now famous Jaina places of pilgrimage. For the sources do not
speak of any other pilgrimage made by him, while on the other hand,
they stress the vastness of the crowds of pilgrims he took along with
him, and tell about the large amounts of money he spent on them on
Jāvaḍa of Mandu

this pilgrimage. *K. P.* says that Jasadhīra himself was one of the pilgrims. *Gu.* describes with satisfaction how ‘Mantriśa Jāu of Maṇḍapa’, with his pilgrim party, joined at Ratlam, other troops of pilgrims coming from Ujjain and Dhar, and how the three parties, forming one long army, proceeded together to Idar, where they ceremoniously made their obeisances to the head of their Gaccha, the great Ācārya Lakṣmīśāgara Sūri, who was mentioned above as Rājamalla’s Guru, and as the hero of the Guru Guṇaratnākara. From there they proceeded to Abu and Jiravla, then returned via Sirohe, to Malava, all the time celebrating religious festivals, fasting and feasting, and happily indulging in the sumptuous donations made by their open-handed leaders, and in the sight of the holy places with their gorgeous temples. Luckily, this pilgrimage can be exactly dated with the help of an inscription in the Lunavasahi Temple of Abu, which commemorates, with an obeisance to Neminātha, the 22nd Jina, the pilgrimage made to this place by Saṅghapati Jāvaḍa, son of Saṅghapati Rājā (i.e., Rājamalla) of the Śrīmālī clan and of his wife Suhava (i.e., Suhāgu, vide above), of Maṇḍapa-durgā, in the company of his wife Dhanīṇā and other family members, in S. 1531.45

**Welcoming the Guru:**

Jāvaḍa, just as he had followed in his father’s footsteps on paying his respects to Ācārya Lakṣmīśāgara Sūri, remained a devotee of the Gurus of the Tapā-gaccha. His special allegiance was concentrated on Lakṣmīśāgara Sūri’s successor, the already referred to Ācārya Sumatisādhu Sūri, to whose sagacious guidance his much extolled actions are traced back by his biographer. Sumatisādhu Sūri, while touring Gujarāt, had been invited to Mandu by Jāvaḍa and was welcomed by him with a grand reception, which is described in detail.46 Special attention is drawn by the poets on the manifold musical instruments used by the bands (among others 84 pairs of drums) and the deafening sound they produced, the rows of elephants and decorated horses, walking in the pompous process-
ion, the costly garments and other articles of value distributed by the Seth, and the jubilations of the delighted populace, including even its Mohammedan element. A picture indeed which it is difficult to imagine, when looking on the fields of ruins which are today's Mandu!

Acceptance of the twelve vows:

The first action to which his Guru's presence inspired Jávada, was the adoption of the 12 laymen-vows which in the eyes of his biographer, place him in a line with the great Śrāvakas of the past: King Śrenīka, Emperor Samprati, the kings Kumārapāla and Āma, and Seth Śālibhadra.

The first five among those twelve vows are grouped together as Ānuvratas, being relaxed versions of the five Mahāvrata of the ascetics. The first vow, that of Ahimsā, as well as the second, that of Truthfulness, was adopted by Jávada in the conventional form. So was the third, that of non-stealing, but with the additional relaxation of merely promising carefulness in the removal of pests (which obviously are acknowledged as the legitimate 'proprietors' of whatever substance they are found in).

Under the fourth vow, that of Chastity, Jávada, promising conjugal fidelity, reserved to himself the right of possessing 32 women, doubtlessly in imitation of the example of the just-mentioned Śālibhadra, who is said to have had this very number of consorts, only with the difference that he left them all to become a monk. According to the sources, Jávada had in fact four regular wives, whose names are handed down. The rest could have been concubines, in conformity with ancient Rājpūta custom, which was still in vogue, even in Jaina families of Rājpūta origin, a few generations back.

By the fifth vow, that of non-attachment, which demands limitation of one's property, fixed in regard to number or quantity for life-time, Jávada reserved to himself, in this order, the possession of 1,00,000 mounds of grain; 1,00,000 mounds of ghī and oil;
1,000 ploughs; 2,000 plough oxen, 10 houses and markets; 4 mounds of silver; 1 mound of gold; 4 mounds of pearls; 300 mounds of gems; 10 mounds of base metal; 20 mounds of coral; 1,00,000 mounds of salt; 2,000 mounds of molasses; 200 mounds of opium; 2,000 asses; 100 carts, 1,500 horses, 50 elephants, 100 camels, 50 mules, 20,00,000 Taṅkas. Figures which allow us to form an idea of the establishment of a ‘vyavahārī-śiroratna’ of ancient Mandu.

The second group of vows, the three ‘Gūṇavratas’, comprises the 6th, 7th and 8th vows. Under the 6th, Jāvaḍa restricted the radius of his movements to 2,000 gavyūṭi in the horizontal directions and to 1/2 gavyūṭi and two yojana each upward and downward. Under the 7th, which sets limits to the number and quantity of articles of daily consumption and use, he pledged himself to use at the utmost, p. d. 4 seers gḥī, 5 seers grains, 5 pitchers of drinking water, 100 varieties of vegetables, 500 fruits by number, one mound by weight, 2 mounds by measure, 4 seers sōparī, 200 betel leaves, ornaments worth one lac, ointments worth 100 Taṅkas, one mound flowers, 8 jars of bathing water, 7 suits of garments and other articles similarly restricted, which form a long list. The 8th vow, which limits such articles and actions as would involve unnecessary discomfort to fellow-creatures, Jāvaḍa promised, among other items, to use only water sterilized by boiling, to get only a limited number of garments dyed, not to gamble, not to accept a post like Kotavāla, Prison-superintendent, etc.

The last four of the 12 laymen-vows, viz., ninth to twelfth are the Śikṣā-vratas, the ninth enjoining the performance of the traditional religious practices at fixed intervals, the 10th imposing further limits on items already touched in a more general way by previous vows, such as sexual intercourse, distances of daily walking, riding etc., daily routine, which may only be begun after viewing a Jina image, while the eleventh makes the Pauṣadha rite (living like a monk for a fixed time) compulsory, and the twelfth binds the laymen to perform certain acts of charity, hospitality and religious
service, defined by timings and by amounts of money to be spent thereon.

Each and everyone of the restrictions and promises settled by Jāvaḍa is minutely recorded by the latter’s biographer, who was understandably eager to present to the world the picture of this ideal Śrāvaka, shining forth among the devotees of his sect, whom his faith inspired to such self-discipline.

That Jāvaḍa was faithful to his pledges, particularly those taken under the tenth vow, can well be inferred from the lavish donations he made at every suitable occasion, from his biographer’s assertions that he “equipped the earth like an almshouse”, from the description of the thoughtful way in which he draped all the rivers, lakes and wells of Mandu with cloth, to protect aquatic life and, last but not the least, from the numerous Tīrthaṅkara statues which he installed.

Statues Installed

These statues were installed by Jāvaḍa and consecrated by his Guru, Ācārya Sumatisādhu, in one grand collective ceremony at Mandu in S. 1547. They were 104 statues in all, viz., one of each of the 24 Tīrthaṅkaras of Bhārata of the past world period, one of each of the 24 of the future, and one of each of the 24 who lived in this world period, moreover one of each of the 20 ‘Viharamānas’, i.e., those Tīrthaṅkaras who are believed to be living now in other, distant worlds, three collective relief plaques of 24 each, one collective relief plaque of the 20 Viharamānas, and six Pañcatīrthīs, all fashioned in brass, besides one silver statue weighing 23 seers, and one of gold, weighing 11 seers. They were lavishly adorned with jewel-studded parasols and precious ornaments, so much so that Kṣemarāja in his above-mentioned Caityapravādi (st. 22) praises Jāvaḍa’s statues of silver, jewels and gold as show-pieces, worth being visited by pilgrims, and even K. P. (st. 44) especially mentions them, when taking Jāvaḍa’s name. The rites and celebrations marking these consecrations, the pomp and show displayed, the
presentations made by Jávaḍa, the magnificent ritualistic paraphernalia dedicated by him, and the crowds which and come from all parts of India (the list of geographical names enumerated fills alone two stanzas), all this is described in minute detail by Su. in 23 stanzas, perhaps with the intention of laying down for record the ideal way in which such an important function should be arranged. Vi. devotes 17 verses to it, describing even the items of food served to the guests. According to him, the consecration festival cost Jávaḍa 15 lacs.

The Temples

The fabulous generosity of Jávaḍa has led modern admirers to the statement, for which there is no evidence at all, that he also constructed five big temples of the Tīrthaṅkaras Rśabha, Śanti-nātha, Neminātha, Pārśvanātha and Mahāvīra at Mandu. This seems to be an inference unjustifiably made on the basis of Ān. I-5, where, by way of a ‘Maṅgalācaraṇa’, these five Tīrthaṅkaras are extolled and then their blessings invoked in st. 6.

मण्डपकङ्कुशकङ्कः पश्चायते जिनेन्द्रः ।
शाखारी जावेदेन्द्रस्य प्रस्त्रा सन्तु सन्ततमः ॥ ६ ॥

“At the beginning of the book, these five Jinas, ornaments of the city of Mandu, be always gracious to Jávaḍendra.”

Why the poet chose just these five Jinas, he knows best himself. Mahāvīra’s inclusion may have been felt desirable, because the heroes of the poem were all his direct devotees.

In no case, however, could this stanza form a basis for the inference that the temples of those five were the main temples of Mandu. For in his Caitya-pravādi mentioned before already, Kṣemendra Gaṇi, reporting a pilgrimage to the representative sacred places in and around Mandu, names and describes the five temples of Pārśva, Supārśva, Śanti, Sambhava and Ādinātha (Rśbhanātha) of Mandu itself, besides 17 of places of its vicinity, such as Tarapur, Dhar, Hoshangabad (which at that time probably were under the jurisdiction of the Sultan of Mandu) as essential
for inculsion in the Pravâdi. It can well be taken on his authority that
the five temples mentioned by him were the main temples of Mandu
proper at that time.

The representative character of the temples of Pârśva and
Supârśva of Mandu is anyhow confirmed by the contemporary K. P.
st. 1:

श्रीभवादिःप्रभेषबुधायस्य
श्रीभवादिःसुपर्षानित्योवरस्य स्मातेम सतये ॥ ५ ॥

“May Pârśva and Supârśva, two heavenly trees, as it were
standing on the ground of Meru-like Mandapa, be a blessing to good
people.”

Besides, every Jaina knows that especially Supârśva has
always been considered as the Lord of Mandu, as in the Gujarati
poet Śabhadâsa’s much quoted verse:\n
माण्डबागढऩो राजियो नामे देब सुपृस ।
अश्वत्थ कहे जिन समरतां पहोचे मनों आस ॥ ५ ॥

Supârśva as deity of the Jainas at Mandu is also mentioned
in Ratnamandira Gañi’s Upadesataràngini (p. 135), in Khemâ’s
Vṛddhacaityavandana, in Śilavijaya’s and Subhâgyavijaya’s
Tirumâlâs etc. throughout the last centuries but one.

That these five temples, or any one of them, or for the matter
of that, any Jina temple whatever, was built by Jâvâda, is not even
hinted at anywhere in literature nor epigraphy. On the other hand, it
is certain that in Jâvâda’s time, the number of Jaina temples of
Mandu was quite considerable. It cannot be said, though, what had
happened by then to all those 700 temples, stated by Muni Jayâ-
nanda in his Nemâd Pravasâ Gitikâ to have been in existence at
the time of his pilgrimage in S. 1427, when the number of inhabi-
tants of Mandu was 3,00,000 ! Anyhow, it would lead too far, were
we to enter here into details of the previous history of the Mandu
Jaina temples, which would have to include Pethâda’s famous
constructions. Suffice it to say that in Jâvâda’s time, at least those
104 temples were doubtlessly in existence, in each of which he
installed one of his idols (Su. viii. 14):

स्वरूपयुक्त देवालयस्तुक्षुङ्क्षुः: शतं ते चतुर्भि: समं चिंत्रचक्षुः।
कसत्कण्डकोरीर्मिलासतोरणश्रीरतः: सिप्न्युर एव छण्टाष्टाभिः।

"There, 104 temples are gleaming, with high pinnacles, bright and handsome, with shining engravings, bearing beautiful arches, having the shape of elephants, with numbers of bells."

This tallies with Vi., st. 75;

अभिनव देवालयक देवारा शत उपरि च्यारखः चहवाला।
कणय रजत पीतलमय करीय विंच प्रतिष्ठा जग साधारिष।

"In 104 four-roomed temples, abodes of the gods, all new, the consecration of gold, silver and brass images was performed and the world made better."

This amply suffices to allow us to form an idea of the splendour and prestige which Jaina culture could boast of in Jávāda’s time. One would feel inclined to know what is left of all this glory, so eloquently extolled by devout poets: do we only have their high-flown words vouching for it?

Epigraphic Evidence

By a lucky chance, some statues, bearing pertinent inscriptions, have escaped the general destruction, which transformed Mandu, the ‘City of Joy’, into a field of ruins, surmounted by a few awe-inspiring, gaunt Islamic piles. For, pious Jainas hurried those precious idols away in time, giving them places in temples outside Mandu, where they are still worshipped.

Out of those 104 images and reliefs which Jávāda installed, three statues of Jinas of the past period, viz., Anantavirya68, Svayamprabha69 and Padmanātha70, two of those of the present period, viz., Abhinandana71 and Neminātha72, one of the Viharamānas, viz., Viśālanātha73, and all the three Pañcatīrthas, viz., Kunthu74, Śānti75 and Pārśva76, i.e., in all nine statues, are preserved. After correction of some obvious misreadings, it is seen that they all bear, besides the place-name Maṇḍapa, the date of the consecration
as specified in *Su. viii, st. 7. viz.*, the 13th Māgha, Bright Half, S. 1547, the name of the donor Jávaḍa of the Śrīmālī-clan, and, mostly, those of his four wives, his son Hīra with wife, his adopted relation Lalā, all the ancestors, except Hāparāja, with their wives, and Rājamalla's elder brother Meghā and sister Śānī, all of whom are also found in one or other of the literary sources. They also agree with the latter as well as with one another in naming Ācārya Sumatisadhu Sūri, successor of Ācārya Lakṣmisāgara Sūri of the Tapā-gaccha as the consecrating dignitary, and in mentioning (with one exception) that 104 statues were simultaneously consecrated there and then.

The mathematical precision with which, in this way, statements and figures of literary sources are confirmed by epigraphic evidence, forms a splendid vindication of the historical value of the much-maligned Jaina literature and should entitle the researcher to trust it even in cases where there happens to be no epigraphic material to bear it out.

This presupposes, however, that the texts are interpreted with true philological accuracy and with the unprejudiced endeavour to find out the truth and nothing else the truth. Otherwise, pseudo-history is created, as has happened in the case of the object of this article, Jávaḍa, who, contrary to all evidence, or in absence of it, has in all earnest been reported to have adorned Mandu with temples, to have caused the gold-lettered *Kalpa-sūtra* manuscript to be written, to have installed stone idols, and to have belonged to the Kharatara-gaccha.

It is hoped that this small study has succeeded in revealing a minute, but true picture of a phase of Jaina cultural history, which, though restricted to the narrow limits of Old Mandu, may well be taken as representative of the India of that time, for Jainism with its ever wandering, ever teaching, ever respected monks has never allowed itself to remain confined within geographical boundaries.
References
1. Modern Hi. उजमणा।
2. K. P., st. 89 “जस्थीर-सह्सनायक-पत्नी कुमरिः”
3. His pedigree goes back to Jinakuśala Sūri, the 50th pontiff of this gaccha, vide K. P., st. 80ff.
4. Cf.: अगरचन्द नाहटा, माण्डवगढ के श्रीमान् जस्थीर की लिखाई हुई स्वर्णक्षरी प्रति, “विक्रम”, चैत्र २०१०, पृ २२-२६।
5. K. P., st. 80 ff. and 91.
6. A copy of this Praśasti was most obligingly placed at my disposal by Shri A. Nahta.
7. K. P., st. 52.
12. विनयसागर, प्रतिष्ठालेखसंग्रह, सं ६५१।
13. बही, सं ३५३।
14. This Mandana or Maṇḍana must not be confounded (as has happened) with his several contemporary or nearly contemporary namesakes, particularly the somewhat earlier author Mantrī Mandana, who likewise lived at Mandu and likewise belonged to the Śrīmālī clan and the Kharatara-gaccha, but was a son of Bahada and belonged to the Sonagara-gotra. Re him vide M. D. Desai, Short History of Jaina Literature (Bombay, 1933), pp. 698-704 etc.
16. Not sister, as represented by A. Nahta, in his article in ‘Vikram’ 1. 1. for K. P. clearly states that she was a
daughter of Jasadhira’s grandfather Jagasimha, and therefore a sister of the former’s father Jasavira.


19. Cf. : M. D. Desai, Short History of Jaina Literature, f. 755; the references and quotations relating to the first 12 stanzas of this text are taken from an extract from P. Peterson’s “Fifth Report of Operations in Search of Sarvaṅga Manuscripts in the Bombay Circle”, 1896, No. 625, kindly placed at my disposal by Ācārya Vijayendra Sūri; those relating to other portions of the text are from manuscript No. 703 of the Bhaktivijayaji Bhandar of the Atmananda Sabha, Bhavnagar, kindly lent to me by the latter ( a rather incomplete manuscript ).

20. Cf : मैवरलाल नाहटा, “श्री सुमतिसम्भवनायक ऐतिहासिक काव्य को उपलब्धि”, जैन सत्यप्रकाश २०, २-३, प. ४४ ff. My references and quotations refer to a photostatic copy of manuscript 7305 of the Asiatic Society of Bengal, Calcutta, kindly lent to me by the ever helpful and generous Shri Agarchand Nahta. This manuscript is the only one known so far of this text and is very defective, as not only the 5th and 6th leaves are missing, but also the whole last portion from the 20th leaf onward, which must have contained the final stanzas 31-43 of the 8th Sarga ( for the 19th leaf ends with st. 30, while the last, unnumbered leaf begins with st. 44 ), which B. Nahta does not mention. In the process of copying too, text portions, such as VII. 74 and VIII. 25 have got lost.
25. Vide Jain Gurmata Kavio II, p. 721 : he became pontiff in S. 1517 and cannot have died before S. 1557, the date of his last consecration-inscription : Nahar, Jaina Inscriptions, II, No. 1773.
28. An. p. 7 : “नृषिदिसंसदि योद्रवभाष”।
31. An. p. 12, Su. vii, 18 f. : vide for the inscription of S. 1517 : मुनि धुर्वल्लभविजय, “श्री माण्डलवाणी महत्त”, जैन सत्यप्रकाश, भाग 7, अंक 9, पृ 26, नं 7; for S. 1520 : आ विजयधर्म सूरि, प्राचीन लेख संग्रह, भाग 1, भावनगर 1929, नं 342; आ बुद्धिसागर सूरि, जैन धातुप्रतिमालेखसंग्रह, भाग 2, बड़ोदरा 1924, नं 408; for S. 1521 : विनयसागर, प्रतिलेखसंग्रह, भाग 1, कोटा 1953, नं 614; मुनि धुर्वल्लभविजय, 1.1., पृ 27, नं 9; आ बुद्धिसागर सूरि, 1.1., नं 149 एवं 257; नाहर 1.1.2, नं 1614 and for S. 1524 : विनयसागर, 1.1., नं 643।
32. An. p. 14 : ‘सदा ददातीह यस्य बहुमानम्’।
33. Vi. 73 : ‘वहावहारिविवृद्ध’, reiterated in An. colophons ‘व्यक्तिरिषोरल्लभकारिः’।
34. An. colophons : ‘गजधारिकारी’।
37. An. colophons; Su. VII colophon; ‘लघुशालिमद्रेति विरुद्धप्रसिद्ध’ also reflected in An. I. ii. Śālibhadra is the well-known Croesus of Jaina tradition and plays a great part in legendary literature. According to Thānāṅga III and its commentary 10, he was a contemporary of Mahāvīra.

38. ‘श्रीमालपूपाल बिरुद्’ vide An. I. 15 and Su. VII colophon. The reading ‘श्रीमालवपुपाल’ in the letter place is proved a lapsus calami by the metre of the former: B. Nahta’s article in Jaina Satya Prakash, 20, 2-3, p. 44 (mentioned earlier) has to be corrected accordingly.


41. An. colophons, An. p. 13, K. P. 45, Vi. 73, 82, 92.

42. Su. VII. 24 f.; K. P. 60; Gu. V. 64-132.

43. 30 m. from Abu Road Station.

44. The mother of his only son Hira, A. T. st. 18.


46. Su. VII. 26-33 and Vi. 73 ff.

47. Su. VII. 28: ‘घन-खान-मलिकक ……’

48. Su. VII. 34-70.


52. 1 gavyūṭi = 4 miles (?); 1 yojana = 9 miles (?).


54. K. P. 43.

55. Su. VII, 2 ff.; Vi. 75 ff.

56. A ‘Pañcatīrthi’ is a statue surrounded by an ornamental frame of the same material as the statue, with four small Tīrthankara images in relief.
57. Not 22, as is often stated, one writer copying the mistake from the other. Vide Su. VII, 6. 'रौप्य त्रयोविशंतिसेरिकैका'।

58. Su. VIII. 6. 'हैमो च सैकादशसेरस्वका'।

59. 'हृद्धर्मण्मणंभवभवनि भगवद्भवनि चोठकारयत्'।

60. मुनि यतीन्द्रविजय, श्री यतीन्द्रविहार-दिग्दर्शन, भाग 4, सं 1993, पृ 203, reiterated by A. Nahta in this Journal No. 2, p. 80 f.


62. The text is quite clear on the point that out of 22 temples on the pilgrims' route, only those five are of Mandu proper, though A. Nahta in this Journal No. 2, p. 79 f. takes all 22 as located within the town of Mandu.

63. From his 'Caityavandana'. This poet's works fall into the period S.1666 to 87; vide Jaina Gurjara Kavio, l.1., l., p. 409 ff.

64. S. 1520 Published in Benaras, Vîra S. 2437.

65. S. 1619 ( ? ) vide. क्रांतोऽ, त्रण प्राचीन गुजराती कृतिओ, अहमदाबाद 1951, पृ 25-26।

66. S. 1746 and 1750; vide विजयधर्म सूरि, प्राचीन तीर्थमाला संग्रह, सं 1978, पृ 101, पृ 73।

67. Published in : मुनि न्यायविजय, जैन तीर्थनी इतिहास, अहमदाबाद, 1949, पृ 411।

68. Now in Ahmedabad : Buddhisāgara, 1. 1. 1, No. 861.

69. Now in Ahmedabad : Buddhisāgara, 1. 1. 1, 1, No. 1074.

70. Now in Baroda : Buddhisāgara, 1. 1.; II, No. 316.


72. Now in Kheda (Gujarat) : Buddhisāgara, 1.1., II, No. 454.

73. Now in Cambay : Buddhisāgara, 1.1., II, No. 614.

74. Now in Agra : Nahar, 1.1., II, No. 1472.

75. Now in Vijapur : Buddhisāgara, 1.1., No. 428.

76. Now in Merta : Vinayasāgara, 1.1., No. 847.
Poetical Biography of Śri Vijaya Dharma Sūri*

Popularity of the Hero

Vijaya Dharma Sūri deceased only six years ago at Shivpuri (Gwalior State), where illness had obliged the indefatigable wanderer to linger, when he was passing there on a walking tour from Bombay to Benares, and where a splendid Memorial Temple has been erected in his honour, combined with a flourishing Boarding School for Jaina boys (the ‘Vīratattva Prakāśaka Maṇḍala’). But even without this visible sign of the gratitude of his devotees and disciples, Vijaya Dharma Sūri could never be forgotten. For in India, his name is engraved in many hearts with the letters of purest reverence, as I experienced myself, while following the traces of his wanderings through Gujarat and Kathiawar last cold weather. Pronouncing the name of Vijaya Dharma Sūri with respect, had the effect of a magic spell, instantaneously causing the hearts of young and old to open, and turning foreigners into friends and brothers in a trice. Not only Mūrtipūjaka Śvetāmbera Jainas, but Sthānakavāsīs and Digambaras and Terāpanthīs too, not only Jainas, but Ārya Samājīs, Vaiśnavas, Śaivas, Parsees, Muslims and freethinkers too, not only sons of Mother India, but great stars amongst European scholars and high officials too, are in the crowd of the late Mahatma’s admirers, disciples, devotees, and friends. Mahārājās, millionaires, and dignitaries even of heterodox sects and creeds, honoured and respected him during his life-time, and still do honour and respect his memory. And even in distant Europe and America, the great Jainācārya’s name is pronounced with sympathy and reverence.

His Personality

And this is no wonder. For Vijaya Dharma Sūri was not only an ideal Jaina Sadhu, but his was a personality of eminence and rare attractiveness. His was a great and liberal mind, which made him just in the appreciation of things good and noble in other sects and religions. His was a warm heart, which made him mild towards poor infatuated fellow-creatures, whom he loved as a father does his own erring children. His was a firm soul, which made him forbearing even towards his adversaries. His was the quick intuition of a genius, who, ages before, knows the demands of coming generations, and his was a sound common sense, which knows the needs and grievances of the present hour, and finds means to redress them. Renowned was he as a writer, a scholar, an orator, and a social reformer.

Literary Activity

Even now, his co-religionists and country-men delight in numerous essays and other writings from his pen, which deal with different aspects of Jaina Religion, and which, learned and devotional at the same time, resulted from a deep study of the Sacred Writings as well as post-canonical Jaina Literature, and which, partly, represent what were originally sermons, recast in book-form. The titles of his chief volumes are: *Jaina Tattva Dīgdarśana* (which originally had been read before the Convention of Religions in India on the 9th April 1909, written in Hindi), *Jaina Tattvajñāna* (in Sanskrit), *Indriya Parājaya Dīgdarśana* (in Gujarati, a Hindi as well as a Marathi translation having appeared later), *Jaina Śīkṣā Dīgdarśana* (in Gujarati, translated into Hindi), *Brahmacarya Dīgdarśana* (in Hindi, translated into Hindi and Marathi), *Puruśārtha Dīgdarśana* (in Gujarati), *Aḥimsā Dīgdarśana* (Hindi), *Ātma Unnati Dīgdarśana* (Gujarati), *Dharma Deśanā*. All these different works (the resp. years of the first publication of which I could not ascertain) appeared in the Series ‘Yaśovijaya Jaina Granthamālā’ in Bhavnagar. The last-named publication, the
Dharma Deśanā, consists of a number of articles, which give a clear idea of the whole of Jaina ethics and dogmatics, and which originally had been published, one by one, in the ‘Jaina Śāsana’ a weekly appearing under the auspices of the Ācārya at Benares, from 1911 till 1914.

Educational Work

All these different writings were meant to, and indeed did contribute a good deal to, the propagation and popularisation of Jainism in India. In order to reach this aim so much the safer, venerable Vijaya Dharma Sūri at the same time resorted to another expedient, viz., establishing a number of Jaina libraries and Jaina educational institutions which, if enumerated here, would make a long list. Well-known are the Viratattva Prakāṣaka Maṇḍala at Shivpuri ( Gwalior ), the students of which are being prepared for the title examinations of Calcutta University, the Yaśovṛddhi Jaina Bālāśrama at Mahuva ( Kathiawar ) and the Yaśovijaya Jaina Gurukula at Palitānā. It was Vijaya Dharma Sūri’s scheme to get trained up, in these institutions, a number of not only indigenous Jaina scholars, but also Jaina teachers and preachers, who would carry the spirit of Jaina religion amongst the masses, nay, even perhaps as far as Europe and America. In this connection, it must also be mentioned that it was by Vijaya Dharma Sūri’s instigation, that Jaina Nyāya and Jaina Vyākarana were introduced as subjects for the Madhyama and Tīrtha Examinations, and the ‘Pramāṇa-naya-tattvā-lokālāṅkāra’ prescribed for the M.A. examination in Nyāya.

Activity as a Scholar

As a scholar, Vijaya Dharma Sūri had made himself a name by his edition of Hemacandra’s Yogaśāstra, along with its author’s commentary, which appeared in Bhavanagar, in the Yaśovijaya Jaina Granthamālā. Of no less import, though less known, are his works on the field of Old Gujarati Jaina Literature: viz., the Aitihāsika Rasa Saṅgraha, Vol. 1-3 ( Bhavnagar 1920-22, Yaśo-
vijaya Jaina Granthamālā) in which 20 old historical Raśas dealing with Jaina ecclesiastical history, have been edited, and the Prācīna Tīrthamālā Sangraha (Bhavnagar, Yaśovijaya Jaina Granthamālā, 1922), a collection of 25 Tīrthamālās, i.e., small epics dealing with Jaina places of pilgrimage and their history, likewise composed in Old Gujarati. Both the collections contain learned and most valuable introductions and ample notes on Chronology, History, Epigraphy etc.

On the field of Epigraphy, Iconography and Chronology, the Ācārya has likewise been an indefatigable worker, since, on his extensive walking tours, he used to collect and arrange all materials he happened to come across. His most valuable works on this field are however still unpublished. Only a small monograph, entitled 'Devakulapatāka' has come out till now, which gives an account of the history of Delwādā (Mewar) and is accompanied by abundant epigraphic material (Bhavnagar, Yaśovijaya Jaina Granthamālā).

Editorial Activity

Another work of Vijaya Dharma Sūri must be mentioned here, which alone would have been sufficient to make his name a lasting one: the foundation of the Yaśovijaya Jaina Granthamālā, 1904, in Benares, which afterwards, was transplanted to Bhavnagar, where it still exists. It was an enterprise destined for the publication of works pertaining to the different branches of Jaina literature such as Kāvyā, Nyāya, Vyākaraṇa, Philosophy, and meant at its time, an astonishing innovation, which—thus many leading dignitaries speculated—would result in attacks on the Jaina tenets and institutions from different sides. But after the prejudice had once been broken by Vijaya Dharma Sūri, many publications of Jaina classical writings and canonical scriptures have followed, undertaken from various sides, and Jaina studies have, since then, ever been increasing in India. If, indeed, attacks on the Jaina dogma did follow, from the heterodox side, they could not but enflame the religious zeal of Jaina champions to a higher enthusiasm and sharpen their mental arms.
Promoting Western Jainology

To what degree Vijaya Dharma Sūri, who could justly be called the father of indigenous Jaina research, has promoted European Jaina studies likewise, this is so well known that I need hardly dwell on it here. There is indeed not a single Jaina scholar in Europe or America but profited in some way or other by the great Ācārya’s tactful and liberal help. Vijaya Dharma Sūri (it is well-known) had cultivated an extensive correspondence with the Western learned circles interested in Jainism, and every scholar concerned with Jaina studies could always firmly reckon on being supplied—on request—with references, advice, manuscripts, books and whatever information or other materials he was in need of, through Vijaya Dharma Sūri’s generous hand. Scarcely any work has been written on a subject pertaining to Jainology during the last about 20-30 years whose author does not own his indebtedness to the venerable Ācārya. From this fact it can be inferred what Vijaya Dharma Sūri’s liberal policy meant for the young science ‘Jainology’. What was Jainology only some decades ago? And what did the West know about Jainism at that time? The number of people who knew something about Mahāvīra and the other Tirthāṅkaras, or who knew the meaning of such important everyday terms as ‘Pratikaramaṇa’, ‘Kāyotsarga’, ‘Śrāvaka’, ‘Śrāvikā’, ‘Samyaktva’, etc., was limited to a few scholars. Whereas, at that very time, nearly every educated European had some idea about Brahmā, Viśṇu, Śiva, about Kṛṣṇa and Rādhā, about the Vedas and Upaniṣads, about Mahābhārata and Rāmāyaṇa, about the beauties of Kālidāsa’s poetry and about Bhartṛhari’s melancholy, about Nirvāṇa and ‘Tattvamasi’, and there was Gautama Buddha’s life painted, in glowing colours, by the masterhand of the Western poet Arnold, a glorious piece of poetry which quickly made Buddhism popular in Europe. Thus, Buddhism had, indeed, become known, and begun to be methodologically explored in Europe, long before anybody had ever heard of Mahāvīra’s teachings. The consequence was that Jainism came to be believed to be but a recent off-shoot of
Buddhism for a long time. All this could happen, since there was nobody in the Jaina community who cared for an exploration or propagation of Jainism in Europe, but there were, quite on the contrary, numerous Sādhus who, in all earnest, did object to the sacred Jaina scriptures being exposed to European eyes and to their being edited, translated and studied with a critical view, for the study of these texts then was considered (and the reader will perhaps be astonished to learn that it is still being considered in certain circles) as a privilege of initiated Sādhus only. Regarded from this standpoint, Śrī Vijaya Dharma Sūri’s indefatigable endeavours in contributing to the creation and advancement of Jainology are a most courageous and important step, which now, being approved of and imitated by a number of enlightened members of the Jaina community, appears so simple and so self-understood.

Devadraavya Dispute

If, in all the above points, Vijaya Dharma Sūri had to face an orthodox majority, who did not share, and sometimes even opposed to, his views, this is still more obvious in another of his great attempts at reformation, viz., the famous ‘Devadraavya-Dispute’, which, some years ago, set the whole community in motion. ‘Devadraavya’ means ‘property of the Gods’ and consists, according to Vijaya Dharma Sūri’s opinion (which is laid down in his pamphlet ‘Devadraavya sambandhi māra vicāro’. Bombay 1920), only of such things which have been deposited before the respective idol with an explicit intention of being offered to the respective deity, such as gifts of money, rice, betel-nuts, almonds etc., which are daily offered in great quantities in all the various Jaina temples. Current custom and opinion, however, used to include in the Devadraavya also the money derived from the so-called ‘Ghi-nti bolt’, a kind of auction of the right of performing certain ceremonies, by which considerable sums of money are being collected. If Vijaya Dharma Sūri’s opinion were to be generally adopted, in
that case enormous sums of money, which, at present, are only spent for the erection and restoration of temples, or, in other ways, for the direct service of the idol, would become available for educational and charitable purposes. Though many communities still cling to the old definition, sanctified by tradition, still there are a good number of towns and villages where the reasonable reform suggested by Vijaya Dharma Sūri, has been carried through, and their number will, of course, increase in the measure in which education and enlightenment of the masses will progress.

Reforming Monastic Customs

Another courageous attack against the gaint ‘tradition’ Vijaya Dharma Sūri had undertaken, when, at the age of nineteen, he had for the first time re-entered his native place Mahuvā, in the garb of a monk. It had come to be an established custom that a Jaina monk, whenever he preached, could do so only in a so called Upāśraya, i.e., Jaina assembly hall, and only sitting in the prescribed posture, the ‘Patiyu’ behind him, on his ‘Pat’, with the ‘Mukhavastrikā’ in one, and the manuscript in the other hand. Thus the public which he addressed, consisted of course, almost completely of Jaina laymen and laywomen. Vijaya Dharma Sūri, however, not content with such an audience, found that it were not his laymen who were so much in need of his teaching, but, before all, those Non-Jainas, amongst whom the gospel of non-violence had not yet been carried. Imitating the noble example of Lord Mahāvīra, he found that it was his duty as a religious teacher to speak before all and everybody who needed enlightenment. Thus, making light of old usage, he began to deliver lectures and public addresses in all kinds of meetings, began to preach in all kinds of public places, in the very streets and bazaars, and sometimes even, standing up-right, under the open sky, before crowds in which all creeds and castes were represented. Thus he created himself a powerful expedient for carrying the Jaina tenets amongst people who had never heard the name of a Tīrthaṅkara before. And this very reasonable innovation
at once met with general approval, being instantly adopted by numerous Jaina monks (and even nuns) of various orders and sects and the number of its imitators still increases from day-to-day.

Touring and Lecturing in Heterodox Countries

Finder of new paths in so many different respects, it is no wonder that the great Jainācārya also found new roads in the literal sense of the word, viz., with reference to his very walking tours. It had become an established custom that Śvetāmbara Jaina monks did never extend their walking tours beyond the limits of sweet Gujarat with its vast population of devoted laymen and laywomen, and its multitudes of comfortable Upāśrayas, till venerable Muniraja Buteravji (alias Buddhivijaya) had also made Kathiawar (and Punjab too) accessible for Jaina monks. Since that time, the road between Ahmedabad, Cambay, Patan, Bhavnagar and Jamnagar formed their traditional march routes, following which they were always sure to find, without difficulty, food and shelter, and a circle of well-prepared and humble hearers of their ‘Vyākhyānas’. Vijaya Dharma Śūri, however, far-sighted and audacious, found the way beyond the traditional limit, to the proud and hostile Benares, the very central place of orthodox Hinduism begging his way, under unspeakable hardships, through a population, which had not the least idea about what a Jaina monk was and what his customs etc. were. And not only did he find his way to Benares but even to the very court and to the very heart of the ruler of that place, who many times paid his respects to the great Jaina Ācārya, after having once become aware of his spiritual eminence. Not only thus much, but he indeed made the haughty representatives of orthodox Hindu hierarchy bow to himself in sincere veneration, made them realize the beauties of his beloved Jaina religion, and even received, from their hands, the title of ‘Śāstraviśārads Jainācārya’. After a fertile activity in Benares, he proceeded to Bihar Old Sacred Magadha, the country where the last Tirthaṅkara was born, initiated, where he wandered about preaching, and from where he went to salvation, but
which is now destitute of Jainism and Jainas, and inhabited by a flesh-eating population, amongst whom not a single reminiscence of the past glories of Jainism has survived. He regarded it his duty as a real son of Mahāvīra, to work there for the re-establishment of non-violence, and even proceeded as far as distant Calcutta, where the initiation of live of his disciples was celebrated with unheard-of splendour and display, and where the very elite of national erudition used to hang upon his lips.

Vijaya Dharma Sūri Bibliography

These few points may suffice to illustrate the fact that the subject of the present booklet is a worthy one, an opportune one, and an attractive one. To support this, it may be added that venerable Vijaya Dharma Sūri’s personality and life has come to form the subject of a great number of books and pamphlets, leaving aside the mass of articles and other contributions to newspapers, magazines, and books. It all the resp. titles could be enumerated here, it would appear that Vijaya Dharma Sūri has been extolled not only in Gujarati, Hindi, Urdu, Marathi, Bengali, Simhalese, Sanskṛta, English, German, French, Italian, but there exists even a highly artistic poem in Prākṛta in his honour, from the pen of the famous Sanskrit writer and poet Nyāya Vijaya, who is one of the Ācārya’s disciples (Benares, Vīra Samvat 2434). Not only this much, but there are even two different text-books for a Pūjā ceremony to be celebrated in his honour, which have been practically used many times (During the last rainy season, I witnessed two Pūjā ceremonies of Vijaya Dharma Sūri in Bombay.). One of the two texts was written by the author of the present ‘Vijaya Dharma Sūri Rāsa’ and bears the title of ‘Śrī Vijaya Dharma Sūrīśvarajī Mahārāja ni Aṣṭapraṅkārī Pūjā’ (Agra, Vīra saṁvataḥ 2451, in Gujarati), the other, composed by Mūnirāja Vidyā Vijaya, the celebrated orator and writer, in India, is entitled ‘Śrī Vijaya Dharma Sūri Mahārāja Kī Aṣṭapraṅkārī Pūjā’ (Bhavnagar, Vīra saṁvataḥ 2451).

Only some of the biographies of Vijaya Dharma Sūri, such
as appeared independently—are named as follows:

**In English:**


**In Gujarati:**

5. Seth Devacand Damji, Śrī Vijaya Dharma Sūri Itivanaprabha, Palitana 1915.
8. Tapu Vasani, Śrī Vijaya Dharma Sūri ni Arghya, Bhavnagar 1927.

**In Hindi:**

12. Muni Vidyāvijaya, Ādarśa Sadhu, Bhavnagar 1918.

**In Urdu:**


**In Sanskrita:**


Amongst all these various works, the two biographies composed of Venerable Muni Vidyāvijaya, and amongst them more
particularly the ‘Ādarśa Sādhu’ deserve fullest attention, since both of them are not only written on the basis of direct information, but also contain fullest details. For this reason, the ‘Ādarśa Sādhu’ is often referred to in the present Rāsa and must be kept alongside the latter as a valuable supplement. On the other hand, the ‘Ādarśa Sādhu’ describing the events only as far as 1918, the Rāsa, in its turn, complements the former work, since it takes into consideration all the events till the Mahātma’s death, and even describes the fate of the deceased Ācārya’s group of disciples in later years.

The Vijaya Dharma Sūri Rāsa

In another respect too, the Vijaya Dharma Sūri Rāsa occupies a place of its own, víz., with reference to the spirit in which it is composed. I do not mean the spirit of genuine, and often touching, ‘Gurubhakti’, which is common to all and every of the extant biographies, but a spirit of enthusiastic devotion to the religious and sectarian ideal which the author professes as his own, and which he not only places high above the ideals of all other religions and sects, but in whose defence and glorification he often severely criticizes heterodox confessions and institutions. Thus, e.g., a devoted and convinced Teraṇṭhī layman must surely feel offended on reading the venerable Upādhyāya’s often sarcastic criticisms of the Teraṇṭhī Sect and its dignitaries, and whosoever owes the formation and development of his spiritual self to European, i.e., Christian civilization, must needs feel utterly grieved on finding Christian society characterized as Bhārata Bhraśṭa Karnāri (i.e., ‘ruining India’). But, going through the Rāsa with the calm mind of an investigator of Jainism, one cannot but read even the polemic chapters with great interest, since they allow us to get insight into many an astonishing point of discrimination of the various sects and sub-sects, make us acquainted with many interesting monastic rules and customs, and exemplify the subtle way in which dogmatical discussions are being tackled in those circles. Moreover, the observer of social life gets some insight into
the causes of the present dissension of the Jaina Community, into its quarries, its weaknesses and the short-sighted policy of the majority of their spiritual guides.

The prevailing of this polemical spirit, however, should not surprise us too much since it seems to be a characteristic feature of many of the ancient Rāsas, in which the greatest part of the ecclesiastical history of Gujarati Jainism is handed down, and which venerable Maṅgalavijaya has successfully revived in his ‘Dharma Jīvana Pradīpa’. All the Rāsas are epic poems, and consist of a number of sections composed in different meters and melodies (deśī, cālī). Endrhyme is obligatory, alternation of Dohā and Dhāla sections (as has been carried through in the ‘Dharma Jīvana Pradīpa’) optional for the species. The oldest Rāsas dealing with subjects of Jaina history, are of the 13th century. The species flourished during the period from the 14th till 16th century, and has since then come out of fashion. The older specimens, written in a very archaic Gujarati, are interesting from the linguistic standpoint. Some show real literary merits But all of them are equally valuable for the historiographer, since they represent trustworthy historical records (Good specimens are contained in the above-mentioned collection of Rāsas edited by Vijaya Dharma Sūri.). Venerable Maṅgalavijaya’s Rāsa truly examplifies — in nearly all respects — the old species, and, like the ancient Rāsas, it must be sung in order to display its full charm and to exhale the whole sweetness of the pure, innocent devotion and genuine piety in which it abounds. Then, the whole strange world of Jaina asceticism, of which the hero as well as the author are true representatives, with its pensive world-weariness, its peace and contemplativeness and its spirit of bitter-sweet renunciation, becomes alive before our mental eye:

न च राजभयं न च चोरभयं इहलोकसुखं परलोकहितम् ।
नरदेवनां चरकीसिकरं श्रमणत्यतं रमणीयतरं ॥ १ ॥

It has a peculiar charm to watch, standing out in bold relief against this unworldly back-ground, the shape of the clear-sighted,
energetic hero and his indefatigable endeavours for the progress of his community: a beautiful proof for the often denied fact that Jainism, even in the culminating product of its most rigid postulates, viz., the Jaina monk, need not lead to apathy and passiveness, but has indeed much room for concentrated activity and admirable heroism.

The Author of the Rāsa

As stated above, venerable Maṅgalavijaya is a Jaina Sādhu himself, and a devoted disciple of Vijaya Dharma Sūri. Upādhyāya Maṅgalavijaya is known as an excellent connoisseur not only of the Jaina Sacred Writings and Jaina Philosophy, but of the various systems of Indian Philosophy and their respective canonical scriptures. The results of a comparative study of the Jaina and Non-Jaina Indian philosophical systems he has laid down in the two volumes of his ‘Tattvākhyāna’ ( Bhavnagar 1921 ), which are written in Gujarati, and abound in most interesting discussions on all the important points of mutual deviation. Besides, Maṅgalavijaya has also made a good study of indigenous Śaṃskṛta Grammar, the results of which have taken shape in his ‘Dharmadīpikā’ ( Bhavnagar 1925 ), a Śaṃskṛta grammar which, though based upon the Siddhahema, contains all the materials in quite a new, and very clear, arrangement: all the respective terms of all the different classes of declension, conjugation etc. being grouped together according to Western method, and various new paradigms being added. On the special field of Jaina dogmatics, logic etc., the learned Upādhyāya has been very busy too, as his various publication show. There is, from his pen, a ‘Jaina Tattva Pradīpa’ ( in Śaṃskṛta ), which gives a summary of Jaina dogmatics a ‘Saptabhaṅgī Pradīpa’, which deals with a group of problems of Jaina logic a ‘Dravya Pradīpa’, and a ‘Samyaktva Pradīpa’, all of them in Gujarati. His ability as a poet he has shown before in his ‘Dharma Pradīpa’, a collection of spiritual hymns, and in the above-mentioned hand-book for a Pujā-ceremony of Vijaya Dharma Sūri.
Now it might interest the reader to learn how venerable Maṅgalavijaya first came into contact with Mahatma Vijaya Dharma Sūri, all the more since, true to tradition, which forbids the author to throw his own personality or his own personal experience too much into relief, he has refrained from touching this subject more closely in his Rāsa. As the writer of these few lines learned from venerable Maṅgalavijaya himself, the latter was then at the age of nineteen and a Jaina layman. His name was Mansukhalala Bhagavadāsa Mehta. Along with other members of his family, he had left his native place Linch, a small country town near Mehasana, in order to visit Śāṅkheśvara, a very old and very renowned place of pilgrimage (about 50 miles distant from Linch). This place possesses a beautiful Jaina Temple with an old and, as people say, miracle working idol of Lord Pārśvanātha, and every year attracts bit crowds of pilgrims, though the railway-station is very far away and the roads are unspeakably bad. When the party arrived there (it was on the 10th of the dark half of Poṣa 1896) they found two Sādhus, who had likewise undertaken the pilgrimage to the idol of Śāṅkheśvara Pārśvanātha: the monk Dharma Vijaya (the late Ācārya Vijaya Dharma Sūri) with one of his disciple. The monk’s sermon on the vanity of all earthly joys and on the path of renunciation deeply impressed the pious hearers, who, afterwards, approached the Muni and freely conversed with him. And so much pleased were they with his holy company, that they stayed there for a couple of days, during which time young Mansukhalala, thoroughly examined by Dharma Vijaya, found plenty of opportunity to show his intellect, his learning, and his disposition to strict renunciation. Inspite of his young age, he took the solemn vow of lifelong celibacy before his future master. Then, following the call of filial duty, he returned to his native place, where he persevered in his former profession, till his father died in 1989, and his brother Dalichand took over the care of the household. Now, Mansukhalala was free to fulfill his heart’s desire, viz., to become a Sādhu disciple of Dharma Vijaya. On the 6th of the dark half of Vaiśākha 1900, he became initiated at
Mahuva, along with Muni Vallabha Vijaya, and received the monk’s name Maṅgalavijaya. The community celebrated the event with much display, and Dharma Vijaya delivered a beautiful sermon on the Sanskṛta stanza:

भवारण्य मुक्तवा यदि जिगमितुमुक्तिनगरी
तदार्थी सा काशीविषयविषयवृक्षेषु वसतिम्।
अतः छायाण्येष्वं प्रथयति महामोहमचिराद्
अर्थ जन्तुर्यस्मातू पदमपि न गत्वु प्रभवति॥ १ ॥

For the enlightenment of his new disciples, he narrated and explained the famous allegory of the four damsels Ujjhia, Rakṣita, Bhāsika and Rohini, who, in their respective ways of dealing with a handful of unhusked rice, are symbolical of the four classes of disciples, with reference to the way in which they profit of the teachings of their master.

After his initiation, Maṅgalavijaya nearly always stayed with his revered Guru, accompanying him on all his vast wanderings, as well as during the various halts in the rainy seasons. After frequenting the Jaina Patāhasālā of Benares, he passed the Nyāya Tīrtha Examination of Calcutta University in Hindu Logic in 1912, along with his brother disciple Nyāyavijaya, and was given the title of Nyāyaviśārada by a committee of Bengal scholars. In 1914, he was given the title of Pravartaka, and in 1923, at Agra, he attained to the title and rank of an Upādhyāya. Since his Guru’s death, in 1922, he has always been in the company of his brother-disciples, the eldest of whom, the present Ācārya Itihāsatattva Mahodadhi Vijaya Indra Śūri, succeeded to the rank and title of Vijaya Dharma Śūri. Along with them, he undertook long tours, especially in Rajaputana and the Central Provinces, and spent his last rainy season in Bombay, from where the group intends to proceed to the south, in order to carry the light of their faith into these distant regions with their heterodox population, true to the intentions of their great master.

The writer of these few lines feels deeply indebted to venerable Upādhyāya Maṅgalavijaya for much valuable instruction.
most liberally bestowed on her, and thus thought it her duty to comply with the author's wish of writing an introduction to the *Dharma Jivana Pradipa*. Though she is not a profound connoisseur of Gujarati poetry, such as this task would require, still her zeal to show her gratitude to the author, and her sincere admiration for Jaina religion, Jaina asceticism, and particularly the hero of this book, may be considered as an excuse for her audacity.

May the beautiful words come true which another of Mahātma Vijaya Dharma Sūri's disciples wrote, out of the depths of his devoted heart:

भवतु भवतु लोके सौभाग्यबृजः समन्तात्
चलतु चलतु कालः प्राणिना सत्यतं
हरतु हरतु पार्ष श्रीजिनेन्द्रस्व पन्या
जयतु जयतु निर्म् धर्मं शूरिमुंनीन्द्रः || 1 ||
Sayings of Śrī Vijayadharma Sūri*

[ 1 ]

Advice given by people whom Passion governs, is always marred by selfish regards. The advice of the Passionless alone can guide thee towards thy very welfare.

[ 2 ]

If the quarrels of this world have filled thee with disgust, and the terrors of death with apprehension, beware, O marr ! from reposing thyself in the shadow of sensual pleasure ! Keep aloof from it ! Keep far aloof !

[ 3 ]

Carelessness is a mortal enemy of man : hovering over his head, he lures him away from his duty, to hurl him down from his spiritual heights.

[ 4 ]

The mental peace, which we have acquired by turning away from the world, can so quickly be destroyed by wrath. How unwise

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The Sayings have been selected by Revered Muni Vidyāvijaya, from the following of Śrī Vijaya Dharma Sūri’s works:
Nos. 1 to 22 from Dharma-deśanā.
Nos. 23 to 53 from Dharma-pravacana.
Nos. 54 to 61 from Jaina-Śikṣā-Digdarśana.
Nos. 62 to 72 from Ahimsā-Digdarśana.
Nos. 73 to 96 from Brahmacarya-Digdarśana.
Nos. 97 to 103 from Ātmanottti-Digdarśana.
Nos. 104 to 108 from Puruṣārtha-Digdarśana.
Translated by Dr. Charlotte Krause. Published by Phulchandji Ved, Secretary Śrī Yashovijaya Jaina Granthamala, Bhavnagar ( Kathiawar ), 1930.
is it to store up such a treasure under endless troubles, to see it destroyed in a moment!

[ 5 ]

Man ought to be like a lion, not like a dog: the dog rushes towards the instrument (viz., the clog in the assailant’s hand), the lion, however, faces the essential cause (viz., the assailant himself).

[ 6 ]

Be thankful to him who blames thee, if thou art guilty of the fault: for he has reminded thee of thy imperfection! Pity him, if thou are guiltless: for the poor wretch has burdened his soul with the sin of slandering.

[ 7 ]

Not by beauty is the aim of Religion attained, but by the body: many, though void of beauty, have reached highest spiritual stages merely by means of the body.

[ 8 ]

Mildness is an excellent remedy against Pride, Arrogance and Conceit.

[ 9 ]


[ 10 ]

What graces the layman, disgraces the monk.

[ 11 ]

‘One word, and one weight’, this is the source of all prosperity for the tradesman.

[ 12 ]

A man, who has escaped from the claws of the terrible demon ‘Illusion’, is, in truth, a genuine jewel, a genuine king, a genuine object of worship.
Remember that the latent consequences of thy actions do not temper justice with mercy!

As the dark planet Rāhu (dragon’s head) has got the power of eclipsing the bright moon, just so hypocrisy can deprive piety of all its brilliancy and power.

Around ‘Desire’, all the vices seem to flock together. If desire is absent, man is virtuous.

An iron chain can be broken by physical strength, but the chain ‘Infatuation’ cannot be shattered, except with the help of the tool ‘Aversion from the world’.

The circuit of all the mundane existences we have to undergo, is nothing but the result of the efficacy of our former actions. Where the latter are absent, the other is non-existent too.

Happiness followed by pain is pain, and not happiness, and pain followed by happiness is happiness, and not pain.

When Right Philosophical Knowledge reveals the vulnerable points of Delusion, the true hero, who endeavours for his welfare, begins to display his strength.

Not he is a real Pāṇḍita, who after studying his books engages in sophistry, nor he who instructs others without acting accordingly himself: but a true Pāṇḍita possesses knowledge, and also acts according to it.

Spiritual happiness is a wish-tree as it were, whose blossoms are those supernatural powers called ‘Labdhi’, which form, as it were, the wealth of the Inner Self.
If thou hast contracted a habit of, or predilection for
slandering, slander thy own self: then there will be a chance of
something good coming out therefrom.

 Forgiveness is an ornament of the followers of Vīra. Where
Forgiveness is absent, and Wrath dominates, there the great
Goddess Non-injury will never come to dwell.

 Slandering pulls our own pure actions down to the level of
the impure ones of others.

 Piety is nothing but good acting, and impiety nothing but
evil acting.

 Obstinacy excludes piety.

 With the increase of tranquillity, sensuality fades away,
justice and morals rule, and love towards all creatures becomes
manifest: this is called piety.

 Religious actions done without devotion are as useless as
termitaries, which, though rising in the shape of spires, still are
never called spires nor hills.

 Neither the destruction of our enemies, nor the increase of
our fortune, nor the attainment of renown ought to be the motive of
our devotions, but Salvation only alone.

 Worship is nothing but that feeling of reverence with which
we regard a statue or a picture, a book or a person.
No object is in itself endowed with the quality of being dear or hateful. Our own disposition for loving or hating makes one object, dear to us and another hateful. This is why one and the same object so often appears dear to us and hateful to someone else.

Harness thy mind to the chariot called ‘Aversion from the World’, take up the arms ‘Discretion’, ‘Modesty’ and the like, and open the fight against ‘Wrath’, and other internal enemies!

In his silken quilts, a Universal Emperor, lord of all luxury and enjoyments, cannot find that exquisite happiness which the Monk, who, lean and emaciated as he is himself, has emaciated his love and hatred too, experiences on his bed of straw.

Religious actions are fertile only if combined with knowledge, and religious knowledge is fertile only if combined with actions.

If we cannot grasp the truth, it is because a layer of prejudice covers our Inner Self. Therefore, it is necessary first of all to do away with prejudice.

He who subdues desire is a true ascetic, a true sage and, though living in the world, still aloof from it in every respect.

Unless coupled with Forbearance, all the remaining virtues are as useless as zeroes isolated from the other figures.

Only he who renounces gold and women renounces truly, and only he is worthy of reverence.
Sayings of Śrī Vijayadharma Sūri

[ 39 ]
A person over whom Illusion has got power, be his outer position ever so high, can never reach the shore of this ocean of births and re-births.

[ 40 ]
A nation, a family, or a community in which good-will is absent, can never be successful.

[ 41 ]
Every work should be done in conformity with matter, place, time and disposition. He who ignores these four — be he a scholar, a physician, or a preacher — gets needs into trouble.

[ 42 ]
An army or a community, into which licentiousness has found its way, or which has got no leader, or many leaders, can never hope to be successful.

[ 43 ]
A family, community, or nation in which intolerance has found a home-stead, gets rotten in all its parts.

[ 44 ]
The habit of exposing others’ faults not only adds to our own faults, but also helps to create bad prospects for our own after lives.

[ 45 ]
He who cannot see others’ merits without debasing them, will never gain renown.

[ 46 ]
It is one of the chief commandments of Lord Vīra to save other lives even at the cost of our own.

[ 47 ]
The suppression of such customs as are a stain on religion, is religious duty, and helps to establish religion itself so much the firmer.
Religiousness is that attitude or activity by which thinking and feeling are being purified.

It is a good thing not to be proud of our caste, lineage, strength, beauty, austerity, wealth, wisdom or gain; but our mental purity, and our religious activity too ought not to be capable of making us conceited.

An Aryan is he who remains aloof from all objectionable actions.

Indulging in sensual enjoyment makes a soul fall from its spiritual heights. It is like lying down on a couch made of untwisted threads, which nobody could do without falling to the ground.

Birth as a human being is like a wish-tree, which one must not allow to wither from the brine of sensuality and passion.

On being united with the desirable, thou shalt not exult, and on being separated from it, thou shalt not grieve. Nor shalt thou grieve on being united with the undesirable, nor exult on being separated from it.

The happiness and pain, which the soul has to experience, are imparted by fate alone, and fate is nothing but the consequence of our good or evil deeds.

Meditating on the dispassionate makes the soul approach the ideal state of dispassionateness, and meditating on the impasioned makes it impasioned.
[ 56 ]
Not only destroying another’s body is injury, but injury comprises the causing of any pain to another creature in inimical intention.

[ 57 ]
The more good deeds a living being does, the higher is the form of existence it will acquire.

[ 58 ]
Breath is matter. Still its destruction causes pain to the immaterial soul. This is why killing is counted as injury.

[ 59 ]
You may cut his head: still a brave man will not give up his valour.

[ 60 ]
A monk who refrains from imparting religious instruction is like a stray leaf: both are floating towards their destination, without being able to make others float to theirs.

[ 61 ]
There will be births and re-births as long as the efficacy of our actions will not be exhausted. At the disappearance of the latter, the former too will cease.

[ 62 ]
What were we to understand by irreligiosity, if the aim of religion could be reached by injuring others, lying, stealing and the like!

[ 63 ]
Remember that the consequences of serving others open bright, and those of causing pain to others, sad prospects for your after-lives.

[ 64 ]
To say that Religion can be served by injury, is just as preposterous as it would be to assert that a snake drops nectar from its jaws.
In a heart in which the Goddess Non-injury has taken her domicile, the whole host of virtues, such as chastity, unselfishness, contentment, liberality, meditation, austerity and prayer soon manifest themselves.

Knowledge, meditation, the morning and evening devotions, and other religious actions are necessary to form a fence, as it were, around the useful garden ‘Non-injury’, in order to protect it duly.

The root of piety is compassion. Where there is injury, there cannot be compassion, and thus, there cannot be piety either.

To commit injury and afterwards atone for it, is just like soiling one’s feet with mud and then washing them.

No object is so dear to a creature as its life. Thus there can be not greater sin than to take it away, in order to fatten one’s own body by that of the poor killed thing.

Bear in mind that in feeling happiness and pain, another’s self is just like thy own: therefore love others even as thou lovest thyself.

In this world, which is so full of fears, only he can live fearlessly, who practises compassion towards all creatures.

No reasoning can justify the cruelty which man displays when destroying the whole existence of another creature for the sake of a momentary gratification of his desires.

The faculty of doing important work grows in the measure in which one preserves one’s chastity.
The preservation of virility in its intactness means self-preservation.

When protecting our virility, we protect, as it were, a popular and just king: for virility is the ruler of the body.

After squeezing the juice out of sugar-cane, nothing remains but dry fibres. Just so the consumption of your virility leaves your body worthless—an empty case as it were.

True monks are those who, living on alms, wander about on earth for their own and others’ benefit.

The monk, who lives in constant celibacy, never ought to face such circumstances nor to engage in such practices, as offer opportunities of violating his chastity.

People living in complete celibacy ought to keep aloof from all talk concerning the other sex, which is so capable of increasing sensual desire.

Food which serves to increase erotic desire ought to be strictly avoided by people observing celibacy.

He who eats little verily eats much.

The pulling out of the hair, severe penances, exposing one’s body to the five fires, and thousands of other severe ascetical practices are useless, where chastity is destroyed.

He who transgresses his limits has to pass his whole life in constant fear, sorrow and uneasiness.
As the firmness of a house depends on the firmness of the foundation, just so the firmness of thy life depends on the absolute preservation of thy virility.

The destruction of chastity in childhood and early youth is not only the breach of a natural law, but it is fighting against Nature itself.

As rotten seeds can never yield a good crop, just so immature virility cannot produce valuable progeny.

Bear in mind that erotical scenes and words, seen and heard in early childhood, infect the mind of the child with the poison of sensuality.

He whom a very wicked and ruinous vice has once subdued, must surely perish before long.

He who, transgressing the limits drawn in the Sacred Writings, indulges in sexual enjoyment in a way discordant with Ethics, does not accomplish one of the aims of human life, but commits a crime.

The hope of fully gratifying sensual desire by indulging in it for a time, is vain: has one ever calmed down fire by feeding it with melted butter?

Old age can indeed be a treasury of wisdom and an embodiment of empirical knowledge, provided it has been preceded by a period of strictly observed sexual abstinence.

The procreation of too numerous progeny contributes to the material pauperization of a country.
The chief reasons of the increase of the number of widows are child marriages and marriages of old men. By abolishing these two evils, the problem, whether widows should be allowed to remarry or not, could be easily solved.

Modesty, discretion, contentment and all other virtues take their permanent seat in the heart of such men or women as have preserved their chastity in full.

The highest and the very ideal one of all the virtues in woman is conjugal fidelity.

The pleasure, which man derives from indulging in sexual enjoyment, resembles that of a dog who, gnawing at a fleshless bone, is gratified by the taste of his own blood that streams forth from his teeth.

Reaching the summit of genuine happiness is truest self-perfection.

Good conduct and good thought are the best expedients to annihilate evil actions.

He who remains unshakable as Mount Meru in spite of all hardships, pure as a conch-shell in spite of all impurity round about, and brave and patient in spite of all pain, is indeed the ideal of a man.

The three genuine spiritual jewels ‘Knowledge’, ‘Faith’ and ‘Good Conduct’ relieve the misery under which the soul has been suffering since eternity, so that it can never again find a foothold there.
As the ocean is the support of all jewels, and the earth the support of all beings, just so Right Faith is the support of all virtues.

A soul can reach perfection only after the dirt consisting in the latent efficacy of its former deeds has disappeared from it.

Knowledge without Faith and Good Conduct is useless; it cannot lead to the accomplishment of any object whatsoever.

How can a man lead others to spiritual welfare, as long as he is affected by worldly interests himself?

If instruction from the lips of the worthiest of ascetics cannot influence a hardened, arid heart, the fault does not lie with the preceptor, nor with the instruction, but solely with the unfortunate disposition of the soul in question.

In the hand of the pious, wealth serves as an expedient for securing spiritual welfare by selfless deeds, whereas in the hand of the sensually disposed, it becomes an expedient for securing sensual pleasures.

With a person, in whom the latent efficacy of former good deeds is still operative, wealth becomes dependent on virtue, and spontaneously hastens to join it.

Let there be diversity in this world, but let there be no enmity! Let there be competition, but let there be no jealousy!
Section 2 : Hindi

Jaina Sāhitya aur Mahākāla Mandira
Ādhunikā Jaina Samāja ki Sāmājīkā Parishthiti
जैन साहित्य और महाकाल-मंदिरः

जैन साहित्य के विशाल मंदिर में जिन विभूतियों की पुनीत स्मृति पर शताब्दियों से भक्ति की पुष्पालंकर चढ़ाई जा रही है, उन्में संबंध-प्रवत्कर्त श्री विक्रमादित्य और उनके माने हुए धर्मगुरु, प्रोड़ विज्ञान, महाकाल श्री सिद्धसेन दिव्याकर, इन दो अमर व्यक्तियों की बेजोड़ जोड़ी है। दोनों के मिलाप कब-कब एवं कैसे-कैसे हुए, इस विषय की बहुत सी किंवदंतियों जैन साहित्य में पाई जाती हैं। इसमें उज्ज्वल नैनाल-वन के महादेव के दर्शन में दोनों के उपस्थित होने का वह महत्त्वपूर्ण वृत्तान्त है जिसके साथ श्रीमहाकालेश्वर मंदिर की एक जैन मंदिर से मानी हुई उत्पत्ति का अनोखा इतिहास जुड़ा हुआ है।

उक्त इतिहास की ऐतिहासिक प्रामाणिकता का आन्वेषण करने के मूल्येश्य से इस कहानी पर कुछ उल्लिखित करने की आवश्यकता है। इसका सारांश ( आगे उल्लिखित ग्रन्थों के आधार पर ) निम्नलिखित है —

( 1 ) महाकालवन में विक्रमादित्य और सिद्धसेन

सिद्धसेन दिव्याकर एक उच्च श्राहणकुल में उत्पत्ति और श्राहण विधा के पक्ष के प्रदेश होकर जैन मुनि बन गए थे। अपने संस्कृत-शास्त्र के अभिमान में जैन-शास्त्र की प्राकृतिक भाषा को गौरवहीन और अनयोग्य बताने का साहस करते हुए उन्होंने जैन आधार को संस्कृत में अनुवादत लेना का ढींढ़ा उठाया था। आगम-प्ररूपक महामुनियों के प्रति ऐसा अपमानपूर्वक विचार प्रकट करने के दण्ड में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में सिद्धसेन को जैन मुनिवेश छिपाकर बाहर वर्ण अवकाशतु में एक जैन मंदिर में आए थे। श्री रजसेश्वर सूरि कृत ‘प्रबन्धकोश’ ( ई. सन् 1351 ), श्रीपारशुराकृत ‘कल्याण-मंदिर स्तोत्र टीका’ रचनाकाल अंतर ( ई. सन् 1662), श्री संधितरत सूरि कृत ‘सम्मकुलसांतिक टीका’ ( ई. सन् 1366 ), श्री शुभराजकुमार ग्रान्थ ‘विक्रमचत्रि’ ( ई. सन् 1434 या 1434 ?) और श्री विजयलक्ष्मी सूरि कृत ‘उपदेशप्रासाद’ ( ई. सन् 1778 ) के अनुसार वह ‘महाकाल’ या ‘महाभारत’ का मंदिर था। ‘पुरातन प्रबन्ध संग्रह’ ( रचनाकाल अंतर ) और मेलूग सूरि कृत ‘प्रबन्ध चिन्तामणि’ आदर्श ‘डी’ ( ई. सन् 1305 ) के

* Published in Vikrama Smriti Grantha, Scindia Oriental Institute, Gwalior, V.S. 2001.
अनुसार वह ‘मुद्रमहाकालप्रासाद’ और श्री भद्रेश्वर सूरिकृत ‘कथावली’ (ईं सन् 1235 के पूर्व ), श्री प्रभाकर शूरिकृत ‘प्रभावजयंति’ (ईं सन् 1278 ) तथा श्री जिनालम सूरिकृत ‘विविधतीर्थकल्प’ अथवा ‘कल्याणदीप’ (ईं सन् 1333 ) के अनुसार ‘कुंडगंगर’, ‘कुंडगंगर’, किंवा कुंडगंगर महादेव का मन्दिर था। इन नामों की चर्चा आगे की जायेगी। यहाँ इसना समझ लेना पर्याप्त होगा कि वह मन्दिर महादेव ही का था।

मन्दिर में भिक्षुक ने शिव-विग्रह को नमन नहीं किया। छप होकर श्री विद्वान कवि ने इसका कारण पुष्चा। उसे देते हुए श्री सिद्धसेन दिखाकर ने ‘लिंगमेद’ और उसे परिणामस्वरूप अर्नीति होने का भय बताया। ऐसी अनहोनी बात सुनकर नूतन साहसीक नरेश ने अधीर होकर आशा कि ‘तुम ही नमस्कार करे।’ इतनी परिणाम मेरे सिर पर हो।’ तब श्री सिद्धसेन दिखाकर ने (जिनका अपनान्न कुमुदचन्द्र भी बताया जाता है) ‘कल्याणमन्दिरस्तोत्र टीका’ के अनुसार अपने सुमुख संस्कृत ‘कल्याणमन्दिरस्तोत्र’ द्वारा तीसरें तीर्थंकर श्री पार्श्वनाथ के नाम से सचिवालयन्दरूप दीर्घाय जगदीश की स्तुति सुनाते हुए आदरभाव से देता को नमन किया। उत्क स्तोत्र अभी भी जैनियों में (चाहे वे दिगम्बर हों या क्षेत्रम्बर) विशेष पवित्र माना जाकर नित्यपाट के रूप में बोलता जाता है। ‘विविधतीर्थकल्प’, ‘काथाली’, ‘स्त्राद्वेग विन्दुमणि’ (आदर्श है), ‘पुरातन प्रकृतल्प’ और ‘सम्प्रदायसततिका टीका’ के अनुसार सिद्धसेन ने उस अवसर पर अपनी विश्वास ‘द्वारिषिकाओं’ का पाठ किया, जिनमे (एक को चोड़कर) तत्रज्ञान और न्यायशास्त्र के अनेक प्रश्नों की चर्चा-गर्वित, अन्तिम तीर्थंकर श्रीमहाबीर की स्तुति है, और जिनके गाथ्वर्ष के मत कुल हस्ताक्षरों के पश्चात् महाकवि श्री हेमचन्द्र सूरि ने भी अपनी ‘आयोग्यवच्चेतिका’ के निम्नलिखित मान्यता पत्र द्वारा अपनी लघुता प्रदर्शित की है :

कवि सिद्धसेनस्तुतियो महार्थ अशिवकालापक्ता क्र वै च ।
तथापि यूशाधिपते: पत्रवत्: सखल्कुर्षस्तत्यश्च शिष्योऽश्चोऽश्चोऽश्च: ॥ ३ ॥
(‘सम्प्रदायक’, भूषणक पृ. ६६ से उद्धृत)

अर्थात् ‘कहाँ तो सिद्धसेन की महान् अर्थहृद स्तुतियों और कहाँ यह मेरा अशिवकालिन आलाप। फिर भी यदि यूशपति (नेता) के मार्ग पर चलने वाला बच्चा ठोकर खाता हुआ दिखाता है तो यह शोचनीय नहीं है अथात् ॥ ३ ॥’

‘प्रभावकचरित’, ‘व्रज-ध्वजक’, विक्रमचरित’ और ‘उपदेशप्रासाद’ के अनुसार सिद्धसेन ने ‘कल्याणमन्दिरस्तोत्र’ और ‘द्वारिषिकाएँ’ पुस्तकों को पुनर्मण्डलीय शिक्षाजन, विद्वानों का अनुसार वह पार्श्वनाथ की मूर्ति
धी। मात्र ‘विविधतीर्थकल्प’ में ‘नाभिसून’, ‘नामेय’ इत्यादि प्रथम तीर्थक्षेत्र श्रीधरदयेव के नामान्तर पाए जाते हैं। इस प्रकार का कारण यह हो सकता है कि मूल कहानी में श्रीपार्थशायी ही की मूर्ति का प्रारंभिक कथित हुआ होगा जिनके नामान्तर ‘वामसून’, ‘नामेय’ इत्यादि श्री जिनरघुसूरि के आधारभूत मूल-प्रत्य की आदर्श प्रति में लेखक की भूमि से ‘नाभिसून’, ‘नामेय’ आदि में परिवर्तित किये गए और इस भूमि के परिणामस्वरूप शैष्ठ परिवर्तन पिछली प्रतियों में क्रमशः आ पड़े होंगे। ऐसा अनुमान करने में कुछ आपत्ति दिखाई नहीं देती।

इसके विपरीत यह अनुमान इस बिचार से विश्वसनीय न्याय सान्सूक्ता सान्त कहता है कि ‘विविधतीर्थकल्प’ की ‘अ’ संज्ञा आदर्श-प्रति में दी हुईं तीर्थक्षेत्रों की अनुमानश्रेणिया में (जिनविजयजी, पृ. 111) प्रस्तुत तीर्थक्षेत्र (नृ. 47) का नाम ‘कुदुरोधरनाथेयदेवकल्प’ के स्थान पर साफ-साफ ‘श्रीकुदुरोधरपार्थनाथ’ ही उपलब्ध है।

इसके अतिरिक्त ‘विविधतीर्थकल्प’ में चौरासी जैन महात्माओं के नामों की एक सुरूज चौबीस तीर्थक्षेत्रों के कालक्रम से दी गई है (जिनविजयजी, पृ. 85)। इस नामसंहिता में प्रथम तीर्थक्षेत्र के तीर्थस्थानों की नामांकलिया में न तो कुदुरोधर और न उजैन ही का उल्लेख है, किन्तु तर्कस्वरूप तीर्थक्षेत्र श्रीपार्थनाथ की तीर्थस्थान ‘महाकलात्मकात्मककल्पना’ (जिनविजयजी के भूत का पाठ ‘महाकलात्मकात्मककल्पना’) ऐसा नाम पाया जाता है। इससे भी उत्पन्न अनुमान का कुछ समर्थन होता है कि प्रस्तुत विचार, जो कि बाद में एक प्रसिद्ध तीर्थस्थान का केन्द्र बना, श्रीआदिनाथ का नहीं, किन्तु वास्तव में श्रीपार्थनाथ का ही था।

प्रस्तुत अनुमान के साथ यह बात भी भलीभाषा में खाली है कि महात्मा का आपूर्तिक्रम माना हुआ सर्व पार्थनाथ का ‘लाभन’ अर्थातु ‘चिह्नविशेष’ है, और पार्थनाथ का शासन-देवता-गुण सत्र्योत्र-पवाली नागदेवताओं का रूप धारण करते हुए कल्पित होते हैं। तदनुसार प्रस्तुत प्रसंग में भी एक प्रसिद्ध का उल्लेख ‘प्रामाणकृतित’ में (पृ. 60 पद 152) दिया गया है। कथा :

शिवलिंगमुरुलैंचा कियोत्तल्ल पायनविलं: ।
लोकोवर्गप्रचुवा ता महानिमित्यात्तुल्लंगम: ।। 152 ।।

(‘मूल में ‘लोकोर्णावचा’ के स्थान पर ‘लोकोवर्गप्रचुवा’ पाठ है।) अर्थात्
“वहाँ शिवलिंग में से थोड़े समय में सर्पप्रति की श्रेणी निकलती। पश्चात् लोगों ने
विद्याधर की दृढ़ भावना से जल-सिंचन कर उसकी पूजा की” ।। 152 ।।

आज भी एक रत्नमालिका सर्प महाकाल लिंग के चतुर्दक्ष चौदी के पत्थर से
टैक लिया जलाया, जो सकता है।
दिग्म्बर साहित्य में भी ‘श्रीकल्याणमन्दिरस्थान’ का पाठ होने से श्रीपारश्नाथ
ही के बिंब का प्रगट होना कथित है। ऐसा उल्लेख श्री अचलकीर्तिकुट ‘विषापाहर-
स्तोत्र भाषा’ ( जहाँ श्री विक्रम राजा का भी नाम इस समाध्य में दिया गया है ),
‘कल्याणमन्दिरस्थान भाषा’ में और कुंदावन कवि कुंद ‘मंगलालक’ आदि में मिलता
है।

यदि उपयुक्त कुछ मंथों में इस पारश्नाथ प्रतिमा के प्रादूर्भूत होने में पार्श्वनाथ-
स्तुति-रूप कल्याणमन्दिरस्थान के अंतर्गत महाबीर-स्तुति-रूप ‘द्रात्रिपिकाओं’ का
पाठ भी निमित्तपूर्व कथित है, तो वह इस कारण से अभावित है कि जैन रीति के
अनुसार किसी भी एक तीर्थजल की स्तुति, पूजा आदि में बहुधा रोशनी तीर्थजलों की
आयोजना भी अनुपस्वत समझी जाती है। उक्त कविताएँ, विशेषतः प्रस्तुत प्रसंग पर
उचित ही ज्ञात होती हैं, क्योंकि इनमें कथित तीर्थजल-स्तुति एक साथ परमात्मा रूपी
महादेव के प्रति भी मानी जा सकती है। जैसा कि पहली द्रात्रिपिका के पहले पद के
निम्नलिखित रागों से विदित हैः

स्वयंभुः भूतसहस्मन्नेिमकाकारभावतिः

आज भी ‘स्वयंभु’ शब्द विशेषतः महाकालेख-लिंग का एक प्रचलित
विशेषण है।

इस स्तोत्रपाठ के चमत्कारिक प्रभाव से आश्रयांतित विक्रमदिव्य को अब
सिद्धसेन प्रतिबोध देने और उस प्रादूर्भूत हुए जिन-बिम्ब का पूर्व इतिहास सुनाने लगे,
जो कि अवतिसकुमाल मुनि के बृहस्तान के साथ ग्रहित है। वह एक विस्तृत अनाक्शा
के रूप में ‘प्रकाशकोश’, शुपरीलकृत ‘विक्रमचरित’ और ‘उपदेशामालाय’ में, तथा
अति संक्षिप्त रूप में ‘पुरातप्रवचनसंग्रह’ और ‘प्रवचनचिन्तामणि’ ( आदर्श की ) में
दिया हुआ है। शेष मंथों में वह नहीं पाया जाता है परन्तु उनमें अनेक प्राचीन ग्रन्थों
में इसका इतिहास व्यापक रूप में उपलब्ध है। उस इतिहास पर अब दृष्टि डालना
आवश्यक है।

( 2 ) शेताम्बर साहित्य में अवतिसकुमाल-स्मारक

अवतिसकुमाल का वृत्तान्त अति प्राचीन है। वह दिग्म्बर तथा शेताम्बर
दोनों सम्प्रदायों में प्रसिद्ध है। इसका आधार जैन-इतिहास की कोई सत्य घटना होगी,
ऐसा मानने में तनिक भी संकोच की आवश्यकता नहीं है। प्राचीन अवति स्थलों में
एक श्रीमन्त-पुत्र को किसी जैन मुनि का व्यक्तित्व सुनने से प्रभाव बैठाया का उत्तर
होना, मुनिनेत्रा श्रीमण करने दीक्षित होना, महाकालवन की समराज-भूमि की
एकान्तता में आहर-निष्ठा आदि का लाग करने के कुछ विन तक अचल धर्मध्यम में
मनन रहना और इसी अवस्था में एक बुधुकृष्ट स्वामी और उसके समायुक्त भिक्षित
होना, ऐसी घटना-शृंखला को असाध्य कौन कह सकता है? जो दृढ़ श्रद्धा और
अचल वैराग्य अवतिसुकुमाल को अपने पर की अगणित लक्ष्मी और स्वर्गस्वरूप सुख छोड़कर अपने जीवन का उत्तम योग्य समाधीकरण ही में पाने को प्रेरित करता है, वह अवृत्त नहीं है। राजाओं ने भी अपने सिंहासन छोड़कर सलेक्शन मूँतु ही में अपना कल्याण माना, ऐसे दृष्टात श्री एस. आर. शर्मा कृत ‘जैनिज्ञ एण्ड करणिक कल्चर’ और श्री बी. ए. सालेतोर कृत ‘मेडिकल जैनिज्ञ’ नामक सुसंस्कृत प्रयोग में पाए जाते हैं। भूतकाल तो दूर रहा, आज भी ऐसी ही श्रद्धा और ऐसे ही वैराग्य से प्रेरित कई लक्ष्मीपति और उनकी सुखमय महिलाएं अपना सुख और वैभव छोड़कर दुख पता करती हैं प्रत्येक देशी जाती हैं।

अवतिसुकुमाल के सबसे पुराने उल्लेख श्रेयतम आगम के अन्तर्गत ‘भतपरिपणा’, ‘संगारायपिण’ और ‘मरणसमाहि’ नामक तीन ‘पड़ण’ (अर्थात ‘स्क्रीन’ नामक ग्रन्थ-विशेष) में, समाधिमण के एक विशेष भेद के दृष्टान्त स्वरूप मिलते हैं। श्रेयतम आगम अभिन्न आकृति श्री देवद्विगणिणि क्षमाश्रमन ने वल्लभ नगर में जीर्णविद्वान से 980 वर्ष के पक्षात् (या एक दूसरे भात के आनुभाव 993 वर्ष के पक्षात्), अर्थात ईस्वी सन् 453 के आसपास अवत्मा प्राचीन मूल-ग्रन्थों के आधार पर सम्पादित की, ऐसा माना जाता है।

‘भतपरिपण पड़ण’10 का उल्लेख निम्नलिखित है :
भालुकीए करणे खजज्ञतो घीर विआलमति hail 
आराहण पवत्रो ज्ञाणे अवतिसुकुमालो 11 160 है।

अर्थात ‘स्वर्णी द्वारा करणा जनक रीति से पक्ष करते हुए और घीर वेदना से पीड़ित होते हुए भी अवतिसुकुमाल ने ध्यानस्थ अवस्था में आराहण की 11 160 है।

यही पद्म ठोंके पाठांतर सहित दिगम्बरी ‘भगवती आराधना’ और ‘कण्णद वज्ञापत्तन’ में भी उपलब्ध है, जैसा कि श्री ए. एन. उपाध्य भारवार ने हरिषेण कृत ‘वृहत्तथा-कोश’ की प्रस्तावना (पृ. ७८) में बताया है। इससे प्रस्तुत वृहत्तथा की प्राचीनता भलीभांति ज्ञात होती है।

‘संगाराय पड़ण’ में उज्जैन के रमणीय का उल्लेख इस सम्बन्ध में दिया गया है। महत्त्व का नाम ‘अवति’ मात्र है।11 यथा :
उज्जैनी नवरीया अवतितमाहाम विस्तुतो आयी ।
पाओगमानितालो सुसाहसङ्क्षम्य एगारो ॥ ॥ । 65 ॥
तिरिरचरणीद्वारा भलुखी रुक्किया विकल्पति ।
सूर्य तह खजज्ञाने पद्धतो मुररम अदु मे ॥ ॥ 66 ॥
अर्थात् ‘उज्जैन नगरी में अवति नाम का विख्यात (पुरुष) था। उन्होंने रमणीय में एकान्त में पाओगमान (नाम का समाधिमण) अंगीकार किया ॥ ॥ 65 ॥
रूढ़ स्वार्ती ने उनको तीन रात तक चिंता कर खाया। इस रीति से भक्ति
होते हुए भी उन्होंने उत्तमार्थ आत्म किया । । 66 ।।
‘मरणसमाहित प्रथमं’ भक्ति का वर्णन कुछ अधिक सिद्धान्त और ऐतिहासिक
दृष्टि से चित्रकर है। वह सिद्धांतही हैः
शोभा निषादसम्य निबंधितमन्यमन्य मन्यमां भिनो ।
संभरियवेदोत्तर उज्जेण्यि अवतितसुकुमालो ॥ ॥ 435 ॥
धिनुमा समाणादिक्य नियमप्रवर्तितादिव्याहारे ॥
वाहे वसंकुड़े रायवागमण निवणो उ ॥ ॥ 436 ॥
सोपुन्तिनसंकुड़े वाहे चोतिकायाक हृदो उ ॥
मधुरगिरिणिकक्षं तं दुर्कङकार्यं वङ्गै ॥ ॥ 437 ॥
*मरणमि जिसस सुजुंक्य सुकुमारणाधं च देवेन्हि ॥
आज्जाज्जि गंगवई सा त्रैं कुडङगिसर्वज्ञ ॥ ॥ 438 ॥

अर्थात् उज्जेन में रात के समय में नलिनी बिमान (नामक स्वर्ग) का
वर्णन धीरतापुर्वक सुनने वाले अवतितसुकुमाल को देवलोक का (जाति) स्मरण
हुआ । ॥ ॥ 435 ॥

अपने समस्त दिव्य भोगों को छोड़ते हुए उन्होंने जैन-साधु-दीक्षा प्रणाम की
और बाहर ‘वसं कुड़ं’ में ‘पायवागमण’ (नामक समाधिभरण) को अंगीकार
किया । ॥ ॥ 436 ॥

अपना निःसह (अर्थात कोभल) शरीर वहाँ छोड़कर वे शृगाली से भक्ति
हुए। मन्दिर-पर्यंत जैसे निक्षेप कहा महात्मा की, जिन्होंने (ऐसा) दुर्कङक काम
किया, येरे कन्तन हो ॥ ॥ 437 ॥

उनके बरण (के समय) पर देवताओं ने उत्तम फूल और सुगंधित जल
बरसाया। जैन भी वह गल्यार्थ (नदी) और वह कुडङ्गसर का स्थान (वहाँ
विद्वानत्स) है ॥ ॥ 438 ॥‘

उपभोगुल्लत गन्धवती और इस नाम का यात्रा आज भी शिष्या तट की पूर्व दिशा
में श्री अवतितविभाष्य के जैन मन्दिर के पास उज्जेन में विद्वान है। वह स्थान
प्राचीन काल में जंगल और रसमान था, यह हर किसी को जात है। वहाँ शिष्या में
सिलने वाला आधुनिक संकुलित नगर का मैत्रि पानी ले जाने वाला ‘गन्धवती नारा’
अथवा ‘गन्धा नारा’ एक समय मृत्यु जल तो एक छोटी नदी थी। इस नदी का
‘राहे’ पानी से सम्बन्ध रखने की कल्पना तो दूर रही, उसकी की ‘स्कन्दपुरण’ के
‘अवतितस्वर्ग’ में (१६.४) ‘पुण्या’ और ‘श्रीलोकनिविषुग्धा’ जैसे विशेषण दिये गए हैं
और कालिदास ने उसके कमल-पानी से सुगंधित पवन और उसमें जलकृंडा करने
वाली युवतियों का रामणीय उल्लेख किया है। (मेघदूत, पद ३५)
‘वसुकुंड’ और ‘कुड़गीसर’ के सम्बन्ध में आगे विचार किया जायेगा।

मूल आगम के पश्तात् प्रस्तुत वृत्तांत का सबसे प्राचीन उल्लेख श्री जिनदास-
गणि महत्तर कुल्त ‘आवशयकवृर्ण’ में प्रकृत ग्रंथ में उपलब्ध है (देखिए ‘श्रीराम-
वर्षकुल’ तत्त्वांत् मं. नं. 1939, उत्तराखण्ड, पृ. 157)। इस अन्तः के रचना-
काल की कल्पना इस बात से की जा सकती है कि इसी जिनदासगणि कुल्त निरीक्ष-
चूर्ण’ राक ज़ार् 158 अर्थांत् मं. नं. 676 में रचित है। (देखिए श्री पं. सुकलाल और-
बेचरदास की भूमिका, सम्मतिक, पृ. 3)। प्रस्तुत ‘आवशयकचूर्ण’ में अवति-
सुकमाल की माता ‘मदा सेड़िभजा’, अर्थांत् ‘मद्रा श्रीप्रियाश’, उनकी बहीस-
सुखीमन पातियों, उनको धर्मगुरु ‘सुहारद’, अर्थांत् आदर्श सुहासी आचार्य अशोक चौज़ा-
जी श्रावण सम्मति के प्रविज्ञाप्त, (देखिए श्रीनि कल्पणाविज्ञ, सीमितिक और-
राजकालण्डणा’, नागरि प्रचारणी पत्रिका 10 और 11 से उद्धृत, जालो, सं. 1887, पृ. 72), और पुनः इन्से पात्र अधिक पाए जाते हैं। अवति-सुकमाल के-
मृत्यु का स्थान ‘मस्तान कंदारकुंड’ अर्थांत् ‘संसार में कंदारकुंड’ इन शब्दों में-
वर्णित है, जिनकी चर्चा आगे की जायगी। महात्मा के गर्व के पश्तात् गन्धोदक-
बरसने का प्रसंग भी उल्लिखित है, यदापि गन्धवती नाम नहीं दिया गया है। उनकी-
माता और बहीस पातियों में इकताली साधी-दीशा गहना करती है। बच्चोंनी गर्महती-
है।

तीसे पुटो तथा देवकुलं कोरति।
तं इयांगि महाकालं जात। लोकेण परिगहित।

अर्थांत् ‘उनके पुत्र ने वहाँ एक देवमन्दिर बनाया। वह अब महाकाल बन-
गया। (अन्याद्धीत्) लोकों ने उसको गहना कर लिया।’

श्री हरिमद्र सूरि की ‘आवशयकवृर्ण’ में भी प्रस्तुत वृत्तांत प्रायः अक्षराः-
पाया जाता है। इस वृत्त का रचना-काल भी ई. सं. 650-700 के आवश्यक सम्बन्ध-
जा सकता है, अर्थांत्, श्री जिनदासगणि और श्री हरिमद्रसूरि दोनों ने एक ही प्राचीन-
आयर्य अन्तः का उपयोग किया होगा, ऐसा प्रतीत होता है। प्रमुख भिन्नता यह है कि-
भाँ महात्मा की माता का नाम ‘भाड़ा’ के स्थान पर ‘सुभ्रा’ (सुभ्रा) दिया गया है।
(देखिए ‘श्रीमददावर्षकत्वत्रसार’ पूर्वभागं, आगमोदय-सम्मति, ई. सं. 1917. पृ. 670).

इसके पश्तात् अवति-सुकमाल का वृत्तांत सुप्रसिद्ध ‘आवशयक कथानों’ में-
उपलब्ध है। वहाँ की कहानी, जो कि मुझे पात्र अभिधानराजेन्द्रकोश में (अन्यासित-
ोवहाणे शब्द के नीचे) भिन्न, संस्कृत पद में है, और उसका विवरण पूर्णक-
कहानी के साथ ठीक-ठीक मिलता है। पूत्पुस्तान ‘कन्यारिकावन’ और माता का नाम-
‘सुभ्रा’ है। अन्तिम पद नीचे के अनुसार हैः
अर्थात् "परंतु एक ( पत्नी जो कि ) गर्भवती थी ( गृहस्थावस्या में )
रही। 32।।

उनके पुत्र ने यम्पान में एक अद्भुत उच्च देवमन्दिर बनाया। वह अब ( अन्य धर्मी ) लोगों से ग्रहण किया जाकर महाकाल ( मन्दिर ) बन गया है। 33।।

तदनन्तर अवनिष्कुमाल का इतिहास ‘दर्ष्णयुद्ध’ 13 नामक ग्रन्थ में
प्रकट गया है और पूर्वक कथा के अनुरूप श्री चब्दमभूमुरि द्वारा (ई. सन् 1093 में ) वर्णित है। यहाँ मूर्त्युस्तान को ‘केंद्रारिकुड़गिमसीबे’, अर्थात् ‘केंद्रारिकुड़ग के
पास’ और नृत शरीर को ‘कुड़गाओ नेंडा’ दिसाए आसपासियों अर्थात् ‘कुड़ग से
नैसर्गिक दिशा के निकटतव’ बताया जाता है, जिन शब्दों का स्पष्टीकरण आगे किया
जायगा। माता का नाम ‘भद्रा’ ( भद्रा ) है। अपनी पुत्रमभूमुरि के साथ उनके शिष्या नदी
के किनारे पर विलास करना का वर्णन दिया गया है। अन्त में देवताओं ने गन्धर्वक
बरसाने के साथ ‘आहो महाकालो’ अर्थात् ‘बाहे महानुमुरि’ ऐसी आकाशवाणी सुनाई
और बतीसवी नदू के पुरा ने-

पितुरमण्डलाणो कालिबिया पितुपिठिया।
समुपुर्णियं महाकाललोति नामेण आयायण।
तं च संपथं लोंडङ्गहि परिग्राहियं महाकाललोति विक्ष्याय।।
( अभिधानपादेशश्रीको, ‘अवनिष्कुमार’ शब्द के नीचे )

अर्थात् "पिता के मृत्युस्तान पर पिता की प्रतिमा बनवाई। भारक मन्दिर
का नाम ‘महाकाल’ उद्घोषित किया। वह तैलियों ( अन्य धर्मी ) से ग्रहण किया
जाकर अभी भी ‘महाकाल’ नाम से विद्यत है।"

उसके पीछे श्री हेमचन्द्राचार्य कृत ‘परिशिष्टपर्वण’ 14 रचित है (ई. सन्
1160-72 ), जिसके यार्थवद्य सर्ग के अन्त में संक्षिप्त पद में अवनिष्कुमाल की
मृत्यु का वर्णन आये ऐसी ग्रंथी के जीवन-ज्वमन के अन्तर्गत पाया जाता है।

इसका समस्त विवरण ‘दर्ष्णयुद्ध’ से मिलता-जुलता है। केवल देवताओं
का ‘अहो महाकालो’ पुकारना नहीं कहा गया है। अन्त में निम्नलिखित रूपक है :

गुर्ज्र जातेन पुदैन चके देवकुड़ल महत्तु।
अवनिष्कुमालस्य सरणस्थान्यों लो। 176।।
ताहेनकुलमदापि विष्णुतवर्हुणमण्याम।
महामालाभिपदगने लोके प्रविण्युपकर्षकः। 177।।
अर्थात् “गर्भवती से उत्पत्ति हुए पुत्र ने अवतितिसुकुमाल के मरणस्थान पर एक बड़ा देवमन्दिर बनाया” । 176 ।।

वह देवमन्दिर आज भी अवति का भूषणरूप विद्यमान है और उसकी प्रसंसा महाकाल के नाम से आज भी जगत में ऊंचे स्तर से होती रहती है । 177 ।।

श्री हेमचन्द्रसूरि के समकालीन श्री सोमप्रभसूरि विचित्र “कुमारसापत्रस्तिबोध (१०, सन् ११८५)” में भी अवतितिसुकुमाल की कथा संस्कृत पद्य में और “परिशिष्टपर्वन” के अनुरूप पाई जाती है। उसके अनुसार अवति-सुकुमाल की बतौर पत्नी पुत्र के पुत्र द्वारा बनाए हुए मन्दिर में महाकाला की प्रतिमा स्थापित हुई। उस मन्दिर को ‘अवति का अलंकार’ कहा जाता है, जो कि “अपने शिखर के अधिभाग द्वारा सूर्य के रथ के घोड़ों का मार्ग रोकता हुआ आज भी ‘महाकाल’ नाम से प्रसिद्ध है।”

इन उल्लेखों से ज्ञात होता है कि इसा की बारहवीं शताब्दी के अन्त पर्यतन ‘महाकाल-मन्दिर’ विद्यमान था। इतना ही नहीं, उसकी महिमा कालिदास के समय से इतनी शताब्दियों तक अक्षुण्ण रही थी और कालिदास के समय से तब तक महाकालेश्वर की आती का गर्वनासूदृष्ट दुनुपिनाद आकाश को प्रतिष्ठित करता रहा था।

परन्तु यह महिमा आगे नहीं रही, ऐसा श्री हेमचन्द्रसूरि और श्री सोमप्रभसूरि के पश्चात के साहित्य से ज्ञात होता है। इस साहित्य की सिंहासनलोकन करने पर पहली दृष्टि संस्कृत गद्यबद्ध ‘पुरातन-प्रवन्ध-संग्रह’ तथा ‘प्रवन्ध-चित्तांमणि’ नाम के प्रमणों पर लगी है। इनमें श्री अवतितिसुकुमाल के संबन्ध में इतना ही उल्लेख है कि जिस मन्दिर में श्री सिद्धान्ते के स्तोत्र-पाठ से श्रीपारशुराम की प्रतिमा प्रकट हुई, वह अवतितिसुकुमाल का उनकी बतौर पत्नियों द्वारा बनाया हुआ स्मृति-मन्दिर था, और उक्त चमक करने के पश्चात् ‘तदा प्रभुति गृहमहाकालाकालोजजनि’, अर्थात् ‘उस समय से गृह महाकाल हुआ।’

‘प्रवन्ध-चित्तांमणि’ (१, सन् १३०५) में और ‘पुरातन-प्रवन्ध-संग्रह’ (२, और लगभग उसी समय में रचित है। अतः उपयुक्त वाचक ऐसे समय में लिखा गया है जबकि श्री हेमचन्द्रसूरि और श्री सोमप्रभसूरि के महत्त्वपूर्ण वर्णन के रचनाकार से लगभग सवा शताब्दी बीत गई थी। इन समय में ‘अवतितिसुकुमाल’ गाननुमुखी महाकाल-मन्दिर मिट गया और ‘गृह महाकाल’ ने उसका स्थान ले लिया था जिसकी पूजा-आरती आदि पूर्व मृह ही में होती रही। इसका कारण अति स्पष्ट है। इस सवा शताब्दी ही के अन्दर अल्मोट का कालपाठ-सदृश समय मालव-भृमि पर छा गया था और इसी कालपाठ में ही ई। सन् १२३५ में महाकाल का विश्वास मन्दिर पूर्विकाल हुआ था। वह इतिहास-प्रसिद्ध है। अतः विस्तार अनावश्यक है।

लगभग उसी समय के महामालव में एक जिनालय भी विद्यमान था जो
कि ‘महाकालान्तर-पातालचर्मक्रीति’ इस नाम से श्री जिनमभू सूरी के ई. सन् 1333 में रचे हुए ‘विविधदीर्घकृत’ में उल्लिखित है, जैसा कि ऊपर बताया जा चुका है। क्योंकि वह ग्रहणकर्ता श्री अवनतिसुकुमार के मन्दिर की मूलनायक-प्रतिमा ही श्री, क्योंकि दोनों प्रतिमाओं श्रीपार्श्वनाथ ही की थीं। जब अवनतिसुकुमार का मन्दिर (आगे आने वाले विवरण के अनुसार ) दुसरी बार अन्यथारम्यों से प्रहण किया गया था, उस समय वहाँ की उस मूलनायक-प्रतिमा को एक भिष्म जिनालय में स्थापित किया गया होगा। वह मन्दिर भी पूर्वक्ष अपांगालिक प्रसंग पर नहीं हो गया होगा, जिससे कि उसके मूलनायक को श्री ( महाकाल के सदृश ) भूमिगृहरुपी ‘पाताल’ ही में सरार देनी पड़ी होगी।

इतने विवेचन के अन्तर्गत अब श्री अवनतिसुकुमार के वृत्तांत के शोष साहित्य का अवलोकन करना पड़ रहा है। इसमें पहले ‘प्रवद्ध-कोश’ (ई. सन् 1351 ) का क्रम आता है। इसमें उक्त वृत्तांत संस्कृत गद्य में ऐसे रूप में कविता है जो कि श्री हेमचन्द्र सूरी की कहानी से मिलता है। अन्त में अवनतिसुकुमार के पुत्र ने-प्रासाद: कार्ति। मम पितुर्महाकालोश्रव्भूमिति महाकालानाथ वदमु। श्री-पार्श्वनाथिन्थि मध्ये स्थायितमु। कत्यावहानि लोकेन पूजितमु। अवसरे हिर्जैस्वदनारिंत कृत्या मृदलिङ्गंगिरं स्थापितमु।

अर्थात् ‘एक मन्दिर बनवाया। नें नियत का ‘नहानु काल’ (अर्थात ‘महाकाल’ नाम दिया। वीच में श्रीपार्श्वनाथ की प्रतिमा स्थापित की। उसकी पूजा लोगों ने कुछ दिन तक की। अवसर पाकर ब्राह्मणों ने उसे छुपा दिया और यह शिव-लिंग स्थापित किया।’

श्री शुभमलालागणि कृत ‘विक्रमचरित्र’ (ई. सन् 1434 या 1434 ) में अवनतिसुकुमार की अत्तरक्षा संस्कृत पद में और उसी कवि-रचित ‘श्री भरतेश्वर-भागुवलित-वृत्ति’ (ई. सन् 1453 ) में उसकी स्वतंत्र कहानी संस्कृत गद्य में दी गई है। यहाँ की और पूर्वक्ष कहानी में इसी की भिन्नता है कि अवनतिसुकुमार की माता ‘वद्र’ के अतिरिक्त उनके पिता ‘नाचेर्नी’ भी उल्लिखित है। ‘विक्रमचरित्र’ के अनुसार:

उस स्थान पर भुज सेट ने, बहुत धन खर्च करके, श्रीपार्श्वनाथ जिनेष्ठ का एक विशाल मनोहर मन्दिर बनवाया।
उसका जगद् विश्वास नाम महाकाल हो गया। कालक्रम से वहाँ ब्राह्मणों ने पार्वतीपति का लिंग स्थापित किया । । । ।

श्री विजयलक्ष्मी सूरी कृत ‘उपदेशमासाद’ (ई. सन् 1787) में आई हुई अवतिनिसुकुमाल कथा संस्कृत पद्म में और ‘प्रवचन-कोश’ के अनुसार है।

इनके आतिरिक्त श्री धर्मसमुद्र बाचक (ई. सन् 1520 के आसपास) और प्रसिद्ध गुरुद्वार जैन कवि श्री जिनदर्व सूरी तथा श्री ज्ञानविनय सूरी’ (ई. सन् 1770 के आसपास) कृत गुरुरती ‘सज्जायो’ (अर्थात् धर्मभावना-पोषक, ‘स्वाध्याय’ के योग्य होते गैय काव्य) आदि कृतियों में श्राचीन मूलप्रस्तावों के आधार पर अवतिनि-सुकुमाल और बहुधा उनके समाधि-मन्दिर का भी ज्ञात होता रहा है। आधुनिक जैन प्रत-कवि मुनि श्री चोथमलजी महाराज ने भी एक ‘अवतिनि-सुकुमाल-सज्जाय’ हिंदी में रची है, जो मुनियों से गाई हुई सुननी जा सकती है।

(3) दिगम्बर साहित्य में अवतिनिसुकुमाल

दिगम्बर साहित्य में अवतिनिसुकुमाल के वृत्तांत का सबसे प्राचीन उल्लेख श्री शिवार्य कृत ‘भगवती आराधना’ में उपलब्ध है, जो कि श्री ए. एन. उपाध्ये महाराज के मतानुसार (हरिषेन्, ‘बृहत्कथाकोष’18, भूमिका, पृ. 54) जिनसे के ‘आदिपुराण’ से अधिक प्राचीन है, अर्थात् ईस्वी की नवमी शाताब्दी के पूर्व में रचित है। वहाँ उक्त उल्लेख उस प्राकृत गाथा में विद्यमान है, जो ऊपर श्रेष्ठश्रीर (‘भत-परिणा प्रत्युयन’ में से कुछ पाठनार के साथ उद्धुत की जा चुकी है। ‘भगवती आराधना’ में समालिखित रूप में है (गाथा नं. 1539, ‘पूर्वोत्त भूमिका, पृ. 78 के अनुसार) :

भल्लुकीए तिरते खज्जंतो घोरवेदाणो वि ।
आराधनं पवणं झग्गेघावतिसुकुमालो ।।
अर्थात् ‘तीन रत पर्यंत स्वारी से भक्ति और घोर वेदना से पीड़ित होते हुए भी अवतिनिसुकुमाल ने ध्यान में मगन रहकर आराधना की’।

वास्तव में ऐसी गाथाएँ श्री उपाध्ये के कथानुसार (उक्त भूमिका, पृ. 54) उस अति प्राचीन समय के साहित्य के अवरोध हैं जब जैन समुदाय और जैन साहित्य दिगम्बर और श्रेष्ठमूर्त्व राक्षसों में विभक्त नहीं था व अर्थात् उनको न तो श्रेष्ठमूर्त्व और न दिगम्बरीय ही, किंतु समाधियो आदि-जैन-साहित्य भगवत समीचीन है। पूर्वोत्त भूमिका से अवतिनिसुकुमाल की कहानी का कुछ विवरण दिया गया है, तथापि उसकी एक लुप्त प्राकृत टीका में ऐसी कहानियों का संग्रह अवरोध विद्यमान था जो पश्चात् के दिगम्बरीय कथा-साहित्य का मुख्य आधार बन गया है। (पृ. 58)

इस कथा-साहित्य का एक प्रयोग यथा श्री हरिषेन् कृत ‘बृहत्कथाकोष’19 है, जिसका रचनाकाल कवि ने स्वयं ई. सन् 932 दिया है। यह यथा संस्कृत पद्म
में रचित हैं। उसमें ऐ 'श्री अवतिसुकुमार—मुनिका' (कथानक नं. 126, पृ. 297 आदि) है, जिसमें प्रस्तुत वृत्तांत आति विस्तारपूर्वक 260 पदों में कविता है।

इस कथानक के अनुसार महात्मा की माता ब्रजभाषा, उनका धर्मगृह जिनसेन और उज्जैन के तत्कालीन राजा-रानी प्रायोगिक और ज्योतिषीय भी हैं। अवतिसुकुमार के पर की लक्ष्मी एवं अपूर्व वैवण्ड का अति विश्रृंखला दिया गया है। इसके अतिरिक्त, सब पाठों के (स्थानी और उसके साथी तक को जोड़कर) पूर्वांक जमीं की श्रृंखला भी वर्णित है। अन्य में अवतिसुकुमार के मृदु-स्थाय के संबंध में निम्नलिखित पद्धति हैः

श्रीमुन्तजयराय दक्षिणदारगोचरः।
स्तोकमार्गमित्रभ्य स प्रदेशो विराजते॥ २५६ ॥
अवतिसुकुमाराय यत्र कालान्ते मुनिः।।
काल्पिकः प्रदेशोऽसी रस्यते नापि पुण्यभाषाः॥ २५७ ॥
तत्र दक्षिणदारायं च दत्ता मूल्यं बहु स्फुटम्।।
पुण्यस्वरूपः दहन्यते मूकाकानि महाजनः॥ २५८ ॥
देव्यत्रोदके मुके तस्मान काले गते मुनी।।
sुग्रीवसेवा जाता गन्धवती नदी॥ २५९ ॥
तत्र रितिकाले तत्र कृते कलकले सति।।
भवूलोकविवादितो देवः कलकलेश्वरः॥ २६० ॥
अर्थात् 'यह प्रदेश उज्जैन से (आने वाले) मार्ग का थोड़ा सा उत्तरभाग करने पर दक्षिण दर्शन के पास जाता है'॥ २५६ ॥

जहाँ मुनि अवतिसुकुमार की मृदु हुई थी। इस पुण्यशाली प्रदेश की रक्षा आज तक काल्पिकों से की जाती है। २५७ ॥

स्फुट रिती से काल्पिकों को बहुत दृश्य देखकर महाजन लोग वहाँ पुण्य-विवेक से अपने शरीर का दाह-संस्कार करते हैं। २५८ ॥

जब इस मुनि की मृदु हुई तब देवताओं ने मुग्धित होकर बरसाया। इससे सब दिसाओं की मुग्धित करती हुई गन्धवती नदी उत्तर हुई। २५९ ॥

उनकी पत्नियों ने वहाँ 'कलकल', अर्थात् कोलाहल किया। इससे लोक-विवाद कलकलेश्वर के उत्तर हुई। २६० ॥

प्राचीन उज्जैनी आधुनिक उज्जैन से कुछ दूर उत्तर की ओर हल्का हस्त स्थाय पर विवाहमान थी जहाँ आजकल बैरवागढ़ और कालमैरव मंदिर तथा आसपास के प्राचीन प्राकार के ब्रह्मविशेष दिखाई हैं। आधुनिक 'चौबीस खंभों' का प्रतिष्ठा दर्शाकर पुराने नगर का दक्षिण दर्शन था, और वहाँ से ही वह मार्ग जाता होगा जिसका 'थोड़ा सा उत्तरभाग करने पर' अवतिसुकुमार का मृदुस्थान पाया जाता था।
उस स्थान पर, 'चौबीस खण्ड्यों' के पास के 'कोटमुहल्ले' में ( 'गन्दे नाले' और महाकाल के बीच में ), आज भी काव्यकल्प साहित्य के 'जंगम' एवं 'चाकू-कतिया' नाम से प्रसिद्ध गृहस्थ-सिंगी शिश्न-संतति की बस्ती है। वहाँ एक नगर बसाया जाने से विखंडात गंगागिर कालिक ( 'ओघड़' ) जो कि मूर्त-कलेवर-वहक स्त्रानीय काव्यकल्प साहित्य-पत्रकार के एक असली प्रतिनिधि थे, विश्व नदी के सामने के निकटे पर रहने लगे थे, जहाँ कि उनका देहान्त कुछ खरा़ पहले हुआ है, ऐसा अनेक उज्जैन-निवासियों को स्मरण है। इन बातों से श्री हरिशेन्द्र के उस कवय मंदिर की स्थिता का अनुमान किया जा सकता है कि उसका स्थान उपरकालिकों का विशेष अभिकार था।

श्री हरिशेन्द्र द्वारा उल्लिखित कलकेश्वर का मन्दिर भी उपयुक्त स्थान के पास था। ब्र. डॉगरे कृत 'श्रीस्वेत अवतिका', नामक ग्रंथ ( पृ. 55 ) की सहायता से पतनी बाजार से मुड़ने वाली एक सकरी गली में आई हुई 'श्रीदी जी के कुएँ' की उटर दिशा में एक ज्योतिर्लिंग से घेरे हुए बाढ़े में छिपा हुआ पाया जाता है। वह छोटा ही है, परन्तु उसके दरवाजे के परिकर के शिलापट्टियों पर उल्लंघन दम्पति-मूर्तियों दर्शनीय है। वे अग्रिम कार्यगरी के अवशेष और पुरातत्त्वविदों के तक्ष्यों योग्य होते हैं। इस मन्दिर का विश्वास विन्दु धर्म के दृष्टिकोण से स्पन्दनपूर्ण के अवतित-खण्ड ( अध्याय 18 ) में कहित है।

श्री अवस्तुतिकुमाल के स्मारक मन्दिर का कोई भी उल्लेख श्री हरिशेन्द्र के प्रस्तुत ग्रंथ में नहीं पाया जाता है।

इस ग्रंथ के साथ निकट सम्बन्ध रखने वाले कवितायें अन्य दिगम्बरीय कथा-संग्रह ग्रंथों में भी श्री अवस्तुतिकुमाल का कव्यानक मिलता है, ऐसा श्री उपाध्ये को उपरुक्त भूमिका ( पृ. 78 और पृ. 63 आदि ) में दिए हुए साधनों से ज्ञात होता है। उनमें निम्नलिखित अनुच्छेद हैं:

1. श्री श्रीस्वेत कृत ‘अपभ्रेण पद्म–बद्व ‘कथाकोष’ ( रचनाकाल लगभग ईसा की रगर्ही राताबदी ), कथा 145।

2. श्री प्राचीन कृत ‘संस्कृत गद्य-बद्व ‘कथाकोष’ ( वही, रचनाकाल ), कथानक 63।

3. प्राचीन कण्णदा गद्य-बद्व ‘बद्वद्वाराधने’ ( ई. सन 898 और 1403 के बीच में रचित ), कथानक 1, जिसमें 'भर्तिकरण-पहाण' और 'भगवती आराधना' की पूर्वतिलिखित प्रकृत गाथा भी पाई जाती है।

4. श्री नामदेव-प्राचीन कृत ‘आराधना-कथाकोष’ ( रचनाकाल ईसा की
सोलहवीं शताब्दी का आरम्भ)। श्री नेमित्त की कृति को छोड़कर उत्क साहित्य अनुपलब्ध है।

श्री नेमित्त के प्रथा (जैनमत कार्यालय, चंबल, नीर सं. 2440-42, पृ. 256-269 के श्री सुकुमालपुरेश्वर कृत्ति नामक 57वें कथाकृति में अभिज्ञता पुरातात्विक में संस्कृत पद्धति 142 संस्कृत पद्धति में कथित है। उसके अनुसार मुनि का नाम सुकुमाल, उनकी माता का यसोदेवी और बुद्ध का गणधराचार्य है। श्री नेमित्त के मार्गमय के विवेचन के साथ मिलता है। मूर्ति-स्थान के समबंध में निम्नलिखित विवरण हैं।

उद्घाटन तथा देवीमाता नाभि: कृति: 
महाकाल: नूतनीयोंभूनृत्य तत्र नाशकृत न 140। 
गणधरस्वतुःसदुभिष्ट: कृति देवता: सुभाषित। 
तत्र गणधरती नामिनी नदी जातेवती भूले। 141।

अतः, ‘उस समय देवों ने उज्जैन में महाकृति किया। उस स्थान पर’ महाकाल (नामक) जीवहस्ता का निर्मितिभूत कृतीर्थ उत्पन्न हुआ। 140।

भविष्यदेवी देवी ने सुमानित रजल से सूनद वृष्टि कराई। वहां गणधरती नामिनी नदी पृथिवी पर हुई। 141।

दुःख की बात है कि अभिज्ञता का न तो दिगम्बरीय और न केरमवारी साहित्य ही अभी तक सम्पूर्णता हस्तगत हो पाया है। इसमें कुछ महत्व के आचरण साधन ज्ञात पड़ते हैं, जैसे कि:

1. भद्रेश्वर कृत ‘कथावली’, जो बाहरी साहित्य में या उससे पहले रची हुई है और जिसका उपयोग मात्र कुछ अवतारकारिकाओं पर से किया जा सका (देखिए ‘अल्पप्रभात काव्यकला’, गायकवाड़ ओऽशियेंटल सीरीज, नं. 57, श्रीयुत पंडित एल. बी. गांधी की भूमिका, पृ. 74, नोट 1; और ‘समविद्वाकर’, पंडित श्री सुकुलालजी संघवी और वेंकावानस्ती की भूमिका, पृ. 18–19)।

2. ‘सुकुमाल-चित्र’ (देखिए श्रीयुत बनारसीदास जैन, पंजाब जैन-भंडारों के हस्तलिखित ग्रन्थों की सूची, लाहौर, 1939, पृ. 122, नं. 3005)।

3. ‘सिद्धसेन-कथा’ (देखिए पात्र के जैन-भंडारों के सूचीपत्र, भाग 1, गायकवाड़ ओऽशियेंटल सीरीज, नं. 76, पृ. 28)।

4. प्राचीन ‘सिद्धसेन-चित्र’ (वहीं, पृ. 194)।

उन सब ग्रन्थों की पूरी साधन भी ही जा सकते?

उपलब्ध साधनों के आधार पर कहा जा सकता है कि श्री अवतारसुकुमाल के एक स्मारक-मन्दिर के विद्वान होने और उसमें से महाकाल मन्दिर के उत्तर होने के सम्बन्ध में जो कुछ उल्लेख मिलते हैं, वे कितना खेतामय मात्रों तक ही परिलक्षित
ज्ञात होते हैं। इसका कारण एक तो यह हो सकता है कि जिन ग्रन्थों के आधार पर प्रस्तुत दिगम्बर ग्रन्थ रचे हुए हैं, वे ( जैसा कि ऊपर कहा जा चुका है ) आराधना-साहित्य के कृतियाँ थी जिनका उद्देश्य पूर्वक शेषमृत्र ग्रन्थों की भांति औपदेशिक या व्याख्याकारक नहीं, किन्तु साधूमार्ग आदि से सम्बन्ध रखने वाले क्रियाकाण्ड के विषय में वृत्तांत सहित सूचनाएँ ही देने का था। एक समाधिमरण विषय के ऐसे एक दृष्टांत ही के रूप में वह ( पड़णा में जैसे ) अवतिसुकुमार की गृह्या मात्र के संक्षिप्त उल्लेख को स्थान दिया जा सका, न की उसके पूरे विवरण को। इस कारण से श्री हरिसेन आदि दिगम्बर ग्रन्थकारों को प्रस्तुत महात्मा के समाधि-मंदिर के सम्बन्ध का कोई उल्लेख मूलग्रन्थों में नहीं मिला होगा।

इसके अतिरिक्त उपयुक्त ग्रन्थकारों ने कहा चित्र, इस कारण से भी उसकी उपेक्षा की होगी कि सिद्धसंप दिखाकर ( देखिए, सन्नित-तर्क, भूमिका, पृ. 159 ) एक शेषमृत्राचार्य थे, और उन समर्थक मंदिर की जो पार्श्वनाथ-अतिमा उनके प्रभाव से प्रादृष्ट और पुन: प्रतिष्ठित हुई, वह एक महान्य शेषमृत्राचार्य का केन्द्र स्थान बन गई थी, जैसा कि आगे बताया जाओगा।

ऐसा भी हो सकता है कि उस मंदिर कवि-कल्पना शासक या लोकनौतीतिक का एक कृति थी, जिसके केवल शेषमृत्र वृद्ध-परम्परा में ही स्थान मिल गया। अवतिसुकुमार की कहानी के भिन्न-भिन्न रूपों में अनेक भित्रवार्ता-श्री मनोगति के परीक्षणस्वरूप विविध होती हैं। गहामुनि की माता का नाम भद्रा, सुभद्रा और यशोभद्रा, उनके गुरु का नाम आर्य सुहस्ती, गणग्रामचार्य और जिनमें, उनके मंदिर की वनने वाली उनकी माता, उनकी पिता और उनका पुत्र कथित हैं, उनसे उसके उदाहरण प्रत्यक्ष विद्यमान हैं। अतः उपयुक्त रूप से भी यहाँ स्थान देना उचित है, परन्तु इसका निर्णय अब आगे अवतिसुकुमार का वृद्धाश्च सुनने वाले विक्रमाधित्य की ओर तथा मूर्ति के प्रादृष्ट के परिणाम की ओर कुछ ध्यान देने के पश्चात् किया जा सकेगा।

( 4 ) महाकालबन में कुदंगेश्वर जैन-तीर्थ

जिस मूर्ति और उसके मंदिर के द्वारकास में पूर्वक प्रकरणों में उतरना पड़ा, उसके प्रादृष्ट्वाच के समाचार में पूर्वतिथिक दिगम्बरीय स्तोत्रों, शेषमृत्राचार्य संज्ञायों और ‘पूर्वत-प्रबल्य-संग्रह’ में संक्षिप्त उल्लेख मात्र हैं।

रूप ग्रन्थों में विवरण के साथ उस चमत्कार के दो परिणाम कथित हैं। पहला परिणाम यह है कि राजा विक्रमाधित्य जैनधर्मार्थक अथवा जैन ही बन गए।

'प्रभावक-चरित' और 'सम्भवत-सप्ततिका टीका' के अनुसार वे जैनधर्म में प्रतिष्ठान पाकर जैनधर्मार्थक बने।
‘प्रवृत्त-चिन्तनायण’, ‘प्रबन्धकोश’, ‘शुभ-श्रीलकुम्र ‘विक्रम-चरित’,
तपावर्ध-कुल ‘कल्याणमन्दिरस्तोत्र-टीका’ और ‘विविध-सिर्फिकल्प’ में स्पष्ट कहा गया
है कि श्री विक्रमादित्य उस अवसर पर श्रावकों के बारह ब्रह्म अंगिकार कर जैन बन
गए।

संवत्सर प्रवर्तक विक्रमादित्य के श्री सिद्धसेन दिवाकर के संस्करण से जैन
बनने के समय में से तत्तांतरीय ‘गुरु पद्मकलियों’ आदि सदृश प्रसंस्करण में भी स्पष्ट
उल्लेख पाए जाते हैं। इतना ही नहीं, तुरार इसके निम्नांकित विक्रमादित्य द्वारा श्री सिद्धसेन
दिवाकर के संस्करण से कराए गए जैन ग्रन्थों के गीतों में जीवनशैली, यात्रा, मंदिर अन्तः मूर्ति-
प्रतिष्ठा आदि धार्मिक कार्यों के विस्तृत वर्णन श्री रत्नशेखर सूरी कृत विचित्रकौमुदी20
(ई. सन् 1450) और उसके पश्चात ‘अपराधिका-व्याख्यान’21 (ई. सन् 1814)
आदि प्रसंस्करण में भी मिलते हैं, जिनमें श्री विक्रमादित्य एक आदर्श जैन राजा के
उदाहरण-रूप वर्णित हैं। श्री नर्मदोपासूर कृत ‘शारुक्ष-तपु-कल्प’22 (ईसवी ई.
तेरहवीं शताब्दी) में विक्रम का नाम शारुक्षशैली का जीवनार्थ कराने वाले
महाविद्वानों की नामांकन के अन्तर्गत है। यथा :

संपद-विक्रम-बाहुः, हाय-पतित-आम-दत्ताय! ।
ज़े उदारित तत्त्र सिद्र संतुजः-महात्मित्वः। 29 ।।
अर्थात् ‘वह महात्मी शारुक्ष (या, सवधु) जिसका जीवनार्थ करने
वाले सम्प्रदाता, विक्रम, बाहुः, हाय, पतितप, आम, दत्ताय (आदि हुए हैं और)
हॉनें। 29 ।।’

वहुसंक्षिप्त ‘ज्योतिर्विद्वारण’23 (22-9) में भी संवत्सर-प्रवर्तक विक्रमादित्य
का सम्बन्ध श्री सिद्धसेन दिवाकर के साथ उल्लिखित है, यदि मूल-प्रसंस्करण का ‘श्रुतंत्र’
(टीकाकार श्री भागवत के मतानुसार) सचमुच सिद्धसेन का नामांकन है।

प्रस्तुत अवसर पर इस जीवनित्तीय या तो जैन ही बने हुए विक्रमादित्य ने
शिक्षित संस्कृत और हिंदी साहित्य के उद्धारात्मक प्रवर्ण किया, वह पूर्वोत्तर चमत्कार के दूसरे परिश्रम-स्वरूप
किश मैं है। यथा :

1. श्री शुभ-श्रीलकुत ‘विक्रमादित्यचरित’ (7; 55-56) के अनुसार :

महाकालाभिषेके वैते बिम्बं पार्श्वजीनेशितुः।
भूषिते स्थापियामधू पुजार्यामधू ब्राह्मणवानां。
देवपुराजकृते याम सहस्रं नृपितवर्जी।

अर्थात् ‘महाकाल नाम के मंदिर में राजा ने पार्श्वात्मक तीर्थंकर का बिम्ब
स्थापित किया और आदर से उसकी पूजा की। देवपुराज के लिए नृपति ने हजार मार्ग
दिए।’
2. ‘अबन्ध-कोष’ (पृ. 19) के अनुसार:
तत्कालिनपृथ्वी: शासने ग्रामशासतत्त्वद देवधारी।
अर्थात् “यह सुनकर राजा ने साधन द्वारा देश को सैकड़ों ग्राम दिए।”
3. ‘उपदेशा-आसाद’ (पृ. 61) के अनुसार:
प्रति निर्मान सयूतियाँ ग्रामशासतत्त्वद विक्रमाकृः।
अर्थात् “ऐसा सुनकर विक्रमादि ने उसकी पूजा के लिए सैकड़ों ग्राम दिए।”
4. विशेष महत्वपूर्ण श्री जिनंभु सूरि कृत ‘विविध-तीर्थकल्प’ (पृ. 89)
का निम्नलिखित उल्लेख जान पड़ता है:
तत्त्वात् गो-हृदमण्डले च साम्प्रदायिकमृत्तिमागणायमेकनवति, चित्रकूटमण्डले
वसादभृत्तिमागणां चतुर्यशिनी, तथा पुष्पार्दप्रभृतिमागणां चतुर्वत्तति, नौहंदवासकमण्डले
ईसरोडभृत्तिमागणां परम्परात श्रीकुंजेश्वर-त्रषभदेवाय
शासन रचन: श्रीपारंसंहादन। तत्: शासनपत्तिका ‘श्रीमुखप्रजियन्या, संवत् 1, चैत
मुट्ठ १, ‘गृह’, भाटदेशीय महाकुम्भलिक-परमाणूदेवेंद्रकृत ब्राह्मणगौतमसुत-कार्याणने राजाः लेखकत्।
अर्थात् “तत्त्वात् (राजा ने) अपने आत्मकल्याण के लिए कुंजेश्वर ओषध-देव को साधन द्वारा गोहृदमण्डल में सामाज आदि 91 ग्राम, चित्रकूट-मण्डल में वसाद आदि 84 ग्राम तथा पुष्पार्द्द मण्डल आदि 24 ग्राम और मौहंदवासक मण्डल में ईसरोडा आदि 56 ग्राम सरकार किये।”
पश्चात् राजा ने सासनपत्तिका (आश्र) उल्लेख में चैत गृहिण विपिनदा संवत्
१ गृहिण को भाट देशा निवासी महाकुम्भलिक (रेबिउड के अर्थशास्त्र) परम-शाक्त, श्रेतान्त-मत के अनुसार ब्राह्मण गाम-पुव्र कार्याणन द्वारा लिखवाइ।”
उपर्युक्त स्थानों तथा प्रदेशों के नामों में से चित्रकूट, वसाद और पुष्पार्द्द की कुछ चर्चित आगे की जायेंगी। गो-हृद कदाचित् मोहंदा और भाट देशा जैसलमेर के आसपास का प्रदेश होगा (देखिए ‘पृथ्वीचन्द्र चरित’, गार्वकवाड़ ओरियेंटल सीरीज़
१३, पृ. ९४ तथा टॉड, ‘राजस्थान’१, पृ. ४२ और ९५), इतना ही अनुमान किया
जा सकता है। तथापि इन और श्रेष्ठ नामों के सम्बन्ध में खोज की आवश्यकता है।
शासनपत्तिका लिखने वाले राजा की ‘श्री विक्रमादित्यदेव’ कहा जाता है
और उनका निम्नलिखित विवरण दिया जाता है:
सर्वज्ञानूणाकृतिविद्वत्वीय श्रीमण्डलायुक्तिनिर्माणवतः।
अर्थात् “जिसका एक ही निजी संक्षेप (चालू है जो ) समस्त पृथ्वी को
सर्वथा अर्णाशित करने के कार्य से अंकित है।”
इसका लाभ यही हो सकता है कि श्री जिनंभु सूरि के भवानुसार ‘संक्षेप
प्रभाव’ विक्रमादित्य ने, श्री सिद्धेश दिवाकर द्वारा विकसित होकर अपने निजी
तथापि कुछ अन्य बातों से प्रस्तुत विवेचन की प्रामाणिकता में राखा उत्पत्ति होती है। उनमें परिक्रमणमंडल का उल्लेख है। परिक्रमणमंडल में वसाद और घुटारसी गाँव कथित हैं। दोनों गाँव आज भी प्रतापगढ के पास विधायक होने से जात होता है कि प्रस्तुत परिक्रमण आज का चित्रहृदय ही हो सकता है। यह चित्रहृदय विक्रम संवत 609 में बसाया गया और बसाने वाले चित्रागंड सोरिया से उसका नाम पड़ा (देखिए उपयुक्तलिखित ‘पद्माली-समुच्चय’1, पृ. 202)। इससे उक्त परिक्रमणमंडल का चित्रहृदय होना अत्यंत है।

सन्देह का एक दूसरा कारण ‘शेताम्बर’ शब्द है, जो कि प्रस्तुत तीर्थकर्त्य में तीन अर्थों में उपयोग किया जाता है। उपयुक्त शासनपट्टिका के लिखने को नियोजित अधिकारी के लिए प्रस्तुत है। वास्तव में ‘शेताम्बर’ शब्द का प्रयोग साहित्य में उस समय से हो सकता है, जबकि जैन शासन दिगम्बर और शेताम्बर इन दो सम्मानों में विभक्त हो।
जॉन साहित्या और महाकाला-मंदिरा

चुका था, अथाहत् वीर-निर्वाण-संवत् 609 अथवा विक्रम-संवत् 139 के पश्चात्, उसमें विक्रम-संवत् 1 में श्रेष्ठानन्दपाषाकों की विध्यमानता नहीं मानी जा सकती।

शंका का एक तीसरा स्थान ‘श्री कुड्येशर-अरुणराज’ रावण है, जिसका शासन-पद्धति में भी प्रमुख होना कठित है। उपर्युक्त इस बात का निर्णय किया जा चुका है कि जो जिनविभिन्न अवस्थासूक्तियाँ के स्थायी मन्दिर में स्थापित था, वह ‘विविध-तीर्थ-कल्लु’ को छोड़कर सभी अन्य श्रेणियों के एकमुखी साधक के अनुसार, श्री शर्मनाथ ही का था, और किसी लेखक के भ्रम से ‘वामेय’ का ‘नामेय’ बना, जिस भ्रम के परिणामस्वरूप उक्त श्रेणि में शर्मनाथ-बिबिः का स्थान अरुणराज के बिभिन्न ने मिला था। यदि प्रसूत मणि प्राप्तिक होता तो उसमें ‘कुड्येशर-अरुणराज’ के स्थान पर ‘कुड्येशर-शर्मनाथ’ ही का उल्लेख होना चाहिए था, वह निरन्तर नहीं है।

शासनपद्धति को छोड़कर भी प्रसूत तीर्थकल्याण के अन्य स्थानों पर शंका के कारणों का अभाव नहीं है। उनमें से एक यह है कि उसके एक पद में प्रसूत प्रतिमा को चारणमुनि श्री शर्मनाथ के तथा से प्रतिष्ठित बनाया जाता है। यथा :

शेताम्बरेन चारणमुनिनारायण वाणसेनेन।
शुकदातातैर्थः श्रीनासेयोऽपान्तितोऽज्ञातोऽमः।

अर्थत् “शक्कावतार तीर्थ पर शेताम्बर चारणमुनि आचार्य वाणसेन द्वारा प्रतिष्ठित श्री आरुणराज जयवर्धन हों।”

श्री वाणसेन सूरि एक प्रसिद्ध शेताम्बर आचार्य थे जिनका देहांत वीर-निर्वाण-संवत् 620 अथवा विक्रम-संवत् 150 में माना जाता है। अर्थत् “यदि प्रसूत पद में अपने मूल स्थान पर सम्भव न हो तो उपर्युक्त शासनपद्धति के समधिक रूप से विधिपूर्वक है।

परन्तु इसी वृत्तान्त के सम्बन्ध के एक अन्य पद में मूर्ति की प्रतिष्ठा श्री सिद्धसेन दिवकर ही का कार्य वस्तुता जाता है। यथा :

उद्द्योजा, परार्थितिसिद्धसेनः दिवकराचार्यकुप्तमत्तिष्ठः।
श्रीमान् कुड्येशराचार्यसुनिर्धः शिवायातु जिनेश्रोऽसः।

अर्थत् “श्रीमान् कुड्येशर अरुणराज जिनेश्रो जिनकी प्रतिष्ठा पाराप्रकाश ( नामक प्राय: संक्षिप्तविवाह ) उद्धारन करने वाले आचार्य सिद्धसेन दिवकर ने की, तुमारा कल्याण करें।”

इन दो उल्लेखों में यह अन्तर भी है कि दूसरे पद में दिया हुआ ‘कुड्येशर’ नाम दूसरे में नहीं पाया जाता है। इसलिये ऐसा माना जा सकता है कि पहला पद अन्य सम्बन्ध को होकर किसी लिखने वाले की धृति में किसी अन्य श्रेणि में से उद्धृत किया गया होगा। कविताचित्र उस पद में उल्लिखित ‘शक्कावतारीतिः’ और उज्ज्वल से विशेष सम्बन्ध रखने वाला ‘चक्रतीर्थ’ इन नामों के सादृश्य के आधार के आधार से ऐसा हो
पाया होगा। ऐसी दशा में सिद्धसेन दिवाकर को ही उत्क मूर्ति के श्रद्धालु मानने में कुछ आपत्ति नहीं है। इससे उपयुक्त संशय का भी निराकरण होता है।

अधिक चिंतनीय है आचार्य श्री सिद्धसेन दिवाकर और ‘संस्कार प्रवर्तक विक्रमादित्य’ का समकालीन होना, जो न पं. सुखलालजी और बेचनदासजी ने
सम्मानित' की भूमिका में सन्दर्भ ही नहीं, असम्भव बताया है (देखिए उसका
अंदेशा अनुवाद, श्री जैन श्रेष्ठमंत्र एपुडेसेन बोडी, ई. सन् 1933 )। उन विद्वानों
ने सिद्धसेन आचार्य का गुत्त-काल में होना अनुमान किया है। यद्यपि दोनों की समक-
कालीनता का समर्थन उपयुक्तिविचि और अन्य प्राचीन जैन ग्रन्थों द्वारा निश्चित रीति
से किया जाता है, जिनमें विशेषतः गुरुपदांवलियाँ भी हैं, तथापि उन परिलक्षों के
प्रमाण महत्त्वपूर्ण और उनका कथन यथार्थ स्तुति होता है। अर्थात् यदि श्री सिद्धसेन
दिवाकर ने वास्तव में किसी एक विक्रमादित्य राजा को धर्मोपदेश दिया तो वह
केवल विक्रमादित्य पदवी से विभूमित कोई गुर्जरवंशी राजा या सम्राट् ही हो सकता
है।

ऐसी वस्तुत्स्थिति में यह प्रश्न उठता है कि यदि इस रीति से श्री सिद्धसेन
dिवाकर और संस्कारप्रवर्तक विक्रमादित्य समकालीन ही नहीं थे, तो प्रस्तुत तीर्थक्षण के
इतनी शंकाओं से बाधित विद्वानों में जिन्होंने ऐतिहासिक तत्त्व माना जा सकता है?
फिर भी उत्क कल्य के कर्त्ता निम्नलिखित राजवंशों में पाठकों से विश्वास की मांग करते
हैं कि :

कुंदनेश्वरनामास्य ।
कल्यं जत्याप्य लेणेन दुष्कुला ।
शासनपट्टिकाम् । । ।

अर्थात् “शासनपट्टिका को देखकर महानून तेजस्वी कुंदनेश्वर नामेवदेव के
कल्य को संक्षेप में कहूँगा।” । ।

प्रस्तुत शब्द उस महानून जैनाचार्य श्री जिनन्द्र सूरि के हैं जिन्होंने दिल्लीश्वर
सुल्तान मुहम्मद तुगलक को प्रतिष्ठा देकर जैनधर्म-हिताती बनाया और उस बादशाह
के हाथ से आहिष्म-थर्म के अनेक कार्य कराए (देखिए पं. श्री लालचन्द्र गांधी, ‘श्री
जिनन्द्र सूरि अनं सुल्तान मुहम्मद’, श्री सुखसागर-ज़ानबिन्दु नं. 35, लोहागढ़, ई. सन् 1939 )। ऐसे महापुरुष के वचन का प्रामाण्यता में सन्देह करना उचित कैसे
समझा जा सकता है? अतः यह मात्र अवश्य सत्य माननी पड़ेगी कि श्री जिनन्द्र सूरि
जी ने उपयुक्तिविचि आशय को एक शासनपट्टिका ( चाहे वह शिलालेख हो या
तात्त्वक ) देखी थी। परन्तु उन्होंने उसके सम्बन्ध के राजवंश को स्मृति से लिखा और
कुंदन-परम्परा के मौलिक संसर्गों के आधार पर बद्ध भी होगा। ऐसा मानने में इस
कारण से कुछ आपत्ति नहीं है कि प्रस्तुत कल्य के अन्तिम पद्ध में सप्तता से कहा गया
है कि :
Jaina Sāhitya aur Mahākāla-Mandira

कुड़देशरदेवस्य कल्पमेंत यथाश्रुतम् ॥
लौचवर्तिण्‍यां चकुः: श्रीजिनमसन्मूर्यः ॥ १ ॥

अर्थात् “कुड़देशर देव का यह सुन्दरकल्प श्री जिनभूति सूरि ने जैसा सुना जैसा रचा ॥ १ ॥”

इससे धिर्यत है कि श्री जिनभूति सूरि ने प्रस्तुत तीर्थ को अतिशाचीन इतिहास की एक आदर्शिय वस्तु समझकर और उसकी तत्कालीन विद्यमानता का प्रश्न छोड़कर उसके सम्बन्ध में प्रचलित किंवदंतियों के संग्रह-रूप में अपना कल्प रचा है। यह इससे भी स्पष्ट है कि उस समय में विद्यमान जैन तीर्थस्थानों की सूची में (जैसा कि पहले बताया जा चुका है) कुड़देशर तीर्थ का नाम नहीं है। ऐसी हथिति में यह समझा जा सकता है कि उपर्युक्त समयनिर्देश इत्यादि बातें ऐसी किंवदंतियों के आधार पर प्रस्तुत ‘तीर्थकल्प’ में प्रविष्ट हों पाई होंगी।

अथवा यह भी अर्थक है कि जो शासनपट्टिका श्री जिनभूति सूरि ने देखी वह किसी संकल्प के उल्लेख के अंकित पीछे के समय में लिखे हुए नकली शिलालेख, तापस्य आदि में से एक थी, जो कभी-कभी हस्तगत होते हैं।

फिर भी यह निर्विभाद है कि जिस कुड़देशरदेव का अवलम्बन कर ऐसे आशावाद की एक जाली शासनपट्टिका बनाई जा सकी और जिसके सम्बन्ध में वृद्ध-परम्परा के ऐसे संस्मरण प्रचलित हो सके, उस कुड़देशरदेव का नाम किसी समय में एक प्रसिद्ध वस्तु और उसका मन्दिर एक महामहा-संयुक्त जैन तीर्थस्थान अवश्य था।

इस बात का समर्थन ‘प्रवर्ततितमणि’ के अन्तर्गत ‘कुमारपाल-प्रबन्ध’ (पृ. 78) के एक वृत्तान्त से भी होता है। उसके अनुसार गुजरात के भारी राजा कुमारपाल वर्तमान राजा सिद्धराज के भय से भागते फिरते हुए मालव देश में ‘कुड़देशर’ के मन्दिर में आते हैं। उस कुड़देशर के मन्दिर में वे वहाँ की ‘प्रशस्तिपट्टिका’ में इस आशाया का एक पद पढ़ते हैं कि विक्रम से 1999 वर्ष पश्चात् सबसे कुमारपाल द्वारा किसी के सदृश एक राजा होंगे।

उत्तर पद के अनुसार अनेक मन्त्रों से भी जाता है। मूल से उसमें श्री सिद्धस्वेद विवाकर श्री विक्रमादित्य का सम्बोधन करते हुए कवितित हैं।

‘पुरातन-प्रबन्ध-संग्रह’ (पृ. 38 तथा 123) में भी कुमारपाल का वह वृत्तान्त कथित है। परन्तु वहाँ कुड़देशर के स्थान पर ‘कुण्डिगाईर’ और ‘कुण्डगाईर’ यह ही विकृत हुए हैं। उपर्युक्त पद किसी क्षेत्र में विक्रमादित्य के सदृश एक राजा होंगे।

कुड़देशर नाम के ये उल्लेख भी (उनके ऐतिहासिक मूल्य का प्रश्न छोड़कर) कुड़देशर जैन-तीर्थ की विद्यमानता की एक अस्पष्ट प्रतिध्वनि समझे जा सकते हैं।
( 5 ) कुड़गेश्वर महादेव

उपयुक्त प्रमाणों के अनुसार जिस कुड़गेश्वर महादेव के मन्दिर में से यह कुड़गेश्वर जैन-तीर्थ उपन्न हुआ और जिस कुड़गेश्वर महादेव के नाम से ‘कुड़गेश्वर ऋषिमहेश्वर’ या हमारी कल्पना के अनुसार ‘कुड़गेश्वर पराशर्मी’ नाम पड़ा, वह देव कौन था, यह जात हो जाने पर प्रस्तुत विश्वय पर कठोरित प्रकाश पड़ेगा। ऐसी आशा से अब इस नाम का कुछ निरीक्षण करना उचित होगा।

‘कुड़गेश्वर’ या ‘कुड़गेश्वर’ एक संस्कृत ग्रंथ है, जिसका पूर्व भाग (‘कुड़ग’ या ‘कुड़गा’) ‘अमरकोशा’ और अन्य संस्कृत कोशों में ‘कुड़ग’ रूप में पाया जाता है। अर्थात् नहीं रूप ( न कि कुड़ग ) समीचिन है। ‘कुड़ग’ वास्तव में एक प्राकृत शब्द है जिसको श्री हेमचन्द्राचार्य ने अपने ‘देशीनाममाला’ में (2,27: एम. बेनरजी द्वारा सम्पादित, कलकत्ता, ५. सन् १९३१, भाग १, पृष्ठ ७० ) देशी शब्दों में गिना और उसका अर्थ ‘लतागुप्त’ बताया है। पाइयोलहमणानो-कोश के अनुसार ‘कुड़ग’ के विविध अर्थात् संस्कृत ‘लताआदि से ठाकुर हुआ स्वान’, जैसे, ‘कुड़ग’ आदि में होता है। इसके अतिरिक्त प्राकृत में ‘कुड़गा’ और ‘कुड़गी’ भी विद्यमान हैं, जिनमें से ‘कुड़गा’ का अर्थ ‘लताविशेष’ और ‘कुड़गी’ का अर्थ ‘बैंस की जाली’ उक्त कोश में बताया जाता है। इन तीन शब्दों में से ‘कुड़ग’ शब्द ही का उपयोग उपयुक्त समास में, और उसके अतिरिक्त, स्वतंत्र रूप में भी श्री आविष्कर्षक-शुकुमाल के मरण-स्थान के वर्णन में किया गया है। यथा :

1. ‘बाहि वस्तुकुड़गे’, अर्थात् ‘बाहर बैंस के जंगल में’ ( मरणसमाह-प्रकरण )।

2. ‘मसानों केंद्राकुड़गे’, अर्थात् ‘समस्तन में केंद्रायों ( एक बौंहर विशेष जिसको गुजराती में अर्थी भी ‘केंद्रायी’ कहा जाता है ) का जंगल’ ( ‘आविष्कर्षक-चूमी’ और वृती )।

3. ‘केंद्राकुड़गेसमीवः’, अर्थात् ‘केंद्रायों के जंगल के पास’ ( ‘दर्शनशृण्डिन्र’ )।

4. ‘केंद्राकुड़गेकाश्रमोक्षमेव’, अर्थात् ‘केंद्राकुड़गम नाम के श्रमण में जाकर’ ( ‘प्रकृत्-सोश’ )।

इस चौथे उल्लेख से ऐसा प्रतीत होता है कि ‘केंद्राकुड़ग’ उज्जैन के इस श्रमण का एक विशेष नाम था। वह स्थान प्राचीन काल में ‘केंद्रायों’ से ठाकुर हुआ था, जिस पर यह नाम पड़ने का अवसर आया हो सका था। ऐसे आशय के अन्त में उल्लेख भी उल्लेख हैं जैसे कि ‘आविष्कर्षक-काश्य’ का ‘केंद्रारिव’ और ‘कुमार-पाल-प्रतिबोध’ का ( अनुवादित ) ‘केंद्रारीवन की वस्त्राली’।

यह बात इससे भी सत्य प्रतीत होती है कि ऐसे ‘केंद्रय’ नामक वौहर के गारे जंगल कुछ वर्ष पहले भी उज्जैन के आसपास फैले हुए थे, ऐसा उज्जैन
निवासियों को स्मरण है। सम्भव है कि उसे ‘कंघारलिण’ या ‘कंघारकुड़ोग’ एक समय श्री अवन्तिसुकुमाल के समाधिस्थान, अर्थात् गंधवती गाँव के आसपास के प्रदेश के उत्तर में ‘सती दर्शाये’ तक या उससे और भी दूर तक एक-सा फैला हुआ था और कदाचित् आधुनिक ‘कंघार मुहल्ले’ का नाम उसकी स्मृति का एक अवशेष हो।

इसी विशाल ‘कंघारलिण’ अथवा ‘कंघारकुड़ोग’ में श्री अवन्तिसुकुमाल के समाधि-स्थान पर इस महात्मा का स्मारक मन्दिर बनाया गया था, ऐसा उपप्रस्तुतिकित साहित्य से विविध है।

उसी साहित्य से यह भी विविध है कि जिस समय श्री विक्रमादित्य और सिद्धसेन दिवाकर महाकाल वन में आए, उस समय वह स्मारक-मन्दिर हिंदुओं के अधिकार में आकर एक हिंदू मन्दिर बन गया था, जिसमें ‘कुंडकेश्वर महादेव’ का लिंग स्थापित किया गया था।

इस ‘कुंडकेश्वर’ का सबसे प्राचीन उल्लेख ‘भरणसमाहित-प्रणाम’ में उपलब्ध है, जहाँ श्री अवन्तिसुकुमाल का गृहद्वार ‘कुंडगीरस्थाण’ प्राचीन राज्य से अलग है (देिखिए पूर्वक अन्वेषण)।

इसके पश्चात् उक्त नाम ‘कंघारलिण’ में पाया जाता है, जहाँ कि प्राचीन ‘कुंडकेश्वर’ साफ-साफ उस हिंदू मन्दिर के लिए प्रयुक्त है जहाँ श्री विक्रमादित्य और सिद्धसेन का मिलाया हुआ।

उसी मन्दिर के नामस्कृत संस्कृत ‘कुंडकेश्वर’ उपपुल्ल ‘विविध-तीर्थकर्म’ की कुछ प्रतियों में, ‘प्रमाणक-विविध’ में, ‘प्रमाणक-चित्रांशि’ में तथा ‘कुंडकेश्वर’ ‘विविध-तीर्थकर्म’ की अन्य प्रतियों में उपलब्ध है।

इन प्रथमों के अनुसार इसी कुंडकेश्वर महादेव के मन्दिर में अवन्तिसुकुमाल के समय की तीर्थकर्म-प्रतिमा निकली और ‘कुंडकेश्वर नामेय’ या हमारी कल्पना के अनुसार ‘वामेय’, आदि नामों से हो जैन जीनियों से पूजित हुई, जैसा तो पहले व्यवहार बताया जा चुका है। अस्तु।

उपपुल्ल कुल बारे जैन-प्रथाओं ही के आधार पर केन्द्रित हैं। यदि उनके लिए अन्य साहित्य के भी कुछ प्रमाण दिये जा सकेंगे तो उनकी प्रमाणितता अवधेक मान्य समझी जा सकेगी। यह निरोपित कुंडकेश्वर महादेव के अस्तित्व के विषय में उचित है, जो एक राज-पूजित हिंदू-देवता बताया जाता है। इसका पता हिंदू साहित्य से लगाने का राजस्व अव किया जायगा।

(6) कुंडकेश्वर महादेव

‘विविध-तीर्थकर्म’ के अन्तर्गत और पहले बारेमेंट उल्लिखित ‘कुंडकेश्वर-कल्प’ में ‘कुंडकेश्वर’ राज्य छः बार आया है। मुनि श्री जिनविजयजी ने इस राज्य के केवल ‘कुंडकेश्वर’ और ‘कुंडकेश्वर’ ये ही दो पाठात्मक दिये हैं। परन्तु ‘अभिधान-
राजेन्द्रकोश’ में (‘कुटुम्बेर्थ’ शब्द के नीचे) उक्त कल्प का जो रूप पाया जाता है उसमें उनके स्थान पर छः ही बार ‘कुटुम्बेर्थ’ यह पाए जाते हैं। यथापि उक्त कोष के सम्पादक महाशय ने इस बात का स्पष्टीकरण नहीं किया है कि यह तीर्थकल्प कौन सी प्रति से उद्धृत किया गया है, तथापि अनुमान किया जा सकता है कि उनको ऐसी कोई प्रति हस्तगत हुई होगी जिसका उपयोग मुनिश्री अपने सम्पादन-कार्य में न कर पाए होंगे।

उक्त तीन रूपों में से ‘कुड्डिेघर’ और ‘कुड्डिेघर’ हिन्दू साहित्य में अब तक सर्वथा अपरिसंध हैं, जबकि ‘कुटुम्बेर्थ’ शब्द ‘सकन्दपुराण’ के ‘अवतिनिहण्ड’ में तीन मिथ्र-मिथ्र स्थानों पर नीचे के अनुसार उल्लिखित है:

1. 1.10, पद्य 1-10 (वेंकटेश्वर प्रेस एडिशन, पृ. 14 व) : वहाँ कुटुम्बेर्थ महादेव के दर्शन का फल बनाया गया है।

2. 1.67, पद्य 1-25 (पृ. 72 व) : वहाँ भक्तों के ‘कुरुम्बी’, अर्थात् बड़े परिवार-पुत्र हो जाने से ‘कुटुम्बेर्थ’ शब्द का व्युत्पत्तिः (वैषिणव आर्थ.) बनाया और कुटुम्बेर्थ महादेव के मन्दिर का वाणिज्य किया गया है। इसके अनुसार वहाँ एक चतुरुषु क लिंग, ‘भद्रपीठभरा देवी भद्रकाली’ अर्थात् ‘सिद्धासन पर विषाजमण भद्रकाली देवी’ तथा एक पांडव से लंगड़े ‘ैरव क्षेत्रपाल विद्यामण’ थे।

3. 2.15, पद्य 1-41 (पृ. 91 अ) : वहाँ सन्तु लघुनाथ से लेकर उक्त लिंग के कल्पित इतिहास सहित ऐसी घटना का विस्तृत वर्णन है कि कामेश्वर-लिंग से उत्पन्न हुआ कुटुम्बेर्थ-लिंग, आर्य्य से एक विण्डी-लिंग और मृत्युवधक होकर महादेव के वर्तमान से और लक्ष्मी के उसमें अवतार लेने से वृद्धिकारक बन गया है।

कुटुम्बेर्थ महादेव का मन्दिर आज भी गन्नवती घाट के पास उज्जैन के उस भाग में विद्यामण है, जो सिंहपुरी नाम से प्रसिद्ध है। वह शिखर-पुरुष, परतु छोटा है और उसका एक कमरा मात्र है। उसमें दरबार से लेकर सामने की दीवार तक एक चंदन में तीन लिंग स्थापित है, जिनमें से बीच का लिंग पुराण के वर्णन के अनुसार सच्चय चतुरुषु है, अर्थात् उसे ही ‘कुटुम्बेर्थ’ समझना चाहिए। परतु पुराणों के ‘ैरव क्षेत्रपाल’ और ‘भद्रपीठभरा भद्रकाली देवी’ के नामनिष्ठलार तक नहीं दिखते हैं। दरबार के सामने की दीवार के पास गणपति के एक उपर हुए विष में शोभित एक नीच खंभा और उपर झरने में चार हाथ वाली खड़ी हुई पार्वती का एक उमार-चित्र है, जो क्वील शोधे वर्ष पहले बनाया हुआ दिखता है। देवी के आगे के दोनों हाथों में लिंग-योनि, पीछे के बाकी हाथ में एक सुपही और पीछे के बाएँ हाथ में एक विष्णु-पत्र है। बाहर दीवार के ऊपर के कोने में एक सादे पांच पुट ऊंचाई और देव हुआ। जिस पर उत्क्रम होटी मूर्तियाँ ‘चौरासी
महादेव’ के नाम से पूजी जाती है।

पुराण-सम्पादन-काल से कुटुम्बक्षेत्र महादेव के परिचार में इतना परिवर्तन दृष्टिगोचर होते हुए भी उक्त महादेव का मूर्ति के साथ संबन्ध रखता अभी भी यहाँ तक माना जाता है कि किसी हिन्दू कुटुम्भ में कोई अस्वाद होने के पश्चात् मूर्ति के कुटुम्बक्षेत्र शुद्धिकरण के लिए उनका दर्शन करने को आते हैं, ऐसा उपर्युक्त के सुरुसिद्ध ज्योतिषी और पुरातल्लुक्त, श्री सूर्यनारायणजी व्यास महाराज से जात हुआ है।

इस ‘कुटुम्बक्षेत्र महादेव’ और जैत्याल्प्यों के ‘कुडुङ्गेश्वर महादेव’ का सम्बन्ध निकालने का अधिकार केवल स्थान के साम्य और नामों के सादृश्य (विशेषतः प्राकृत में ‘कुडुङ्गेश्वर’, ‘कुडुबेसर’), वा उक्त श्रृंखला के अनुसार नामाखण्ड ही पर निर्भर नहीं है। किन्तु दोनों का कुछ ऐतिहासिक संबन्ध होना ही चाहिए, इस अनुमान को उपर्युक्त ‘चौतरसी महादेव’ के शिलालेख से भी पुष्टि आप जात होती है। उस शिलालेख पर उक्त कालों मूर्तियों का निरीक्षण करने पर जाता है कि वे न तो चौतरसी हैं और न महादेव ही की मूर्तियों हैं। उत्तर से नीचे तक जिनकर मूर्तियों की 20 अथवा 21 पंक्तियाँ हैं। शिलालेख का निर्माण इतना जीवंत हो गया है कि सबसे नीचे की पंक्ति के स्थान पर सच्चिदानन्द मूर्तियों की एक पंक्ति अथवा कोई शिलालेख आदि विधामान था, इस बात का निर्णय नहीं किया जा सकता है। उपर की 9 तथा नीचे की 9 पंक्तियों में (सबसे नीचे की सत्त्रिवध पंक्ति को छूटकर) 9-9 छोटी मूर्तियाँ विराजमान हैं। मध्य भाग की दो पंक्तियों में मात्र 3-2 मूर्तियाँ हैं, जिनमें बैरी हुई एक बड़ी मूर्ति शिलालेख के केन्द्र-स्थान पर निराजमान है। इस मूर्ति के सिर पर एक 5 या 7 फण वाले सर्प का आकार अस्पष्ट रीति से दिखाया है। इस रीति से मूर्तियों की कुल संख्या 175 अथवा यदि 21 पंक्तियाँ सम्मिलित जाँच तो 184 है। सब पदार्थानीय और शिल्पशास्त्र के नियमानुसार सिद्ध या तीर्थ्यों की मूर्तियों हैं। केन्द्रस्थल बड़ी मूर्ति सातवें तीर्थ्य सूर्यनारायण अथवा तेजसवें श्री पारशुराम की हो सकती हैं।

इसी आकार के और ऐसी ही उत्कीर्ण मूर्तियों से सजाए हुए शिलालेख आज भी जैन शिल्पकला की उस निमित्त में देखे जा सकते हैं, जिसका एक उदाहरण ‘सहस्कुट’ नाम से प्रसिद्ध है। वह ‘सहस्कुट’ शातुराज जैन तीर्थ के पीछे वाले के एक छोटे मन्दिर में विधामान है (देखिए एस.एम. नवाब, ‘भारत नं. जैन तीर्थों’, अमदाबाद, १९४२, पृ ३३, चित्र नं. ७० और नोट)। वह केन्द्र संगमरमर की, वैसे ही चार शिलालेखों की एक निमित्त है, जिसका नोकदार शिखर इसी शैली के छोटे शिलालेखों से बनाया हुआ है। उक्त सहस्कुट पर उत्कीर्ण मूर्तियों की कुल संख्या (शिखर की मूर्तियों सहित) 1028 है। सामान्य है कि कुटुम्बक्षेत्र महादेव के मन्दिर का शिलालेख वैसे ही एक ‘सहस्कुट’ के नीचे के
भाग की चारों दीवारों में से एक है। उसकी बाह्य आकृति से यहीं अनुमान ठीक ज्ञात है।

फिर ऐसी निर्मिति का वहां क्या मूल योगदान था और उसका आयाम श्री कुटुम्बेश्वर महादेव का मंदिर में करा ता और कैसे हुआ, वे प्रसन उठते हैं।

मूलतः ऐसी शिल्प-कृतियाँ किस उद्देश्य से बनाई जाती थीं, यह निश्चय-पूर्वक नहीं कहा जा सकता। इतना ही स्पष्ट है कि उनका आकार अवस्था तथापि आदि के छोटे बौद्ध-स्तूपों का स्मरण करता है। इसलिए वे भी कदाचित आरम्भ में मून-महात्माओं के स्तूप अर्थात् स्मारक-विरोध थे, ऐसा अनुमान किया जा सकता है।

यदि यह कल्पना मान्य हो और कुड़मेर महादेव का सम्बन्ध कुटुम्बेश्वर महादेव के साथ जोड़ा जाना उचित समझा जाय, तो प्रस्तुत शिलालेख को श्री अवस्थित-सुकुमार मूनि के समाधिस्तूप का अवरोध मानने में क्या आयत्त है? इस अनुमान का कुछ समय शिलालेख की केंद्रत्व, फांसिया मूर्ति से होता है। यदि उसे श्री पार्श्वनाथ ही की समझी जाय, जिसका सम्बन्ध उक्त स्मारक के साथ अनेक ग्रंथों में कथित है ( देखिए ऊपर की अवतारणिका जैसा)। तथापि उसके अलार्थ एक व्यवस्था पार्श्वनाथ प्रतिमा भी उक्त स्मारक-स्तूप के पास स्थापित थी और स्तूप तथा प्रतिमा दोनों एक भव्य मंदिर में स्थित थे, ऐसा भी उतन साहित्य से समझा जा सकता है।

यह स्मारक मंदिर श्री अवस्थितसुकुमार की माता भद्रा या सुभद्रा, अथवा उस भद्रा या सुभद्रा के पीत के हाथ का ( कहीं मूनि के पिता या पतियों के हाथ का भी ) बनाया हुआ कथित है, जिनकी समृद्ध अपार थी। कंदाचित इन बनाने वालों ने प्राचीन जैन स्थापत्य की प्रणाली और मूर्ति के जैन पुरातत्त्व के प्राचीन अवशेषों के उद्देश्यों के अनुसार अपना ( या अवस्थितसुकुमार के पुत्र ने अपनी पितामही की इच्छादि ) की स्मारक-चिह्न प्रस्तुत मंदिर बनवाया हो। फिर ऐसा व्यक्त नहीं माना जाय कि ‘स्कन्दपुराण’ के ‘अवस्थितखण्ड’ में उल्लिखित और एक समय में कुटुम्बेश्वर के मंदिर में विद्यमान ‘भद्रपीठधरम भद्रकाली देवी’ का निष्ठुर मूलतः उक्त ‘भद्रा’ ही का स्मारक-चिह्न था। यह कल्पना इस कारण से कुछ सुमनस्त है कि हिन्दूओं की ‘भद्रकाली देवी’ का रूप शिल्पशाखा के नियमानुसार विकसित ही है और उनके लिए ‘भद्रपीठधरम’ के विशेषण के प्रयोग देखने से आधार उसकी होती है ( देखिए हिन्दू शिल्प-शाखा के सम्बन्ध में श्री एस. श्रीकृष्ण शाश्वत की निबंध कवार्टी ऑफ दी मिथिक सोसाइटी 34, 2-3 में पन्ना 183 आदि)। इसके अलार्थ जिस स्थान पर 175 ( या 184 ) तीर्थार्थ प्रतिमाओं के ‘84 महादेव’ वन साके, उसी स्थान पर यह परिवर्तन भी सम्भाव्य समझा जा सकता है।

( 7 ) मूनि-स्मारक-मंदिर के इतिहास का सारांश

पूर्वाग्रह विवेचन से सम्मालित घटन-शृंखला का अनुमान किया जा सकता है:
ईसा के पूर्व किसी समय में गन्धवर्ती के पास वर्तमान सिंहपुरी के अन्दर, श्री अवकलित-सुकुमाल तुलचा का स्मारक मन्दिर विश्वास में था, जिसमें मुर्ति का स्तूप और श्रीपार्वती नाथ की एक प्रतिमा स्थापित थी। आसपास समस्त श्रद्धा-पूज्य और निर्जन जंगल होने के कारण जैन निवासी ने मूर्ति की पूजा-सेवा की उपेक्षा की। स्तूप खण्डित और मन्दिर उड़ा गया था। उसमें ( कबारित कुछ जीर्णोद्वार या अन्य परिवर्तन करते हुए ) हिन्दुओं ने समस्त अधिवास के उपलब्ध के एक लिंग स्थापित किया। तीर्थकर-प्रतिमा लुप्त हो गई। मन्दिर हिन्दू-मन्दिर बना। स्थान के आधार पर उसको ‘कुड़गीर’ या ‘कुड़गेश्वर’, अर्थात् ‘गदरे जंगल का ईंधन’ यह नाम चल पड़ा। इस कुड़गेश्वर महादेव के मंदिर में किसी एक उदार विश्वास वाले, ‘विश्रामित्य’ की उपाधि धारण करते वाले गुप्त समाप्त के समय और उपस्थिति में श्री सिद्धनेत्र विनाशक का आगमन और आचारी पार्षद भृগु नाथ का प्राप्तपुव - चाहे चमत्कारिक या प्राकृतिक रीति से - हुआ। उक्त प्रतिमा ‘कुड़गेश्वर-पार्षद भृगु’ के नाम से पुनः प्रतिष्ठित होकर एक जैनसंग्रह के केन्द्र बनी, जिसकी उपस्थिति के लिए राज्य की ओर से कुछ गांव प्रदान किये गए।

पश्चात्त उक्त मन्दिर फिर हिन्दूओं के हाथ में आया। कुड़गेश्वर नाम उसके साथ जुड़ा हुआ तो या वर्ष में उस नाम को त्यौहार की वृद्धि से एक सभासदस्य के अधिक अनुकूल बनाने के उद्देश्य से, जिस त्यौहार से ‘करण’ का ‘करण’, ‘सिद्ध’ की ‘शिवपुरी’, ‘नाचिकेतस’ का ‘नाचिकेत’, ‘तैलांग’ का ‘तैलांग’ त्यौहार दवाई चूह रूपान्तर गया गया, उसी त्यौहार के अनुसार वह रूप मिलाया जाकर ‘कुड़गेश्वर’ शब्द बनाया गया, जो पुराण में ( जैसा ऊपर बताया जा चुका है ) प्रस्तुत होकर आज तक प्रचलित है।

इस मंदिर की उपयोग और आर्थिक गृहीता का वृद्धि जैन साहित्य में और मध्यकालीन स्थिति का वर्णन पुराण में उपलब्ध रहा। फिर भी इतनी शालाबंधियों के क्रम में उसका नाम, जीमोद्वार, धर्म-परिवर्तन और क्षत्रिय महानांतर भी कितने बार और कब-कब हुए, इन रूपों की रक्षा सिंहपुरी, गन्धवर्ती घाट और महाकलेश्वर मंदिर की सीमा के अंतर्गत भूमि ही है, जहाँ कभी खोदने पर क्षत्रिय किसी दिन उस पर प्रकाश पड़ेगा।

मन्दिर का आधुनिक आकार पेशा या सिन्धिया काल से अधिक प्राचीन नहीं हो सकता। वह उसके छोरे में जल्द हुए एक शिलालेख से देखा जा सकता है, जो एक दूसरी हुई इमारत का एक भगवानश्रोत जान पड़ता है। इस शिलालेख के अनुसार वह इमारत संकेत 1982 में बनाई गई था उसका जीर्णोद्वार के प्रसंग पर यह शिलालेख ‘84 महादेव’ के पूर्वोत्तर शिलापट्ट के साथ खण्डहरों में से निकला जाकर दोनों वस्तुओं को अपने-अपने आधुनिक स्थान में जड़ाया गया होगा। उसी समय से
उक्त शिलापृष्ठ उसी मन्दिर में आतिथ्य भोगने लगा होगा, जिसके मूल-मन्दिर के केंद्रस्थल में वह एक बार महत्त्व के स्तर की एक दीवार था। कवरचित स्तर के शोषण भाग और भद्रकाली या भद्रा श्राविका का सिम्र भी किसी दिन इसी मात्र प्रापुर्व होकर दर्शन देने।

( 8 ) मुनि-स्मारक और महाकाल

मुनि-स्मारक-मन्दिर और उसमें से उत्पन हुए मन्दिरों के इतिहास की उपर्युक्त रूपरेखा के आधार मुख्यतः 'मण्डलमाहि-प्रण्या', भद्रकृत्रि-कृत्रि 'कथा-वली' ( परंतु वह केवल कुछ आंश से ), प्रभाचन्द्र-कृत्रि 'प्रभाचन्द्र-चरित्र' और जिनधार मूर्ति कृत 'विविध-तीर्थकल्प', इसने ही अन्य हैं, जिनमें 'कुड्डेशर' नाम बिच रूप धारण करता हुआ, प्रस्तुत सम्बन्ध में प्रमुख है।

वह नाम श्री हरिप्रेम-कृत्रि 'वस्तुकथा-कोश' आदि दिगम्बर-ग्रन्थों में नहीं पाया जाता है। हरिप्रेम के एक पद्य ( 242 ) के अनुसार मुनि का समाधि-स्थान 'महाकालवन' में और एक कृत्रि पद्य ( 260 ) के अनुसार उसी महाकालवन में आई हुई 'गंगवती नदी' और 'कलकलेश मन्दिर' के पास और श्री ने किसी के अनुसार 'गंगवती' नदी और 'महाकाल' के पास था ( देखिए ऊपर की अवतरणकारियों )। परंतु वे सब स्थान 'कृष्णरिक्वल' में निर्माण होने से उपर्युक्त इतिहास इन उल्लेखों से बाधित नहीं होता है।

बाधा तो कुछ श्रेष्ठान्त ग्रन्थकारों के इस आरोप के कथन में विदित होती है कि श्री अवतिसुकुमाल का स्मारक मन्दिर हिन्दुओं से प्रभाण किए जाने के पश्चात् महाकाल ही का मन्दिर बना। ऐसे उल्लेख श्री जिन्दास गण भत्तर, श्री हरिम्मद सूरि, 'आविश्वय कथाओं' और 'दर्शनशुद्धि' के कर्ता, श्री हेमचन्द्राचार्य, श्री सोम-प्रभाचार्य, श्री राजशेखर सूरि, श्री मेहतुंगचर्य, श्री तपाचार्य, 'पुरुष-प्रकृत-संग्रह' के कर्ता, श्री शून्यशेष गण, श्री विजयलक्ष्मी सूरि और श्री संपत्तिक दूरी की कृतियों में से उल्लेख किए जा चुके हैं।

इसके अतिरिक्त, 'आविश्वय-कथाओं', 'दर्शनशुद्धि', श्री हेमचन्द्राचार्य कृत 'परिशिष्टवृत्त', श्री सोमधमसूरि कृत 'कुमारस्वाम-प्रतिबोध', श्री मेहतुंगसूरि कृत 'व्रद्ध-चित्ताँकिन', श्री राजशेखर सूरि कृत 'प्रबन्धकोश' और श्री शून्यशेष गण कृत 'विग्रहचरित्र' तथा 'भंडार-बाहुबली-गुणत्र' में यह और श्री कथित है कि 'महाकाल' शब्द स्वर्गीय ही श्री अवतिसुकुमाल के 'महान काल', अर्थात् 'महान मृत्यु' पर से बन गया है ( देखिए ऊपर की हुई अवतरणकारियों )।

प्रथमतः इन दो वातां में से इस शब्द-व्युपत्ति का निराकरण करना अधिक असल है, क्योंकि वह इस कारण से देखने ही अस्माहाव्य स्थल होती है कि एक तो 'महाकाल' शब्द महादेव के एक नामान्तर के रूप में जैनाश्म में भी प्रमुख है। वह
महाकाल रमण-भूमि का अधिष्ठाता होने से इसी के नाम से महाकालवन का नाम उत्पन्न होना स्वाभाविक है।

इसके अतिरिक्त ‘महाकालवन’ शब्द स्वयं भी जैनमान के अन्तर्गत ‘अन्तग-दसाओ’ (3.8) नामक ग्रन्थ में विद्यमान है। वहाँ श्रीकृष्ण के समकालीन वास्तव से तीर्थकार श्रीभक्तिनाथ के समय की दारका नगरी के पास ‘महाकालवन’ नामक एक रमण का विवरण होना कार्य है, तो उज्जैन के ‘महाकालवन’ के नाम की व्युपत्ति तीर-निर्माण के पक्षात्मक हुए अभिसिद्धकाल की मृत्यु के प्रसंग पर से होना असंभव ज्ञात होती है। इससे प्रस्तुत शब्द-व्युपत्ति को कवि-कल्पना शास्त्र के उसी क्रिका-विशेष में गिनना अनुचित नहीं होगा, जिसके अनुसार संस्कृत ‘भ्राह्मण’ शब्द के प्राकृत रूपान्तर ‘भ्रामण’ की व्युपत्ति ‘मा हंसनु’ (अथवा ‘मत मारो’) इस वाक्य से बताई गई (एकमार्ग 4.84)25 और अन्य अनेक भाषाशास्त्र-विश्लेषण शब्द-व्युपत्तियाँ भी प्राचीन अन्यों में कही गई हैं। अब रहा महाकालेश्वर मन्दिर ही की जैन-मुनि स्मारक-मंदिर से कविता उच्चता का प्रवेश है। भी इस कारण से कुछ विकट ज्ञात होता है कि अभी उर्मिला-स्मारक-मंदिर में से कुड़गेश्वर-कुड़मेश्वर महादेव ही के मन्दिरों का क्रमांक अनुसार है कि प्रस्तुत समय में कुड़गेश्वर-कुड़मेश्वर महादेव और महाकालेश्वर महादेव एक थे। अपनी समस्त-तर्क भूमिका में (पृ. 45) पं. श्री सुखलाल जी और श्री वेश्वरदास जी ने भी ‘कुड़गेश्वर’ और ‘महाकाल’ के अर्थ का अनुमान प्राप्त किया, परन्तु उसका समर्थन करने को वे उच्चत नहीं हुए। कहां तो कुड़गेश्वर-कुड़मेश्वर जैसे साधारण श्रीणि के नाम और कहां जगतसिद्ध महाकालेश्वर, जो भारतवर्ष के बारे ज्योतिलिङ्ग में एक हैं और जिनका नाम तक अत्यन्त आदरणीय माना जाता है।

फिर भी इस ज्योतिलिङ्गरूपी महाकाल के अतिरिक्त, महाकाल नामक एक अज्ञात अर्ण्य-देव भी विद्यमान है, जैसा कि श्री रामचन्द्र, श्रीराम शरणालाल ने अपने एक निबंध में (इंडियन कत्तवर, अंक 4, पृ. 427 आदि) बताया है। यह महाकाल पूर्व और पश्चिम मात्र की कुछ जंगली जातियों से पूजित है। उनके नाम से खाये हुए उपनाम के भंग का परिभाषण, पर्यंतर मृत्यु और उनकी उपासना का फल कुटुम्ब आदि परिवार की फलदी नामा जाता है। गहरे जंगलों में उनकी पूजा-सेवा होती है। अर्थात् के इस अज्ञात महाकाल और अत्यावच्च संस्करण में महाकाल, वों नौ सामान्य मूलभूत किसी एक आदि महाकाल की कल्पना अवश्य की जा सकती है, जो दारका और उज्जैन के आसपास के जंगलों में पूजित होकर, वहुँ के ‘महाकालवन’ के नामोत्तरक हुए। इस महाकाल और पुराण में उल्लिखित कुड़मेश्वर के गुणों में और अराधना-फल में इतना सादृश्य है कि कुड़गेश्वर-कुड़मेश्वर को महाकालेश्वर का नामान्तर माना जा सकता है और महाकालवन के जिस मंदिर में श्री विष्णुमातियों और
सिद्धमेन का आयमन हुआ, उसको उपर्युक्त पंडितों के मतानुसार, प्रस्तुत कुडङ्गेश्वर-कुडुबेश्वर-महाकाल का मन्दिर समझा जा सकता है।

फिर भी ऐसा समझने पर यह आपस्तिक पाई जाती है कि एक तो साहित्य में ऐसा कोई भी उल्लेख नहीं पाया जाता है जिससे दोनों को गुण-काल में अविष्ट मानने का अधिकार प्राप्त होता हो। इसके बिपरीत, जहाँ देखा जाय वहाँ कुडङ्गेश्वर-कुडुबेश्वर एक भिन्न वस्तु और महाकाल एक भिन्न वस्तु का रूप धारण करते हैं। यदि दुर्गभाग से उनका पारस्परिक अभेद मान भी लिया गया तो कुछ समय पश्चात् दो भिन्न स्थानों पर भिन्न नामों से अंकित उनके दो देवलय्य क्यों और कैसे बनाए गए, इसका कोई सन्तोषकारक समाधान नहीं किया जा सकता है।

यह भी स्पष्ट में रखना चाहिए कि सिद्धमेन दिवाकर (उपर्युक्त विवेचन के अनुसार) गुणकालीन थे और यदि उनका अस्तित्व (पूर्वोत्तिक साहित्य के अनुसार) एक ‘विक्रमाधित्य’ की पदवी धारण करने वाले नरेश ही के समय में माना जाय, तो महाकाल कालिदास२६ उनके समकालीन अथवा लगभग समकालीन तहसों तब महाकाल मन्दिर सम्बन्धी दोनों प्रसिद्ध पद्धत जो उस कवि के ‘मेघदुत’ (३५ आदि) और ‘सुरुवसा’ (६.३४) में आए हैं, श्री कुडङ्गेश्वर जैनतीर्थ के स्थापना-काल के आसपास में स्थित होने का चाहिए। अर्थात् वे या तो उस समय से कुछ पहले स्थित हो सकते हैं, जबकि प्रस्तुत मन्दिर हिंदू मन्दिर से मिलकर जैन मन्दिर बन गया था, अथवा उस समय के कुछ पश्चात् जबकि कुडङ्गेश्वर जिनालय मिलकर फिर हिंदू मन्दिर बना। विदिक यह कुडङ्गेश्वर मन्दिर और कालिदास-सुगुल मन्दिर अभिन्न थे, तो दूसरे विकल्प के अनुसार ऐसा नामन धार्मिक नहीं किया जा सकता क्यों कि प्राचीन ‘तिथिपुरुषोपाध्याय पृष्ठीकर्त्थ’ (मेघदुत ३५), अर्थात् ‘तीन भुवन के अविष्ट चन्द्रदीपिता का निरास्थन’ उक्त पदों की रचना से योग्य समय पहले जैनियों से चुराया हुआ एक जिनालय था, जो की एक अत्यन्त असंभाव्य और अनुचित कल्पना है।

यदि पहला विकल्प माना है कि कुडङ्गेश्वर जैन तीर्थ कालिदास के उत्क कालों के रचनाकाल के पश्चात् अवधित हुआ, तो इसका तत्परत्य यह है कि महान् हिंदू देवता महाकाल के जिस मन्दिर को राजकिय ने अभी अवतर्वित देश के मुख्य कौटुक का स्थान दिया था और अत्यंत वेगवृद्ध बालाधर करने वाले प्रवासी के लिए थी, यदि उसके साथ साथ चाहे छोड़ा, फिर भी दर्शन करने के योग्य बताया था, वही जागकिस्सी, जैनवशाली और विक्रमाधित्य इत्यादि मन्दिर पश्चात् अवज्ञ हन्ते की आज्ञा से एक जैन मन्दिर में परिवर्तित किया गया। इतना ही नहीं किन्तु वे नरेश शुक्लाविष्ट के लिए विक्रमाधित्य का कुलदेश था (देखिए श्री एम. के. दीक्षित महाशय के निबन्ध का फुट-नोट नं. ७५, इण्डियन कल्चर, पत्र ६, इँग्लिश १९३९, पृ. ३८५)। इसके अतिरिक्त, उक
नरेस कोई साधारण गुप्त राजा ही नहीं थे, किन्तु वे ‘विन्दुमार्दित्र’ का उपनाम धारण करते थे, अर्थात् महाप्रजापति ‘परस्मार्गश्रव’ गुप्त सम्राटों में से एक थे। ऐसे एक महान गुप्त सम्राट के नाम से इस प्रकार के एक असाधारण कार्य का किया जाना ऐसी अनोखी घटना है कि जिसके साक्षीभूत ( अथवा इसी सम्राट के नाम से किए हुए किसी अन्य जैनधर्म-प्रभावमण-रूपी कार्य के साक्षीभूत ) प्रमाणों का सर्वथा अभाव होते हुए उसको ऐतिहासिक सत्य मानने को देक समझा तैयार नहीं हो सकता है।

यदि कलिदास का असंतत शृंग-काल में मान लिया जाय, उनके तथा सिद्धवेन के बीच में कुछ शांतिपूर्वक बीत भी गई हों, तब यह उचित नज़र दर्शती है।

उपयुक्त आयति महाकालेश्वर और कुड़गेश्वर की अभिषेक मानने का फल है। यदि दोनों को अभिषेक समझा जाय तो उसका यह अर्थ होता है कि सिद्धवेन विदाकर और कलिदास के समय में महाकालेश्वर में एक तो कलिदास द्वारा प्रस्तात वैभव-शाली, राज्यपुरूष महाकालेश्वर महादेव का मन्दिर और दूसरा प्रशिक्षकों में उल्लिखित, अविष्कृतुकुमारकेश्वर के स्वरूप मन्दिर में से उत्पन्न हुआ, साधारण श्रेणी का कुड़गेश्वर महादेव का मन्दिर, ऐसे महादेव के दो भिन्न देवालय विद्वान थे।

यदि श्री सिद्धवेन विदाकर के प्रभाव से जैन-हितोत्वी बने हुए गुप्त नरेस के ( कवितात्वीय चन्द्रमुक महान ही ने ), उस कुड़गेश्वर मन्दिर का ऐतिहास जानकर और उसमें उपयुक्त प्राचीन तीर्थधर्म-प्रतिष्ठा प्रकट हुई देखकर, गुप्तवशील सम्राटों की ऐतिहास-प्रसिद्ध उदात्त और न्यायप्रियता के अनुसार जैनियों के उत्तर मन्दिर वापस दिया हो तो वह कुछ आश्चर्यका तत्त्व नहीं थी। फिर भी जैनियों को अपना यह महा-ज्ञान और पूज्य स्थान पुनः जात होने के अलावा सत्ताह उठा होगा, और प्रकटत ‘महाकालवन’ में आए हुए इस जैन-मन्दिर की भलीभावत प्रसिद्धि हुई होगी।

इस कारण के स्वीकृत होने से कुड़गेश्वर और महाकालेश्वर की अभिषेक का निराकरण हो जाता है। इतना ही नहीं, किन्तु उपयुक्त महान प्रमाणकारों के इस आशय का कथन है कि महाकाल-मन्दिर अविष्कृत-कुमारकेश्वर के स्वरूप मन्दिर से स्वरूप हुआ, यह भी साध ही साध अत्यययक सिद्ध हो जाता है। यद्यपि इतने महापुरुषों का एकमुखी साक्षात् इस रीति से असाधारण ठहर जाना अवश्य चिंतनीय है, तथापि एक तो दिगम्बर-परम्परा भी उनके उस कथन से विरुद्ध है, क्योंकि ( ऊपर दी हुई अवतारणिका के अनुसार ) श्री नेमिद्व साँफ-साँफ महाकाल-सर्वोत्तम का एक ‘कुतुरी’, अर्थात् अन्य-प्राणियों के तीर्थ के रूप में उत्पन्न होना बताते हैं ( जीवहिंसा से हिन्दू-मन्दिर ही का अनुभव होता है )।

इसके अतिरिक्त, यह भी विचित्र है कि उक्त प्रमाणकारों को एक ही राजा महाकल परम्परा मानने थे, जिसका प्रारम्भ प्रस्तुत विषय की दृष्टि से श्री हिन्दू-मन्दिर गणि और श्री हिरण्य सुरूज का सामान्य आधार था।
दृस्त्री और, प्रस्तुत विषय उन प्रत्यक्षयों की वृद्धि से गौण और प्रसंगोपात ही था, जिससे उन्होंने श्री जिन्नमु दूरी की भाँति, विशेष अन्वेषण करना आवश्यक ही नहीं समझा होता।

यदि अति प्राचीन समय में – अर्थात् श्री जिन्दास गणि और श्री हरिभाद्र सूरी के पहले श्रेष्ठात्मक-परम्परा के किसी लेखक या उपविशेषक की भूमि से ‘महाकाल-वन का जैन-मन्दिर’ ‘महाकाल जैन-मंदिर’ में परिवर्तित हुआ और इस भान्ति निर्देश से महाकाल मन्दिर के जैन मंदिर से उत्पन्न होने की और भी भान्ति कपना उपविश्व हुई, जो परम्परागत इस्तेमाल में क्रमशः प्रविष्ट होती गई, तो यह बात आकर्षक करती नहीं है। वह इस मार्ग से व्यापारिक ही समझी जा सकती है कि नवरथ्मार्गक कार्यान्वयन प्राचीन श्रेष्ठात्मक-वृद्ध-परम्परा के, मूलतः ऐतिहासिक खोज को अपना कर्तव्य नहीं समझकर, ऐसी अवभासियों को नियंत्रण करने की तरफ उदासीनता रखी है। इसके अतिरंतिक, खोज के साथने के अभाव से भी व्यक्तिगत उद्देश्यों को अपने-अपने मूलभूमिओं पर बहुत अन्यविश्वास रखना ही पड़ता था। इसके परिणामस्वरूप गुप्त-कालीन सिद्धसनेत्र दिवाकर द्वारा संकल्पना प्रारंभ विक्रमादित्य का प्रतिभागित होना आदि विचित्र भावितियों भी अर्पणित प्रवक्षण शालानिवृत्यों के क्रम में जैन साहित्य का वर्मान् सिद्धान्त बन सकती। ऐसी एक अन्तिर्विचार भी आत्मनिपुनकुमार के स्मारक मन्दिर में से महाकालेश्वर-मन्दिर का उत्पत्त होना भी समझा जा सकता है।

साथ ही साथ यह भी ध्यान में रखने योग्य है कि प्रस्तुत हटाना की रंग-भूमि, प्राचीन उज्ज्वलिनी, जैन धर्म का एक महामहूक केन्द्र-स्थान था। इतिहास-प्रतिकृत जैन राजा समार्थ, जिनकी आजा से कार्य हुई जिन-प्रतिमाओं और जैन मन्दिरों की संख्या से आकर्षक होता है, और कालकार्यों द्वारा प्रतिभागित जिनकत्र राज-राजा-मण्डल ( जो पश्चात् संवैधानिक प्रवक्ष्मादित्य से पर्यायी बताये गये हैं ) उज्जवल ही में अपनी जागरुकता रखते हुई राज्य करते थे। उनकी ही ‘अध्यात्म-चूर्णि’ के अनुसार, उत्क अरोन-पौर सम्राट के समय में ‘जीवित स्वामी’ ( अर्थात् कसी एक तीर्थंकर के समय में बनाई हुई उनकी एक प्रतिमा ) का एक प्रसिद्ध मन्दिर विधान था, जहाँ राजनी रूपों को राजगुरु आर्य सुहृत्या आचार्य ‘विहार कर’ आए।

इस बात के पुलित्त सम्बन्धी प्रमाण भी विन्यास हैं। श्रीपारशुराम की शासनदेशी पवनवती की एक बहदी, अति प्राचीन कार्बोनी की सुन्दर मूर्ति गढ़ की काकिका देवी के मन्दिर में अभी भी विवाहमान है। इस मूर्ति के आकार से अनुमान किया जा सकता है कि वह एक समय एक भव्य पार्श्व-प्रतिमा के पार एक विशाल जिनालय में स्थापित हुई हो, जिसकी पूजा-सेवा प्रतिदिन सौहार्य आकर्षक-आवधिकरण करती होगी। प्राचीन जैन प्रभाव की एक अन्य मिशाली तथ भव्य, रस्म प्राप्तमय पार्श्व-प्रतिमा है जो कुछ समय पहले महाकालवन की भूमि में से निकली
हुई, आज गन्धवती गान के पास आए हुए श्रेष्ठांबर मन्दिर में ‘अवस्थि पार्थनाथ’ के नाम से पूजित है।

इन उदाहरणों से विविध है कि प्राचीन उज्जैनी में जैनधर्म का स्थान इतना उच्च था कि उसमें भी महाकालेश्वर मन्दिर की उपत्यका की उपर्युक्त कल्पना को उत्तेजित और इतनी रात्रियों पर्यंत प्रभावित रहने की साक्षि प्राप्त हो सकी।

प्रस्तुत निबन्ध पुस्तक अन्वेषण और मनन का फल है। उसमें पाठकों को जो कुछ नई बातें जान हों, वे आधार-रहित नहीं हैं। तथापि कृतिप्रय बातें अभी तक प्रत्यक्ष प्रभावों से सिद्ध नहीं हुईं हैं। यदि किसी दिन सिंहपुरी की भूमि में पत्थरक, अथवा श्री आदिमहाकालेश्वर के स्थान पर उसके प्रत्येक इतिहास का कोई निवाय, तो उपर्युक्त विवेचन को पथार्थिता की कसोटी प्राप्त हो सकेंगी। ऐसा अवश्य उपलब्ध हो, यह इस रमणीय विषय के अन्वेषण में रस लेने वाले प्रत्येक इतिहास एवं पुरातत्त्वकों की अन्तःकरण से कामना होगी, इसमें तनिक भी सन्देह नहीं है।

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* भारतीय संस्कृति के गाढ़ पेय से प्रेरित होकर मैंने विद्वानों होते हुए भी यह निबन्ध हिंदी में लिखा। अत: यदि मैंने कुछ शुरुआत रह गई हो तो पाठक समझे करें, ऐसी प्रार्थना है — लेखिका।
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जैनधर्म भारतवर्ष के अति प्राचीन धर्मों में से एक है, जो बौद्ध-धर्म से भी प्राचीन है और प्रायः वर्तमान अभिप्राय के अनुसार अति प्राचीन हिंदुदर्शन से भी पूर्व अवस्थित है वाला है। यदापि जैनधर्म ने बौद्धमत की भूमि रक्षक एवं विस्तीर्णता नहीं पायी थी और भारतवर्ष की सीमा का भी उल्लेख नहीं किया था, अर्थात् बौद्धमत की भूमि भारतवर्ष के अतिरिक्त चीन, जापान और देशों में जैनधर्म का प्रचार नहीं हुआ था, तो भी इस धर्म ने एक समय भारतीय धार्मिक जीवन पर बड़ा प्रभाव डाला था, क्योंकि किसी समय में राजा-महाराजा सरकार लोग भी इस धर्म के अनुसार के और इस धर्म ने अपने अहिंसक शिक्षाओं का प्रभाव अन्य धर्मों पर डाला था। फिर भी अनित शासनों में इसका प्रभाव न्यून हो गया है। इस धर्म के वर्तमान निकितन अनुयायियों की संख्या प्रति मनुष्य-गणना 1 (Census Report) के अनुसार न्यूनता के मार्ग की ओर प्रयास करते-करते 11,00,000 (एकादश लाख) की अनित जनन्य स्थिति तक पहुँची है।

परन्तु उपयुक्त उल्लेखनुसार जैनधर्म के अनुसार ही है और जैन- धर्म ने भारतवर्ष के आधिक-धार्मिक जीवन पर अपना प्रभाव छोड़ना बन्द कर दिया है, ऐसी कल्पनायें करना ठीक नहीं है। अतः यह है कि जैनधर्म, उन मनुष्यों के लिये जों कि ज्ञातित तौर से जैन हैं अर्थात् जो जन्म और परम्परा से जैन हैं, उनकी ही मर्यादा में नहीं है। किंतु वातावरणीय रूप से जैन-धर्मानुयायियों की संख्या मनुष्य-गणना के कथन की अपेक्षा से अधिक प्रभाव बाली है। जैनधर्म के सिद्धांतों में, सम्प्रदाय जिनका कि अनुसार बाबा लोग कर सकते हैं उनसे अधिक लोग आ सकते हैं। क्योंकि जैनधर्म का, ऐसे विद्वान्, विद्वानी एवं संसारसम्पन्न जैन मुनिदात्त द्वारा एक स्थान से दूसरे स्थान पर निरंतर अधिक हुआ और आजकल भी होता है, जो मुनिराज मात्र अवशेषित वर्ग के लोगों को ही नहीं, किन्तु खास करके समस्त देश के शिक्षित लोगों को भी आकर्षित करते हैं और अन्य धर्मानुयायियों में भी अपने धर्म के प्रति प्रेम, मान और उम्मीद उत्पन्न करते हैं। ऐसे बहुत से मनुष्य हैं, जो यदापि जन्म,

* Published in Ānekānta, Varṣa 1, Kīraṇa 8, 9, 10. Translator Bhanwaralal Lodha.
परम्परा और क्रियाकांडादि से हिंदू, पारसी, मुसलमान धर्मों का आचारण करते हैं और उन धर्मों को छोड़ने का विचार भी नहीं करते हैं, तो भी अपने तत्व-ज्ञान एवं नैतिक आदर्श का अनुसरण करके सच्चे जैन कहें जा सकते हैं। ऐसे और भी अन्य धर्मों लोग विधामान हैं, जो अपने पुराने (परम्परागत) धर्म में लबलवन होने पर भी नियमित सीते से जैन मन्दिरों में दर्शनार्थ जाते हैं, जैन-मूर्तियों की पूजा, पाठादि दैनिक कार्य करते हैं और सच्चे जैनों की भावित उत्साहपूर्वक जैनों के कार्य नियम पाते हैं। इस वस्तुविषय के दृष्टांत के तीर पर में उदयपुर के नामदार महाराजा साहब तथा कुंवर साहब के प्रसंग का उल्लेख करती हूँ, जो कहते हिन्दू होने पर भी उदयपुर के सामीप वस्त्र के जी जिन्दा मन्दिर का विधापूर्वक आम पब्लिक में पूजन व दर्शन करते हैं। ऐसे और भी कई एक रजा-महाराजा हैं, जो जैन मुनियों के रक्षक तथा भक्त कहलाये जा सकते हैं। वे लोग जैन मुनियों की देशना से प्रभुति होते हैं, व मुनियों की प्रेमणा अथवा उपदेश के प्रभाव से जैन धर्म के सिद्धांतों का अनुसरण करके स्वयं जीवविद्या के नियमों का पालन करते हैं और अपनी प्रजा से पालन कराने के लिये ‘अभारी पट्ठ’ की उद्धोषण करते हैं।

अब यह मालूम होता है कि एक ओर से जैनधर्म में अनुसन्धान रहना और उसके नैतिक सिद्धांतों के अनुसार जीवन व्यतीत करना और दूसरी ओर जन्म एवं संस्कार से जैन होना, इन दो विषयों में अधिक भिन्नता नहीं है। इस प्रकार भारत की परिस्थिति पर दृष्टिकोण करने तो सजबुद्धि इतना अन्तर दृष्टिगोचर नहीं होगा। उस प्रदेश के शासन-हस्ती बुद्धिशाली ग्रामिण-जनों ने दिगम्बर जैनधर्म का, जो कि जैनधर्म की मुख्य दो शाखाओं में से एक है, और जो आत्मीय समय से ही पवित्रतापूर्वक आचरण तथा रक्षण किया है। इन महानूठाओं का जैनधर्म विश्वकर्मा जो मान तथा क्रियाकांडादि हैं, उन सबका आधार मौखिक परम्परा ही है, अर्थात् पिता अपने पुत्र को, माता अपनी पुनि को सैद्धान्तिक उपदेशक के बैरियहुं ही उस धर्म के सिद्धांतों का अध्ययन-अध्यापन करते हैं और अब भी करते हैं। उन लोगों के लिये जैनधर्म एक नैतिक आदर्श तथा सच्चे तत्त्वानुरूपी का एक चारी-कुलकिता है। इसलिये वस्तुविद्या भारत के समस्त दिगम्बर अपने धर्मलयों द्वारा गाढ़-घनिष्ठ-प्रेमपूर्वी संकल्प में परस्पर इस प्रकार से बंध हुए हैं कि भिन्न-भिन्न स्थानों में रहते हुए चमत्क, नेपुल, कन्नौज और मलयालमादि भिन्न-भिन्न भागाओं तथा उद्ध व नीच गोत्र होने पर भी वे सब जातियों का ही संघ के सशक्त के समान मालूम होती है, अर्थात् उन लोगों में किसी प्रकार का भेदभाव नहीं है। वे संघ, जाति व रौप्य जाति आदि की मत-भिन्नता से अनुभव हैं और उनमें सर्वसाधारण भोजन-व्यवहार एवं कला-व्यवहार प्रचलित हैं। वे पवित्र निष्काशन-हस्ती तथा धर्म-प्रेमी दिगम्बर जैन जैन-कुल में जन्म लेने वाले और जन्म नहीं लेने वाले प्रत्येक जैन के साथ भाई तथा मित्र जैसा व्यवहार करते हैं।
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किंतु उत्तर तथा मध्य भारत में जैनधर्म की पूरे क्षेत्रभाग और दिगम्बर ये दो मुख्य शाखाएं स्वतंत्र किविरिम्व प्रतिस्थापित सहित विवाह सम्मान हैं। बहुत जैन स्कूलालि शिक्षालय मौजूद हैं और पहार ब्राह्मण व साधु-मुनियों जैनधर्म के चार-कार्य के लिए उत्साहपूर्वक परिश्रम करते हैं। उस देश में जैन इस गम्भीर आशावाद वाले पद से विश्वसित लोगों को अंत की तपस्या तथा दूसरीकारों करने का कर्तव्य उस जैन राज्य के ही अन्तर्गत रहा हुआ है। जैन इस उपाधि से युक्त व्यक्ति जन्म से ही ज्ञाति व पेटा ज्ञाति के नियमों में बँधा हुआ है। जिन ज्ञातियों तथा पेटा ज्ञातियों का प्रभाव उस व्यक्ति के समस्त कौन्तमिक कार्यों में आजीवन दबाव डालता है, यह बात भी जैनधर्म में समाविष्ठ है।

वाचकों के मन में आश्वासन यह प्रसन्न अवसर उत्पन्न होगा कि जैनधर्म जिसके विषय में यह बात प्रसिद्ध है कि वह विश्वस्त एवं उदारता का समर्थक है और समस्त स्वास्थ्य भावों को ज्ञाति के नेत्रवाह को छोड़कर परस्पर सदृश भक्तिभाव रखने की प्रेरणा करता है, उस धर्म का ज्ञाति तथा पेटा ज्ञाति के नियमों से बत्ता सम्बन्ध? तो भी उत्तर व मध्य भारत के जैनों में इतिहास ने ज्ञाति तथा धर्म इन दोनों में परस्पर विरुद्ध तत्त्वों का अश्रुवेद व अयमन सम्बन्ध कर दिया है।

उत्तर तथा मध्य भारत में जैनधर्म के लगभग समस्त आधुनिक प्रतिनिधि विद्वान् ज्ञातियों के हैं, जो विगति ज्ञातियों भारतीय प्राचीन समाजान्तरगत वैश्वव समुदाय की प्रतिनिधि हैं। विगति ज्ञातियाँ ब्राह्मण तथा क्षत्रिय ज्ञातियों के समान प्राचीन संस्थाधीन हैं, जिनमें से कई ज्ञातियों का उल्लेख ईस्वी सन् की छठी शताब्दी और उससे भी पहले पाया जाता है। यदि उत्तर और मध्य भारत की ब्राह्मण, क्षत्रिय और विद्वान् ज्ञातियों के इतिहास की ओर दृष्टिपत्र करने तो मालूम होगा कि वे सब ज्ञातियों मारवाड़ तथा गुजरात के कॉलोर स्थानों के समाजों से उपलब्ध हैं। उन स्थानों के नामों का समां ज्ञातियों के नामों में बहुत अंशों में आकर्षक अधिकार है। इस प्रकार वार्तालालिक नौंध्र ब्राह्मण और नौंध्र विद्वान् सुझा गांव से, नागर ब्राह्मण तथा नागर वैश्वव बड़नगर नामक स्थान से, ऊसवाल विद्वान् आशियानगरी और श्रीमाल विद्वान् भीमाल नामक स्थान से उत्पन्न हुए हैं। ये ही ज्ञाति, जो प्राचीन समय में मूलतः से जैन थे, उन्होंने रांचीचार्य तथा उनके अनुपाधियों के प्रभाव की प्रतिलिप्त से-जैनधर्म-की सच्चिदेश तथा प्रशिद्ध देख लिये थे। इस कारण से ब्राह्मण ज्ञाति ने जैनधर्म के अन्तिम इतिहास में कोई भी हिन्दुत्वार्थ स्वयं स्वतंत्र नहीं किया। इससे तो ज्ञाति स्वयं से जैन थे, उन्होंने नौंं नाम से अपना प्राचीन सैनिक व्यवसाय और धर्म छोड़कर ऐसा व्यवसाय स्वीकार किया था जो जैनधर्म के दिशान्तानुसार कम हंसिताकर है अथवाँ वे व्यापार करने लगे और उनकी ज्ञातियों का विद्वान् ज्ञातियों में समावेश हो गया। हम निखित रूप से जानते हैं कि आधुनिक ऊसवाल, श्रीमाल और पोरवल ज्ञातियों का एक
भाग चौहान, राजीव, सोलंकी और अन्य प्रसिद्ध राजनीतिक गोपी संबिंद्र का रंगांश है, जिनके नाम आजकल भी बहुत से जोने के गोपों में पाये जाते हैं।

उपर्युक्त उल्लेख से स्पष्ट प्रतीत होता है कि बहुत सतालियों से मात्र विचित्र ज्ञाति ही के लोग जैनधर्म के अपने दिनों ही आये हैं। इतना ही नहीं किन्तु विभिन्न ज्ञातियों के अन्यरोग, श्रीमाल, पोरमवाल, वायुद और मोह आदि बर्डे-बड़े भाग गुजर जैन ज्ञातियों के रूप में थे। चौरासी विनविक्षण ज्ञातियों, जो कि इतिहास में प्रसिद्ध हैं, उनके समर्पण में इतना ही निर्धारित है कि इनका एक भाग अवस्थाय जैनधर्मार्थियों थी। क्योंकि उनमें से बहुत से लोगों ने संन्यासी निर्माण करकर जीवन-रत्नाकार व मदिरों के विकासतेल्विन द्वारा अपना नाम तथा दण्ड के लिये लिखवाया है। जैन साधुओं की शिष्यता व उदासीनता से तथा स्वास्थ्यवर्धन के विकल्मायार्थ सशक्त के उपयोग के परिणाम से सोलहयुज, स्वास्थ्य शास्त्री में उपर्युक्त इन प्राचीन जैन विचित्र ज्ञातियों के बहुत मुनियों ने अपना मूल धर्म छोड़कर वैष्णव धर्म अंगीकार किया था। पूज्यपाद स्व. जैनाचार्य श्रीमलुबुधिसागरपुरुष जी स्वाम्पादिजी जैनज्ञाति अजितलाल शास्त्रीराम की प्रस्तावना में फर्माया है, "मैं यह सुना था कि सूरत शहर की एक पक्षिक सभा में एक वैष्णव रितित ने अभिमानपूर्वक कहा था कि वैष्णव धर्म के सम्बद्ध वालों ने तीन लाख जैनों को वैष्णव धर्मार्थियों बनाया था।" लेखक महानुभाव का कथन है कि उपर्युक्त कथन प्राचीन स्वास्थ्य शास्त्रीराम के अनुसार सत्य है।

अब प्राचीन जैन ज्ञातियों ने, इस कारण कि उनके अनुयायियों को प्रारम्भ से ही स्वतन्त्रतापूर्वक अपित्व व भिक्षु अन्यथा अन्य लोगों के साथ रहना पड़ा था, स्वतन्त्रतापूर्वक प्राचीन समय में ही भोजन और कन्या-व्यवहार संबंधी कई एक कदर्द नियम बना लिये थे और जब फिर से वे ज्ञातियों श्रीमाल, श्रीमती श्रीमाल, दस्सा श्रीमाल, लाहुआ श्रीमाल व श्रीमती ओवरलाम, दस्सा ओवरलाम, पौष्चा ओवरलाम और इमर्या ओवरलामदी भित्र-भित्र पेटा-ज्ञातियों (उपज्ञातियों) में विभाजित हो गए, तब उन पेटा ज्ञातियों में भी उपर्युक्त नियम अभिसंधार में बनाने लगे। अब गुजरात, काठियावाड़ और मावाड़दी अर्थात स्वतन्त्रतापूर्व स्थानानुसार जहाँ उन पेटा-ज्ञातियों ने समूह निवास करते थे उन्होंने अपना बहर-बहर पर फिर इन पेटा-ज्ञातियों की भित्र-भित्र राशियां उत्पन्न हुई।

फिर भी इन सब ज्ञातियों तथा उप-ज्ञातियों की प्रथम शाखा अपने-अपने भोजन तथा कन्या-व्यवहार संबंधी नियम दर्शित होकर पालने लगी। इतना ही नहीं किन्तु यह ज्ञातियों भित्र-भित्र धार्मिक समुदायों में विभाजित हो गए। इस प्रकार जैन विचित्र ज्ञाति मात्र क्षेत्रार्थ एवं दिगम्बर इन दो मुख्य भागों में ही विभाजित नहीं हैं। बल्कि क्षेत्रार्थ जैन ज्ञाति में भी क्षेत्रार्थ मूर्तिपूजक, क्षेत्रार्थ स्थानकवासी, क्षेत्रार्थ तेरहपंथी, तथा ज्ञातियों हो गए। दिगम्बर सम्राज्य में भी तेरहपंथी तथा वैसापाथी थे दो
शाखाओं हैं। ये सब भिन्न-भिन्न समस्याओं परसपर प्रोजन तथा कन्या-व्यवहार का माय:
खुल्लमखुल्ला विरोध प्रदर्शित करते हैं।

उपयुक्त बस्तुस्थिति तथा आचरण का परिणाम यह हुआ कि जिन समस्याओं में परसपर प्रोजन तथा कन्या-व्यवहार की छूट थी वे मंडलियाँ उपयुक्त में दो के कारण प्रतिदिन घटती गई। इसका प्रत्यक्ष उदाहरण यह है कि बीसा श्रीमालादि बड़ी ज्ञातियों में विवाहयोग समस्त युवकों के लिये कुंजा कैसे प्राप्त करना, यह एक कठिन कार्य हो गया और अब भी है। गुजरात, काठियावाड़ के कई एक स्थानों में ऐसी भी परिस्थिति उत्पन्न हुई है कि एक बीसा श्रीमाल खेताभुज भूमिपूजक, विद्या अपनी कन्या का विवाह उसी गांव के खेताभुज स्थानकवासी बीसा श्रीमाल के साथ करता है तो वह मनुष्य संघार्थियों को पाया होता है और वेलावल का कोई खेताभुज भूमिपूजक दस्ता ओरवाल, विद्या भालिवासी खेताभुज पूजक दस्ता ओरवाल के साथ अपनी पुत्री का विवाह करे तो वह मनुष्य भी बड़ा दोषी माना जाता है।

भारतवर्ष में लगभग कन्याओं की बड़ी भारी हुई है। इस विषय में नामा प्रकार के सब विवाहकार मालूम होते हैं। उनमें से मुख्य कारण कुछ यही ग्रस्त होते हैं कि एक तो कई समाजों में विवध बीसा का पुनर्लिखन करने का नियम है और विवध लोगों के लिये पुनर्लिखनकर्त्ता विशेषता के अभाव से वे लोग बारबार पुनर्लिखन करते हैं। दूसरे भारतीय बिहयाँ कम अवस्था में ही मृत्यु के मुख्य से वे लोग बारबार पुनर्लिखन करते हैं। दूसरे भारतीय बिहयाँ कम अवस्था में ही मृत्यु के मुख्य से वे लोग बारबार पुनर्लिखन करते हैं। दूसरे भारतीय बिहयाँ कम अवस्था में ही मृत्यु के मुख्य से वे लोग बारबार पुनर्लिखन करते हैं।

तीसरे कई एक गोत्रों में सम्पर्क सबकर्ता अमूक निर्यातों के कारण से लगभग नहीं हो सकता है। उन कारणों से तिहाँ की क्षति होने पर कन्या-विवध का ठहरना होता है। अपनी-अपनी मंडली (Circle) की लग से योग्य वैश्वे जैन कन्याओं अपने-अपने नगरस्थाली लोगों के अति भी अन्य नागरिक को न दी जायें। यदि प्रत्येक प्रतिवासी मनुष्य इस नियम पर कठिन भी हो जाए तो अपने नगर ब्राह्मण ऐतिहासिक एवं साधारण वर्ग के भी कन्यायें उपलब्ध हो सकें। ऐसे विवाह अश्रु से कन्या अपनी मंडली के बाहर जाने नहीं देने का इरादा इस बाद का कारण बना कि उपर्युक्त जाति-नियम अतिव ठोकर बन गए। इसका प्रमाण यह है कि ये सब नियम माय देने के लायक हो किये जाते हैं जब कि स्वभावित कन्या मंडली के बाहर से लाने में भी संकोच नहीं होता है।

नेदर उपयुक्त उल्लेखनीय इस एक अपनी जाति के मुनियों ने जैन- धर्म छोड़ कर वैवाहिक होने की प्रश्नति किया। इसी कारण से कन्या जाति से विवाह विचार कम होती गई। इसी सब से अतिरिक्त, सीता जाति में जैनविभाग तथा वैवाहिक विभाग, इस प्रकार दो फक्त पड़ गए। इन दोनों विषयों में परसपर प्रोजन तथा कन्या-व्यवहार आय:
बन्द कर दिये गये, क्योंकि जिन लोगों ने वैद्यनाथ्म स्वीकार किया था वे लोग अवशेष जैनों को वैद्यनाथ्म धार्मिक नाम देने के लिये आग्रह तथा दबाव डाला करते थे। जब-जब तक पर जैनों की बस्ती घोड़ी थी और वैद्यनाथ्म धार्मिक नाम दिया जाता था - वे अधिक संख्या में विवादित थे - वहाँ पर जैनलोगों की कम्यु-प्राप्ति के लिये अपना आधीन धर्म छोड़ना पड़ता था। तो भी उन लोगों का अन्तर्करण अपने पुराने धर्म से विराम हो जाता था, ऐसा नहीं किन्तु बड़ा कौस्तुष्क कारण से उन लोगों को अन्य धर्म स्वीकार करना पड़ता था। मैंने ऐसा भी सुना है कि सफेद केस वाले बुद्ध लोग बाऱम्बार जैन मुनि महाराजों के निकट आकर रोते-रोते स्वीकार करते हैं कि कुछ वर्ष पहले हम लोगों की पूजाक प्रार्थना के व अन्य आर्थिक कठिनाइयों का कारण हमारे पूर्वजों के प्रयासों को छोड़ना पड़ा और हमारी सनातन का अभ्यासादि में संस्कारों में पालन-पोषण होते हुए देखकर दुख पैदा होता है।

इसका परिणाम यह हुआ कि अन्तिम 100 वर्षों में ऐसी बहुत सी ज्ञातियाँ, जो पहले शुद्ध जैन ज्ञातियाँ थीं, आज कल ‘जैन-ज्ञाति’ कहलाने योग्य नहीं रही। इन ज्ञातियों में जैनों का मात्र छोटा-सा भाग अवशेष है, जो कि कम होता जाता है। यही परिस्थिति मोड़, मानिस्त तथा पाराबास विपक्ष ज्ञातियों की है। कुछ वर्ष पहले बड़ा नगर के नागर विद्वानों में जो शेष जैन थे, उन्होंने भी वैद्यनाथ्म स्वीकार कर लिया। क्योंकि अपनी ज्ञाति लाल जैनों से बनाए जाते नहीं कर सकने पर, इन नागर विद्वानों ने और जैन श्रीमाली मजित के जैन लोगों से विनती की थी कि हम लोगों को अपनी मंडली में सम्बलित करो एवं हमारे साथ सहयोग तथा कान्या-व्यवहार भी प्राप्त करो। परन्तु संकुचित विचार वाले जैन श्रीमालीजैन विद्वानों ने अपने स्वामी-भाइयों को साफ इनकार कर दिया। इस कारण से अन्तिम नागर जैनों का जैनधर्म छोड़ना पड़ा। लेकिन यह बात पूज्यपाद स्व. जैनाचार्य श्रीमद्विविद्य सुरिजी के उपर्युक्त ग्रन्थ में मालूम है।

इसी प्रकार दक्षिण का लिंगायत ज्ञाति व बंगला का सघन ज्ञाति, जो किसी समय में शुद्ध जैन ज्ञातियाँ थी, उनमें आजकल एक भी जैन पापा नहीं जाता है। इससे मालूम होता है कि मध्य एवं उत्तर भारतवर्षीय जैन ज्ञातियों तथा धर्मसंसारों की अन्य अभ्यास दर्शन तथा परिस्थिति के कारण यह दशा हुई कि अन्तिम वर्षों में बहुत से जैन लोग धर्मक्रय हुए।

इसके बारे में कई एक अन्य कारण भी है। उनमें से एक कारण यह भी है कि बहुत से जैन स्तुति-पाठादि बिना समझे बोलते हैं और विभिन्न ज्ञातियाँ का उनका रहस्य समझे बिना आचरण करते हैं और कठोर तपस्याएं भी काम समझे ही नहीं करते हैं। इस सबसे कारण यह आदर्श वाली एवं ज्ञाति देने वाली धार्मिक संस्थाएं बहुत कम हैं। अच्छी स्थिति वाले धनिक जैन श्रावक अपने धार्मिक उत्सव पर खोजा, पूजा,
उपचार, उज्जवल, अहर्दाई महोत्सव, दीकोत्सव, प्रतिष्ठा और संघ निकालना – वर्गीकरण धार्मिक प्रसंगों में लाखों रुपये खर्च करते हैं। दो-चार वर्ष पूर्व चार हजार जैन आवक व चार सौ साथुओं का एक बड़ा संघ पाटन से गिरार व कच्चे के लिए निकाला गया था। उसका संपत्ति एवं संस्करण एक प्रसिद्ध गुजराती सेट था। उस प्रसंग पर दस्तावेज लाख रुपये का खर्च हुआ था, ऐसा सुना जाता है। यद्यपि ऐसे धार्मिक कार्यों में पुष्करण द्रव्य-व्यय किया जाता है तथापि शिक्षा के लिए, जो समय धर्मों तथा सभ्यता की जड़ है, दयालुता से अपनी लक्ष्मी का सदृश्य करना बहुत जैन लोग अपने तक नहीं सीखते हैं। अपने पुनःपौरजित जैसे हो सके वैसे जल्दी द्रव्योपजर्तन करने वाले तथा अपने जीवन में प्रतिष्ठा पाने वाले हों, यही उनको फिरक रहती है। इसी कारण से शिक्षा-प्रचार की ओर कम ध्यान देते हैं।

बहुत से उच्च कुटुंब के जैनों ने अपना धर्म इस कारण से छोड़ दिया कि वे लोग बहुत पीढ़ियों से अन्यरूप राज्य के नौकर थे और भोजन के कठोर नियमों के कारण यद्यपि समुदायों के साथ स्पष्ट व्यवहार नहीं रख सकते थे, इसलिये उन सबों ने इन नियमों का धर्म को भी त्याग दिया। ऐसी घटना उदस्पन, जोधपुर दिंकेरके महाजीन शहर पर गुजरी, जिनके पुर्वज जो बुद्धवाद में तथा महाभारती पत्र गिने जाते हैं, कहते हैं अपने उनसे मुश्किल से ही कोई जैन मिलेगा।

कई असन्नत एवं चर्चावर हुए जैन, जो कि अपने जाति-नियमों का उल्लंघन करने का साहस नहीं कर सकते थे, आर्य समाज में जा गिने, जो कि भारतीय आधुनिक जीवन में बहुत भाग लेता है और बुद्धवृत्त उदार व सुविधाजीभ सङ्क्षेप-संश्लेषण खोलने में उत्साह दिखलाता है। मनुष्य-गणना की रिपोर्ट जो मात्र जाहिर जैनों की संख्या को सूचित करती है, वह इसके विषय में कया जान सकती है कि "बहुत से मनुष्य जिन्होंने जाहिर में मौडर्म छोड़ दिया है वे अपने हड़प में जैन हैं, जो धर्मार्थ होने पर अन्तःकरण से जैन हैं और आचार-नियम से जैन धर्मानुसार हैं और जैन संघ को, जो कि दिनामें भर देखता रहे कि हमारी संख्या प्रतिदिन कम होती जाती है चाहे वे धर्मार्थ होने वाले लोग जैनधर्म के प्रति अन्तःकरण से प्रेम रखते हों, इससे कया लाभ है?

जैनसंघ के नेताओं ने इस विषय में बहुत कुछ विचार किया और इन क्षतियों का सुधार करने के लिए बहुत कुछ प्रयास किये, परंतु अभी तक किसी भी व्यक्ति ने जातियों और उनके नियमों की ओर कठोर दृष्टिकोण करने का भी साहस नहीं किया है। यद्यपि वास्तव में इन बन्धों के लिए इस जागृति तथा शक्ति-विकास के जमाने में जगत स्वातंत्र्य नहीं है।

तब फिर जैन संघ के अमेरिका ने कौन-कौन से उपाय किये? इसके उत्तर
दूसरा पक्ष अपने को सुधारक पक्ष बताता है। ये लोग वायरल रीति से जैन धर्मानुसारियों की संख्या घटने के सच्चे कारण जान गये हैं। तो भी वे लोग ज्ञाति-नियमों के विरुद्ध सीधी रीति से हलचल करने का साहस नहीं करते हैं, किन्तु आड़े ट्यूडे प्रयत्न करते हैं, अर्थात् नैतिक पद्धति के अनुसार शिक्षण देने की सूचना देते और परिशिष्ट भी करते हैं। आगमियों का अभ्यर्थ करने का सकारात्मक (Scholars) को उल्लेख देते हैं। भारत में ही नहीं किन्तु पाश्चात्य देशों में भी जैन साहित्य का प्रचार करते हैं। जैन-धर्म के तत्त्व क्या हैं, रुढ़ियाँ क्या हैं, आदि बातें बताते हैं। जिन्हें की स्थिति सुधारने के लिये प्रयत्न करते हैं। प्रत्येक स्थान में सर्वसाधारण प्रेम एवं सहकार की उद्देश्यन करते हैं। जैनों की शाखा तथा प्रतिसाधारण में ऐसे-समापन करने का प्रयत्न करते हैं। यह बात निस्संदेह है कि उपर्युक्त प्रयत्न उचित है। कारण यह है कि जिनसे अंगों में शिक्षा का प्रचार होगा उन्हें ही अंगों में शिक्षण-प्रचार से यह बात निष्ठित हो जाएगी कि "उपर्युक्त ज्ञाति-नियमों के कारण समाज की कितनी अधोगति हुई है और अब उन नियमों का नाश करना कितना आवश्यकीय कार्य है।" और जिनसे अंगों में भिन्न-भिन्न शाखाओं तथा प्रतिसाधारण में परस्पर जितना सम्बन्ध बनेगा उन्हें ही अंगों में सुधारक पक्षीकारली जनेगा और प्रत्येक को अनपना-अपना सत्तामात्र छोड़ देगा।

उपर्युक्त कारण के सिद्ध होने में अभी भी हद दे है। क्योंकि जैनधर्म की धेतांबर एवं दिगभर यह दो गुड़गुड़ शाखायें अभी तक अनन्तिकाजी, पाणिपुरीजी, राजगुही, सम्प्रदायिक, केशरियजी और नक्सी आदि तीर्थस्थानों के अधिकार मानते हैं।
करने के लिये परस्पर झगड़ रहे हैं। इस निष्योजन कलह में लाखों-करोड़ों रुपयों का अयोग्य कर रहे हैं। मूक और शक्तिशाली नृत्यांक, शैलापत्र, स्थानक्वासी और 
शैलापत्र तेजस्वी सच्चाई-सम्बन्धी महत्वपूर्ण विषयों के लिये परस्पर तड़ रहे हैं। तत्कालीन समय में भी कुछ अन्तर्ज्ञ-आयामनार्क-असाधारण मानूस होती है। यह 
सभ साक्षात्कारे-प्रतिष्ठानों भरे; भिन्न-भिन्न समयों में बिखरे हैं, जो समय हार परस्पर एक-दूसरे को झगड़े सहित रोकने नहीं देते हैं। परन्तु प्रतियोगियों के सुन्दर कार्यों को 
शिक्षा करने के लिये प्रयास करते हैं। जब ऐसे परिणामस्वरूप झगड़े बदन हो जाते तब 
ऐसी बहुत-सी सहित जाति-सुधार और सर्व-साधारण का उत्थान करने में लाभ- 
दायक हो जाते हैं।

आधुनिक भारतवर्ष में ऐसा सुधार नहीं है, इस कथन की पुष्टि पंजाब के 
जैनों के उद्वर्तन से होती है। इन लोगों के बारे में यह बताया जाता है कि "इन्होंने 
कुछ बड़े समय भारत में करना-व्यवहार को एक मद्दत बनाया है। इसके 
समय से बाहर तकराया।" नाम छोड़ा है और जिसमें किसी भी प्रकार का प्रयास कही 
है।" पूर्व राजपूताना, समुद्र-दाहर और बंगाल के राज्यों में भी ऐसे बड़े 
मंडलियों जो कम से कम पेटा जाति की अपेक्षा नहीं रखते हैं। दक्षिणार्की 
जैनों के बारे में भी ऐसा ही बताया जाता है। यह बताया जाता है कि उपर्युक्त 
गठनों में जैनों की छोटी-सी संख्या के बिषय में विचारण किया गया है, जो करी 
एक बड़े विशाल 
क्षेत्र में रहते हैं, तो भी "जातीय संकुचितता त्याग लेना सकता है।" इस बताया जाता 
के लिये यह प्रयास योग्य है।

रुज़मत के कई एक जैन संघों में ऐसे मण्डलियां भी विद्यमान हैं, जिनमें 
भिन्न-भिन्न जातियों के समस्य परस्पर भोजन तथा जन्म-व्यवहार करते हैं। पालन के 
जैनसम्प्रदाय का प्रत्येक इलाक़ा है जो अर्थात भोजन, भोजन श्रीमान 
और भोजन श्रीमाण दर्शन में परस्पर उपर्युक्त प्रकार का सम्पन्न विद्यमान हैं। तभी की प्राचीन रूढ़ि 
का ही यह परिणाम है, न कि सुधारकों का।

दूसरी ओर गुजारिंग और काठघाड़ में ऐसी भी मंडलियां हैं जिनमें एक 
ही जाति की भिन्न-भिन्न धर्म बाले जैन-वैद्यावत लोग एक-दूसरे के साथ भोजन और 
कर्म-व्यवहार करते हैं, परन्तु ऐसे उद्वर्तन बहुत कम पाये जाते हैं।

यदि उल्लिखित अवस्थाओं को और दक्षिण भारतवर्षीय रिगमार जैनों की 
आवार्द्धितता को भी एक तरफ़ कर दें, तो ऐसा कहना पड़ेगा कि आधुनिक जैन 
समाज की परिस्थिति आर्थिक लाभों के लिये अपने धर्म को छोड़ देते हैं। उहो- 
पालक भावना से और जैन धर्मचालनी सुधारक वर्ग में साहस नहीं देते के कारण 
से बहुत ही अस्वस्थ मातृभूमि होती है। यह बताया जैनधर्म के भविष्य के लिये उहो-पालक 
कल्पना उत्पन्न करती है।
ऐसे विचारों से हमारे मन में यह प्रश्न उत्पन्न होता है कि ऐसा समय कब आएगा जब कि हमारी आशाओं का अनुसरण करके, उपर्युक्त समस्त ज्ञाति या जाति-बन्धन के हानिकारक प्रभावों से मुक्त होकर और अन्यशास्त्र व संकुचितता के अनिश्चित प्रभावों से छुट कर तीर्थंकर द्वारा उपदेश्य आचीन धर्म में फिर से जीवनशाली प्रवाह करेगी?

सन्दर्भ
1. ब्रिटिश गवर्नमेंट (British Government) के अनुसार यह दस वर्ष में जो मनुष्यों की संख्या गिनी जाती है, उसे मनुष्य-गणना कहते हैं।
Section 3 : Gujarati

Śrī Hemavimala Sūri kṛta 'Tera Kāṭhīyāṇī Saṅjhāya'
Śrī Bhānumeru kṛta 'Candanabāla Saṅjhāya'
Māṇḍavagadhanā : Śrī Pramadapārśvadeva
Śrī Phalavardhi Pārśvanātha Stuti
Kamika Śaṅkheśvara Sāhitya
Samikṣā
श्रीलेखनिविंभकसृरित्रूत तेर काठ्यानी सजजाय”

श्रीसुमधुसुब्बसूरिनी पारठपर थोबेला, तपासनाना पपमा अधिपति आवार्य श्रीलेखनिविंभकसृरिनी (अस्लितकण वि. सं. १९२२-८३) विशेषतः निउबारक अने साहित्याना नृत्त केन्द्रांमां नामांकित असेल रिमो अने मलिकनो असं विशाल समुद्रालया कुलतित तरीहून मलिक हे -ते शेन्या ज्ञानसनिधिनी आधरितार्कित विगत गुला-कराश प्रकारांमध्ये भुली आदे हे।

साहित्यसर्कर्मां तेशोरीनेहे पोते ज विरोध काळो आधो नाथी असेम विरोधात विदातान्वयनं मंतव्य चे, कारण हे तसु सुधी ता नधान आधारांतील असं ज संस्कृत कृति प्रसिद्धिमाणे आहे, ते अंक सुहार ‘पार्श्वायायसतवन’ हे ए शे पूर्वेकृत श्री विपुलिकविद्य संपादित जैन सोम संस्कृतसर्वोत्तम जीत्या भाष्यम् (पृ. २२५-२३५) प्रकाशित थेंधू हे अने जेन्या उर पदोबद्धांक एक ज्ञान याचा वास वाच आवेला ‘केल्य’ शाख्ना लिंग लिंग सर्वो घरशी अपूर्व लिपुर्णतानी अने विहारीनी साधी पूरे हे।

तेशोरीनेहे अंक भीज संस्कृत कृति, ताफुं ज दृष्टिनयश श्री सिद्धार्थ आर्टिहेल एनस्ट्रुयुट्ना डेसरिबिड विषयंत्रांतील अंक पत्रांमां नागर घेंबिंदु भक्तामार अने कविच्चंदर सौरतीनी पादपूर्णिक ४६ पदोमुळे अत्यंत मनोहर वर्णाणी-पार्श्वायाय-सतवन’ हे, के ए उपयुक्त काव्यानी साठे गुलासंपर्कातातील सक्रिय सभ्येते तेंंत च, अने ए ठोक समार्थना भीज अम्बाखाले जैन संस्कृत कृतीय साठे भक्तार पाश्चात्य दरारी हे।

गुलासीं आहे केन्द्रां माही श्रीलेखनिविंभकसृरिना जाणाने अंक ‘मुगुपुर सततय’ हे गुलार कविसने लाग्य १, पृ. २५८मां अने अंक “मुगुपुर सोपार” लाग्य ३, पृ. ४०५मां उल्लिखित हे, चंद्रि आ अने विदातानी आळेला उद्दश्य लिंग लिंग दृष्टान् हे, तस्मात् श्री. दृष्टत. ६. देशाही बनने अंक ज वृत्ती गुरू हे तेंंत आहे हे कुचलम्बो रक्षा वर अंतर्थ दरारे विगत जजली

* Published in “Śrī Jaina Satya Prakāśa”, Ahmedabad, Varṣa 12, Anka 3, pp. 73-76.
शारद तेम नथी. असतु ! ते सिवावा आ आयार्णी कोई पण जीव गुजराती दृष्टि कशु सूर जाणवाला आवी ठेव तेम देहातु नथी.

आवा संदेहोंमां उपास ३ श्री सिद्धः ऑरिजिनल छात्रस्थानी सत्यने अने सज्जावाना संदेहेनी कोई नलाविनिधत तपावा "श्रीहेमविवरण" तेर कार्यानी सज्जाप" नावनी जे गुजराती दृष्टि कस्तन बनेली हे तेने परेंच भाष्यनी वसु समजवी ठेवेले.

प्रसुत अतनी नंबर ५०८६ चे. तेना का "५०" ने देही कागजना ११ पत्रे चे. तरै धक्क पत्र उपर कागी शारीरी साधारण देवनागरी लिपिपद्ध ११ लीलाओ बनेली चे. मात्र अतिम तपावा ओकु पुण्य बाळी हे. अतनां निमावितिन बाळिया मशित हे:

“सं. १८४६ या देशाने वद ९ शानतायला नगरे सातीनायग हस्ताक्षर पु. मोजीजी वाचनांशी श्री श्री लिखतेह हस्तिजय श्री श्री श्री”

प्रसुत पहेळुं पत्र भोवाव मुळे चे. प्रसुत सज्जाप पत्र ८ पर बनेली चे. तेना अतनां ‘हस्त सज्जाप’ आटों १ पुण्यांसो चे. कृतिता आ चमाणे हे:

तेर कार्यानी सज्जाप

प्रसुतुं श्रीगोतम गुजरात, बिले सुखू ४ गुड्र ठपरो आधार ।

तेर कार्यानी विवरण ७ काल, विवर कु, सुपुजों जम खंडा २ १ २

पल्लव आलस आलो अंगूँ, बोरे आया नव नव भंग ।

जाक्क जुड्य करता आलस थें, घर्म काम आलस रखो २ १

बीसे समां सोतिक काने, पुन्थ काक्क धन निकी रखो ।

मोक्षवां पांदो धर रेळे, धोरे असुर पते धम कहू २ १

तीजे अवकाशानी विरंगे, विल्यां देव ४ गुड्र ४ धम लवे ।

श्रीह लीभे ती सुख पाह्ये, तिंते ४ खड रोटी सुध खाणे २ १

श्रीहे दानीक भोटीम करे, जंग जंग प्रति डडूळ कुस करे ।

अधिकार पुर्ण तकाप, देव ४ गुड्र वंदी गाजी अरे २ १

पांदमे किव तसे धन बरे, धमने ४ नवी आडर करे ।

रीते घर धम नवी गवे, खाळे गुड धर्मबाल नवीं करू २ १

चडे हरे धरे प्रभाव निपा विकाल करे विवाद ।

घन कारण धरीं जसको, पेशपासर वाढुणे मीलो २ १
श्री हेमविंमला सूरि कृता 'तेरा काठियानी सज्जाह्या' 277

सातमें मन क्रामपाल धैर्य, धम क्रम ते नामे सुखी। ने वद पायो होसी कापा, लोने खेलो आलो कापा। आके नय मन मांली आग्ने, गुलाम आकर अहेक विद्वार। वीकोकी वर्म क्रम नवी गयो, नव करी वर वारी बिम्बने। नोरू मो लो आ छु दण कडे, धरे क्रम अने नाय कडे। धर खेल सोग परतिषे, धर्म क्रम उतर दीरे। अज्ञानपालो हसमो होय छसो, धर्मत्व ते कहीं कीसे। न जहाँ लख, धरममे, अधरम, अज्ञानपालो जव बांधे कर्म। न हयारे मे छव विश्वासी हसी, से जुड़े लखो दुःखी। विद्वाने उपरि बढ़ि दुःखिया, हासीं अनुकल तींतां मनाह्य। भारे मे धर्म वीषमािय परतिषे, कीती कायुसाँ होयुसाँ हेरी। तींतां जीतो ते मोठे कार्य, नाही निवास, झुके वार्ष। विद्वाने तींतां आधुबां जसमे बाहे, न करे धर्म, पाप मन रे। विद्वाने तींतां आ वसी करी, धर्म करो, मन वसल वरी। पाँचमी गत पाभीं सहि, देवविद्वानसुरिसे कही। तेर काठियाना उपयुक्त नामो अने तेजीयो तम वास्तवमां 'श्रीरतसाध्य-ग्रन्थ' ना पढ़ १५८८ मा आपेली विजत साथे ठीक मणतां आहे। के जे निविनिपित प्रभावे हे छे:

आलस २ मोह २ क्षण २ धर्म ५ कोहा ५ फमाय ६ किविंतता ७। प्रय ८ लोगा ७ अयणा १० जकेव ११ कुतुहला १२ रमण १३।

आ पक्षी स्पष्टाधि तत्त्व थाप हे के नीजा काठियाना असली नाम 'अक्षां', पांडमानु 'मान', धरमानु 'आक्षेप', भारमानु 'कुतुहल', अने तेनानु 'विध्यान वासना' समजूं ईजिये। प्रसूत विध्यान सबलहीं वीशु सादृश्य अदरक विध्मान करो, जोभी माता अजहारामा मात्र श्रीवत्सालागङ्कुट अेक 'तेर काठिया सच्चाय' आही हे के जे मे पुष्पपाठ उपाध्याय श्रीलिंगकुमारिनिज महाराजना मुखमलदी सांभली हे अने जेनी अंतिम अे वीडीये आ प्रभावे हे:

कुशलसागर पावक तकोऽज। शिष्य उतम मुख गेन।
आयार श्री हेमविभवसूरिणी कविता हृदी ५, परंतु बाही तर अंगर-काके क्र. वायुता अंग बाणे छ ए क आ महान वक्रपति पोलाम आवकोरी आत्मांतर सारी रीते ओणभी गया अने सहस धार्मिक सुप्तों उपयोग पूर्वक तेजों वर्णयोिक गोल्गोणी आलोचना करतो पोलाम ऊंचाई उडवणारी आकर्षण विकासाचा अस्थायी अंतिक विकस्थली शोभेन वजितने तथा गुमळखाणाच्या धार्मिक नहीं मास धावणा आरस्थी पैसां ता महानावने नवी छोटी - विशिष्ट्वत्र अने मैत्रीली अभीदलेली घोटा वन.

श्रीहेमविभवसूरिणी अभाव अभेंना समाजविजन जैन समुदायांना गळो मिळतो हतो अंग सात्त्विंती शाक्तिवाही वात धाव छ. धावला तरीमुळे 'लघु पोशालिक पद्यावली' अनुसार ५०० श्री-पुरुषोंने अभेंना नास्ती आलिंग बीपूं लहू, अने श्रीदेविंद्रलाल गणिऱी 'साबहीर-पहुँचरंगा' प्रभावी १८०० गुनवरी अभेंनी आधारांना सेटा अंता के जीवों श्रीमान-विभवसूरि, श्रीरुपकुल गणि, श्रीवालिक, श्रीपुण्यवर्ग्सूरि जीवो शासनप्रभावी अंता. शासनकाळात अभेंनी अतर खेडी असारारुह लांगूं अनुवाद अभेंना प्रभावितांती संधिंती अने अभेंना सामाजिक उच्चारपाला प्रवीणत्वांती संधिंती विविधने ऊपरव्य तीरी श्लाक्य तेंमुळे हे. 'लघु पोशालिक पद्यावली' अनुसार सं. १५००० ममुडवंशांत श्रीसंधी दारसी बलनांव विवर करता गुमळखाणाच्या सामुद्रे विकिता उम्मेंद्रांना उनकाती अभेंनी असारी बांधमांडून किंवा के तेंमुळे अङ्गुरूप अकादमे अंके अद्दालाने अन्यांने वाक्यांना अने परेषार बोकाहां मुक्तकर शाळे तेना समाजाचा सांबंधांत, इप्खसी प्रजवित धवने, तुरिक्यांने गिरजार्नाड रुव्ह अने श्रीसंधी १२००० टक जागा नाही वसूल करा प्रलिख तेजोरीले गोळवा अंता.

अतिली अडी ववित्ता पालांगूण पुढी आयार्नो आवी अतिशापयुक्त प्रभाव जेतां तेजोरीला अध्यातं अंक अपलित कविता महाभाषी वातावर आ लेभांनी अपूर्ण आगल धाव छ. आवाप्रतित आयार्नी आवी सुंदर भूत आज श्री विश्व मरी दही ते परेषार आयार्नी धाव छ.

संदर्भ

१. (१) नीरवासवली, के जेंभों उद्याणी भाषा वस्तवत छे : जैन गुरुरेख
कलिः २, पृ. ३२३, नोट; जैन सरत्र संसदी २, अस्थायी, पृ. १०८ नोट.
२. (२) लघु पोशालिक पद्यावली, के जे आवी ज रीते वस्तवत छे : जैन
Śri Hemavimala Śūrī kṛta ‘Tera Kāthiyāni Sajjhāya’ 279

अतिलालिक गूढ़र काय-संज्ञय, संपादक श्रीमान जिनविजयकु, परिशिष्ट पृ ८५; जैन गूढ़र अविलो २, पृ. २४३; जैन सौतं संघळ २, प्रसावना, पृ. १०८.
(३) हेमनिव वन, द्वावरसिंहा सुनिश श्रीरंदकृष्ट (वि. सं. १५५५) : जैनो जैन अतिलालिक पृ. सं., पृ. १७६-१८० (जैन सौतं संघळ २, प्रसावना पृ. १९ घना जराना गुड़फु नाम न्यावलिन बन्धुं छे).
(४) हेमविलासुरी सजग (कृ. के. का. सं., पृ. १८०-१८२).
(५) गच्छायक पड़वाली सजग, श्रीरमविवेजकु (वि. सं. १६०२) : जैनो जैन गूढ़र अविलो १, पृ. १८८; कृ. के. के. का. सं., पारिशिष्ट, पृ. ८६.
(६) हेमविलासुरी सजग, श्रीरंदकृष्ट, जैन गूढ़र अविलो ३, पृ. पपमां बन्धित (छलगल ननी).
(७) तपानचक पड़वाली सुन, उपानाय श्रीरमसाम्रकृष्ट, (वि. सं. १६६६) : जैनो पड़वालीसमुकु न, पृ. ६८ आदि.
(८) महावीर-पृथ-परपरा, श्रीरविविवज्ञकु (पढ़ा. समु., पृ. १३४, पढ १३७).
(९) सुरिपर्वपरा-श्रीविविवज्ञकु (वि. सं. १७०८) : (पढ़ा. समु., पृ. १४५, पढ २२ आदि).
(१०) पड़वाली सारोदार, विविवज्ञकु (वि. सं. १७५८) : पढ़ा. समु., पृ. १५७.
(११) गुड़फुवाली : पढ़ा. समु., पृ. १७२.
२. जैन सौतं संघळ, का. २, मुनि श्रीदुरिविजयनि प्रसावना, पृ. २२.
३. प्रतमां ‘संह’.
४. ‘जनवर’.
५. ‘अचान्ती’.
६. ‘मुष’.
७. ‘नवी’ प्रतमां ननी.
८. ‘अस्म’.
९. ‘वक्ता’
१०. ‘स्वायो’.
११. ‘वीरथ’.
१२. ‘संपादक शेर जयसिंह जेदपाल, हुस्ली, वि. सं. १८४४, पृ. ५३.
१३. मुनि श्रीदुरिविजय भक्त भक्त, जैनस्तोत्रसंजोह, भाग रषी प्रसावना, पृ. ११३-११७.
१४. जैन गूढ़र अविलो, भाग २, पृ. ७२३ नोट.
**Srī Bānumēśaṭkūt, 'Aṃkānabālaa Sajāțāh'**

Jojērē bāpanāa maḍāvē śri nābānhē rōtānī rauśīśa śūlīmōmaā' kē kē vi. sā. 1950 nī aśāpānē saṭkānāmā viśēṣāt ḍē, ake 'Bānumēś' nāmutā maḍānānē rōtānā gūṇ tādiē oṣjañavātā rōtānī gūṇ parāparānī niṃat āpē ḍē. tē ḍēμāhē aś bānumēśa rūśa tāpadānāma vēlē śri śaṃjasagār-udvāsagār-sāvīsagār-sān�ūṣānā Sīmā jātā. akeṭē śri nān patronūrī pākūṛ, pāma gūṭāntā śri aṃgarasūrī tāhā śri nān patronūrī sāvēvās pākī vēlē āiō śāpanēnā pēkēla sāvēvātī śri tān patronūrī aś vē sūrīno śri bānumēśa gūrumākhōnē jātā śri maḥākṣamārā anē śri nābānhē aś vē bārēma aṃghanā śīmē jātā.

Śri nābānārī kūṭāmōmoānē ake sāvētākārā sēvānē śri nān patronūrī saṭkānāmā viśēṣāt āve aśē tēnē pāsāḥātī vēlōō bāt ṣāma kē. tēhā śri bānumēśa rēmaā nī sāvē 'gūṇī' pēd jōkēvē kē. pākāvē kūṭāmōmoanē kēṭēvēk kūṭāmōmo aṃgarasūrī saṭkānāmāsē, kēṭēvēk tēhāma pākūṛ ḍēvāla ( ḍēvānā ṣēvānā ) sūrīnā saṭkānāmāsē anē kēṭēvēk ḍēvāla ( ḍēvānā ṣēvānā ) sūrīnā pākūṛ ḍēvāla hējānādār ( ḍēvānā ) sūrīnā saṭkānāmāsē viśēṣāt āve aśē tē kūṭāmōmoanē śri bānumēśa kē 'gūń' tādiē oṣjañavāmā aṃghanā kē. tē kūṭāmōmōno sāvēḥ vi. sā. 1537 maā saā kē 1687 kē sūmē hē.

Tē sīvaḷā śri nābānārī śīmā sāvē śri kēmēśhē aśā sā. 1573 śrī śri aṃgarasūrīvē śāvēḥ vēlēvinā 'kānāvē śāma' maā śri bānumēśa aś kēmēśhēvēnā ḍaṅgavē hējē kēmēśhēvēnā kē.

Aś bānumēśa rēmaā nī sēvāūkūṭ āleśēō naanē aṃgar ṣāma kē. aṃghanā pōtānā ąvēnē khē dē bāt śūtī śūtī mūdīmā tēhā kē ḍēnē vēlā ḍēnē nē. māt kē. saā 1897 saā aṃghē śrīnaṃkāvāmākēvē 'śrīgaṅgāvē', sēmaśāna saā naākāvāmākēvē maṅgāvē kē.

* Published in “Śrī Jaina Satya Prakāśa”, Ahmedabad, Varṣa 12, Āṅka 5-6, pp. 161-164.
प्रस्तावनामा ( प. १३ ) श्री भो. डे. देशाई जडाई चे हे के ‘भानुमेघकृत वंदननान्दा सच्चाय काठ लाभी चे’ ते आ “भानुमेघ ( अर्थात् कवि नवसुनयना सुगुल ) दायेचे हे।” श्री देशाईजे प्राकृत अवतार कैलेवले चैतन्यमान ‘शैल खुशर खिलो’ मां अने ‘शैल साक्षात्ती संबिष्ट चतुर्वास’ मा न तो आ ‘वंदननान्दा सच्चाय’, अने न तो आ भानुमेघ एक साहित्यकार तलाके विनिमित हे।

परंतु ‘शैल साक्षात्ती संबिष्ट चतुर्वास’ ना पंक्ति ८७१७मां एक बीज भानुमेघुदूनी भनेहुने हे, के जेहो पेर स्थायिक्यमान था अने आचरितार्थना विचार तथा सं. १६७७मा रावणमाने पर वृत्ति सच्चाय वानविमलाना गुढ चला। ते भानुमेघुदूनी पण केही दृश्य कथा सुवी वणा नभी लागी हे।

उक्तकृत्त श्री सिद्धिया ओप्सिगेटल नास्तस्युक्तता वक्तालिनित अङ्क-संख्याकी मत ने. ६६२७मा श्री भानुमेघकृत एक ‘वंदननान्दा सच्चाय’ प्राम वाहे चे। संद्याकी चे ते ज उपकृतिलिथ कृत कृत। परंतु रेयो पेमा कविता नाम ‘भानुमेघ’ आयु र आपेक्षे चे, अर्थात् रेयो चा भानुमेघ चे अने चा समयमा विद्यमान कहले ते वातावरणी रेयीमा केही पण ‘कथा’ वणा नभी। मान रेयीमा आवेदित भाषानु केही प्रयोज्यो। रेयो रे “मविद = धर, ‘उवित’ = धरी उवित ( संस्कृत उवित + वह ), ‘मीत’ = मित, ‘वेशिंदक’ = गुमाचेचे गोटेचे ( संस्कृत वेशिंदक, गंगी गोंडि ), ‘लक्ष्यदी’ = लेशे, ‘केश’ = केश ( संस्कृत केशि ), ‘स्वयं देवी’ = पोते ज ( संस्कृत स्वयंदेवी ), ‘सांड’ = लघु हल्ला माणीसन हे। केही कवि उपकृत वे भानुमेघुदूना असे कृत ते बनवा कृत हे। जो १३मा पध्ममाना अनापास ‘रतन-लिंग’ द्वारा श्री बनरजसुनिंदु नाम सुविद कर्त्याती द्रवीती होय तो संबंधू जोतेने के दृष्टि तपाज्यनाना भानुमेघ आपि ज आ सच्चायना करते हे, परंतु रेयी भाती नभी।

प्रस्तुत कृति-गमे ते भानुमेघुदूना दानीको दान-प्राप्तिने अने सरस होईली तेने विस्मृतिभा व्यावहा मारे तेने अदिनां प्रजाशिक करामान अभे हे।

तेनी प्रत्याखय अति ज पत्र चे। असर साधारण देवनागरीना चे। कुर्या कुर्या प्रसाधारणाना अन्याय तेनी आभी गवा चे। यथिक सच्च अने सुनावर चे। शासी अने अन्तत २०००वी व्यापे वर्षांना धीय तेनां पुढा प्रकाश हेमय चे। वरी पृथकी वष्कर्षाना असरी लाल शासीक रेपानायो अवली आरो वायलित जे गंजकता वेडीपिता आकाश्रो एक सोटो अने अनेक नाना सुवृक्षको हेमय चे। अभी अने जमझो बिनाचे अने लाल रेपानायो अदिक चे। आरतामा ‘शैल घटाराम’ अने
तपस्या निमोक्षित लक्ष्य-प्रत्यक्ष है।
'हति चंडनबाला समपूर्णः। श्री श्री स्मारको श्री दीपंकरिंद्रनाथं
उ यस्मादृ' सजनायः आ भास्कर छः:

चंडनबाला सजनाय

वन धन हीन माहर आजुः, कर्ति अग्नि हैं हस्तालेण।
आया अविस्मय सितारले, काढ़ भोलाह चंडनबाले हैं।
आवै रे आवै जगुलू, माहरा मंडिर माहरे पधारे हैं।
बो भक्ति झुलता, माहरा जगतारो मन्त्र तारे हैं।
आ तु तु आज अविस्मय, लालु निपुण नर्म हैं।
मंडिर वीर चंडनबाला, मुख सरीरा बाजू स्वाभिमान हैं।
उपाय रोक झु रीहर, जे दिनदह मेल न आवै रे।
ते दिन लोक्षण आवैः, काढ़ आज तु अति आवै रे।
आ तु तु आज अग्नि आवा वाक्य, माहरे अमृत बुद्ध हैं।
मुक्ति मयुष सतैं हेलें, काढ़ बांधी आया जें है।

धन ते आवै आविका, जे मलिक हर्म नवाम हैं।
शालि घलि धूत गोस्वां, काढ़ रे वसादिक धर रे।

परम पुजय तम सारपुरुः, कांत पानी पात अवेंठी।
अक आकुलस आपू तु, तो तु धार्मिकी।
वादेसार आहें करुः, तुमे आपैः छो माहर हैं।
नाय, नाय, लाम दीमो मन्त्र, माहरे महत्ति मोहुः मन है।

हम आजइह करत्न मयुष, होष अविस्मय आप हैं।
काय न उठेद जिनावयौः, तव कुमारी मिले मुख पाप है।
का हू दिया दिया मुक्तत्त, काढ़ तत सां निमय विकर है।
मुख परथी वापस वरसक, कंप भूतितम धर्म हैं।

भम बहु जल मरण लोमुः, तव कुक भ्रमयुः अध है।
बालुका लोकुः कुमारीः, तुलिण नाम है।

पाय दिया तर सुर करी, बजर लोक जंगर है।
बेघरंग नमु नौं करी सरी, भूमि सद हरी है।
\\textbf{Sri Bhānumeru kṛta 'Candanaśāla Sajjayā' 283}

क्रमश: करक्षण मयं रूपाणि, भाम्सु भाग रतने है।
जे मह जिन प्रतिकात्मका, मुख् भानव भव दन है। आ || १.७ ||
वासे मास का भन्त री, कर बीनावनी नीत नीत है।
पुलिक मूल्य तस घर न गया, गया अभिज्ञ वरि जगमीतरे। आ || १.४ ||
तो मुख लाग भोटूक, कर धतुरमभ भुज भाला रे।
जे असलेका जगुरु, कर धतुरमभ आध्याय ताध्य रे। आ || १.५ ||
धन धन ते जग मानवी, जेहाउ प्रतिकात्मका नजरवंत है।
जनम सकल सकी तेषु, कर तेषुनाथ पुष्य अरत रे। आ || १.६ ||
व्वत्क लोक क्षम पुष्यभुज, तने प्रतिकात्मको नजरवंत है।
चतुमेंत्र करु जह भकुसक, सकल धुमुकू अरत रे। आ || १.७ ||
सति चंद्रंच्छालकानुः नाम जागन्या मूल अण्डोंमाः ‘चंकणाज्ञा’ अने
‘अज्जचंडणा’ आ उपमान साध्वीस्वामीजाः प्रभु साध्वी शिवानां अने तत्त्वालीन
साध्वीसामाज्यांना आश्वान आश्वाना नाम तबिके आवे। अभिनव विषवाली
उदितां आवस्यक–सुन्दरी सोमानी वकिरे अंरोंमभांशी प्रविध्या, अने बादेशर
सजावणां अभिनव उणी कुरूवाणी भाषाधर्मणां पुष्य अविनीभिरिवित् है। उपर
प्रकरित ‘चंद्रंच्छालका सजावण’ ना तेना सार्वानां भोवाणी आ सुंदर किवता
बन्धी वधारे अर्थ नहीं करती विस्मित।

\textbf{संहिता}

1. ‘जैन गुरुदर कविओ’ बाग १, पृ. २५४-२६७; बाग ३, पृ. ३७१-३८
अने पृ. २२२. ‘श्रीलालकामकोक्षी’ भौतिक दनी मनात्मका.
पृ. १२-१४प. ४ विवेचन छते ते पुराततं धर्माना आधार पर व्याख्यानी
अने सुधारानी आवश्यकता है।

2. ‘जैन गुरुदर कविओ’ बाग ३, पृ. २२०.

3. ‘जैन गुरुदर कविओ’, बाग ३, पृ. ३७४.

4. १६८१प. ‘यशोराज रूप उपपथ’ विशिष्ट है। तेनी प्रविध्यां ( जैन
गुरुदर कविओ उ, पृ. ३९८ ) हे साधारण सामान्य आध्यात्मका आवेल छ।
अनेकु ‘हसुभा वसु मुनि नस अन’ तेनो अर्ध श्री देवकीनाथ ‘१.६९’
कविवृत्त, ते यथार्थ अर्ध्यान लागतो। कारण के, ते कृतिका ‘विजयसुत्र’ ने
देवसुत्रांना पडनर कल्पना आवेल छ, ज्यांते के सं. १६४६ सुधीनी


6. "નલલ મિલ્લ!"

7. પદીની ગાતરી પ્રતાપ નથી આપેલી. પ્રતાપ છે મૂલ પાકનું સંસ્કૃત થયું છે તેના અસલી ગુણો તે તે કે પામણી રીતે આપણાં આવાં છે -

ભની : પદ ૧ - આજુનુ; અનું ગંટામણી. પદ ૨ - ગુટુ ધો ધો ગુટાગુટા; સંદર; પદ ૩ - મુંથા; સંબંધ તાલુક. પદ ૪ - પાણી; પાણી. પદ ૫ - મેથી; મેથા. પદ ૬ - વિજયિક. પદ ૭ - વિદ્યારૂપ નાના; પદ ૮ - વિવિધા. પદ ૯ - વિવિધા. પદ ૧૦ - માટિયા. 

8. સંવાદપણસ્થત, સુખ ૧૫ભ, પદ ૨૪; કૃષ્ણસુખ, સુખ ૧૩પ; અંતગતસામોતા વિવેચન પાકી.
मांडवगण्या : श्रीमहम्मदाख्वितेवः

सुमर् मालवमूलिन् आर्य संस्कृतिनी एक तृण चुपचुपी शिल्पकणा
अवलोकिन धिलजना आकिुमुनी अभकर काव्यानी नष्टवर धूर वति। मांडव-
गण्या और मंडिरोना स्थाने वेदान वडें, हेलाहो कतो।

गुए अंपकारभर सदी नीती। मालवना गोरी अने बिलख सुकतानोना
राजस्वानु मानत दिशुण। नवीन राजस्वलिन मखवा वालेयो। शान, विद्वान, शालि, संगीत, नृत्य, व्याप्ति अने शिल्पकणा पुनर्क्रियत थवान। मांडवा पेशा
मंडिरेमानी जबरा भेडेलो, मसिहेदो अने भक्तवरो बनावा लाभवा, जेना
प्रवंद अविवियो आहे पहा प्रवासीयोना विमानानु धारण नरी रक्ते छ। राजस्विक
सुकतादेवी श्रीवेंद्रजी मांडवे ज मालवनारू राजस्वानी बनावी अने तेना युन मुक्कर
गोरीमे अने भवत्वने हें अर्कुरुद शाख्यानाके नाम लाजु करू, जे देखेगेला
गोरोना साधनासार सुधी मांडवगण्या, पुंज अने मंकप नामो साधे ईंपोज्यामा आवे
रक्ते।

भूपर्वूर्वन दिनंडु साधनोना भजनमभवेविल भाविनरंजनं दिनंडु अने जैन
सत्वीते ते सुकतानोनी सेवामां प्रविष्ट धवा लाभवा। तेनाना समयानुसार भाषणांमा
आर्थिकमां पहुँचेच हीरा धरावार प्रकाशां आवा लाभवा। पंक्तिर्मी प्रतिकारो, संगीती
स्पर्शानां, शानुसंदीली मंदेवेने अने पद्मलाल उल्लो, वर्मायांनी, राज-
गुलाकातो, धैर्याच प्रस्तुतुना जे दिशांनी समयाना शाहिद अने पुरातत्त्वांच भणी
आरे छे ते आ वातनी साळी पुरे छे। आती ह नाहीं रप्तु नक्कुलुकु, माँकु-
लुकु, आतीम जेवा विशिष्ट प्रतिकारानी अंकुह तता सिंह अने जैन
अविश्वासीमे अद्भुत कथू सुधी अविश्वासीमे बन्धता भगवाना लाभवा हे तदनासून
हार्सी निरासु प्रमोणी कोरी वाहे वेतने निर्धार करून चलन घरे पेरे छे जे
हेलाहो अमरी मुसलमान हतो अवधा चिनु, जैन हतो।

अेवा सम्बन्धमां तेज शाख्यानाह, अने अंपकारभर, उक्काप्पुर, प्रमत-
नगरी नामांते भगवानांना मांडवगण्यां “प्रमा वार्तैगा” नामांनु एक जिनिनन्दने

विघमान छत्र, अथ वात स्थान अने समयेचे अनुसार ज गढली लोके.

मा “मराठ पार्श्वनाथ” महारानी अस्तित्व अत संकट सत्वनाथी स्त्रां थान थाय हे, के पूजा हीरकर्मकरुणा करते तिर्विवेच सुमिलक “संसारदास-सुति” नर पाहतोडळ हू जाडण खे छे. ता “मराठ पार्श्वनाथ” पुजारपाठ स्थानाचे श्री वित्तचर्यासु दुरुखस्ते करते संरक्षणेच “जैन सर्तोसंद्रा” ना मराठ साहित्य संस्थाने पहेले अने छठ्या पद्माखण समो हे, के आ मातोडळे हे :

श्रेयो दणेन कमलानिधान, पार्श्व सुवेहण ममदामधियाननु।
श: श्रेयसात्रीसहकारीं संसारदासानलांबाहीनसमु। 9 11

तथा

तथा श्रीमंद्रसुवेहकुम्भवानिखणी जैनमंदराहित;,
श्रीरामनाथानेहा, मादानातरह वित्तदः।
श्रीमंद्रसुवेहकुम्भहितमित्रिवैमण्डलगृही जैनजीवा-
राजीववल्लासहुः: प्रदेशत तुल्लात श्रेयसे श्रीविलासमु। 17 11

पढेखे : खु पार्श्वनाथे तत्तुं छुं जे मेसना आपण, लक्ष्मीनू निधान, मराठ नामताशी सुम अने चेंबर दिवालिन्या घडवले माते हड समय हे.

तथा खे श्रेयसे ज जय लोकेंचे विजयी हे. जेहणा धन जेनो हारा (श्रेय : जिनर्वम्बर दिश्य द्वारा) देवल हे, जेहणी आमल युणिनो मध्यस्थीता उत्तर थेंबा विनिपुर्वक धे छे (श्रेय : जे मध्यस्थी आमल उद्धत विनपुर्वक मध्यस्थीता नमन करे छे ), जे जेनोने माते संध समय हे (श्रेय : जे जिनर्वम्बर अश्वमः समयात्र मध्यस्थी निधान हे), जे आश्वमः देवत हे, जे होलता बरेला श्रीमंद्रमुः (श्रेय : लक्ष्मीनूं पंडु ) ना पहेला उद्धवमिरीं निदेशभुवस्वरूप हे, जे वावड़ी नौकापणे माते उद्धवस्वरूप धे, तेवा श्री पार्श्वनाथ श्रीनी सारी विलास शेखरे माते मरण करो.17.

आ सत्वने केलेक रक्षेत मृत्यु श्रीमंद्रांबुलिनी वृत्ति भजिवामांना आवेद खे परतुं माणा नाम पत मराठे तेना काव्य चेवली श्री मध्यस्थीता उद्धत छे, काव्या खे श्रेयसेचे नाम छप्पण धे चित्रापण करते “मध्यस्थीता” आ मेघमां रखेलु हे. के “मध्यस्थीता” ने एक परमाञ्चे हे. अनेक ज नहीं परतुं ते आ ज वित्तचर्या तिर्विवेच “जननर्वम्बरीय वार्तालाइर सत्वना” मा आलेला “मध्यस्थीता” आ मेघसुं पद्म अस्त्र देते हे, जेमा किलो पोतूं नाम तफन सदृश हंगामी पक्त करू छे.
आ ज पदना ने अन्य क्षेत्रों में अदेखे "हैमब्लॉक्स" अने "हैमब्लॉक्स" आ शब्दों में आगवान गुड़ शीर्षजन्व्रूपरि अने ते समयमा भारत-निवासित से जिनव्रूपरिपपूण मात्र मानी सुनिता करवामा आवश्यक है।
आवर्त शीर्षजन्व्रूपरि भारतवर्गणा पंजाबमा अविलम्बित करता। अक्षमो जन सं. १४१२ मा, दुरिष्ठ सं. १४१३ मा, अने स्वर्गवास सं. १४१४ मा यागी करते। अक्षमा याग मंत्रीलिखित सं. १४६२ वृहद नी 'संयुक्तनाथ मंडिर प्रस्तुत' "बीज स्वाभाविक ने दे अक्षमा यागी मण्डपमात्र वैषयिकीय विराजानी प्रतिष्ठा गरेछ भनी।
वार्तकमा हैन संयुक्त अक्षम विशेष सज्जन राखो। ते त्यसक शीर्षजन्व्रूपरि अने आकाशगंगा बंधना, प्रसिड आवोशी आहेय पृष्ठ शीर्षजन्व्रूपरि याग माना अनेते तेसीत विलक्ष मृणालिका शीर्षजन्व्रूपरि याग आकका विशेषात्मक बुद्धिवाक्य रहेछ। पहि अक्षमां श्रीमंतं श्री -कुलांक मृणालिका विशेषात्मक बुद्धिवाक्य शीर्षजन्व्रूपरि अने आकका रहेछ। शीर्ष अन्तर्यात्मक रूपमा २० अक्षमां, रूपांतर्यात्मक विशेषात्मक बुद्धिवाक्य नामी प्रसिद्ध हो। तेमानी ने विशेषात्मक अने संयुक्त विशेषात्मक अने रहेछ। दोस्रो वर्ग अने संयुक्त विशेषात्मक अने रहेछ। नीतिवस्त्रो शीर्ष जिनव्यास्वरूपरि नाम आवो गुड़ तरहौ बिद्यापूर्वक लेखामा आवृत छो। ते विश्वास के महान यत "कार्य मनोहर" नामक मंडपमा ज्ञानपुरुषांतर्यात्मक रूपमा लिख ( रचनाकला सं. १५४२ नी पुर्व ) आ आधारीत सुविशेषत्वमा उल्लिखित तरहे करवामा आवृत हो।
सं. १५४२ मा अपेक्षा 'श्री अभवतीसूर' नी अक्षमां 'पुर्विका' मा आ आधारीत स्वाभाविक रहेछ के मंडपमा तेसी संयुक्त मानी रोकमा लाग शीर्षजन्व्रूपरि ( घनक ) विशेषात्मक विशेषात्मक आवृत अक्षमां विशेषात्मक विशेषात्मक अने संयुक्त मानी करवामा आवृत छो। तेमानी ते अक्षम रहेछ।
प्रकाशितयो श्रीमान् श्री सिद्धांतफल 'दु' जिनव्यास्वरूपरि १८ प्रसिद्ध शिष्योपाध्याय अक्षम हो।
श्री जिनव्यास्वरूपरि भारतवर्गणा सत्तावास मा अविलम्बित करता। भारतवर्गणा अने नामका अविलम्बित रहेछ। तेसीत नाम पाखीमा जिनव्यास्वरूपरि अने जिनव्यास्वरूपरि पठवार दाय छो। अक्षमां जन सं. १४८७ मा, दुरिष्ठ सं. १५०५ मा० अने स्वर्गवास सं. १५३७ मा० यागी करते। अक्षमा जे प्रतिष्ठा-स्वरूपरि दाय छो तसं. १५४२ रूपमा सुधित छो। तेमानी ते मण्डपमा उल्लिखित हो।

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छ. ते वे लेनो प्रभाव ते तयोऽन सं १५५२ मां६५ ओक ग्रेखासनाथ गतिमा अने 
सं १४२२ मां६५ ओक नवनाथ गतिमानी त्रिशिं त्यां करी अती. पहेली गतिमा 
आते पुप मां६५, अते बीज निभाना ओक महिमा हे।

श्री मेवुसुनर कुत ‘शीतापन्देशामाला’ नावारोधयो महासिद्धि६५ बाद वात 
के आ ग्रेन सं १५५२ मां श्रीजिन्द्रभक्तुरुणा शिव श्रीजिन्द्रनन्दुरुणे 
भाटनगरितारी श्रीमालुका अवसर संधित श्रीधरराजनी मार्थनाथयो हिष्टमूर्ति 
वानारायण शिव श्री मेवुसुनर कुता स्थायी अती. आ धाति जे ६ अमाजय 
दीवा शेखने के जैसे उपर श्रीजिन्द्रभक्तुरुणा भकत तरिके उल्लेख करतां अवेलास आि.

श्री सिद्धान्तुरुणे पोते श्रीजिन्द्रभक्तुरुणा शिव अने श्रीजिन्द्रनन्दुरुणे 
नाना गुप्तारावे अती. दमूने नाम सं १५७२ मां बेखो ‘विश्राम विग्रेण६५’ अने 
अने अन्यान्य बीज मुलिमोना मानों साथे प्र. सिद्धान्तुरुणे शेखने तरिके उल्लेखित 
वसे हे। जेना श्री सामूसेम, श्री विषयसोम अने श्री अन्यसोम नामाना जड़ा 
शंभोने उल्लेखो वसे हे।

तेंमाने पेलवा शिव श्रीसामूसेम द्वारा, सं १५७२ मां साहेब श्री 
जिन्वक्तुरुणे दृत “महावीर वाणिज्य” नी टीकांनी महासिद्ध अने विषय निर्देश हे के 
कर्तीना गुरु श्री जिन्वक्तुरुणीशिव श्रीसिद्धान्तुरुणे महोदयावे सुप्रसिद्ध 
श्रीगामकी पार्श्वायना मसाधी वर्द्धन मेंगोताने श्री ज्ञानमी शालनी भागाद 
सािनांि बािनों पूर विजय मास करी अती।६५

श्रीज शिव श्रीसिद्धार्थसांसदास सं १५५२ मां तिविभक्त “श्री गणवती- 
सूर्य”६५, “श्रीकर्तुरुणि६५” अने “श्रीपंकतराज समावारी”६५ आ तथा अंकोनी 
परिवारितीनी पूलिकायोयो पुप श्रीकर्तुरुणी नाम महोदयावे तरिके उल्लेखित हे। 
नवः अंकोनी श्रीजिन्द्रभक्तुरुणा पुपवर श्रीजिन्द्रनन्दुरुणा आधका। 
पति स्नाए श्रीमाळकाजी कुरुकोपी संहसपति 
वज्ञापन श्रीमंतना अवदी अती हे के जेना अती। असं सं १५५२ मा “मोहुसु 
मिने६५” ना बीज वाष्पयी पत पुप श्रीकर्तुरुणिजीव शिव श्रीमुसुनर६५ द्वारा 
वणावानां आयी अती। वाहे अंकोनी परिवारितीनी वज्ञापन अंकी ( माहोते ) 
मांकराजा विक्रम-शान्तमंगळे मारे करवी अती आसानी वारीऩे पुप 
उल्लेख हे।
Māṇḍavagadhanā : Śri Pramadapārśvadeva

शु आज विभेदेनि साभे बोधं वर्ष पर्वं आदर्घ भगवं अवसर अवासा पूर्व-क्षणत विभेदेनि कृति संबंध छो से केम ते कंदी शहार्य नसी, पपु अद्वृय सो नसी छे के बने वेदंती प्रतिनिधि विभेदेनि विमत्तिः धर्मेऽग्ये। पपृढः आबे प्रात्मा, बोध राया कुर्यां, नाग सुरस्मां अने योधी लिङ्गी (सौराष्ट्र) मा छे। श्रेष्ठोनि पतीhift नसी।

आ बद्धा प्रभुहरी से भांडकी भने हे तेरे सरसारे निमातुसार हे:

श्री विभेदेनि आवार्य श्रीजिन्तनंदनुर्दी विधान छठा अने श्रीजिन-नंदनुर्दी तथा श्रीजिन्नंदनुर्दी गव्यविनिष्ट सम्पत्ति विविध छठा। १४८४ दिने तेरे गला छठा। सं. १५१८ नी दूर्ग आबे मंदोपायाम पक्वी ममा छठा। ते भक्ति अने विमत्तिन्द्राण्व भद्धः छठा।

अन्यन्ति श्रीमत श्रीशासुनोभि सं. १५१८ मा अने विविधमार्ग सं. १५३२ मा विविध छठा।

श्रीसिद्धानुर्दी तथा अम्बा शुदं अने शिवाधर्मानं विशेष संबंध माव्रंग छाई छठा। त्या तेंहोरुं गमनान्ति अने विमत्ति धर्मवर्ण छठा छठा श्री विभेदेनि स्वर्ण सुलाता आसुरीनान् राजतवलान् (सं. १५४५-१५४६) आओर्मां आदों अद्वृय मंदिर आबा अने तेरे प्रिन्ति पाँचि सलामां विभेदी दीप्ति छठा।

श्रीमंद वार्षकनार स्वाभारी रवानि रवानि आवार्य श्रीजिन्नंदनुर्दी गव्यविनिष्ट। समय अर्थात् सं. १५४१ श्री १५३२ सूक्तिने समय निशितत्वात् की।

सत्यानी अनुमान धाय हे के ते समयवा मायामा श्रीमंद वार्षकनारनुं मंदिर विविध छठा। आदों ज नसी; परंतु " " आ " " शरणाय भक्ती श्राव से ते मंडना छे पूर्ण भावमां कक्ष दीप्ति भाव पर आवेदुं या पोते ज पुरुष अह दीप्ति क्षितात दी। अद्वृय मंदिर आवार्य श्रीजिन्नंदनुर्दी गव्यविनिष्ट अनुमान के बीमारी क्रामवर्षाय नवोत्सव जैन भास्तियादिके हे छे ते कृपावृत्त प्रस्ताव वार्षकनाराना मंदिरना अवस्थाने दृष्टियो तोऽबो अनि अनि पर्याय प्रतीत धाय हे। सरल्य हे आ ज्ञानी रान् नुम सिद्धवत आयुष्म हे अने ते अद्वृय दीप्ति हे के सूर्यना पदलिं क्षितो आदों आज मंदिरना विभेदोन्नेत्तर कही शाक्तित हे।

आ मंदिर कया समयमा निम्नाः शुदं छठु तेनुं अनुमान करदुं कदिने हे।
संरस्तः शाहिदपालक नाम पाप्या पहः, अर्थात् सुलाता मुक्तमाल गौरीना अदेक
વર્ષીય રાજકાલ સત્ર ૧૯૬૧-૬૨ ની અંતદ્રામાર્થન કરતી શાહનાબાદ નામના અધિકાર નેતાની પંછી લિંબ અને મહિર બાબુ જાહેર કર્યો.

જેલસમેલાના સત્ર ૧૯૬૩ ના પ્રભાવ ત્રિશપદ્યવાચ શ્રીભાઈના રસ્તી નરેન્દ્રના કાર્યકારીની લિંબિતમાં ઉકેલાં છે. નેપાલ શ્રી મહા પાર્શ્વનાથની પ્રતિષ્ઠા તેમણે શ્રીભાઈના હું કાય તથા તે સંજળિત કર્યો.

મહિર અને પ્રતિસાહજ દ્વારા સંતાની રેખાઓમાં પૂજાની યોગ્ય અને શ્રીભાઈનાનું વેદાંત અને વિદ્ધાનમાં જીવિતતાના જગાડવા સમર્થ હતા તે તો સપના છે.

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श्री श्रीसारस्वात्वकरित

श्री ईलवलिंद्र पार्थनाथ स्तुति*

(1) प्रतो

नीये प्रकाशित, भक्तिसम्बन्धी श्री ईलवलिंद्र पार्थनाथ स्तुतिनो उक्तेष, श्री भोकेवालय ६. देशारिक्त 'जैन गुरुजय कविजो' मा ( बाग १, पृ. ५४८, अने तीने भाग, पृ. १०३१ ), अने तेलोश्यी विवरित 'जैन साहित्यो संख्या धिक्कान' मा ( पेशा ८८४ ), तथा श्री अगस्त्य हि तथा बंदरभाग नामक-क्षत "गुणप्रक्षण जिनचन्द्रसिद्धिम" मा ( पृ. २०७ ) आपरामार आयो ये. त्यां विषयात अथो छोटाने आ स्तुतिनो ने अधिकारी उक्तकेना श्री सिद्धिम ओरिज़नल वैस्टपार्ट्स मली आयी. के हेमना आधार पर आ स्तुति नीये प्रकाशित करबामार आयो. आ आते प्रतोती विषय आ ये -

१. प्रत 'आ' अटे से नं. ६४७० ( १ पत्र ). लक्षिणानी प्रस्ति निर्धारित ये -

"इति श्रीवलिंद्र पार्थिजन छन्दवद्र स्तुति समाप्त। गणित तत्तविजय लखितं छ्योयो अच्छे काला व. ४ दिने।"

प्रत बघायो संख्या आपेलो नये, प्लास्टिक मोठी ओझाको फॉलो के. लक्षिणानी शोभी 'गुणप्रक्षण' अने विज्ञानकारी. हे तेलोश्यी के कटे जसे अने अविद्यार्थी पढ़ाने उत्तराधिकारी नये.

२. प्रत 'ब' अटे से नं. ६४७० ( २ पत्र ). आनी लक्षिणानी प्रस्ति निर्धारित ये -

"इति श्रीवलिंद्र पार्थिजनवज्जी छन्द संपूर्ण। लखितं रिष गंगाराम समाप्त १८६७ वर्षे मती वैसाख वदी ४ सुने-साधारणमय मध्ये।"

आ प्रत प्रकाशित शैविंग अने 'गुणप्रक्षण' लक्षिणानी. अर्थ घुसायले ए अने बुद्धि साधारणस्त: छैल के, मत रूप रूप स्थानभिर अथिया अथि गंगारामे, के हेमना दाता चोटी बढौी बीज प्रति प्लास्टिक ओरिज़नल

* Published in “Srī Jaina Satya Prakāśa”, Ahmedabad, Varṣa 11, Anka 4, pp. 138-142.
हरितक्रुष्ठां विषमाने हे, पोतानी तेव मुख राजस्वनी भावाना प्रत्ययो मुसादी दीक्षा हे।

प्रसंग सुति 'अ'ना आदारे पर भावावां आवे हे, 'आ'ना वास्तविक पादनांसरे नौठे हे आपले हे।

(२) कवि

आ बने प्रत्येके अनुसारने कविनुः नाम अनंत छायागते 'सनरसं-गुढ-शिख-वर सार' अमृ भावावां आवे हे, ज्याचे के व. लिखितविषय गणना ह्या लेखन प्रत (जै. श्र. क्र. व्याख्या १) अने 'नामां' नी प्रत्यय ह्याचे निर्देश. अशी नी निर्देशांसरे ते हे. कवि वाचवणारे श्रीलक्ष्मी वाचकन्या शिवाण सुमित्रक लेखक श्रीसार हे, आम्हाचे कोई रासा नसती, अनेकां नापां उप जब 'मूड प्रत्ययां 'श्रीसार'ना बनवे 'सार' अमृ आपलें हे तेमाचे कोई वाची नसती, आराध्ये के ज्याचे कविवांे स्मिरे 'सारावानी' म्हणून (जै. श्र. क्र. व्याख्या १, पृ. पृष्ठ) वरो हा ज्या उप तेलिकांवर नोट म्हणून आवे हे।

गुरुराजी जैन साहित्यना विशेष श्रीशास्त्रांच्या आ अभिनवी उद्धोक्त लेखांमध्ये आवी हे, अनेक ज्याचे सुविहारे जैन साधुपरम्परेच श्रीसारक्लक्तांच्या लेखांमध्ये अद्वितीय नामांस्तो वडीली हे. आ बनेच्या विद्वानांने अनुसार श्रीसारची निम्नलिखित उमेश्वरी उपबोध सार हे।

(१) गुप्तस्यात्रमारोह बालाविषय (सं. १६७५)ः
(२) जिनाराजसूरिरास (सं. १६८१)ः
(३) सत्करसेदी-पूजागर्भित शान्तिस्वर (सं. १६८२)ः
(४) पार्वत्यानूष रास (सं. १६८३)ः
(५) आनन्द श्रीवक्ष्मा नंदी (सं. १६८४)ः
(६) मोती-काव्यासीया सांवन्य संवाद (सं. १६८१)ः
(७) सार-पावनी (सं. १६८१)ः
(८) वासुपूर्ण स्वर (सं. १६३०)ः
(९) ज्युविनय चौः।
(१०) कृष्ण रक्षिकां मेलो वालाबोध
(११) लोकमाल्गर्भित चन्द्रग्रंथ स्वर
(१२) उपदेश सत्ते
(१३) दशश्राब्द गीत
(१४) फलवाद्व पार्श्वायाय स्तुति
(१५) गैतमपृथ्वि स्तवन
(१६) जिनगुतिमा-स्तवन स्तवन
(१७) आदिनाथ स्तवन

श्री नानकदेवजी रघुवंशाचार आ कवि हरा विविध गीतां सत्वनो आति पुष्य हे।

श्री देवसिराज ग्रामविद्वानी गृहतिमोही विविध गीतं हे त्या वविनी साधुप्रेम्या भजनरस्सां भजनामां अंतर्वत ३ं, के श्री हादा श्री जिनराजसूरिना अ-प्रशिपु, आजामोपयात्यें अन्तर्वत जौनपुरस्तने कर्त्य श्री जिनराजसूरिना प्रशिपु अने श्री विजयतिलकसूरिना प्रशिपु श्री भेदारी कारकरी यादली आति हे, ते १ भेमशामां श्री सज्जारिक्षित 'श्रृंखलमात्साहम्य राग' (के. गु. के. भाषि १, पृ. ५२५) अनुसार श्री रामसार ध्वनि, तेमना श्रीमा श्रीस्वरकर्म माविया धम्मा। आ रामसार ध्वनि ना रामसार स्वामिन्त्र धृतिमा धारा मसिन श्री सज्जारिक्षित गुढ़े धम्मा, (२) श्री भेदारी अने, (३) प्रस्तुत कवि श्री श्रीसारे।

श्री श्रीसारी साधितमप्रेमित्वा समयनो पीड़ितो भाग भजनरस्सां मुख्य शामां बी बी जिनराजसूरिना अ-प्रशिपु-समाहारां (सं. १७५-१६८८) सप्राचित से, के श्री राजस्तन १९ स्वामियोपयात्यें नड़े बेदोधी अंकित हे। आ नड़े बेदोधी यामा पीड़ितो अथात् आकोभो बेदया धम्मा। सं. १६८८ मां श्री जिन- सागरसूरिना शामां, तथा नवमा अने दसया बेद सं. १७०० मां बाटो श्री रंग-विजयनी अने श्रीसारीय शामां निःफला पीड़ितो, सं. १६८१ मां श्रीसारे आ जिनराजसूरिना राग स्वमश्वान्तो श्रीकर्म जिनराजसूरिनो धम्मा श्रीमा, के तेमा तेमो वार्तार श्रीजिनराजसूरिनो अने तेमां व्यवस्था मान्यमा प्रतिष्ठानी श्री जिनराजसूरिने भानेनेय 'गुढ़े' तरीके संबोधित करे धेर (जुनो मां नानकदेव ध्वनि संपादित आ राम पृ. १६८-१७६, पव. ८, १०, १२, १४, अने धल १२, पव. १, १०), अने पोतानी जताने श्री जिन- सागरसूरिना 'सेवक' तरीके आवाजावे धेर (पृ. १७१, धल १२, पव. ३.)

आ जिनराजसूरिने (भूमिपूर्ण मुनि राजस्वरुप) पीड़ितो साधितमप्रेवति अने प पिकावेंमो अनुसार अव मध्यम स्वात्त्विक धम्मा, भजनरस्सां मुख्य शाम आन्तर वाखनां अने नानकदेव श्रीजिनराजसूरिने अधी मिल्सा आन्तरी हे,
Sri Phalavardhi Parsvanatha Stuti

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क्योंकि है आ जिनरस्वरूपि भूत में अंक नवीन शापा स्थापित करनार श्री
जिनरस्वरूपि” (भूमिपूर्व श्री इंग्विश्व द्वारा) महामायावशाली अगे पुरुषप्राप्ति
पदवीनी विद्वृतित अता. अनेनी एकोलिक साहित्यिक रचनाओं पढ़ा विद्वानः थे.²
आ बने गणनायकों नहीं माननार अने श्री जिनरस्वरूपि स्वर्णावस पद्धि ज
सं. १३०० भा उत्तम ठरेली इंग्विश्व शालामानी जा उस संवतामा अने
विद्वान शालामानी अतिप्रचलित पोतानी निज श्रीरायी शाखा उज्ज्वलकरनार
श्रीरायीपथाय देश दुः तत्र अने अनेनी क्षेत्रो आ पन्नाने शा कसाधी धरी ते
संबंधी अस्तित भाषिल्ला कहु सुखी कोई उपलब्ध थरु थे नथी. भाषा
आदेशक ढिकर यो हे आ श्रीराय ‘पथाय’ पदवीनी विद्वृतित अने जिनरस्वरूपि
शिरा श्री जिनरस्वरूपि समुदायन ज्ञाता.

चाहे मनुष्य अनु श्रीराय के अनेनी स्वाभोली स्तुति नीये प्रकाशित
करवामा आये हे तेजो पुष्प चालक, अर्थात् उपाध्याय थता. अने तेहो पुष्प श्रीजिनरस्वरूपि अने अनेना समुदाय साधे पहिले संबंध रामण्डल थता. अर्थात्
इसे आ कौनी श्रीराय सेम सामान्य थता, तथापि आ वात बनवा जोग चे हे
तेजो अने ग्यानाने करतार श्रीराय आ धरणे अंक ज व्यक्तियां समावेश थाय.
नहीं तो आ अमावासित नामी ये निच व्यक्तियों अंक ज समुदायमा
समाजीत्वल अस्तित्व मानचु पक्षे. के छात्रालय विद्वानो ने राजस्थाना अने
गुजराता वैन बैंटोनी अपूर्व साहित्य-समृद्ध सुलभ हे तेन्नोऽना कोई अंक
नीताम आ प्रभु उपर धीर प्रकाश पावे ते नथी दाय.

श्रीफलवर्धिणिपार्श्वनाथ स्तुति

॥ दूहा ॥

परता दूहा परगडां अरिंजन अरिंजत ।
साजू कंधाह तु सही भयभिन्नसमभवत ॥ १ ॥

वामा-नान्द वद्यांव दल्लतित दातार ।
किंद्रियः कुंजार कर्ष सेवकह शाखार ॥ २ ॥

श्रीफलवर्धिणुर धारण एकल्लमल्ल अबीह ।
मावटि मयात भोजिता तु सादूलर सीह ॥ ३ ॥

१. ‘दूहा’ मारत ‘अ’ मारत ‘ब’ पूणण प्रणामीये.
२. ‘अ’ बंदी दी; दाता.
३. ‘ब’ भावठ गय भं.
पाय कमल तुज प्रणमतां अधिक वधडआण्द ।
दादू गोतो देवता वंदह सुरसर्विंद ॥ ४ ॥

॥ छढ मोतीदाम ॥

किंतु तुज वंदह नना वृंद, किंतु तुज सेह सारें इंद ।
किंतु तुं दूरी गमावइ दंद, किंतु तुं अधिक वधड आण्द ॥ ५ ॥
किंतु तुज देह अपल्ला पूत, किंतु तुं सापस सपला सूत ।
किंतु तुं आणह महीयल मेह, किंतु तुं नवल क्षणार नेह ॥ ६ ॥
किंतु तुं दूरी हरव दालिंद, किंतु तुं रोग गमावइ रद ।
किंतु तुं परत ग्यूणहार, किंतु तुं अडवडिंडां आधार ॥ ७ ॥
किंतु तुं भाजइ भावति भूष, किंतु तुं टालइ सपला दुप ।
किंतु तुं वांघां वधइ विवेक, किंतु तुं पूरइ आस अनेक ॥ ८ ॥
किंतु तुज नमतां नविनिधि होई, किंतु तुज आस करइ धहुँ कोइ ।
किंतु तुं कुशल करइ कल्याण, किंतु तुं देरति घइ दिवाण ॥ ९ ॥
किंतु तुज मेह सम उपल मन, किंतु तुज लोक कहई धनधन ।
किंतु तुं बारिड जेम वर्न, किंतु तुं आपह परफल अन ॥ १० ॥
किंतु तुं यकनां करइ रामे, किंतु तुं सेवा घइ सिरापो ।
किंतु तुं जोडङ भोग संजो, किंतु तुं सरव गमावइ रोय ॥ ११ ॥
किंतु तुं समयों करइ सुगाल, किंतु तुं पिसूण करइ पध्माल ।
किंतु तुं चिंता करइ चक्कचूर्ण किंतु तुं विघन विदार्द दुर ॥ १२ ॥
किंतु तुं आपइ अविचल वाण, किंतु तुं आकक्ष ए अहिनाण ।
किंतु तुं सफलइ हो सिरदार, किंतु तुज कोइ न लोपड़ कार ॥ १३ ॥
किंतु तुं सोहँ मोरो साध, किंतु तुं आगम गुणाल आगाध ।
किंतु तुं संसौ भाजइ सर्व, किंतु तुं गालइ दुसरण गरव ॥ १४ ॥

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4. नीळुं अने श्रृंवुं वर्षुळ् ‘अ’मा ओवऱुं छे।
6. ‘अ’ तुं महीयल आण मेह॥
8. ‘अ’ नीळुं अने श्रृंवुं वर्षुळ् ओवऱुं; तूं विव्या घरे विवेक॥
10. ‘अ’ वारवी।
11. ‘अ’मा नीळुं अने श्रृंवुं वर्षुळ् नभी।
13. अने।
14. वर्षुळोत्तो कम भक्ती नभी।
कितु तुं अनांत अनांत अनांत, मलई मई भेटट्यां श्रीभगबंत।
सदा एक तोडां साचां साव, जयज परमेसर पारसनाय। ॥ १५ ॥
अलिष, अलिष, अलिष, अलिष, सदा तुं सेवकनां परतः।
अधिक अधिक दीयां आणंद, जयज श्रीफलवर्धिणिपास जिंदंद। ॥ १६ ॥
अपार, अपार, अपार, अपार, अनांत नांनां तुं आधार।
अगम, अगम, अगम, अगम, धरं एक साचां तुं धर्म। ॥ १७ ॥
बुध जिंदण अनति माहे गीह, सदा जिंहां विचिंद सबला सीह।
तिहां तुं सेवक वि निःसतार, कृपा कारि मेलां पेठ्यां पारी। ॥ १८ ॥
जिंहां जिंहां समां सेवक जेह, तिहां तिहां इच्छा पूरले तेह।
कहूं इम केता तुं बिंद, मोटुं तुं पारसनाएँ भरद। ॥ १९ ॥
इला तुं एकल्ल बल अबीह, न तोफां कोड तोरी लीह।
माया हिव मालुं कारि माहराज, परतीष इच्छा पूरी आज। ॥ २० ॥

॥ कलालो ॥
इच्छा पूरुं आज सुपसन, सेवकनां संभारे,
जिंगवर पाण पाण जिंदंद, सदा तुं सेवक ताहरे।
कल्पकृषी श्री अधिक, कृपा मो उपरि कीजैं,
श्री आससे सुतनाय, धणी मुझ दल्लति दीजैं।
श्री रतनहरश गुरु शिष्ठिष, सार सुजास इस उचराई,
फलवर्धिम राय मोटो धणी, सेवकनां साखिण कराई। ॥ २१ ॥

16. 'अभीं अभीं अभीं अभीं' भे वारं अलिष।
17. 'अभीं अपार अनने आगम भूरे ओ वारे। 'अ' तारे धरम।
18. 'अ' अवीह; 'अ' करण; पेले पार।
19. 'अ' बहुं इम; मोटुपण पारसनाय।
20. 'अ' महा।
21. 'अर' सुपरी सेवकां सायारां; 'अ' सूयाये; 'अ' थाये; 'अर' सुतन; 'अर' सुतन; 'अर' सूयायन।
1. आ संबंधी श्रीवेदाकृत 'जिनलकषो' ( पृष्ठ १८४२ ) मां अने 'जैन साधिकोंने संविदव धतिवद' ( पृष्ठ ८२१ ) मां पृष्ठ ८२१ म्हणून हे.
2. श्री नारायण द्वारा संपादित ऐतिहासिक जैन काव्य संग्रह, कलकत्ता, वि. सं. १८८४, पृ. १३०-१३१.
3. आहे तुम श्री सिंहा अमिताभ जन्मस्थली निम्नलिखित माने पत्रांना पुढे खात्री ८२५ ( १३ धम, लम्बवाने समय सं. १३३८ पृष्ठ ); नं. २२३ ( ३ धम, भंडार); नं. ३०७ ( शीश कवितावरी साध्य, पत्र १२-२४, पृष्ठ ); अने नं. २२४ ( शीश कवितावरी साध्य, पत्र २५४-२७०, पृष्ठ, लक्षिप्रभावित निम्नलिखित - "सांत, १७३८ वरी लागवण वद ११ दिने, शान्तिवरें, श्रीकृष्णांतसुरिसाष्यां, शी घुप, श्रीचंद्रकृतिसंगिनी ततु शिष्य वा, श्री सुमतिसंगिनिंशा शिष्य सुखालाम-जयकुल-सकलवद्दृण-समयनन्दन घुप अचल-वद्दृण लिखतं, श्रीमंजलमेलेगः संघवी उत्तमचंदं पद्धनार्"। श्रीस्तु छ ।"
4. ज्योति रे. गु. का. भाग १ पृ. ५२५-५२६; ज्योति सं. ६. पृष्ठ ८२४,
उने आ. ज्योति का. सं. पृ. १३४-१३६.
5. ज्योति नाइटा, आ. ज्योति का.सं. २०३, पृ. ८२.
6. ज्योति रे. गु. का. भाग २ पृ. २२३ अने बा. ८, पृ. १२७३.
कंठक शंभेश्वर साहित्यः

कैलंन नगरीकृत 'नाम प्रतापसरसी श्री अवतिसुकमाव, प्रीतमापी श्री सिद्धेश्वर विवाद, तेजस्वी श्री काव्यायाय, दासनन्द्वारक महाराज संभवी, अने श्री नववाक्य तान्त्रिका विषयिती जीतोने अतिसाधित्र अने आकाशग्रीव छे। आ नगरी आये श्रीमत सिंधिया सरकार ना विज्ञापन राज्यमु बीजु शटें छे। गृहस्वामी नहस्ती साहित्यना पुस्तकां तस्मात डेटलंक वर्त्ती आयीन नसूलित श्रीलं ओरिजोनल नास्तिस्त्रिया नामधी गस्ते छे। आ संस्कृतमा आयेर ३५०० ग्रंथोंमाने ओक नांदके आंश जैन धार्मी छे, जेथेते मंडक एवढी वस्तुओ मणी आये छे दे जे विकासावरुका कला शाक्तिकरे।

पुस्तकां शांतमूर्ति मुनिसंक श्री जयंतिविज्ञान महाराज द्वारा विविधत 'शंभेश्वर महादीर्म' नाममा सुनधर अने इप्योजी पुस्तकांना निरूपित करती वयत विविध दुःखे दे श्री सिंधिया ओरिजोनल नास्तिस्त्रिया नामधीं बाली आवेदूनाकृत डेटलंक शंभेश्वर पार्श्वार्थः संवतसं २०२२ साहित्य पुस्तकां विधानमान नामधीं। श्रीलं निमायलित बैतलकन अने सत्यानो छे, ग्रंथोंमाने स्वातंत्र एवढी दे जे श्रीमत निधा लिसराणे पुस्त मेत अने मोरंजक वळणे।

श्येठी कविता निर्माणी छे, ज्या बोल अने नैदंश कविताना ओक ज र्ता श्री उमारेविज्ञाना शिष्य श्री उमाविज्ञान हे, अने शिष्यी ते दे उमारेविज्ञाना शिष्य श्री उमाविज्ञानिणी मृती बाले छे। पारंपरी अने छाती कविता प्रमिर भकाकवि श्री जिनसुपुंसुलिनी मृत्तिकाणी छे, अने सत्यानी कविता श्री उवावरणाना नामधी अनिर्दित छे। आ सत्यान मारत्वी बाधामा प्रमिरोजी अने मूंगार-स्वाविख्यात अक्षरलोकी शोभित छे। आ ग्रंथतात्त्वी अनुसार याव दे जे द्रवि एक उद्यमात्तो होये दोषेते श्री जेल्मः श्येठी कविताओ सं. १७४८ वी १७७८ सुधी राज्यावन मले छे, अने जेल्मः-जेल्मः हेफ्लीकृत दृष्टिको मूंगार-रस्यधी

* Published in “Śrī Jaina Satya Prakāśa”, Ahmedabad, Varṣa 11, Anka 3, pp. 73-80.
अतिपुज्य धीराधि ओक वर्त धन्यादि भावर कर्मान्य आत्मा द्वा (श्री भो. ५. देवधर, हेने गुरुद विवेको, श्रीसे वाम, पु. २१४).

(१) संखेर्ष्ट्र चैत्यवृद्धि
श्री संखेर्ष्ट्र गाम्मा, श्री संखेर्ष्ट्र पास।
तिहां बक्षा प्रभु पूजे, सहू केरी आस।
ढांग ढांगना तिहां मिलें नुह संघ अपार।
पूजे अश्रुण्य निन शुण्य, केई केरी करे जीहार।
तेहना वैहीत पूजे, प्रभुशी पास जिन्द।
देसामें महोडा धने योगावई धारणं।

(२) संखेर्ष्ट्र पास जिन्तवणी
श्रीउत्तमकृत (सं. १५४९)
संखेर्ष्ट्र जिन-राय बिल में भायो रे,
चरणे राये, स्वाभी, सरणे आयो रे।
भान्तवभवह मजार नही प्रभु पायो रे,
भाग योगे भगवंत, दर्शण पायो रे।
महर करो, महाराज़, सेवक तोरो रे,
मेटो मोह जंजाल, मोहि कर लोरो रे।
अनुभव रस, महाराज़, मुजने ढीजे रे,
वगसो, गवीब नीराज़, काज़ सीहो रे।
चातक चाहे मते अहिनस धनने रे,
लोभी मन लगलीन चाहे धनने रे।
जिम मधुकर मन माहे केतकी चाहे रे,
तिम प्रभुलो हरण ध्यान हीयहा माहे रे।
तुम दर्शन देशतं हीयहु हरसे रे,
जाने तु दिलनी बात तु चाहु परसे रे।
यदवपतली जीत सरस सुधारी रे,
तारं नाग पुरंतु तुम गुण भारी रे।
तु ग्यानी गुणवंत, धनु स्युँ कहीहु रे,
वलकनी पूरो बंत, विरंद कहीहु रे।
उगम भूभो हान संवंत अरदरे रे,
शुरी सजरी वेसाष, कली बुधवारो रे।
(३) संखेसर स्तवन् मंदिर-वर्णन-गर्भित
श्रीदत्तकृत (सं १८४९)
सरसती, करो सुपसाय, नामु आन्दे रे,
प्रभुवा गुण गातोह, पाप निन्दे रे ।
सूरद सूत एह संखेसरी रे,
चोमुह आतिमा च्यार आदीसरी रे ॥ १ ॥

pंच मेहने भाव पूजा करीई रे,
चोमुह प पूजंत चिहु गति हरीई रे ।
समवसरण के माहे आप विराज्या रे,
चउमुह टाली मर्म, धर्म प्रकाशे रे ॥ २ ॥

बली ऋषभानन्द देव, चंद्रानजी रे,
वारिण, वर्द्धान, नंदीसरी रे।
फिर चोमुह वंदे, पंच वेलां करी रे,
मानु वीसे वेतरसां प्रणामया हित धरी रे ॥ ३ ॥

अतीतानागत वर्तमान जिन आन्दे रे,
गणधर गोतम साम, पुंडरीक वंदे रे।
तपण्ड साङसूरिद चरण नगीना रे,
पगल्या षतरणच्छ दावाजीना रे ॥ ४ ॥

वादा दोलित देव करे गहारे रे,
सेवकने दे सुख बाटे घाटे रे।
ठाम ठामने संघ आती वंदे रे,
लहे सुष संपति कोड जनना बूंदे रे ॥ ५ ॥
संवत अठार खादे गुरुधारि रे,
शुद्ध रस-मस्ति वसे सुध उलासे रे।
कर्म श्रद्धा सार सुभ मोही रे,
नव दृढ़तापि गयो आनंद वर्ती रे। । ६ ।।

सिंधो तीर्थ सुधाम दीपेशरजी रे,
पास भ्रमु धर्मस संघेशरजी रे।
वाची, सरोवर, धानी, बांध सोहे रे,
तिहां प्रासाद उलंग जन-मन मोहे रे। । ७ ।।

वालीया रथुनाथ माणकक्षाद्वै रे,
धरी जिन्दर्म उराह संघ सानिध्वी रे।
हमीदिविजय गुरु-प्रेरि उराह जीवने रे,
पदमावती धरणेद्र फल्या प्रतर्य हे। । ८ ।।

(४) संघेशर स्तवन्
श्रीभोगनकुट

संघेशर जिन-राया, हो मन भाया, संघ समस्तने,
सुन स्वामी अरद्वस।

सुनिया, सुन मन जाणी हो मत काही, कना आगले,
मुज दीज्यो विवास। सं। १।१।

cारी देश वाणारसी, हो बहु सरसी, नगरी राजनी,
जन्मवा जिहां जीन-राय।

अध्यसन कुलनंदा, हो आनंदा, बांध मात्री,
सर्प-लक्षण जस पाय। सं। २।२।

संघ खाल उमाही, हो उचाही, आवे राजने,
चरण लगाहें भाल।

पास जीनन्द्रे सेवे, हो अति अनेमे, रोगाधिक समे,
होवे मंगल-माल। सं। ३।३।

मात पिता अह भाता, हो नही ताता, सागण कारमो,
नही छोई सुभ-दाता।

मोहनी कर्मने भोगे, हो संयोरे, ए संसारम्,
भित्रयो रुख किरतार। सं। ४।४।
(५) संखेसर स्वामी स्तवन्
श्रीजिनसुखसूक्तकुः
अधिक उत्साहे, हो प्रणमि पास जिणेसर्हुः
श्रीसंखेसर सांि 
इण संसारे, हो आै पंचम सुतरहुः
कामित पूरे काम 
जग सहू आैि, हो भावे मिलि मिलि जातरा,
गाबे प्रभु गुण गान 
हुः धन वरथे, हो अरथे, सरथे सुरगति सुः
परथे मुरगति प्रधान 
आज इण वेला, हो महिमा अतिष्णोः
दूर हरे, दुर दंद 
सुख सहू आैि, हो भावे आणण इण भवे,
परभव परमाणद 
मन में ऊमाहो, हो हुलो दिवस धण तणोः
जाई कीजइ जात 
तेह जुहायें, हो चायें भयवो भव भवे,
ग्यान गियो ए गान 
हियहो हरणो, हो फरणो सुमकित सुध ससी,
नयन नया नेहाद 
जिगुहुकुहु, हो भावे पूर्हु भेटीयोः
पातक परहो बाल
(6) संबंधर साहिब स्तवनः
श्रीजिन्नसुखपुरुषकृत
श्रीसंबंधर साहिब पास, मोहु महिर करीजे ॥
ब्रजन तुहारै नित धरीजे, दूजै चिंतन दीजे ॥
तुनिजर एहो कीजे, सांत्रो, बिग्र भवजलधि तरीजे ॥ श्री ॥ १ ॥
अधिको कहोजे तु उपगारी, साभ सहु में सारी ॥
पिण अमहनै मूकगृ वीसारी, तै सी महिर तुम्हारी ॥ श्री ॥ २ ॥
सेवा करतां जे सुछ आप्ते, ते कीश्या नो कीश्ये ॥
स्वास्थ सिंव जे दीवां सहुन्ते, दान ति कोहि ज दीवां ॥ श्री ॥ ३ ॥
धिर चित ताही भगति न शाये, एलास अधिको अंगे ॥
पिण परतीत अछे ए प्रमुण, सुख शास्त्रै तुख संगे ॥ श्री ॥ ४ ॥
आज करी ढै परतीत एहो जिनसुखपूरी जगीसे ॥
सहु कारिज में करिज्यो सानिधि विग्धि विग्धि विस्तवा वीरे ॥ श्री ॥ ५ ॥

(7) शंबेशर पास स्तवनः
श्रीउदयरतनकृत
(‘बाही माहे बढ बणा पेंपल गुहीर गंभीर’, ए. देशी)
ये छो महां ठाकुरजिं, महं चाकर, महाराज ॥
महिर करो महं ऊपरी जिं, काई अरज करय छो आज ॥
सुगो, साहिबीया, हो राज, काई अजव बनि, थां स्तुं आस की ॥
सुगो, साहिबीया, हो राज, काई नवल बणो, थां सुं नेह जी ॥ सुं ॥ १ ॥
जीयारी जिगमुं बनीजी, तीयारी दिल पेह ॥
आमख न जोड़ि उस्तुंजुंजी, जप्न न गभि जमासांने मेह ॥ सुं ॥ २ ॥
चकोरं चंद्रे रुखंजी, चकवि चाहे दीह ॥
त्यं ये महां बाला हाजी, काई, लाल, लोपां नही लोह ॥ सुं ॥ ३ ॥
रागी महें छों, रावलजी, दाशां छो वास ॥
दिल मेली महां दिलोजी, काई प्रमु थं, शंबेर पास ॥ सुं ॥ ४ ॥
दर्सण थोरे देशांजी, उदयरतन कहे आज ॥
कोड़ी फली मन कामनाजी, सघर पाये सा सुख साज ॥ सुं ॥ ५ ॥
(8) நிறைவுத்துறவு பூர்வக்

வண்ண பட்டியலில் அமைந்த ஏகாமல் வண்ணப்பட்டியல் விளக்கம் இல்லை. அங்கிருந்து சிறு லிபெரூஷிங் சிறு நடத்தி கருத்தூர் பக்கம் வரும் பக்கங்கள் 1.32 பக்கங்கள் ஆகும். இது அடுத்த வள்ளை

(9) நிறைவுத்துறவு பூர்வப்பட்டியல்

என்பதால் ஸ்ரீ ஜான்கப்பர் இலிங்கம் நாள் 21

பக்கங்கள் கூட்டு அரசியல் நான் நாடகம் சுற்று கொண்டு வந்த

வண்ணத்தில் ஏற்பட்டுள்ள என்பதை எந்த நாளை வடுட்டுக்கோ ஷரை பார்க்க இருக்கு.

(10) அரசன்ன அடுத்துறவு பூஜை

சிறிதையுறுத்துத்துறவு

ஆதி +

சிறுலேச்சா பாட்டி, பைச்சு இலுமியுணர்வு பார்க்கு

நாயக சிறிதையுறுத்துத்துறவு லிங்கம் நின்றியே சிறிதையுறுத்துத்துறவு

(11) தோப்பத்து குறுப்பூண்டியல் பொட்டாவில் சுவாரசியம்

சிறிதையுறுத்துத்துறவு

(சிறிதையுறுத்துத்துறவு-விசயக் பதினூறு-பாய்வு)

ஆதி +

சிறுலேச்சா-புரா புரா மக்கள் மக்கள் மக்கள்

பார்வை பாட்டி பிணைய வின் வின் வின் வின்

(12) சிறுசிறந்த பூஜை

சிறிதையுறுத்துத்துறவு

ஆதி +

சிறுலேச்சா பாட்டி பைச்சு பைச்சு பைச்சு

சுருந்திய விளக்கம் சுருந்திய விளக்கம் சுருந்திய விளக்கம்
(१३) बार ब्रज पुजा
श्रीवीरसुंदरभूमीजीकृत (सं. १८८७)
दुहा
सुपकर संपेसक श्रुति प्रणमी श्रुतमुहु ठाय।
सासन नायक गाईयूं श्रुत मन जिन-राय। ॥ १ ॥

(१४) दिनिसी पांशिठ पास जिननाममाला
श्रीमलनाथश्री श्रीप्रेमदिवस्वीकृत (सं. १६५५)
आदि ॥
श्री सरसति, मुढ मति आपी पूरे आस,
नाम ग्रहण करेयूं दिनिसी पांशिठ पास ।
संयेसर, संतु, सिद्धुओँ, चंदवीण राम,
सिन्नो, सुशक्त, सामलो प्रणाम पाय ॥ २ ॥

(१५) श्रीतीर्थमाला-चैत्यवन-दन
आदि ॥
श्रीरामद्वरेकत्रिशिखरे वैपेये भूगोऽ पदने,
सिंहद्वीपनेरमलपुरे चाजाहेरे श्रीपुरे ।
कोडीनाहजलतवहङ्गुरे श्रीमण्डले चारुदे,
जीरपलिफलिशिवाभारने शैरंशिलाहुबेरे ॥ ३ ॥

आशा हे के ‘श्री शंभेशर महातीर्थ’ नी बीख आपूर्ति बाल जाली
वहार पड़े अने तेना परिलोकमः उपर्युक्त साहित्यने पहुँ ध्यान करणे। वहानि
आ साहित्य बाहरे प्राप्त सत्ती तथाजि ते अच्छासम प्रकाशाना लावालो आनेक
हे ते पूर्णताने दशि आसने नहीं गळानूँ अवो मने विखास हे।

शाखाएँ
१. प्रत नंबर २ पत्र नं. ५, (सं. १५८० वर्ष माघ नवमी श्री शामीनगरे मानकी)।
२. प्रत नं. ५०७८ पत्र नं. १ (वक्तिवादी प्रकाशित नथि)।
३. अजेय. नं. २।
४. अजेय. नं. २, पत्र नं. २।
५. मं. ५१७५, पत्र नं. ८७ (वक्तिवादी प्रकाशित नथि)।
5. अवजन. नं. प. पत्र नं. ३५। 
6. पत्र नं. ६५३०, पत्र नं. १ (लहिड़ानी प्रशस्ति नथी)।
7. पत्र नं. ५१८२ (सं. १८८५ मा वीरध्वस्तां श्री नेमनिमल क्षार लमामेल; ३ पत्रो), गुजराती।
8. पत्र नं. ४७०३ (लहिड़ानी प्रशस्ति नथी, १ पत्र; १८ पत्रो), गुजराती।
9. श्री विश्वयात्मकेशरि सं. १००८ मा आचार्य. एको अभ्यास अने श्री लाम-विश्वयात्मकेशरि संभंधांत ज्ञानो भो. ५. देशाम्बे, जैन साहित्यादेश वैलिम छित्कमे, 
10. पत्र द्वारा अने उद्देश्य।
11. पत्र नं. २८४७ (‘गोष्टि ज्ञानविजय’ क्षार लमामेल; ५ पत्रो, २५ 
12. आ. कवि संबंधी ज्ञानो भो. ६. देशाम्बे, जैन गुजरात विस्तरो, नीजो भाग, 
13. पत्र नं. ६५८२ (लहिड़ानी प्रशस्ति नथी; १२ पत्रो), गुजराती।
14. पत्र नं. ६७२७ (लहिड़ानी प्रशस्ति नथी; ६ पत्रो; २२ पत्रो), गुजराती 
15. पत्र नं. ६८४७ (सं. १८८५ मा ‘साहित्यकार’ लमामेल; पत्र नं. १०; ७ 
16. पत्र नं. ८२५ (सं. १८८५ मा ‘शास्त्री’ लमामेल; पत्र नं. १०; ७ 
17. पत्र नं. ८२५ (सं. १८८५ मा ‘विजय’ लमामेल; पत्र नं. १०; ७ 
18. पत्र नं. ६५८२ (लहिड़ानी प्रशस्ति नथी; १२ पत्रो), गुजराती।
समीक्षा* 
जैन धर्मगुरुओंने पूजारी तरीके ओळखाया! 

[ अमेरिकाने वीकेने सहेलमासी प्रमाण भंता जनप्रसिद्ध अखबारिक 'टाइम' नामक पत्रकाल, थोड़ा समय अग्रेक अमधवालाने देशस्तरीयाँ काम करता पूजारीयोंने पगार, एक रटा ज्यों भाषातील विशेष भाषांतून हस्तांत्रों होते ते अने नामांका समावास्ता आ अखबारिक पत्रकाल जो रिपोर्ट 'पूजारी' ने 'धर्मगुरु' तरीके द्वारा समावास्ता छापे. ते होते जैन समाजात सस्तनाटी हेलात्री दीर्घी छे. नवर आ अनात्यर्थांचा वसता जैन धर्म अन्वेषणातर प्र. मीरा शास्त्री जाको ( श्री सुभाष रेवो ) ते वांची ते अखबारिक तंत्रांनी सुधार शाफत फोक्स छे. ते 'टाइम' पत्रकाल आहेत तर द्वारे पुस्तकांचा प्रतीकातून जनव आयो छे. अने जलाशय अनेकांता छे. ती अनुवाद नीवे आपसांनी आते छे. अने अनेक वांची जैन संस्कृत तंत्रिकेे विविध विशेष अमेरिकाने तेनांत सर्वांना जीवनात विनिहार छे. ] 

पुस्तक महात्मांनी आहेत अमधवाल रातवा १०० जैन मंदिरी हे, हे हंगाम अने भक्ती द्वारे ५०० हेलाट धर्मगुरुस्वामी (Priest) काम करते हे. त्यांना ज्यों जवळे कल्याण अने प्रतिष्ठा नवाचे हे. त्यांनी धार्मिक मार्गांचे मार्गदर्श देते हे. मंदिरातील बोधिसत्ता साधने हे. त्यांने भीती नाही, तेंवा ज्ञान नाही. पत्नियांनी दीवारांनी पडून येते नवी न जवळे हेलाट मेट सुयोग लेखांनी ज्ञान येते हे. अनें ज्ञान नाही असावी जवळे ज्ञान म्हणून नवी नवी ज्ञान आहेच. त्यांनी व्यवस्थाने वेळून फोक्स ने नाक जाक द्वारे हे छे. तेनांनी प्रतिष्ठा आहेपर्यंत मजीनाने पावल येलर (ज्ञान जु. प्रसींह) ही कला वाढून व्यवस्थित होती नाही. 

सन्धीमध्ये महात्माने असे आहे अमधवालाचा पावल येलरचा वाची हे. हेलाट जैन धर्मगुरुस्वामींनी ज्ञानांची तात्कालिक अमधवालाच्या वातावरणातील मर्यादा (मुखपत्ती) फोक्स नाही. तेनांनी रेलवे अधिकारिक भावावरील पावल येलर लाकडी दीर्घी 

* Published in “Śrī Jaina Satya Prakāśa”, Ahmedabad, Anika 4, pp. 74-75.
घ, पतांगांणीं दयानी बिंता चौकी हटने ने हीवा वापरावानी राहून पहुंच करी दीवी छे. गया अहवालिंसे तो आपना करता पहुंच अंक उगावू वात आणण वदी के सो शेल्टर दर्मिजुडूसों में भडाने 'अम्बिवाद जैन मंडिर दर्मिजुडूसों कामदार मंडण' आ नामधी मंडणली स्थापना घरवी जडेंत्रत करी. काफी दे, देवीची पूजा करवले अंक पहुंच अंक औषधिचं नोकू छे तेथी तेमी मंडिरला अवस्थावरून पासे मागणी करी के -

अमोने हर महिंद ओझांचं ओझा आक शेर (समाजक मृत्यू. 40) द्वारा महावी शेषके, हर अहवालिंसे अंक दिवसनी रजा महावी शेषके अने मांदींचं अंक अंक अहवालिंसे रजा महावी शेषके. आ उपरांत हर वस्त्र नव अहवालिंसे रजा महावी शेषके अने जवाबे छुटा शिखे त्यासे अमोने अमूक रक्षण महावी शेषके. अने काम करता करता गुज्जर शेषके तो अभागा कुंवर ने रक्षण महावी शेषके. आ शालीने अम्बिवादक मंडिरमा मंडिरमा अवस्थावरून जैन श्रीमंता अवस्थावरून शेषके अने एके कहूं के, द्वारा द्वारा कामवो अंक तेमने व्रत छे तो पत्त्ये तेमनाची चुनौती (मंडण) स्थापी शक्य सूचना जैसे? अने प्रागऱ्यी महावी पाण्या क्रम करीम कारण? त्यारे बीजा अंक मानके गंभीरत ने कहूं के, गुज्जरींचे झड़ झड़ शिखे झड़ शिखे झड़ 'शायद' पते जैन दर्मिजुडू ओझने ...स्थापी शक्य सूचना जैसे? अने प्रागऱ्यी महावी पाण्या क्रम करीम कारण? त्यारे बीजा अंक मानके गंभीरत ने कहूं के, गुज्जरींचे झड़ झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे झड़ शिखे

अतिसार

To,
James A. Linen, Publisher “Time”
C/o Time Inc. 540
N. Michigan Ave.
Chicago - 14, 111 (U.S.A.)

आपणा ता. अंतमांकन अंकांच्या अम्बिवादका जैसं मंडिरांना धर्मसुधा-ओन्ना संबंधात भेंवरलोणे छे. तेमा सत्य करून ने भविष्यचे लोणी रीते शीर्षकांचं आवरण छे. जैन मंडिरांमध्ये काम करताना हे मालकोने हमारां प्राणार व्यापारांची माणूसी करी छे ते भरेंपर्यंत ‘धर्मसुधा’ नंदी पर्यंत जैसं मंडिरांना
जैन अंगी रामेश्वर नोकरे छे। आ नोकरे केंद्रां जीतेंसी ज बोध छे। सुरसित पली न बांध, धननी परिवार न साभवो वगीते आशारी जैन धर्मगुरुपाला ज छे।

हा आहाैरों साचे मंडिरात नोकरोने जाता पहा लेवाही नयी। वणी, जैन धर्मगुरुपालो मंडिरात नोकरी सापे कोट जाता संबंध ज नयी। तेथे तो बङक पवित्र जाता गाड्डोंटे। समाज तेथेता पाते भूमधुमानी हस्तीची जुळो छे।

पुणारं नोकरोने जैन धर्मगुरुपाली ताक्ते वर्षावा भो तमारा रिझोर्ट्सी झाली नूवा।

पुणा त्यांची धर्मगुरुपाली पघारी मानवी करते तेथे तमारा वाढी श्रीमंत जैनी भजननी तेळेंती छे। आ प्रमाणे तमारां भजनपत्री सत्यां वेळीने पप लोक्सी साधनाची इतिहासां अनुकूलरी नयी। तमोले जैन धर्मगुरुपाली होंचे तो जेतेंसी साहुणी ज होंचे, तेथे मंडिरात नोकरोंने नयी अने आ होंचे तो मंडिर थप तथा मृत्तिका नाही मानवाची माणकाची संरक्षणमाण साहुणी ज छे,

इत्यादी भेटे जे मुक्तिः पाँचेली छे ते पप बतावे छे ते आ होंचे स्वानकाची साहुणी छे। शानदार जे मृत्तिकाचरण संरक्षणमाण साहुणा मोडेल भाने मुक्तिः नासंव ज नयी। पपा मात्र बोलतु होय सारे मोठा आणण लावण मुक्तिः रांगे छे।

तमारा भजनपत्रीसाठी आ मुक्तिःते मुंकीरुपेच मानी दिली छे, जे मुंकीरुप पुरुष दक्षती वाढते मुंक आणण ठाणीमाण आहेत अने आ मुंकीरुपने पुरुष कर्यां पाहे छे। ते लागूणे भेटे स्वानकाची मुक्तिः होंची माणका ताता छे, ते तूर्णेचे छे ते आणी वीती साधनपाली होंची ठाणीमाण दुखी होंची माणकाची माणकमाण आशावाची भेट देवाळे।

जेताच वळे घडी जे गोसामर राखे छे ते संक्रमण भेटे तेथे अपाहात वांचू राखण्या शक्ती नयी। ते तमारा ज्ञानपत्रं चा मारे घडी वसावजक गडावणी। आहे आहा छे छे, आमधूय सुधारणे तमारा छापेमारे प्रविष्ट आणणमुं सोडणची देशावरी.
Section 4 : Books

Ancient Jaina Hymns
Nāsaketari Kathā
Ancient Jaina Hymns

[ Critically Edited with Introduction, Discourses, Notes and Index ]

by
Charlotte Krause
Ujjain

Published by
Scindia Oriental Institute
1952

Printed at
Government Central Press
Gwalior
1952
Preamble

"Ancient Jaina Hymns" is the latest monograph in the Scindia Oriental Series of the Scindia Oriental Institute. The Institute was established by the Gwalior Darbar to foster oriental learning and research in Indology and is now maintained by the Madhya Bharat Government. It has a special library of Sanskrit, Pali, Prakrita, Hindi and Marathi books and valuable manuscripts. Its present Curator Shri S. L. Katre has published numerous research monographs in various learned and research journals. But lack of facilities for publications has prevented most of the research work done at the Institute from coming before the public, and paucity of funds has been responsible for so few publications by it. The Madhya Bharat Government has now undertaken its reorganisation, and it is hoped that before long not only the scope of its work will expand, but also the necessary facilities for the publication of its researches will be made available.

The present work is a scholarly study of ancient Jaina Hymns by the distinguished German Scholar and Orientalist Dr. Charlotte Krause, who has spent over twenty-five years in Madhya Bharat and for a long time carried on her researches under the guidance of the distinguished Jaina Scholar and Saint Śrī Muni Vidyāvijayaji of Shivapuri. When the devotees recite the hymns, little do they realise what wealth of historical and geographical facts is hidden in them, and how these hymns can throw light on many obscure problems of history, geography and biography of long forgotten saints and poets. A perusal of the every well written ‘Remarks on the Texts’ will show how the illuminating analysis and study reveal many hidden facts, which were little known to the ordinary devotee. Scholars now universally realise the need of research in the old sacred literature of the Hindus — especially the
*Purāṇas*, in which numerous historical facts are buried in a mass of poetic descriptions. But, few people realise the need of research in the ordinary old hymns. Dr. Krause is to be thanked for her pioneer work in this line. It is hoped that the path shown by her will be followed by some other workers as well, and systematic and scientific studies of the numerous hymns — Hindu, Jaina and Buddhist — will be undertaken. Dr. Krause deserves our hearty congratulations for her very thorough and illuminating study of the Jaina Hymns.

Gwalior,  
September 9, 1952.

S. N. Chaturvedi  
Director of Education  
Madhya Bharat
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Preface

The Scindia Oriental Institute of Ujjain, well-known repository of manuscripts of works pertaining to Hindu Religion and Philosophy, and to Indian Literature in general, owns a number of manuscripts of Jaina works. Some of the latter are hitherto unpublished and even unknown, and deserve to be made accessible not only to the narrower circle of Jaina specialists, but to indologists in general. A selection of such texts is being published in the present volume. All of them belong to the category of hymnal literature, and are of Śvetāmbara origin. Leaving aside their literary merits, some of these texts are of high interest as the creations of renowned authors, which by some unexplained chance, have remained hidden from the light of publicity for centuries. There is a Mahāvīra-stuti from the hand of as old and distinguished an author as Jinapati Sūri (born in V.S. 1210 and died in 1277). Another text, "The Muniṣuvrata-stavana", so far known from literary references only, is the creation of that renowned and erudite Ācārya Jñānasāgara Sūri, who died in V.S. 1460.

The author of the "Varakāna-Pārśvanātha-stavana" is Hemavimala Sūri, known as a Jaina theologian and as an eminent ecclesiastic dignitary, who died in V.S. 1583, and many of whose numerous disciples are, in their turn, famous for their literary achievements. Nayavimala, author of the "Śaṅkheśvara-Pārśvanātha-stavana", is identical with the celebrated "Jñānavimala Sūri", many of whose devotional songs, Rāsas and exegetical works both in Sanskrita and Gujarati, are well-known.

The "Munisuvrata-stavana", moreover is of historical interest by its reference to 'Aśvāvabodha' or 'Śakunikā-vihāra', that famous shrine of the Jainas at Broach, which, believed to have been in existence already at the time of the composition of the
Sacred Books, i.e., more than 2000 years ago, and for the last time directly mentioned as existing at the time of Vastupāla, and Teja-pāla, i.e., about 700 years ago, is described in our text as a still flourishing place of pilgrimage of miraculous sanctity. Our hymn thus represents the last definite record of the existence of that sacred place, its Requiem, as it were.

Similarly, the Devakulādinātha-stavana extols the sanctity of Devakula, another famous old place of pilgrimage, identical with today’s Delwara near Udaipur, which once resounded with the chimes of the bells from 300 Jaina temples, and is now nothing but an insignificant village with three Jaina temples, surrounded by acres of ruins.

A whole list of such names of ancient places of pilgrimage is contained in the short Caityavandana, and constitutes its interest.

The Vīra-stuti is a striking example of onomatopoetic expression, and, at the same time, an indirect, but eloquent testimonial to the important role which music and musical science once played in the Śvetāmbara ritual.

The Simandhara-stavana, last but not least, is of linguistic value as another of those not every frequent specimen of late Gaurjara Apabhramśa in its transition to Middle Gujarati. Besides, it is not without poetic charm, an outcome of both the skill and the devotion of the poet, who, incidentally, was one of the great figures of earliest Gujarati literature, if a conjecture ventured in the discourses is correct.

The introduction is meant to facilitate the understanding of the texts in their hagiographical settings. The subsequent discourses attempt to define the historical and literary background, and, so far as possible, to identify the author, of each individual text.

Thanks are due to my learned colleague at the Scindia Oriental Institute, Ujjain, Pt. Gopikrishna N. Dwivedi, as well as to the erudite Controller of the Institute, Dr. H. R. Diwakar, for going through the Samskṛta texts and suggesting several improvements.
Difficultly I feel in duly expressing the gratitude I own to His Highness Shrimant Jiwaji Rao Maharaja Scindia of Gwalior, who, during the raging of the Second World War, graciously granted me sanctuary in the quietude of his Oriental Institute. In the following Sanskrit stanzas I have attempted to express this gratitude in the way of the bards of yore:

\[
\text{यत्सेवामयकाल्पपादपने सद्भावमेपोक्तिते}\\
\text{न्यायात्मारमोररीतिकोऽत्तपे}\\
\text{पूज्याचार्यकथीतिर्मितवरस्तोत्रादि पुष्पोत्करः}\\
\text{संहितत्येवमगुम्फमत्र विदुः सद्रीध्ये यन्त्रकम्}\\
\]

1

\[
\text{राजगे सुखशान्तिशालिनि सदा सारा विशालता गता}\\
\text{तानन्दी रत्ने विकस्यरुचिच्यालगोद्वालस्ति}\\
\text{चैत्यं चाश्रयिणी गुरोत्सवं यथा}\\
\text{ज्ञानश्री: करुणारता शिवपुरे संस्क्रिता शोभते}\\
\]

2

\[
\text{हम्यारमसुअम्यगोपणगे वात्सल्यसौम्याजिता}\\
\text{राजश्रीरिविलेखसत्साह च विमला यस्यु उपासनिता}\\
\text{जीवाजिगृहित्विपिरिविज्ञानों श्रीमान्त श्रीद्विवेकुपुरु}\\
\text{इत्यासिर्मूम हृद्गतां सफलतां यथाकथुभवान शुभां}\\
\]

3

Ujjain, Scindia Oriental Institute, Makara Sankranti, 1947

Charlottre Krause
Abbreviations

Abidh.  Abhidhānarājendrakośa
Devendra. st. Devendrastava Prakīrṇaka
J.G.K. Jaina Gujarati Kavio
Jñātādh. Jñātādharmakathā
Pañcaprat. Pañcapratikramana Sūtra
Pravac. Pravacanasāroddhāra
Prajñī. Prajñāpanā Sūtra
Prāc. Tīrth. Saṅgr. Prācīna-Tīrtha-Saṅgraha
Samv. Samavāyaṅga Sūtra
Sapt. Saptati-śatasthana-prakaraṇa
Stoṭṭ. Stoṭṭari-Tīrthamālā-Saṅgraha
St. Stanza
Sapt. Saptati-śasthāna-prakaraṇa
Tattva. Tattvārthasūtra
Tiloya. Tiloyapannatti
Triṣaṣṭi. Triṣaṣṭiśalākāpurusācarita
V.T.K. Vividha-Tīrtha-Kavio
Introduction

As the hymns published in this volume address themselves to *Tirthankaras*, and contain allusion to not generally known ideas connected with the latter and with their background, a few of the main features which Jaina Hagiography teaches about them, are memorized below.

It must be remembered that according to Jaina Cosmography, the world of human beings¹, situated between the worlds of the gods on top, and the hells below, forms the centre of a pattern of ring-shaped islands, alternating with oceans, of steadily increasing circumference, which are concentrically arranged around the disk-shaped *Jambūdvīpa*. The ocean immediately surrounding the latter is *Lavanoda*, the ‘Salt-sea’. Next comes the ring-island of *Dhātaki-Khanda*, which the ‘Kāloda’ or ‘Black Sea’ surrounds. Then follows the island-world of *Puṣkaravara-dvīpa*, and the further countless ring-oceans and ring-worlds, upto ‘Svayambhūraṇa-paṇa-samudra’, the outermost and therefore largest of the oceans, which is alluded to in the *Muni-suvrata-stavana* published below (st. 21) as *carama-jaladhi*, and in the *Sīmandhara-stavana* (st. 2) as *carama-sāyara*. The latter is immediately adjacent to the ‘Aloka’, and thus forms the end of the world in the horizontal dimensions.

Human beings inhabit only the central ‘Two-and-a-half-worlds’, viz., *Jambū-dvīpa*, *Dhātaki-khanda*, and the inner portion of *Puṣkaravara-dvīpa*, demarcated by an insurmountable ring-shaped mountain-range, the ‘Mānuṣottara-parvata’, which divides this island into two concentric parts. The *Tīrthamālā-caityavandana* published below, mentions this mountain-range as containing places of pilgrimage (st. 3).

*Jambū-dvīpa*, the central island of the ‘Manuṣya-loka’, is
traversed, from east to west, by six insurmountable mountain-ranges, which divide it into seven continents, viz., the two segments of ‘Bharata’ and ‘Airāvata’ in the south and north respectively, and, between the latter two, following one another from south to north, the five zones of ‘Haimavata’, ‘Hari-kṣetra’, ‘Mahāvideha’, ‘Ramyaka-kṣetra’ and ‘Hairanyavata’. The central one of these seven continents, Mahāvideha, is the largest. It is diagonally traversed by four insurmountable mountain-ranges, radiating, as it were, from Mt. Meru, the hub of Jambu-dvīpa. ‘Mahāvideha’ is thus sub-divided into four parts, viz., ‘Devakuru’ and ‘Uttarakuru’ south and north of the Meru, and ‘Pūrvavideha’ and ‘Aparavideha’ in the east and west respectively. Devakuru and Uttarakuru are often grouped together as ‘the two Kurus’, while Pūrvavideha and Aparavideha are referred to as ‘the two Videhas’, or as ‘Mahāvideha’ in the narrower sense. Each of the two ‘Videhas’ is again subdivided into two portions by a huge river named ‘Sitā’. Each of those portions has eight provinces, which are known as ‘Vijayas’, and in fact are independent worlds of their own, the boundaries of which are untransgressible for the human beings and animals inhabiting them. The whole of Mahāvideha has thus 32 Vijayas. Such a ‘Vijaya’ is referred to in the Śīṃabdharā-stavana (st. 16).

Three out of the seven continents of Jambu-dvīpa, viz., Bharata, Airāvata and Mahāvideha in the narrower sense, are grouped together as the ‘Karmabhūmis’. There, people have to work to earn their livelihood, and Tīrthaṅkaras appear, creating the spiritual basis from which salvation can be attained, a feat which is not possible anywhere else in the universe.

Among the three ‘Karmabhūmis’, again, Bharata and Airāvata occupy a separate position. For only there, the ‘Kālacakra’, the ‘Wheel of Time’, revolves, alternately bringing into play, in never ending crescendo-decrescendo, periods of evolution, called ‘Utsarpinīs’, and such of degeneration, or ‘Avasarpinīs’, each of them being sub-divided into six ‘Āras’ or spokes, i.e., sub-
periods of increasing and decreasing duration. Each main-period lasts ten ‘koṭākoṭis of Sāgaropamas’.

A ‘Kālacakra’ or ‘Kalpa’, i.e., the aggregate of one Utsarpini plus its subsequent Avasarpini, thus lasts twenty koṭākoṭis of ‘Sāgaropamas’.

An ‘Avasarpini’ has the following six ‘Āras’, the direction of development and the order of which is simply reversed in an ‘Utsarpini’:

1. ‘Suṣama-suṣama’, the beginning of which is characterized by an optimum of physical development and well-being of all that breathes. Human beings have a body-height of six miles, and live up to an age of three palyopamas, enjoying undisturbed bliss, fed and clad by wishing-trees, husband and wife being born together as twins, and dying together when their time is up. There is neither fear nor pain, neither crime nor vice, nor worrying about scruples of justice or religion. But on the other hand, there is no possibility of spiritual enlightenment. No Tīrthaṅkara is born, and salvation cannot be attained. As this period passes, everything slowly deteriorates, till, after four koṭākoṭis of sāgaropamas, a certain limit is reached, which marks the beginning of the next ‘Āra’.

2. ‘Suṣama’, at the outset of which the body-height of man is four miles, and his maximum age two palyopamas. It lasts three koṭākoṭis of sāgaropamas, Tīrthaṅkaras are not born. Everything deteriorates further.

3. ‘Suṣama-duṣṣama’, at the beginning of which men have a height of two miles and an age of one palyopama. Towards its end, the first Tīrthaṅkara appears, with a body 500 ‘dhanu’ high, and enters ‘Nirvāṇa’ after a life of 84,00,000 ‘pūrvas’. Three years and eight and a half months after his ‘Nirvāṇa’, this period comes to an end, having lasted two koṭākoṭis of sāgaropamas, and seen the end of the wishing-trees and of the twinship of husband and wife.

4. ‘Duṣṣama-suṣama’, during which deterioration continues, till at its end, the human body is only seven ‘hasta’ high, and
the maximum age 100 years. It lasts one koṭākoṭi of sāgaropamas minus 42,000 years. During this period, the remaining 23 Tīrthāṅkaras out of the stereotyped ‘Tīrthāṅkara-caturvimśatikā’, which, as a law, appears during an Avasarpīṇī (as during an Utsarpīṇī), succeed one another in gradually decreasing intervals, each inferior to his predecessor in height and duration of life. Thus, the first Tīrthāṅkara of this ‘Ārā’ (the second of the Caturvimśatikā) is 450 ‘dhanu’ high and lives 72,00,000 ‘pūrvas’ of years, while the last one reaches a height of only 7 ‘hasta’, and an age of less than 100 years.

(5) ‘Duṣṣamā’, during which the body-height decreases to two ‘hasta’, and the duration of life to 20 years. Tīrthāṅkara has no longer appear, religion slowly lapses into oblivion, and the gate to salvation is closed again. This period sees the last of the Sādhus and the last Jaina layman. It lasts 21,000 years.

(6) ‘Duṣṣama-duṣṣamā’, during which the lowest limit of degeneration is reached. Human beings are, at the best, 1 ‘hasta’ high, and their span of life does not exceed 16 years. Religion and civilization are utterly dead. The world is populated by a miserable horde of savages, who dwell in caves, troubled by wild beasts, vermin, disease, and extremes of heat and cold, against none of which evils they are any longer able to protect themselves. Having lost the art of using fire, they live on raw fish and tortoises. This ever-increasing misery lasts for 21,000 years, when the first ‘Ārā’ of the next ‘Utsarpīṇī’ starts, with fresh hope for a gradual improvement of things.

While the chain of these six ‘Ārās’, interminable like an endless band, goes on revolving for ever in Bharata and in Airāvata, there are neither Utsarpīṇīs nor Avasarpīṇīs in the rest of the universe. Even in Pūrvavidēha and Aparavidēha, though they too belong to the category of ‘Karnakhūṃis’, time eternally stands still. All the 32 ‘Vijayas’ invariable are in a condition of ‘Duṣṣama-Suṣamā’, with a fair average of development, and a fair share of
both work and pleasure. Tīrthaṅkaras are always in existence there, pointing out the way to salvation. As a rule, each group of eight ‘Vijayas’ north and south respectively of the river Sītā, always has a Tīrthaṅkara in one or another of its parts, while it may also happen that Tīrthaṅkaras simultaneously exist in all the 32 Vijayas.

Thus much for the ‘Karmabhūmis’. The remaining four of the seven parts of Jambū-dvīpa are ‘Bhogabhūmis’, whose inhabitants, exempt from the necessity of working, eternally ‘enjoy’ themselves, living in never-changing Utopian conditions, such as prevail in the first three ‘Arās’ of an Avasarpīṇi, but being also precluded from having the darśana of a Tīrthaṅkara. Thus, the first ‘Ārā’ always prevails in the two ‘Kurus’, the second in Hari – and Ramyaka-Kṣetra, and the third in Haimavata and Hairanyavata.

All the above refers to Jambū-dvīpa. The remaining parts of the Manuṣya-loka, viz., the whole of Dātakī-khaṇḍa and the inner ring of Puṣkaravara-dvīpa, are likewise sub-divided into a number of continents, or rather worlds, and further divisions, in such a way that these ring-islands have each two sets of exact repliqua of the seven continents described just now with regard to Jambū-dvīpa.

Thus, the whole Manuṣya-loka has in all 15 ‘karma-bhūmis’ (viz. 5 Bharats, 5 Airāvatas and 5 Mahāvidehas) and 30 ‘Bhogabhūmis’ (viz. 5 Haimavatas, 5 Hari-kṣetras, 5 Devakurus, 5 Uttarakurus, 5 Ramyaka-kṣetras and 5 Hairanyavatas) with 5 Merus, each with a separate system of suns, moons and other heavenly bodies?

We are supposed to live in the Bharata-kṣetra of Jambū-dvīpa in the 3rd millennium of the 5th ‘Ārā’ of an Avasarpīṇi, the last Tīrthaṅkara of which latter, Mahāvīra, expired roughly two and a half millennia ago. This ‘Ārā’ is assumed to have started 3 years and 8½ months after Mahāvīra’s Nirvāṇa. At present, not only Bharata, but also Airāvata is believed to be without a Tīrthaṅkara, while four Tīrthaṅkaras exist in Mahāvideha. Exactly the same holds good for the other two ring-worlds outside Jambū-dvīpa, so
that the whole Manuṣya-loka has just now 20 Tīrthāṅkaras, the minimum number possible⁸, generally designated as the 20 ‘Vihara-māṇas’. One of them is the lord Śimandharā, imagined to exist in the Aparavideha of Jambū-dvīpa, to whom one of the stavanas published below is addressed.

The maximum number of simultaneously existing Tīrthāṅkaras, on the other hand, is 170. It is reached at periods when there is one Tīrthāṅkara in each of the 32 ‘Vijayas’ of each of the 5 Mahāvidehas, and one in each of the 5 Bharatas and the 5 Airāvatas⁹. This figure is considered not only as sacred, but as endowed with magical potentialities, and plays an important part in Jaina-Tantra-Śāstra, as exemplified by the popular ‘Tijayapahutta’-stotra, which is one of the ‘Smaraṇas’ of the Śvetāmbaras supposed to be daily recited¹⁰.


The main data which Jaina tradition has handed down with regard to this group of Tīrthāṅkaras, have been presented in poetical form by Somatilaka Sūri in his ‘Saptati-ṣatāsthāna-prakaraṇa’, composed in V.S. 1387¹¹. As the name indicates, these data are 170 in number. Some of them are mentioned in our stotras too (sometimes slightly deviating). Such data are, e.g.:

(1) The ‘Kalyāṇa-panicaka’, i.e., the dates of the five main
events of a Tīrthaṅkara’s life, viz., conception, birth, initiation into monkhood, attainment of omniscience, and final salvation. The Muni-suvaraṇatavakṣa mentioned these five ‘Kalyāṇaka’ with regard to the 20th Tīrthaṅkara (st. 15).

(2) The ‘antarāṇi’, i.e., intervals between the Nirvāṇas of two Tīrthaṅkaras succeeding one another. According to the law of the ‘Kālacakra’, these intervals are on a steady decline, as this Caturviṃśatikā belongs to an Avasarpīṇī. Thus, 50 lakṣa-kotī of sāgaropamas of years intervened between Rṣabha and Ajita, the two first ones, but only 250 years elapsed between Pārśva and Mahāvīra, the two last ones.

(3) The spans of their lives, which likewise steadily decrease, as the Avasarpīṇī progresses. Thus 84 lakṣa pūrvas of years is given as the age of Rṣabha, 30,000 years as that of Munisuvrata (mentioned in st. 6 of the pertinent stavāṇa), 100 as that of Pārśva, and 72 as that of Mahāvīra.

This set of data, combined with the previous one, allows a kind of chronology to be established. Rṣabha, the first Tīrthaṅkara’s birth took place 84 lakṣa pūrvas, 3 years and 8½ months before the beginning of the 4th ‘Ārā’, and his death 3 years and 8½ months before the same. As we are supposed to live in the third millennium of the 5th ‘Ārā’, and the duration of the 4th ‘Ārā’ is 1 kotākoṭī of sāgaropamas minus 42,000 years, this leads down into mythological ages ! Munisuvrata, another of the Tīrthaṅkaras mentioned in our texts, is supposed to have been an approximate contemporary of Rāma and Sītā, and to have died 1 lakṣa and 84,000 years before Viṇa, or roughly 11,84,500 B.C. As he died at the age of 30,000 years, he would have been born 12,14,500 B.C. It is also interesting to realize that Neminātha, the 22nd, is believed to have been contemporary with Kṛṣṇa, and to have died 84,000 before Viṇa, i.e. roughly 84,500 B.C. As he was then 1,000 years old, he would have been born 85,500 B.C. With Pārśvanātha, the 23rd, the dawn of history is reached. As he is stated to have died 250 years before
Vira, at the age of 100 years, the date of his birth roughly comes to 880 B.C. and that of his death to 780 B.C. He is generally admitted to be an historical personality. Mahāvīra’s well-known data are, of course, history, though their accurate placing is still an object of discussion.

(4) The names of the Tīrthaṅkaras’ fathers and mothers, out of which those of Munisuvrata are quoted in our texts (st. 5 of the pertinent stavana).

(5) The dynasties to which they belonged (loc. cit.).

(6) Their birth-places (loc. cit.).

(7) The countries to which they belonged (loc. cit.).

(8) Their colour: 16 being of brown, and each two of white, black, red and bluish complexion. Munisuvrata’s ‘śyāma-varaṇa’ is referred to in the text just quoted (st. 6).

(9) The characteristic body-marks, such as Munisuvrata’s tortoise mark (loc. cit. st. 6) or Pārśva’s snake mark.

(10) The body-height (for Munisuvrata loc. cit. st. 6).

(11) Biographical items of their previous existences.

In our texts, nine previous existences of Munisuvrata are mentioned (loc. cit. st. 3-4), re. which the individual treatise infra may be referred. The Saṅkheśvara-Pārśvanātha-stavana (st. 3-4) contains an allusion to Pārśvanātha’s former lives in the shape of a reference to ‘Kamaṭha’, Pārśvanātha’s hostile brother in his existence as Marubhūti, a minister’s son. In that existence, which happened aeons ago, Kamaṭha killed Marubhūti. Subsequently, both brothers were re-born in various parallel existences, and each time, the incarnation of Kamaṭha hated and finally killed that of Marubhūti. In Marubhūti’s final existence as Pārśvanātha, Kamaṭha was incarnated as Kaṭha, a Hindu ascetic, who, while practising the five-fire-penance, once very nearly burnt a snake, which was hidden in one of the logs. By chance, Pārśva, then Prince of Benares, appeared, and, aware of the plight of the snake by his supernatural knowledge, rescued the latter. Kaṭha resented the interference, and
his age-old hatred was re-kindled. This hatred followed him into his next existence as the Asura Meghamalin, who again tried to worry Pārśva. Pārśva had, in the mean-time, become an ascetic and was wandering about in the wilderness. Meghamālin caused him to be attacked by ferocious beasts, nearly suffocated by dust-storms, and drenched by cloud-bursts, but did not succeed in disturbing the concentration of the Lord. In the end, the snake, whom the Lord had saved, and who had become re-incarnated as Dharana, King of the serpent-demons, appeared with his consort Padmāvatī, and both protected the Lord forming baldachins over him with their hoods. Reproached and enlightened by Dharana, Meghamālin repented, asked the Lord's pardon, and, having attained spiritual enlightenment, found the path to salvation\textsuperscript{12}. Dharana, or Dharanendra, however, kept serving the Lord Pārśva, and is still worshipped as his divine attendant and devotee, along with his spouse.

(12) Names of the male and female deities lieved to be in attendance, each couple on one of the Tirthaṅkaras or his places of worship, as Dharanendra and Padmāvatī, mentioned just now, in Pārśva's case. Both are referred to in the Saṅkheśvara-Pārśvanātha-stavana published below (st. 9 and 10). These divine attendants of the Tirthaṅkaras are generally known and worshipped as the Yakṣas and Yakṣinīs, or the Śāsanadevas and Śāsanadevis, and are often found represented at the side of images of the Tirthaṅkaras.

References to these divinities in this particular function are obviously restricted to post-canonical literature: the earliest being contained in Pādalipta's 'Nirvāṇakalika'\textsuperscript{13} (according to Winternitz\textsuperscript{14}, prior to the 5th century) on the Śvetambara, and in Yativrṣabha's Tiloyapaṇḍatti\textsuperscript{15} and Vasunandin's Pratiṣṭhāsāroddhāra\textsuperscript{16} (both about contemporaneous with the former) on the Digambara side. In Śvetāmbara canonical literature, the very expressions 'Śāsanadeva' and 'Śāsanadevi' do not occur, and the word 'Yakṣa' has a different sense. Generally, it stands as a denomination of one of the eight sub-classes of Vyantaras, which latter, in their turn, are
one of the four main categories of gods\textsuperscript{17} known to Jaina dogmatics. But that at least Dharāṇa or Dharāṇendra, the most popular of the Śāsanadevas, cannot be meant to belong to the Yakṣa sub-class of the Vyantarās, is clear from the facts:

(1) that this Yakṣa sub-class of the Vyantarās is stated to be ruled by two Indras only, viz., Pūrṇabhadra and Maṇibhadra\textsuperscript{18}, not leaving room for a third Indra ‘Dharāṇa’, and

(2) that they are not snake-deities\textsuperscript{19}, while the Śāsanadeva Dharāṇa is most decidedly a snake-god. Obviously, he is identical with the Dharāṇa whom Jaina dogmatics mention as the Indra of the southern section of the Nāga-kumāras, the second sub-class of the Bhavanapatis\textsuperscript{20}, whose emblem is the snake\textsuperscript{21}. Yet if this identity is assumed, the difficulty arises that the Śāsanadeva Dharāṇa is unanimously described as being accompanied by his mate Padmāvatī, while a list of the names of the chief-queens of the Nāga-kumāra ruler Dharāṇa\textsuperscript{22} does not contain the name of ‘Padmāvatī’, as Professor H. R. Kapadia has Pointed out\textsuperscript{23}. If the Senapraśna is correct in insisting on the identity of both, as well as on Padmāvatī being Dharāṇa’s chief queen\textsuperscript{24}, the name of ‘Padmāvatī’ would have to be taken as an original epithet or apposition to any one of those Indrāṇīs, replacing, later on, the actual name.

As thus Dharāṇendra, anyhow, does not belong to the Yakṣa sub-class of the Vyantarās, the now prevalent technical meaning of the word ‘Yakṣa’ as ‘divine attendant on a Tirthaṅkara’ cannot directly be connected with the former meaning. There is more likelihood of its being based on the meaning which the word ‘jakkha’ bears in two isolated passages of the Uttaradhyayana-sutra\textsuperscript{25}, where it serves as a synonymon for ‘deva’, and refers to gods of higher categories, who reside in ‘Kalpas’, thus proving that it is not restricted to the sub-class of the Vyantarās called Yakṣas.

The idea that each couple of Yakṣa and Yakṣinī serving one and the name Tirthaṅkara, are husband and wife, as assumed by B. C. Bhattacharya\textsuperscript{26}, certainly holds good in the case of Dharāṇa and
Padmāvatī. There is, however, no indication which would confirm this as a general principle. Nor is the idea of the same scholar tenable that originally, every Yakṣa was the leader of the disciples of his resp. Tīrthaṅkaras, and each Yakṣini his first female convert. The very life-story of Pārśva suffices to disprove this, as he was attended by Dharana and Padmāvatī before he attained omniscience and began his teaching activity.

Over and above the 170 stereotyped data, out of which the above ones have been culled, tradition has handed down life-stories and legends of those 24 Tīrthaṅkaras. Most of the latter are found collected in Hemacandra Sūri’s famous compendium ‘Trīṣaṣṭi-śalākāpuruṣa-carita’. It is seen that the details available for the majority of those Tīrthaṅkaras are scanty, while there are elaborate biographies of a few of them, who enjoy special popularity. Their lives, including previous existences, form also the subjects of individual monographs in Saṃskṛta, Prākṛta, Apabhraṃśa and Gujarāti. Ādinātha, Munisuvrata, Pārśvanātha, and Mahāvīra, to whom some of the hymns published below are dedicated, belong to that category.

Much less attention than to this last Caturvimśatikā of our Bharataksīra has naturally been paid to the 24 Tīrthaṅkaras who were contemporaneous with them in Airāvata. Their names, however, are handed down. The same must be stated with regard to the Caturvimśatikās who appeared previous to the latter, i.e., in the last Utsarpini both in Bharata and Airāvata. It seems that a certain tradition exists regarding the five ‘Kalyāṇakas’ of those three groups.

List of the names of the Tīrthaṅkara-caturvimśatikās destined to appear in Bharata and Airāvata the coming Utsarpini are likewise handed down. These future Tīrthaṅkaras are of somewhat stronger interest, since they are linked up with the past by certain predictions found in the Sacred Literature with regard to those personalities in whom they were once incarnated. Thus, Sulasā, a
loyal lady-devotee of Mahāvīra, is to be reborn as the 16th Tīrthāṅkara of the coming Utsarpīni of Bharata. In the same way, King Śrēṇika, the ruler of Magadha during Mahāvīra’s time, and one of his layman-followers, is to be the first and Śrī-Kṛṣṇa, cousin and layman-follower of Neminātha, the past 22nd Tīrthāṅkara of Bharata, is to be the 21st Tīrthāṅkara of the future.34

At present, anyhow, those future Tīrthāṅkaras are assumed to be still roaming about in a state of relative imperfection, and are, therefore, little satisfactory objects of worship. The past ones, on the other hand, are supposed to have shed their human shape, and, having attained final salvation, to be no longer capable of action nor of interest in mundane affairs, and, therefore, utterly of reach of the worshipper’s imagination. Still, Tīrthāṅkara-worship forms one of the six Āvaśyakas or daily observances of every Jaina, meant to effect internal purification. In view of this aim, all the Tīrthāṅkaras are considered equal, and full scope is left to the personal liking of the worshipper in addressing his hymn or his prayer to any one out of them, or even to a particular statue at a particular place of pilgrimage, imagined to represent the Tīrthāṅkara by ‘sthāpanā’. What is more natural than that the worshipper should turn his mental sight towards the distant world of Mahāvideha, or rather of the several Mahāvidehas, where at this very moment, the twenty ‘Viharamaññas’ are wandering about in actual human shape, and yet perfect in their supernatural knowledge and their absolute purity of thinking, feeling and acting, apparently much nearer in approach for the naïve type of bhakti than those past and future Tīrthāṅkaras. Both the Digambaras and the Śvetāmbaras have lists of names of those twenty ‘Viharamaññas’35, as well as a number of hymns addressed to one or the other or to all of them. A special favourite among them is the Lord Śīmándhara, to whom one of the hymns published below, is addressed. He is believed to live at present, in the full possession of omniscience, in the Vijaya ‘Puśkaravara’ of the Pūrvavideha of Jambū-dvīpa, having a body-height of 500 dhanu (= 2,000 cubits).
As our poem recalls to mind (st. 16 ff.), he was born in the city of Puṇḍarikāśi in the period intervening between the Nirvāṇa of Kunthu, the 17th and that of Āra, the 18th Tīrthaṅkara, which latter is supposed to have taken place about ¼ of a palyopama of years, i.e., aeons, ago. He renounced the world in the interval between Munisuvrata, the 20th, and Nami, the 21st Tīrthaṅkara, obtained omniscience subsequently, and is destined to attain Nirvāṇa by the time when the 7th Tīrthaṅkara of the coming Utsarpinī of the Bharata of Jambū-dvīpa, Udaya, will have attained salvation, i.e., millions of years hence.

Thus much about the Tīrthaṅkaras collectively. As regards the individual Tīrthaṅkara (also designated as Arhat or Jina), he is, as has already been hinted at, so free from passion that not even traces of the four ‘kṣāyās’, viz., anger, deceit, pride and greed, mar the perfect peace of his mind. The omniscience which he has achieved, in fact presupposes the complete annihilation of the four types of ‘obnoxious karman’ (‘ghāti karman’) which Jaina metaphysics assumes, viz.,

1. karman obscuring knowledge,
2. karman obscuring vision of mind,
3. karman preventing ethically correct acting, and
4. karman which produces obstruction in general.

Consequently, the four infinite qualities which in fact inhere, in latent form, in every soul (the ‘ananta-catuśka’), viz., infinite knowledge, infinite mental vision, infinite bliss, and infinite power, are fully manifested in him. Nothing separates him from final emancipation but remnants of the four types of ‘non-destructive karman’ (‘aghāti-karman’), viz.,

1. karman pre-ordaining pleasure and pain,
2. karman pre-ordaining the duration of life in the respective incarnation,
3. karman pre-ordaining the characteristics of body and surroundings, and
4. karman, pre-ordaining family, social rank, etc.

So long as particles of these four categories of karman remain unconsumed, the Saint retains his human body, and wanders about, passionless, perfect, preaching the true religion, adored by mortals, immortals and animals. Innumerable beings gain spiritual enlightenment and follow in his path, both in the figurative and the literal sense. In this way, a ‘Tīrtha’ is formed, i.e., the prototype of the fourfold community, consisting of ascetics and laymen, both male and female, professing the newly revived eternal Jaina Faith, which had been dormant since the Nirvāṇa of the preceding Tīrthaṅkara. Many members of this Tīrtha become ‘Kevalins’, i.e., omniscient saints, and precede the Tīrthaṅkara to final salvation (‘Mokṣa’ or ‘Siddhi’) as Siddhas, i.e., emancipated, perfect souls to reside for ever at the top of the universe, from where there is no return into the Sāṁsāra or circle of metempsychosis. A time comes when the Tīrthaṅkara himself enters Mokṣa, his store of karman being exhausted. From that time onward, omniscience again becomes unattainable for all, excepting a few sporadic cases happening in the immediately following decades. The existing ‘Kevalins’ enter Nirvāṇa. Then, Mokṣa too can no longer be attained, till, after aeons over aeons, another Tīrthaṅkara appears.

The only feature which distinguishes a Tīrthaṅkara from the infinite number of likewise perfect ‘Kevalins’, is the fact that the former initiates a period of religious revival, founds a ‘Tīrtha’, whose supreme leader he remains during his lifetime, and gives, as it were, the signals for the opening and closing of the gate to salvation by the beginning and end respectively of his Tīrthaṅkara activity, as pre-ordained by a peculiar type of karman, a variety of ‘punya’ of the most exalted degree, named ‘Tīrthaṅkara-nāma-karman’.

Not content with this definition of the personality of a Tīrthaṅkara, Jaina hagiography describes him as invariably distinguished by a number of stereotyped ‘eminences’. Thus, every
Tirthanakara belongs to a royal dynasty, and some are ruling princes or emperors themselves, before renouncing the world. His imminent birth is announced to his mother by a chain of stereotyped auspicious dreams. His five 'Kalyanakas' are celebrated by the gods with divine pomp. From his very conception, he is equipped with supernatural knowledge, and from early childhood possesses extra-ordinary physical strength. When he prepares to renounce the world, he distributes, for a year, valuables of all kinds, which are continuously replenished by devoted genii. Then, seated in his royal palanquin, he moves into the wilderness, with a huge retinue of mortals and immortals, halts under some tall tree, and removes, along with his royal robes and ornaments, his hair in five handfuls. Leaving his followers behind, he wanders about from place to place, a homeless ascetic, practises severe penance, and patiently suffers hardships and persecutions, till he obtains omniscience. Only then, his activity as a Tirthanakara begins, in which he preserves till his karman is consumed. Wherever he goes, gods and genii produce miraculous phenomena to his glorification.

Generally, 34 miraculous phenomena of this kind are described in Jaina texts under the name of 'the 34 atishayas', which are also referred to in some of our hymns. They are as follows:

(a) 4 innate atishayas:

(i) His body is of exquisite beauty, always clean, fragrant, and free from perspiration.

(ii) His breath has the fragrance of lotuses.

(iii) His flesh and blood are the colour of milk and free from odour.

(iv) The actions of eating and of evacuating are imperceptible to the human eye (or: do not take place according to Digambara doctrine).

(b) 11 atishayas produced by exhaustion of 'ghati-karman':

(i) One koṭākoti to gods, men and animals find place within the space of one mile around him, to listen to his words.
(ii) Every living being listening to him, can understand his teachings in his or her own language within that space.

(iii) A sun-like halo surrounds his head.

(iv) No disease appears within the space of one yojana around him.

(v) Nor does enmity exist therein.

(vi) Nor calamity produced by the seasons.

(vii) Nor epidemics.

(viii) Nor excess of rain.

(ix) Nor drought.

(x) Nor famine.

(xi) Nor fear from government or from enemies.

(c) 19 utiṣayus created by gods:

(i) The ‘dharma-cakra’ steadily accompanies him, floating in the air in front of him.

(ii) Divine chowries keep fanning him.

(iii) A throne with foot-stool accompanies him.

(iv) A triad of divine parasols keeps moving with him.

(v) A jewel-flag accompanies him.

(vi) Golden lotuses arise wherever he puts down his feet.

(vii) Wherever he stops to preach, the ‘Samavasaraṇa-hall’ miraculously arises around him, with three enclosures of precious materials.

(viii) Though he sits down with his face turned towards the east, reflections of his shape are visible in the remaining three directions, so that he seems to be present fourfold (‘caturmukha’).

(ix) In the middle of those four shapes, a huge Aśoka tree is visible, overshadowing the audience.

(x) Wherever his foot treads, thorns turn their spikes downward.

(xi) The trees salute him, as it were, bending down towards him.
The sound of divine drums keeps accompanying his voice.

A pleasant breeze keeps blowing.

The birds fly around him in the auspicious direction.

Showers of fragrant water fall.

Divine flowers of all the five colours fall in showers and cover the ground keep-deep.

His hair and nails do not grow.

At least one crore of gods and genii are always near him to serve him.

The weather is always pleasant.

All these ‘atiśayas’ are enumerated in the Munisuvrata-stavana (st. 8-13). Seven out of those mentioned under (b) and (c), viz., the Aśoka tree, the flower-rain, the chowries, the throne, the halo, the divine drums, and the three parasols, with the addition of a further item, viz., divine music accompanying the Lord’s voice (generally quoted as the third in stereotyped order), form the ‘eight pāḍihera’, or ‘pratihārya’.

They are described in the Varakāna-Pārśvanātha-stavana (st. 20 ff.) in detail.

Besides, the voice of the Tīrthaṅkara is described as possessing 35 special merits, his body as adorned with 1008 auspicious characteristics, and his mind as free from 18 weaknesses which inhere in ordinary human beings. References to these characteristics are given in the Munisuvrata-stavana (st. 14).

The latter hymn also mentions some further features generally connected with a Tīrthaṅkara’s appearing. Thus there are the 12 ‘pārśadah’ (st. 18), i.e., groups of listeners who surround the Lord in the ‘Samavasarana’ hall, viz., the four classes of gods and goddesses, male and female Jainī ascetics, and human laymen and laywomen. Then there is that miraculous power of the Lord simultaneously to answer all the questions and dissolve all the doubts that may arise in the minds of any number of individuals of his vast audience (st. 16). There is, moreover, that mode of argumentation
so typical of Jaina Philosophy known as the ‘Syādvāda’ (i.e., the method of deducing an absolute truth from an aggregate of statements made from various stand-points, or, in other words, the method of relativity in argumentation), which likewise finds a mentioning there as one of the characteristics of the teachings of the Lord (st. 31).

References:
2. Tattv. IV, 15, and Ṭīkā, p. 294 ff.
3. 1 koṭī = 1 crore or ten millions; accordingly 1 koṭākoṭi = the square of a koṭi or 10,00,00,00,00,00,000. A ‘sāgaropama’ is equal to ten koṭākoṭis of ‘palyopamās’, and a ‘palyopama’ is the number of years which it would take to empty ‘a cylindrical container of a height and circumference of’ one yojana (= 4 miles), filled under enormous pressure with the finest body-hairs, if every 100 years one hair is removed. Vide Tattv. IV, 15, Bhāsyā, p. 294, and Pravac., Dvāra 18 and 159, p. 302 ff., where details and further specifications are given.
4. 1 ‘dhanu’ = 4 ‘hasta’ or cubits.
5. 1 ‘pūrva’ = 84,00,000 ‘pūrvāṅgas’, one ‘pūrvāṅga’ equalling 84,00,000 years; Vide Tattv. IV, 15, Ṭīkā, p. 293.
6. 1 ‘hasta’ = 1 cubit.
8. Vide Pravac., Dvāra 13, st. 327 (where, as an alternative, 10 is also given as the minimum number).
11. Published by the Ātmānanda Jaina Sabha, Bhavnagar, V.S. 1975 (with the Commentary of Devavijaya).


15. Part I, Published by Jaina Samskṛti Saṅgha, Sholapur, 1943, p. 266 (IV, st. 934 ff.).


17. (i) *Bhavanapatis*, whose realm lies 1,000 yojanas below the surface of the earth, stretching thousands of yojanas into the depth, and who are divided into the 10 sub-classes: Asura-, Nāga-, Vidyut-, Suparna-, Agni-, Vāta-, Stanīta-, Udadhi-, Dvīpa-, and Dik-kumāras;

(ii) *Vyantarās*, whose abodes lie 100 yojanas below the surface of the earth and who are divided into the 8 sub-classes: Kinnaras, Kimpuruṇas, Mahoragas, Gandharvas, Yakṣas, Rakṣasas, Bhūtas and Piśācas;

(iii) *Jyotiśkas*, located high up in space, and represented by the several suns, moons, planets, fixed stars, etc.;

(iv) *Vaimānikas*, residing in vimānas in a layer of space high above the realm of the *Jyotiśkas*, and represented by divinities of the highest degrees of perfection, which increases in proportion to the elevation of their abodes from the ground.


19. Vide *Tattv. IV*, 12, p. 284, *Bhāṣya*, where these Yakṣas are called ‘vatavṝkṣā-dhava’, i.e., having the banyan tree as their emblem.

20. Vide Prajñ. loc. cit.; in *Tiloya. the name is ‘Dharanānanda’.*

22. Bhagavatī-sūtra, X. 5; Jñātādh. II, 1, etc.
23. Śobhana Muni, Stuti Caturvimśatikā, Āgamodaya Samiti, 1926, p. 279.
24. II, 112, as quoted loc. cit.
25. III, st. 14 and 16. This important meaning is not given in Pt. Hargovind Das T. Sheth’s generally useful Prākṛta Dictionary ‘Pāia-Sadda-Mahānnavo’.
27. loc. cit. p. 93.
30. loc. cit.
33. Samav., Sūtra 159, st. 87 ff.; Pravac., Dvāra 7, st. 159, 87 ff.
34. Samav., Sūtra 159, st. 77 ff.
36. Kunthu is believed to have been \(\frac{1}{4}\) palyopama, 66 lakṣa, 79 millennia of year and 89 fortnights previous to the beginning of the 5th ‘Āra’.
38. Abhidh. I, st. 57-64; Saptat., Sthāna 97.
41. Vide Saptat., Sthāna 44.

42. Vide Abhidh. I, st. 72-73.


44. Vide Trśaśti. I, 6, st. 100 ff. and I, 3, st. 423 ff., where full descriptions of the Samavasaraṇa are given. This work is now partially available in the English translation by Miss H. Johnson, G. O. S., No. 51.

45. Vide s.v. ‘Samavasaraṇa’ in the ‘Abhidhānaratījendra-kośa’.
Remarks on the Texts

1. The Muni-Suvrata Stavana

As its name indicates, this hymn is addressed to Muni-Suvrata, the 20th of the 24 Tīrthaṅkaras who appeared in this Bharatakṣetra of Jambū-dvīpa during the previous two ‘ārās’ of the present Avasarpini.

After announcing, in st. 1, his intention to sing the praise of Munisuvrata, and expressing, in st. 2, his incompetence to do justice to this task, the poet gives, in st. 3-7, the data of the last mine existences, in which he was incarnated respectively as:

(1) King Śivaketu of Supratiṣṭha-nagara.
(2) A god in ‘Saudharma’ (the southern half of the lowest heaven).
(3) Kuberadatta of Varapura.
(4) A god in the third heaven.
(5) King Vajrakunḍala of Paurāṇa-nagara.
(6) A god in the fifth heaven.
(7) King Śrīvarma of Campā.
(8) A god in ‘Aparājīta’ (one of the five ‘vimānas’ of ‘Anuttara’, the highest heaven, the inhabitants of which are predestined to attain final salvation after, at the most, two more rebirths).

(9) Muni Suvrata, son of King Sumitra of Rāja-grha, of the Harivāṃśa dynasty, and Queen Padmā, and later himself King of Magadha, which position he resigned to become a homeless ascetic, attain omniscience, and after a long and beneficent career as a Tīrthaṅkara, enter Mokṣa.

While dwelling on this last existence, the poet alludes to some of the stereotyped features common to all Tīrthaṅkaras, the birth festival celebrated by the gods, and the supernatural know-
ledge inherent in them from birth, mentioning also Muni Suvrata’s black complexion, the characteristic tortoise-mark on his body, his body-height of 20 ‘dhanu’ (i.e., 80 cubits), and his age being 30,000 years.

The next stanzas, 8-14, describe the conventional ‘Atiśayas’ and other supernatural phenomena believed to accompany a Tīrthaṅkara’s appearance (as specified above).

Then follows, in st. 15, the list of Munisuvrata’s five ‘Kalyāṇakas’, viz.:

(1) entering his mother’s womb on Śrāvaṇa Pūrṇimā.
(2) birth on the dark Aśṭamī of Jyeṣṭha,
(3) initiation as a mōṅk on the bright Dvādaśi of Phālguna,
(4) attainment of omniscience on the dark Dvādaśi of Phālguna,

With regard to all the above data of Muni Suvrata’s life our poet agrees with a tradition represented by Somatilaka Sūri’s ‘Saptatiśata-sthāna-prakarana’¹, as well as Dharmaghoṣa Sūri’s ‘Munisuvrata-stotra’², except that the latter has ‘Sirikeu’ instead of ‘Śivakeu’ as the name of Muni Suvrata’s first incarnation. A poetical passage in Prabhācandra’s ‘Prabhāvaka-carita’ said to be quoted from the ‘Āgama’ in illustration of Muni Suvrata’s nine last existences³, likewise agrees regarding that subject, except that here, ‘Prāṇata’ (the tenth heaven) stands for ‘Aparaśīta’. Another tradition, represented by Vimalasūri’s ‘Paumacaria’⁴, Hemacandrācārya’s ‘Trasaṭiśalakāpuruṣacarita’⁵, and Jinaprabha Sūri’s ‘Vividha-tīrtha-kalpa’⁶, knows only of the three last existences of Muni Suvrata, which deviate from the former version in so far as here, the name of the first incarnation is ‘Sīridhammo’ according to Vimalasūri, ‘Suraśreṣṭhin’ according to Hemacandra, and ‘Surasiddha’ according to Jinaprabha (he is King of Campā in Aparavideha according to all three unanimously), while the second is that as a god in ‘Prāṇata’ (only Vimalasūri has ‘Pupphottara’ instead).
and the last as Muni Suvrata. Hemacandra further deviates in giving the Daśamī instead of the Dvādaśī as the ‘Dikṣā-kalyāṇaka’. It would be futile to try to assess the mutual relationship and value of these variants, before further works dealing with Muni Suvrata’s life, particularly all those monographs mentioned in H. D. Velankar’s ‘Jinaratnakosā’, will have become available in print.7

Only thus much may be mentioned that none of all the above post-canonical works follows the Samavāyāṅga-sūtra in including, in the list of pre-existence names, that of ‘Śihagiri’, the only pre-existence name of Muni Suvrata which that Sūtra, and for the matter of that the canon, happens to mention.8

The stanza of our hymn following this biographical sketch (st. 16), extolls some of the stereotyped merits inherent in a Tīrthankara’s preaching.

The next stanzas contain a very compressed summary of the legends of ‘Āsvāvabodha-tīrtha’ and ‘Śakunikā-vihāra’ (st. 17-21). This time-honoured place of pilgrimage of Munisuvrata at Broach is frequently mentioned in Jaina literature, and, though no longer existing as such, still reverently remembered. The very Āvaśyaka liturgy of the Śvetāmbaras contains a reference to it in the much recited passage:

‘Jayau .... .... Bharuacchahim Muṇisuvvaya!’, i.e., “At Broach, Muni Suvrata (‘s image’) be victorious!”.

These are words of the ‘Jagacintāmaṇi-caityavandana’9, which is believed to go back to the Lord Gautama Indrabhūti, Mahāvīra’s direct disciple, and thus to be older than the Agamas themselves. This indicates that Broach must indeed have been a very ancient centre of Muni Suvrata worship. According to the legends referred to, it is even a ‘Jivāṅta-Sāmitītitha’10, i.e., a Tīrtha11 founded during the lifetime of the Tīrthankara12, in this case nearly 12 lakhs of years ago. The reference to it in our hymn is, therefore, amply justified from the poet’s standpoint.

The legends themselves are a popular subject of Jaina litera-
ture, and therefore, handed down in slightly varying shapes\textsuperscript{13}. According to the version followed by our poet, their gist is as follows:

Muni Suvrata once came to know by his omniscience that an Aśvamedha-sacrifice was about to be performed at Broach, and that a stallion was destined to be sacrificed who, in a former human existence, had been his friend.\textsuperscript{14} As according to the Jaina doctrine, dying with a depressed or frightened or otherwise worried mind causes re-incarnation in a low order of living beings, the Lord foresaw that this might happen to the stallion, who owed his present plight too to such a previous death\textsuperscript{15}. Deciding to save him, the Lord hastened from Pratiṣṭhāna, where he was staying, to Broach, doing the whole distance of 60 yojana\textsuperscript{16} (= 240 miles) in one night. He halted in the grove ‘Korintaka-vana’ near Broach, where his Sama-vasaraṇa was arranged. High and low, gods, men and animals flocked there to listen to his sermon. In the crowd was the sacrificial stallion\textsuperscript{17}. Listening, the remembrance of his former life, when the Lord has been his friend, suddenly came over him, and got with it, religious enlightenment. Fortified by the requisite observances, including the vow of fasting unto death, he died with a serene mind, and was thus re-incarnated as a god. In grateful remembrance, this god built, on the scene of his enlightenment, a temple dedicated to Muni Suvrata. According to the present version, it contained the foot-prints of the Lord. This temple became known as ‘Aśvāvabodha’, i.e., ‘Stallion’s Enlightenment’, vying in religious importance with the local ‘Aśvamedha’ Tīrtha of the Hindus.

Near the Aśvāvabodha Temple, a female bird, according to our hymn a ‘vata-śabalika’ (‘śabalika’ = Prākṛta ‘savaliyā’ = Gujarati ‘samali’), was once hit by an arrow. Wounded to death, she fell down at the foot of the Banyan tree, which contained the nest with her young ones. Two Jaina Śādhus saw her, and, desirous to help her to improve her future life, whispered the ‘Namaskāramaṇtra’\textsuperscript{20} into her ear. Soothe by the sound of the words of this holiest of all Jaina Prayer formulas, which is believed to possess
miraculous faculties, the bird died with a calm mind. She was thus reborn as the daughter of the King of Ceylon, and was named Sudarśanā. Once, a Jaina merchant from Broach, who attended the Durbar of her father, was seized by a fit of sneezing, and spontaneously exclaimed ‘Nama Arihatānām’! When the sound of these words reached the ear of the Princess, she suddenly awoke to a recollection of her previous life, when, as a bird, she had heard recited the sacred mantra which contains these very words. Eager to see the scene of that event once more, she undertook a pilgrimage to Broach, accompanied by that merchant, as well as by a large retinue, accommodated in 700 ships. She became a devoted Jaina laywoman, and restored the shrine of Aśvāvakoda. In commemoration of her experience, the place became known as ‘Śakunikā-vihāra’ or ‘Samalikā-vihāra’, the ‘Bird’s Temple’. After a virtuous life, she died and became re-incarnated as a goddess in Isāna (the northern half of the lowest heaven), from where she sometimes descends to worship the Lord. Muni Suvarata, producing miraculous phenomena in the temple. Obviously, our poet refers to the latter belief, when calling the temple-walls ‘adhiṣṭhita’ (st. 38).

So far the legend.

To substantiate these accounts of animals—horse and bird—awakening to a recollection of pre-existences and spiritual enlightenment, the poet then quotes, in st. 21, the instance of a fish in the ‘Last Ocean’, i.e., the ‘Śvayambhūramaṇa-samudra’. Encountering another fish, whose body faintly resembled a Jīna statue, he remembered how in a previous human existence, he had seen such a Jīna image (and, so the story goes on according to Somadharmā Gani’s Upadeśa-saptatī, had paid many involuntary obeisances to it, as it had been placed close to a very low house-door by his devout father, in the intention of thus reforming a religiously indifferent son). This recollection inspired the fish to introspection and to a religiously blameless conduct, which caused his becoming incarnated as a god.
The subsequent stanzas, 22-36, glorify the Jaina Religion in general, and express the poet’s firm belief in the sublime teaching of the Tirthankara as the means by which he hopes to be rescued from the terrifying ocean of re-births, and to attain final beatitude.

Then his thoughts revert to Muni Suvrata’s shrine at Broach, whose sacredness he extolls in st. 37-39 under both the ancient names, ‘Aśvāvabodha’ as the general name of the Tirtha, and ‘Śakunikā-vihāra’ as that of the temple24. Of great interest are the attributes ‘pravara-mahima’, i.e., ‘being of outstanding grandeur’, applied to the whole Tirtha, as well as ‘tatra-sānsthā’, i.e., ‘standing there’ (viz., at Aśvāvabodha) applied to the temple, and ‘guru-parivṛdhdhisthita-supratistha’, i.e., ‘big, massive, attended and protected by divine power, and well founded’, applied to the surrounding wall, the dwellers within the precincts of which ‘are not robbed even by cruel thieves!’ This sounds like irony nowadays, when the ancient place of pilgrimage no longer exists, and its very site can only be inferred! Yet it shows that the poet cannot have had the modern Muni Suvrata Temple in view, which is only a small, unimpressive building, standing in a row of houses, sandwiched between them, without any surrounding space, not to speak of a ‘big and massive’ wall. The poem can only have been composed at a time when Śakunikā-vihāra was an impressive stone building and a renowned Jaina place of pilgrimage. Since the poem itself is anonymous and undated, it will be necessary to define that period more precisely so as to ascertain the time of its composition. What happened to Aśvāvabodha and Śakunikā-vihāra after its restoration by Sūdrāśana?

Literature is full of accounts of its existence, its sanctity and popularity, and of its being restored and embellished over and again by kings and ministers25. Some of those accounts lead back into mythological darkness, so that it is not easy to draw a sharp line between legend and history. According to a summary of the history of the shrine, given in the Prabhāvaka-carita26, Aśvāvabodha had
twice been restored previous to Sudarśana, viz., by the pre-historical emperors Padma (i.e., Śrī Rāma) and Hariṣeṇa. After the restoration effected by Sudarśana, it is related to have been renewed by the Śrāvaka King Samprati, Aśoka's grand-son, who, according to Jaina belief, never tired of building and restoring temples of the Tīrthaṅkaras, nor of installing their images, though there are historians who doubt his existence. Then followed a restoration effected, on Siddhasena's advice, by the great Vikramāditya, who, in the essential aspects, shares Samprati's fate. The subsequently reported events indicate that the poet indeed refers to the 'Saṁvatsara-pravartaka' of 56 A.D., though in reality, Siddhasena was not contemporary with the latter, but with some Gupta-Vikramāditya.

The sacred place fell then into the hands of the Baudhās, from whom Ācārya Khapuṭa wrangled it back 484 years after the Vīra-Nirvāṇa, i.e., 14 years previous to the Vikrama Sārvāvat. In the Vīra-Nirvāṇa Sārvāvat 845, i.e., 375 V.S., the "Turuśkas", having destroyed Valabhi, tried to take Broach, but were repulsed by the intervention of the divine incarnation of Sudarśana. In the Vīra-Nirvāṇa year 884, i.e., 414 V.S., the influence of the Baudhās, who had again gained preponderence there, was paralysed by the Jaina ascetic Mallavādin, whose identity is not clearly established.

The temple is also related to have been restored by King 'Sātavāhana', and the subsequent consecration to have been performed by the well-known Jainācārya Pādalipta Śūri, who is credited with the authorship of several works preserved up till now. A monograph on Pādalipta Śūri contained in the same 'Prabhāvaka-carita' which relates that event, is however, so seriously marred by chronological improbabilities, that his date is still a subject of discussion. The fact that Āryarakṣita, who is assumed to have died in V.S. 127, mentions Pādalipta as the author of 'Taramgavai' in his Anuyogadvāra-Śūtra, makes it appear that Pādalipta Śūri must have flourished before that date, so that those inconsistencies would dissolve themselves into mere anachronisms, due perhaps to the
possible existence of several Pādaliptas at different periods. 

Subsequently, at the time of Vijayasimha Sūri, who is known as the author of an ancient hymn, though his time is uncertain, Broach was destroyed by fire, which consumed the wooden structure of Śakunikā-vihāra. Vijayasimha Sūri, who was the Ācārya of the temple, caused the same to be re-erected in wood. According to our source, this structure, having been rendered uninflammable by the Sūri’s magic power, lasted till, in the time of the Solaṇḍī King Kumārapāla of Gujarat, Ambaḍa rebuilt it in stone. Re. its fate in the intervening period, our source has nothing to say.

Its existence is, however, testified by two references in other works. One of these references is contained in Śricandra Sūri’s ‘Munisuvrata-caritra’, a work of nearly 11,000 Prākṛta Gāthās, which is assumed to have been composed in about V.S. 1200. It states that Maladhārin Abhayadeva of the Harṣapuriya Gaccha, one of the author’s spiritual ancestors (otherwise known to have performed the consecration of Antarikṣa Pārśvanātha, a famous Tīrtha at Sirpur, near Akolā, in V.S. 1142), caused golden pinnacles (‘hemamaya-kālāśa’) to be fixed on ‘Savaliyā-vihāra’, i.e. ‘Śakunikā-vihāra’ by ‘Varaṇagāsūya Samtuya’, i.e., Sāntu, or Sampaṭkara, the pious Jain Minister of the Solaṇḍī kings Bhīma (V.S. 1078-1120), Karṇa (1120-50) and Jayasimha (1150-99), a well-known figure of the Prabandha literature.

The second reference occurs in the Prākṛta Pārśvanātha-carita of Devabhadra Sūri (of the Kharatara Gaccha) who states that he composed this work in V.S. 1168 in ‘Amadatta’s Temple’ at Broach, which town he describes as being ‘attractive by the temples of Vīra and of Muni Suvrata, adorned with golden pinnacles’ (‘sovanninīdaya-maṇḍīya-Munisuvvaya-Vīra-bhavana-ramaṇe Bharuyacche tehīṁ ṭṭhīṁ mandire Āmadattassa’). This reference very clearly indicates that in V.S. 1168, the temple of Muni Suvrata must still have been in the possession of the Jainas, and that it must have been a place fairly frequented and held in esteem by
them, to say the least. Most likely the pinnacles\textsuperscript{36} which Devabhadra Sûri saw, were those which Sàntu had presented.

We return now to the account of \textit{Prabhāvaka-carita}\textsuperscript{37}. According to the latter, the old wooden building of Šakunikā-vihāra lasted till the time of Kumārapāla\textsuperscript{38}, when it was in a state of utter decay, brought about by white ants and monsoon-moisture (according to Jinaharṣa Gañi, by the floods of the Narbadā). In that condition, it was seen by Kumārapāla’s brave General, the ‘Rāṇaka Ambaḍa’, Governor of Lāṭa and other parts of the kingdom, who had won the title of ‘Rājasatīhāra’ by his victory over the Kadamba King Mallikārjuna of the Koṅkana. He was the son of the Śrāvaka Minister Udayana of Śrīmāla clan, and younger brother of Kumārapāla’s later Minister Bāhada or Vāgbhaṭa, and a good Jainā himself. He undertook the next restoration of Šakunikā-vihāra 11,85,686 years after Muni Suvratā’s Nirvāṇa, \textit{i.e.}, in V.S. 1216\textsuperscript{40} (according to later sources, he did so in fulfilment of the last wish of his dying father, whose death\textsuperscript{41} occurred between V.S. 1205 and 1208). He caused the whole old wood structure to be dismantled, and rebuilt the temple in stone from its very foundations. It was only after a hard struggle with the treacherous river-soil, which once buried the foundation, and with it, a batch of masons, that Ambaḍa succeeded in erecting a firm building, according to the \textit{Prabandha-cintāmani}\textsuperscript{42}. It took a year to complete it, according to the \textit{Purātana-prabandha-sangraha}\textsuperscript{43}. The \textit{Prabhāvaka-carita} states that it measured 18 ‘hasta’ (‘hastāstādāsakam caityani’), \textit{i.e.}, 8 square-yards, which measurement refers of course, to the innermost sanctum, not counting the several entrance-halls (‘ranga-mandapa’, ‘dvāra-mandapa’, etc.), nor the surrounding chapels which the \textit{Prabhāvaka-carita} itself refers to (‘aneka-devaveśmaṭhyam’), and which later literature mentions under the name of ‘deva-kulikās’\textsuperscript{44}. According to Jinaharṣa Gañi, the temple contained a ‘lepyamaya’ (plaster) statue of Muni Suvratā\textsuperscript{45}. All the sources concur in stating that the consecration-ceremony was performed by the Rāja-guru Hemacandra Sûri.
(who was intimately connected with the family of Ambaḍa, and whose very ordination ceremony had been arranged by Ambaḍa’s father, the Minister Udayana)\textsuperscript{46}. Some of the later sources add that King Kumārapala himself was present at the consecration of Ambaḍa’s temple, and performed the ‘Ārāti’ rite (modern ‘ārati’). The very much later Jina māṇḍana states in his ‘Kumārapāḷa-carita’\textsuperscript{47} that the consecration took place in V.S. 1220.

All those sources, including the Prabhāvaka-carita, are chronologically considerably remote from the actual event, none by less than a century. The only source which stands closer, is Soma-prabha Sūri’s Kumārapāḷa-pratibodha, composed in V.S. 1241. This source not only lacks in such features of glamour as Hemacandra’s and Kumārapāḷa’s presence at the consecration, but just plainly states that when Hemacandra once visited Broach, accompanying his Guru, he worshipped Muni Suvarata at Śakunika-Vihāra and advised the Kotavāla Ambaḍa to restore the temple, which the latter did! If those later sources are correct, Ambaḍa would thus have followed Hemacandra’s advice more than 50 years after it was given, for Hemacandra’s Guru, Devendra Sūri, in whose company he is stated to have been then, is known to have died shortly after Hemacandra’s initiation as an Ācārya in V.S. 1166\textsuperscript{49}.

Hemacandra Sūri, moreover, would at that time have been composing his Trīṣaṭiśālākāpuruṣacarita (1216-1229), the later portion of which contains (1.1) an account of the legends of the origin of Śakunika-vihāra. As, according to the above later sources, he deemed it proper to praise Ambaḍa’s restoration in panegyrical stanzas in the presence of the king, the former poem would have been an ideal place for inserting one or another of those stanzas, or at least mentioning Ambaḍa’s name. Yet Hemacandra himself, strangely enough, is perfectly silent about the subject. This would be in order, if the restoration had been effected not in the immediate past, but many decades back, at the time when he was still a young and unknown Sāḍhu and shortly after he had visited that place with his Guru.
The *Caritas* and *Prabandhas* generally cannot be relied upon as revealers of absolute historical truth, since their tendency is the supply of convenient devotional reading matter, which, though based on a certain tradition re historical events and characters, is, after all, fiction to some extent. In the present case, it is, therefore, a priori possible that Ambăḍa’s restoration has been post-dated, so as to allow of its being glorified by accounts of the illustrious presence of Kumārapāla and his Guru. Devabhadra’s above statement re his stay in ‘Amadatta’s Mandira’ in V.S. 1168 even raises this assumption to something like a certainty, provided it can be admitted that ‘Āmadatta’ is another of the many variants in which Ambaḍa’s name has been handed down, to mention only ‘Āmrabhaṭa’, ‘Āmbhaṭa’, ‘Āmradeva’, ‘Āmbaḳa’, ‘Āmbaḍa’, ‘Āmaḍa’, ‘Āmbā’.

It may be objected that the ‘Āmadatta’ in whose ‘Mandira’ Devabhadra Śūri stayed, must not be separated from the ‘Āmadatta’ mentioned in st. 29 of Dharmaghoṣa Śūri’s ‘Śatruṇjaya-kalpa’\(^5\) (composed prior to V.S. 1357, when the poet died) and in st. 35 of Jinaprabha Śūri’s poem of the same name\(^5\) (V.S. 1389), in both of which works this name occurs along with the names of Samprati, Vikramāditya, Sātavāhana, Pādalipta and Vāgbhata, all mentioned as restorers of Śatruṇjaya. Jinaprabha Śūri gives the name ‘Āmadatta’ combined with ‘Pādalipta’ to a *dvandva*-compound, which he treats not as a Dual, but as a Plural, thus indicating that he considered ‘Āmadatta’ as two separate names, viz., ‘Āma’ and ‘Datta’. Modern interpreters accordingly explain ‘Āmadatta’ as the name of king Āma or Nāgāvaloka of Kānyakubja (who died in V.S. 890 and is known as a devout Jaina and Bappabhaṭṭi Śūri’s patron) plus that of ‘Datta’, a future Patriarch, whose existence the *Āgamas* predict ( *Samavāyānga-sūtra* 153)! Devabhadra’s reference, however, suggests that the ‘Āmadatta’ who gave his name to the temple of Broach, must have been somebody who lived in the past and probably built or re-built that temple. Most likely the same person built or re-built temples at Śatruṇjaya. That our Ambaḍa is that very person,
seems likely from the fact that the name ‘Āmadatta’ stands side by side with that of Vāgbhāta, Ambāda’s elder brother in both the above poems!

Ambāda, who is otherwise also known to have built the famous stairs leading up to Mount Gīnvar (for which epigraphic evidence is available), would thus have joined his brother in beautifying Śatrūṇjayaya too, besides restoring Śakunikā-vihāra, which latter enterprise would have been completed prior to V.S. 1168. This would go well with Somaprabha Sūri’s account, and would also explain Hemacandra’s silence re the restoration.

It is thus probable that it was the Śakunikā-vihāra after its restoration through Ambāda, which Sāntu decorated with golden pinnacles, which are again mentioned at the occasion of the presentation of golden flag-staffs by Ṭejaṭālā about a century later.

From Ambāda’s restoration onward, Prabhāvaka-carita, Vividha-tīrtha-kalpa, and Prabandha-cintāmani have nothing further to say re Śakunikā-vihāra. The next reference to the sacred place, this time under the name of ‘Aśvavabodha’, is found in the Upadeśamālā-vṛtta ‘Doghatī’, which its author Ratnaprabha Sūri (Bṛhad Gaccha) states to have been composed in V.S. 1238² in that very temple.

Then, Mahendra Sūri (Vidhipakṣiya Gaccha) mentions the Tīrtha in his ‘Aṣṭottari-tīrthamālā-stavana’ (st. 77–80), some time after V.S. 1287²³. This stavana forms part of the Vidhipakṣa-Āvaśyaka Liturgy, and contains both the names ‘Aśvavabodha’ and ‘Samaliya-vihāra’ with references to the legends.

With Mahendra Sūri, we have approached the period of the brothers Vastupāla and Tejapāla, the Śrāvaka Ministers of the Vāghela Rājā Viradhavala of Dholka (vassal of the Sōlaṅktī King Bhīma II of Gujarat, who ruled from 1234 to 1298). Both are famous not only as statesmen and generals, but particularly as builders and restorers of Jain temples, and as patrons of Jain poets and saints. They belonged to the Porvāda clan and died in V.S. 1296 and
1304 respectively. Out of the bulky contemporaneous literature in praise of their achievement, it is particularly the ‘Vastupāla-Tejapāla-Praśasti’ that interests us here. Its author is Jayasimha Sūri, pupil of Vīrasūri, and Ācārya of the Muni Suvrata Temple of Broach. The Praśasti is believed to have originally been incised on a stone slab in the Śakunikā-vihāra Temple which Ambaḍa had re-erected, but is now only preserved in a manuscript. In this Praśasti, Jayasimha Sūri relates how he once requested Tejapāla on a visit of the latter to Broach, to replace the bamboo staffs on the 25 chapels (‘devakulika’, st. 67) of the Muni Suvrata Temple of the ‘Maṇḍaleśvara Ambaḍa’ by golden ones, so as to match their golden pinacles (‘kalyaṇa-kumbha’, st. 67) obviously those which Sāntu had donated, and Devabhadra Sūri mentioned. With the consent and assistance of his elder brother Vastupāla, Tejapāla had complied with this request of the Ācārya (st. 64-69). The Praśasti also extolls Vastupāla for having installed images of Pārśvanātha and Mahāvīra in Ambaḍa’s Śakunikā-vihāra Temple (st. 63).

The Praśasti is not dated, nor does it mention the dates of those events. The circumstances of the poet are not known either, except the fact that he composed another work in honour of the two brothers, viz., the drama ‘Hammīra-mada-mardana’, the oldest manuscript of which is dated V.S. 1286, and which is stated to have been acted at Cambay at the order of Vastupāla’s son Jaitrasimha. It celebrates the victory of the two brothers over Amīra Śikāra or Sultan Śamsud-dunya, who had tried invade Gujarāt. As Vastupāla entered the services of Viradhavalā, for whom he fought, in V.S. 1276, the drama must have been composed between these two dates. The fact that the Praśasti mentions Vastupāla’s nomination as a Minister, but not his above victory, indicates that it must have been written before the drama. The presentation of golden flag-staffs to Śakunikā-vihāra must, therefore, have happened between V.S. 1276 and 1286.

The Purātana-prabandha-saṅgraha, one of the versions of
which proclaims to have been written in V.S. 1290 by Udayaprabha’s pupil Jinasukhadra of the Nāgendra Gaccha for Vastupāla’s son, the Minister Jayatasimha ( = Jaitrasimha ), likewise contains an account of the donation of those flag-staffs by Tejapāla, but states them to have been 72 instead of 25 in number, and the name of the Ācārya who inspired the same, Rāsilla Sūri instead of Jayasimha Sūri. As this reference is chronologically not far remote from the event, it has a certain weight. From the fact that the uncommon name ‘Rāsilla’ is characteristic of the Vāyaḍa Gaccha, it may, therefore, be assumed that the former is another name of Jayasimha Sūri, and that this Ācārya belonged to the Vāyaḍa Gaccha, just like the poet Jinadatta ( author of the ‘Viveka-vilāsa’ ), and his two famous disciples Amarasimha and Arisimha, all of whom were likewise protégés of Vastupāla and Tejapāla.

The Purātana-prabandha-saṅgrahā also mentions a donation of 12 villages made to Śakunikā-vihāra by Vastupāla at the time when Bālaharṇa Sūri ( not identified so far ) was the ‘adhiṣṭhāyaka’ of the ‘mahā’ of that temple, enjoying a ‘rājya’ of 700 horses!

Jinaharṣa Gaṇi in his considerably later ‘Vastupāla-carita’ ( VII, st. 97-103 ) likewise relates the episode of the flag-staffs presented to ‘the Minister Ambaḍa’s Temple’ at Broach. Re their number, he follows the Purātana-prabandha-saṅgrahā, but omits the name of the dignitary to whom he simply refers as ‘Vāyaḍa-gaṇa-dhipa’, i.e., ‘head of the Vāyaḍa Gaccha’ ( VII, st. 99 ). This corroborates our assumption of Jayasimha Sūri belonging to that Gaccha. Jinaharṣa then adds that that Tejapāla also installed a metal ‘snātra-pratīma’ ( i.e., an image that can be used for the abhiṣeka rite at a Puja ceremony ) in front of Muni Suvaratā’s plaster status, donated a ‘snātra-pīṭha’ with a golden image, and provided flower gardens for the supply of ever fresh flowers for offerings, spending one crore of ‘drāmmas’. According to the same work, Vastupāla too donated to that temple a metal image, which he caused to be consecrated by Jagaccandra Sūri ( the celebrated founder of the Tapā Gaccha and
revered Guru of Vastupāla’s family), and erected 4 temples at Broach. Besides, he extended the temple of ‘Samalī-vihāra’ by two chapels dedicated to Ajitanātha and Śāntinātha, and set up portraits of himself and his consort in the sanctum.

Shortly after these events, the Prabhāvaka-carita was written (V.S. 1334). It contains the memorable words (as part of a prophecy of Lord Mahāvīra):

"Etat sāmarthyavaśād Bhṛgupuraśa etan na bhaṅgamā-pnoti", i.e. "Owing to her (i.e., Sudarśana’s) power, Broach cannot be destroyed by enemy action.

It is clear that these words could only have been written before the Musalman invaders had appeared on the scene, and at a time when Śakunikā-vihāra was still a Jaina Tīrtha.

One year later, i.e., V.S. 1335, the beautiful bas-relief representing Aśvāvabodha as a pavilion with the foot-prints of the Lord, and Śakunikā-vihāra as a temple with a high spire, containing a statue of the Tīrthaṅkara, was installed on Mount Abu, where it still adorns chapel No. 19 of the ‘Lūṇavasahi’ of the Delwarā Temples. This would likewise show that at that time, Aśvāvabodha and Śakunikā-vihāra had not yet been desecrated and thus disproved their much boasted sanctity.

Far, a few decades afterwards, the Musalmans, whom the two brothers had held back from Gujarāt so bravely, flooded ‘Karana Ghelā’ s kingdom (regnal years V.S. 1353-60) under Gya-suddīna (regnal years A.H. 720-725 = V.S. 1376-81), and destroyed many of those shrines which Ambada and Vāgbhata, as well as Vastupāla and Tejapāla had so lovingly restored, embellished, and endowed. Aśvāvabodha Śakunikā-vihāra seems to have been among them. It is not known when and how it ended, but anyhow, from then onward, it is no longer heard of. Some scholars think that the present Jami Mosque represents what is left of that ancient Jaina shrine. This seems possible in view of the situation of the mosque on the bank of the Narbadā outside the city, and the remains of ancient
Hindu-Jaina architecture and sculpture which its three impressive and exquisitely carved domes enclose. The style and workmanship of the latter indeed recall those of the suites of ‘Raûga-mañḍapa’, 'Navacauki', and ‘Gûḍhamañḍapa’ of temples like the Vimalavasahi of Abu, and some of the pillars, covered with representations of Jaina mythological scenes, complete the impression. The stones of its walls too, are said to be of the same type as those used for the city-wall erected by Jayasimha and Kumārapāla.

The northern gateway of this mosque bears an ancient inscription in Persian, which, though extremely worn off and only partially decipherable, reveals the date A.H. 721 (= V.S. 1378 ) and the name ‘Dawalat Shah Muhammad Butmari’, along with a scriptural quotation referring to the merit acquired by building a house for Allah. This obviously allows of the conclusion that in that year, the original temple, after having been taken, desecrated, and partially demolished by the Muslims, as usual in those centuries, was adapted to serve as a mosque. As such, it still stands, now carefully protected.

The same northern wall of the mosque bears another Persian inscription, saying that the mosque was built in A.S. 458 (= V.S. 1115 ), and that the domes were completed in A.H. 721 (= V.S. 1378 ). This inscription is, however, a recent one, as Qazi Syed Nuruddin Hussain, the learned historian of Broach, informs me, adding that, according to an ancient note-book preserved in his family, the former date goes back to ‘the verbal authority of the Koli-Raja Pāṇchāla Mnabhāva’, and that it was also ‘in the Koli-Raja’s Chopāḍa’. If this tradition is correct, it would signify that, having fallen into the hands of the Muslims, the building would have come back into the possession of the Jainas previous to V.S. 1168, and that too prior to its being erected in stone! The authenticity of this tradition seems, however, doubtful, especially in the light of the older inscription referred to above.

It, therefore, the Jami Mosque does represent the remains of
Aśvāvabodha-Śakunikā-vihāra, it stands to reason that it would only be up to V.S. 1378 at the utmost, that it could have answered the description of our hymn as a Jaina shrine of miraculous sanctity and inaccessibility to profanation.

On the other hand, the hymn, as pointed out previously, suggests a firm structure, probably in stone, by referring to its walls as big, massive, and well-founded, and thus chronologically presupposes the re-erection in stone of the old wooden temple effected by Ambaḍa on the advice of Hemacandra. This fact would indicate that the terminus a quo for its composition is given by the year of Hemacandra’s ordination, viz., V.S. 1154. If, however, the reading ‘Tapākūpāra’ in its last stanza is correct, this would probably suggest that the poet belonged to the Tapā Gaccha, and the latter name having been created as late as in V.S. 1285, that the hymn could not have been composed prior to that date.

The colophon, anonymous and undated like the hymn itself, proclaims the latter to be a work of ‘Jñānasāgara Śūri’. Unfortunately, no bearer of this name is so far known to have flourished in the specified period, viz., between V.S. 1285 and 1378. The earliest Jñānasāgara Śūri whom our present records mention, is the distinguished disciple of the 49th (or 50th) Tapā Gaccha pontiff Deva-sundara Śūri, mentioned himself, by a certain tradition, as the next pontiff, and as succeeded, in his turn, by his brother-disciples Kulamaṇḍana and Somasundara, while another tradition does not count him as a pontiff. This Jñānasāgara Śūri was born in V.S. 1405, ordained as a monk in 1417, as an Ācārya in 1441, and died in 1460. He is known as the author of the following works:

1. Avacūri to the ‘Oghaniryukti’ in V.S. 1439.
2. Avacūrni to the ‘Āvaśyaka-sūtra’ in V.S. 1449.
3. Avacūrni to the ‘Uttarādhyayana-sūtra’ in V.S. 1441.
4. ‘Munīsuvrata-stava’.
5. ‘Ghanaughā-navakhand-ā-Pārśvanātha-stava’.
6. ‘Śaśvata-caitya-stavana’.
The profound erudition of this Ācārya forms the object of the enthusiastic praises of the famous prodigy, the Sahasarāvadhānīn Munisundara Sūri, who, in his ‘Traividyā-gosṭhi’ (composed in V.S. 1455, when he was only 9 years old!), calls himself ‘Śrī-Jñānasāgara-Guruttama-Pāṭhita’ (p. 19 b), and again shows his indebtedness to him in the words (p. 1 a, st. 2)—

श्रीज्ञानसागरावस्तुस्वरुपणं ज्ञानवालिकितम् ।
उपजीवोपदेशं च कुर्वें जैवित्वागौठिकाम् ॥

In his Gurvāvali, a basic and widely known, though extremely difficult work on Tapā Gaccha history, composed in V.S. 1466, the same Munisundara Sūri (p.35 ff., st. 325 ff.) extolls him in the strongest terms, saying towards the end of his long and flowery eulogy (st. 252)—

तत्त्वलितेऽलं धैर्यति पीतत्रेषवचार्थिगाम्यमेवम् ।
भूगुप्रयोगवालोत्संतोमुखा विहितचितसुखा ॥

It is obviously this stanza with its reference to a ‘Bhrugupura-stotra’ composed by Jñānāsāgara Sūri, which has caused M. D. Desai and other scholars to mention a ‘Munisuvrata-stava’ among the works of that Ācārya, though no such work has been known to exist up till now.

Is it to be assumed that it was this statement of the ‘Gurvāvali’, which led the copyist of our present ‘Munisuvrata-stavana’, published below, to imagine that he had the lost poem of that celebrated Ācārya before him, and caused him to denote it as such in his colophon on the basis of mere inference? Or could it really be that famous hymn itself, in spite of apparent chronological inconsistency?

Compared with Jñānasāgara Sūri’s ‘Ghaṇaughā-Navakhana-Pārśvanātha-stava’, our hymn emphatically proclaims to be indeed the twin-creation of the former, as which Munisundara Sūri represents it in the phrase ‘Bhrugupura-Ghōghā-tirtha-stotra’. Both the hymns not only extoll parallel subjects, but both are also built according to an identical scheme, present identical style and
diction, and, to some extent, even identical metres (Vasantatilaka with concluding Śārdūlavikṛīḍita in the former, Mandākrāntā and Vasantatilaka with concluding Śārdūlavikṛīḍita in the latter). Not only thus much, but their twinning seems to have been intentionally accentuated by the author himself by the strikingly parallel construction of both the last stanzas, as well as by the still more striking identity of the wording of the last part of their first lines, which read as follows:

पुण्यामोघ सुधोष घोषनगराल्लक्रारचूडामणे ।
in the Ghoghā-stotra, and

एवं श्रीभरुकच्चवयनगराल्लक्रारचूडामणे ।
in the Bhrigupura-stotra.

Both the hymns also agree in abstaining from betraying the author’s name directly or by Śleṣa, and both use the word ‘deva’ repeatedly, allowing it to be referred to Jñānasāgara’s erudite Guru Devasundara Śūri.

It can thus be assumed as fairly certain that our ‘Muni-suvarata-stavana’ is indeed the lost creation of the great Jainācārya Jñānasāgara Śūri, and thus represents a find of no small importance.

If this assumption is correct, the above referred to idea that the Jami Mosque of Broach represents the remains of ‘Śakunikā-vihāra’, must be abandoned. For, if not from V.S. 1115, it has definitely been in the hands of the Muslims from V.S. 1378. It may be one or another of the remaining Jina Temples which Vastupāla and Tejapāla are stated to have built in that city. ‘Śakunikā-vihāra’, in any case, must have been intact at the time when Jñānasāgara Śūri flourished, say at least till V.S. 1420. Being the Lord’s ‘Samavasaraṇa place’, it would probably have been situated farther outside the city, and that in the north-eastern direction, according to the above-quoted stanza of the Syādvāda-ratnākara. Perhaps, it was located somewhere near Śuklā-tirtha and that world-famous Banyan-tree known as the ‘Kabīra-vaṭa’ (about 10 m. from the city). Such a
long distance from the town itself would satisfactorily explain the fact that the ancient shrine could have survived so long after the Mohammedan occupation, at a time when most Jaina and Hindu shrines must have been destroyed or desecrated. This again would justify the apparent exultation with which the poet dwells on ‘caurāḥ kraurā api’ as incapable of violating the time-honoured sanctity of Āsvavabodha-Śakunika-vihāra.

The hymn is preserved in Manuscript No. 6628 of the Scindia Oriental Institute only, on the basis of which it is published below. It consists of one leaf of very old and brittle paper, closely written in black ink, verse numbers being tinted with red pencil. The script is Devanāgarī, with ‘Adhomātra’ being carried through and ‘Padimātra’ mixed with ‘Ūrdhvamātra’. In the centres of both sides, rhombs have been left blank. The text is preceded by the usual Jaina diagram and followed by the following colophon:

श्री मुनिसुब्बतसामिस्तवने श्रीज्ञानसागरसूरिकृतिविचित ॥
श्री: ॥ ॥ चुरंब भवतुः: ॥ ॥ कन्यागमस्तु ॥ ॥ श्री ॥ ॥ च्छ ॥ ॥ च्छ: ॥ ( sic ! )

The margin bears explanatory glosses in three places (vide foot-notes to the text). The rendering of the text is fairly correct and unambiguous, so that only a few corrections were necessary, as may be seen from the critical apparatus.

Out of the 40 stanzas, 34 are in Mandākrāntā (1; 2; 6-39), 3 in Vasantarilaka (3-5), and 1 in Šārdulavikriḍita-metre (40).

2. The Devakulādinātha-Stavana

This hymn is addressed to Ādinātha or Rśabhadeva, the first of the last group of 24 Tīrthaṅkaras of the Bharata-kṣetra of Jambūdvipa. It is, however, so entirely void of references to this Jina’s life that it could be applied to any Tīrthaṅkara. Not only thus much, but it is even so free from allusions characteristic of a Jina, that it could be an expression of the world-weariness and devotion of the follower of any religion that stands for faith in an omniscient and in every way perfect God, an immortal soul, and a final salvation from the
misery of life in this world, were it not for a few Jaina termini like ‘Jina’, ‘Tirthakrt’, ‘Karman’, ‘śat-kāyah’, some proper nouns like ‘Vṛṣattha’, ‘Nābheya’ (both synonyms of the Jina’s name), etc., and the emphasis laid on the Tirthaṅkara’s perfect passionlessness, which betray its Jaina origin.

Following a custom in vogue with Jaina poets of the period, the author does not address the Tirthaṅkara as such (the ‘Bhāva-Jina’, to use a Jaina technical term) but the Tirthaṅkara image of a certain sacred place (the ‘Sthāpanā-Jina’), in the present case the Ādinātha image of ‘Delaūala’, or, Sanskritized, ‘Deva-kula’, or ‘Devakula Pāṭaka’, modern Delwārā. This is a small place in Mewar, about 3–4 m. from Ekaliṅgajī, north of Udaipur, famous for its archaeological remains, particularly such of Jaina temples, which confirm the tradition that some centuries ago, the bells from 300 Tirthaṅkara temples would sound there simultaneously. Even now, three Jaina temples of the Bāvana-Jinālaya type stand there, two of which are dedicated to Ādinātha.

Stanza 25 of this hymn bears a reference to Ācārya Somasundara Sūri, the 50th (according to other: 51st) pontiff of the Tapā Gaṅghā, whom we had occasion to mention as a brother disciple of Jñānasāgarā Sūri, the author of the Munisuvrata-stavana, as well as to Somasundara Sūri’s pupil, the Sahasrāvadhānīn Munisundara Sūri, who was likewise mentioned before, as a student of Jñānasāgarā Sūri. The names of both these dignitaries are followed by the expression ‘tridaśa-vṛnda’, which, by way of a pun, allows of the interpretation of ‘belonging to the flock of Ācārya Devasundara Sūri’, which latter, as already stated, was the common Guru of Jñānasāgarā Sūri and Somasundara Sūri.

The assertion of our poet that the feet of the Ādinātha of Devakula Pāṭaka are worthy to be reverentially saluted by Somasundara and Munisundara, bears reference to actual happenings, for epigraphical and literal evidence show that the history of this Tirtha is bound up with the activity of these two Ācāryas.” Somasundara
Sūri (born V.S. 1430, ordained 1437, became Vācaka 1450, Ācārya 1457, died 1499) consecrated various temples and images there. After having become a Vācaka, he was honoured there by a grand celebration, and it was this place again which he selected as the venue for the celebration of the investiture of his grand-pupil (‘praśisya’) Ratnaśekhara with the Vācaka title in V.S. 1493. There, his disciple Munisundara Sūri, recipient of the proud title of ‘Kālīsarasvātī’, (born V.S. 1436, ordained 1443, became Vācaka 1466, Ācārya 1478, died 1503), composed his well-known ‘Santikaram Stotra’76, which still forms part of the Tapā Gaccha liturgy. In his ‘Yugāddeva-stava’, the poet Śubhasundara, obviously a ‘pra-praśisya’ of Munisundara Sūri, calls the Adinātha of Devakula ‘Munisundara-stuta’77, which reference clearly points at the ‘Deulavāda-Rṣabha-stotra’, a hymn in 26 Śaṃskṛta stanzas composed by Munisundara78.

The mentioning of these two names, Somasundara and Munisundara, in our hymn, indicates that the poet must have belonged to their circle, and probably flourished in the last part of the 15th or 1st part of the 16th century (V.S.). The colophon states ‘Sārodaya Gaṇi’ as the poet’s name, which is confirmed by the last word of the hymn itself. The word immediately preceding the latter, ‘Praśamā-madhura’, possibly points to Śanticandra79, that ascetic disciple of Somasundara, as the poet’s Guru. The colophon moreover states that the hymn was composed at ‘Ardraja’80.

So far, a Sādhu bearing the name of ‘Sārodaya Gaṇi’ is not known in Jaina ecclesiastical history. Only this much is certain from the title ‘Gaṇi’, that our poet did belong to the religious order. As he professes himself to be one of the followers of Somasundara and Munisundara, and the retinue of pupils, grand-pupils and great-grand-pupils of those distinguished Ācāras was remarkable by number and brilliancy, it is quite probable that a personality of the obvious erudition and poetic gift of this Sārodaya may have remained unnoticed and unknown, especially in case of a promising
career shortened by an eventual untimely death. It is also possible that Sarodaya may be the unknown monk’s name of some of the famous personalities, known only under their later, changed Ācārya’s name. Anyhow, the dignified and pleasing diction, which sometimes tends to becoming too high-flown, betrays the hand of a promising poet, capable of expressing genuine sentiment in a convincing way by the expedient of so stiff and conventional a medium as Sanskṛta poetry.

The poem consists of 26 stanzas, 11 in Śikharinī (2-12), 1 in Pṛthvī (25), 2 in Mandākrāntā (24 and 26), and 12 in Varṇaśastha metre, alternating with Indravāṃśa (1; 16-23).

The poem is handed down in manuscript No. 6592 of the Scindia Oriental Institute, consisting of one leaf of country paper of apparently very high age. The characters are ordinary Devanāgarī, with only the ‘ai’ and ‘au’ in Padamātrā. In the centre of each side, a rhomb is left blank. The beginning is marked by the usual Jaina diagram and the words: “प्राकृत नमः”. The colophon runs as follows: “हति श्रीदिलेउल्था-श्रीआदिदेवस्तवनं। छ। कृतमार्गस्थेय सावेदयणिन। शुरुं नवतु। श्री।”

In several places, the text has been corrected by the same hand which wrote the original. Thus, the reading adopted for the present edition, “सुन्त्र गम्भीरे मयकलिनिषिद्ध” (st. 7) is entered on the margin, while the original reading, still stands undeleted in the text itself. The poet obviously felt compunction after having written the word “carata”, which in fact is not pure and genuine Sanskṛta, but apparently an attempted Sanskritization of Prākṛta ‘carāḍa’, which denotes a special type of robber. In st. 12 too, the poet can be watched at his work. Here, he had first put down the word ‘Prākāṣye’, then deleted it and written above the line ‘dr̥śyatve’, which in the end, he likewise rejected in favour of ‘dhyakṣatve’, entered on the margin. The word of ‘sahacaranāśilāḥ’ in st. 8 is likewise a later correction. The original order of the stanzas has also been changed later, indicated by marks. The present edition is based on the amended form.
Being thus obviously an autograph from the poet’s hand, the manuscript is reliable. Its spelling too is correct throughout. Yet its perfection is badly marred by external damage, one corner being torn off and part of the text thus lost. The improbability of further manuscripts of this hymn being in existence, may justify the present edition of the hymn in its defective condition.

3. The Varakāṇa-Pārśvanātha-Stavana

The author of this hymn is Ācārya Hemavimala Sūri, a well-known ecclesiastic dignitary, for whose life the following sources are available:

1. ‘Virā-vamsāvalī’ in Gujarati, a work which seems to be full of detailed information, but was accessible only in abstract;\(^{82}\)
2. ‘Laghu-pośālika-pattāvalī’, likewise available only in abstract;\(^{83}\)
3. ‘Hemavimala-phāga’ by Muni Haṃsadhīra, pupil of Dānavardhana, V.S. 1554, edited by Muni Jinavijaya;\(^{84}\)
4. ‘Hemavimalasūri-sajjhāya’, anonymous, obviously composed during the Ācārya’s life-time;\(^{85}\)
5. ‘Hemavimalasūri-sajjhāi’ by Sundarahamsa, which was not available to me;\(^{86}\)
6. ‘Gacchanāyaka-pattāvalī-sajjhāi’, composed by Somavimala in V.S. 1602, which Muni Jinavijaya quotes;\(^{87}\)
7. ‘Tapā-gaccha-pattāvalī-sūtra’, composed by Upādhyāya Dharmasāgara in V.S. 1646 in Prākṛta and Saṃskṛta;\(^{88}\)
8. ‘Mahāvīra-patta-parampara’, composed by Devavimala Gaṇi between V.S. 1639 and 1656, in Saṃskṛta;\(^{89}\)
9. ‘Sūri-parampara’, composed by Vinaya-vijaya in V.S. 1708, in Saṃskṛta;\(^{90}\)
10. ‘Pattāvalī-sāroddhāra’, composed by Ravi-vardhana in V.S. 1739, in Saṃskṛta;\(^{91}\)
11. ‘Guru-pattāvalī’, anonymous.\(^{92}\)

In some points, these sources deviate from one another.
Thus, according to some of them, Hemavimala Śūri was born in V.S. 1520 and ordained in V.S. 1528, but according to others, in V.S. 1522 and 1538 respectively. Some state his secular name to have been ‘Hadarāja’, and his monk’s name (prior to becoming an Ācārya) ‘Hemavimala’, others, however, ‘Hādakumāra and Hema-
dharma’ respectively.

Yet in main points, they appear to be unanimous. He was ordained as a monk by Ācārya Laks̄mīsāgara Śūri, the 53rd Tapā Gaccha pontiff, who, in turn, was the third in succession from the famous Munisundara Śūri mentioned above. Laks̄mīsāgara Śūri’s immediate successor, Ācārya Sumatisādhu Śūri, became our poet’s teacher, and bestowed on him the title of Ācārya in V.S. 1548, since when he has been known as ‘Hemavimala Śūri’. As such, he became the 54th Tapā Gaccha pontiff after Sumatisādhu Śūri’s death in V.S. 1551.

Prior to Hemavimala Śūri’s investiture with the Ācārya title, Sumatisādhu Śūri had bestowed this title on two other pupils, viz., Indranandin and Kamala-kalāśa, but had decided later on to nominate the junior Hemavimala his successor as head of the Gaccha, in supersession of the other two. Thus, the spiritual descendents of the latter came to be considered as side branches of the Tapā Gaccha, under the names of Kutubapurā Gaccha and Kamala-
kalāśa Gaccha respectively, while the main line, carried on by Hemavimala Śūri’s pupils, is designated as the Pālhanapurā Śākhā or Hema Śākhā. It is this line which represents the Tapā Gaccha now-a-days, and which has produced celebrities like Akbar’s spiri-
tual guide Hīravijaya Śūri, the great logician and poet Yaśovijaya, the popular poet Viravijaya, and the far-sighted reformer and scholar Vijayadharma Śūri of venerable memory.

To judge from the above sources, Hemavimala must have been an outstanding personality, who exercised great influence over his contemporaries and commanded their unrestrained respect, mainly by the integrity of his character and the strictness of the
monastic discipline which he enforced on himself as well as on his flock, at a time when monastic ethics called for reformatory steps. His popularity is reflected in the great number of inscriptions testifying to the numerous consecrations of temples and installations of images performed by him during his extensive wanderings. It is moreover reflected in those accounts of festivals and receptions arranged in his honour by the communities of various places through which he passed, such as the famous reception accorded to him in V.S. 1572 by the over-enthusiastic Jaina community of Kapadvanj, said to have been fit for an emperor. Its report reached the Emperor Muzaffar Shah, and aroused his jealousy to such an extent that he sent emissaries to seize the Sūri who dared compete with him. The Ācārya, persecuted, took to flight, was however arrested, and kept in confinement, till the Jaina community purchased his freedom at the exorbitant ransom of 12,000 ‘taṅka’.

The Sūri’s influence can further be judged from the statement contained in the above mentioned ‘Laghu-pośālika-patṭāvali’, that he ordained 500 person as monks and nuns, and in Devavimala Gaṇi’s statement, contained in his ‘Mahāvīra-paṭṭa-paramparā’, that 1800 monks obeyed his orders. Other sources relate that all his monks strictly followed the ancient ritual which he had revived in V.S. 1556. Besides, a glance on the Jaina literary history of his period reveals that many of the outstanding writers and poets of the latter were his pupils or grand-pupils. This fact has been duly stressed by Muni Caturvijaya, on the basis of the huge genealogical tree of this Sūri’s retinue prepared by him.93

As his successor as head of the Tapā Gaccha, the Sūri had nominated Ānandavimala, his pupil, on whom he had bestowed the title of Ācārya in V.S. 1570. It seems, however, that later he changed his mind, and nominated, in his stead, another disciple, Saubhāgyaharṣa, in 1583. Yet when Hemavimala Sūri died in that very year, Ānandavimala was generally accepted as the 56th pontiff, while from Saubhāgyaharṣa, a new line branched off, known as the Laghu
Pausālika Gaccha.

That Hemavimala Sūri, though not a habitual writer, was a scholar of profound erudition and a gifted poet, is obvious from the only Saṁskṛta creation from his hand that has been known so far, viz., his ‘Pārśva-Jina-stavana’, which comprises 32 stanzas and reveals its author’s skill by the use of the word ‘kamala’ in each ‘carana’ in various shades of meaning. The newly discovered ‘Varakāṇa-Pārśvanatha-stavana’, published and mentioned here for the first time, goes to fortify the impression of Hemavimala’s qualification as a Saṁskṛta poet.

That he also tried himself in the field of Gujarati poetry, can be seen from the ‘Mr̥gāputra-sajjhāi’, which is a creation from his hand, and is also known under the name of ‘Mr̥gāputra-copāi’, composed in V.S. 1562.

Another Gujarati poem composed by him, has been found in the collection of the Scindia Oriental Institute. It bears the title of ‘Tera Kāthiyānī Sajjhāi’ and is preserved on fol. 8 of manuscript No. 5097, from which I published it in the ‘Jaina Satya Prakāśa’ of 15-12-1946.

Besides the above four poems, no further creation from the hand of Hemavimala Sūri has been traced so far.

The Varakāṇa-Pārśvanatha-stavana is handed down in manuscript No. 846 of the Scindia Oriental Institute, which consists of four folios written on country paper with black ink. The characters are ordinary Devanāgarī, with a few instances of ‘ai’ and ‘au’ rendered in Paḍimātra style. The colophon runs as follows: “इति श्रीवरकाण्तिं पार्श्वनाथस्य स्लोत्र सम्पूर्णं लपतं युंजी ववेकविजयेन:”. The rendering is extremely unsatisfactory, owing to deficiency in both grammatical training as well as memory on behalf of the copyist, and necessitated numerous corrections and conjectures, as the apparatus shows.

The hymn itself consists of 46 stanzas in Vasantatilakā metre, which, though their language is a high-flown and proud
Sanskrit, and though they are laden with the usual adornments of Kavya style, make pleasant and easy reading, owing to the lucidity and melodious flow of their phrasing. This is all the more creditable to the poet since the whole poem is an instance of ‘samasya-puraṇa’, or rather double ‘samasya-puraṇa’. It is carried through in such a way that, except for the first and last stanzas, the first and last ‘caraṇas’ of each stanza are taken from the corresponding stanzas of what are considered to be the two model Jaina hymns by both Śvetāmbaras and Digambaras, viz., Siddhasena Divākara’s ‘Kalyāṇamandira-stotra’ and Merutunga Sūri’s ‘Bhaktāmara-stotra’. Only the second and third ‘caraṇa’ of each stanza, which artistically connect the two heterogeneous ‘caraṇa’, as well as stanza 1 and 46, are the poet’s own creation. Only in one instance, he has changed the ‘samasya’, viz., in st. 45, where the pertinent ‘caraṇa’ of the Kalyāṇamandira-stotra (st. 44) was required to be re-shaped so as to fit into the metrical scheme.

In Jaina literature, ‘samasya-puraṇa’, particularly on the basis of those two classical stotras, which are very popular and credited to be gifted with miraculous virtues, has repeatedly been practised. Five ‘Bhaktāmara-stotra-pādapūrti-stotras’ have been edited in two stately volumes by Professor H. R. Kapadia98, along with a learned introduction dealing with the subject in general, and with further references re this type of literature. Our present hymn forms a supplement to that collection.

Our hymn is addressed to Pārśvanātha, the 23rd Jina, without however containing any allusion to the latter’s life or personal characteristics, except for a reference to the king of the snake-demons and his mate, the well-known ‘Śasana-deva’ and ‘Śasananādevi’ of that Jina, in st. 45. It describes, on the other hand, in detail, the eight ‘prātihāryas’, common to all the Jinas (st. 21-29), as well as the conventional eight great dangers from which the devotee can be saved by remembering the Tirthaṅkara (st. 35-42).

Like the ‘Devakulādinātha-stavana’, this hymn too is add-
ressed to a ‘sthāpanā-Jīna’, in this case the ancient Pārśvanātha image of Varakāna. The latter is even now a famous and much visited place of pilgrimage in Marwar, 3 m. from the B.B.C.I. Railway Station Rani199, known as one of the five sacred places which form the ‘Pañcatīrthi’ of Marwar (i.e. Nadol, Nadulai, Ghaneray, Ranakpur and Varakāna). It possesses a huge temple of the ‘Bāvana-Jinālāya’ type, dedicated to Pārśvanātha, whose image is believed to be very old and equipped with magical powers.100

Munisundara Sūri, whose name the poet have woven into the last stanza, was already mentioned before as the 51st pontiff of the Tapā Gaccha, and one of the poet’s spiritual ancestors. The last word of the hymn, ‘Vimaladharma’, if at all meant as a ‘Śleṣa’, may be an allusion to a personality of that name to whom the poet felt bound in gratitude or admiration, perhaps some one under whom he studied. This is all the more likely since the same name occurs a second time in this hymn, in st. 19, though disguised in the form of ‘Vimalāvabodha’.

Contemporaneous literature does indeed know of a personality of the name of ‘Vimaladharma’. An anonymous Gujarati poet refers to him as to his Guru in his ‘Jirāla Pārśvanātha Vinatī’, and his ‘Mahāvīra Vinatī’, the latter composed in V.S. 1520, in the following words101:

जय पंडितवर सिरि विमलधर्म, ते जाणि आगम वेद मर्म ।

and:

राय राणा भूप अलि चणाए, जिण रंजिय देस नयर तणाए ।

विमलधर्म धिङ्गित तणाए, उपदेसित जीण उधार करइए ॥ १३ ॥

The colophon of an ancient manuscript of the ‘Gautama Rāsa’ too mentions the name of Vimaladharma in the following way102: “पूज्याराध्य पंडित श्रीरोमणि पंडित विमलधर्म गणि शिष्य पंडित जिनशील गणि पंडित श्रीविमल गणि शिष्य पंडित माणिक्यविमल गणि”.

This record is undated. It is however, supplemented by another, dated one, viz., the colophon of a manuscript of ‘Śrī
Ancient Jaina Hymns

Gurūnām Svādhyāya’, of V.S. 1569, in which the same Māṇikya-
vimala, who wrote the above manuscript of the ‘Gautama Rāsa’,
states his Guru ‘Śrīvimala’ to be a pupil of the ‘Laghu-Śālīya
Gacchanāyaka Śrī Hemavimala Sūrī’. Since, as we saw above, the
‘Laghu Pauśālika’, or ‘Laghu-Śālīya’ Gaccha branched off from
the Tapā Gaccha after Hemavimala Sūrī’s death, these two records
clearly indicate that ‘Vimaladharma Gaṇī’ belonged to the same
order as Hemavimala Sūrī. The former two references show that this
Vimaladharma must have been at least 20 years older than our poet,
and that he was a ‘Pāṇḍita’, familiar with the Āgamas and the
Vedas, as well as a personality of influence and attractive force.
Nothing stands thus in the way to assume that this ‘Vimaladharma’,
may have been our poet’s ‘Vidyaguru’, whom he felt bound in
gratitude to extol in his hymn.

4. The Śaṅkheśvara-Pārśvanātha-Stavana

Hemavimala Sūrī, the 55th pontiff of the Tapā Gaccha main
line, was, as we saw above, succeeded by his pupil Ānandavimala,
in the straight continuation of that line, the ‘Hema Śākha’. In a
minor line branching off from the latter, the Sādhus Harṣavimala,
Jayavimala, Kīrttivimala, Vinayavimala and Dhīravimala Gaṇī
succeeded one another in this order. The latter’s disciple Jñāna-
vimala Sūrī made himself a name as a poet and scholar during the
pontificate of Vijayaprabha Sūrī, the 61st head of the Tapā Gaccha,
and gained such influence that, after Vijayaprabha’s death, he was
counted as the 62nd pontiff by his followers. The new branch thus
initiated is known as the ‘Vimala Śākha’ or ‘Vimala Gaccha’¹⁰³. It is
this dignitary who interests us here as the author of the ‘Śaṅkhe-
śvara-Pārśvanātha-stavana’.

A sketch of his life has been given by the late M.D. Desai¹⁰⁴,
along with a survey of his works, so that details re both need not be
reiterated here. For the present purpose, it will be sufficient to know
that he was born in V.S. 1694, ordained by his Guru Dhīravimala
Gaṇī in 1702 under adoption of the monk’s name of ‘Nayavimala’,

¹⁰³
¹⁰⁴
invested with the title of ‘Ācārya’ under adoption of the name of ‘Jñānavimala Sūri’ in 1748 or (1749) by orders of the head of the Gaccha, and died in 1782 at the ripe age of 89 years. He was a prolific writer. His creations comprise a number of Rāsas, Stutis, Stāvānas, Sajjhāyas and Bālāvabodhas in Gujarati, while his Saṃskṛta works are commentaries on texts like the Praśnavyākaraṇa-sūtra and the Dāvānala-stuti, as well as an orginal ‘Śripāla-caritra’ in prose, and a ‘Praśna-dvātrimśikā-stotra’.

The ‘Saṅkheśvaram-Pārśvanātha-stavana’, published here for the first time, thus brings the number of his Saṃskṛta hymns upto two. The fact that this hymn opens with the word ‘aindra’, naturally makes the reader think of Yaśovijaya105, the famous author and reformer, senior to our poet by a few decades, who had such a predilection for this word that he began many of his Saṃskṛta works with it. For, according to his own testimonial106, it was by repeating the first syllable of this word, ‘aim’, the ‘mantra-bija’ of Sarasvatī, that this goddess bestowed her favour on him, on the bank of the Ganges, during his 12 years’ stay at Benares as a student. The mystic meaning of the whole word ‘aindra’, which, in Tantra-śāstra, is an equivalent of ‘mati’, ‘buddhi’107, may also partially be responsible for Yaśovijaya’s predilection for the same. One could therefore think of Yaśovijaya as the author of the present hymn, assuming ‘Naya + vimala’ in the last stanza to be a lapsus calami for ‘Naya + vijaya’, which latter is the name of Yaśovijaya’s Guru, who might have been glorified by the poet in this way. The proud language and the erudition displayed therein, would be in congruence with such illustrious authorship. Yet, the mentioning of ‘Dhīravimala’ in st. 13 leaves no doubt that its author can be nobody else but the latter’s disciple Nayavimala alias Jñānavimala Sūri. Since he gives his name as ‘Nayavimala’, the hymn must have been composed before this name was changed to ‘Jñānavimala Sūri’ at his investiture with the Ācārya title in V.S. 1748-49; and since he mentions, in the same stanza, Vijayaprabha Sūri as pontiff, it must
have been after the death of the preceding pontiff Vijayadeva Sūri in V.S. 1713 (or anyhow, after Vijayaprabha Sūri’s investiture with the Ācārya title in V.S. 1710).

Still, the word ‘aındra’ is not a wrong clue, if interpreted as pointing towards eventual connections of the poet with Yaśovijaya. Such connections are indeed established. For it is well known that Nayavimala-Jñānavimala wrote Bālāvabodhas on two of Yaśovijaya’s works, viz.,

(i) on his ‘Simandhara-stavana’ (V.S. 1763) and
(ii) on his ‘Āṭha-yogadrśṭi-sajjhāi’ (undated).

Muni Caturavijaya has inferred from Yaśovijaya’s ‘Aṣṭapadi’ and from the ‘Navapada-pūja’ going under the latter’s name, that personal relations existed between Yaśovijaya on one side and the three philosopher poets Jñānavimala, Ānandaghana and Devacandra on the other side. This is quite impossible in Devacandra’s case, who was born in V.S. 1746, i.e., three years after Yaśovijaya’s death (V.S. 1734). Yaśovijaya may personally have known the Sage Ānandaghana, whom he celebrates eloquently in his ‘Aṣṭapadi’, and it is possible that he and our poet, who was his junior by only 14 years, did meet. Such personal acquaintance is, however, not inferable from the fact that the ‘Navapada-pūja’ contains, besides Yaśovijaya’s name, also the names of those poets: the passages composed in ‘Ulāḷalāṇī Deśī’ and the ‘kalaśas’ being marked as Devacandra’s work, and the passages in ‘Bhujangaprayāta’ and in ‘Mālini’ metre as Jñānavimala Sūri’s. For, though no written account of the history of this collaboration is so far known to exist, there is an oral tradition, according to which this ‘Pūja’ was compiled after Yaśovijaya’s death in execution of a joint resolution of the representatives of the three main Śvetāmbara Gacchas, viz., our poet Jñānavimala Sūri as representative of the ‘Kharatara Gaccha’, and Uttamavijaya Sūri as representative of the main line of the ‘Tapā Gaccha’, decreeing that a pūjā text should be created which would be palatable to followers of the three Gacchas.
To achieve this, certain portions of the extremely popular ‘Śripālaraśa’ composed by Yaśovijaya, representing the Tapā Gaccha, were approved as the basis of the pūjā text, while Jñānavimala Sūri on behalf of the Vimala Gaccha and Devacandra on behalf of the Kharatara Gaccha contributed each a number of stanzas prepared ad hoc, a compilation which proved so successful that it forms even now the most frequently used pūjā text of the Śvetāmbara community.

In any case, it is certain that Nayavimala-Jñānavimala was an admirer of Yaśovijaya. It would thus have been natural for him to show his reverence for the great philosopher and scholar by opening his hymn with the two syllables which the latter loved so much. And in fact he opened it not only with those two syllables, but with the whole phrase which follows them in one of Yaśovijaya’s works, the ‘Pratimā-sataka’, which likewise beings with the words ‘Aindra-śreninata’\(^\text{113}\). Not only this much, but in this very way of expressing his veneration, our poet seems to follow the example of Yaśovijaya, who opened his Śaṅkheśvara-Pārśvanātha-stotra with the words ‘Ananta-vijñānamapāstadosaṁ’ in imitation of Hemacandra’s ‘Anyayoga-vyavaccheda-dvātrimśika’ (which begins ‘Anantavijñānamatīta-doṣaṁ’), and who, at the end of some of his works, used the word ‘rahasya’, the literary stamp of the erudite neo-logician, Paṇḍita Mathurānātha, who had been his teacher, and whom he greatly admired.\(^\text{114}\)

Like the preceding two hymns, Nayavimala’s ‘Śaṅkheśvara-Pārśvanātha-stavaṁ’ addresses itself to the image of a particular place of pilgrimage, here the time-honoured and much worshipped statue of Pārśvanātha at Śaṅkheśvara, an ancient Jaina place situated 16m. from the B.B.C.I. Railway Station Harij in the Radhanpur District of Gujarat. Its history and legends have been dealt with in detail recently, in a monograph entitled ‘Śaṅkheśvara Mahātirtha’ (in Gujarati) by the learned Muni Jayantavijaya (Vijayadharma-Sūri Jaina Granthamāla, No. 57)\(^\text{115}\), where also the pertinent epigraphic, as well as literary records are given. The
present hymn, which has been discovered only recently in the collection of the Scindia Oriental Institute, is not included therein, so that the following edition supplements that work. A previous reference to the hymn was made in my Gujarati article ‘Kamika Śāṅkheśvara Sāhitya’ published in the ‘Jaina Satya Prakāśa’.

The main portion of the hymn consists of prayer for transcendent bliss and eulogy of the Tīrthaṅkara, who is repeatedly identified with certain aspects of Hindu deities, being invoked as ‘Viṣṇu’, ‘Śāṅkara’, ‘Dhātara’, ‘Śatadṭī’, ‘Kālāri’, ‘Kṛūja’, ‘Gauriguru’, as has been in vogue with Jaina poets ever since the days of Siddhasena Divākara and Samantabhadra. The Jaina reader, familiar with this way of expression, does not find it difficult to grasp the ‘Śteṣas’ and their intended implications, and duly to adapt them to Jaina ideas and ideals.

The Jīna’s life is not alluded to, except for an isolated reference to Kamaṭha, the Jīna’s enemy throughout his last pre-existences, in st. 3.

In st. 9-12, the poet introduces ideas of Tantra-śāstra, sublimated by transcendent-hyptic application. Jaina Tantra-śāstra with its direct implications was once a well developed science. It seems to have played a great part in Jaina culture in those early days when and even before the Āgamas were collected, perhaps even previous to Mahāvīra, in the age of Pārśvanātha. Throughout the centuries, it has inspired and influenced works of a number of well-known poets, such Mānatuṅga, Hemacandra, Dharmaghoṣa, Munsundara and even Yaśovijaya.

In st. 9, our poet extolls the magic power of the most popular and ancient of all the Pārśvanātha-mantras, which is generally known as the ‘Viṣhara-phulinga’ or ‘Cintāmani-mantra’, and which is mentioned in as early piece of Jaina literature as Bhadrabāhu’s famous ‘Uvasaggahara stotra’, assumed to have been composed in the 6th century A.D., if not earlier. Many texts of the subsequent centuries, such as Mānatuṅga’s famous ‘Bhayahara-
stotra’, composed during the reign of king Harṣa of Thānesara, Dharmaghoṣa Śūri’s ‘Śrī-Cintāmaṇikalpa’, belonging to the 14th century or perhaps even to an earlier period, the Pārśvanātha hymns by Taranābha Śūri, Kamalaprabha Śūri, Ratnakīrti Śūri, Jinapati Śūri, etc.¹¹⁹ contain the mantra (some with prescriptions re its use), and glorify its miraculous efficacy. The ‘mūla-mantra’ runs as follows: “Namiṇa pāsa visahara vasaha Jīna phuliṅga”.¹²⁰

Around this ‘mūla-mantra’, various ‘bījas’ are generally arranged in varying number and order. Out poet mentions the following ‘bījas’: ‘aim’ (general, for ‘Sarasvatī’), ‘om’ (general, for ‘Praṇava’), ‘hrim’ (general, for ‘Māya’), the latter twice, ‘arham’ (especially Jain, for ‘Tīrthaṅkara’, ‘Siddhacakra’, or ‘Aṣṭa-mahāsiddhi’¹²¹, or according to another school of thought for ‘jnāna’)¹²², and ‘śrī (m)’ (general, for ‘Lakṣmī’), without however giving any hint as to their intended arrangement.¹²³

In the same way, st. 10 glorifies the efficacy of a mantra of Padmāvatī, Pārśvanātha’s much worshipped ‘Śasana-devi’, whom Jain Mantra-śāstra believes to embody Sarasvatī, Durgā, Tārā, Śakti, Aditi, Lakṣmī, Kālī, Tripurasundari, Bhairavi, Ambikā, Kundalini, etc. The ‘mūla-mantra’ is given in the following form: ‘Padmāvatyai namo’stu sphaṭa hana daha rakṣa rakṣa’.

It is accompanied by the following ‘bījas’: ‘om’ (‘Praṇava’), ‘hrim’ (‘Māya’), ‘klīm’ (‘Ananta’), ‘śrīm’ (‘Lakṣmī’), ‘bliṃ’ (‘ākarṣaṇa’), ‘hsom’ (‘Śakti’), which are all well-known from general Tantric lore, except for ‘blīṃ’, which seems to be particularly Jain.¹²⁴ The poet winds the list up with ‘svadhā’, which, according to Jain Mantra-śāstra, indicates, ‘śānti’,¹²⁵ just as ‘namo’ is said to stand for ‘Mokṣa’.¹²⁶ If the third line of the pertinent stanza, an isolated Citralekha-pada between two Sragdhara-padas, and, for the matter of that, the only Citralekha-pada of the whole poem is to be corrected into a Sragdhara-pada, it would most likely have contained also the bija ‘aim’, the most important of the bijas applicable to Padmāvatī-Sarasvatī from the standpoint of our
poet. The line would then perhaps read as follows: “aîm kîm śrîm bîm tathâ hsom” etc.

It is also possible that the well-known ‘slīm’ (‘amrta’) is a more correct reading than the rather doubtful ‘blīm’. Yet when constituting the text, I thought it advisable not to trust conjecture, so long as the latter is avoidable.

I have not succeeded in tracing this particular mantra anywhere else, though similar mantras are frequent, so far as thus much can be stated without proper ‘uddhāra’.27

That a precise ‘uddhāra’ is not possible in the case of both the mantras on the basis of the data as the poet puts them before the reader, is only natural, for to him, like to the equally spiritual-minded among his predecessors on the field of ‘mantra-garbhita’ poetry, the mantra, divested of its original implication of sorcery, is nothing but another means of self-realization, so that its precise wording is of minor importance. It is passion (‘kaśāya’), the ‘bhāva-ripu’, i.e., the essential enemy of the ātman, which the poet visualizes (and the Jain reader correctly conceives) as the object of the barbarous-sounding ‘hana’ and ‘daha’, and it is ‘Final Beatitude’ or ‘mokṣa’, which hides behind the mystic-allegorical veil of the secular-luxurious-sounding ‘Śāmrājyā-Lakṣmī’ in st. 11.

In the case of the ‘kavaca’-like ‘nyāsa’ of the Jina’s image on various parts of the body, as recommended in st. 12, the imagined spiritual aim, viz., ‘siddhi’, final emancipation, after only 2-3 more rebirths in high forms of existence, is clearly expressed.

The hymn consists of 21 stanzas in the Śārdula-vikridita metre, which occasionally, sometimes in the middle of a stanza, changes over to Sragdharā (8a, 8b; 10b, 10d, 11b-12d and 20d), and once (st. 10c) to Citralekhā, unless the latter is to be changed to Sragdharā, as discussed above.

The hymn is handed down in manuscript No. 5084 of the Scindia Oriental Institute, on two leaves of very old country paper. The first page is blank, the second contains, on its right side, a blank
space, obviously meant for an intended, but not executed illustration, the third is fully covered with writing, and the fourth has only three and a half lines of writing at the top. The centres of pages 1b and 2a are each filled with a rhomb of red lines, each rhomb being subdivided by further red lines into 9 small rhombs, each of which contains one letter of the running text. The characters are ordinary Devanāgari, ‘Adhomātra’ being carried through, and ‘Paḍimātra’ regularly used for the ‘ai’ and ‘au’ only. The writing is in faded black ink, with occasional superimposed corrections in age-browned yellow pigment. The cyphers and some of the signs of punctuation as well as the ‘Maṅgalaścarana’ formula (“Śrī Bhuvanesvāryai Namāḥ” preceded by the usual diagram) are overpainted with red ink, darkened by age. The manuscript has no colophon, except for the words “Iti Śrī-Śaṅkhare-Pāśvaprabhustotramaḥ” (sic!).

After st. 20 the words “Śrī-Śaṅkhēśvara-tirtha-bhūsanamaṇe Śrīyuktapaḥ” are clearly readable through the yellow pigment. This may be an indication that the manuscript was written by the poet himself, who first framed the beginning of this stanza in this way, and later rejected the phrase in favour of the present wording. The general correctness of the spelling of the whole text is in favour of such an assumption. This would greatly enhance the value of the manuscript which is, anyhow, the only record of this hymn known up till now, and, in view of the celebrity of its author, a find of no small literary importance.

5. The Tirthamālā-Caityavandana

According to Śvetāmbara terminology, a ‘caitya-vandana’ is a short ritual performed (either separately in the temple, or as part of the ‘Āvaśyaka’-liturgy) in praise of the ‘caitya’, i.e., the Jina Temple, and what the latter stands for. It consists in the recitation of liturgic formulas and hymns in Sanskrita, Prākṛta, Apabhramśa, and Modern Indian Languages respectively, under adoption of prescribed postures, accompanied by the performance of a number of obeisances (‘khamāsaṇa’) and the ‘kāyotsarga’ rite (i.e., a certain
posture which is held for a certain measure of time with perfect motionlessness). Those formulas and hymns are fixed, except for two hymns which the devotee selects himself, one for being recited in the beginning, the other at the end of the ritual. The former of these two hymns bears itself the name of ‘caitya-vandana’, which represents a particular type of hymnal literature.

A ‘caitya-vandana’ in the latter sense is always a short poem in praise of the Tīrthaṅkara, the Tīrthaṅkara image, the Tīrthaṅkara temple, the Jaina Tīrtha, or any abstract idea connected with Tīrthaṅkara worship which lends itself to eulogy. The Jina statue, being installed and consecrated under special rites (the ‘añjana-salākā’), is not merely holy by association, but is considered a concrete representative of the Tīrthaṅkara by ‘sthāpanā’, though, contrary to the Hindu conception, it is not imagined to be in any way presided over, or animated by him whom it represents. The ritual importance of the temple with its multitude of images, and of the place of pilgrimage with its multitude of temples and chapels can thus easily be understood. The caitya-vandana, however, often does not content itself with extolling image, temple and place of pilgrimage, but pays homage to a whole chain of such sacred places. The caitya-vandana published below, belongs to this type, justifying its name ‘Tīrthamālā-caitya-vandana’, the first part of which, ‘tīrtha-mālā’ denotes, in ancient Gujarati, a poem describing a number of places of pilgrimage, or a pilgrimage undertaken to them.128

Our Tīrthamālā-caitya-vandana is anonymous. It consists of five Śārdūlavīkrīdita stanzas in Sanskrit, which are formally all but perfect, and void of poetical charm. The interest of the poem lies in the list of names of ancient Jaina tīrthas which it contains, and most of which are borne out as genuine geographical names, either by their modern equivalents, or by other references in old Jaina works. In the order of the poem, they are as under (names inferred by conjecture being marked by ‘?’)

(i) Śatruñjaya (modern Śatruñjaya Hill),
( ii ) Raivatāri ( modern Mount Girnar ),
( iii ) Bhīrgoḍ Patṭana ( modern Broach ),
( iv ) Siṁhadvīpa¹²⁹,
( v ) Dhanera ( modern Dhānerā in Palanpur state, 22 m.
north-west of Deesa Station ),
( vi ) Mangalapura ( modern Mangrol on the south coast of
Kathiawar ),
( vii ) Ajjāhara ( modern Ajārā near Veraval on the south
coast of Kathiawar ),
( viii ) Śrīpura ( modern Sirpur in Berar, near Akola, with
‘Antarikṣa-Pārśvanātha’ Temple ),
( ix ) Koḍīnāraka ( modern Kodinar, near Mount Girnar )¹³⁰,
( x ) ( Mantri- ) Dāhaḍapura ( modern Dahidro near Mount
Abu ),
( xi ) Maṇḍapa ( modern Fort Mandu ),
( xii ) Arbuda ( modern Mount Abu ),
( xiii ) Jīrāpallī ( modern Jiravla, with ‘Jiravla-Pārśvanātha’
Temple, near Deesa ),
( xiv ) Phalarddhi ( modern Falodhi in Marwar, near Merta
Station, with ‘Falodhi Pārśvanātha’ Temple ),
( xv ) Pārakanaga¹³¹,
( xvi ) Śairīsa ( modern Seraiya¹³², near Kallol in District
Ahmedabad ),
( xvii ) Śaṅkheśvara ( modern ‘Śaṅkheśvara-Pārśvanātha’
Tīrtha, near Radhanpur, Gujarat ),
( xviii ) Campāneraka ( ? ) ( modern Champaner¹³³ at the
foot of Pavagadh, Baroda state ),
( xix ) Dharmacakra ( ? ) ( Modern Taxila )¹³⁴,
( xx ) Mathura¹³⁵,
( xxi ) Ayodhyā¹³⁶,
( xxii ) Pratiṣṭhānaka ( modern Paithan ),¹³⁷
( xxiii ) Svarṇagiri ( modern Jalore in Marwar )¹³⁸
(xxiv) Suragiri (modern Daulatabad),
(XXV) Devaki Paṭṭana (modern Prabhāsa Paṭṭana near Veraval in Kathiawar),
(xxvi) Hastoḍipura,
(xxvii) Paḍalīpura (Modern Patna),
(xxviii) Daśapura (modern Mandasor in Gwalior State),
(xxix) Cārupa (modern Charup near Patan in Gujarat),
(XX) Paṅcāsara (modern Pancasara near Wadhwan in Radhanapur State),
(XXI) Karanāvatī (?)(modern Ahmedabad),
(XXII) Śivapura (modern Ahichchhatta),
(XXIII) Nāgadraha (modern Nagda in Udaipur State),
(XXIV) Nānaka (modern Nana near Pindwara in Jodhpur State),
(XXV) Meru (mythological),
(XXVI) Kuṇḍala (mythological),
(XXVII) Mānuṣa (mythological),
(XXVIII) Rucaka (mythological),
(XXIX) Vaitādhyā (mythological),
(XL) Nandīśvara (mythological),
(XLI) Aśṭāpada (mythological),
(XLII) Guṇḍara,
(XLIII) Gajapada,
(XLIV) Saṃmetaśaila (modern Mount Sameta-śikhara or ‘Śikharaji’ in Bihar),
(XLV) Vindhya (?)(modern Vindhya Mountains),
(XLVI) Sthambhana-nagara (modern Cambay),
(XLVII) Sīṭṭha-Mīṭṭha-nagara (modern Set-Mahet),
(XLVIII) Rājadraha (?)(modern Rājasāgara Lake in Udaipur State),
(XLIX) Śrīnaga (modern Parwattam on the Kṛṣṇā River),
(I) Kuntīvihāra (modern Nasik).
(1) Pallaarihā (modern Palanpur in Gujarat),
(2) Tāranagadha (modern Taranga Hill in Mahikantha, Gujarat),

(3) Sopāraka (modern Soparo near railway station Nasopara, north of Bombay),

(4) Ārāsaṇa (modern Arasan near Mount Abu),
(5) Dvāravatī (modern Dvārakā),

(6) Jirnānapra (modern Junagadha near Mount Girnar),
(7) Thārapadrapura (modern Tharad near Radhanpur in Gujarat),

(8) Vāvihapura (modern Vavipur near Radhanpur),
(9) Kāsadraha (modern Kasindra, 8 m. north of Abu Road Station),

(10) Iḍara (modern Idar in Gujarat),
(11) Tejallavihāra,

(12) Nimbataṭaka,

(13) Candra (modern Chandur close to Śaṅkheśvara, vide above No. 17),

(14) Darbhāvatī (modern Dabhoi, 25 m. from Broach),
(15) Satyapura (modern Sacher, 80 m. from Deesa station),

(16) Bāhāḍapura (modern Bahadpur near Mount Śatruñjaya),

(17) Rāḍadraha,

(18) Vāyāda (modern Bayad near Kapadvanj in Gujarat),

(19) Nandasama,

(20) Sami (modern Sami near Radhanpur),
(21) Dhavalaka (modern Dholka in Gujarat),

(22) Marjjāda (modern Majadar near Patan in Gujarat),
(23) Muṇḍasthala (modern Munthala at the foot of Mount Abu),
(lxxiv) Modhera (modern Modhera near Bamanvada in Baroda State),
(lxxv) Dadhipadra (modern Dahod near Godhra in Gujarat),
(lxxvi) Karkarapura (modern Karakal near Mudbidri in South Kanara)\textsuperscript{174}.

It is obvious that the above sacred names have not been arranged according to any fixed scheme, but are strung together as they presented themselves to the memory of the poet, and as metrical exigency demanded. Though most of the places belong to Gujarat, with which the poet must have been particularly familiar from wanderings there, still he seems to have endeavoured to incorporate names of places situated in as many parts of India, or, for the matter of that, in as many parts of the universe as possible. In his pious zeal and his firm belief in the pertinent Jaina dogmata regarding cosmography, he has thus mixed up genuine geographical names with purely mythological ones, such as Meru, Vaitādhya, Aṣṭapada, Kuṇḍala, Māṇusottara, Rucaka and Nandīśvara, explicitly referring to temples situated in the realms of all the four classes of gods.\textsuperscript{175}

Yet among the remaining references, a great number of names of even now popular Jaina places of pilgrimage can be recognized at first sight, such as Śatruṇāyana, Giranāra, Broach, Mangrol, Ajara, Sirpur, Fort Mandu, Mount Abu, Falodhi, Śaṅkheśvara, Prabhāsapāṭtana, Mandasor, Charup, Ahmedabad under the ancient Hindu name of Kāranāvatī, Mount Sametaśikhara, Cambay, Palanpur, Taranga Hill, Arasan, Junāgadh, Īdar, Dabhoi, Sachor, Karakal. Others of the places mentioned as tīrthas, are now not much in prominence, but do possess Jina temples, and some of them also a Jaina population, such as Dhanera, Kodinar, Dahidro, Jirāvala, Champaner, Jalor, Paṅcāsara, Nana, Tharad, Vavipur, Kasindra, Nibeda, Chandur, Bahadpur, Bayad, Sami, Dholka, Majadra, Modhera, Dahod. Some places of both these types as, e.g., Fort Mandu, Arasan, Champaner, Jalor, Paṅcāsara, Dholka, were once
flourishing and celebrated centres of Jaina culture, whose former
grandeur can be inferred from literary references or architectural
remains.

Another type of places is represented by names like Taxilā,
Mathura, Ayodhya, Paithan, Daulatābāda, Paṭanā, Nasīka, Dvāraka,
Parvataṁ, all of which are still flourishing and well-known, but
seem to have lost their association with Jainism, which is amply
testified for the past.

A further category of ancient tīrthas mentioned in our poem
is formed by places which have lost both their association with
Jainism and their economical importance, their very sites being
identifiable now by nothing but either fields of ruins with here and
there an epigraphical testimonial, or with the half-hearted help of
the modern names of otherwise unsuspect village built over their
remains. Such places are Ahicchattra, Nāgadraha, Śravastī, Rāja-
nagara, Sopāraka, Tejalapura, Mundasthala, Serīsa, and the tīrthas
of Sindh. Entire oblivion seems to envelop those tīrthas which our
poem mentions as existing in the Vindhya Mountains, as well as
places like Gunda, Gajapada, Rājadraha, Nandasama, which
have escaped identification up till now.

From references like the above, to names which the later
hymnal literature no longer knows, it would appear that the Caitya-
vandana must have been composed at least several centuries ago,
when the reminiscences of those places were still alive. A terminus
a quo is given by the names of Bāhaḍapur and Tejalavīhāra, founded
by Kumārapāla's Minister, Vāgbhaṭa and Vīradhavāla's Minister,
Tejapāla, the latter of whom died in V.S. 1296. If Rājadraha is the
correct reading, in st. 3c, the poem cannot, however, have been
composed prior to V.S. 1731, when Dayālashah built the famous
temple near the Rājasāgar Lake in Mewar, so high with its nine
stories that the shadow of its flag fell as far as six kosa across the
land. On the other hand, it must have been composed before
Aurangzeb partially destroyed that temple, and before it thus ceased
being an object of worship. The reading is, however, doubtful.

The text is contained on fol. 10 of manuscript no. 855 of the Scindia Oriental Institute, in which a collection of stavanas and caityavandanās is handed down (all in all 23). The material is country paper, the writing in black ink. In the centre of each page, a rhomb is left blank, with four letters of the text jutting out, so as to form another, smaller rhomb. The characters are modern Jaina Devanāgarī. The writing looks extra-ordinarily neat and spec-tacular, the text is, however, very incorrect, and necessitated frequent conjectures, as the apparatus shows. After the text of our poem, the following colophon is given: “श्री तीर्थंकर साधन धर्मार्थ समाप्त : २२ संवत् १८८० वर्ष मासकृष्ण चतुर्थे श्री शास्त्री अनन्तरे ति: ॥”, which is followed by one more caityavandana with a colophon of its own, written by the same hand.

6. The Vira-Stuti

In older Śvetāmbara works, the word ‘stuti’ is often used in the ordinary sense of ‘hymn’ in general. Mostly, however, especially in more recent terminology, its use is restricted to a particular category of hymnal literature, viz., hymns which are rather aggregates of four separate ‘stutis’, and eulogize, strictly in this order, (a) any of the Tirthaṅkaras individually in the first part, (b) all the Tirthaṅkaras collectively in the second, (c) the Jaina doctrine or the Jaina sacred writings in the third, and (d) any of the Śāsana-devas, Śāsana-devinī, Vidyā-devinī, the ‘Śruta-devi’ Sarasvati, or other divinities known to be devoted to the Jaina religion, in the fourth (each part mostly consisting of a single stanza). That this definition is generally accepted, can be seen from the fact that the hymns contained in any random collection of ‘stutis’, are throughout built according to this scheme.

(Only the followers of a modern sect, known as the ‘Tri-stuti-mata’, believe it to be infra dignitatem for a good Jaina to pay homage to beings so much below the moral standard of perfection as
gods are supposed to be, and therefore dispense with the fourth parts of stutis.

Stutis of this description form part of the ‘Pratikramana-sūtra’, i.e., the text of the daily ritual, of all the Śvetāmbara sects, since ‘Tirthāṅkara-vandana’ is one of the six ‘Āvasyakas’, or indispensable daily duties of a Jaina. The first quarter of a stuti of the devotee’s selection also forms part of the caityavandana ritual mentioned in a former chapter, representing the second of the two changeable recitation pieces of the pertinent liturgy.

Our present stuti is true to type with its four-fold eulogy, clearly presented in four exactly parallel Sraddhārā stanzas.

One of its formal attractions is the skilful way in which onomatopoeia has been carried through therein, suggesting, in the first stanza, vocal, and in the second and third ones, instrumental music. Obviously, the poet intends this musical performance to illustrate the belief that when the Tirthāṅkara preaches in the ‘sama-vasaraṇa’, his voice is not only in itself distinguished by ‘upanita-rāgatvam’, i.e., possession of melody in the technical sense (one of its 35 stereotyped supernatural qualities), but it is also harmoniously accompanied by celestial music, which devoted gods and genii continuously produce (another of the stereotyped atiśayas of the Tirthāṅkaras).

The use of onomatopoeia in this way, though, is not unique. A famous Saṁskṛta stuti composed by the celebrated Saint and poet Jinakuśala Sūri of the Kharatara Gaccha, who died in V.S. 1389, is composed according to the very same principle. I refer to the Pārśvanātha-stuti beginning with the words ‘Dreṇi dreṇi ki dhapa mapa’, which, forming part of the Pāṣikā Pratikramana of the Kharatara Gaccha, is also known as the ‘Pāṣikā-stutī’. It is possible that our poet, whose name and whereabouts are not known, tried to emulate that popular piece of poetry and its fascinating tingle of sounds.

Yet while Jinakuśala Sūri’s stuti is in honour of Pārśva-
nātha, the present hymn celebrates Mahāvīra, the last Tīrthaṅkara, in its first quarter.

The object of eulogy in the fourth quarter is likewise a different one. In Jinakusala Sūri’s stuti, it is the ‘Śāsana-devatā’ quite generally, while our poet addresses himself to the goddess ‘Vairoṭyā’, whom he visualizes, with extraordinary vividness, as a snake deity of militant qualities and of an appearance fit to fill an adversary’s heart with terror, whom he seems to invoke in a spirit of tantric ecstasy and expectation.

Jaina Literature knows several goddesses of this name, as under:

1. In the shape of ‘Vairoṭi’, it designates the Śāsana-devī of Vimalanātha, the 13th Tīrthaṅkara, in Digambara literature. She is represented as ‘harivarṇā’, mounted on a snake (‘gonasa’), and holding snakes in her four hands. In Śvetāmbara literature, Vimalanātha’s female attendant, described as being of the same colour, but seated on a lotus, and holding a single snake, bow, arrow, and noose in her hands, is referred to as ‘Viditā’, or ‘Vijay’. The male counterpart in attendance on Vimalanātha is, in both literatures, ‘Sanmukha’, who is seated on a peacock, and holds various weapons in his twelve (or eight) hands. Our hymn being a Śvetāmbara text, this ‘Vairoṭi’ is a priori not likely to be invoked therein, though she is a snake goddess too.

2. In the shape of ‘Vairoṭyā’ (Sanmukha), ‘Vairuṭṭā’, ‘Vairuṭṭā’, or ‘Vairoṭā’ (Prākṛta), the name further designates the Śāsana-devī of Mallinātha, the 19th Tīrthaṅkara, in Śvetāmbara works. She is described as ‘krīṣṇavarṇā’, and as seated on a lotus. In Digambara sources, the Śāsana-devī of Mallinātha is ‘Aparājitā’, described as ‘harid-varṇā’, and as seated on that fabulous creature named ‘aṣṭapāda’ or ‘śarabha’. Both sects agree re the attributes in three of her hands, viz., ‘varada-mudrā’, citrus-fruit and sword, while the fourth carries as rosary according to the Śvetāmbaras, but a shield according to the Digambaras. Her male counterpart is,
according to both, the four-headed Yakṣa Kubera.

In neither of the two categories of sources is this deity associated with snakes, which form an essential attribute of the goddess invoked in our hymn.

Only from Hemacandra’s ‘Abhidhāna-cintāmaṇi-kośa’, I, st. 45, such an association might appear to exist. For, Hemacandra, instead of mentioning Mallinātha’s Śāsana-devī under her actual name, refers to her as ‘Dharana-priyā’, which he explains, in his ‘Svopajña-ṭikā’, as ‘Dharaṇoragendrasya priyā Vairotyā’, i.e., ‘Vairotyā, consort of Dharana, the Indra of the Snakes’. Obviously, this Vairotyā cannot be separated from the goddess whom Ārya-nandila invokes in his ‘Vairotyā-Devī-stava’\(^{191}\), as ‘Dharaṇīnda-paṭhama-pattī Vaīruṭṭā nāma Nāgiṇī’ (st. 4), and as ‘Dharaṇoraga-daḷā ... Vaīruṭṭā’ (st. 12). The Prabhāvaka-carita contains, in its ‘Āryanandila-carita’\(^{192}\), an account of the origin of this stava, in the form of a legend, the motif of which recurs in Hindu folk-lore. According to this legend, Vairotyā was the wife of a merchant’s son named Padma, and the mother of Nāgadatta, a disciple of Āryanandila (the second ‘a’ of the latter name being short here). By some action of kindness, Vairotyā gained the favour of the snake people, who adopted and treated her as a relative, over-showering her with divine favours. After her death, she became the queen of their ruler Dharaṇa, the same divinity whom we mentioned previously as Pārśvanātha’s Śāsana-deva (‘Dharaṇendrasya devi Śrī-Pārśva-sevituḥ’), and has since then been assisting her mate in coming to the rescue of devotees of Pārśvanātha, especially in danger threatening from poison or fire. Āryanandila, who had been Vairotyā’s Guru in her human existence, composed in her honour, the above mentioned hymn, the recitation of which is asserted to be particularly efficacious in securing her help.

In the ‘Pādalipta-carita’ of the Prabhāvaka-carita\(^{193}\) too, a ‘Vairotyā Devī’, obviously the very same goddess, is referred to, for she bears the epithet of ‘Phaṇिञdra-kāntā’, and is described as an
attendant of Pārśvanātha, the patron saint of the snake-king.

Yet it is difficult to understand how this Vairotyā, who is thus supposed to have lived and died as a human being during the life-time of Āryandila, i.e., roughly in the former half of the second century after Vikrama, and to have been a snake deity and Dharaṇendrā’s consort only since then, could be identical with Mallinātha’s Śāsana-devi. For, as all the Śāsana-devas and -devīs are believed to come into existence during the time of the ‘tīrtha’, i.e., the original community of the respective Tīrthāṅkara, Mallinātha’s Śāsana-devī would have been in existence since more than 65,86,000 years, Mallinātha’s nirvāṇa being assumed to have taken place 65,84,000 years before the Vīra-nirvāṇa.

Did the great Hemacandra allow himself to be misled by the chance identity of the name of Mallinātha’s Śāsana-devi with that of Āryandila’s ‘Īṣṭadevata’, and this wrongly apportioned to the former goddess the epithet of ‘Dharaṇa-priyā’, to which only her namesake was entitled? This seems likely in view of the already mentioned absence of all snake attributes in Mallinātha’s Śāsana-devī: for, a consort of Dharaṇendra would necessarily belong to the class of the ‘Nāgakumāras’, and as such, be bound to wear the snake emblem, as Āryandila’s Vairoṭyā ostentatiously does (‘nāgini nāgarūḍhā nāga-kārā nāga-bhūṣiyā-sarīrā, nāgehirā siramālā nāga-muhā sā’, st. 3 of the pertinent stava).

As the deity whom our poem eulogizes, is doubtless a snake-goddess, she would probably not be Mallinātha’s Śāsana-devī, but may be identical with the Dharaṇa-priyā Vairoṭyā of Āryandila’s hymn. It remains to be seen whether she cannot be more clearly defined.

3. The Jaina Pantheon knows of a third goddess of the name of Vairoṭyā, viz., one of the 16 ‘Vidyā-devīs’. The latter are common to Digambaras and Śvetāmbaras. Like the Śāsana-devas and devīs, they too are first mentioned, as a group, and described, with their emblems, in post-canonical works. They are often in-
voked in connection with rites of a more or less tāntrika character as well as for purposes of magic protection, and thus play a great part in Jaina Mantra-śāstra\textsuperscript{199} and in hymnal literature. Though it is possible that some of their features, particularly their number (16), are connected with such of the 16 tāntrika Goddesses of the Hindu Āgamas, viz., the ten forms of Tripūrā and her six friends,\textsuperscript{200} still the very idea of ‘vidyās’ in the sense of ‘tāntrika lores’, can be traced back to the Jaina Sacred Writings themselves.\textsuperscript{201} In their role as personifications of such tāntrika lores, they are linked up with the ancient Jaina legend of the origin of the ‘Vidyādharas’, as related in a number of texts.\textsuperscript{202} According to that legend, Nami and Vinami, two princes, had been absent when Ṛṣabhadeva, the first Cakravartin, and, subsequently the first Tīrthāṅkara of this avasarpiṇī, gave away all his property to his relatives and friends, to become an ascetic. Thus deprived of their share, they followed the Lord, serving him perseveringly, in the hope of material reward. The Lord, however, had now nothing to bestow. Dharaṇa, the ruler of the Nāgakumāras, and a devotee of Lord, felt a desire to fulfil their hope. The earth and everything on it having been given away already, Dharaṇa gave them land outside the usual realm of mortals, on the slopes of Mount Vaitāḍhya, that mythological mountain range which traverses Bharataśetra from east to west, being embraced by the Ganges and the Sindhu respectively. The land being 10 yojana above the ground, and inaccessible to ordinary man, Dharaṇa also bestowed on the two princes 48,000 ‘vidyās’, enabling them to walk through the air and on water and to perform other miraculous feats. Thus, outfitted, they settled on Mount Vaitāḍhya with their kith and kin, and founded each a row of cities on the northern and southern slope respectively, directly below the cities of the Vyantara gods. Dharaṇa then installed Nami and Vinami as the rulers of the semi-divine ‘Vidyādharas’, by which name they and their followers became known, Nami ruling in the south, and Vinami in the north.

Each of these two rulers was the lord of eight ‘Vidyādhara-

Besides these ‘vidyā’-groups, the ‘Āvasyaka-cūrmi’ and the ‘Subodbhika’ mention four individual ‘mahāvidyās’, viz., 1. Gaurī, 2. Gandhārī, 3. Rohinī, and 4. Prajñāpti. Haribhadra Sūri, obviously following the former text, mentions them with the exclusion of any other name.

Traces of the ‘Vidyādhara’-legend can be found in the Jain-āgama itself, where the two rows of ‘Vidyādhara-cities’ are repeatedly mentioned as adorning the slopes of the Vaitāḍhya, though details and names are not given.

Though it is not feasible restlessly to solve, with the help of the text-material available at present, the fascinating problem of the origin of the 16 ‘Vidyā-devīs’ and of their relationship with the ancient ‘vidyās’, as raised by Dr. Miss Helen Johnson, still thus much can be inferred from a comparison of the respective names that the first, second, ninth and tenth ‘Vidyā-devīs’ are identical with the four ‘mahāvidyās’ enumerated above, the two latter of whom again seem to have derived their names from the designations of the first and third ‘vidyā’-groups of ‘Vidyādhara’-land. Besides,
the names of two further ‘Vidyā-devīs’, viz., nos. 7 and 12, seem to have been derived from the names of the ‘vidyā’-groups nos.10 and 4 respectively. It is thus possible that each of the 16 ‘Vidyā-devīs’ may originally have been imagined as representing one of the 16 ‘vidyā-nikāyas’ of ‘Vidyadhara’-land, bearing either an individual name, or a generic name derived from that of her group, or perhaps both.

Incidentally, the names of all the sixteen ‘Vidyā-devīs’ find themselves again, without exception, in the list of the names of the ‘Śāsana-devīs’, some in that of Śvetāmbara, others in that of Digambara tradition, and some in both simultaneously, in such a way that 11 of the Śvetāmbara, and 13 of the Digambara Śāsana-devīs, 8 of them being common to both, appear to be in fact nothing but ‘Vidyā-devīs’, though some of the names slightly vary. The following synoptic table will make this clear:

<table>
<thead>
<tr>
<th>Vidyā-devī</th>
<th>Vidyādhara-vidyā</th>
<th>Śvetāmbara Śāsana-devī</th>
<th>Digambara Śāsana-devī</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rohitī</td>
<td>Mahāvidyā No. 3</td>
<td>.. ..</td>
<td>No. 2</td>
</tr>
<tr>
<td>2. Prajñāpati</td>
<td>Mahāvidyā No. 4</td>
<td>No. 15</td>
<td>No. 3</td>
</tr>
<tr>
<td>3. Vajraśrṅkhalā</td>
<td>.. ..</td>
<td>.. ..</td>
<td>No. 4</td>
</tr>
<tr>
<td>4. Vajrāṅkuṣa</td>
<td>.. ..</td>
<td>No. 14 ( Aṅkuṣa )</td>
<td>.. ..</td>
</tr>
<tr>
<td>5. Apratikrā</td>
<td>.. ..</td>
<td>No. 1</td>
<td>No.1 ( only Cakreśvarī )</td>
</tr>
<tr>
<td>or Cakreśvarī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Purusadattā</td>
<td>.. ..</td>
<td>No.20 ( only Naradattā )</td>
<td>No. 5 ( only Puruṣadatta )</td>
</tr>
<tr>
<td>or Naradattā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Kāli</td>
<td>Vidyā-nikāya</td>
<td>No. 4</td>
<td>No. 7 or 18</td>
</tr>
<tr>
<td></td>
<td>No. 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Mahākāli</td>
<td>.. ..</td>
<td>No. 5</td>
<td>No. 9</td>
</tr>
<tr>
<td>9. Gaurī</td>
<td>Mahāvidyā No. .. ..</td>
<td>No. 11</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 and Vidyā-nikāya No. 1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
10. Gandhārī Mahāvidyā No. 21 2 and Vidyā-nikāya No. 3
11. Sarvāstrā- Mahājvālā .... No. 8 ( Jvālā ) .... ....
12. Mānavi Vidyā-nikāya No. 11 No. 7 or 10
13. Vairoṭyā .... No. 19 No. 13
14. Acchuptā .... No. 20 .... ....
15. Mānasī .... .... .... No. 15
16. Mahāmānasī .... .... .... No. 16

B. C. Bhattacharya (1c. p. 164), who also noticed that there are “clear points of identity between Vidyā-devīs and Śāsana-devīs, not only regarding names, but also attributes, etc.”, has come to the conclusion that “the Vidyā-devīs in conception were modelled after the Yaksinīs”, and this “on the ground of the priority of the Yaksinīs as connected in mythology and ritual with the Tīrthāṅkaras”. It does not seem, however, that such a priority can be proved for the Śāsanadevīs as a class, leaving aside individual cases. I think, the above synopsis goes, on the contrary, strongly against this theory. For, the list of the Vidyā-devīs of the Śvetāmbaras (vide ‘Nirvāṇa-kalika’) exactly agrees with that of the Digambaras (vide ‘Pratiṣṭhā-sāra’) not only with regard to the names themselves, but also to their order (deviations being restricted to their attributes), while, on the other hand, the lists of the Śāsanadevīs (vide the same two works) differ from each other so strikingly both in names and order (not to speack of the attributes) that in fact only three out of the 24 can be recognized at first sight as mutual replica (viz., Nos. 1, 23 and 24). This leads to the conclusion that the common list of the Vidyā-devīs must go back to the time before the schizma of the Jaina-sangha into Digambaras and Śvetāmbaras had occurred, and that it has been handed down unaltered from generation to generation up to this day, while the lists of the names of the Śāsana-devīs,
as entities, developed separately in two different directions, incorporating, of course, single items, which represented a common heritage, such as the names of Śāsana-devīs, Nos. 1, 23 and 24, as well as those of the pertinent Vidyā-devīs, pointed out above. Significantly enough, even those eight Vidyā-devī-names which are common to the list of the 11 taken over by the Śvetāmbaras, and the 13 taken over by the Digambaras as Śāsana-devī-names, have been apportioned to different Tīrthankaras. This accounts for the fact that Vairoṭyā, the thirteenth Vidyā-devī, who alone interests us here, has become associated with the 13th Jīna in Digambara, but with the 19th in Śvetāmbara theology.

The name of the Vidyā-devī Vairoṭyā occurs in the forms of ‘Vairoṭyā’207 in Saṃskṛta and ‘Vairoṭi’208, as well as ‘Vairuṭṭā’209, in Prākrit sources. All the texts, so far as they give a description, agree in depicting her as holding a snake, or snakes, in one, or two respectively, of her four hands. The ‘Nīrvānakalika’ further describes her as ‘śyāma-varna’, and mounted on a Boa constrictor (‘ajagara-vāhana’), Sāgaracandra Sūri in his Śrī-Mantradhirāja-kalpa (st. 15)210 as ‘payodharābhā’ and mounted on a ‘vihaṅga-raja’, and the likewise Śvetāmbara ‘Ācāradinakara’ as ‘abhja-mudatāra-tuṣāra-gaurā’211 and seated on a lion (‘simhavāhana’), while according to the Digambara ‘Pratiṣṭhā-sāroddhāra’, she is ‘abhri-nilā’ or ‘haritā’212 and seated on a lion (‘simhāgā’).

It appears that Bappabhaṭṭi Sūri and Śobhana Muni refer to this Vidyā-devī when they eulogize a goddess ‘Vairoṭyā’ each in the fourth stanza of one of the stutis of their famous ‘Caturvirmśatikās’213 (Nos. 18 and 23 respectively), the former describing her as ‘śyāma’ and ‘nāgāstra-patra’ (i.e., ‘having snakes as weapon and vehicle’), and the latter as ‘śyāma-deha’, as ‘avīṣama-vaśabhṛdbhūṣaṇa’ (i.e., ‘having harmless snakes as ornaments’), and as ‘yātā...pārindra-rājam’ (i.e., ‘mounted on a king of pythons’).

The only serious discrepancy, viz., that re the mount, which according to some sources is a snake, according to others a lion, and
according to a third group, a Garuḍa, can easily be removed by the assumption that the archetypus, to which they all go back in the last instance, contained a word like ‘pārindra’, which may mean a snake as well as a lion, or like ‘vyāla’, which may denote any vicious animal and could refer to a snake as well as to some dangerous quadruped. ‘Vihāṅga-rāja’, the Garuḍa, may simply be a misread ‘bhujāṅga-rāja’. Since Vairoṭyā is anyhow equipped with the snake emblem, the idea that her mount was originally likewise a snake, does not seem to be a far-fetched conclusion. In any case, it means only a supplementary stroke of the brush to complete her picture as that of a doubtless snake-deity.

In this way, the similarity of the Vidyā-devī with the Digambara Śasana-devī of Vimalanātha of identical name, emblem and mount, is even more perfect than Bhattacharya assumes. As moreover, in the invocation quoted by that scholar, Vimalanātha’s Śasana-devī is actually addressed as a Vidyā-devī (‘Vairoṭī haritārcyate, om hrim Vidyā-devī’), no doubts can obviously be raised regarding their original identity. While thus the Digambaras apportioned this Vidyā-devī to Vimalanātha, without changing her original character, the Śvetāmbaras, when associating her with Mallinātha, allowed her snake attributes to fall into oblivion. The only link that still connects this Śvetāmbara goddess with her original home, the snake-world, is apparently the above-mentioned name of ‘Dharāṇa-priyā’ under which Hemacandra refers to her. Thus, this ‘kalikāla-sarvajña’ is once more vindicated as standing on the firm ground of a very old and original tradition, while the legend of the Prabhāvaka-carita re Vairoṭyā Devī’s direct association with Āryanandīla is proved to be nothing but a recent growth of devotional fiction.

The fact that the Vidyā-devī Vairoṭyā was indeed imagined to be the consort of Dharāṇa, the king of the snake-demons, is amply testified. Thus, Śobhana Muni gives her the epithet of ‘Ahināgryapati’. Sāgaracandra Sūrya calls her ‘Bhujagendra-patni’. Both these
epithets exactly correspond to the expression ‘Phan índra-kāntā’ of the hymn of Āryanandila, who moreover refers to her as ‘Dhara
ñoraga-daia’, and, even more explicitly, as ‘Dharaṇīnda-padhama-patti Vaiρuṭṭā nāma nāgiṇī vijjā’, which latter phrase, besides, clearly defines her as a ‘vidyā’, i.e., ‘Vidyā-devī’.

Yet since the honour of being Dharaṇendra’s favourite queen, is generally known to go to Padmāvatī, the Śāsana-devī of Pārśvanātha, and actual female counterpart of Dharaṇendra, the Śāsana-deva of that same Jina, the above epithets obviously bring Vairoṭyā into collision with Padmāvatī. The question may be raised as to whether both these names, Vairoṭyā and Padmāvatī, may not be synonyms for one and the same deity. This seems possible from a passage of the ‘Supāsanāha-carīya’216 (composed in V.S. 1199), which runs: ‘atthi supasiddha-vijjā-vijjāsāhagā-sahassa-naya-salanā māntā-saroraha-sarasī devi Padmāvatī nāma’, and clearly calls Padmāvatī a vidyā, i.e., Vidyā-devī. Padmāvatī is, in fact, the main goddess of Jaina tāntrīka literature. According to an old ‘Padmāvatī-stotra’217, she is the equivalent of the Śakti of Hindu tāntrīka lore, the Gaurī of the Śaivas, the Gāyatrī of the Vedāntins, the Prākti of the Sāṅkhya-vādins, the Tārā of the Buddhists, the Vajrā of the Kaulikas. From the name ‘Vajrā’ in its Prāktā form ‘Vaiṅrā’, and eventual derivatives, it seems to be but a small step to ‘Vairoṭyā’. The Pādalipta-carita of the Prabhāvaka-carīta moreover clearly states that the ‘Phan índra-kāntā Vairoṭyā’ was worshipped in a temple of Pārśvanātha at Kośalā as the ‘Śāsana-devī’, and Āryanandila’s hymn as well as the ‘Āryanandila-carīta’ of the Prabhāvaka-carīta agree in asserting that this Vairoṭyā favours the devotees of Pārśvanātha with her help.

That in spite of so much semblance of identity, both the names will have to be understood as designating two separate deities, is, however, suggested by the following two pieces of literary evidence:

1. a prayer formula (quoted by Professor H. R. Kapadia in
proof of their separateness ),\textsuperscript{218} in which Dharanendra is described as accompanied by both the goddesses (‘Vairotyā-Padmāvatī-devi-yuta’), and

2. the second stanza of Āryanandila’s hymn, where both are clearly referred to as separate individuals (‘Dharaṇoraga-daīā devī Paumāvāi ya Vairūṭṭā’).

If the Śvetāmbara poets eulogize Vairotyā as Dharana’s ‘agrya-patni’ and ‘padhama-patī’, this may be due to the idea that since Vairotyā is the Śāsanadevī of the 19th Jīna, she must naturally be senior to Padmāvatī, the Śāsanadevī of the 23rd (That, for the matter of that, she must also be senior to her husband by millions of years, is of no consequence, in view of the Jaina belief in the eternal youth of their deities).

The above expressions leave no doubt about the fact that anyhow Vairotyā is considered to be an ‘Agramahīśī’ of the Indra Dharaṇa of the Nāgakumāras. The same has been stated with regard to her co-wife Padmāvatī.\textsuperscript{219} Professor Kapadia, who has stressed this idea, has expressed his disappointment on not finding the name of either of these two queens in the list of the names of Dharanendra’s ‘Agramahīśīs’ given in the Sacred Books.\textsuperscript{220} Besides the Bhagavatī (Viyaḥapaṇṇatti), which he quotes (X.5, Sūtra 406), the Jñātā-dharma-kathāṅga (Nāyādhammakahāo) likewise (II.1) contains that list, which runs as under: (i) Aḷā or Ilā, (ii) Sakkā or Sukkā, (iii) Sakrā or Sadārā, (iv) Sodāmini, (v) Iṃdā, (vi) Ghaṇavijjuyā. To solve this difficulty, it might be assumed that either the names Vairotyā and Padmāvatī have developed from original epithets into proper names, or that those six names are not genuine proper names, but rather appellative nouns, designating the rank or ‘office’ of these six goddesses, the incumbents of which go on changing, just as is the case with the various ‘Indras’ of the Jaina Pantheon: the word ‘Indra’ being nothing but an office designation either.\textsuperscript{221}

Padmāvatī’s being referred to as a ‘Vidyā’ in the above passage, is nothing out of the ordinary in view of her being the
central figure of Jaina Tantra-Sāstra, and, as such, subject to the moods and whims of the ‘ārādhaka’, who considers it as his privilege to invest his ‘Śakti’ with whatever attributes his desire may drive at, not hesitating to address her as Lakṣmī, Ambikā, Tripurasundarī, Kālī, Čakreśvarī, Sarasvatī, or even Kuṇḍalini. Besides, ‘Padmāvatī’ may in fact originally have been a ‘Vidyā-devī’, i.e., one of the original Vidyādhara-vidyās.

On what basis the Prabhāvaka-carita (V, st. 11) mentions Vairoṭyā as the ‘Śāsana-devatā’ in Pārśvanātha’s temple, is not clear. The poet may have done so, thinking of her as one of the consorts of Dharaṇa, the Śāsanadeva, or he may have used the word ‘Śāsana-devatā’ not in the technical sense of ‘divine attendant on a particular Jina’, but in a more general sense of ‘divine devotee’.

Anyhow, the goddess which the poet of our present ‘Vīra-stuti’ invokes under the name of Vairoṭyā, is most decidedly the divinity whom later Śvetāmbara literature would define as the 13th ‘Vidyādevī’. Her martial qualities, suggested in her representations and descriptions by the sword and shield in two of her hands, are clerally expressed in the first two lines, while her character as a snake goddess is unambiguously represented by the writhing snakes with which our poet describes her as tying her matted locks.

The manuscript in which this stuti is handed down, belongs to Muni Śrī Nyāyasāgarajī (disciple of Paṇyāsa Śrī Candrasāgarā Gaṇi), with whose permission the stuti is published. It is a single leaf, containing 5 stutis in Samskṛta and Gujarati, without a colophon. Paper and ink are ordinary. The writing is in 17 lines of rather modern Devanāgarī. The manuscript appears to be at the utmost 100 years old. Our stuti is the first text, its end being marked by the legend “इति श्री जीर्तिसुलिखितः ११ र १२”. The wording is very faulty, necessitating various emendations, as the apparatus shows. To the best of my knowledge, the stuti has not been published before.

7. The Mahāvira-Stuti

This poem belongs to the same category of hymns as the
It proclaims to be a creation of Ācārya Jinapati Sūri, the 46th pontiff of the Kharatara Gaccha, whose name is contained in the last stanza, in a śleṣa characteristic of the former\textsuperscript{223}, and whose Guru, Ācārya Jinaçandira Sūri, is likewise alluded to, in the third stanza.

Jinapati Sūri\textsuperscript{224} was born in V.S. 1210, ordained in 1218, invested with Ācārya title in 1223, and died in 1277. He is known not only as an influential pontiff and the Guru of celebrities like Ācārya Jineśvara Sūri (his successor), Upādhyāya Jinapāla, Vacaka Suraprabha, Pūrṇabhadra Gaṇi and Sumati Gaṇi, but also as a hymnist and author of commentaries. The following works are from his hand:

( i ) \textit{Caturviniśati-Jina-stavana}, published,\textsuperscript{225}  
( ii ) \textit{Cintāmaṇi-Pārśvanātha-stava}, likewise published,\textsuperscript{226}  
( iii ) \textit{Antarikṣa-Pārśva-stava}, not found as yet,  
( iv ) \textit{Tīrthamālā}, likewise not found as yet,  
( v ) \textit{Vidhiprabodha-vādasthala (Prabodhodaya-vādasthala)}, available in manuscripts,\textsuperscript{227}  
( vi ) \textit{Bīhat-ṭīkā} to Jinavallabha’s \textit{Saṁghapaṭṭaka-prakaraṇa}, published,\textsuperscript{228}  
( vii ) \textit{Vivaraṇa} to Jineśvara Sūri’s \textit{Pañcaliṅgi}, published,\textsuperscript{229}  
and,  
( viii ) \textit{Mahāvīra-stuti}, published and mentioned for the first time in this volume.

The \textit{Mahāvīra-stuti} consists of four \textit{Mālinī} stanzas, the first of which eulogizes Mahāvīra, while the fourth invokes the ‘\textit{Yakṣa Sarvānu’}.

The name ‘Sarvānu’ looks like a sanskritization of Prākṛta ‘Savvāṇa’, which occurs in the ‘\textit{Vihāya-paṇṇati}’, the ‘\textit{Bhagavati}’ of the Jainas (\textit{Śatakam III, Uddeśa 7, Sūtra 168, p. 200}), in the description of the retinue of Vesamaṇa (Sanskṛta ‘\textit{Vaiśramana}’ or ‘Kubera’), one of the four Lokapālas\textsuperscript{230} or frontier-guard officers of
Śakra, the Indra of the southern part of the first Heaven ‘Saudharma’. There, ‘Savvāṇa’ is mentioned along with a number of other godlings, such as Maṇibhadra and Pūrnabhadra, known to belong to the ‘Yakṣa’ sub-class of the ‘Vyantaras’, one of the four categories of gods. According to that Sūtra, all those deities were favoured by Vesamaṇa as if they were his own offspring (‘ahāvaccābhinnāyā’, i.e., ‘yathāpatyābhijānjatāḥ’): a relationship which seems in order, the Yakṣas being genii of treasure, just as Vesamaṇa is the god of wealth.

This ‘Sarvānu’ may be identical with the ‘Yakṣa Sarvānubhūti’ whom Ācārya Bālacandra, Hemcandra’s notorious rather than famous, disciple, glorifies in the fourth stanza of his sparkingly beautiful stuti ‘Svātasya’, which forms part of the Pāṇḍika Pratikramaṇa-sūtra of the Tapā Gaccha. There, the Yakṣa is described as mounted on a ruttish elephant of cloud-clour with curved tusks and tingling bells, as granting the desires of the devotee, and as manifesting himself in any shape at will.

Our ‘Mahāvīra-stuti’ is preserved in the same manuscript, as the previous one, forming the second text, marked by the legend: “इति भागवीरस्तुतिः: ॥”

8. The Simandhara-Svāmi-Stavana

This hymn is addressed to the Tīrthaṅkara Simandhara, one of the twenty ‘Viharamaṇa’ (vide Introduction), who is believed to be wandering about at present in the portion ‘Puṣkaravara-Vijaya’ of Pūrvavideha, the eastern half of the distant world Mahāvideha, preaching the Jaina religion. As the hymn recalls to the reader’s mind, he is believed to have been born there in the city of Puṇḍara-rīkiṇī, during the interval between Kunthu, the 17th, and Ara, the 18th Tīrthaṅkaras of the last Caturvimsātikā of Bharata-kṣetra, i.e., uncountable years ago, to have abandoned his royal rank and possessions and become an ascetic in the interval between Muni Suvrata, the 20th, and Nami, the 21st Jinas, and to have subsequently attained the status of a Kevalin or omniscient saint (st. 16f.). He is
predestined to reach final salvation after a long activity as a *Tirthha-ñkara*, in a far remote future, viz., at the time when Udaya, the 7th Jina of the coming *Utsarpini* of *Bharata-kṣetra*, will have entered *Nirvāṇa*. The poet expresses his fervent desire that in his next incarnation, he may be reborn himself in *Mahāvidēha*, sit at the feet of the Lord Simandhara, and be allowed to listen to his sermons to bow to him, to sing his praise, and perhaps even to become a monk in the Lord’s retinue, and attain omniscience and subsequent salvation in a very near future (st. 14f).

To the reader who tries to define the language of the hymn, a number of conspicuously archaic-looking Prākṛta forms obtrude themselves at the first glance, such as e.g., *namira, vinḍa, varṇīya, payati, kitti, lakkhaṇa, vihāṃḍano, sattame, jiṇa, jhāṇa, dhanuha, jamma, micchatta, harisa, daṁsana, rajja, māhappa, khittammi, hiṃassa, dinassa, kunai, phirīṇa, tiriyattage*. Forms like *niḥi, mahura, savvahā, boharānikaro*, would brand it as ‘*Jaina-Prākṛta*’.

Other forms, however, are developed beyond the Prākṛta stage, showing clear characteristics of Gurjara Apabhramśa. Such forms are: nouns of the a-declension with *-au* in the Nominative singular masculine, as *divasau, lagau, jugau, phaliyau, miliyau*; with *-aha* in the General singular as *bijaha*; with *-i* in the Locative singular, as *sārī, sihari, gayaṇī, vasi*; nouns of the *i* - and *u* - declensions with *-i* and *-u* in the Nominative singular masculine, as *sāmi, taru, guru*; nouns of the *a* - and *i* - declensions with *-a*, *-i*, and *-i* in the Acc. singular, as *karuṇa, vāṇi, siri*; pronominal forms like *haum, mūm*, and *mū* in the First Person singular, and *turhaji* in the Second Person singular (with suffix of emphasis); verbal forms like *vīṇavaum, namaum, lagaum*, in the First Person singular Ind. Pres.; *thuṇaha do. in pl., rāsi, kari, tāri* in the Second Person singular Imperative; *nisuniso, paṇamiso, gāyaso, pāmiso*, in the First Person singular Future; *hoisii* in the Third Person singular Future; Absolutive like older *karavi, pariharavi*, and more recent *jodi, kari, suni*; as well as numerous endlingless case forms like *hiṇa, nayara, jasa, vayaṇa, nāma, rūva, poa.*
Some forms can even be recognized as bearing the stamp of rather a late stage of Gurjara Apabhraṃśa, if not of Gujarati. To this category belong the above-mentioned bijaha for older bijahu,\textsuperscript{234} thunaha for thunahu, and i-absolutiva like kari, jodi, besides chaum for acchaum (Modern Gujarati chum)\textsuperscript{235}, the Nominative singular neutre te, hiva\textsuperscript{236} (Sanskṛta adhuna, Modern Gujarati have),\textsuperscript{237} eha pari (corresponding to Sanskṛta etad + prakare, Modern Gujarati e + per),\textsuperscript{238} forms with final i changed to e\textsuperscript{239} as sampajjae, gajjae, dippae, viharae (all four verbs being used in the Parasmaipada only, in Prākṛta), and several cases of consonant aggregates being replaced by single consonants with or without lengthening of the preceding vowel,\textsuperscript{240} as lāgi, Prākṛta laggi, Sanskṛta lagna), tājiu (Prākṛta tajjiya, Sanskṛta tarjita), vinavaum (Prākṛta vinnavemi, Sanskṛta vijāpayāmi), at the side of lagauṃ, jugauṃ.

Forms like the latter ones are rare in, if not alien to, even later Apabhraṃśa, such as represented by the Apabhramśa portions of Somaprabha Sūrī’s Kumārapala-pratibodha\textsuperscript{241} (not to speak of the earlier Bhaviyasattakaha\textsuperscript{242} and the Harivarmaṇa-purāṇa by Dhanapāla, or of the Vasudevahāndi\textsuperscript{243} and characterize the earlier stages of Middle Gujarati rather than Apabhramśa, gaining more and more ground in Modern Gujarati.

All those phonological phenomena, it is true, cannot be ascribed with certainty to the poet himself, as for some of them (just as for occasional ‘ya-śrutī’), clerical influence might be responsible. Yet a number of them are testified as doubtlessly genuine by metre, rhyme, as well as by the persistency of their occurrence. On this basis, the language of the poem can safely be defined as being either very late Gaurjara Apabhramśa, or, with more probability, early Middle Gujarati.

The mixture of archaic and recent forms, the numerous tatsamas, such as nikara, tāta, sampūraka, durita, tāraka, nāyaka, papa, tāpāpaha, sādara, ṛddhikara, kathina, hatha, ghaṭa, lobha, rāga, bhoga, indra, pada, gati, mati, abhinava, mada, bodha, dāyaka,\textsuperscript{244} the
frequent ignoring of Sandhi-rules, even in compounds, such as in namira-sura-asura, sāra-upayāra, viṣaya-viṣama-amiya-bhara, nami-amūtam, all these peculiarities go to stamp the language of our hymn as true to type. So does the word alajayā (st. 20), if taken as a loan-word from Arabic-Persian, equivalent to Modern Gujarati alijahām, meaning ‘august’, and being here an attribute of the Jina.

Tadbhava-like, hybrid formations, such as padiyau, cađiyau, sāhaga, moaga, jagį, jaga-jantu, vaṇa-rāji, kammadī, samśiddhae, upayāra, jāgaramanā, haratāra, along with genuine Prākṛta forms such as mentioned above, as well as Sanskritisms, like mama, karavānī (for karavānī, first person singular imperative), dehī, gamī, obviously represent attempts of the poet to express himself in archaic style, in order to enhance the dignity and solemnness of his eulogy. Nominal and verbal forms in -o and -e (for -i and -u) may also fall under this category of phenomena, though, on the other hand, they may also be recent development, representing cases of ‘contracted svara-yugma’, so typical of Middle and Modern Gujarati.

The language of the interlinear commentary (‘Tabbā’) is far more developed, and can be defined as Modern Gujarati of rather an early type, to judge from formations like enī parim, dihāḍau (Modern Gujarati dahādo), mū and mūhanai (Modern Gujarati mane), atibhāgu (modern atibhāngyo), lāgau (modern lāgyo), lādhi (modern ladhī), hum gāyasum (modern hum gāīś), hum joyusu (modern hum joiś).

Out of the 21 stanzas of the present hymn, the first 20 are in a metre of twenty mātrās in each of its four lines with caesura after the tenth mātrā and paired end-rhyme: the metre which Hemacandra in his ‘Chandonusāsana’ (IV, 8; Vṛtti p. 32a) designates as ‘Avali’ (mātrās 6+4+4+4+2). The last stanza is in Harigītā, likewise with paired end-rhyme.

As regards his own identity, the poet says in st. 20: “कम्मकर
विणयपार जोड़ कर विनयवृं”, which passage the commentator explains in the following way: “हूँ ताहरद दास विनयपर हृदंत हाय जोड़ी वीनते करें”. According to this interpretation, the poet would have remained anonymous. The interpretation is, in itself, unobjectionable, especially since the expression ‘vinayaparu’ (here singular) is reflected by the similar ‘sadarapara’ (st. 7: there plural). Still, it appears likely that instead of ‘vinayaparu’, the archetypus read ‘Vīnaya-

puh’, and thus contained the actual name of the poet (with the Genitive singular ending -u, typical of Apabhramśa). Vīnayapahā, generally known by his Sanskritized name Vīnayaprabha Sūri, was a famous Jainācārya and poet of the very period to which our poem belongs, who composed in the very same language. He was a direct disciple of the well-known Saint and poet ‘Dādā’ Jinakuśala Sūri of the Kharatara Gaccha, was ordained as a monk in V.S. 1382 and raised to the rank of an Upādhyāya between V.S. 1394 and 1412. His famous ‘Gautama-Rāsa’, composed in V.S. 1412 at Cambay, is even now so popular that it forms part of the standing repertoire of recitation pieces of Śvetāmbara Sādhus and Sādhvis. Among his further creations are five hymns in honour of various Jinas, which are of approximately the same length (19-29 stanzas), and, to judge from the scanty specimena reproduced by Mr. Nahta, of the same linguistic and poetical qualities as our hymn. Not only thus much, but in his Mahāvīra-stavana of 24 stanzas, the same metre seems to have been used in which the 20 first stanzas of the former are composed. In depth of religious sentiment, gracefulness of diction, and melodiousness of flow, our hymn is not inferior to the Gautama-rāsa either.

It is, therefore, quite possible that our hymn may represent another creation of this poet, whose authorship of the Gautama-rāsa too was long unknown, owing to a similar mutilation of that part of the text which contained the name, till older manuscripts with a more authentic text were found, and the truth revealed with their help. In the present case, the conjectured ‘Vīnaya-pahā’ makes
smoother reading from the standpoint of the tonic qualities, and gives more aesthetic satisfaction from that of the train of ideas than the ‘vinayaparśu’ of our manuscript, by harmoniously gratifying the curiosity regarding the poet’s identity, which the words “कम्यकलिः ्जोड़ कर वीचवड़” i.e., “With folded hands, I, your servant .... pray”, arouse in the reader.

The manuscript from which this hymn is being published was kindly placed at my disposal by Upādhyāyāji Śrī Labdhimuniji of the Kharatara Gaccha, from the Bhaṅḍāra of the Śāntinātha Temple of Ujjain. It consists of six leaves of country paper (4/10), bearing on the margin the figures 3-8. Each leaf has four lines of bold ‘padimatrā’ Devanāgarī characters of archaic type, in which the hymn is recorded, with an interlinear commentary written above the text in smaller letters, all in black ink. The cyphers, colophons of the original hymn as well as of the text which preceded the latter, and of which only the final passage is preserved, and the vertical marginal lines are in red, the marginal lines being double, and the interstices filled with yellow pigment. The right and left margins moreover are decorated with multicoloured floral designs, considerably reduced by frequent handling, owing to which even the original marginal cyphers of paging have partially disappeared, being subsequently over-written by fresh ones. The yellow pigment used for corrections, has likewise become so much worn off by friction, and is so much faded that the corrected letters are clearly discernible below it. From all this it seems that the manuscript must be fairly old.

The first two leaves obviously contained the well-known and often published ‘Bharatesvara-sajjhangi’ (part of the Tapā Gaccha Liturgy), part of the last stanza of which appears on the top of the first leaf numbered as the third.252 Our hymn is the last text of the manuscript and bears the following colophon: “इति स्वामिन्धरस्वामिस्तवं ॥ समाख्यं ॥ छ इ॥”. The interlinear commentary has the colophon: “इति स्वामिन्धरस्वामिस्तवनाचूरि समाख्या ॥”. More than half of the
last page, left blank by the copyist, is filled with meaningless scribblings from later hands.

To the best of my knowledge, the hymn has never been printed nor cited before, nor does there seem to exist any further manuscript of the same.

References
2. Jaina-stotra-sandoha, I, p. 109 ( ‘Varāiammi’ must be corrected there to ‘Varāiammi’ ).
3. Singhī Jaina Series 13, p. 42, st. 27-28; the stanza is not located.
4. Uddeso 20 and 21 on p. 96ff. and p. 104ff. of H. Jacobi’s edition, published by the Jaina-dharma-prasāraka-sabhā, Bhavnagar; 1914 ( the work is believed to be composed at the beginning of the Christian era ).
5. Parvan VI, Sarga 7, st. 1 ff. ( edited by the J. D. P. S., Bhavnagar, 1903-13 ).
8. Sūtra 157, st. 13 ( p. 151 a ) : in the case of other Tīrthaṅkaras too, the generally followed tradition does not agree with this sūtra regarding the pre-existence names.
11. Here and in the following, this word is used in the ordinary sense of ‘place of pilgrimage’.
12. This is the popular explanation !
13. Some of the more important sources, also for the history of the Tīrtha are :
(a) Vādideva Śūri, *Syādvāda-ratnākara*, I.1, st. 2 (ed. by Motilal Ladhaji, Poona, V.S. 2153, composed V.S. 1181.
(b) Hemacandra Śūri, *Triṣaṣti-śalākāpuruṣa-carita*, IV, 7, st. 1 ff., composed V.S. 1216-29.
(c) Somaprabha Śūri, *Kumārapāla-pratibodha, Prastāva* V, Prakaraṇa 10, and (translated into Gujarati, Jaina Ātmānanda Sabhā, Bhavnagar, p. 436), composed V.S. 1241.
(d) Mahendra Śūri, Aṣṭottari-Tirthamālā-Caityavandana (ed. in *Vidhi-pakṣagacchasya Pañcapratikramaṇa Sūtrāṇi*, V.S. 1984, 56 ff.), composed V.S. ca. 1290.
(g) Merutunga Śūri, *Prabandha-cintāmani* (Singhī Jaina Series), para 146 and 187, p. 87 and p. 100 f., composed V.S. 1361.

Besides, most works dealing with Ambaḍa and with Teja-

14. According to most sources, this happened in the 7th of the above mentioned nine pre-existences of Muni Suvarata.

15. On this point, the several sources greatly differ from one another. According to Hemacandra, e.g., this death occurred in the same existence in which the stallion was the friend of the Lord.

16. The Prabhāvaka-carita has ‘2000 yojana’.

17. Hemacandra omits the Aśvamedha, relating that the stallion was the mount of King Jitāśatru of Broach, and mere chance took it into the Samavasaraṇa, and the Lord to Broach.

18. According to the Vividha-tīrtha-kalpa and the Upadeśa-prāsāda, the god decorated the temple with temple with statues of Muni Suvarata and of the horse.

19. The pre-existences of the bird are dwelt upon with great length in some sources.

20. ‘Namo Arihaṁtāṇam, namo Siddhāṇam, namo Āyariyāṇam, namo Uvajjhyāṇam, namo loe Savva-sāhūṇam! Eso Parīka-ṇamukkāro savvapavappanāsaṇo, marīgalāṇar ca savyesīṃ padhamam havaī marīgalam’.


22. This belief is particularly dwelt upon in the Prabhāvaka-carita.

23. Loc. cit. Adhikāra I, Upadeśa. 24, p. 23:

विनापि भावं विहितं: प्रणामो जिनेशु न स्यादपलं: कदापि ।
स दु:सुतं: श्रेपिवरस्य मीनोवत्यापि प्रबोध्ये यत् उद्दोऽपि ॥ ॥

as well as the following stanza quoted there:

तातदेशवश्वशादिश्रो नृभवे न तवं मयाराधितसः
तेनाह भवसागरे निषापितोश्चेष्टो भवतात: ॥
तत् आयस्व जिनेश्र भाषाशरण सर्वव्याप्तानि
मीनो मीनववाचमस्कृतिपरो जातिस्मृते: स्वर्यथो! ॥

24. Similar to the application of these names in the Prabhāvaka-
carita ( p. 42, st. 39; p. 43, st. 65 ) and the Vividha-tīrtha-kalpa ( p. 20, 1.31 ).

25. Vide the above note for bibliography.


27. Vide my article ‘Siddhasena Divākara and Vikramāditya’ in the English Vikramāditya Memorial Volume, published by the Gwalior State.


32. M. D. Desai, 1.1., paras. 312, 313, 300.


34. ‘Śrī-Pāsanāha-Cariyāri’, Sarṇādhaka Ācārya Mahārāja Śrī-vijaya-kumuda Sūri, Maṇi-vijaya-ganī-granthamālā, X. Ahmedabad, A.D. 1945; vide also M. D. Desai, 1, 1, para. 3-4.

35. Loc. cit., p. 503, st. 8 ( above ).

36. Strictly speaking, the word ‘irīḍaya’ (= Skr. ‘aṅḍaka’ ) denotes the central part of the pinnacle or ‘kalasa’ (= Skr. ‘kalaśa’ ) only, which latter expression, as we saw above, is used by Śrī-candra Sūri, Vide ‘Vāstusāra-prakaraṇa’ by Ṭhakkura Phelu, Jaipur, A.D. 1936; p. 139. Both the words are, however, used as synonym in colloquial modern Gujarati, as Muni Jayantavijaya kindly informs me. This seems to hold good in the present case too.

37. VI, st. 136 and XXII, st. 725-766.

38. regnal years V.S. 1199-1229.


40. Obtained by deducting 11,84,000, the number of years defining
the interval between Muni Suvrata’s and Mahavira’s Nirvana, and the number of years imagined to have elapsed from Mahavira’s Nirvana.

41. M. D. Desai, *Short History*, etc., para 383.
42. Para. 146.
43. Para. 81.
44. Vide infra.
47. Vide Buhler, 1.1., p. 90, note 67.
49. Vide Buhler, 1.1., p. 11.
52. M. D. Desai, 1.1., para. 483.
54. Published in ‘Hammīra-Mada-Mardana’, Gaekwad’s Oriental Series, X, p. 59 ff. vide also M. D. Desai, 1.1., paras, 528 and 552 and Winternitz, 1.1., II, p. 547.
55. Hammīra-Mada-Mardana, 1.1., p. 2, st. 5.
56. Vide supra.
57. M. D. Desai, para. 552.
58. L. 1., p. 136.
59. L. 1., Para. 127.
60. M. D. Desai, 1.1., para. 479 and note 393.
61. L. 1., para 172.
62. vide extract in G. O. S. X, App. p. II.
63. M. D. Desai, 1.1., para 565.


66. Vide ‘Epigraphica Indo-Moslemica’ by Dr. M. Nazim, p. 26, plate No. XIVb (for which reference I am indebted to the Qaziji).


68. Vide Jinaratna-Kośa.

69. This work is only mentioned in Muni Caturavijaya’s Introduction to ‘Jaina-stotra-sandoha’, II, p. 83. The same Muni, in his Introduction to Part II of the same publication, p. 74 wrongly ascribes to this Jñānasāgara Śūri’s ‘Vimalanātha-caritra’, which in reality is a work of Ratnasimha Śūri’s pupil of the same name, composed in V.S. 1517.

70. Published by Sha. Devakarana Mulaji, Bombay, V.S. 1966.

71. Published by the ‘Yaśovijaya-Jaina-Granthamāla’, 4, Vīra-Samvat 2437.

72. On being consulted by me the whereabouts of that ‘Muni Suvrata-Stava’, the learned Pandit of the Baroda Oriental Institute, Pt. Lalacandra Gandhi, kindly intimated this as his opinion.


76. M. D. Desai, loc. cit., para. 674.
78. Edited in part I of the Stotra-saṅgraha of the Yaśovijaya Jaina
Granthamālā (vide Appendix p. 18 of Jaina-stotra-sandoha, loc.
cit.).
80. Probably modern ‘Ādref’, a village in Gujarat with a Jaina Tem-
ple and Jaina population (between Bhoyani and Pansar, not far
from Ahmedabad): vide Muni Cāitravijaya, ‘Vihāradarśana’,
V.S. 1988, p. 84 f.
81. Vide ‘Pāṇasadaddhamaṇṇavo’ by Pandit Hargovind Das T.
Sheth, Calcutta, 1928, p. 400: ‘luteke eka jāti’. The Sanskrit word ‘caraṇa’ (only found with lexicographers) in the meaning
of ‘wagtail’, was of course not in the poet’s mind.
84. J. Ait. G. K. S., p. 115, p. 186-190; it is also mentioned by Muni
Caturavijaya, J. St. Sand., II, Introduction, p. 115, where, how-
ever, the poet’s Guru is quoted as ‘Dayāvardhana’.
86. J. G. K., III, p. 553.
89. loc. cit., p. 134, st. 131.
90. loc. cit., p. 146, st. 22 f.
91. loc. cit., p. 157.
92. loc. cit., p. 172.
96. Its colophon runs as follows (on fol. 12a): "संवत् १८४६ र जेषाप वद ९ शनिवार साक्षात्ती नारे सांतीनाथजी प्रसादात्त पो मोजीजा बाँकनाथ श्री कान्तलदेसे श्री श्री लिखात पो हसिभजय श्री श्री श्री".

97. XII. 3, p. 73: "श्री हेमविलहर कृत 'तेर काटीचायी सज्ज्या'."

98. Śrī- Bhaktāmarastotra-pādapārti-rūpasya Kāvyasaṅgrahasya Prathamō Viṁhāgah (Āgamodaya-Samiti), 1926, and 'Dvitiyo Viṁhāgah 1927'.


105. He was ordained in 1688 and died in 1743 (J. G. K., II, p. 20 ff.).


112. Venerable Upādhyāya Labdhimunijī, who commands my sincere admiration as a poet, a scholar, and before all as a true embodiment of the ancient ideal of Jaina sādhu-hood, has assured me that this tradition is handed down in his 'Sampradāya' as a historical fact, which is sufficient guarantee for its reliability.

113. So does the (probably Svopajñā) Tabā to Yaśovijaya’s 'Dravya Guṇa Paryāya Rāsa' (J. G. K., II, p. 30).

117. Vide M. B. Jhaveri, loc. cit., and J. St. Sand. I and II, where a number of texts of this type are published.
119. Vide J. St. Sand., both parts.
120. Vide J. St. Sand II, p. 27.
121. This definition is given in a list of ‘mantra-bījas’, contained on an ancient stray manuscript leaf in the possession of the Venerable Upādhyāya Labdhimunī.
124. Though ‘bliṁ’ is occasionally found in Jaina texts, still I have seen this explanation only in Upādhyāya Labdhimuni’s list referred to above.
125. M. B. Jhaveri, loc. cit., Texts, p. 20, 1.11.
129. Simhadvipa may stand for ‘Simhaladvīpa’, Ceylon, where an ancient place of Jaina worship is testified to have existed in the ‘Vividhatīrthakalpa’ ( loc. cit., p. 85 ), or for ‘Singhapura’, an ancient Jaina tīrtha near Jhelum mentioned by Hiuen Tsang ( Cunningnam, p. 142 ff.), and in V.T. I., p. 3, p. 85, p. 86.


132. In ancient texts, this place is referred to as ‘Sērīsa’ or ‘Sērīsayapura’ (vide V. T. K., p. 24, p. 25, and p. 106). It seems to have once been an important town. Vide also Muni Jñāna-vijaya, ‘Jaina Tīrthono Itihāsa’, p. 40 ff.


135. The importance of Mathura as an ancient Jaina centre has been revealed by excavations. Detailed references are found in the V. T. K. Vide also ‘Prācīna Tīrthamalā-Saṅgraha’, Introduction, p. 40.

136. For ancient references vide the V. T. K.; for further information : ‘Prācīna Tīrthamalā-Saṅgraha’, Introduction, p. 34.

137. Vide V. T. K. p. 61 ff., p. 86, etc.


139. The form ‘Devagiri’ is better known : cp. V. T. K., p. 44f.

140. Cp. the references given by M. D. Desai, ‘Short History’, Index, p. 994.

141. ‘Hastodipura’ is, according to the well-known specialist in the history of Jaina tīrthas, Muni Jayantavijaya, whom I consulted, identical with ‘Hastikunḍi’, an ancient Jaina tīrtha, the name of which occurs in inscriptions pertinent to a tīrtha now
known as ‘Rātā Mahāvīra’, situated in the jungles about 2 m. from Bijapur (the latter place being situated 8 m. south-east from the Railway Station Eranpura Road). In an inscription of V.S. 1345, this ‘Hastikundī’ is referred to as ‘Hathūḍī’ (Nāhar, ‘Jaina Inscriptions’, I, No. 897), which linguistically lends itself well as prototype for a demi-Sanskritic ‘Hastodi-pura’. The ‘Hastikunḍiya-gachha’ (Vijaya Dharma Sūri, ‘Prācīna-lekha-saṅgraha’, No. 43) seems to have derived its name from that place.

142. Cp. ‘Pāḍalipura’ etc., in V. T. K., p. 34, and ‘Paḍaligama’ in Aṣṭot., st. 82; vide also Prāc. Tīrth. Saṅgr., Introduction, p. 15. The form ‘Pāṭaliputra’ is better known.


144. In Aṣṭot., st. 59, this place is referred to as ‘Sivanayārī’. Vide also Prāc. Tīrth. Saṅgr., Introduction, p. 39. The modern place of the name of ‘Ahicchatta’ is situated near the E. I. Railway Station, Aonla, not far from Rampur (Distr. Bareilly).


146. Cp. V. T. K. p. 86, Aṣṭot., st. 89 (‘Napaya’).

147. Vide above, chapter on the ‘Tīrthankaras’.

148. Name of the 11th ring-continent, counted from Jambū-dvīpa, also of the ring-mountain traversing it. Being outside the ‘Manuṣyaloka’, its temples are built and attended only by divine and semi-divine beings (Sthānāṅga-sūtra, ‘Kuṇḍala’).

149. ‘Mānuṣa’ is an abbreviation for ‘Mannsoṭtara’ similar to the form ‘Maṇṇa’ used in the Aṣṭot., st. 25. Re the Mānnumoṭtara Mountain, vide chapter on the ‘Tīrthankaras’.

150. Name of the 13th ring-continent as well as of the ring-mountain traversing it. Its temples are divine (Sthānāṅga-Sūtra, IX: ‘Ruyaga’).

151. Mountain-range which traverses the Bharata-kṣetra from east
to west, parallel to its northern boundary, the Himavat (Tattv. III, p. 256).

152. Name of the 8th ring-world, famous for its splendid temples and the gorgeous religious festivals celebrated there by gods and genii. (Sthānāṅga-Sūtra IV, 3: ‘Nandīsara’)

153. According to V. T. K., p. 91, this much eulogized Semimythological sacred mountain (‘Aṭṭhāvaya’) is situated 12 yojana north of Ayodhya, and is identical with the Kailāśa, also called ‘Dhavalāgiri’, which, so this work states, can be seen from Ayodhya on clear, days, with its range of white summits.

154. ‘Gūḍara’ may be the same as ‘Guḍara-giri’, which is mentioned in the Aṣṭot., st. 83, as situated in ‘Parakara-deśa’, i.e., in Sindh, and as being sacred to Ādinātha.

155. Gajapada may be the same as ‘Gajāgrapada’ (‘Gayaagga- apaa’), a Jaina Tīrtha mentioned in Aṣṭot., St. 41 and 49 under this name and under the name of ‘Daśāṅkūta’ (‘Dasaṅṇa-kūḍa’). According to V.T.K., p.78, a ‘Daśaṅṇa-pavvaya’ was situated in Magadha near the Tīrtha ‘Koṭiśilā’. There is matter for research.

156. The V. T. K., p. 86 refers to a Jaina Tīrtha in the Vindhya-Mountains.

157. Modern ‘Set-Mahet’, or ‘Sahet-Mahet’, situated near the O.B. Railway Station Balrampur, represents the site of ancient ‘Śrāvasti’, as the former part of the name suggests (vide Prāc. Tīrth. Sañgr., Introduction, p. 36f). The V. T. K., p. 70, testifies that at the time of its composition (V.S. 1389), the old city of Śrāvasti (‘Śaṅvatthi’) was known as ‘Mahethi’.

158. ‘Rājadraha’ is an obvious equivalent of ‘Rājasāgara’, the name of the famous lake in Udaipur State, at the shore of which the ancient Jaina place of ‘Rājanagara’ was situated. Even now, the ruins of the latter exist, with the remains of a grand Tīrthaṅkara Temple, known as ‘Dayālaśāha kā Kilā’:

159. ‘Śrīnaga’ obviously stands for ‘Śrīparvata’, a name often mentioned in Jaina literature, as, e.g., V.T.K., p. 86 and p. 106. M. D. Desai, *Short History*, Para 524 locates it ‘near Conjecveram’. Nundo Lal De identifies Ancient ‘Śrīśaila or Śrīparvata’, 50 m. from the G. I. P. Railway Station Krishna.


161. Cp. Aśṭot., st. 100, where this sacred place is referred to as ‘Tāraṇagiri’.

162. Vide also V.T.K., p. 85. The modern place lies 40 m. from Andherī. It was once an important Jaina centre.

163. Ārāsana is a synonym of ‘Kumbhāriya’, once a flourishing city, much mentioned in Jaina literature. As a tīrtha, it is also referred to in Aśṭot., st. 102.

164. Vide also V.T.K., p. 12, p. 85, p. 83, etc. : Dvārakā was once a Jaina tīrtha, bound up with the History of the 22nd Jina Neminātha, contemporary and relative of Śrī-Kṛṣṇa. Cp. also M. D. Desai, loc. cit., para. 842.

165. This place is mentioned in the Aśṭot., st. 102 as ‘Kāsaddaha’, and in V.T.K., p. 85 as ‘Kāsahrada’.


167. This may be ‘Nimbūyāda’, a Jaina place mentioned in Meghavijaya’s ‘Pārśvanātha-nāmamāla’, st. 20 (Prāc. Tīrth. Saṅgr., p. 151), or ‘Nibedā Kalā’, mentioned in the ‘Tīrthāvali-pravāsa’ (No. 383) as possessing an old Jaina temple. Perhaps both names denote one and the same place.

168. Satyapura, mentioned in this form in the V. T. K., p. 4 and p. 86, and in the Prākṛta form ‘Sacecura’ in the Aśṭot., st. 85. This
is a very old place referred to already in the ‘Jagacintāmani-
caityavandana’ ( ascribed to Mahāvīra’s direct disciple
Gautama ) as sacred to Mahāvīra.

169. Vide Muni Jñānavijaya. ‘Jaina Tīrthono Itihāsa’, p. 5. The
place was founded by Kumārapāla’s Minister Vāgbhaṭa, the
ever brother of the above mentioned Amβaḍa, who restored
Śakunikā-vihāra.

170. This place is frequently mentioned in old works in varying
Rāḍadhaḍa’, ( etc. ), one of the oldest references being in
Aśṭot., st. 84. From an ancient inscription of V.S. 1209 ( M. D.
Desai, Short History, p. 261, note 294 ), it appears that this
place was part of the territory of King Ālhaṇa Deva, a vassal of
Kumārapāla of Gujarat. The learned Jainācārya Śrī Vijayen-
dra Sūrijī refers me to Epigraphica Indica IX, pp. 73-78 and
XI, p. 44 f. and p. 74 f., which were not available to me.

171. Vide also V. T. K., p. 86 and Aśṭot., st. 101, as well as M. D.
Desai, Short History, para. 496. Re the modern place, vide
Cāritra-vihāra, p. 155 and Tīrthaṇvali-pravāsa, No. 696.

172. From Aśṭot., st. 90 ( ‘Mevāḍa-desa-gāme .... .... Namdisama-
nāme, Sagarāḍala-mantī-kāriya-Jina-bhavane’ ), it appears that
this place was situated in Mevāḍa and contained a Jina Temple
built by the Minister ‘Sagarāḍāla’. Nothing further could be
ascertained.

Vide V. T. K., p. 86 Aśṭot., st. 97, and Muni Jayantavijaya,
‘Abu’. II, p. 245, Inscription 10-11, according to which refer-
ences, ‘Munḍasthala” was an old Jaina place.

174. Karakal has long since been ‘famous for the Jaina and
Buddhist Pilgrims’, according to Nundoo Lal De, p. 903; vide
also Tīrthaṇvali-pravāsa, No. 416.

175. Viz., ( a ) Bhavanavāsin, in the underworld, ( b ) Vyantara, in
the layer between the underworld and the world of men, ( c )
Jyotiṣka, in the lower strata of the atmosphere, and ( d )
Vaimānika, in layers above the latter in movable ‘vimānas’.


177. Hemacandra Sūri makes this expression clear by his explanation ‘Mālava-Kauṣikyādi-grāmarāga-yuktata’ in the Svopajñā-ṭikā to his ‘Abhidhāna-Cintāmani-Kośa’, I, st. 66.

178. Vide Introduction.


185. Nirvāṇakalikā, p. 36; Saptatiśata-sthāna-prakaraṇa, 1.1, Dwāra 109; Tīkā; Pravacanasāroddhāra, Tīkā, Dwāra 27; Hemacandra, Abhidhāna-cintāmani-kośa, I, 45, Tīkā.

186. Munisundara, Śāntikara-stavana, st. 1.


188. Pravacana-sāroddhāra, st. 376.

189. Pratiṣṭhā-saṅgṛaha, as quoted by Bhattacharya, 1.1., p. 139 vide also ‘Tiloyapaṇṇatti’, st. 939.

190. On what basis Bhattacharya, 1.1., mentions a ‘lion’, is not clear.


192. L. 1., p. 19 ff.; vide also Muni Kalyāṇavijaya’s remarks in his

193. L. 1., p. 28 f.


197. The word ‘Vidyā-devi’ does not mean ‘Goddess of Learning’ at all, as Bhattacharya (loc. cit., p. 163ff). translates it, but ‘divine personification of magic lore’. The ‘Goddess of Learning’ is the ‘Śruta-devi’ Sarasvatī.

198. The earliest references appear to be: with the Śvetāmbaras the ‘Nirvāṇakalikā’ of Pādalipta Sūrī, and with the Digambaras the ‘Pratiṣṭhā-sāra’ of Vasunandin.


203. These two vidyās are also mentioned in the *Sūtrakr̥tāṅga-Sūtra* (II, 2, Sūtra 30, p. 318).

204. *Jambūdvipa-prajñapti* IV; *Sthāṅga-sūtra* X, 3.

206. Small variances found in some individual texts, are not considered. The Arabic figures in the columns of the Śāsana-devīs denote the respective Tīrthāṅkara to whom the goddess concerned is attached.

207. Hemacandra, Abhidhānacintāmaṇi, II, st. 154; Nirvāṇakalikā, p. 38. Ācaradinakara, as quoted by Bhattacharya.

208. Pratiṣṭhā-sāroddhara, as quoted by Bhattacharya, p. 175.

209. Śāntikara-stava, loc. cit.


211. Here in the sense of ‘shining’ as in the expression ‘gaurāṅga’ as an epithet of Kṛṣṇa.

212. Here in the sense of ‘dark-blue’.

213. Edited by Professor H. R. Kapadia, Āgamodaya Samiti, Nos. 53 and 52.


215. Loc. cit, p. 175, note.

216. p. 131, st. 54.

217. ‘Comparative and Critical Study of Mantraśāstra’, Appendix V (p. 28), st. 20.


220. Edition of Śobhana’s Caturvīṁśatikā, 1.1., p. 278 f.

221. Thus, the ‘Dharaṇendra’ who presented Nami and Vinami with 48,000 Vidyās, during the life-time of the first Tīrthāṅkara, is of course assumed to be a different individual from the Śāsana-deva of the 23rd Tīrthāṅkara, for the latter Dharaṇendra’s soul was still incarnated in a snake when Pārśvanātha was Prince of Kāśi, and became incarnated as god only subsequently.

222. M. Bh. Jhaveri, i. c., p. 63 and p. 315.

227. Vide Jīnaratnakośa.
228. 1.1.
229. 1. 1.
230. Tattv. IV, 4 and commentaries.
234. 1.1., p. 279.
236. L. 1., p. 30; Keshavaram Shastri, p. 264.
238. Divatia, I, p. 129 ff; II, p. 28.
239. Divatia, II, p. 77.
241. V.S. 1241.
242. Pre-Hemacandra.
243. Probably earlier than 7th century (V.S.) vide M. D. Desai, Short History, para 203.
245. General tendency of Middle Gujarati, stabilised in the modern language.
247. The commentator takes the word as an equivalent of Prākṛta alajja, ‘shameless’, and connects it as an apposition with majha, ‘me’ (Dat. sg.), which however does not seem satisfactory.


249. From the stand-point of Saṃskṛta prosody, it would be ‘Matta’, but for some minute deviations.


251. नाहट्य, पृ. 60.

252. “उ अज्जवि विज्ञाज जासिं। जस पड़ो हिंदुमणे सयले। 13।। इति महात्म भद्रस्ती कुल समाप्तं। 1।।”
The Texts

(1) श्रीमुनिमुन्नतस्वामिस्तवनम्

श्रीज्ञानसागरसूरिकृतम्

श्रीकैवल्यावगमविदितारोषवस्तुस्वभावः

भावद्विषप्रमणथपदुं दोषिन्मुन्नतवाचम्।

भक्तिप्रस्तवविभुवननात सुन्तत श्रीजिनाहं

देवं स्तोष्ये भूगुपुरमहीमितिमौले भवनाम्।।

प्रज्ञात्वेदरेधिगतस्ततन्त्रकल्यादशाश्रयार्थार्थम्।

रीशांच्छके न कविवृत्तथे नैस्तु स्वतिं ते विधातुम्।।

माद्रसः कि निबिदाजिदिमा तद्विधाई स्वाल्पसम्बोधः

बालं: कि वा कलविति निजारात्तिश्वासत्योर्विभागम्।।

आदो भवे तवमभवे: शिवकेतुभूमी-शः

सुप्रतिष्णनगरे: सुपम्मे द्वितीये।

सौरधम्गोसवरपुरेशा कुबेरकस्तं

स्तम्भािृतीयः दिविम् देवतपुज्जोवभू:।।

श्रीवज्जकुण्डलनृपो नगरेिवजनिष्टः

पौराणिनामृथ च पत्मकल्पवासी।

श्रीवर्मभूपसिस्ववशस्मृतस्तु चम्पा-

स्वामी विमानमपराजितमागमस्तवम्।।

च्युतं ततो हरिकुले विपुजडवत्िरः

श्रीमत्सुपिप्रवन्दंशविशेषवकस्तवम्।।

पुष्यानं जामिनं च तव तेजुनिन्द्राः।।

आयुक्तिशिशुहुवननिवो वत्ससागरं सहस्त्रां

देहोच्छतं तत्र जिनपते विशाहं: कारुकाणि।।
आयध्यात्मिकता: श्यामवर्णानिरामो
राजत्व ते मनमतिवश्य कृपलस्वयं व्यधास्त्वम् । 6 ।।
उत्पूज्यत: पुराधनमहाराज्यराजस्वादि सवं
प्रत्र्य स्राग्ध्यतमानःपर्ययज्ञानशाली ।
हल्वा मोहायरिकुलबलं सारखादासापमि-
लोकारोकालकलनकुशालं कैवलं लेभिषे तथम् । 7 ।।
देहः स्वेदामलविविकलोउत्तरायुप: सुगन्धः
शास: पदेशस्वरपरमः प्रोज्वले मांसरत्के
चर्मक्षाणामविश्वमिहार्नारहीकृत्यं
चत्वारोष्मी लसदविशया जागनसते सहोत्यः । 8 ।।
देववाङ्ग मयं समवसरणं सांस्थिति: कोटिकोटे-
वाणी तिर्यङ्गरसुरसंदोपोधिददनप्रबिव: ।
अक्षयोत्तिरित्यं विमलं देव भामण्डलं ते
मौले: पृष्ठ स्फुरित जगतो बायमाश्रयकारि । 9 ।।
एकेक्स्या दिशा शतमित्रक्रोशमध्ये जनानां
न स्युर्मितिः विवनभद्या स्वयं चक्रोट्यभिति: ।
रुपक्रमायमहारमहावृहद्यूर्बोधीतिवें
स्वामिनु कर्मक्षायसमुदिता पुज्यमेकादशैते । 10 ।।
आकाशे ते सुचिरचमरश्रेणयो धर्मचक्रं
भास्वरस्तिहासनमुपमं पादपीठेन युक्तं ।
प्रोढ़छानायमुखमहकरतन्नवम्जोविड़िगः
न्यासे चारीकरनवपयोज्यानि दीप्रस्तिक्री । 11 ।।
चातुर्यं तरवरांततिन्योदुभवा कांटकाली
वृक्षोऽशोक: समवसृतिभूत्वापकस्तापहर्ता ।
उच्चवनें ध्यनिति गगने सर्वतो दुनुभीना-
मिष्टो वात: सकलशकुनि दक्षिणावर्त्वाचाः । 12 ।।
वर्ष गन्धरवसशस्मित्यायांनुकूलनः
अनूस्तेष्य: कुसुमनिचयः केसरेरामावृहः ।
पार्थेसे नवानिहितहद्या देवकोटीर्जनया-
देते विश्वेश्वर सुरकृता विशारदिहीक्षीना! । 13 ।।
पञ्चविन्द्यादितरगुणा। वाचि संस्कारवृत्तौः—
वात्यायामस्ते मनसि परमः कुष्ठपुदासीनभावः।
स्वामिन्द्रतन्त्राशाती बाहुसदात्क्षणानाः
सत्ताक्षानां वपुशि तु तथानन्त्यमाध्यन्तराणाम्।। 14।।
दीपीक्षानेह द्वारसमितिः खड्गयोऽपि: फल्गुनस्य
द्वारसमितिः च श्रावणेद्विषा नूर्णिनस्याम्।। 15।।
ज्येदं जाक्षाधिकारिणी जुनसंहिती मुक्तिलाभो नवम्या—
मासान्नविश्व्राप्तविपर्यये द्वृमूनि कल्याणकानि।। 16।।
आसर्ववायुः जिन ततुकाग्यात्र संस्कृते स्वप्पास्यनृ
संध्यातीतानां च युगपत्संशयानेकवाचा।
थर्म स्मात्य प्रभुवनगुरो पर्वद्वा ध्रुदशानामा—
मर्गान्या: हि: प्रतिदिनमहो विश्वपानुवहस्ते।। 17।।
मध्ये कौरण्टक्षनवना तत्र प्रतिस्थानातोऽया—
गत्याक्षस्य सपदि रजनी योजनानां तु षट्टिम्।।
यथे जोधूकतौकरं वोधपत्त्वा स्वमित्रं
स्वामिन्द्रू धर्मेन नानाविनिः काजीगमः स्वर्गलोकम्।। 18।।
तद्गतर्धाविरविचित्रते श्रीमदशाबोधे
तीथेश्चस्मस्तच्वरणयुगलीपाविते साधुवतम्।।
शुश्रूङ्गवै कट वन्दविलिका म्लेच्छाणांन विश्व
नि: शेषांहोहरणीपुराण श्रीनमस्तकारमनम्।। 19।।
मृत्य: साह्युस्युक्तकवशल: सिंहलेशस्य पुजी
बुध्या भूष्णोषि च भृगुपुरोभृत्कवशलमनमायुः।
भीता पापाकुशितजननितात्स्पष्टशया तरण्डे—
रेत्योद्धे जितगृहीती त्वत्त्वदर्शन्युपातम्।। 20।।
त्वत्त्वूजायां भृषसमवहिता ब्रह्मचर्यायिदिपुण्या—
न्यात्मानान्त्रुप्तसमवहिता पर्युपसिस्ताविदीया
किं कि दत्ते न सुखमतलों कल्पवत्त्वीय पुस्मात्।। 20।।
यदूध्यनस्य व्रहस्रवनालथो नानाग्राणिवागः
आश्रयं तत्तव न हि जगद्वोधधाविधिजिनेन्द्र।।
माम्मीनेन्द्रमजलधी कोई पि कर्मःनुभावा- 
ज्ञेनाकारः झमामि समालोकय बुद्धस्तु चिन्मुः ॥ ॥ २१ ॥

यहत्पूण्य पृथुतरन्दे सत्त्रतिनुबिर्म्
कर्मोपसरयत्वनयदलतोदामसेवावजनि ॥

कर्मोपत्केषितिविषतनेतनतकालात्यां
त्त्वामरां जिन पुनर्यं भाग्यलयो हि योः । ॥ ॥ २२ ॥

आजाया ते विमुखर्मनसं भूरिकरमवृत्तानः
भूवोरपि तं भवसि भविनां नाथ दृष्टोध्युषः ॥

आयुर्वेदी व्यफनयति कि रोगमुम जनानां
निरुर्सीनामवगणयतामुलकामैष्यजातामः ॥ ॥ २३ ॥

दु-खानन्त्यं तिरजगति मया योनिलक्षेपु सेहे
भाम भर्तम प्रतितमविशालति धर्म बिना ते ।

किं पाशय दृढतरस्ते दीर्घमध्वान्मपातः
स्थादध्वनः: कविविदपि सुखी शृणुपिपासाभिषूमः ॥ ॥ २४ ॥

मिथ्यात्वावैवैहुमध्ववायस्यास्यपुः: प्रमादः
संसारांत्न सुखक्षणः: काँक्षानां क्वापि ।

सङ्गायने न खलु नित्ये: कोशानि: क्षेत्रम्
शालिस्तम्भ रूचिकरणिश्चाणीसम्पतिमनः ॥ ॥ २५ ॥

मोक्षपाश्र्युषुदुदितं भावतो ये प्रत्यः
प्रत्याश्रणीयति भविनां निद्रृत्तिः तेषाम् ।

पारे पाथोनिधिगुरुतराच्छिण्डिबोहितमध्या-
सीना केचिन्धिगमिभुजनः स्युर्य गन्तु समर्थः ॥ ॥ २६ ॥

देवानाविनिखिलभविनां कर्मनाशिष्टविना-
सुपुष्यमध्वमस्यन्विषणिनां व्रजादिनीध्वस्यस्तेः ॥

स्वर्णानां भवति न हि किं वहियोगेर सदो- 
स्तोलीमानविश्चितिर्मि मलो मालिकः सवः एव ॥ ॥ २७ ॥

लब्धे धर्मे नवशिवागति आपृत्तमुस्तुरातः
कन्तिश्रुपुक्तर भविकनिवहः साम्पीयुषुष्टुः ।

गेहस्यान्तरथविति तिमिरकीर्णवस्तुपलमः
कि नो पुस्तां चिन्तसि सुखात्स्वर्तो दीपर्दीपे ॥ ॥ २८ ॥
अन्वेषणभवन्या: स्वमतनितता वर्षकोटितपोभि:
कितरथत्काया: शिवपदमुर्गं त्वदामाविनीता: ।
कि जात्यन्धा अभिमतपुर्णवेदील भवेयरु-
श्रीम्यन्तोश्च म्योभतितो देव जाह्नाबलेन ॥ 29 ॥
संसृत्यन्तप्रक्रियममनहातपनिवर्णितोतें:
शिरायायाः जनसमुदयं शासनं नावकीमां ।
नो लीलने किमु पशयतं शायदनलं पावसार्थं
नो केष्कोकामिंचरसरसं श्रीष्यभीषारतपता: ॥ 30 ॥
त्वत्यथादेकुलनयमे विश्वत्वप्रतिक्ते
स्फुर्जत्युष्म: परमतमाना भानिं नो लेशातोष्विय ।
तेजःपुर्णे प्रसरति दिवा भानवीयेरथवक मिये
दोतन्त्रन्तरदारणिवलयं श्रुत्यद्वियत्पत्ता: ॥ 31 ॥
रागद्वीणि विवजत इतो हनित काम: प्रकामं
मोहोल्यथ्य तुृदति सततं चैकतं: श्रुवन्नयम् ।
नायनज्वसिभुवनपते श्रीस्यीलोहयमष्ठा
त्वपादांज्ञा शरणममगम संक्षितानां शरणम् ॥ 32 ॥
पारावारोतिरपणनसे मानवा यानपारः
मार्गप्रसिद्धा अभिवृद्धिभूपारकं सार्थवाहम् ।
नानाचार्यचित्तमितवपु: प्राय कैलासिरांज
मोमुखं जिरस सा रा पेलियेरः तथा त्वाम् ॥ 33 ॥
स्वामन्दनतालबलनयं दुज्जगा बाजियत्कत:।
स्थाम्प्रौढा विकटसुभाट: स्तववादश्चिरामाः ।
भव्यं द्रम्यं कनकरजतं गृहिमणिस्मुक्ता-
राशिनं सुपत्त गत्मृते दुर्नितित्राणित्ते: ॥ 34 ॥
कामाध्यात: प्रवणमणसा विश्ववन्धान पारां-
श्र्यः वाचा विश्ववविकत्वा न स्तुतिष्टं गुणानाम् ।
पापं कर्म व्याचरत वलुषा पर्युपासित्तमा नो
ही जमोधविदात्तममगं देव दुर्दैवयोगात् ॥ 35 ॥
पुष्पेन्द्रकेवस्मसुपारस्मलैश्वरक्षेतुपपीणे:।
सत्सैवायः शुभकलगुणेविरितमूर्णपारः: ॥
कुर्वाणास्ते जगद्धिपतेर्वतनामप्रेद्वा
सर्वांशारहितमयो विद्वंबन्धा भवन्ति।।
प्रत्तीथ भवन्तिं मण्डकायमेऽधीमादि भावोध
tवत्तादाम्भोविरितमापतपाविविभावम्।।
तुषाराण्हें न इश्वरिषिण भवयमाखमां।।
तस्यापत्तं जन राजनाष्टिराहिराभिधानम्-
आत्मानाशितं लक्ष्ममात्रान्न संस्थेन दूरे।।
तुषारस्ततुपुरुषरिवादाहिष्ठिते सुप्रतिचे
चौरा: क्रोधा अयो विद्वते मोक्षावसिस्तः नो।।
धनयो लोके भुगुपुर्गतः कस्य पुन्यामोोपिः
रलापास्तान भवति विस्मौ प्रत्यः यः प्रसाते।।
उत्त्याय तच्छचरण्युगलोपासितस्वरुपकृत्य:-
श्रकाण: इस्व तृतति सफलं मानुषं जनम लक्ष्मम्।।
एवं राष्ट्रियसुवृत्तेनरागाल्ज्जाचूड़मणे
नूरो मुथजनोनिचाते भक्ति भक्तिस्वेनामाना।।
संसारमुखनिधिः विश्वो निरंतरी मज्जनामत्राणं
देव श्रीमुनिनमुनातोहर तपाकुपार मामान्तम्।।
(२) श्रीदेवकुलादिनाथस्तववनम्
श्रीसारोद्यगणिकृतम्
श्रीमन्तमादीश्रवरमात्रेण
स्तुवेप्रतामायानतसंविदम्।।
य: साप्रत्य देवकुलाश्र्मेः सत्ताः
हिताप्येक्षणैर्नार्द्धस्त्वम्यातः।।
न की०ती सम्प्रतिन्ह विदुषतायाः प्रकट्याम्
न चातुर्वा वाच्छा विषयवजसुखे न व्यस्तिता।।
प्रयुक्ते या स्तोत्रेऽर्जगद्धिपतेरव्यभवः
परं सर्वभीष्टधर्मनिपुणं नाथ सहजम्।।
विशो दायं दायं भवसुखमण्डीश्विवसुखं
प्रवत्से वातत्त्याशिख निजपवोपासस्त्रज्ञाम्।।
अन्तीतः नीरागस्तदयः विजयेः वास्तवस्मातः
न मादहुःश्च विरिसितमहो दैवत्तिमिद्म्।

तथा यौगः योगः निरुपमतपेयापविविधिः-
स्तवभाषाः वायुसित्वचयि स हि यथा कर्मभलहत्।

धरायाः: षट्कायाः: षडपः ध्रतवः: पाणविषयाः-
स्तवानयाः महामायाः पञ्चनुकु लधमेवमनम्।

प्रणिघन्नु: विन्ध्रीघन्नु: प्रबलारपूर्वारादिवमने:
श्रव्यच्छन्नन्तरायुप्रायदेहमोतोश्चिरोपतने।

अप्सारस्मेरस्मरायुपुर्वकारज्ञर्पुखा
रुजोर्जयोस्यैर्मैः प्रमणसि सपर्याणयंनिनाम्।

इतिम रागशेषः प्रसभदनवार्धः भवचने
प्रबोधते वाधाविव बहु मनो मे मृगमिव।

कुलालुकघ्नं नाथखिजगदनोपायणनक-
स्तवायां नो कस्मादवसि भवदेकाशिरिविद्म।

स्फुरनरू रागशीरो भवजलनिधी द्रेष्मकरो
महामोहारः जनिन्मृत्तिचलनहीनिचिनिचयाः।

भृत्यं सर्वं दुःखश्रद्धामभूतो परमतो
न च ज्ञात्वसतात मपदुणगत्यायपत तत्रै।

स्वयं निर्माणामी भृशामुभमभवमण्यसुमताः
तुद्यो विदेच्याः सहचरणशीला: प्रतिपद्म।

यथा स्युस्ते चिनत्या इत्व न हि वहिःश्चास्तदिव ते
तत्तस्व्य महृदूहवनमुभैयेशामपि कुरू।

त्रिलोक्यन्तरसदस्यारंचिनिचरिवतं राज्यमिन्तं
जन्तुवनात्स्तव्या ननु विद्धतात् मोहमहिमा।

न याक्षस्वायतः रिपुवकृततरोमूलविन्नो
हठामाक्रामशक्तिपि तव निर्मितमहिमा।

सुखापेक्षः: श्रीमन्तु वृषभ निकिलो दुःखविद्वन्तो
विमोक्षेऽदुःखेऽः प्रवक्ति सुधारानुपरमत।

सुसम्प्रस्तियोगात्सि भवलि तस्मादशि स तस्मादशि
कर्मविवेकान्तायान्त्र्याश्रयममे स्वपन्नेः।
पवित्रत्वं द्योग्नस्मरणविधिभिः संसृतिभवेनः
ध्नानायेत् कामेष्व प्रस्थगतराण्यान्तरतनोऽ
अवशयं नशयन्ति प्रश्रमजिनपैनासिः भविनाः
विषाबेगा वेगादिव पदुर्रेजज्ञुलिपेरः । ११ ।।
जगाच्छुव्यः साक्षात्व्रमसिः कमलोल्लासजनना-
दलाक्ष्योपप्रयथ्यक्षों भवभवतिरस्कारचतुरः ।
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यतोकु नूकले जलदेजखिल भवे-
दिलातलं मनुलशादलं न किम् । १३ ।।
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तवोपकरः सुभृत्विनंती: स्तुति-
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भवनमा ( १६ - १६ - १६ - १
- - - - ) नल्पविकलापकल्पना
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न रूप्ष्यसि तवं न च तुष्यसि स्वत-
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श्रीहेमविमलसूरिकृतम्

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पार्श्वप्रभु सतवयुगकपदे समस्ता-
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अत्यंवायितुपुणं परमेश्वरगे
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मन्यः क इच्छिति जनः सहसा श्रीहतुम्

मोहश्यादुभववत्रधरि नाथ मत्ति
मानातिगांस्तव गुणान हि चढ़कमीष्ट
प्राप्यभुतपरसंघरमभगानि
को वा तरीमुलममुनिधि भुजाभ्याम्

अभ्युद्योगस्मि तत् नाथ जागाशोषोपि
भक्तेरिता स्तुतिविभातुपहासदेवोपि
रागास्वातिकिमविविचन्त्य हरिं कुस्मि
नाथ्येति कि निजशिशों परिपालनार्थम्

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वे योगिनामिपि न याति गुणास्तवेशा
स्तोल्लु कथं चतुरता मम तान् समेतु।
यद्वा त एव खलु यान्तु चिदाश्रयं ना-
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आस्तामचिन्तयमहिमा जिन संस्तवस्ते
दूरेःस्तु दर्शनमयि प्रशामप्रस्यमू।
नाम्नाशिपि ते दुरितसनतिरतनमेति
सूर्याशुभिनमिव शार्वरमन्थकारमू। ८।।
हद्वितीये त्यपि विषो शाखितसत्त्वति
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आत्मा श्र्येष्ठिंमलतामिव शुक्तिसंज्ञा-
न्मुक्ताफलहुलिमुपैति ननूदबिन्दु। ९।।
मुच्यन्ति एव मनूजां सहसा जिनेन्द्र
तवत्सेवनादशुभकर्मभरेण भव्या।
तेषांच धाम शुचिसिंविलसत्त्वपास्य
पदाकरेषु जलमार्गितां विकारशाभाभि। १०।।
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यत्वां हवा परिवहंत्यथवांतरस्त्मू।
तवं तारस्वातं न चेन्महलोकस्यता का
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यस्मानं हरण्तृत्योगिपि हलप्रभावा-
स्तं मन्मयं क्षमयतो भवतोस्त्रन्यदेवम्।
कं सेवतेः ससितगत्वपयः प्रपीय
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विष्क्रृत्ये अप्यनुप्पमा खलु ते प्रजातो
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दुर्गोपसगीनिवहेन युगान्तवातः
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त्वद्रञ्जवेद्विककष्ठ्ववनावोऽधः
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यद्गद्दया सुमनस्मां न परो भवतः  
कश्चिमनो हरसति नाय भवान्तरेष्टि ॥ २२ ॥

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क्रीणां शतानि शतसो जनयन्ति पुजानू ॥ २३ ॥

श्यामं गच्छितोगीर्भमुख्यवलहेमरत:-  
सिहासनेनमर्गितस्थनवाम्बुवधाम् ।

त्वामीक्षते भविकान्तिकिर्णो वतस्तव:  
नान्यः शिवः शिवपवस्त्य मुनीन्द्र पत्नाः ॥ २४ ॥

उद्वच्छतात तव शिष्यतुस्त्वित्तम्भलेन  
भात्या वपु: परिवृत्त सुष्मां विभर्ति ।

लुभ्यत्वशोकिस्तलान्सलतानस्त्वत्त्वां  
ज्ञानस्वरूपमलं प्रवृत्ति सन्तः: ॥ २५ ॥

शो भो: प्रमादवधू भजध्यमन्यः  
कपिच्छिद्वं विभुमिति व्रजग्रजनौधाः ।

आमन्त्यत्वभद्रुनुभृतककरत्वं  
व्यक्ते त्वमेव भगवन् पुस्योतमोदसि फ ॥ २६ ॥

उद्योगितेषु भवता भुजनेषु नाथ  
भृद्धाधिकार इव तारकवच्छश्राङ्गः ।

शेषातप्रभुमिपततिश्चिन्तिनुत्विधते  
तुभ्यं नमो जिन भवोद्धिशोषणाय ॥ २७ ॥

स्वेन प्रपूरतिजगत्वपिण्डितेन  
क्षन्द्रायुससंद्र्यशसा मुणाराशिपूर्णः: ।

दोषेऽब्धनिलयर्गितेर्वेदिमूः  
स्पन्दान्तरेष्टि न कवाब्धिजितोष्टि ॥ २८ ॥

दिव्यवर्जेन जिन नमतिद्वशाधिपानां  
मुद्द्तते महामणिमधानपहाय मौलिन् ।
शोश्रय्यति क्रमयुगं तव तत्वतिष्कि-
मुच्छिरशोकतरसंश्चितमुन्मयूखम् ॥ २९ ॥

वें नाथ जन्मजलधेरवर्यथमूखोकरोपि
तीर्थक तार्यनिस संश्चितम्यलोकम् ॥

धामसिधं भविकहत्युतमोपह ते
तुज्जोग्यदिशिशिव सहस्सरमेषः ॥ ३० ॥

विशेषश्रेणिपि जनपालक दृग्यात्वं
कष्ट्वधानितुपेयेभिमतं श्रीतानाम् ॥

सिखासनं दृत्तिरुचा भवतेश राज-
त्युक्व्रैस्तं सुरिगिरिव शालकोम्भम् ॥ ३१ ॥

श्रीभारसमम्भुतनण्डासि रजापवि रेसा-
त्सारायाय जलमुचा प्रगलन्ति तज्ञत् ॥

आमतस्व स्मृतिवरेण भवेदृषः
प्रख्यापनयति नवं परमेश्वरतपम् ॥ ३२ ॥

वदनजूनिजयसनौभाष्यभ्रीखम्
भीतिचिथ्यदो जयति गौतम युक्तेवम् ॥

विश्वश्वरेषपि गृहस्तं भजतस्तावंहीं
उदार्यहेमनवपुर्जरुपुज्ञकानति ॥ ३३ ॥

ध्वस्तोध्वकेशविकृताकृतमत्यमुण्ड-
भूषाधनेनु गिरिशादिषु सा न हि श्रीः ॥

या तेजजनिय सविनुः किलवधः प्रकाशा-
स्तादृकुतो अहणस्य विकाशिनोपिपि ॥ ३४ ॥

धन्यास्त एव भुवनाधिप येई विस्मयं
लामर्चितमं विगलनमद्भिन्यगल्लम् ॥

व्यालं बलोकटमतीवशस्तिकाफः
दृष्टवा भवं भविति नो भवदाह्रितानाम् ॥ ३५ ॥

अशिमघारपववचारिनिघौ भुनीशा
चण्डालिलोकतजले विषयोमिरिशिः।

निर्याकोज्ज्ञाततिनिजक्रिययानसंस्थं
नाक्रामति क्रमयुगाचलसंस्थितं ते ॥ ३६ ॥

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नेमे व्यासम्पत्तिप्रसृतं दवाधिम्।
ज्ञालालिद्वधिगिर्विनं भयादं समेतं
त्वक्तिर्जीर्णजलं सम्यक्तवेर्षपम्।। 37 ॥

नूतनं न मोहलिमावृतलोचनेन
दृश्य प्रभो भवदुपासितवशाजनोऽयम्।। 1
भीमद्विज्ञटनयुतामुनि भुजानं
रक्तेक्षणं समदकामोकलकण्ठीलम्।। 38 ॥

आकर्षितोऽपि महितोऽपि निरीक्षितोऽपि
श्राता जिन त्वमसि यतस्मे रिपूणाम्।। 1

सेना गजाध्युगोऽभिनिविभाृषणापि
त्वल्लक्तिनास्ततं इवाशु मिदामुपैति।। 39 ॥

तव नाथ दुःखिन्नवत्सल हे शारणे
श्रक्तिः संस्मृतिपरा विचलनखनेः।। 1

युद्दहोऽखिन्नजागतीमेवे जयश्रीं
त्वत्पादपञ्जजनाश्रयिणो लभन्ते।। 40 ॥

निःसंख्यासारसारणं शारणं शारणं- श्रीमं प्रपद्य मृगपस्य शरत्रखस्य।। 1
हेलाविनिर्दशितकुलभिज्ञस् सत्वा-
श्रासं विहाय भवतः स्मरणादू व्रजन्ति।। 41 ॥

देवेन्द्रवन्य विदितारहस्यसुसार
त्वरक्षितस्य इगितसं जीवितसंशयाप्ताः।। 1
काशक्रयज्ञरजस्तीर्णरुक्कं प्रतपताः
मार्यं भवन्ति मकरधर्मज्ञतुलयपुष्पाः।। 42 ॥

यद्वस्ते नाथ भवविशिष्टरोहाणां-
गतं षडहितुलितं सुधियं तदाशु।। 1
मोक्षं भजन्ति निबिर्धिन निगर्हितनिब्ध्रा
आपादकण्ठमुद्रुश्रुतर्वेषिताः।। 43 ॥

इत्यं समाहिताधिथ्यो विधवविज्ञनेनेः
मतेभवायनसनागरणप्रक्षाणोत्या।। 1
रूपमवेदनमियक्ष गलनि तस्य
यस्तावकं स्तवमिं भतिमानजीते || 44 ||
भव्याजिज्ञकुमुदचन्दननिमप्रभावः
भोगीन्द्रभोगिलनान्धिनि पार्श्वदेव ||
यस्त्रां नवीति वरकाणपुराणिपांकः
तं मान्यत्रपवशा समुपैति लक्ष्मी: || 45 ||
एवं जिनेश मुनिसुदरवर्षजाली-
संसेव्य हेमविमलस्तुतसदुप्रणालिध ||
आशालता: सफलयेर्षरकाणानथ
श्रीपार्थे मे विमलधर्मशुभप्रभावान् || 46 ||

(4) श्रीश्रेष्ठकश्वरपर्ष्मक्ष्मुARGT-स्तोत्रम्
श्रीनयविमलकृतम्

एन्द्रश्रेणिनात्वंत्सनिकराजियुभुसंकाला-
ज्योतिर्लक्षदातिलखरीशरीलायितं पावित्रम् ||
व्यत्तातुपरिज्ञातसुभावं भावति प्रभावार्जितम्
श्रीश्रेष्ठरिपार्थनाथजिनिनं श्रेयस्करं संस्तुवे || 1 ||

यत्रामाधिनमवेदात्मुिमधुधारायायाराधः
कल्याणविलिवत्तरी कल्याति प्रस्फूर्तरति सान्नदत्राय ||
भव्यानं भवदीपयादयुगलोपातिन्सत्केरजुष्वा
श्रीश्रेष्ठकश्वरपर्ष्मनाथजिनिनं श्रेयस्करं संस्तुवे || 2 ||

नदुवातत्सान्तिकविचारभार्तुनिनां नीयोकरिदिद्यते
मुकृदुष्ट्यशेतन तेन कमदेनानिश्चूर्तकर्मणा: ||

सप्त जुट्यस्तिणस्फटाडणियाशिलप्रक्रमाभ्योहः
तं श्रीश्रेष्ठकश्वरपर्ष्मनाथजिनिनं श्रेयस्करं संस्तुवे || 3 ||

दुर्धानिधिकावाक्यकिन्तप्रकोष्ठप्रभावे मह-
स्थिमनुः कालकारितो कलियोऽश्यतं कल्याणकालिनः ||

जान्मचार्यशोभिरमगमलयोदूताभिः सौरभं
न श्रीश्रेष्ठकश्वरपर्ष्मनाथजिनिनं श्रेयस्करं संश्वुवे || 4 ||

श्रीमद्वाकाव्याधानताननसं भव्यात्मनं भाविनां
यत्रामापि पिपरि पुण्यजनिनान् कामाभ्योभीष्टकान् ||
विश्वाशापरिपूर्णाय किमिन विश्वागत स्वस्ततः
तं श्रीशाहेश्वरपार्श्वनाथजिनं श्रेयस्करं संस्तुवे ॥ 5 ॥
श्रीमत्कास्यविलकनानम् करे स्फूटजन्मा साहित्यः
सम्प्राप्ता दुर्सवामशेषाविनुतसृप्रमथितिः पुनः ॥
सज्जाता परमा रमा सहचरी सौंख्य सदालितिः
श्रीमच्छंदापुराणिनाथ जिनप श्रीदभावाब्दुत ॥ 6 ॥
श्रीपामुनासंगो नतमारनश्रेणिप्रयुक्तादो
ध्वस्ताशोवदस्तमोभवसः कर्मदुः मुदुगः ॥
लोकोपतकः स्मरजवहः सौंख्युदाराधरो
दयादूभृतिप्रमोदनिवः त्वामामप्रकाशरः ॥ 7 ॥
नष्ट दुष्टकप्रमीषिककरितं यथानिः क्रोधमानान्
प्रोद्यमयमादायदिकचदुलतरकिंतः ऋसुपृथि ॥
भग्नं पातकजातशाखिनिवहैरापचिच्छा सर्वितिः
दृष्टेः भस्मः भवदीयदर्नमहादाये दयामुखः ॥ 8 ॥
ऐव्वारादिमेत्रसाध्यानमेः ओकारहीकारयुइ
भागवीससमन्निः विसहरसपौतिज्ञातस्वलेषिः ॥
अहं श्रीमिभूषगपांकलितशैलोवक्षारो
भूयास्त्रीयरणेणस्ववितपदः पार्श्वप्रमुखसिंथः ॥ 9 ॥
ओव्वऽप्रग्रितवाददत्तरस्तुः हीकारसारशिः
पदाबत्य-नमोऽस्तु-स्फूटहनवहता-रक्ष-रक्षिता युकः ॥
क्ली श्रीं ब्रह्म हस्तो त्रिपतितितसंभ सत्यान्तःतः
प्रोद्यमानग्रापात्यान्वितेशादकारस्वक्रप्रभाचः ॥ 10 ॥
ये जानन्ति जपनि सततमानिर्धयानि मन्नदिकं
तेष्या सांसारवलक्षिः कृतकलानिता जायते सम्पुष्कीना ॥
सप्तान्तः गाज़नीराकृतिविशाद्याराशिरुज्ञम प्रतेषमः
ल्लोके सम्पूर्णकामोदमितागुणनिरस्तः शैवालम्बते ते ॥ 11 ॥
कृत्वालीके च वामेतशुमुचुर्गुले नामिदेशे च वक्वे
शास्ते हस्तधडः वा द्विधिषेकं मूर्त्ति संस्त्यापित्तः ॥
पार्श्व शाहेराधराखं सुप्रततरकणि ये जपनीह शक्षे
ते महा यान्ति सिद्धि तनुसृपसिता द्यिनादेस्ते सदवचः ॥ 12 ॥
दुर्धान्तिनुमखण्डक्षणनखटो दुर्दम्यननाबलः
श्रीधीराधिमलप्रवोधकमलप्रतिमिन्दनाज्ज्वलः ।
सद्यानप्रबलानवानसुलज्वालालवलीधूपलो
ध्वस्ताशोशखः चलिकृतमलः सिद्धवज्जनाकमलः ॥ १३ ॥
मूर्तिन स्फारणफणी-नग्नजगतिलोकः शक्तिकमकन्दलः
सम्मशानजयमवाहपयससा प्रकाशितकममतः ।
चैर्यस्वर्जनः सुसाधितकलो वैदिकप्रवार्गलो
दलालाधिपः पुनातु भूवनं पांशो घनश्यामलः ॥ १४ ॥
पार्श्व लत्यादप्राप्तनकोतो सत्केतकीनां वने
तीक्षैैकदक्षक्षेकैैक सततं विध्यति येवां कराः ।
तेषां चारुपतिश्वरेन भविनां चक्रत्वशरक्षियः
स्वास्वतीयत्वा चलतवहिता भवेयं भजने प्रभो ॥ १५ ॥
सापल्यं जनुषो ममाध्य सुनरं जातं प्रशस्यो दिनः
र्लाध्यं जीवितमध्य हदसमलश्रयानयं स क्षणः ।
जाता कृत्यकृतार्थिनी बहुसला सा धारिका कारिका
सौख्यस्यैव यदीश शर्मकृदिवं त्वदर्शनं प्रपितमू ॥ १६ ॥
लोला लत्तुलितलोलुप्य तव गृहाग्रामायते मे श्रूति-
निन्तं लद्दद्यनाबलेकनजुष्मी स्वामिनौ पुनेश्वर्णी ।
श्रीर्ष तत्त्वमण्डनं तव विभो ध्यानेकतानं मनो
जातं तन्मय सवैवेश शुभकृदातायायं तवनयः ॥ १७ ॥
शास्त्र तद्दृष्टनचक्रकालज्जत्थेः पारं न यानि प्रभो
आत्मीयोत्कदयुक्तकः चूक्ततत्ततुतेनः यामि पारं पुनः ।
तस्माद्वै तथा विधेहि भगवन् प्रपोमि पारं तयोः
सम्बन्धेन विधाय भव्यकर्णं कारणायपाते मय्य ॥ १८ ॥
श्रीखण्डागुप्तमधुसूदनवासनवहेः कप्र्यूपृपृस्तयथा
कार्मीकर्मसारन्त्रचाचन्त्रविहितेः सद्यानशाश्यानं ।
स्वामिस्तवप्रेमामलं गतमलं येत्तज्ज्विति चर्चिचरणः
लोके लोकितत्त्वस्तवासहितासतेतवर्ष्णीयः सदा ॥ १९ ॥
विश्वस्ववं भुद्रेउंससं भूपतिरूपं श्रीमस्करः शाङ्करः
धाता सत्यमहात्मी शत्थति कालारुरुस्तथा ॥
(5) श्रीतीर्थमालाचैत्यवन्दनम्
श्रीजगत्यायरवतात्मिश्रिते दृष्टे भृगोः पतने
सितहर्षपथनेतरमंजलपुरे चाज्जाहे श्रीपुरे ।
कोडीनारकमजिताहद्धपुरे श्रीमण्डपे चाबुदे
जीरसालिम्बलसदिर्यारकनगे श्रीरसशालेखरे ।। 1 ।।
चम्पनेश्वरस्वर्गमकिमशुरायोध्याप्रतिष्ठानके
वन्दे स्वार्किरी तथा सुरारी श्रीदेवकिर्तने ।
हस्तोद्वीपप्रांतलादशापुरे चारुपपार्शारे
वन्दे श्री करणावलीशिवपुरे नागद्रे नानके ।। 2 ।।
मेरी कुण्डलभानुधे च रूचे कैतान्तनन्दीक्षरे
वन्देभ्यारुपदमुंडरे गजपदे सम्मतशैलामिधे ।
विन्यस्त्यम्बनशीर्मृगीपुरगे राजद्रेश्च श्रीनगे
कुन्तीपल्लिविहारसारणगे सौपारकारास्यो ।। 3 ।।
द्वारास्थिकरे गढे महुगिरी श्रीजीरिचवे तथा
थाराप्पुरे च वासिधरे कास्त्रे च चेष्ट्रे ।
श्रीतेजलविहारनिम्बरके चन्द्रे च दर्मावते
वन्दे सत्यपुरे च बाहुपुरे राजद्रे वायदे ।। 4 ।।
वन्दे नन्दस्ये समीधवलके महाभद्रमुण्डस्थले
मोहेद्रे दधिपद्धकल्पुरे श्रामाधिचैत्यालये ।
ज्योतिर्वन्तरकल्पवासिनिले भोमेशु वा भृतेले
ते सर्वविभ महे शाख्ततेतरजिनामुः कुर्विन्तु वो महलम् ।। 5 ।।
(6) वीर-स्तुति:
पापाधारानिधारा धम धम धगसा सागसा सारिगापारा
सागारानिधारा निगरम सरिगा पापगा सारिधारा।
इत्यं ज्ञादितस्य करणलयतं सतकलाभिषेक समेत
संगीत यस्य देवानिहितमितिशुभं पापकसो वर्धमानः।।

(7) महावीर-स्तुति:
श्रीजीनपतिसूरिकृता
मदनदहननीरं क्रोधोद्वैककीर्ति
मद्वजलदसमिरं दम्मथभूषेदसीरम्।।
जलविदिकुहगीरं लब्धस्तारभिभिरं
कनककृष्णिशारं श्रीजीनं नौमी वीरम्।।
हताविषयविकारः कर्मवल्लिकुटारः
नतसुकोवारः शापसंसारपारः।।
सुखमुलुमुद्दारसीरिय्या लोकसारः
ददतु शिवस्यवृक्षेण तत्तत्तारः।।
जणत् सुरसुरेन्द्रं ध्वस्तसमोहिनिन्
सुगुणमणिसमुद्रं यत्त्रायायर्हृदं

नमत् विहितमदं सत्यप्रेमादारं
कुमतकमलचन्द्रं शासनं जैनचन्द्रं

जिनपतिनतद्दः पलुष्मिष्यात्ववृक्षः
प्रणतविहितकः स्मरयपोपमाहः

नियतकुशालपकः सदरोपावलः
प्रवचनकृतादः सोःस्तु सर्वानुष्ठः

( 8 ) श्रीसीमन्द्रस्त् वाभामिस्तवनम्

नमिर-सुर-असुर-नर-विन्द-वन्दिय-पयः
रयणकर-कर-निकर-कितिवर-पूरियः

पञ्चसय-धनुष-परिमण-परिमणिंगम्
शुङ्ग भट्ठीव सीमस्तरं स्वामियं

मेहांगेरि-सिहरि धय-बन्धणं जो कुणाधः
गयं तारा गणाव वेलुआ-कण मिणाह

चरम-सायर-जले लहरं-माला मुणाध
सोंबि नहु सामि तुह सम्बहा गुण श्रुणाध

तहवि जिण-नाह नि य जम्म सफली-कए
विमल-सुह-झाण-सन्प्याण-ससि सद्दा

असुह-दल-कम्म-मल-पंडल-निनासणं
तात करवाणं तुह सम्बवं बहुगुणं

मोह-भर-बहुल-जल-पूर-सम्पूर्विए
विषय-घण-कम्म-वणारजि-संराजिए

भव-जललहि-पञ्जिण निवइत-जनू-कए
सामि सीमांश्रो पोष जिम सोहए

तेक-भर-भरिङ-दिसि-विदिसि-गयणाः
फल-मिच्छत-तम-तिमि-विदंसणो

भविता-जण-कम्म-वणांसंद-बोहंकरो
सामि सीमांश्रो दिण्याए दिण्याओ
सुजण-मण-नयण-आणन्द-सम्पूरकं
    दुरित-हरतार तारक मुणि-नावंकं ।
सयल-जग-जन्तु-भव-पाप-तापापहं
    नमउ सीमन्थरं चन्द्र-सोहावं ह । 6 ।।
सुर-भवंगि गणणि पायळि भूमण्डले
    नयरि पूरि नीरनिहि मेरू-पञ्चथ-कुले ।
देव-देवी-गण्णा नारि-नर-कित्रा
    तुझ जस नाह गायोलि सादर-परा । 7 ।।
नान-गुणि ज्ञान-गुणि चरण-गुणि मोहिया
    सार-उवायार-सम्भार-संसोहिहा ।
रयणि दिणि हरिस-वसि सुत जागरणणा
    तात तुह नाम ज्ञानि तिहुरण-अणा । 8 ।।
सिद्धिकर रिद्धिकर बुधिकर सड्कर
    विषय-विष-अभिय-भर साभि सीमन्थर ।
पुत्र-भव-विहिः-वर-पुत्र-वथ-पामिहा
    रायि हिव भूर-भव-भमण मू सामिहा । 9 ।।
कम्म-भर-भार-संसार-अहंगाँउ
    घणां फिरिण जिण पाय तुह लगाउ ।
मज्झ हीणसस दीणसस सिव गाणिया
    करवि करण-रसं सार करि सामिहा । 10 ।।
कठिण हठ धाय तिरीतापो तालिजः
    नरय-गइ करण विलवन्त नहू लाजिह ।
मणु-भै हीण पर-कम्म-वसि चकियुइ
    लागि तुह चरणि आणन्दि हव चणियुइ । 11 ।।
केवि तुह दंसने देव सिव साहगा
    केवि वाणि सुणी चरणि भव-मोहगा ।
भरह-खितमि हठं ज्ञापि छठं लगाउ
    देहि आलम्बण नाह जइ जुगाउ । 12 ।।
क्षण ते नयर जहि साभि सीमन्थरो
    विहराए भविह-जण-सच्च-संस्यहरो ।
काम-घट देव-मणि देव-तर फलियड
तीह घरी जीह राहि सामि तउं मिलियड ॥ १३ ॥

कर-जुआल जोडि करि वयण तू निसुणिसो
बाल जिम हेल देड पाय तुह पणमिसो ।

महुर सरि तुह गुण-गहण हउं गायसो
निज-नयणि रुख रोंचिच जोइसो ॥ १४ ॥

तुह पासि हिँठ चरण परिपालिसो
हणिह कम्पाणि केवल-सिरि पामिसो ।

तुह जीपु निअव-कर सिरसि संदिविसउ
सोि कईआि मूं होइसिङ दिवसउ ॥ १५ ॥

भरह-खितामि सिरि-कुन्य-अर-अन्तरे
जम्म पुंडरिगणि विजय पुक्खलवरे ।
मुणिसुवि-तित्य-नमि-अन्तरः इह जया
रज्ज-सिरि परिहाभि गणिह संजम तया ॥ १६ ॥

हणिय कम्पाणि लघु लघु केवल-सिरि
वेहि मे दंशां नाह कहुणा करी ।
भाविए उदय जिणि सतमे सिव गए
बहूब-कालेण सिद्धि गामि सामिए ॥ १७ ॥

मोह-भर मान-भर लोभ-भर भरियउ
गण-भर दम्भ-भर कम-भर पूरिव ।
एह परि भरह-खितामि मूं सामिह
सार करि सार करि सार करि (तारि) गोसामिह ॥ १८ ॥

भोग-पद राज-पद नान-पद सम्पदां
चबिक-पद इन्द्र-पद जाव परमं पदम् ।
तुझ क्षी भस्ती सब्यं पि सम्पजीए
एह माह्यु तुह सयूल जिणि गजजए ॥ १९ ॥

तुम्हजि गति तुम्हजि मति तुम्हजि मम जीवनम्
तल तउं परम गुनु कम्म-मल-पावनम् ।
कम्मकरू विणय-परू जोड़ि कर वीनवंद
देहि मे दंसणं अलजया अभिनवं ॥ २० ॥

इय भुवन-भूषण दलियःडूषण सत्व-तस्विक्षण-मंडणो
मद-मान-गंजण मोह-भंजण वाम-काम-विहंजणो ॥
सुरराय-रंजण नाण-दंसण-चरण-गुण-जय-नायको
जिण-नाह भवि-भवि तात भव मे बोधि बीजह दायको ॥ २१ ॥
Critical Apparatus

1. Muni-Suvrata-Stavana

2a सकल on gamb. over सकले; 2d भाग; 3b सुप्रतिष्ठ; 4d मार्गम; 6d ते । or ते stands above the line; 7b श्राग; 8b प्रोज; 11a रचिचम; 14b द्वाथा ( + यी above line ); 14d सत्त्व; 18a दस्तव; 22b बन्ध; 27b नुष्ठ; 27c चान; 29a इच्छा with illegible gloss on margin; 30b कीना; 30d नौके; 31a प्रतिष्ठे; 31c कि; 32a पौरुषज्यत; 33b तमू; 34b र्याम; 35a ध्यात; पाद; d दसिफ; 36a न्यौवहुष्ठ; 36b बाधः; 37a महिम; ब्रो; 38c प्रतिष्ठ; 39d लभ्य; 40 b मधिका।

2. Devakulādinātha-Stavana

1c देलउल; 6d 7; 7a भचाल्योधी सम्राबलचरतो ( the adopted variant stands on the margin; the र in सम्राबः not being visible ); 8; 8b ण्छीला on margin ( in text विव above two deleted letters in line ); 9; 9d 10; 10a जगवक्ष्य: साम्यसुषः; 10d 11 and sign indicating st. 11 ( numbered as ‘12’ and written after 12d and 13 ) to be inserted here; 11b letter after पादः का not readable owing to hole in paper; 11d 12 with sign indicating the place of the stanza to be after 10; 12c जलतोप्रशास with प्रकाश्ये above line, deleted, and over-written by द्वस्थः, likewise deleted, with sign referring to margin with the final reading जज्ञाश्वः; 12d प्रोजायते; 13; 13d 14; 14 the whole stanza is written on the margin without any indication re its place, which has been conjectured from the context and metre; 15 only partially readable owing to holes in paper; 16 do; 17 do.

3. Varakāṇa-Parśvanātha-Stavana

1a गथ; 2d प्रणितमो; भाव; 3a गुरु; 3b प्राज्ञानिनिनििि; 3c मेंटिब;

1. The following changes are not recorded: Anusvāra to class nasal, to v.v., addition of Avagrabha and Visarga, removal of redundant Anusvāra.
4. Śaṅkheśvara-Pārśvanātha-Stavana

5. Tīrthamālā-Caityavandana
6. Vira-Stuti

1c इथैं; छद्माति; ज्ञातंत: 1d विविद्व; पातसौ; 2a घुमुंद: 2b भज्जावात; बुधापात; 3c भोंकुरुभि; 3d सुर्यलोर; पातु; 4a विषयामिखाटयि; करितें: 4b कोटादः; मित्रं; सातयंति; 4c उत्स; 4d ट्याहालयंति; बसा; छःसौव्यःमान: 1

7. Mahāvira-Stuti

1a क्रौँ; 2c तुषम; 2d दशु; पंडनेमंडने; 3a पदसुः; 3b रौँ; 3d सासन; 4b विहितपृक्ष; 4c सोभावलम्प; 4d सर्वाः 1

8. Simandhara-Stavana

1d स्वामियः; 2b बेलुः; 6d नमर्च; 10b लगाव; 12c लगाव; 12d नाहिइ; जुगुः; 13a घर; 13d रहिः; 14b देव; 14c तमः; 14d रूः; 15a ठोळचरण; 17d बहुः; 18d करितार्यि; 20a तुंहि (3 times); 20b तः; 20c बीनवर्त 1

●

2. In the onomatopoetic passages, ख has been left unchanged, as it does not seem possible to decide when it stands for ख there.
Notes

1. Munisuvrata-Stavana

(1) 'bhava-dvesi' = 'enemy by nature'. Here, 'bhava' is the last of the four 'niksepa' or principles of definition of Jaina dialectic, which are: (a) nanam = denomination, (b) sthanana = assumption, (c) dravya = substance, and (d) bhava = nature or attributes, cp. Tattv. I, 5. Thus, a person of the name of 'Jina' may be called a 'Nama-Jina', a Tirthankara statue a 'Sthanana-Jina', a being whose soul is predestined to become incarnated as a Tirthankara in a later life, a 'Dravya-Jina', and a saint possessing all the characteristics of a Tirthankara, would be a 'Bhava-Jina'. The 'bhava-dvesin' or 'bhava-ripu' of the soul is, of course, karman, owing to the harm which it brings to the latter, by suppressing the innate godliness of the atman.

(2) 'Dvadaasanga' = the twelve original Sacred Writings of the Jainas, out of which the Svetambaras believe the first 11 to be represented by those 11 works now known as 'Aṅgas', while the 12th, the bulky 'Dṛṣṭivāda', is unanimously admitted to be lost.

(3) 'Kalpa' = a kind of celestial state, the rulers, officials, and subjects of which consist all of gods belonging to the lower of the two sub-sections of the fourth and highest category of Jaina gods, the 'Vaimānikas'. These gods are known as 'Kalpopapanna', while the other sub-section of the Vaimānikas is designated as 'Kalpātita', from the idea that they do not live in 'Kalpas', but are all of equal social rank. The 'Kalpas' are twelve in number, and occupy the 8 lower strata of Heaven. The lowest layer consists of the first and second 'Kalpas', viz., Saudharma in the south, and Iṣanā in the north. The second layer contains the third and fourth 'Kalpas', viz., Sanatkumāra in the south, and Mahendra in the north. The 3rd 4th, 5th and 6th layers are each occupied by an independent
'Kalpa', viz., Brahmaloka the 5th Kalpa, Lantaka the 6th Kalpa, Śukra the 7th Kalpa, and Sahasrāra the 8th Kalpa, respectively. The 9th and 10th Kalpas, viz., Ānata in the south, and Pṛāṇata in the north, form the 7th layer, and the 11th and 12th Kalpas, viz., Ārāṇa in the south, and Acyuta in the north, constitute the 8th layer. Above these 12 Kalpas are situated the realms of the Kalpātīta gods. They consists of two layers, the lower of which contains the 9 Graiveyaka-vimanas, named Vijaya, Vaijayanta, Jayanta, Aparājita, and Sarvārthasiddha. Cp. Tattv. IV. 17 ff. and commentary. The physical and ethical refinement of the various classes of divinities is in direct proportion to the elevation of their respective abodes.

Out of the nine last existences of Munisuvrata, four were spent in Heaven, viz., the second in the first Kalpa Saudhārma, the fourth in the third Kalpa Sanatkumāra, the sixth in the fifth Kalpa Brahmaloka, and the eighth in the Anuttara-vimāna Aparājita, each being preceded and followed by a human one, and each representing a higher level of refinement than the preceding one.

(5) 'Hari-kula' = 'Hari-varṇa', the Kṣatriya dynasty to which the two Tirthaṅkaras Muni Suvrata and Neminātha belonged, while the remaining 22 were all scions of the 'Ikṣvāku' dynasty.

(6) 'jani-maham' = 'janna-mahotsavam', alluding to the belief that the gods celebrate the birth of each Tirthaṅkara with great eclat, after taking the new-born babe to the fairy-island of Nandīsvāra-dvīpa, outside the world of men.

'ādya-jñāna-traya' = the first three out of the five categories of knowledge, viz., (a) mati-jñāna or knowledge obtained through the senses and the process of thinking, (b) śruta-jñāna or knowledge acquired by instruction, (c) avadhī-jñāna or transcendental knowledge of material things, (d) manah-parjaya-jñāna or thought reading, and (e) kevala-jñāna or omniscience. Cp. Tattv. I, 9 ff. The Tirthaṅkaras are believed to possess the first 3 categories from their very conception, and to acquire the last two at later stages of their lives.
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(7) 'mohādyari-kula' refers to the mohanīya and the other categories of karman, represented as the enemies of the soul (vide above).

(8-14) vide general chapter.

(11) 'tri-vapri' = the three-fold enclosure of the 'Samavasaraṇa'.

(12) 'cāturūpyaṇi' = the fourfold appearance of the Tīrthāṅkara, created by the gods in the 'Samavasaraṇa' in such a way that he seems to face all the four directions simultaneously.


(15) 'sita' and 'asita' = 'śukla' and 'krṣṇa' with reference to the two halves of the month, the order of the two words being dictated here by Kaumudi Śūtra 904 (2/2/33). In fact, the 'dikṣā' took place in the bright half, and the 'kevala-jñāna-kalyāṇaka' in the dark (cp. Saptatīṣṭa 59 and 87, Dharmaghoṣa's Munisuvrata-stava, 1.1., and Trīṣaṅ. IV, 7, st. 154 and 159).

'sīti' means 'dark' here, as both 'janma' and 'mokṣa' took place in the dark halves of the respective months according to the available sources (vide above).

(20) 'Īṣaṇa' = the 2nd Kalpa (vide above).

(21) 'carama-jaladhi' refers to the Svayambhūramaṇa-samudra, vide general chapter. According to Jaina cosmology, aquatic animals are only found in the first two ring-oceans, counted from Jambū-dvīpa, viz., Lavaṇoda and Kaloda, and in the last ocean, the Svayambhūramaṇa Sea. All the other countless ring-oceans are void of life.

(22) This stanza contains a reminiscence of the famous 'Tortoise-parable', one of the 10 stereotype allegories used over and again to illustrate what a rare chance it means for a living being to be born as a man, and thus to have the chance of finding the path to mokṣa by following the Jina's teachings. It is equal to the chance
which a tortoise, living at the bottom of a lake thickly overgrown with aquatic weeds, would have to see the full-moon through a hole made in the weeds by a chance gale in a full-moon-night (cp. ‘Śrī-Ratnasāñcaya-grantha’, published by Seth Chaturbhuj Tejapāla, Hubli, V.S. 1984, p. 53, st. 119).

(27) ‘mārttika’ adj. ‘aolibhāva-sthitī’ = ‘of long standing’

(28) ‘antarunmahūrtta’ = somewhat less than a muhūrtta
( = two ghatikā = 48 minutes).

‘vīlasati’ Loc. sg. of the Part. pres.

(31) ‘naya’ = ‘logical stand-points’, the adoption of a single one of which in viewing a problem leads to error, due to one-sidedness of judgement, while the adoption of a plurality of them is indispensable in finding the truth, according to the Jaina doctrine (cp. Tattv. I, 34 f.).

‘syādvāda’: = relativity of truthfulness of a statement.

(35) ‘vikathā’ (sanskritized ‘vighāt’) = ‘undesirable, idle talk’ such as is forbidden from the stand-point of monastic discipline. The Sthānāṅga-sūtra (IV. 2 Sūtra 282) discerns four types, viz., (a) ‘itthi-kāhā’ or talk about women, (b) ‘bhatta-kahā’ or talk about food, (c) ‘deśa-kahā’ or talk about countries, and (d) ‘rāya-kahā’ or talk about princes.

(36) ‘aṣṭabhedi-pūjā’ = pūjā by 1. water, 2. sandal-paste, 3. flowers, 4. frank-incense, 5. light, 6. rice-grains, 7. sweetmeats, and 8. fruit, as is usually performed to this day by Mūrti-pūjaka Śvetāmbaras.

2. Devakulādinaṭha-Stavana

(2) ‘sahajam’ = disposition.

(4) ‘ṣaṭ-kāyah’ = the six categories of living beings, viz., earth-, water-, fire-, air-, plant-bodies, and animals (cp. Pravac., Dvāra 152, st. 989).

The pleasantness of everything in his surroundings, as described in this stanza, is one of the ‘atiśayas’ of a ‘Tīrthaṅkara’
cp. general chapter.

(7d) ‘the boat consisting in the pair of your two feet, was not obtainable’.

(10) ‘Vṛṣabha’ = Rṣabha or Ādinātha.

(18) ‘In this world, there is a scarcity of your likeness’, i.e., your equals are rare.

(19) ‘We believe that when the devotee, eager to bow to your feet, bends his head down low, this is not due to his natural trend, but to the heavy store of merit formerly acquired by him (as without such merit, the opportunity of coming into contact with the Jaina Faith, cannot be obtained).’

(21) ‘The fame of those who bow to you, spreads so far that (reaching the ends of the world) it forms, as it were, flower-chaplets for the Dikkumāris.” The latter are goddesses belonging to the Dikkumāra sub-class of the first main category of gods of the Jaina Pantheon, the Bhavanavāsins, and are the guardians of the heavenly quarters (Tattv. IV, 11).

(23) ‘vikālpaṇāḥ’ Acc. plur.

(26) ‘Nāṛheya’ = ‘son of Nābhi’, i.e., Rṣabha or Ādinātha.

3. Varakāṇa-Pārśvanātha Stavana

(3) ‘prathama’ refers, in the original context of the Bhaktāmara-stotra (st. 2d), to the first Jina Ādinātha, and therefore stands there in the literal sense. As the present hymn, however, is addressed to the 23rd Jina, it must here be taken in the sense of ‘foremost’, ‘best’.

(12) ‘sita’ = ‘sugar’.

(14) ‘Mahasah’ = ‘swiftly’.

(15) ‘śavate’ = 3rd person plur. pres. Tense of ‘śu’ ‘to go’.

(20) ‘samud’ = ‘joyful’, a synonym of ‘aśoka’, meant here as an allusion to the Aśoka-tree, the first of the eight ‘pratihāryas’, which are referred to, in their conventional order, in st. 20-27, each in one stanza.
(22) "yad bhejuśāṁ sumanasāṁ .... manah" = "ya vacaḥ (yami vāpiṁ) pibatāṁ sajjanaṁ .... manah"; in this context 'vibudha' must be taken as an adjective.

(34c) The first sentence ends after 'yā te'.

(35b) 'bhinja' = 'puffed up'.

(37) 'na neme' = 'I never bowed' (here the sentence ends).

'vaya' = 'śākha': "a forest conflagration caused by the falling of lightning on branches (of forest trees)".

(41) 'śaran' = Part. Pres. of 'śri' 'to tear'.

(45) 'Bhogiṇḍra' = 'the Indra of the Snake (-demon) s', i.e., Dharaṇeṇdra, the Indra of the Nāgakumāras, Pārśvanātha's Śāsanadeva: 'Bhogi-lalanā' = the Śāsanadevi of Pārśvanātha, Padmāvatī, consort of the former.

'Lakṣmī' is, of course, meant in the metaphorical sense of 'Highest Bliss', i.e., 'Mokṣa'.

4. Śaṅkheśvara-Pārśvanātha-Stavana

(3) 'Kamaṭha' = the name of Pārśvanātha's hostile brother in his pre-existence as the Minister's son Marubhūti. This Kamaṭha was, in Pārśvanātha's last existence, re-incarnated as the Asura Meghamālin, who tried to disturb the Lord's meditation by sending against him ferocious animals, dust-storms and cloud-bursts, which latter are alluded to here along with the just mentioned snake-deities, who tried to protect him with their expanded hoods.

(8) 'aṣṭa-karma-karaṭi' = 'the (hostile) elephants, consisting in the eight (well-known) karma-prakṛtis': vide general chapter.

'pañcapramāḍāḥ' = 'the five intoxicants', viz., alcohol, sexual lust, passion, sleep, and undesirable talk ('vigahā'), cp. Uttarā-dhyayana IV.

5. Tirthamālā-Caityavandana

(4c) The Locative 'Darbhāvate' presupposes a rather unusual 'Darbhāvata'!
(5c) This passage refers to the four main categories of gods viz., Bhavanavāsin, Vyantara, Jyotिषka and Vaimānika, and to their abodes in the various strata of the universe, all of which are supposed to contain temples of the Tirthaṅkaras.

6. Vira-Stuti

(2) ‘Tirthapā’ = ‘Tirthaṅkara’.

(4) ‘treta’ = ‘taurya-trika’, the triad of song, dance and music.

‘aṭaṅka’ = ‘void of pride’ : cp. ‘amadehā’ (i.e., ‘amada’ + ‘īha’) an attribute of similar meaning, bestowed on this goddess by Śobhana Muni in his 23rd Stuti (loc. cit. p. 276, st 92).
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NĀSAKETARI KATHĀ
An Old-Rājasthānī Tale
[ Edited with Notes, A Grammar and A Glossary ]

by
Charlotte Krause

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Abbreviations

= adjective

Ab. = the Sarīskṛta text of Naunidhirāma’s Saroddhāra in the German translation of Emil Abegg ‘Der Pretakalpa des Garuḍa-Purāṇa’, Berlin and Leipzig 1921.

adv. = adverb

Ap. = Apabhramśa

Beames = see p. 4

BeFi = the Sarīskṛta text edited by Belloni Filippi under the title ‘II Nāsiketo-pākhyānam’, Firenze 1902

bel. to = belonging to


comp. = compound

Gu. = Gujarāṭī


He. = Professor Hertel’s Glossary of Old Gujarāṭī ( Manuscript ).

Hem., Deś. = Hemacandra, Deśīnāmamāla.

Hem. Vet. = Professor Hertel’s copy of the Vētālapañcaviṃśatikā in Old Gujarāṭī of Hemānanda.

Hi. = Hindi
Ho. = Hindostani.
indep. = independently.
Jaip. = Jaipuri.

L. S., st. w., No. = respective number of the 'List of Standard Words and Sentences in Rajasthāni' in L. S., p. 304 ff.

Mārw. = Mārawāḍi.
Mew. = Mewāṭi.
Molesworth = A Dictionary, Marāṭhi and English, Compiled by I. T. Molesworth, Bombay 1857.
n. p. = nomen proprium.
p. pres. = Present Participle.
pkr. = Prākṛta
Rāj. = Rājasthānī.
San. = *Sanatkumārācaritām, ... ... herausg. von Hermann Jacobi* (ABAW., ph.-ph. & h. Kl., XXXI. Band 2), München 1921.
Sb. = Suvābahuttarīkathā (Hertel’s copy of the text which he has treated in ‘Festschrift für Ernst Windisch’ Leipzig 1914, p. 138 ff.)

Si. = the text of ‘Nāsaketarī Kathā’ of the Manuscript described on p. 3

Te = the text of ‘Nāsaketarī Kathā’ partly edited by Tessitori: see p. 9.

Tisdall = A simplified grammar of the Gujarāti language, by Clair Tisdall, London 1892.

ts. = tatsama.

V. P. = ‘The Vārāha Purāṇa, ed. by Pandita Harikesha Shastri, Calcutta 1893’ (B.I.).

= a word under discussion is to be repeated with inclusion of the last syllable.

= a word under discussion is to be repeated with the exception of the last syllable.

●
Preface

The text edited below deals with the story of young Nāci-ketas, who, cursed by his father, visited the world of Yama, and afterwards returned, safe and sound, to our earth.

What we have before us, is but a modern recension of this well-known old apocalyptic legend, the history of which can, by means of the so-called ‘Brahmāṇḍa-Purāṇa-recension’ (edited by Belloni Filippi), of the older recensions of the Vārāha-Purāṇa and Mahābhārata, be traced back through about two and a half thousand years as far as time-honoured Kaṭhopaniṣad and even more time-honoured Taṅtiriya Brāhmaṇa (III, II, 8, I ff.), whereas, on the other hand, it can be followed down to the recent Hindi tale ‘Candraśatī athavā Nāṣiketopākyāna’, which, in the beginning of the last century, Sadala Miśra composed as a standard of Modern Hindi prose.

But interesting as our text may be with regard to its literary antecedents, and attractive as the development of its matter throughout so many centuries, and in so various stages may be to the student, all this would never justify the bringing out of a critical edition and an exact interpretation. For the recension represented here and by the parallel text partly edited by Tessitori is but a short abstract of a source closely akin to the so-called ‘Brahmāṇḍa-Purāṇa-recension’, and its literary value is only small.

Much more valuable is our text from the linguistic point of view. For, written in rather an archaic shape of a modern Indian vernacular, and handed down in a good old manuscript exactly dated, it allows us to study a certain earlier stage of development of a certain modern Indian dialect.

The importance of this argument is clear, if we remember that nothing is known of the time when, and the manner in which the
old Prakṛtas have been transformed into the different later vernaculars, and as little is known of the nature and causes of the motive powers that governed this development. Śauraseni, e.g., forms the genitive by adding the case-termination -assa, derived from Samskṛta -asya, and, as the latter, amalgamated with the noun into one single word, e.g. devassa. Modern Hindi again, a descendant of Śauraseni, adds the particle -kā, which, being derived from an old -kīa, shows, by the preservation of the initial k, that it was never felt as a ‘termination’, but remained a separate ‘particle’ (cp. Sir George Grierson’s statements, ‘Linguistic Survey of India’, Vol. IX, Part II, on p. 328): e.g. deva kā. Quite different, according to Sir George Grierson (l. c.), was the fate of the old -karau, by means of which the genitive was formed in Western Rājasthānī: its development to modern -ro proves, by the elision of the k, that it has, in the course of time, become a real ‘case-ending’, as in devaro. We have only the first and the last step of this change before us. We do not know when, why, and how the main part of the old inflectional system was abandoned, in favour of the new agglutinative one, by Hindi and the other Aryan languages of the ‘Central Circle’ (by Gujarātī and Rājasthānī with the exception of the genitive and dative), nor do we known when, why, and how the languages of the ‘Outer Circle’, as well as Gujarātī and Western Rājasthānī in the case of the genitive and dative, came to proceed even farther, and began to develop a second synthetical system of declension and conjugation.

Another unsolved problem is why and when the vast stores of more or less late tāsamas and tadbhavas were introduced into the modern dialects, driving out their old Prākṛta equivalents, that had been developed by manifold early phonological changes, so that e.g. (Beames, ‘Comparative Grammar of the Modern Aryan Languages of India’, Vol. I, 1872, p. 14) ‘Hindi has rāta, rāga, nāgarī, gaja for Samskṛta rātri, rāga, nāgarī, gaja, where Prākṛta has only rāl, rāl, nāl, gaa’. Thus, we have, on the one hand, the pure, regularly
developed Prakṛta dialects, and on the other hand, the modern vernaculars with their enormous mass of words newly borrowed from Samskṛta, but we know nothing whatever of the causes of those innovations.

It is evident that problems of that kind can only be solved by means of critical editions of well preserved and exactly dated texts, together with thorough investigations of their peculiarities. A series of such monographs treating texts of different ages and dialects will finally lead to a truly historical grammar of the Indian languages. In spite of all that has been done by Beames (1. c.), Sir R. G. Bhaṇḍārakar ('Wilson Philological Lectures on Samskṛta and the Derived Languages Delivered in 1877', ed. by Śrīdhara R. Bhaṇḍārakara, Bombay 1914), and Tessitori ('Notes on the Grammar of the Old Western Rājasthānī with special reference to Apabhramśa and to Gujarāṭī and Mārawāḍī', Indian Antiquary, Vol. XLIII, Part DXL ff.), we are yet far from such an achievement, because their researches were based on but incidentally chosen and in themselves insufficient materials.

In the following study it has therefore been my principal aim to correctly edit and interpret my text, subordinating the treatment of all other questions and problems under this point of view. The chapter on grammar as well as the vocabulary are therefore merely descriptive and without an attempt of comparison. Equivalents from the modern vernaculars, or from Samskṛta or Prākrita, etc., have, consequently, only been cited as a means of control.

In terminology, I have generally followed the use of the L. S., which must, for many years to come, be our leader in all studies concerning modern Indian dialects. In transcription, however, I could not persuade myself to try to follow the system of Sir George Grierson, who necessarily aims at an exact rendering of all possible shades of pronunciation occurring in his (modern!?) texts. With a text like ours, such a course would be impossible.

For: (a) we do not know the general linguistic character of
the text: that is, we cannot say for certain to which sub-division of Rājasthānī it more especially belongs. If it were, e.g., written in a Thaḷī- dialect (i.e., 'Western Maravaḍī')—as I suppose it really is (cp. p. 8)—the old unstressed final a would still be audible (as it often is in modern Thaḷī: cp. Linguistic Survey Vol. IX, Part II, p. 109), and, therefore, 'inherent a' would have to be expressly transcribed in many cases in which it is mute (or nearly mute) in every other modern (!) Rājasthānī-dialect.

(b) But even if the dialectal origin of our text were proved beyond a doubt, it would be a petitio principii to assume all the phonetic peculiarities of a modern vernacular to have existed in an old one already, the special phonetic character of which has yet to be found out. Thus, the values of रे, प, and ओ, औ, of व, of anusvāra etc. in earlier texts are not yet exactly known, nor do we know where and when e.g., 'inherent a' means a kind of svarabhakti-vowel or a remnant of an old unstressed respectively, or is mute.

(c) Several words (especially names of hells: cp. VII. 83 Note) are, in the manuscript, given in so corrupted forms that sometimes neither their meaning can be guessed at, nor their Sarīṅskṛta (or other) equivalents ascertained, nor yet their proper phonetic shape.

(d) In some propernames (e.g., विस्नुपाय, चिन्त्रगुप्त), popular etymology may have exercised an influence, but we do not know how far, nor whether on their actual pronunciation or merely on their spellings (cp. the name of the hero and its explanation in adhyāya 1-2!).

1. Questions which, according to my opinion, cannot be finally decided without a thorough investigation of the general phonetic character of numerous similar texts. As to the methods to be employed here, it may suffice to refer e.g., to Professor Sievers' treatment of the relations between Otfrid's spelling and phonology in 'Aufsätze zur Sprach und Literaturgeschichte f. W. Braune', Dortmund 1920, p. 148 ff.
Transcription, in the following study, is, therefore, merely used as a substitute for the nāgarī-letters of the original, without regard to the solution of phonetic problems (such as the questions of ‘inherent a’, or of anusvāra-mark, or of ए, etc.). Written ‘inherent a’ is consequently always represented by a printed a, anu-svāra always rendered by m; ए always by सा; ओ by वा; ः as usual, by का; च by चा. Spellings like ‘Nāsaketari Kathā’, ‘Gāṅgā’, ‘Ura-vanśi’ ought, therefore, not to be too offensive to the reader used to the present Indo-Aryan vernaculars, and their phonetics.

For the sake of consequence, the few occurring passages in Modern Vernaculars have been rendered in same mechanical way.

From this system of transliteration, I have deviated only on pp. 19-23, where rendering a portion of my text in juxtaposition with Tessitori’s, I accommodated my transliteration to that of Tessitori. Quotations, of course, retain the transliterations of the respective authors.

This study was accepted, in June 1923, as a ‘Habilitations-schrift’ by the Philosophical Faculty of the University of Leipzig, at the recommendation of my teacher Professor Johannes Hertel, who also most kindly put the manuscript (and other) material for my work at my disposal, and allowed me to make use of several of his critical remarks. It would be impossible to me to conclude without expressing my deep obligations to him for all his kind and self-denying help.

Simultaneously with this booklet, the text of Nāsaketari Kathā, together with an English translation (but without the parts ‘Grammar’ and ‘Glossary’), will be published in ‘Asia Major’ (Editors B. Schindler et. F. Weller), Vol. I, Lipsiae 1924, pp. 347-427.

Leipzig,
August, 2nd 1923

Charlotte Krause
Introduction

I. The Manuscript

Our ‘Nāsaketāri Kathā’ is contained in the manuscript fully described by Hertel on p. 51 f. of his ‘Pañcatantra’: I refer to this description more essentially, as I have not been able to see the manuscripts myself. My text is edited from an earlier copy of the original, made by Professor Hertel, and kindly placed at my disposal.

The colophon runs as follows: “Written by Śivavarddhana in Jaitāraṇa, on the first day of the dark fortnight of Bhādra, of the samvat-year 1786”, i.e., in August-September 1729 A.D. The situation of Jaitāraṇa, even if known, could not help to define the home of the copyist, as the latter was (see Hertel l.c.) a Jaina monk, and Jaina monks are known to migrate from place to place. Śiva-varddhana’s colophons of our Nāsaketāri Kathā, of ‘Hitopadeśa-paṅcakhyaṇa’ (cp. Hertel l.c.), of Suvābahuttarī Kathā (cp. Hertel, ‘Festschrift für E. Windisch’, Leipzig 1914, p. 138 ff.) and other texts, show two grammatical peculiarities also characteristic of the language of the text itself, and therefore treated below (p. 4): viz. the genitive in -ro, -rī, and the third person pres. indic. of the verb substantive chai.

The spelling shows the manner common to devanāgarī manuscripts of modern vernacular texts coming from North-Western India: the old compound letters are generally avoided; virāma is never written (cp. spellings as hoya, asatarī, aganaparasana, vanāsapati etc., and see p. IX and X; vocalic ī replaced by vowel +r, or r+ vowel; anusvāra used to mark the different nasal consonants as well as vowel-nasalizations, and often put without having any etymological value (cp. spellings as Urvamasi, addhinako). Other peculiarities are: the use of ष for ष and ख; of ल for ल and ल (cp. Hertel, ‘Indische Erzähler’ VI, p. 185, note I); of a different type for छ (छ
does not occur); of the letter which Sir George Grierson transcribes by 'ḍ' (L.S., p. 20) for both cerebral consonants 'ṛ' as well as 'ḍ'; of ज for ङ of a special different type for jha, also occurring in combination with य; of a special type for च for च (see Jacobi in his edition of the Kalpasūtra of Bhadrabahu, Leipzig 1879, p. 19, foot-note); and some special combinations of letters, such as र (besides य), ड़, ढ़ etc.

All such peculiarities of spelling have been retained in my edition, as far as possible; also a kind of kolon employed by the copyist as a general mark of punctuation.

The wording of Śivavarddhana's text is good and complete, and almost free from blunders. The copyist has even probably well preserved the linguistics features of his original, as all the various texts contained in his manuscript — Professor Hertel told me so — are each truly rendered in their respective different (North-Western) dialects.

(As to literal faithfulness, some passages seem to show that he has slightly deviated from the original: such as I, 14-15 [cp. Te and Si IV, 43!], I, 37-44, or IV, 34 [see note].)

The numerous glosses received into the text, show that the source of Śivavarddhana was not the archetype.

II. The Language of the Text

1. The Vernacular Text

(a) Accidence

The grammatical forms of our text offer the main characteristics of Modern Rājasthānī (described by Sir George Grierson, 'Linguistic Survey of India', Vol. IX, Part II), as in various agreements not only in the general paradigms of the inflection of nouns, pronouns, and verbs, and in the absence of the neuter gender; even the shapes of the single classes of pronouns and the way of forming the past of transitive verbs are essentially the same.

But we cannot say for certain to which of the various Rājasthānī dialects the language of our text more especially belongs,
as it does not fully coincide with any of the dialects treated in the L.S. Thus, the genitive in -ro, -ri, the nominative of the pronoun of the first person hum, and the imperfect tense formed by combining the pres. part. with the past of the verb substantive are characteristic of modern Mārawāḍī and modern Mālavī. A future tense like mārasī occurring in singular as well as in plural (Modern Mārawāḍī knowing only the singular) and the formation hoya of the present of the root ho are peculiar to Modern Jaipuri. Other features are found in Modern Mārawāḍī only, such as the accusative-dative in -rai, the infinitive in -na, the two adverbial participles in -ām. On the other hand, the third person present of the verb substantive chai occurs in Modern Jaipuri, and, in the shape che also in Nimāḍī and certain subdialects of Mārawāḍī, i.e., in the Dhāṭakī Thāḷī of Jaisalmer, in Sirohī and Bīkānerī, whereas the past tho, thī occurs in Mālavī, Ahīrawāṭī, Nimāḍī, and the Sirohī and Thalī subdialects of Mārawāḍī.

And, finally, there are a few grammatical forms now only appearing in dialects adjacent to the territory of Rājasthānī, such as the sporadic Gujarāṭī genitive in -no, -nī, the Gujarāṭī conjunctive participle in -i, or the Bundelī and Hindi forms mo-, to- of the pronouns of the first and second person singular (with the -nai accusative), whereas forms like the sporadic accusative in -nu, a pronominal formation like titarai, etc., have no modern equivalents at all.

But apart from such sporadic forms, or heterogeneous peculiarities, the main store of the grammatical forms point towards Mārawāḍa, and, within Mārawāḍa, towards the territory of Jaisalmer, if we may judge from the short specimens given in the L.S.

A number of characteristics of our text point to an earlier stage of linguisitic development: e.g., the distinction between the locative in -ai and that in -e and -i (the former being confined to strong, the latter to weak nouns, whereas the modern vernaculars have dropped the i-locative, and employ the forms in -e and -ai
promiscuously, but only with strong nouns); or the formation of the present and imperative of vowel-stems. In our text, the latter are not yet reduced (as in the modern dialects) to a uniform type, but still show the following formations:

The case-ending added to the stem (i) without any modification as with consonant-stems: jāu, nāu; (ii) the vowel of the stem becoming a semi-vowel: dyum, dyo; (iii) a semi-vowel being developed: jāvai; (iv) the stem itself being, if possible, modified by the latter: diyai, huvai; and (v) there are even some remnants of the old Prākṛta forms which had been regularly developed out of the Sanskṛta paradigms, such as Jāya from Prākṛta jai from Sanskṛta yāti; de from Prākṛta dei from Sanskṛta dādāti; hoya from Prākṛta hoi from Sanskṛta bhavati.

Of these types, the first has been generalized throughout Modern Rājasthānī with regard to the first person singular, as e.g., hauṁ, jauṁ, whereas, in the other persons, Modern Māraṇādi has generalized the third, as e.g., hovai, jāvai, most of the other Rājasthānī dialects, however, the fifth, cp. e.g., Jaipuri jāya; of the second type, only the Jaipuri forms of the imperative plural dyō and lyo have been preserved as special 'irregularities'.

Of past participles, our text, similarly, shows the parallel types diyo (and huvvo) and āyo (and joyo), of which the latter survives in Modern Māraṇādi. Of the types humto, jāto and jāvato of the pres. part., the latter has been carried through in Māraṇādi (with the exception of the 'irregular' hoto), the second in the other modern dialects. In the modern Thālī dialect spoken in Jaisalmer, also the root ho forms a 'regular' pres. part. hovato.

These verbal stems ending in vowels show the interesting phenomenon of the final -va which we have e.g., in our āvato, jāvai, huvai etc., and which originally (like the ya in diyai etc.) was a sort of glide, becoming, in the course of time, an element of inflection, nay even of stem-formation, as in Modern Māraṇādi, Nīmādi, and, partly, in Jaipuri, too (cp. e.g., the shape of the stem ā, or āva resp. in
the different dialects, L.S., st. w. No. 80). Whereas, in our text, this -va is still absent before most terminations beginning with a consonant (as e.g., lena [ nai ], depa [ hāra ] ), it has been generalized throughout the modern paradigms (the corresponding forms of which are levana, devana).

(b) Syntax

The chief characteristic of Modern Rājahastāṇī syntax, viz. the mixture of the Hindi and Gujarātī impersonal construction of the transitive verb, is peculiar also to our text: cp. what has been said below in § 34.iv of our grammar. In the formation of reflexive verbs by uro, our text agrees with modern Mārawādi (cp. grammar § 32). But whereas in the latter dialect, the root raha always adds a negative sense to a preceding pres. part., (as e.g., gāto rahanō ‘not to sing’) (cp. L.S. p. 29), it has, in our text, kept its old meaning ‘to remain’ (cp. e.g. XII, 29 sadāi bhurnātā rahai ‘they remain constantly roaming’). Another difference between the modern vernacular and the language of our Nāsaketari Kathā appears in the treatment of the attributive adjective, which, if qualifying a noun in the locative or agent, commonly coincides with the latter throughout modern Rājahastāṇi, in opposition to what has been stated in our § 24, I, c (see also L.S. p. 7).

(c) Phonology

Most of the (spelling, or rather) phonological phenomena observable in our Nāsaketari Kathā, are common to several groups of vernaculars, as shown by a comparison with the materials given in Beames’ Comparative Grammar: as e.g., the fact that the vowels a, i, and u, that long and short vowels interchange; the cerebrals are substituted for dentals; mediae for tenues; h for aspiratae; s for ś, and in some case also for š; the arbitrary vowel-nasalizations; the substitution of j for y; i for final -in; the dropping of final y; the substitution of kh for ś; the dropping medial k and t; the numerous assimilations in consonantal groups; the development of svara-bhakti-vowels, of a prothetic a before s, and of various glides, and
other changes of more or less frequent occurring.

The frequent dropping of $h$ (before all in the aspirates of younger *tadbhavas*), however, especially agrees with modern Mārawāḍī and eastern Rājasthānī (cp. L.S., p. 20 and p. 33). But the other phonological characteristics of modern Rājasthānī do not occur (such as the confusion of $c$, $ch$, and $s$), whereas $e$ and $ai$, $o$ and $au$ are only occasionally interchanged.

The substitution of $gy$ for $ji$ agrees with modern Gujarāṭī. Besides, there are, in our text, some special peculiarities, such as the substitution of dentals for cerebrals, aspirates for mediae, and even tenues for mediae, and of $b$ and $bh$ for $v$.

(1) **Vocabulary**

In the vocabulary, it was impossible to compare modern Rājasthānī throughout, owing to the absence of materials available. With regard to the sense of the individual words, I have chiefly depended on dictionaries of modern Gujarāṭī, in many cases also of Hindi, Hindostānī, and Marāṭhī, all these languages in most cases offering homonymous, or nearly homonymous, equivalents. Some results could only be obtained by tracing certain words directly back to Sanskrīta, Prākṛta, Persian, or Arabian. For information about the words marked, in the below glossary, by He., I am indebted to the old Gujarāṭī glossary of Professor Hertel, which has been at my disposal.

A comparison of our vocabulary with the "Lists of Standard words" of Rājasthānī in the L.S., shows certain agreements with different groups of Rājasthānī dialects at the same time, as e.g., with regard to $e$ *ēka, tīna, cyāra, pāca, dasa, pacāsa, hā, māro, tū, tū, thāro, hāta, mūdo, ḍhāk, kāna, jībha, petā, loha, sono, rūpo, bāpa, mā, bhāi, minakha, lugāi, bālaka, beṭī, pāṇī, gharā, ghoro, gāya, gadho, pākherū, jā, khā, ā, māra, mar, de, ṭūpura, kanāī, āgai, pailī, pāchāi, kuṇa, kāi, piṇa, pāna, hāya, bhalo, úco. On the other hand, there are some agreements with single dialects only, as e.g., with Mārawāḍī in the case of the words *doy, heṭai, nāi, bahū, unā* (Ro), jīm, jala,
with Thālī in the case of cha, o, māṇasa, and with Mālavī in the case of ubho re, with several Rājasthani dialects except Mārawāḍī and Thālī in the words āg, dār, kyū. In some cases, words of our text appear, in the above lists, in different shapes: cp. our tū, tum with a short u, hātha and mūnḍho with aspiratae, our bahina, etc.

Certain younger tadbhavas and tatsarnas may be registered as characteristic features of our text (cp. e.g., pitā, mātā, devāta, putra, asatī, tathā, agna, etc.) in opposition of Grierson’s lists.

(e) General Result

We have seen that the grammatical forms as well as syntax, phonology and vocabulary of our Nāsaketari Katha show distinct characteristics of the modern language of Mārawāḍa. Of the different modern Mārawāḍī dialects, it seems to be closest akin to the Thālī as spoken in the territory of Jaisalmer, as far as our materials admit of comparison.

On the other hand, we have seen that a number of peculiarities distinctly point towards an earlier stage of linguistic development.

The heterogeneous linguistic features occurring in our text, such as certain agreements with Gujarātī, Western Hindi, etc., can not be elucidated without comparing similar texts (written in earlier modern vernaculars). But as thorough monographs of such texts do not yet exist, such an attempt would go beyond the intentions of this study.

2. The Sāṃskṛta Passages

The few Sāṃskṛta passages occurring (I, 2-5; XIII, I; 3; XV, I; II; XVII, I; XVIII, I; 18; 19; and the final passages of the adhyāyas) show peculiarities similar to those of the Sāṃskṛta stanzas contained in ‘Paṇcākhyānavārttika’ (cp. Hertel’s edition in ‘Sächsische Forschungs Institute in Leipzig, Forschungs institute fur Indogermanistik, Indische Abteilung, No. 3’, and Hertel’s Preface). The usual spelling (sometimes also the phonology) of the vernacular, have here been carried over to the Sāṃskṛta passages, the
language of which is very bad, and abounds in grammatical forms taken from the former. It is, therefore, often difficult to say, whether we have to deal with corruptions, or phonologically exact spellings of what was really spoken. Consequently, I have restricted myself to correcting manifest blunders, and, if necessary, giving explanations in the notes. Into the glossary, these hybrid forms have not been received.

III. Tessitori’s Text

The parallel Rajasthani Nasaketari Katha of the Florentine MS. Pav. 759, could only be utilized as far as edited by Tessitori (Rivista degli Studi Orientali, Vol. VI, Fasc. I, p. 113 ff.): viz., for the three first and for part of the fourth adhyaya. I have, therefore, restricted myself to referring to variants of special importance.

The relationship of the two texts I have tried to illustrate by a list of parallel passages, retaining Te in the transcription of its editor, and accommodating my own to that as far as possible. [viz.: anusvāra I have transcribed by ː, without regard to its various phonetical values: ː (see p. 4) and ː with ai and au, whereas Tessitori marks differences of modern pronunciation. A difference between ː and ː could not be marked, as our manuscript has only one letter for both.]

Si
I. raśesvara baiṭha chai
        tike piṇa [eka raśesvara ] nāmma
        Udālaka-ji
Vraṃbhā-ji-ro putra
moṭo raśesvara
deha-ro damaṇahāra
veda śāstra-ro jaṇinahāra
tiṇa-ro āśrama chai
      taṭhai biṭā piṇa bhalā bhalā
raśesvara rahai chai

Te
eka raśesara Udālaka nāma
        tikāu Vraṃbhā-ji-ro putra
        moṭo tapasi
        deha-rau damaṇahāra
        vedā-ra jānanaḥāra
        tiṇa-ra utama āśrama chai
        Pipalāda raśesara āya
      taṭhai biṭā piṇa raśesara bhalā
      rahai chai
aiāyaba kurnja vana chai \[22
ghaṇa mora cīmkora koyala sārasa aneka pamśerum Jīv rahai chai \[23

tīṇa-rai āścrama Pipalāda raṣe-svara āyā \[24
āya-nai gusāti karī \[25

itarā-mai Pipalāda raṣe-svara dītho | ja astri nahi \[26
.tarai Udālaka-ji-nai puchiyo \[27
mahārājā thāmrāi astri nahi \[28
.so kisai vāstai \[29
.tarai Udālaka-ji boliyā \[30
.mai tapasyā vramacāri thakai kīvī chai \[31
.tarai Pipalāda-ji kahyo \[32
.vivāha karo \[33
.astri vinā agnahotri na huvai \[34
.piṇa pitrādevatā caina pāvai nahi \[35
.tarai Udālaka-ji boliyā \[36
.mo-nai kurna paraṇāvāi \[37
.mai to chayāśīhājārā varasa vramhacārī thakai tapasyā kīnī \[38

bohata ādara kiyo |
ajāiba vana chai |
Gaṅgā-ji vahai chai |
paḥāda ghaṇā chai |
ramaṇīka jāyagā chai |
mora cīkora sārasa koyala suka aneka jināvara bolai chai |
vana-mi āṁbā kela aneka vriṣā suvannā virajamāna dīsai chai |
tīṇa-rai āścrama Pipalāda riṣesara āyā chai |
āya-nai Udālaka-ji-sū gosāta karai chai |
gosāta karatā Pipalāda dītho |
āsarama-māhi asatarī nāhī |
tarāi Udālaka-ji-nū pūchau |
thāri asatarī nāhī |
.so kasaī vasaṭaī |
tarai Udālaka-ji boliyā |
mhe tapasyā vramacāri-thakā kari chāi |
tarai Pipalāda kaho |
the sāca kaho chai |
piṇa asatri vinā agnahotra upajai nāhī |
piṭara devatā cena pāvai nāhī |
tarai Udālaka-ji boliyā |
mo-nū kura paraṇāvasī |
me to bāyāśīhājārā varasa tapasya kīnī chai |
vāle Pippalāda-jī bolīyā | putra vinā kūlanāśa hoya |
pitradēvatā duṁśa pāvai | vedā karmhai chāi |
[ tarai Udālaka bolīyā ]
mo-nai kūṁṇa paraṇāvasi
phēra Pippalāda-jī bolīyā
putra vinā kūlanāśa hoya |
pitradēvatā duṁśa pāvai |
asatri-nai rītadāma diyā-ṛo
doṣa lāgai nahi |
aganaparasana karasyo to aṣṭrī āṁṇasyo

tarai Udālaka-jī bolīyā
mai tapasyā kīvī chāi
dehadamaṇa kiyo chāi
tina-ro nāsa hosi |
phēra Pippalāda-jī bolīyā
thāṁrā mana-mai saṁdeha upano chāi to the Vraṁhā-jī-nai
puychanai nai āvo
Vraṁhā-jī kahai so kījyo
itaro kaha-nai Pippalāda-jī āpa-rāi āścrama āyā
pachai Viśvanāpaṁya raśesvara-jī rājā Janamai-jī-nai kahai chāi
Udālaka-jī-rī tapasyā-māhe bharīga padyo
Udālaka-jī bohata soca karai chāi
mo-nai kanyā kuṇa paraṇāvasi
tarai Vramā-ji-ro dhyāṁna kīyo
tīṇa-rocārī saṁśeratā vaśārthī kīṃ kīū hī paśūta kīū chaī

dhāthā jōda-nāī kahyo
mārai [āścramai] Pipālāda-ji
āścrama āya-nāī kahyo
thāmrai atrī nāhī
do aganahotī na hoya

piṭra devatā tripata na hoya
tū atrī āṁna

tarai mai kahyo chaī
tapasyā kīvī chaī

tīṇa-ro nāsa hosi
tarai Pipālāda-ji kahyo
tu Vramā-ji-nāī pucha
Vramā-ji kahai so kījyo
tarai hum rāja-kanai āyo chu
tarai Vramā-ji bolīyā
thārai putra pailā āvasī
tīṇa bhāryā pachai āvasī
tarai Udālaka-ji kahyo

tīṇa-mai bhārīga paḍīyo chaī
so rāja masakari karo cho

tarai Vramā-ji bolīyā
re putra Vramavāyaka mithyā
tīṇa rughavāṁsa-ṛī asatari āvasī
tīṇa tapasyā-ro nāsa hosi
tarai Pipālāda-ji bolīyā
tū Vrimhā-ji-kanāī jā
to-nū Vrimhā-ji kahai so karo
tarai hū rāja-kanai āyo chū-ji
tarai Vrimhā-ji kaho
bhārajyā pili putra āvasī
pasai bhārajyā āvasī
tarai Udālaka bolīyo

tīṇa-mi bhaṅga paḍasī
tarai Vrimhā-ji bolīyā
re putra tīṇa-māhāī doṣaṇa nāhī
tīṇa Rughvāṁsa-ṛī asatari dāvasī
As these two texts show, their linguistic character is nearly identical. Thus, the grammatical peculiarities of p. 4 foll. are found in Te too. But besides the accusative in -nai, there occurs (and far more frequently) one in ‘-nā’ which is characteristic of western Mārawāḍī and of Thālī of Jaisalmer (cp. L.S., p. 110 and St. W. No. 103), and one in ‘-nu’. Moreover, a genitive in -ko, -ki appears besides that in -ro, -ri, as in modern Mārawāḍī, and the old form nau has been replaced by the modern ‘āvū nahī’.

As to syntax, there are no differences, except that the verbs of speaking and asking are sometimes construed with the ablative case in the Hindi-manner.

Phonology in most cases agrees with Si. Wherever there are differences, Te shows a closer relationship to modern Mārawāḍī. I here quote some of the statements of Tessitori’s on p. (5): “I dittonghi ai, au hanno un’applicazione larghissima. Non solo sostituiscano e, o come in: lai (per le), daiyai (per devai); sau (per so), tikau (per tiko); ma perfino a, i, come in: saiha (per saha), mainaṣa (per manuṣa), saithaisa (per sahasa), kahai-nai (per kaha-nai), raihaiti (per rahati); vaiṣai (per viṣai), paîtā (per pītā). Spesso ai diventi i, es. : chi (per chai), mi (per mai), ri (per rai), paivi (per pavai). Frequentissime sono gli scambi di ...i, e, ch e s, come in: ichadi (per isari), dilächā (per dilāsā), varma (per varmaṣa), cū (per sū), sadhiyo (per cadhiyo), pasai (per pachai), si (per chi = chai); ē e r, come in: isado (per isaro), nagaṭi (per nagarī), parai (per paḍai)”. A spelling like ‘cena, peli, vrama, rāsesara’ seems likewise to point to a stage of development posterior to our जैन, पैली, व्रह्म, रङ्गसरा.

Thus, the linguistic character of Te is completely in agreement with the younger age of the manuscript, which, according to Tessitori, is dated saṁvat 1857.
Nāsaketari Kathā

The text itself shows marks of a younger tradition. Not only have descriptive passages been amplified (such as I, 21ff.; II, 14; IV, 1; 32, 1), but also have single terms which in the source were and in Si are still, somewhat vague or even ambiguous, been (in Te) brought into a more concise, but less appropriate shape (such as I, 105; or I, 107). In some cases of disagreement, the reading of Si is borne out to be correct by Be Fi (see p. 14), whereas that of Te, on the contrary, in some cases directly contradicts BeFi: (cp. I, 33; 38; 40; 46; 61; 80; II, 1).

In other respects also, Te is inferior to Si, showing disfigurations (as I, 76, cp. Si I, 56), and even heavy corruptions, which render the text unintelligible without the aid of Si, or the Sāmkṛta text (as I, 46; 89-91, III, 8 ff.). Elsewhere, Te has inserted absurd passages (such as III, 38 ff.), or left out important ones (such as the opening passages I, 1-13; III, 68 ff; IV, 29; or the description of the battle XII, 32 ff., cp. Tessitori, l.c. p. [3]).

Besides the numerous glosses that have crept into Si particularly, already the common archetype of Si and Te must have contained marginal glosses, one of which has been inserted into both texts: in Si in the right place, in Te in a wrong one, making the whole passage totally unintelligible (cp. I, 90 and note).

IV. The Matter

As remarked before, the matter and its history will not be dealt with in detail here, especially as Belloni Filippi has summarily discussed the earlier recensions in his book "Iti ‘Nāsiketopākhyānam’ " (Firenze, 1902).

2. I give the ‘standard words’ without changing the transcription of the L.S.
3. = ‘d’ and ‘r’ of the L.S.
4. Cp. the respective notes.
5. Cp. the respective notes.
BeFi is the only Sāṁskṛta text containing the story of the hero’s birth, the motif of which Belloni Filippi believes to have been suggested by the modern form of the name ‘Nāṣiketu’, into which the old name ‘Nāciketas’ had been transformed in popular tradition. Of this ‘Nāṣiketopākhyaṇa’ (or of a text very closely akin to it), our Rājasthāṇī recension, as represented by Si and Te, is a very short and rather bad abstract. Cp. the following table of contents of Si, compared with that of BeFi:

<table>
<thead>
<tr>
<th>Si</th>
<th>BeFi</th>
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</thead>
<tbody>
<tr>
<td>I  History of Uddālaka</td>
<td>I</td>
</tr>
<tr>
<td>Candravati’s conception</td>
<td>II 1-30</td>
</tr>
<tr>
<td>II  The repudiation of Candravatī and the birth of Nāṣiketu</td>
<td>II 30ff.; III 1-18</td>
</tr>
<tr>
<td>III  The exposure of N. by C. and his adoption by U</td>
<td>III 19ff.</td>
</tr>
<tr>
<td>C.’s coming to the hermitage of U.</td>
<td>IV 1-47</td>
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<tr>
<td>IV  U.’s wooing. His wedding with C.</td>
<td>IV 48ff.</td>
</tr>
<tr>
<td>N.’s disobedience and U.’s curse.</td>
<td></td>
</tr>
<tr>
<td>N.’s going to Yama</td>
<td>V</td>
</tr>
<tr>
<td>V  N. visits Yama and Citragupta</td>
<td>VI 1-25</td>
</tr>
<tr>
<td>VI  N. visits the hells and returns home.</td>
<td></td>
</tr>
<tr>
<td>The Rṣis come and praise him</td>
<td>VI 26ff.; VII 1-8</td>
</tr>
<tr>
<td>VIII  Enumeration of the sinners</td>
<td>VIII</td>
</tr>
<tr>
<td>IX  A trial of Yama’s court of justice. The condemnation of the sinners. The different punishments of the different classes of sinners</td>
<td>IX</td>
</tr>
<tr>
<td>X  Continuation</td>
<td>X</td>
</tr>
<tr>
<td>XI  The burning tree and other tortures.</td>
<td></td>
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</tbody>
</table>
A speech of the messengers of Yama.
Continuation of IX and X .... XI

XII Description of the messengers. The battle of the messengers with the Daitya .... XII

XIII The re-births of the sinners .... XVIII 28-49

XIV The celestial joys. The virtuous people and their rewards .... XIII, XIV

XV Puṣpodaka .... XV
The fate of the soul immediately after death .... XVII 1-8
The paths in Yama’s world .... XVII 9ff. (XVI)

XVI Narada visits Yama. The appearing of the celestial cars. Yama’s fear .... XVIII
Yama’s explanation of his fear .... XIX i-28

XVII Re-births of female and of male sinners .... XVIII 28-49

XVIII The Rṣis praise U. and N Sravaṇaṃphala .... XIX 29ff.

(As to details, I must refer the reader to my notes on the single passages.)

That the Nāsaketari Kathā, however, cannot directly go back to the version of the Nāṣiketopākhyāna published by Belloni Filippi, is especially proved by the XVIth adhyāya of Si, and by the abstract Tessitori has given of the corresponding chapter of Te. As to the passage of Te corresponding to Si XVI 20ff., Tessitori says: L’episodio finale della visita di Nārada a Yama ha un’aggiunta di cui non vi e traccia nel testo purāṇico. Narada, dopo aver ascoltato da Yama l’elogio di Janaka e della sua casta consorte, gli domanda perché egli abbia il corpo lucente come l’oro e il viso nero. Yama risponde: i peccatori communi che vengono a me, mi stanno ritti di fronte e io impartisco loro la pena. Ma i devoti di Viśṇu mi mettono
i piedi sul capo. Percio il mio viso e nero." Now as I have shown in my note on XVI, 20ff. of Si, a correct interpretation of the whole passage of the Rājasthāṇī recension as well as a solution of the problem of its origin is possible by the aid of the Nāciketa-episode of the Vārāha-purāṇa, which also helps to explain some more discrepancies between Nāsaketarī Kathā and Nāsiketopākhyāna. I refer to the respective note.

A further argument in favour of the assumption of relations to the V.P., is the fact that the prominence of the Viśṇu worship (which plays so important a part in our kathā) has a parallel in the V.P., whereas throughout BeFi, the worship of Śiva is predominant, as Belloni Filippi has shown (l.c. p. 54).

Thus we come to the conclusion that the text from which our Rājasthāṇī recension is derived, was, in general, closely akin to BeFi, but in certain features agreed more closely with the V.P.

It is uncertain, how far some other differences between the Rājasthāṇī recension and BeFi (as e.g., the different adhyāya-division) are due to this source, or to the compiler of the Rājasthāṇī recension, who, by the way, has worked rather arbitrarily, and, sometimes, rather stupidly, as shown in my notes on I, 97; IX, 10; X, 2. These passages make it even probable that the compiler knew his source only from oral communication: a hypothesis which is borne out by the shape in which some of the Samskrta names (especially of the hells and of the judges of the lower world) appear (see the notes on VII, 83 and IX, 8), as well as by the confusion of some special features in the text of the Nāsaketarī Kathā (such as of the punishments of all the respective sinners, or of the tortures and characteristics of the respective hells).

That the shape of the Nāsaketarī Kathā text to which Si and Te go back had undergone corruptions, is obvious from I, 107 and II, 16.

In contradistinction to our Rājasthāṇī recension (contained in the Jaina manuscript of Si and in the younger, Vaiṣṇava
manuscript of Te), the Hindi recension of Sadala Miśra (see p. VII) goes straight back to BeFi. It agrees with BeFi not only generally, but even in its passages of especially Śivaitic character, although Sadala Miśra himself is a representative of the Vaiṣṇava school of Cāraṇa Dāsa (see Hastings' *Encyclopaedia of Religion and Ethics*), and though his booklet belongs to the scriptures of the Vaiṣṇava sect just mentioned.
The Texts

The original punctuation of the manuscript which is — in a very inconsequent manner — marked by a kind of asterisk, has been preserved. Besides that, the European marks of punctuation have been carried through for the sake of clearness.

Passages added to the wording of the manuscript are enclosed in < >, whereas glosses, dittoographies, and other, probably, unoriginal passages are enclosed in [ ].

अहँ ॥
श्रीसदगुरुभ्यो नमः। नासकेतरी कथा सिद्धे।।
सरसति महाभागे। बगरे कामरुपिणी।।
विसबरूपी विसालाशी।। देविद्या परमेशरी।।
एकदंदी महाभुधी।। सरसुणो गुणनायक।।
सरसुसंधकरो देव।। गवरीपुर विनायक।।
इति सरस्वतीनीरी ने विनायककाशी स्तुति।। अध्रे कथासंबंधन।।
प्रथम श्रीगंगावरी तति विसिनोपाय रषेवर।। बरे वरसी दिया लणे बठा है।।
तरं राजा जनमें आए नीसरीया।। तरे राजा जनमें विसनोपाय रषेवरबीने बठो।।
“प्रहाराज रषेवरजी ! काईक पापमोचनी
कथा सुंगावो।।” तरे रषेवरजी बौल्या।।
“राजा, पिन सांभलो।।”
रषेवर बठा है।।
तरे पिन एक रषेवर नाम उदालकंजी।।
वहाजीरो पुत्र,। मोटो रषेवर।।
देहरो दमण्डर।। वेद साखनो
जाणणहार।। तिष्णरो आश्रम है।।
तरे बीजा पिन भला भला रषेवर
रहे है।।
अजायव कुंजनवन है।।
चणा मोर, चिकोर, कोयल, सारस, अनेक
पंगुरुजनव रहे है।।
तिष्णरे आश्रम पिपलाद रषेवर आया।।
आयै गुस्सा कररी।।
इतरा में पिपलाद रषेवर दीठो।।
ज अस्वी नही।।
सो तरे उदालकंजीरूँ पूःहीया।।
महराजा। तरे अस्वी नही।।
सो किसी बासती।।
तरे उदालकंजी बौल्या।।
में तपस्या ब्रम्हारीमकै
कीजी है।।
तरे पिपलादजी कठो।।
विवाह कररी।।
अस्वी बिना
अग्रहोत्री न हुःके,
पिन पित्रदेवता चैन पाई नही।।
तरे उदालकंजी
बोलिया।१३६ मोने कुण परणावैः?५७ मे तो छ्यासी हजार बरस झम्हचारी थाके तपस्या कीयी।१३८ बले पिपलाड़ी बोलिया।१३९ पुत्र विना कुलनास होयः, पित्रदेवता दुःख पावे। बेद कंहें छी।५०। [ तैर उदालक बोलिया।४१ मोने कुण परणावसी: फेरे पिपलाड़ी बोलिया।४३ पुत्र विना कुलनास होयः, पित्रदेवता दुःख पावे।४४ ] असत्रीने रिताद दीयारे दोष लागै नही।४५ अग्निपरस्य करस्य, तो असत्री आपस्यो।४६ तैर उदालकजी बोलिया।४७ मे तपस्या कीयी छी।४८ देह दमन कीयी छी।४९ तिङो नास होसी।५० फेरे पिपलाड जी बोलिया।५१ 'थारा मन में संदेह उपन्य छो, तो थे ब्रम्हाजीने पुछने आयो।५२ ब्रह्माजी कह, सो कीयी।५३ इतरो कहने पिपलाड़ी आपरे आश्रम आया।५४

पढ़ो विस्मृतोपाय रहेत्वरजी राजा जनमेजीने कहै छै।५५

''उदालकजी तपस्या माहे भंग पडयो।'' उदालकजी बोहत सोच करे है।५७ 'मोने कन्या कुण परणावसीः?५८ तैर ब्रह्माजीरो ध्यान कीयी।५९ ब्रह्माजी कन जायने असुति कीयी छी।६० हाथ जोड़ने कहो।६१ मारे [ आश्रमे ] पिपलाड़ी आश्रम आने यादनी कहो।६२ धारी असत्रिय नरि होयः६४ पित्रदेवता तिष्टत न होयः६५ तु असत्री आपस्य।६६ तैरे मे कहो छी।६७ तपस्या कीयी छी।६८ तिनो नाम होसी।६९ तैरे पिपलाड़ी कहो।७० 'तु ब्रह्माजीने पुछ।७१ ब्रह्माजी कहै सो कीयी।७२ तैरे हू राज कन आयो हू।७३ तैरे ब्रह्माजी बोलिया।७४ 'धारी पुत्र पैला आ०', ने धायो। पढ़ो आक्षी।७५ तैरे उदालकजी कहो।७६ मे तपस्या कीयी है। तिन म भंग पड़ीयो है।७७ सो राज मसकी करो।७८ तैरे ब्रह्माजी बोलिया।७९ र पुन ब्रह्माजीक मिध्याल [ ।१० ] न होयः।८० धारी रुघवरसी असत्री आवसी।८१ इतरो कहने ब्रह्माजी अंतर्घायन हुवा।८२ उदालकजी पाछा आया।८३

पढ़ो मन मै असत्री आविषेषण करण लागा।८४ 'इसी असत्री आक्षी, तो भाली, अतिरुपवली; सीलवली; उदरचिवली; निपुद मुधर बोली; बाह भीतर सुचिवली; भरत सु भीतरवली; भरतानी [ कथन ] आया लोपै नी।८५ उदालकजी मन मै इसी चित्तवण करे है।८६

एक दिवसरे बिंदे गंगजी सनान करणरे वास्ते गया था।८७ तैरे अपछारां रथ दीया।८८ तैरे मन चाहतीने, ने वीरज बिंसीयो।७९ सो तपस्यारे वीरज धरती मै मेलीयो न जाय।९० कमलो पूल तोड़ने, माहे
वीरज धातीयोः।

सो फूल तिरतो राजा रूच्च[ वंस]री नगरी हेते आय नीसरीयोः।

तै राजा रूच्च[ वंस]री बेठी दस हजार सहेलियां सुः [ ] गंगाजी नित्य सनान करणाने आई थी।

सो राजा रूच्चरे दासी हुई।

नाम उरवस्री छी।

तिरने चंद्रावती सनान करती कहःः \[10] ‘कमलरे फूल तिरतो जाय छः,\]

तो तु ले आयः।

तै उरवस्री ल्याई।

चंद्रावती सूधीयोः।

तै बीर नासक< पेड > होने प्रवेस कोयोः।

[ बीर ] एक महानो नै जुजो महानो हुवः।

तै चंद्रावती फूल [ [ समी ]लुल लती थी।

सो फूल अद्वितीय चढं लगा।

इति प्रथमोपयय संपूर्णः।

बाई चंद्रावतीने दोष लागोः।

तै राजाजीने राणी कहोः।

‘तै चंद्रावती कणे दस हजार सहेलियां रहती,’

तिरने काई हुःः?

तै राजाजी उरवस्रीने बुजीयोः।

‘धारने जतन करणरे वासते राणी थी।

सो धारने काई हुःः?’

तै उरवस्री बोलीः।

‘महाराजा

कोई माणसरे प्रवेस होय तो मारी जावः।’

पिण परमेसजीरी गाति जाणी

न जायः।

तै राजा कहःः।

‘मात्राः, तो पाप हुःः।

वनरंड माहे मेल आवीः।

तै राजाजीरा चाकर बन मै मेल आया।

सो चंद्रावती बन मै रंदन करती फिरे छः।

तै तिनबंध

रेस्वर आया।

कौंद मूलरे वासते आया था।

तै चंद्रावतीने रंदन करती

दीठीः।

तै रेस्वर बोलियाः।

‘हे कन्या! तु कुण छःः?’

रंदन

क्सु कन्ये छःः?

तै चंद्रावती बोलीः।

‘हु राजा रूच्च[ वंस]री बेठी

छः।’

मोने आगला भवरी कमाइ [ करण् ] करने दोष लागोः।

अबके

भव तो श्वाती कमाइ कोई कीची नहीः।

तै रेस्वर

दिलासा देने, आपरे आश्रम से आया।

बेठी करने

राणीः।

महोना पुरा हुवः,

जटः नासिका सु पुत्रो जन्म हुवः।

नाम नासकेत दीठोः।

इति दुतीयोपय संपूर्णः।

महोना तीनरे हुःः,

जटः रंदन करण लागोः।

तै चंद्रावती

क्रोध करने।

बालकने कंठ पीजा मे घातिने, गंगाजी माहे प्रवाह दीठोः।
तरै रखेस्वर बोलियो।** रे बालक! तु अप्रो बाप कनै जा।** तरै उदालकजीरे आश्रम गंगाजीरे तटि है।** सो पिजरे सोमें पाणी चालियो।** सो उदालकजी गंगाजी मिला समन करने आवै है।** तरै समन करता पिज़[2a]रो आयने पो लागो।** तीनुही निराष्ट्र बोल लागो।** मध्य समन पो लागो।** संस्था समन पो लागो।** तरै उदालकजी दीठो।** तरै उदालकजी जोयो।** पिजरे उंदे लेने बोलियो।** माहे देशे, तो अनोपक बालक है।** तिरारे आपरा सा चैन है।** सो देशाने ब्रह्मजीरे बोल याद आयो।** कहहो थो।** असाँचि पैली बालक आयसी।** तिरेक बोल पुगो।** पछ बालकने आपरे आश्रम ले आया।** पाल पेश करता हुआ।* 22 मोटे हुंको।**

एक दिनरै बिखे चंद्रावती दलगीर हुई।** तरै दिनबंध रखेस्वर बोलियो।** बंदी। तु दलगीर बस्नु करहै।** तरै चंद्रावती बोली।** विताजी। एकत्वा आवहे नही।** दावोल उड्को हुंको थो।** तिरेक गंगाजी माहे प्रवाह दीयो।** नही, तर आजने मोटे हुआ हुंको।** तरै रखेस्वर जो बोलियो।** जटीने पिजरे जातो दीठो है।** पुत्री, तु तटी सोड़, लाभसी।**

तरै पिजरे जातो दीठो थो।** त्रटीने चंद्रावती चाली।** आगे देशे तो उदालकजीरे आश्रम बैठो है।** तरै चंद्रावती पुरीयो।** रे बालक! तु कुण छो।** थो थो पिता कुण छो।** थारी माता कुण छो।** ओ आश्रम किंगेजो छो।** तरै नासकेत बोलियो।** अो आश्रम उदालकजीरो है।** मारी पिता उदालकजी है।** मोने माताजी घबर नही।**

तरै चंद्रावती बोली।** रे पुत्र! हुं थारी माता हुई।** रखेस्वर कठे गयो है।** तरै नासकेत बोलियो।** कंद मुलने गया है।** मोने बैसांग गया है।**

तरै चंद्रावती बुझारे दीयो।** चको दीयो।** हंडबाई मांझी।** पछ गंगाजी सान न करन गया चंद्रावतीजी।**

इतरा माहे उदालकजी पिण आया।** देखने कठो।** रे पुत्र! बुझारे किंग दीयो।** चको किंग दीयो।** हंडबाई किंग मांझी।** तरै नासकेत बोलियो।** विताजी। माहे माता आई थी।** तरै उदालकजी बोलियो।** रे पुत्र! थारी माता आई थी,** तो कठे गई।**

Nāsaketari Kathā 495

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तै नासकेत कहळी* :"68 'गंगाजी सनांत करण गया हैँ* '69 तै नासकेतने रेशेवर कहळी* :"70 'धारी मालाने बुलाय त्याब* :"71 मारो पिता तोने बुलावै हैँ* !"72

तै चंद्रावती बोली* :"73 'रे पुत्र! धारी बुलाई कोई नाह! '74 हुै तो कन्या हूँ* !'75 मोने पिता के भाई देसी, तो आवसुँ*! '76 तै नासकेत आयने कहळी* ! '77 तै उदालकजी नासकेतने फेर पाछो मेलीयो* :"78 वै जाईने पुत्र* :"79 धारी बाप कुण हैँ* !'80 ने पुत्र कुण करने हुयो हैँ* !'81 तै नासकेत आयने पुत्रीयो* !'82

तै चंद्रावती कहळी* :"83 हुै राजा संघर वेटी हूँ* !'84 हुै गंगाजी दस हजार सहेलीया तुँ गई थीँ*! '85 तै कमलरो फूल तिरतो थको आय नीसरीयो*! '86 तै मै मंगाणे गुंडायीयो*! '87 तिण सु मारे आधान रहो ! '88 तै मोने वन मै मेल आया*! '89 तै हु रंदन करती थीँ* !'90 तै तिणोंबंध रेशेवर आय नीसरीया*! '91 तिण मोने दिलास देने, आपै आश्रम ले आया*! '92 तै दहीना पुरा हुआ, '93 जठ नासका पेड़ होयने पुत्र हुयो। '94 नाम नासकेत दीघो*! '95 दहीना तीनरे हुनो जठ रंदन करन लागो* !'96 तै मै कठपिपरार मै घातने गंगाजी माहे प्रवाह दीयो* !'97

जै समाचार नासकेत उदालकजी आये कहळी* !'88 तै उदालकजी कहळी* 'फेर पाछो [2b] जाईने कहळे* :"99 हुै राजा रघ कने कन्यादान माणागनु जाउ छुँ* !'100 हुै धारे आश्रम जा* !'101 तै नासकेत चंद्रावतीने कहळी* !'102 तै चंद्रावती आपै आश्रम गई* !'103 ने उदालकजी राजा रघ कने कन्यादान माणागने गया* !'104

इति दुलीयोध्वाय समाप्तः !'105

रेशेवर आवता देशने, राजा रघ सांघ बहुत अस्वाती कीनीँ। आसन दीयो*! '1 प्रदक्षिणा देने पुत्रीयो* :"3 'महाराज रेशेवरजी! किंतु राजा कांग पथारीया छीँ* !'14 तै रेशेवरजी बोलीयो* :"5 मोने कन्यादान घोँ* !'6 तै राजाजी कहळी* :"7 'कन्या थी, फिण मर गई* हूँ* !'9 तो उजर कोई करता नहीँ* !'9 तै उदालकजी मांड़ने वांत कहळी* !'10

हुै गंगाजी सनांत करण गयो थो* !'11 तै अपयुएण रघ दीठा* !'12 तै मन चालीयो <नै बीज बिंसीयो गृँगँगाजी माहे प्रवाह दीयो* !'15 सो तिरितो थको, आय नीसरीयो* !'16 सो चंद्रावती
उन्नती कना सु मंगायें सुमधों।१७ तरी नासकारा पेड़ मे होहैने, बोर्ड प्रवेश कीयो।१८ तरी राजाजी क्रोध करने। बन मे मेल आया।१९ तरे चंद्रवाति सुदन करण लागी।२० फिरती आय नीसरी।२१ तरै तीनविंथ रंगिर आय नीसरीया।२२ दिन पुडीयो।२३ ‘कन्या! तु क्या छै?’२४ तरे चंद्रवाति कही।२५ हूँ राजारंधरी बेटी छै।२६ मोने लिगर कीया देस लागी।२७ तरै रंगिर दिलासा देने, बेटी कहिने, आपै आश्रय ले गया।२८ तो उठे छै।२९

राजाजी बोहत राजी हुवा।३० कबाई बोटी, पण उड़हारा कीया।३१ कर्णाने मेलने, चंद्रवाति नौ बुलाई।३२ विवाह भली भाल सु कीया।३३ मांगीयी, सो बाले कोई।३४ बीने वाहियो, देहिताने भली भाल सु देने, आपरे आश्रम लोहचाया।३५

नासकेत मोटो हुवो।३६ एक दिनरे विषे नासकेतने कंद मूलें वासवे अगनहोत्री वासवे मेलीयो थे।३७ सो नासकेत बन मे गयो।३८ तरै देखे, तो चलो बन छै।३९ सरोवर मेरीयो है।४० बन फल फूल रहा है।४१ दर्शन मेरिया है।४२ मोर, चिकार, सास, कोल, अनेक भातिर जीनावर रहे है।४३ रमणीक जागुया देखने, नासकेत जोग अभ्यास करण लागो।४४ जोग अभ्यास करतात, छ महाना लागा।४५ पाछो आयो, जरै उदालकंजी क्रोध करै बोलीया।४६ ‘रे पुत्र! अगनहोत्री भली षवर लीयी।’४७ आपणे तो अगनहोत्री परसण कीयी चाहिये।४८

तरु नासकेतजी बोलिया।४९ ‘पिताजी! थे कही, सो भला।’५० पिण जोग मारण है, सो मोटो पदार्थ है।’५१

तरै उदालकंजी क्रोध करने, नासकेने सराप दीयो।५२ जे ‘पुत्र! अगनने निद्रे है, तो जमलोक जा।’५३

तरै चंद्रवाति मन मे दलगीर हुवे।५४ ‘सरीणुरजी! थे बोहत बुरी कीनी।’५५ आपणे एकहीपुत्र है।५६ तरै उदालकंजी बोलिया।५७ ‘तु दलगीर मती हुवे।’५८ जम आपणे आय नही।५९ मोने महारी तपस्यारे भरोसे है।६० जे जम आवै, तो जाली जय।’६१ मारे पुत्र जमलोक जावै नही।’६२ तरै नासकेने बोलियो।६३ ‘पिताजी! हूँ थारे सराप साचो करसु।’६४ जमलोक माहे जायने, पाछो आवसुं।६५ थे मन मे दलगीर मती हुवे।’६६ मारे काया रूढ़ा राष्ट्रायोजी।’६७
हितरे कहिए, जोग अभ्यास स करने, देह मांहि सूं जीव नीसरियो* सो जमलोक गयो है जीव।"8

इति चतुर्थोध्याय संपूर्ण।"9

नासकेत राजा जम कने गयो।' असतुति करी।'2 'सहस्रबांह, सहस्रचण्य, सहस्रपद राज।'3 असतुति सुणने, जम राजा राजी हुंको बोहतः।'4 जम राजा पुछियो।'5 'तोने अटे कुण स्मायो?' थारी आच पुरी कोई न हुईं छाईः।'7

तरे नासकेत बोलीयो।'8 'मोने पिताजीयो सराप हुंको हैः।'9 वासै हुं अटे आयो हुः।'10

राजा जम राजी हुंको ने कह्यो।'1 'तु पाछे जा।'12 थारी कथा सुणसी, जिन्हें जमुंक टोरे आवे नहीं, नारकी माहे जाबे नहीं।'11 मासकेत बोलीयो।'14 'मोने जमपुरी दिशायो।'15 तरे राजा जम हुंकारे कह्यो।'16 'नासकेतने चित्रगुपन कने ले जायो।'17

सो जमुंक चित्रगुपन कने ले गया।'18 नासकेत असतुति करी।'19 'सरब धरकर माहायांनः।'20 बोहत तेजस धरानः।'21 पाप पुन्ययो जानायांनः।'22 इतरो कह्ये ने असतुति करी।'23 इतरो कह्ये, उमो रह्यो हैः।'24

इति पंचमोध्याय संपूर्ण।'25

विसानोवाच*

चित्रगुपन नासकेतने कह्यू छैः।'1 'तु माने, सो मानः।'2 हुं तोने सुणसन हुंको।'3 तरे नासकेत बोलीयो।'4 'मोने थारी नगरे दिशायो।'15 तरे हुंकारे कह्यो।'6 'दिशायो।'17 तरे दुव्यो धाप पुन्ययो करता दिशालीया।'18 वत्तरा करता दिशालीया।'19 तलाव, निवासा करता दिशालीया।'10 खुंड दिशालीया।'11 सगला सहर मैं फेरने ले आया।'12

तरे राजा जम कह्यो।'13 नासकेत! तु पाछे जा।'14 थारी कथा सीखसी ने सुणसी, दिने जमुंकुट कोई आवे नहीं।'15 सो जमलोक न आवसी।'16 थारा माहित दुःखीताई करता हुंकी।'17

तरि नमस्कार करने, पाछो आयो।'19

आयने, भातापिताई नमस्कार कियो।'19 इतरा माहे रेखस्यं सुणगीयो।'20 तरे रेखस्वर आया।'21 तिके रेखस्वर किंसडायक हैः।'22
केवल पवन साड़े छः, 23 केवल तो मासपारणो करें छः। 24 केवल तो पवनपारण तो है। 25 ईसाड़ी तपस्या मारणार अनेक रेखार भेला होयने, आया छः। 26 तके कहाँ है। 27 'उदालकरी! धारे चाड़ो भाग, 28 तिराणी नासकेत सरीखा पुत्र! 29 आज पैहली दोठो न कोई सुंगीयो! 30 जमलोक जायने, पाछो कोई आई नहीं। 31 सो नासकेत जायने आयो! 32 रेखार ईसाड़ी कही। 33 इति वस्तुप्रभाव संपूर्ण। 34 आसपूरण कथा राजा जनमैती आगे विस्मोपाय रेखार कहे छः। 35 'हिंवे नासकेतने रेखार पुछे छः, न कहाँ है। 36 जमलोक किसठोक है? 37 जमपूर्त किसठाक है? 38 जम किसठायक है। 39 चित्रगुप्त किसठायक है। 40 पैडो किसठायक है। 41 तत्रे नासकेत कहे है। 42 मोने पिताजी सरपन दद्दो। 43 निखा कीर्त। 44 तिण सु जमलोक जायने, पाछो आयो। 45 हमे उठायी कथा दद्दी। 46 तिसढी कहूँ छः। 47 थे एकाग्र होयने, साँपलो। 48 प्रथम तो उठे जाय छः। 49 तत्रे राजारी जमने चित्रगुप्तने नससक रहे हैं। 50 जमपुरी सहल जोजन उधा छः, 51 चन्द्दाज पुस्त छः। 52 च्यार दरवाजा छः। 53 च्यार पुषा छः। 54 तरे नांसा भोतरा लोक रहे है। 55 बाघ, बाघी, तलाव, नदी है। 56 चंद्रनाथ कपाट है। 57 सोनारा घर छः। 58 लाल हीरा जड़ छः। 59 मोतीयार झाल छः। 60 ईसाड़ी सहर छः। 61 तिण माहे देवता रहे है। 62 गधवर गाये है। 63 पृगतामी, 64 तलावर करता, 65 उपगार करता, 66 वावडी कुवा करता, 67 भूलते अनरा देनहार, 68 इसा मनष पूरबार दरवाजे च्रेमक करता दीठा। 69 हिवे पद्धमा दरवाजा कहूँ छः। 70 ताबारो दरवाजो छः, 71 ताबारी धज, 72 ताबारा घर छः। 73 तरे एहवा मनष ताबारे दरवाजे प्रवेस करता दीठा। 74 उपगार करता दीठा, 75 सतबारी दीठा, 76 मालांगिला सेवा करता दीठा, 77 महार महिना माहे सीवा मरताने तपातः, 78 धाराने विसराम दे, कुल पुछः, 79 पल थोवाड़े [3b], पावडी दैये, 80 इतरे पह्चमरे दरवाजे प्रवेस करता दीठा। 81 हिवे उत्सर दरवाजा कहूँ छः। 82 सोनारो दरवाजे छः, 83 मोनारी घंटा छः। 84 मोनारो चमर छः। 85 तरे पह्वा लोक प्रवेस करता
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हिंवे दिशानै दरवाजे प्रवेस करता कहूँ छुः* : 71 कालाभरण, 72 कुलीतै, हथक पैडो*। 73 छुरीधार कांटा घणा*। 74 ग्रीवण है। 75 पापी लिण पैडे जाय छै*। 76 मुदारण सु मारीजै छै*। 77 हाय हाय करने रहा छै*। 78 ईस्वा पापी दिशानै दरवाजे प्रवेस करता दीठा*। 79

एक अच्छी जले दीठो*। 80 नरकरा कुड़ दीठा। 81 तिगारा नाम कहूँ छुः*। 82 कुम्भिपाक, अभिच, महारोवंत*, पतिपाक*, अंगारारी रास*, छुरीधार*, केंतलछैल, असामोन*, अगनधार, महानर्ती*, कर्मपुदांन*, कुंडवासके हैर, धरतपाक*, गुलपाक*, महाभायानक*, तपतवेलु, कीडोरे कुड*, तलमंत, दुःखंत*, विखंकुर*, जमाचौली*, पवीत्रहृण*, सुरोहण*, संग्रामरोहण*, लोहकार*, [महारोवंत*] तथा सूल*। 83

पराई लुगाई दीठान, नेत्र फोडो*, 84 जुड़ बोलेई, 85 जिणी जीभ काटी*। 86 सीह तिथां, बैहेआ, स्वाल, कुंठरा, सुई, मुसा, बिस्त, (बाराह,) इसे उण्ण हारी जम्दूल है। 87

मै तो संयेष मात्र कहा है। 88

इति सप्तमोध्याय संपूर्ण। 89

हिवै मै पाप करता दीठा। तिंके कहूँ छुः* : 1

ब्रह्महित्या, 2 गाजिहित्या*, 3 वसुहित्या*, 4 असतीहित्या*, 5 मित्र-हित्या*, 6 वेदार्थाती*, 7 बालधारी, 8 पराई असती कनै जाय*, 9 विरोध रोहे, 10 दरू पीवै, 11 कुलघ नास करै*, 12 देवतारी मालो राजनाहर*, 13 अभाग भैर, 14 अगमरी चाल करै*, 15 दृढी साग भै, 16 अण्डीती कहै*, 17 पराई धारण रावै*, 18 त्रायंग करै*, 18 आपी त्यांमे, पराई सु लागी*, 19 कपट बोलै*, 20 रसप्रेद करै*, 21 पाणप्रेद करै*, 22 गाम, असती मारै*, 23 ईसा तो मै अनेक पापो दीठा*। 24

अधरसी राजा दीठा*, 25 धरसी दीठा*। 26 सीम भाङै*, 27 कुडो
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नासकेत कहैः ॥

इति अष्टमोघ्याय संपूर्णः ॥

धर्मराजाजी दरबार मांडि बैठा हैः ॥ पापी दूराचारीवानु बुलावै
छैः ॥ सुदीर्घा सु सब सारी छैः ॥ जाहि जाहि कर रखा छैः ॥ रघुस्वर बैठा
छैः ॥ तिके उपन करु तत्त्व कैठा छैः ॥ भयाना नाम कहूँ छुः ॥

अंतकजीः, भारद्राजीः, धीचः, मुनि नारदः, मारकंडाजीः इतरा
रघुस्वर धर्मराजाजीया मुहूः आगे आगे बैठा हैः ॥ पाप पुनः व्याव
कीजे छहाँ ॥ बरे सूरी संकोत तपैः हैः ॥ धर्मरा, वेद साखना
जाणणहार, तिकालदसरीः इतरा धर्मराजाजी आगे बैठा हैः ॥ माधे
पुगूः ॥ हाथे उंड छैः ॥ काने उंडल हैः ॥ देवता समला बैठा
छैः ॥

तत्र ब्रम्हिष्यार्णे कुभी नरक मे नापे हैः ॥१६ गोहिष्यार्णे
कुस्तलुकुंड मे नापे हैः ॥ अस्त्रिष्यार्णे, वर्तहिष्यार्णे चण्डी मे घालने
पीलीजे हैः ॥ पातालिपरार्णे धाती, तिनाने हाँरी सुं सारीजे हैः ॥
परमाणी
सुम गमन करैः, तिनाने लोहरी पुलिली घनी लाल करने, छहूँ सुं बीडीजे
छैः ॥ कन्याने छहूँ दोष
लगावे, तिनाने, बैतरणी नंदी मे नापे छहाँ ॥ [४.१]पृथतिनाने दोष
लगावे, तिनाने कुशलकुंड मे नापे हैः ॥ वेसालबाधीतिने तेल माहे नापीजे हैः ॥
भद्राने छहाँ होय, तिनाने कुताना िना सुं फडाईजे हैः ॥ पुनः न माने,
तिनाने करमकुंड मे नापे हैः ॥ अधिष्ठ धात, तिनाने बैतरणी नंदीरो लोही
राधि, महादुरानं मनसाने आईजे हैः ॥ बहुन साते परणे, तिनाने हजार
जम नरक मे नापे हैः ॥ कपडो चौरे, तिनाने तप सिला उपर बैसांपे
छैः ॥ कन्यादान माहे बंधन करैः, तिनाने रुक्कान नरक माहे नापे हैः ॥
बतबंधन करैः, तिनाने बड़गर्भास नरक माहे नापीजे हैः ॥ अस्त्र सुम गमन
करैः, तिनाने नारकी मे नापे हैः ॥ पुरस्तादाने पेट फाडने, नरक
माहे नापीजे हैः ॥ तोने चौरे, मोती चौरे, जिनाने जमप्राप्त सुं नापीजे
छैः ॥ गरीब, दलदेरो धन चौरे, तिनाने नरक मे नापीजे हैः ॥ विगर
वीणा कानी भरे, तिनाने आप फोड़े हैः ॥ धान करता बरते, तिनाने मुद्दे
बिस्ता सुं धरे हैः ॥ अस्त्रिणी नन्दा करैः, ब्रमचारीणी नन्दा करैः, तिनाने
जमपौल सु नांझे है।३० आपरी त्वागै, पराई सुं लागे, ज्या माहे गोटे हुवे तिणांसे बुरे चाहै, तिणाने सूली दीजी है।१३ एकतो बाय, तिणाने नरक मे नांझे है।१२ धर्मसास्त्राने नंदे, तिणाने कुतरां कना सुं फडाईजे है।१३ अभासीने बिगर घन छाडै है, तिणाने लोहांत्र मे आलने, पोले।१४ इतन भांत भुं चितार चितार सहा दीजे है।१५

इति श्रीद्वामोह्याय समाप्तः।१६

एक मे अ०च० रज दीठोः।१७

उरधकेसीर, मेकेदंता, पहगरंता, मोटा नषः। इसा जम-हुत दीठा, जिके पापी दुर्दाांगीयाने पकड ल्यावे है।१७ पैलाने धाह्य दे, तिणाने पहग सुं मारता ल्यावे है।१८ पराई लुगाई कने मांझाई जाय, तिणाने लोहांत्र तवां उपर उन्हाकर बैसांणे है। जित्य निवाम बैसांणे सलातिस्सीही म्हणे दीजे है।१० मित्र भाई की तथा सागा सोईयी असती सुं बुरे देशे, तिणाने कुतरां कना सुं फडाईजे है।११ मृहडो आयत सुं भरे है।१२ सास अमुक्त है।१३ महग घटा माहे नांझे है।१४ आतमधातीने नरक मे नांझे है।१५ पढ़े पंथेक अवतार दे।१६ देवतारो माल चोरे, तिणाने कुभी नरक मे नांझे है।१७ हंडवाई चोरे, तिणाने चक सुं माहे है।१८ बूढ़ोपानी भागे, तिणाने कुकलासा सुं बाधे है।१९ बांधने, नरक मे नांझे है।२० तलां० फोई, तिणाने जोकुकुड माहे नांझे है।२१ बाग वनसपति, नैति सू बाटे, तिणाने जकलकेस नरक माहे नांझे है।२२ बदेरा न माने, तिणाने रोर नरक माहे नांझे है।२३ गाँव बाली, दव दे, तिणाने अगकुकुड माहे नांझे है।२४ आपरा पुराणे स्थाने, पराणे पुराणे सुं लागे, आपरा पुराणे माल पराणे पुराणे पवाड़े तिणे आस्त्राने लोहांत्र तव नांझे उपर बैसांणे है।२५ सामकोहीन, मुझोहीने, द्वारा द्वारा किस्सा युं भरे, तिणाने मुझो किस्सा सुं मा० भरे, नरक मे नांझे है।२६ अन चोरे, तिणाने मुझो किस्सा सुं भरे, नरक मे नांझे है।२७ हस तचाड हुवे, तिणाने अंधतास नरक मे नांझे है।२८ आस्त्राने द्वारा द्वारा किस्सा युं भरे, तिणाने दाहकुंड माहे नांझे कृ।२९

इति श्रीद्वामोह्याय समाप्तः।३०

एक अवरज बैले दीठोः।१ एक व्रत दीठोः।२ पांच जोजन चोडा, दस जोजन उड़ो।१४ तठे पापी है। तिके बो[४] हत अचेने पाबै है।१५ उनी वेलु, है।६ तठे दाजीजे है।१७ वालामा छ।८ बोहत रूडन करै
चैसः। नुडगर्ग सु मारीजे चैसः।

'रे जीव धर्म कयूँ केयो नहीः?' तीर्थ्यात्व कयूँ केयो नहीः?

ब्रम्हचारी अतीतीये, भूषा तिसियारी मन, चा, जितप न कोदीः?

फट-दरसणे कोदी दान न दयोः?

सो जम रजाने ओलपता कना नहीः?

अतीत प्रासः, गठ प्रासः, स्वान प्रासः, बौद्ध प्रासः, कान प्रासः, 

पांच प्रास न दीयाः

थाकणे विस्राम न दीयाः। सो जमदुताने ओलपता कना नहीः? ओलपता नहीः।

तिहाने काही कहेने, मार दीजे चैसः। नारकी मे नांसीजे चैसः

दान देने गिरावे, सो नारकी मे पड़ेः

कान कुंतरा कना फडावे चैसः।

अमायसरे दिन भोग करे, सुतक मे खावे, अरब भरे, लिण प्राणो [जीवणे]

आंधा कुंवा मे नांसे चैसः।

बावरीने लोहंजने मे खालै पीले चैसः।

जलने, अगलने नदी, देवता साधाने नदी, राजा अतीतले नदी, 

द्रामणे नदीः, पुजनी कने नदीः, पारकी मिंडा करे, पारई आयोः

तिनाने रमकुट मे नांसे चैसः।

अनेक भोटे भाटे मुं सहा दीजे चैसः।

इति इग्नारमोक्षाय समाप्तः।

जमकिकर भयोनक दीठा।

तिके कहू छूः ते सकोइ एकाया चिंत देने सांबलोः

गोटीः चोदी, सरप चोदी, गोह चोदी, बीसु चोदीः, कुलां उपर चोदी, सूर उपर चोदी, नाहर उपर चोदीः।

इसा तो मे अनेक जमदुत दीठा। उरथकेरा, करालंडा चैसः।

कार्ते नरण, मोझ नश चैसः। मोटा हाथ मे पाह चैसः।

मोटा पेट चैसः। स्वाम्पुषा चैसः

ल्यालीमुषा चैसः। आगा सु रुढर लपेदी मे छः।

काला कपडा चैसः। क्योरी हाथ मे छः

मिसू चैसः। बर्जी चैसः। [हाथां] तोमर चैसः।

फरसी हैः, सुगः, पासी चैसः, चक, आकुस

चैसः, बजः, डंड चैसः। इसा हाथां माहे आसाधः चैसः।

त्यारे घरबार नहीः।

सदैव भमता रहेः।

त्यां माहे एक जमदुत बलवंत चैसः।

लियारे अग्न सरीषा तेजः चैसः।

घडी घडी मे चिन्तगुपात कने कहैः चैसः।

'जिणारी आव पुरी होय, सो चतवोः।'

केही तो जम रजारा जोडायत चैसः।

लिये जम रजारा हुकः सुः पापीयांरे मार दे चैसः।

एक मे बले अच्रो दीठेः। एक दैत जमदूत सूः लडाई
कोवी* [23] [राजा जम] काल पास [राजा] मेल लेकर पकड़, <राजा जमने> मंगायो* [24] दैतने अंधार बन मे उपयोगुष्ट नामियो* [25]

जिसौं कमाई कीजे है, जिसौं सत्य [मार] दौजे है। [36] औ जम-दुष्टांर शाक्यार छै* [37] मात लोक मे दिन मे तीन वेला पापी अधरमीयारी शबर ले छै* [38] प्रात समै, मध्यान समै, सध्या समै*: ए तीन काल नित्य शबर लेनाने आते है। [39]

इति श्रीद्वातसमोध्याय संपूर्ण* [40]

रेस्तवोवच*: 'किसी प्रम*, किसी पाप*, किसी पैदो*, किसी तीरथ*[:] मिना देह पावेन? सो कही* [41]

नासकेतोवच* [43]

'जसपहित्वारी संहारल होय। [44] गुरुपतनी सु मगम करे, सो वाजी होय*, चितावारी सूरकोष होय* [45] बाहिनेहरै कोश होय*, पासी सु मरै*, चंसानाय छीयो होय* [46] माथारी पीठा सु मरै*, पंजी मारे, सो ल्याली होय* [47] भौपेज मारे, सो स्याल होय* [48] बालघाटी गढ सूरी होय* [49] भैलो मारे, सो कुची होय* [50] उपागर करता बरजे, सो चंदाल होय* [51] देट मारने मरै, सो मीठो होय* [52] चोरी करता मरै, सो काग होय* [53] सोनी चोरै, सो कोक्यो होय* [54] तथा बालयो धन चोरै, सो मुसो होय* [55] [56][अ] चोरै, सो पन होय* [57] झूठ चोलै, सो धेर होय* [58] दुःख चोरै, सो किर छात्यो होय* [59] कुड़ी साथ भरे, सो नीत्यो होय* [60] दुःख कमाई करने मरै, सो, जगर होय* [61] तीरथय नाका करे, सो ल्याली होय* [62] असतरी भरतार सु बाउ करे, सामी बोलै। तिकाज मारो गोह राशी पावे* [63] बालकने मारें, सो बोलो होय* [64] आंधाने मारे, सो कोक्यो होय* [65] जनम जनम नरक मे जाय* [66] तलाव, चावड़, कुंवा फोडै, सो पांगलो होय* [67] गुरौ, अत्तीरो ताल पाव। सो नरक मे जाय* [68] पैदो भावै, सो रखरी गति पावे* [69] देने उड़े ले। सो कागलो होय* [70] गुरौ, पितारी आग्ना न माने, सो जड [मूर्श] होय*, [71] पुस्तक चोरै, सो गुरौ होय* [72] गावै थोकरावै, सो वास होय*, [73] पहुँ नरक जाय* [74] गुरुपतनी सु मगम करै, सो मोर होय* [75] पराई असत्री है, सो घोडो होय* [76] घट चोरै, सो कोक्यो होय* [77] अगन निदै, सो कोको होय* [78] त्रांकुर करै, सो बीछ होय* [79] विस दे, सो जलसाप होय* [80] कंया देने नंदे, सो प्रेत होय* [81] भाई बहिन मारें, सो नरक मे जाय* [82] पालकी असत्री सु
कटुस्री अस्त्री सु, बड़ा भाईरी बहुं <सु> भोग करै, सो गधो होय*।१४

इति त्रयोदसमोध्याय संपूर्णः*१६

धरमस करता दीठा। ¹ तिके कहूँ छु*।² घरती नंदी*, सैतरी नंदी*, हुरघी नंदी*, सेलडी सस्त्री नंदी*। सौतल जलरी नंदी* : इसकी नंदी वहै छे।³ अजाब कुड़ छै।⁴ पकवान सुं भयोरा छै।⁵ मैहल सोनार छै।⁶ आहीं विहायत छै।⁷ सधी अस्त्री छै।⁸ अकहर सुं भोग विलास करै छै।⁹ अनेक भांति भांति सुंब सोबै छै।¹⁰

अठै दोजै, सो उठे सहसागुणो पाईज़े छै।¹¹ भोंदान, जंजदान, घरदान*, सोना रूपारो दान, आपने भावै सो दान* : अनेक जिके दान दीजै छै*, सो धरमराजारं हुकम सुं सहसागुणो पाईज़े छै।¹²

अतीत अभ्यागतरी, घटदर्शणरी सेवा करै, तिरण सुं देवता भोहत राजी होय।¹³ सरब देवता चैन पावे[१], अगानहोजी दे*, रितान दे*, कुलरे कल्याण वाही*, धीरजत्न, नै सतवादी नै विरमाण आवै।¹⁴ पंच अगन साई, तिरणे पदमण विरमाण बैसांणै, ईदलोक ले जावै।¹⁵ अतीतनै, गन्ते, कगने, स्वांतने, बीलैः ए पाँच ग्रास निम्याण दे, तिके कांभ भोग विलास करै छे सुरग लोकै विषे।¹⁶ अवला अन दे, सो सुरग लोगै विषे विरमाण पावै।¹⁷ दही दृष्ट पावै।¹⁸ एक ग्रास रोजीने दे, सो मनोहर सागर पावै।¹⁹ नीपने बेटे ब्राम्भनै दे, सो स्वर्ग लोक पावै।¹⁰ उनाला मै पैजार दे, सो सीतल जल पावै।¹¹ अतीतनै, अनाथै दे, सो स्वर्ग लोक पावै।¹² धरमी छै, सो रथ बेता आवै छै।²³ धरमराजारी इंकु नुं लील विलास करै छे।²⁴

इसा धरमी तो अनेक टीठा।²⁵

इति चतुर्दसमोध्याय संपूर्णः²⁶

नास्तीतोतायः।¹¹

‘एक नंदी, जिन्दो नाम पुसुपोद छै।² तिरणो फूलं सरसो जल छै।³ सोनारी वेलु छै।⁴ विक विहरा दरखात छै।⁵ तिके सदा फल फूलां सुं लूब रखा छै।⁶ तत्त्व धरमराजाजी नगरी छै।⁷ तत्त्व रुपारही अस्त्री छै।⁸ नुमा भंतरा आपरहाण छै।⁹ धर्मतुलायत छै*, पुन्यबंत जीव रहै छै*, श्रीपेश्मरजी भक्त करै, जिके उठे रहे छे।¹¹

रघेर्वरोवाचः।¹¹ [5b]‘संसार तिररो धारां चतायो*।¹²
नासकेतोत्वाचः*13

‘जीव देह छोड़ै, तै साहि, बंध, सगा, सोई, सर्व अत्थ रहे हैं१० पाप पुन्य कीया होि, सो साधे आवे१५ जम्मूरसं चालता बोहत कठण है१६ तठे एक वन है१७ तपति येलू है१८ वैतरणी नंदी है१९ अंगरारी राम है२० सूलां बीघाई है२१ अठे पुन्य करे, सो उठे आडो आवे है२२ गठ दां दे, सो उठे वैतरणी नंदी मै आडी आवे है२३ सो उठे पुछ पकझे, पार उतरे है२४ पांच सहर है२५ तठे एक तलाव है२६ तठे एक वन है२७ तपति येलू है२८ पैजार जोडी दां दे, तिका उठे आडी आवे है२९ पैहरे, पार उतरे छई२१ जिको दां देसै है, तिको उठे आडो आवे है३०

इति पनरमोह्याय संपूण्यः३१

राजा जम्मूराजी चैठा है३१ रेसर बैठा है३२ इतरा माहे नारदजी बोहत तेज थारीयां थाकं आय नीसरीयाः३३

तिण समै एक विमान्ध आय नीसरियो४ तिणरा मुझा आगे हायी है५ इदरै रेजी छई६ सो विसन लोकरे विषाय जाय है७ राजा जम्मू पुह्चायने आया८

तै नारदजी पुछियो९ ‘घोबे [छै] इई कनन ओर कोई मोटी देतता है३० तै राजा जम कहियो२५ ‘ो राजा जनक है१२ सो स्वर्ग लोकरे पियह जाय है१३ तै नारदजी पुछियो४ चाँदरी देह सोनारी है१५ मुझे काली१६ किसी वासतेय२ ‘तै राजा जम कहियो२५ तीन लोक है२६ सो मारा मुझा आगे आय उभा रहे है२१0 कमाई करे, तिसदी सडा हु छै२१ मिण विसन भगत है२२ सो माध माधा उपर पग देने जाय है२३ तिण वासते मुझे काली है२४, देह सोनारी है२५ राजा जनकरे आसती है२६ सो पतिनरता है२७ तिण राजारी धरती मै काल पडै नहीं है२८ आ उभा विवर मै नहीं है२९ राजा अस्वमेद ज्याग कीयो३० तिण पुन्य करते, विसन भगत लोकरे विषाय जाय है३१

इति मोहसमोह्याय संपूण्यः३२

नासकेतोत्वाचः*१1

‘बुरी कमाई करै है, तिणरी मै राजा कहीं छई१2
विवेक अस्मीता चेन कहु छुः।¹³ भरतार पैली जीमै, सो सुंगणो कहांजै छः।¹⁴ भरतार सुँ शोह करै, सो कोयल होय।¹⁵ सासू सुँ लडै, तिका टीटोडी होय।¹⁶ नित्यरी कलहो करै, सो कागली होय।¹⁷ भरतार सुं क्रांमण करै, सो मोडकी होय;⁸ पछि जनम जनम वेस्या होय।¹⁹

श्रांगण श्रीया होय होय, सुँच न रहेन,¹⁰ काग कृतारी जैन पाणि।¹¹ फूल, वड, पीपल काटै, सो बोली होय।¹² दांन देता चरजै सो आधो साप होय।¹³ धोही होय, सो भिल होय।¹⁴ गर्भपाती होय, सो कसाही होय।¹⁵ मिनद देख पायनै, श्रीप्रस्मेस्वतोजीरी, महादेवजीरी, वासदेवजीरी, माताजीरी, तीरथरी, गुरुरी, मातापितारी, देवी देवतारी सेवा न करै, सुँच मे न रहेन, सो जनम जनम नरक मे पड़ै।¹⁶ इततं देवतारी सेवा करै, तीरथ करै, ब्रत करै, दांन पुनः करै, सो मनुष्य मुगलगंधी होय।¹⁷

इति श्रीस्त्रोधाय श्रृंगृपूर्ण।¹⁸

रघीस्वरोवाच्,¹ राजा जनमीजी<ैैचै> कहैः।²

‘नासकेत जमलोक जादनै, पाण्डो आयो हः³’ पिताने रघीस्वराने ओ दिरतं सुणायो।¹⁴ सकोई सांभलानै राजी हुवाहः।¹⁵ नासकेताने रघीस्वर कहैः।⁶ आ कथा था बिंग कुँण सुणावः।¹⁷ घन थे।⁸ उदालकजी घन्यः; जिनेन था सरीणा पुत्रः।¹⁹

तिनेन नासकेत कहैः।¹⁰ आ कथा सांभलै, सो नरक जाय नहीः।¹¹ मुगलगो दिर्गकारी होय।¹² जम या 68।।जाजीरो हुंकम हः।¹³ आ कथा पापमोचनी हः।¹⁴ सुणे, सांभलै सो बैकुँट जाय।¹⁵।

नासकेत रघीस्वरं इतो जिम लोको दिरतं सुणायो।¹⁶ पाप, पुनः, धरम, दुःखमा त्यारी वाला कहै।¹⁷

इति श्रीनासकेतरी कथा संपूर्ण।¹⁸

लिखत शिवचर्जन, जैतारण मदे, से 1786 रा भाद्रवा वदि 1 दिनेन।¹⁹

Notes and References

Chapter I

1. in the shape of the mutilated diagram : see note ¹

9. जनसे ¹¹

14. om. at the end of the line ¹²

15. उदालकजी corr. from को ¹³

46. उदा।। at the end of the line ¹²
46. परमसरण (cp. IV 48) II
56. om. at the end of the line II
85. सोलक्को II
101. for danda instead of * II
106. हुवै तठै* II
109. रे II (sic!) II

Chapter III
6. क in उदालकरजोरे above the line II
23. पाल गैस II
24. om. at the end of the line II
88. om. at the end of the line II

Chapter IV
9. उतर II
10. anusvara in बांत blotted out II: om. at the end of the line II
13. the passage has been completed according to I 89 II
41. खो II
42. पून्म II
55. *सु in रेसुर्जी cor. from "स" II
57. या in भोलिया cor. (gamb.) from स्yो II
69. 8 after चारु०\dagger IV

Chapter V
7. om. at the end of the line II
22. the same II
23. त in इतने cor. (gamb.) from तत II

Chapter VII
30. "ग" = "र" II
44. "ना in महीना = "ता II
48. हमे II
73. कुलिता II
81. om. at the end of the line II
83. अभिनेत्र II कीर्ती कुड II is used instead of: after कुपिपक and अभिनेत्र II the third name reads महारेवंत II "रे" in संग्रामरथण partly on gamb., it looks like "रे" II
87. instead of our commas II उणी II

Chapter IX
1. दस्वर in the margin (cop.) II
2. छूलवै II
8. मारकंडजी II
17. गोहिल्यां कुऽ II
34. "षे II cor. from "षी (cop.) II
41. दिणयो II

Chapter X
19. पाला सुऽ II

Chapter XI
3. पांच जोज on gamb. (cop.) II
19. II after: II
22. कुलहा II
27. इष्टारमोध्याय \| Chapter XII

4. वीञ्जु = वीञ्जु \| 35. उद्वैमुष \|

Chapter XIII

8. मारे ( cp. note ) \| 14. भैर = ते \| 27. "वाट = "वाट\|

27. भो = सो \|

Chapter XIV

9. after भोग, a superabundant \| at the end of the line \|

16. सिन्धु \|

25. om. at the end of the \|

line \|

26. १४ (xiv) after \| Chapter XV

2. कुसपोद \|

31. १६ (xvi) after \| Chapter XIX

Chapter XVII

11. कुलेशरी \|

18. संपूर्णन् \|

Chapter XVIII

8. ने on gamb. \|

16. the colon above the \beginning of णा in सुणायो \|

19. रा भास्वा चादि १ (i) दिने* in \| the right margin ( cop. ) \|
Notes

Chapter I

1. On the Jaina diagram, see Hertel, Indische Erzahler 6, Anh. 2, p. 2. The passages 1-13 om. Te.

2-5. In grammatically correct Sanskrit, the text would run as follows:

śrī-sadgurubhyo namaha // Nāsaketai kathā likhyate //
sarasvati mahābhāge / varade kāmarūpini //
viśvarūpe viśālākṣi / devi yā parameśvarī // 1 //
ekaṇanto mahābuddhīḥ / survajñō gaṇanāyakaḥ //
sarasiddhayakaro devo / gauripurotto vināyakaḥ // 2 //

On the spelling see p. 9.

21-23. Cp. the more detailed description in Te, on p. 10, as well as its different reading of 21.

33. The reading of Te (see p. 10) is probably corrupt, not only because of its inferior sense, but as contradicting BeFi I 22: ‘ayuktāṁ uktāṁ bhavatā pippalādas tam abravīt’.

38. Te ‘bayāśihajāra’ blunder: cp. BeFi I ‘ṣaḍaśīṣahasrāṇi’.

40. Si ‘veda kahai chai’ absent in Te: cp. BeFi I 24 ‘smṛtir eṣa sanātani’.

41-44. Absent in Te. The copyist of Si inadvertently repeats the text of 36-40 with slight variations.

46. The text of Te ‘aganaparavesa karasō to asbri anaso’ is non-sense. The translation of Tessitori ‘Entrate nel fuoco (e, se non vi brucera), conducete moglie’ would presuppose (i) a lacuna in the manuscript from which Te is derived, (ii) the use of paravesa (‘entrance’) in the sense of Sanskrit praveśana (‘introducing’), and (iii) a custom of examining the bride by an ordeal before making her one’s wife (which Tessitori assumes, stating: “Si tratta evidentemente di una specie di agniparīkṣā’). From the reading of
Nāsaketari Kathā

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Si, it is evident that the 'aganaparavesa' of Te must be a corruption of aganaparasāna.

52. Te 'If bad thoughts arise in your heart, ask Brahman!'. Tessitori wrongly makes the two clauses coordinate in his translation.

59. Absent in Te.

61. 'hātha jodanai', which is absent in Te, agrees with BeFi I 34 'kṛtānjaliputo bhātvā'.

77. Te's reading is inferior: cp. Si (and Te) I.56!

78. Absent in Te.

80. Te different. Si agrees with BeFi I.38 'madvaco nānyathā bhavet'.

84. Beginning of the 2nd chapter in BeFi.

85. See Te! In Te, the daṇḍa must be put before, not after 'bhara-tāra-sū'. The text of Te proves that the kathana of Si is a gloss upon āgyā.

88. Te 'apacharā dīthī'.

89-91. Te: "so mana caliyo / tarai tapasi-rau bindā dharati-ñā maliyo jaya / tarai Uddālakaji-ro viraja khasiyo / tarai kāvalaro phūla toḍi-nai /". "His heart was moved. Then, the semen (see Molesworth as well as Platts s.v. binda: the translation of Tessitori by 'fascia' is impossible!) of the ascetic fell to the ground. Then the semen of Uddālaka slid away. Then, he plucked off a lotus."

The passage in Te is evidently corrupt; whereas the corresponding passage of Si is good and clear. Probably, I.90 of Si 'The semen of the penance could not be sent to the earth' had originally been added in the margin in order to explain why Uddālaka puts the semen into a flower and makes it float away (namely, because, by dropping the semen to the earth, the ground of the hermitage would have been polluted, and the well-known prescriptions, such as Manu IV, 151 etc., would have been violated). Afterwards, the gloss mentioned was taken into the text, in Si in the right place and
without alteration of the sense, in Te in a wrong place, viz. before 89, and without the negative particle (as otherwise the passage would have directly contradicted the following one).

94-95. Te ‘Rugha-ri’.

97. Te ‘eka apasarā-nū devatā-ro sarāpa huvo’. BeFi knows nothing about this apsarās, and, later on, BeFi II.26, a ‘sakhī’ is ordered to fetch the flower. Perhaps, the apsarā Urvaśī owes her textual existence to the celestial being to whom, in BeFi II.13, the mother of Candrāvatī is compared.

98. Tessitori conjectures kṛidā for hiḍā, which would agree with BeFi II.24 ‘kṣaṇam kṛidādikam kṛtvā’.

105. “Then the nose serving as (literally: becoming) a womb, the semen entered.” Te: ‘tarai nāsakā-rai peḍi bīja petamahai paravesa kīyo’ “Lo sperma per la via delle narici (le) entro nell’utero.” In Te, an original peda (for peta) ‘womb’ was probably mistaken for paido ‘path’. The passages III, 94 and IV, 18 speak in favour of this hypothesis. Cp. also the reading of Te II, 28!

106-107. Te ‘/eka māsā/doya māsā/tījau māsā huvo/tarai Candrāvatī phullātula thi /’ (manuscript ‘phulātula’). Tessitori does not stoop to justify either this latter conjecture of phullātula, for phulātula, nor his translation of the word by ‘gravida’, although no dictionary knows either of the two forms. The difficulty arises again from a corruption in Te, whereas Si is correct: it reads ‘phūla samī tulati’. Now ‘samī’ is a gloss upon tulati, and ‘phūla tulati’ means ‘like a flower’. This ‘phūla tulati’ must have been in the archetype of Te and Si. In Te it was afterwards corrupted into ‘phulātula’, which the copyist even perhaps mistook for a corrupted compound of ‘phūla’ pl. ‘pregnancy’, and ātura ‘ill’, ‘sick’. The reading ‘phūla tulati’ however, of the common archetypal type of Te and Si, is itself nothing but a corruption of a pres. part. of the verb phūl ‘to be pregnant’, the meaning of which is, at all events, necessary here, especially as the then following passage refers to ‘so phūla’, ‘that pregnancy’
Chapter II

Te before : 1. ‘tarai Uravasi raṇī-nū kahai’, against BeFi, which says that the queen becomes herself aware of the state of Candravati.

3-9. Te different Te 9 : ‘mahāraja silāmara / kaṇa mānasā-ro saṁcāra nahi huvo / garadana mārī jāvā /’.

11. Absent in Te.

14. Te : “tarai kavari-nai pālakī-mai baisārī vana-mai mela āyā /”.

16. The name of the ṛṣi Tinabamdhā occurs four times in Si, and always in the combination ‘Tinabamdhā rāsesvara’ (II.16; III.26; 91), or ‘Tinabamdhā rāsesara’ (IV.22). In Te, the name occurs five times, and in the following variations : (i) Tinavida raśesara; (ii) Tinavida raśesara; (iii) Tinabada raśesara; (iv) Tinavāda raśesvara, and (v) Tinavāida raśesvara. BeFi III.2 merely speaks of ‘kaścid tapodhanaḥ’, nor does Sadala Miśra mention a name of this ṛṣi. The explanation of Tessitori, who thinks the name as given in his manuscript to be a corruption of ‘Tīrṇaveda’, is impossible for phonological reasons. We have again to start from our manuscript. The tinabamdhā of Si is a regular Rājasthāni formation, consisting of tiṇa, the oblique sg. of the anaphoric pronoun, and of the masculine substantive bāmdha = Sāmśkṛta bāndhu, which still occurs in Si. Thus, the name means ‘related to him ( or : to her )’, or ‘a friend of his ( or : of hers )’. In this sense, the expression tinā bāmdha rāsesvara must originally have been employed as an epithet of the ṛṣi who protects the girl, which ( later on ) was mistaken for the proper name of this ṛṣi. The spelling of Te makes no difficulty ( see p. 13 ).

22. Te ‘Rugha-rī’.

23. Te ‘mo-nai agala bhava-ri kamai kari-nai etc’.

28. Te ‘tarai nāsakā-rai paḍai ( Ms. paḍai ) putra huvo’, ‘per la via delle narici nacque il figlio.’
Chapter III

1. Te 'tīna cyāra-ro'.

2. Te 'kāta-rā'. Cp. BeFi III.22: 'iti roṣāt tam adāya trṇair āvṛtya bhūribhiḥ', on which Sadala Miśra depends ( p. 11 ) : 'eka ghāsa ke bojhe para rakha'.

8-14. The text of the corresponding passage of Te is in a very bad state. Te too says that Uddālaka used to bath thrice a day: in the hours of twilight ( stīya ) and at noon ( majha ), but does not say that the cage thrice attached to his feet.

17. Te 'bālaka-māhai āpa-rī dehi-kā sā cena chai'.

19. Absent in Te.

21. Te 'so putra āyo'.

23. Te 'pāla posa-nai'.

25. Beginning of chapter IV in BeFi.

25-35. Absent in Te.

29. Te 'ho pitā-jī mo-nai akeśī ālagai nahi', 'Oh padre! A me non garba ( star ) sola.' (? ) (? ) ( 'ālagai' might be a corruption of the āvādai which we find in Si ! ).

After 38. Te : 'putra-nai utakhiyo' which is against the following passage.

51-53. Absent in Te.

54 ff. Cp. BeFi IV, 10 : 'toyaḥaraṇam ālepam āgnaicalāśva- ham suta karomi tvam sukham tiṣṭa ....' ( Sadala Miśra correspondingly ).

56. Te 'hāṇḍi vāyaṇa ( Manuscript : vācaṇa ) mājī-nai /'Lavo la scodella di terra e il mortaio di pietra'.

59. Te 'āgai dekhai to buhāro / coko / hāṇḍi / vāiṇa ( Manuscript : vāiṇa ) Nāsaketa-ri mājī nahi'.

62. Te : 'āja putra buhāro / coko / hāṇḍi / vāyaṇa kiṇa-ri mājī chai /'.

68-71. Te 'tarai Nāsaketa jāya mā-nai kahai'.

74. Te : 'āvū nahi'.

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After 77. Te repeats 75 and 74.
81. Te ‘kaiṇa vaṁca-rī chai’.
94. ‘Then, the nose serving as a womb (lit.: the nose becoming a womb), a son was born’ (cf. also I.105; II.28; IV.18). 89-97. Te not published by Tessitori.
98. Te IVth chapter. ‘tarai Nāsaketa kahai / pitā-jī māri mā iyū kahai chai / hū rājā Rughā-rī beṭī chu / nai mā-rai pailā bho-ro pāpa-sū putra ho-nai / sāri hakikata mātā kahi / so pitā-āgai Nāsaketa kahi /’.  
Chapter IV
1. Te ‘sāmo āya page lāgo / pujāracinā (Manuscript: pujāracinā) kari-nai / āpa-ro sigācaṇa de-nai / raśi-nā pūchiyo / jai mahārāja kisai kārāja padhāriyā chai /’.
9-10. Te ‘hū rājā-sū ujara karū nahi / tarai raśi Udālaka māḍindi theṭha-sū vāratā rājā-sū kahi’.
13. Te ‘mahāraī bīja khasiyō /’; this, or a similar passage, must have been omitted in Si (Cp. I.89).
18. ‘Then arriving at the womb of the nose’ (i.e. at the nose which served as a womb): cp. I.105; III.94. Miss. in Te.
27f. Te “Candrāvatī māhāro nāma chai / mo-nai āgalā bhava-rī kamāi lāchaṇa lāgo chai / so mo-nai vana-mai melli gaiyā chai / tarai tainā-vida raśesvara kara beṭī āpa-rai acrama le-nai āyā /”. For ‘kara beṭī’ one would expect ‘beṭī kari-nai’!
29. Te om.
32. Te, after 32: raśi-nū ghaṇa alānīlā kalasa karāya-nai”, ‘fece fare al santo molte fresche tazze (di legno)’.
34. Here Tessitori has completely misunderstood his text. The manuscript of Te read ‘cāhijai so dāyaso dīyo’. According to the spelling of Te (which confounds c, ch, and s) dāyaso stands for dāyaco ‘dowery’, and the meaning of the passage is ‘he gave the dowery which was wished for’, or: ‘which was necessary (i.e. suitable)’. As the former conception would be against BeFi (IV.80),
the latter will be right here. It is even probable that Te is more authentical here than Si: the copyist of Si, may have taken ‘cāhījāt’ in the former sense and accordingly replaced it by māmgiyau, so that Si now is in direct opposition to BeFi, which makes Uddālaka, on the contrary, refuse all those gifts.

Tessitori’s publication ends here.

36. Beginning of the Vth chapter in BeFi.


45. BeFi ‘sārdhasanīvatsaro gataḥ’ (V.8).


52. Very detailed in BeFi.

Chapter V

Beginning of the VIth chapter in BeFi.

3. Instead of this vedic reminiscence, BeFi has a long stotra.

13. This anticipated śravaṇaphala is absent in BeFi. In BeFi Yama bids Nāsiketu utter a wish, and the latter asks to be shown the regions of Yama.

Chapter VI

15f. This second śravaṇaphala is also absent in BeFi. But there Yama grants a second wish to Nāsiketu, who wishes for his father’s pardon. Yama adds: ‘ajaraca cāmaraca caiva sarvadoṣa-vivarjitaḥ / bhava yakṣac ca vipendra tapoyogabalad iha //’.  

17. ‘Your family will be in sorrow’?

20. Beginning of the VIIth chapter in BeFi.

23. BeFi ‘vāyubhakṣāḥ’ (VII.4).

Chapter VII

15f. BeFi ‘stutibhis toṣito devo mayā dṛṣṭo’tisundaraḥ’ (VII.18).

17-18. BeFi ‘śatayojanavistirmaṁ purāṁ durgapariṣṭhitam’ (VII.22). In the following passages, there are many differences between Si and BeFi.

72. Cp. the description of the pāths in BeFi XVII.27f.

\[ \text{mahāniśa tathā meghair andhakāro bhayāvahāḥ} // \text{tatra tatra sthānāṁ atulāṁ kṛṣṇameghasamaprabhāṁ} / \text{dṛṣyate tatra pāpānāṁ darśanādārśanāṁ kvacit //} \]

83. The passage in BeFi enumerating the hells is, according to the editor, ‘di disperata emendazione’. The series of names given there does not seem to agree with any Puranic or epic text treated by Kirfel in his ‘Kosmographie her Inder’ ( Bonn und Leipzig, 1920 ), nor is there any agreement between Si and BeFi. Indeed the list of names in our Rājasthāni text seems to be even more arbitrary and unoriginal than in BeFi. The original list can no more be restored.

But there are several classes of names distinct with regard to their origin. Considering, throughout Si, ( i ) all the names which are distinctly marked as designations of ‘narakarā kuḍa’ (= k. ), or of ‘naraka’ (= n. ), and ( ii ) all the names which are not distinctly marked as proper names, and part of which can also be taken for appellatives, we may distinguish the following groups :

(A ) Sanskrita names ( as known from different texts : cp. Kirfel, 1.I.), given in their original shapes, or somewhat corrupted or modified by phonology, popular etymology etc., such as :

(a ) Distinct Proper Names :

1. Ardhataśa ( n. ) for Andhatamas or Andhatāmiśra
2. Abhīca ( k. ) for Avici
3. Kubhī ( n. ) for Kumbhipāka
4. Kubhipāka ( k. ) for Kumbhipāka
5. Gulapāka ( k. ) for Guḍapāka
6. Churidhāra ( k. ) for Kṣuradhāra
7. Jamacoli ( k. ) for Yamaculi
8. Tapata Vēlu ( k. ) for Taptavāluka
9. Naruchāsa ( n. ) for Nirucchavāsa
<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit Name</th>
<th>Alternative Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.</td>
<td>Mahābhayāmnaka (k.)</td>
<td>Bhayānaka</td>
</tr>
<tr>
<td>11.</td>
<td>Mahāroravatita (k.)</td>
<td>Mahāraurava</td>
</tr>
<tr>
<td>12.</td>
<td>Rorava (n.)</td>
<td>Raurava</td>
</tr>
<tr>
<td>13.</td>
<td>Lohakāra (k.)</td>
<td>Lohacāraka</td>
</tr>
<tr>
<td>14.</td>
<td>Śūla (k.)</td>
<td>Śūla</td>
</tr>
</tbody>
</table>

**(b) Designations not marked as proper names:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit Name</th>
<th>Alternative Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>Āndhāravana</td>
<td>Andhatāmāśravāpana</td>
</tr>
<tr>
<td>16.</td>
<td>Karama Kuḍa</td>
<td>Kṛmikuṇḍa</td>
</tr>
<tr>
<td>17.</td>
<td>Krama Kuḍa</td>
<td>Kṛmikuṇḍa</td>
</tr>
<tr>
<td>18.</td>
<td>Kuṣala Kuḍa</td>
<td>Kaśmala (+kuṇḍa)</td>
</tr>
<tr>
<td>19.</td>
<td>Kusaṭala Kuṇḍa</td>
<td>Kūṭaśālmali (+kuṇḍa)</td>
</tr>
<tr>
<td>20.</td>
<td>Jamaparakṣata</td>
<td>Yamala-parvata</td>
</tr>
</tbody>
</table>

**(B) Names representing attempts to translate or transcribe Sanskrit names in order to make them generally intelligible for the native speaker:** originally, perhaps, nothing but marginal glosses:

**(a) Distinct Proper Names:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit Name</th>
<th>Alternative Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>21.</td>
<td>Āṅgārāmrit Rasa (k.)</td>
<td>Āṅgāraraśibhavana or Āṅgāropacaya</td>
</tr>
<tr>
<td>22.</td>
<td>Kīḍāṃro Kuḍa (k.)</td>
<td>Kṛmikuṇḍa</td>
</tr>
<tr>
<td>23.</td>
<td>Mahānāmīdi (k.)</td>
<td>Mahāhrada</td>
</tr>
<tr>
<td>24.</td>
<td>Talaṭaṭaṭa (k.)</td>
<td>Taptajantu (cp. glossary s.v. tal)</td>
</tr>
</tbody>
</table>

**(b) Designations not marked as proper names:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit Name</th>
<th>Alternative Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>25.</td>
<td>Āṅgārāmṛti Rāṣa</td>
<td>cp. No. 21</td>
</tr>
<tr>
<td>26.</td>
<td>Āndido Kuṃvo</td>
<td>Andhakūpa</td>
</tr>
<tr>
<td>27.</td>
<td>Tāpati Velu (or Velūm)</td>
<td>cp. No. 8</td>
</tr>
</tbody>
</table>

**(C) Names originally expressing only certain characteristics, or tortures, of certain hells, but reminding the reader, by form or meaning, of proper names of hells, and thus mistaken and handed down as such:**

**(a) Distinct Proper Names:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit Name</th>
<th>Reminding of</th>
</tr>
</thead>
<tbody>
<tr>
<td>28.</td>
<td>Aganadhāra (k.)</td>
<td>Agnijvāla and Kṣuradhāra etc.</td>
</tr>
</tbody>
</table>
29. *Asimocana* (k.) reminding of *Asipatravana*

30. *Ghiratapāka* (k.) reminding of *Tailapāka*

31. *Duṣajantā* (k.) reminding of *Dūṣikakunḍa and Taptajantu*

32. *Patīpāka* (k.)\(^1\) reminding of *Pūtikunḍa and Tailapāka etc.*

33. *Vimśa Kūpa* (k.) reminding of *Viṣakunḍa and Andhakūpa etc.*

34. *Ṣādagadhāra* (n.) reminding of *Khadjakunḍa and Kṣuradhāra etc.*

\( (b) \) Designations not marked as proper names:

35. *Agana Kuḍa* reminding of *Agniśvāla and Viṣakunḍa etc.*

36. *Joka Kuḍa* reminding of *Jalaukākhyā and Viṣakunḍa etc.*

37. *Ṣādagadhaptā\(^2\)* reminding of *Asipatravana*

\( (D) \) a stock of names which seem to be hopelessly corrupted from Sanskrit names (or their translations), whose original forms can no longer be ascertained:

\( (a) \) Distinct Proper Names:

38. *Karamaśudāṁna* (k.) (= karama [Skr. kṛmi] + śudāṁna [Gu. khodāṇa, n., ground washed away by a current?])

39. *Kunḍanavasikachailā* (k.) (-chaila corrupted from Skr. -śālmali?)

40. *Keśalachailā* (k.) (-chaila corrupted from Skr. -śālmali?)

41. *Pavitaroḥaṇa* (k.) (-rohaṇa corrupted from Skr. nirodhana?)

42. *Samgrāmaroḥaṇa* (k.) (-rohaṇa corrupted from Skr. nirodhana?)

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1. cp. V.P. 202, 32: "pūtīpākeśu pacyate".

2. cp. Glossary.

44. *Bakakalesa* ( n. ) ( perhaps *baka*, a crane, + kleśa, torture : in the sense of ‘a hell where people are tortured by cranes’ : cp. the tortures of Sulaprotapa in the texts mentioned by Kirfel. )

(b) Designations not marked as proper names :

45. *Jamapola* ( see Glossary s.v. *pola* )

83-89. The corresponding *Samskṛta* passages in BeFi are absolutely corrupt.

**Chapter VIII**

Throughout the *adhyāya*, the agreement with BeFi is evident, although many single items differ.


21-22. *rasabheda* ( Skr. *rahasyabheda* ) ‘disclosure of a secret’ being mistaken for Skr. *rasabheda* ‘a species of *rāsa*’, the following expression ‘pāpabheda’, ‘a species of crime’ was perhaps added in analogy

25ff. absent in BeFi.

**Chapter IX**

On the whole corresponding to BeFi IX.

8. BeFi mentions far more names : on the other hand, the names *Aṁtapadaja* ( Antaka as a servant of Yama occurs in yet other texts : cp. Ab. p. 191; note I ), *Dhica* ( probably = *Dadhīci*, who is mentioned only in Sadala Miśra’s text, on p. 26 ), and *Muni Nārada* ( who, later on, plays a part in all the different recensions ) are absent in BeFi. Bhāradvāja is Bhāradvāja in BeFi ( in Sadala Miśra Bhāradvāja ), and Mārakaṁḍajī is Mārtanda there.

10. This passage looks like a mechanical transformation of

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1. Professor Hertel supposes that *pāpa bheda* might be corrupted from an original ‘pādapa cheda’.
the Sāṃskṛta source: cp. BeFi IX.9 (and 11) ‘dvādaśāditya-sarṇkāśaḥ’ (-śo respectively), which is an epithet of the judges (and of Yama respectively). The sense of the Rājasthānī passage is: ‘There were burning (i.e., they were burning like) twelve united suns.’ In Sadala Miśra’s text, the Sāṃskṛta passage has been rendered correctly (p. 26).

16f. In the list of the different sinners and their punishments, there are but few agreements between BeFi and our text which is much fuller here, nor does Sadala Miśra exactly agree with BeFi.

18. BeFi ‘tailayantre’.


41. jyām māṁhe moto hūrvai ‘those amongst whom he is growing up’ (cp. III.24; 32; IV.36).

44. ‘Even without killing her’.

**Chapter X**

Corresponding to BeFi X.

2-5. The epithets of the different classes of sinners in BeFi X.3 have, in our text, wrongly been connected with those of the messengers of Yama.

3-4. BeFi X.3 ‘tīkṣṇadāṁśrā’.


24. BeFi X.22 ‘agnido hi’ etc., Cf. Ab. IV.52.

25. BeFi X.25 ‘mṛte kānte parāsaktā patidrohakāri ca yā /
Chapter XI

Corresponding to BeFi XI.

4. BeFi XI.4 ‘pañcayojanavistirna ekayojanamucchritah’.

5. BeFi gives a detailed description of this burning tree, and of the various tortures the sinners have to undergo there.

16. Belloni Filippi has not edited this part of his text. There is, however, a parallel speech of the messengers of Yama, in BeFi XVI.25, which supports my conception of the clause as an interrogative one (do. Si XI.19) ‘na śrutam yamalokasya dāruṇam vartma durgamam //’.

17. Belloni Filippi’s summarizing of the corresponding passage of his text by: “.... la mancata offerta dei resti sacrificati ai cani ed ai corvi ....”, and his note.

19. See note on 16.


25. parāī āyo ‘after having come to another woman’; probably a marginal gloss on the adjective parakī, which, by the glossator, was mistaken for a substantive in the sense of parāī (see Glossary) ’the wife of another’. The original sense of parakī nimda karai tiṇanai .... was most probably ‘he who blames (or: offends) another person’.

Chapter XII

Corresponding to BeFi XII.

4. As to gohiḍai cp. Belloni Filippi’s summary of BeFi XII, 1-6 ‘.... dei messi infernali, che a cavallo di bufali e gazelle ....’, as well as Sadala Miśra p. 29 ‘.... kisiko dekho to bhainse para ....’.

32-35. These hints refer to the great battle between Kāla and the Asura, described in detail in BeFi XII.32-47. The same episode occurs in Vārāha-Purāṇa CCI, with full particulars. In the recension of Sadala Miśra, it is missing. As to relations between Si and V.P. see below, XVI. In Te, the whole episode is missing: cp. Tessitori l.c. p. [3].

34. ‘Kāla flung his lasso, caught him, and ordered him to be brought before King Yama.’ Cp. BeFi XII.42 (52).

\[\text{kīṁkaraś tu mahāghorair nirjītā dānavādhipāḥ /} \\
\text{kālākṣipati tān pāśair baddhā dāityā mahābalāḥ /} \\
\text{daṇḍamudgaraghātena vaśikṛtās tataḥ kṣanāt /} \\
\text{atas ( taiḥ ) kīṁkaraś nītā dharmarājāgratās tataḥ /} \]

The corruption of this passage in Si is perhaps due to the fact that the idea of Kāla as of a servant of Yama was not very familiar to the common reader, Kāla being chiefly known as a name of Yama himself. Thus, in XII.26 the name of Kāla is omitted, though this person is described there (see note), and the passage XII.38ff. seems to be corrupted from what is told in ślokas XII.49ff. of BeFi, which contain a praise of Kāla’s power: for, in 39 of Si, the copyist, mistaking the proper name Kāla for a synonym of velā, omitted an original velā after tīna, whereas in 38, an original Kāla was omitted for the same reason.

Chapter XIII

The XIIIth adhyāya of BeFi contains a description of the celestial joys, which are treated in the next chapter of Si. About the states of saṁsāra of the different sinners, which form the subject of Si XIII, some hints occur in BeFi XVIII.28-49, a passage of which Belloni Filippi has edited only 9 ślokas. In Sadala Miśra’s text, this chapter about the sinners is completely missing. Compared with the just mentioned passage of BeFi, as well as with the chapters of V.P. dealing with this subject (CC, 68ff., CCII, 34ff., CCIII, CCIV), most particulars of Si are different.

5. The babūla-tree reminds one of the ṣālmali-tree, which is
often mentioned as an instrument of torture, especially for adulterers. See Kirfel. That a man who interferes with the wife of his guru becomes a plant, is related in other texts too: cp. Ab. V.36 (see also note 7).

7-8. Cp. BeFi XVIII.45 ‘tāditā bhaginī yena pāpas tasya bhāviṣyati / pāndurogo bhaven mṛtyur jvaradāhah sudārunah //’.


13. Our interpretation is supported by Si XIII.26, q. v.

19. dhana has probably been substituted for an original dāna ‘corn’, ‘cereals’: cp. Ab. V.12 and the texts mentioned there, as well as Garuḍa-Purāṇa CCXVII.18; Mārkandeya-Purāṇa XV.9.

25. tikāja māro goha-rāro pāvai, i.e., ‘this very woman gets a destruction in the manner of a lizard’, i.e. she is crushed under foot as a lizard. Cp. Ab. V.27.


32. ‘he who takes for himself what he has given’, cp. Ab. V.46.


Chapter XIV

Agreeing, in general, with BeFi XIII (and XIV).

3. BeFi XIII.1f.

dharmiṣṭhānāṃ pravakṣyāmi śrūyatāṃ dvijasttām / ghṛtakṣiṛāṇi miṣṭānāṃ kṣaudrakhaṃdodakāni ca //
pakvānṛsāyas tatra yatheṣṭāsa’ṃnarāṃyaḥ / kauśeṣyaṃ tu varāṃ vastraṃ bhūṣaṇābharaṇāni ca //.

The five rivers of Si remind us of five of the seven liquids of the seven ring-shaped oceans surrounding Jambūdvīpa, salt-water and alcohol being of course omitted.

14. rita dāmna de: cp. BeFi XIII.11 ṛṭukālābhigāmi ca’.

15. paṃca agana sājhai: cp. BeFi XIII.18 ‘paṅcāgnīsevina vipraḥ’.
20. Cp. BeFi XIII.23
\[ yo \textit{dadāti mahākṣetram dhānyaśāliprapuritam} / \]
\[ sa \textit{yāti paramaraṁ sthānaraṁ vimānaiḥ svarga-gāmibhiḥ} // \]

Chapter XV

1-10. Corresponding to BeFi XV. Besides here as BeFi XV, 1ff. (and Sadala Miśra p. 31), the river Puspadaka occurs in MBh III.199, 56f. (Roy 1810, p. 525). But whereas this miraculous river is described as a place of happiness in BeFi (Sadala Miśra) and in our text, it is, in MBh, a means of examining the dead men by a kind of ordeal, giving agreeable cool water to the virtuous and pus to the bad. Te. 'kapoya' (cp. Tessitori p. [3]).

11-30. What is told here, goes with BeFi XVII, which is, however, more detailed. The XViith chapter of BeFi (with which Sadala Miśra agrees) has no parallel in our text. As to Vaitaraṇī and the famous Vaitaraṇī-cow see Scherman and Kirfel. Cf. also BeFi XVII.37ff.

Chapter XVI

The few and dark passages of this ādhyāya of Si correspond to what is told in BeFi XVIII.1-23 and XIX in 53 ślokas about Nārada's visit of the hells. The matter is as follows:

Once, Nārada visited King Yama, sent by Viśṇu in order to superintend the administration of justice exercised by Yama. While Yama and Nārada were saluting each other ceremoniously, there appeared, with much pomp and with music, thousands of heavenly cars, at the head of which the king of the gods approached, riding his elephant Airāvata, surrounded by celestial nymphs, and followed by many horses and elephants. At this sight, Yama suddenly fled away, together with his ascetics, into his palace, while his messengers ran away in all directions, and the hosts of the pret ā too. When Yama ventured forth again, Nārada asked him why he had fled. Then follows the answer of Yama: in the manuscript B of BeFi immediately, in A after Yama has asked Nārada's pardon for first arranging
his affairs, and after he has given his commands to the messengers (all this is described with full particulars). In answering Nārada’s question, Yama tells him about King Janaka’s faithful wife Satyavati, who, on account of her virtue, was taken up to heaven in a celestial car, and revered by all the gods. He concludes with the confession that he has no power whatever over virtuous people, of whose tejas his messengers also were greatly afraid. After learning this story (which, in the beginning, Yama had called a great secret), Nārada returns to heaven. And now follows the conclusion of all the Nāṣiketopākhyāna: Nāṣiketu has finished his story, the ascetics return home, and Vaiśampāyana adds a śravaṇaphala:

śrutvā ce'maṁ kathāṁ divyaṁ pavitrāṁ pāpanāśinīṁ
sarvāṁ lokān atikramya yānti te cā'marāvatīṁ

Sadala Miśra agrees with BeFi.

Now, Belloni Filippi has drawn attention to the older recension of this episode in the V.P. There, we do not hear anything about Indra, but there appear heavenly cars, in which ascetics are sitting with their wives and kindred, passing across Yama’s head, tearing down his wreaths. Yama becomes pale with anger and fear, and being questioned by Nārada, confesses that he has no power to resist the mighty ascetics who were jeering at him. At this very moment, a beautiful woman appears, in a heavenly car, and bids Yama not to be angry with those powerful and virtuous people, who ought to be revered in all submissiveness. Yama shows his reverence to the beautiful ‘pativrata’, falling at her feet. Asked by Nārada, why he had turned pale, and why he had revered the ‘pativrata’, he tells him of Janaka’s virtuous wife, whose name, in V.P., is Rūpavati, and who was a pativrata too, whom all the gods were serving and revering for her virtue. Her story is told with all particulars.

This recension must also be taken into consideration. For, with regard to certain features, our Rājasthānī text shows a closer relationship to V.P. than to BeFi. Thus, Si XVI.22-23, a passage
which has no parallel in BeFi, agrees with what is told V.P. CCVIII. 8-11, and can only be understood, if the whole situation described in V.P. is well-known. Moreover, the strange question of Nārada in Si XVI.15-17 and Yama’s affirmation in XVI.24-25 directly seem to point towards relations to V.P. CCVIII 3, 5-6, and 7, where the radiant and powerful king of the lower world changes his colour out of fear and anger, when the ascetics pass over his head and tear down his wreaths:

vivarnavādino rājā prabhātejovivarjjitah /
acirād eva saññijātah krodhena bhraduḥkhitah // 3 //
api tvam bhrājanānastu pāsoḥ patirivā’paraḥ /
kasmāt te sobhanam vaktram kṣaṇād vaivarṇatāṁ gataḥ //
vinīvaśasan yathā nāgah kasmāt tvam paritapyase /
rājan kasmād bibheśitvam etad icchāmi vedītam // 5-6 //
vivarṇam jāyate vaktram śuṣyate na ca ( sic! ) sāṁśayah /
yan mayā īḍśaṁ drśtaṁ śrūyatāṁ tanmahāmune // 7 //

Such relations would be possible under the supposition that Si goes back to a recension of Nāsiketopākhyāna in which the above episode was told in a way corresponding to that of V.P., and that some later story-teller, who laid more stress on Yama’s anger than on his fear, related that his face turned black with wrath instead of pale with fear, whereas the rest of his body remained radiant as before. The particulars mentioned in Si XVI.8 ‘King Yama accompanied ( him, or : them ) with good wishes for ( his, or : their ) arrival’ even directly contradict that of the flight of Yama as told in BeFi, and would likewise presuppose the knowledge of the recension of V.P., according to which the pativrata at least ( who is sitting in a celestial car together with her husband ), is revered and honoured by Yama. That our compiler has confounded the pativrata ( who really appears ) with the wife of King Janaka ( who is only told about ) is not to be wondered at.

6. ‘it was Indra’s property’, cp. BeFi XVIII.16 ‘airāvata-
samāruḍho devarājah puraḥṣthitaḥ’ /
10. 'Did there not depart, together with Indra, another great deity?'

29. ‘That woman does not die without her wish’ : cp. V.P., CCIX.8 (also 10, 12, 13, etc. as a burden in a long stotra praising the pativrata) ‘sā na mṛtyumukharī yāti evam yā stī pativrata’ etc.; 28 originally was perhaps a marginal gloss, which crept into the text in a wrong place: apparently, it ought to stand after 29. Cp. V.P. CCVIII.30 ‘na vyādhir na jara mṛtyus tasmin rājani sāsati’, which refers to Mithi, the kṛtayuga-shape of existence of Janaka, and the husband of Rūpāvatī.


Chapter XVII

The XVIIth chapter of BeFi contains a list of the streets in Yama’s world. Our text here speaks of the re-births of the sinners, which had already been dealt with in the XIIIth adhyāya. The statements of Si are throughout arbitrary and apparently independent of the parallel passage of BeFi (XVII.28ff.).


Chapter XVIII

As to the contents of BeFi XVIII and XIX, see above under XVI. What is told in our Si, corresponds to the contents of the last ślokas of BeFi XIX, where, however, the śravanaṇaphala is spoken by Viṣampāyana.

19. The colophon, which is written in a mixture of Sanskrit and vernacular, has been translated on p. 3, q.v. [bhādrava (Gu., m.) = the month Bhādrapada; vādī (Gu. vada, vādī f.) = Sanskrit vadyapakṣa; sanī = abbreviation of samvata, = Sanskrit samvatsara (Gu., Hi. )].

●
Grammer

In the paradigms, only really occurring examples have been taken account of: therefore, it was necessary to combine many paradigms of forms of different examples.

Forms of frequent occurrence are marked by 'etc.', whereas rare ones are given in all occurring instances.

I. Accidence

(A) The Noun

§ 1. 1. Primary Cases

1. Strong Nouns in -o ( masc. ):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>डरवाजो etc.</td>
<td>डरवाजा etc.</td>
</tr>
<tr>
<td>दरवाजा etc.</td>
<td>धाको etc.</td>
</tr>
</tbody>
</table>

2. Strong Nouns in -i ( masc. and fem. ):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>दुष्कi etc.</td>
<td>पाप etc. , m.n.f.; सहेलियों f.3</td>
</tr>
<tr>
<td>सतवादी etc.</td>
<td>पापीयां etc.; दुराचारार्थां</td>
</tr>
<tr>
<td>जेत्रामकी etc.</td>
<td>—</td>
</tr>
<tr>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

3. Weak Nouns ( masc. and fem. ):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>हाथ etc.</td>
<td>हाथ etc.; बातां etc.; मुख etc.</td>
</tr>
<tr>
<td>मन्न etc.</td>
<td>हाथों etc.</td>
</tr>
</tbody>
</table>

1. exception : MS. IX.17.
2. exception : MS. XI.22.
3. अन.
§ 2. 2. Secondary Cases

The 'Secondary Cases' are formed by adding to the obl. the 'younger case-endings' (cp. L.S. p. 328), which are:

1. declined as strong nouns in -o and i:
   - Genitive: -रे, -री; -ने, -नी
   2. indeclinable:
      - Accusative: -ौ, -ो, -ौं
      - Genitive-Dative: -ै

§ 3. 3. Tertiary Cases

The 'Tertiary Cases' are formed by adding post-positions to the obl.:

1. Ablative-Instrumental: सु; सू; कना; कना तु; कना सु; कना सू
2. Locative: मैँ; महे

(As to further relations expressed by post-positions, cp. § 19.)

§ 4. 4. The Formation of Feminine Nouns

1. To the strong masc. stems in -ो as well as the weak masc. stems in -बंत correspond special strong fem. त-stems which are regularly inflected, e.g.:
   
   (a) Strong stems:
      ऊंची, ऊंची; कागाली; कागाली; etc.

   (b) Weak -बंत stems:
      masc.: धीरज्ञत, वल्लबत, पुन्यवत.
      fem.: रुपवत, उदारचितवती, प्रीतवती, सीलवती, सुचवती.

1. the forms in -ई and -ई an.; a primary loc. of a weak fem. noun does not occur.
2. -ने, -नी, and -ना an (see Glossary).
3. -तु and -तु an. (see Glossary).
4. The genitive-dative in -रै is homonymous and etymologically equivalent to the loc. of -रे!
2. The other weak nouns have only one form for both genders. Cp. the fem. adjectives: अनेक, आस पूर्ण, तपत, दलमीर.

3. There exist, however, some old feminine nouns in -ः to which weak masc. nouns correspond, as e.g.: अण्धौ, अण्धौती; तपत, तपती; तुलती; पापोचनी.

§ 5. 5. The Formation of Adverbs

Of adjectives as well as of both participles a kind of adverbs are formed, which exactly correspond to the obl. plur.: cf. § 27 and § 29.

(B) The Pronoun

1. Substantive Pronouns

§ 6. (I) The Primary Cases:

(a) The Personal Pronoun

First Person

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>हूँ, हूँ</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>म्हा, माह, मा, मान</td>
<td>—</td>
</tr>
<tr>
<td>Ag.</td>
<td>मैं</td>
<td>हमें</td>
</tr>
<tr>
<td>Obl. before -nai</td>
<td>मो</td>
<td>—</td>
</tr>
</tbody>
</table>

Second Person

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>तू, तूँ</td>
<td>शे</td>
</tr>
<tr>
<td>Obl.</td>
<td>था</td>
<td>थां, था</td>
</tr>
<tr>
<td>Ag.</td>
<td>—</td>
<td>शे</td>
</tr>
<tr>
<td>Obl. before -nai</td>
<td>तो</td>
<td>शां</td>
</tr>
</tbody>
</table>

A kind of honorific pronoun of the second person is राज, महाराज ‘Sir’, ‘your honour’, which is inflected as a weak noun (see Glossary). (In order to show respect, the syllable जी is often added to nouns, in one case even to a verb [see Glossary].)

(b) The Reflexive Pronoun

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>आपणौ</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>आप</td>
<td></td>
</tr>
</tbody>
</table>
(e) The Anaphoric and Correlative Pronoun

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>सो; तिको m., तिका f.</td>
<td>सो, तिके</td>
</tr>
<tr>
<td>Obl.</td>
<td>तिण्णू, तिण्ण</td>
<td>तिण्णू, तिण्ण, त्यां</td>
</tr>
<tr>
<td>Ag.</td>
<td>तिण्ण</td>
<td>तिण्ण</td>
</tr>
</tbody>
</table>

(d) The Demonstrative Pronoun

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ओ m., आ f.</td>
<td>ए, ऐ</td>
</tr>
<tr>
<td>Obl.</td>
<td>हुण</td>
<td>उणा</td>
</tr>
<tr>
<td>Ag.</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

(e) The Relative Pronoun

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>जिको m.</td>
<td>जिके</td>
</tr>
<tr>
<td>Obl.</td>
<td>जिण्ण</td>
<td>ज्यां</td>
</tr>
<tr>
<td>Ag.</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

(f) The Interrogative Pronoun

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>कुण, कुण m.; कुणू, कुणै neut.</td>
<td>कुण, कुण</td>
</tr>
<tr>
<td>Obl.</td>
<td>किण</td>
<td>किण</td>
</tr>
<tr>
<td>Ag.</td>
<td>किण, किण</td>
<td>किण</td>
</tr>
</tbody>
</table>

(g) The Indefinite Pronoun

<table>
<thead>
<tr>
<th>Case</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>कोई m., काईक f.</td>
<td>केई, केईक</td>
</tr>
<tr>
<td>Obl.</td>
<td>कोई m.</td>
<td>क्याईहै</td>
</tr>
<tr>
<td>Ag.</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

1. Used also in a relat. sense: see Gloss.
2. Used also in a demonstrat. sense: cp. Gloss.
3. Also in Modern Marawari, this pronoun has a special neuter form (कैई, कैई, कैई), though a special neuter gender does not exist! Cp. § 9, Note 3!
4. Cp. § 9, Note 3!
§ 7. (II) The Secondary and Tertiary Cases: The secondary and tertiary cases are formed in the same way as those of nouns. The irregular obl. which is required in the acc. of the pronouns of the 1st and 2nd persons sg., as well as the irregular gen. of the reflexive pronoun have been incorporated into the above paradigms.

§ 8. II. Adjective Pronouns

(1) Regularly inflected as strong nouns:

(a) Demonstrative:
इतरो, "दी 'this'
उदाहर, "दी 'being there'
प्तत, "दी; ईसो, दी; इसो, दी; इसडो, दी; इसडो, दी;
तिसडो, "दी 'talis'.

(b) Relative:
किसडो, दी 'qualis'.

(c) Interrogative:
किसो, दी; किसो, दी; कित्रेक; 'qualis'.

(II) With inward inflection:

Interrogative:
किसडोयक, m. pl. किसडयक; *किसहोयक, m. pl. किसहयक;
किसडोक, m. pl. किसडयक', 'qualis?'.

§ 9. III. Adverbial Pronouns

<table>
<thead>
<tr>
<th>Temporal</th>
<th>Local</th>
<th>Causal</th>
<th>Modal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstr.</td>
<td>तितै ई</td>
<td>अतै, उठै</td>
<td>—</td>
</tr>
<tr>
<td>Correlat.</td>
<td>तै</td>
<td>तै, तै(नै)</td>
<td>—</td>
</tr>
<tr>
<td>Relat.</td>
<td>—</td>
<td>जोगैन</td>
<td>—</td>
</tr>
</tbody>
</table>

1. A femin. does not occur.
### § 10. ( C ) The Numerals

#### ( I ) Cardinals

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>एक</td>
<td>तीन</td>
<td>three</td>
<td>4 च्यार</td>
</tr>
<tr>
<td>5</td>
<td>पंच, पंच</td>
<td>6 छ</td>
<td>10 दस</td>
<td>छ्यासी</td>
</tr>
<tr>
<td>12</td>
<td>बारे</td>
<td>50 पचास</td>
<td>86 छ्यासी</td>
<td></td>
</tr>
<tr>
<td>1,000</td>
<td>हजार, सहस, सहस</td>
<td>10,000 दस हजार</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### ( II ) Emphatic Cardinals

लीतुमी ‘all three’

#### ( III ) Ordinals

दुजो; बीजो ‘second’

### ( D ) The Verb

#### § 11. ( I ) The Verb Substantive: ‘to be’

#### ( i ) Present

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>छू, छू</td>
<td>—</td>
</tr>
<tr>
<td>2nd</td>
<td>छे</td>
<td>छो</td>
</tr>
<tr>
<td>3rd</td>
<td>छह, छे, छै</td>
<td>छह, छै</td>
</tr>
</tbody>
</table>

#### ( ii ) Past

<table>
<thead>
<tr>
<th>Person</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>थो</td>
<td>था</td>
</tr>
<tr>
<td>fem.</td>
<td>थी</td>
<td>थी</td>
</tr>
</tbody>
</table>

#### ( iii ) Present Participle

रक्को, ‘को, regularly inflected as a strong noun.

### ( II ) Inflection of the Regular Verb

#### § 12. ( i ) The Verbal Nouns

#### ( a ) Infinitive (inflected as a weak noun): करण etc.

1. Originally: the nom. sg. m. of the indefinite pronoun (cp. § 6g).

2. Originally: the neuter of the interrog. pron. (cp. § 6f.).
(b) Noun of Agency (occ. only in the nom.): करणहार etc.

(c) Conjunctive Participle:

(α) the simple stem:
(β) in -i after a consonant:
in -y after a vowel:
(γ) in -nai:
(δ) in -inai after a consonant:
in -inai after a vowel:
in -ynai after a vowel:

(d) Present Participle¹ (infl. as a strong noun):

(α) of stems in a consonant:
(β) of stems in ā:
(γ) of stems in e:
(δ) of stems in o:

(e) Past Participle¹ (infl. as a strong noun):

(α) of stems in a consonant:
(β) of stems in a:
(γ) of stems in e:
(δ) of stems in o:

§ 13. (ii) Root Tenses

(a) Old Present²

(α) Consonantal Stem

Sing. Plur.
1st Person कहूँ*, कहूँ*, कहूँ*
2nd Person कहें*
3rd Person कहे etc.

(β) a-stems.

Sing. Plur.
1st Person जाउ* जावाँ
2nd Person — —
3rd Person जाय etc., जाय etc., जाय etc. आवे etc.

(γ) e-Stems

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>चुं*</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

(δ) o-Stems

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>—</td>
<td>हुवै</td>
<td>होय, हवै, हुवै</td>
</tr>
</tbody>
</table>

(b) Imperative

(α) Consonantal Stems

<table>
<thead>
<tr>
<th>2nd Person</th>
<th>2nd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>पुख etc.</td>
<td>जा, आव</td>
</tr>
</tbody>
</table>

(β) a-Stems.

<table>
<thead>
<tr>
<th>2nd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>दो</td>
</tr>
</tbody>
</table>

(c) Respectful Imperative

<table>
<thead>
<tr>
<th>2nd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>कहजे</td>
</tr>
</tbody>
</table>

(d) Future

(α) Consonantal Stems

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>करसुँ</td>
<td>लामसी</td>
<td>सीसी</td>
</tr>
</tbody>
</table>

(β) a-Stems.

<table>
<thead>
<tr>
<th>1st Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>आवसुँ, उसुँ</td>
</tr>
</tbody>
</table>

Plur.

Plur.

कहरू, कहरू
Nāsaketari Kathā

2nd Person — —
3rd Person आवसो —

(γ) e-Stems.

Sing. Plur.
1st Person — —
2nd Person देसी —
3rd Person — —

(δ) o-Stems.

Sing. Plur.
1st Person — —
2nd Person — —
3rd Person होसी हुसी

As to the phonological changes, cp. p. 5f.

(iii) Periphrastic Tenses

Periphrastic Present

Sing. Plur.
1st Person कहुँ छुँ etc. —
2nd Person — करो छो
3rd Person कहै छै etc. कहै छै etc.

§ 14. (iv) Participlal Tenses¹

(a) Of the Present Participle:

(1) (a) करता नहीं ‘I am not doing.’
(b) रहति etc. ‘They were staying.’
(2) करती थी etc. ‘She was doing.’

(b) Of the Past Participle:

(α) Of Intransitive Verbs:

1. (हु) आयो etc. ‘I came.’
2. (हु) आयो छु इ etc. ‘I have come.’

17. Besides these genuine participial tenses, there occur homogeneous combinations of the participles with the verb subst., in which the participles retain their original function as nouns: cp. § 29, 3.
3. (हुं) गये थे etc. 'I had gone.'

(β) Of Transitive Verbs:
1. (मैं) कहे etc. 'I told.'
2. (मैं) कहो है etc. 'I have told.'
3. (मैं) कहो थे etc. 'I had told.'

(c) A kind of Subjunctive Mood is formed by means of the pres. part. of हो: 'he would have come.'
मर गई हुती 'she will, perhaps, have died.'

§ 15. (III) The Causatives

1. The Simple Causative

(a) Of Verbs with a short root-vowel:

(α) The vowel is strengthened by Guna:

मर  मर
फर  फेर

(β) The stem is amplified by final -आ

tap  tapa
paran  paran
sura  sura
-
-

(b) Of Verbs with a long root-vowel:

(α) The vowel is reduced and the stem amplified

1. by final -आ

मांग  मांगा
फांड  फांडा
लांग  लांगा
देश  देशा
बोल  बोला

2. by final -आड, which becomes -वाड before a vowel:

षा  षवाड

1. Only these two examples occur.
Nāsaketari Kathā

3. by final -अल:

देश

दिशाल

(β) The unchanged stem is amplified

1. by final -आ:

—

पोहचा

2. by final -आड which becomes -बाड before vowels:

—

धोवाढ

3. by final

—

वैसांग

2. The ‘Double Causative’

The ‘double’ or ‘second’ causative is formed by reducing the final -आ of the simple causative and adding -वा:

[ Gu. ठोकरा ] ठोकरवा

§ 16. (IV) The Passive Voice

1. Old Passive

As in Modern Rājasthānī, a passive is formed by adding -ई to the stem. The following types are found:

(a) Consonantal Stems: कह कहीज etc.

(b) अ-Stems: पा पाईज etc.

(c) ए-Stems: दे दीज etc.

2. Periphrastic Passive

There is also a passive formation, in which a past participle and the present of जा are combined; it has always a potential sense (like the modern Marawāḍī ईज-passive, the Western Hindi आ-passive, and the Gujarati verbal compounds of the root ज). The following cases occur:

मेल्यो न जाय मेलियो न जाय

जाणी न जाय जाणी न जाय

मारी जायां

‘could not be put’

‘cannot be known’

‘may we be beaten’

1. Cp. Modern Marawari देखियो गयो etc.
§ 17. ( V ) Irregularities

1. Irregular Past Participles :

| कर | कीमो*, कीमो*, कीमो*, कीमो |
| दे | दीमो [ ]?, दीमो* |
| ले | लीमो* |
| देश | दीशो* |
| जा | गामो* |
| — 2 | बैठो |
| — 3 | पुगो |
| — 4 | लागो* |

2. Irregular Respectful Imperative :

कर कीमो

3. Irregular causative :

पी पा

4. Irregular Old Passive :

कर कीज

( E ) Indeclinables

§ 18. I. ADVERBS

1. Old Adverbs of Different Origin

(a) Local :

आगे  ‘in front’
उपर, उपरै  ‘above’
बाहिर  ‘outside’
भीतर, माहे  ‘inside’

(b) Temporal :

आजनै  ‘to-day’
आज पैली  ‘upto now’
पढै  ‘afterwards’

1. *corresponding to modern Marawari.
2. Gu. बेस.
4. Gu. लाग.
Nāsaketari Kathā

पैला(पैला)  ‘at first’
हिबे  ‘now’

(c) Modal:
फेर  ‘back’
बहुत, बोहुत  ‘much’
बले  ‘again’
पाली  ‘in vain’
साथे  ‘together’

2. Adverbs recently formed

(a) by weak adjectives without any change:
साथे  ‘constantly’,
साथे  ‘once’ etc.

(b) from strong adjectives by putting them into the obl. plur.:
भला  ‘well’;
रूडं  ‘properly’


§ 19. II. Postpositions

1. Requiring the Oblique:

Besides the postpositions which represent the so-called ‘tertiary case-endings’ (see § 3), there occur the following instances:

आगे  ‘before’
उपर  ‘on’, ‘upon’
सनै  ‘at’, ‘on’, ‘to’
 पैला, पैला  ‘previous of’
माहीं बूँ  ‘out of’
विगर्  ‘without’
साधे  ‘with’
साहं  ‘for the sake of’
हारे  ‘in the company of’
हेढ़े  ‘below’

1. Sometimes used as a preposition.
2. Postpositions, which, being still felt as a kind of substantives, require the genitive.

(a) in -ैः "on account of"
(b) in -ैः "in the way of"

\section{20. III. Conjunction}

1. Coordinative:

(a) copulative: न, तैः "and"
तथा "as well as"
पिण "moreover"

(b) disjunctive: कै "or"

(c) adversative: पिण "but"

2. Subordinative:

(a) opening an apodosis: तैः "then" etc.
(b) opening an oratio recta etc. (like Skr. यदैः, यथा): जे, जैः
(c) opening a temporal clause: जैः, केले = "cum inversum"

\section{21. IV. Particles}

1. Interrogative:
कना = Latin ‘num’

2. Negative:
न, नहीं "not"
मत used in injunctive clauses

3. Enclitic Particles of no distinct shade:
सो = Sanskrit स
to = Greek γε.
पिण = ‘thus’, ‘so’ etc.

\section{22. V. Interjections}

1. Of Vocative: हे, रे
2. Of Pain: हाथ, त्राहि
3. Of Praise: धन्य, घन
II. Syntactical Remarks

(A) Noun and Pronoun

§ 23. I. The Functions of the Single Cases

1. The Nominative occurs in the function
   (a) of a nominative, e.g.
   सो पिंजरो सामै पांजी चालीयो  III 7
   (b) of a genuine accusative, in order to mark the direct object, e.g.
   इतरे कहिने  I 82
   कपडो चौरे  IX 31

2. The Oblique\(^1\) is used
   (a) before most postpositions, e.g.
   माता माधा उपर  XVI 23
   (b) of adjectives and pronouns dependent on substantives in any case but the nominative (except the cases treated in § 24), e.g.
   सगला सहर मे  VI 12
   लिण असत्रीने  X 25
   (c) answering the questions ‘where?’ ‘whither?’ ‘when?’ ‘how often?’ etc., e.g.
   रघु बैठ  XIV 23
   जमलोक जा  IV 53
   मध्य सत्तां भे लागो  III 11
   तीनुहि विरीयां भे लागो  III 10
   (d) before adjectives expressing resemblance:
   फूलां सससो जल  XV 3
   शान सरोशा पुत्र  XVIII 9

As to आप्रा सा चैन see note on III 17.

3. ‘The Agent’ is the case of the acting person in the compound tenses of the past participles of transitive verbs:

1. For two special modes of employment of the obl. pl. see § 18 2, 29 4.
Also in the conjunctive participle of transitive verbs:

पितारा पिता उदालकर्मी है
सो राजा रघुराज दासी हुई

4. The Locative answers to the questions 'where?' 'whither?' 'when?' etc.:

पाग लाओ III 9
आपर आश्रय आया I 54
तिष समै XVI 4
अबके भव III 9

5. The Genitive in -रे etc. is used exactly like a strong adjective:

(a) Regularly as a genitive, e.g.
त्रहाजीने पुत्र I 16

(b) As a kind of possessive dative:
तिषरो आश्रय है I 20

6. The Accusative in - is

(a) the case of the direct object:
तर उदालकर्मी नासकेति ने पी खाओ मेलीयो III 78

(b) the case of the indirect object:
असत्रि लोप दिषयाने X 29
त्रहाजीने पुत्र I 71

(c) a kind of possessive dative:
तिष नासक हुं भो

7. The Genitive-Dative in -रे is used

(a) as a real genitive, but is of rather sporadic occurrence:
पारे पिता उदालकर्मी है III 46
सो राजा रघुराज दासी हुई I 97

(b) as a possessive dative:
पिताराथीर सूलयोग होय XIII 6
(c) as the case of the indirect object:
पापियारें मार दे है
XII 31

8. The Ablative-Instrumental occurs in all the different functions of the Sanskrit ablative and instrumental:
(a) comitative:
दस हजार सहेलीयां सुं ... आई थी
I 95
(b) instrumental:
मुदरारो सुं मारत्याई है
VII 77
(c) agential:
कुलां क्रिला सुं फडराई है
IX 27
(d) local:
नासिका सुं पुजारो जनन हुयो
II 28
(e) causal:
तिरु सुं जन्म लोक जायने
VII 11
(f) modal:
बेटीं ने हाथी दोहिताने मली भांत सुं देने
IV 35

§ 24. II. Hypotaxis of Nouns

1. Concord

(a) Each subordinate noun or pronoun agrees with the ruling one in number, gender, and in the primary case, e.g.

Dir.  :  तांबारो दरबाजो  
        हच्छवस्सरी अस्त्री  
        जलता करता  
        तिरारी आंश  
        VII 37
        I 81
        VI 9
        IX 38

Obl.  :  थांबा मन मे  
        तिरारा राजारी धरती मे  
        तोरारा तयार उपर  
        पातारी पोडा सुं  
        I 52
        XVI 28
        X 9
        XIII 10

Old Loc.  :  पूरबारे दरवाजे  
        VII 35

(b) Pronouns depending on a noun in the loc., are put in the oblique, e.g.

तिग्न रेहै
VII 76
(c) Generally, only the subordinate noun is put in the loc., and the ruling one in the obl., e.g.

उदालकुषीत्र आश्रम III 38
आपरे आश्रम I 54
अबैक पव II 24
कालक वरण XII 6

§ 25. 2. Construction

(a) The subordinate noun regularly precedes the ruling one, e.g.

मोटे रथेस्वर I 17
देवतार्ये मालसे राणाहार VIII 2

Now and then, however, it is postponed, especially in the case of a weighty adjective or of a participle, e.g.

पराइ लुगाई कनै मांडाई जाय X 9
लोही रथि महातराग ध XIX 29

(b) As a rule, the subordinate and the ruling noun succeed each other immediately. Examples see in § 24.

Only sometimes they are separated by other parts of the sentence. Besides the two last examples given above, cp. IV 68:

देह माहि सूं, जीव नीस्त्रीयो सो जमलेक गयो हे जीव

§ 26. III. Parataxis of Nouns

1. The strong nouns in i from solid Dvandva-compositions with a following coordinate noun, their i remaining uninflected, whereas the following noun is declined in the ordinary way, e.g.:

पापी दूरांचरोैः X 7
देवो देवतारी XVII 16 etc.

2. The strong nouns in o and the weak nouns form looser compositions, in which the first part keeps its primary case-ending, and which are characterized as a sort of nominal compounds only by omitting the postposition of the first noun, e.g.:

देवताण सापणैः XI 25
सीया मरलैः VII 44
§ 27. IV. Adjectives and Adverbs

1. The adjective has often the function of an adverb, e.g.

*nityārī khalāhē karē*  
so utē aṣāhē āvē hi  

XVII 7  

22  

2. In other cases, the regular adverb (cp. § 18, 2) is employed, e.g.

*mārī kāya ṭhāṁa rājyaśvājē*  

thē kahī sē phalā  

IV 67  

IV 50

§ 28. (B) Pronouns

As in the modern Rajasthani-dialects (cp. I.S. p. 10) the relative pronoun is often used in a demonstrative sense: cp. V.13, VII.86, IX.36, X.7, X.26, XV.2, XV.10.

On the other hand, the anaphoric pronoun is once used in a relative sense: cp. VI.29.

(C) The Verb

§ 29. I. The Verbal Nouns

1. The Infinitive, though inflected as a noun, keeps its verbal character by governing the accusative etc., e.g.

*gaṇājē nityā vyāna kunānē āhī thē*  
*samsār tārṇāro māraṇ vatavē*  

bhārō leśanē āvē hi  

I.5  

XV.12  

XII.39

2. The Noun of Agency governs the genitive, and is thus characterized as a genuine noun:

*dēhaṁ dhamahār*  
*sarva dharṣṭā jāṇapahār*  

phūlamānāma dhanahār  

I.18  

V.20  

VII.34

3. Besides their verbal functions as special tenses (cp. § 14), the participles often bear the character of genuine nouns, even in combinations with the verb substantive. Combinations with transitive verbs are construed differently:

(a) Nominal construction:

*paṇ paṇya kārtā*  

kītānēk caṃgaṇ vāriyā hō  

IV.8  

IV.4
(b) Verbal Construction:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>देवतार्थी सेवा करता</td>
<td>VII.53</td>
</tr>
<tr>
<td>मै रखौ</td>
<td>I.67</td>
</tr>
<tr>
<td>चंद्रायणी रखौ</td>
<td>IV.25</td>
</tr>
</tbody>
</table>

4. Of both participles, a kind of ‘Adverbial Participle’ is formed by means of the obl. plur. m., corresponding to the homonymous formation of Modern Marwādi (cp. L.S. p. 26). It is used independently, and in the sense of ‘immediately on doing’, in doing etc. as in:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>सर्वां करता</td>
<td>III.9</td>
</tr>
<tr>
<td>मार्ग शारणे चालतां</td>
<td>XV.16</td>
</tr>
<tr>
<td>भोहत तेजः धारणा रक्षा</td>
<td>XVI.3</td>
</tr>
</tbody>
</table>

5. The conjunctive participle has the same form in the active as in the passive sense. Cp.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>आयै</td>
<td>I.25</td>
</tr>
<tr>
<td>तिणै मोने दिलासा देय</td>
<td>III.92</td>
</tr>
</tbody>
</table>

§ 30. II. The Tenses

1. The Old Present is used

(a) (as in modern vernaculars) as a kind of Present Subjunctive, especially in negative and in (chiefly contrary-to-fact) conditional clauses:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>धारी चुलाई कोई नाह</td>
<td>III.74</td>
</tr>
<tr>
<td>जय आजै तो झाली जाय</td>
<td>IV.61</td>
</tr>
</tbody>
</table>

(b) almost regularly in relative clauses in the Present Tense, e.g.:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>देवतार्थी माल चाहे तिणै कुभी नरक मै नर्घे है</td>
<td>X.17</td>
</tr>
<tr>
<td>गुर्जे न माने तिणै कर्मकुड़ मै नर्घे है से</td>
<td>IX.28</td>
</tr>
</tbody>
</table>

(c) now and then simply to denote a Present Indicative, e.g.:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>पछे पंखौ अवतार दे</td>
<td>X.16</td>
</tr>
<tr>
<td>दान देये गणिते सो नार्की मै पडै</td>
<td>XI.22</td>
</tr>
</tbody>
</table>
regularly with the root हो, of which a Periphrastic Present does not occur.

2. Both Imperatives occur only in an affirmative sense. As to negative injunctions, cp. § 34 v.

3. The Future is used
   (a) to denote a future action:
   पाछो आवसूँ  अग्नि
   धारी रथा सोपसी नै सुपसी तिनाने जमदृढ बोई आवै नही VI.15
   (b) in the sense of an Imperative, as in
   अगन परसन करस्यो तो अखी आपस्यो I.46

4. The Periphrastic Present is used
   (a) regularly as a Present Indicative, referring to any kind of present action, state, or institution, such as e.g.
   तिष्क्क हम्मा धुं छुँ  बिसरागा थो बुलावै है XVI.21
   मारे फिता थोने बुलावै है III.72
   (b) as a Historical Present, cp. e.g.
   हिवे नासकेने रहेस्कर पुछे है न कहे है VII.2
   तै नासकेत कहे है VII.8

5. The Tenses of the Present Participle.
   (a) The simple verbal Present Participle occurs
       (α) once as a potential Present:
       तौ उजर कोई करता नही IV.8
       (β) twice as a durative Past Tense:
       दस हजार सहस्लीया रहती II.4
       दस हजार सहस्लीया रहती XI.16 and 19
   (b) The Present Participle with श्यो occurs as a durative Past Tense
       तै दू हुं हन्दन करती थी III.90
       मूलती थी I.107

6. The Tenses of the Past Participle.
   (a) The simple Past Participle is the ordinary historical Past Tense
       द्वीपलाद रहेस्कर आया I.24
       आनने गुस्ति करी I.25
(b) The Past Participle with थे in the ordinary Perfect Tense:

रै हुए राज कने आयो छु   I.73
मैं तो संक्षेप मात्र कहा है   VII.88

(c) The Past Participle with थे in the ordinary Pluperfect Tense:

निज समान करणे आई थी   I.95
नासक्तने .... .... मेलीयो थे   IV.37

§ 31. III. The Periphrastic Passive always has a potential sense: see § 16.

§ 32. IV. A kind of Middle Voice is formed by prefixing to the verbal forms the adjective उसे, उसी (which corresponds to modern वरो and ओहर):

पिक्सर उसे लेनी   III.15
चंद्रवित्ती उसी बुलाई   IV.32
दैन उरा ले   XIII.32

§ 33. V. Verbal Compounds

A kind of compounds are formed from the different conjunctive participles by combining them with such verbs as आ, जा, नौसर, रह. Such compounds may be said to supply the place of verbs compounded with prepositions in Latin and Greek, or that of such particles as on, down, away, united to verbs in English, as Tisdall states with regard to the Gujarati compounds in his Gujarati Grammar. In our text, the following compounds occur:

आय नौसर     ‘to approach’, ‘to appear’
मेल आ          ‘to take away’
ले आ; ल्या; or ले जा     ‘to take with oneself’
देने जा          ‘to give’ (in an emphatic sense)
पोस कर          ‘to keep feeding’
कर रह; or करने रह  ‘to keep doing’

Sometimes, however, the second verb merely seems to have the function of an auxiliary, adding no remarkable shade of sense:

पुछने आ      to ask
मर जा      to die
The verb लाग ‘to begin’, governs the infinitive, as in modern Rajasthani (L.S. p. 30 etc.).

§ 34. (D) The Simple Sentence

1. The usual order of the parts of the sentence is as follows: Subject, Indirect Object, Direct Object, Predicate:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>नासकेत रशोधराः ईसो जिम लोकरो बिरतंत सुणाण्यो</td>
<td>XVIII.16</td>
</tr>
</tbody>
</table>

Exceptions occur:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>तैं राजाजीनै राणी कह्यो</td>
<td>II.2</td>
</tr>
<tr>
<td>पछि गंगाजी सनानं करण गया चंद्रावतीजी</td>
<td>III.57</td>
</tr>
</tbody>
</table>

2. The Predicate agrees with the Subject in gender and number, except in the tenses formed of the Past Participle of transitive verbs, which govern an impersonal construction (see under 3):

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>तदनै चंद्रावती चाली</td>
<td>III.37</td>
</tr>
<tr>
<td>तिके रखेस्वर किंसाहाक्रक हे</td>
<td>VI.22</td>
</tr>
<tr>
<td>सो फूल तिरलो राजा रघुराजी नगरी हेतु आय नीसरीयो</td>
<td>1.94</td>
</tr>
</tbody>
</table>

To express either respect, or modesty, the predicate is put in the plural, even if the subject is in the singular; with a female subject, the predicate is put in the masc. pl.:

Respectful Plural:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>सो राज मसकरी करो छो</td>
<td>I.78</td>
</tr>
<tr>
<td>**** तिरणी नासकेत सरीणा पुत्र</td>
<td>VI.29</td>
</tr>
<tr>
<td>**** सनानं करण गया चंद्रावतीजी</td>
<td>III.57</td>
</tr>
</tbody>
</table>

Plural of Modesty:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>तो उजर कोई करता नहीं</td>
<td>IV.9</td>
</tr>
</tbody>
</table>

3. When belonging to an impersonal subject (as is regularly the case in the tenses of the past part. of transitive verbs) the predicate is put in the sg. masc., if the direct object is missing:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>तैं चंद्रावती पृष्ठोय</td>
<td>III.39</td>
</tr>
</tbody>
</table>

Only now and then, the pl. masc. is used:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>तैं उदालकण्णी बोलीया</td>
<td>I.41</td>
</tr>
</tbody>
</table>

Where वात or कमाई could be added as a subject, the predicate is sometimes put in the feminine: वे कही, सो पला.
In this case, even the impersonal ruling noun is occasionally put in the feminine:

\[
\begin{align*}
\text{ये बाहर कुछ कौनी} & \quad \text{IV.55} \\
\text{रखेस्वरों ईसाई कही} & \quad \text{VI.33} \\
\text{अण्डेटी कहै} & \quad \text{VIII.16}
\end{align*}
\]

4. Where there is, in these tenses of transtive verbs, a direct object, our text agrees with what Sir George Grierson has observed in Standard Mārawāḍī (L.S. p. 15):

"Whenever a transitive verb in the past tense is used in the impersonal construction in Western Hindi, the verb is always put in the masculine, whatever the gender of the object may be. Thus, \textit{usane strī ko mārā} (not \textit{mārī}), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarāṭī, on the contrary, the verb is attracted to the gender of the object. Thus, \textit{teṇe strī ne mārī} (not \textit{māryo}), literally, by him, with reference to the woman, she was struck. Rājasthāni sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindi and Gujarāṭī."

(i) Western Hindi construction:

\[
\begin{align*}
\text{तैर दुर्लभी कहो} & \quad \text{VI.6} \\
\text{तैर राजा दूसरे उत्तरकोनी बुझीयो} & \quad \text{II.6}
\end{align*}
\]

(ii) Gujarati construction:

\[
\begin{align*}
\text{.... उर्वरस्ती उती बुलाई} & \quad \text{IV.32} \\
\text{तैर चमकाती वें संदन करती दीठी} & \quad \text{II.17}
\end{align*}
\]

5. In clauses containing a negative injunction, the negative particle is not \textit{न, नहीं}, but \textit{मत्ती} which is construed with the Simple Present:

\[
\begin{align*}
\text{तु दलगीर मत्ती हुंवै} & \quad \text{IV.58} \\
\text{ये मन में दलगीर मत्ती हुंबो} & \quad \text{IV.66},
\end{align*}
\]

§ 35. (E) Hypotaxis of Sentences

1. The subordinate clause regularly precedes the ruling one. The protasis is never opened by a conjunction, and but occasionally...
by a relative pronoun, whereas the apodosis, as a rule, begins with a correlative pronoun, or with a particle:

(i) The protasis is opened by a relative pronoun:

(\text{जहाँ} \text{मैं} \text{पितारे} \text{जाते} \text{बैठे} \text{है} \text{पुत्री} \text{हुई} \text{तद्दी लोगी} \text{लीपस्सी} \text{III.34})

(\text{अनेक} \text{जिके} \text{दान} \text{दी} \text{है} \text{सो} \text{......} \text{पाई} \text{है} \text{XIV.12})

(\text{जिसकी} \text{कमाई} \text{बीजे} \text{है} \text{तिस्ती} \text{सजा} \text{दी} \text{है} \text{XII.36})

(ii) The protasis is neither opened by a relative pronoun nor by a conjunction:

relat.: \text{कमाई} \text{करे} \text{तिस्ती} \text{सजा} \text{हुई} \text{हुई} \text{XVI.21}

parāj. \text{थापन} \text{स} \text{तिन} \text{नॅर} \text{नॅर} \text{नॅर} \text{नॅर} \text{नॅर} \text{नॅर} \text{IX.26}

temp.: \text{थारी} \text{माता} \text{आई} \text{थी} \text{तो} \text{कठे} \text{गई} \text{III.66f.}

cond.: \text{कोई} \text{पाणसरो} \text{प्रवेश} \text{हेम} \text{तो} \text{मारी} \text{जाए} \text{II.9}

\text{मो} \text{पिता} \text{के} \text{भाई} \text{देसी} \text{तो} \text{आबूं} \text{III.76}

fin.: \text{अग} \text{पत्तन} \text{करस} \text{तो} \text{अह} \text{आंगस} \text{X.46}

caus.: \text{अगन} \text{नत} \text{है} \text{तो} \text{जान} \text{लो} \text{जा} \text{IV.53}

2. Only if the subordinate clause is opened by \text{जौ} \text{or} \text{जय} = \text{cum inversum}, it is preceded by the principal sentence:

\text{महीना} \text{दीनरे} \text{हुई} \text{हुई}, \text{जय} \text{हदन} \text{कर} \text{लग} \text{III.96}

\text{तो} \text{महीना} \text{पुत्र} \text{हुई}, \text{जय} \text{नात} \text{षे} \text{हो} \text{तल} \text{पुत्र} \text{हुई} \text{III.93f.}

§ 36. Appendix: Affixes

As Modern Rajasthani (see L. S. p. 15, p. 35 etc.), the language of our text shows a certain predilection to pleonastic affixes, such as -\text{रा} (निघरा), -\text{ला} (कागरा), -\text{क} (कोईक), etc.

On the other hand, the affixes -\text{ई}, -\text{ही}, -\text{ही} are affixed in order to give emphasis, as in Modern Mārawāḍī. The respectful -\text{जी} of our text goes with Modern Gujarati as well as Malvi.
Glossary

Verbs are given in the stem, substantives in the nom. sg.,
adjectives in the nom. sg. masc.; nominative-forms which do not
occur, are marked by ‘*’. Wherever etymological and semasiological
Sanskrit equivalents exist, they are rendered in transliteration
(instead of the resp. English translations). In the alphabetical order,
anusvāra has not been especially taken account of. As to the abbrevi-
ations ‘-’ and ‘*’, see p. V†. Tatsamas have not been notified here.

अ
अग्र see अग्र
*अग्रासो s. m. angāra: अंग्री रास (i)
Note on VII.83 ); (ii) n. of a
hell: VII.83 ( see note )
अग्र and अग्र s. [Gu. अग्र f.] agni
(i) अग्र: comp. -होत्री agnihotra:
I.34. (ii) अग्र: XII.27; -ने IV.
53, XI.25, XIII.40, XIV.15;
comp. -कुड़ा agnikunda ( n. of a
hell ? Cp. note on VII.83 ) : 
माहे X.24; -धार n. of a hell :
VII.83 ( see note ); -परस्पर
fire-worship: I.46; -होत्री agni-
hotra: I.34, 64, IV.48, VII.55,
XIV.14, -री IV.47, -रौ IV.37;
-होत्री परस्पर agnihotra-
worship: IV.48. Cp. आग्नि
अग्रंभो s. m. [Gu. अग्रंभो] an object
of wonder, a puzzle: VII.80,
XII.32.

अग्रम s. m. [Gu. n., Hi. m. ] अग्रं-
र्या: X.1, XI.1.
अचैन s. [Hi. a.] uneasiness: XI.5.
Cp. चैन.
अज अजाय s. [Gu. अजाय s. n. sg. and a.; अजायेब
pl. of the former: Ho. ]
अज अजाय s. n. sg. and a.,
अजायेब s. pl. and
a.] wonderful: (i) अजाय XIV.
4. (ii) अजाय ल.22.
अजाय see अजाय
अठि pron. adv. ( cp. Gram. § 9 ) :
(i) hither: V.6, 10. (ii) here:
XIV.11, XV.14,22.
*अण्डीट a. [Gu. cp. दोटी] adṛṣṭa :
टी VIII.16 ( cp. Gram. § 34,
III ).
अत suffix, forming substantives
[Ho. ]: in विध्यात q. v.
अंतक Antaka, n. of a servant of
Yama: -जी IX.8 ( see note ).
*अतिरिक्त a. atirūpavant: ती
अतीत s. m. [Gu.] a mendicant, an itinerant ascetic; [Hi.] a wanderer a pilgrim: X.I.17, XIV.13, -१४ XI.25, XIV.16, 22, -२५ X.I.13, -३२ VIII.30, -तौ ने VII.54.

अथार्य को a. adhika: का I.108.

अंधतस्त n. of a hell: (नरक मे ) X.28 (see note on VII.83).

अधरमी s. m. adharmin: VIII.25, -आल री XII.38. Cp. धर्म and धरमी.


अन s.m. anna: X.27, XI.15, XIII.20, XIV.17, -रा VII.34. Cp. लियांनं and पावांना.

अनेश्य a anupama: III.16.

अतरधानं s.m. [Hi. अतरधान] antaradhanā: -हो to disappear: I.82.

अपरास s.f. [Gu.] apsarāś: I.96, -रा रा 1.87, IV.12, -० सू XIV.9.

अबको a [Hi. अबका] recent, of present times: के II.24.

अभ्य and अभिष s. abhakṣya: (ि) अभ्य VIII.13, (ि) अभिष IX.29.

अभिष न s. abhīmāna VIII.30.

अभिष see. अभ्य

अपीव Avici, n. of a hell: VII.83 (see note).

अभ्यागत s.m. [Gu.] a guest, a mendicant; [Hi.] a guest, visitor, ascetic: -२५ XIV.13.

अभाव s. [Hi. f.; Gu. अभावस्या and अभाव f.] the day of new moon: -२५ XI.23.

अपुष्प v.i. [Gu. अपुष्प f. perplexity, trouble etc., asthma; Ap. mūjhīya = muhyate, -ti (Bhav., San., San., Jacobi)]

अभिलाषा: s.f. abhilāṣa: I.84.

असतारी see अतुती असतूति see असतूति असंसी see अतुती अस्तिमोचन n. of a hell: VII.83 (M.S. अस्तिमोचन cp. note).

अस्तूति, अस्तूति, अस्तूति and स्तुति s.f. [Ho. स्तुति] stuti: (ि) अस्तूति I.60. (ि) अस्तूति IV.1 (िि) अस्तूति V.2, 4, 19, 23. (िििि) स्तुति 17.

अतुती, असतारी and असतारी s.f. [Ho. असतारी] stř: (ि) अतुती [Hi. अतुती] I.26, 28, 34, 46, 63, 66. (ि) असतारी I.81, 85, III.20, VIII.23, XIII.38 XIV.8, XV.8, XVI.26, -कै VII.9, -२५ X.25, 29, -२५ XVII.3, -२५ I.84, IX.40, -सू X.11, XIII.45, -सू VII.64, XIII.45; comp. -वाती: -२५ IX.18; -हिल्यो: न्या VIII.5. (ििि) असतारी XIII.25, -२५ IX.44, -सू IX.34.

अस्वमेद s.m. aśvamedha

XVI.30.
आ (i) postp. [Marw. etc. (cp. L. S., st. w., No. 90 )] : before : III. 98, VII.1, IX.8, 11, XVI.5, 20. (ii) adv. [Hi. आगे] soon, then III.38.

आग्ना s. f. [Ho. اکن] ajñā : I. 85, XII.33.

आछा a. [Gu. आछा] dim, not full, thin, आछा unblown, scarce, rare, thin, अच्छा = Hi. अच्छा fine, good) precious (?) : की IV.7.


आण v.t. [Hi. आण] : आण of I.66, -स्यो I. 46.

आतामगात्री s.m. ātmaghātīn : -ै X.15.

आधान s.m. [Hi.] conception, pregnancy : III.88.

आंधा a. आंधा : XVII.13, धा XI.23 (see कुंकु) धा नै XIII. 27.


आपणे and आपणें refl. pron. (see Gram. § 6) ātmanā : (i)
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*आयु pron. refl. a. (see Gram. § 6, 1, b) : आयु XI.15. Cp. आय and आयु.

आभूषण s. [Gu. s.n.] bhusāna : XV.9.
आभूषण [Gu.] suffix, forming collective nouns : see विभूषण, जोभूषण.


आयु v.i. [ Mārāthi अयु to be pleasing, delightful, agreeable to; Gu. आयु v.t. to know, to be familiar with] to be pleasing, agreeable to : आयु नही III.29 (यथा is to be added here).

आयुध s.m. āyudha : XII.22.

आयू s.f. [Gu. Hi. आयू f.] aksī : IX.38.

आयू s. [Hi. f.] āśa : VII.1.
आयं s.m. āśāna : IV.2.


इत्रो pron. a. ‘talis’ : I.54, 82, IV.68, V.23, 24, त्या VII.47, IX.8, 11, त्या में III.58, VI.20, XVI.3, त्या में I.26, त्या XVII.17.

इत्र see इत्र.

इथक a. andhaka : VII.73 (see note).

इथकारी a. adhikāрин : XVII.12
(‘entitled to’, ‘having a right to’).

*इस्सो and इस्सो = इस्सो and इस्सो, q.v. : (i) *इस्सो : 'ट्री I.85. (ii) इस्सो : VII.27, त्या VII.79, त्या I.86, VI.26, 33, XIV.3.


ई emphasizing suffix [Gu., Hi.] : in सोई, सबाई, कबेई.

इद्र and इद्र s.m. Indra : (i) इद्र : री I.96. -कना XIV.10; comp. लोक XIV.15 (ii) इद्र : रो XVI.6

इस्सो see इस्सो.

इस्सो see इस्सो.


उच्छ s.m. [Ho. उच्छ] utsava : IV.31.

उज्ज s.m. [Ho. उज्ज] s.m. accomplishment of a wish etc.: -कर to comply with the wishes of a. p. : IV.9 (MS. उज्ज, see note).

उज्ज s.m. [Ho. उज्ज] s.m. accomplishment of a wish etc.: -कर to comply with the wishes of a.

उज्ज s.m. [Ho. उज्ज] s.m. accomplishment of a wish etc.: -कर to comply with the wishes of a.

उज्ज s.m. [Ho. उज्ज] s.m. accomplishment of a wish etc.: -कर to comply with the wishes of a.

उज्ज s.m. [Ho. उज्ज] s.m. accomplishment of a wish etc.: -कर to comply with the wishes of a.
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उत्तर s. [Skr. उत्तर a.] the north: -र् VII.48, -र् VII.70.

उत्तर v.t. [Gu., Hi.] to cross: -र् है XV.24, 29 (MS. उत्तर है ).

*उदारचित्तवत् a. udāra + cintāvant: नी 185.


उधोमुख a. adhomukha: XII.35 (M.S. उधेमुख).

*उनालो s.m. [Gu. उनालो] the summer: ला मै XIV.21.

उनो and उनो see उनो.


उपगार s. upakāra: VII.32, 41, XIII.15.

उपनो a. utpanna: I.52.

उपर upari (i) adv. above: I.92. (ii) on, upon: IX.31, X.9, XII.4, (3), XVI.23.

उपरे adv., = उपर (i), q.v. : X.25.

उभो a. [Marw. -उभो, Gu. उभ, Hi. उभ] ubha: -ह [Marw. उभो हो, Mālvi उभो रे cp. L.S., st. w.,

No. 82] to stand: उभो रहो है V. 24, उभा रहे है छे XVI.20.


उर्गो and उर्गो a., prefixed to verbs to denote a reflexive action [Mārw. उर्गो (cp. L.S. p. 30), Mārw. of Śrīoṁ-Rāṭhī उर्गो (cp. L.S. p. 98, No. II.1.4)] ‘for myself’ etc.: (i) उर्गो: III. 15. (ii) उर्गो: XIII.32, नी IV.32.

*उर्गो s. [Gu. उर्गो] a wish (?): ब्या विगर.

उनो see उनो.

ए see ओँ.

एकहीज num. [Skr. एक + हीज q.v. ] only one single: IV.56.


एलो pron. a. [Gu. एलु, एल] ‘talis’: ना VII.40, 52.

ओ see ओँ.

ओ, आ, ए, ओँ dem. pron. (cp. Gram. § 6) Nom.: (i) ओँ sg. m. [Mārw.]: III.43, 45, XVI. 12, XVIII.4. (ii) ओँ sg. f.: XVI.29 (see note), XVIII.7,

ओर a. [Gu. ओर adv., Hi. ओर] another, a further : XVI.10.

ओलय v.t. [Gu. ओल्य] to know, to identify : -ता नहीं XI.16, 19 (2).

क कटुख s. कुटुम्ब : री XIII.45.

कठासंबंधनं s. काठा-संबंधन 1.7.

कट s.m. [Gu., Hi.] कान्द : II.16, III.52, IV.37.


कना postp. (cp. : कने) : (i) together with, in the company of : XVI.10. (ii) by : XI.22, -सू XI.27, -सू IV.17, -सू IX.43.

कना inter. particle [cp. Pr. किणो (Hem. Gr. II.216, Triv. 2, 1, 17, Var. IX.9) and Apabh. किसै = किम्ब (Bhav., San. ) ] : 'num' : XI.16, 19.


कन्या and कन्या s.f. कन्या (i) कन्या II.19, III.75; comp. -दान III.100, 104, IV.6, IX.32. (ii) कन्या : XIII.43.

कपड़ो s.m. [Gu. कपड़ो Hi. कपड़ा] a garment : IX.31, रूढा XII.13.


कर v.t. [Gu., Hi.] kar : (i) indep. : to do : -ण I.84, III.2, 57, 69, 96, IV.11, 20, 44, -ण ने I.95, III.8, -ण रे I.87, II.7, -णहार VI.26, -ता (a) verbal VII.35, 40, 47, 52, 70, 71, 79, (b) nominal : VI. 8, 9, 10, VII.31, 32, 33, 41, 43, 53, VIII.1, XIV.1, -ता नहीं IV.9, -ता III.9, IV.45, IX.39, XIII.15, 17, -ती I.100, II.15, 17, -ती शी III.90, -ते II.23, 26, III.3, 81, IV. 19, 46, 52, 68, VI.18, X.9, 25, XVI.31, -तै रह, -रह see रह, -सू IV.64, -त्वो I.46, शी V.2, 19, 23, रू VII.61-66, 68, VIII.11, 14, 18, 30, IX.20, 32, 33, 34, 40, (2), X.10, 29, XI.23, 25, XIII.5 etc., रू रू I.57, 86, 98, II.20, III.27, VI.24, 25, XI. 9 etc., रू सू I.78. (ii) as second member of a verbal compound.
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( cp. Gram. § 33 ) see पोष. Cp. कौज, कौयो, कौयो, कौयो, कौयो ( cp. Gram. § 17 ).

कर्म and क्रम s. क्रमी : (i) कर्म: comp. -कुड़ n. of a hell ( see note on VII. 83 ) : -मे IX.28, -पुद्वां न of a hell VII.83 ( see note ). (ii) क्रम: comp. -कुड़ n. of a hell ( see note on VII.83 ) : -मे XI.25.


कर्म s. कर्मन : II.23 ( gloss upon कमाई, q.v. ).

कलहो s. m. कलहा : XII.7.

कल्पण s.m. कल्पण : XIV.14.

कवर s.m. [Gu., Hi. कुबर] कुमारा : ना मे IV.32.

कसाइ s.m. [Gu., Hi. कसाइ] a butcher : XVII.15.


काईक see कौई (i).

काग s.m. [Gu., Hi.] कागा : XI.17, 22, XIII.17, XVII.11, -मे XIV. 16. Cp. कागलो.

कागलो s.m. [Gu. कागलो] = काग, q.v. : XIII.32; a she-crow : XVII.7.

काट v.t. [Hi.] to cut : -टीजे है IX. 19, ने VII.86, X.22, XVII.12.

काटो s. [Gu.] काटका : ना VII. 74.

काटयो a. [cp. Gu. काटी] s.m. ‘in parrots, a disease in the throat’ ( as to the formation cp. कोटयो, कोटयो and Gu. कोडयो which belong to Gu. कोड ) : ( a parrot ) suffering from a disease in the throat : XIII.21.

कांप s. [Gu., Hi.] कांपा : ने IX.14.

काम s. [Gu., Hi.] कामा : XIV.16.

Cp. कामय.

कामय s. = काम, q.v. : IV.4.

कामयन s. [Gu. कामयन s.m. fascination, enchantment, witchery] enchantmen : XVII.8.


काल s.m., is. : (i) काल, the minister of Yama : XII.34, XVI.28.

(ii) काल, another name of
Yama himself: comp. -गृंगी going to Yama: XI.8 (iii)
time: XII.39 (see note).
कालाप s. कालाब्रा: -यंग कालाब्रा-
magna, VII.72 (see note).
काला a. [Gu. काला Hi. काला] काला
black: XVI.16, 24, स्ता XII.13,
सै XII.6.
किंकर s.m. [Gu. किंकर] किंकरा:
XII.1.
किंग and किंग pron. inter., obl.
and ag. [Märw.] (cp. Gram. §
6f.): (i) किंग: ag. III.61. (ii)
किंगा: (a) ag. III.60, 62. (b)
obl. -सो II.43.
किंतैक przed. a. 'qualis?': IV.4.
किंदा s.m. किंदा: XIII.21.
किंदोक see किंडोक.
किंदोयक and किंदोयक see किंडोयक.
kिंदोयक see किंडोयक.
किंदोयक, किंदोयक and किंदोयक
pron. a. = किंसि, q.v.: (i) किं-
डोक sg.: VII.7, किंडोयक pl.
VII.5, 6. (ii) *किंडोयक:
किंडोयक pl. VI.22. (iii) किंडो-
डोक sg.: VII.3, किंडोयक pl.
VII.4.
किंसि and किंसि pron. a. 'qualis?':
(i) किंसि: XIII.2 (2). सै वास्ते
XVI.17, स्ता वास्ते I.29. (ii)
किंसि XIII.2 (2). Cp. किंडोयक.
कीक bel. to कर q.v. (cp. Gram. §
17, 4): 'जै छढ IX.9. जै हे VIII.
16, XII.36, ज्यो I.53, 72.
कीडा s. m. [Gu.] कीढा: XIII.40,
बांगु कुड n. of a hell: VII.83
(MS. 'बांगु कुड, cp. note); cp.
करम कुड and क्रम कुड.
कीडा p.p. of कर q.v.: नी IV.48,
XI.13.
कीडा p.p. of कर q.v.: नी I.38,
IV.1, 55.
कीडा p.p. of कर q.v.: I.49, 59,
105, IV.18, 33, VI.19, XI.11,
XVI.30, स्ता IV.31, XI.12, XV.
15, स्ता IV.27.
कीडा p.p. of कर q.v.: नी I.31, 48,
60, 68, 77, II.24, VII.10,
XII.33.
कुंजेता a. [Gu. कळिता] ill-coloured:
VII.73 (MS. स्ता).
कुंज s. [Gu., Hi.] कुंजा: comp.
-बन I.22.
कुंड and कुंड s.m. [Gu. कुंड and
कुंड] कुंडा: (i) कुंड: VI.11,
XIV.4; see also वाह-, कुंसटेल-.
(ii) कुंड: VII.81; see also अगन-
-, करम-, कीडान्त-, क्रम-
-, जोक-, कुशल-.
कुंडन s. कुंडन: IX.14.
कुडा a [Gu. कुडा] fraudulent,
wicket: VIII.28, ज्यो XIII.22.
कुण and कुण pron. interr. m., nom.
[Märw.] who: (i) कुण: III.40,
42, 80, IV.24, V.6. (ii) कुण :
I.37, 42, 58, II.19, III.41,
XVIII.7. Obl. see किंग, किंग;
neutr. see कांई.
*कुंगरो and *कुंगरो s.m. [Gu. कुंगरो]

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a dog : (i) कुत्ता : या उपर Xll.4, या कुत्ता सु XI.11, या कुत्ता सु IX.43; री एक नालिके दो : -सी XVII.11 (MS. ‘रोशी’). (ii) कुत्ता : या VII.87, या कुत्ता (MS. या) XI.22. Cp. कुत्ता.

कुत्ता s.m. [Hi. कुत्ता] = कुत्ता q.v. : या कुत्ता सु IX.27.

कुंदनस्रीकञ्जलि s. n. of a hell : VII. 83 (see note).

कुप s.m. कुप : see विषन—Cp. कुपो.

कुपो a. [Hi. कुप, Gu. कुपड़ो] kubja : XIII.14.

कुच्छी = कुच्छीकाल q.v. : (-नरक मे ) IX.16, 26, X.17, Cp. Note on VII.83.

कुम्भीपाक n. of a hell : kumbhi-pāka : VII.83. Cp. कुभी.

कुल and कुल s.m. kula : (i) कुल : VIII.11, -रो XIV.14; comp. -नास kulānāsa : I.44, (ii) कुल : comp. -नास I.40.


कुज्जी and कुज्जी s.m. [Gu. कुज्जी] = कुप, q.v. : (i) कुज्जी : या VII.33. (ii) कुज्जी : या XIII.29; या मे XI.23 ( आंध्र कुज्जी n. of a hell? Cp. Note on VII.83).

कुलकपड़ा n. of a hell ( ‘kaśmara’ + ‘kūnda’ ?) : मे IX.23 (see note on VII.83).

कुसालकुंड n. of a hell ( ‘kūtaśala-
mali’+ ‘kūnda’ ?) : IX.17 (see note on VII.83).

केकी see कोई (i)

केकी see कोई (i)

केलखे n. of a hell XII.16 cp

केस s. kesa : ‘सा XII.5; cp. उर्थकेसा. के conj. [Gu. के] or : III.76.

कोई, काक, के (क), and क्या शी इनdef. pron. somebody, anybody, some : (i) कोई (a) s.m. sg. (a) nom. : VI.31, XVI.10, (a) ag. II.9; (b) adv. somehow, anyhow : II.24, III.74, IV.9, V.7, 13, VI.15,30. (ii) चाँड़ा f. sg. I.11. (iii) केकी and केकी m. pl. : केकी XII.30, केकी VI.23. 24, 25. (iv) क्या शी obl. pl. : -र द XII.14.

कोट्टो and कोट्टो a. [Gu. कीड़ियाँ from कोड] afflicted with white leprosy : (i) कोट्टो : XIII.18, 27. (ii) कोट्टो : XIII.39.

कोट्टो see कोट्टो.

कोंत s.m. [Gu., Hi.] kokila : I.23, IV.43, XVII.5.

कोसो s.m. [Gu. कोड = Skr. तुष; Hi. कोसा s.m. curse, malediction] white leprosy (?) : XIII.7 (cp. note).

क्या शी see कोई.


क्यू see कम.

क्रिया s.f. kṟpā : VII.10.
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क्रीया s. *kriyā* : comp. -हीणा XVII. 10 ( see note ).


गड़ see गड़.


गड s. [Gu. गड़ s.m.] a hill, a mount : comp. -सुरे see सुरे : XIII.13. ( Or does गड belong to Ho. ड़क a., short in stature, little, dwarf, manikin ? ).

गंधर्व s.m. gandharva : VII.29.

गोयो s.m. [Märw., Mew. ( cp. L.S., st. w. No. 74 ), Gu.; Hi. गोया] gārdabha : XIII.45.


गर्भपाती s.m. [Skr. *गर्भपातित्] a killer of an embryo : XVII.15.

गृह v.t. [Gu., Hi.] गा : -ै छे VII.29.

गांम (i) = गां, q.v. (ii) = गड़, q.v.

गाय see गड़.

गांव and गांम s.m. [Hi. गांव Gu., Hi. गाय] grāma : (i) गांव : X.24. (ii) गांम : VII.56.

गिणा v. caus. [ cp. Gu. गण Hi. गिणा, गण to count, to deem, to value; Ho. गण to praise, to laud, to consider] to cause to value, or : to cause to praise : -ै XI.22.

गुणो a. [Gu.] dumb : XIII.34.

गुर and गुर s.m. guru : (i) गुर : IX. 28, -ै री XIII.30, -ै IX.34, XIII.33, XVII.16; comp. -पत्नी gurupatni : -ै IX.23, -ै सु XIII. 37; -प्रेषी see प्रेषी : -ै X.26. (ii) गुर : comp. -पत्नी = गुर-पत्नी : -ै सु XIII.5.

गुर see गुर.


गुस्ति s. goṣṭhi : I.25.

गो see गड़.

गोह s. [Hi. s.m.] a lizard, an iguana, a gangetick alligator : XII.4, XIII.25 ( cp. note ).


ghṛta: (i) गृह : -री XIV.3. (ii) ग्रह : comp. -पात्र n. of a hell : VII.83 ( cp. note ).

च

चट see छट.

चंद्राल s.m. caṇḍāla : XIII.4, 15.

चट and छट v.i. [Gu. छट and छट, Hi. छट] : (i) छट (a) to mount, to ascend : छुढ़ या XII.4 (6); (b) to augment, to swell : -ण I. 108. (ii) छट = छट (a) छुढ़ या XII.4.

चंदन s. candana : -रा VII.23.


चक्ष s. [Gu., Hi. छ] cakṣus see सहत.-

चाकर s.m. [Hi., Gu.] a servant : II. 14.

चाल v.i. [Gu.] cal : -तं XV.16, स्वी III.37, स्वीयो I.89, III.7, IV.13, व्यू IV.69.

चाह v.t. [Gu., Hi.] to love. to wish : -है IX.41; चाहे = Hi. चाहिये, it is necessary : IV.48.

चिंकार see चिंकिर.

चिंकिर and चिंकार s.m. cakora : (i) चिंकिर : I.23. (ii) चिंकार : IV.43.

चिंत s. cintā : XII.3.

चिंतवण s.f. [Gu. चिंतवण s.n.] thinking, considering, music etc. : I.86.
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चितार [Gu. s.m. a portrait, an exact description] : a. manifold (?) IX.45 (2).

चित्रगुप्त and चित्रगुप्ति n.p.m.
Citragupta : (i) चित्रगुप्त : VI.1, -कैं V.17, 18, XII.28 -नै VII.16; (ii) चित्रगुप्ति VII.6.

चित्रगुप्ति see चित्रगुप्त.

चैन s. (i) [Hi., चैन s.m., Gu. चैन s.f.] rest, ease, repose : I.35, XIV.14. (ii) s.m. [Gu. चैन s.n.] cinha : III.17, XVII.3.

चोको s.m. [Gu. चोको, Hi. चोका] the space in which a Hindu cooks and eats his victuals (the ground being first plastered with mud and cowdung [Platts]) : III.55, 61 [as to - दीयो cp. Hi. बरतन कर “to make a caukā (i.e. to plaster and prepare a space for cooking) and scrub the pots and pans”. (Platts).


चोर v.t. [Gu.] cur : चौ IX.31, 36 (2), 37, X.17, 18, 27, XIII.18, 19, 20, 34, 39.

चंस u. [Gu., Hi. f.] a theft, XII.17.
Cp. चोर.


छों, छे, and छै v. subst. (cp. Introd. p. 12 and Gram. § 11) [Prākṛ. acchāi] : (i) छ : (a) 3rd sg. : XVI.6; उत्तरे-, कही-, नापे-, हुई- see s.v. उत्तरे-, कह, नाप, हुई. (b) 3rd pl. : कों- see s.v. कोज.
(ii) छ : (a) 2nd sg. : II.19, III.40; कौं see s.v. कर; etc. (b) 3rd sg. 1.20, 22, 52, 99, III.6, 16, 41, 42, 43, 45, 46, 80 etc.; करे-, कीयो-, कीही see s.v. कर, कीयो, कीहो, etc. (c) 3rd pl. III.17, VII.19, 20, 23, 24, 26 etc.; छैं, छैं- see s.v. छ, छैं- etc. (iii) छैं 3rd pl. : जाय- see जा.

छावासी num. [Gu. छावासी Hi. छावासी] शादास्त : I.38.


छड़ v.t. [Gu. छड़] to abandon, to divorce : छैं छैं IX.44.

छाँटी s. [Gu., Hi. f.] the chest, the breast of a woman : छैं IX.20.

छीपो s.m. [Gu. छीपो, Hi. छीपो] a cloth-printer, a stamper : XIII.9.

छूं and छू v. subst. 1st sg. : (i) छूं : III.49, 75, IV.26; आयो-, कहूं-, कहूं-, कहूं- etc. see आ, कह etc. (ii) छू : II.22, III.84; आयो-, जाहू-, कहूं-, कहूं- etc. see आ, जा, कह etc.


जन्म and जनम s. [Gu., Hi. जन्म] janman : (i) जन्म : II.28. (ii) जनम : IX.30, XIII.28 (2), XVII.9, 16.

जम and जिम n.p.m. [Gu. जम] Yama : (i) जम IV.59, 61, V.11, 16, VI.13, VII.15, XI.16, [XII.34.] XVI.11, 18, -जने व.1, -जी XVI.8, -जी VII.16, XII.34; comp. : -चोली Yamaculli, n. of a hell : VII.83 (cp. Note); -दूत, -दूत, -दूत, -दूत yama-dūta : (a) -दूत : -सूर XII.33; (b) -दूत : VII.4; (c) -दूत : VII.87, X.6, XII.26, जा वै XI.19, जाय XII.37; (d) -दूत : V.13, 18, VI.15, XII.4; -परसद Yamalaparvata, n. of a hell (cp. Note on VII.83 ) : -सूर IX.36; -पुर्वी yamapuri : V.15, VII.17; -पोल (see पोल) सू IX.40 (cp. Note of VII.83); -माता yamamārga : XV.16; -राज and -राजा Yama-rājan : (e) -राज : -जी XVI.1; (f) -राजा : V.4, 5, -जी वै XVI.24, -जी वै XVIII.13, -जी वै XI.16, रा XII.30, 31; -लोक yamaloka : IV.53, 62, 68, VI.16, 31, VII.3, 11, XVIII.3, -बाले IV.65. (ii) जिम : comp. -लोक yamaloka : -रो XVIII.16.

जलसाप s. jalasarpiṇī : XIII.42.
See also : साप.
जा v.1. [Rāj. (L.S., st. w., No. 77),
Gu., Hi.] ya : (i) indep. : III.5,
101, IV.53, V.12, VI.14, -इने
III.79, -उँहे III.100, -तो III.34,
36, -य IV.61, VIII.9, X.9,
XIII.28, 30, 36, 44, XVIII.15,
-णे VII.15, -य है I.101, VII.
76, XVI.7, 13, 31, -य नहीं
XVIII.11, -यने I.60, III.82,
99, IV.65, VI.31, 32, VII.11,
(ii) as second member of a
verbal compound ( cp. Gram.
§ 33 ) : see ते दे (iii) forming a
passive voice, which, at the
same time, has a potential
sense ( cp. Gram. § 16 ) : see
जाना, मार, मैल. Cp. गायो.
जान v.t. [Gu. जान Hi. जान] jāna :
-णार I.19, V.20, 22, IX.11;
पै न जान II.10 ( see जा 3 ).
जागा s. [Ho. जागा ] जागा \ place,
station, dwelling : IV.44.
जिको pron. (i) rel. : nom. sg. m.
XV. 30, के nom. pl. XIV.12;
obl. see जिन and ज्ञा. (ii) used in
a demonstrative sense के
nom. pl. X.7, XV.10.
जिन s. yajña : VII.60 ( gloss upon
होम ? )
जिन obl. sg. of जिको q.v. (i) relat. :
-रे XII.29, XVIII.9. (ii)
demonstr. : -रे V.13, IX.36, -रे
X.26, -रे VII.86, -रे XV.2.
जिम see जम.
*जिसदो rel. pron. a. ‘qualis’ ; हडी
X.10, XII.36.
जी s. jīva, heart, mind : -ै XVII.4.
जी honorif. suffix [Gu.] : see
उदालक, गंगा, चंद्राकान, पिता,
माता, पिपलाद, महादेव, तहा, श्री-
परमेश्वर etc.
जीवाव s.m. [Gu. जीवाव n.] a beast :
IV.43.
जीय s. [Gu., Hi. f.] jīhā’ : VII.86.
जीय v.t. [Hi. जीय, Gu. जम] jām : -ै
XVII.4.
ज्ञात a [Gu.] yuktā : see धर्मनें.
ज्ञुद, झूठ and *झूठो a. [Gu. झूठ, झूठ
Hi. झूठ, झूठ, झूठ, झूठ, and झूठ]
fake, mendacious : (i) झूठ :
VII.85. (ii) झूठ : XIII.21. (iii)
*झूठो : हडी VIII.15.
जे and ज indecl., used in the
beginning of an oratio recta,
like Skr. यद् बया : (i) जे :
जो v.t. [Gu.] to look at, to behold,
to view : -ये III.14.
जोक s. [Gu. जोक, Hi. जोक f.]
jalauka : comp. -कूड ( n. of a
hell ? Cp. note on VII.83 ) :
X.21.
जोग s. yoga : IV.44, 45, 51, 68.
जोजन s. [Gu., Hi. m.] yojana :
VII.17, 18, XI.3, 4.
जोड v.t. [Gu. जोड जोड] yuj : -ै
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जोड़ी s. [Gu. जोड़ी f., Hi. जोड़ f.] a couple : XV.28.
जौन s. [Gu., Hi. जोनी f.] yoni : XVII.11.
ज्यों obl. plur. of जिको, q.v. : -माहे IX.41.
ज्याग s. yāga : comp. अस्ये’य- , q.v.
झूठ see झूठ.
झूठो see झूठ.

ट टीटोड़ी s. f. [Gu. टीटोड़ी] a female of the lapwing kind, a female sand piper : XVII.6.

ठ ठोकरा 2nd caus. ( cp. Gram. § 15, 2 ) [bel. to Gu. ठोकरा to stumble ] to cause to stumble : -वे XIII.35.

ड डांड s. [Gu. डांड m] daṇḍa : IX.13, XII.22.
दाभ s. [Gu., Hi. m.] darbha : I.92.
दायजो and दाहिचो s.m. [Gu. दायजो and दायजो m.] a dowery : (i) दायजो IV.34 ( cp. note ). (ii) दाहिचो IV.35.
दाहिचो see दायजो.

ढढ़ी s.m. *duştin : IX.27.
ढढ़ी suffix ( Gu., Marw. etc. ) : see मुढ़ो.

ठ ठचाड s. [cp. Gu. ठचाड़वु to scorn] contempt, disdain, want of respect : see हस-.
ठट s. [Gu., Hi. m.] taṭa : ठट III.6, ठट I.8.
ठठे pron. adv. ( see Gram. § 9 ) (i) thither : I.9, 95, II.16, III.86, 91. (ii) there, then ( a clear distinction between the local and the temporal use is not possible ) : I.21, 107, III.9, 26, IV.12, 20, 22, 39, VII.21, 40, 52, IX.16, XI.5, 6, XV.7, 8, 17, 26, 27.
ठप v.t., ts. : ठे है IX.10.
ठपत a. tapta : IX.31, ठ्ठी XV.18, 27; comp. -बेलु Taptavāluka, n. of a hell : VII.83 ( cp. Note ).
ठपस्थ s.f. [Hi.] ts. penance : I.31, 38, 48, 68, 77, -ने I.90, IV.14, 60, -र V.12, माहे I.56.
ठपा v. caus. of ठप q.v. : -वे VII.44.
तर = तो q.v. : III.32. See also तैर.
तैर pron. adv. : thereupon, then : I. 10, 12, 27, 30, 41, 47, 59, 67, 70, 73, 74, 76, etc., III.3, 4, 6, 13, 14, 28, 33 etc.
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तन v.t. [Gu. तन हिता) to fry: पै चै एक ता.
तलात n. p., n. of a hell: VII.83 (cp. Note).
तलाव s. [Gu. तलाव n., Hi. तलाव m.] a tank, a pond, a small lake: VI.10, VII.22, X.21, XIII.29, XV.26.
तलाव s. [see तलाव] a small pond: VII.31.
*तावो s.m. [Gu. तावो m., Hi. तावा m.] a griddle, a pan, the iron plate on which bread is baked: प्राप्ता एक X.25, शाखा उपर X.9.
*तावो s.m. [Gu. तावो n., Hi. तावा m.]
											
tāmra, copper: ताम्रो VII.37, ताम्रा VII.39, ताम्री VII.38, ताम्री VII.40.
तिको = सो I, q.v.: nom. sg. m.: III.21, 31, XV.30; का sg. f.: XV.28, XVII.6; तिकाज f. "this very" XIII.25; के pl.: I.15, VI.22, 27, VII.70, VIII.1, IX.6, XI.5, XII.2, 31, XIV.2, 16, XV.6. Obl. see तिक.
तिष = सो I, q.v.: nom. sg. m.: III.21, 31, XV.30; का sg. f.: XV.28, XVII.6; तिकाज f. "this very" XIII.25; के pl.: I.15, VI.22, 27, VII.70, VIII.1, IX.6, XI.5, XII.2, 31, XIV.2, 16, XV.6. Obl. see तिक.
(b) in a relat. sense: तारो VI.29. (ii) तिष: -ै I.96, IX.19.
तिष्यन्य n.p.m. : - रेवेच्चर II.16 (see note), III.26, 91, -रेवेच्चर IV.22.
तिसै pron. adv. [Hi. तिस] there, thither, thereupon: XVIII.10.
*तिस्तो pron. a., dem. ‘talis’: द्र द्र VII.13, XII.36 XVI.21, द्रोहिज (see होह) : X.10.
*तिसीयो a [Ap. tisiya (San.)] trṣita: तिस्तीXI.13.
तिसो see तिसा.
तीन num. [Rāj. (L.S., st. w., No. 3), Hi.] three: XII.38, 39, XVI.19, -ै III.1, 96. See also तीनही.
तीनही num. [O. Gu. तीनही both, तीनही all three (Suvāb., He.)] all three: III.10.
तीर्थ s. [Gu.] tīrtha: VII.65, XI.12, XVII.17, -ैी XIII.24, XVII.16.
तू and तू pron. of the 2nd person, nom. sg. [Mārv. तू, तू, Gu. तू, Hi. तू (Gram. § 6): (i) तू:


शा v. subst. see शी.

शा pron., obl. of तु, तु [Màrv. शा, Gu. ता, Hi. तुम] ( Gram. § 6, 1 ) : -ता III.5, -ती III.42, 49, 66, 71, 74, V.7, 13, VI.15, -ते I.75, 81, III.101, -तो III.41, 80.

शा pron. see शी.

श्या a. [Gu. श्यक s.m. fatigue, exhaustion, Hi. श्यक v.t. to tire, श्यक a. tired ] tired : -को नै VII.45, XI.18.


शा and शी pron., obl. of शि [Màrv. शा, तो, Gu. तो शा. है शा] ( Gram. § 6, 1 ) : (i) शा : -शा XVI.15. (ii) शी : -शी II.7 (2), -शी I.52, -शी VI.5, -शी I.28, 63, -शी IV.64, VI.28, -विशा XVIII.7, -सरीशा XVIII.9.

शी v. subst. see शी.

शी pron. of the 2nd person plur. [Màrv., शे, तने, Gu. तने, Hi. तुम] ( cp. Gram. § 6, 1 ) : (i) शी, नै I.52, IV.66, VII.14, XII. 3, XVIII. 8. (ii) ag. IV.50, 55.

शी, शी, शी past of the v. subst. ( Gram. § 11, Intro. p. 5 ) : (i) शी m. sg. : see कहो-, गयो-, दीठो-, हुयो-, हुयो-. (ii) शी f. sg.:
IV.3; see आई-, गई-, करती-, फूलती-, राष्टि-, (iii) था m. pl.: see आया-, गया-.

दर्द

दंत s.m. danta: ता XII.5; cp. मेक-, बुड़ा-.

दम v.t. ts.: दा I.49, -पाहार I.18.

दर्शको see दर्शको.

दर्शार s. [Gu.] a court of Justice: IX.1.

दर्शको और दर्शारो s. m. [Gu. दर- शारो] a gate, a door: (i) दर्शारो VII.49, जा VII.19, ज्ञारा VII. 36, 48, ज्ञा VII.35, 40, 47, 70, 71, 79. (ii) दर्शारो: VII.37.

दर्शत s. [Ho. दर्शत] m. a tree: IV.42, XV.5.


दलखीरी s. [Gu. दलखीरी] f. sorrow, grief: III.27.

दलखी s.m. [Gu. दलखी, दलखी, उ. दलख] daridra: -दे IX.37.

दब s. [Gu. m.] ts. a forest-conflagration: X.24.

दः num. [Rāj. (L.S., st. w., No. 10), Gu.] daśa: XI.4; -हार ten thousand I.95, II.4, III.85.

दह s. [Gu., Hi. m.] dadhī: XIV. 18.

दम v.i. [Gu. दम] to be burnt: जी जै है XI.7.

दान s. dāna: VII.57, IX.39, XI.14, 15, 22, XIV.12, (6), XV.28, 30, XVII.13, 17; cp. कन्या-,

रितवान.

दान s. [Gu. दान m., Hi. दान f.] alcohol: VIII.10.

दाहकुंड s. dāhakunda: -महे X.29.

दिक्षण and दिशन a. dakṣiṇa: (i) दिक्षण: -खे VII.71. (ii) दिशन: -खे VII.79.

*दिलालो s.m. [Gu. m., Hi. दिलालो m.] comfort: भासा II.25, III.92, IV.28.

दिशन see दिक्षण.

दिशा and दिशन caus. of देश [Mārvw.] (Gram. § 15) to show: (i) दिशा: -ये X.29, -यो VI.5, 7.


दिशाल = दिशा, q.v. = लीला VI.8-11. दिशा s.f. dīkṣā: I.8.

दीज pass. of दे q.v. (Gram. § 16): नी है (cp. Gram. § 17) IX.41, ज्ञा XIV.11, ज्ञा है IX.45, X.10, XI.20, 26, XII.36, XIV.12, XV.30.

दीयो p.p. of देष q.v. (Gram. § 17) [Gu. दीयो]: I.26, III.13, 34, VI.30, VII.80, X.1, XI.1, 2, XII.32, -दे III.36, भाषा I.88, IV.12, VII.35, 40-43, 47, 52, 70, 79, 81, VIII.1, 24-26, 31, X.6, XII.1, 4, XIV.1, 25, भाषा VII.84, नी II.17, VII.12, IX.38, (cp. Gram. § 34, III).

दीयो p.p. of दे q.v. (Gram. § 17) : II.29, III.54, 55, 95, घड़ नहीं XI.14.

दीयो bel. to दे q.v. (cp. Gram. §
दीयो = दीयो q.v. : 1.93, III.3, 31, 60, 61, 97, IV.2, 15, 34, 52, VII.9, XI.15, भ्रा XI.17, 18, भ्रांते I.45; cp. भ्र.

दुतीताई स. [Hi. दुतिताई f.] doubt, suspense etc. : VI.17.


दुह and दुह see दुह.

दुह and दुह s.[Gu. दुह, दुह n., Hi दुह m.] duggaha : (i) दुह : -री XIV. 3. (ii) दुह : XIV.18.

दुराचारी and दुराचारी s.m. [Gu. दुराचारी] duracārin : (i) दुराचारी : -याने X.7. (ii) दुराचारी : -यानु IX.2, रयाने IX.21.

दुह s. duhkha : I.40, 44.

दुहजत n. of a hell : VII.83 ( see note ).

दुहजत s.m. duṣṭātman : XVIII.17.

दुह, दुह and दुह, दुह s.m. dūta : (i) दुह : see जम-. (ii) दुह : see जम-. (iii) दुह : 'तां VI.8, तां नै V.16, VI.6; see जम-. (iv) दुह : see जम-.

द्वृ see दुह.

दुराचारी see दुराचारी.


देहत s.m. ts. : VII.28, IX.15, XIV. 13, 14, XVI.10, 'तां XI.25, 'तांती VII.53, XVII.16, 17, 'तांते VIII.12, X.17.


देह s.m. [Gu.] dāitya : XII.33, -नै XII.35.

दोहिता s.m. [Hi. दोहिता] dauhitra : -नै IV.35.

दुह bel. to दे q.v. ( Gram. § 13 ) : -छ XVI.21.


ढोही and ढोही s.m. [Gu., Hi. ढोही] drohin (i) ढोही : see गुर-, बहिन-, मित्र-, सांप-. (ii) ढोही XVII.14.


धन [Gu.] (i) s. dhana XIII.19 ( see note ) (ii) interj. see धन.

*धर्मः pres. part. [bel. to Gu. धर्म to drop down] : see धर्मग.-
वर्ण and धर्म v.t. [Gu. धर्म] to keep :
(i) धर्म : —वर्ण V.21. (ii) धर्म :
श्रीया XVI.3.
धर्मी s.f. [Gu., Hi.] dharitri : 
धर्म see धर्म.
धर्मी s.m. [Gu., Hi. धर्मी] dharmin :
VIII.26, XIV.23, 25, XVIII.17.
धर्म, धर्मम and धर्म s. m. dharma :
(i) धर्म : VII.66, XI.11; comp
—जुग धर्मम-युक्तम : XV.10,
—राजा ts. : —जीरा IX.8; (ii) धर्म :
—रा V.20, IX. 11, XIV.1;
comp. —राजा = धर्ममरा : —जी
IX.1, —जी आगे IX.11, —जीरा 
XIV.24, —जीरी X.7, —रा XIV.
12; —सावध dharma-śāstra : —२४
IX.43. (iii) धर्म : XIII.2.
धार s. see धार.
धार v.t. (i) = धर q.v. (ii) [Gu.] to consider :
श्रीया IV.4.
धारा and धार s. [Gu. धारा and धार 
Hi. धारा f.] dhārā : (i) धारा : see
धर्मग.-, (ii) धारा : see अघम—, छुरी—
धार s. [Hi. f.] screaming : X.8.
धीर n. p. m. : IX.8 (see note !).
धीरजत्वं a. [cp. Gu. धीरज s.f., Hi.
m. = Skr. धीर] patient, calm :
XIV.14.
धोधार v. caus. [cp. Gu. धो to 
wash] (Gram. § 15) : to cause 
to wash : धो VI.46.
शोध s. [cp. O. Gu. दृढ़ to be angry 
with ( Pc. V. 8 ), to make 
angry ( Pc. V.11, 15 ) ( He. ) 
trouble, grief (?) : XVII.5.
ध्यान s.m. dhyāna : I.59.
ध्रष्म see धर्म.
ध्रोही see ध्रोही.

न
न conj. see नै.
न negative particle ts. : I.80, 90,
IV.14, V.7, VI.16, 30, VII.64,
68, IX.28, X.23, XI.13, 15, 17,
18. XIII.33, XVII.10, 16, (2).
न suffix [Ho.] : see सरपान.
नंद see निद.
नदी and नंदी s.f. nadi : (i) नदी :
XIV.3. (ii) नंदी : XIV.3 (5),
XV.2, 19, —रो IX.29, —२४ IX.22,
XV.23; comp. see महा—.
नंदा s. nindyā : IX.40 (2), XIII.24.
नमसकार n.p. namaskāra : VI.19,
VII.16.
नरुहास n.p. Nirucehväsa, n. of a 
hell : ( —नरकमहे ) IX.32 ( see 
note on VII.83 ).
नष s.m. nakha : X.5, XII.6.
नन्द negative particle [Gu. नन्दी, Hi.
नन्दी] : I.26, 28, 63, 85, II.24,
III. 29, 32, 47, IV.9, 49, 62,
V.13 (2), VI.15, 31, XI.11, 12,
14, 16, 19, (2), XII.24, XVI.
28, 29, XVIII.11.
ना postp. see ने.
नाई subst. postp. f. [cp. Ap. नाई iva
(Bhav.)] in the manner of: IX.25.


नायम s. nāman: I.98, II.29, III.95, VII.82, IX.7, XV.2.

नायकी s. [Skr. नायक a.] a hell: -माहे V.13, -मै IX.34, XI.21, 22.

नाय n.p.m. ts.: IX.8, -जी XVI.3, 9, 14.


नायम s.m. nāśa: I.50, 69, VIII.11; cp. कुल-, कुल-.

नायक see नायिका.

नायकेत n. p. m. [cp. p. 14] II.29, III.44, 51, 63, 77, 82, 95, 98, 102. IV.36, 38, 44, 63, V.1, 8, 14, 19, VI.4, 14, 32, VII.8, VIII.32, XIII.3, XV.1, 13, XVII.1, XVIII.3, 10, 16, -जी IV.49, -मैIII.70, 78, IV.37, 52, V.17, VI.1, VII.2, XVIII.6, -री I.3, XVIII.18, -स्रीसा VI.29.

95, 96, 100, II.1, 2, 5, 6, 7, 17.
23, III.3, 8, 22, 32, 34, 37, 47,
52, 53, 70, 71, 72, 76, 78, 102,
IV.6, 32 (2), 35 (2), 37, 52, 53,
V.16, VI.1, 5, 6, 15, 19, VII.2,
9, 16 (2), 44, 45, 54, XIII.26,
etc. etc.

The conj. [Gu. अने] and: (i) नै: I.6, 75, 89, 106, III.81, 104,
V.11, 23, VI.15, VII.55, IX.
25, XII.7, XIV.14 (2), XVI.
15. (ii) न: VII.2.

नौ, नौ, ना termination of genit. [Gu.] (cp. Gram. § 2): (i) नौ nom. m. sg.: I.19, XIV.19. (ii)
नौ nom f. sg.: I.85. (iii) ना nom.
pl. m. IX.11.

नोल्यो s.m. [Gu. नोलियो] nakula: XIII.22.

न्याय s.m. [Gu., Hi. न्याय] nyāya: IX.9.

प


पक्वान्न s. pakvānna: -सु XIV.5.

पद s. [Gu., Hi.] pada: VII.46, XI.
26, XII.7, XVI.23, नौ III.9, 10,
11, 12.

पंच and पांच num. [Gu., Rāj. पांच (L.S., st. w., No. 5), Hi. पंच and पांच] pañca: (i) पंच XIV.
15. (ii) पांच XI.3, 17, XIV.16,
XV.25.


पचिम a. paścima: -रा VII.36, -रे VII.47.

पड्र adv. [Gu. पड़ Hi. पड़ी] paścād: I.55, 75, 84, 93, III.22, 57,
X.16, XIII.36, XVII.9.

पढ v.i. [Gu. पढ Hi. पढ] (i) to drop, to descend: -ये XI.22,
XVI.28, XVII.16. (ii) to happen: धीयो ये I.77, धीयो I.56.

पत्नी s.f. patni: see गुर-, गुरु-.


पति पालक n. of a hell: VII.83 (see note).

पथ s. [Gu. पथरी a small stone etc., पथरे a large stone, a
stupid, dull-headed man etc.,
Hi. पथर, पथरी a stone]: -री
गति XIII.31 'the state of a
stone (?)' (cp. note).

पदमण n. p. m. Padmin (= Viṣṇu): XIV.15.

पदार्थ s. m. padārtha: IV.51.


परण v. caus. of परण to give (a
daughter) in marriage: -वसी
I.42, 58, -वै I.37.

परश जम.-

परमेसर and परमेस्वर s. m. Parame-
śvara: (i) परमेसर: -जीरी II.10;
cp. श्री- (ii) परमेस्वर: see श्री-.

परमेस्वर see परमेसर.


**पापपेश्वर VIII.22:** see note.

**पाणि s.m.** पापिन : VIII.24, X.7, XI.5, XII.38, -यारे XII.31.

**पार s.** [Gu., Hi.] ts. : XV.24, 29.


**पाण्डवी s.** [Gu. f.] a kind of wooden shoes, sandals : VII.46.

**पास s.** पाशा see कुलतः.

**पासी s.** (i) [Ho. पासी] सा f. a net, a rope with which the legs of a horse are bound; Hi. पासी a rope, a lasso : XII.19.

(ii) [Mār. पासी, पांसी or फांसी a disease arising to cattle from their not being led to water at the seasons] fever or a similar disease (see note on XIII.8) : अग्र अग्र XIII.8.

**पिज़रे, पिज़रे, and पिज़रे s. m.** [Gu. पिज़रा, पिज़रे, पिज़रे n., Hi. पिज़रा] pīñjarā, pañjarā : (i) पिज़रे III.7, 36, (ii) पिज़रे III.9, 15, 34, रा में III.97. (iii) पिज़रे : रा में III.3.

**पिवण conj.** [Mār. पिवण, पिवण, Gu. पिवण] punar : (i) stressed : moreover, however : I.13, 35, II.10, IV.8, 51, XVI.22. (ii) encl.
(emphasizing) : I.15, 21, III.58, IX.6.

पिता and पिता s.m. [Gu., Hi. पिता] pitar: (i) पिता III.41, 46, 72, 76, -जी III.64, IV.50, 64, VII.9, -जीरो V.9, -जे VI.19, XVIII.4, -रे XIII.33; comp. -घाती pitr-ghātin: -जे XIII.6 (ii) पिता: -जे III.29, -रे VII.43.

पित्रदेवता s.m. pl. 'pitrdevatāh': I.35, 44, 65.

पिपलाद n.p.m. Pippalāda: I.24, 26, -जी I.32, 39, 43, 51, 54, 62, 70.


पीजरो see पीजरो.

पीपल s. [Gu. पिप्पलो m., Hi. पीपल] : pippala: XVII.12.

पील v.t. [Gu. पील, पिल, पंड, Hi. पीड़] pīḍ: ने IX.18, ते IX.44, ते XI.24.

पुर v.t. [Gu.] to reach, to arrive at, to come to hand: नो (cp. Gram. § 17, 1) III.21.


पूछ, पूछ, and पूछ v.t. [Gu. पूछ Hi. पूछ and पूछ] prach: (i) पूछ: I.71, III.79, -ने आतो I.52, श्रीयो III.82, IV.3, 23, V.5, XVI.14, शे VII.45, शेठे VIII.2. (ii) पूछ: श्रीयो I.27, III.39, XVI.9 (iii) पूछ: श्रीयो I.6 (see note).


पूर and पूर s.m. putra: (i) पूर I.40, 44, 75, 80, III.49, 74, 94, IV.47, 53, 62, VI.29, XVIII.9, -रे II.8; comp. -हित्यो (sic!) a murderer of a son: न्त्या VIII.4. (ii) पूर: III.81.

पुष s.m. puruṣa: -रे X.25 (2), -रे X.25, -सु X.25.

पुन्यावतं a. [ punyavanta : XV.10, -रा V.22, VI.8, -रे IX.9.

पुस्पोद n. p. Puspodaka: XV.2 (M.S. पुस्पोद).

पुहचा see पुहचा.

पृख see पृख.

पृख see पृख.

पृख a. pūrva: -रे VII.35.

पेट and पेट s. m. [Gu. पेट and पेट n., Hi. पेट] the belly, the womb: (i) पेट IX.35, XII.8, XIII.16. (ii) पेट: III.94, -रे IV.18.

पेट see पेट.

पैड s. [ Gu. पैड m.] a shoe, a slipper: XIV.21, XV.28.

पैड़ s.m. [Hi. पैड़, पैड़ा m.] a road, a highway, a path: VII.7, 73, XIII.2, 31, नी VII.76.


पैली see पैहली.

Paheli and paeli postp. [Raj. पेली (L.S., st. w., No. 90); Gu. पेलु, पेलु, and पेलु a. at first] before : (i) पेली : VI.30. (ii) पेली : III.20, XVII.4.

Vah <प> s.f. [Marathi पोष, पोय] a hollow running down from the country towards and into a river, filled at seasons with water : also a narrow creek or inlet (Molesworth) : X.19.

Vah s. [Gu. पोख f. a street, a lane, पुल m. a bridge; Hi. पोख m. a gate, a door, a courtyard ? : see जम-.

Vos v.t. [Gu. पोख, Hi. पोश] pohay : -करता III.23 (M.S. गेस).


Pradaksinha s. pradaksīnā : IV.3.

Pravek see Pravek.

Pravek and Pravek s. m. praveśa : (i) Praveś : I.105, II.9, IV.18, VII. 40, 47, 52, 70, 71, 79. (ii) Pravek VII.35.


Praat adv. prātar : XII.39.


Prat s. m. ts. : XIII.43.

Fah v. caus. [cp. fah, see Gram. § 15, 1] to cause to tear, to cause to split : -वे पे IX.27, 43, -वे है X.11, XI.2.

Karami s. [Gu. f.] a battle-axe : XII.17.


Fir v. i. [Gu. फर] to walk to and fro : -ती IV.21, है दै II.15. Cp. Fer v.

Fūla and Fūla s. m. (i) Fūla (a) [Gu. n., Hi. m.] a flower : I.91, 94, 101, III.86, XVII.12, ती सससी XV.3, तां सु XV.6, (b) [cp. Gu. Fūla swoleness puffedness; see Fūla v.i.] pl. pregnancy : I.108. (ii) Fūla = I.1. IV.41.

Fūla v. i. [Hi.] to be big with child : -ती I.107 (see note).


破 v. t. [Gu. बोड़, Hi. बोड़] to break, to pluck out : तै VII.84, X.21, XIII.29, तै छ इ X.38.

ब  (see note on VII.83) ( नरक माहे ) X.22.

बाहेरो s.m. [Ho. बाहेर , O. Gu. बाहेरे (Sb. 5) (He.)] a tiger’s whelp : तै VII.87.

बंध s. m. बर्दुः : XV.14; cp. रिण-बन see रन.

बन see रन.

बसूनी s. [Gu. बसूनी] a sort of spear, a lance, a javelin : XII.15.


बहन s.f. [Hi. बहन मर्व.वहन, Gu. बेन] bhagint : XIII.44, -सारे IX.30; comp. -ग्रेदी XIII.7.

बहु s.f. [Hi. बहु, Gu. बहु] vadhru : XIII.45.

बहुत and बहुत adv. [Hi. (a.), Gu. (a. and adv.) बहुत] bahu : (i) बहुत : IV.1. (ii) बहुत : I.57, IV.30, 55, V.4, 21, XI.5, 9, XIV.13, XV.16, XVI.3.

बाई s. f. [Gu., Hi.] 'Miss' etc. (preceding female proper nouns): -चन्द्रावती तै II.1.


बाप s.m. [Gu., Hi., Rāj. (L.S., st. w., No. 101)] a father : III.80, -कने III.5.

बारी num. [O. Gu. (Sb.), (He.); Gu. बार Hi. बारे] dvādaša : I.8, IX.10.


बालपाती s. m. bālagna : VIII.8, XIII.13.

बांह s. [Hi. बांह] bāhu : V.3.


बीसी s. f. [Gu., Hi., Thāli (L.S. st. w., No. 71)] bīrī : XI.17, -तै XIV.16.

बुज see पुछ.


(ii) बुरे : IX.41, -तै XVII.2.

बुला and बुला v. caus. [of बोल; cp. Gram. § 15; Hi बुला] to call, to invite : (i) बुला : तै III.74, IV.32, -य स्वाभ III.71, -तै छ III.72; (ii) बुला : तै छ IX.2.

बुत्ते and बुत्ते s. m. [Gu., Hi. बुत्ते to sweep, Hi. बुत्ते, बुत्ता m. a. sweeper, बुत्ता, बुत्तानी f. a. broom]: -दै [Hi. बुत्तानी, दै] to sweep : (i) बुत्ते : III.54. (ii) बुत्ते III.60.

बेटे s. f. [Gu., Hi., मर्व. etc. (L.S., st. w., No. 56)] a daughter : I.95, II.22, 26, III.27, 84, IV.26, 28, -तै IV.35.
भ्रम v. i. [Gu.] bhrama : -ता XII.25.
भयानक a. bhayanaka : XII.1. Cp. महा-.


भटर s. m. [Gu.] bhartara : -ै I.85, -ैैला VII.4, -सूं I.85, XIII.25, XVII.5, 8.
भरोसा s. m. [Gu. भरोसो, Hi. भरोसा] confidence : IV.60.


भाई s. m. [Gu., Hi., Raij. (L.S., st. w., No. 49 )] bhratara : III.76, XIII.44, XV.14, -ै X.11, XIII.45.

भांग v. t. [Gu.] to break : X.19.

भाढ v. t. [Gu., Hi.] to break, to demolish : -ै VIII.27, XIII.31.

भांपेज s. m. [Gu. भांपेज etc.] bhāginiya : XIII.11.

भांत and भांति s.f. [Gu. भांत, Hi. भांति] manner and way : (i) भांत : -ै VII.21, XV.9, IV.33, 35, IX.45. (ii) भांति : -ै IV.43, XIV.10 (2), -सूं XI.26 (2).

भांति see भांत.

भारवाजी n. p. m. Bharadvāja : IX.8.
भाि v. t. [Gu.] to be pleased with : -ै XIV.12.
भिल s. m. [Gu., Hi. भील ] bhilla : XVII.14.
किछु v. t. [Gu., Hi. भिड़] to come into contact with, to embrace: नीचे है IX.20.

षीतर adv. [Hi. prep.] within: I.85.

पूर्ण a. [Gu. भूषु, Hi. भूष्क] hungry: खा XI.13, खा नै VII.34.


सैसम. [Gu. सेलर, Hi. भेंसा] a male buffalo: XIII.14.

घेण v.t. [Gu. घेण, Hi. भोग] to enjoy: खे है XIV.10.

घोष s. bhūmi : XIV.12.

मंग a. magna : cp. कालाभ-.

मंग caus. [of मंग, q.v.; Gu., Hi. मंगा] to send for, to order to be brought: यसे III.87, IV.17, यो XII.34.

मति negative particle, used in the imperative mood [Hi., Marw. मत]: IV.58, 66.

मध्य s. ts. noon: सनान III.11.


मन s. (i) m. [Gu., Hi.] manas : I.89, IV.13, मै I.52, 84, 86, IV.54, 66. (ii) = मान, q.v.

मनस see. मनुष.


मर v.i. [Gu., Hi.] mar : (i) to die: गई हुती IV.8, नै XIII.10, 16, 17, 23, नै नै है XVI.29. (ii) to undergo any extreme suffering or sickness etc. [Gu.]: तत् ये VII.44.

मसूरी s. [Gu. f.] a jest, a joke: I.78.

महातुंग a. mahātungandha : IX.29.

महादेव s.m. ts. = जी ए XVII.16.

महानन्दी n. of a hell : VII.83 (see note.)

महाभाष्यायनक n. of a hell : VII.83 (see note.)

महाराज and महाराजा : (i) महाराज honorif. pron. of the 2nd person [Gu.] Sir, your honour : I.11, IV.4; cp. राज. (ii) महाराजा s.m. [Gu.] mahārāja : II.9; Cp. राजा.

महाराजा see. महाराज.

महारोहत n.p. Mahāraurava : VII. 83 (2; M.S. 1 महारोहत ) cp. रोह.

महीनो and महीनी s. m. [Gu. महीनो, Hi. महीना] (i) महीनो : (a) a month : I.106, ना III.1, 96, IV. 45, ना मही VII.44. (b) महीना pl. [Gu.] pregnancy : II.27, III.93. (ii) महीनो = I.1, I.106.

मा and मां see मा.

माईत s. m. pl. [O. Gu. m. sg. (Hem., Vet. 1.), (He.); as to the formation of the word, cp.
Beames II p. 104. f.] mother’s house: VI.17 (in the sense of ‘parents’).


मांज see मांज.

मांड v. t. [Gu.] maṇḍa to arrange: -नू IV.10, नू द य. IX.1.


मात s. [Gu. मौत n., Ho. मोत f.] death: comp. कोळ मै X.17.

माल s. [Gu. माल n., Ho. मोत f.] death: comp. कोळ मै X.17.

माल s. m. [Gu., Hi.] māṭar: III.42, 47, 49, 64, 66, VI.19, VII.43, IX.19, XVII.16, -नू III.71, -री जी जी XVI.16 (= Devī ).

माघ s. m. [Gu. माघ n., Hi. माघ m.] mastaka: भारी XIII.10, भ्या उपर XVI.23, भै IX.12.

मां and मन s. [Gu., Hi. मान] māṇa: (i) मां: VII.68; (ii) मन XI.13.


मान s. [Gu., Hi.] a beating: XI.20, XII.31, 36 (gloss upon माण).

मार v. t. [Gu., Hi.] (caus. of मू, cp. Gram. § 15) to beat, to kill: -ई छे IX.21, -ता X.8, नू XIII.16, नू जाखरा II.9, (cp. जा 3), नू जे छे VII.77, IX.3, XI.10, नू VIII.23, XIII.8, 11, 12, 14, 26, 27, 44, नू छे X.18, नू या II.12.

मारकंडापि n. p. m. Māṛataṇḍa: IX.8 (see note).

मारस s. m. [Gu., Hi.] mārga: IV.51, XV.12, -नू VII.69, Cp. मंग.

मारो s. m. [Gu. मारो, Marāṭhi मारा] a beating, a striking, a violent and general destruction: XIII.25.

माल s. m. [Gu., Hi.] property: X.17, 25, XIII.30, -रे VIII.12.


माह pers. pron. see माह.

माह s. [Gu. m.] māgha: -रा VII.44. माही see माहे.


मित्रघाती s. m. mitrāguhātīn: -नै IX. 35.

मित्रहित्यो s. m. a murderer of a friend: त्या VIII.6.

मित्रायत s. [Skr. मित्राय + suffix -at (Ho.)] non-fulfilment (?): I. 80.

मिषन see प्रमुख.

मीडकी s. f. [Gu. मेडक, मेडक, Hi. मेडक m.] mandukī: XVII.8.

मीडक s. m. [Gu. मेडके, मेडके, Hi. मेडके, मेडक] medhraka: XIII.16.

मुगुट s. [Gu. m.] mukuta: IX.12.

मुगुट s. m. mukti: -रे XVIII.12; comp. -गांमि s. m. muktiga-gāmī: XVII.17.

मुख and मुंगो see मुंको.

मुखगर s. mudgara: XII.18, या सुं IX.3, 21, XI.10, या सुं VII.77.

मुख a. madhura: I.85.

मुख see मूल.

मुख s. m. [Gu. मुख n., Hi. m.] mukha: see उपयोगी, लघुत्तेश, स्वास्त-; Cp. मुखोदे.

मुखो s. m. [Gu. मुखक, Hi. मुंक and मुंक] mūṣaka: XIII.19, या VII.87.

मुखो s. m. [Ap. मुख (Bhav., San.) + suffix डो, Gu. मोखडो n.] a head: X.12; पुरा आगे IX.8. Cp. गुष.

मुंको, मुंको, and मुंको s. m. [Gu. मुण्ड n.] the head: (i) मुंको: X.26. (ii) मुंको: IX.39. (iii) मुंको: X.27, XVI.16, 24, पुरा आगे XVI.5, 20.

मूर्च s. m. mūrkha: XIII.33 (gloss upon गुड).

मूल and मूल s. mūla: (i) मूल: -रे वास्ते IV.37, -रे वास्ते II.16. (ii) मूल: -ने III.52.

मूगलगांमि s. m. *mṛgita-gāmī, i.e. one who looks for (takes care of) the pursued: VII.30 (see note).

मेडक s. [Gu., Hi. मेडक f.] a peg etc.: comp. -दंत (cp. दंत): ना X.3.

मेड v. t. [Gu.] to put, to place, to send: XII.34, -आता II.14, III. 89, IV.19, -आता II.13, -ने IV. 32, लोगो III.78. लोगो भो IV. 37, लोगो न जाए I.90, लोगो न जाए IV.14, (see जा 3).

मै postp. see माहे.


मेहल s. m. [Gu. मेहल, Hi. महल] a royal palace: XIV.6.


योड़ा see योटो.


योर s. m. [Gu., Hi.] mayura: I.23, IV.43, XIII.37.

योर v. i. [Gu.] to bear blossom: गीया IV.42.


य य त्रे see. आत्र.

याद s. [Gu., Hi. f.] remembrance: III.18.

र

रंदन see रंदन.

रमणीय a. [Gu.] ramanîyaka: IV. 44.

रंभुसर see रंभुसर.

रंभुसर, रंभुसुर, रंभसर, and रंभसर s.m. रंभुसर (XVIII. 1, 6, रंभुसर XVIII.16, रंभुसर XVIII. 4. (ii) रंभुसुर<ref> -जी IV.55. (iii) रंभसर: I.8, 15, II.16, 18, 25, III.4, 24, 50, 70, 91, IV.1, 5, 22, 28, VI.21, 22, VII.1, 2, IX. 5, 8, XIII.1, XV.11, -जी I.11, 12, 55, III.33, IV.4, -जी रंभुसर I.10, रंभुसर VI.20, 33. (iv) रंभसर: VI. 26, XVI.2.

रंभसर see रंभुसर.

रंभसर see रंभुसर.

रंभसर see रंभुसर.

रंभचेत s. rahasyabheda: VII.21 see note.

रह v.i. [Gu. रहे, रे, Hi. रह] (i) indep.: to be, to remain: -ती II.4, रहे VII.58, XII.25, XVII.10, रहे I.21, IV.43, VII.21, 28, XV.10, 14, I.21, IV.43, VII.21, 28, XV.10, 14, रहा IV.41, VII.78, XV.6, रहा III.88; see also उभ्य:. (ii) as second member of a verbal compound (cp. Gram. § 33 and p. 6): कर रह and कराने रह to keep doing: (a) कर रह: रहा है I.X.4. (b) कराने रह: रहा है VII.78.

रा s. [Gu. रा, रह f., Ho. s] f. a manner: -रे XIII.25 (see note).

रा, रा postp. see रा.

राज see राज.

राजा see राज.

राजी a. [Gu., Hi., Pers. प्राणी]
Nāsaketari Kathā

pleased: IV.30, V.4, 11, XIV.13, XVIII.5.

राज्या s.f. [Gu., Hi. राज्या] rājī: II.2.

राजा, राजा, and राजा s. v. rājan: (i) राजा s. m. [Gu., Hi.] : see जम-.
(ii) राजा honorif. pron. [Mārv.]
Sir, your Honour: I.78, V.3,
-कन्या I.73; cp. महा-. (iii) राजा s.m. [Gu., Hi.] a king: I.94,
95, 96, III.84, 100, 104, IV.1,
26, V.1, 11, 16, VI.13, VII.1,
VIII.25, XI.25, [XII.34.] XVI.
1, 8, 11, 12, 18, 26, 29, XVIII.
2, -जी II.3, 6, IV.7, 19, 30,
VII.16, -जीने II.2, -जीरा II.14,
-जीरी XVI.26; cp. जम-, and महा-.

राष v. t. [Gu., Hi.] rakṣ: -ज्यो जी IV.67, -ज़हर VIII.12, न्दी II.
26, न्दी दि II.7, न्दी VIII.17, IX.
26.

राष s.f. [Gu.]: see अंगातीरी-.

रिवर्दण s.: -दें ṛuṣa da: दीघारे I.
45, XIV.14.

री postp. see रो.

रघु and रघु n. p. m. Raghū: (i) रघु: -कन्या III.100, -री I.94, 95;
comp. -वंश Raghuvamśa: -री I.
81. (ii) रघु: IV.1, -कन्या III.
104, -री II.22, III.84, IV.26,
-री I.97.

रंदन and रंदन s. [Gu. रंदन, रंदन, Hi.
रंदन ]: (i) रंदन: II.17, 20, III.
2, 90, 96, IV.20, XI.9. (ii) रंदन :
II.15.

रध a. [Gu. रध s. n., Hi. s. m.
blood !] rudhira, red (?): XII.
11.

अति-.

रघो s. m. [Gu. रघो, Hi. रघो]
silver: धारे XIV.12.

रस s. [Gu. रस m.] vrkṣa: X.22.
Cp. वप.

रघो a. [Gu. रघो, रघो] good,
suitable: उप IV.67.

रे interj. of Voc. : I.80, III.5, 40,
49, 60, 66, 74, IV.47, XI.11.

रे (i) Loc. of the case termination
ने, q.v. (ii) independent postp.
(a) of the genit. : I.97, III.46.
(b) of the dat. of the indirect
object : XII.31. (c) of the posses-
sive dat. : I.28, 63, 75, 81,
III.17, VI.29, XII.14, 24, 27,
XIII.6, 7, XVI.26, XVIII.9.

रो suffix see निन्यो.

रो, रे, रा, रो, रे termination of the
gen. [Mārv. Mālvi ( cp. L.S.,
p. 7 )] ( see Gram. § 2 ) : (i) रो
nom sg. m. : I.16, 18, 20, 45,
50, 59, 69, 90, 91, 101, II.9,
28, III.6, 18, 41, 43, 45, 72,
80, IV.14, V.9, VI.28, XII.37,
49, 51, VIII.2, IX.9, 19, 29, 37,
39, 41, X.17, 25, XIII.19, 30,
XIV.12, 14, XV.2, 3, 12, XVI.
6, XVIII.12, 13, 16. (ii) री : (a)
nom. sg. f. : I̊6, (2X), 8, 81, 84, 94, 95, 96, II.10, 22, 23, III.42, 47, 49, 64, 66, 74, IV.26, 47, 67, V.7, 13, VI.5, 15, VII.12, 26, 43, 53, 83, (2X), 86, VIII.14, 19, IX.20, 40, (2X), 41, XI.13, XII.29, 38, XIII.24, 31, 33, XIV.13, XV.4, 7, 10, 20, XVI.15, 25, XVII.2, 11, 16, (8X), 17, XVIII.18. (b) obl. sg. f. : I.56, III.71, IX.25, 33, XII.11, XIII.45, XVI.28, (c) dir. pl. f. : VII.38, 50, XIV.3, (5X), XVIII.17. (d) obl. pl. f. : XIII.10, 45, (iii) रा : (a) obl. sg. m. : I.26, 52, III.5, IV.18, VII.44, IX.8, X.25, (2X), XII.31, XIV.12, 24, XVI.5, 20, 23, (b) nom. pl. m. : I̊8, 98, II.14, IV.12, 43, V.20, 21, 22, VI.8, 9, 10, 17, 26, VII.21, 23, 24, 34, 39, 81, 82, IX.7, 11, 25, 26, XII.30, 37, XIV.1, 6, 10, XV.5, 9, XVII.3. (c) obl. pl. m. : III.17, XI.22. (iv) से obl. pl. m. : VII.54, X.1. (v) री : (a) loc. sg. m. : I.8, 24, 54, 62, 87, (2X), II.7, 16, III.6, 22, 25, 38, IV.35, 37, VII.35, 40, 47, 70, 71, 79, XI.23, XIV.16, 17, XVI.7, 13, 31, XVIII.9. (b) independent termination : see रे.

रोजी s. [Gu., Hi. रोजी s.f.] maintenance, the daily food : नी XIV.19.

रोख n. p. Raurava : (नरक मारे ) X.23 (cp. note on VII.83).

लगा v. caus. [of लाग (cp. Gram. § 15.1)]; Gu. लगा, लगा, Hi. लगा] to attach to, to fix the mind upon : वै IX.22, 23.

लड v. i. [Gu., Hi.] to quarrel : दै XVII.6.


लपेट v. t. [Gu., Hi.] to enwrap, to envelope, to cover : लीला XII.11, लीलायो I.92.

लाग [Gu., Hi.] lāg : (i) t. v. (with a preceding Infinitive) to begin : था I.84, 108, गी IV.20, गो III.2, 96, IV.44, (ii) i. v. to come into contact with, to appear etc. : था IV.45, गी VIII.19, IX.41, 41, X.25 गो नही I.45, गो II.1, 23, III.9, 10, 11, 12, IV.27.


लाल s. (i) [Gu. f.] a ruby : VII.25. (ii) [Gu. m. a. beau, a precious fellow etc., Hi. m. a son, a darling] : -कर to caress : IX.20.


लुगाई s.f. [Hi., Mārāw. etc. (L.S. st. w. No. 52)] a woman : VII.84, X.9.
लोक a. [cp. Gu. लोक s. f. a bunch of fruits and Hem., Deś. लोक = स्त्रोक] covered with fruits or flowers : XV.6.

लें v.t. [Gu., Hi.] लाई: (i) indep. : to catch, to seize : XIII.32, -ै XII.38, -ग्ने XII.39, -ै I.8, III.15. (ii) followed by a verb of going : to take, to lead : (a) ले आः -यो II.25, III.22, 92, VI.12, -व I.102. (b) ल्या : -से I.103, -यो V.6, -व III.71, -ै है X.7, 8. (c) ले जा : -वे XIV.15, -वो V.17; (d) ले गयो : IV.28, V.18. Cp. लीठो.

लो suffix : see काळगी.

लोक and लोग [Gu. लोक, Hi. लोक and लोग] loka : (i) लोक : (a) sg. and pl. : a world : XVI.19; see also इंद्र-, जम-, जिम-, विस्तार-, सुरंग-, स्वर्ग-. (b) pl. people : XII.21, 52. (ii) लोग = I.1 : see सुरंग-.

लोग see लोक.

लोप v. t. [Gu.] to disobey, to disrespect : यै नहीं I.85.

लोह s. [Gu. n., Hi. m.] iron : -रा X.25, -र्यं X.9, -री IX.20; comp. -जंग्र and -व्यंग्र loha-yantra : (i) -जंग्र : -मे XI.24. (ii) यत्र : -मे IX.44.

लोहताक n. of a hell : VII.83 (see note).

लोही s. m. [Gu.] lohita, blood : IX.29.

ल्या see ले आः.

ल्याली s. m. [Hi. ल्याली] a wolf : XIII.11, 24; comp.-मुख having a wolf's head : खा XII.10.

ब व वगीचो (or वगी?) s. [Gu. वगीचो m., Hi. वगीचा f.] a small garden : खा VII.22. Cp. बाग.


बड्डो s. m. [Gu. बड्ड n. a kind of fried dish] vāṭaka ( cp. p. w. ) : खारी नांई IV.25 (see note).

बताव v. caus. [cp. Hi. बतात, Gu. बताव, बसाव] to show, to explain : खो XII.29, XV.12.

वथाई s.f. [Hi. वथाई f. gifts, Gu. वथाई f. a gift given to the bearer of good news etc.] remuneration of a congratulation (cp. Hem, Deś. s. v. वर्ण-पनिका) : IV.31.


बनासपति s. [Gu. f. बनसपति Hi. m.] a plant : X.22.
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वारज v. t. [Gu. वारज, वर्ज] varṣa: वर्ज
IX.39, XIII.15, XVII.13.

बरण s. [Gu. बरण m., Hi. बरन, बर्ण m.] varṇa: XII.6.

वरत see वरत.

बरस s. [Gu. बरस, बर्स, वर्स, Hi. बरस वर्स m.] varṣa: I.38, --पी I.8.


Cp. वलो.

वलो a. [cp. वल] a second, a further: IV.39.

वंस s. varṣa: comp. -वंसी s.m. a

वह v. i. vah: है है XV.3.

वाई s.f. [Hi. वाई f. = 'बाई' ('Guñakā Hindi Koṣa'); Ap. बाय vrata
(Bhav.)]: a multitude, a group: see हूंड- , हूंड-.

वाग s. [Gu., Hi. बाग m.] a garden,
बगीचा.

वाय s. m. [Gu., Hi. बाय] vyāghra: 
XIII.35.

वांछ v. t. [Gu. वांछ, वांछ] vañcch: 
छे XIV.14.

वांछत s. m. [Hi. बाज, Gu. वाजी]
vajin: बज VIII.29.


बाद and बाट s.f. [Gu. बाट, Hi. बात
vātta: (i) बाट : IV.10 (ii) बाट : 
VIII.14, पटा XVII.17.

बाट s. [Gu., Hi.] ts. a quarrel : 
XIII.25.
विरह see वारह.

विरामण see व्रामण.

विरीया s. [Hi. विरीया f.] time : III. 10.

विंश see विंस.

विंश and विंश subst. postp. [Mārw. विंश; Gu. विंश about] viṣaye in.


विंस and विंश s. [Gu., Hi. विंस and विंश] visa : (i) विंश : XIX.42.

(ii) विंश comp. -नूप n. of a hell : VII.83 (see note).


विस्तोपाय and विस्तोपाय n. p. m.

Vaiśampayana : (i) विस्तोपाय : 1.8, 10, VII.1. (ii) विस्तोपाय : 1.85.

विस्तारम s. viśrāma: VII.45, XI.18.

विस्तोपाय see विस्तोपाय.


वीच s. m. [Gu.] viścika : XII.4, XIII.41.

वीच and वीर्य s. m. [Gu. Hi.वीर्य].

वीर्य : (i) वीर्य : 1.89, 90, 91.

(ii) वीर्य : I.105, [106.] IV.14, 15, 18.

वीर्य see वीरज.

वुस see बुसी.

वेद s. ts. : I.18, 40.


तथा—.

वेतसापाती s. m. viśvāsagātin : VIII.7, -नै IX.24.

वेतसा s. f. veṣyā : XVII.9.

वेतो see वेतो.


तथ s. m. vrddha : XIX.19. Cp.

बडो.

ब्रम see ब्र म.

ब्रम see ब्र म.

ब्रम see ब्र म.

ब्रम s. m. vrksa : XI.2. Cp. रक.

ब्रम see ब्र म.

ब्रम, ब्रम, ब्रम, ब्रम, and ब्रम, s. m.

Brahman : (i) ब्रम : -जी 1.53, 72, 74, 79, 82, -जीहो 1.16, 59, 111.18, -जी कन्ते 1.60. (ii) ब्रम : -जी मे 1.71; comp.-वायक 1.80.

(iii) ब्रम : जीहो 1.52. (iv) ब्रम :
comp. -चारी brahmačarīn: I. 38, XI.13, -री IX.40; -हित्यो (sic) s. m. a murderer of a brahmin: त्यो VIII.2; -हित्योरो do.: XIII.4., (v) ब्रम: comp. -चारी = ब्रम्हचारी I.31; -हित्योरो = ब्रम्हहित्योरो: रा नै IX.16.

ब्रांमण see ब्रांमण.

ब्रांमण, ब्रामण, and बिरमण s. m. brahmāna: (i) ब्रांमण: -रा XIV. 20. (ii) ब्रांमण: XVII.10, -रा VII. 53, XI.25. (iii) विरमण: VIII. 10.


ष षट्टरस्य and षट्टरस्यानो s. m. षड-दर्शाना: (i) षट्टरस्य: -री XIV.13, नै XI.14. (ii) षट्टरस्यानो: रा VII.54.

षट्टरस्यानो see षट्टरस्य.

षड्डग s. m. [Gu. खड्डग n., Hi. f.] khadga: XII.14, -सू X.8; comp. -दंत ( cp. दंत ) : त्या X.4; -धाता m. pl. ‘dropping swords’ ( n. of a hell? Cp. note on VII.83; on X.14 ) : -माहे X.14; -धाता n. of a hell : ( -नरक माहे ) IX.33.

षड्डत s. [Gu. खड्डत n.] a bond, a writing in acknowledgement of a debt: XIII.39.

षब्द s. [Gu. खब्द f.] (i) a news: III.47. (ii) -ले to take care of: IV.47, XII.38, 39. ( cp. ले ).


षिंस v. i. [Gu., Hi. खस] to move, to slide: खसीयो I.89.

षुणो s. [Gu. खणो f.] kōṇa: शा VII.20.

षुन s. [Gu. खुन f., n.] a murderer: निहार- IX.44.

षेत s. m. [Gu. n., Hi. खेत m.] kṣetra: XIV.20.


षोट v. t. [ Gu., Hi. खोट] to open: खोटीयो III.15.

स सकोई pron. of quantity: everybody: XII.3, XVIII.5.

संक्रांत IX.1 see note.


सगो s. m. [Gu. सणु a., Hi. सण] sagotra: शा X.11, XV.14.

संग्रामरोहण n. of a hell: VII.83 ( see note ).
संध्या and संध्या s. [Gu. संध्या, संध्या f. evening] samdhya : (i) संध्या III.12 twilight (i.e. morning and evening). (ii) संध्या : the evening XII.39.
सत्यार्थी s. m. satyavādin : VII.42, XIV.14.
संध्या see संध्या.
सनान and सनान s. snāna (i) सनान I.87, 95, 100, III.8, 9, 11, 57, 69, IV.11; (ii) सनान III.12.
समाल v. i. [Gu. समाल] to take care, to be cautious : X.10 (2).
सम्य a. sama : भी I.107 (gloss : see note).
सम्य s. m. sarpa : XII.4. Cp. साप.
सरस्वति is. : -जी री I.6.
सराप and सराप s. m. [Gu., Hi. सराप] sāpa : (i) सराप I.96, IV.52, 64, V.9. (ii) सराप V.9.
सरीसो a. = सरसो, q. v. [Hi. सरीसो, Gu. सरीसो] : भा VI.29, XII.27, XVIII.9 : cp. अगन-.
सरव see सरव.
सम see सुंध.
संधेय s. samkṣepa : VII.88.
सहर s. m. [Gu. शहर, Hi. शहर] a city : VII.27, XV.25, -ै VI.12.
सहस see सहस.
सहस्रum. sahasra : (i) सहस्र V.3 (3), VII.17. (ii) सहस्र : VII.59; comp. -गुणो thousand-fold : XIV.11, 12.
Cp. हजार.
सहेली s. f. [Hi.] a she-friend : -या II.4, -या सुं I.95, III.85.
साध a. [Gu. साध, Hi. साध] satya : IV.64.
साध v. t. [Gu. साध to cleanse, to suit etc., Hi. to prepare, to regulate] to prepare, to feed on : खेज हे VI.23 (see note), XIV.15.
साथ adv. [Gu.] together with XV.15.
साथ s. m. [Gu., Hi.] sādhu : भी ने XI.25.
साप s. = गराप q.v. : XII.12, XVII.13, cp. जल-.
सांभाल v. t. [Gu. सांभाल] to hear : -ने XVIII.5, नें XVIII.11, 15, नें I.13, VII.14, XII.3.
सांभाली s. sāmagri : VII.60.
साम्प्रदायी s. m. svāmi-drohin : -ने X.26.
Dr. Charlotte Krause: Her Life & Literature

साहं postp. [Gu. साह] on account of, for: XI.15.

सारे a. [Gu. सारे good, Hi. सार all] whole, intact: XV.16.

सास s. f. [Gu., Hi. सास] attestation: VIII.15, IX.38, XIII.22.


सासु s. f. [Gu., सासु, Hi. सासू] śvāśrū -सू XVII.6.

सास्त्र sastra: -ना IX.11, -नी I.19; cp. धरम-.

*सिचारणो s. m. [Gu. सिचारणो] a hawk, a falcon: VII.87.

सिला s. [Gu. शिला f., Hi. शिल, शिला f.] śilā: -उपर IX.31.


सीम s. [Gu. सीम f., Hi. सीमा f.] śīman: VIII.27.

*सीमो a. [Ap. सीम (San.); सीमबल = शीतल (Bhav.)] śīta: शीत VII.44. Cp. सीतल.

*सीलवंत a. [Hi. सीलवंत] śīlavant: शीत I.85.

सीष v. t. [Hi. सीष] śiks: -सी VI.15.

सीह s. m. śimha: VII.87.


सूक्ष s. [cp. O. Gu. सुक्ष (Sb.) Hc.] śuki (?): VII.87.

सुंद and सूं v. t. [Gu. सुं] to smell: (i) सुं: धीयो III.87. (ii) सूं: धीयो I.104, IV.17.

सुंभ a. [Hi. सुं] śuci, pure, unpolluted: VII.58, XVII.10, -म् XVII.16.


सुम and सूम v. t. [Gu. सूम] śru: (i) सूम: -वे V.4, -सी VI.15. (ii) सूम: -सी V.13, धीयो VI.20, 30.


सुतक s. sūtaka: -दे XI.23.

सुप्रसन a. su-prasanna: VI.3.

सुर and सूर see स्वर्ग.

सुरोहण n. of a hell: VII.83. (see note).

सुं और सव तस्म s. sukha: (i) सुं: XIV.10. (ii) सव: रे XIV.8.

सुरुण s. f. [Ho. सुरुण = Skr. शृद्धी] which denotes, according to Apte: (i) a woman of one of the four classes into which
writers on erotic science divide women [Apte here adds. a quotation from the Ratimāñjari, (ii) a female spirit, or a kind of fairy] śaṅkhini : XVII.4.

सूप see सुप.
सूप see सुप.
सूप see सुप.

सूर s. m. sūkara : -उपर XII.4.

सूर s. m. [Mārāthī `सुर m. The cypress tree, a shrub, Tamarix Dioica’ (Molesworth); Ho. सूर, or सूर m. a tree from which bows are made] a kind of tree XIII.13 (cp. XIII.26 !).


सूर s. [Gu. सूरी, सूरको Hi. सूली f.] a stake on which criminals are executed : IX.41. Cp. सूल.

सेलड़ी s. [Gu. सेरड़ी, सेरड़ी f.] a sugar-cane : comp. -स: -री XIV.3.

सेत s. [Ho. सेित s. f., Platts] butter-milk : -री XIV.3.


सो particle : then, thus etc. (= Skr. स ) : I.64, 78, 90, 94, II.7, 15, III.7, 8, IV.14, 17, 38, 68, V. 18, VI.32, XI.16, 19.

*सो a. [Gu. सू, Hi. सा] like, similar to: सा III.17.

सोइ s. m. sodarya : XV.14, -री X.11.

सोइ s. [Gu. m.] grief, affliction : I.57.

सोज़ v.t. [O. Gu. सोज़ v. t. (Sb. 37; 39); s. m. searching (Hem. Vet. 1; 14), (He.)] to search for: III.35.

*सोन s. m. [Gu. सोन, Hi. सोना] suvāra : IX.36, XIII.18, XIV. 12, नारा VII.24, XIV.6, नारा VII.50, XV.4, XVI.15, 25, नारा VII.49, 51.

सूति s. see असूति.

स्पाल s. [Gu. स्पाल, शिपाल Hi. सिपार, ल्यार] śrgāla : comp. -सुप see सुप : ल्या XII.9.

स्वर्ग, सुरर and सुरर s. m. svarga :


स्वान s. m. [Gu., Hi. स्वान, श्वान] śvāna : XI.17, -ने XIV.16.
ह्याय num. [Gu., Ho.] = सहस्त्र q.v.: I.38, 95, II.4, III.85, IX.30.
हंद and हंद s. [Hi. हंद f. = 'काठ की बेड़ी' ( 'Gujakā Hindi Kośa') a wooden vessel: (i) हंद - वाई a set of wooden vessels: III.56, X.18. (ii) हंद - वाई = हंद वाई: III.62. Cp. note on III.56.
हमेव pron. of the 1st person pl., ag.: VII.12.
हर v. t. [Gu., Hi.] har : चै VIII.5, XIII.38.
हस s. m. [Gu. हस्त] hamsa, an ascetic of the highest order: comp. -तचाद see तचाद : X.28.
हाथी s. m. [Gu., Hi. ] hasti : XVI.5.
हाय interj. of pain [Gu., Hi.] alas! : VII.78.
हार suffix (cp. Gram. § 12) [Ho.]: see करण-, जाणण-, दमण-, देणा, घरण-, राणण-.
हित्यारो s. m. Hatya-kāra : see गो-, तन-, तन्त-. Cp. हित्यारो.
हित्य = हित्यारो for: see असत्री-, गढ-, पुज-, मित्र-, तन्त-.
हिब्रे adv. [Gu. हब्रे] now : VII.2, 36, 48 (M. S. हमे) 71, VIII.1, XVII.3.
ही suffix, emphasizing: see तीनुही, कवाही; cp. हीज.
हीज emphasizing suffix [Mārw. हीज, इज, cp. L.S., p. 30] : see एक-, तिसडी-.
हीड़ा s. m. pl. [Gu. हेड़ो, sg. m.] attachment to, fondness for: I. 98 (see note).
हीड़ो s. m. [Gu. हेडियो] a bullock: see गो-.
हीण a. हिणa: see क्रोणा-, बरत-.
*हीरो s. m. [Gu. हीरो, Hi. हीरा] हरका : चा VII.25.
हुं and हूं pron. of the 1st person sg. nom. [Mārw. हुं, हूं, Gu. हूं, Hi. मी] (Gram. § 6) : (i) हूं : II.22, III.75, 84, 85, 100, IV.11, V. 10, VI.3. (ii) हूं : I.73, III.49, 90, IV.26, 64.
Nāsaketari Kathā

हुंकम s. m. [Gu. हुंकम, Arab. حكم] an order : XVIII.13, -सु XIV. 24, -सु XIV.12.
हंठो pres. p. of हो (cp. Gram § 12 and Introd. p. 6) : हंठो- see हंठो; मह गई नी see मह.
हंठे and हंठे = होष q. v. (s. v. हो) :
(i) हंठे : (a) 2nd person sg. : मही- IV.58. (b) 3rd person sg. : I.34.
(ii) हंठे 3rd person sg. : I.106, II.12, IX.41, X.28.
हंठे and हंठे past p. of हो : see हंठे.
हंसी = होसी q. v. (s.v. हो cp. Gram. § 13, e and Introd. p. 5 f. ) : 3rd person pl. : VI.17.
हं see हं.
हंयो and हंयो see हंयो.
हे interj. of voc. ts. : II.19.
हेठे postp. [Gu. हेठे] below : I.94.
हो v. i. [Mārw.] (cp. Gram. § 12ff. and Introd. p. 5f.) bhū : -य (i) 3rd person sg. pres. : I.40, (44), 64, 80, II.9, IX.27, XII. 29, XIII.4, 6, 7, 9, etc. (ii) 3rd person pl. : I.65; (cp. हंवे and हंवे) ; -यै I.105, III.94, IV.18, VI.26, VII.14, VIII.10; -सी 3rd person sg. : I.50, 69 (see also हंसी). Cp. हंयो and हंठो.
Appendix

[ A ] Glimpses From the Letters

DR. JOHANNES HERTEL
University, Leipzig (Germany)

Leipzig
Dec. 4th 1920

My dear and venerable Muniraj Indervijaya ji,

"Vandan"

I should be ashamed of not having answered all the letters, you kindly wrote me in the last months, if a possibility had existed to do so.

The two students of Sanskrit, which are following all my lectures are Mr. Porsig, of Sena and Miss Krause Ph. D. of Halle. Both of them are very well gifted and very assiduous young people, both of them have the intention of qualify themselves for the charge of university lectures (in German: Privatdozenten), and I have no doubt that in due time they will be promoted to university professors. They are rapidly progressing in their studies. Miss Krause studied for 5 years German and Modern Philology and was, after a very good examination promoted to the degree of Ph. D. of our university. She is a very enthusiastic scholar, pursuing in her studies the only aim of augmenting her knowledge and of preparing herself for activity promoting literary and scientific studies. As her means of substance are scanty and as life is extremely costly now, especially in large towns, I offered her a lodging clear of charges in my family, where she is dwelling now with my wife and my children. In her eager
desire to augment her knowledge she has learned, under Prof. Garbe at Tubingen, the elements of Sāṁskṛta and when I began my lectures at Leipzig, she was one of the students to whom I expounded and so made was ‘Kathāsārītsāgara’. During this lecture she took so vivid an interest in Sāṁskṛta literature, that she declared to me her intention to devote herself in future wholly to Sāṁskṛta studies, she has an excellent memory and a vary keen intellect and her progress is quite astonishing. If she is continuing in the same manner, I have no doubt she will do good service to Jaina literature.

As she is dwelling now in my family, she has the free use of my books and of my manuscripts, and she has already began to study the Gujarati language. I explained to her my views on Jaina literature, and she has intention to devote herself not only to the study of Jaina Sāṁskṛta and vernacular literature.

So you see that even in these extremely sad days Sāṁskṛta studies are not quite desolate at our university, and that I have here even two very promising young scholars to whom I am very glad to point out the importance of Jaina studies.

But I should like much better your sending me in exchange some books I need very urgently and which I can not otherwise procure for my use there are:

I require this book as I write to teach Miss Krause (mentioned before above) the elements of Gujarati. This book is for this aim much more useful than any other, as it contains the text in modern Gujarati as well as in ancient Gujarati both metrical and prose. I should be able to teach this language to Miss Krause who as I told you before, is a very promising scholar and who has declared to me that she eagerly desires to work in the direction of Jaina Sāṁskṛta and Gujarati literature.

With the most respectful thank, I am my dear and venerable Muniraj Indervijayaji.

Yours, Always respectfully and thankfully

Prof. Johannes Hertel
Appendix

E. W. HOPKINS
299, Lawrence Street
New Haven, Connecticut.

14th Dec. 1930

Dear Friend,

I thank you for the little volume translated from Gujarati by Dr. Krause. It is a very worthy addition to our knowledge of the Great teacher Sir Vijaya Dharma Sūri and I have read it with much profit as well as pleasure. Wishing you all the blessings of the coming new year and thanking you again for your kindness in sending me this volume which I shall always esteem highly.

I remain,

Very Sincerely Yours

E. W. Hopkins
Dr. HERMANN JACOBI
59, Niebuhrstrasse, Bonn,
Germany

Bonn, 5th Nov. 1927

Dear Sir,

I beg to acknowledge with best thanks receipt of two copies of the lectures by Dr. Charlotte Krause. The one on Jaina Ethics is a very good performance furnishing the reader with clear and substantial information on that section of Jaina Religion.

I have lately been pursuing studies in Yoga which furnishing interesting results amongst which I may mention that Patañjali in his account one of the Yama’s has borrowed some details from the Jainas.

I begin next to revise and rewrite the introduction to my edition of the Parisista Parva in the Bibliotheca Indica. It was written nearly 50 years ago, some of my remarks then made will be cancelled and new matter be added.

With Kind Regard,

Yours Truly

Hermann Jocoby
Dr. A GUERINOT
19, Rue De Boulanvilliers
Paris XVI

22, Oct. 1929

Very Much Revered Sir,

I have a great pleasure to acknowledge receipt of this two lectures on Jaina Ethics and Indian Philosophy by Dr. C. Krause, which you were so kind as to send me. Please accept my hearty thanks with the expression of my feelings of grateful veneration.

I remain, Yours

Very Truly

A. Guerinot
Dr. JAHANGIR TAWADIA, Ph. D.  
Hamburg University, Germany

12.9.28

Revered Acharya Maharaj,

Please excuse me that I have not written to you for such a long time.

I am very glad to hear about Dr. Miss. Krause and Dr. Miss. Johnson. Prof. Schubring wrote to me as well as told me about the services of the former. I have sent long ago a copy of my remarks on the old Gujarati Pañcakhyāna Vārttika (in German) to Shivapuri. I do not know whether she has seen this article. The reason why I was not able to write to you was this that I was busy with the work of my Ph. D. Exam. which I passed in July.

With most respectful regards to you and your co-workers,

I remain,
Sincerely Yours

Jahangir C. Tawadia
Appendix

St. NIHAL SINGH
Staff quarters, Mysore.

October 5, 1930

My Dear Friend,

I am grateful for your letters, your student Dr. Krause in Calcutta sent me the book and pamphlets that you had kindly asked him to forward. Many thanks. I shall write to him at the first opportunity to express my indebtedness to him.

Dr. Subhadra Devi (Dr. Krause) was present at the address I delivered in opening the Jaina conference on the 3rd inst. She appears to have been surprised that I could tell the Jaina as a thing or too about their past which they did not know. Some of the professors who attended the meeting spoke to me in the same strain.

Your may remember that I spoke to you about the need of some one learned in Jaina lore devoting himself assiduously to compiling a complete history of the rise and spread of the culture. I hope that you will take my suggestion seriously and set to work persons with the necessary qualifications.

I am anxious that the Jainas should have as brilliant a future as they have had a past. I therefore took the opportunity to call attention to some matters in respect of which Jainas need, in my estimation, to get themselves right. Dr. Subhadra Devi (Dr. C. Krause) is, I believe, sending you a translation of my address and I shall be glad to know what you think of the suggestions I put forward.

Mrs. St. Nihal Singh and I look forward to the pleasure of calling upon you shortly after my return to Bangalore, probably during the 3rd week of the month.

With highest personal regards,
Believe me,

Yours Sincerely

St. Nihal Singh
Dr. LUDWIG ALSDORF
Scheidt (Saar), Germany.

14th Oct. 1929

Revered Suri Acharya Maharaj,

Let me thank you heartily for your kind letter of September 24th, as well as for the packet posts which arrived yesterday. I have pursued the instructive lecture of Dr. C. Krause with great interest and I am very to possess such an important and useful Prākṛta work as the Mahāvīracariya, which I regard as a particularly valuable enrichment of the well-known and renowned sheth Debechand Lalbhai Jain Pustakodhar Fund series. Ever and again I am surprised to see how rich and extensive Prākṛta literature is and how many unknown and important works it contains. Jaina scholars, indeed, are to be congratulated for the edition and publication of so many beautiful and interesting texts which furnish the indispensable foundation for investigation and research.

With my kind wishes for your happiness and welfare,

Yours very faithfully devoted

Dr. Ludwig Alsdorf
FRANKILN EDGERTON
Yale University, New Haven Connecticut
(U. S. A.)

Oct. 28th 1929

My Dear Sir,

I acknowledge with great appreciation receipt of the two lectures by Dr. Krause and your accompanying letter of the 3rd October. I am very glad to have the lectures at hand.

I appreciate your repeated expression of readiness to help and shall not forget it. For the most part of my studies have taken me into other fields than Jainism. In recent years, I have published a translation of the Apadēvi, a work of the Pūrva MīmĀṁsā, and certain studies but none on Jainism. My interest remains, however, and I am now giving a course of Jaina Maharastri in Yale University in which we are reading Jacobis AUSGEWAHITE ERZAHLUNGEN in Maharastri.

With sincere regards, I am

Frankiln Edgerton
Dr. JOHN NOBEL  
Marburg, Germany.  

Berlin, 30 Dec. 1925

Dear Sir,

I thank you very much for having sent me the Dharma-dipikā. I have great admiration for Hemcandra who surely was on the learned men in India. The commentary is written in such a way that the text of the Sūtras is made very clear. The index are carefully prepared and are therefore very useful for the student.

I am surprised to heard form you that Miss Krause is in India. It seen therefore to be possible again for a German to get a passport for India. I hope that later on I would spend some years in India. However, it be necessary for me to find any source of appointment perhaps as a teacher at a university or another institute. Before three years, I had written in this matter to Sir Rabindra Nath Tagore. He had sent me a very kind letter stating his willingness to give me an occasion for teaching in Shantiniketan. But there was that time no possibility for a German to go to India. I hope that I can realise my purpose latter on.

As regards Jaina literature and religion I have read many texts and hope that I shall find occasion and time to publish or to collect on the numberous Jaina manuscripts of our library.

Yours very faithfully

John Nobel
Appendix

St. NIHAL SINGH
Journalist & Author (India)
Government House, Mysore (India)

Sept. 9, 1930

My Dear Acharya Ji,

I regret my inability to pay you another visit before leaving Bangalore both Mrs. St. Nihal Singh and I would have enjoyed another talk on Jainism.

SubhadraBen (Dr. C. Krause) has sent me the information regarding the Tirthankars for which I had asked. Kindly convey to her my grateful thanks the next time you see her.

As soon as I am settled anywhere for any length of time, I shall make prints from the negatives I made for you and send them. In the meantime pray accept our highest personal regards

Yours Sincerely

St. Nihal Singh
Dr. STEN KONOW
Oslo University (Norway)

Kristiania
Etnogra Fisk Museum
Oslo, 28th October 1929

My Dear Jaina Acharya,

Very many thanks for kindly sending me the lectures of Dr. Charlotte Krause, which I have read with great interest. It seems to me as if nothing is more calculated to opening the eyes of the world to the intrinsic value of the able teachings of the Tirthankaras than to assist western scholars in the endeavour to study the Jaina scripture in India under the guidance of Sādhus whose life is a living illustration of the conduct of life enjoyed by the scriptures. The mere study of the ancient books can not convey an understanding as necessary to everybody who is not merely in-tended in logical discussion, a methodical classification, but looks on religion as a means of leading man towards perfection and emancipation. Personally I feel that my short stay with you and other Jaina friends has done more to open my eyes than years of serious study. If ever I shall be able to visit India, I hope to be able to renew the personal contact with you and others. I need not send you my best wishes for your future, because I know that you will continue your unselfish life because of the faith that is in you. But still you will allow me to send you my sincere Praṇāma in which I am cordially joined by Mrs. Konow.

Yours Sincerely

Sten Konow
Dr. WALther Schubring
University, Hamburg
(West Germany)

23 Feb. 1931

Dear Acharya Maharaj,

It is long since you last heard from me, but you will not take my silence as a sign of indifference. On the contrary, it was the trouble of much working in our common cause that made me silent. I feel very much obliged to you for your kindly having sent me the recent works of Dr. Krause among which the “Sayings of Vijaya Dharma” must be named particularly. She has done her work exceedingly well and brought near to may people the high thoughts of your revered predecessor.

My book on ‘Mahāvīra sayings’, I shall bring with me for your use with the help of Miss Krause to whom please say my kind regards.

Yours Sincerely

W. Schubring
[ B ] जर्मन जैन श्राविका डॉ॰ क्राउज़े*  
हजारीमल बॉठिया

विदेशी जैन विद्वानों में जर्मन की विद्वान डॉ॰ शॉल्ट डॉ॰ क्राउज़े ऐसी एक मात्र सर्वप्रथम महिला विद्वान थी जिन्होंने भारत में आकर अपने आपको जैन-धर्म के प्रचार-प्रसार में समर्पित कर दिया। इस इतिहासकार की जैनाचार्य श्री बिजयेन्द्र सूरीराज जी के कर-कमलों से वि. सं. 1982 की नववर्षी के दिन नया शहर में पौर्ण हजार जैन-जैनेत्र जनता की उपस्थिति में विविधता भगवान जिनेन्द्र देव की प्रतिमा को साक्षी मानकर जैन-धर्म में दीक्षित हो गई और अपना नाम भी भारतीय पदार्थ निरुसार कु। सुभाष देवी राजन जैन श्राविका बन गई और चौथा ब्रजवधार्म द्रात भी धारण कर लिया।

डॉ॰ शॉल्ट डॉ॰ क्राउज़े का जन्म मार्कर्ग (जर्मनी) के गांग पेरिझिंग शहर में हुआ। अपनी आदर्शीक शिक्षा वहीं हुई और अपनी 'नास्केतरी माजज्यासी कला' पर शोध निबंध लिखकर पी-एच. डी. को उपाधि प्राप्त कर, मार्कर्ग विश्वविद्यालय, मार्कर्ग में प्रो. जैन हॉटेल के पास गुजरती, हिन्दी और संस्कृत में विषयों के अध्ययन करने के लिये आ गई। प्रो. हॉटेल ने अपनी बेटी की तरह अपने गर में ही रहने की इजाजत दी थी। प्रारंभ से ही डॉ॰ शॉल्ट डॉ॰ क्राउज़े मेधावी छात्री थी। जैन-धर्म के प्रति आपके मन में अस्मिट अनुमाण पैदा हुआ और शास्त्र विविधता श्री विजयसर सूरी जी के साथ आपने पत्राचार के माध्यम से जैन-धर्म की शिक्षा लेना प्रारम्भ कर दिया।

मार्कर्ग विश्वविद्यालय से अपनी शिक्षा समाप्त कर आप सन् 1928 में पार्सी व जैन-धर्म पर अध्ययन करने के लिए सर्वप्रथम बनकर आई और वहाँ कुछ दिन न्यूयर्क आवार्य श्री विजयसर सूरी जी के पास विश्व इतिहासकार जैनाचार्य श्री बिजयेन्द्र सूरीराज जी के पास आबू में आई। जैन धर्म साहित्य और जैन मुनियों के आचार और व्यवहार दो प्रभाव के होकर आपने जैन-धर्म में दीक्षित होना भी.

* Published in Śramaṇa, October-December, 1997, Parśvanātha Vidyāṭha, Varanasi.
स्वीकार कर लिया। शिवपुरी में स्थायी निवास बनाकर अपने आगमों का अध्ययन उपाध्याय श्री मंगलनिजय जी के पास किया। शिवपुरी में ग्वालियर की महादेवी सिद्धिहा सैर-सपाटे के लिये अक्सर आती रहती थीं। उनसे सम्पर्क होने पर आप महादेवी साहित्य के निर्देशनानुसार ग्वालियर के शिक्षा विभाग में डिग्री डाइरेक्टर पद पर नियुक्त हुई और कुछ दिन उज्जैन में ही सिद्धिहा शोध-संस्थान में केरुटर पद पर कार्यरत रहीं। आप जैन साहित्य व आगम का निरन्तर स्वाम्याय करती रहीं। जैनधर्म पर गुजरात, मध्य प्रदेश, कलकत्ता में कई जगह भाषण भी दिये जो इतने प्रभावक रहे कि इनकी विद्वान की सुगमिता सर्वत्र फैलने लगी।

डॉ. काउडे ने जो तीन महत्त्वपूर्ण भाषण दिये वे पुस्तिका के रूप में श्री यशोविजय जैन रस्मिमाला, भावनागर से प्रकाशित हुए। जिनके नाम इस प्रकार हैं —

1. An Interpretation of Jaina Ethics
2. A Kaleidoscope of Indian Wisdom.
3. The Heritage of the Last Arhat.

जब वे पुस्तिकायें देश-विदेश भेजी गई तो इनकी सर्वत्र प्रसारित हुईं। इनके प्रारंभ को मेम्बर ( जर्नली ) के एल. ऑल्स्टोरफ, बोन ( जर्नली ) के डॉ. हर्मन जैकोडे के अलावा नार्वें, स्वीडन, चेकोस्लोवाकिया, रूस, अमेरिका, इंग्लैंड, फ्रांस आदि के विदेशी विद्वान मुख्य थे। इनमें से कई विद्वानों ने डॉ. काउडे को बपाई देने के लिये आचार्य श्री विजयेन्द्रसुरी जी को पत्र दिये। ये पत्र “लेटर्स दू विजयेन्द्र सूरी” पुस्तक में सन् 1939 में प्रकाशित हुए हैं।

डॉ. काउडे के लेख सन् 1922 से ही लेपजिंग की पत्र-पत्रिका में छपने लगे थे। सन् 1925 में लेपजिंग की पत्रिका Asia Major ( Phil. Hab. Schrift, Vol. June 1923 ) में “नेपेतिनी कथा : एक राजस्थानी कहानी” व्यक्ति की पूर्ण जानकारी के साथ छपी है। इसी कहानी पर डॉ. काउडे ने पी-एच.डी. की उपाधि प्राप्त की थी। सन् 1925 में भारत आने के बाद इनके लेख गुजराती, हिंदी और अंग्रेजी में, कलकत्ता रिली, जैन-सत्य-प्रकाश, अनेकान्त आदि पत्रिकाओं में छपे। सन् 1944 में सिद्धिहा सरकार ने “विक्रमसुर्खित्रथ” नामक नहाइ प्राप्त होने पर जैन साहित्य और महाकाल शिक्षा पर 30 पृष्ठ का आपका बुलाने के लिये दिया था। इनके अन्त में डॉ. काउडे ने लिखा है — “भारतीय संस्कृति के प्रागैतिहासिक से प्रेतित होकर मैंने विदेशियों होते हुए भी यह विक्रम स्तव्विन्द्र ही लिखा। जैन-सत्य-प्रकाश में तो इनके लेख सदाबहार भाषा में छपते हैं। सन् 1944 में उज्जैन में प्रकाशित "विक्रम वॉल्यूम" में डॉ. शैलैग काउडे का “सिद्धेन्द्र दिवाकर और विक्रमादित्य”
नामक सोधपूर्ण लेख छपा। इसके अतिरिक्त आपके अनेक सोधपूर्ण लेख अनेक पत्र पत्रिकाओं में प्रकाशित हुए हैं।

सन् 1950 के दिनों 5 अक्टूबर के एक पट में पू. मुनिसाज विद्याविजय-जी ने मुझको लिखा — “डॉं टेरीटीरी से भी कई गुणी सेवा जर्मन विद्वद्वि डॉं सैलिट क्राउजे ( सुधवा डेनी ) ने की है और कर रहे हैं। इनकी सेवा का कार्य इतना विशाल है कि जितना लिखा जाय, उतना कम है। इस समय ऐसी विद्वद्वि की विद्वद्वि का लाभ मध्य भारत सरकार काफी ले रही है। एयूकेस्टरिया डाइटीरिया दाहरकर के आहदे पर वह हैं। पूंच सी पच्चीस रुपये मिलते हैं। कोई हिन्दुस्तानी जो काम नहीं करता या नहीं कर सकता, वह काम डॉं क्राउजे कर देते हैं और यथास्वीच्छ बनती हैं।”

वि. सं. 2008 में स्वामिध्व, जैन साहित्य महावरी श्री अगरचन्द्र नाहटा ने अपने पुस्तक के विवाह के सन्दर्भ में जब ग्वालियर गये, था वहाँ डॉं सैलिट क्राउजे को निम्नलिखित देने उनके बैले पर गये और फाटक खरीयादार कर बोले —क्या बहिन जी भीतर हैं? जब डॉं क्राउजे ने फाटक खोला तो देखा श्री नाहटाजी खड़े हैं। डॉं क्राउजे ने तक्कल कहा — भाई सहब, मुझे बहिन के नाम से शायद सम्बोधित करने वाले पहले व्यक्ति आप ही हैं। यहाँ के सभी जैन-जैनेट, भाई-बहिन डॉक्टर सहब कर ही मुझे सम्बोधित करते हैं। इस प्रकार डॉं क्राउजे एक अत्यन्त विनयरील विद्वद्वि महिला थी।

डॉं क्राउजे का निधन 28 जनवरी सन् 1980 को ग्वालियर में हुआ। वृहत्स्वास्थ में कोई परिचारिका उपलब्ध न होने के कारण वे गिरजाघर चली गई थी। वहाँ उनका निधन हुआ। वहीं समाधि बनी हुई है।

बर्तमान में राष्ट्रसंघ जैनाचार्य श्री पंचसागरसूरी जी से डॉं क्राउजे के बारे में बताने जानकारी चाही और उनसे डॉं क्राउजे के बारे में एक संस्मरण लिखकर देने की आश्वेषपूर्वक बनती की। उन्होंने निम्न संस्मरण स्वहस्त लिखकर भेजा है, जो इस प्रकार है —

श्रीमान् सुश्रवायक भी हजारिमलजी बांटिया,
योग्य ध्यर्यमभाग।

डॉं सुभाषा देवी ( डॉं सैलिट क्राउजे ) के विवाह में इतना ही में लिखूँगा कि बाल्य-जीवन में जब में 7वीं कक्षा में, शिव्वरी श्री कृतक्रिया प्रकाशन मंडल में छात्रवृत्त में 1949-50 में अध्यास करता था, तब उन्हें नजदीक से देखने का अवसर मुझे मिला था। जिनसेरव देव की भक्ति-पूजा साथ में करते का मौका भी मिला है। उनकी पूजा, चैत्यवन्नन, स्तुति खुब भावपूर्ण और अनुसंदिग्ध थी। वे खुब धार-भिन्न होकर पूजा करती थीं। बालकों के प्रति उनका स्नेह भी प्रशांती देखा। जब-
जब उनका मुनिराज श्री विद्याविजय जी म. दर्शनार्थ लिपियों एवं शिक्षा आना होता तब
बच्चों के लिये मिटाई-फल आदि कुछ न कुछ ज्ञान लेकर आती थीं। बच्चों के साथ
में खेल में भी कई बार हिस्सा ले लेती थीं। हिन्दी-गुजराती भाषा का भी अच्छा ज्ञान
था, उच्चारण भी सही करती थीं। उनका चेहरा भी उनकी धर्मप्रविजया और सामर्थ्यता
का परिचय सहज ही देता था। मेरी स्मृति में आज तक उनकी भक्ति-भावना जुंझी हुई
है, जो हमेशा जुंझी रहेगी।

— फ्यासागर सूरि

वि. सं. 1984 में उपाध्याय मुनि मंगलविजय जी ने शाखविशारद श्री
विजयधर्म सूरि जी के जीवन पर काव्यमय रास ‘धर्म जीवन प्रदीप’ लिखा जो श्री
यशोविजय जैन सन्तमाला, भावनगर से सन् 1928 में प्रकाशित हुआ था। इसके
परिवर्तन में इतिहास-तत्त्व-महोदय आचर्य श्री विजयेन्द्र सूरि जी का भी संक्षिप्त
जीवन परिचय काव्य में लिखा है। इस प्रकार में उन्होंने जैन जर्मन श्राविक डॉ.-
सुभद्र डेवी रास ( डॉ. लौईट क्राउजे ) गुजराती भाषा में प्रकाशित किया है। उसी
को यथायथ में प्रस्तुत कर रहा हूँ जिससे पाठक बस निर्णय कर सकेंगे कि वह
जर्मन श्राविका कितनी महत्त्वपूर्ण और किस प्रकार उन्होंने जैन धर्म को प्रचार किया
तथा अपनी सेवायें दी।
[C] जर्मन जैन श्राबिका डॉ. सुभद्रादेवी रास*  
--- उपाध्याय मंगलविजय जी  

|| दृषा ||

सिंहास्नलोक न्याये करी, कहि दत्तिजि अनभार ।
यूरोपियन श्रुति घारी, कहि अविचित अधिकार ॥ १ ॥

दृषि अभ्यासक मन करी, केहि कहे तया अभ्यास ।
आचारे नहि जैनता खरी, जिन्हों जैन जैन केहि खास ॥ २ ॥

कल्याण तीन घण्यों, स्कॉलर मां नहीं गांठ ।
मध्यस्थ भाव स्कॉलर तण्णो, मीशारी ते धर्मवध ॥ ३ ॥

केहि सरल स्वभावी घण्यों, योकों, हेटेल, थोमस ।
वीजरण विद्वान् तण्णा, नाम उपले तुनास ॥ ४ ॥

हेटेल-शिष्या अह खरी, जर्मनीमां सुमृतिम ।
अभ्यासक दृषि धरी, अभ्यास तिकां बहु अञ्जन ॥ ५ ॥

अभिधा घेनि जाणे सहु, ‘क्रूजे’ फी-एच्. डी। धार ।
सर चालोटे अवर बहु, यूरीपीन नाम सार ॥ ६ ॥

|| बुलाव-देसी ||

विलोकणारा शास्त्र अनेक दर्जननां, यूरुपां बहु बार ।
सहायक संस्कृत प्रोफेसरां, राइटर लेखक अभ्यार ॥ १ ॥

जर्मनीरां मां खोसोंने पददी, लेही बहु घोड़ी विचार ।
बुद्ध-चालकी अह श्रम लगानी, प्रवद्ध करारी ते चार ॥ २ ॥

मारवाड़ी पुरातन भाषा मां, नासकेती कथा निबंध रे ।
अनुवाद कोश अने टिप्पणनां, निपुणता जाणो प्रवर्ध रे ॥ ३ ॥

फी-एच्. डी। पददी ते निबंधे, मेली सुखकर संबंधे रे ।
भाषार यूरोपियन सप्तवीं ते धम्भे, वाक् चालुचीना प्रवर्ध रे ॥ ४ ॥

* "धर्म जीवन प्रदीप" वि. सं. १९८४ में प्रकाशित, संकलन श्री यशोविजय जैन गत्यमाला, भावनाग.
पत्र व्यवहार गुरुदेव संगाचे, चाले प्रशोत्तर संगाचे रे। प्रेमकणों गुरुदेव संगाचे, पुज-वचन प्रमाण साप्ते रे। पारसी ने बली जैन धर्मना, अभ्यासे ते भारते आवरे। विश्वविद्यालय अनुमति मानो, मुंबईमां प्रथम ते जावे रे। आयमन पत्र खिलावणती दीवो, विजेद्र सूरिजों ने सिद्धांते। उतारे सकलात चालो ने लीवो, पारसी धर्मने अभ्यास की धारे। परिचय जैन आवरो नी साये, सूरिजट तर्क अनुसारे रे। नगरदास सहायक संगाचे, गुजरात मुख्त मां सारे रे। भ्रमण करी सूरी-दर्पणकरो, आबु तीर्थ माहे सूरी राजे रे। दर्पण धर्म-प्रचार बहुर राजे, सात दिवस त्यां स्थिरता छाये रे। नित्याले माहे अभ्यासनी कारी, शाश्वत दीपक परिचय बाये रे। प्राणिन रास उत्तरार्थ्यक राजे, अभ्यास प्रबल पणे छाये रे। आचार विचारे शुद्ध सारु निषाली, बीज प्रभातताण रोपाय रे। संवेग रंग वासनार्थ आली, अंतर आतमे वास सुहाय रे। सारु अने सृष्टि धर्म आचारे, विश्वविद्यानिधि समानाव ध्यान रे। रांच धर्म-श्रृंग जिज्ञासा धारे, ध्ये प्रतिपन्न ते मनोहरे रे। ब्रह्मण-आभिलाभाओ आये, नयां शहर सूरीकर पास रे। ब्रत-स्वरूप खूब ढूंढ समाजावे, जयतविजय सुसाव रे। आचार वनिच्छामी सुभ दिवसे, व्यासी ओगणी संवेग धार रे। शाहजी शाहना दोघ्यने विरो, प्रजा उल्ट तणे नहीं रारे। पब्बीक जन पंच हजार जाणो, जेटीशि कहत अवधारे रे। मध्य मंडपांडे साय बकाणो, जिनराज चौमुखे अवधारे रे। शुद्धि शिक्षा सुपणे सहु शाहू भावे, समकुत्त चाला वो मुख्य धार रे। नाम निमींयों भारतीय भावे, देबी सुवधा अति मनोहार रे। ब्रह्मक पण साथ विचारे, अभ्यासन्द्र सहमा अवधारे रे। जीव-नागी शुद्ध धार प्रचारे, सूरीकर मुख्यी मनोहारे रे। शुद्धि प्रथम ते जैनों माने तणे, सूरीकर ने भणे सारोतणे रे। भारतीयनी धारणे ने जाणे, दूरीपीय प्रथम बकाणे रे। जय जय कार नगर फेलाणे, माणे भेद बहुत प्रमाणे रे। धर्म भगवती सहु पहेचाणे, जैन धर्म व्याख्या गवाणे रे।
देवी-व्याख्यान सुन्दर शैली मां, जैन दर्शन बहु महामाये रे।
मध्यम भाव अवर दर्शन मां, सम्भव हु उत्साही रे। |
भेदभाव आवक नहीं रखे, साधर्म-वालत्व सार्व ते दाखे रे। |
भोजन आंत्रण बहाने, सत्ता सन्नाम न छाने रे। |
पर्युषण पर्व तिहां पूर्ण कीमां, व्याख्यानादिकों लाम लीठो रे। |
शिवपुरी मां पठनःकाम विषया, धर्म-रंग जामे प्रसिद्धा रे। |
गुरुदेव-शिष्या मुख्ते जाणो, विशा गुफ्क वारिधि बकाणो रे। |
सिद्दे सर्कार महाजनी तनो, परिचय थी धर्म प्रेम जाणो रे। |
एक सप्ताह सौर मां पधार्मी, महाजनी आंत्रण बकाणो रे। |
आचार विचारे देवी ने नहल्ल्या, सबी मन आचार नो राणो रे। |
ओप निर्भूति सूर नो अयास, मंगल विजय पास ते खास रे। |
रत दिवस ज्ञान ध्यान विलास, अवर नहीं मन वास रे। |
बत नियम पाले बहु प्रिते, मोहगमी बिहार मां युक्त रे। |
छात्रो साखे ज्ञान-मोहगमी करते, व्याख्यान पब्लोक मां उदयूक रे। |
लहानो भरोजातसारो सारो लोखी, सदाचारणी लिवनी जाणो रे। |
जहाँगीर होल मां भाषण कौशुं श्रोताजने वचनांवृत पीठुं रे। |
रोम-रोम भाषणनी मांहे, जैनत्वपुण बहु इलके रे। |
मोज शोख गौरपनो त्यागी जैन धर्म मांहे रतलागी रे। |
धन्य देवी अरे सहु गुण गावे, देवी जवासा मुकारे जावे रे। |
गुजरतनी बातारे सिद्धामा, सबी लगास सभाज पाया रे। |
भावनार मां सन्नाम हुपाय, सुनावाला नो प्रेम निहालुं रे। |
भत्तिभाव सबी जनतारी धारे, धर्म मंगल मन अवधारे रे। |

11 दूहा ।

देवी प्रकारण पूरण कावे, प्रसुतृत विचय वज्राय।
सूरि आणा मनमां धरी, शिवपुरी बिहार कराय। |
हिमालशु शिष्या रल्ल्म प्रही, शासन दीपक नो बिहार। |
उपदेशो उपकार सही, मार्ग मां अनेक विचार।
[D] जैन-दर्शन-विशारद जर्मन डॉ. क्राँज़े का निधन*

— अगरचंद नाहटा, बीकानेर

जैनधर्म का प्रचार विदेशों में बहुत ही काम हुआ है, क्योंकि वहाँ लम्बे समय तक जमकर धर्म-प्रचार नहीं किया गया। जैसा अन्य धर्मविकासियों ने किया है। जैन प्रतिनिधि गए और कुछ समय बाद ही लौट आए। एक वातावरण बना पर वह स्थायी नहीं रह सका, क्योंकि किसी भी क़़ब्ज़ा का पौधा सिंचित हुए बिना फल-फूल नहीं देता। मुझे सुहील कुमार जी व बिचारानु जी वहाँ जाकर दोस्त काम कर रहे हैं। आशा है क़फ़ी नए जैनी वहाँ के व्यक्ति के बन जाएगे और वे लोग जो प्रचार का काम हाय में लेंगे तो धर्म-प्रचार में और भी तेज़ी आयेगी। क्योंकि स्थानीय व्यक्ति जितनी सुगमता व सरलता से काम कर सकते हैं, उतना बाहर का व्यक्ति ज़ाकर नहीं कर सकता।

सबसे पहली बाथा तो भाषा की आती है, फिर वहाँ की संस्थाओं और विशेष व्यक्तियों, पत्र-पत्रिकाओं से सहयोग प्राप्त करना भी आवश्यक होता है। नए-नए जाने वाले व्यक्ति को पहले उसकी आवश्यक जानकारी प्राप्त करने में ही काफी समय लग जाता है। अखिल विश्व जैन मिशन की स्थापना स्वर्गीय कामता प्रसादजी जैन ने इसीलिए की थी कि विदेशों के जैन-धर्म अभियानों से सम्पर्क बढ़ाया जाय। यहाँ से उन्हें जैन साहित्य भेजकर उनका जैन-धर्म के प्रति आकर्षण बढ़ाया जाय। पर खेद है वैसी सफलता मिलने की आशा ही प्राप्त हो सकी। कामता प्रसादजी के स्वर्गवास होने के बाद तो इस संस्था का काम बहुत ही ठीक पड़ गया है। क्योंकि उपयुक्त कार्यकर्ता नहीं मिल सके अन्यथा भगवान महादेव की 25वीं निर्वाण शताब्दी और उसके बाद सर्वश्रेष्ठ जैन-धर्म की धूप-धाम मच जानी चाहिए थी। क्योंकि उस महत्त्व से भारत में ही नहीं विदेशों में भी एक अच्छा वातावरण बना था। क्खैर गई सो गई राख रही की, उक्त के अनुसार अब भी जैन-धर्म का प्रचार विदेशों में तेज़ी से कार्य करना चाहिए।

विदेशों में भी जैन साहित्य के प्रति सर्वाधिक आकर्षण जर्मनी के विद्वानों में रहा है। डॉ. हर्मन जैकोव्सी एवं उनके साथी और शिष्यों ने बहुत से जैन ग्रन्थों

* “अहिष्वा-वाणी”, वर्ष 30, अंक १२ में प्रकाशित।
का गम्भीर अध्ययन किया, जैन ग्रन्थों का समापन न प्रकाशन कराया एवं विद्वानों ने निर्धारण निबन्ध लिखे। इससे जैन-धर्म और साहित्य को एक नयी दिशा मिली। क्योंकि उन निष्पक्ष विद्वानों ने एक नया वातावरण तैयार किया। उन्होंने बहुत सी प्रकाशित बातों की सच्चाई की जीव-पद्धति की। उस समय जो बहुत से लोगों की यह आम धारण बनी हुई थी कि बौद्ध और जैन-धर्म में बहुत सी बातें समानतः हैं, अतः दोनों एक हैं या जैन-धर्म बौद्ध धर्म की साखर है। इस धार्मिक का सर्वथा निर्वाचन आ, जैकॉबी ने पुष्ट प्रमाणों से किया, जिससे यह धार्मिक सदा के लिए दूर हो गयी और धर्म का गौरव विश्व के सामने चाहे थोड़े रूप में ही हो, पर अनिवार्य हो सका।

जर्पन की ही एक विद्वानी महिला ने तो भारत में आकर भारतीय नृत्य कर ली व अपना नाम भी सुधाराया रख लिया था। यहां की गुजराती, हिंदी आदि भाषाओं पर अध्यक्ष प्राप्त करके जैन-धर्म सम्बन्धी महत्वपूर्ण लेख लिखे और कुछ वर्षों में ही बहुत अच्छा और धीरे-धीरे कम किया। जैन-धर्म धर्म-सम्बन्धी घटनाएँ के साथ-साथ जैन-धर्म सम्बन्धी विज्ञान के साथ विद्वानों तथा विद्वानों जी आदि से उनका अच्छा सम्पर्क रहा। शिशुविद्या के जैन विद्यालय में वे रहे। फिर मध्य प्रदेश के शिशु विद्यालय में तो पहुँचे। इस लिए उन्होंने नेपाल से भी विद्वानों में ही रहे। जैन-समाज की उपक्रम के कारण इतिहास के कुछ वर्षों में वह जैन-धर्म से सर्वथा उद्धरण हो गई और अन्य में, मंदिर और चर्च (गिरजाघर) की सारण ही लेनी पड़ी। अभी-अभी उनके संबंध सम्पर्क रखने वाले श्री सुरजमल जी धार्मिक, ग्वालियर के पहले ही एक विद्वान है कि मिस मॉरिस उन सबों का निधन 28 जनवरी 80 को हो गया है। उन्होंने अपना ग्रन्थ मनोरंजनक और विशेषक इटनियाईयुट पूला को दे दिया था और अन्य समस्त सम्पत्ति चर्च को दे दी थी। बड़े दुःख की वात है कि जैन-समाज ने उनकी कोई खोज-खबर तक नहीं ली।

मेरे बड़े लड़के धर्मचन्द्र का विशेष ग्वालियर के श्री चुम्बलाल जी पारेख की लड़की से हुआ था। इतिहास में उनसे उनके बंगले पर मिलने गया और बहन जी के नाम से सम्हारण किया तो वे बहुत खुश हुईं कि अज में एक भाई मेरी खोज-खबर करने यहां आ पहुँच रहईं। जैन पत्र आदि में प्रकाशित उनके लेख से तो मैं पहले से ही प्रभावित था और उन्होंने जैन-धर्म स्वीकार कर लिया है, जो भी मुझे खुश था। उनसे मिलने पर ज्ञात हुआ कि वे जैन इतिहास पर रोशन कर रही थीं, अतः मैं उस समय भी सभी जानकारी उन्हें दी थी तो वे बहुत ही प्रसन्न हुईं। मुझे अपने यहां कुछ खाने का अनुशीष था कि मैंने कहा कि मन्दिर के दरबार किसी दिन में मूँह में पानी तक नहीं दालता। वहां मेरे यह बहनों के साथ-साथ
है उन्होंने नवपद सिद्धान्त तो गढ़ा जी और जैन मूर्तियों के फोटो आदि भी उनकी दर्शन करती हैं, अब तो, आप इनका दर्शन करके दृष्ट-फल आदि कुछ तो लीजिए। फिर कुछ समय तक तो हमारा सम्बन्ध पत्र-व्यवहार आदि द्वारा ही बना रहा। फिर उनका पत्र भी पत्रों का उत्तर नहीं आने से मुझे भी पत्र देना बन्द करना पड़ा। एक बार और भी उनसे मिलना हुआ, ऐसा स्मरण है। डॉ. क्राउजे सामाजिक में लेख बहुत वर्ष पूर्व जैन-जगत में प्रकाशित हो चुका है एवं उनके लेखों की सूची मे रहे पाया सुरक्षित है। कुछ वर्ष बाद ग्वालियर जाने पर मालूम हुआ कि वे चर्च में चली गईं हैं एवं अस्वस्थ हैं। जैन-समाज की उपेक्षा से वे बहुत ही खित्र हैं। एक सूरजसल जी धार्मिक ही उनकी समय-समय पर सुधि लेते हैं। यह जानकर साध्य के सेवा की भावना की हमें कितनी कमी हो गई है, बड़ा दुख हुआ। पूरा में जो उन्होंने अपना अन्य संस्थान भेज दिया है, उसमें से जैन समाज का उपयोग वहाँ के जैन समाज एवं विश्वविद्यालय के जैन विभाग को जरूर करना चाहिए।

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डॉ। जॉनेट क्राउज़े ( सुश्री सुभद्रा देवी )
— डॉ। कपिलदेव विवेकी

जन्मादिवस

जॉनेट क्राउज़े सैषा हेमोन क्राउज़े सुता ।
पश्चातवित वेष ता अग्रादश शाताधिके ॥ १ ॥
अग्रादशे मई मासे हाले शरण्य नामके ।
विदुषे विदूषी पुत्री जनि लेखे शुभे दिने ॥ २ ॥
विदूषी डॉ। जॉनेट क्राउज़े श्री हेमोन क्राउज़े की पुत्री थीं। उनका
जन्म जर्मनी के हाले नगर में १८९५ ईं में १८ मई को हुआ
था ॥ १-२ ॥

जनवरी सप्तविशे दिने ग्वालियरे स्थले ।
संवतसे दशशतितमे ऊनविशा-शाताधिके ॥ ३ ॥
पश्चातवित वेषका सा दीर्घ माता गुणोच्चवा ।
अमरा स्वगुणे: श्रेष्ठि जैन धर्मधुर्णथा ॥ ४ ॥
उनका देहावसन ग्वालियर नगर में २७ जनवरी १९८० ईं को
हुआ। वे ८५ वर्ष की थीं। वे जैन-धर्म की धुर्णथर विदुषी थीं। वे अपने
श्रेष्ठ गुणों के कारण अमर हो गई हैं ॥ ३-४ ॥

अधिनन्दन

शरण्य देशोदव्र क्राउज़े सा
जॉनेटवर्मा विदुषी विदणवा ।
देवी सुभद्रति सुभं स्वनाम
महाकाली शाक्षेष्वनुस्वभावा ॥ १ ॥
सुश्री डॉ। जॉनेट क्राउज़े जर्मन महिला थीं। उन्होंने शाखा में
विशेषता प्राप्त की थी। उनकी जैन शाखा के प्रति विरोध अभिवचिथ थी।
उन्होंने भारत में आकर अपना नाम सुभद्रा देवी रखा ॥ १ ॥

* पूर्वः कुलपति, गुरुकुल महाविद्यालय, ज्वालापुर ( हरिद्वार )।
हर्तेलवर्षस्य गुरुः सृष्टिया
मा भारतं प्राप्य विजयेन्द्रसूरिम्।
उपास्य तं ज्ञाननिधि चरित्या
दीक्षामृगहणाद् जिनथर्मनिष्ठाम्॥२॥

वे डॉ. जॉन हर्टेल की सृष्टिया थीं। उन्होंने भारत में आकर जैन आचार्य श्री विजयेन्द्र सूरि से जैन-धर्म की दीक्षा ली॥२॥

जैनस्य धर्मस्य प्रचारकार्यं
अहर्निशो सा सतंतं प्रवृत्ता॥
सास्यापयत् सात्त्विक जीवनं स्वं
साध्वी सती भोग विरक्ताभा॥३॥

डॉ. क्राउजे जैन-धर्म के प्रचार-कार्य में दिन-रात लगी रहती थीं।
उन्होंने अपना सात्त्विक जीवन बिताया। वे सात्त्विक भोग-विलासों से दूर
रहती थीं और उन्होंने एक सती-साध्वी का जीवन बिताया॥३॥

श्रद्धा तपस्याग्राम सुमूर्तिरेषा
नित्यं सुशासनाध्ययने प्रवृत्ता॥
शिक्षाविभागे तु निदेशिका सा
शिक्षाप्रसारे व्यवधातू भ्रमणानु॥४॥

सुश्री सुभद्रा देवी श्रद्धा, तप और त्याग की मूर्ति थीं। वे सदा
शास्त्रों के अध्ययन में लगी रहती थीं। वे सिधिया शासन में शिक्षा विभाग
में उपरिशक्षा के निदेशक के पद पर कार्यरत रहीं और शिक्षा-प्रसार में विशेष
योगदान किया॥४॥

स्वशास्त्रज्ञानेन बुधानु प्रसाद
स्वसत्त्वभूत्या कलुष्य प्रमाज्या॥
त्यागेन योगेन गुणेन भक्त्या
लेभे सती लोकसमादरं सा॥५॥

सुश्री सुभद्रा देवी ने अपने शास्त्रीय ज्ञान से विद्वानों को प्रसन्न कर
दिया था। उन्होंने अपने सात्त्विक भावों से अपने पापों को धो दिया था।
उन्होंने अपने त्याग, योग-साधना, गुणों और अभिघात से सभी लोगों का
आदर प्राप्त किया था॥५॥
बालप्रिया साल्चिकभावनिष्ठा
शैलौटवर्मा वर बर्निंगी सा ।
जिनेन्द्र-भक्ता स्तुति-मन्त्र-दक्षा
आराध्यक्त्या हत-कल्मणातुसिन् ॥ ६ ॥

सुश्री डॉ. क्राउजे बच्चों से बहुत प्रेम करती थीं। वे साल्चिक भावों
वाली थीं और श्रेष्ठ प्रतिभाकर थीं। वे जिनेश्वरदेव की भक्ति थीं। वे
स्तुतिप्रग कुष्ठों के पाठ में दक्ष थीं। अपने आराध्य की भक्ति से उनके पाप
नष्ट हो गए थे ॥ ६ ॥

बाल्येधि या सत्त्वगुणोदयेन
विरतभावा शुभकर्मनिष्ठा ।
प्राच्ये प्रतीच्ये विविधे सुराखे
अवाप दाङ्ख्यं प्रतिभा-प्रभावात् ॥ ७ ॥

बचपन से ही उनमें साल्चिक गुण उदय हो गए थे, अतः वे संसार
से विरत-सी और शुभ कुष्ठों में तत्पर रहती थीं। भारतीय और पश्चात्य
शास्त्रों में उन्होंने अपनी प्रतिभा से विशेष योग्यता प्राप्त कर ली थी ॥ ७ ॥

भाषातु बद्वैषय सिद्धांतसं सा
लेभे सती स्वीय परिश्रमेण ।
अध्येय सा गुजर-राजभाषां
तथाज्ञयभाषां प्रमहाश्रमेण ॥ ८ ॥

डॉ. क्राउजे ने अपने परिश्रम से अनेक भाषाओं में विशेष योग्यता
प्राप्त की थी। उन्होंने बड़े परिश्रम से गुजराती और हिन्दी भाषाएँ सीखीं
थीं ॥ ८ ॥

सम्प्राप्य सा भारतवर्षेजम्भद्
जिनेश्वरे भक्तिमती बभूव ।
आदर्श्वूता निजभक्तिभाषे
गौरीव साक्षादू विराज विश्रा ॥ ९ ॥

डॉ. क्राउजे भारतवर्ष में आकर जिनेश्वरदेव को भक्ति हो गई। वे
अपनी भक्ति-भावना में आदर्श थीं। वे विदुषी क्राउजे साक्षात् पार्वती जी की
तव तुष्टिविषये होती थीं ॥ ९ ॥
सा सिद्धरस्त्रा जिनदर्शाश्चे
लिलेख लेखान् विविधांश्च ग्रन्थान्।
वेदोक्तां जिनभाष्वूते
कथांसभन्त्रे व्यलिखतू स्रब्धान्तर्॥ १०॥

दृष्टु सुभद्रा देवी जैन-धर्म के शास्त्रों में पारंगत थीं। उन्होंने बहुत से लेख और अनेक ग्रन्थ जैन-धर्म के विषय में लिखे हैं। उन्होंने वैदिक धर्म, जैन-धर्म का इतिहास तथा कथा-साहित्य पर भी अनेक निबन्ध लिखे हैं॥ १०॥

जिनभाष्वसूर्न्तृ मर्नाध्यं सैणा
कृततत्रनेकाः प्रणिनाय विज़्।
सा चारहोत्ता जीवन्वृत्तमेवम्
अवर्ण्यत' चारुर्गिरा गुणाद्वा॥ ११॥

गुणों एवं विद्वद्वी डॉ. सुभद्रा देवी ने जैन-धर्म के विद्वानों के विषय में अनेक ग्रन्थ लिखे हैं। उन्होंने अर्थों का जीवन-चरित भी सुन्दर भाषा में लिखा है॥ ११॥

●
[ F ] Reg. Miss Charlotte Krause

Miss Charlotte Krause, D/o Hermann Krause, 11th Sept. 1962, she entered into an agreement with the Catholic Diocese of Jhansi to build a bungalow in the compound of R. C. Church St. John Baptist no rent would be charged nor lease money demanded and Roman Catholic Diocese of Jhansi would have possession of the bungalow after her death. She died on 27th January 1980 at 10.30 p.m. with the parish priest at her side.

She was buried on 28th January 1980 at about 4.00 p.m. after a concelebrated mass by 3 priests Frs. George Chennat, Abraham Palakudy and Alphonse.

Her will as below:

Will

IN THE NAME OF GOD THE FATHER, THE SON
AND THE HOLY SPIRIT A MEN

I, Miss Charlotte, D/o Hermann Krause, herewith cancel the wills previously made by me, i.e. dated 21.2.1973 and (Supplementary ) 26.2.1973 and 19th August, 1977.

I make this will, which is my last will, on this day 13th of January, 1979 out of my free will, without any compulsion or force, any inducement or favour from anybody and in my proper senses. It will come in force at once on my death. So long as I am alive, I shall remain the sole owner and possessor of all my property, both movable and immovable. On my death, my entire property shall be distributed in the following way:

1. To the Roman Catholic Diocese of Jhansi, I leave the Bungalow built by me in the compound of the Roman Catholic Church of St. John the Baptist, at Lashkar, on the
plot belonging to the said Diocese, as per agreement entered upon by me with the Bishop of Jhansi and specified in his letter dated 11th September, 1962, according to which “No rent will be charged nor any lease money demanded for the site where the building is going to be constructed”, by the Diocese, and I, on my part, gifted the bungalow to the said Diocese, the Diocese to have possession of the bungalow after my death.

Together with the building, I leave to the same Diocese all the masonry-construction, fittings including electrical ceiling fans, and curtains and furnitures.

II. To my brother Erich Hans Krause, 78, Kirk Drive, Rochester, N.Y. 146110 U.S.A. or in case he does not survive me, to his legal heirs, I bequeth my shares and deventures of foreign companies with the dividends and interest as well as the cash balance lying with the Swiss Bank Corporation, Zuerich, in my name under Depot No. 2333764, which I am holding as per licence No. EC. Co. FAS 218/IAS (K-24) dated 13.4.1972 of the Reserve Bank of India, Bombay.

III. To the Bhandarkar Oriental Research Institute, P.O. Deccan Gymkhana, Poona - 1, I leave (1) all my books other than Homeopathy and Medicines, (2) my finished and unfinished research papers and notes with their boxes, if any.

IV. To Shrimati Kochuteresa Vakayil, resident of R. C. Church Compound, Lashkar, Gwalior, I leave my sarees, blouses, petticoats, other wearing apparel, pieces of blouse material, sewing machine, bedding, one table fan, table lamp and all items of jewelry that would be found in my residence.

V. To Miss Kamla Chaturvedi, teacher, Caramel Convent School, Lashkar, Gwalior, I leave a sum of Rs. 5000.00 (Rupees five thousand).
VI. To Mumtaz D/o Shri Bafati Qureshi Rangrej, resident of Kampoo Road, I leave a sum of Rupees 20,000.00 (Rupees twenty thousand), kitchen stoves, pots, pans and tins with contents, and one table fan, provided she is in my service at the time of my death. If not all these items and the amount will go to Shrimati Kochuteresa Vakayil, resident of R.C. Church Compound, Lashkar, Gwalior.

VII. To Shrimati Mary widow of Shri Michael Clay, R.C. Church Compound, I leave a sum of Rupees one thousand five hundred (Rs. 1500.00).

VIII. The Estate duty (Death Duty) and other taxes as may be due at the time of my death and arrears of Income and Wealth Tax, or any other sum pending against me at the time of my death are to be from my shares and debentures in Indian companies and contents of my sealed packet No. 17/11 dated 7.5.1971, lying in safe custody with the State Bank of India, Gwalior, excepting the accounting about which provision is made in the following para. All the expenditure needed for the execution of this will is also to be charged to the accounts mentioned in this para.

IX. For the purpose of meeting expenses connected with my burial, a set of Gregorian Masses for the salvation of my soul, recurring anniversary masses for the same purpose and feeding poor on my death, I have opened a joint saving account in the name of myself and the Roman Catholic Church of St. John the Baptist, Lashkar, represented by the Priest-in-charge of the latter, with the Bank of India, Gwalior, with the following proviso:

So long as I am alive, the Pass Book shall remain with me and only myself shall be entitled to operate on it, while after my death, the survivor may withdraw from the remaining sum such amounts as are required for the specified
purposes, change the remaining balance into Fixed Deposits and utilise the interest for helping poor talented children in their studies.

X. I leave the residue and remainder of money referred to in para VIII above, stationary, crockery, cutlery, correspondence records, cooler, heater, type-writing machine, books on Homeopathy, Medicine, my antiquities (brass stateettes etc.), Medicine, Homeopathic, Biochemic and others kept in various places and all other articles not mentioned herein above, to Shri Xavier Vakayil, resident of R.C. Church compound, Lashkar, Gwalior.

XI. If anybody owes me anything at the time of my death, the debt should be considered as written off.

XII. As the executors of this will, which still come in force after my death, I appoint (1) The Priest-in-charge of the Roman Catholic Church of St. John the Baptist, Lashkar, Gwalior and (2) Shri Xavier Vakayil, R.C. Church compound, Lashkar, Gwalior. This is my last and only will.

Sd/-
C. Krause

Signature of the attested
( illegible )

Sd/-
Harvallabh Bhargav
Notary, Gwalior
dt. 13.4.1979.
General Editor
Prof. Sagarmal Jain

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