



श्रीमद्-योगीन्दुदेव-विरचितः
परमात्मप्रकाशः

(परमपण्यासु)

अंग्रेजी प्रस्तावना, अपभ्रंशमूल, पाठान्तर इत्यादि

- संपादक -

डॉ. आ. ने. उपाध्ये

प्राध्यापक, राजाराम कॉलेज
कोल्हापुर

प्रकाशक

श्री परमश्रुत प्रभावक मण्डल
श्रीमद् राजचंद्र आश्रम, अगास

श्रीमद् राजचन्द्र जैन शास्त्रमाला



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परमात्मप्रकाश
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संपादक

आदिनाथ नेमिनाथ उपाध्ये

प्रकाशक

श्री परमश्रुत प्रभावक मण्डल

श्रीमद् राजचन्द्र आश्रम, अगास

श्रीविक्रम संवत्

२०४४

मूल्य रु० ५/-

ईस्वीसन्

१९८८

प्रकाशक

मनुभाई भ० मोदी, अध्यक्ष

श्रीपरमश्रुतप्रभावक मंडल,

श्रीमद् राजचन्द्र आश्रम,

स्टेशन अगास, वाया आणंद,

पोस्ट बोरिया-३८८१३० (गुजरात)

द्वितीयावृत्ति

विक्रम संवत् २०४४

ईस्वीसन् १९८८

प्रतियर् ५००

मुद्रक

हिंदी विभाग

महावीर प्रेस

भेलूपुर

वाराणसी-२२१०१०

अंग्रेजी मंश

राजीव प्रिन्टर्स,

सी १/३०८ GIDC

विठ्ठलउद्योग नगर-३८८१२१



जोइंदु-विरइउ

परमप्प-पयासु

- 1) जे जाया ज्ञाणगियएँ कम्म-कलंक डहेवि ।
णिच्च-णिरंजण-णाण-मय ते परमप्प णवेवि ॥१॥
- 2) ते वंदउँ सिरि-सिद्ध-गण होसहिँ जे वि अणंत ।
सिवमय-णिरुवम-णाणमय परम-समाहि भजंत ॥२॥
- 3) ते हउँ वंदउँ सिद्ध-गण अच्छहिँ जे वि हवंत ।
परम-समाहि-महगियएँ कम्मिधणइँ हुणंत ॥३॥
- 4) ते पुणु वंदउँ सिद्ध-गण जे णिव्वाणि वसंति ।
णाणि तिहुयणि गरुया वि भव-सायरि ण पडंति ॥४॥
- 5) ते पुणु वंदउँ सिद्ध-गण जे अप्पाणि वसंत ।
लोयालोउ वि सयलु इहु अच्छहिँ विमलु णियंत ॥५॥
- 6) केवल-दंसण-णाणमय केवल-सुक्ख-सहाव ।
जिणवर वंदउँ भत्तियए जेहिँ पयासिय भाव ॥६॥
- 7) जे परमप्पु णियंति मुणि परम-समाहि धरेवि ।
परमाणंदह कारणिण तिण्णि वि ते वि णवेवि ॥७॥
- 8) भावि पणविवि पंच-गुरु सिरि-जोइंदु-जिणाउ ।
भट्टपहायरि विण्णविउ विमलु करेविणु भाउ ॥८॥
- 9) गउ संसारि वसंताहँ सामिय कालु अणंतु ।
पर मई कि पि ण पत्तु सुहु दुक्खु जि पत्तु महंतु ॥९॥

1) TKM ज्ञाणगिये; AKTM °णाणमया; B misses this doha and gives in its place the opening maṅgala verse चिदानन्दैक etc. which is numbered as 1; C numbers the same maṅgala verse as 1 and this doha as 2, 2) This doha is wanting in TKM; A ते हउँ वंदउँ, होसहि, °णाणमया 3) Wanting in TKM; AB °महगियइँ for महगियएँ. 4) Wanting in TKM; AC णाणें. 5) Wanting in TKM; A लोयालोय, while in the com. °लोउ; C वसंति; AC णियंति, while in the Com. of A णियंता. 6) Wanting in TKM; A वंदउ; B भत्तियइँ. 7) Wanting in TKM; C परमाणंदह. 8) Wanting in TKM. 9) Wanting in TKM.

- 10) चउ-गइ-दुक्खहँ तत्ताहँ जो परमप्पउ कोइ ।
चउ-गइ-दुक्ख विणासयर कहहु पसाएँ सो वि ॥१०॥
- 11) पुणु पुणु पणविवि पंच-गुरु भावेँ चित्ति धरेवि ।
भट्टपहायर णिसुणि तुहुँ अप्पा तिविहु कहेवि (विँ ?) ॥११॥
- 12) अप्पा ति-विहु सुणेवि लहु मूढउ मेल्लहि भाउ ।
मुणि सण्णाणेँ णाणमउ जो परमप्प-सहाउ ॥१२॥
- 13) मूढु वियक्खणु बंभु परु अप्पाति-विहु हवेइ ।
देहु जि अप्पा जो मुणइ सो जणु मूढु हवेइ ॥१३॥
- 14) देह-विभिण्णउ णाणमउ जो परमप्पु णिएइ ।
परम-समाहि-परिट्ठियउ पंडिउ सो जि हवेइ ॥१४॥
- 15) अप्पा लद्धउ णाणमउ कम्म-विमुक्केँ जेण ।
मेल्लिवि सयलु वि दब्बु परु सो परु मुणहि मणेण ॥१५॥
- 16) तिहुयण-वंदिउ सिद्धि-गउ हरि-हर ज्ञायहिँ जो जि ।
लक्खु अलक्खेँ धरिवि थिरु मुणि परमप्पउ सो जि ॥१६॥
- 17) णिच्चु णिरंजणु णाणमउ परमाणंद-सहाउ ।
जो एहुउ सो संतु सिउ तासु मुणिज्जहि भाउ ॥१७॥
- 18) जो णिय-भाउ ण परिहरइ जो पर-भाउ ण लेइ ।
जाणइ सयलु वि णिच्चु पर सो सिउ संतु हवेइ ॥१८॥
- 19) जासु ण वण्णु ण गंधु रसु जासु ण सद्दु ण फासु ।
जासु ण जम्मणु मरणु ण वि णाउ णिरंजणु तासु ॥१९॥
- 20) जासु ण कोहु ण मोहु मउ जासु ण माय ण माणु ।
जासु ण ठाणु ण ज्ञाणु जिय सो जि णिरंजणु जाणु ॥२०॥
- 21) अत्थि ण पुण्णु ण पाउ जसु अत्थि ण हरिसु विसाउ ।
अत्थि ण एककु वि दोसु जसु सो जि णिरंजणु भाउ ॥२१॥तियलं ।

10) Wanting in TKM. 11) Wanting in TKM; AB भावि. 12) TKM लहु; A मिल्लहि, TKM मेल्लवि; सण्णाणि, TKM सण्णाणे; KM णाणमओ 13) C मूढ; TKM मूढविलक्खणु बम्हु. 14) A °विभिण्णउं, C देहहु भिण्णउ; B णाणमउं, KM णाणमओ; TKM णिएहि, but in the commentary of K it is repeated as णिएइ, T पंडिय; TKM सोज्जि. 15) M णाणमओ; B °विमुक्कि, TKM विमुक्के; A मिल्लिवि; C दब्बु तुहुं, TKM दब्बु 16) Wanting in TKM. 17) TKM संत, मुणिज्जिसु; M माओ. 18) TKM परु; C सिव for सिउ. 19) C वण्ण; AC गंध; B जम्मणु; TK पासु for फासु. 20) Wanting in TKM. 21) K misses the text of this dohā, but it is, however, explained in the commentary; TM हरसु; M विसाओ; A इक्क वि, C इक्कु वि; TM सोज्जि and भावि for भाउ.

- 22) जासु ण धारणु धेउ ण वि जासु ण जंतु ण मंतु ।
जासु ण मंडलु मुद्द ण वि सो मुणि देउं अणंतु ॥२२॥
- 23) वेयहिं सत्थहिं इंदियहिं जो जिय मुणहु ण जाइ ।
णिम्मल-झाणहं जो विसउ सो परमप्पु अणाइ ॥२३॥
- 24) केवल-दंसण-णाणमउ केवल-सुक्ख सहाउ ।
केवल-वीरिउ सो मुणहि जो जि परावरु भाउ ॥२४॥
- 25) एयहिं जुत्तउ लक्खणहिं जो परु णिक्कलु देउ ।
सो तहिं णिवसइ परम-पइ जो तइलोयहं झेउ ॥२५॥
- 26) जेहउ णिम्मलु णाणमउ सिद्धिहिं णिवसइ देउ ।
तेहउ णिवसइ बंभु परु देहहं मं करि भेउ ॥२६॥
- 27) जे दिट्ठे तुट्ठंति लहु कम्मइ पुव्व-कियाइं ।
सो परु जाणहि जोइया देहि वसन्तु ण काइं ॥२७॥
- 28) जित्थु ण इंदिय-सुह-दुहइं जित्थु ण मण-वावारु ।
सो अप्पा मुणि जीव तुहुं अण्णु परि अवहारु ॥२८॥
- 29) देहादेहहिं जो वसइ भेयाभेय-णएण ।
सो अप्पा मुणि जीव तुहुं किं अण्णे बहुएण ॥२९॥
- 30) जीवाजीव म एक्कु करि लक्खण-भेएँ भेउ ।
जो परु सो परु भणमि मुणि अप्पा अप्पु अभेउ ॥३०॥
- 31) अमणु अणिदिउ णाणमउ मुत्ति-विरहिउ चिमित्तु ।
अप्पा इंदिय-विसउ णवि लक्खणु एहु णिरुत्तु ॥३१॥
- 32) भव-तणु-भोय-विरत्त-मणु जो अप्पा झाएइ ।
तासु गुरुक्की वेल्लडी संसारिणि तुट्ठेइ ॥३२॥

22) Wanting in TKM; C देउ for देउं 23) C वियहि, TKM वेयहि; C alone मुणहि for मुणहु which is accepted by all other Mss. 24) TKM सोक्ख (written as °स्ख), °वीरिय जो; TKM सोज्जि for जो जि. 25) BC लक्खणहिं; C णिवसहिं; TK परमपये, M°पए; B° लोयहो, C जो तिहि लोयह; with AB I have corrected the old reading सेउ to झेउ, C reads सेउ but is corrected as झेउ, TK छेउ (the Kannada gloss translates it as शिखराग्रं), M has something like देउ which may stand for धेउ. 26) AB सिद्धिहिं; T तेह सुणिवसइ; TKB बम्हु; BC म for मं. 27) AB जि दिट्ठि, TKM जें दिट्ठे....लहुं, AC जाणहि. 28) Wanting in TKM; B परि for परि. 29) Wanting in TKM; A देहादेहहि, वसइ. 30) Wanting in TKM; BC भावि for भणमि. 31) Wanting in TKM; C मात्तिरहिउ चिमित्तु. 32) Wanting in TKM; C वेल्लडी, संसारिणि.

- 33) देहादेवलि जो वसइ देउ अणाइ-अणंतु ।
केवल-णाण-फुरंत-तणु सो परमप्पु णिभंतु ॥३३॥
- 34) देहे वसंतु वि णवि छिवइ णियमे देहु वि जो जि ।
देहे छिप्पइ जो वि णवि मुणि परमप्पउ सो जि ॥३४॥
- 35) जो सम-भाव-परिट्ठियहं जोइहं कोइ फुरेइ ।
परमाणंदु जणंतु फुडु सो परमप्पु हवेइ ॥३५॥
- 36) कम्म-णिबद्धु वि जोइया देहि वसंतु वि जो जि ।
होइ ण सयलु कया वि फुडु मुणि परमप्पउ सो जि ॥३६॥
- 37) जो परमत्थे णिक्कलु वि कम्म-विभिण्णउ जो जि ।
मूढा सयलु भणंति फुडु मुणि परमप्पउ सो जि ॥३७॥
- 38) गयणि अणंति वि एक्क उडु जेहुउ भुयणु विहाइ ।
मुक्कहं जसु पए बिबियउ सो परमप्पु अणाइ ॥३८॥
- 39) जोइय-विदहि णाणमउ जो झाइजइ झेउ ।
मोक्खहं कारणि अणवरउ सो परमप्पउ देउ ॥३९॥
- 40) जो जिउ हेउ लहेवि-विहि जगु बहु-विहउ जणेइ ।
लिंगत्तय-परिमंडियउ सो परमप्पु हवेइ ॥४०॥
- 41) जसु अब्भंतरि जगु वसइ जग-अब्भंतरि जो जि ।
जणि जि वसंतु वि जगु जि ण वि मुणि परमप्पउ सो जि ॥४१॥
- 42) देहि वसंतु वि हरि-हर वि जं अज्ज वि ण मुणंति ।
परम-समाहि-तवेण विणु सो परमप्पु भणंति ॥४२॥
- 43) भावाभावहि संजुवउ भावाभावहि जो जि ।
देहि जि दिट्ठउ जिणवरहि मुणि परमप्पउ सो जि ॥४३॥

33) TKM देहादेउले जो वसयि, B देउलि; A देउं अणाइं. 34) A णियमि, TKM णियमे; TKM जोज्जि for जो जि; ABC देहि; TKM जोज्जि for जो वि, and सोज्जि for सो जि. 35) TKM समभावे; BC जोइहि, TKM जोइह. 36) TKM देहे, जोज्जि and सोज्जि for जो जि and सो जि; c confuses the first Pāda of 36 and 37, and loses dōh No. 37. 37) TKM जोज्जि and सोज्जि; in the Mss. TKM जो जि and सो जि are uniformly written as जोज्जि and सोज्जि, so hereafter these variants will not be noted. 38) Wanting in TKM; BC एक्कु; AB भुवणि, C भुवणु; AC पइबियउ, B पयं; A अणाइं. 39) A जोइयविदहं, B विदहि, TKM बिदहि; BC कारणु. 40) TM विहि, K विहि; C लिंगत्तइ; TK परमंडियउ. 41) Wanting in TKM; C अब्भंतर, AC जगु अब्भंतरि; hereafter many pages in B are rubbed and the letters cannot be read. 42) TKM देहे; जो for जं; C तवेण विणु सो परमप्प. 43) Wanting in TKM; C संजुवहि.

- 44) देहि वसंते जेण पर इंदिय-गामु वसेइ ।
उव्वसु होइ गएण फुडु सो परमप्पु हवेइ ॥४४॥
- 45) जो निय-करणहिँ पंचहिँ वि पंच वि विसय मुणेइ ।
मुणित ण पंचहिँ पंचहिँ वि सो परमप्पु हवेइ ॥४५॥
- 46) जसु परमत्थे बंधु णवि जोइय ण वि संसार ।
सो परमप्पउ जाणि तुहुँ मणि मिल्लिवि ववहार ॥४६॥
- 47) जो जाणइ सो जाणि जिय जो पेक्खइ सो पेक्खु ।
अंतुबहुंतु वि जंपु चइ होउण तुहुँ णिरवेक्खु ॥४६॥
- 48) णेयाभावे विल्लि जिम थक्कइ णाणु वलेवि ।
मुक्कहँ जसु पय बिबियउ परम-सहाउ भणेवि ॥४७॥
- 49) कम्महिँ जासु जणंतहिँ वि णित णित कज्जु सया वि ।
किं पि ण जणियउ हरित णवि सो परमप्पउ भावि ॥४८॥
- 50) कम्म-णिबद्ध वि होइ णवि जो फुडु कम्म कया वि ।
कम्म वि जो ण कया वि फुडु सो परमप्पउ भावि ॥४९॥
- 51) कि वि भणंति जितु सव्वगउ जितु जडु के वि भणंति ।
कि वि भणंति जितु देह-समु सुणु वि के वि भणंति ॥५०॥
- 52) अप्पा जोइय सव्व-गउ अप्पा जडु वि वियाणि ।
अप्पा देह-पमाणु मुणि अप्पा सुणु वियाणि ॥५१॥
- 53) अप्पा कम्म-विवज्जियउ केवल-णाणे जेण ।
लोयालोउ वि मुणइ जिय सव्वगु वुच्चइ तेण ॥५२॥
- 54) जेँ निय-बोह-परिट्ठयहँ जीवहँ तुट्ठइ णाणु ।
इंदिय-जणियउ जोइया तिं जिऊ जडु वि वियाणु ॥५३॥

44) Wanting in TKM; A देह; C देहे; C इंदियगाउ. 45) A पंचहँ for the last पचहि. 46) TKM परमत्थे, मुणइ तुहुँ for जाणि तुहुँ, मणे; A मिल्लहिँ, TKM मेल्लवि, in the commentary of Brahmadeva and in A as well मिल्लहिँ, so it retained there. 47) Only in TKM. Kannada gloss reads पेक्खइ for पेक्खइ; in T जंपु appears like जप्पु and ०बहुंतु like बहुंतु; वि and जंपु I have read separate following the Kannada gloss, which takes अंतुबहुंतु वि and translates as *am̐taraṁgpa-bahir̐ṁga rū̐pamappa* K reads होऊण तुहु. 48) Wanting in TKM; AC णेयाभावि; C जिम्ब, for जिम. णाणवलेवि. 49) C कम्मइ, T जणित्तिहिँ TKM ण....हरित हि for हरित णवि. 50) TKM read second line, first pada, thus; कम्म जियो (Or is it कम्मणि जो ?) ण कया वि पुणु; C कम्म ण जो वि कया etc. 51) TKM केइ for कि वि and के वि; C सव्व गउ. 52) C जड वि वियाणु; C सुणु वि जाण, TKM विजाणि. 53) TKM कम्मविवज्जियउ केवलणाणे; AC लोयालोय वि; TKM सव्वगु वुच्चइ तेण. 54) T जे...परिट्ठयहँ; C ते; for ति, T ते...वियाणि, but K वियाणु.

- 55) कारण-विरहिउ सुद्ध-जिउ वड्डइ खिरइ ण जेण ।
चरम-सरोर-पमाणु जिउ जिणवर बोल्लहि तेण ॥५४॥
- 56) अट्ठ वि कम्मइ बहुविहइ णवणव दोस वि जेण ।
सुद्धहँ एक्कुवि अत्थि णवि सुणु वि वुच्चइ तेण ॥५५॥
- 57) अप्पा जणियउ केण ण वि अप्पे जणिउ ण कोइ ।
दव्व-सहावे णिच्चु मुणि पज्जउ विणसइ होइ ॥५६॥
- 58) तं परियाणहि दव्वु तुहुँ जं गुण-पज्जय-जुत्तु ।
सह-भुव जाणहि ताहँ गुण कम-भुव पज्जउ वुत्तु ॥५७॥
- 59) अप्पा बुज्झहि दव्वु तुहुँ गुण पुणु दंसणु णाणु ।
पज्जय चउ-गइ-भाव तणु कम्म-विणिम्मिय जाणु ॥५८॥
- 60) जीवहँ कम्म अणाइ जिय जणियउ कम्म ण तेण ।
कम्मे जीउ वि जणिउ णवि दोहि वि आइ ण जेण ॥५९॥
- 61) एहु ववहारँ जीवडउ हेउ लहेविणु कम्म ।
बहुविह-भावे परिणवइ तेण जि धम्म अहम्म ॥६०॥
- 62) ते पुणु जीवहँ जोइया अट्ठ वि कम्म हवन्ति ।
जेहि जि झंपिय जीव णवि अप्प-सहाउ लहन्ति ॥६१॥
- 63) विसय-कसायहि रंगियहँ जे अणुया लगन्ति ।
जीव-पएसहँ मोहियहँ ते जिण कम्म भणन्ति ॥६२॥
- 64) पंच वि इंदिय अणु मणु अणु वि सयल-विभाव ।
जीवहँ कम्मइ जणिय जिय अणु वि चउगइ-ताव ॥६३॥
- 65) दुक्खु वि सुक्खु वि बहु-विहउ जीवहँ कम्म जणेइ ।
अप्पा देवखइ मुणइ पर णिच्छउ एउ भणेइ ॥६४॥

55) C सुद्ध जिउ; K खिणइ, M खिणइ for खिरइ; C पमाण; C बुल्लहि TKM बोल्लहि.
56) TKM कम्मइ बहुविहइ, बुज्झइ for वुच्चइ. 57) ACTKM अप्पि; AC दव्वसहावि, TKM दव्वसहावे;
TKM पज्जइ for पज्जउ; C कोई, M सोइ for होइ. 58) AC परियाणहि; TKM दव्व; C पज्जइजुत्तु; C
सहभुय; TKM गुणं, पज्जय वुत्तु. 59) TKM बुज्झइ दव्वु जिय (for तुहुँ), पुण for पुणु; for तणु. 60)
A कम्म...जिया; C कम्म, TKM कम्मे. 61) AC ववहारि, TKM ववहारे; AC बहुविहभावि, TKM
भावे परिणमइ; TKM तेहि वि धम्माहम्म for तेण जि etc; C धम्माहम्म. 62) TKM ते पुण जीवह;
T अट्ठ हि for अट्ठ वि; TKM जेहि वि 63) TKM रंगियहि, C रंजियहं; TKM जेयणुगा C अणुआ;
TM पएसहि, K पयसहि, in the commentary of Brahmadeva पएसिहि; TK कम्म for कम्म
64) C विभाव, TKM सयलु विभाव; TKM जीवह कम्मे. 65) TK दुक्ख वि सोक्ख वि, M दुक्ख वि
सोक्खु वि, C दुक्ख वि सुक्ख वि; C देवइ for देवइ.

- 66) बंधु वि मोक्खु वि सयलु जिय जीवहँ कम्म जणेइ ।
अप्पा किंपि वि कुणइ णवि णिच्छउ एउँ भणेइ ॥ ६५ ॥
- 67) सो णत्थि त्ति पएसो चउरासी-जोणि-लक्ख-मज्झम्मि ।
जिण-वयणं ण लहंतो जत्थ ण डुलुडुल्लिओ जीवो ॥ ६५*१ ॥
- 68) अप्पा पंगुह अणुहरइ अप्पु ण जाइ ण एइ ।
भुवणत्तयहँ वि मज्झि जिय विहि आणइ विहि णेइ ॥ ६६ ॥
- 69) जप्पा अप्पु जि परु जि परु अप्पा परु जि ण होइ ।
परु जि कयाइ वि अप्पु णवि णियमे पभणहि जोइ ॥ ६७ ॥
- 70) ण वि उप्पज्जइ ण वि मरइ बंधु ण मोक्खु करेइ ।
जिउ परमत्थे जोइया जिणवरु एउँ भणेइ ॥ ६८ ॥
- 71) अत्थि ण उबभउ जर-मरणु रोय वि लिग वि वण्ण ।
णियमि अप्पु वियाणि तुहँ जीवहँ एक्क वि सण्ण ॥ ६९ ॥
- 72) देहहँ उबभउ जर-मरणु देहहँ वण्णु विचित्तु ।
देहहँ रोय वियाणि तुहँ देहहँ लिगु विचित्तु ॥ ७० ॥
- 73) देहहँ पेक्खवि जर-मरणु मा भउ जीव करेहि ।
जो अजरामरु बंधु परु सो अप्पाणु मुणेहि ॥ ७१ ॥
- 74) छिज्जउ भिज्जउ जाउ खउ जोइय एहु सरीरु ।
अप्पा भावहि णिम्मलउ जि पावहि भव-तीरु ॥ ७२ ॥
- 75) कम्महँ केरा भावडा अण्णु अचेयणु दव्वु ।
जीव-सहावहँ भिण्णु जिय णियमि बुज्झहि सव्वु ॥ ७३ ॥
- 76) अप्पा मेल्लिवि णाणमउ अण्णु परायउ भाउ ।
सो छंडेविणु जीव तुहँ भावहि अप्प-सहाउ ॥ ७४ ॥

66) Wanting in TKM; no readings in others. 67) Wanting in BCTKM, 68) Wanting in TKM; C जोइ for एइ; A reads in the comm. अणुहरइ, जाइ and एइ, 69) B णियमि; TKM पभणइ जोइ. 70) TM अण वि उप्पज्जइ; A उप्पज्जइ C एम for एउँ 71) TKM रोउ वि लिगु वि वण्णु, णियमे, सण्णु (for सण्ण). 72) TKM देहह; C gives only the first pāda of this dōha 73) KM देहहि पेक्खवि, AB पिक्खवि; TKM जोउ for जीव; T बम्ह, KM बम्हु, [In TKM here come five dōhas which in our text occupy the numbers II, 148; II, 149; II, 150; II, 151; II, 182. Their various readings are noted under those numbers. 74) A भावहि....पावहि; C जें पावहि, TKM नं पावहि. 75) Wanting in TKM; C केरउ. for केरा 76) AC मेल्लिवि; TKM मेल्लिवि; TKM परावउ for परायउ.

- 77) अट्ठहँ कम्महँ बाहिरउ सयलहँ दोसहँ चत्तु ।
दंसण-णाण-चरित्तमउ अप्पा भावि णिरुत्तु ॥ ७५ ॥
- 78) अप्पि अप्पु मुणंतु जिउ सम्मादिट्ठि हवेइ ।
सम्माइट्ठिउ जीवडउ लहु कम्मइँ मुच्चेइ ॥ ७६ ॥
- 79) पज्जय-रत्तउ जीवडउ मिच्छादिट्ठि हवेइ ।
बंधइ बहु-विह-कम्मडा जेँ संसार मेइ ॥ ७७ ॥
- 80) कम्महँ दिढ-घण-चिक्कणइँ गरुव समाइँ ।
णाण-वियक्खणु जीवडउ उप्पहि पाडहिँ ताई ॥ ७८ ॥
- 81) जिउ मिच्छत्तेँ परिणमिउ विवरिउ तच्चु मुणेइ ।
कम्म-विणिम्मिय भावडा ते अप्पाणु भणेइ ॥ ७९ ॥
- 82) हउँ गोरउ हउँ सामलउ हउँ जि विभिणुउ वणु ।
हउँ तणु-अंगउँ थूलु हउँ एहउँ मूढउ मणु ॥ ८० ॥
- 83) हउँ वरु बंभणु वइसु हउँ हउँ खत्तिउ हउँ सेसु ।
पुरिसु णउँसउ इत्थि हउँ मण्णइ मूढु विसेसु ॥ ८१ ॥
- 84) तरुणउ बूढउ रूयडउ सूरउ पंडिउ दिव्वु ।
खवणउ वंदउ सेवडउ मूढउ मण्णइ सव्वु ॥ ८२ ॥
- 85) जणणी जणणु वि कंत घर पुत्तु वि मित्तु वि दव्वु ।
माया-जालु वि अप्पणउ मूढउ मण्णइ सव्वु ॥ ८३ ॥
- 86) दुक्खहँ कारणि जे विसय ते सुह-हेउ रमेइ ।
मिच्छाइट्ठिउ जीवडउ इत्थु ण काई करेइ ॥ ८४ ॥
- 87) कालु लहेविणु जोइया जिमु जिमु मोहु गलेइ ।
तिमु तिमु दंसणु लहइ जिउ णियमेँ अप्पु मुणेइ ॥ ८५ ॥

77) TKM अट्ठहे कम्महे (sometimes हे looks like हि), सयलहि दोसहि, जाणि for भावि.
78) TKM अप्पे, C अप्पइँ for अप्पि; TKM BC सम्माइट्ठि. TKM कम्महि. 79) KM मिच्छाइट्ठि
T °यिट्ठि; TM बहुविधि कम्माडा, put T has the same reading as adopted in our Text;
for जेँ AB जिं, C जिणि and TK चिरु. 80) TKM गुरुवइ; BC अप्पहि for उप्पहि; TKM पाडइ ताइ.
81) AC मिच्छत्ति; TKM परिणमइ; TKM भावडा. 82) Wanting in TKM; C सावलउ. 83) Wan
ting in TKM; A मूढ 84) TKM बुड [डु] उ; BCTKM रूवडउ; K खमणउँ ABC खवणउँ; TKM
बुड [बुडउ] for वंदउ C मूढ विमण्णइ सव्वु 85) C मायाजाल; KM मूढ विमण्णइ सव्वु T has a
corrupt reading. 86) BC TKM कारणु; C विसइ; TKM मिच्छाइट्ठि; TKM एत्थु for इत्थु; BC
काइ for काई. 87) A जिम्ब जिम्ब C जिम जिम, TKM जेव जेव; for तिमु too the readings
are similar in these Mss.; A णियमि.

- 88) अप्पा गोरउ किण्हु ण वि अप्पा रत्तु ण होइ ।
अप्पा सुहुमु वि थूलु ण वि णाणिउ जाणे जोइ ॥८६॥
- 89) अप्पा बंभणु वइसु ण वि ण वि खत्तिउ ण वि सेसु ।
पुरिसु णउंसउ इत्थि ण वि णाणिउ मुणइ असेसु ॥८७॥
- 90) अप्पा वंदउ खवणु ण वि अप्पा गुरउ ण होइ ।
अप्पा लिगिउ एक्कु ण वि णाणिउ जाणइ जोइ ॥८८॥
- 91) अप्पा गुरु णवि सिस्सु णवि णवि सामिउ णवि भिच्चु ।
सूरउ कायरु होइ णवि णवि उत्तमु णवि णिच्चु ॥८९॥
- 92) अप्पा माणुसु देउ ण वि अप्पा तिरिउ ण होइ ।
अप्पा णारउ कहिं वि णवि णाणिउ जाणइ जोइ ॥९०॥
- 93) अप्पा पंडिउ मुक्खु णवि णवि ईसरु णवि णीसु ।
तरुणउ बूढउ बालु णवि अणु वि कम्म-विसेसु ॥९१॥
- 94) पुणु वि पाउ वि कालु णहु धम्माधम्मु वि काउ ।
एक्कु वि अप्पा होइ णवि मेल्लिवि चेयण-भाउ ॥९२॥
- 95) अप्पा संजमु सीलु तउ अप्पा दंसणु णाणु ।
अप्पा सासय-मोक्ख-पउ जाणंतउ अप्पाणु ॥९३॥
- 96) अणु जि दंसणु अत्थि ण वि अणु जि अत्थि ण णाणु ।
अणु जि चरणु ण अत्थि जिय मेल्लिवि अप्पा जाणु ॥९४॥
- 97) अणु जि तित्थु म जाहि जिय अणु जि गुरुउ म सेवि ।
अणु जि देउ म चित्ति तुहुं अप्पा विमलु मुएवि ॥९५॥
- 98) अप्पा दंसणु केवलु वि अणु सव्वु ववहारु ।
एक्कु जि जोइय झाइयइ जो तइलोयहं सारु ॥९६॥
- 99) अप्पा झायहि णिम्मलउ किं बहुएँ अण्णेण ।
जो झायंतहं परम-पउ लब्भइ एक्क-खणेण ॥९७॥

88) KM गउरउ, अप्पा सुहुमु ण for सुहुमु वि; ABC णाणि for जाणे; Brahmadēva has an additional reading णाणिउ जाणइ जोइ in the last pāda. 89) TK बम्हणु; TKM परिसु णपुंसणु; AC णाणइ मुणइ. 90) TKM बुढउ for वंदउ, खमणु, गुरुउ, लिगउ, सोइ for जोइ. 91) T सिस्सि, C सीसु; TM भेडु, K भेउ for होइ. 92) TKM कोइ ण वि for देउ etc.; C कह वि for कहिं वि; TKM णाणिउ जाणे जोइ as the pāda. 93) Wanting in TKM; A तरुणउ 94) Wanting in TKM; AC मेल्लिवि. 95) No various readings in Mss., but Brahmadēva notes some alternanative readings: सासयमुक्खपउ, सासयमुक्खपउ. 96) TKM मेल्लिवि. 97) TKM जाइ for जाहि; C चितवहि for चित्ति तुहुं. 98) TKM अणु सव्वउ ववहारु; C जोइया 99) TKM किं अण्णे बहुएण; A इक्क, TKM एक्कु.

- 100) अप्पा णिय-मणि णिम्मलउ णियमे वसइ ण जासु ।
सत्थ-पुराणइ तव-चरणु मुक्खु वि करहिं कि तासु ॥९८॥
- 101) जोइय अप्पे जाणिण जगु जाणियउ हवेइ ।
अप्पहं केरइ भावडइ बिबिउ जेण वसेइ ॥९९॥
- 102) अप्प-सहावि परिट्ठियहं एउउ होइ विसेसु ।
दीसइ अप्प-सहावि लहु लोयालोउ असेसु ॥१००॥
- 103) अप्पु पयासइ अप्पु परु जिम अंबरि रवि-राउ ।
जोइय एत्थु म भंति करि एहउ वत्थु-सहाउ ॥१०१॥
- 104) तारायणु जलि बिबियउ णिम्मलि दीसइ जेम ।
अप्पए णिम्मलि बिबियउ लोयालोउ वि तेम ॥१०२॥
- 105) अप्पु वि परु वि वियाणइ जे अप्पे मुणिण ।
सो णिय-अप्पा जाणि तुहुं जोइय णाण-बलेण ॥१०३॥
- 106) णाणु पयासहि परमु महु किं अण्णे बहुएण ।
जेण णियप्पा जाणियइ सामिय एक-खणेण ॥१०४॥
- 107) अप्पा णाणु मुणेहि तुहुं जो जाणइ अप्पाणु ।
जीव-पएसहि तित्तिडउ णाणे गयण-पवाणु ॥१०५॥
- 108) अप्पहं जे वि विभिण्ण वढ ते वि हवन्ति ण णाणु ।
ते तुहुं तिण्णि वि परिहरिवि णियमि अप्पु वियाणु ॥१०६॥
- 109) अप्पा णाणहं गम्मु पर णाणु वियाणइ जेण ।
तिण्णि वि मिल्लिवि जाणि तुहुं अप्पा णाणे तेण ॥१०७॥
- 110) णाणिय णाणिउ णाणिण णाणिउं जा ण मुणेहि ।
ता अण्णाणि णाणमउं कि पर बंभु लहेहि ॥१०८॥

100) B तवयरणु, TKM सत्थपुराणे तउचरणु; TKM मुक्खु जि करइ कि तासु for the last pāda. 101) Wanting in TKM; B अप्पि for अप्पे; C बिबिउ....वसति. 102) Wanting in TKM; C अप्पि सहावि; Brahmādēva notes on alternative reading दीसइ अप्पसहाउ लहु. 103) C जिम्ब, TM जेव (K जेउ) अंबरे. 104) TKM जले for जलि, णिम्मले....जेव; BC अप्पइ, TKM अप्पए णिम्मले; A लोयालोय, TKM लोयालोय वि तेव. 105) TKM वियाणिजइ; B जि अप्पि, TKM जे अप्पे; TKM सो णिउ अप्पा मुणहि तुहुं. 106) Wanting in TKM; B किं अण्णि. 107) TKM जीवपएसहि तेत्थडउ, ABC तित्तिडउ, Brahmādēva has an alternative reading जीवपएसहि देहसमु; C णाणि, BC पमाणु, TKM णाणे गयणपमाणु. 108) Wanting in TKM, and no readings in others. 109) TKM पर, मुणहि तुहुं for जाणि etc., मेल्लिवि. 110) Wanting in TKM; C मुणेई and लहेइ.

- 111) जोइज्जइ त्ति बंभु पर जाणिज्जइ त्ति सोई ।
 बंभु मुणेविणु जेण लहु गम्मिज्जइ परलोइ ॥१०९॥
- 111) मुणि-वर-विदहँ हरि-हरहँ जो मणि निवस देउ ।
 परहँ जि परतरु णाणमउ सो वुच्चइ पर-लोउ ॥११०॥
- 113) सो पर वुच्चइ लोउ पर जसु मइ तित्थु वसेइ ।
 जहिँ मइ तहिँ गइ जीवहँ जि नियमेँ जेण हवेइ ॥१११॥
- 114) जहिँ मइ तहिँ गइ जीव तुहुँ मरणु वि जेण लहेहि ।
 तेँ परबंभु मुएवि मई मा पर-दव्वि करेहि ॥११२॥
- 115) जं नियदव्वहँ भिण्णु जडु तं पर-दव्वु वियाणि ।
 पुगगलु धम्माधम्मु णहु कालु वि पंचमु जाणि ॥११३॥
- 116) जइ निविसद्धु वि कु वि करइ परमप्पइ अणुराउ ।
 अगि-कणी जिम कट्ट-गिरी डहइ असेसु वि पाउ ॥११४॥
- 117) मेल्लिवि सयल अवक्खडी जिय निच्चितउ होइ ।
 चित्तु निवेसहि परम-पए देउ निरंजणु जोइ ॥११५॥
- 118) जं सिव-दंसणि परम-सुहु पावहि झाणु करंतु ।
 तं सुहु भुवणि वि अत्थि णवि मेल्लिवि देउ अणंतु ॥११६॥
- 119) जं मुणि लहइ अणंत-सुहु निय-अप्पा झायंतु ।
 तं सुहु इंदु वि णवि लहइ देविहिँ कोडि रमंतु ॥११७॥
- 120) अप्पा-दंसणि जिणवरहँ जं सुहु होइ अणंतु ।
 तं सुहु लहइ विराउ जिउ जाणंतउ सिउ संतु ॥११८॥
- 121) जोइय निय-मणि निम्मलए पर दोसइ सिउ संतु ।
 अंबरि निम्मलि घण-रहिए भाणु जि जेम-फुरंतु ॥११९॥

111) TKM ते बंभु पर; C तव for त्ति, TKM ते सोई; Brahmad va has an alternative reading पर for पर. 112) Wanting in TKM. 113) TKM बुज्जइ for वुच्चइ, C परिवुच्चइ; TKM तेत्थु, जीवह वि. 114) TKM have no nasal signs; C परदव्वु for °बंभु; TKM लहेइ and करेइ, पर बंभु, दव्वे. 115) B अण्णु for भिण्णु, BTK पोगगल, C पोगगल 116) TK कोइ करइ नियअप्पए अणुराउ; TKM अगिकर्णि जेव, C जिव. 117) TKM मेल्लिवि सयल; BC निवेसिवि; C देव. 118) TKM पावइ, C पावइ, झाण; TKM मेल्लिवि, AC मिल्लिवि 119) BCTKM अणंतु सुहु; TKM देविहि कोडि. 120) Wanting in TKM; C सिव. for सिउ. 121) Wanting in TKM; C निम्मलइ, सिव.

- 122) राएँ रंगिए हियवडए देउ न दीसइ संतु ।
दप्पणि मडलए बिबु जिम एहउ जाणि णिभंतु ॥१२०॥
- 123) जसु हरिणच्छी हियवडए तसु णवि बंधु वियारि ।
एक्कहिँ केम समंति वढ बे खंडा पडियारि ॥१२१॥
- 124) णिय-मणि णिम्मलि णाणियहँ णिवसइ देउ अणाइ ।
हंसा सरवरि लीणु जिम महु एहउ पडिहाइ ॥१२२॥
- 125) देउ न देउले णवि सिलए णवि लिप्पइ णवि चित्ति ।
अखउ णिरंजणु णाणमउ सिउ संठिउ सम-चित्ति ॥१२३॥
- 126) मणु मिलियउ परमेसरहँ परमेसर बि मणस्स ।
बोहि वि समरसि-हूवाहँ पुज्ज चडावउ कस्स ॥१२३*२॥
- 127) जेण णिरंजणि मणु धरिउ विसय-कसायहिँ जंतु ।
मोक्खहँ कारणु एत्तडउ अणु ण तंतु ण मंतु ॥१२३*३॥

[२. बिज्जउ अहियारु]

- 128) सिरिगुरु अक्खहि मोक्खु महु मोक्खहँ कारणु तत्थु ।
मोक्खहँ केरउ अणु फलु जेँ जाणउ परमत्थु ॥१॥
- 129) जोइय मोक्खु वि मोक्ख-फलु पुच्छिउ मोक्खहँ हेउ ।
सो जिण-भासिउ णिसुणि तुहँ जेण वियाणहि भेउ ॥२॥
- 130) धम्महँ अत्थहँ कामहँ वि एयहँ सयलहँ मोक्खु ।
उत्तमु पभणहिँ णाणि जिय अण्णेँ जेण ण सोक्खु ॥३॥
- 131) जइ जिय उत्तमु होइ णवि एयहँ सयलहँ सोइ ।
तो किं तिण्णि वि परिहरवि जिण वच्चहिँ पर-लोइ ॥४॥
- 132) उत्तमु सुक्खु ण वेइ जइ उत्तमु सुक्खु ण होइ ।
तो किं इच्छहिँ बंधणहिँ बद्धा पसुय वि सोइ ॥५॥

122) TKM रंगियहियवडये (ए ?) दप्पणे मडलए. बिबु जेव, जाणु; G एह for एहउ. 123) Wanting in TKM; B परियारि, C पडिहारि for पडियारि. 124) TKM णियमणे णिम्मले, जेव for जिम, तुहु एहउ 125) BC देउलि...सिलइ; TKM लेप्पइ. अखउ णिरामउ...संतिउ समचित्ते. 126) Wanting in TKM; B समरसहूयाइ. 127) Wanting in TKM. 128) Wanting in TKM; C सोक्खहँ for मोक्खहँ; B मुक्खहु for second मोक्खहँ, जिम for जेँ. 129) TKM मोक्खु जि मोक्खु; C विआणिउ. 130) TKM have no nasal signs, उत्तिमु; C अण्णि for अण्णेँ. 131) TKM; Brahmadva's reading सोवि; TKM वच्चइ; C परलोउ. 132) Wanting in TKM; B ता for तो; C अच्छहिँ बंधणहिँ; B पसुव वि C पसुवि वि.

- 133) अणु जइ जगहँ वि अहिययरु गुण-गणु तासु ण होइ ।
तो तइलोउ वि किं वरइ णिय-सिर-उप्परि सोइ ॥ ६ ॥
- 134) उत्तमु सुक्खु ण वेइ जइ उत्तमु सुक्खु ण होइ ।
तो किं सयलु वि कालु जिय सिद्ध वि सेवहिँ सोइ ॥ ७ ॥
- 135) हरि-हर-बंभु वि जिणवर वि मुणि-वर-विंद वि भव ।
परम-णिरंजणि मणु धरिवि मुक्खु जि ज्ञायहिँ सब्ब ॥ ८ ॥
- 136) तिहुयणि जीवहँ अत्थि णवि सोक्खहँ कारणु कोइ ।
मुक्खु मुएविणु एककु पर तेणवि चितहिँ सोइ ॥ ९ ॥
- 137) जीवहँ सो पर मोक्खु मुणि जो परमप्य-लाहु ।
कम्म-कलंक-विमुक्काहँ णाणिय बोल्लहिँ साहु ॥ १० ॥
- 138) दसणु णाणु अणंत-सुहु समउ ण तुट्ठइ जासु ।
सो पर सासउ मोक्ख फल बिज्जउ अत्थि ण तासु ॥ ११ ॥
- 139) जीवहँ मोक्खहँ हेउ वरु दंसणु णाणु चरित्तु ।
ते पुणु तिण्णि वि अप्पु मुणि णिच्छएँ एहउ वुत्तु ॥ १२ ॥
- 140) पेच्छइ जाणइ अणुचरइ अप्पि अप्पउ जो जि ।
दंसणु णाणु चरित्तु जिउ मोक्खहँ कारणु सो जि ॥ १३ ॥
- 141) जं बोल्लइ ववहार-णउ दंसणु णाणु चरित्तु ।
तं परियाणहि जीव तुहँ जेँ परु होहि पवित्तु ॥ १४ ॥
- 142) दव्वइ जाणइ जह-ठियइँ तह जगि मण्णइ जो जि ।
अप्पहँ केरउ भावउ अविचलु दंसणु सो जि ॥ १५ ॥
- 143) दव्वइ जाणहि ताइँ छह तिहुयणु भरियउ जेहिँ ।
आइ-विणास-विज्जियहिँ णाणिहि पभाणियएहिँ ॥ १६ ॥
- 144) जोउ सचेयणु दव्वु मुणि पंच अचेयण अण्ण ।
पोगलु धम्माहम्मु णहु कालेँ सहिया भिण्ण ॥ १७ ॥

133) Wanting in TKM; C सिर उप्परि. 134) TKM उत्तिमु....मोक्खु, C उत्तमसुक्ख; TKM सेवइ. 135) A बंभु; C जिणवरहं, TKM परमणिरंजणु मोक्खु. 136) TKM तिहुयणे; BC सुक्खहं; TKM मोक्खु. 137) BC मुक्खु; TKM कम्मकलंके. 138) ATKM अणंतु सुहु; TKM मोक्खु फल. 139) BC मुक्खहं; C हेउ वर; TKM णिच्छउ एहउ वुत्तु. 140) BC णिच्छइ, TKM पस्सइ; CTKM अप्पे, BrahmadEva अप्पइ. 141) Wanting in TKM; A बुल्लइ, जि for जेँ. 142) Wanting in CTM. 143) Wanting in BTKM; C तिहुयणि भरिया जेहिँ....णाणिय. 144) TKM अचेयणु अण्णु, पोगल, काले सहिया भिण्णु; ABC कालि.

- 145) मुत्ति-विहणउ णाणमउ परमाणंद-सहाउ ।
 णियमिं जोइय अप्पु मुणि णिच्चु णिरंजणु भाउ ॥१८॥
- 146) पुग्गलु छव्विह्मु मुत्तु वढ इयर अमुत्तु वियाणि ।
 धम्माधम्मु वि गयठियहँ कारणु पभणहि णाणि ॥१९॥
- 147) दव्वइँ सयलइँ वरि ठियइँ णियमे- जासु वसंति ।
 तं णहु दव्वु वियाणि तुहँ जिणवर एउ भणंति ॥२०॥
- 148) कालु मुणिज्जहि दव्वु तुहँ वट्ठण-लक्खणु एउ ।
 रयणहँ रासि विभिण्ण जिम तसु अणुयहँ तह भेउ ॥२१॥
- 149) जोउ वि पुग्गलु कालु जिय ए मेल्लेविणु दव्व ।
 इयर अखंड वियाणि तुहँ अप्प-पएसहिँ सव्व ॥२२॥
- 150) दव्व चयारि वि इयर जिय गमणागमण-विहोण ।
 जोउ वि पुग्गलु परिहरिवि पभणहिँ णाण-पवीण ॥२३॥
- 151) धम्माधम्मु वि एककु जिउ ए जि असंख-पदेस ।
 गयणु अणंत-पएसु मुणि बहु-विह पुग्गल-देस ॥२४॥
- 152) लोयागासु धरेवि जिय कहियइँ दव्वइँ जाइँ ।
 एक्कहिँ मिलियइँ इत्थु जगि सगुणहिँ णिवसहिँ ताइँ ॥२५॥
- 153) एयइँ दव्वइँ देहियहँ णिय-णिय-कज्जु जणंति ।
 चउ-गइ-दुक्ख सहंत जिय ते संसारु भमंति ॥२६॥
- 154) दुक्खहँ कारणु मुणिवि जिय दव्वहँ एहु सहाउ ।
 होयवि मोक्खहँ मग्गि लहु गम्मिज्जइ पर-लोउ ॥२७॥
- 155) णियमे कहियउ एहु मइँ ववहारेण वि दिट्ठि ।
 एवहिँ णाणु चरित्तु सुणि जेँ पावहि परमेट्ठि ॥२८॥

145) TKM °विहणित्तु, णियमे. 146) TKM पोगल, धम्माहम्मु वि गइठिदिहि, A गइठिएहि; Ms. A has no commentary on 18-19, but the same added in a different hand on the marginal space. 147) TKM change the order of 147 and 148; TKM दव्वइँ सयलुदरिट्ठियइँ; Brahmadeva उवरि; BC णियमिं; TKM एहु for एउ. 148) C वट्ठणु; TKM एहु for एउ, जेव तसु अणुवह. 149) TKM पोगलु, अखंड मुणेहि तुहँ. 150) TKM पोगलु. परिहरिवि पभणइ णाणपवीण, AB णाणिपवीण. 151) TKMBC धम्माहम्मु; TKM एज्जि, गयण, पोगल°; Brahmadeva has another reading पुग्गलु तिविह्मु एएसु. 152) TKMBC लोयायासु, TKM धरेइ ठिया, एत्थु जए. 153) TKM देहियहिँ, C देहियइँ; TKM णियणित्तु, सहंतु BC सहंति 154) TKM णाहु for मुणिवि, एउ for एहु, मग्गे; C होइवि. 155) B णियमइँ; TKM सुणि for सुणि; BC जि.

- 156) जं जह थक्कउ दव्वु जिय तं तह जाणइ जो जि ।
अप्पहं केरउ भावडउ णाणु मुणिज्जहि सो जि ॥३९॥
- 157) जाणवि मण्णवि अप्पु परु जो पर-भाउ चएइ ।
सो णिउ सुद्धउ भावडउ णाणिहिं चरणु हवेइ ॥३०॥
- 158) जो भत्तउ रयणत्तयहं तसु मुणि लक्खणु एउ ।
अप्पा मित्ठिवि गुण-णिलउ तासु वि अण्णु ण झेउ ॥३१॥
- 159) जे रयणत्तउ णिम्मलउ णाणिय अप्पु भणंति ।
ते आराहय सिक्क-पयहं णिय-अप्पा झयंति ॥३२॥
- 160) अप्पा गुणमउ णिम्मलउ अणुदिणु जे झायंति ।
ते पर णियमेँ परम-मुणि लहु णिव्वाणु लहंति ॥३३॥
- 161) सयल-पयत्थहं जं गहणु जीवहं अग्गिमु होइ ।
वत्थु-विसेस-विवज्जियउ तं णिय-दंसणु जोइ ॥३४॥
- 162) दंसण-पुव्वु हवेइ फुडु जं जीवहं विण्णाणु ।
वत्थु-विसेसु मुणंतु जिय तं मुणि अविचलु णाणु ॥३५॥
- 163) दुक्खु वि सुक्खु सहंतु जिय णाणिउ झ्झाण-णिलीणु ।
कम्महं णिज्जर-हेउ तउ वुच्चइ संग-विहीणु ॥३६॥
- 164) कायकिलेसेँ पर तणु झिज्जइ
विणु उवसमेण कसाउ ण खिज्जइ ।
ण करहिं इंदिय मणह णिवारणु
उगगतवो वि ण मोक्खह कारणु ॥३६*१॥
- 165) अप्प-सहावे जासु रइ णिच्चुववासउ तासु ।
बाहिर-दव्वे जासु रइ भुक्खुमारि तासु ॥३६*२॥
- 166) बिण्णि वि जेण सहंतु मुणि मणि सम-भाउ करेइ ।
पुण्णहं पावहं तेण जिय संवर-हेउ हवेइ ॥३७॥

156) TKM जो and सो for जं and तं, मुणिज्जइ. 157) TKM मण्णइ; C चरण. 158) TKM मेल्लवि, तासु जि. 159) TKM रयणत्तयणिम्मलउ, णिउ अप्पा 160) TKM जे अणुदिणु, तं पर for ते पर; C णिव्वाणि. 161) C जीवहु; TKM सयलविसेसु. 162) BC दंसणु पुव्वु; C मुणंति. 163) C दुक्ख वि सुक्ख; TKM सोक्खु, झ्झाणे, वुज्जइ for वुच्चइ. 164) Only in P; किलेसं. 165) Only in P. 166) TKM बेणि...सहंति, मणे; C तेणि for तेण.

- 167) अच्छइ जित्तु कालु मुणि अप्प-सरुवि णिलीणु ।
संवर-णिज्जर जाणि तुहुँ सयल-वियप्प-विहीणु ॥३८॥
- 168) कम्मु पुरक्किउ सो खवइ अहिणव पेसु ण देइ ।
संगु मुएविणु जो सयलु उवसम-भाउ करेइ ॥३९॥
- 179) दंसणु णाणु चरित्तु तसु जो सम-भाउ करेइ ।
इयरहुँ एक्कु वि अत्थि णवि जिणवरु एउ भणेइ ॥४०॥
- 170) जाँवइ णाणिउ उवसमइ तामइ संजदु होइ ।
होइ कसायहुँ वसि गयउ जोउ असंजदु सोइ ॥४१॥
- 171) जेण कसाय हवंति मणि सो जिय मित्तहि मोहु ।
मोह-कसाय-विवज्जयउ पर पावहि सम-बोहु ॥४२॥
- 172) तत्तातत्तु मुणेवि मणि जे थक्का सम-भावि ।
ते पर सुहिया इत्थु जगि जह- रह अप्प-सहावि ॥४३॥
- 173) बिण्णि वि दोस हवंति तसु जो सम-भाउ करेइ ।
बंधु जि णिहणइ अप्पणउ अणु जगु गहिलु करेइ ॥४४॥
- 174) अण्णु वि दोसु हवेइ तसु जो सम-भाउ करेइ ।
सत्तु वि मित्तिवि अप्पणउ परहुँ णिलीणु हवेइ ॥४५॥
- 175) अण्णु वि दोसु हवेइ तसु जो सम-भाउ करेइ ।
वियलु हवेविणु इक्कलउ उप्परि जगह- चडेइ ॥४६॥
- 176) जा णिसि सयलहुँ देहियहुँ जोगिउ तहिँ जग्गेइ ।
जहिँ पुणु जग्गइ सयलु जगु सा णिसि मणिवि सुवेइ ॥४६*१॥
- 177) णाणि मुएप्पिणु भाउ समु कित्थु वि जाइ ण राउ ।
जेण लहेसइ णाणमउ तेण जि अप्प-सहाउ ॥४७॥
- 178) भणइ भणावइ णवि थुणइ णिंदइ णाणि ण कोइ ।
सिद्धिहिँ कारणु भाउ समु जाणंतउ पर सोइ ॥४८॥

167) C जित्तु, TKM जेतित्तु, अप्पसरुवे. 168) C पुरक्किउ, TKM कम्म पुराइउ and ए इसु for पेसु. 169) C णहुँ for णवि, एम for एउ; TKM णिच्छउ for जिणवर. 170) TKM जाव हि and ताव हि, AB जाम्बइ, C तावइ; TKM वसगयउ; C होइ for सोइ. 171) TKM मणे; TKMC मेल्लहि 172) TKM मणे, समभावे, एत्थु (C also); जगे अप्पसहावे. 173) Wanting in TKM. 174) C दोस; TKM मेल्लवि. 175) Some De'anagari Mss. hesitate between जि and वि; BTKM हवेप्पिणु. CTKM एक्कलउ. 176) Wanting in TKM; BC मणिवि for मणिवि. 177) CTKM मुए-विणु, केत्थु; TKM लहेसहि. 178) C कारणि; TKM भावसमु.

- 179) गंथहँ उप्परि परम-मुणि देसु वि करइ ण राउ ।
गंथहँ जेण वियाणियउ भिण्णउ अप्प-सहाउ ॥४९॥
- 180) विसयहँ उप्परि परम-मुणि देसु वि करइ ण राउ ।
विसयहँ जेण वियाणियउ भिण्णउ अप्प-सहाउ ॥५०॥
- 181) देहहँ उप्परि परम-मुणि देसु वि करइ ण राउ ।
देहहँ जेण वियाणियउ भिण्णउ अप्प-सहाउ ॥५१॥
- 182) वित्ति-णिवित्तिहिँ परम-मुणि देसु वि करइ ण राउ ।
बंधहँ हेउ वियाणियउ एयहँ जेण सहाउ ॥५२॥
- 183) बंधहँ मोक्खहँ हेउ णिउ जो णवि जाणइ कोइ ।
सो सर मोहिँ करइ जिय पुण्णु वि पाउ वि दोइ ॥५३॥
- 184) दंसण-णाण-चरित्तमउ जो णवि अप्पु मुणेइ ।
मोक्खहँ कारणु भणिवि जिय सो पर ताइँ करेइ ॥५४॥
- 185) जो णवि मण्णइ जोउ समु पुण्ण वि पाउ वि दोइ ।
सो चिरु दुक्खु सहंतु जिय मोहिँ हिँडइ लोइ ॥५५॥
- 186) वर जिय पावइँ सुंदरइँ णाणिय ताइँ भणंति ।
जीवहँ दुक्खइँ जणिवि लहु सिवमइँ जाइँ कुणंति ॥५६॥
- 187) मं पुणु पुण्णइँ भल्लाइँ णाणिय ताइँ भणंति ।
जीवहँ रज्जइँ देवि लहु दुक्खइँ जाइँ जणंति ॥५७॥
- 188) वर णिय-दंसण-अहिमुहउ मरणु वि जीव लहेसि ।
मा णिय-सण-विम्ममुहउ पुण्णु वि जीव करेसि ॥५८॥
- 189) जे णिय-दंसण-अहिमुहा सोक्खु अणंतु लहंति ।
ति विणु पुण्णु करंता वि दुक्खु अणंतु सहंति ॥५९॥
- 190) पुण्णेण होइ विहवो विहवेण मओ मएण मइ-मोहो ।
मइ मोहेण य पावं ता पुण्णं अम्ह मा होउ ॥६०॥

179) Wanting in TKM. 180) Wanting in TKM; C बंधहु हेउ for विसयहं जेण. 181) Wanting in TKM. 182) Wanting in TKM; Brahmaḍ va has an alternative reading for the 2nd line भिण्णउ जेण वियाणियउ एयहं अप्पसहाउ. 183) A णिरु for णिउ, TKM मोहे....जिउ, लोइ for दोइ. 184) ABC सिद्धिहिँ कारणि; TKM मुणवि for भणिवि 185) B जीव सम; C दोवि. TKM बेइ; TKM मोहे. 186) TKM जणेइ for जणिवि; BC सिवगइ. 187) TKM रज्जुइ....लहुं. 188) TM णियदंसणे, सहेसि for लहेसि (B लहीसि); TKM मं for मा; BTKM करीसि. 189) AC सुक्खु; TKMB तें; B करंताह, TKM करंताइं. 190) Wanting in BC; TKM अइमोहो । अइमोहेण वि.

- 191) देवहँ सत्थहँ मुणिवरहँ भत्तिए पुण्णु हवेइ ।
कम्म-क्खउ पुणु होइ णवि अज्जउ ति भणेइ ॥६१॥
- 192) देवहँ सत्थहँ मुणिवरहँ जो विदेसु करेइ ।
णियमेँ पाउ हवेइ तसु जेँ संसारु भमेइ ॥६२॥
- 193) पावेँ णारउ तिरिउ जिउ पुण्णेँ अमरु वियाणु ।
मिस्तेँ माणुस-गइ लहइ दोहि वि खइ णिव्वाणु ॥६३॥
- 194) वंदणु णिदणु पडिकमणु पुण्णहँ कारणु जेण ।
करइ करावइ अणुमणइ एक्कु वि णाणि ण जेण ॥६४॥
- 195) वंदणु णिदणु पडिकमणु णाणिहिँ एहु ण जुत्तु ।
एक्कु जि मेल्लिवि णाणमउ सुद्धउ भाउ पवित्तु ॥६५॥
- 196) वंदउ णिदउ पडिकमउ भाउ असुद्धउ जासु ।
पर तसु संजमु अत्थि णवि जं मण-सुद्धि ण तासु ॥६६॥
- 197) सुद्धहँ संजमु सोलु तउ सुद्धहँ दंसणु णाणु ।
सुद्धहँ कम्मक्खउ हवइ सुद्धउ तेण पहाणु ॥६७॥
- 198) भाउ विसुद्धउ अप्पणउ धम्म भणेविणु लेहु ।
चउ-गइ-दुक्खहँ जो धरइ जोउ पडंतउ एहु ॥६८॥
- 199) सिद्धिहिँ केरा पंथडा भाउ विसुद्धउ एक्कु ।
जो तसु भावहँ मुणि चलइ सो किम होइ विमुक्कु ॥६९॥
- 200) जहिँ भावइ तहिँ जाहि जिय जं भावइ करि तं जि ।
केम्बइ मोक्खु ण अत्थि पर चित्तहँ सुद्धि ण जं जि ॥७०॥
- 201) सुह-परिणामे- धम्म पर असुहेँ होइ अहम्म ।
दोहिँ वि एहिँ विवोज्जयउ सुद्धु ण बंधइ कम्म ॥७१॥
- 202) दाणि लब्भइ भोउ पर इंदत्तणु वि तवेण ।
जम्मण-मरण-विवज्जियउ पउ लब्भइ णाणेण ॥७२॥

193) A पावि....मिस्सि; TK पुण्णे सुरवर होइ; T and K have the second line thus : माणुसु सिस्से मुणहि (K मुणिहि) जिय दोहि विमुक्कउ जोइ । 194) A C पडिकवणु; T and M करहि करावहि अणुमणुहि. 195) C interchanges the places of 194 and 195; T णाणिहे Brahma-dēva णाणिहु; C एउ for एहु; TKM मेल्लिवि. 196) TKM वंदणु णिदणु पडिकमणु; C पडिकवउ, B पडिकम्वउ. 197) TM दंसणाणु; C कम्मह खउ. 198) TKM लेउ for लेहु. 199) TKM सिद्धिहि केरउ पंथडउ, B सिद्धिहि केरउ पंथा; TKM कह for किम 200) Wanting in TKM; C भावहि for भावइ; BC केमइ. 201) TKM धम्म पर असुहइ; A असुहि 202) TKM दाणे....पर; BC दाणे.

- 203) देउ निरंजणु इउं भणइ णाणि मुक्खु ण भंति ।
 णाण-विहीणा जीवडा चिरु संसारु भमंति ॥ ७३ ॥
- 204) णाण-विहीणहँ मोक्ख-पउ जीव म कासु वि जोइ ।
 बहुएँ सलिल-विरोलियइँ करु चोप्पडउ ण होइ ॥ ७४ ॥
- 205) भव्वाभव्वह जो चरणु सरिसु ण तेण हि मोक्खु ।
 लद्धि ज भव्वह रयणत्तय होइ अभिण्णे मोक्खु ॥ ७४*१ ॥
- 06) जं निय-बोहहँ बाहिरउ णाणु वि कज्जु ण तेण ।
 दुक्खहँ कारणु जेण तउ जीवहँ होइ खणेण ॥ ७५ ॥
- 207) तं निय-णाणु जि होइ ण वि जेण पवड्ढइ राउ ।
 दिणयर-किरणहँ पुरउ जिय किं विलसइ तम-राउ ॥ ७६ ॥
- 208) अप्पा मिल्लिवि णाणियहँ अण्णु ण सुंदरु वत्थु ।
 तेण ण विसयहँ मणु रमइ जाणंतहँ परमत्थु ॥ ७७ ॥
- 209) अप्पा मिल्लिवि णाणमउ चित्ति ण लग्गह अण्णु ।
 मरगउ जेँ परियाणि यउ तहँ कच्चे कउ गण्णु ॥ ७८ ॥
- 210) भुंजंतु वि निय-कम्म-फलु मोहइँ जो जि करेइ ।
 भाउ असुंदरु वि सो पर कम्म जणेइ ॥ ७९ ॥
- 211) भुंजंतु वि निय-कम्म-फलु जो तहिँ राउ ण जाइ ।
 सो णवि बंधइ कम्म पुणु संचिउ जेण विलाइ ॥ ८० ॥
- 212) जो अणु-मेत्तु वि राउ मणि जाम ण मिल्लइ एत्थु ।
 सो णवि मुच्चइ ताम जिय जाणंतु वि परमत्थु ॥ ८१ ॥
- 213) बुज्झइ सत्थइँ तउ चरइ पर परमत्थु ण वेइ ।
 ताव ण मुंचइ जाम णवि इहु परमत्थु मुणेइ ॥ ८२ ॥

203) TM एहु, K येहु, B एउ for इउं; TKM णाणे मोक्खु नि (णि) भंतु; C भंतु for भंति
 204) Wanting in TKM; B बहुयइँ सलिलविलोलियइ. 205) In TKM only. 206) AC जि for
 वि. 207) Wanting in TKM.; 280) T, K and M change the order of 208 and 209;
 TKM मेल्लिवि, विसयहि; C जाणंतहु. 209) TKM चित्ते, C चित्त; TKM जं for जें; B तह कच्चि;
 TK को गण्णु. 210) C, T, K and M interchange 210; and 211; BC मोहिँ जो जि कम्म जणेइ.
 211) B ण हि for णवि. 212) A अणुमित्तु वि; TKMB मणे; TKM जाव ण मेल्लिवि....ताव; BC मुंचइ.
 213) TKM ताव....जाव; BC मुच्चइ; TKM एहु for इहु.

- 214) सत्थु पढंतु वि होइ जडु जो ण हणेइ वियप्पु ।
देहि वसंतु वि णिम्मलउ णवि मण्णइ परमप्पु ॥ ८३ ॥
- 215) बोह-णिमित्तं सत्थु किल लोइ पढिज्जइ इत्थु ।
तेण वि बोहु ण जासु वरु सो किं मूढु ण तत्थु ॥ ८४ ॥
- 216) तित्थइं तित्थु भमंताहं मूढहं मोक्खु ण होइ ।
णाण-विवज्जिउ जेण जिय मुणिवरु होइ ण सोइ ॥ ८५ ॥
- 217) णाणिहिं मूढहं मुणिवरहं अंतरु होइ महंतु ।
देहु वि मित्तइ णाणियउ जीवहं भिण्णु मुणंतु ॥ ८६ ॥
- 218) लेणहं इच्छइ मूढु पर भुवणु वि एहु असेसु ।
बहु-विह-धम्म-मिसेण जिय दोहिं वि एहु विसेसु ॥ ८७ ॥
- 219) चेत्ला-चेल्ली-पुत्थियहिं तूसइ मूढु णिभंतु ।
एयहिं लज्जइ णाणियउ बंधहं हेउ मुणंतु ॥ ८८ ॥
- 220) चट्ठहिं पट्ठहिं कुंडयहिं चेत्ला-चेल्लियएहिं ।
मोहु जणेविणु मुणिवरहं उप्पहि पाडिय तेहिं ॥ ८९ ॥
- 221) केण वि अप्पउ वंचियउ सिरु लुंचिवि छारेण ।
सयल वि संग ण परिहरिय जिणवर-लिंग-धरेण ॥ ९० ॥
- 222) ते जिण-लिंगु धरेवि मुणि इट्ठ-परिग्गह लेंति ।
छट्ठि करेविणु ते जि जिय सा पुणु छट्ठि गिलंति ॥ ९१ ॥
- 223) लाहहं कित्तिहि कारणिण जे सिव-संगु चयंति ।
खीला-लिंगिवि ते वि मुणि देउत्तु देउ डहंति ॥ ९२ ॥
- 224) अप्पउ मण्णइ जो जि मुणि गरुयउ गंथहि तत्थु ।
सो परमत्थे जिणु भणइ णवि बुज्झइ परमत्थु ॥ ९३ ॥

214) TKM देहे वसंतउ. C देह वसंतु. 215) Wanting in TKM; C तेण विबोहणु जासु. 216) T तित्थे भमंताह; B and C have अक्खरडा etc. between 215 and 216. 217) Wanting in TKM; C मुणिवरहिं. 218) Wanting in TKM; C दोहि वि AB दोहिमि. 219) A चित्ताचित्ती, TKM; चेत्लाचेल्लियपोत्थियहिं; T तूसइ; for तूसइ; B मित्तइ for लज्जइ. 220) TKM गुंडियहिं; AB चित्ताचित्लियएहिं. 221) TKM सिरु लुंचुवि, सयलु वि, परिहरइ. 222) A लंति; TKM छट्ठि for छट्ठि, तेज्जि for ते जि. 223) C कित्तिहं BCTKM कारणेण; TKM सिव (उ) मग्गु; TKMC खीला-लंगवि. 224) TKM जोज्जि for जो जि, गंथहि गरुवइ तत्थु; C णउ for णवि.

- 225) बुज्झंतहँ परमत्थु जिय गुरु लहु अत्थि ण कोइ ।
जीवा सयल वि बंभु परु जेण वियाणइ सोइ ॥९४॥
- 226) जो भत्तउ रयण-त्तयहँ तसु मुणि लक्खणु एउ ।
अच्छउ कहि वि कुडिल्लियइ सो तसु करइ ण भेउ ॥९५॥
- 227) जीवहँ तिहुयण-संठियहँ मूढा भेउ करंति ।
केवल-णाणि णाणि फुडु सयलु वि एक्कु मुणंति ॥९६॥
- 228) जीवा सयल वि णाण-मय जम्मण-मरण-विमुक्क ।
जीव-पएसहि सयल सम सयल वि सगुणहि एक्क ॥९७॥
- 229) जीवहँ लक्खणु जिणवरहि भासिउ दंसण-णाणु ।
तेण ण किज्जइ भेउ तहँ जइ मणि जाउ विहाणु ॥९८॥
- 220) बंभहँ भुवणि वसंताहँ जे णवि भेउ करंति ।
ते परमप्प-पयासयर जोइय विमलु मुणंति ॥९९॥
- 231) राय-दोस बे परिहरिवि जे सम जीव नियंति ।
ते सम-भावि परिट्ठिया लहु णिग्वाणु लहंति ॥१००॥
- 232) जीवहँ दंसणु णाणु जिय लक्खणु जाणइ जो जि ।
देह-विभेएँ भेउ तहँ णाणि कि मण्णइ सो जि ॥१०१॥
- 233) देह-विभेयइँ जो कुणइ जीवहँ भेउ विचित्तु ।
सो णवि लक्खणु मुणइ तहँ दंसणु णाणु चरित्तु ॥१०२॥
- 234) अंगइ सुहुमइ बादरइ विहि-वसिं होति जे बाल ।
जिय पुणु सयल वि तित्तडा सव्वत्थ वि सय-काल ॥१०३॥
- 235) सत्तु वि मित्तु वि अप्पु परु जीव असेसु वि एइ ।
एक्कु करेविणु जो मुणइ सो अप्पा जाणेइ ॥१०४॥

225) TKM जीया सयलु वि बम्हँ विजाणइ. 226) TKM परमप्पयहँ for रयणत्तयहँ; A कहिमि for कहिवि. 227) TKM तिहुवणे; BC केवलणाणइ; TKM केवलणाणे; TKM पुणु for फुडु; B इक्कु. 228) TKM सयलु (everywhere); C णाणमइ. 229) TKM तहिँ for तहँ, मणे for मणि. 230) Wanting in TKM; B बम्हँ 231) TKM रायदोस बे; A परिहरेवि, TKM; परिहरवि; TKM जे समु जीवु, समभावपरिट्ठिया. 232) TKM देहिँ भेयइ भेउ तहिँ णाणि कि मण्णइ सोज्जि. 233) Wanting in TKM; C दंसणणाणचरित्तु. 234) TKM विहिवसे C विहिवसि; TKM तेत्थडा for तित्तडा 235) Wanting in B; C असेस वि एउ, णाणेउ for जाणेइ

- 236) जो णवि मण्णइ जीव जिय सयल वि एक्क-सहाव ।
तासु ण थक्कइ भाउ समु भव-सायरि जो णाव ॥१०५॥
- 237) जीवहँ भेउ जि कम्म-किउ कम्म वि जोउ ण होइ ।
जेण विभिण्णउ होइ तहँ कालु लहेविणु कोइ ॥१०६॥
- 238) एक्कु करे मण बिण्णि करि मं करि वण्ण-विसेसु ।
इक्कइ देवइँ जे वसइ तिहुयणु एहु असेसु ॥१०७॥
- 239) परु जाणंतु वि परम-मुणि पर-संसग्गु चयंति ।
पर-संगइँ परमप्पयहँ लक्खहँ जेण चलंति ॥१०८॥
- 240) जो सम-भावहँ बाहिरउ तिं सहु मं करि संगु ।
चित्ता-सायरि पडहि पर अण्णु वि डज्झइ अंगु ॥१०९॥
- 241) भल्लाहँ वि णासंति गुण जहँ संसग्ग खलेहिँ ।
वइसाणरु लोहहँ मिलिउ तेँ पिट्ठियइ घणेहिँ ॥११०॥
- 242) जोइय मोहु परिच्चयहि मोहु ण भल्लउ होइ ।
मोहासत्तउ सयलु जगु दुक्खु सहंतउ जोइ ॥१११॥
- 243) काऊण णग्गखुवं बीभस्सं दड्ढ-मडय-सारिच्छं ।
अहिलससि किं ण लज्जसि मिक्खाए भोयणं मिट्ठं ॥१११*२॥
- 244) जइ इच्छसि भो साहू बारह-विह-तवहलं महाविउलं ।
तो मण-वयणे काए भोयण-गिद्धी विवज्जेसु ॥१११*३॥
- 245) जे सरसि संतुट्ठ-मण विरसि कसाउ वहंति ।
ते मुणि भोयण-घार गणि णवि परमत्थु मुणंति ॥१११*४॥
- 246) रुवि पयंगा सद्धि मय गय फासहिँ णासंति ।
अलिउल गंधइँ मच्छ रसि किम अणुराउ करंति ॥११२॥

236) A इक्क, TKM भवसायरे जिव णाव. 237) TKM भेउ वि C तहिँ, TKM तहुँ for तहँ. 238) TKM करि मं; B एक्कि देवि, TKM एक्के देवे जे; TKM एउ for एहु. 239) TKM परसंगहि. 240) TKK ते सह मक्करि, चित्तासायरे परिपडहि अण्णु; A सहो for सह. 241) TKM भल्लाहि वि णासंते; BC खलेण and घणेण. 242) TKM भल्ला 243) Wanting in TKMBC ; Brahmadeva बीभत्थं (च्छ ?) 244) Wanting in TKMBC ; A तवहं फलं 245) Wanting in TKM. 246) TKM रुवे, सहे....पासहि, ABC फासइ; TKM किव तहिँ संतु रमंति for किम अणुराउ करंति.

- 247) जोइय लोहु परिच्चयहि लोहु ण भल्लउ होइ ।
लोहासत्तउ सयलु जगु दुक्खु सहंतउ जोइ ॥११३॥
- 248) तलि अहिरणि वरि घण-वडणु संडस्सय-लुंचोडु ।
लोहहँ लग्गिवि हुयवहहँ पिक्खु पडंतउ तोडु ॥११४॥
- 249) जोइय नेहु परिच्चयहि नेहु ण भल्लउ होइ ।
नेहासत्तउ सयलु जगु दुक्खु सहंतउ जोइ ॥११५॥
- 250) जल-सिंचणु पय-णिहलणु पुणु पुणु पीलण-दुक्खु ।
नेहहँ लग्गिवि तिल-णियरु जंति सहंतउ पिक्खु ॥११६॥
- 251) ते चिय धण्णा ते चिय सण्णुरिसा ते जियंतु जिय-लोए ।
वोदह-दहम्मि पडिया तरंति जे चेव लीलाए ॥११७॥
- 252) मोक्खु जि साहिउ जिणवरहिँ छंडिवि बहु-विहु रज्जु ।
भिक्ख-भरोडा जीव तुहँ करहि ण अप्पउ कज्जु ॥११८॥
- 253) पावहि दुक्खु महंतु तुहँ जिय संसारि भमंतु ।
अट्ट वि कम्मइँ णिहलिवि वच्चहि मुक्खु महंतु ११९॥
- 254) जिय अणु-मित्तु वि दुक्खडा सहण ण सक्कहि जोइ ।
चउ-गइ-दुक्खहँ कारणइँ कम्मइँ कुणहि किं तोइ ॥१२०॥
- 255) धंधइ पडियउ सयलु जगु कम्मइँ करइ अयाणु ।
मोक्खहँ कारणु एक्कु खणु णवि चितइ अप्पाणु ॥१२१॥
- 256) जोणि-लक्खइँ परिभमइ अप्पा दुक्खु सहंतु ।
पुत्त-कलत्तहिँ मोहियउ जाव ण णाणु महंतु ॥१२२॥
- 257) जीव म जाणहि अप्पणउँ घर परियणु इट्ठु ।
कम्मायत्तउ कारिमउ आगमि जोइहिँ दिट्ठु ॥१२३॥

247) C सयल जग दुक्ख. 248) Wanting in TKM; C पिक्ख. 249) Wanting in TKM; C परिच्चयह, भल्ला. 250) Wanting in TKM; C दुक्ख and पिक्ख. 251) BC सउरिसा; TKM वोदहदहम्मि पडिया; Brahmadeva वोदह. 252) TKM छंडिवि बहुविहरज्जु. (A also); TKM भिक्खु भरोडा काइ जिय करहि ण अप्पण कज्जु। 253) TKM संसारे; A णिहलेवि. TKM णिहलिवि; AB पावहि for वच्चहि; TKM अणंतु for महंतु. 254) TKM अणुमेत्त वि, सहणु ण सक्कइ लोउ, कम्मइ करहि जि ताइ. 255) TKM दंदे (धंधे ?), अजाणु. 256) TKM जोणिहि लक्खहि, BC जोणिहि लक्खइ, TKM ताण ण बोहु महंतु (last foot). 257) TKM जिय मं जाणहि; C जाणिहि; TKM आगमे.

- 258) मुक्खु ण पावहि जीव तुहुँ घरु परियणु चितंतु ।
तो वरि चितहि तउ जि तउ पावहि मोक्खु महंतु ॥१२४॥
- 259) मारिवि जीवहुँ लक्खडा जं जिय पाउ करीसि ।
पुत्त-कलत्तहुँ कारणइँ तं तुहुँ एक्कु सहीसि ॥१२५॥
- 260) मारिवि चूरिवि जीवडा जं तुहुँ दुक्खु करीसि ।
तं तह पासि अणंत-गुणु अवसइँ जीव लहीसि ॥१२६॥
- 261) जीव वहंतह णरय-गइ अभय-पदाणें सग्गु ।
बे पह जवला दरिसिया जहिँ रुच्चइ तहि लग्गु ॥१२७॥
- 262) मूढा सयलु वि कारिमउ भुल्लउ मं तुस कंडि ।
सिव-पहि णिम्मलि करहि रइ घरु परियणु लहु छंडि ॥१२८॥
- 263) जोइय सयलु वि कारिमउ णिक्कारिमउ ण कोइ ।
जीविं जंति कुडि ण गय इहु पडिछंदा जोइ ॥१२९॥
- 264) देउलु देउ वि सत्थु गुरु तित्थु वि वेउ वि कव्वु ।
वच्छु जु दोसइ कुसुमियउ इंधणु होसइ सव्वु ॥१३०॥
- 265) एक्कु जि मेल्लिवि बंधु परु भुवणु वि एहु असेसु ।
पुहविहिँ णिम्मिउ भंगुरउ एहुउ बुज्झि विसेसु ॥१३१॥
- 266) जे विट्ठा सूरुग्गमणि ते अत्थवणि ण दिट्ठ ।
तेँ कारणिँ वढ धम्मु करि धणि जोव्वणि कउ तिट्ठ ॥१३२॥
- 267) धम्मु ण संचिउ तउ ण किउ रुक्खेँ चम्ममएण ।
खज्जिवि जर-उद्देहियए णरइ पडिव्वउ तेण ॥१३३॥
- 268) अरि जिय जिण-पइ भत्ति करि सुहि सज्जणु अवहेरि ।
तिं बप्पेण वि कज्जु णवि जो पाडइ संसारि ॥१३४॥
- 269) अरे जिउ सोक्खे मग्गसि धम्मे अलसिय ।
पक्खे विणु केँ व उड्डण मग्गेसि मेंडय दंडसिय ॥१३४*१॥

258) C मोक्ख, TKM मोक्खु; TKM चितंतु ता परु चितहि, पाविय नेहु महंतु. 259) C कारणिण, K कारणेण. 260) TKM मारवि चूरवि, अवसे जीव लहेसि. 261) AB अभयपदाणि; TKM भावहि for रुच्चइ, 262) Wanting in TKM; C मा for मं. 263) Wanting in TKM; A जीवे जंते. 264) AC सत्थु गुरु. 265) TKM मेल्लिवि बन्धु परु भुवण वि; C वरु for परु; TKM पुहुइ-विणिम्मिउ....बुज्झ. 266) TKM अत्थवणे, कारणे वढ, धणे जोव्वणे. 267) TKM णरए पडणउ तेण. 268) Wanting in TKM. 269) Only in BC.

- 270) जेण ण चिण्णउ तवयरणु णिम्मलु चित्तु करेवि ।
अप्पा वंचिउ तेण पर माणुस-जम्मु लहेवि ॥१३५॥
- 271) ए पंचिदिय-करहडा जिय मोक्कला म चारि ।
चरिवि असेसु वि विसय-वणु पुणु पाडहिं संसारि ॥१३६॥
- 272) जोइय विसमी जोय-गइ मणु संठवण ण जाइ ।
इंदिय-विसय जि सुक्खडा तित्थु जि बलि जाइ ॥१३७॥
- 273) सो जोइउ जो जोगवइ दंसणु णाणु चरित्तु ।
होयवि पंचहं बाहिरउ ज्ञायंतउ परमत्थु ॥१३७*५॥
- 274) विसय-सुहइं बे दिवहडा पुणु दुक्खहं परिवाडि ।
भुल्लउ जीव म वाहि तुहं अप्पण खंधि कुहोडि ॥१३८॥
- 275) संता विसय जु परिहरइ बलि किज्जउं हउं तासु ।
सो दइवेण जि मुंडियउ सीसु खडिल्लउ जासु ॥१३९॥
- 276) पंचहं नायकु वसिकरहु जेण होंति वसि अण्ण ।
मूल विणट्ठइ तरु-वरहं अवसइं सुक्कहिं पण्ण ॥१४०॥
- 277) पण्ण ण मारिय सोयरा पुणु छट्ठउ चंडालु ।
माण ण मारिय अप्पणउ केँ व छिज्जइ संसार ॥१४०*१॥
- 278) विसयासत्तउ जीव तुहं कित्तिउ कालु गमीसि ।
सिव-संगमु करि णिच्चलउ अवसइं मुक्खु लहीसि ॥१४१॥
- 279) इहु सिव-संगमु परिहरिवि गुरुवड कहिं वि म जाहि ।
जे सिव-संगमि लीण णवि दुक्खु सहंता वाहि ॥१४२॥
- 280) कालु अणाइ अणाइ जिउ भव-सायरु वि अणंतु ।
जीविं विणिण ण पत्ताइं जिणु सामिउ सम्मत्तु ॥१४३॥

270) Wanting in TKM, C तवचरणु. 271) Wanting in TKM; C असेस वि. 272) Wanting in TKM; A संठवण, BC बलि बलि तित्थु जि जाइ. 275) Wanting in TKMB. 274) Wantnig in TKM; C अप्पा खंधि. 275) Wanting in TKM; Brahmad va जो for जु, C दइवेण. 276) Wanting in TKM; 277) Only in P, P अप्पण 278) In TKM this Comes after 280; BC अवसइं मोक्ख. 279) Wanting in TKM; BC एहु for इहु. 189) TKM जीवे बेणिण ण पत्ताइं सिउ संगउ सम्मत्तु; C जिणसामिउ; Brahmad va सिवसंगमुसम्मत्तु.

- 281) घर-वासउ मा जाणि जिय दुक्किल-वासउ एहु ।
पासु कयंते मंडियउ अविचलु गिस्संदेहु ॥१४४॥
- 282) देहु वि जित्थु ण अप्पणउ तहि- अप्पणउ किं अण्णु ।
पर-कारणि मण गुरुव तुहुँ सिव-संगमु अवगण ॥१४५॥
- 283) करि सिव-संगमु एक्कु पर जहि पाविज्जइ सुक्खु ।
जोइय अण्णु म चित्ति तुहुँ जेण ण लब्भइ सुक्खु ॥१७६॥
- 284) बलि किउ माणुस-जम्मडा देक्खंतहुँ पर सारु ।
जइ उट्ठभइ तो कुहइ अह डज्जइ तो छारु ॥१४७॥
- 285) उव्वलि चोप्पडि चिट्ठ करि देहि सु-गिट्ठहार ।
देहहँ सयल गिरत्थ गय जिमु दुज्जणि उवयार ॥१४८॥
- 286) जेहुउ जज्जरु णरय-घरु तेहुउ जोइय काउ ।
णरइ गिरंतरु पूरियउ किम किज्जइ अणुराउ ॥१४९॥
- 287) दुक्खइँ पावइँ असुचियइँ ति-हुयणि सयलइँ लेवि ।
एयहिँ देहु विणिम्मियउ विहिणा वहरु मुणेवि ॥१५०॥
- 288) जोइय देहु घिणावण उ लज्जहि किं ण रमंतु ।
णाणिय धम्मै रह करहि अप्पा विमलु करंतु ॥१५१॥
- 289) जोइय देहु परिचचयहि देहु ण भल्लउ होइ ।
देह-विभिण्णउ णाणमउ सो तुहुँ अप्पा जोइ ॥१५२॥
- 290) दुक्खहँ कारणु मुणिवि मणि देहु वि एहु चयंति ।
तित्थु ण पावहिँ परम-सुहु तित्थु कि संत वसंति ॥१५३॥
- 291) अप्पायत्तउ जं जि सुहु तेण जि करि संतोसु ।
पर सुहु वढ चितंताहँ हियइ ण फिट्ठइ सोसु ॥१५४॥
- 292) अप्पह णाणु परिचचयवि अण्णु ण अत्थि सहाउ ।
इउ जाणेविणु जोइयहु परहँ म बंधउ राउ ॥१५५॥

281) Wanting in TKM; C पास कियंते; BC नीसंदेहु. 282) Wanting in TKM; C तिह अप्पणउ कि. 283) Wanting in TKM. 284) Wanting in TKM. 285) TKM चोव्वलि चेट्ठ; TKM सयलु वि देहे गिरत्थ गय जिव दुज्जण उवयार. C also दुज्जणउवयार. 286) TKM किम किज्जइ तहि राउ. 287) TKM तिहुवणे. 288) TKM लज्जइ; C धम्मइ, Brahmadeva धम्मि; TKM मुणंतु for करंतु 289) Wanting in TKM; B भल्ला. 290) Wanting in TKM; C पावइ 291) Wanting in TKM. 292) Wanting in TKM.

- 293) विसय-कसायहिं मण-सलिलु णवि डहुलिज्जइ जासु ।
अप्पा णिम्मलु होइ लहु वढ पच्चक्खु वि तासु ॥ १५६ ॥
- 294) अप्पह परह परंपरह परमप्पउह समाणु ।
परु करि परु करि परु जि करि जइ इच्छइ णिव्वाणु ॥ १५६*१ ॥
- 295) अप्पा परहं ण मेलविउ मणु मारिवि सहस त्ति ।
सो वढ जोएँ किं करइ जासु ण एही सत्ति ॥ १५७ ॥
- 296) अप्पा मेल्लिवि णाणमउ अण्णु जे ज्ञायहिं ज्ञाणु ।
वढ अण्णाण-वियंभियहं कउ तहं केवल-णाणु ॥ १५८ ॥
- 297) सुण्णउं पउं ज्ञायंताहं वलि वलि जोइयडाहं ।
समरसि-भाउ परेण सह पुण्णु वि पाउ ण जाहं ॥ १५९ ॥
- 298) उव्वस वसिया जो करइ वसिया करइ जु सुण्णु ।
बलि किज्जँउ तसु जोइयहिं जासु ण पाउ ण पुण्णु ॥ १६० ॥
- 299) तुट्ठइ मोहु तडित्ति जहिं मणु अत्थवणहं जाइ ।
सो सामिय उवएसु कहि अण्णे देविं काइ ॥ १६१ ॥
- 300) णास-विणिग्गउ सासडा अंबरि जेत्यु विलाइ ।
तुट्ठइ मोहु तड त्ति तहिं मणु अत्थवणहं जाइ ॥ १६२ ॥
- 301) मोहु विलिज्जइ मणु मरइ तुट्ठइ सासु-विसासु ।
केवल-णाणु वि परिणमइ अंबरि जाहं णिवासु ॥ १६३ ॥
- 302) जो आयासइ मणु धरइ लोयालोय-पमाणु ।
तुट्ठइ मोहु तड त्ति तसु पावइ परहं पवाणु ॥ १६४ ॥
- 303) देहि वसंतु वि णवि मुण्डिअ अप्पा देउ अणंतु ।
अंबरि समरसि मणु धरिवि सामिय णट्ठु णिभंतु ॥ १६५ ॥
- 304) सयल वि संग ण मिल्लिया णवि किउ उवसम-भाउ ।
सिव-पय-मग्गु वि मुण्डिअ णवि जहिं जोइहिं अणुराउ ॥ १६६ ॥

293) C विसयकसायहं; TK मणु सलिलु, उहुणिज्जइ, जि तासु. 294) Only in p, जो for जइ. 295) Wanting in TKM; B मोलविउ C परहु ण मेलिविउ. 296) Wanting in TKM; C ज्ञायहि. 297) Wanting in TKM; C सुहु for सह. 298) Wanting in TKM; C जोइयहं. 299) Wanting in TKM; C जिहं for जहिं, B अत्थवणहो. 300) Wanting in TKM; B अत्थवणहो. 301) Wanting in TKM; B जाहिं for जाहं. 302) Wanting in TKM. 303) Wanting in TKM; C धरवि. 304) TKM मेल्लिया, last pāda किव होसइ सिवलाहु.

- 305) घोरु ण चिण्णउ तव-चरणु जं णिय-बोहहं सारु ।
पुण्णु वि पाउ वि दड्ढु णवि किमु छिज्जइ संसारु ॥ १६७ ॥
- 306) दाणु ण दिण्णउ मुणिवरहं ण वि पुज्जिउ जिण-णाहु ।
पंच ण वंदिय परम-गुरु किमु होसइ सिव-लाहु ॥ १६८ ॥
- 307) अद्दुस्मीलिय-लोयणिहिं जोउ मि झंपियएहिं ।
एमुइ लब्भइ परम-गइ णिच्चित्तिं ठियएहिं ॥ १६९ ॥
- 308) जोइय मित्तलहि चित्त जइ तो तुट्ठइ संसारु ।
चित्तासत्तउ जिणवरु वि लहइ ण हंसाचारु ॥ १७० ॥
- 309) जोइय दुस्मइ कवुण तुहं भव-कारणि ववहारि ।
बंभु पवंचहिं जो रहिउ सो जाणिवि मणु मारि ॥ १७१ ॥
- 310) सव्वहिं रायहिं छहिं रसहिं पंचहिं रूवहिं जंतु ।
चित्तु णिवारिवि ज्ञाहिं तुहं अप्पा देउ अणंतु ॥ १७२ ॥
- 311) जेण सरूवि ज्ञाइयइ अप्पा एहु अणंतु ।
तेण सरूवि परिणवइ जइ फलिहउ-मणि मंतु ॥ १७३ ॥
- 312) एहु जु अप्पा सो परमप्पा कम्म-विसेसं जायउ जप्पा ।
जामइ जाणइ अप्पे अप्पा तामइ सो जि देउ परमप्पा ॥ १७४ ॥
- 313) जो परमप्पा णाणमउ सो हउं देउ अणंतु ।
जो हउं सो परमप्पु पर एहुउ भावि णिभंतु ॥ १७५ ॥
- 314) णिम्मल-फलिहहं जेय जिय भिण्णउ परकिय-भाउ ।
अप्प-सहावहं तेम मुणि सयलु वि कम्म-सहाउ ॥ १७६ ॥
- 315) जेम सहार्वि णिम्मलउ फलिहउ तेम सहाउ ।
भंतिए मइलु म मणि जिय मइलउ देक्खवि काउ ॥ १७७ ॥
- 316) रत्ते वत्थे जेम बहु देहु ण मण्णइ रत्तु ।
देहिं रत्ति णाणि तहं अप्पु ण मण्णइ रत्तु ॥ १७८ ॥

305) Wanting in B; TKM जेण ण संचिउ तवचरणु, किं तुट्ठइ संसारु (last foot). 306) Wanting in TKM. 307) C झंपिउ एउ; TKM एवहिं for एमुइ, णिच्चित्ते. 308) TKM मेल्लहि चित्तु जइ ता, सव्वजगु for जिणवरु वि. 309) TKM कवणु तुहं भवकारणे ववहारु; A कवण; TKMC जाणवि. 310) In TKM हिं is represented by इ in this verse, and the last line is अप्पा परमु मुणंतु. 312) TKM जावहि जाणिउ....तावहि C जाणे for जाणइ. 313) C जो हं for जो हउं, TKM पर for पर, णिरुत्तु for णिभंतु, 314) TKM जेव, परकिउ, तेव, 315) TKM जेव and तेव; BTKM सहार्वे; A दिक्खवि, TKM देक्खवि. 316) Wanting in TKM.

- 317) जिण्णि वत्थि जेम बुहु देहु ण मण्णइ जिण्णु ।
देहि जिण्णि णाणि तहँ अप्पु ण मण्णइ जिण्णु ॥१७९॥
- 318) वत्थु पणट्ठइ जेम बुहु देहु ण मण्णइ णट्ठु ।
णट्ठे देहे णाणि तहँ अप्पु ण मण्णइ णट्ठु ॥१८०॥
- 319) भिण्णउ वत्थु जि जेम जिय देहहँ मण्णइ णाणि ।
देहु वि भिण्णउँ णाणि तहँ अप्पहँ मण्णइ जाणि ॥१८१॥
- 320) इहु तणु जीवड तुज्झ रिउ दुक्खइ जेण जणेइ ।
सो पर जाणहि मित्तु तुहुँ जो तणु एहु हणेइ ॥१८२॥
- 321) उदयहँ आणिवि कम्म मइँ जं भुंजेवउ होइ हो ।
तं सइ आवि उ खविउ मइँ सो पर लाहु जि कोइ ॥१८३॥
- 322) णिट्ठुर-वयणु सुणेवि जिय जइ मणि सहण ण जाइ ।
तो लहु भावहि बंभु पर जि मणु क्षत्ति विलाइ ॥१८४॥
- 323) लोउ विलक्खणु कम्म-वसु इत्थु भवंतरि एइ ।
चुज्जु कि जइ इहु अप्पि ठिउ इत्थु जि भवि ण पडेइ ॥१८५॥
- 324) अवगुण-गहणइँ महुतणइँ जइ जीवहँ संतोसु ।
तो तहँ सोक्खहँ हेउ हउँ इउ मण्णिवि चइ रोसु ॥१८६॥
- 325) जोइय चित्ति म किं पि तुहुँ जइ बीहउ दुक्खस्स ।
तिल-तुस-मित्तु वि सल्लडा वेयण करइ अवस्स ॥१८७॥
- 326) मोक्खु म चित्तिहि जोइया मोक्खु ण चित्तिउ होइ ।
जेण णिबद्धउ जीवडउ मोक्खु करेसइ सोइ ॥१८८॥
- 327) परम-समाहि-महा-सरहिँ जे षुड्ढहिँ पइसेवि ।
अप्पा थक्कइ विमलु तहँ भव-मल जंति वहेवि ॥१८९॥
- 328) सयल-वियप्पहँ जो विलउ परम-समाहि भणंति ।
तेण सुहासुह-भावडा मुणि सयल वि मेललंति ॥१९०॥

317) Wanting in TKM. 318) Wanting in TKM; A चेम्ब for जेम. 319) Wanting in TKM. 320) TKM एहु, B एउ C इउ for इहु. 321) TKM आणवि, तं जइ आयउ; C वि for जि. 322) TKM णिट्ठुरवयणइँ सुणेवि, मणु सहणु; B जिट्ठुर; C जउ for जि; TKM क्षडिदि for क्षत्ति 323) Wanting in TKM; C विअक्खणु, BC एत्थु, चोज्जु. 324) TKM °गहणहि महुणहँ, एउ मण्णवि चइ दोसु. 325) TKM किचि for किं पि; भीहहि, °मेत्तु वि. 326) C करीसइ; TKM सोवि. 327) C °सरहि; TKM पविसेनि, तहिँ for तहँ. 328) TKM भावडउ, सयलु वि.

- 329) घोरु करंतु वि तव-चरणु सयल वि सत्थ मुणंतु ।
परम-समाहि-विवज्जियउ णवि देवखइ सिउ संतु ॥१९१॥
- 330) विसय-कसाय वि णिइलिवि जे ण समाहि करंति ।
ते परमप्पहँ जोइया णवि आराहय होति ॥१९२॥
- 331) परम-समाहि धरेवि मुणि जे परबंभु ण जंति ।
ते भव-दुवखइ बहुविहँ कालु अणंतु सहंति ॥१९३॥
- 332) जामु सुहासुह-भावडा णवि सयल वि तुटंति ।
परम-समाहि ण तामु मणि केवुलि एमु भणंति ॥१९४॥
- 333) सयल-वियप्पहँ तुट्ठाहँ सिव-पय-मग्गि वसंतु ।
कम्म-चउक्कइ विलउ गइ अप्पा हुइ अरहंतु ॥१९५॥
- 334) केवल-णाणि अणवरउ लोयालोउ मुणंतु ।
णियमेँ परमाणंदमउ अप्पा हुइ अरहंतु ॥१९६॥
- 335) जो जिणु केवल-णाणमउ परमाणंद-सहाउ ।
सो परमप्पउ परम-परु सो जिय अप्प-सहाउ ॥१९७॥
- 336) सयलहँ कम्महँ दोसहँ वि जो जिणु हेउ विभिण्णु ।
सो परमप्प-पयासु तुहुँ जोइय नियमेँ मण्णु ॥१९८॥
- 337) केवल-दंसणु णाणु सुहु वीरिउ जो जि अणंतु ।
सो जिण-देउ वि परम-मुणि परम-पयासु मुणंतु ॥१९९॥
- 338) जो परमप्पउ परम-पउ हरि हरु बंभु वि बुद्धु ।
परम-पयासु भणंति मुणि सो जिण-देउ विमुद्धु ॥२००॥
- 339) ज्ञाणेँ कम्म-क्खउ करिवि मुक्कउ होइ अणंतु ।
जिणवरदेवइँ सो जि जिय पमणिउ सिद्ध महंतु ॥२०१॥

329) B तवयरणु; TKM सयलुवि सत्थु पढंतु; TKM देवखइ, C देषइ. 330) TKM णिइलिवि. 331) TKM परबंभु. 332) AB जाम्ब, एम्ब (for एमु); TKM जाव, °भावडाउ, केवलि एहु. 333) TKM तुट्ठाहि °मग्गे; C चउक्कइ TKM चउक्के विलउ गए; ATKM होइ. 334) TKM 'णाणे, C णाणइं C नियमइं; TKM होइ. 335) Wanting in TKM; BC परमाणंदमउ. केवलणाणसहाउ After this C has an additional verse which is the same as the one quoted in the Com. on this verse. 336) TKM सयलहि कम्महि दोसहि; A जिणदेउ; C नियमि. 337) BC °दंसणणाणु; TKM सुहु वीरिय जोज्जि. 338) Wanting in TKM. 339) AC ज्ञाणि; TKM कम्मह खउ करिवि, जिणवरदेवें, भणियउ for पमणिउ.

- 340) अणु वि बंधु वि तिहुयणहँ सासय-सुक्ख-सहाउ ।
तिथु जि सयलु वि कालु जिय णिवसइ लद्ध-सहाउ ॥२०२॥
- 341) जम्मण-मरण-विवज्जियउ चउ-गइ-दुक्ख-विमुक्कु ।
केवल-दंसण-णाणमउ णंदइ तिथु जि मुक्कु ॥२०३॥
- 342) अंतु वि गंतुवि तिहुवणहँ सासय-सोक्ख-सहाउ ।
तेथु जि सयलु वि कालु जिय णिवसइ लद्ध-सहाउ ॥२०३*१॥
- 343) जे परमप्प-पयासु मुणि भावि भावहिँ सत्थु ।
मोहु जिणेविणु सयलु जिय ते बुज्झहिँ परमत्थु ॥२०४॥
- 344) अणु वि भत्तिए जे मुणहिँ इहु परमप्पपयासु ।
लोयालोय-पयासयर पावहिँ ते वि पयासु ॥२०५॥
- 345) जे परमप्प-पयासयहँ अणुदिणु णाउ लयंति ।
तुट्ठइ मोहु तड त्ति तहँ तिहुयण-णाह हवंति ॥२०६॥
- 346) जे भव-दुक्खहँ बीहिया पउ इच्छहिँ णिव्वाणु ।
इह परमप्प-पयासयहँ ते पर जोग्ग वियाणु ॥२०७॥
- 347) जे परमप्पहँ भत्तियर विसय ण जे वि रमंति ।
ते परमप्प पयासयहँ मुणिवर जोग्ग हवंति ॥२०८॥
- 348) णाण-वियक्खणु सुद्ध-मणु जो जणु एहउ कोइ ।
सो परमप्प-पयासयहँ जोग्गु भणंति जि जोइ ॥२०९॥
- 349) लक्खण-छंद-विवज्जियउ एहु परमप्प-पयासु ।
कुणइ सुहावइँ भावियउ चउ-गइ-दुक्ख-विणासु ॥२१०॥
- 350) इत्थु ण लेवउ पंडियहिँ गुण-दोसु वि पुणरुत्तु ।
भट्ट-पभायर-कारणइँ मइँ पुणु पुणु वि पउत्तु ॥२११॥
- 351) जं मइँ किं पि विजंविउ जुत्ताजुत्तु वि इत्थु ।
तं वर-णाणि खमंतु महु जे बुज्झहिँ परमत्थु ॥२१२॥

340) TKM अंतु वि गंतुवि, ^६सोक्ख; C सासइ for सासय; TKM तेथु जि. 341) TKM णंदइ तेथु विमुक्कु. 342) Only in p, p. गंतु जि 343) TKM भावे भावइ सत्थु; C भावइ; TKM बुज्झइ. 344) Wanting in TKM; C एहु for इहु A पाम्वहि. 345) Wanting in TKM; C तिहँ for तहँ. 346) Wanting in TKM. 347) Wanting in TKM; C विसइ ण. 348) Wanting in TKM; C भणंतु वि. 349) Wanting in TKM. 350) Wanting in TKM. 351) Wanting in TKM; C जं मइ किं पि ण जंपियउ; BC विथत्थु for वि इत्थु.

- 352) जं तत्तं णाण-रुवं परम मुणि-गणा णिच्च श्चायंति चित्ते
 जं तत्तं देइ-चत्तं णिवसइ भुवणे सव्व-देहीण देहे ।
 जं तत्तं दिव्व-देहं तिहुवण-गुरुगं सिज्झए संत-जीवे
 तं तत्तं जस्स सुद्धं फुरइ णिय-मणे पावए सो हि सिद्धि ॥२१३॥
- 353) परम-पय-गयाणं भासओ दिव्व-काओ
 मणसि मुणिवराणं मुखदो दिव्व-जोओ ।
 विसय-सुह-रयाणं दुल्लहो जो हु लोए
 जयउ सिव-सरुवो केवलो को वि बोहो ॥२१४॥



352) A दिव्वदेहे; AC गुरुवं; B गुरवं; B खो हु. 353) TKM कोइ for को वि.

परमात्मप्रकाशदोहादीनां वर्णानुक्रमसूची

Here is an alphabetical Index of all the Dōhas of P.-prakāśa. The English numerals in the first column refer to the serial numbers of all the Dōhās which are printed separately in this edition. The D van,gar numerals refer to the Adhikāra and the number of the D hā therein. Those numbers which are accompanied by P and TKM are also found quoted in the Introduction on PP. 4-6.

	अ. दो.		अ. दो.
अच्छइ जित्तिउ	167	अप्पादंसणि	120
अट्टु वि कम्मइं	56	अप्पा दंसणु केवलु	98
अट्टुहं कम्महं	77	अप्पा परहं ण	294
अणु जइ जगहं	133	अप्पा पंगुह	68
अणु जि तित्थु म	97	अप्पा पंडित मुक्खु	93
अणु जि दंसणु	96	अप्पा बंभणु वइसु	89
अणु वि दोसु	174	अप्पा बुज्झहि	59
अणु वि दोसु	175	अप्पा माणुसु देउ	92
अणु वि बंधु वि	340	अप्पा मिल्लिवि	208
अणु वि भत्तिए	344	अप्पा मिल्लिवि णाणमउ	209
अत्थि ण उब्भउ	71	अप्पा मेल्लिवि	76
अत्थि ण पुण्णु	21	अप्पा मेल्लिवि णाण	295
अट्टुम्मोलियल्लोयणिहि	307	अप्पायत्तउ जं जि	291
अप्पउ मण्णइ जो	224	अप्पा लद्धउ	15
अप्पसहावि	102	अप्पा वंदउ	90
अप्पसहावि जासु	165 P-२-३६*२	अप्पा संजमु सीलु	95
अप्पह परह	294P-२-१५६*१	अप्पि अप्पु मुणंतु	78
अप्पहं जे वि	108	अप्पु पयासइ	103
अप्पहं णाणु	292	अप्पु वि परु वि	105
अप्पा अप्पु जि	69	अमणु अणिदिउ	31
अप्पा कम्मविवज्जियउ	53	अरि जिय जिणपइ	268
अप्पा गुणमउ	160	अरे जिउ सोक्खे	269 P-२-१३४*१
अप्पा गुरु णवि	91	अवगुणगहणइं	324
अप्पा गोरउ किण्हु	88	अंगइं सुहुमइं	234
अप्पा जणियउ केण	57	अंतु वि गंतु	341 P-२-२०३*१
अप्पा जोइय	52		
अप्पा झायहि	99	इत्थु ण लेवउ पंडिथहि	350
अप्पा णाणहं गम्मु	109	इहु तणु जीवउ	320
अप्पा णाण मुणेहि	107	इहु सिवसंगमु	279
अप्पा णियमणि	100	उत्तमु सुक्खु ण	132
अप्पा तिविहु	12	उत्तमु सुक्खु ण	134

		अ. दो.		अ. दो.
उदयहं आणिवि कम्म	321	२-१८३	चउगइदुक्खहं	10 १-१०
उव्वलि चोप्पडि	285	२-१४८	चट्ठहि पट्ठहि	220 २-८९
उव्वस वसिया जो	298	२-१६०	चेल्लाचेल्लीपुत्थियहि	219 २-८८
एक्कु करे मण विण्णि	238	२-१०७	छिज्जउ भिज्जउ	74 १-७२
एक्कु जि मेल्लिवि	265	२-१३१	जइ इच्छसि भो	244 २-१११*३
ए पंचिदियकरहडा	271	१-१३६	जइ जिय उत्तमु	131 २-४
एयइं दव्वइं	153	२-२६	जइ णिविसदु	248 १-११४
एयहिं जुत्तउ	25	१-२५	जणणी जणणु वि	85 १-८३
एहु जो अप्पा	312	२-१७४	जम्मणमरणविवज्जिउ	341 २-२०३
एहु ववहारें	61	१-६०	जलसिचणु पयणिद्दलणु	250 २-११६
कम्मइं दिट्ठण	80	१-७८	जसु अब्भंतरी	41 १-४१
कम्मणिबद्धु वि	36	१-३६	जसु परमत्थें	46 १-४६
कम्मणिबद्धु वि	50	१-४९	जसु हरिणच्छी	123 १-१२१
कम्महं केरा भावडा	75	१-७३	जहि भावइ तहिं	200 २-७०
कम्महिं जासु	49	१-४८	जहि मइ तहिं	114 १-११२
कम्म पुरक्किउ सो	168	२-३९	जं जह थक्कउ	156 २-२९
करि सिवसंगमु	283	२-१४६	जं णियदव्वहं	115 १-११३
काऊण पग्गळ्वं	243	२-१११*२	जं णियबोहहं	206 २-७५
कायकिलेसैं पर	164	P-२-३६*१	जं तत्तं णाणरूवं	352 २-२१३
कारणविरहिउ	55	१-५४	जं बोल्लइ ववहार-	141 २-१४
कालु अणाइ अणाइ	280	२-१४३	जं मइं किं पि विजंणियउ	351 २-२१२
कालु मुणिज्जहि	148	२-२१	जं मुणि लहइ	119 १-११७
कालु लहेविणु	87	१-८५	जं सिवदंसणि	118 १-११६
कि वि भणंति	51	१-५०	जाणवि मण्णवि	157 २-३०
केण वि अप्पउ	221	२-९०	जा णिसि सयलहं	176 २-४६*१
केवलणार्णि अणवरउ	334	२-१९६	जामु सुहासुहभावडा	332 २-१९४
केवलदंसणणाणमउ	24	१-२४	जांवइ णाणिउ	170 २-४१
केवलदंसणणाणमय	6	१-६	जासु ण कोहु ण	20 १-२०
केवलदंसणु णाणु	337	२-१९९	जासु ण धारणु	22 १-२२
गउ संसारि	9	१-९	जासु ण वण्णु ण	19 १-१९
गयणि अणंति	38	१-३८	जिउ मिच्छत्तें	81 १-७९
गंथहं उप्परि	179	२-४९	जिण्णिं वत्थि जेम	317 २-१७९
घरवासउ मा जाणि	281	२-१४४	जित्थु ण इंदिय	28 १-२८
घोर करंतु वि	329	२-१९१	जिय अणुमित्तु वि	254 २-१२०
घोर ण चिण्णउ	305	२-१६७	जीउ वि पुगलु	149 २-२२
			जीउ सचेयणु	144 २-१७

		अ. दो.			अ. दो.
जीव म जाणहि	257	२-१२३	जोइय दुम्मइ कवुण	309	२-१७१
जीव वहंतहं णरय	261	५-१२७	जोइय देहु	288	२-१५१
जीवहं कम्मु अणाइ	60	१-५९	जोइय देहु	289	२-१५२
जीवहं तिहुयण	227	२-९६	जोइय मित्तहि	308	२-१७०
जीवहं दंसणु णाणु	232	२-१०१	जोइय मोक्खु वि	129	२-२
जीवहं भेउ जि	237	२-१०६	जोइय मोहु परिच्चयहि	242	२-१११
जीवहं मोक्खहं हेउ	139	२-१२	जोइय लोहु परिच्चयहि	247	२-११३
जीवहं लक्खणु	229	२-९८	जोइय विसमी जोय-	272	२-१३७
जीवहं सो पर	137	२-१०	जोइय विदहि	39	१-३९
जीवाजीव म	30	१-३०	जोइय सयलु वि	263	२-१२९
जीवा सयल वि	228	२-९७	जो जाणइ सो	47 TKM-१-४६*१	
जे जाया ज्ञाणमियणं	1	१-१	जो जिउ हेउ	40	१-४०
जे जिणल्लिगु घरेवि	222	२-९१	जो जिणु केवलणाण-	335	२-१९७
जेण कसाय हवंति	171	२-४२	जो णवि मण्णइ	185	२-५५
जेण ण चिण्णउ	270	२ १३५	जो णवि मण्णइ	236	२-१०५
जेण णि जणि	127	१-१२३*३	जो णियकणहि	45	१-४५
जेण सरूवि झाइयइ	311	२-१७३	जो णियभाउ ण	18	१-१८
जे णियबोह-	54	१-५३	जोणिलक्खइं	256	२-१२२
जे दिट्ठा सूरुगमणि	266	२-१३२	जो परमत्थे	37	१-३७
जे दिट्ठे तुट्ठति	27	१-२७	जो परमप्पउ परम-	338	२-२००
जे परमप्पपयासहं	345	२-२०६	जो परमप्पा णाणमउ	313	२-१७५
जे परमप्पपयासु	343	२-२०४	जो भत्तउ रयणत्तयहं	158	२-३१
जे परमप्पहं भत्तियर	347	२-२०८	जो भत्तउ रयणत्तयहं	226	२-९५
जे परमप्पु णियंति	7	१-७	जो समभावपरिट्ठयहं	35	१-३५
जे भवदुक्खहं बोहिया	346	२-२०७	जो समभावहं	240	२-१०९
जेम सहावि णिम्लउ	315	२-१७७	ज्ञाणे कम्मक्खउ	339	२-२०१
जे रयणत्तउ	159	२-३२	ण वि उप्पज्जइ	70	१-६८
जे सरसि संतुट्ठ-	245	२-१११*४	णाणवियक्खणु सुद्धमणु	3१८	२-२०९
जेहउ जज्जर णरय-	286	२-१४९	णाणविहीणहं	204	२-७४
जेहउ णिम्लु	26	१-२६	णाणिय णाणिउ	110	१-१०८
जो अणुमेत्तु	212	२-८१	णाणि सुएप्पिणु भाउ	177	२-४७
जो आयासइ मणु	302	२-१६४	णाणिहि मूढहं	217	२-८६
जोइज्जइ ति	111	१-१०९	णाणु पयासहि	106	१-१०४
जोइय अप्पे	101	१-९९	णासविणिग्गउ सासडा	300	२-१६२
जोइय चित्ति म	325	२-१८७	णिच्चु णिरंजणु	17	१-१७
जो णियदंसण-	189	२-५९	णिट्ठुरवयणु सुणेवि	322	२-१८४
जोइय णियमणि	121	१-११९	णिम्मलफलिहहं	314	२-१७६
जोइय णेहु परिच्चयहि	249	२-११५			

		अ. दो.			अ. दो.
णियमणि णिम्मलि	124	१-१२२	देवहं सत्थहं	191	२-६१
णियमें कहियउ	155	२-२८	देवहं सत्थहं "जो	192	२-६२
णेयाभावे विल्लि	48	१-४७	देहविभिण्णउ	14	१-१४
तत्तातत्तु मुणेवि	172	२-४३	देहविभेयइं जो	233	२-१०२
तरुणउ बूढउ	84	१-८२	देहहं उप्परि	181	२-५१
तलि अहिरणि वरि	248	२-११४	देहहं उब्भउ	72	१-७०
तं णियणाणु जि	207	२-७६	देहहं पेक्खवि	73	१-७१
तं परियाणहि दब्बु	58	१-५७	देहादेवलि	33	१-३३
तारायणु जलि	104	१-१०२	देहादेहहिं जो	29	१-२९
तित्थइं तित्थु	216	२-८५	देहि ससंतु वि	42	१-४२
तिहुयणवदित्त	16	१-१६	देहि वसंतु वि णवि	303	२-१६५
तिहुयणि जीवहं	136	२-९	देहि वसंतं	44	१-४४
तुट्ठइ मोहु तडित्ति	299	२-१६१	देहु वि जित्थु	282	२-१४५
ते चिय घण्णा ते	251	२-११७	देहे वसंतु वि	34	१-३४
ते पुणु जीवहं	62	१-६१	धम्महं अत्थहं	130	२-३
ते पुणु वंदउ	4	१-४	धम्माधम्मु वि एककु	151	२-२४
ते पुणु वंदउं	5	१-५	धम्मु ण संचिउ	267	२-१३३
ते वंदउं सिरिसिद्ध	2	१-२	धंधइ पडियउ	255	२-१२१
ते हउ वंदउं	3	१-३	पज्जयरत्तउ जीवडउ	79	१-७७
दव्वइं जाणइ	142	२-१५	पण्ण ण मारिय	277	P-२-१४०★१
दव्वइं जाणहि	143	२-१६	परमपयगयाणं	353	२-२१४
दव्वइं सयलहं	147	२-२०	परमसमाहि वरेवि	331	२-१९३
दव्व चयारि वि	150	२-२३	परमसमाहिमहासरहि	327	२-१८९
दंसणणाणचरित्त	184	२-५४	पर जाणंतु वि	239	२-१०८
दंसणु णाणु अणंत	138	२-११	पंच वि इंदिय	64	१-६३
दंसणु णाणु चरित्तु	169	२-४०	पंचहं णायकु	276	२-१४०
दंसण पुव्वु	162	२-३५	पावहि दुक्खु महंतु	253	२-११९
दाणि लब्भइ भोउ	202	२-७२	पावे णारउ	193	२-६३
दाणु ण दिण्णउ	306	२-१६८	पेच्छइ जाणइ	140	२-१३
दुक्खइं पावइं	287	२-१५०	पुग्गलु छव्विहु	146	२-१९
दुक्खहं कारणि	86	१-८४	पुणु पुणु पणविवि	11	१-११
दुक्खहं कारणु	154	२-२७	पुणु वि पाउ वि	94	१-९२
दुक्खहं कारणु मुणिवि	290	२-१५३	पुण्णेण होइ विहवो	190	२-६०
दुक्खु वि सुक्खु	65	१-६४	बलि किउ माणुस-	284	२-१४३
दुक्खु वि सुक्खु	163	२-३६	बंधहं मोक्खहं	183	२-५३
देउ ण देउले	125	१-१२३	बंधु वि मोक्खु	66	१-६५
देउ णिरंजणु	203	२-७३	बंधहं भुवणि	230	२-९९
देउलु देउ वि सत्थु	264	२-१३०	बिण्णि वि जेण	166	२-३७

		अ. दो.			अ. दो.
विण्णि वि दोस	173	२-४४	वर जिय पावइं	186	२-५६
बुज्झइ सत्थइं	213	२-८२	वर णियदंसण -	188	२-५८
बुज्झंतं परमत्थु	225	२-९४	वत्थुपणट्ठइ जेम	318	२-१८०
बोह्णिमित्तं	215	२-८४	वंदउ णिदउ	196	२-६६
भणइ भणावइ	178	२-४८	वंदणु णिदणु	194	२-६४
भल्लाहं वि णासंति	241	२-११०	वंदणु णिदणु	195	२-६५
भवतणुभोग	32	१-३२	वित्तिणिवित्तिहि	182	२-५२
भव्वाभव्वह जो	205 TKM-२-७४*१		विसयकसाय वि	330	२-१९२
भाउ विमुद्धउ	198	२-६८	विसयकसायहि	63	१-६२
भावाभावाहि संजुवउ	43	१-४३	विसयकसायहि	293	२-१५६
भावि पणवि	8	१-८	विसयसुहइं बे	274	२-१३८
भिण्णउ वत्थु जि	319	२-१८१	विसयहं उप्परि	180	२-५०
भुंजंतु वि...जो	211	२-८०	विसयासत्तउ जीव	278	२-१४१
भुंजंतु वि णिय-	210	२-७९	वेयहि सत्थहि	23	१-२३
मण मिलियउ	126	१-१२३*२			
मं पुण पुण्णइं	187	२-५७	सत्तु वि मित्तु वि	235	२-१०४
मारिवि चूरिवि	260	२-१२६	सत्थु पढंतु वि	214	२-८३
मारिवि जीवहं लक्खड़ा	259	२-१२५	सयलपयत्थहं	161	२-३४
मुक्खु ण पावहि	258	१-१२४	सयलवियप्पहं	333	२-१९५
मुणिवरविदहं	112	१-११०	सयलवियप्पहं जो	328	२-१९०
मुत्तिविहूणउ	१४५	२-१८	सयल वि संग ण	304	२-१६६
मूढा सयलु वि	262	२-१२८	सयलहं कम्महं	336	२-१९८
मूढु वियवखणु	13	१-१३	सव्वहि रायहि	310	२-१७२
मेल्लिवि सयल	117	१-११५	संता विसय जु	275	२-१३९
मोक्खु जि साहिउ	252	२-११८	सिद्धिहि केरा	199	२-६९
मोक्खु म चित्तहि	326	२-१८८	तिरिगुरु अक्खहि	128	२-१
मोहु विलिज्जइ मणु	301	२-१६३	मुण्णउ पउं	297	२-१५९
राए रंगिए	122	१-१२०	सुद्धहं संजमु	197	२-६७
रत्तं वत्थे जेम	316	२-१७८	सुहपरिणामे	201	२-७१
रायदोस बे	231	२-१००	सो जोइउ जो जोगवइ	273	२-१३७*५
रुवि पयंगा	246	२-११२	सो णत्थि त्ति पएसो	67	१-६५*१
लक्खणछंदविज्जियउ	349	२-२१०	सो पर बुच्चइ	113	१-१११
लाहहं कित्तिहि	223	२-९२			
लेणहं इच्छइ	218	२-८७	हरिहरबंभु वि	135	२-८
लोउ विलक्खणु	323	२-१८५	हउं वर बंभणु	83	१-८१
लोयागासु धरेवि	152	२-२५	हउं गोरउ हउं	82	१-८०

संस्कृतटीकायामुक्तानां पद्यानीनां वर्णानुक्रमसूची

पृष्ठाङ्काः

१२४ अइसयमादसमुत्थं	आगम, [कुन्दकुन्द, प्रवचनसार १-१६].
१६२ अकसायं तु चरित्तं	
२०४ अक्खरडा जोयंतु ठिउ	[रामसिंह, दोहापाहुड ८४]
२७ अक्खाण रसणी ^१	
१५८ अज्ज वि तियरण-	कुन्दकुन्द, मोक्षप्राभृत [७७].
१४८ अण्णोणं पविसंता	[कुन्दकुन्द, पञ्चास्तिकाय ७].
९२ अत्रेदानीं निषेधन्ति	[रामसेन, तत्त्वानुशासन ८३].
२६३ अथिरेण थिरा	[रामसिंह, दोहापाहुड १९].
६० अनादितो हि मुक्त—	
२८ अन्यथा वेदपाडित्यं	
२०० अपरिगहो अणिच्छो	[कुन्दकुन्द, समयसार २१०].
५ अभूदपुण्वो हवदि	[कुन्दकुन्द,] पञ्चास्तिकाय [२०].
३३ अरसमरूवमगधं	[कुन्दकुन्द,] (भाव-) प्राभृत [६४; पञ्चास्तिकाय १२७].
१६४ अस्त्यामानादिबद्धः	पूज्यपाद, [सिद्धभक्ति २].
१५३ आत्मानमात्मा	पूज्यपाद, [सिद्धभक्ति ४].
३७ आत्मानुष्ठाननिष्ठस्य	[पूज्यपाद, इष्टोपदेश ४७].
१२१ आत्मोपादानसिद्धं	[पूज्यपाद, सिद्धभक्ति ७].
२२७ आनन्दं ब्रह्माणो	
९९ आभिणिमुदोहि	[कुन्दकुन्द, समयसार २०४].
१७८ आर्ता नरा धर्मपरा	
२९६ आसापिसाय-	
१६ इत्यतिदुर्लभरूपां	
१७९ ऊर्ध्वगा बलदेवाश्च	
१४३ एगणिगोदसरीरे	परमागम, [नेमिचन्द्र, गो० जीवकाण्ड १९५].
२६८ एदम्हि रदो णिच्चं	[कुन्दकुन्द, समयसार २०६].
१४३ ओगाढगाढणिचिदो	[कुन्दकुन्द, पञ्चास्तिकाय ६४].
२६० कषायैरिन्द्रियैः	
१९२ कंखिदकलुसिदभूदो	
२२ कः पण्डितो	[अमोघवर्ष, प्रश्नोत्तररत्नमाला ५].
१५८ चरितारो न सन्त्यध	[रामसेन, तत्त्वानुशासन ६].
२६६ चंडो ण मुयइ	[नेमिचन्द्र, गो० जीवकाण्ड ५०८].
२५२ चित्ते बद्धे बद्धो ^३	
१२९ जं पुण सगयं	[देवसेन, तत्त्वसार ५].

पृष्ठाङ्काः

३०२ जीवा जिणवर^४

१४० जीवा पुग्गलकाया

७६ से पज्जएसु णिरदा

५४ जेसि जीवसहावो

९४ जो पस्सइ अप्पाणं

७६ जो पुणु परदब्बं

३० णमिएहि जं

१०० णाणगुणेहि विहीणा

१६३ तं वत्थुं सुतब्बं

२३५ तावदेव सुखी

२६८ तिणकट्ठण व

२११ त्यक्त्वा स्वकीय

९१ दर्शनमात्मविनिश्चिति

१०८ दह्ममाने जगति

२९४ दुक्खक्खउ

२५६ देवागमपरिहीणे

१९० धम्मो वत्थुसहावो

२६० न गृहं गृहमित्याहुः^५

३०४ नामाष्टकसहस्रेण

३१७ पंडवरामहि

६ पदस्थं मन्त्रवाक्यस्थं

२५ परमार्तनयाय

१४५ परिणाम जीव

१८५ पावेण णरयतिरियं

१३४ पुढवीजलं च छाया

१७४ पुब्बमभाविदजोगो

१०७ बन्धवधच्छेदादेः

२७८ मणु मरइ पवणु

६० मुक्तश्चेत्प्राग्

१३० मूढत्रयं मदाश्चाष्टौ^७

१५७ यत्पुनर्वञ्चकायस्य

१४० यावत्क्रियाः प्रवर्तन्ते

२८४ येन येन स्वरूपेण^८

२५७ येनोपायेन शक्येत

२०९ रम्येषु वस्तुवतादिषु

१२७ रयणत्तयं न

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[कुन्दकुन्द,] पञ्चास्तिकाय [३५].

[कुन्दकुन्द,] समयसार [१५].

[कुन्दकुन्द,] मोक्षप्राभूत [१५].

[कुन्दकुन्द,] मोक्षप्राभूत [१०३].

[कुन्दकुन्द,] समयसार [२०५].

[शिवार्य, भ० आराधना २६२].

[अमृतचन्द्र, पु. सिद्धयुपाय २१६].

[कुन्दकुन्द, प्राकृत सिद्धभक्ति].

[कुमार कार्तिकेयानुप्रेक्षा ४७६].

[?, आश्वत्थस्वरूप ५५].

[कुन्दकुन्द, पञ्चास्तिकाय ७६* १].

[शिवार्य, भ० आराधना २४].

[समन्तभद्र, रत्नकरंड ७८].

[सोमदेव, यशस्तिलक पृ. ३२४].

[रामसेन,] तत्त्वानुशासन [८४].

[जटासिंहनन्दि ?]^९.

[अमितगति, योगसार ९-५१].

[गुणभद्र, आत्मानुशासन २२८].

[नेमिचन्द्र, द्रव्यसंग्रह ४०].

पृष्ठाङ्काः

१७३ रागद्वेषौ प्रवृत्तिः

[गुणभद्र, आत्मानुशासन २३७].

२४२ रागादीणमणुप्पो^{१०}

१६५ लोकव्यवहारे ?

१८० वरं नरकवासोऽपि

२५१ विसयहं कारणि

२०४ वीरा वरगपरा

२९८ वैराग्यं तत्त्वविज्ञानं

२५, ३१० शिवं परमकल्याणं

[?, आप्तस्वरूप २४].

९२ षोडशतीर्थकराणां

बृहदाराधनाशास्त्र.

११२ सग्नौ तवेण

[कुन्दकुन्द, मोक्षप्राभृत २३].

१८२ सत्यं वाचि

[गुणभद्र, आत्मानुशासन २१८]

७५ सद्ग्वरओ

कुन्दकुन्द, मोक्षप्राभृत [१४]

१९० सद्दृष्टिज्ञान

[समन्तभद्र, रत्नकरण्ड ३; रामसेन, तत्त्वानुशासन ५१].

१७२ सपरं बाधासह्य

[कुन्दकुन्द प्रवचनसार १-७६]

१३६ समओ उप्पणपद्धंसो

[कुन्दकुन्द, प्रवचनसार ३-४१].

११३ समसत्तुबंधवग्गो

[कुन्दकुन्द, प्राकृत सिद्धभक्ति २०]

६१ सम्मत्तणानदंसण

[नेमिचन्द्र द्रव्यसंग्रह ३९].

१२६ सम्मदंसण

[नेमिचन्द्र,] द्रव्यसंग्रह [१३].

६ सव्वे सुद्धा

[पद्मनन्दि, पञ्चविंशति ...].

१६० सम्यमेवादराद्भावं

[पूज्यपाद, सिद्धभक्ति १].

२३७ सिद्धिः स्वात्मोपलब्धिः

[कुन्दकुन्द, प्रवचनसार ३-७४]

१८९ मुद्धस्य य सामणं

२४३ स्वयमेवात्मना^{११}

१३१ हस्ते चिन्तामणिः

१११ हावो मुखविकारः

१७३ हिसानृत

[उमास्वाति, तत्त्वार्थसूत्र ७-१].



१ देखो अनगारधर्ममृतटीका पृ. २६२. २ देखो यशस्तिलक ५-२५१. ३ देखो अनगारध.
टीका पृ. ४०३. देखो षट्प्राभृतटीका पृ. ३४२. ५ देखो नीतिवाक्यामृत ३१-३१. ६ देखो
षट्प्राभृतटीका पृ. २३६. ७ देखो ज्ञानार्णव पृ. ९३. ८ देखो अमृताशीति ६७. ९ देखो ज्ञानार्णव पृ.
४१५ १० देखो जयध्वला पृ. १३ आराकी प्रति. ११ देखो सर्वार्थसिद्धि ७-१३.

Introduction

I. Paramatma~Prakasa

a) Earlier studies and the present edition

Popularity of Paramatma-prakasa—*Paramappapayāsu*, or as it is usually known by the Sk. form of its name, *Paramātma-prakāsa*, is a very popular work with religious-minded Jainas, both monks and laymen. It is mainly addressed to the monks, and it is no wonder that it is read and re-read by them. The discussions are not at all sectarian; so it is studied by all the Jaina monks, though it is more popular with those of the Digambara section. Various reasons have contributed to the popularity of this work. There is an attraction about its name itself; the subject-matter is not made heavy with technicalities; major portions of it are composed in a simple style; and it is written in a popular dialect like Apabhramśa, the predecessor of Old-Hindi, Old-Gujarati, etc. It is addressed to console and enlighten the suffering soul of Bhaṭṭa Prabhākara. The problem of the misery of life, which was before Bhaṭṭa Prabhākara, faces many aspiring souls; and as such *P.—Prakāsa* is sure to be a favourite book with believers. Old commentaries in Kannada and Sanskrit also point out to its popularity.

My Study of Yogendu's Works—After discovering a new Apabh. work, viz., *Dohāpāhuḍa* attributed by the Ms. to Yogendra, I wrote a short article in *Anekānta*, Vol. I, 1930. In an editorial note on this article the learned editor Pt. **Jugalkishore** announced the discovery of another work of this author and further indicated that Rāmasimha was the author of *Dhāpāhuḍa* according to a Delhi Ms.¹ Later, I contributed a paper, 'Joindu and his Apabhramśa works, to the *Annals* in which I took a review of the works of Joindu or Yogindu and collected some evidence on his date². The publication of this paper was sufficiently fruitful. Two works, viz., *Dōhāpāhuḍa* and *Sāvayadhamma-dōhā* from which lengthy extracts were given in my paper, are edited now with the help of additional material and translated into Hindi by Professor **Hiralal** who is doing so much for the publication of Apabh. literature. A few verses from my paper have been translated into Marāṭhī as well.³

1 *Anekānta*, Vol. I, pp. 544-8 and p. 672.

2 *Annals* of the Bhandarkar Oriental Research Institute, Vol. XII, ii, pp. 132-63.

3 P. D. Kanitkar : *Mahārāṣṭra-Sāhitya-patrikā*.

Value of P.-prakasa in Oriental Studies—The study of Apabh. dialect sheds abundant light on the history and growth of North-Indian languages including Marāṭhī. *P.-prakāśa* is the earliest complete Apabh. work so far known and the first to have been published, though earlier editions did not reach the hands of orientalists. So far as I know, **P. D. Gune** was the first to list it as an Apabh. work in his Introduction to *Bhavisaya-ṭṭakahā*. Hemacandra, whose grammar treats Apabh. exhaustively, quotes from *P.-prakāśa*; thus this work preserves to us specimens of pre-Hemacandra Apabh. literature actually used by him. Besides this linguistic aspect there is another point of interest in this work. Due to imperfect acquaintance with Jaina literature Jainism is criticised by some scholars as a mere bundle of rules of ascetic discipline or a system metaphysically barren. *P.-Prakāśa* clearly shows what part mysticism plays in Jainism and how it is worked out in the back-ground of Jaina metaphysics. The Jaina mysticism is sure to be all the more interesting, if we remember the facts that Jainism is polytheistic and denies the creative function of God. These aspects are discussed in details in this Introduction.

Published Editions, etc., of P.-prakasa—In 1909 **Babu Suryabhanu Vakil**, Devabanda, published *P.-Prakāśa* with Hindī translation. The title of the book is : *Śrī Paramātma-prakāśa Prākṛta Grantha Hindībhāṣā arthasahita*. The text is inaccurately printed. The editor says in his Prastāvanā that the Mss. of this work found in Jaina temples are very inaccurate, and it is difficult to restore the correct text by consulting even a score of Mss. An English translation of this work by R. D. Jain is published from Arrah. 1915; but this translation is far from being faithful and critical. Then *P.-prakāśa* with Brahmadeva's Sk. commentary and Daulatarama's Bhāṣā-tīkā (rewritten into modern Hindī by **Manoharlal**) was published by the Rāyachandra Jaina Śāstramālā, Bombay, 1916. It was a good edition for all practical purposes, though the Apabh. text needed improvements in many ways.

Nature of this Edition—Though officially this is the second edition in the Rāyachandra. J. Śāstramālā, it will be seen that it is thoroughly revised and enlarged. This Introduction is an additional speciality of this edition. As desired by the publishers the Apabh. text is given as preserved in the Commentary of Brahmadeva with which it is accompanied. The text and the Sk. commentary are carefully checked with the help of Ms. A; and it will be easily seen that many improvements are made in the text to facilitate an easy understanding. Besides the correction of many slips in the text, hyphens are added in compound words and distinction is made between anunāsika and anusvāra. The Sk. shade in this edition is at times independent of Brahmadeva. Orthographical uniformity, etc., have been

introduced in the commentary. The Hindi portion of the first edition has been retouched here and there.

The Text and the Linguistic Deductions—The present edition claims to give the text of Brahmadeva, but it should not be ignored that even the Mss. of the text of Brahmadeva show minor differences. With a view to study the text-tradition of *P.-prakāśa* I have studied some ten Mss. hailing from different parts of India, six of which are collated and their variants are given at the end. Though I have followed the text of Brahmadeva in discussing the philosophy, mysticism, etc., of this work, the linguistic deductions set forth in the Introduction are based more on a close study of the various Mss. and their readings than on the text printed here.

b) On the text of *P.-prakāśa*

Brahmadeva's Text—Brahmadeva divides *P.-prakāśa* into two Adhikāras. In this edition the verses in each Adhikāra are separately numbered, though Mss. have continuous numbering. Apparently Brahmadeva's text contains 126 verses in the first and 219 in the second book including the interpolatory verses¹ of which he has two classes; one he class *prakṣēpaka*² (included in his numbering) and the other *sthala-saṁkhyā-bāhya-prakṣēpaka*³ (i.e., out of place and not included in his numbering). The text shaped by Brahmadeva has remained intact, as it is borne out by his remarks on the text-analysis and the actual number in Ms. A, etc. His text can be shown thus in a tabular form :

Book I	Details.	Total
Text Regular :	I. 1-27, 33-123	118
Prakṣepaka :	I. 28-32	5
		<hr/> 123
Sthala-saṁkhyā-bāhya-prakṣepaka .	I. 65*1, 123*2 & 123*3	3
		<hr/> 126
Book II		
Text Regular :	II. 1-214	214
Sthala-saṁkhyā-bāhya-prakṣepaka :	II. 46*1, 111*2, 111*3, 111*4 & 137*5	5
		<hr/> 219

All this means that the text of *P.-prakāśa*, which reached Brahmadeva's hands, was much inflated. Five verses (I. 28-32) which he found to be of doubtful authenticity he accepted by calling them *Prakṣepaka*. But eight other

1 See his remarks at the close of the two Adhikāras.

2 See his introductory remarks on I. 28.

3 See his introductory remarks on I. 65*1, etc., and II. 46*1, etc.

verses (I. 65*1, 123*2-3, II. 46*1, 111*2-4 and 137*5) he comments on possibly considering them to be useful to the readers; but he does not include them in his text, because they are not numbered with other dohās. We do not know the exact extent of the inflated text that was before Brahmadeva; but it is imaginable that it contained many more verses which Brahmadeva could not include in his either interpolatory group.

B, C and S Based on Brahmadeva's Text—Mss. B, C and S (see section IV below) do not represent any independent text-tradition at all; they are various attempts to copy out only dohās of *P.-prakāśa* from Mss. containing the text and Brahmadeva's commentary. When one is copying out only the verses from a crowded Ms. with text and commentary closely written, various errors are likely to be committed; first, due to want of sufficient attentiveness and consequently due to the difficulty of spotting out the text from the body of commentary (for instance II. 104, 167 in B); secondly, due to haplographical deception, i.e., when two verses begin with similar words either one is missed (for instance II. 16 in B and II. 15 in C), or they interchange their places (for instance II. 64 & 65 and 79 & 80 in C); and so on. Then there will arise some cases of conscious omission: if a verse is in a different dialect (for instance II. 60 B, S and C, II. 111*2-3 in B & C), or if it is called Prakṣepaka, etc., by the commentator (for instance I. 65*1 in B, C & S, II. 137*5 in B, II. 111*2-4 in S). These are not in any way hard and fast rules, but they merely indicate how verses are likely to be dropped by copyists. Then the apparent additions in these Mss. (*akkkharaḍā*, etc., after II. 84 in B, C & S *visayaḥ kārāṇi*, etc., after II. 134 in B & C, and *jivā jñāvara*, etc., after II. 197 in C alone) are all found to be quotations in Brahmadeva's commentary in those places; it means that the copyist mistook these quotations, especially the first two being in Apabh., for the text of *P.-prakāśa*. The manner in which our Mss. are written is mainly responsible for such errors. Of these three, S is much carelessly copied, and hence so many verses are omitted but added in the margin possibly by the same copyist at the time of revision.

Balacandra's Text—Maladhāre Bālacandra has written a Kannaḍa commentary on *P.-prakāśa* which is represented by Ms. P described below. At the outset he plainly tells us that he has consulted the Sk. Vṛtti of Brahmadeva. Bālacandra's text has six additional verses not found in Brahmadeva's text. As Bālacandra admits his indebtedness to Brahmadeva and still shows these additional verses there are two alternatives: either Brahmadeva's text along with the commentary is pruned further after Bālacandra, or Bālacandra had before him a longer text and quite consciously he retained some more verses¹, though his Kannaḍa commentary was based on Brahmadeva's Sk

1 Generally Bālacandra follows the analysis of Brahmadēva. In the second Adhikāra,

one. The first alternative cannot be accepted for the following reasons: first, the text of Brahmadeva's *Vṛtti* contains many analytical remarks scattered all over¹, and these remarks confirm that the text is not at all mutilated later; secondly, mere verses can be dropped or missed, but it is least probable that verses with the commentary can be dropped; and lastly, Brahmadeva, scrutinizing as he is, must have left some verses which he thought spurious but which Bālacandra with more eclectic zeal included in his *Kannāḍa Vṛtti*. Though Bālacandra included six verses more, it should not be supposed that Bālacandra's is the longest recension of *P.-prakāśa*, and that he did not exclude any verses as spurious. I am inclined to believe that the text of *P.-prakāśa* which was before Bālacandra was longer than the one he accepted, and possibly he too excluded some verses and shaped his text. It will be seen from the genealogy of Mss. given below, that I have postulated a Ms. P', which was the source of Brahmadeva and Bālacandra; and each pruned it in his own way. The following are the additional verses of Bālacandra's recension; they are given here with minor corrections :

1-2. Two verses after II. 36, introduced with the words, *prakṣēpakadya-yamaṁ pēḷdāparu* :

कायकिलेसे² पर तणु झिज्जइ

विणु उवसमेण कसाउ ण खिज्जइ ।

ण करहिँ इंदिय मणह णिवारणु

उग्गतवो वि ण मोक्खह कारणु ॥

P-II. 36*1.

अप्पसहावे जासु रइ णिच्चुववासउ तासु ।

बाहिरदव्वे जासु रइ भुक्खुमारि तासु ॥

P-II. 36*2.

3. After II. 134, introduced with the words, *uktaṁ ca* :

अरे जिउ सोक्खे मग्गास धम्मे अलसिय ।

पक्खेँ विणु केँव उड्डुण मग्गेसि मेँडय दंडसिय (?)³ ॥

P-II, 134*1.

4. After II. 140 :

पण्ण ण मारिय सोयरा पुणु छट्ठउ चंडालु ।

माण ण मारिय अप्पणउ⁴ केँव छिज्जइ संसारु ॥

P-II. 140*1.

however, Bālacandra explicitly admits 224 (225 ?) verses; he is aware of the additional verses not included by Brahmadēva; and here his analysis is differently worded see p. 204 of Ms. P

1 Some of the important analytical remarks are found in his commentary on the following *dohās* : I.1. 25-6, I. 123*3, II. 1, 66, 214, etc. There are some two slips in his analysis : on p. 2 he notes a group of six verses '*aṭṭha jīvasya*, etc. , *appā jōiya ityādi sūtraṣaṭkaṁ*'; but in fact the group begins with *ki vi bhaṇamati* (I. 50) on p. 49. Then on p. 81 he notes a group '*jīvu micchatte ityādi sūtraṣaṭkena*'. but that group begins with *pajjāyattaū* (I. 77) as noted by himself on p. 2. These slips do not affect the total in any way.

2 P reads *kilēsam*.

3 Bālacandra interprets the last two words thus : *dhūrtane sāhasiye*.

4 P reads *appaṇu*.

5. After II. 156 introduced with the phrase, *prakṣēpakam* :

अप्पह परह परंपरह परमप्पउह समाणु ।

परु करि परु करि परु जि करि जइ¹ इच्छइ णिव्वाणु ॥

P-II. 156*1.

6. After II. 203; perhaps through oversight it is not numbered but duly commented on :

अंतु वि गंतुवि² तिहुवणहँ सासयसोक्ख सहाउ ।

तेत्थु जि सयलु वि कालु जिय णिवसइ लद्धसहाउ ॥

P-II. 203*1.

Shorter Recension :— It will be seen from the genealogical table of Mss. that T, K and M form a group having their source in a postulate K', which we have called Shorter Recension.³ So far as the number of verses is concerned they have no disagreement among themselves; but as compared with Brahmadeva's text, TKM-group has not got the following verses :

Book I. 2-11, 16, 20, 22, 28-32, 38, 41, 43-44, 47, 65, 65*1, 66, 73, 80-81, 91-92, 99-100, 104, 106, 108, 110, 118-19, 121, 123*2-3.
=42

Book II. 1, 5-6, 14-16, 44, 46*1, 49-52, 70, 74, 76, 84, 86-87, 99, 102, 111*2-4, 114-16, 128-29, 134-37, 137*5, 138, 140, 142, 144-47, 152-55, 157-165, 168, 178-81, 185, 107, 200, 205-12. =70

Besides the omission of the above verses TKM-group transfers five verses (namely, II. 148, 149, 150, 151 & 182) of the second Adhikāra to the first after I. 71, : and some verses interchange their positions (II. 20 & 21, II. 77 & 78, II. 79 & 80, II. 141 comes after II. 143). A more significant and important feature of TKM-group is that it contains two verses which are not found either in Brahmadeva's or Bālacandra's recension. I give them here with some minor corrections :

1. After I. 46 :

जो जाणइ सो जाणि जिय जो पेक्खइ⁴ सो पेक्खु ।

अंतुवहुंतु वि जंपु चइ⁵ होउण तुहुँ णिरवेक्खु ॥

TKM-I. 46*1.

2. After II. 74 :

भव्वाभव्वह जो चरणु सरिमु ण तेण हि मोक्खु ।

लद्धि ज⁶ भव्वह रयणत्तय होइ अभिण्णे मोक्खु ॥

TKM-II. 76*1

Some Genuineness of TKM-group.—The immediate question that confronts us is about the genuineness of this group which is wanting in 112 verses as compared with Brahmadeva's text (including the prakṣepakas) and 118 as compared with that of Bālacandra. It is not an easy job to explain

1 P reads *jō*, but Comm. *jaī*.

2 P reads *gāntu ji*.

3 For the description of these Mss. see below the section IV of this Intro.

4 K reads *pecchāi*.

5 R reads *jiya*.

6 R reads *atthi laddhi ja*.

this difference in a satisfactory manner; but we can try to gauge the amount of genuineness behind this group. It appears to me that there is some genuine tradition behind TKM-group for the following reasons : first, the Kannaḍa K-gloss which accompanies this Shorter Recension is independent of Brahmadeva and perhaps earlier than his Commentary; secondly, not even by mistake a single verse called interpolatory by Brahmadeva is accepted by this group; thirdly, this Shorter Recension contains two more verses not recorded by Brahmadeva and not even by Bālacandra; and lastly, an alternative reading noted by Brahmadeva is practically identical with the reading preserved in TKM-group; in II. 143 Brahmadeva accepts the reading *Jiṇu sāmīu sammattu* and records a variant *sivasamgamu sammattu*, the reading in TKM-group being *siu samgaū sammattu*. This means that there is an amount of texttradition behind this group, though this should not be taken to mean in any way the justification of the absence of so many verses in TKM-group.

An Objective Scrutiny of the so-called Interpolatory Verses—In a work like *P.-prakāśa* which is full of repetitions, and which is explicitly meant to be so by the author himself (II. 241), it is very difficult to detect an interpolatory verse on such criteria that it does not suit the context, etc. *P.-prakāśa* is written in Apabh. dialect, but it contains seven verses which are not in Apabh., namely, I. 65*1, II. 60,¹ 111*3, 117, 213, 214. We can understand the change of dialect in II. 213-14, which are concluding verses written in high-flowing Vṛttas.² Of the remaining five Brahmadeva considers three to be interpolatory : I. 65*1 is a slight improvement on *Bhāvapāhuda* 47 from which source it must have been taken here. II. 60 and 117 are not called interpolatory by Brahmadeva, and especially because TKM-group preserves them it is possible that they were included in *P.-prakāśa* from a pretty long time, and perhaps by the author himself. Beyond this dialectal approach, there is no other objective standard that can be applied to this text with the material that is available to us.

General Nature of the Verses Left by TKM-Group and the Net Effect :-The contents of verses absent in TKM-group deserve careful scrutiny, and I shall make a modest attempt to detect certain underlying tendencies. We may not take into account those verses which are called interpolatory by Brahmadeva and are not found in TKM as well. More than once Brahmadeva mentions the name of Bhaṭṭa Prabhākara to whom, as the text itself admits (II. 211), *P.-prakāśa* was addressed; but by the absence of

1 With II. 60 compare *Tiloyapaṇṇatti* (Sholapur 1951) IX. 52. I feel like presuming that Joindu is indebted to Yati Vṛṣabha; and to suit the tone of his work, he has put the last expression in the first person.

2 II. 213 is *Sragdharā* and II. 214 *Mālinī*; II. 174 is called *Catuṣpādikā* by Brahmadeva.

I. 8, 11, 104, II. 1, 211 in TKM we lose all direct and indirect references to Bhaṭṭa Prabhākara. Then some of the verses so absent mention non-Jaina deities like Śiva, Hari, Hara, Brahman, see for instance : I. 16, 108, 110, 118-119, 121, II. 99, 142, 145-6 & 200. I should not, however, ignore the fact that there are a few verses which have names of non-Jaina deities as above and are still retained by TKM-group, see for instance : I. 109, II. 141. Some of the verses so left have a strong smell of non-Jaina doctrines, see for instance : I. 22 (Tāntricism). I. 41 (Vedānta), I. 65-66 (Sāṃkhya) II, 99 (Vedānta) etc., though the application of various Nayas, i.e., the points of view, can explain them in accordance with Jain tenets. Then some of the absent verses are extremely spiritual (I. 80-1, an attack on caste-exclusion; II. 84, futility of scriptures) and philosophical (I. 99-100) some-times to the extent of ignoring practical effects. Some of them are deeply mystical (II. 76, 157-65) and some highly cryptic (I. 43, 47, II. 44) Then some apparent repetitions and mechanical compositions that could be left without much loss of contents are also absent, for instance : I. 2-11, II. 49-52, II. 205-12. Some verses might have slipped through haplographical error, for instance : I. 20. In spite of all these explanations there remain still many verses (I. 38, 44, 73, 91-2, 106, II. 5-6, 14-16, 70, 74, 86-7, 102, 114-16, 128-29, 134, 135-37, 138-40, 144, 147, 152-55, 168,¹ 178-81, 185 & 197) for the absence of which no apparent reason could be given. Some of these verses (I. 33, II. 5-6, 114-16, 136, 139-40, 137, etc.) would bring credit to any spiritualistic poet. From all this survey I am inclined to believe that TKM-recension is a mutilated version, though the presence of some two additional verses shows some genuineness behind it. Perhaps a scrupulous commentator, possibly the author of our postulate K', rather of strong Jain inclinations and poor mystic equipments prepared a personal digest of *P.-prakāśa* now represented by TKM-group, by avoiding repetitions that were meant for Bhaṭṭa Prabhākara, by excluding verses containing references to non-Jaina deities and by ignoring extremely spiritualistic, mystical and cryptic verses. No doubt, Yogīndu's Text has suffered inflation like anything; but it is impossible to believe that TKM-text is the same as that of Joīndu, because TKM-group shows the absence of some nice verses and some highly mystical and above-sectarian utterances worthy of Joīndu. That they are worthy of Joīndu is quite clear from his another work, viz., *Yogasāra* where he uses the names of non-Jaina deities for his Paramātmān², and many of the ideas dropped by TKM-recension are expressed by Joīndu³ in that work⁴.

1 II. 138 and 168 do not suit the spiritualistic atmosphere of *P.-prakāśa*.

2 See *Yogasāra* 9, 104

3 I have used both the forms of his name Joīndu and Yogīndu.

4 Compare for instance, *P.-prakāśa* II. 84 with *Yogasāra* 52 etc.

Another Tempting Theory—Against the above view that the TKM-recension is only a mutilated version of Joīndu's text, more inflated than original, another theory might be put forth like this : Joīndu's original text is represented by TKM-group of Mss.; and the text accepted by Brahmadeva and others is only a redaction of it by some pupil of Joīndu, possibly by Bhaṭṭa Prabhākara himself, who shaped it to show that it was addressed to him by his Guru. This redaction, it might be further argued, is made probable by the facts that Joīndu calls himself as Jina (I. 8) and the work is too much glorified in the concluding verses (II. 205-12); and these things cannot be expected from a modest author like Joīndu. This is a very fascinating theory, but it is not in any way supported by facts. T. K. & M are traced back to one source, possibly a South-Karnāṭaka Ms. with a Kannaḍa gloss, our postulate K'; therefore differences especially of omission, can be better explained on the ground of mutilation than of genuine tradition. All this takes for granted, or at least implies, that Joīndu was a southerner and the text went on getting inflated in the North as seen from B. C. etc.; but there is no evidence at all to say that he belonged to the South. Then we have seen above that certain tendencies are working under this Shorter Recension shaped possibly by a Kannaḍa commentator; and these tendencies are not without significance in South India where Jainas had to put a stiff fight against Vedāntic schools and Śaivites at the time of Śaṅkarācārya, Rāmānuja, Basava etc., and where the Jaina community is more for caste-exclusion than in the North. If Joīndu as a spiritual mystic above sectarianism could use the names of other deities for his Paramātmā in his *Yogasāra*, he must have used the same more freely in *P. prakāśa* which is a bigger work than *Yogasāra*. This shows that there is no justification at all for TKM-recension to leave these verses, etc. The name *Śrī Yōgīndu-jinaḥ* indicates no vanity to necessitate the hypothesis that it might have been used by some pupil, when we remember that we have many names like Akalaṅka-deva ending with -deva; and further Brahmadeva qualifies him as Bhagavān. *Siri-Jōīndu-ji nāu* can be interpreted in another way also. *Śrī-Yōgīnduḥ eva nāmā*, i.e., Śrī-Yogīndu by name; and this way of interpretation is hinted by Brahmadeva as well (*Śrī-Yōgīndra-deva nāmā bhagavān*¹). Then as to the glorification of this work in the concluding verses, I think that this work deserves more praise than that; and moreover the word *paramappa-payāsu* is used with a double meaning, as it is suggested more than once by Brahmadeva.² So however tempting this theory might be, it is not at all backed by any cogent evidences.

1 See I. 8; further this text gives the form *nāu=nāma* (I. 19. II. 206),

2 See his remarks on 205-7 etc.

Any Light Thrown by Q and R—Q and R stand midway between the two extremes showing influence from both the sides. Q, for instance, shows two extra-additional verses (*jā jāṇai* etc. and *bhavvābhavvaha* etc.) which are found only in TKM-group; and further it shows acquaintance with Brahma-deva's commentary as it carefully leaves all the verses called prakṣepaka by Brahmadeva and as it includes a verse (*jīva jīṇavara* etc.) which is a quotation in the Sk. commentary. R occupies a very queer position; it includes two extra-additional verses (*jo jāṇai* etc. and *bhavvābhavvaha* etc.) special to TKM-group, also two verses from Bālacandra's recension (*kāyakilāsa* etc. and *appasarūvā* etc.) and a quotation (*pāvṇa naraya* etc.) from Brahmadeva's commentary. Though by themselves Q and R do not shed much light on the problem, they indicate by their compromising position the existence of other types of Mss. showing different text-traditions.

Our Position with regard to Joindu's Text—It is well nigh impossible, with the material that we have before us, to restore the original text of Joindu. Joindu's popularity has led to the multiplication of Mss. and to the inclusion of corresponding verses in *P.-prakāśa*. Bālacandra shows one extremity and TKM-group the other. Much more light can be shed on this Text-problem by collating many more Mss. and by the discovery of some pre-Yogindu Apabh. works of similar contents. Brahmadeva appears to have had sufficient justification to call some verses prakṣepaka Joindu's text (so far as the number of verses is concerned) appears to have been nearer the Text (minus prakṣepaka verses) of Brahmadeva than that preserved by TKM-group.

c) Detailed Summary of the Contents of *P.-prakāśa*

Nature of this Summary—This detailed summary of the contents of *P.-prakāśa*, given in the following paragraphs, is expected to be a modest substitute for an English rendering of the Text. In a work like this, repetitions have their significance; and to get an idea of the working of author's mind it is necessary that his various statements should be closely followed. If sometimes I am found to be vague, the reason is that still there are many ideas and expressions which I have not clearly grasped. In such cases I have given a literal translation, so that I might not misrepresent the author. I have confined myself mainly to the text; and it is only in a few places that I have adopted some suggestions of Brahmadeva. In the arrangement of paragraphs I am chiefly guided by the analysis of Brahmadeva, though I have made many changes here and there. This free exposition of the contents, I hope, would be of some use when a critical translation of the Text is attempted.

Book I

Salutations to Souls Supreme (Paramātman) that have become etern-

ally stainless and constituted of knowledge after burning the spots of Karman with the fire of meditation.

Then salutations are offered to hosts of Siddhas (i.e., the liberated souls) who are the embodiments of bliss and unparalleled knowledge, who have consumed the fuel of Karmas with the fire of great meditation, who dwell in Nirvāna never falling back into the ocean of transmigration though supremely weighty with Knowledge, and who being self-established clearly visualize everything here both the physical and superphysical existence. The devotional obeisance to great Jinās who are the embodiments of omniscience, omnivision and omnibliss and by whom all the objects of knowledge are enlightened. Lastly salutations to three classes of Saints, viz., Preceptors (Ācārya), Teachers (Upādhyāya) and Monks (Sādhu), who, being absorbed in great meditation, realize the vision of Paramātmān. (1-7)

After saluting the five divinities Bhaṭṭa Prabhākara, with a pure mind, addresses Yogīndu: "Sir, since infinite time we are in this Samsāra, i.e., the round-of-rebirths; not a bit of happiness is attained, but a lot of misery has fallen to our lot. We are tortured by the miseries of the four grades of existence, viz., divine, human, sub-human and hellish states of existence; so you instruct us about Paramātmān, i.e., the Soul Supreme or Paramapada, i.e., the lofty status of liberation that would put an end to our miseries." (8-10)

Then Yogīndu asks Bhaṭṭa Prabhākara to attend closely to his discourse that follows: The Ātman, i.e., the soul, the principle of life is of three kinds, viz., external soul, internal soul and the supreme soul. One should give up attachment for the external and then by knowing oneself realize the soul supreme which is an embodiment of knowledge. He is an ignoramus who takes the body for the soul. But he is a wise man who considers himself as an embodiment of knowledge distinct from the body and being engrossed in great meditation realizes the Paramātmān. Realization of the self as an embodiment of knowledge and as free from Karman after quitting everything external: that is Paramātmān. Thus it is the Internal by leaving everything External that becomes the Supreme. (11-15)

One should concentrate one's mind on the Soul Supreme that is respected in all the three worlds, that has reached the abode of liberation, and on which meditate Hari and Hara. Paramātmān is eternal, untainted by passions and consequent Karman. He is peace, happiness and absolute bliss. He does not leave his nature and get changed into something else. He is Nirāñjana, i.e., untainted, having no colour, no smell, no taste, no sound, no touch, no birth and no death. He is not subjected to anger, delusion, deceit and pride; nor is there anything like a specific place and object of meditation for him who is all by himself. He is not amenable to merit and demerit, nor to joy

and grief. He has not a single taint or flaw, so he is Nirañjana. He is an eternal divinity in whose case there is no devotional control of breath (*dhāraṇā*), no object of meditation, no mystical diagram, no miraculous spell and no charmed circle. That eternal Paramātman, who is the subject of pure meditation or contemplation, is beyond the comprehension of Vedas, Śāstras and senses. His is the highest state, dwelling as he is at the summit of three worlds, representing unique or absolute vision, knowledge, happiness and power. (16-25)

The divinity that dwells in liberation, being free from Karman and constituted of knowledge, is essentially the same as the spirit or the soul in the body; really speaking there is no difference between the two. It must be known that Paramātman is already there in oneself; and by realizing this the Karmas accumulated since long time are shattered away. The self should be realized as immune from pleasures and pains of senses and mental activities; and everything else must be avoided. Though the soul dwells in the body the former should not be identified with the latter, because their characteristics are essentially different. The soul is mere sentiency, non-corporal and an embodiment of knowledge; it has no senses, no mind, nor is it within sense-perception. The lengthy creeper of the round-of-rebirths is crippled by him who meditates on his self with his mind indifferent to worldly pleasures. One that dwells in the temple of body is doubtlessly the same as Paramātman, the eternal and infinite divinity with his constitution brilliant with omniscience. Though he dwells in the body, there is no mutual identity nor connection between himself and the body. It is Paramātman that is revealed, giving supreme bliss, to saints who are established in equanimity (*sama-bhāva*). (26-33)

It is the ignorant that understand Paramātman as a composite body (*sakala*), but indeed he is one whole, separate from the Karmas, though he is bound by them and though he resides in the body. Like a star in the infinite sky the whole universe is reflected in the omniscience of Paramātman on whom, as an object of meditation, the saints always concentrate their attention in order to obtain liberation. It is this very Paramātman, when he is in the grips of various Karmas, that assumes various forms of existence and comes to be endowed with three sexes. The universe is there in the Paramātman reflected in his omniscience; and he is in the universe, but he is not (convertible into the form of) the universe. The Paramātman dwells in the body, but even to this day he is not realized by Hari and Hara, because they are devoid of the highest meditation and austerities. (36-42)

So far as modifications are considered Paramātman is said to be coupled with origination and destruction; but in fact from the realistic point of view

he is above them. With his presence the sense-organs function, otherwise the body becomes desolate. Through the sense-organs he knows the objects of sense, but he is not known by them. Really speaking there is no bondage nor transmigration for Paramātmān; so the ordinary view-point (*vyavahāra*) should be given up. The supreme characteristic of Paramātmān is that his knowledge, like a creeper, stretches as far as the objects of knowledge are there. With reference to him the Karmas fulfil their own functions, but the Paramātmān neither loses nor gains anything. Though bound by Karmas, he is never transformed into Karmas. (43-49)

Some say that the soul is omnipresent; some hold it to be devoid of knowledge; some say that it has bodily size; and some others say that it is void (*sūnya*). The Ātman is all-pervading in the sense that, when free from Karmas, he comprehends by his omniscience physical and superphysical worlds. Sensitive knowledge no more functions in the case of souls who have realized spiritual light; and in this sense the soul is devoid of knowledge. The pure soul, there being no cause, neither expands nor contracts, but it is of the same size as that of the final body; and in this sense the soul is of the bodily size. He is void in the sense that, in his pure condition, he is not amenable to any of the eight Karmas and eighteen faults. (50-56)

The Ātman is not created by anybody, nor is anybody created by the Ātman. As a substance the soul is eternal, but only its modifications appear and disappear. Substance is that which is endowed with quality and modification (*guṇa* and *paryāya*). Qualities are co-born (*sahabhūva*) with the substance, while modifications present themselves in succession on the substance. The Ātman or soul is a substance; insight and knowledge (*darśana* and *jñāna*) are the qualities; the appearances in the four grades of existence are the modifications caused by Karman. (57-58)

The association between Jīva and Karman has no beginning in time, and further one is not created by the other; so both of them have no beginning in time. The embodied soul, because of its previous Karman, develops various conditions, and thus becomes virtuous or otherwise. The soul, thus obscured by eight Karmas, will not realize its own nature. Karman represents (subtle) atoms (of matter) that stick into the space-points (*pradṛśa*) of souls that are infatuated and tinted with sense-pleasures and passions. Really speaking the five sense-organs, the mind, the tortures in the four grades of existence and all other conditions (*rāgādi-vibhāva-pariṇāmāḥ*) are, in fact, separate from (the nature of) the soul: they are fashioned by Karman for the soul. Various kinds of pleasures and pains and all the conditions such as bondage and liberation are brought about by Karman; the soul does

nothing beyond mere seeing and knowing : that is the realistic view. There is not a single region, in the eighty-four lakhs of births, which has not been visited by the soul wandering without obtaining the instructions of Jina. (65* 1) The Ātman can be compared to a lame person; by himself he neither comes nor goes; it is the force of Karman (*vidhi*) that drags about the soul in the three worlds. (59-66)

The Ātman is himself, and he can never be anything else; that is a rule. So far as his real nature is concerned, he is not born he does not die; nor does he bring about anything like bondage or liberation. Various terms like birth, old age, death, disease, gender and colour do not, in fact, refer to the soul but only to the body. (67-70)

Ātman is Brahman without old age and death which refer only to the body; so one should not be afraid of them. To reach the other end of Samsāra one should meditate on the pure spirit without minding whether the body is cut, pierced or destroyed. The soul is essentially different from attachment etc. which are occasioned by Karmas and from other insentient substances. The soul is an embodiment of knowledge, and everything else is foreign. The soul must be meditated on as independent of eight Karmas, as free from all the faults and as an embodiment of Darśana, Jñāna and Cāritra. (71-75)

When the Ātman realizes himself by himself, he becomes Samyagdr̥ṣṭi, i.e., possessed of Right Faith or spiritualistic attitude, and gets rid of Karmas; but if he pursues the modifications his view is perverted, and he incurs the bondage of many Karmas and wanders long in Samsāra. Sticky and hard Karmas lead the soul astray in spite of the acquisition of knowledge. When the Ātman develops perverted attitude, he grasps the reality in a perverted manner; and the conditions created by Karman he begins to identify with himself. Then he begins to say : “I am fair, I am black, I am of some other colour; I am slender, I am fat; I am a Brāhmaṇa, a Vaiśya, a Kṣatriya or the rest; I am a man, a neuter, a woman; I am a Digambara, a Buddhist or a Śvetāmbara : it is an ignorant fellow that speaks thus. Mother, father, wife, home, sons, friends and wealth : this is all a magical network of unreality, and a fool claims all this as his. A being of perverted attitudes does nothing else than enjoying the objects of pleasure which are the causes of misery” (76-84)

Samyagdarśana or Right Faith or insight is attained by the Ātman, when finding an opportune time, delusion is destroyed; thus necessarily the Ātman is realized. The wise man should realize that Ātman is neither fair, nor red, nor black; he is neither subtle nor gross; he is neither a Brāhmaṇa, a Vaiśya, a Kṣatriya nor the rest; he is neither, a man, a neuter,

nor a woman; he is neither a Buddhist, a Digambara nor a Svetāmbara; and the soul possesses none of the ascetic characteristics. The soul is neither a teacher nor a pupil; neither a master nor a servant; neither a hero nor a coward; neither high nor low; neither a man, a god, a sub-human being nor a denizen of hell; neither learned nor foolish; neither rich nor poor; neither a youth, an old man nor a child (85-91).

Ātman, besides his essential nature of sentiency or consciousness, is not to be identified with merit, demerit, time, space, principle of motion and principle of rest. Ātman is control (*saṁyama*), chastity and austerity; Ātman is faith and knowledge; and Ātman is the seat of eternal liberation, when he is realized. Different from Ātman, there is nothing as faith, knowledge and conduct. Ignoring the pure self one should not search after some holy place, serve some other teacher, and think of some other divinity. Ātman represents absolute Darśana, and all other descriptions are formal, being true from the ordinary point of view only; when the pure Ātman is realized, the highest state of liberation is reached within a moment. Religious treatises, sacred works and austerities do not bring liberation for him whose mind is not occupied with (the reflections on) the pure self. When the self is known, the whole world is known; because it becomes reflected in the knowledge of the self. That both physical and super-physical worlds are seen (reflected) in their Ātman is a privilege of those who are merged in self-realization. Undoubtedly it is a natural phenomenon that the Ātman enlightens himself and others like the light of the Sun in the sky. The vision of the world reflected in the self is like that of stars reflected in clear water. The saint by the strength of his knowledge should realize his self whereby he knows himself and others. (92-102)

When Prabhākara requests that he should be instructed in the great knowledge, he is thus addressed. Ātman is knowledge, and he who knows his Ātman pervades the whole space with his knowledge, even though ordinarily he is limited to the body. Whatever is different from the self is not knowledge; so leaving aside everything one should realize the self which is a fit subject for knowledge. As long as a Jñānin does not know the self, which represents knowledge by means of knowledge, he will not, being an Ajñānin, realize the highest, Brahman who is an embodiment of knowledge. By knowing one's self Para-Brahman is visualized and realized whereby the highest realm of liberation is reached (103-108).

When Brahman is seen and realized, the world other than Samsāra (*paraloka*) is reached. The lofty divinity, the embodiment of knowledge, residing therein is meditated on by saints. Hari and Hara. One reaches that condition on which one's mind is set; one should not, therefore, direct

one's attention towards other foreign stuff than the status of Para-Brahman. That which is non-sentient and separate from the self is the foreign stuff consisting of matter, the principle of motion, the principle of rest, space and time. One who is devoted towards Paramātman, even for half a moment, burns the whole lot of sin, as a spark of fire reduces a heap of logs to ashes. Setting aside all thoughts, one should peacefully concentrate on the highest status of liberation and thus realize the divinity. The highest bliss, which is attained by visualizing Paramātman (Śiva) in course of meditation is nowhere attained in the world of Saṃsāra. Even Indra, who sports in the company of crores of nymphs, does not get that happiness which the saints attain when meditating on their self. The soul which is free from attachment, when realizing the self termed as Śiva and Śānta, attains that infinite happiness realized by great Jinās by visualizing the self. Paramātman is visualized in the pure mind like the brilliant Sun in the cloudless sky. As no figure is reflected in a mirror with soiled surface, so indeed the God, the Paramātman, is never visualized in the mind (*hrdaya*) unclean with attitudes of attachment etc. There can be no place for Brahman, when the mind is occupied by a fawn-eyed one : how can two swords occupy the same scabbard? It appears to me that the eternal divinity dwells in the clear mind of a Jñānin like a swan on the surface of lake. God is not there in the temple, in the statue, in the plaster nor in the painting; but he dwells in the equanimous mind as an eternal and stainless embodiment of knowledge. When the mind and Parameśvara have become identical, nay one, where is the question of any worship? To concentrate the mind that is running towards pleasures and passions on the Paramātman free from the stains of Karman; that is the means of liberation, but not any mystic syllable nor mystic practice. (109-123*3)

Book II

Then Prabhākara asks what is Mokṣa, what are the means and what is the fruit of attaining Mokṣa. Joṇḍu then expounds only the views of Jina. Mokṣa or Liberation is superior to Dharma, Artha and Kāma which do not give absolute happiness. That the Jinās attain Mokṣa alone by avoiding the remaining three shows that Mokṣa is the best of the four. The world or Saṃsāra means bondage. Even beasts in bondage want to get release or Mokṣa, then why not others? That the realm of liberation is at the top of the world is a sign of its superiority. Mokṣa represents the best happiness, that is why Siddhas stay in liberation all the time. Hari, Hara, Brahman and Jinavara and great saints; all these meditate on Mokṣa concentrating their minds on the pure Paramātman. It must be realized that in the three worlds there is nothing else than Mokṣa which brings happiness to souls. The wise sages have said that Mokṣa consists in the realization of Paramātman by being free from all the Karman. (1-10)

The highest and eternal fruit of Mokṣa is that there is infinite Darśana (faith or vision), knowledge, happiness (and strength) without being lost even for a moment. (11)

The souls attain liberation through Right Faith (or vision), Knowledge and Conduct which really speaking consist respectively in seeing, knowing and conducting oneself by oneself. From the ordinary point of view Right Faith, Knowledge and Conduct constitute the means of Mokṣa, but really speaking the soul itself is all the three. The Ātman sees, knows and realizes himself by himself; therefore the Ātman himself is the cause of Mokṣa. Proper knowledge of the soul constituted of Right Faith, Knowledge and Conduct leads to spiritual purity. (12-14)

Samyagdarśana or Right Faith consists in the steady belief in the true nature of Ātman resulting from the knowledge of various substances exactly as they are in the universe. Those are the six substances which fill these three worlds and which have no beginning and end. Of these six, Jīva or soul is a sentient substance; and the remaining five, namely, Pudgala or matter, Dharma or the principle of motion, Adharma or the principle of rest, Ākāśa or space and Kāla or time are insentient and separate from the soul. Really speaking (so far as its essential nature is concerned) the soul is non-corporal, an embodiment of knowledge, characterised by supreme bliss and (one that can achieve) an eternal condition of purity. Matter, in its six types, is corporal or concrete (*mūrta*, i. e., having sense-qualities and thus amenable to sense-perception); while others, along with Dharma and Adharma or the principles of rest and motion, are non-corporal. That is known as Ākāśa or sky in which all the remaining substances exist, i.e., which gives room to all the remaining substances. Kāla or time is a substance characterised by *vartanā*, i.e., continuity, being an accessory cause of change when things themselves are undergoing a change; the moments of time are individually separate like jewels in a heap of jewels. Excepting Jīva (soul), Pudgala (matter) and Kāla (time), the remaining substances, namely, Dharma (the principle of motion), Adharma (the principle of rest) and Ākāśa (space) are indivisible and homogeneous wholes. Besides Jīva (soul) and Pudgala (matter), the remaining four substances, namely, Dharma, Adharma, Ākāśa and Kāla have no movement. Dharma, Adharma and a soul occupy innumerable space-points, Ākāśa occupies infinite space-points, and Pudgala or matter has manifold space-point. Though the six substances exist together in the physical space, they exist in fact in their own gunas or qualities or attributes. These various substances fulfil their own functions for the embodied beings which wander in Saṁsāra suffering the miseries of four grades of existence. The very nature of these substances has been the cause of misery; so one should follow

the path of liberation that he might reach that realm other than this Samsāra. (15-28)

The condition or state of the self which understands the substances exactly as they are is known as knowledge. (29)

Cultivation of that genuine and pure state of the self after fully realizing and discriminating the self and the other (than the self) and after giving up (attachment for) the other, is known as Right conduct. (30)

The devotee of the three jewels will not meditate on any other thing than the self which is an abode of great merits. To identify the three jewels with the self is to meditate on oneself with the condition of liberation in view; and gradually meditating on the self day to day they attain liberation. (31-33)

Jīvas have first Darśana which consists in the general comprehension of all the things devoid of particular details. Thus clearly Darśana comes first, and then, in the case of Jīvas, authentic knowledge follows when the particulars or particular details are known. The Jiva without any attachment, putting up with pleasures and pains and sunk in the austerity of meditations, becomes the instrument of the shedding of the stock of Karmas. Treating merit and demerit alike (from the point of view of liberation) when the soul is equanimous the fresh influx of Karman is stopped. As long as the saint, with no distractions, remains submerged in meditation on the nature of the self, the fresh Karmas are stopped and the stock is being exhausted. The old Karmas he destroys, and the fresh ones he does not admit: giving up all attachment he cultivates peace. And Right Faith, Right Knowledge and Right Conduct belong to him who has equanimous peace and to none else; so the great Jīna has said. Self-control is possible, where there is peace of mind; self-control is lost when the Jīvas become the victims of passions. Infatuation, which gives rise to passions, must be given up. Knowledge devoid of attachment and aversion is possible, when one is free from delusion and passions. Those, who understand what is real and what is otherwise, and who are equanimous taking pleasure in their spiritual nature, are happy in this world. An equanimous person has two faults: he destroys his *bamdhū* (meaning brother, also bondage), and makes the world *gahilu* (meaning foolish, also possessed). He has a third fault as well; he leaves his enemy (*sattu*) and becomes engrossed in *para* (enemy, also Paramātman). There is another fault; being *vikala* (without stains, also without body) he rises up to the top of the earth. And the last fault is that when all the beings are asleep at night, he is awake; and when the world is awake, he sleeps. (46*1) He neither speaks nor opens a discussion; he neither praises nor blames anybody; but he realizes equanimous attitude which leads one to liberation. The saint, realized as he has that paraphernalia, pleasures, body, etc., are

foreign to his self, has neither attachment nor aversion for (internal and external) paraphernalia, pleasures and body, etc. The great saint feels no attachment and aversion for *vr̥tti* and *niv̥rtti*, because he knows them to be the cause of bondage. (34-52)

Not knowing the causes of bondage and liberation and not realizing Ātman as Right Faith, Knowledge and Conduct, one incurs through delusion both merit and demerit as though they lead one to liberation. The soul that does not treat merit and demerit alike suffers misery all along and wanders in the round-of-rebirths being deluded. The wise say that even demerits or sins (*pāpa*) are beneficial, when they immediately give pain and leave the soul free to attain liberation; and even the Punyas are not beneficial when they bestow kingdoms and consequently bring lots of misery. Better court death that leads to self-realization than merits that lead astray. Those that march towards self-realization attain infinite happiness, but others that have missed the same suffer infinite miseries in spite of meritorious deeds. Merits lead to prosperity, prosperity to vanity, and vanity to intellectual perversity which further leads to sin; therefore merits are not desirable. (60) Devotion to Gods, scriptures and saints leads one to merit, but never to the destruction of Karman: so says venerable Śānti. Contempt of the same however necessarily leads to sin whereby one wanders in Samsāra. Pāpa leads the soul to hell and sub-human world, Punya to heaven, and the admixture of both to the human world; but when both are destroyed, there results Nirvāna or liberation. Worship, self-reprobaton and repentance with correction: all these bring merit or Punya; so a man of knowledge will not devote himself to these by leaving meditation on the pure and holy Ātman, the embodiment of knowledge. (53-65)

A man of impure manifestation of consciousness has no self-control, and his mind is not pure. Pure manifestation of consciousness is the best, because it is attended by self-control, character, righteousness, Faith, Knowledge and the destruction of Karman. Pure manifestation of consciousness is the Dharma which supports the beings falling in the miseries of four grades of existence. Pure manifestation of consciousness is the unique path leading to liberation: one that goes astray can never be liberated. One may go anywhere and do whatever he likes; but liberation can never be attained unless the mind is pure. Auspicious manifestation of consciousness leads to piety, the inauspicious one to impiety, and the pure one, which is free from both, is immune from Karman. (66-71)

Dāna (i.e., donation, or giving gifts to proper persons, etc.) brings pleasures, austerities bring the status of Indra, but knowledge brings that state of existence which is free from birth and death. To know one's self is to get released, otherwise without this knowlege one has to wander in

Samsāra. Without this knowledge nobody has attained liberation: by churning water the hands would not be greasy. That knowledge, which is not self-knowledge, is of no avail; and even austerities, which are not conducive to self-knowledge, are simply painful. In the presence of self-knowledge there is no scope for attachment (*rāga*): darkness cannot spread before the rays of sun. For men of knowledge, there is no other object of attachment than the self; so when they realize this reality, their mind finds no pleasure in objects of senses. Their mind cannot be concentrated on any other object than the self: he who knows emerald (*marakata*) attaches no value to a piece of glass. (72-78)

When experiencing the fruits of his Karmas, he who entertains, through infatuation (or delusion), auspicious or inauspicious attitude, incurs Karmas again; and if he has no attachment or infatuation the fresh Karman is not incurred and the old stock is exhausted. Though the highest reality is being studied, even a particle of attachment proves a hindrance. If the self is not realized, study of scriptures and the practice of penances will not rescue anyone. A man studying the scriptures may still remain dull, if his doubts are not cleared, as long as he has not realized pure Paramātman residing in the body. Scriptures are studied for self-enlightenment; and if one has not attained that highest knowledge thereby, is he not a fool? A tour to holy places will not rescue anyone from Samsāra, if he is devoid of Ātma-jñāna. (79-85)

There is a vast difference between foolish and wise saints: the wise forsake the body realizing the soul to be independent thereof, while the foolish wish to possess the whole world with the pretext of practising various virtues. The foolish take pleasure in their pupils—male and female—and in books; but the wise are ashamed of these knowing them to be the cause of bondage. Mat, board (or garment), bowl and male and female disciples attract a monk and carry him astray. It is a self-deception, if a saint wearing the emblem of great Jinas pulls out his hair with ashes but does not give up attachment for paraphernalia. To receive desired paraphernalia even after being a monk (with Jina-linga) is to swallow back the vomit. Those monks, who give up the pursuit of liberation for the sake of worldly profit and fame, are burning a temple in fact for a nail. The monk who considers himself great because of his possessions never realizes the reality. To those who have realized reality no one is great or small: all souls are the great Brahman. The devotee of three jewels makes no distinction between souls and souls, whatever bodies they might be occupying. The souls in the three worlds are mutually distinguished by the ignorant, but in omniscience they are of one type. All the souls have knowledge as their essence; they are free from birth and death; they are alike with regard to

their spatial extent; and they are similar with regard to their characteristics. Dāśana and Jñāna are their essential attributes: if the mind is enlightened, no distinction should be made between various souls. Those that make no distinction between the (potential) Brahman in this world realize the pure light of Paramātmān. By leaving attachment and aversion and (consequently) being established in equanimity (*sama-bhāva*) those that treat all souls alike easily attain liberation. The distinction between various bodies should not be attributed to the souls which are essentially characterised by Dāśana, Jñāna and Cāritra. Bodies, small or big, are fashioned by Vidhi, i.e., Karman, but the souls are all alike everywhere and always. He who considers friends, foes, himself, others and the rest all alike knows himself. He who does not realize the one nature of all the souls cannot develop the attitude of equality which is like a boat in the transmigratory ocean. The distinction between souls and souls is occasioned by Karman which is not to be identified with the soul and which will be separated from the soul when there is an opportunity. All the souls should be treated alike without dividing and without distinguishing them according to Varnas; as is the God Paramātmān, so are these three worlds. (86-107)

The great saints know what is other than the self and give up their association therewith, because that association distracts their concentration of Paramātmān. Association with a person who is not equanimous should be avoided, because that makes him anxious and uneasy. Even the good lose their virtues in the company of the wicked: fire, for instance, is hammered because of its company with iron. Infatuation does no good, and uniformly it brings misery; so one should get rid of it. (108-111)

It is a matter of disgrace that a nude monk with hideous physical appearance should desire for sweet dishes. The monk, if he wishes for abundant fruits of his twelve-fold penance, should give up greed for food in thoughts, words and acts. To love savoury food and to detest the tasteless one is gluttony that comes in the way of realizing the reality. (111 *2-4)

Moths, deer, elephants, bees and fish are ruined respectively by light, sound, touch, scent and taste: so one should not be attached to these. (112)

Greed and attachment bring no good, but uniformly they bring misery: so one should get rid of them. Fire in the company of Loha (greed, and also iron) is picked up by a pair of tongs, placed on the anvil and struck by a hammer. Sesame seeds, because of Sneha (oil, and also attachment) are sprinkled with water, pressed under feet and crushed repeatedly. Successful and virtuous are those persons who easily swim across, when they have fallen in the pond of youth. The great Jinas abdicated their thrones and reached liberation, then how is it that persons who are maintaining them-

selves by begging should not achieve their spiritual good? The souls wandering in Samsāra have suffered great miseries, and hence by destroying eight Karmas they should achieve liberation. The beings cannot put up with a bit of misery: then how is it that they can afford to incur Karmas which bring manifold miseries in the four grades of existence? The whole world being entangled in the turmoil foolishly incurs Karman, and not a moment is devoted to the rescue of the self. Till the great knowledge, viz. omniscience is attained, the soul, suffering misery and infatuated with sons and wives, wanders in millions of births. The souls should never claim ownership over the house, relations and body: they are the creations of Karman as understood from the scriptures by the saints. Thoughts about residence and relations bring no release: the mind [should be applied to austerities (which bring about the destruction of Karmas) that Mokṣa might be reached. (113-124)

One has to suffer for the sins that one has incurred by killing manifold beings for the benefit of his sons and wives. One has to suffer infinitely more pain than that one has inflicted on the beings by crushing and killing them. Harm unto living being leads one to hell and the shelter unto them to heaven; these are the two paths all that are available: one should select whichever one likes. (125-127)

Everything here is ephemeral: it is of no use to pound the husk, even the body does not accompany the soul; the mind, therefore, should be directed to the pure path of liberation without any attachment for relatives and residence. Temples, (images of) gods, scriptures, Teachers, holy places, Vedas (religious texts) and poems and the tree that has put forth flowers: all this shall be the fuel (in the fire of time). Excepting one Brahman, (i.e., Paramātmā) the whole world is earthly and ephemeral, and this should specially be remembered. Those whom one meets in the morning are no more in the evening; so Dharma should be practised without any greed for youth and wealth. No religious merits are amassed and no austerities practised by this tree covered with skin (i.e., the embodied being); hell then is the destiny after being eaten by the ants of old age. The soul should be devoted to the feet of Jina; and the relations, even the father, must be abandoned, because they simply drag the soul into Samsāra. It is a Self-deception if austerities are not practised with a pure mind in spite of one's having obtained human birth. The camels in the form of five senses should not be let loose; after grazing the whole pasture of pleasures they will again hunt the soul into the round-of-rebirths. Unsafe is the course of meditation; the mind cannot be settled at rest as it repeatedly reverts back to the pleasures of senses. The Yogin cultivates (Right) faith, knowledge and conduct, and being exempt from the influence of five senses meditates

on the highest reality. The pleasures of senses last for a couple of days only, and then again follows the stream of misery; one should not be deluded, and one should not flourish the axe on one's neck. That man commands respect who gives up pleasures though they are at his disposal; the bald-headed fellow has his head shaved by destiny (for which he deserves no credit). By capturing the leader, viz., the mind, all others, (i.e., the senses) are captured; the roots being pulled out the leaves necessarily wither. A lot of time is spent in enjoying the pleasures of senses; therefore steady concentration on Śiva, (i.e., Paramātmān) is necessary whereby liberation is reached. Those who are engrossed in the concentration on Paramātmān are never seen to suffer miseries. Time has no beginning, the soul is eternal, and the round of rebirths has no end; the soul has not secured two: the teacher, Jina and the religious virtue, Right faith. (128-143)

Family-life is full of sin; it is indeed a steady net decorated with death. When the body does not belong to oneself, there is no propriety in claiming other things by neglecting the concentration on Paramātmān (called Śiva). Concentration on anything other than Śiva will not lead one to the bliss of liberation. Apparently the body looks nice; but (as to its real nature) it gets rotten when buried, and it is reduced to ashes when burnt. Anointing, decorating and sumptuously feeding the body serve no purpose like obligations bestowed on the wicked. This body is like a delapidated Naraka-grha (filth-house) full of filth, and as such it deserves no attachment. As if with vengeance the fate has fashioned this body out of all that is miserable, sinful and filthy. It is shameful to enjoy the loathsome body; the wise should take delight in Dharma purifying their selves. The saints should not be attached to this body which brings no good to them: they should realise Ātman which is an embodiment of knowledge separate from the body. Attachment can never bring eternal happiness. (144-153)

One should be satisfied with that happiness which entirely depends on one's self; pleasures from external accessories will never remove (further) desires. Ātman should be realized as essentially constituted of knowledge, and there should be no attachment for anything else. If the mental waters are not disturbed by pleasures and passions, the Ātman immediately becomes pure. Of no avail is that Yoga which does not separate the self from others after suppressing or curbing the mind at once. Omniscience cannot be attained by meditating on anything other than the self, the embodiment of knowledge. The saints who meditate on Śūnya-pada (a point of meditation devoid of disturbances), who do not identify themselves with anything foreign, who have neither Punya nor Pāpa and who populate the (so far) deserted (attitude) and desert the (so far) inhabited (attitude), deserve all respect. (154-160)

In response to Prabhākara's question the author says: There, in that meditation, delusion is smashed to pieces and the mind sets into steadiness, when the breath issuing from the nostrils melts back into Ambara. When one dwells in the Ambara delusion melts, mental activities are no more, inhalation and exhalation are stopped and even omniscience develops. He who concentrates his mind, which is as extensive as the physical and super-physical space, on the Ākāśa, has his delusion destroyed; and he is an authority to others. (161-164)

[Then possibly the pupil speaks in a mood of repentance.] The self, the infinite divinity, which is in the body, has not been realized; and it has all been waste to have held the mind in the equanimous Ambara. All the attachments are not given up; the attitude of detachment has not been cultivated; the path of liberation liked by saints has not been understood; severe austerities, which are the essence of self-realization, are not practised; both merit and sin are not consumed; then how can the round-of-rebirths be terminated?

Gifts have not been given to saints, the great Jina is not worshipped and the five great teachers are not saluted: then how can the liberation be attained (*śivalābha*)? (168)

Successful meditation does not consist so much in closing the eyes, half or complete, as in remaining steady, with the mind undisturbed whereby alone liberation, the best state of existence, is attained. If undisturbed concentration is attained, the round-of-rebirths comes to an end; even the great Jina will not achieve *Haṃsācāra*, if he is liable to disturbances and anxieties. It is indeed foolish to run after the world and its activities. Brahman who is above all this should be realized, and the mind must be set at rest. The mind must be curbed from all the attachments, six tastes and five colours, and then be concentrated on Ātman, the infinite Divinity (165-172)

This infinite Ātman assumes that form in which he is meditated upon like the crystal or Mantra. This Ātman himself is Paramātman; but he remains as Ātman because of special Karmas; as soon as the Ātman is realized by himself, then he is Paramātman, the divinity. One should meditate thus: I am the same as Paramātman, the embodiment of knowledge and the infinite divinity, and the Paramātman is myself. Like the colours reflected in a transparent crystal all the Karmic associations are different from the nature of Ātman. By nature, like crystal Ātman is pure; the dirty appearance of the body is mistaken for that of the soul. The body should not be considered as red, old and worn out, when the clothes are red, old and worn out. Similarly red colour, old age and destruction of the body have nothing to do with the soul. As

clothes are separate from the body so body is separate from the soul. Body is the enemy of the soul, because it produces miseries; then he is a friend who destroys this body. It is indeed a great gain if the Karmas, which are to be made ripe for operation and to give fruit, become automatically ripe and exhausted. If the mind cannot bear harsh words, meditate on the Para-Brahman whereby the mind might be set at rest. Beings that are averse to their spiritual welfare wander in the round-of-rebirths pursued by Karmas; what wonder then, if they escape from Samsāra when they establish themselves in themselves. If others take pleasure in finding faults with you, then consider yourself as an object of pleasure for others, and give up anger. The monks, if they are afraid of misery, should not entertain any anxiety, for even a bit of it, like a subtle nail, necessarily causes pain. There should be no anxiety even for Mokṣa, for anxiety will not bring Mokṣa: that which has bound the soul will rescue it. Those that sink in the great lake of meditation have their souls rendered pure, and the dirt of round-of-rebirth is washed off. Elimination of all the mental distractions is called the great meditation (Parama-samādhi); the saints, therefore, give up all the auspicious and inauspicious attitudes. Though severe penances are practised and though all the scriptures are understood, the 'Śāntam Śivam' is not realized, if the great meditation is not practised. Realization of Paramātmān cannot be accomplished, if meditation is not practised after destroying pleasures and passions. If the Parabrahman is not realized through great meditation, one has to wander infinitely suffering the miseries of Samsāra. The omniscient have said that the great meditation is not achieved unless all the auspicious and inauspicious attitudes are annihilated. The Ātman becomes Arahanta when all the mental distractions are stopped, and when, being on the path of liberation, the four (Ghātiya) Karmas are destroyed. Ātman becomes Arahanta, necessarily full of supreme bliss, who continuously knows the physical and super-physical worlds through omniscience. That Jina who is omniscient and whose nature is supreme bliss is the Paramātmān, the very nature of Ātman. The Jina who is separate from all the Karmas and blemishes should be understood as the very light of Paramātmān. The great saint, Jina, who possesses infinite revelation, knowledge, bliss and strength is the great light. It is the great and pure Jina, the Paramātmān, that is variously designated as Parama-pada, Hari, Hara, Brahman, Buddha and the great Light. The Jina, when he is absolutely free from Karmas through meditation, is called the great Siddha. (173-201)

Siddha represents self-realization: he is the brother of three worlds; and his nature is eternal happiness. He is not accessible to births and deaths; he is free from the miseries of the four grades of existence; and

he is free and blissful being an embodiment of absolute revelation and knowledge. (202-3)

The saints that sincerely study Paramātma-prakāśa overcome all delusion and realize the highest reality. The devotees of this Paramātma-prakāśa attain that spiritual light which enlightens the physical and super-physical worlds. Those that daily meditate on Paramātma-prakāśa have their delusion immediately smashed, and they become the lords of three worlds. The competent students of Paramātma-prakāśa are those who are afraid of the miseries of Saṁsāra, who abstain from the pleasures of senses, whose mind is pure, who are devoted to Paramātmān, who are intelligent in self-realization and who wish to obtain liberation (204-9).

This text of *Paramātma-prakāśa*, which is composed not (much) minding the rules of grammar and metrics, if sincerely studied, destroys the misery of the four grades of existence. The learned should not mind here the merit or otherwise of repetition; ideas are repeated for the sake of Bhaṭṭa Prabhākara. The learned, who have realized the highest reality, should forgive the author for whatever is said here, reasonable or otherwise. (210-12)

He attains liberation when flashes forth in his mind that Highest Principle, which, as an embodiment of knowledge, is meditated upon by great saints, which having no body dwells in the bodies of embodied beings, which is an embodiment of celestial knowledge, which deserves worship in three worlds, and which represents liberation.

Glory to that blissful omniscience which is a celestial embodiment of effulgence to those that have attained the highest status, which is a celestial and liberating light in the minds of great saints, and which cannot be obtained here by people who are given to pleasures of senses. (213-14)

d) Critical Estimation of P.-prakasa

Occasion of Composition and Reference to some Historical Persons-

Basing our conclusions on Brahmadeva's recension of the text, we find it definitely stated that P.-*prakāśa* was composed by Yogīndu in response to some questions of Bhaṭṭa Prabhākara (I. 8; II. 211). Once Bhaṭṭa Prabhākara is addressed by name (I, 11) and often as *vaḍha* (= *vatsa* according to Brahmadeva) and *Jōiya* (*yōgin*); and there are some indirect references to him as well which are made clear by Brahmadeva (I. 104, II. 1). Beyond that he was a pupil of Yogīndu, we know nothing about Bhaṭṭa Prabhākara. Bhaṭṭa and Prabhākara are not two different names of two separate individuals as Pt. **Premi** passingly implied,¹ but it is one name as Bhaṭṭa-Prabhākara, Bhaṭṭa being possibly a title. To quote a parallel case, Akalanka, the author

1 MDJG., vol. XXI, p.17 of the Introduction.

of *Śabdānuśāsana*, (1604 A. D.) a Kannaḍa grammar, is uniformly known as Bhaṭṭakalāṅka. Bhaṭṭa Prabhākara's questions and Yogīndu's address to him indicate that he was a Jaina pupil, necessarily a monk, of Yogīndu; and his name has nothing to do with Prabhākara Bhaṭṭa (c. 600 A.D.), the famous Pūrva-Mīmāṃsā philosopher. Besides the names of Yogīndu and Prabhākara, the text quotes the opinion of one Ārya Śānti that devotion to gods, scriptures and saints leads to merit but does not destroy Karmas (II. 61) Q-gloss modifies that name as Śāntanandācārya, while K-gloss¹ takes it as Śāntinātham. No doubt, Śānti is the name of some early author, but in the absence of any more information he cannot be identified with known authors whose names begin with Śānti.

The Aim of Writing this Work and how far Fulfilled—As the text stands, Bhaṭṭa Prabhākara complains that he has suffered a lot in Samsāra, and he wants that light which would rescue him therefrom. Yogīndu first analyses the subjective personality, indicates the need of realizing Paramātman, and gives some symbolical descriptions of mystic-religious experience. Then he explains to him the meaning of liberation, its fruit and its means. Discussing the means he gives many moral and disciplinary lessons with illustrations. What was the need of Bhaṭṭa Prabhākara is the need of many aspiring souls; and as the title indicates and as the contents show, this work really sheds light on the problem of Paramātman in a popular manner.

Method and Manner of Subject-treatment, etc—As Brahmadeva's text shows, the work is definitely divided into two parts by the author himself in response to two questions of Prabhākara: first, about Ātman and Paramātman (I 8-10); the second, about Liberation and its means (II.2). The first section is built more compactly than the second, of which only portions here and there are compact (for instance II. 11-30), but the major portion of it is loosely built with repetitions and side-topics. At times the author himself raises certain questions and answers them by the application of various view-points (see for instance I. 50-54). In some places he shows the tendency of mechanically building the verses with a few words changed. (see for instance I. 19-22, I. 80-81 and 87-91, II. 113 and 115, 178-9) *P.-prakāśa* is full of verbal repetitions of which Yogīndu is quite aware; and he explains his position that he had to say things repeatedly for the sake of Bhaṭṭa Prabhākara (II. 211). Repetitions have a decided value in works of meditational character. There is no question of one argument leading to the other and thus arriving at a conclusion as in logical works. But here the author has at his disposal a capital of ideas, moral and spiritual; and his one aim is to create taste for these ideas in his readers. So he goes

1 For remarks on these Glosses see below the section on the Commentaries on *P.-prakāśa*.

on repeating them in different contexts, at times with different similes, to make his appeal effective. Brahmadeva also defends this repetition by saying, '*atra bhāvanāgranthē Samādhiśatakavat¹ punaruktadūṣaṇam nāsti*', etc., and further welcomes it as beneficial (see his remarks on. II. 211).

Similes and their Use—A moralist always uses similes, metaphors and illustrations in his discourses to make his lessons very effective: and if these are drawn from every-day life the readers and hearers feel all the more convinced. That is why Dr̥ṣṭānta plays an important part in the syllogism of Indian logic. A mystic, by the very nature of his subject, has to use all these more necessarily than a theologian, a moralist or a logician. A mystic attempts to convey to his hearers and readers the glimpses of the incommunicable realization which he himself has experienced. If mystics differ in their modes of expression and methods of exposition, it does not invalidate their experience, but it only proves that this transcendental experience cannot be rightly, and oftentimes adequately, expressed in words. The mystic visions are always symbolically put. This explains very well why works on mysticism are full of parables, similes, metaphors and illustrations. Yogīndu cannot be an exception to this, as he combines in himself a moralist and a mystic. The Great meditation, for instance, Yogīndu compares with a lake (II, 189), and the vision of Paramātman is like that of a swan on the lake-surface (I, 122). Once the mystic vision is likened to the light of sun in a cloudless sky (I. 119). Ātman is said to imitate a lame man and it is Vidhi or Karman that leads him everywhere (I. 66). Body is compared once with a temple; once it is called a tree covered with skin: and once it is likened to filth-house (I. 33, II. 133, 149). Family life is called a trap decorated by Death (II. 144). Twice he treats creeper as an object of comparison: when he compares it with Samsāra (I. 32) its extensive growth is the common property, and when he compares it with knowledge (I. 47) the common property is that both of them need some support: knowledge being a transitive process needs an object of knowledge. A passionate heart is compared with a mirror of soiled surface (I. 120). Sometimes he develops a Dr̥ṣṭānta taking advantage of a word with double meaning (*lāha*=greed and iron; *sn̥ha* = attachment and oil); so a greedy man and a man of attachment suffer like iron on the anvil and like sesame seeds in the mortar (II. 112-14). Senses are likened to camels (II. 136); and the author notes the cases of moth, deer, elephant, bees and fish that suffer because of their excessive attachment for respective senses (II. 112). Some of his Dr̥ṣṭāntas are very vivid and appealing: in I. 121 he says that Brahman and woman cannot occupy the same heart, for two swords are never accommodated in one and the same scabbard; in II. 74 he puts

1 It is a Sanskrit work of Pūjyapāda; its influence on P.-prakāśa is discussed below.

that without real knowledge liberation cannot be attained, for the hand does not become oily, i.e., besmeared with butter, by churning water. The last simile is used by Basavanna¹ also in a similar context.

Style of P.-prakasa—Barring the repetitions due to which this work, as an academic treatise, gives tiresome reading, it is composed uniformly in an easy and vivid style. In spite of the Jaina technicalities used here and there (especially II. 12-16, etc.) there is a popular flavour about all his discussions. What strikes one is his earnest and spiritualistic enthusiasm and his sincere desire to help Bhatta Prabhākara, and consequently the readers of *P.-prakāsa* in general, to get out of this Samsāra. Most of his utterances are of an objective nature, and as in the Vacanas of Basavanna² and others we do not find here personal complaints and contemporary social and religious touches. At times but rarely Yogīndu is obscure, and his statements require some additional words for a correct interpretation (I. 43, II 162, etc). Not very successfully he uses some words with double meaning to convey significant sense out of apparent contradiction (II. 44-46). Indeed *P.-prakāsa* gives a refreshing reading for a believer; and that is why it has a strong hold on the minds of Jaina monks. Nowhere the author tries to parade his learning; and throughout the work he takes the reader into his confidence and sincerely preaches in a homely manner without much arguing. The writer, with a characteristic modesty, requests the reader not to mind his metrical and grammatical slips (II. 210-12).

Metres in P.-prakasa—A metrical analysis of 345 verses in Brahmadeva's recension shows that five are gāthās (I. 65*1, II. 60, 111*2, 111*3 and 117), one is a Sragdharā (II. 213), one is Mālinī (II. 214) and their dialect is not Apabh; one is a Catuspādikā (II. 174); and the remaining 337 verses are dohās. This name does not occur in *P.-prakāsa*; but in *Yogasāra*, the other work of Joīndu, the word dohā is used twice (Nos. 3 & 107). *Yogasāra* contains 104 dohās; two Sorāṭhas (Nos. 38 & 44) and one Caupāī (No. 39). Both the lines of a dohā are of uniform constitution; each line is divided into two parts with a definite metrical pause interven-

1. Many of his Vacanas, generally addressed to his personal deity Kūdala Saṅgama-deva, are included in *Vacanaśāstrasāra*, vol. I, edited by F. G. Halakatti, Belgaum 1923. Recently a small book, *Sayings of Basavanna*, is published from Gadag; it contains the Kannaḍa text of some selected sayings with an English rendering by M. V. Iyengar. The Vacana referred to above runs thus: "Chew the bamboo leaf; all you get is the chewing itself and no juice. Churn water, all you get is the churning and no butter. Spin sand, all you have is to spin merely; you get no rope. Bend to gods other than God Kūdala Saṅgama; you have merely hurt your hand by pounding much bran". The simile of pounding bran is found also in *P.-prakāsa*. II. 128
2. See *Vacanaśāstrasāra* mentioned in the above note.

ing; and an objective scanning of a line shows almost uniformly that the first part contains 13 mātrās and the second 11. But when we read the dohā, or try to sing it, it appears that we need 14 mātrās, the last mātrā of a part being necessarily lengthened. So it would be more accurate to state that each line of a dohā contains 14 and 12 mātrās with a definite pause after the 14th mātrā. *P-prakāśa*, however, shows 31 cases¹ in all where the first part of the line has 13 mātrās even when the last syllable is long. In the light of Virahāṅka's definition, noted below, one will have to accept that some syllable is to be lengthened in these lines. That the dohā line really contains 14 and 12 mātrās is clear from the following definition given by Virahāṅka.²

तिणिण तुरंगा नेउरओ³ वि-प्पाइक्का कण्णु ।
दुवहअ-पच्छद्वे वि तह वद लक्खणउ ण अण्णु ॥ IV. 27 ॥

Remembering the technical terms of Virahāṅka that *turaṅga*=4 mātrās, *nēūra*=one guru, *pāikka*=4 mātrās and *kaṇṇu*=two gurus, the definition prescribes 14 and 12 mātrās for a dohā-line. Both the lines have the same structure, and often *e* and *o* are short in Apabh.; thus an objective scanning of even this illustrated dohā shows 13 and 11 mātrās. So Virahāṅka means that a dohā line has really 14 and 12 though in writing it might show 13 and 11 mātrās. There are other later metrical works like *Kavidarpaṇa* (II. 15), *Prākṛta Paṅgala* (I. 66 etc.), *Chandaḥkōṣa* (21) etc., which plainly state that a dohā-line contains 13 and 11 mātrās. Hemacandra, however, takes 14 and 12 mātrās. This means that Virahāṅka and Hemacandra take into account the acoustic effect of the flow of a dohā-line, while others adopt the objective scanning. That dohā is pre-eminently an Apabh. metre is attested by the facts that Virahāṅka composes his illustration in Apabh. and that Rudraṭa composes his illustrations of śleṣa of Sanskrit and Apabh. in dohā metre. The two lines of dohā exhibit rhyme at their close even in Sanskrit as seen from Rudraṭa's verses⁴. The etymology of the word dohā needs some reflection. Joindu, we have seen, calls it dohā, but Virahāṅka writes its name Duvahaa. If dohā (in Hindi, Rājasthānī, Dūhā) has a Sanskrit origin, it might be derived from the word *avidhā* indicating thereby i) that a line of dohā is definitely divided into two parts, or ii) that in dohā metre the same line occurs twice. Virahāṅka appears to favour the second

1 See I. 27c, 32c, 36a, 53c, 61a, 68c, 73a 77c, 79c, 85a, and 115a, II. 59a, 69a, 73c, 100c, 103c, 125a, 126a, 127c, 136a, 137c, 138a, 147a 162a, 166a, 187c, 188a, 190c, 192a, 194a and 207a.

2 H. D. Velankar : *Vṛttajātisamuccaya* of Virahāṅka JBBRAS 1929 and 1932; *Chandaḥkōṣa* in the appendix to his paper 'Apabhraṃśa Metres' in the *Journal of the University of Bombay*, Nov 1933; *Kavidarpaṇa* in the *Annals* of the B. O. R. I. 1935

3 In view of the Nom. Sg. termination in Apabhraṃśa, we expect the reading *nēūraū*.

4 *Kāvyaśaṅkara* IV. 15 and 21.

when he says : *dō pāā bhaṇṇāi duyahaū* (II. 4). So far as we know, Virahāṅka, whom Prof. H. D. Velankar puts earlier than 9th century A.D., is the earliest metrician to define *dohā*. Later metricians have given some varieties of *dohā* as well.

Eclectic Character of P.-prakasa—Unless there is temperamental handicap, the spiritualistic mystics, as a class, have a very tolerant outlook; and 'it is thus', as Prof. Ranade puts it 'that the mystics of all ages and countries form an eternal Divine Society'.¹ They may weave out their mysticism with the threads of any metaphysical structure; but they always try to go behind the words and realize an unity of significance. Yogīndu is a Jaina mystic as it is clear from the opening *Mangala* and other references; and from the technical details adopted by him it is seen that he bodily accepts Jaina metaphysics, especially the Jaina concepts of *Ātman*, *Karman*, their relation in the light of other substances, *Paramātman*, etc. But his catholicity of outlook has given an eclectic touch to his work and almost a non-sectarian colour to most of his utterances. Intellectual tolerance is seen at its best in Yogīndu. Vedāntins claim that the *Ātman* is all-pervading (*sarvagata*); *Mīmāṃsakas* say that the soul in liberation exists without cognition; the Jains take the soul to be of bodily size; and Buddhists say that it is *śūnya* (I. 50 etc.). Yogīndu never feels offended by this variety of conflicting views. In the light of Jaina metaphysics and with the help of *Nayas* he goes behind the words and notes their significance. The interpretations offered by him may not be accepted by those respective schools; but this way of approach brings before us the personality of Yogīndu as a patient mystic with a tolerant outlook. Yogīndu would only smile at polemic logicians like *Dharmakīrti*, *Akalaṅka*, *Śaṅkara*, etc., and pity them that they have in vain wasted their words and energies by raging a warfare of mutual criticism for centuries together. As contrasted with this attitude, *Saraha*, a Buddhist mystic, who has many ideas common with Yogīndu, severely attacks the practices of nude Jaina monks.² Yogīndu holds a definite conception of *Paramātman*, but never does he insist on a particular name thereof. Thus with a non-sectarian spirit he designates his *Paramātman* as *Jinadeva*, *Brahman*, *Para-Brahman*, *Sānta*, *Śiva*, *Buddha*, etc., (I. 17, 26, 71, 109, 116, 119, II. 131, 142. 200 etc.) Then very often he has harnessed non-Jaina terminology to serve his purpose; and here we find the echoes of many patent concepts of other systems of Indian philosophy. I shall note here only a few glaring cases. In I. 22 he uses many *Tāntric*

1 Belvalkar & Ranade : History of Indian Phil., vol. VII., *Mysticism in Maharashtra*, Preface, p. 2.

2 M. Shahidulla : *Les chants mystiques de Kāṇha et de Saraha, Dōhākōśa* of Saraha verses 6-9.

terms like Dhāranā, Yantra, Mantra, Maṇḍala, Mudrā and says that the Paramātmā is beyond the predication of these. His way of expression in I. 41 and II. 107 approaches very near that of Vedānta; and II, 46* 1, which is considered as interpolatory by Brahmadeva and other Mss., reminds us of a similar verse in *Gīta* (2. 69). Jainism and Sāṃkhya have many points of similarity,¹ and our author with the help of Nīścaya-naya compares Ātman with a lame man and delegates all activity to Karman which is called Vidhi here (II. 65-66).² In II. 170 the word Haṃsācāra is used, and Brahmadeva takes Haṃsa to mean Paramātmā; this reminds us of some Upaniṣadic passages where Haṃsa is used in the sense of Ātman and Paramātmā.³ It may be noted here passingly that one of the mystic vision of Paramātmā according to Yogīndu is that of a swan on the surface of lake. This work, leaving aside a few groups of verses that give technical details of Jaina metaphysics, can be read with devotion by all students of mysticism who want to raise their individuality to a higher plane of divinity.

Yogīndu's Place in Jaina Literature: Influence of Earlier Works, etc., on him—A mystic is not necessarily a man of learning, and further he is not a professional writer trained for that purpose with years' grounding in grammar, logic, etc. The experience of self-realization forces speech out of him at the sight of suffering humanity; and he goes on expressing himself not minding the rules of grammar, etc. So it is not without significance that Yogīndu selects Apabhraṃśa language, the popular speech of his day, ignoring Sanskrit and other Prakṛits⁴ which were used in learned works; and this is exactly what is done by some of the later mystics of Mahārāṣṭra and Karnaṭaka Jñānadeva, Nāmadeva, Ekaṇātha,⁵ Tukārāma and Rāmadāsa proudly expressed their experiences in Marāṭhī and Basavanna and scores of Vīraśaiva Vacanakāras in Kannaḍa,⁶ so that they might be understood by a larger number of people. What earlier authors expressed in Prakṛit and Sanskrit Yogīndu puts in a popular manner in a popular dialect of his time. It is to Kundakunda and Pūjyapāda, so far as I have been able to study earlier Jaina works, that Yogīndu is greatly indebted. A few agreements might be noted here. Yogīndu's discussion of three

1 A. N. Upadhye : *Pravacanasāra* (RJS), Intro. p. 63 etc.

2 This is the famous Sāṃkhya analogy, see *Sāṃkhyakārikā* 21 & 62.

3 See for instance *Śvētāśvataropaniṣad* i. 6. iii. 18, vi. 15.

4 The two concluding verses are not in Apabh, but I think they are composed by Yogīndu himself.

5 How proudly and confidently Ekaṇātha says :

mājhī Marāṭhī bhāṣā cōkhaḍī |
Para-Brahmī ~ phalalī gāḍhī ||

6 These Vacanas are beautiful specimens of Kannaḍa prose. They are simple and homely as distinguished from the classical prose passages in earlier Campū works.

Ātmans (I. 121-4) closely agrees with that in *Mōkṣhapāhuḍa*¹ 4-8. The definitions of Samyagdr̥ṣṭi and Mithyā-dr̥ṣṭi (I. 76-77) almost agree with those given by Kundakunda in *Mōkṣhapāhuḍa* 14-5; and rightly indeed Brahmadeva quotes those gāthās in explaining these dohās. Besides, the following parallels also deserve notice : *Mōkṣha-pāhuḍa* 24 & *P.-prakāśa* I. 86; *Mp.* 37 & *Pp.* II. (partly); *Mp.* 51 & *Pp.* II. 176-77; *Mp.* 66-69 & *Pp.* II. 81; etc. It is not without significance that Śrutasāgara in his Sanskrit commentary on *Mōkṣhapāhuḍa*, etc. quotes many dohās from *P.-prakāśa* though this may not have historical justification. A closer comparison would reveal that Yogīndu has inherited many ideas from Kundakunda of venerable name. Turning to *Samādhiśataka*² of Pūjyapāda, *P.-Prakāśa* agrees with it very closely; and I feel no doubt that Yogīndu has almost verbally followed that model. For want of space I could not quote the parallel verses here, but I give only references from both the works that have close agreement. *Samādhiśataka* 4-5 & *P.-prakāśa* I. 11-14; *Sś.* 31 & *Pp.* II. 175, I. 123*2; *Sś.* 64-66 & *Pp.* II, 178-80 (very close agreement); *Sś.* 70 & *Pp.* I. 80; *Sś.* 78 & *Pp.* II. 46*1; *Sś.* 87-88 & *Pp.* I. 82 (amplified); etc. There are many common ideas besides these close agreements. But there is a vast difference between the styles of Pūjyapāda and Yogīndu. Pūjyapāda is a grammarian; and we know, as the popular saying goes, that a grammarian is as much happy on the economy of words as on the birth of a son. Pūjyapāda is concise in his expressions, chaste in his language and precise in his thoughts; but Yogīndu's style, as seen above, is full of repetitions and general statements. The very virtues of Pūjyapāda have made his work very stiff, and it can be now studied only by men of learning. Perhaps Yogīndu thought of propounding in a popular language and manner the important ideas of *Samādhiśataka* which, being written in Sanskrit often in sūtra-style, could not be understood by all. Yogīndu's work appears to have attained sufficient popularity, and commentators like Jayasena, Śrutasāgara and Ratnakīrti quote from his works.³ Passingly I might note here that there are some close similarities between *P.-Prakāśa* and *Tattva-sāra*⁴ of Devasena: *Pp.* II. 38 & *Ts.* 55; *Pp.* II. 79-81 & *Ts.* 51-53; *Pp.* II, 97-8 & *Ts.* 37-8; *Pp.* II. 156 & *Ts.* 40; *Pp.* II. 183 & *Ts.* 50. Here and there Devasena shows Apabhraṃśa influence in his works; he has put some Apabhraṃśa verses in his *Bhāvasaṃgraha*,⁵ and he uses words like *bahirappā* (*Ts.* 40) in spite of the fact that he opens

1 Ed. *Ṣaṭ-Prābhṛtādi-saṃgraha* MDJG., vol. XVII, pp. 304-379. This ed. is accompanied by Śrutasāgara's Sk. commentary on six Pāhuḍas.

2 Ed. SJG., vol. I. Bombay 1905, pp. 281-296.

3 Jayasena in his commentaries on *Pañcāstikāya* and *Samayasāra*, Śrutasāgara on Six-pāhuḍas and Ratnakīrti on *Ārādhanaśāra* of Devasena (MDJG., vol. VI).

4 Ed. MDJG., vol. XIII, pp. 145-51.

5 Ed. MDJG., vol. XX.

Tattvasāra with a slightly different division. For these reasons and in the light of the context, I think, it is Devasena that follows Yogīndu and not otherwise.

Yogīndu, Kāṇha and Saraha—Kāṇha and Saraha are Buddhistic mystico-moralists. Their works belong to the later phase of Mahāyāna Buddhism, especially Tāntricism; and they have some common traditions with Śaivite Yogins.¹ Dr. M. Shahidulla puts Kāṇha about 700 A.D., while Dr. S. K. Chatterji puts him at the end of the 12th century. Saraha lived about 1000 A.D.² *Dohakośas* of these two authors breathe the same spirit as that of *P.-Prakāśa*. Unlike *P.-Prakāśa* they are not uniformly composed in *dohās*; but they have a variety of metres, though they are called *Dohakośa*. Excepting a few peculiarities, which might be due to local influences, their Apabhramśa is similar to that of Yogīndu though forms here and there show some advancement towards simplification. Mystico-moralists have often inherited a common stock of ideas and terminology which appear and re-appear in the mystical works of different religions. The terms of address *Vaḍha*, *Putta*, etc., are found in these texts as well. Kāṇha and Saraha very often mention their names in their verses, thus stamping them with their individualities. This is conspicuously absent in the verses of Yogīndu. Marāṭhā saints like Tukārāma have mentioned their names like this, and the Śaivite Vacana-kāras of Karnāṭaka have mentioned their *mudrikās*: for instance, the *mudrika* of Basavanna is Kūḍala-saṅgama-deva, that of Gaṅgamma is Gaṅgeśvara-linga and so forth. Especially the *Dohakośa* of Saraha has many ideas, phrases and modes of expression common with *P.-prakāśa*. I note here a few parallels selected at random: *P.-prakāśa*. I. 22 & *Dohā-kośa* of Saraha 25; *Pp.* II. 107 & *Dk.* 28; *Pp.* II. 112 & *Dk.* 73; *Pp.* II 161-62 & *Dk.* 48, *Pp.* II. 163 & *Dk.* 32; *Pp.* II. 174 & *Dk.* 107. Also compare *Pp.* & *Dk.* of Kāṇha 10; *Pp.* I. 22 & *Dk.* 28.

e) Philosophy and Mysticism of P.-prakasa

1. The Two Points of View: Vyavahara and Niscaya, or Practical and Realistic—The Ātman is really Paramātman (I. 46). It is true from the ordinary or practical point of view that the Ātman, because of Karmic association, undergoes various conditions (I. 60); but from the real point of view, upheld by the great Jinās, the Ātman simply sees and knows: Ātman does not bring about bondage and liberation which are caused by Karman for him. (I. 64, 65, 68). Ātman is omniscience; and every other predication about him is true from the practical point of view (I. 96). Really speaking

- 1 S. K. Chatterji *The Origin and the Development of the Bengali Language*, Intro. pp. 110-23.
- 2 M. Shahidulla : *Les chants mystiques de Kāṇha et de Saraha*, Paris 1928 pp. 28, 31 etc.

Ātman himself constitutes Right Faith, Knowledge and Conduct which are ordinarily stated as the means of liberation (II. 12-14, 28, etc).

Author's use of these Points of View—It is a patent fact from the history of Indian literature that very often the commentator is a better authority to enlighten us on the contents of a text, howsoever misleading and fantastic his etymological explanations might be. What is true in the case of Sāyana on *ṛgveda* is much more true in the case of Brahmadeva on *P.-prakāśa*. In explaining the text Brahmadeva has repeatedly taken resort to Nīścaya and Vyavahāra points of view. It is just possible that he might have exaggerated some other subtle differences; but that such a distinction is accepted by Joīndu himself is clear from the above paragraph. So we cannot ignore these two points of view in studying *P.-prakāśa*.

Necessity of such Points of View—Taking a synthetic view Dharma or Religion in India embraces in its connotation on the one hand spiritual and transcendental experience of a mystic of rigorous discipline and on the other a set of practical rules to guide a society of people pursuing the same spiritual ideal.¹ It is this aspect of the situation that necessitates such points of view; and in Jainism, whose approach to reality is mainly analytical, they occupy a consistent position. Vyavahāra view-point refers to the loquacious level of rationalism, while Nīścaya refers to intuitional experiences arising out of the deeper level of the self. According to Jainism a householder and a recluse have their spheres dependent on each other and supplementing each other's needs with the ultimate spiritual realization in view; so are Vyavahāra and Nīścaya points of view. Just as every householder submits himself to Sannyāsa or renunciation and realizes his spiritual aim, so ultimately Vyavahāra is discarded in favour of Nīścaya.²

Similarities Elsewhere—*Muṇḍakōpaniṣad* (I. 4-5) says that there are two kinds of knowledge: Aparā vidyā and Parā vidyā; the former consists in the knowledge of Vedas and the latter in the apprehension of Imperishable Brahman. This distinction amounts to the difference between intellectual and intuitional apprehension of reality, and can be favourably compared with

1 Amṛtacandra, in his Commentary on *Samayasāra* 12, quotes a beautiful verse from an unknown source which indicates the relative importance of these view-points:

jaī Jīṇamayam puvajjaha tā mā vavahāra-nicchayē muyaḥ |
ekkēṇa viṇā chijjaī tittam aṇṇēṇa uṇa taccam ||

This very verse is quoted by Jayasena with some dialectal difference on *Samayasāra* 235 (RJS. Ed. p. 328).

2 In early Jaina literature, both canonical and pro-canonical, this distinction is already accepted (see my Intro. to *Pravacanasāra* p. 86 and foot-notes). Sometimes Yogīndu uses the word Paramārtha for Nīścaya which word is already used by Kundakunda in his *Samayasāra* 8.

the above points of view. Buddhism accepts the distinction of partial truth (*saṃvṛti-satya* or *vyavahāra-satya*) and absolute truth (*paramārtha-satya*).¹ Śaṅkarācārya too often appeals to Vyavahāra and Paramārtha points of view. Echoes of such a distinction are seen in some modern definitions of religion which William James recognizes two aspects, viz, Institutional and Personal.²

Their Relative Values—Vyavahāra view-point is useful and essential so far as it leads to the realistic view-point. Vyavahāra by itself is insufficient and can never be sufficient. The simile of a cat can serve our purpose as long as we have not seen the lion. As to their relative value Amṛtacandra nicely puts it thus ; Alas, the Vyavahāra point of view may be perchance a support of the hand for those who are crawling on the primary stages of spiritual life, but it is absolutely of no use to those that are inwardly realizing the object, the embodiment of sentiency, independent of anything else.³

2. Three Aspects or Kinds of Ātman—Ātman is of three kinds : External (*bahirātman*), Internal (*antarātman*) and Supreme (*paramātman*). It is ignorance to take the body for the soul. So a wise man should consider himself as an embodiment of knowledge distinct from the body, and thus being engrossed in great meditation should realize Paramātman. It is the Internal by leaving everything External that becomes Supreme (I. 11-15).

The Threefold Individuality—The subjective personality demands as much patient study from a mystic as the objective existence from a scientist. A mystic projects his process of analysis inwards, and therein he realizes the reality of his self by eschewing everything else that has a mere appearance of it. Taking the individual for analysis what is more patent or what strikes an observer is his physical existence, his body; but the real individual is not this body. Body is merely a concrete figuration temporarily acquired by the soul or spirit; it is merely the external of the individuality. To realize the individuality one has to go inwards and try by the process of meditation to apprehend the sentient personality, which is the internal individuality. There is a huge multitude of internal spirits, the destiny of each determined by the Karman which is crippling its abilities. When all the Karmas are completely destroyed by penances, the Ātman, the internal individual, reaches the plane of supreme individual, eternal and characterised by infinite knowledge and bliss. Supreme individuality is a type, a level of spiritual freedom. The various Ātmans retain their individualities even when they reach this level : there is no question of the loss of individuality any time. The body is not Ātman; and every Ātman when absolutely free from Karman, becomes a Paramātman which condition is the culmination of

1 ERE. IX, p. 849, X. p. 592; Dasgupta : *A History of Indian Phil.*, vol II p. 3 etc.

2 *The Varieties of Religious Experience*. p. 28.

3 Samayasāra-kalāṣa on *Samayasāra*, 12.

spiritual evolution never to revert. This three-fold division is based on the idea that spirit and matter are two independent categories though associated with each other since eternity.

Earlier Authors on this Division—Yogindu is not the first to give this division. In many of his passages Kundakunda (c. beginning of the Christian era) has this division in view which is discussed by him in his *Mökkhapāhuḍa*¹ Then Pūjyapāda (c. last quarter of the 5th century A.D.) discusses this very subject in his *Samādhisataka* in a very lucid manner.² Then many of the later authors like Amṛtacandra, Gunabhadra, Amitagati etc., have always this division in view in their discussions about Ātmanjñāna.

Counterparts Elsewhere—The doctrine of Ātman plays an important part in Upaniṣads, though it is conspicuously absent in earlier stages of Vedic literature. Outside the circle of the priests, who devoted all their energies to sacrificial ritual, there was a class of hermits and ascetics who devoted much of their time to this Ātmavidyā for which great zeal is shown in Upaniṣads and later literature. An earnest search after Ātman was instituted, and we find various attempts to analyse the individuality. It is in the Upaniṣadic texts of Group Three that a serious pursuit of Ātmavidyā, i.e., the introspective knowledge of Ātman, is seen.³ *Taittirīyopaniṣad* speaks of five sheaths, each called an Ātman one within the other: Annarasamaya, constituted of food-essence; Prāṇamaya, constituted of vital breath; Manomaya, constituted of thought; Vijñānamaya, constituted of consciousness; and Ānandamaya, constituted of bliss. Then *Kaṭhōpaniṣad* (I. iii, 13) enumerates three kinds of Ātman; Jñānātman, Mahadātman and Śāntātman possibly with Sāṃkhya terminology in view. Deussen, with *Chāndōgya* 8. 7-12 in view, deduces three positions of the Ātman: the corporal self, the individual soul and the supreme soul. More than once Upaniṣadic passages distinguish the body from the soul. The distinction of Jivātman and Paramātman in Nyāya Vaiśeṣika is quite famous. Coming to later period, Rāmadāsa speaks of four kinds of Ātman: Jivātman, one limited to the body; Śivātman, one that fills the universe; Paramātman, one that fills the space beyond universe; and Nirmalātman, one who is pure intelligence without spatial connotation and without taint of action; but all these, according to Rāmadāsa, are ultimately one.⁴

3. Spiritual Knowledge—Knowledge of Ātman, when achieved, puts an end to the round-of-rebirths (I. 10, 32). Everything that is foreign must be given up, and Ātman must be known by Ātman whereby Karman is destroyed (I. 74, 76). By meditating on the pure Ātman liberation is immediately

1 Ed. MDJG, vol. XVII, pp. 304-79, gāthās 5-8 etc.

2 Ed. SJG, vol. I, pp. 281-96.

3 Belvalkar & Ranade : *History of Indian Phil.*, vol. II, p. 370, also p. 135.

4 Ibidem, vol. VII, *Mysticism in Maharashtra*, p. 386.

attained. Without self-realization, study of scriptures and practice of penances are of no avail. When the self is known, the whole world is known reflected in the self (I. 98, etc.). This knowledge of the self, as an embodiment of knowledge, destroys Karman and leads to infinite happiness (II. 76, 158, etc.)

Nature of Atman or Spirit—Ātman, though dwelling in the body, is absolutely different from the body: clothes are not the body, so body cannot be the spirit (I. 14, 33, II. 178. etc.). Ātman is nothing but sentiency (I. 92). Of the six substances Jīva or soul is the only sentient entity: it is non-concrete (*amūrta*), an embodiment of knowledge and of the nature of great bliss (II. 17-8, I. 73). Ātman is eternal and uncreated though undergoing different modifications (I. 56). Ātman is a substance; Darśana and Jñāna are his qualities; and the conditions in the four grades of existence are his modifications occasioned by Karman (I. 58). Ātman is like a lame man. It is Vidhi or Karman that sets him in motion. (I. 66). It is the presence of the soul in the body that is the spring of activity of senses (I. 44). Birth, death, disease, sex, caste, colour, etc., belong to the body and not to the soul which is really ageless and deathless (I. 70, etc.). Ātman is omnipresent in the sense that his omniscience functions everywhere; he is *jada* (i.e., without any functions) in the sense that his senses do not function after self-realization; he is of the same size as that of the body, because finally he is of the same shape as his last body; and he is *sūnya* in the sense that he is void of all the Karmas and other faults (I. 50-6). Ātman in view of the space-points is co-extensive with the body, but by his knowledge he pervades the whole space (I. 105). Ātman should be meditated upon as being outside eight Karmas, as free from all the faults and as an embodiment of Darśana, Jñāna and Cāritra (I. 75). Souls should not be differentiated from each other; all of them are embodiments of knowledge, all of them really free from birth and death, all of them equal so far as their spatial extension is concerned, and all of them are characterised by Darśana and Jñāna (II. 96-8).

Nature of Paramatman or Super-spirit—Paramātman dwells in Liberation at the top of three worlds, and Hari and Hara meditate on him. he is eternal, stainless and an embodiment of knowledge and bliss. He is above sense-perception and free from merit and demerit or Punya and Pāpa (I. 16, 25 etc.). Pure meditation alone can realize him. The meditating saints, when they are established in equanimity, have this Paramātman revealed to them giving great bliss (I. 35). Paramātman cannot be visualized in a heart or mind tainted with attachment like an image in a mirror with soiled surface (I. 120). He represents infinite vision, knowledge, bliss and power (I. 24). Paramātman is in the world (at the top of it); and the world is there (reflected) in him (i.e., in his omniscience) and thus he visualizes both physical and super-physical worlds. (I. 41, 5). There is no difference bet-

ween Brahman (Brahman=Paramātmān) that form one class or type having the same characteristics such as absolute Darśana and Jñāna (II. 99, 203). Paramātmān is neither perceived by senses nor understood by the study of scriptures (Veda and Śāstra); but he is the subject of pure meditation (I. 23). This Paramātmān is also called Brahman, Para-Brahman; Śiva, Śānta, etc. (I. 26, 71, 109, 116, 119, II. 131, 142. etc.).

Nature of Karman—Karman represents (subtle) atoms (of matter) that stick into the space-points of souls that are infatuated with and tainted by sense-pleasures and passions (I. 62). Ātman and Karman have not created each other, but they are there already united from beginningless time (I. 59). It is this Karman that brings about the various conditions like bondage, etc., for the soul; and it is Karman that fashions body and other accessories of the spirit (I. 60, 63, etc.). There are eight kinds of Karmas that obscure the nature of and mislead the spirit (I. 61, 78). The stains of Karman are burnt by the fire of meditation (I. 1, 3).

The Spirit and Super-spirit—The Ātman himself is Paramātmān, but he remains as Ātman because of special Karmas; as soon as Ātman is realized by himself, he is Paramātmān, the divinity (II. 174). In view of their essential nature the ego and the Paramātmān are the same (I. 26, II. 175, etc.). Though Paramātmān lives in body, he will never be one with the body (I. 36). When Ātman becomes free from Karman, which is of eight kinds, he develops infinite happiness which is not obtained by Indra even in the company of crores of nymphs (I. 61, 118).

Ātman and Brahman in Upanisads—Ātman, which indicated breath in early Vedic literature, implies in the Upanisads a Universal soul of which the individual soul is merely a miniature. Then follows the conception of unitary Ātman which is the source of everything else.¹ Ātman is as much a cosmic principle as the Brahman both of which are used as synonyms in many passages. Ātman is conceived as the Reality, everything besides being an illusion only. At times the actual agency etc. are attributed to Bhūtātmān who under the influence of Prakṛti becomes manifold. As a lump of iron, when buried in the bosom of earth, is reduced to earth, so the individual Ātman is merged into Brahman. It is through delusion that the human self, the self within us, considers itself as an individual; but in fact it is identical with Brahman, the impersonal absolute. There is neither the duality nor the plurality of the self, but every personal self and impersonal Brahman are one and the same. Brahman is a magnanimous and all-pervading presence which permeates the self as well as non-self. Brahman is the only All-personality; he represents an universal, abstract and impersonal presence. This Brahman originally meant a Vedic hymn, the powerful

1 *Chāndōgya*, VII. 26.

prayer; so Brahman later on came to represent a mighty power that creates, pervades and upholds the whole range of universe. Though repeatedly attributes are denied of him, no doubt Brahman is conceived as a pure Being absolute, infinite, immutable and eternal from whom everything else derives its reality. Thus Brahman in turn is Ātman, infinite, ageless and eternal.¹

Yogindu's Super-spirit Compared with Upanisadic Brahman—Joīndu's reflections on Ātman and Paramātmān which have been constructively summarised above, deserve to be compared with Upaniṣadic utterances whose spirit is sufficiently imbued by our author, even though his details are set in the metaphysical frame-work of a heterodox system like Jainism. The word Brahman has a consistent history in Vedic literature; and in the Upaniṣads Brahman is conceived as the Absolute, one without a second. Joīndu freely borrows that word and repeatedly uses it in this work. Even Samantabhadra, a staunch propagandist of Jainism, uses the word Brahman in its generalised sense, viz., the highest principle, when he says : *ahimsā bhūtānām jagatī viditām brahma paramam*.² In the Upaniṣads the word Paramātmān is not of so much frequent occurrence as the word Brahman, though both are taken as synonyms in texts like *Nṛsiṃhōttaratapanī*.³ In Indian philosophical texts identity of words may not necessarily imply the identity of their sense-content. Brahman and Paramātmān are used as synonyms, because they represent the concept of an ultimate reality. According to Jainism, Paramātmān is a super-spirit representing the ultimate point of spiritual evolution of Ātman by gradual destruction of Karman through penances, etc. Each Ātman becomes a Paramātmān and retains his individuality. The Upaniṣadic Brahman is a cosmic principle, which idea is not associated with the Jaina conception of Paramātmān. Brahman is one and one only according to Upaniṣads. Joīndu, however, speaks of many Brahman, i.e., Paramātmāns, which represent a type and therefore should not be distinguished from each other (II. 99). According to Jainism Paramātmān has nothing to do with the world beyond that he knows and sees it, because it is his nature to see and to know; while Brahman according to the Upaniṣads is the very source and support of everything else. Though many attributes are common between Upaniṣadic Brahman and Jaina Paramātmān their implications often differ. The word Svayambhū, for instance, means self-created and self-existent in the case of Brahman, but in the case of Paramātmān it means self-become, i.e., the Ātman has become Paramātmān.⁴

1 ERE, various articles on Ātman Brahman, etc. Paul Deussen : *The Philosophy of the Upaniṣads*; Hume : *The Thirteen Principal Upaniṣads*, Intro.; R. D. Ranade : *A Constructive Survey of Upa. Phil.*; etc. etc.

2 *Bṛhat-Svayambhū-stōtra* 119

3 G. A. Jacob : *Upaniṣad-vākyakōśah* under Paramātmān.

4 See my Intro. to *Pravacanasāra* p. 92, foot-note 2

How Yogindu Proposes Unity—In spite of the above difference Joīndu speaks just almost in the Upaniṣadic tone, of the identity between Paramātmans by appealing to aspirants not to distinguish one Paramātmān from the other, because they form a type. Upaniṣadic identity is of an uncompromising type, but Joīndu's identity is only in name. But when Joīndu speaks of the identity between Ātman and Paramātmān he is fully justified, because according to Jainism Ātman is Paramātmān. Paramātmān was called Ātman only because of Karmic limitations. It is by realizing this essential likeness of all the Ātmans that Jainism has faithfully stood as a champion of Ahimsā, Harmlessness, universal compassion in thought, word and deed. In this context the Jainas like the Sāṃkhyas are Satkāryavādins accepting that the effect is potentially present in the material cause. Upaniṣadic Brahman has a monistic and pantheistic grandeur which we miss in the Jaina conception of Paramātmān. Jainism looks at the world analytically, and Ātman, moving along with the path of penance and meditation, evolves into Paramātmān, where the race of the round-of-rebirths comes to a full stop; while Upaniṣads look at the world as a fundamental unity one with Brahman who is all-in-all.

Yogindu's Atman compared with that in Upanisads—Joīndu's conception of Ātman which is the same as that of Kundakunda and other Jaina authors, is like this : Ātman is a migrating entity of sentient stuff associated with Karmic energy since eternity. The world contains infinite Ātmans, the transmigratory destiny of each being determined by its Karmas. Ātman is immaterial as distinguished from Karman which is a form of matter. Though the soul assumes different bodies and acquires other physical accessories, it is essentially eternal and immortal. Its transmigratory journey comes to a stop, when Karmic matter is severed from it through penances, etc., and the Ātman is realized and becomes Paramātmān. Even in liberation the soul, with all its potential traits fully developed on account of the absence of Karmic limitations, retains its individuality. So there will be infinite liberated souls. The very idea of the infinity of souls allows no question to be raised that the world might one day be empty when all the souls have attained liberation. All such souls, as dogma would require, which have become light by the destruction of Karmic weight, shoot forth to the top of the universe and stop there permanently in eternal bliss with no possibility of further upward motion as there is no medium of motion in the super-physical space. Though these details touch here and there the Upaniṣadic concepts of Ātman especially in the Group Three, there are fundamental differences. In Jainism both spirit and matter are equally real; the number of souls is infinite; and each soul retains its individuality even in Immortality. In the Upaniṣads there is nothing real

besides Ātman which is conceived as an impersonal pervasion identical with Brahman, the cosmic substratum. The Ātman in Jainism is not a miniature of any universal soul as in Upaniṣads, but it carries with it the seeds of Paramātman which status it will attain when freed from Karma-matter. In the Upaniṣads and *Bhagavadgītā* Karman stands for good or bad act, while in Jainism it is a subtle type of matter which inflows into the soul and determines its career in the round-of-rebirths. In terms of modern philosophy the soul and God according to Jainism are identical in the sense that they are two stages of the same entity, and thus each and every soul is God; while the world, which is eternal without being created by anybody, is a scene of many souls working out their spiritual destinies. But in Vedānta the soul, the world and the God are all in one, the Brahman.

The Two Distinct Tendencies—Upaniṣads represent synthetically an ‘absolute pantheism’ by merging together the Ātman theory and Brahman theory. Really these are two independent tendencies, one pluralistic and the other monistic; and one can hardly develop out of the other. The former accepts an infinite number of souls wandering in Samsāra due to certain limitations, but when these limitations are removed and their real nature realized, there is rescue, there is liberation, there is individualistic immortality; every Ātman becomes a Super Ātman. Super-Ātmans are infinite, but they represent an uniform type possessing the same characteristics like infinite vision, infinite knowledge, infinite bliss and infinite power. This Super-Ātman enjoys ideal isolation, and he has nothing to do with creation, protection and the destruction of the world. On the other hand Brahman-theory starts with Brahman as a great presence out of which everything comes and into which everything is drawn back like threads in the spider’s constitution. The individual souls are merely finite chips of the infinite block of the great Brahman. Sāṃkhya and Jainism pre-eminently stand for Ātman-theory, while the Vedic religion stands for Brahman-theory: Upaniṣads bring these two together and achieve the unity of Ātman and Brahman, a triumph of monism in the history of Indian religious thought.

4. Paramatman or the Super-spirit as the Divinity—Paramātman is the eternal Deva, divinity, that dwells in liberation at the top of three worlds never to come back in Samsāra (I. 4, 25, 33, etc.). There are infinite Siddhas, i.e., the liberated souls, who have attained self-realization and are to be meditated upon with a steady mind (I. 2, 16, 39); there are then Arahantas, the same as Tīrthāṅkaras, who are on the point of attaining liberation with their four Karmas destroyed, whose words are to be accepted as authoritative, and who are to be worshipped (I- 62, II. 20, 168, 195-96. etc.); and lastly there are three classes of monks (*muni*) who practise great meditation and realize Paramātman in order to achieve the great bliss

(I. 7). It is these five Paramagurus, i.e., the great spiritual preceptors, that are to be saluted, and to whom the prayers are to be offered (I. 11, II. 168).

The Conception of Divinity Explained—Ātman to Paramātmān is a course of spiritual evolution; and it is the duty of every aspiring soul to see that it reaches the stage of Paramātmān. There are various stages on the path worked out according to the destruction or partial destruction of different Karmas. Paramātmān is the God not as a creative agency, but merely as an ideal to all the aspirants. Paramātmān is latent in the Ātman, therefore the Ātman must always meditate on the nature of Paramātmān that the potent powers thereof might be fully manifested. Paramātmāns form a class, all equal, with no classes among themselves. But a devotee, when he is studying this course of evolution, deifies first a monk, or monks as a class, who has given up the world and its ties and who has completely absorbed himself in the study of and meditation on Ātman; secondly, the teacher who gives the aspirant lesson in the realization of Paramātmān; thirdly, the president of an ascetic community; fourthly, an Arhat, a Tīrthankara, who has destroyed the four Ghāti-Karmas, who is an omniscient teacher and who attains liberation and becomes a Siddha at the end of the present life; and lastly the Siddha, the perfect soul, that has reached the spiritual goal¹. It is to these five collectively or to Arhat, or to Siddha, that the Jainas offer reverence. According to Jaina dogma the number of Arhats in each cycle of time is limited, i.e., twenty-four. A soul can attain Siddha-hood without being an Arhat. Every Arhat becomes a Siddha, but not that every Siddha was an Arhat. Arhat or Tīrthankara in his life, just preceding liberation where he becomes a Siddha, devotes some of his time to teach the path of liberation to the aspiring souls. That is why the world of aspirants feels more devotion to Arhats. Neither Arhat nor Siddha has on him the responsibility of creating, supporting and destroying the world. The aspirants receive no boons; no favours and no cures from him by way of gifts from the divinity. The aspiring souls pray to him, worship him and meditate on him as an example, as a model, as an ideal that they too might reach the same condition.

5. The World and Liberation or Samsara and Moksa—Since infinite time the soul is dwelling in Samsāra experiencing great misery in the four grades of existence (I. 9-10). The association of Karmas has no beginning, and all the while heavy Karmas are leading the soul astray (I. 59, 78). Developing false attitudes the soul incurs Karmic bondage and wanders in Samsāra always feeding itself on false notions of reality (I. 77, etc.). It is the Karman that creates various limitations for the soul and brings about

¹ See *Davvasaṅgaha* 50-54, also commentary thereon by S. C. Ghoshal, SBJ. vol. I, pp. 112 etc.

pleasures and pain (I. 63, etc.) Mokṣa, Nirvāṇa or liberation consists in getting released from the Karmas, both meritorious and demeritorious (II. 63). The souls that have attained liberation dwell in the abode of Siddhas at the top of the world (II. 6, 46, etc.). Mokṣa is the seat of happiness wherein the liberated soul possesses all-vision, all-knowledge, etc.; and it is the best object of pursuit (II. 3, 9-11, etc.). Samsāra is destroyed by the vision of Paramātman and Nirvāṇa attained; so the mind should always be set on Ātman who is potentially (*śaktirūpeṇa*) Paramātman (II. 33, I. 32, I. 26, see also I. 123*3). One must rise above attachment and aversion and be engrossed in one's self to stop the influx of Karmas (II. 38, 100, 141, etc.). Penance is quite necessary to destroy the Karmas (II. 36).

Explanatory Remarks—Samsāra and Mokṣa are the two conditions of the Ātman, and they are opposed to each other in character : Samsāra represents unending births and deaths, while Mokṣa is the negation of the same. In the former state the soul being already in the clutches of Karman is amenable to passional and other disturbances; and there is constant influx and bondage of Karman which makes the soul wander in different grades of existence, namely, hellish sub-human, human and heavenly. As opposed to this there is Mokṣa, sometimes called the fifth state of existence, which is reached by the soul, passing through the fourteen stages of Gunasthānas, when all the Karmas are destroyed. In Samsāra the various Karmas were obscuring the different potent powers of the self; these powers are manifested in liberation where the Ātman, now called Paramātman, dwells all by himself endowed with infinite vision, knowledge, bliss and power.

6. The Means of Attaining Mokṣa—Right faith, Right knowledge and Right conduct really speaking consist respectively in seeing, knowing and pursuing oneself by oneself. Ordinarily these might be taken as the cause of Mokṣa, but in fact Ātman himself is all the three (II. 12-4). From the practical point of view Right faith consists in steady belief in the true nature of Ātman resulting from the knowledge of various substances exactly as they are in the universe (II. 15); that condition or state of the self which understands the substances exactly as they are is known as knowledge (II. 29); and lastly the cultivation of that genuine and pure state of the self after fully realizing and discriminating the self and (the other (than the self) and after giving up (attachment for) the other is known as Right conduct (II. 30). Ultimately these three jewels are to be identified with one's self, and one should meditate on one's self by oneself which results in self-realization amounting to the attainment of liberation (II. 31).

Explanatory Remarks—Here Joṇdu mentions the so-called three jewels of Jainism which from the Vyavahāra point of view constitute the path of liberation. These three are to be developed in the Ātman himself and not

outside; therefore that condition itself from the Nīścaya point of view is the cause of Mokṣa.¹ This condition is a spiritual attitude which tolerates no more any contact with Karmic matter, and thus the Ātman is Paramātmā without being anything else.

7. The Great Meditation—The great Meditation (Parama-samādhi) is defined as the elimination of all the mental distractions; and therein the aspirant is above auspicious and inauspicious attitudes (II. 190). In the absence of this great meditation severe practices of penances and the study of scriptures will not lead one to self-realization (I. 14, 42, II. 191). By submerging oneself in the pond of great meditation, the Ātman becomes pure, and the dirt of round-of-rebirths, (i.e., Karman) is washed off (II. 189). As long as one is plunged in this meditation there is the stoppage of the influx and the destruction of the stock of Karmas (II. 38). Successful meditation does not so much consist in closing the eyes, half or complete, as in remaining steady without being prone to disturbances (II. 169–170); and it should be distinguished from mere utterance of Mantras, etc., (I. 22). The great meditation, which belongs to great saints, is like a huge fire in which are consumed the faggots of Karman (I. 3, 7); therein all the anxieties are set at rest and the pure (*nirañjana*) divinity is realized (I. 115). There are two stages of this great meditation: the first that of Arahantas, wherein the four Ghāti Karmas are destroyed and where the soul possesses omniscience and all-bliss, etc.; and then the second, that of Siddhas, where all the Karmas are destroyed at a stretch, where infinite Darśana, Jñāna, Sukha and Virya are developed, and where one deserves such designations as Hari, Hara, Brahman, Buddha, etc., (II. 195–201, etc.).

Mystic Visions—Undoubtedly the constitution of Paramātmā shines with the light of omniscience like the light of the sun enlightening itself and other objects; and the saints who are established in equanimity experience great bliss for which there is no parallel elsewhere (I. 33–35, 101, 116). Within a moment after self-realization there flashes forth a great light (I. 104). The speciality of self-realization is that the whole world is seen in the Ātman (I. 100). The great divinity is seen to dwell, like a swan on the surface of lake, in the pure mind of the Jñānin (I. 122). The Paramātmā shines forth like the sun in a cloudless sky (I. 119).

Explanatory Remarks on the Great-Meditation—Here we get an enthusiastic description of Mahāsamādhi without the technical details which we find in works like *Jñānārṇava*, *Yōgōśāstra*, *Tattvānuśāsana*, etc. To achieve such a meditation in which Ātman is realized as Paramātmā the steadiness of mind is absolutely necessary: there should be no delusion, no attachment for

1 Also compare *Davvasaṅgaha* 37 and Ghoshal's commentary thereon.

pleasant feelings and no aversion from unpleasant ones. The mind, speech and body should cease to function, and the Ātman should be concentrated on himself¹. In this course two stages are noted : Siddhahood and Arhatship. A soul may reach the condition of a Siddha by destroying all the Karmas at once, and majority of souls are destined for this. The Tirthankara devotes some of his time for preaching the religious doctrines, while Siddha has minded his own business of spiritual realization; the former thus is of greater benefit to the society. The difference between these two types of self-realized souls somewhat corresponds to that between activist and quietistic tendencies of mystics.

8. Some Aspects of Mysticism—It is not easy to define mysticism exactly in plain terms. First to a great extent, it 'denotes an attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God.'² It is the direct experience of the mutual response between the human and the divine indicating the identity of the human souls and the ultimate reality. Therein the individual experiences a type of consciousness of perfect personality. In the mystical experience the individual is 'liberated and exalted with a sense of having found what it has always sought and flooded with joy.' Secondly, mysticism, if it is to be appreciated as a consistent whole, needs for its background a metaphysical structure containing a spirit capable of enjoying itself as intelligence and bliss and identifying itself with or evolving into some higher personality, whether a personal or an impersonal Absolute. Thirdly, if mysticism forms a part of a metaphysico-religious system, then the religious system must chalk out a mystic course of attaining identity between the aspirer and the aspired. Fourthly, the mystic shows often a temperamental sickness about the world in general and its temptations in particular. Fifthly, mysticism takes for granted an epistemological apparatus which can immediately and directly apprehend the reality without the help of mind and senses which are the means of temporal knowledge. Sixthly, religious mysticism always prescribes a set of rules, a canon of morality, a code of virtues which an aspirant must practise. And lastly mysticism involves an amount of regard to the immediate teacher who alone can initiate the pupil in the mystical mysteries which cannot be grasped merely through indirect sources like scriptures, etc.³

Mysticism in Jainism—An academic question whether mysticism is

1 Compare *Davvasaṃgaha* 48 and 56.

2 R. D. Ranade : *Mysticism in Maharashtra*, Preface.

3 William James : *The Varieties of Religious Experience*, especially the chapter on Mysticism; ERE, the article on Mysticism etc. Belvalkar and Ranade : *History of Indian Phil.* vol. VII, *Mysticism in Maharashtra*; Rudolf Otto : *Mysticism, East and West*; etc etc.

possible or not in a heterodox system like Jainism is out of court for the simple reason that some of the earliest author-saints like Kundakunda and Pūjyapāda have described transcendental experiences and mystical visions.¹ It would be more reasonable to collect data from earlier Jaina works and see what elements of Jainism have contributed to mysticism, and in what way it is akin to or differs from such a patent mysticism as that of monistic Vedānta. To take a practical view the Jaina Tīrthāṅkaras like Rṣabhadeva, Neminātha, Pārśvanātha, Mahāvīra, etc., have been some of the greatest mystics of the world; and rightly indeed Professor **Ranade** designates Rṣabhadeva, the first Tīrthāṅkara of the Jainas, as 'yet a mystic of different kind, whose utter carelessness of his body is the supreme mark of his God-realization'² and gives details of his mystical life. It would be interesting to note that the details about Rṣabhadeva given in *Bhāgavata* practically and fundamentally agree with those recorded by Jaina tradition.

Various Elements of Mysticism in Jainism—Monism and theism, rather than theistic monism, have been detected as the fundamental pillars of mysticism. In the transcendental experience the spirit realizes its unity or identity with something essentially divine. 'Mystical states of mind in every degree,' **William James** says, 'are shown by history usually though not always, to make for the monistic view.' Thus mysticism has a great fancy for monistic temperament; and in Vedānta it is seen at its best in the conception of All-in-all Brahman, who represents an immanent divinity. Spiritual mysticism of Jñānadeva, however, reconciles both monism and pluralism by preserving 'both the oneness and manyness of experience.'³ The Jaina mysticism turns round two concepts : Ātman and Paramātman, which we have studied above. It is seen that Paramātman stands for God, though never a creator, etc. The creative aspect of the divinity, I think, is not the sine qua non of mysticism. Ātman and Paramātman are essentially the same, but in Saṁsāra the Ātman is under Karmic limitations, and therefore he is not as yet evolved into Paramātman. It is for the mystic to realize this identity or unity by destroying the karmic encrustation of the spirit. In Jainism the conception of Paramātman is somewhat nearer that of a personal absolute. The Ātman himself becomes Paramātman, and not that he is submerged in the Universal as in Vedānta. In Jainism spiritual experience does not stand for a divided self achieving an absolute unification, but the bound individual expresses and exhibits his potential divinity. Early texts like *Kammaṭṭhapaṇṇāsi*, *Kasāya-* and *Kamma-pāhuḍa*, *Gōmṭasāra*, etc., (with their commentaries) give elaborate tables with minute details how the soul, follo-

1 Especially in his *Samaya-sāra*; see my remarks on it. *Pravacanasāra* Intro. p. 47 etc.

2 R. D. Ranade : *Mysticism in Maharashtra* p. 9.

3 *Mysticism in Maharashtra* p. 197

wing the religious path, goes higher and higher on the rungs of the spiritual ladder called Gunasthānas, and how from stage to stage the various Karmas are being destroyed. The space does not permit me to give the details here, but I might only note here that the whole course is minutely studied and recorded with marvellous calculations that often baffle our understanding.¹ Some of the Gunasthānas are merely meditational stages, and the subject of meditation too is described in details. The aspirant is warned not to be misled by certain Siddhis, i.e., miraculous attainments, but go on pursuing the ideal till Ātman is realized. The pessimistic outlook of life, downright denunciation of the body and its pleasure and hollowness of all the possessions which are very common in Jainism indicate the aspirant's sick-minded temperament which is said to anticipate mystical healthy-mindedness. In the Jaina theory of knowledge, three kinds of knowledge are recognised where the soul apprehends reality all by itself and without the aid of senses : first, Avadhijñāna is a sort of direct knowledge without spatial limitation, and it is a knowledge of the clairvoyant type; secondly, Manahparyāya-Jñāna is telepathic knowledge where the soul directly apprehends the thoughts of others; and lastly, Kevala-jñāna is omniscience by the attainment of which the soul knows and sees everything without the limitation of time and space. The last one belongs only to the liberated souls or to the souls who are just on the point of attaining liberation with their Jñānāvaraniya-Karman destroyed, and thus it is developed when Ātman is realized. Jainism is pre-eminently an ascetic system. Though the stage of laity is recognised, everyone is expected to enter the order of monks as a necessary step towards liberation. Elaborate rules of conduct are noted and penancial courses prescribed for a monk;² and it is these that contribute to the purity of spirit. A Jaina monk is asked not to wander alone lest he might be led astray by various temptations. A monk devotes major portion of his time to study and meditation; and day to day he approaches his teacher, confesses his errors and receives lessons in Ātmavidyā or Ātma-Jñāna directly from his teacher. The magnanimous saint, the Jaina Tīrthāṅkara, who is at the pinnacle of the highest spiritual experience, is the greatest and ideal teacher; and his words are of the highest authority. Thus it is clear that Jainism contains all the essentials of mysticism. To evaluate mystical visions rationally is not to value them at all. These visions carry a guarantee of truth undoubtedly with him who has experienced them, and their universality proves that they are facts of experience. The glimpses of the vision, as recorded by Yogindu, are of the nature of light or of white brilliance. Elsewhere too

1 We can have some idea about these details from Glasenappa's *Die Lehre vom Karman in der Philosophie der Jainas nach den Karmagranthas dargestellt*, Leipzig 1915.

2 In works like *Ācārāṅga*, *Mūlācāra*, *Bhagavatī Ārādhanā* etc.

we find similar experiences. It may be noted in conclusion that the excessive rigidity of the code of morality prescribed for a Jaina saint gives no scope for Jaina mysticism to stoop to low levels of degraded Tāntricism.¹ It is for this very reason that we do not find the sexual imagery, so patent in Western mysticism, emphasized in Jainism, though similes like *muktikāntā* are used by authors like Padmaprabha. Sex-impulse is considered by Jaina moralists as the most dangerous impediment on the path of spiritual realization, so sensual consciousness has no place whatsoever in Jaina mysticism.² The routine of life prescribed for a Jaina monk does not allow him to profess and practise miracles and magical feats for the benefit of householders with whom he is asked to keep very little company,

9. Dogmatical and Philosophical Accessories of Author's Discussion

—Jīva and Ajīva are essentially different from each other, and one should not be identified with the other (I. 30). The pure Jīva has no mind and no senses; it is mere sentiency and an embodiment of knowledge; it is non-concrete and above sense-perception; and different from this is the non-sentient class of substances, namely, matter, Dharma, Adharma, time and space (I. 31, II. 18, I. 113). From eternity the soul in Samsāra is in union with Karman (of eight kinds) which represents subtle matter of the non-sentient class (I. 55, 59, 61, 62, 75, 113). There are two kinds of worldly Jīvas : Samyag-dṛṣṭi; and Mithyā-dṛṣṭi; the former, the faithful one, realizes himself by himself and thus becomes free from Karmas; while the latter, an Ugly soul, is attached to Paryāyas (i.e., modes or appearances of things) and thereby wanders in Samsāra incurring the bondage of various Karmas (I. 77, 78). The three worlds stand compact with six substances, namely Jīva, Pudgala, Dharma, Adharma, Kāla and Ākāśa, which have neither beginning nor end. Of these Jīva alone is sentient and the rest are non-sentient. Pudgala or matter is concrete and of six kinds, while the remaining are non-concrete. Dharma and Adharma are the neutral causes of conditions of motion and rest of the moving bodies. Nabhas or space accommodates all the substances. Kāla or time is a substance characterised by continuity or being; it is an accessory cause of change when things themselves are undergoing a change; and it is of atomic constitution with separate units. Dharma, Adharma and Ākāśa are indivisible and homogeneous wholes. Jīva and Pudgala alone have movement and the rest are static. Ātman, Dharma and Adharma occupy innumerable space-points; Ākāśa, which gives accommodation to all the substances, has infinite space-points; while Pudgala or matter has manifold space-points. Though they

1 R. D. Ranade : *Mysticism in Maharashtra* p. 7.

2 Prof Ranade remarks 'Spirituality is gained not by making common cause with sexuality, but rising superior to it' (Ibid. p. 10)

exist together in the physical space (*lōkakāśa*), they really exist in and through their attributes and modes. These various substances fulfil their own functions for the embodied souls that are wandering in *Samsāra* (II. 16-26).¹

10. Evaluation of Punya and Pāpa, or Merit and Demerit—Paramātman is above *Punya* and *Pāpa* (I. 21). *Punya* results from devotion to deities, scriptures and saints, while *Pāpa* results from hatred towards the same (II. 61-62). By treating both alike one can stop the influx of *Karman*; it is infatuation that makes one pursue one or the other (II. 37, 53). *Punya* ultimately results into *Pāpa*, so one should not be after it (I. 60). *Pāpa* leads to hell and sub human births; *Punya* leads to heaven; and the admixture of both leads to human birth. When both *Punya* and *Pāpa* are destroyed there is *Nirvāna* (II. 63). To choose between the two, *Pāpa* is preferable, because tortures in hell, etc., might induce one towards liberation; the pleasures given by *Punya* ultimately terminate in misery (II. 56-7, etc.). Repentance, confession, etc., bring only merit (II. 64). *Punya* and *Pāpa* have their antecedents in the auspicious and inauspicious manifestations of consciousness; but a *Jñānin*, a man of knowledge, rises above these two and cultivates pure manifestation of consciousness which incurs no *Karmic* bondage at all (II. 64, 71 etc.).

Explanatory Remarks—Activities of mind, speech and body set in a sort of vibration in the very constitution of the self (*ātma-pradṛṣṭa-parispandah*) whereby the *Karmic* matter inflows into the soul. This influx, if it is *Śubha* or auspicious, brings *Punya*, meritorious *Karman*;² if *Aśubha* or inauspicious, it brings *Pāpa*, demeritorious *Karman*. Whether there is *Punya* or *Pāpa*, it means that the presence of *Karman* is there. So the aspirant, who aims at liberation from *Karmas* by realizing himself, cannot afford to be attached even to *Punya* which leads the soul to heavens that are a part of *Samsāra*. *Punya* is compared with golden fetters and *Pāpa* with iron ones, it is a very significant comparison. One who hankers after freedom makes no distinction between golden and iron fetters: he must cut both in order to be free. In that temperament which leads to liberation 'the very concert of virtues,' in the words of Plotinus, 'is over-passed'.

11. Importance of Knowledge—*Ātman* is an embodiment of knowledge which flashes forth in full effulgence in the state of *Paramātman* (I. 15, 33). Knowledge is the differentia of the *Ātman* (I. 58). When *Ātman* is known, everything else is known: so *Ātman* should be realized by the strength of knowledge (I. 103). *Ajñāna* can never know *Paramātman*, the embodiment of knowledge (I. 109). Like stars reflected in clear water the

1 For a comparative study of these details with those in other systems of Indian philosophy, see my Intro. to *Pravacanasāra* pp 62 ff.

2 *Tattvārthasūtra*, VI. 1-4.

whole universe is reflected in the knowledge of Paramātman (I. 102). No doubt, liberation is attained by knowledge; souls devoid of knowledge wander long in Samsāra. The seat of liberation is not accessible without knowledge; the hand can never be greasy by churning water (II. 73-4). Attachment, etc., melt away by the knowledge of self like darkness by sun-rise (II. 76). Ātman, the embodiment of knowledge is the highest object for concentration; he who knows emerald will never pay attention to a piece of glass (II. 78).

Attitude Towards the fruit of Karman—The various Karmas, when they are ripe, give their fruits. When the fruits are being experienced, he who develops auspicious and inauspicious attitudes incurs the bondage of fresh Karmas. But that equanimous saint, who does not develop any attachment when experiencing the fruits of Karmas, incurs no bondage and his stock of Karman melts away (II. 79-80).

12. Mental and Moral Qualifications of an Aspirant—This body, which is absolutely different in nature from the soul, deserves nothing but, criticism (I. 13, etc., 71-2). It is all impure and easily perishable; it gets rotten when buried and is reduced to ashes when burnt; so nourishment and toilet are a mere waste (II. 147-48, etc). It brings no happiness, but only misery, so an aspirant must be completely indifferent towards this body which is an enemy of the self (II. 151-53, 182, etc.). Attachment for everything external must be given up, and one must be completely engrossed in the nature of Ātman (I. 15, 18). Vanity of physical and communal or social specialities has sway over only a foolish person (I. 80-3). All paraphernalia (*parigraha*), external and internal, like mother, house, pupil, etc., and like infatuation, etc., is a deceptive net-work that entraps and leads the Ātman astray (I. 83, II. 87, etc). To accept any paraphernalia after once it is given up is like eating the vomit (II. 91). Pursuing the paraphernalia with infatuation, the Ātman revolves in Samsāra (II. 122, etc). When the body does not belong to oneself, what to say of other things; family is a net-work nearly decorated by Death (II. 144-45). Everything else such as body, temple, idol, scripture, youth, house, attendants, etc., besides the Ātman is transitory; and as such one should not be attached to things other than the self (II. 129-32). Non-attachment is the highest virtue for a spiritual aspirant; so the mind must be curbed back from attachment, tastes and sights, etc., and concentrated on Paramātman (I. 32, II. 172). The aspirant, the great monk, should be free from attachment and aversion; even a particle of attachment hinders self-realization; the attitude of equanimity (*samabhāva*), which easily leads one to liberation, consists in eschewing these two (II. 52, 80-81, 100, etc.). It is merely a self-deception to pull out hair with ashes, if attachment is not given up (II. 90). Attitude of equanimity is a source of spiritual bliss, and it arises out of right comprehen-

sion of reality (II. 43, etc.). One who is endowed with this attitude treats all beings alike (II. 105). Even the company of a person who is not equanimous is harmful (II. 109). Addiction to the pleasures of senses involves Karmic bondage (I. 62). There can be no place for Brahman when the mind is occupied by a fawn-eyed one; two swords cannot occupy the same scabbard (I. 121). Moths, deer, elephants, bees and fish are ruined respectively by light, sound, touch, scent and taste; so one should not be attached to these (II. 112). The camels of five senses knock the soul down into Samsāra after grazing the pasture of pleasures (II. 136). A great monk is absolutely indifferent to sense-pleasures for which he has neither attachment nor aversion (II. 50). These pleasures last for a couple of days only, so their leader, namely, the mind should be brought under control whereby they are all captured (II. 138, 140, etc.). Pleasures of senses and passions ruffle the mind, and then the pure Ātman cannot be realized (II. 156). The soul under the sway of passions loses all self-control and renders harm unto living beings which leads the soul to hell (II. 125-127). Infatuation and consequent passions must be given up (II. 41-42). Infatuation and greed are the fertile sources of misery (II, III-13, etc.) Mere outward practices such as reading scriptures, the practice of austerities and visiting holy places by ignoring self-control, are of no avail (I. 95 II. 82-3, etc.). Dangerous are the activities of mind, speech and body: the mind should be brought under self-control and Bhāvaśuddhi, i.e., the purity of mind, must be cultivated (II. 137). It is by cultivating pure manifestation of consciousness that the soul develops various virtues and ultimately destroys Karman (II. 67). This body is useless if Dharma in its practical and realistic aspects is not practised (II. 133-34).

f) Apabhramsa of P.-Prakasa and Hema's Grammar

Apabhramsa and its General Characteristics—By the term Apabhramśa we mean a typical stage of Indo-Āryan speech, as described by Hemacandra in his Prākṛit grammar, which takes Prākṛit for its basis, which is older than Indo-Āryan modern languages, and which possesses many traits that have been inherited by Indo-Āryan speeches of the present-day, though there are no sufficient evidences to suppose that every where it was a necessary step towards the formation of modern languages and that there were as many Apabhramśas as there are languages at present. From the available specimens of Apabhramśa literature it appears that Apabhramśa was accepted as a language fit for popular poetry, and as such it appears to have had local variations besides some common characteristics. Hemacandra optionally accepts many Prākṛit features in his Apabhramśa. Some of his illustrative quotations in Apabhramśa are really in Prākṛit excepting for a

word or a form¹ However, there are clear indications that attempts are made in Apabhraṃśa to simplify Prākṛit in various ways which would be partly clear by noting the special features of Apabhraṃśa. i) In Apabh. vowels are interchanged and an amount of liberty is taken with regard to the quantity of vowels : this explains the termination like *ha* ~ or *hu* ~ and *he* or *hu* for one and the same case and the shortening of Nom.sg. *ō* of the standard Prākṛit into *u* which comes to be added to many words in Apabh. as seen from words like *puṇu*, *viṇu*, *sahu*, etc. ii) There is a less masculine pronunciation of *m* which often becomes nasalised *v*. iii) There is a tendency to change *s* into *h* in the Declensional terminations. This explains some of the queer forms : Nom pl. form *dēvaḥō* noted by Mārkaṇḍeya and others is either to be traced back to Vedic *dēvāsaḥ* or it is a generalisation from forms like *candramasaḥ*; *dēvaḥ* from Pk. *dēvassa*; *tāḥ* from *tassa* simplified as *tāsu* whose counterpart *tāsu* also is used in Apabh.; *tahī* from *tamsi*, and *zhu* from *zō*. Sanskrit *s* is seen as *h* in Avesta and in Iranian dialects. This change is noted by Hemacandra in a few Prākṛit words, and it is in Māga-dhi alone that it is seen in Gen. terminations.² Even at present a Gujarātī dialect uniformly reduces *s* to *h*. It is possible that this change is a racial characteristic that came to be generalised later on. iv) Prākṛit conjuncts are often smoothened to simplify pronunciation. v) Case terminations are dropped in Nom. Acc. and Gen.; here is a tendency to become non-inflexional. vi) The phonetic changes influence the conjugational forms which are being simplified and reduced in number. vii) Indeclinables and particles have changed their forms often beyond recognition, and in some cases they cannot be traced back to Sanskrit through Prākṛits possibly being drawn from vernaculars or Deśabhāṣās. viii) Svārthe or pleonastic affixes like *ka*, *ḍa*, *la*, etc., are seen in many words. ix) And lastly there is an abundance of Deśi words and Dhātvādeśas.

Attraction of Apabh. Speech—On the whole there is a liquidity and smoothness about the flow of Apabh. verses which show many new metres based not on the number of syllables but on the quantity of mātrās, which can be better sung; and which are characterised by plenty of rhyme.³ It is no wonder, therefore, that Apabh. was a favourite medium of popular poetry as early as 6th century A.D. if not even earlier. Guhasena of Valabhi, whose epigraphic records range from 559 to 569 A.D., is said to have composed poems in Sanskrit, Prākṛit and Apabh. Uddyotanasūri (778 A.D.)

- 1 See, for instance, *sōsaū ma*, etc. on iv. 365; *khēḍdayam*, etc., on iv. 442; Ludwig Alsdorf : Bemerkungen zu Pischel's 'Materialien, etc., in *Festschrift M. Winternitz*, pp. 29-36
- 2 See i. 262-3, iv. 229-300; Pichel's : *Grammatik der Prākṛit-sprachen* §264.
- 3 The Sanskrit style of poets like Jayadēva betrays Apabhraṃśa influence.

holds Apabh. in great estimation, and his remarks on these languages are worth noting. In his opinion, Sanskrit with its long compounds, indeclinables, prepositions, cases and genders is dangerous for survey like the heart of a villain. The association with Prākṛit, like that with the words of good people, is a happy one: it is an ocean of worldly information crowded with the waves of discussion about various arts: it is full of nectar-drops that are oozing out on account of its being churned by great persons: and it is composed with nice arrangements of words. Apabhraṃśa is a balanced and pleasing admixture of the waves of pure and impure Sanskrit and Prākṛit words; it is even (or smooth) as well as uneven (or unsmooth); it flows like a mountain river flooded by fresh rains; and it captures the mind like the words of a beloved when she is coquettishly angry.¹ These remarks of Uddyotana, himself a classical author having high admiration for earlier Sanskrit writers like Jaṭila and Raviṣena,² clearly show how Apabh. was already considered as an attractive medium of composition as early as 8th century A.D.

Hemacandra Indebted to P.-prakāśa—Of all the available Prākṛit grammars Hema's grammar deals exhaustively with Apabh. and the speciality of his discussion lies in the fact that he quotes verses after verses to illustrate his rules. For a long time no sources of any of these verses were traced. **Pischel** said, 'One gets the impression that they are taken from an anthology of the kind of Sattasaī.'³ From the inherent dialectal divergences and the variety of religious terms including the names of deities, etc., exhibited by these quotations, it is certain that they are not drawn from a single source but from a wide tract of literature with works belonging to different geographical regions and different religions. It was shown by me that Hema. is indebted to *P.-prakāśa* for a few quotations,⁴ and Prof. **Hiralal** has pointed out that some versess are taken from *Dōhāpāhuḍa*.⁵ One thing is now clear that these verses are not composed by Hema. himself, and a study of Apabh. works and a survey of Old-Rājastānī and Old-Gujarātī songs might reveal the sources of other quotations as well. Hema. draws the following quotations from *P.-prakāśa*:

i) On sūtra iv. 389 Hema. quotes:

संता भोग जु परिहरइ तसु कतहो बलि कीसु ।
तसु दइवेण वि मुडियउँ कसु खाल्लहइउँ सीसु ॥

1 This is a free rendering of the extracts quoted by L. B. Gandhi in his Intro. to *Apabhraṃśakāvya-trayī*, pp. 97-8 (G. O. S. Vol. 37); see also *Apabhraṃśa-pāṭhāvalī* by M. C. Modi, p. 86 of the Notes.

2 See my paper on *Varāṅgacarita* in the *Annals* of the B. O. R. I., Vol. XIV, i.-ii., pp. 61, etc.

3 **Pischel** *Grammatik*, etc. §29.

4 *Annals* of the B. O. R. I., Vol. XII, ii, p. 159, etc.

5 See his Intro. of *Pāhuḍadōhā*, pp. 22-3 (KJS, III).

This is an intelligent improvement on *P.-prakāśa* II. 139 which runs thus :

संता विसय जु परिहरइ बलि किज्जउं हउं तामु ।
सो दइवेण जि मुंडियउ सीसु खडिल्लउ जामु ॥

The change of *kijjaū* to *kīsu* is quite intelligible, if we look at the *sūtra* and its commentary : *kriyāḥ kīsu* | *kriyā ity ātasya kriyāpadasya apabhraṃśa kīsu ity ādēśo vā bhavali* | *kijjaū* is admitted as an optional form, and we get the illustration : *bali kijjaū sūtaṇassu* |

ii) On iv. 427 Hema. quotes :

जिब्भदिउ नायगु वसि करहु जसु अधिन्नइं अन्नइं ।
मलि विणट्ठइ तुंविणिहे अवसे सुक्कहिं पण्णइं ॥

In spite of some differences there is no doubt that it is based and improved on *P.-prakāśa* II. 140 which runs thus :

पंचहं णायकु वसि करहु जेण होंति वसि अण्ण ।
मूल विणट्ठइ तरुवरहं अवसइं सुक्कहिं पण्ण ॥

Some of the differences are caused by the purpose for which it is quoted, and **Pischel** notes a *v, l. mūla* which is the reading of *P.-prakāśa*. The consecutive numbering of these two *dohās* in *P.-prakāśa* is not without some significance; and if any inference is possible therefrom, it indicates that Hemacandra has quoted these verses directly from *P.-prakāśa*.

iii) On *sūtra* iv. 365 Hema quotes :

आयहो दड्ढ-कलेवरहो जं बाहिउ तं सारु ।
जइ उट्ठम्भइ तो कुहइ अह डज्झइ तो छारु ॥

The *dohā* from *P.-prakāśa* II. 147 runs thus :

बलि किउ माणुस-जम्मडा देक्खतहं पर सारु ।
जइ उट्ठम्भइ तो कुहइ अह डज्झइ तो छारु ॥

The second line is exactly the same; and the first line is changed because the *sūtra* '*idama āyāh*' is to be illustrated.

iv) Then on ii. 80 Hema. quotes a short sentence '*vādraha-drahammi padā*' which forms a part of *P.-prakāśa* II. 117 that runs thus :

ते चिय धण्णा ते चिय सप्पारसा ते जियंतु जियलोए ।
वोद्दहदहम्मि पडिया तरंति जे चेव लीलाए ॥

It is an important difference that Hema. retains *r* in the conjunct group which is not shown by any of our Mss. This verse is not in Apabh., and moreover it is introduced with the words *uktaṃ ca* : so its genuineness in our text can be suspected. I think, it might have been included in the text by Jōindu himself, because even the shortest recension of *P.-prakāśa* contains this verse

Comparison of Hema.'s Apabh, with that of P.-prakāśa—It is clear from the above paragraph that Hema. has used *P.-prakāśa*, and forms, etc. from it must have been useful to him in composing his Apabhraṃśa rules.

So it will be necessary and interesting to compare and contrast Hema.'s Apabh. with that of *P.-prakāśa* and see first, what features of the dialect of *P.-prakāśa* are recorded by Hema.; secondly, what features of it are not represented in Hema.'s grammar; and lastly, what points noted by Hema. have not got their counterparts in *P.-prakāśa*.

On the Homogeneity of Hema.'s Apabh.—Hemacandra does not explicitly mention the dialects of Apabh. as it is done by Mārkaṇḍeya and other later authors. It has been already detected,¹ and a careful study of his remarks and rules would show that his Apabh. is not a homogeneous one and that he has mixed together different dialects. By his remark “*prāyōgrahaṇād yasyāpabhramṣe viśeṣo vakṣyatē tasyāpi kvacit prākṛtavat śaurasēnīyac ca kāryam bhavati*” (iv. 329) understood in the light of iv. 396 and 446 as distinguished from other features noted throughout, it is clear that he accepts two bases for his Apabh., namely, Prākṛit and Śauraseni² whose characteristics he has discussed in his previous sections. The illustrations on and the sūtras iv. 341, 360, 372, 391, 393, 394, 398 (especially its alternative concession), 399, 414, 438, etc., show elements of an Apabhramśa which is not in tune with the dialect described by him in other sūtras. Some of these characteristics, when studied in the light of Prākṛit dialects discussed by Hema., are mutually so conflicted that they are not possible in a homogeneous dialect.

Hemacandra's Apabh. Compared and Contrasted with that of P.-prakāśa—Hemacandra's sūtra ‘*svaṛāṇām svaṛāḥ prāyo pabhramṣe*’ should not be understood as a licence for violent vowel changes; but it only means that in the Apabh. literature analysed by Hema. much liberty was taken in vowel-changes which could not be canonised in short, and hence this rule. In *P.-prakāśa* we do not find such vowel-changes as would obscure the sense. A bit of liberty is taken in some forms: *parim* (V. 1. *pari*) = *param* (I. 28), *vatthu* as the Loc. or Inst. sg. form (II. 180); at times the case termination *u* appears even where it is not needed as in *viṇu* (II. 59), *sahu* (II. 109); and very often the quantity of vowels, short or long, is ignored as in *jīu=jīvaḥ* (I. 40), *ṇiccu=ṇicaḥ* (I. 89), *vivariū=viparttam* (I. 79). At times a compensatory long vowel is obtained by simplifying the duplicate remnant of a conjunct group: *isaru*, *ṇtsu* (I. 91), *būḍhaū* (I. 91), *phāsaṭ* v. 1. *pāsaṭ* (II. 112); against this tendency we have *kacca=kāca* (II. 78), also note *ṇibhamtu* (II. 88). Hema. has noted (iv. 410) that often *e* and *o* are to be pronounced short. In our text they are necessarily short before a conjunct with the effect that North-Indian Mss.

1 Pischel : *Grammatik*, etc. §28.

2 Mr. Manomohan Ghosh of the University of Calcutta in his interesting paper ‘Mahārāṣṭrī a later form of Śauraseni’ (*Journal of the Department of Letters* Vol. XXIII, 1933, Calcutta University) shows that Prākṛta means pre-eminently Śauraseni, the language of the Indian Midland, of which Mahārāṣṭrī is only a later phase.

show great variations often changing them to *z* and *u*. The Kannaḍa Mss. are uniform in showing *z* and *u*: and that appears to be an earlier feature. It is this tendency that gives rise to forms like *pōggalu*.

Turning to consonants, Hēma. states (iv. 396) that intervocalic *k*, *kh*, *t*, *th*, *p* and *ph* are generally changed to *g*, *gh*, *d*, *dh*, *b* and *bh* in Apabh.; but this rule is violated by many forms in his illustrations. *P.-prakāṣa* does not follow this rule, but the consonantal changes agree with Hēmacandra's rule for Prakṛit (i. 177) that intervocalic *k*, *g*, *c*, *j*, *t*, *d*, *p*, *y*, and *v* are generally dropped. *P.-prakāṣa* introduces *ya* śruti¹ if the *udvṛtta* vowel is *a* or *ā*. Some typical illustrations might be noted here. **Changes of k** : *Paha* (*bhā*)*yara* (I. II, II. 211), *lōyālōya* (I. 52, II. 205), *viṇāsayaru* (I. 10), *sayalu* (I. 36); in only one word *k* is retained, viz. *ṇāyaku* (II. 140), but it is softened to *g* when Hēmacandra quotes this verse in his Grammar; once *k* is changed to *g* : *maragaū* (II. 78). Once Brahmadēva reads *āgāsu* (II. 25), but all other Mss read *āyāsu*. **Changes of g** : *aṇurāū* (II. 112, 149), *gayāṇa* (I. 39), *jōi* (I. 35, II. 171), *jōē* (II. 157), *bhōya* (I. 32), *virāū* (I. 118), *sāyara* (II. 105). It is only in two cases, namely, *jagu* (I. 40-1, II. 6, 44) and *savvagu* (I. 52) that *g* is retained; by this retention the author wants perhaps to avoid confusion with other Sk. words like *jaya* and *sarvataḥ*. **Changes of c** : it is always dropped as in *muya* for *muc* (I. 95, 112 etc.), *viyakkhaṇu* (I. 13, 78); it is only in two words that *c* is seen to be retained : *avicalu* (II. 15, 35, 144) and *asuciyaṭ* (II. 150) possibly to avoid confusion with the equivalents of Sk. words like *vikala* śruti, etc. **Changes of j** : It is generally dropped as in *ṇiya* (I. 98), *pariyāṇa* (I. 57); only once it is retained *bhajaṃta* (I. 2). **Changes of t** : it is usually dropped as in *kayara* (I. 89), *kiyāi* (I. 27), *gaṭ* (I. 111), *cēyaṇu* (I. 73, II. 17), etc.; but in *patana*, as in Prakṛits, it becomes *ḍ*-*vaḍaṇa* (II. 114). **Changes of d** : it is generally dropped as in *kayā* (I. 36), *jaṭ* (II. 5), *paḍsa* (I. 105), *āṭ* (II. 16). There are some cases of *d* retained : in *padḍsa*, v. 1. *paḍsa* (II. 24) possibly to rhyme with the line-ending *puggaladḍsa*, in *padāṇa* (II. 127) perhaps to avoid confusion with *prayāṇa*, and in *saṃjadu* and *asaṃjadu* (II. 41). **Changes of p** : it is usually changed to *v* as in *ghaṇavaḍaṇa* (II. 114), *vi* from *api* (II. 96). Initial *yi* is changed to *j* : *jēṇa*, *jāma*, etc. **Changes of v** : it is at times retained and at times dropped as in *kēvala* (II. 96), *jiya* (I. 23, etc.), *tihuyaṇa* (I. 16, II. 16). Generally intervocalic *kh*, *gh*, *th*, *dh*, *ph* and *bh* are changed to *h* : *suhu* (II. 199); *lahu* (II. 100); *uppahi* (I. 78); *ahammu* (I. 60), *saṃāhi* (I. 14); *ṇahu* (II. 20), *saḥāū* (II. 197). It is only in a few cases that *bh* is retained : *abhaya* (II. 127). Thus we see that there is a general tendency to drop the intervocalic consonants rather than to soften them; and their retention in a few cases is meant perhaps to avoid confusion with similar words. Coming to the treatment of nasals, Hēmacandra's Grammar, according to the editions of Pischel,² Pandit-and-Vaidya,³ retains initial *n*; Pischel, however uniformly adopts *ṇ*, both initial and medial. in his revised edition of Apabh. verses.⁴ Our text uses *ṇ* alone everywhere. It is only Ms. B that retained *n* at times. Kannaḍa Mss. are almost uniform in having *ṇ*. Hēma. has generalised the change of *m* into nasalised *v* (iv. 397), for which there is phonetic justification. *P.-prakāṣa* has some cases where *m* is shown as *v*; it should not be ignored that the various readings waver between *m* and *v* : *atthavaṇa* (II. 132), *ṇava* (I. 1), *ṇāū* (I. 19, II. 206).

1 There is a case of the development of *v* possibly due to the preceding *u*, *vari-uvari*=*udarē* (II. 20).

2 Hēmacandra's *Grammatik der Prakṛit-Sprachen*, Halle 1877.

3 *Kumārāpālacarita Appendix*. Bombay Sk. and Pk. series LX, Poona 1936.

4 *Materialien zur Kenntnis des Apabhraṃśa*, Berlin 1902.

As to the conjuncts, there is a tendency, already seen even in Prākṛits (Hēma, i. 43) to smoothen the double remnant by lengthening the preceding vowel; *tsaru* (I. 91.) *kārimā* (II. 123), *būḍhaū* (I. 91); at times conjuncts are smoothened without any compensation: *akhaū* (I. 123), *nibhamtu* (I. 120, II. 88). By some of his rules (iv. 398, etc.) Hema. allows the retention of *r* and that of *r* as a second member in a conjunct group, but in *P. prakāśa* *r* is necessarily assimilated. To show that *r* is retained at times in Prākṛit Hema. quotes a line 'vodraha-drahammi paḍiyā' (ii. 80) possibly from out text, but all our Mss. uniformly show assimilation. I might note here a few cases of typical conjuncts: *acchī* = *akṣī* (I. 121), *appā-ātman* (I. 51, etc.), *kārima*=*kṛtrima* (II. 123), *chāra*=*kṣāra* (II. 90), *jhēu* = *dhyeya* (I. 25), *tiṭṭha* = *tṛṣṇā* (II. 132), *desu* = *dveṣa* (II. 49), *Bambhu*, Kannaḍa Mss. uniformly have *Bamhu* for *Brahman* (I. 13, etc.) *rukka* and *vaccha*=*vṛkṣa* (II. 130, 133).

Morphology or Declension—As noted by Hema. (iv. 445), there is much confusion of genders of words; and the predominant tendency is to reduce all words to the *a*-ending type by adding pleonastic *ka*, etc., for instance, *silae* loc. sg. from *ṣilā* (I. 123), *nāniyaha* = *jñāninām* (I. 122), *dehiyaha* (II. 26), etc. According to Hema. the terminations of Nom., Acc. and Gen., both sg. and pl., are often dropped (iv. 344-45). Our text shows some forms of Nom. and Acc. without terminations: Nom. sg. *vihi* (I. 66); pl. *pasuya* (II. 5), *muni* (II. 33), *rōya* (I. 69), *līṅga* (I. 69). Acc. sg. *appā* (I. 58), *tanu* (I. 58), *veyana* (II. 187), *sayala* (I. 115): pl. *jīnavara* (I. 6), *rōya* (I. 70). I have not been able to detect any instances where Gen. terminations are dropped. The termination + *u* appears in Nom. & Acc. sg., and once only in Nom. pl. *Hari-Hara-Bamhu* (II. 8) which is peculiar to our text. Neuter Nom. pl. termination is -*i* as in *davvaṭ* (II. 15), *punnāṭ* (II. 57). In the Inst. sg. *a*-ending nouns show three, if not five, types of terminations: i) + *ena* or + *ina* as in *tavena*, v. 1., *tavenu* (I. 42), *vavahārena* (II. 28), *kūranina* (I. 7); ii) + *e* or + *im* (ẽm?) as in *appe* (I. 99), *niyame* (II. 62), *parināme* (II. 71), *appim* (I. 76, note the variants), *nānim* (II. 73) *niyamim* (I. 69, 106, etc.) *dānim* (II. 72); and iii) what I might call + *ai*¹ as in *kammaṭ* (I. 63, 76), *mōhai* (II. 79), *samsaggaṭ* (II. 108, note the v. 1). Nouns ending in *i* show -*ē* or *ē* with or without *svārthe ka*. in the Inst. sg.: *aggiyae* (I. 1), *bhattiē* (II. 61), *bhattiyaē* (I. 6). Hema. notes the terminations + *e* and + *ena* (iv. 333 & 342), but some of his illustrations show + *ina* and + *im* (iv. 357, 366). Inst. pl. termination is -*hi* as in *dōhi* (II. 71), *paesahi* (II. 22), *vittinivittihi* (II. 52). According to Hemacandra Abl. terminations are: sg. -*he* also -*hu* and pl. *hu* (iv. 336, 341, 350); but our text has only *ha* both for singular and plural: *gamhaha* (II. 49), *jīvaha* (II. 86); *sayalaha* *skammaha* *dōsaha* (II. 198). Hema. gives Gen. terminations thus: sg. -*su*, -*ho*, -*ssu* and pl. *ha* for *a*-ending nouns; but our text uses only *ha* both for sg. and pl.²: sg. *cittaha* (II. 70), *dehaha* (I. 71), *rayanattayaha* (II. 95); pl. *nāniyaha* (I. 122), *jīvaha* (II. 106), *mukkaha* (I. 47). For pure *i*-stems the Gen. termination is -*hi* in *P. prakāśa* which according to Hema is -*he* in sg. and -*hu* in pl.: sg. *siddhihi* (II. 48, 69); pl. *jōihi* (II. 166), *nānihi* (II. 30); also note in this context the forms *jōiyahi* (II. 160), *pamguha* (I. 66). For Loc. sg. and pl. Hema. has -*e* and -*hi* respectively for *a*-stems, and -*hi* and -*hu* respectively for *i*-stems and *u*-stems. *P. prakāśa* shows + *i*, or + *e*,³ or even what might be called + *ai* in sg. and *hi* in pl.: *tihuyani* (I. 4), *samsāri* (I. 9); *appaē* (I. 102), *silae* (I. 123); pl. *kavāiyahi* (I. 123*3), *puhavihi* (II. 131). *Jōiya* for *yōgin* and *jīya* for *jīva* are the Voc. sg. forms.

1 It might be taken as *i* with *svārthe ka*.

2 Once Brahmadeva wants -*ho* for Gen. sg. (II. 12); and Ms. *B* reads -*ho* in some places (II. 161-62).

3 Kannaḍa Mss. show *e* uniformly.

We do not get many forms of personal Pronouns in *P-prakāśa* *hau* and *tuhu* are quite usual; and we get *mahu* (Gen. sg) and *mahu tanaṭ=maḍiyena* (Il. 186). Some important forms of the demonstrative pronouns are noted below for example :

Nom.

- sg. *ihu* or *ēhu*, *ehaū*; *ku* or *kō*; *ju* or *jo*; *so*.
pl. *e* or *ei*; *je*; *te*; *ki* or *kē*

Acc.

- sg. *kō*; *jō*; *sō*.

Ins.

- sg. *jim*. *jē*, *jena*; *tim*, *tē* *tena*.

Gen.

- sg. *jasu*, *jāsu*; *tasu*, *tāsu*, *tahu* (Il. 78)
pl. *jāha*, *jāha*; *taha*, *tāha*.

P-prakāśa uses *kavūṇa* or *kavaṇu* (Il.171), *kāi* (I. 27) and *ki* (I. 98) for Interrogative *kim*; and *anyat* is changed to *aṇṇu* (Il. 45) and *aṇu* (Il. 44).

Verbal Forms—Some typical verbal forms may be noted here to get an idea of the forms used in *P-prakāśa*. **Present** : 1st p. sg. *vaṁdaū* (I. 4), *kaḥēvi* (-mi? I. 11), *bhaṇami* (I. 30); 2nd p. sg. *mēllahi* (I. 12), *hōhi* (Il. 14); 3rd p. sg. *vilāt* (Il. 80), *vāt* (Il. 82), *havēt* (I. 13), pl. *acchahi* (I. 5), *vacchahi* (Il. 4), *li* (lā) *mti* (Il. 91), *humti* or *hōmti* (Il. 103). Some **Imperative** forms that are available : 2nd p. sg. *jāṇi* (I. 107, Il. 38), *jōi* (Il. 34), *sēvi* (I. 95), *jāṇu* (I. 94, etc.) *laggu* (Il. 127). Typical **Future** forms that are available : 2nd p. sg. *karīsī* (Il. 125), *gamtsī* (Il. 141), *lahīsī* (Il. 141), *saḥtsī* (Il. 125); 3rd p. sg. *karēsai* (Il. 188), *lahēsai* (Il. 47), *hōsai* (Il. 130, 168). Hēmacandra has noted all the available Present and Imperative forms of this text (iv. 382-3, 385, 387). The so-called 2nd p. sg. forms of the Future noted above are at times treated as those of Present and at times of Future by Brahmadeva. Their nature is much uncertain. If they belong to Present, they are to be deduced from the forms like *karēsi* in Prākṛit; if to Future, they are contractions from forms like *karihisi* of the Prākṛit. Though not generalised by him, forms like *karīsu*, *pāvīsu* are met with in Hēma.'s illustrations (iv. 396); and the Sk. shade takes them as Future 1st p. sg. forms. The **Absolutive** terminations in this text are -vi, + ivi, + ēvi, + avi, and + ēviṇu as in *dēvi* (Il. 57), *mēllivi* (I. 92), *dharēvi* (Il. 25), *pariharavi* (Il. 4), *muēviṇu* and *lahēviṇu* (Il. 9, I. 85); and there is only one form showing the termination + ēppiṇu, *muēppiṇu* (Il. 47). Besides the above ones, Hēma. gives + i, + iū, + ēppi, as the Absolutive terminations, but they are not found in this text. The typical forms of the **Infinitive** of purpose are : *sahaṇa* or *sahaṇu* (Il. 120), *saṁḥavaṇa* (Il. 137), *lēṇaha* (Il. 87), *muṇahu* (I. 23). Excepting *muṇahu* which occurs only once in our text, all others are generalised by Hēma. (iv. 441) with whom some Gerund terminations also are used for Infinitive.

Indeclinables, etc.—In this paragraph all the Indeclinables, etc. are noted with their Sk. counterparts alphabetically arranged. *atṛa* = *itthu* or *ētthu* (I. 101, Il. 211); *idrṣṭ* = *ēhi* (Il. 157); *ēva* = *ji* (I. 96, etc.); *ēvam* = *ēmu* (I. 65) or *eu* or *iu* (Il. 73); *katham* = *kēma* or *ke* *va* (I. 121); *kiyat* = *kēttiū* or *kittiū* (Il. 141); *kutra* = *kēttu* or *kitthu* (Il. 47), also *kahi* (I. 90); *jhaṭiti* = *jhatti* (Il. 184); *naiva* = *ṇavi* (I. 31, etc.); *tatṛa* = *tēttu* or *tittu* (I. 111, Il. 137), also *tahi* (Il. 162); *tathā* = *tēma* or *tima*, *tēmu* or *timu*, or even nasalised *v* for *m* (I. 102, 85, etc.); *tadā* (?) = *tāmaṭ* or *tā* *vaṭ* (Il. 41, 174); *tadrṣa* = *tēhaū* (Il. 149); *tāvat* = *tā*, *tāma*, also *tā* *va* or *tāmu* (I. 108, Il. 81); *tāvanmātra* = *tēttadaū* or *tittidaū* (I. 105); *punar* = *puṇu* (Il. 211); *mā* = *mā*, *maṁ*, *maṇa* (I. 101, Il. 107, 109); *yatra* and *yathā* correspond

to *tatra* and *tathā*; *yadā* (?) = *jāmaī*, *jā^{va}* (II. 41, 174); *yādṛśa* = *jāhaū* (I. 26); *yāvat*=*jāma*, *jāmu*, *jā^{va}* (II. 81, 194); *yāvanmātra* = *jittiu* (II. 38); *vinā* = *viṇu* (I. 42). All these indeclinables, etc. ignoring slight phonetic variations, are found in Hema's illustrations; and for some of them he has special rules. Forms corresponding to Hema's *jēttula* and *tēttula* (iv. 435) are not found here. As to the use of *api*, or text once uses *kimpī vi* (I. 65); perhaps it is a mistake for *kimcī vi* which suits the context better. *P.-prakāśa* repeatedly uses *svārthē ka* and *ḍa*, but their combinations (iv. 430) are not met with here; at times *ka* appears doubled as in '*gurukkī vēlladī*' (I. 32). Of the *tādarthya nipātas* (Hema. iv. 425) only *taṇa* is used here, and the rest are not found in this text. The forms *kēraū*, etc., used by Hema. in his illustrations on iv. 359 (see also Hema. ii. 147) are used in this text: *kēra* (I. 73, II. 69), *kērai* (I. 99) *kēraū* (II. 29). Though *ji*, etc., are repeatedly used, the occurrence of *ca* is a rarity in these *dōhās*.

Important Words, etc.—*P.-prakāśa* uses many words which might be called Deśi due either to their non-Sanskritic etymology or non-Sanskritic significance. But most of them are already recorded in *Pāṇasadda-mahāṇṇavō*; so I shall note only a few of them which are not recorded there or which require some explanation.

avakkhaḍi (I. 115)—Brahmadeva explains thus '*dṛśa-bhāṣayā cintā*'.

khaḍillaū (II. 139)—Brahmadeva equates it with *khalyāṭam*. Hema. quotes this verse but his reading is *khallihadaū*. Our form is a case of metathesis from the Prākṛit form *khallīḍa* noted by Hema. (i. 74).

khavaṇu or *khavanaū* (I. 82, 88)—Brahmadeva equates it with *kṣapaṇakaḥ*, a Digambara. I think, this Sk. rendering has no etymological justification though it occurs in *Pañcatantra*, etc.; the word should be traced back to *samaṇa*, Sk. *śramaṇa*.

gurau (I. 88)—Brahmadeva remarks '*gurava-śabda-vācyaḥ Śvētāmbaraḥ*'.

caṭṭa (II. 89)—Brahmadeva does not explain it, but I think it means in that context 'a mat'; cf. *caṭaṭ*.

javalā (II. 127)—Brahmadeva equates it with Sk. *saṁpē*, and the word is current in Marāṭhī in this sense. I think, it should be traced back to Sk. *yamala*, Pk. *jamala*, a pair; and therefore those that are near each other. This sense is more suitable in that context.

dhāmdha (II. 121)—Brahmadeva gives a Sk. word *dhāmdha* which is not known to classical Sanskrit. The Kannaḍa gloss reads *damde*, and takes *damda* = Sk. *dyandva*. There is a Prākṛit word *dhāmdha* = shame.

paḍichāmdā (II. 129)—It has the sense of similarity, and it is used here for *dṛṣṭānta*.

paḍiyāra (I. 121)—A scabbard. Brahmadeva is uncertain about its Sk. equivalent; so he suggests once *pratikāra* and a second time *pratihāra*. Hemacandra, in his *Abhidhāna-cintāmaṇi*, gives *pratyākāra*=*khaḍgapīdhānakam* which appears to be the correct equivalent of *paḍiyāra*. He

gives another word *parivāra* (Martya-kāṇḍa 447).¹

vaḍha (II. 19, 154, etc.)—This word is repeatedly used in this text, and Brahmadeva explains it usually as *vatsa*, but once as *bata* (I. 121). Hemaçandra (iv. 420) equates it with *mūḍha* (I think, in the sense of *mōhita*, deluded, misled). It may be noted that *mūḍha* is also used once in our text (II. 128). It is recorded in *Pāiasadda-mahannavō* as a Deśi word meaning dumb, one incapable of speech. *vaḍha* or *baḍha* is used as a term of address by Saraha as well; he uses *putta* also (38, 53) as a term of address.

vali vali (II. 137)—Brahmadeva takes it as '*punaḥ punaḥ*': compare *vāraṃ vāraṃ*.

vōḍḍaha (II. 117)—Hema. quotes this phrase but reads *vōdraha* meaning *taruna-puruṣa* (ii. 80)² Brahmadeva interprets as *yauvanam*; the Kannaḍa K-gloss takes it as *stri-śarīra*; but Q-gloss reads *cōḍḍaha* (perhaps orthographical confusion between *c* and *v* in medieval Devanāgarī) and gives the same meaning as that given by Brahmadeva.

vaṇḍaū (I. 82, 88)—Brahmadeva comments, *vandakaḥ = Bauddhaḥ*. The etymology of the word is obscure. Some Kannaḍa Mss. read *Budd(h)ai*.

Important Roots, etc.—Many dhātuvādesas are used in this text; but I note only those which are not directly traced in the list given by Hemacandra; *Uvvalaud vart* (II. 148), cf. Hema. *uvvēlla = ud vēṣt*. *Guruva* (II. 145) *muh*, *Cūra* (II. 126) to powder from *cūrna*. *Chamḍa* (I. 74; *Chaḍḍa* according to Hema). to abandon. *jōa* (I. 109, II. 34) to see; it is used in Hema.'s illustrations (iv. 422). *Jhampa* (I. 61) to cover. *ḍahula-kṣubh* (II. 156; cf. Marāṭhī *ḍhavaḷane*°, *Pēkkha* or *Pikkha* (I. 71, II. 114) to see. *Vāha* (II. 142) to see; it may be derived thus *Pāsa > pāha > vāha*.

Peculiarities of Kannaḍa Mss—The Kannaḍa Mss., which are described in section IV below, have certain peculiarities some of which such as *d* for *dh*, absence of any discrimination between short and long vowels arise out of the nature of Kannaḍa script. There are others which are uniformly shown by Kannaḍa Mss. (excepting S which is a mechanical copy of Brahmadeva's text, but that also is subjected to some marginal corrections); and they shed some light on the phonology of Apabhraṃśa. The Devanāgarī recension, represented by Brahmadeva's text and by the Mss. A, B and C,

1 For this reference I am thankful to Mr N. R. Acharya, Shastri department, Nirnayasagar Press, Bombay.

2 To judge from *Pāiasadda-mahannavō*, the word is not extensively used in literature. The earliest occurrence, therefore, is in *Pāiyalacchī-nāmaṃālā* (Ed. by G. Buhler, Gottingen 1879), the Prākṛit Lexicon of Dhanapāla (972-3 A.D.); and in giving the meaning of this word Hēmacandra has in view Dhanapāla's definition '*bōdrahō tarunō*' (verse 62).

shows a good deal of vacillation between *i* and *e* in the Inst. sg. forms such as *deve*^v or *devim* and *kāraṇeṇa* or *kāraṇina*; in the Loc. sg. forms such as *deve* or *devi*; and in forms like *ke vi* or *ki vi*, *jēva* or *jima*, *tēva* or *tima*, etc. But the Kannaḍa Mss. uniformly accept *e* which may be short or long as required in the context. Even Hemacandra's Grammar shows this vacillation in forms like *hatthim*. Secondly, Devanāgarī Mss. vacillate between *i* and *e* before the conjuncts as in *mukkha* or *mōkkha*, *ēkka* or *ikka*, *bōlla* or *ulla*, etc.¹ The Kannaḍa Mss. uniformly show *e* and *o* and not *i* and *u*. I think, this vacillation is due to the fact that Sanskrit *e*, *o* are always long; to show them short, as we want short *e* and *o* in Apabh. (Hema. iv, 410), they were reduced to *i* and *u*. In Kannaḍa *e* is both short and long, so the Kannaḍa Mss. felt no need of changing it to *i*. If we look to the corresponding counterparts in Sanskrit and Prākṛit, we find that *e* is preferred. So *e* appears to be really the earlier stage, and being short in pronunciation it came to be changed to *i*. The same is the case with *o*. Then these Kannaḍa Mss. uniformly read *sā ji* and *tā ji* as *sōjji* and *tōjji*; *Bambhu* is always shown as *Bamhu* which might be allowed by Hema. (iv 412); but *sōjji* and *tōjji* cannot be adequately explained.

Value of their Tradition—There is another explanation also for this vacillation. Apabhramśa was once a popular speech allied to Old-Rājasthānī, Old-Hindī, Old-Gujarātī, etc., which are the earlier stages of the present-day Hindī, etc. So copyists and reciters did make vowel changes, etc., in the light of contemporary pronunciation as it is clear from the manner in which works like *Rāmāyaṇa* of Tulasidāsa have undergone dialectal changes. What the copyists and even reciters minded were the contents and not the dialectal features. Even the Hindī commentary, printed in this edition, though attributed to Daulatarāma, does not represent the very language of Daulatarāma, as I have shown below. The Kannaḍa Mss. therefore, are likely to be of use for the following reasons: some of the Mss. are sufficiently old and are copied from pretty older Mss.; and as they were preserved in a country where the spoken languages were completely different from Apabh., there was no scope for such changes as it happened in the North. So a critical edition of *P.-prakāśa* should prefer *e* and *o*, short or long as needed by the context, in the above cases, because such readings are supplied by Kannaḍa Mss. some of which preserve text-tradition even earlier than Brahmadeva.

Results of the above Comparison and Contrast—The Apabhramśa dialect of *P.-prakāśa* is a homogeneous one. The forms that we have taken for comparison, excepting the Inf. of purpose form *muṇahu* and the Gerund in *ēppiṇu* which occur only once, are repeatedly met with in our text. Hemaca-

1 In Devanāgarī Mss. *o* is often represented by *u* with a vertical stroke on its head, and the copyists at times took it for *u* only.

ndra has taken quotations from *P.-prakāśa* with certain improvements; and that he might have analysed our text and incorporated sufficient material from this work is borne out by many common points noted in the above paragraphs. Even after ignoring minor variations of vowels and individual forms not recorded by Hema., there remains a substantial residue of fundamental differences between the Apabhramśa of *P.-prakāśa* and that of Hema.'s grammar despite the majority of common points noted above. The Śauraseni basis of Hemacandra's Apabh. explicitly stated and further confirmed by the softening of consonants in his illustration is almost completely unknown to our text. Then the retention of *r* and of unassimilated *r*, which is required by some of the rules of Hema. and which is illustrated by some of his quotations, is unknown to our text. There are some other aspects of Hema.'s Apabh. not found in this text: dropping of the Gen. termination and the Gen. termination *-hā*; most of the Abl. terminations noted by Hema; absolute forms in + *i*, + *iū* + *ēppi*; majority of the *tādarthyā-nipātas*; the form *sahu* for *sarva*; many of the equivalents of *iva*; etc.

Additional Tract of Literature Used for his Grammar—The above points clearly indicate that Hema. drew his material from many other works whose Apabhramśa differed in certain respects from that of *P.-prakāśa*. There is no evidence to say that the conjuncts with *r*, preservation of *r*, Śauraseni basis and other dialectal features of *P.-prakāśa* have been modified. The Mss. studied do not warrant any conclusion or conjecture like this. From the comparatively small number of Hema.'s quotations which have Śauraseni characteristics and which retain *r*, as against the features of this text, it appears that many of the works used by Hema. represented the Apabh. similar to that of *P.-prakāśa*; and a few works he might have used which retained conjuncts with *r*. Words like *dhōlā*, some common verses,¹ the retention of *r* in a conjunct group in early Rājasthānī poems might indicate that Hema. has drawn some of his illustrations from what might be called Rājasthānī Apabhramśa, the predecessor of Old Rājasthānī

Apabhramsa with Unassimilated r—Undoubtedly there was a type of Apabhramśa which allowed unassimilated *r*. The number of words retaining

1 On iv 352 Hema. gives a quotation which runs thus :

वायसु लङ्कावतियए पिउ दिट्टु सहस ति ।

अद्धा वलय माहि गय अद्ध फुट्ट तड ति ॥

This quotation of Hema. has not only the common idea but also some common words with the following verse in present-day Rājasthānī;

काग उडावणधण खडी आया पीव भडक्क ।

आधी चूडी काग-गळ आधी गई तडक्क ॥

Either these two verses indicate a common source, or the old Apabh. verse gradually drifted to his form passing through dialectal changes (see *Dhōlā Mārūra Dūhā* p 476)

unassimilated *r* is negligibly small in Prākṛit.¹ Some twenty illustrative stanzas of Hema. preserve *r* or *r* in conjuncts. Turning to other grammarians,² Kramadīśvara takes preservation of *r*, when it is the first member of the conjunct group, as the feature of Vrācaṭa Apabh. Mārkaṇḍeya prescribes the retention of *r* optionally for Nāgara and generally, with some exceptions, for Vrācaṭa Apabh. All this means that the grammarians are aware of an Apabh. dialect which retained *r* and conjuncts with *r*. Further Dr. Jacobi has pointed out that two *bhāṣāśleṣa* stanzas from Rudraṭa's *Kāvyaśāṅkārā* show that the Apabh. illustrated by Rudraṭa contained unassimilated *r* as a second member of the conjunct.³

This Difference not exactly Chronological but Regional-and-Dialectal—On the basis of the quotations from Rudraṭa and Ānandavardhana Dr. Jacobi concludes that the Apabh. stanzas containing *r* and unassimilated *r* belong to the older stage of Apabh.; and his main argument appears to be that these are the earliest datable relics of Apabh. literature. There is no doubt that Apabh. mainly draws on the Prākṛit vocabulary, and the negligibly small number of words with unassimilated *r* in Prākṛit militates against taking it as a chronological criterion. Secondly, from the Aśoka Rock edicts found in seven places it is clear that Prākṛit had dialectal differences in different parts of India. Kalsi, Dhauli and Jaugada edicts assimilate or lose *r* in the conjunct group, while those at Mansehra and Shahbazgarhi retain *r* as the second member of the group, the *r* as the first member often changing its place with the preceding vowel. It may be noted that Girnar edict too at times retains *r* either as the first or the second member of the conjunct group. All these edicts are incised at the same time and possibly drafted from the court-language. These differences cannot be taken as chronological but they are regional-and-dialectal. Thirdly, a glance at the works belonging to the earlier stages of present-day spoken languages like the Rāsas in Gujarātī, Mahānubhāva works in Marāṭhī, texts like *Dhōlā-Mārūra dūhā* in Rājasthānī,⁴ *Kīrtilatā* and *Padāvalī*⁵ of Vidyāpati in Maithilī, etc., which belong to different parts of India, show that even Apabhramśa might have had slight differences in different regions. Fourthly, Rudraṭa is perhaps a Kashmirian; so a quotation of his, that too meant to illustrate *bhāṣā-śleṣa*, should not be taken as a representative of Apabhramśa current in different parts of India. Lastly, a good deal of Prākṛit literature has come to light, and there is no appreciable tract of Prākṛit literature in

1 Hema. ii. 80; Pischel : *Grammatik* § 268.

2 See also *Prākṛta Lakṣana* of Candā III. 37.

3 H. Jacobi : *Saṅgikumāracaritam* Intro. Munchen 1921.

4 Published by Nāgarī Prachārīnī Sabhā, Benares, Saṁvat 1991.

5 Ed. by Kumar G. Sinha, Patna, Saṁvat 1988.

which conjuncts with *r* are current External influences may be accepted, but Prakritic basis of Apabhramśa is a fact. Rudrata belonged to the 9th century A. D., and we know earlier Apabh. passages in which *r* is assimilated. Apabh. verses from Kālidāsa's *Vikramōrvaśīyam*¹ assimilate *r* even in

- 1 By questioning the genuineness of Apabhramśa verses in *Vikramōrvaśīyam* the earlier scholars meant that they could not be attributed to Kālidāsa. The following are the arguments adduced by Pandit and others: The commentator Kāṭayavēma knows nothing of these verses; the South-Indian Mss. do not include them; the king being an Uttamapātra cannot utter verses in Prakrit; most of the verses are tautological repeating the substance of Sanskrit verses in that context; there is a vagueness of allusions and references in these verses; several of them interrupt the sentiment expressed by Sk. verses; and lastly Apabhramśa passages are not found like this in other dramas of Kālidāsa. All these arguments have for their background a hesitation to take back Apabh. verses to such an early age, especially because a scanty amount of Apabh. literature was known to scholars at the beginning of this century. This hesitation must be given up now for the following reasons: Apabhramśa forms are traced in *Paūmacariya* of Vimala (not later than 3rd century A. D.); we have an epigraphic record that Guhasāna of Valabhī (559-69 A. D.) composed poems in Apabh.; and lastly by the last quarter of the 8th century (see above Uddyotana's remarks on p. 53) Apabhramśa is already recognised as a popular and forceful medium of poetry. In the light of these facts it is not in any way improbable that Kālidāsa (c. 400 A.D.), whose *Mahārāṣṭrī* songs are some of the best specimens, might have composed some Apabh. verses to be sung by the mad king. That Kāṭayavēma and Southern Mss. do not include these verses is not a conclusive argument. It may be noted that Northern Mss. have got these verses and Raṅganātha does comment on them. The South, it must be remembered is well-known for its stage-adaptations of Sk. dramas. In the South Apabhramśa had no connection, as in the North, with the contemporary popular speech, so naturally these verses must have failed to impress the Dravidian audience: this also might explain the exclusion of these verses. No doubt, the king is an Uttamapātra and he speaks in Sanskrit in all other acts. But in the fourth act the king is gone mad, and *Nāṭyaśāstra* allows *bhāṣā-vyatikrama* for Uttamapātras on certain occasions. It is also suggested by Pandit himself that these verses were perhaps to be chanted by some one behind the curtain, when the king is moving hither and thither searching for his wife; and there is some justification for these songs that they make the whole 'scene romantic and solemn' and that, as Prof. R. D. Karmarkar remarks in the Intro. to his edition, they give 'to the actor, representing the king, occasional rest'. As to the arguments of tautology, vagueness and inconsistency, they are subjective considerations; and they can be explained, if we remember that these songs are the out-bursts of a mad monarch. Even in the present-day dramas meaningless songs are introduced; they do not advance the plot in any way but they are songs merely to amuse the audience. Any one acquainted with the phonology of Apabh. will readily accept that it is perhaps the best medium for songs. The last one is a negative argument and thus it proves nothing. The mad king, with whom the Apabh. songs are associated, does not figure in other dramas of Kālidāsa. Students of Kālidāsa's works will agree that the imagery projected by these verses is worthy of the genius of Kālidāsa. All this means that there is a strong case for the genuineness of these verses, and the question requires to be taken up once more for discussion.

typical words like *priya*, etc., illustrated by Hema. Prof. Hiralal puts Svayaṃbhū, the author of *Paūmacariū* and *Harivaṃsu* between 700-783 A.D., and so far as I have seen the passages *r* is assimilated. Later Apabhraṃśa works that are recently brought to light assimilate *r*.¹ And we would be only cutting the ground under our feet, if we suppose that all the Mss. are per force subjected to this assimilation at a later stage. So in the light of the above considerations the presence of assimilated or unassimilated *r* is not at all a chronological criterion, but it is only a regional difference which is quite possible in a continent like India. This further shows that Hema. has based his grammar on works in at least two different dialects possibly from two different regions.

II. Joindu: The Author of P.-prakasa²

a) Yogindu and not Yogindra

Joindu and his Sanskrit Name—It is to be highly regretted that such a great mystic as Joindu has left no details about his personal life. Śrutasāgara calls him a Bhaṭṭāraka which should be taken only as an honorific term. There is not the slightest indication in his works about his age and place. His works reveal him as a mighty spirit resting on a higher latitude of the spiritual realm. He stands for no vanity of learning and no parade of scholarship: he is an embodiment of spiritual earnestness. *P.-prakāśa* mentions his name as Joindu. Jayasena quotes a verse from *P.-prakāśa* with the introductory phrase: '*tathā Yōgindra-dēvair apyuktam*'.³ Brahmadeva more than once mentions the author's name as Yogindra. Śrutasāgara quotes a verse with the phrase: '*Yōgindradēva-nāmnā Bhaṭṭārakēna*'.⁴ Some of the Mss hesitate between Yogindra and Yogendra. Thus Yogindra as the Sk. form of his name has been pretty popular. As proved by identical spirit, similar ideas and common phrases *Yōgasāra* is another work of Joindu. In the concluding verse the name of the author is mentioned as Jogicanda which cannot be equated with Yogindra. Therefore I have suggested that the form Joindu stands for Yogindu which is identical with Yogicandra; and we have instances where *indu* and *candra* are interchanged in personal names as in

- 1 Dr. P. L. Vaidya, whose critical edition of Puṣpadanta's *Mahāpurāṇa* is in the Press, kindly informs me that a family of Mss. retains *r* in some words. When this work is out, it will be a publication of monumental magnitude and importance in Apabhraṃśa literature.
- 2 This section, with additions [here and there, is mainly based on my paper 'Joindu and his Apabhraṃśa Works' in the *Annals* of the B. O. R. I. XII, ii. pp. 132-63. The detailed contents of the works and some references that are omitted here will be found in that paper.
- 3 *Samayasāra* (RJS.) p. 424.
- 4 *Śaṭprabhṛtādi-saṅgraha* (MDJG., Vol. XVII), p. 39.

Bhāgendu and Bhāgacandra, Śubhendu and Śubhacandra. Through mistake it was Sanskritised as Yogīndra which has been current now. There are many Prākṛit words which have been wrongly, and oftentimes differently, Sanskritised by different authors. The editor of *Yōgasāra* had detected this discrepancy but funnily he writes a combined name 'Yōgīndra-candrācārya - kṛtaḥ Yōgasāraḥ.' If we take his name as Yogīndu, everything will be consistently explained.

b) Works of Yogīndu

Various Works Traditionally Attributed—The following works are traditionally attributed to Yogīndu (usually mentioned as Yogīndra): 1) *P.-prakāśa* (Apabh.); 2) *Yōgasāra* (Apabh.), 3) *Naukāra-śrāvākācāra* (Apabh.); 4) *Adhyātmasaṁdōha* (Sk.); 5) *Subhāṣita-tantra* (Sk.); and 6) *Tattvārthaṭīkā* (Sk.). Besides, three more works attributed to Yogīndra have come to light: 7) *Dhāpāhuda* (Apabh.); 8) *Amṛtāṣīti* (Sk.); and 9) *Nijātmāṣṭaka* (Pk.). Of these we do not know anything about Nos. 4 and 5; as to No. 6, the name Yogīndradeva is in all probability confused with that of Yogadeva who has written a Sk. commentary on *Tattvārthasūtra*.¹

1) *Paramātma-prakāśa* :

Authorship, etc—In the preceding section the various aspects of *P.-prakāśa* have been studied in details. Undoubtedly it is the work of Joīndu, and the proposal that it might have been compiled by a pupil of his is already rejected above.² Joīndu plainly mentions his name and says that the work was composed for Bhaṭṭa Prabhākara. Then Śrutasaṅgāra, Bālacandra, Brahmadeva and Jayasena have explicitly attributed the authorship of this work to Joīndu.³ In fact, this is the biggest known work of Joīndu, and on this rests his fame as a spiritualist.

2) *Yōgasāra* :

Contents, Authorship, etc—The subject-matter of *Yōgasāra*⁴ is the

- 1 There is a Ms. (Dated Śaṁvat 1863) of this work in the Bhandarkar Oriental Research Institute, Poona. In the opening remarks Yogadeva mentions the names of Pādapūjya and Vidyānanda. In the concluding Prajasti he calls himself a Mahābhaṭṭāraka. He was a pupil of Paṇḍita Bandhudeva, a contemporary of king Bhīma and a resident of Kumbhanagara. The name of his commentary is *Sukhabādha Tattvārthavṛtti*. Mādhava (c. 1350) refers to Yogadeva and his Vṛtti in his *Sarvadarśana-saṅgraha*, Chap. 3.
- 2 See p. 9 above.
- 3 For references see my paper in the *Annals*; see also the discussion of the date below.
- 4 MDJG. Vol. XXI, pp. 55–74. The contents are analysed in my paper in the *Annals*. At Karanja there is a Sk. commentary on this work by Indranandi, the pupil of Amarakīrti (*Catalogue of Sk. and Pk. Mss. in C. P. and Berar*, p.685); and there is a Hindi metrical rendering of it published under the name, *Svānubhava-darpaṇa* by Munshi Nathuram, in 1899 A.D.; and on this Hindi rendering there is an exhaustive Gujarāṭī commentary by Lalan, Bombay 1905.

same as that of *P.-prakāśa*. The self is to be realized as completely isolated from everything else. These *dohās*, says the author, are composed by the monk Jogicanda to awaken the self of those that are afraid of *Samsāra* and are yearning for liberation (Nos. 3 & 107). The author says that he composed it in *dohās*, but in the present text we have one *Caupāī* (No. 39) and two *Sorathās* (Nos. 38 & 46): this perhaps indicates that the text is not well preserved. The mention of Jogicanda (=Joīndu=Yogīndu) in the last verse, similar opening *Māṅgalas*, identical subject-matter and the spirit of discussion, and common phrases and lines indicate that one and the same Joīndu is the author of these two works. The text, as it is printed, is not critical; and there are apparent errors. Making concession to these, even the dialectal form is practically the same. The only points of difference that strike one are: Gen. sg. with *-hu* (and also *-ha*) which is *-hā* in *P.-prakāśa*; Present 2nd p. sg. with *-hu* (and also *-hi*, but which is *-hi* alone in *P.-prakāśa*); and the Absolutive with *-viṇa* which is *-viṇu* in *P.-prakāśa*. All these are slight vowel changes on which no conclusions can be based. Jayasena quotes a *dohā* from this work in his commentary on *Pañcāstikāya*.¹

3) *Naukāra-Śrāvakācāra* or *Sāvayadhamma-dohā*.²

Contents, etc.—It is seen from the analysis³ that this work deals mainly with the duties of a house-holder in a popular and attractive style. The exhortations are spiced with nice similes, and as compared with other manuals of this class the treatment is less technical. From the contents and metre it gets the name *Śrāvakācāra dohaka*; it is also known as *Nava (Nau) kāra-Śrāvakācāra* from its opening words; and Prof. **Hiralal** calls it *Sāvayadhamma-dohā* after much consideration.

Its Authorship—In my paper on Joīndu I had pointed out how there are three claimants, namely Jogendra, Devasena and Lakṣmicandra, or Lakṣmīdhara, for the authorship of this work. Since then some nine Mss. of this work have come to light, and the problem of its authorship has been discussed in details by Prof. **Hiralal** in his Introduction. Even as the facts stand Prof. **Hiralal's** view cannot be accepted; so it is necessary to state the position and see what should be the probable conclusion.

Joīndu's Claims—His claims rest on these grounds: i) Traditional lists attribute a *Navakāra-Śrāvakācāra* to him; ii) the concluding colophon of Ms. *A* calls it Jogendra-kṛta; and a supplementary verse found at the close of Ms. *Bhu* (after the concluding colophon) attributes the text to Yogīndradeva.

1 RJS. ed., p. 61

2 Critically edited with Intro. and Hindi translation by Hiralal Jain (KJS. Vol. II), Karanja 1932; the Mss. and the views of Prof. Hiralal referred to below are from this Intro.

3 Vide my article in the *Annals* XII. ii.

The forms Jogendra and Yogindra, it appears, are meant to imply the author of *P.-Prakāśa*; and it must be seen how far these claims are justified. As in *P.-Prakāśa* and *Yōgasāra* Joīndu does not mention his name in the body of the text. Secondly, the high flights of spiritualistic fervour of Joīndu are conspicuously absent here; and the subject-matter of *Śrāvakācāra* is not quite in tune with the mystic temperament of Joīndu. Thirdly, Prof. **Hiralal** finds this work more profound as a piece of poetry than other works of Joīndu and brushes aside the possibility that Joīndu might have composed it in his younger days. Fourthly, as I have already noted, despite some common ideas there are no striking phraseological similarities between this work and *P.-prakāśa*. Lastly, I might point out that *Sāvayadhamma-dōhā* shows the termination *-hu* in Abl. and Gen. Sg.; but we have seen that *P.-prakāśa* uniformly shows *-ha* both in the sg. and pl. So there is no strong evidence to attribute this work to Joīndu. Perhaps it is the common Apabh. dialect and a few similar ideas that might have led some one to put the name of Yogindra in the colophon.

Devasena's Claims—Prof. **Hiralal** upholds the claim of Devasena on the following grounds: i) Ms. *Ka* mentions '*Dēvasēnai uvaditṭha*' in the last verse. ii) *Sāvayadhamma-dōhā* has many striking similarities with *Bhāvasaṃgraha* of Devasena. iii) Devasena had a liking for composing dohās, and it was perhaps a new form of metre in his days. Thus he attributes this work to Devasena, the author of *Darśanasāra*. His arguments are not quite sound. i) Ms. *Ka* does not deserve so much reliance: of the nine Mss. it is the longest so far as the number of verses is considered and the latest so far as its age is considered. The text itself (No. 222) says that there should be 220 or 222 verses: the earliest known Ms. contains 224, while Ms. *Ka* contains 235 if not 236 verses. This plainly means that it is an inflated recension. Now the dohā which mentions the name of Devasena is not only corrupt but contains plain errors: the form *Dēvasenai* is very queer, and a similar form is not traced in the whole of the text; the phrase *akkharamattā*, etc., is meaningless as it stands; as I understand dohā, both the lines of this verse are metrically irregular; the concluding rhyme of the two lines, which is a regular feature of dohā and which is seen throughout this text, is conspicuously absent in this verse; and lastly Prof. **Hiralal** himself does not include this verse in his settled text. Such a concluding verse, therefore, cannot be attributed to the author of *Sāvayadhamma-dōhā*: and we cannot believe that Devasena, the author of *Darśanasāra*, might have composed it. Turning to the four Prākṛit works of Devasena, in *Bhāvasaṃgraha*¹ he mentions his name as Devasena, the pupil of preceptor Vimalasena; in *Ārādhanāsāra*²

1 Ed. MDJG. Vol. XX, Bombay *Samvat* 1978.

2 Ed. MDJG. Vol. VI, Bombay *Samvat* 1973

simply as Devasena; in *Darśanasāra*¹ as Devasena-ganin, residing in Dhārā, and in *Tattvasāra*² as Muninātha Devasena. In the first three works the name Devasena is implied by the word Surasena in the opening Maṅgala. None of these indications is found in *Sāvayadhamma-dōhā*. Thus the first argument loses its force and the other two can be easily explained. ii) It is a fact that there are some common topics between *Bhāvasaṃgraha* and this work, but of the 18 parallel passages enumerated by Prof. Hiralal hardly more than three passages are really parallels. Unless there is a significant phraseological similarity common words and ideas prove nothing in a literature of traditional nature. That one verse is common is important. Some Apabh. verses are found in *Bhāvasaṃgraha*; Ms. *kha* stamps that verse as *uktam ca*; and the editor has shown how Mss. of *Bhāvasaṃgraha* have included verses from works even later than Devasena.³ It is not at all improbable, therefore, that some copyist might have taken this verse from *Sāvayadhamma-dōhā*. iii) The third argument proves nothing. The beginning of the use of *dohā* is not fully studied as yet. I may, however, point out that Apabh. portions of *Vikramōrvaṣīyam* have one *dohā*,⁴ and that Rudraṭa, when illustrating the *ślēṣa* of Sk. and Apabh. composes two *dohās* (IV. 15 & 21) in his *Kāvya-lankāra*. Rudraṭa flourished before 900 A.D. or more probably in the earlier part of the 9th century. Ānandavardhana (c. 850) also quotes an Apabh. *dohā* in his *Dhvanyāloka*.⁵ Even if it is accepted that Devasena had a liking for *dohā*, that he is the author of *Sāvayadhamma-dōhā* cannot be proved. Thus the claim that Devasena is the author has to be given up now.

Laksmicandra's Claims—The colophons of Mss. *Pa*, *Bha* and *Bha3* attribute this work to Lakṣmīcandra. Śrutasāgara quotes nine verses from this work: one is attributed to Lakṣmīcandra and another to Lakṣmīdhara.⁶ Thus Lakṣmīcandra alias Lakṣmīdhara is the author of *Sāvayadhamma-dōhā* according to Śrutasāgara's information. His use of the words Guru and Bhagavāna with the name of Lakṣmīcandra, as I now realize,⁷ should not be taken with any special significance, because Śrutasāgara mentions Samanta-

1 Critically edited by me in the *Annals* of the B. O. R. I. XV. iii-iv. Five Mss. read *surasēṇa*, while only one reads *surasēṇi*; though the latter suits the meaning better, the former should be accepted with the majority of Mss.

2 Ed. MDJG. Vol. XIII, Bombay Saṃvat 1975.

3 See the editor's foot-note on p. 111 (verse No. 516); see also the Intro. p. 2.

4 S. P. Pandit : *Vikramōrvaṣīyam*, 3rd Ed. , Appendix I, p. 113A a.

5 Pischel : *Materialien zur Kenntnis des Apabhramśa*, p. 45.

6 *Ṣaṭprabhṛtādi-saṃgraha*, pp. 144, 203, 283, 284, 297, 349, 350; the numbers of the verses quoted from this work are : 7, 105, 109, 110, 111, 112, 139, 148, 156. No. 139 on p. 203 is attributed to Lakṣmīcandra and No. 148 on p. 144 to Lakṣmīdhara.

7 In my paper in the *Annals* I had said '...he uses quite familiar terms like Guru, Bhagavāna, as though Lakṣmīdhara is his immediate preceptor'.

bhadra as Guru and Gautama and Pūjyapāda as Bhagavāna.¹ Prof. **Hiralal** sets aside the claims of Lakṣmīcandra, whom he takes to be the same Lakṣmīcandra, a contemporary of Śrutasāgara, on the following grounds :

- i) The last verse of Ms. *Bha* attributes the text of Yogīndra, Pañjikā, to Lakṣmīcandra and Vṛtti to Prabhācandra. ii) Lakṣmana, the pupil of Mallibhūṣana, mentioned in the concluding remarks of Ms. *Pa*, is identical with Lakṣmīdhara, Lakṣmana being his name before entering the order of monks.
- iii) The phrase '*Lakṣmīcandra-viracitē*' in Ms. *Pa* is a scribal error; and it should have been either '*Śrī-Lakṣmīcandra-likhitē*' or '*Śrī-Lakṣmīcandrārtha-likhitē*'.
- iv) Lastly no other works of Lakṣmīcandra are known to us. It is true that Śrutasāgara attributes this work to Lakṣmīcandra (or -dhara), but there is no evidence at all to identify this name with that of a contemporary of his. Jaina hierarchy contains identical names of teachers who lived at different times.

i) The verse in Ms. *Bha* is a later addition for the following reasons: it comes after the concluding colophon '*iti Śrāvakācāra-dōhakam Lakṣmīcandra-kṛtam samāptam | śrī*'; the contents of the verse are inconsistent with this colophon; a part of the verse claiming Yogīndra as the author is not at all proved; and, as Prof. **Hiralal** himself has said, nothing is definite about the Pañjikā attributed to Lakṣmīcandra. ii) I have already stated above that there is no evidence to take Lakṣmīcandra to be the same as the contemporary of Śrutasāgara. Even accepting, for the sake of argument, that Lakṣmīcandra (the contemporary of Śrutasāgara) was known as Pt. Lakṣmana in his householder's life, Lakṣmana and Lakṣmīcandra, mentioned at the close of Ms. *Pa*, are not identical. First we get '*iti Upāsakācārā ācārya Śrī Lakṣmīcandraviracitē dōhaka-sūtrāṇi samāptāni*': then follows that this *Dōhā-śrāvakācāra* was written for Pt. Lakṣmana, the pupil of Mallibhūṣana, in Samvat 1555. Pt. Lakṣmana, therefore, was a householder in Samvat 1555; then how can he mention beforehand his forthcoming ascetic title, Lakṣmīcandra, when he still calls himself Lakṣmana? The name, Lakṣmīcandra, is mentioned first; and then comes the copyist's mention of Pt. Lakṣmana. By comparing Mss. *Pa* and *Bha* it will be clear that the colophon quoted above belongs to the author himself; and the following lines in *Pa* are to be attributed to the copyist.

iii) When the proposed identity of Lakṣmana and Lakṣmīcandra is not proved, and in fact disproved, there is no point in suggesting a correction in the actual reading. iv) The last argument does not stand by itself, and needs no independent criticism. Prof. **Hiralal's** arguments against Lakṣmīcandra's authorship are not conclusive, and his claim that Devasena is the author is already disproved. So, in conclusion, I have to say that the author of this Śrāvakācāra, in the light of the available material and on the authority of Śrutasāgara's statement, is Ācārya Lakṣmīcandra. There is no evidence to

1 *Ṣaṭprābhṛtādi-saṅgraha*, pp. 65, 77 and 93.

identify him with another Lakṣmicandra who was a contemporary of Śrutasāgara. All that we know about the age of this Lakṣmicandra is that he was earlier than Śrutasāgara and Brahma-Nemidatta (A.D. 1528).

7) Dohāpāṇḍa:¹

Name, Contents, etc.—Of the two Mss. of this work that have come to light one mentions the name as *Dohāpāṇḍa* and the other *Pāṇḍadohā*. Prof. Hiralal has explained the meaning of the title; and even according to his explanation the title should have been *Dohāpāṇḍa*. Despite his correct interpretation,² I fail to understand, why he gave currency to the name *Pāṇḍadohā*. Like *P.-prakāśa* this is a mystical work in which the author broods on the reality of Ātman. Undoubtedly the text, as it stands, is an inflated one; and that explains the presence of Sk. verses at the close and two gāthās in Mahārāṣṭrī after dohā No. 211, which mentions the name of Rāmasimha who according to the colophon of one Ms. is the author.

Joindu's Authorship—The concluding colophon of Ms. *Ka* attributes this to Yogendra, and this work has many common verses with *P.-prakāśa* and *Yogasāra*. But Yogindu's authorship is not well founded for the following reasons: i) As in *P.-prakāśa* and *Yogasāra* he does not mention his name in the body of the text; and moreover verse No. 211 mentions the name of Rāmasimha. ii) In many places, even in common verses (Nos. 34, 35, 46, 49, 80, etc.), *Dohāpāṇḍa* shows terminations *-ho* and *-hū* in the Gen. sg. of *a*-ending nouns, but *P.-prakāśa* has uniformly *-hā*; the forms like *tuhārāū*, *tuhārī*, *dōhīm mi*, *dēhaham mi*, *kahim mi*, (Nos. 56, 182, 55, 72, 132 and 197) are not found in *P.-prakāśa*. iii) The Ms. *Da* has a colophon attributing this work to Rāmasimha, whose name occurs in dohā No. 211. In the beginning, with the Ms. *Ka* alone before me, I suspected whether the name of Rāmasimha, which does not occur in the last verse, might be that of a traditional author like Śānti incidentally mentioned in *P.-prakāśa* (II. 61). But now after a closer study of *Dohāpāṇḍa* I find that the evidences to prove Joindu's authorship are insufficient. So many common verses and the Apabh. dialect have perhaps led some scribe to put Yogendra's name in the colophon, though Rāmasimha's name is mentioned by the text itself.

Ramasimha as the Author—Rāmasimha's claim is based on two facts that according to both the Mss his name is found in one of the verses of the text and one Ms. mentions his name in the colophon. The only apparent objection against his authorship is that his name is not mentioned in the last verse. But I have remarked above that the present text is an inflated one, and many of the verses after 211 appear to have been added later on. Thus in

1 Critically edited with Intro. Hindī translation, etc., by Hiralal Jain (KJI. Vol. III). Karanja 1933; see also *Anēkānta* Vol. I and *Annals* of the B.O. R. I. XII, ii., pp. 151, etc.

2 Intro. to his Ed. p. 13.

the light of the present material Rāmasiṃha should be accepted as the author. He is much indebted to Joṇḍu, and one fifth of his work, as Prof. Hiralal says, is drawn from *P. prakāṣa*. Rāmasiṃha is plainly a lover of mystic brooding : that might explain his use of verses from earlier authors. As to his age we can say only this much that he flourished between Joṇḍu and Hemacandra. Verses from *Dohāpāhuḍa* are quoted by Śrutasāgara, Brahmadeva, Jayasena and Hemacandra. That there are two common verses between *Dohāpāhuḍa* and *Sāvayadhamma-dōhā* is an important fact.¹ But Deva-sena's authorship of *Sāvayadhamma-dōhā* is disproved; and the compilatory character and the inflated nature of the text of *Dohāpāhuḍa* do not admit at present any objective criteria of textual criticism. Additional light can be thrown on this problem when more Mss. are available.

8-9) *Amṛtāṣīti* and *Nijātmāṣṭaka* : 2

Amrtasiti—It is a didactic work containing 82 verses in different metres, groups of verses being devoted to different topics of Jainism. We do not know whether the colophon is added by the Editor or it was there in the Ms. The word Yogīndra occurring in the last verse can be taken as an adjective of Candraprabha. There is no evidence at all to attribute this work to the author of *P.-prakāṣa*. This work includes some verses ascribed to Vidyānandi, Jaṭāsiṃhanandi and Akalankadeva. Some verses are common with the *Śata-kas* of Bhartṛhari. Three verses (Nos. 57, 58 and 59) from this *Amṛtāṣīti* are quoted by Padmaprabha Maladhārīdeva in his Commentary on *Niyamasāra*³ The same Vṛtti quotes one more verse thus :

तथा चोक्तं श्रीयोगीन्द्रदेवेः । तथाहि⁴

मुक्त्यंगनालिमपुनर्भवसौख्यमूलं दुर्भाविनातिमिरसंहतिचन्द्रकीर्तिम् ।

संभावयामि समतामहमुच्चकैस्तां या संगता भवति संयमिनामजस्रम् ॥

But this verse is not found in the present text of *Amṛtāṣīti*, and Pt. Premi conjectures that it might perhaps belong to *Adhyātma-saṃdōha*, another work traditionally attributed to Yogīndra.

Nijatmastaka—This contains eight Prakṛit verses in Sragdharā metre glorifying the nature of Siddha in a dignified manner. The text does not mention the name of any author, but it is the concluding colophon in Sanskrit that mentions Yogīndra's name. This is no sufficient evidence to attribute its authorship to the author of *P.-prakāṣa*.

Conclusion—After this long discussion we find that the traditional

1 Ibidem, p. 21.

2 MDJG, Vol. XXI, pp. 85-101 and 168-9.

3 *Niyamasāra* (Bombay 1916), pp. 38, 107 and 154.

4 Ibid. p. 86; Br. Shitalaprasadaji, however, quotes in his Hindi translation *muktvāḷa-satva* etc., (*Amṛtāṣīti* 21) instead of this verse.

list of works attributed to Joīndu is not quite authentic; and at present *P.-prakāśa* and *Yōgasāra* are the only two works of Joīndu.

c) On the Date of Joīndu

Nature of the Evidences and the Later Limit—From the two works of Joīndu we get no clue that might shed some light on his age. So the only alternative left before us is to take a survey of the references to and quotations, etc., from the works of Joīndu as found in other works. The text of *P.-prakāśa* is swollen from time to time; the editions of the works, in which quotations, etc., are found, are not critical, and even if critical editions are available there is still scope for differences of opinion; and lastly, the periods assigned to these works and authors are often subject to modifications, because the studies in this branch of Indian literature are not much advanced. Thus the very nature of the material puts certain limitations to our conclusions. This attitude of scepticism, though critically justified, should not forbid us from collecting the various pieces of evidence that might be of use, in the long run, to settle the age of Joīndu more definitely. Let us try to ascertain the later limit for the period of Joīndu in the light of the following evidences :

i) Śrutasāgara, who flourished about the beginning of the 16th century A.D., quotes six verses from *P.-prakāśa* (I. 78, 117, 121, II. 46*1, 61 and 117) two of which are explicitly attributed to Yogīndra.¹

ii) We have the Kannaḍa commentary of Maladhāre Bālacandra and the Sanskrit commentary of Brahmadeva on *P.-prakāśa*, and we have assigned them to c. 14th and 13th century A.D. respectively.²

iii) Jayasena who has written Sk. commentaries on *Pañcāstikāya*, *Pravacanāsāra* and *Samayasāra* of Kundakunda is sufficiently acquainted with Joīndu and his two works. In his commentary on *Samayasāra* he mentions *P.-prakāśa* by name and quotes a verse (I. 68) explicitly attributing it to Yogīndra. In his commentary on *Pañcāstikāya* he quotes a verse which is the same as No. 56 of *Yōgasāra*. Jayasena belonged c. to the second half of the 12th century A. D.

iv) It is seen above that Hemacandra is acquainted with *P.-prakāśa*; he has drawn some material from it; and in fact he quotes a few verses from this work with some changes here and there to illustrate his rules of Apabhraṃśa grammar³ Hemacandra was born in A.D. 1089 and died in 1173 A.D. "It is not an unusual phenomenon in the history of any language that extensive grammars come to be composed only after a particular

1 *Śaṭprabhīrtādi-saṅgraha*, pp. 39, 297, 234, 315. 325, 332.

2 See section III below.

3 See p. 46 above.

language is fossilised in literary form either in traditional memory or in books. So there is no sufficient justification for the assumption that the Apabhramśa treated by Hemacandra is the same as the current language of his times. It is more reasonable to say that the Apabhramśa stage represented by his grammar was altogether fossilised in literary form, and it must have been at least the next previous, or even earlier, stage of the language current in his times. Grammars cannot be based on merely spoken languages: at the most we can appeal to this or that usage in the current language with such phrases as *lōkē*'. This means that Joīndu can be put earlier than Hemacandra at least by a couple of centuries.

v) Hemacandra, it has been shown by Prof. Hiralal¹ quotes some verses from *Dohāpāhuḍa* of Rāmasimha who in turn has enriched his work by drawing bodily many dohās from *P.-prakāśa* and *Yōgasāra* of Joīndu. So Joīndu is not merely earlier than Hemacandra, but the periods of these two are intervened by that of Rāmasimha.

vi) I have shown above how some verses of *Tattvasāra* have close similarities with the dohās of *P.-prakāśa*. It is not improbable that both might have drawn from some common source. But as the verses stand, in view of the reasons stated by me above² I think, it is Devasena that follows Yogīndu. Devasena has often utilised material from earlier works in his compositions. We know Devasena's date definitely. He finished his *Darśanasāra* in Samvat 990, i.e., A.D. 933.

vii) The following two verses deserve comparison :

1. *Yōgasāra*, 65 :

विरला जाणहिं तत्तु बुहु विरला णिसुणहिं तत्तु ।
विरला ज्ञायहिं तत्तु जिय विरला धारहिं तत्तु ॥

2. *Kattigēyānuppēkkhā*, 279

विरला णिसुणाह तच्चं विरला जाणति तच्चदो तच्चं ।
विरला भावहि तच्चं विरलाणं धारणा होदि ॥

*Kattigēyānuppēkkā*³ of Kumāra is not written in the Apabh. dialect; so the Present tense 3rd p. pl. forms, *ṇisunāhi* and *bhāvahi* (preferably *-hi*[~]) are intruders there, but the same are justified in *Yōgasāra*. The contents of both the verses are identical. The fact that the dohā is converted into a gāthā does not admit the possibility that some later copyist might have taken it over from *Yōgasāra*. In all probability it is Kumāra that is following the above verse of Joīndu consciously or unconsciously. The personality of Kumāra is much obscured by certain mythical associations, and his age is

1 Intro. to. *Dohāpāhuḍa* p. 22.

2 On p. 28

3 Published with Jayacandra's Hindi Commentary, Bombay 1904.

not settled as yet. Oral tradition recorded by Pannalal says that Kumāra flourished some two or three centuries before the Vikrama era¹, and the views of even some modern scholars appear to be influenced by this tradition.² The only available Sk. commentary on this work is that of Śubhacandra who composed it in A. D. 1556;³ as yet no references to Kumāra in earlier commentaries are brought to light; the order of enumeration of 12 Anuprekṣās followed by Kumāra is that of *Tattvārthasūtra* which is slightly different from that adopted by Vattakera, Śivārya and Kundakunda. These points militate against the high antiquity claimed for Kumāra by tradition. There is no critical edition of *Kattigēyāṇuppekḥā*, but as the text stands the dialectal appearance is not so old as that of *Pravacanasāra*. The reference to Kṣetrapāla in verse No. 25 shows that Kumāra belonged perhaps to the South where the worship of Kṣetrapāla has been more popular. In the South some monks bearing the name Kumārasena have flourished. In the Mulagund temple inscription (earlier than 903 A. D.) one Kumārasenā is mentioned;⁴ then one Kumārasvāmi is mentioned in an inscription at Bogadi of 1145 A.D.⁵; but mere similarity of name is not enough for identification. With these facts in view I do not want to assign Kumāra to any definite period, but what I want to point out is that the high antiquity traditionally claimed for Kumāra is not proved as yet; and there are sufficiently weighty reasons to doubt it. As to the relative periods of Joindu and Kumāra, the former in all probability is earlier than the latter.

viii) Caṇḍa quotes the following dohā in his *Prākṛta-lakṣaṇam*⁶ to illustrate his sūtra : 'yathā tathā anayōḥ sthānē jima-timau :

कालु लहेविणु जोइया जिम जिम मोहु गलेइ ।

तिम तिम दंसणु लहइ जो णियमें अप्पु मुणेइ ॥

This dohā is the same as I. 85 of *P.-Prakāśa* with the difference that our text reads *jimu* and *timu* for *jima* and *tima*, and *jiu* for *jā* in the second line. It is a sad tale that the text of Caṇḍa's grammar is not well preserved. 'The whole work has the appearance of half-arranged, miscellaneous jottings for

1 Ibidem Intro.

2 "The 'twelve Anuprekshās' are a part of Jaina faith. Svāmi Kārtikeya seems to be the first who wrote on them. Other writers have only copied and repeated him. Even the 'Dvādaśānuprekshā' of Kundakundāchārya seems to have been written on its model. No wonder, if Svāmi Kārtikeya preceded Kundakundāchārya. Any way, he is an ancient writer".—*Catalogue of Sk. and Pk. Mss. in the C. P. and Berar*, p. xiv; also Winternitz : *A History of Indian Literature*, Vol. II. p. 577.

3 *Annals*, Vol. XIII, i., pp. 37, etc.

4 *Journal of the Bombay Branch R. A. S.* X, pp. 167-69, 190-93.

5 *Epigraphia Carnatica* IV, Nagamangala No. 100.

6 Ed. by A. F. Rudolf Hoernle, Part I, Calcutta 1880.

a work rather than a well arranged and finished treatise'.¹ **Hoernle** has edited this work as early as 1880, when Prākṛit studies were in their infancy, and nothing in fact was known about Apabhraṃśa as a dialect commanding vast literature; his material was scanty; his was a difficult task to rebuild a consistent text, with Pāli language and Aśokan inscriptions in view, out of bewilderingly chaotic material. His rigorous method, about which he has sufficiently explained and against [which **Pischel** and **Gune** have] rightly complained, has led him to relegate this sūtra and the quotation to the appendix indicating thereby that they belong to Revisionists. The context in the Grammar, where the present sūtra with the illustrative verse occurs in the company of ten other sūtras, all referring to Apabhraṃśa, is not a proper one: this we will have to accept with **Hoernle**. But this does not forbid us from accepting them as genuine in other parts of the grammar, remembering that the sūtras appear to have been disturbed in their arrangement. Caṇḍa recognises an Apabhraṃśa dialect in which *r* as the second member of the conjunct group is preserved. That this was a fact of an Apabhraṃśa dialect is seen above. It is illustrated by Rudrata's *ślēṣa* verse and by some illustrations of Hemacandra. We expect that Caṇḍa could not have disposed of Apabhraṃśa in one sūtra; by accepting the above sūtras more information is being added about Apabhraṃśa. It is natural that the grammarian might illustrate his sūtras with quotations from literature. It is significant that this quotation does not occur in Hemacandra's grammar: that sets aside the suggestion that the Revisionists might have added it from Hemacandra's work. With **Gune** I am inclined to accept that the presence of these sūtras, with the quotation, is quite natural in Caṇḍa's grammar.

Different views are held as to the date of Caṇḍa. **Hoernle** thinks that his reconstructed text, which mainly follows Ms. A, presents a very archaic phase of Prākṛit language, and therefore Caṇḍa's work is composed probably somewhat later than the 3rd century B.C., the period of Aśokan inscriptions, and probably earlier than the beginning of the Christian era 'assuming of course that he was contemporary with that language'.² According to **Hoernle** the present sūtra and the quotation belong to the Revisionists whom he puts later than Vararuci, but how much later he does not say anything. The approximate date assigned to Vararuci is 500 A.D. According to **Gune** 'Caṇḍa lived at a time when the Apabhraṃśa had ceased to be a mere dialect of the Ābhīras and become a literary language, i. e., after the sixth century A.D. and not before'. Thus the revised form can be tentatively placed about 700 A.D.³ So *P.-Prakāśa* will have to be put earlier than *Prākṛta-lakṣaṇam*.

1 Dalal and Gune : *Bhavisayattakahā* Intro., p. 62, Baroda 1923.

2 Hoernle's Intro. pp. 1. 20, etc.

3 M. Ghosh : *Journal of the Department of Letters* (Calcutta University), Vol. XXIII, P.17

Earlier Limit—It is shown above¹ how Joīndu inherits much from *Mōkṣhapāhuḍa* of Kundakunda and how he closely follows *Samādhi-śataka* of Pūjyapāda. *P.-prakāśa*, in fact, is a popular elaboration of some of the fundamental ideas of *Samādhi-śataka*. Kundakunda belonged c. to the beginning of the Christian era, and Pūjyapāda lived a bit earlier than the last quarter of the 5th century A.D.

Conclusion—In the light of the above discussion I tentatively put *P.-prakāśa* between *Samādhi-śataka* and *Prākṛta Lakṣaṇa*;² and in all probability Joīndu flourished in the 6th century A.D.

III. Commentaries on P.-prakasa

1. A Kannada Gloss (k-gloss) on P.-prakasa

Balacandra's Commentary and the Kannada Gloss in Ms. K.—It is reported³ that (Adhyātmi) Bāḷacandra (c. beginning of the 13th century A.D.), who has written Kannada commentaries on the three works of Kundakunda,⁴ has commented in Kannada on *P.-prakāśa* as well. The Ms. K, described below, contains a Kannada commentary on *P.-prakāśa*; but one is not in a position to say whether it is the same as that of Bāḷacandra, because the Ms. K supplies no information and Mm. R. Narasimhacharya has not given any extracts with which the commentary in K could have been compared.

Nature of this Kannada Gloss—The Kannada gloss in Ms. K (to be called K-gloss hereafter) is a very modest attempt to explain in Kannada the dohās of *P.-prakāśa*. Throughout the commentary, so far as I have read it here and there, no Sanskrit equivalents of Apabh. forms are given; but the author takes the Apabh. forms one after the other as Kannada syntax would need, and gives their meaning in Kannada. Some of the interpretations show the linguistic insight of the commentator who is very well grounded in the technicalities of Jaina philosophy. I have come across certain words

1 See pp. 32-3 above.

2 Mr. M. C. Modi, in his notes (pp. 76-9) on selections from *P.-prakāśa* in *Apabhraṁśa Pāṭhāvali* (Ahmedabad 1935) refers to my paper on Jōīndu in the *Annals* and remarks that Jōīndu can be placed before Hēmacandra but it is not correct to put him earlier than 10th or 11th century of Vikrama era. The way of putting his conclusions reminds me of a statement of Max Muller, 'Chronology is not a matter of taste that can be settled by mere impressions'. An argument based on a word or so is not conclusive. Taking into consideration the nature of Apabh, phonology *aṇṇu* and *aṇu* can never be chronological stages. About *javalā*, the meaning *samīpē* though given by Brahmadēva, does not suit the context as I have shown above. It is to be derived from Sk. *yamala*, pair; and the word *jamala* occurs even in the *Ardha-māgadhī* Canon. The weakening of *m* into *v* is quite usual in Apabh. The *Marāṭhī* meaning is a secondary one.

3 R Narasimhacharya : *Karnāṭaka Kavicharite*, Vol. I, Revised Ed., p. 253.

4 A. N. Upadhye : *Pravacanasāra* (RJS) Intro. pp. 104-8.

whose plain and etymological meaning is missed by the commentator. His comments are lucid and simple, and he is very much faithful to the plain meaning of the dohās. There are no additional philosophical discussions, nor are there any quotations as in the Sk. commentary of Brahmadeva. To give some idea as to what this gloss is like and to facilitate its comparison with other glosses. I give here two dohās with their comments.¹

P.-prakāśa I. 1 :

je jāyā jhāṇaggiye kamma-kaḷaṃka ḍahevi |
ṇicca nīraṃjaṇa ṇāṇamayā te paramappa ṇavevi | |

jhāṇaggiye | ni|ātma-d[h]yānamemba kiccinimdam | *kamma-kaḷaṃka |* jñānāvar-
aṇādi-karmmagalemba puligaḷam | *ḍahevi |* suttu | *ṇicca |* nityarum | *nīraṃjaṇa |*
nīraṃjanarum | *ṇāṇamayā |* kevalajñānādi-svarūparum | *jāyā |* ādaru | *je |* ārkkelam-
baru | *te |* amṭappa | *paramappa |* paramātmamge | *ṇavevi |* poḍavaḍuvem ||
Ibidem I. 82 (No. 60 in TKM.) :

taruṇāṭṭi budd[h]aṭṭi rūvaḍaṭṭi sūraṭṭi paṃḍiṭṭi dibbu |
khamanaṭṭi² budd[h]aṭṭi sevaḍaṭṭi mūḍhaṭṭi manṇaṭṭi sabbu | |

taruṇāṭṭi | taruṇane | *budd[h]aṭṭi³ |* vṛdd[h]ane | *rūvaḍaṭṭi |* celuvane | *sūraṭṭi*
sūrane | *dibbu |* atiśayamappa | *paṃḍiṭṭi⁴ |* paṃḍitane | *khamanaṭṭi |* samaṇane |
budd[h]aṭṭi | baudd[h]ane | *sevaḍaṭṭi |* sevakane | *sabu (sabbu ?) |* idellamam | *tāne-*
mdu | *mūḍhaṭṭi |* bahīrātmam | *manṇaṭṭi |* bagegum ||

This Gloss Independent of Brahmadeva's Commentary.—On many crucial points I have compared this K-gloss with Brahmadeva's Sk. commentary; and I accept the position that the author of this gloss is not acquainted with and has not used the Sk. commentary of Brahmadeva. If Brahmadeva's commentary was before him, we expected him to follow the longer recension adopted by Brahmadeva, to give Sk. equivalents of Apabh. forms like him, and to add supplementary discussion and quotations in his gloss as Brahmadeva has done in his commentary. To quote a parallel case, Bālacandra in his Kannaḍa commentary on *Pravacanasāra* inherits many details from the Sk. commentary of Jayasena which he is following. Then there are some significant dissimilarities between the K-gloss and Brahmadeva's commentary which confirm the same conclusion. The recension of this K-gloss is very short as compared with that of Brahmadeva; in fact

1 These extracts are faithfully reproduced here. It should be noted that no distinction is made here between *ḍ* and *ṭ* and *ḍ* and *ṭ* following the Ms. For the convenience of the reader some hyphens are put; some aspirates are added in square brackets, as the Ms. does not distinguish *d* from *dh*; and for mutual distinction Kannaḍa words are not italicised like the Apabh. ones.

2 TM read *Khavaṇaṭṭi*.

3 In the text *d* is doubled, but here *dh*: that is due to the peculiarity of writing double consonants with a *nolli*

4 Note how this form slightly differs from that in the text above.

there is a difference of 112 verses. The K-gloss has preserved many important readings and interpretations independent of Brahmadeva. In the interpretation of the very first dohā the K-gloss fundamentally differs from Brahmadeva: in the K-gloss *nicca*, *nirāṃjana* and *nānamayā* are separate words each to be taken in the Nom. plural, while with Brahmadeva they form a compound; then Brahmadeva takes *navēvi* as a gerund form (*pranamyā*) and connects this dohā with the next, while the K-gloss, which does not contain dohās 2-11, takes *navēvi* as 1st person Sg. of the Present, Sk. *namāmi*, *vi* being treated as the weak form of *mi*. In dohā I. 82 Brahmadeva has a word *vaṃdaū* which he equates with *vandakaḥ* and translates as *Bauddhaḥ*; but the K-gloss clearly reads *budd[h]aū*, and renders as *Baudd[h]ane*. Then in the same dohā there is a very significant mistake of the K-gloss which renders *sēvadaū* as *sēvakane*; while Brahmadeva rightly translates it as *svētapataḥ*. In dohā I. 88 *guraū*, (T and K read *guruū*, but in the commentary K has *guraū*,) is explained by Brahmadeva as *gurava-śabdavācyaḥ svētāmbaraḥ* |, but the K-gloss translates it as *gauravanum* (?). This K-gloss on the first line of II. 89 runs thus: '*caṭṭahi | guṃḍugaḷimdamum | paṭṭahi | maṇegaḷimdamum | guṃḍiyahi*' | *guṃḍigegaḷimdamum*'. Brahmadeva does not explain these words; perhaps they appeared to be quite easy to him being current in the contemporary languages. The Kannada commentator, being of course a southerner, commits a mistake that he renders *caṭṭahi* as *guṃḍugaḷimdamum*. *Caṭṭa* means mat (cf. *caṭai*) as I understand it; the Kannada commentator has perhaps confused it with a Kannada word *caṭṭigē* meaning an earthen pot. In II. 117 Brahmadeva's reading is *vōdahadahammi paḍiya* for which T. K and M read *cōddahahadakamme paḍiyā*. Brahmadeva explains it thus: *vōdaha-śabdēna yauvanam sa ēva draḥō mahā-hradas tatra patitāḥ* |, while the K-gloss runs thus: '*coddaha | strī-śarīramemba | dahakamme* (note *hada* is read as *daha*) | *karmmada maduvinoḷu*.' In II. 121 *dhamdhai* (TKM read *damde* possibly for *dhamdhe*, as these Mss. have *d* often for *dh*) is explained by Brahmadeva as *dhāndē mithyātva--viśaya-kaṣāya-nimittōtpannē durdhyānārta-raudra-vyāsangē*; but the K-gloss says: *damde | parigraha-dvām-dvadoḷu*' the use of the Sanskrit word *dvandva* shows the insight of the commentator in explaining Apabh. words independently. Instances like these, which show the independence of the K-gloss, can be easily multiplied. If the author of this K-gloss had used Brahmadeva's commentary, he would not have maintained such differences and committed the errors some of which are noted above.

On the Age of K-gloss.—The above conclusion implies another possible deduction that this Kannada gloss will have to be dated earlier than Brahmadeva. And from the following study of other commentaries it will be clear that K-gloss is perhaps the earliest known commentary on *P.-prakāśa*. Its antiquity, to a certain extent at least, is confirmed by the comparative old

age of the Ms. K and by the presence of the earlier form of *r* in the gloss more regularly than in Q-gloss.

2. Brahmadeva and His Vṛtti

Brahmadeva and his Works—Brahmadeva gives no details about his personal history in his commentaries. His colophon of *Dravyasaṃgrahaṭīkā* simply mentions his name, Brahmadeva. **Javaharlal**,¹ who reads his name as Brahmadevaji, suggests that Brahma is the title indicating that he was a Brahmacārin, i.e., a celibate, and that Devaji was his personal name. Though Nemidatta,² the author of *Ārāḍhanā-kathākōśa*, Hemacandra, the author of *Śrutaskandha*³ in Prākṛit etc. have used Brahma as their title, it does not seem probable that Brahma is a title in the name of Brahmadeva, because Deva is not an usual name but generally a name-ending⁴ and because there have been many Jaina authors bearing the names Brahmamuni, Brahmasena, Brahmasūri etc. So Brahmadeva should be taken as a name. According to a traditional list, noted by **Javaharlal**, the following works are attributed to Brahmadeva : 1) *Paramātmaprakāśa-ṭīkā*, 2) *Bṛhad-Dravyasaṃgraha-ṭīkā*, 3) *Tattva-dīpaka*, 4) *Jñānadīpaka*, 5) *Trivarnācāra-dīpaka*, 6) *Pratiṣṭhā-tilaka*, 7) *Vivāhapāṭala* and 8) *Kathākōśa*⁵. Nothing can be said about Nos. 3, 4, & 7 unless their Mss. are available. Possibly it is due to the presence of the word Brahma in his name that (*Ārāḍhanā-*) *Kathākōśa* of Brahma-Nemidatta⁶ and *Trivarnācāra* (*-dīpaka*)⁷ and *Pratiṣṭhā-tilaka* of Brahmasūri⁸ are attributed to Brahmadeva through mistake. Thus we have before us only two authentic works of Brahmadeva viz., *Paramātmā-prakāśa-vṛtti* and *Dravyasaṃgraha-vṛtti*.⁹

His Commentary on P.-prakāśa—Brahmadeva does not mention his name in the colophon of *P.-prakāśa-vṛtti*. Bālacandra attributes a Sk. commentary to Brahmadeva; secondly, Daulatarāma plainly attributes the vṛtti to Brahmadeva; and lastly, the commentary on *P.-prakāśa* has much in common with the commentary on *Dravyasaṃgraha* where he mentions his name. There

1 See his Intro. of *Bṛhad-Dravyasaṃgraha* (RJS.) pp. 10-11. Some other views of Javaharlal referred to below are from this Intro.

2 Peterson's *Reports* V, p. xl.

3 MDJG. Vol. XIII, p. 4 and pp. 152-60.

4 As in *Akalāṅkadēva*, etc.

5 According to Peterson's *Reports*, Vol. IV, p. 154, a commentary of *Pañcāstikāya* is attributed to Brahmadēvaji, but I have already pointed (see my Intro. to *Pravacanā-sāra*, p. 101, Foot-note 5) that it is the same commentary as the one attributed to Jayasēna. The confusion remains still unexplained.

6 Peterson's *Reports* V, p. 40.

7 *Reports* of Śrī Ailaka Pannālāla Digambara Jaina Sarasvati Bhavana, Vol. I, p. 44.

8 I learn from my friend Pt. A. Shantiraj Shastri, Āsthāna Vidvān, Mysore, that Mss. of *Pratiṣṭhā-tilaka* of Brahmasūri are available.

9 Ed. in RJS, Bombay 1919 (2nd Ed.); also in SBJ. Vol. I.

are many striking agreements such as almost identical passages, the same quotations, similar illustrations and parallel method of discussion.¹ So there is no doubt that the same Brahmadeva has commented on these two works. Brahmadeva always gives a literal explanation of the dohās sometimes without repeating the words of the text. His aim is to explain the contents, and in only one or two places he explains grammatical forms.² After the literal explanation, he gives some additional discussion rather in a heavy style; and here and there he quotes early authors. He is quite at home in the application of various Nayas or view-points; and his enthusiasm for Nīścaya Naya and naturally spiritual knowledge is very great. The commentary on *P.-prakāśa* is not heavily loaded with technical details about Jaina dogmas like that on *Dravyasaṃgraha*, whose contents were mainly responsible for this. But for this commentary of Brahmadeva, *P.-prakāśa* would not have been so popular.

Jayasena and Brahmadeva—The analysis, introductory remarks, the closing discussions and some other features of Brahmadeva's commentary remind us of Jayasena's commentaries. Brahmadeva closely follows Jayasena with whose commentaries he appears to be thoroughly conversant. Some discussions in the commentary of *P.-prakāśa* are almost the same as those in the commentary of Jayasena on *Pañcāstikāya*; compare, for instance, *P.-prakāśa* on II. 21 with *Pañcāstikāya* on 23ff; *Pp.* on II 33 with *P.* on 152; and *Pp.* on II. 36 with *P.* on 146.

Brahmadeva's Date—Nowhere Brahmadeva informs us the age when he composed his works. i) Daulatarāma (2nd half of the 18th century A.D.) bases his Hindī commentary on Brahmadeva's Sk. ṭikā. ii) Javaharlal has noted that Śubhacandra, in his commentary on *Kattigeyāṇupṭṭhā* (A. D. 1556 borrows much from Brahmadeva's Vṛtti of *Dravyasaṃgraha*. iii) Bālacandra Maladhāre plainly refers to Brahmadeva's commentary; but the date of Bālacandra cannot be settled on independent grounds. iv) In the Jesalmere³ Bhaṇḍāra there is a paper Ms. of Brahmadeva's Vṛtti of *Dravyasaṃgraha* copied in saṃvat 1485, i.e., A.D. 1428, at Maṇḍāva in the reign of Rāi Śrī Cāndarāya. Thus these external evidences put a later limit to his period that he flourished earlier than 1428 A.D. We shall now see what chronological material we get from his works. i) Taking a review of the various quotations⁴

1 Compare, for instance, *Dravya-saṃgraha-vṛtti*, pp. 53-54 etc., with *P. prakāśa* commentary on II. 21; *Ds.* p. 63 with *Pp.* on II. 23; *Ds.* p. 129 with *Pp.* on I. 9; *Ds.* pp. 213-14 with *Pp.* on I 68; *Ds.* p. 216-16 with *Pp.* on II. 99, also II. 94.

2 For instance see his commentary on II. 25.

3 *Catalogue of Mss. at Jesalmere*, (p. 49, No. 15), G.O.S. Vol. XXI, Baroda 1923.

4 There are some 92 quotations (only a few mentioning either the author or the work) of which I have been able to trace the sources of some 50. I am very thankful to my friend Pt. Jugalkishore who kindly traced for me about a dozen quotations. A list of these quotations is given in the Appendix.

in *P.-prakāṣa-ṭīkā* Brahmadeva quotes from *Ārāḍhanā* of Śivārya; from *Bhāva-* and *Mokkha-pāhuḍa Pañcāstikāya*, *Pravacanasāra* and *Samayasāra* of Kunda-kunda (c. beginning of the Christian era); from *Tattvārthasūtra* of Umāśvāti, from *Ratnakaraṇḍa* of Samantabhadra (c. 2nd century A.D.); from Sk. *Siddha-bhakti* and *Iṣṭopadēśa* of Pūjyapāda (c. 5th century A.D.); from *Kattigēyāṇuppēkkhā* of Kumāra; from *Praśnōttara-ratnamālā* of Amoghavarṣa (c. 815-877 A.D.) from *Ātmānuśāsana* of Guṇabhadra (who finished the *Mahāpurāṇa* on 23rd June 897 A.D.); possibly from *Jīvakāṇḍa* of Nemicandra (10th century A.D.), and also from his *Dravyasaṃgraha*; from *Puruṣārthasiddhyupāya* of Amṛtacandra (c. close of the 10th century A.D.); from *Yōgasāra* of Amitagati (c. beginning of the 10th century A.D.);¹ from *Yaśastilaka-Campū* of Somadeva (959 A.D.); from *Dōhāpāhuḍa* of Rāmasimha (earlier than Hemacandra 1089-1173 A.D.); from *Tattvānuśāsana* of Rāmsena (earlier than Āśādhara who is put in the first half of the 13th century A.D.); from *Pañcaviṃśati* of Padmanandi (earlier than Padmaprabha who flourished at the close of the 12th century A.D.).² From this analysis of quotations what we can definitely state is that Brahmadeva is later than Somadeva who flourished in the middle of the 10th century. ii) In his opening remarks of *Dravyasaṃgraha-vṛtti* Brahmadeva narrates how Nemicandra first composed a small *Dravyasaṃgraha* in 26 verses and the same was enlarged later on for Soma, a resident of Āśramapura and a royal-treasurer of Śrīpāla Maṇḍaleśvara under the great king Bhoja of Dhārā in Mālava country. As this is not proved to be a contemporary piece of evidence we may not accept as fact that Nemicandra was a contemporary of Bhoja of Dhārā and that *Dravyasaṃgraha* was first a smaller work; but one thing is evident that Brahmadeva is sufficiently later than Bhoja of Dhārā whom he calls Kali-kāla-Cakravarti. Undoubtedly he refers to Bhojadeva, the Paramāra of Mālwa, the celebrated patron of learning; the period of Bhojadeva is A.D. 1018-1060. Brahmadeva's reference to Bhoja indicates that he is sufficiently later than 11th century A.D. iii) It is shown above that Brahmadeva is much influenced by the commentaries of Jayasena, and even some passages of Jayasena are almost reproduced by

- 1 Amitagati, who completed his *Subhāṣita-ratnasamdhā* in 994 A.D., *Dharmaparīkṣā* in 1014 A.D. and *Pañcasamgraha* in 1017 A.D., gives the names of his predecessors thus: Virasēna, Dēvasēna, Amitagati (I), Nēmiṣēna, Mādhavasēna; and then gives his name Amitagati (II). *Śrāvakācāra* and *Bhagavati Ārāḍhanā* (in Sk. verses) are also composed by Amitagati II. But with regard to three other works, namely, *Bhāvanā-dvātrīṃśati*, *Sāmāyika-pāṭha* and *Yōgasāra*, in which the names of the predecessors are not given, it is rather difficult to say whether they are to be attributed to Amitagati I or II. It appears to have been usual with Amitagati II to give the names of his predecessors in bigger works, but they are absent in *Yōgasāra*. Perhaps *Yōgasāra* was composed by Amitagati I who is earlier than Amitagati II by two generations. A detailed study of the style, etc., of *Yōgasāra* would solve this question.
- 2 Besides these Brahmadēva mentions some other works too, *Cāritrasāra*, *Sarvārthasiddhiṭppanaka*, *Samādhisataka* (see II. 33, 212.)

our author. Jayasena belonged to c. second half of the 12th century A.D.¹ So Brahmadeva is later than 12th century. To conclude from these external and internal evidences, Brahmadeva is later than Somadeva (959 A.D.), king Bhoja of Dhārā (A.D. 1018-60) and Jayasena (c. 12th century). So Brahmadeva² might be tentatively put in the 13th century A.D.³

3. Maladhare Balacandra and his Kannada Commentary

Extract from the Commentary and its Authorship—The Ms. P, which is described below in Section IV, contains an exhaustive commentary in Kannada on the dohās of *P. prakāśa*. I give below the opening portion of the commentary with some corrections :

*nirupamacaritanavyaya-narujanānādyamtanomalanātmasukha- |
karanadvaitanaghakṣaya-karanarham nelasugēna hṛtsarasijado! | |*

*śrī Yōgīndra-dēvar māḍida Paramātmaprakāśam ēmba dōhe cchāmḍada grānthakke śrī
Brahmadēvar māḍida Saṁskṛtada vṛttiyam nodiyapratibuddha-bōdhanārtham Karnāṭa-vṛttiyam
peḷṣe, grāntha-kartāram grānhada mōdalōḷu iṣṭadēvatānamaskāramam māḍuttam ōmḍu dōheya
sūtramam peḷḍāparu | | 'Jē jāyā jhānoggīyae' etc. The concluding portion runs thus: sō'
hamēmdimtu jagatraya kālatrayadōḷu kāyavān-māna-karaṇatraya-śuddhiyim niścaya nayadim-
dellā jīvaṁgaḷumimtu niraṁtaram bhāvanēyam māḍi paḍaūdēmbudu śrī Yōgīndradevarabhipr-
āyam || śrī Kurkkūṭāsana* Maladhāre Bālacandradēva sūtram jīyāt ||* From these
extracts it is clear that this Kannada commentary is mainly based on Brahmadeva's Vṛtti, that there is sufficient reason to believe that Bālacandra is its author and that he styles himself as Kurkkūṭāsana Maladhāre perhaps to distinguish himself from earlier and contemporary Bālacandras.

Comparison with Brahmadeva's Commentary—Bālacandra plainly tells us that he composed this gloss to enlighten the unenlightened by consulting Brahmadeva's commentary. This frank admission shows that he has

- 1 See my Intro. to *Pravacanasāra*, pp. 101-4.
- 2 One Brahmadeva of Mūlasaṅgha and Sūrastagaṇa is mentioned in an inscription of 1142 A.D. (*Epigraphia Carnatica* IV, Nāgamaṅgala 94). There is no sufficient evidence to identify this Brahmadeva with our commentator. The same name is often borne by many Jaina authors and monks.
- 3 In his commentary on *Dravyasamgraha* 49, Brahmadeva refers to a *Pañcanamaskāra* grāntha, of 12 thousand ślōkas. I have not got any information about this work. Javaharlal, however, reads the name as *Pañcanamaskāra Māhātmya*; he attributes its authorship to Simhanandi, a Bhaṭṭāraka of Mālava country; and he takes this Simhanandi as the one who was a contemporary of Śrutasaṅgara c. at the close of 15th century A.D. On the basis of this line of arguments Javaharlal puts Brahmadeva at the close of the 15th century A.D. (or in his own words about the middle of the 16th century Vikram era). This date is now invalidated by the fact that the Jesalmere Ms. of *Dravyasamgraha-vṛtti* of Brahmadēva is written in 1428 A.D. Javaharlal gives no authorities for some of his facts; and I think, there must have been some confusion in handling them.
- 4 Ms. reads *Kurkkūṭāsana*.

mainly followed Brahmadeva. As compared with the text presented in this edition Bālacandra's text contains six verses more.¹ In matters of Apabhramśa dialect of the dohās there is substantial agreement excepting the differences which are common with other Mss. in Kannaḍa script. Brahmadeva's additional details and amplificatory remarks are very often suppressed. Explanation of the dohā word by word : that appears to be the main aim of Bālacandra; and it is very rarely that he gives some additional remarks following Brahmadeva. The quotations of Brahmadeva are not included, but in some places Kannaḍa verses are added.² Bālacandra at times gives text-analysis as well; some of his statements are inconsistent with his own numbering. At the close of the work he concentrates more attention on literal explanation ignoring Brahmadeva's supplementary discussions. After the verse *Paṇḍava-Rāma*hi etc., Bālacandra gives another verse :

जं अल्लोणा जीवा तरंति संसारसायरमणंतं ।

तं भव्वजीवसज्जं³ णंदउ जिणसासणं सुइरं⁴ ॥

Immediately after this there is an additional Kannaḍa verse :

*nirupama-nijātma-sūcaka-vara Paramātmaprakāśa-vṛttiyanidanā-
daradimḍōduva vodipa paramanākulakṣaysukhakkē bhājanarappar* | |

Maladhare Balacandra to be Distinguished from other Balacandras—

Rich contributions to Kannaḍa literature by way of commentaries and original works have been made by many authors bearing the name Bālacandra; and it is often difficult to distinguish one from the other due to the paucity of information that we get about them. Mm. R. **Narasimhacharya** shows four Bālacandras.⁵ In a detailed discussion about Bālacandramuni, the preceptor of Abhinava Pampa, Mr. M. **Govind Pai** shows some nine Bālacandras.⁶ Because of his designation 'Kukkuṭāsana Maladhāre', our Bālacandra will have to be distinguished from other Bālacandras who have not mentioned this whole designation. The title Maladhāre has been used by some monks to distinguish themselves from others of the same name : Śravaṇa Belgo! Inscriptions mention monks such as Maladhāri Malliṣeṇa, Maladhāri Rāmacandra, Maladhāri Hemacandra. The designation was used both by Digambara

1 See pp. 4-5 above.

2 For instance on p. 191 of the Ms., i.e., on II, 116. The verse runs thus :

*Anṇēvaram jīvam sukhi-yannēvaram snēhamilla manadōḷu mattam-
tennēvaram snēham nilkannēvaram duḥkhamēmdanadhyātmadiram* | |

3 Ms. reads *sarām*.

4 This verse reminds me of *Tattvasāra* 73 which runs thus :

जं तल्लीणा जीवा तरंति संसारसायरं विसमं ।

तं सव्वजीवसरणं णंदउ सगपरगयं तत्तं ॥

5 *Kavicarite*, Vol. I (Revised Ed. 1924), pp. 253, 321, 390 and 397; see also Vol. III, p. 64 of the Intro and its Foot notes.

6 *Abhinava Pampa* (Dharwar 1934) pp. 12, etc.

and Śvetāmbara monks. There was also one Śvetāmbara Maladhāri Hemacandra to be distinguished from the encyclopediac author Hemacandra (A.D. 1089–1173).¹

Date of Maladhare (Balacandra)—Beyond calling himself Kukkuṭāsana Maladhāre this Bālacandra supplies no information about himself; and hence to settle his date is all the more difficult. Maladhārideva or Kukkuṭāsana Maladhārideva occurs in some inscriptions at Śravaṇa Belgol as a personal name. But there is no doubt that it is a designation with the name of our Bālacandra; perhaps it is the name of a famous preceptor used by the monks of that line. Turning to epigraphic records one Bārendu (Balendu?) Maladhārideva is mentioned in Amarapuram Pillar Inscription of Śaka 1200 (A.D. 1278) in which some pupils have given a donation to a Jaina temple.² Our Bālacandra cannot be identified with this Bārendu though in personal names *indu* and *candra* are often interchanged, because the title Kukkuṭāsana is not found there and because this date of Bārendu is rather too early for our commentator.³ About the period of our author, the earlier limit is definite that he flourished after Brahmadeva whose commentary he follows; and we have tentatively put Brahmadeva in the 13th century A.D. We will have to take into consideration the conditions of travelling etc. in the 13th century. Bālacandra belongs to Kaṇṇāṭaka, possibly he lived near about Śravaṇa Belgol. Brahmadeva in all probability belongs to the North. So we can expect naturally a difference of half a century at least between the two, so that the Sk. commentary of Brahmadeva might reach the hands of Bālacandra. Thus tentatively Bālacandra might be put in the middle of the 14th century A. D.

Adhyatmi Balacandra's Commentary—None of these three Kannaḍa commentaries can be attributed to Adhyātmi Bālacandra (c. beginning of the 13th century) to whom a Kannaḍa commentary on *p.-prakāśa* is attributed by Mm. R. Narasimhacharya. He kindly informs me that he possesses no more details than those recorded in *Kavīcaritē*. It is not at all improbable that Adhyātmi Bālacandra might have written a Kannaḍa commentary like his commentaries on the Prākṛit works of Kundakunda; but one should not be dogmatic

- 1 *Epigraphia Carnatica*, Vol. II. Peterson : Reports Vol, IV, p. 140 ff, V. p. 85, etc., C.D. Dalal and L. B. Gandhi : *Catalogue of Mss.* in Jesalmere Bhandars (G. O. S.) pp. 3, 8, 15, 18, 36, etc.; M. D. Desai : (*Jaina Sāhityanō Itihāsa* (in *Gujarātī*), p. 244 ff.
- 2 M. S. R. Ayyangar and B. S. Rao : *Studies in South Indian Jainism*, part II, pp. 42, 45 and 50.
- 3 A Guérinot in his *Répertoire D' Epigraphie Jaina* mentions one Bālacandra Maladhāri; but the Hire-Avali inscription (*E. Carnatica*, VIII, sorab No 117) which he refers to reads Māracandra which, I think, is perhaps a mistake for Rāmacandra. I am thankful to Pt. D. L. Narasimhachar, Mysore. who kindly pointed out this error to me.

on this point because the information supplied by *Kavicaritē* is very meagre and because there is the possibility of Bālacandra (Maladhāre) being mistaken for Bālacandra (Adhyātmi).

4. Another Kannada Gloss (Q-Gloss) on P.-prakasa

The Kannada Gloss in the Ms. Q—As distinguished from the Kannada gloss contained in the Ms. K, here is another gloss accompanying the text of *P.-prakāsa* in the Ms. Q which is described below. We do not get any information either about the author or the date of this gloss. There is a salutatory remark, at the close of the Ms., in which it is stated that the auspicious feet of Munibhadrāsṡvāmi are a shelter. This indicates that either the author of this Kannada gloss or the copyist of this Ms. or its earlier original was a pupil of one Munibhadrāsṡvāmi.

Nature of this Gloss and the Need of such Glosses—This Q-gloss, like the K-gloss, gives merely the Kannada paraphrase of the dohās with no additional discussions. In matters of faithfulness etc. to the original, K-gloss appears to be superior to Q-gloss. That we come across such anonymous *ṡṡṡṡ*, as we find in Mss. like K and Q, clearly indicates how *P.-prakāsa* was very popular in the circles of devout Jaina ascetics and laymen; and it is imaginable that many novices, after they understood the meaning of dohās from their teachers, had their own study-notes by way of a literal paraphrase in their mother-tongue.

Comparison of Q-gloss with other Commentaries—A detailed comparison of this gloss with K-gloss on the one hand and with the Sk. commentary of Brahmadeva and its Kannada version by Maladhāre Bālacandra on the other would settle its exact relation with others. I have carefully studied the gloss on some twenty dohās selected at random, and compared the same with K-gloss and Brahmadeva's commentary. A few typical cases I might note here. On I. 25 K-gloss and Q-gloss agree almost verbally. In I. 26 *dēvu* is rendered by K as *paramātmadēvam*, by Brahmadeva as *paramārādhyah*, and by Q as *paramārādhyanappa Siddha-paramēṡṡhi*. In I. 46 *samsāru* is translated by K as *caturgati-samsāramum*, by Brahmadeva as *dravya-kṡṡtra - kāla-bhava-bhāva-rūpaḥ paramāgama-prasiddhaḥ pañca-prakāraḥ samsāraḥ*, by Bālacandra as *dravyādi-pamcavidha-samsāramum*, and by Q-gloss as *dravya-kṡṡtra-bhava - bhāva-rūpamappa caturgati-samsāramum*. In I. 46*1, which is not found in Brahmadeva's recension, Q-gloss slightly improves on K-gloss and changes the order of words in the explanation. As against K-gloss on I. 82 noted above, Q reads *vamdaū* and explains it as *Baudhanum*; and *sēvaḍaū* is interpreted by Q-gloss as *svētapāṡanamemde*. In the same dohā *taruṡaū* is translated by K as *taruṡane*, by Brahmadeva as *yauvanasthō'ham*, by Bālacandra as *kumārane*, and by Q as *yavvananu*. To compare with the extracts given in our study of K-gloss,

the first words of Il. 89 are interpreted by Bālacandra thus : *caṭṭahi* | *gud-*
ḍuḡaḷum | *paṭṭahi* | *maṇecakkalāḍigaḷam* | *gumḍiyahi* | *gumḍige-mumtādupakar-*
aṇaḡaḷum |, while Q-gloss runs thus : *caṭṭahi* | *gudḍarum* | *paṭṭahi* | *maṇega-*
ḷum | *gumḍiyahi* | *gumḍigegaḷum*.¹ The interpretations of *cōddaha dhammi*
(Il. 117) by Q-gloss as *yauvana-memba kāladoḷu* and of *dhamdhūi* or *dhamdhē*
(read by Kannaḍa Mss. as *damde*) in Il. 121 as *vyāsamgaḍoḷu* borrow words
from and therefore agree with Brahmadeva rather than with K-gloss. Thus
from the longer recension adopted by Q-gloss, as against the shorter one
adopted by K-gloss, and from the comparisons drawn above I come to the
conclusion that the Q-gloss is very much indebted to Brahmadeva's inter-
pretations of the text; even words are the same sometimes as contrasted
with the words in K-gloss etc. As the Q-gloss gives only a literal parap-
hrase, we do not find Brahmadeva's discussions there. It is just possible that
the author of Q-gloss might have used K-gloss as well, as seen from some
close agreements between the two. I have not come across any significant
error and difference that might imply the independence of Q-gloss from
Brahmadeva's commentary.

On the Date of Q-gloss—From the above comparison it is clear that
this Q-gloss is later than Brahmadeva, and perhaps later than even Mala-
dhāre Bālacandra, if the author of this gloss is proved, with additional evi-
dences, to be a pupil of Munibhadra, and if this Munibhadra is the same as
the one whose death is recorded in the Udri inscription of about 1388 A.D.²
then the composition of this gloss might be roughly dated in the last
quarter of the 14th century A.D. This Munibhadra appears to have had
many eminent disciples whose deaths have been recorded in some inscriptions.³

5. Daulatarama and his Hindi Bhasa-tika

The Commentary and its Original Dialect—Daulatarāma's *Bhāṣā-tikā*,
which is presented in this edition, is only a substantial paraphrase in modern
Hindī of Daulatarāma's original. The Hindī dialect as used by Daulatarāma,
and possibly as it was current in his place and at his time, has some differe-
nces with the present-day Hindī. With a practical view that it might be
useful to Jaina house-holders and monks it was rewritten into modern Hindi
by **Manoharlal** for the first edition (by adding Sk. words etc. into brackets),
and the same has been slightly revised here and there for the second edition
as well. I give here an extract from Daulatarāma's original text of the Commen-
tary on I. 5, which would give us some idea of the form of Hindī used by him:

1 To distinguish from Apabh. words the Kannaḍa words are not italicised.

2 E. C., VIII, Sorab No. 146.

3 E. C., VIII, Sorab Nos. 107, 116, 118, 119 and 153.

“बहुनि तिनि सिद्धिनिके समूहिकूं में बंदू हूं । जे सिद्धिनिके समूहि¹ निश्चयनयकरी अपने स्वरूपविषे तिष्ठे हैं । आरं विवहारित्यकरि सर्वलोकालोककूं निसंदेहपणै प्रतक्ष देखे हैं । परंतु परिपदार्थनिविषे तन्मयी नाही । अपने स्वरूपविषे तन्मयी हैं । जो परपदार्थनिविषे तन्मयी होई तो पराए सुखदुखकरि आप सुखी दुखी होई । सो कदाचि नाही । विवहारित्यकरि स्थूलसूक्ष्मसफलिकूं केवलज्ञानिकरि प्रतक्ष निसंदेह जाने हैं । काहू पदार्थसूं रागिद्वेष नाही । रागिके हेतु करि जो काहूकूं जानै तो रागिद्वेषमयी होय । सो इह बडा दूषण हैं । ता तैं यही निश्चय भया जो निश्चय करि अपने स्वरूपविषे तिष्ठे हैं । परविषे नाही । आरं अपनी ज्ञायकसक्ति करि सबिकूं प्रतक्ष देखे हैं जाने हैं । जो निश्चयकरि अपने स्वरूपविषे निवास कया सो अपना स्वरूपही आराधिवे योग्य है यह भावार्थ हैं ॥५॥”

This extract is copied by me from a recent Ms. from Sholapur, and it is checked by Pt. **Premi** with the help of an older Ms. from Bombay. Pt. **Premi** kindly informs me that still older Mss. may show certain dialectal differences, because it was always usual with learned copyists to change the dialect of the text here and there to bring it nearer the then current dialect. This gives a very good lesson to students of Apabhramśa literature, and very well explains the vowel variations shown by different Mss. of an Apabh. text.

Nature of Daulatarāma's Commentary—Daulatarāma's Hindī *ṭīkā* has no claim to any originality: it is merely a Hindī translation of Brahmadeva's Sanskrit commentary. Some of the heavy technical details of Brahmadeva have been lucidly summarised in Hindī. Like Brahmadeva he gives first a literal translation, and then adds supplementary discussion in short following Brahmadeva. It cannot be ignored that it is this Hindī rendering that has given popularity to Joindu and his *P.-prakāśa*. Thus Daulatarāma has done the same service to the study of *P.-prakāśa* as that rendered by Rajamalla and Pāṇde Hemarāja to that of *Samayasāra* and *Pravacanasāra*.²

Daulatarāma and his Date³—Daulatarāma belonged to Khaṇḍelavāla subsect, and his gotra was Kāśalivāla. Ānandrāma was the name of his father. He was a native of Basavā but used to live in Jayapura where he appears to have been an important office-holder of the state. When we look at the nature of the works composed by Daulatarāma, it is clear that he was well-versed in Sanskrit and was an ardent lover of his mother-tongue which he enriched in his own way by some of his translations. In Samvat 1795, when he finished his *Kriyākāśa* he was the Mantri of some king Jayasuta (as Pt. **Premi** interprets it, 'son of Jayasimha') by name and lived at that time in Udayapura. He mentions in his *Harivamśa*, that the Diwāns of Jayapura are generally from the Jain community; and Diwān Ratanchanda was his

1 Very often the Sholapur Ms. has *i* for *a* correctly shown in the Bombay Ms. I have retained them as they are.

2 See my Intro. to *Pravacanasāra*, p. 110, etc.

3 This biographical information is based on Pt. **Premi's** note on Daulatarāma, see *Jaina Hiraishī*, Vol. XIII, pp. 20-21.

contemporary. He finished *Kriyākōśa* in Samvat 1795 and his *Harivamśa* in Samvat 1829 ; so the period of his literary activities belongs to the second half of the 18th century A.D.

His works and their Importance—His *Kriyākōśa* is mentioned above. It was at the request of Rāyamalla, a pious house-holder from Jayapura, that he rendered into Hindi prose *Padmapurāṇa* (Samvat 1823), *Ādipurāṇa* (Samvat 1824) and *Harivamśa* (Samvat 1829) and *Śrīpālacarita*. Then there is his Hindi commentary on *P.-prakāśa* based on Brahmadeva's Sk. commentary. Besides, he completed in Samvat 1827 the Hindī prose commentary on *Puruṣārtha-siddhyupāya* which was left incomplete by Pt. Toḍaramalla. Pt. Premi remarks that his Hindī translations of the above Purāṇas have not only preserved and propagated Jaina tradition but also have been of great benefit to the Jaina community.

IV. Description of Mss. Studied and their Mutual Relation

A. Described—This is a paper Ms. about 10.7 by 5 inches in size numbered as 955 of 1892-95, from the Bhandarkar Oriental Research Institute, Poona. It contains 124 loose folios written on both sides, each page containing 13 lines. It is written in neat Devanāgarī hand in black ink; and the marginal lines, the double strokes on both sides of the number etc. the central spot which imitates the string-hole of the palm-leaf Mss., and the two marginal spots, horizontal with the central one, on one side of the folio, possibly for putting page-numbers, are in red ink. It contains dohās as well as Brahmadeva's Sk. commentary of *Paramātma-prakāśa*. In the Sk. portion the Ms. is fairly accurate, and the Sk. commentary in the present edition is carefully checked with the help of this Ms. Somehow, possibly through oversight, the commentary on dohās II. 18-19 is lost, but the dohās are added in the margin in a different hand. There is a good deal of irregularity about the nasals in this Ms. : *anunāsika* and *anusvāra* are represented by the same sign. Sometimes there are dialectal discrepancies between the regular text and the text repeated in the commentary. After the Apabhramśa verse *Paṇḍava Rāmaḥi* etc., there is this closing passage reproduced as it is :

परमात्मप्रकाशग्रन्थस्य विवरणं समाप्तं ॥ ग्रन्थसंख्या ४००० सहस्रचारि ॥ संवत् १६३० मार्गशीर्षे
सप्तम्यां रवौ लिखितं रावतगोरा श्रीचौहाणवंशे लिखत्वा यो दादाति तस्य शुभं ॥ कल्याणमाला करोतु नित्यं ॥
पंडित श्री धनपालेन आत्मपठनार्थे शिष्यार्थाय च शिवमस्तु श्री चतुर्विधसंघस्य ॥ ॥ श्रीः ॥ ॥

B. Described—It is a paper Ms. about 5.5 by 5 inches in size, belonging to the collection of Mss. of my uncle, the late lamented **Babaji Upadhye** of Sadalga, Dt. Belgaum. (See also *Anākānta* I. p. 545 and *Pāhuḍadōhā* Intro. pp. 10-13). It is included in a *guṭikā*- Ms. of country paper stitched at the left

end. The characters are Devanāgarī with some lines in red and some in black ink in the major part of it; and some pages at the end are written in black ink alone. The appearance of the Ms. shows that it is badly handled. The first 8 leaves are lost; a dozen leaves at the end are halftorn; and the letters on many pages in the middle are rubbed away and cannot be read. As to the contents of this whole Ms., Folios 9-10: *Bhaktāmarastōtra* of Mānātūṅga; ff. 10-13: *Laghu-svayambhū* of Devanandī; ff. 13-16: *Bhāvanā-battīsi*, i.e., *Dvātrīṃśikā* of Amitagatī; ff. 16-18: *Balabhadrasvāmī-raūvī* (? in old Hindi); ff. 18-20 *Śrutabhakti*; ff. 20-35: *Tattvārthasūtra* (only sūtras, with some marginal corrections in Kannaḍa characters); ff. 35-62; enumerative lists of Mārgaṇāsthānas etc. and some notes from *Gōmmaṭasāra* etc.; ff. 63-81; *Dōhāpāhuḍa* of Yōgēndra; ff. 81-111: *Paramātma-prakāśa* (only dohās); ff. (page Nos. are rubbed away) *paḍikkammāmī* and some Bhaktis; ff. 128-135 (?): *Ārāḍhanāsāra* of Devasena (Text only); ff. 136-139: *Yōgabhakti*; ff. 139-148: *Jinasahasranāma* of Āśādhara; then *Sajjanacittavallabha* etc. This Ms. is at least 200 years old. It is fairly accurate excepting for a few scribal errors. Here and there it retains *n* for *ṇ*, but this is ignored in recording the readings. As seen above ff. 81-111 are occupied by the text of *Paramātma-prakāśa*. The opening verse is *cidānandaika* etc., the same as the opening *maṅgala* of Brahmadeva's commentary, in place of the first doha, and it is numbered as one. Differences in the strength of the text have been recorded along with the various readings. In the middle there has been some confusion about the numbers, though the total number of dohās is shown as 342 at the end. Especially in this portion some pages are bored by worms; many letters have lost their ink; and many pages are rubbed away and the letters cannot be made out. It closes with the phrase :

इति परमात्मप्रकाशः समाप्तः ॥ ॥ शुभमस्तु ॥

C. Described—This is a paper Ms., about 11 by 4.5 inches in size, numbered as 1446 of 1886-92 from the Bhandarkar Oriental Research Institute, Poona. It contains 21 loose folios written on both sides, each page containing about 9 lines. It is written in neat Devanāgarī hand. It contains only dohās; the first two pages are crowded with interlinear and marginal notes giving the Sk. *chāyā* of difficult words. The Ms. is fairly accurate, but the copyist has not been able to read his *adarśa* correctly: *paru* is once represented by *pattu* and once by *yattu*; *u* and *o* are interchanged, and there is a good deal of confusion about the presence or otherwise of the sign of *anusvāra*. In some places there are discrepancies of vowels. Differences in the number of dohās are noted in the various readings. The Ms. ends thus :

इति श्रीपरमात्मप्रका[श]दोहा समाप्त ॥ शुभं भवतु ॥ संवत् १७०५ वर्ष आसाढवदि १२ बुधवासरे ॥

P. Described—This is a paper Ms., about 12.5 by 6.3 inches in size, with a label ‘*Paramātmaprakāśa Kārṇāṭaka ṭīkāśahita*’, new No. 223, from Jaina Siddhānta Bhavana, Arrah (Bihar). It covers loose folios Nos. 160–204, so it forms a part of some bigger bundle of Mss. Hand-made paper with water-marks is used. It is written in Kannaḍa characters on both sides of the leaf with some 18-20 lines on each page. It is a new Ms. perhaps something like 50 years old. It contains the text and the Kannaḍa commentary of (Kurkkuṭāśana Maladhāre) Bālacandradeva which is a Kannaḍa rendering of the Sk. commentary of Brahmadeva.

Compared with Brahmadeva’s text presented in this edition, this Ms. contains six additional verses. Two verses (*kayakiṣeṣim* etc. and *appasahāve* etc.) after II. 36, one *dohā* (*are jīu sokkhe* etc.) after II. 134; one *dohā* (*paṇṇa na māriya* etc.) after II. 140; one *dohā* (*appaha paraha* etc.) after II. 156; and one more (*aṃtu vi gaṃtu vi* etc.) after II. 203. With these six additional verses we have 351 verses in all, and the last verse is serially numbered as 351. In his concluding remark Bālacandra says that there are 350 verses in all, but this is not consistent with his own numbering. One or two such inconsistencies are found in his remarks in other places also.

This Ms. reached my hands very late, so I have not recorded the various readings from it. It has many scribal errors here and there. *Dh* is correctly written in this Ms., though with other Kannaḍa Mss. it has certain common features : the presense of *!*, the use of *nōlli* in the *dohās*, absence of any distinction between short and long vowels etc. Practically the text agrees with that of Brahmadeva, but throughout this Ms. there is a decided inclination towards form like *Bamhu*, *kāraṇeṇa*, *bhāvem*, *mellavi*, *ke vi*, *jeṃva poggalu*, *ekka jojji sojji* rather than *Bāmbhu*, *kāraṇiṇa*, *bhāviṃ*, *millivi*, *ki vi*, *jima*, *puggalu*, *ikka*, *jo ji*, *so ji* etc.

This Ms. begins thus : *śri Pārśvanāthāya namaḥ || Paramātmaprakāśa baruvada-kke nirvighnamastu || subhamastu || nirupaman* etc. The concluding passage runs thus, and it is reproduced without any emendations besides spacing : *imti Paramātmaprakāśa mahāśāstra grāṃtha samāptaṃ bhūyāt maṃgalamahā śrī śrī śrī jalādrakṣe tailādrakṣe rakṣe śitalābamdhanāt | kaṣṭeṇa likhitam śāstram yatnena pratipālayet | |*

Q. Described—This is a palm-leaf Ms., about 20.2 by 2.1 inches in size with a label ‘*Paramātmaprakāśa vṛtti*’ new Nos. 190 and 345, from the Jaina Siddhānta Bhavana, Arrah (Bihar). This Ms. is not carefully preserved; it appears to have been exposed to smoke and moisture; the edges of some leaves are broken; and some leaves in the middle are mutilated. I think, it might be about 100 years old. The folios, as we have in it, are numbered 137 to 158; so it must have formed originally a part of a bundle of Mss. The first leaf is missing, so we begin from *dohā* No. 13. It is written in Kannaḍa characters

on both sides of the leaves with eleven lines on each page. It contains dohās with a Kannada *vṛtti*.

The readings from this Ms. have not been recorded. It has the usual peculiarities of Kannada Mss. (See, for instance T, K and M described below) such as the use of *d* and *p* for *dh* and *ph* etc., the presence of *l* for *l* in dohās etc. Here *vy* is used as against other Kannada Mss. which prefer *bb*. In the Kannada *vṛtti* some times old form of *r* is used. Excepting a few peculiarities like the inclination towards *e* and *o* rather than *i* and *u* and the forms such as *jojji* and *Bamhu* for *jo ji* and *Bambhu* etc., this Ms., on the whole, agrees with Brahmadeva's text. However it has a few important forms, here and there, which are common with the family of Mss. like T, K and M.

As compared with the strength of Brahmadeva's text, this Ms. is wanting in the following dohās: I. 21-32, I. 65* 1, I. 123*2-3, II. 46*1, II. 111*2-4, II. 137*5, and II. 185. Then there are some additional verses: one (*jō jānai* etc.) after I. 46; one dohā (*bhavvābhavvaha* etc.) after II. 74; and one (*jīvā jīnavara* etc.) after II. 197. Thus 14 verses are wanting and 3 are additional. So we expect the total number to have been 334, but the Ms. serially numbers the last verse as 333, because No. 179 is numbered twice.

The concluding passage of the Ms., without any corrections, runs thus:
Paramātmaprakāśavṛtti samāptaḥ || śrī vitarāgāya namaḥ || śrī sarasvatyai namaḥ śrī
Munibhadrāsāmigaḷa śrī pāda padmaṅgale śaraṇu || mamgamahā śrī śrī śrī.

R. Described—This is a palm-leaf Ms., about 14 by 2 inches in size, with a label '*Paramātmaprakāśa mūla*', new No. 130, from the Jaina Siddhānta Bhavana, Arrah (Bihar). The Ms. is not very old; so far as I can judge, it does not appear to me older than 75 years. It contains only the dohās written in Kannada characters on both sides of the leaves with eight lines on each page. It contains leaves Nos. 1-16. The last page is half blank with a table of contents, written in a modern hand enumerating the names of anupreksās. This Ms. like other Kannada Mss. described below, has *d* for *dh*, *l* for *l*, *bb* for *vy*, and forms like *sojji*, and very often *i* and *hi* are confounded in the dohās. In a modern hand *anvaya* numbers are put between the lines; and some corrections and additions are made here and there. In the margin some additional verses are written in modern hand, and almost all of these verses are the same as those found in Brahmadeva's commentary.

As compared with Brahmadeva's text presented in this edition, this Ms. interchanges the positions of I. 4 and I. 5, II. 20 and II. 21, II. 77 and II. 78, II. 79 and II. 80, II. 144 and II. 145-46. It does not include dohās nos. I. 28-32, I. 65*1, II. 46*1, II. 111*2-4, II. 137*5, II. 185, and II. 209. Thus it is wanting in 13 verses as compared with Brahmadeva's

text. But there are some additional verses : one dohā (*jō jāṇāi sō jāṇi* etc.) after I. 46; two verses (*kāyakiḷṣe* etc. and *appasarūvē* etc.) after II. 36; one dohā (*bhabbābhabbaha* etc.) after II. 74; and one dohā (*pāvṇanarayana* etc.) is introduced with the phrase *uktam ca* after II. 127, and it is serially numbered. With the addition and subtraction of the above verses the total we get is 337 which is the last serial number according to the Ms. as well; but somehow the copyist adds a remark that the total is 340.

The various readings from this Ms. are not recorded. On the whole, I find, this Ms. agrees with Brahmadeva's text, though there are some cases where it has some common readings with TKM described below. There are some plain cases where it is corrected with the help of some Ms. belonging to the family of TKM. In matters of dialectal features *e* and *o* are more frequent than *i* and *u* in words like *ke vi*, *mellavi*, *benni*, *jettiū*, *ketthu*, *poggalu* etc. With regard to minor vowel-changes this Ms. has many discrepancies.

It opens with '*śri pañcagurubhyo namaḥ*', and then the first dohā follows. It is concluded with a phrase '*āmtu mūlagraṁtha 340*' at the end of the verse *paramapayagayāṇam* which is numbered as 337.

S. Described—This is a palm-leaf Ms. about 15 by 2.1 inches in size, with a label '*Yōgīndra gāthā*', new Nos. 163 and 1065, from the Jaina Siddhānta Bhavana, Arrah (Bihar). This Ms. may be about 75 years old. It contains leaves Nos. 151 to 160; so it must have formed a part of a bigger bundle of Mss. It has only dohās written in Kannaḍa characters on both the sides of the leaves with eight to ten lines in a page. Sometimes *anvaya* numbers are put between the lines; and some Sanskrit equivalents taken from the commentary of Brahmadeva are written in the margin. Possibly the copyist himself, when he revised this Ms. with the help of another Ms. has added, in the marginal space, many dohās which he found missing in the text. In one place a Kannaḍa verse (*annevaram* etc.) is added in the margin; it is taken from the Kannaḍa commentary of Bālacandra. This Ms. is very defective in numbering; sometimes numbers are leaped over, because they are often put after three or five verses.

As in other Kannaḍa Mss. we have here *d* for *dh*, *bb* for *vv* etc. In dialectal details this Ms. very closely agrees with the text of Brahmadeva printed in this edition. As against other Kannaḍa Mss. it has forms like *jama*, *tim*, *millivi*, *jittu* etc. Many forms which were first written as *so ji*, *vaṁdaū* (in I. 82 and 88), *Bambhu*, *ihu*, *jittu*, *tim* have been corrected as *sojji*, *buddaū*, *Bamhu*, *ehu*, *jetthu*, *tem* etc. Of all the Kannaḍa Mss. examined by me this is the only Ms. that is specially particular about the nasal sign which is represented by a small circular dot placed slightly above the line immediately after the letter to be nasalised. So far as I know, it is an innovation in the Kannaḍa

script; and the copyist rightly understood the needs of Apabhramśa phonetics, and added this sign closely imitating the sign of *anusvāra* in Devanāgarī.

I have no doubt that this Ms. is copied from a Devanāgarī Ms. containing the text and the commentary of Brahmadeva; and further possibly by the same copyist it is revised with the help of Kannāḍa Mss., some predecessor of our P containing Maladhāri Bālacandra's commentary and some Mss. of TKM-group.

As compared with our text the following dohās are missing in this Ms.: I. 33-4, I. 65*1, I. 117, II. 20, II. 60, II. 62, II. 111*2-4, II. 178, II. 180, II. 199; but all these verses are added in the marginal space possibly by the same copyist. There is only one additional verse (*akṣharaḍā* etc.) after II. 84 which is serially numbered. Then some additional verses are found in the marginal space: on p. 155, two verses (*kāyakīṣṣā* etc. and *appasahāva* etc.) possibly after II. 36; then two verses (*pavēṇa naraya* etc. and *bhabbābhhabba* etc.) possibly after II. 62; on p. 158 two verses (*visayaha kārāṇa* etc. and *pamca ṇa* etc.) and lastly on p. 159 one dohā (*appaha paraha* etc.).

The Ms. is concluded with the words '*Yogindragāthe samāptaḥ*'

T. Described—This is a palm-leaf Ms., about 17.5 by 2 inches in size, from Śrī-Vīra-vāṇī-vilāsa-bhavana, Mūḍabidri, South Kanara. It contains 8 folios written on both sides, and on the second page of the 8th leaf Ms K, which is described below, begins. There are 9 lines on each page with about 75 to 80 letters in each line. As usual in palm-leaf Mss. we have two string-holes with unwritten space squaring them. These spaces divide the written leaf into three distinct portions. It is written in Old-Kannāḍa characters, and contains only the dohās of *Paramātma-prakāśa*. The Ms. is carefully inscribed, the letters being uniformly shaped. The edges of leaves are somewhat broken here and there, though the Ms., on the whole, is well preserved. In a few places, not more than three or four, there are blank spaces for individual letters whenever the copyist has not followed his *ādaśa*. The opening phrase is *Śrī Śāntināthāya namaḥ*, and then the dohās follow.

K. Described—This is a palm-leaf Ms., about 17.5 by 2 inches in size, from Śrī Viravāṇī-vilāsa-bhavana, Mūḍabidri, South Kanara. It covers leaves 8 to 36, the first 8 leaves being occupied by Ms. T which is described above. This Ms. begins on the second page of the 8th leaf; it ends on the second page of the 36th leaf: and after that we have a few Sanskrit verses written in a different hand. In general appearance, the number of lines etc., K closely agrees with T. The edges of leaves have become smoky, and are broken here and there. From the similarity in hand-writing it is clear that T and K are written by one and the same person. It is plain from

the pagination that these two Mss. are expected to stand together. It contains dohās with Kannaḍa explanation. It is written in Old-Kannaḍa characters. As to orthographical peculiarities, the old *r* is used in the Kannaḍa commentary; sometimes new *r* is written, but it is struck off and again substituted by the old form. The Ms. opens with *śrī Śāntināthāya namaḥ*, and ends thus : *Yogeṁdra-gāthe samāpta || śrī Śāntināthāya namaḥ ||* etc. etc.

M. Described—This is a palm-leaf Ms., about 17.5 by 2 inches in size. It covers 8 leaves, Nos. 16 to 23. On the first page of leaf No. 16 a Kannaḍa commentary on *Mōkṣaprabhṛta* by Bālacandra is concluded, and then the dohās of *Paramātmaprakāśa* follow with no introductory remark, not even the opening salutation. This Ms. contains merely the dohās. The hand-writing is different here from the two previous Mss. It has 9 or 10 lines on each page, with some 75 letters in each line. The second page of leaf No. 23 is almost blank with one fourth of a line. From the uncertain shape of letters it is clear that the copyist is not sufficiently trained in writing on palm-leaves. Very often modern *u* is used in these Kannaḍa characters. The surface of pages is besmeared with black powder making the inscribed letters quite visible. The text abruptly ends without any significant indication.

Additional Information about T, K and M—It is necessary to give some more information about the Mss. T, K and M. When I visited Mūḍa-bidri, in December 1935, on my way to Mysore to attend the Eighth All-India Oriental Conference, Pt. Loknatha Shastri took me to the Śrī Vīravāṇī-vilāsa-bhavana, which, though a new Institution, contains many valuable Mss. As I wanted some Kannaḍa Mss. of *Paramātma-prakāśa*, he gave me a bundle of palm-leaves under wooden boards. Though the length is the same, some leaves are of different breadth. It is this bundle that contains the Mss. T, K and M described above. To indicate the heterogeneous character of this bundle, I think I should give here the names of works contained in it. Folios 1-8 dohās *P.-prakāśa* (T described above); ff. 8-36; dohās of the same with Kannaḍa explanation (K. described above); ff. 1-15 (different pagination and different handwriting) : *Nāgākumāracarita* of Malliṣeṇa, and some stray Sk. verses on the remaining space of p. 15; ff. 16-7 : *Upāsakasamśkāra* of Padmanandi; ff. 18-21 : *Nītisārasamuccaya* also called *Samayabhūṣaṇa*, of Indranandi; ff. 22-5 : a small *upāsakācāra* with religious and didactic contents, the first verse of which runs thus: *śrīmaj Jinēndra-candrasya sāndra-vāk-candrikāśritaḥ, hṛṣiṣṭa (?) duṣṭakarmāṣṭa-gharmī-samtāpanaśramam || durācāra-cayākrānta-duḥkh-samdōhaśāntayē, bravīm̐yōpāsakācāram cāru-mukti sukhapradam* here some pages are missing; ff. 33-36 (the hand-writing is different here) the same *Upāsakācāra* again : ff. 1-2 (no pagination) *Praśnōttara-ratnamālikā*, of

Amoghavarsa; ff. 2-4 ; *Vrataphala-varṇanam* of Prabhācandra; then there is the Ms. M. containing the dohās only of *P.-prakāśa*. Then there are stray leaves irregularly numbered and they contain portions of *Praśnōttara-ratnamālikā*, the Kannaḍa commentary on *Svarūpa-sambādhanā*, some verses on *anuprēkṣā*, some remarks in Kannaḍa on the *lōkasvarūpa*. Thus this bundle is made of Mss. and leaves of Mss. carelessly collected possibly by a copyist and tied between two boards. The stray leaves collected here must have rendered their remaining portions incomplete elsewhere.

This bundle has a modern label in Kannaḍa like this : No. (20) *ke basti* (in Devanāgarī) 1) *Nāgakumāra Yōgēndragāthā. mūla tathā. karṇātakavyākhyāna*. 2) *Pra-nōttarasaratnamālikā. 'Sanskṛta.'* There is another No. 60 (in English) to the left of this label.

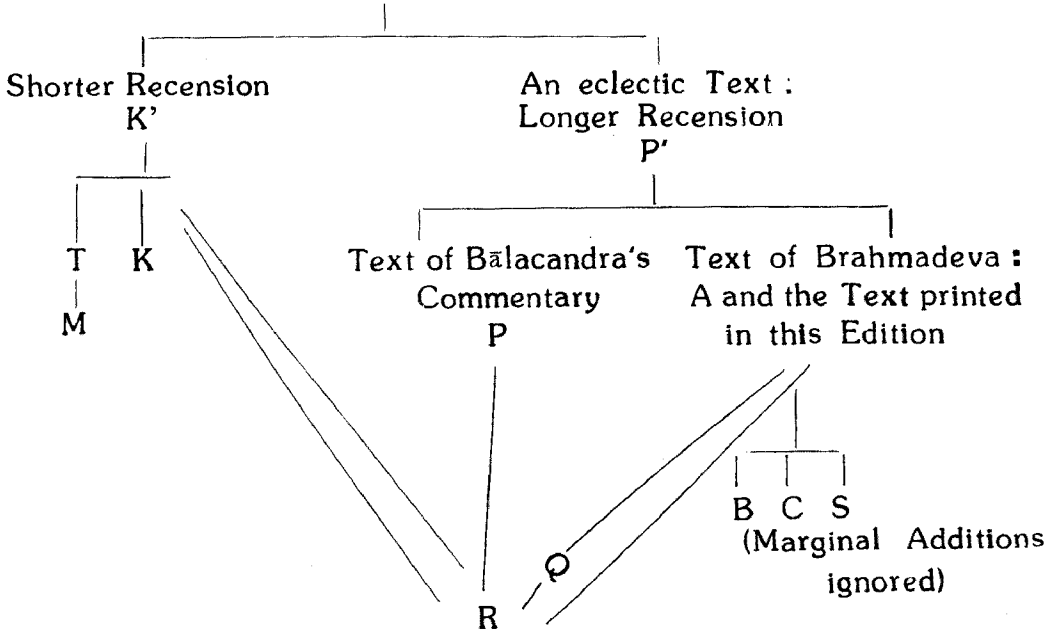
Common Characteristics of TKM—These three Mss., T. K. and M, have certain common characteristics which should not be taken as dialectal peculiarities, because they arise out of the nature of the script, viz.; Kannaḍa and its phonetic traits, in which they are all written. In these Mss. *l* is uniformly shown as *ḷ*; initial *l* is often written wrongly as *a*; no distinction between *anunāsika* and *anusvāra* is made : the script does not possess separate signs for these two; long and short vowels are not distinguished; *d* and *dh*, *p* and *ph* etc. are not distinguished; *ḍ* and *ḍh* are sometimes distinguished; very often *i*, *u* and *e* are represented by *yi*, *yu* and *ye*; the conjuncts are shown by a *nōlli*, i.e., a fat zero preceding a consonant indicating that the following consonant is to be duplicated; in fact the conjuncts, therefore, have values like *ghgh*, *khkh*, *thth*, *dhdh* etc.; very often *v* and *vv* are shown as *b* and *bb*. In noting the variants I have ignored cases of *l*; some important anusvāras have been noted; *d* or *dh* and *p* or *ph* etc. are ignored; long and short vowels are correctly shown; and the conjuncts are written according to Hemacandra's rule VIII, ii, 90. A few cases of *bb* are noted in the beginning; *sō ji* and *jō ji* are uniformly written in these Mss. as *sōjji* and *jōjji*; so these readings are recorded in a few places in the beginning and then ignored.

Relation between T, K and M—As to the relation between these three Mss., they form one family and ultimately, behind some generations of Mss., they are copied from one and the same Ms. preferably with a Kannaḍa commentary, as it is clear from the order and number of dohās and from their agreement even in errors sometimes. After II. 8 T, K and M have a Kannaḍa phrase : *mōkṣamam pēḷdaparū*. This phrase has some propriety in K. as it contains a Kannaḍa commentary; but its presence in T only shows that it is also copied from an earlier Ms. having a Kannaḍa commentary. Though T and K are written by the same copyist, they do not copy each other, but possibly they follow another Ms. having the text

with commentary (corresponding to T and K), the text in the both being copied from some earlier source. The age of T and K is the same; and so far as I can judge they may be at least 200 years old. The leaves of T and K are brittle and show signs of being exposed to moisture and smoke. T is written first, and then K is written sometimes consulting the former. M is a later Ms. though apparently it looks older because of the blackish colour of its pages. M is a mechanical copy of T even inheriting the errors therein. For instance, in II. 29 T has a decorative zero after the letter *mu*, which comes at the end of a line, in the word *muñijjāi*; but the copyist of M takes that decorative zero as *nōlli* and writes *muñtjjāi*. In II. 203 T writes *caü*, then there is space for a letter and then *i*, M writes *caüi* without blank space, while the reading of K is *caügaï*. In II. 27 T leaves blank space for *la* in writing the word *lahum*; M does not leave that space, but *la* is added later on in the interlinear space, while K writes *lahum*. There are one or two cases where M improves on T possibly following K, but usually K is not consulted by M. The *dohās* wanting in these Mss. as compared with our text, are noted separately.

Relation between the Mss. described above—It would be a mistake to classify the above Mss. on the basis of locality, script etc., because they show cross influences in the addition and the omission of verses and in important various readings. The omission of *dohās* too cannot be a safe criterion, because when the scribes copied only the text from the body of Brahmadeva's commentary, they have committed errors in selecting the various *dohās* from a closely written Ms. of the commentary of Brahmadeva. It is always difficult to mark out the verses consecutively and to distinguish a verse of the text from a verse quoted in the commentary. In my classification I am guided by additional verses which are not found quoted in the Sk. commentary and by significant various readings which cannot be explained as due to the peculiarities of script. T, K and M form a distinct group which we might call 'Shorter Recension' for the sake of convenience. M closely follows T, and T and K appear to be copied from an earlier Ms., say a postulate K', containing the text with a Kannaḍa gloss. Maladhāre Bālacandra plainly says that he is following the Vṛtti of Brahmadeva but the text that was before him contained some more verses not admitted by Brahmadeva. This leads to the postulation of a Ms. P', containing a longer (and eclectic) recension of the text, which was used by Bālacandra. A and the text printed in this edition represent a shorter form of P', as accepted by Brahmadeva, by dropping some *dohās*. B, C and S (ignoring the marginal additions in S) are various attempts to copy out the bare text alone from the commentary of Brahmadeva. Q is nearer A, but it shows some influence of TKM group. R shows the influence of A, P and TKM.

The relation between the Mss. is shown below in a genealogical form.
Joindu's Text



Various Readings on the text of the *Paramātma prakāśa* are noted along with the text printed at the end of this volume. In noting the variants apparent scribal errors are ignored. A few typical forms of nasals are noted. In the case of readings from Kannaḍa Mss., *l* for *l*, *bb* for *vv*, *khkh* for *khh* are practically ignored; the distinction between long and short vowels and between *d* and *dh*, which is not shown in Kannaḍa Mss., is correctly shown here. There are two ways of preparing a Ms.: first, a scribe may directly copy from a Ms., and secondly, some one may dictate and the scribe may go on writing. In the first, there would be errors due to orthographical confusion etc.; and in the second, due to auditory confusion etc. Some of the variants might be explained in the light of these two sources of errors. If I have given readings more than necessary, I hope, I have erred on the safer side.

The Ms. A shows some differences here and there in the Sanskrit commentary. For instance, the concluding portion of it on dohā 4 runs thus: तानपि कथंभूतान् । लोकालोकप्रकाशकेवलज्ञानेन त्रिभुवनगुरुकान् लोकालोकं परमात्मस्वरूपावलोकनं निश्चयेन पुद्गलादिपदार्थनिवलोकनं व्यवहारनयेन केवलज्ञानप्रकाशेन समहितस्वस्वरूपभूते निर्वाणपदे तिष्ठन्ति यतः, ततस्तन्निर्वाणमुपादेयमिति तात्पर्यार्थः ।

On dohā 5, the portion of the commentary after *niyānta* runs thus: आत्मनि वसन्तोऽपि लोकालोकं समस्तमेषप्रत्यक्षीभूतं तथा षड्वयस्वरूपं विमलं निर्मलं अवलोकयन्तः निश्चयन्तः तिष्ठन्ति । इदानीं विशेषः ।

There are many verbal disagreements which do not affect the meaning. Here, in noting the readings, our attention is mainly concentrated on the Apabhramśa text.

V. Critical account of the Mss. of Yogasara

Description of the Mss.—The critical text of *Yogasāra*, included in this volume, is based on the following Mss. :

A (अ): It is a paper Ms., about 14 by 8.5 inches, from Jaina Siddhānta Bhavana, Arrah (Bihar), received through the kindness of Pt. K. **Bhujabali Shastri**. It contains 10 folios written on both sides, the first and the last sheets being blank on one side. It is a recent Devanāgarī transcript, made in Samvat 1992, from an older Ms. belonging to some Bhaṇḍāra in Delhi. It contains verses and interlinear Gujarātī translation (*Tabbā*) written in columns of short lines. There are many scribal errors here and there. Even in mistakes this Ms. agrees with P described below. Opening : ॥ ६० ॥ श्री गुरुभ्यो नमः । End : इति श्रीयोगसारग्रंथ समाप्तः ॥

P (प): This is a paper Ms., about 11 by 5 inches, from Patan Bhaṇḍāra received through the kindness of Muni Śrī **Punyavijayaji Maharaj**. It has 22 folios written on both sides. It contains verses and interlinear Gujarātī translation written in columns of short lines. With negligible dialectal variations this translation is identical in A and P. In some places this Ms. shows initial *n* and the absence of *ya-śruṇi*. Devanāgarī *e* and *o* are written in the *paḍi-mātrā* form. Separation of words in Dohās is indicated by small spots in red ink at the top of lines. On the whole this Ms. is fairly accurate and sufficiently helpful in checking the scribal errors in A. It ends thus : इति योगसार समाप्तम् ॥ The *Tabbā* or the Gujarātī translation gives the age of this Ms. : संवत् १७१२ वर्षे चैत्रशुदि १२ रवौ दिने लषीतं ॥

B (ब): This is a paper Ms., about 12 by 5.5 inches in size, received from Pt. **Nathuram Premi**, Bombay. It contains only Dohās written on 4 folios, and the last page is blank. It is closely written in Devanāgarī characters each page having some 15 lines. Excepting a few scribal errors and lapses the Ms. is fairly accurate. This Ms. is somewhat particular about *anusvāra*, and shows preferably *u* in the Nom. Sg. while others often have *a*. In some places the order of verses differs from the rest, see for instance verses Nos. 83-84 and 90-91. A portion of No. 48 is missing, but the omitted line is written on the margin in a different hand. The folios are brittle, and the edges are broken here and there. From its appearance it is the oldest Ms. of these four. I am told that the text of *Yogasāra* printed in Maṇikachandra D. J. Granthamālā was based on this Ms. It ends : इति योगसार समाप्ताः ॥

JH (झ): This is a paper Ms., about 11 by 5 inches in size, from Śrī Ailaka Pannālāla D. J. Sarasvatī Bhavan, Jhalarapatan, received through the kindness of Pt. **Pannalal Soni**. It contains only Dohās written on 5 folios, the first page being blank. It is written in neat Devanāgarī hand with regular red strokes indicating the lines. This Ms. contains many scribal errors. Some of its special readings agree with the printed text noted above.

Comparative Remarks—These four Mss. show two distinct groups : B stands by itself, while A, P and Jh form a family. A and P go back to a common predecessor containing Gujarātī Tabbā. Their textual agreements are quite close and the Gujarātī translation is common to both. The dialectal form of this translation in P is older than that in A. As against B, which is the oldest of the four, Mss. A and P show the tendency of having *a* for *u* of the Nom.; they ignore *anusvāra*; and *āu* is often written as *au*.

Present Text and Readings—An intelligent record of text tradition has been my aim in building the text of *Yogasāra*. In editing an Apabhramśa text, especially when there are vowel variations between different Mss., it is often difficult to distinguish genuine variants from scribal errors. In representing the vowels I have mainly followed P and B often preference being shown to the latter. Even earlier Mss. have confused *i* and *h*; so in spite of their agreement I have made some changes in the text, of course with a question mark. I have given more readings merely to shed sufficient light on the textual variations. The readings of the printed text have not been noted for the following reasons : the basic Ms. of the printed text is collated; I suspect that the printed text has not got the authenticity of an independent Ms. as the text appears to be shaped eclectically without naming the sources of the readings; and lastly its readings are practically covered by A and P.

Sanskrit Shade—On principle I am against the procedure of giving Chāyā (i.e. Sanskrit Shade) to an Apabhramśa text : first, it is a mistaken procedure which has neither linguistic nor historical justification; secondly, the Chāyā so shaped is bound to be a specimen of bad Sanskrit, as Apabhramśa has developed modes of expression and styles of syntax which are not allowed in classical Sanskrit; and lastly it has a vicious effect that many readers satisfy their thirst for contents by reading Chāyā alone. This habit of giving Chāyā to Prākṛit works has done positive harm to the study of Indian linguistics. Prākṛit studies were ignored; dramas like *Mṛcchakaṭīkām* and *Śākuntalam* are looked upon as Sanskrit works even though their major portion is written in Prākṛit by the authors themselves; and lastly as a consequence the modern Indian languages are being nourished with Sanskrit words, etc. ignoring the Prākṛits. It is not the mother but the grandmother that is supplying the milk of words to the present-day languages. However I had to give the Chāyā with due deference to the persistent insistence of the Publisher. In the Chāyā I have given Sanskrit words for those in Apabhramśa at times with alternatives in brackets. The Chāyā is not to be judged as an independent piece of Sanskrit, but it is merely the shade of the original Apabhramśa. For the convenience of readers Sandhi rules are not observed. In many places my Chāyā differs from the one given with the printed text.



i) Post Script :

When this Introduction was nearly complete in print, *Rājasthānārā Dūhā*, part I (Pīlāṇī-Rājasthānī Series No. 2, Delhi 1935) compiled and edited by Prof. Narottamdas Svami, M.A. reached my hands. On p. 63 I have suggested that Hemacandra appears to have drawn some of his illustrative quotations from a tract of literature written in that Apabhramśa which was a predecessor of Old-Rājasthānī; say some earlier stage of Dīṅgala; and in the foot-note I have quoted a verse from Rājasthānī which has close similarities with a quotation of Hemacandra. Prof. Svami has detected two more verses (*Rājasthānārā Dūhā*, Intro. p. 55) which I give below

i) Hemacandra's quotation on VIII, iv, 395 :

पुत्ते जाँ कवणु गुणु अवगुणु कवणु मुएण । जा बप्पीकी भुंहडी चंपिज्जइ अवरेण ॥

The present-day Rājasthānī Dohā runs thus :

बेटाँ जायाँ कवण गुण अवगुण कवण धि (मि ?) येण । जाँ ऊभाँ घर आपणी गंजीजँ अवरेण ॥

Hemacandra's quotation on VIII, iv, 379 :

जो भग्गा पारक्कडा तो सहि मज्झु पिएण । अह भग्गा अम्हहँ तणा तो तेँ मारिअडेण ॥

The present-day Rājasthānī Dohā runs thus :

जइ भग्गा पारक्कडा तो सखि मुज्झ पि येण । जो भग्गा अम्हेतणा तो तिह जुज्झ पडेण ॥

To these one more parallel might be added. The second line is almost identical.

iii) Hema.'s quotation on VIII, iv., 335 :

गुणहिँ ण संपइ कित्ति पर फल लिहिआ भुंजति । केसरि ण लहइ बोड्डिअ वि गय लक्खेहिँ धेपति ॥

A Dūhā from *Khīci Acaḷadāsari Vacanakā* (Samvat 1470) runs thus (*Rājasthānārā Dūhā* Intro. p. 38) :

एक्कइ वन्न वसंतडा एव्वड अंतर काइ । सिध कवडुी ना लहइ गयवर लक्ख विकाइ ॥

These verses are enough to indicate that Hemacandra is indebted to the province of Rājasthān for some of his quotations. If earlier works from Rājasthān and Gujarāt, written in the older stages of Rājasthānī and Gujarātī, are brought to light in plenty, they would shed much more light on the provenance of Hemacandra's quotations.

ii) Additions :



(1) On p. 55, paragraph iv : Hemacandra has a statement like this in his *Chandānutāsanam* (Bombay 1912), p. 1 : तथा—'बोद्धहम्मि पडिआ कुवलपवित्तद्रहि' इत्यादि । एषु अतीवप्रयत्नत्वं सयोगस्य गुरुत्वाभावे हेतुः । तीव्रप्रयत्ने तु भवत्येव गुरुः । यथा— 'बईभारेषु केशान्' इत्यादि ।

It may be inferred that Hemacandra has some other quotations in view than the one in the *P.-prakāśa*. That is not in any way unlikely. This quotation, as it stands, presents some difficulties. The complete line is not quoted; as it is, it does not give any satisfactory meaning; and it may be even asked whether he is quoting simply two broken phrases to show that the vowel before *dr* is not metrically long, because it is a light conjunct

as distinguished from *rh* in the following sentence. Dr **H. C. Bhayani** writes to me thus in his letter dated 22-7-57: "In the new portion of the text *Svayambhūcchandas* of Svayambhū that has come to light, a stanza by one Viad-ḍha has been quoted to support the rule that in Pk. a conjunct with *r* as its latter member is not position-making. The stanza is the same as *Paramātma-prakāśa* 2. 117 but with this important difference that as in Hemacandra the form is *vodraha-draha* (i. e., with *r* intact) as it ought to be if it is to serve as an apt illustration." The verse in question, II 117, is not in Apabhramśa; and Brahmadeva has introduced it with the phrase *uktam ca*. May be that Joindu himself has quoted it, because it is included even in the Shortest Recension.

(2) On p. 60, the word *guraū* :

Pt. **Becharadasaji**, Ahmedabad, writes to me thus in his letter, dated 23-11-40 : "In Rājaputānā and Māravāḍa, the Śvetāmbara Yatis (with *parigraha*) are known by the names '*gurām*', '*gurāmji*', '*gurāmśa*'. They occupy a respectable position in the society, and some of them are good physicians, some quite learned, and some of them of respectable conduct. It appears that Yogindra has this usage in view while using *guraū* for a Śvetāmbara."

(3) On p. 61, the word *vanḍaū* : The word *vandaka*, meaning a Bauddha, is used by Amitagati in his *Dharmaparīkṣā*, XV 75.

(4) On p. 68, with reference to the sentence under ii), in the paragraph, **Joindu's Claims**, 'and a supplementary verse found at the close of Ms. *Bha* (after the concluding colophon) attributes the text to Yogīndradeva'.

The verse in question runs thus :

मूलं योगीन्द्रदेवस्य लक्ष्मीचन्द्रस्य पञ्जिका । वृत्तिः प्रभावचन्द्रमुनेर्महती तत्त्वदीपिका ॥

It is quite likely, in the absence of *ca*, that *yōgindra-dēvasya* is merely an adjective of Lakṣmīcandrasya, Lakṣmīcandra being the author of the *mūla* or the basic text; and the exhaustive *pañjikā-vṛttiḥ*, *Tattva-dīpikā* by name, belongs to Prabhācandra-muni.

(5) On p. 70, about Lakṣmīcandra :

An Apabhramśa *Dōhānupāhā*, in 47 verses, attributed to Kavi Lakṣmīcandra is published in the *Anēkānta*, XII, 9, pp. 302-3.

(6) My friend Dr. V. **Raghavan**, University of Madras, Madras, has contributed a note on the date of Joindu; and it is being reproduced here :

"On page 66 of his introduction to the *Paramātma-prakāśa* of Yogindu, edited by him as No. 10 of the Rāyachandra Jaina Śāstramālā, Dr. A. N. **Upadhye** says about the name of the author that Joindu or Jogindu or Yogindu is the correct name of the author and that, by a mistake, the Sanskrit form Yogindra had become popular.

On pp. 74-79, *ibid*, Dr. **Upadhye** discusses the date of Joindu and concludes that the date falls between those of the *Samādhisataka* and the

Prākṛta Lakṣaṇa. Since Joindu “closely follows *Samādhiśataka* of Pūjyapāda” and since “Pūjyapāda lived a bit earlier than the last quarter of the 5th cent. A.D.”, the upper limit of the date of Joindu can be taken as the last quarter of 5th cent. A.D. The lower limit is furnished by Caṇḍa one of whose illustrative *dohās* in his *Prākṛta Lakṣaṇa* happens to be from Joindu’s *Paramātma-prakāśa*. Dr. Upadhye notes some want of settlement on the question of Caṇḍa’s text and date and says in conclusion that the revised form (of Caṇḍa’s work) can be tentatively placed about 700 A.D.

In view of the difficulties relating to this lower limit evidence, i.e., Caṇḍa’s *Prākṛta Lakṣaṇa*, I may add here a note on what I take to be a reference to Joindu by an author of known date. If we leave Caṇḍa, the next limit suggested by Dr. Upadhye is Devasena who finished his *Darśanasāra* in A.D. 933. This evidence rests on the similarities of some verses of Devasena and Joindu. If, on the other hand, there is a definite mention of the writer, it would be a more conclusive evidence. Such a mention, I think, is available.

Udayanācārya wrote his *Lakṣaṇāvali* in A. D. 984. In his *Ātmatattvaviveka*, Chowk. Skt. Series, 1940. p. 430, we read the following :—

“वेदविद्वेषिदर्शनान्तःपातिपुरुषप्रणीतत्वात्’ इति मा शङ्किष्ठाः, जिनेन्द्रजगदिन्द्रुप्रणीतेष्वप्यादरात् ।”

I think the name *Jagadindu* in the above passage is a slight corruption of Joindu or Yogindu.

If this suggestion is acceptable, Udayana’s date will give a definite lower limit and will clearly prove the untenability of any later dates proposed for Joindu. (See Dr. Upadhye’s Foot-note on p. 78 of the Intro. on the date proposed by Mr. M. C. Modi). ”

(7) Page 82, a Ms. of Brahmadeva’s *Vṛtti* of *Dravyasaṃgraha* :

A still earlier Ms. dated 1416 Samvat (i.e., c. A. D. 1357, is reported in the *Rājasthānake Jaina Śāstra-bhaṇḍārakī Grantha-sūcī*, part III (Jayapur 1957), p. 180. This very *Sūcī* reports (p. 193) a Ms. of the *P.-prakāśa* with the *vṛtti* of Brahmadeva, dated Samvat 1489.

(8) On p. 85, the verse *jam allinā* etc.

This verse is practically identical with the *Mūlācāra* III. 8.

(9) Page 86, on Adhyātmi Bālacandra :

My friend Prof D.L. Narasimhachar, Mysore, writes to me (1-8-1941) thus:

At the end of a Ms. called *Tattvaratna-pradīpikā*, a Kannada commentary on the Sūtras of Umāsvāti, written by Adhyātmi Bālacandra, the following Prākṛit stanza occurs :

सिद्धिं-अभयचंदो तस्स सिस्सो य होइ सुदमुणिणो । सव्वगुणे वरिपुण्णो तस्स सिस्सो य नागचंदो य ॥



अंग्रेजी प्रस्तावनाका हिन्दी सार

१ परमात्मप्रकाश

परमात्मप्रकाशकी प्रसिद्धि—परमप्यासु या परमात्मप्रकाश जैनगृहस्थों तथा मुनियोंमें बहुत प्रसिद्ध है। विशेषकर साधुओंको लक्ष्य करके इसकी रचना की गई है। विषय साम्प्रदायिक न होनेसे यद्यपि समस्त जैनसाधु इसका अध्ययन करते हैं, फिर भी दिगम्बर जैनसाधुओंमें इसकी विशेष ख्याति है। इसकी लोकप्रियताके अनेक कारण हैं। प्रथम, इसका नाम ही आकर्षक है; दूसरे, पारिभाषिक शब्दोंकी भरमार न होनेके कारण इसकी वर्णनशैली कठिन नहीं है; तीसरे, लेखनशैली सरल है, और भाषा सुगम अपभ्रंश है। संसारके कष्टोंसे दुःखी भट्ट प्रभाकरमें धार्मिकरुचि पैदा करनेके लिये इसकी रचना की गई थी। संसारके दुःखोंकी समस्या भट्ट प्रभाकरके समान सभी भव्यजीवोंके सामने रहती है, अतः परमात्मप्रकाश सभी आस्तिकोंको प्रिय है। कन्नड़ और संस्कृतमें इसपर अनेक प्राचीन टीकाएँ हैं, वे भी इसकी लोकप्रियता प्रदर्शित करती हैं।

मेरा योगीन्दुके साहित्यका अध्ययन—अपभ्रंश भाषाका नवीन ग्रन्थ 'दोहापाहुड़' जब मुझे प्राप्त हुआ, तब मैंने उसके सम्बन्धमें^२ 'अनेकान्त'में एक लेख लिखा। उपलब्ध प्रतिमें उसके कर्ताका नाम 'योगेन्द्र' लिखा था। उसपर टिप्पणी करते हुए पं० जुगलकिशोरजीने लिखा कि दोहापाहुड़की देहलीवाली प्रतिमें उसके कर्ताका नाम रामसिंह लिखा है। इसके बाद भाण्डारकर प्राच्यविद्यामन्दिर पूनासे प्रकाशित होनेवाली^३ पत्रिकामें 'जोइन्दु और उनका अपभ्रंश साहित्य' शीर्षकसे मैंने एक लेख लिखा, उसमें मैंने जोइन्दु या योगीन्दुके साहित्यपर कुछ प्रकाश डाला था, और उनके समयके बारेमें कुछ प्रमाण भी संकलित किये थे। इस लेखके प्रकाशनसे काफ़ी लाभ हुआ; दो ग्रन्थ—दोहापाहुड़ और सावयवम्मदोहा—जिनसे अपने खेलमें मैंने अनेक उद्धरण दिये थे, प्रो० हीरालालजी द्वारा हिन्दी अनुवादके साथ सम्पादित होकर प्रकाशित हो गये। तथा मेरे लेखमें उद्धृत कुछ पद्योंका^४ मराठीमें भी अनुवाद किया गया।

प्राच्य-साहित्यमें परमात्मप्रकाशका स्थान—उत्तर भारतकी भाषाओंको, जिनमें मराठी भी सम्मिलित है, समृद्धि तथा उनके इतिहासपर अपभ्रंश भाषाका अध्ययन बहुत प्रकाश डालता है। अब तक प्रकाशमें आये हुए अपभ्रंश-साहित्यमें परमात्मप्रकाश सबसे प्राचीन है और सबसे पहले प्रकाशन भी इसीका हुआ था, किन्तु इसके प्रारम्भिक संस्करण प्राच्य विद्वानोंके हाथोंमें नहीं पहुँचे। जहाँ तक मैं जानता हूँ सबसे पहले पी० डी० गुणेने ही 'भविसयत्तकहा' की प्रस्तावनामें इसे अपभ्रंश-ग्रन्थ बतलाया था। आचार्य हेमचन्द्रने अपने प्राकृत-व्याकरणमें परमात्मप्रकाशसे अनेक उदाहरण दिये हैं, अतः इसे हम हेमचन्द्रके पहले की अपभ्रंश भाषाका नमूना कह सकते हैं। भाषाकी विशेषताके अतिरिक्त इस ग्रन्थमें एक और भी विशेषता है। जैन-साहित्यका पूरा ज्ञान न रहनेके कारण कुछ विद्वान् जैनधर्मको केवल साधु-जीवनके नियमोंका

१. परमात्मप्रकाशकी अंग्रेजी प्रस्तावनाका यह अविकल अनुवाद नहीं है। किन्तु अंग्रेजी न जाननेवाले हिन्दी-पाठकोंके लिये उसके मुख्य मुख्य आवश्यक अंशोंका सार दे दिया गया है। दर्शन तथा भाषाविषयक मन्तव्य विशेषतः संक्षिप्त कर दिये गये हैं। विशेष जाननेके इच्छुक अंग्रेजी प्रस्तावनासे जान सकते हैं।

—अनुवादकर्ता।

२. पृष्ठ ५४४-४८ और ६७२। ३. जिल्द १२, पृ० १३२-६३। ४. मराठी-साहित्य-पत्रिका, पृ० १४

शिक्षक कहते हैं; कुछ इसे मनोविज्ञान से शून्य बतलाते हैं। किन्तु परमात्मप्रकाश स्पष्ट बतलाता है कि आध्यात्मिक गूढ़वादका जैनधर्ममें क्या स्थान है और वह कैसे मनोविज्ञानका आधार होता है। यदि हम यह याद रखें कि जैनधर्म अनेक देवतावादी है और ईश्वरको जगत्का कर्ता नहीं मानता, तो यह निश्चित है कि जैन गूढ़वाद सभीको विशेष रोचक मालूम होगा।

परमात्मप्रकाशके पहले संस्करण—सन् १९०९ ई० में देवबन्दके बाबू सूरजभानुजी वकीलने हिन्दी अनुवादके साथ इस ग्रन्थको प्रकाशित किया था, और उसका नाम रक्खा था 'श्रीपरमात्मप्रकाश प्राकृत ग्रन्थ, हिन्दी-भाषा अर्थसहित'। इस संस्करणमें मूल सावधानीसे नहीं छपाया गया था। प्रस्तावनामें प्रकाशकने लिखा भी था कि जैनमन्दिरोंसे प्राप्त अनेक प्रतियोंकी सहायता लेनेपर भी उसका शुद्ध करना कठिन था। सन् १९१५ ई० में इसका बाबू ऋषभदासजी बी० ए० वकीलका अंग्रेजी अनुवाद आरासे प्रकाशित हुआ। किन्तु यह अनुवाद सन्तोषजनक न था। सन् १९१६ ई० में रायचन्द्रजैनशास्त्रमाला बम्बई ब्रह्मदेवकी संस्कृतटीका और पं० मनोहरलालजीके द्वारा आधुनिक हिन्दीमें परिवर्तित पं० दोलतरामजीकी भाषाटीकाके साथ इसे प्रकाशित किया। यद्यपि इसके मूलमें भी सुधारकी आवश्यकता थी, फिर भी यह एक अच्छा संस्करण था।

वर्तमान संस्करण—यद्यपि रायचन्द्रजैनशास्त्रमालाके पूर्वोक्त संस्करणकी ही यह दूसरी आवृत्ति है, फिर भी यह संस्करण पहलेसे परिष्कृत और बड़ा है, और इसकी यह भूमिका तो एक नई वस्तु है। प्रकाशककी इच्छानुसार मूल, ब्रह्मदेवकी टीकावाला ही दिया गया है, किन्तु हस्तलिखित प्रतियोंके आधारसे मूल तथा संस्कृतटीकाका संशोधन कर लिया गया है। इसके सिवा समस्त पदोंके मध्यमें संयोजक चिह्न लगाये गये हैं, तथा अनुनासिक और अनुस्वारके अन्तरका ध्यान रक्खा गया है। संस्कृतछायामें भी कई जगह परिवर्तन किया गया है। हिन्दीटीकामें भी जहाँ तहाँ सुधार किया गया है।

मूल और भाषा सम्बन्धी निर्णय—इस संस्करणमें मूल ब्रह्मदेवका ही दिया गया है अर्थात् संस्कृतटीका बताते समय ब्रह्मदेवके सामने परमात्मप्रकाशके दोहोंकी जो रूपरेखा उपस्थित थी, या जिस रूपरेखाके आधारपर उन्होंने अपनी टीका रची थी, इस संस्करणमें भी उसीका अनुसरण किया गया है। किन्तु हमें यह न भूलना चाहिये कि ब्रह्मदेवके मूलवाली प्रतियोंमें भी पाठ-भेद पाए जाते थे। परमात्म-प्रकाशके परम्परागत पाठको जाननेके लिये भारतके विभिन्न प्रान्तोंसे मँगाई गई कोई दस प्रतियोंको मैंने देखा है, और उनमेंसे चुनी हुई छः प्रतियोंके पाठान्तर अन्तमें दे दिये हैं। अतः भाषासम्बन्धी चर्चा अनेक हस्त-लिखित प्रतियोंके पाठान्तरोंके आधारपर की गई है।

परमात्मप्रकाशका मूल

ब्रह्मदेवका मूल—ब्रह्मदेवने परमात्मप्रकाशके दो भाग किये हैं। प्रथम अधिकारमें १२६, और द्वितीयमें २१९ दोहे हैं। इनमें श्लोक भी सम्मिलित हैं। ब्रह्मदेवने श्लोकके भी दो भाग कर दिये हैं, एक 'प्रक्षेपक' (जो मूलमें सम्मिलित कर लिया गया है) और दूसरा 'स्थलसंख्या-बाह्य-प्रक्षेपक' (जो मूलमें सम्मिलित कर लिया गया है) और दूसरा 'स्थलसंख्या-बाह्य-प्रक्षेपक' (जो मूलमें सम्मिलित नहीं किया गया है) उनका मूल इस प्रकार है—

प्रथम अधिकार—मूल दोहे

प्रक्षेपक

स्थ० बा० प्र०

११८

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१२६

द्वितीय अधिकार—मूल दोहे

स्थ० बा० प्र०

२१४

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२१९

इससे पता चलता है कि परमात्मप्रकाशकी जो प्रति ब्रह्मदेवकी मिली थी, काफी विस्तृत थी। जिन पाँच दोहोंके (१,२८-३२) योगोन्दुरचित होनेमें उन्हें सन्देह था, उनको उन्होंने अपने क्षेपक माना है। किन्तु जिन आठ दोहोंको उन्होंने मूलमें सम्मिलित नहीं किया, संभवतः पाठकोंके लिये उपयोगी जानकर ही उन्होंने उनकी टीका की है। ब्रह्मदेवको प्राप्त प्रति कितनी बड़ी थी, यह निश्चित रीतिसे नहीं बतलाया जा सकता। किन्तु यह कल्पना करना संभव है कि उसमें और भी अधिक दोहे थे, जिन्हें ब्रह्मदेव अपने दोनों प्रकारके प्रक्षेपकोंमें न मिला सके।

बालचन्द्रका मूल—मलधारी बालचन्द्रने परमात्मप्रकाश कन्नड़में एक टीका लिखी है। आरम्भमें वे कहते हैं कि मैंने ब्रह्मदेवकी संस्कृतटीकासे सहायता ली है। बालचन्द्रके मूलमें ६ पद्य अधिक हैं। ब्रह्मदेवका अनुसरण करनेपर भी बालचन्द्रकी प्रतिमें ६ अधिक पद्य क्यों पाये जाते हैं? इस प्रश्नके दो ही समाधान हो सकते हैं। या तो बालचन्द्रके बाद ब्रह्मदेवकी प्रतिमेंसे टीकासहित कुछ पद्य कम कर दिये गये, या बालचन्द्रके सामने कोई अधिक पद्यवाली प्रति उपस्थित थी, जिससे उन्होंने अपनी कन्नड़टीकामें ब्रह्मदेवकी संस्कृतवृत्तिका अनुसरण करनेपर भी कुछ अधिक पद्य सम्मिलित कर लिये। प्रथम समाधान तो स्वीकार करने योग्य नहीं मालूम होता, क्योंकि टीकासहित कुछ पद्योंका निकाल देना संभव प्रतीत नहीं होता। किन्तु दूसरा समाधान उचित जँचता है। वे ६ पद्य इस प्रकार हैं—

१-२—पहला और दूसरा अधिक पद्य २, ३६ के बाद आते हैं।

कायकिलेसं पर तणु म्निज्जइ विणु उवसमेण कसाउ ण खिज्जइ।

ण करहि ईदियमणह्णिदारणु उग्गतवो वि ण कोखह्णकारणु ॥

अप्पसहावे जासु रइ णिच्चुववासउ तासु। बाहिरदव्वे जासु रइ भुक्खुमारि तासु ॥

३—यह पद्य २, १३४ के बाद 'उक्तं च' करके लिखा है—

अरे जिउ सोक्खे मग्गसि धम्मे अलसिय। पक्खे विणु केव उड्डण मग्गोसि मेंडय दंडसिय (?) ॥

४—२, १४० के बाद यह दोहा आता है—

पण ण मारिय सोयरा पुणु छट्टउ चंडालु। माण ण मारिय अपणउ केव छिज्जइ संसार ॥

५—२, १५६ के बाद यह दोहा 'प्रक्षेपकम्' करके लिखा है—

अप्पह परह परंपरह परमप्पउह समाणु। पर करि पर करि पर जि करि जइ इच्छइ णिव्वाणु ॥

६—२, २०३ के बाद, संभवतः असावधानीके कारण इसपर नम्बर नहीं डाला गया है, किन्तु टीका की है—

अन्तु वि गंतुवि तिहुवणहं सासयसोखसहाउ। तेत्थु जि सयलु वि कालु जिय णिवसइ लद्धसहाउ ॥

'त' 'क' और 'म' प्रति अन्य प्रतियोंकी अपेक्षा बहुत संक्षिप्त हैं। ब्रह्मदेवके मूलके साथ उनकी तुलना करनेपर उनमें निम्नलिखित दोहे नहीं पाये जाते—

प्रथम अधिकारमें—२-११, १६, २०, २२, २८-३२, ३८, ४१, ४३, ४४, ४७, ६५, ६५*१, ६६, ७३, ८०, ८१, ९१, ९२, ९९, १००, १०४, १०६, ११०, ११०, ११८, ११९, १२१ १२३* २-३।

द्वितीय अधिकारमें—१, ५-६, १४-१६, ४४; ४६* १, ४९-५२, ७०, ७४, ७६, ८४, ८६-८७, ९९, १०२, १११ २-४, ११४-११६, १२८-१२९, १३४-१३७, १३७* ५, १३८-१४०, १४२, १४४-१४७, १५२-१५५, १५७-१६५, १६८, १७८-१८१, १८५, १९७, २००, २०५-२१२ ।

किन्तु इन प्रतियोंमें दोहे अधिक हैं, जो न तो ब्रह्मदेव की प्रतिमें पाये जाते हैं, और न बालचन्द्र की ही प्रतिमें, कुछ संशोधनके साथ दोनों दोहे नीचे दिये जाते हैं—

१—१, ४६ के बाद—

जो जाणइ सो जाणि जिय जो पेक्खइ सो पेक्खु । अंतुबहुंतु वि जंपु चइ होउण तुहुं णिखेक्खु ॥

२—२, २१४ के बाद—

भव्वाभव्वह जो चरणु सरिसु ण तेण हि मोक्खु । लद्धि ज भव्वह रयणत्तय होइ अभिण्णे मोक्खु ॥

‘त’, ‘क’, और ‘म’ प्रतियाँ—इन प्रतियोंमें ब्रह्मदेवके मूलसे (प्रक्षेपकसहित) ११२ और बालचन्द्रके मूलसे ११८ पद्य कम हैं । मुझे ऐसा मालूम होता है कि इन प्रतियोंके पीछे कोई मौलिक आधार अवश्य है, क्योंकि एक तो ‘क’ प्रतिको कन्तड़टोका ब्रह्मदेवकी टीकासे स्वतन्त्र है, और संभवतः उससे प्राचीन भी है । दूसरे इसमें ब्रह्मदेवका एक भी क्षेपक नहीं पाया जाता । तीसरे इसमें ब्रह्मदेव और बालचन्द्रसे दो गाथायें अधिक हैं । चौथे, ब्रह्मदेवने २,१४३ में ‘जिणु सामिउ सम्मत्तु’ पाठ रखा है तथा टीकामें दूसरे पाठान्तर ‘सिवसंगमु सम्मत्तु’ का उल्लेख किया है । उनका दूसरा पाठान्तर ‘सिवसंगमु सम्मत्तु’ इन प्रतियों के ‘सिउ संगमु सम्मत्तु’ पाठसे मिलता है । किन्तु इन प्रतियोंमें अविद्यमान दोहोंका विचार करनेसे यही नतीजा निकला है कि ये प्रतियाँ परमात्मप्रकाश का संक्षिप्त रूप हैं । यह भी कहा जा सकता है कि इन प्रतियों का मूल ही परमात्मप्रकाशका वास्तविक मूल है, जिसे योगीन्दुके किसी शिष्य, संभवतः स्वयं भट्ट प्रभाकरने ही यह बतानेके लिए कि गुप्ते उसे यह उपदेश दिया था, वह बढ़ा दिया है । यद्यपि यह कल्पना आकर्षक है किन्तु इसका समर्थन करनेके लिए प्रमाण नहीं है । इन प्रतियों का आधार दक्षिण कर्नाटककी एक प्राचीन प्रति है, अतः इस कल्पनाका यह मतलब हो सकता है कि योगीन्दु दक्षिणी थे, और मूलग्रन्थ उत्तर भारतमें विस्तृत किया गया, क्योंकि ब्रह्मदेव उत्तर प्रान्तके वासी थे । किन्तु योगीन्दु को दक्षिणी सिद्ध करनेके लिए कोई भी प्रमाण नहीं है । पर इतना निश्चित है कि परमात्मप्रकाशको ‘त’ ‘क’ और ‘म’ प्रतिके रूपमें संक्षिप्त करनेके लिए कोई कारण अवश्य रहा होगा । संभवतः दक्षिण भारतमें, जहाँ शंकराचार्य, रामानुज आदिके समयमें जैनोंको वेदान्त और शैवोंके विरुद्ध वाद-विवाद करना पड़ता था, किसी कन्तड़टोकाकारके द्वारा यह संक्षिप्त रूप किया गया है ।

जोइन्दुके मूलपर मेरा मत—उपलब्ध प्रतियोंके आधारपर यह निर्णय कर सकना असंभव है कि जोइन्दुकृत परमात्मप्रकाश का शुद्ध मूल कितना है ? किन्तु दोहोंको संख्यापर दृष्टि डालनेसे यह जान पड़ता है कि ब्रह्मदेवका मूल ही जोइन्दुके मूलके अधिक निकट है ।

संक्षेपमें परमात्मप्रकाशका विषय-परिचय

सारांश—प्रारम्भके सात दोहोंमें पंचपरमेष्ठीको नमस्कार किया गया है । फिर तीन दोहोंमें ग्रन्थकी उत्पत्तिका है । पाँचमें बहिरात्मा, अन्तरात्मा और परमात्माका स्वरूप बताया गया है । इसके बाद दस दोहोंमें विकलपरमात्माका स्वरूप आता है । पाँच क्षेपकों सहित चौबीस दोहोंमें सकलपरमात्माका वर्णन है । ६ दोहोंमें जीवके स्वशरीर-प्रमाणकी चर्चा है । फिर द्रव्य, गुण, पर्याय, कर्म, निश्चयसम्यग्दृष्टि, मिथ्यात्व

आदिकी चर्चा है। दूसरे अधिकारमें, प्रारम्भके दस दोहोंमें मोक्षका स्वरूप, एकमें मोक्षका फल, उन्नीसमें निश्चय और व्यवहार मोक्षमार्ग, तथा आठमें अभेदरत्नत्रयका वर्णन है। इसके बाद चौदहमें समभावकी चौदहमें पुण्य पापकी समानता की, और इकतालीस दोहोंमें शुद्धोपयोगीके स्वरूपकी चर्चा है। अन्त में परम-समाधिका कथन है।

परमात्मप्रकाशपर समालोचनात्मक विचार

रचनाकाल तथा कुछ ऐतिहासिक पुरुषोंका उल्लेख—ब्रह्मदेवके आधारपर हम इस निर्णयपर पहुँचते हैं कि प्रभाकर भट्टके कुछ प्रश्नोंका उत्तर देनेके लिए योगीन्दुने परमात्मप्रकाशकी रचना की थी^१। एक^२ स्थलपर प्रभाकर भट्टको उसके नामसे सम्बोधित किया गया है और 'वद' जिसका अर्थ ब्रह्मदेव 'वत्स' करते हैं, तथा 'ओइय' (योगिन्) शब्दके द्वारा तो अनेकबार उनका उल्लेख आता है। प्रभाकर भट्ट योगीन्दुके शिष्य थे; इसके सिवा उनके सम्बन्धमें हम कुछ नहीं जानते! भट्ट और प्रभाकर ये दो पृथक् नाम नहीं हैं, किन्तु एक नाम है। संभवतः भट्ट एक उपाधि रही होगी; जैसे कि कन्नड़व्याकरण 'शब्दानुशासन' (१६०४ ई०) के रचयिता अकलंक भट्टाकलंक कहे जाते हैं। भट्ट प्रभाकरके प्रश्न और योगीन्दुका उन्हें सम्बोधित करना बतलाते हैं, कि वे योगीन्दुके एक शिष्य थे, और साधु थे, उनका प्रसिद्ध पूर्वमीमांसक प्रभाकर भट्ट (लगभग ६०० ई०) के साथ कोई सम्बन्ध नहीं है। योगीन्दु और प्रभाकरके नामके सिवा ग्रन्थमें किन्हीं आर्य शान्तिके^३ मतका भी उल्लेख है। निःसन्देह इनसे पहले कोई शान्ति नामके ग्रन्थकार हुए होंगे, किन्तु विशेष प्रमाणोंके अभावमें हम उन ज्ञान ग्रन्थकारोंके साथ इनकी एकता नहीं ठहरा सकते, जिनके नामके प्रारम्भमें 'शान्ति' शब्द आता है।

ग्रन्थ-रचनाका उद्देश और उसमें सफलता—जैसा कि ग्रन्थमें उल्लेख है, प्रभाकर शिकायत करता है कि उसने संसारमें बहुत दुःख भोगे हैं; अतः वह उस प्रकाशकी खोजमें है, जो उसे अज्ञानान्धकार से मुक्त कर सके। इसलिये सबसे पहले योगीन्दु आत्माका वर्णन करते हैं, आत्म-साक्षात्कारकी आवश्यकता बतलाते हैं, और कुछ गूढ़ आत्मिक अनुभवोंकी चर्चा करते हैं। इसके बाद वे मुक्तिका स्वरूप, उसका फल, और उसके उपाय समझाते हैं। मुक्तिके उपायोंका वर्णन करते हुए वे नीति और अनुशासन सम्बन्धी बहुत-सी शिक्षाएँ देते हैं। भट्ट प्रभाकरको जिस प्रकाशकी आवश्यकता थी, बहुतसी आत्माएँ उस प्रकाशकी प्राप्तिके लिये उत्सुक हैं, और जैसा कि ग्रन्थका नाम तथा विषय बतलाते हैं, सचमुच यह ग्रन्थ परमात्माकी समस्यापर बहुत सरल तरीकेसे प्रकाश डालता है।

विषय-वर्णनकी शैली—जैसा कि ब्रह्मदेवके मूलसे मालूम होता है, स्वयं ग्रन्थकारने ही प्रभाकर भट्टके दो प्रश्नोंके आधारपर ग्रन्थको दो अधिकारोंमें विभक्त किया था। दूसरे भागकी अपेक्षा पहला भाग अधिक क्रमबद्ध है। कहीं कहीं ग्रन्थकारने स्वयं प्रश्न उठाकर उनका भिन्न-भिन्न दृष्टियोंसे समाधान किया है। इस ग्रन्थमें शाब्दिक पुनरावृत्तिकी कमी नहीं है, किन्तु इस पुनरावृत्तिसे ग्रन्थकार अनजान न था, क्योंकि वह स्वयं कहता है^४ कि भट्ट प्रभाकरको समझानेके लिये अनेक बातें बार-बार कही गई हैं। आध्यात्मिक ग्रन्थोंमें किसी बातको बार बार कहनेका विशेष प्रयोजन होता है, वहाँ न्यायशास्त्रके समान युक्तियोंका कोटिक्रम और उसके द्वारा सिद्धान्त-निर्णय अपेक्षित नहीं रहता। वहाँ ग्रन्थकारके पास नैतिक और आध्यात्मिक विचारोंकी पूँजी होती है, और उसके प्रति पाठकोंकी रुचि उत्पन्न करना उसका मुख्य उद्देश होता है, अतः अपने कथनको प्रभावक बनानेके लिये वह एक बातको कुछ हेर-फेरके साथ दोहराता और

१-देखो १ अ० ८ दो० और २ अ० २११ दो०। २-देखो १, ११। ३-देखो २ ६१।

३-देखो २, २११।

उपमाओंसे स्पष्ट करता है। ब्रह्मदेवने भी “अत्र भावनाग्रन्थे समाधिशतकवत् पुनरुक्तदूषणं नास्ति” आदि लिखकर पुनरुक्तिका समर्थन किया है।

उपमाएं और उनका उपयोग—अपने उपदेशको रोचक बनानेके लिये एक धर्मोपदेष्टा उपमा रूपक आदिका उपयोग करता है। यदि वे (उपमा रूपक आदि) दैनिक व्यवहारकी वस्तुओंसे लिये गये हों तो पाठकों और श्रोताओंको प्रकृत विषयके समझनेमें बहुत सुगमता रहती है। यही कारण है कि भारतीय न्यायशास्त्रमें दृष्टान्तको इतना महत्त्व दिया गया है। विषयकी गूढ़ताके कारण एक धर्मोपदेष्टा या तार्किक की अपेक्षा एक गूढ़वादीको इन सब चीजोंका उपयोग करना विशेष आवश्यक होता है। दृष्टान्त आदिकी सहायतासे वह अपने अनुभवोंको पाठकों तथा श्रोताओं तक पहुँचानेमें समर्थ होता है। गूढ़वादीकी वर्णन-शैलीमें अन्य शैलियोंसे अन्तर होनेका यह अभिप्राय नहीं है कि उसके अनुभव अप्रामाणिक हैं, किन्तु इससे यही प्रमाणित होता है कि वे अनुभव शब्दों द्वारा व्यक्त नहीं किये जा सकते। अतः गूढ़वादके ग्रन्थ उपमा रूपक आदिसे भरे होते हैं। ‘योगीन्दु’ भी इसके अपवाद नहीं हैं, उनके परमात्मप्रकाशमें दृष्टान्तोंकी कमी नहीं है। उनमेंसे कुछ तो बड़े ही प्रभावक हैं।

परमात्मप्रकाशके छन्द—ब्रह्मदेवके मूलके अनुसार परमात्मप्रकाशमें सब ३४५ पद्य हैं, उनमें ५ गाथाएँ एक स्रग्धरा और एक मालिनी हैं किन्तु इनकी भाषा अपभ्रंश नहीं है। तथा एक चतुष्पादिका और शेष ३३७ अपभ्रंश दोहे हैं। परमात्मप्रकाशमें कहीं भी ‘दोहा’ शब्द नहीं आया, किन्तु योगीन्दुके दूसरे ग्रन्थ योगसारमें दो बार आया है। दोहेकी दोनों पंक्तियाँ बराबर होती हैं; प्रत्येक पंक्तिमें दो चरण होते हैं। प्रथम चरणमें १३ और दूसरेमें ११ मात्राएँ होती हैं। किन्तु जब हम दोहेको पढ़ते हैं या उसे गानेकी कोशिश करते हैं, तो ऐसा मालूम होता है कि हमें १४ मात्राओंकी आवश्यकता है—प्रत्येक चरणकी अन्तिम मात्रा कुछ जोरसे बोली जाती है। अतः यह कहना उपयुक्त होगा कि दोहेकी प्रत्येक पंक्तिके चौदह और बारह मात्राएँ होती हैं किन्तु परमात्मप्रकाशके इकतीस दोहोंमें प्रत्येक पंक्तिके चरणमें अन्तिम वर्णका गुरु उच्चारण करनेपर भी तेरह मात्राएँ ही होती हैं। दोहेकी प्रत्येक पंक्तिमें चौदह और बारह मात्राएँ होती हैं, यह बात विरहाङ्क की निम्नलिखित परिभाषासे भी स्पष्ट है।

तिणि तुरंगा जेउरओ वि-प्पाइक्का कण्णु । दुवहअ-पच्छदे वि तह वद लक्खणउ ण अण्णु ॥४, २७॥

तुरंग = ४ मात्राएँ, जेउर = १ गुरु, पाइक्का = ४ मात्रा और कण्ण = २ गुरु, इस प्रकार एक पंक्तिमें १४ और १२ मात्राएँ होती हैं। अपभ्रंशमें ‘ए’ और ‘ओ’ प्रायः ह्रस्व भी होते हैं, अतः उक्त दोहेके अक्षरशः विभाजन करनेसे प्रकट होता है कि १३ और ११ मात्राएँ होती हैं। कविदर्पण, प्राकृतपिंगल, छन्दकोश आदि छन्दशास्त्र बतलाते हैं कि दोहेकी प्रत्येक पंक्तिमें १३ और ११ मात्राएँ होती हैं, किन्तु हेमचन्द्र १४ और १२ ही बताते हैं। सारांश यह है कि विरहाङ्क और हेमचन्द्र दोहाके श्रुतिमाधुर्यका विशेष ध्यान रखते हैं, जब कि अन्य छन्दशास्त्र अक्षर गणनाके नियमका पालन आवश्यक समझते हैं। विरहाङ्कने दोहाका लक्षण अपभ्रंश-भाषामें रचा है, और रुद्रट कवि संस्कृत तथा अपभ्रंश भाषाके श्लेषोंको दोहाछन्दमें लिखते हैं, इससे प्रमाणित होता है कि दोहा अपभ्रंश भाषाका छन्द है।

यहाँ ‘दोहा’ शब्दकी व्युत्पत्तिके सम्बन्धमें विचार करना अनुपयुक्त न होगा। जोहन्दु इसे दोहा कहते हैं किन्तु विरहाङ्क इसका नाम ‘दुवहा’ लिखते हैं। यदि दोहाका मूल संस्कृत है तो यह ‘द्विषा’ शब्दसे बना है, जो बतलाता है कि दोहाकी प्रत्येक पंक्ति दो भागोंमें बँटी होती है, या दोहाछन्दमें एक ही पंक्ति दो बार आती है। विरहाङ्कका ‘दो पाआ भण्णइ दुवहउ’ लिखना बतलाता है कि उसे

१. एच. डी. वेलनकर—विरहाङ्कका वृत्तजाति समुच्चय

दूसरा अर्थ अभोष्ट है। जहाँतक हम जानते हैं विरहाङ्क-जिसे प्रो० एच० डी० वेलणकर ईसाकी नवमी शताब्दीसे पहलेका बतलाते हैं—दोहेकी परिभाषा करनेवालोंमें सबसे प्राचीन छन्दकार है। बादके छन्दकारोंने दोहेके भेद भी किये हैं।

आध्यात्मिक सहिष्णुता—अध्यात्मवादियोंमें एक दूसरेके प्रति काफ़ी सहिष्णुता होती है, और इसलिये—जैसा कि प्रो० रानडेका कहना है—सब युगों और सब देशोंके अध्यात्मवादी एक अनन्त और स्वर्गीय समाजकी सृष्टि करते हैं। वे किसी भी दार्शनिक आधारपर अपने गूढ़वादका निर्माण कर सकते हैं, किन्तु शब्दोंके अन्तस्तलमें घुसकर वे सत्यकी एकताका अनुभव करते हैं। योगीन्दु एक जैन गूढ़वादी हैं, किन्तु उनकी विशालदृष्टिने उनके ग्रन्थमें एक विशालता ला दी है, और इसलिये उनके अधिकांश वर्णन साम्प्रदायिकतासे अलिप्त हैं। उनमें बौद्धिक सहनशीलता भी कम नहीं है। वेदान्तियोंका मत है कि आत्मा सर्वगत है, मीमांसकोंका कहना है कि मुक्तावस्थामें ज्ञान नहीं रहता; जैन उसे शरीरप्रमाण बतलाते हैं, और बौद्ध कहते हैं कि वह शून्यके सिवा कुछ भी नहीं। किन्तु योगीन्दु इस मतभेदसे बिल्कुल नहीं घबराते वे जैन अध्यात्मके प्रकाशमें नयीकी सहायतासे शाब्दिक-जालका भेदन करके सब मतोंके वास्तविक अभिप्रायको समझाते हैं। यद्यपि अन्य दर्शनकार उनकी इस व्याख्याको स्वीकार न कर सकेंगे फिर भी यह शैली एक शान्त अध्यात्मवादीके रूपमें उन्हें हमारे सामने खड़ा कर देती है। योगीन्दु परमात्माकी एक निश्चित रूपरेखा स्वीकार करते हैं किन्तु उसे एक निश्चित नामसे पुकारनेपर जोर नहीं देते। वे अपने परमात्माको जिन, ब्रह्म, शान्त, शिव, बुद्ध आदि संज्ञाएँ देते हैं। इसके सिवा अपना काम चलानेके लिये वे अजैन शब्दावलीका भी प्रयोग करते हैं। १ अ० २२ दो० में वे धारणा, यन्त्र, मन्त्र मण्डल मुद्रा आदि शब्दोंका उपयोग करते हैं और कहते हैं कि परमात्मा इन सबसे अगोचर है। १, ४१ तथा २, १०७ में उनकी शैली वेदान्तसे अधिकतर मिलती है। २, ४६*१ जिसे ब्रह्मदेव तथा अन्य प्रतियोग प्रक्षेपक बतलाते हैं, गीताके दूसरे अध्यायके ६९ वें श्लोकका स्मरण कराते हैं। २, १७० वें दोहेमें 'हंसाचार' शब्द आता है और ब्रह्मदेव 'हंस' शब्दका अर्थ परमात्मा करते हैं। यह हमें उपनिषदोंके उन अंशोंका स्मरण कराता है, जिनमें और परमात्माके अर्थमें हंस शब्दका प्रयोग किया है। सारांश यह है कि ग्रंथके कुछ भागको छोड़कर—जिसमें जैन अध्यात्मका पारिभाषिक वर्णन किया है—शेष भागको अध्यात्म-शास्त्रका प्रत्येक विद्यार्थी प्रेमपूर्वक पढ़ सकता है।

जैन-साहित्यमें योगीन्दुका स्थान—एक गूढ़वादीके लिये यह आवश्यक नहीं कि वह बहुत बड़ा विद्वान् हो, और न वर्षोंतक व्याकरण और न्यायमें सिर खपाकर वह सुयोग्य लेखक बननेका ही प्रयत्न करता है, किन्तु मानव-समाजको दुःखी देख, आत्मसाक्षात्कारका अनुभव ही उसे उपदेश देनेके लिये प्रेरित करता है, और व्याकरण आदिके नियमोंका विशेष विचार किये बिना जनताके सामने वह अपने अनुभव रखता है। अतः उच्चकोटिकी रचनाओंमें प्रयुक्त की जानेवाली संस्कृत तथा प्राकृत भाषाको छोड़कर योगीन्दुका उस समयकी प्रचलित भाषा अग्रभ्रंशको अपनाता महत्त्वसे खाली नहीं है। महाराष्ट्रके ज्ञानदेव, नामदेव, एकनाथ, तुकाराम और रामदासने मराठीमें और कर्नाटकके बसवन्न तथा अन्य वीरशैव वचनकारोंने कन्नड़में बड़े अभिमानके साथ अपने अनुभव लिखे हैं, जिससे अधिक लोग उनके अनुभवोंसे लाभ उठा सकें। प्राचीन ग्रन्थकारोंने जो कुछ संस्कृत और प्राकृतमें लिखा था उसे ही योगीन्दुने बहुत सरल तरीकेसे अपने समयकी प्रचलित भाषामें गूँथ दिया है। प्राचीन जैन-साहित्यके अपने अध्ययनके आधारपर

१ वेलणकर और रानडे, भारतीयदर्शन का इतिहास जिल्द ७, महाराष्ट्रका आध्यात्मिक गूढ़वाद, भूमिका पृष्ठ २॥ २ माझी मराठी भाषा चोखडी। परब्रह्मी फल्लो गाढी॥ ३ ये वचन कन्नड़ गद्यके सुन्दर नमूने हैं।

मेरा मत है कि योगीन्दु कुन्दकुन्द और पूज्यपादके ऋणी हैं। योगीन्दुकृत तीन आत्माओंका वर्णन (१, १२१ ४) मोक्खपाहुड़ (४-८) से बिल्कुल मिलता है। सम्यग्दृष्टि और मिथ्यादृष्टिकी परिभाषाएँ भी (१, ७६-७७) साधारणतया कुन्दकुन्दके मोक्खपाहुड़ (१४-५) में दत्त परिभाषाओं जैसी ही हैं, और ब्रह्मदेवने इन दोहोंकी टीकामें उन गायार्थोंको उद्धृत भी किया है। इसके सिवा नीचे लिखी समानता भी ध्यान देने योग्य है—मो० पा० २४ और प० प्र० १, ८६; मो० पा० ३७ और प० प्र० २, १३; मो० पा० ५१ और प० प्र० २, १७६ ७७; मो० पा० ६६-६९ और प० प्र० २, ८१ आदि। मोक्खपाहुड़ आदिकी संस्कृतटीकामें श्रुतसागरसूरिका परमात्मप्रकाशसे दोहे उद्धृत करना भी निरर्थक नहीं है। इस प्रकार सूक्ष्म छानबीनसे यह स्पष्ट हो जाता है कि योगीन्दुने कुन्दकुन्दसे बहुत कुछ लिया है।

पूज्यपादके समाधिस्तक और परमात्मप्रकाशमें घनिष्ठ समानता है। मेरे विचारसे योगीन्दुने पूज्यपादका अक्षरशः अनुसरण किया है। विस्तारके डरसे यहाँ कुछ समानताओंका उल्लेखमात्र करता हूँ। स० श० ४-५ और प० प्र० १, ११-१४; स० श० ३१ और प० प्र० २, १७५, १. १२३*२; स० श० ६४-६६ और प० प्र० २, १७८-८०; स० श० ७० और प० प्र० १, ८०; स० श० ७८ और प० प्र० २, ४-६*१; स० श० ८७-८८ और प० प्र० १, ८२ आदि। इन समानताओंके सिवा इन दोनोंमें विचारसाध्य भी बहुत है किन्तु दोनोंकी शैलीमें बड़ा अन्तर है। वैयाकरण होनेके कारण 'अर्द्धपात्रालाववं पुत्रोत्सवं मन्यन्ते वैयाकरणाः' के अनुसार पूज्यपादके उद्गार सन्निपत्, भाषा परिमाजित और भाव व्यवस्थित हैं, किन्तु योगीन्दुकी कृति—जैसा कि पहले कहा जा चुका है—पुनरावृत्ति और इधर उधरकी बातोंसे भरी है। पूज्यपादकी शैलीने उनकी कृतिको गहन बना दिया था, और विद्वान् लोग ही उससे लाभ उठा सकते थे, संभवतः इसी लिये योगीन्दुने समाधिस्तकके मन्तव्योंको प्रचलित भाषा और जनसाधारणकी शैलीमें निबद्ध किया था। योगीन्दुकी इस रचनाने काफी ख्याति प्राप्त की है, और जयसेन, श्रुतसागर और रत्नकीर्ति सरीखे टीकाकारोंने उससे पद्य उद्धृत किये थे।

देवसेनके तत्त्वसार और परमात्मप्रकाशमें भी काफी समानता है। देवसेनके ग्रन्थोंपर अपभ्रंशका प्रभाव है; अपने भावसंग्रहमें उन्होंने कुछ अपभ्रंश पद्य भी दिये हैं, और 'बहिरप्पा' ऐसे शब्दोंका प्रयोग किया है। इन कारणोंसे मेरा मत है कि देवसेनने योगीन्दुका अनुसरण किया है।

योगीन्दु, काण्ह और सरह—काण्ह और सरह बौद्ध-गूढ़वादी थे। उनके ग्रन्थ उत्तरकालीन महायान सम्प्रदायसे खासकर तंत्रवादसे सम्बन्ध रखते हैं, और शैव योगियोंके साथ उनकी कुछ परम्पराएँ मिलती-जुलती हैं। काण्हका समय डा० शाहीदुल्ला ई० ७०० के लगभग और डा० एस० के० चटर्जी ईसाकी बारहवीं शताब्दीका अन्त बतलाते हैं। सरह ई० १००० के लगभग विद्यमान थे। इन दोनों ग्रन्थकारोंके दोहा-कोशोंका विषय परमात्मप्रकाशके जैसा ही है। यद्यपि उनके ग्रन्थोंका नाम 'दोहा-कोश' है, किन्तु परमात्मप्रकाशकी तरह उनमें केवल दोहा ही नहीं हैं, बल्कि अनेक छन्द हैं। प्रान्त-भेदके कारण उत्पन्न कुछ विशेषताओंका छोड़कर उनकी अपभ्रंश भी योगीन्दुके जैसी ही है। गूढ़वादियोंके विचार और शब्द प्रायः समान होते हैं, जो विभिन्न धर्मोंके गूढ़वादके ग्रन्थोंमें देखनेको मिलते हैं। काण्ह और सरहने अपने पद्याँमें प्रायः अपने नाम दिये हैं, पर योगीन्दुने ऐसा नहीं किया। तुकाराम आदि महाराष्ट्र सन्तोंने भी अपनी रचनाओंमें अपने नाम दिये हैं और कर्नाटकके शैव वचनकारोंने अपनी मुद्रिकाओंका उल्लेख किया है। उदाहरणके लिये 'वसवण्ण' को मुद्रिका 'कूडल-संगम-देव' है, और गङ्गम्माकी 'गङ्गेश्वरलिङ्ग'। विशेषकर सरहके दोहा-कोशके बहुतसे विचार, वाक्यांश, तथा कहनेकी शैलियाँ परमात्मप्रकाशके जैसी ही हैं।

परमात्मप्रकाशके दार्शनिक मन्तव्य और गूढ़वाद ।

व्यवहार और निश्चय—भारतीय-साहित्यके इतिहासमें यह एक निश्चित सिद्धान्त है कि ग्रन्थका शुद्ध अर्थ करनेमें प्रायः टीकाकार प्रमाण माने जाते हैं। ऋग्वेदके व्याख्याकार सायनके सम्बन्धमें जो बात सत्य है, परमात्मप्रकाशके टीकाकार ब्रह्मदेवके सम्बन्धमें वह बात और भी अधिक सत्य है। ग्रन्थको व्याख्या करते हुए, ब्रह्मदेवने बार बार निश्चयनय और व्यवहारनयका अवलम्बन लिया है। यह बहुत संभव है कि उन्होंने कुछ अत्युक्ति की हो, किन्तु ग्रन्थके कुछ स्थलोंसे स्पष्ट है कि ये दोनों दृष्टियाँ जो इन्दुको भी इष्ट थीं। अतः परमात्मप्रकाशका अध्ययन करते समय हम इन दोनों नयोंकी उपेक्षा नहीं कर सकते।

इस प्रकारके नयोंकी आवश्यकता—भारतवर्षमें एक ओर धर्म शब्दका अर्थ होता है—कठोर संयमके घारी महात्माओंके आध्यात्मिक अनुभव, और दूसरी ओर उन आध्यात्मिक सिद्धान्तोंके अनुयायी समाजका पथ-प्रदर्शन करनेवाले व्यावहारिक नियम। अर्थात् धर्मके दो रूप हैं एक सैद्धान्तिक या आध्यात्मिक और दूसरा व्यावहारिक या सामाजिक। इन दो रूपोंके कारण ही इस प्रकारके नयोंकी आवश्यकता होती है; और जैनधर्ममें तो—जहाँ भेदविज्ञानके बिना सत्यकी प्राप्ति ही नहीं होती—वे अपना खास स्थान रखते हैं। व्यवहारनय वाचाल है और उसका विषय है कोरा तर्कवाद, जब कि निश्चयनय मूक है, और उसका विषय है अन्तरात्मासे स्वयं उद्भूत होनेवाले अनुभव जैनधर्मानुसार गृहस्थधर्म और भुनिषधर्म परस्परमें एक दूसरेके आश्रित हैं, और मोक्षप्राप्तिमें एक दूसरेकी सहायता करते हैं। यही दशा व्यवहार और निश्चयकी है; जैसे प्रत्येक गृहस्थ संन्यास लेता है, और अपने आत्मिक-लक्ष्यको पहचानता है, उसी तरह व्यवहारनय निश्चयकी प्राप्ति के लिये आत्मसमर्पण कर देता है।

अन्य शास्त्रोंमें इस प्रकारकी दृष्टियाँ—मुण्डकोपनिषद् (१, ४-५) में विद्याके दो भेद किये हैं—अपरा और परा। पहलीका विषय वेदज्ञान है, और दूसरीका शाश्वत ब्रह्मज्ञान। ये भेद सत्यके तार्किक और आनुभविकज्ञानके जैसे ही हैं, अतः इनका व्यवहार और निश्चयके साथ तुलना की जा सकती है। बौद्धधर्ममें भी सत्यके दो भेद किये हैं—संवृतिसत्य या व्यवहारसत्य और परमार्थसत्य। शङ्कराचार्य भी व्यवहार और परमार्थ दृष्टियोंको अपनते हैं। धर्मको कुछ आधुनिक परिभाषाओंमें भी इस प्रकारके भेदकी झलक पाई जाती है, जिनमेंसे विलियम जेम्स 'सामाजिक और व्यक्तिगत' इन दो दृष्टियोंको मानते हैं।

नयोंका सापेक्ष महत्त्व—व्यवहारनय तभीतक लाभदायक और आवश्यक है जबतक वह निश्चय की ओर ले जाता है। अकेला व्यवहार अपूर्ण है, और कभी पूर्ण नहीं हो सकता। बिल्लीकी उपमा तभीतक काम दे सकती है, जबतक हमने शेर को नहीं देखा। दोनों नयोंका सापेक्ष महत्त्व बतलाते हुए अमृतचन्द्र लिखते हैं—व्यवहार उन्हींके लिये उपयोगी हो सकता है जो आध्यात्मिक-जीवनकी पहली सीढ़ीपर रेंग रहे हैं। किन्तु, जो अपने लक्ष्यको जानते हैं और अपने चैतन्य-स्वरूपका अनुभव करते हैं, उनके लिये व्यवहार बिल्कुल उपयोगी नहीं है।

आत्माके तीन भेद—आत्माके तीन भेद हैं, बहिरात्मा, अन्तरात्मा और परमात्मा। शरीरको आत्मा समझना अज्ञानता है, अतः एक ज्ञानी मनुष्यका कर्तव्य है कि वह अपनेको शरीरसे भिन्न और ज्ञानमय जाने, और इस तरह आत्म-ध्यानमें लीन होकर परमात्माको पहचाने। समस्त बाहिरी वस्तुओंका त्याग करने पर अन्तरात्मा ही परमात्मा होजाता है।

१ समयसार गाथा १२ समयसार कलश ।

प० १५

आत्माके भेद और प्राचीन ग्रन्थकार—सबसे पहले योगीन्दुने ही इन भेदोंका उल्लेख नहीं किया है। किन्तु उससे पहले कुन्दकुन्दने (ईस्वी सन् का प्रारम्भ) अपने मोक्खपाहुड़में और पूज्यपादने (ईसाकी पाँचवीं शताब्दीके अन्तिम पादके लगभग) समाधिगतिकमें इनकी चर्चा की है। जोइन्दुके बाद अमृतचन्द्र, गुणभद्र, अमृतगति आदि अनेक ग्रन्थकारोंने आत्माकी चर्चा करते समय इस भेदको दृष्टिमें रक्खा है।

अन्य दर्शनोंमें इस भेदकी प्रतिध्वनि—यद्यपि प्राथमिक वैदिक साहित्यमें आत्मवादके दर्शन नहीं होते किन्तु उपनिषदोंमें इसकी विस्तृत चर्चा पाई जाती है। उस समय यजन-याजन आदि वैदिक कृत्यमें संलग्न पुरोहितोंके सिवा साधुओंका भी एक सम्प्रदाय था, जो अपने जीवनका बहुभाग इस आत्मविद्याके चिन्तनमें ही व्यतीत करता था। उपनिषदों तथा बादके साहित्यमें इस आत्म-विद्याके प्रति बड़ा अनुराग दर्शाया गया। तैत्तिरीयोपनिषद्में पाँच आवरण बतलाये हैं—अन्नरसमय, प्राणमय, मनोमय, विज्ञानमय और आनन्दमय। इनमेंसे प्रत्येकको आत्मा कहा है। कठोपनिषद्में आत्माके तीन भेद किये हैं—ज्ञानात्मा, महदात्मा और शान्तात्मा। छान्दोग्य ३०८, ७-१२ को दृष्टिमें रखकर ड्यूसन (Deussen) ने आत्माकी तीन अवस्थाएँ बतलाई हैं—शरीरात्मा, जीवात्मा और परमात्मा। अनेक स्थलोंपर उपनिषदोंमें आत्मा और शरीरको जुदा जुदा बतलाया है। न्याय-वैशेषिकका जीवात्मा और परमात्माका भेद तो प्रसिद्ध ही है। इसके बाद, रामदास आत्माके चार भेद करते हैं—१ जीवात्मा, जो शरीरसे बद्ध है, २ शिवात्मा, जो विश्वव्यापी है, ३ परमात्मा जो विश्वके और उससे बाहर भी व्याप्त है, ४ और निर्मलात्मा, जो निष्क्रिय और ज्ञानमय है। किन्तु रामदासका कहना है कि अन्ततोगत्वा ये सब सर्वथा एक ही हैं।

आत्मिक-विज्ञान—आत्म-ज्ञानसे संसार भ्रमणका अन्त होता है। आत्मा उसी समय आत्मा कहा जाता है, जब वह कर्मोंसे मुक्त हो जाता है। शुद्ध आत्माका ध्यान करनेसे मुक्ति शीघ्र मिलती है। आत्म-ज्ञानके बिना शास्त्रोंका अध्ययन आचारका पालन आदि सब कृत्य-कर्म बेकार हैं।

आत्माका स्वभाव—यद्यपि आत्मा शरीरमें निवास करता है, किन्तु शरीरसे बिल्कुल जुदा है। छः द्रव्योंमें केवल यही एक चेतन द्रव्य है, शेष जड़ हैं। यह अनन्त ज्ञान और अनन्त आनन्दका भण्डार है। अनादि और अनन्त है; दर्शन और ज्ञान उसके मुख्य गुण हैं; शरीरप्रमाण है। मुक्तावस्थामें उसे शून्य भी कह सकते हैं, क्योंकि उस समय वह कर्मबन्धनसे शून्य (रहित) हो जाता है। यद्यपि सब आत्माओंका अस्तित्व जुदा जुदा है, किन्तु गुणोंकी अपेक्षा उनमें कोई अन्तर नहीं है; सब आत्माएं अनन्तज्ञान, अनन्तदर्शन, अनन्त-सुख और अनन्तवीर्यके भण्डार हैं। अशुद्ध दशामें उनके ये गुण कर्मोंसे ढँके रहते हैं।

परमात्माका स्वभाव—तीनों लोकोंके ऊपर मोक्ष-स्थानमें परमात्मा निवास करता है। वह शाश्वत ज्ञान और सुखका आगार है, पुण्य और पापसे निर्लिप्त है। केवल निर्मल ध्यानसे ही उसकी प्राप्ति हो सकती है। जिस प्रकार मलिन दर्पणमें रूप दिखाई नहीं देता, उसी तरह मलिन चित्तमें परमात्माका ज्ञान नहीं होता। परमात्मा विश्वके मस्तकपर विराजमान है, और विश्व उसके ज्ञानमें, क्योंकि वह सबको जानता है। परमात्मा अनेक है, और उनमें कोई अन्तर नहीं है। वह न तो इन्द्रियगम्य है, और न केवल शास्त्राम्यासे ही हम उसे जान सकते हैं; वह केवल एक निर्मल ध्यानका विषय है। ब्रह्मा, परब्रह्मा, शिव, शान्त आदि उसीके नामान्तर हैं।....

कर्माका स्वभाव—राग, द्वेष आदि मानसिक भावोंके निमित्तसे जो परमाणु आत्मासे सम्बद्ध हो जाते हैं, उन्हें कर्म कहते हैं। जीव और कर्मका सम्बन्ध अनादि है। कर्मोंके कारण ही आत्माकी अनेक दशाएँ

होती है; कर्मोंके कारण ही आत्माको शरीरमें रहना पड़ता है। ये कर्म-कलङ्क ध्यानरूपी अग्निमें जलकर भस्म हो जाते हैं।

आत्मा और परमात्मा—आत्मा ही परमात्मा है, किन्तु कर्मबन्धके कारण वह परमात्मा नहीं बन सकता। ज्यों ही वह अपनेको जान लेता है, परमात्मा बन जाता है। स्वाभाविक गुणोंकी अपेक्षासे आत्मा और परमात्मामें कोई अन्तर नहीं है। जब आत्मा-कर्मबन्धनसे मुक्त हो जाता है, उसके आनन्दका पारावार नहीं रहता।

उपनिषदोंमें आत्मा और ब्रह्म—उपनिषदोंमें ब्रह्म एक विश्वव्यापी तत्त्व माना गया है; समस्त जीवात्माएं उसीके अंश हैं। बहुतसे स्थलोंपर आत्मा और ब्रह्म शब्दका एक ही अर्थमें प्रयोग किया है। जैसे लोहेका एक टुकड़ा पृथ्वीके गर्भमें दब जानेके बाद पृथ्वीमें ही मिल जाता है, उसी तरह प्रत्येक जीवात्मा ब्रह्ममें समा जाता है। अविद्याके प्रभावसे प्रत्येक आत्मा अपनेको स्वतन्त्र समझता है, किन्तु वास्तवमें हम सब ब्रह्मके ही अंश हैं। प्रारम्भमें यह ब्रह्म एक शक्तिशाली ऋचाके रूपमें माना जाता था, किन्तु बादमें यह उस महान् शक्तिका प्रतिनिधि बन गया, जो विश्वको उत्पन्न करती और नष्ट करती है। यद्यपि बार बार ब्रह्मको निर्गुण कहा है किन्तु इसमें सन्देह नहीं कि उसे एक स्वतन्त्र अनन्त और सनातन तत्त्वके रूपमें माना है, जिससे प्रत्येक वस्तु अपना अस्तित्व प्राप्त करती है। इस तरह उपनिषदोंमें ब्रह्म ही आत्मा है।

योगीन्दुके परमात्माकी उपनिषदोंके ब्रह्मसे तुलना—‘ब्रह्म’ शब्द वैदिक है, और उपनिषदोंमें ब्रह्मको एक और अद्वितीय लिखा है। जोईन्दुने इस शब्दको वैदिक साहित्यसे लिया है, और अपने ग्रन्थमें उसका बार बार प्रयोग किया है “अहिंसा भूतानां जगति विदितं ब्रह्म परमम्” लिखकर स्वामी समन्तभद्रने भी ‘ब्रह्म’ शब्दका व्यापक अर्थमें प्रयोग किया है। उपनिषदोंमें परमात्माकी अपेक्षा ब्रह्म शब्द अधिक आया है यद्यपि ‘नृसिंहोत्तरतापनी’ आदिग्रन्थोंमें दोनोंको एकार्थवाची बतलाया है। उपनिषदोंका ब्रह्म एक है किन्तु, जोईन्दु बहुतसे ब्रह्म मानते हैं। जैनधर्मके अनुसार परमात्मा कृतकृत्य हो जाता है, और उसे कुछ करना शेष नहीं रहता; वह विश्वको केवल जानता और देखता है, क्योंकि जानना और देखना उसका स्वभाव है। किन्तु, उपनिषदोंका ब्रह्म प्रत्येक वस्तुका उत्पादक और आश्रय है। यद्यपि उपनिषदोंके ब्रह्म और जैनोंके परमात्मामें बहुतसी समानताएं हैं, किन्तु उनके अर्थमें भेद है। उदाहरणके लिये, उपनिषदोंमें ‘स्वयंभू’ शब्दका ‘स्वयं पैदा होनेवाला’ और ‘स्वयं रहनेवाला’ है, किन्तु जैनधर्मके अनुसार ‘स्वयं परमात्मा होनेवाला’ है।

योगीन्दुकी एकता—योगीन्दुके परमात्मा और उपनिषदोंके ब्रह्ममें उपर्युक्त अन्तर होते हुए भी, योगीन्दु बिल्कुल उपनिषदोंके स्वरमें परमात्माओंके एकत्वकी चर्चा करते हैं, और परमात्मपदके अभिलाषियोंसे निवेदन करते हैं कि वे परमात्माओंके भेद-कल्पना न करें क्योंकि उनके स्वरूपमें कोई अन्तर नहीं है। परन्तु उपनिषदोंका एकत्व वास्तविक है, और जोईन्दुका केवल आपेक्षिक। किन्तु जब योगीन्दु आत्मा और परमात्मा के एकत्वकी चर्चा करते हैं तो वे उसका पूर्णतया समर्थन करते हैं, क्योंकि जैनधर्मके अनुसार आत्मा परमात्मा है; कर्मबन्धके कारण उसे परमात्मा न कहकर आत्मा कहते हैं। सम्पूर्ण आत्माओंकी यह समानता जैनधर्मके प्राणिमात्रके प्रति मानसिक, वाचनिक और कायिक अहिंसावादके बिल्कुल अनुरूप है, इस प्रसंगमें सांख्योंकी तरह जैनोंकी भी सत्कार्यवादी कहा जा सकता है। उपनिषदोंका ब्रह्म सर्वथा एक और अद्वैत है, किन्तु जैनोंके परमात्मामें यह बात नहीं है। जैनधर्म संसारको भेददृष्टिसे देखता है, और उसका आत्मा तप और ध्यानके मार्गपर चलकर परमात्मा बन जाता है, किन्तु उपनिषद् संसारको एक ब्रह्मके रूपमें ही देखते हैं।

उपनिषदोंके आत्मासे योगीन्दुके आत्माकी तुलना—जैनधर्ममें आत्मा और पुद्गल दोनों वास्तविक हैं, आत्माएं अनन्त हैं और मुक्तावस्थामें भी प्रत्येक आत्माका स्वतन्त्र अस्तित्व रहता है। किन्तु उपनिषदोंमें आत्माके सिवा-को कि ब्रह्मका ही नामान्तर है, कुछ भी सत्य नहीं है। जैनधर्ममें, उपनिषदोंकी तरह आत्मा एक विश्वव्यापी तत्त्वका अंश नहीं है—किन्तु उसके अन्दर परमात्मत्वके बीज वर्तमान रहते हैं और जब वह कर्मबन्धनसे मुक्त हो जाता है, तब वह परमात्मा बन जाता है। उपनिषद् तथा गीतामें बुरे और अच्छे कार्योंको कर्म कहा है, किन्तु जैनधर्ममें यह एक प्रकारका सूक्ष्म पदार्थ (matter) है, जो आत्माकी प्रत्येक मानसिक, वाचिक और कायिक-क्रियाके साथ आत्मासे सम्बद्ध हो जाता है। और उसे जन्म-मरणके चक्रमें घुमाता है। जैनधर्मके अनुसार आत्मा और परमात्मा एक ही हैं, क्योंकि ये एक ही वस्तुकी दो अवस्थाएँ हैं, और इस तरह प्रत्येक आत्मा परमात्मा है। तथा संसार अनादि है, और अगणित आत्माओंकी रंगभूमि है। किन्तु वेदान्तमें आत्मा, परमात्मा और विश्व एक ब्रह्मस्वरूप ही है।

दो विभिन्न सिद्धान्त—आत्मा और ब्रह्म सिद्धान्तको मिलाकर उपनिषद् एक स्वतन्त्र अद्वैतवादकी सृष्टि करते हैं। वास्तवमें आत्मवाद और ब्रह्मवाद ये दोनों ही स्वतन्त्र सिद्धान्त हैं और एकसे दूसरेका विकास नहीं हो सकता। प्रथम सिद्धान्तके अनुसार अगणित आत्माएँ संसारमें भ्रमण कर रही हैं; जब कोई आत्मा बन्धनसे मुक्त हो जाता है परमात्मा बन जाता है। परमात्मा भी अगणित है, किन्तु उनके गुणोंमें कोई अन्तर नहीं है; अतः वे एक प्रकारकी एकताका प्रतिनिधित्व करते हैं। ये परमात्मा संसारकी उत्पत्ति, स्थिति और लयमें कोई भाग नहीं लेते। इसके विपरीत, ब्रह्मवादके अनुसार प्रत्येक वस्तु ब्रह्मसे ही उत्पन्न होती है, और उसीमें लय हो जाती है; विभिन्न आत्माएँ एक परब्रह्मके ही अंश हैं। जैन और सांख्य मुख्यतया आत्मवादके सिद्धान्तको मानते हैं, जब कि वैदिक-धर्म ब्रह्मवादको। किन्तु, उपनिषद् इन दोनों सिद्धान्तोंको मिला देते हैं, और आत्मा और ब्रह्मके ऐक्यका समर्थन करते हैं।

संसार और मोक्ष—संसार और मोक्ष आत्माकी दो अवस्थाएँ हैं, और दोनों एक दूसरेसे बिल्कुल विरुद्ध हैं। संसार जन्म और मृत्युका प्रतिनिधि है, तो मोक्ष उनका विरोधी। संसार-दशामें आत्मा कर्मोंके चंगुलमें फँसा रहता है, और नरक, पशु, मनुष्य और देव इन चारों गतियोंमें घूमता फिरता है, किन्तु मोक्ष उससे विपरीत है, उसे पञ्चमगति भी कहते हैं। जब आत्मा चौदह गुणस्थानोंमेंसे होकर समस्त कर्मोंको नष्ट कर देता है, तब उसे पञ्चमगतिकी प्राप्ति होती है। संसार-दशामें कर्म आत्माकी शक्तिको प्रकट नहीं होने देते। किन्तु मुक्तावस्थामें, जहाँ आत्मा परमात्मा बन जाता है, और अनन्तज्ञान, अनन्तदर्शन, अनन्तसुख, अनन्तवीर्यका धारक होता है, वे शक्तियाँ प्रकट हो जाती हैं।

मोक्षप्राप्तिके उपाय—व्यवहारनयसे, सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र्य, ये तीनों मिलकर मोक्षके मार्ग हैं, इन्हें 'रत्नत्रय' भी कहते हैं; और निश्चयनयसे रत्नत्रयात्म आत्मा ही मोक्षका कारण है, क्योंकि ये तीनों ही आत्माके स्वाभाविक गुण हैं।

महासमाधि—इस ग्रन्थमें, पारिभाषिक शब्दोंकी भरमारके बिना महासमाधिका बड़ा ही प्रभावक वर्णन है, जो ज्ञानाणव, योगसार, तत्त्वानुशासन आदिमें भी पाया जाता है। उस ध्यानकी प्राप्तिके लिये जिसमें आत्मा परमात्माका साक्षात्कार करता है, मनकी स्थिरता अत्यन्त आवश्यक है। उस समय न तो इष्ट वस्तुओंके प्रति मनमें राग होना चाहिए और न अनिष्टके प्रति द्वेष; तथा मन वचन और काय एकाग्र होने चाहिए, और आत्मा आत्मामें लीन होना चाहिए। इस सिलसिलेमें दो अवस्थाएँ उल्लेखनीय हैं—एक सिद्ध और दूसरी अर्हत। समस्त कर्मोंका नाश करके प्रत्येक आत्मा सिद्धपद प्राप्त कर सकता है, किन्तु अर्हत्पद केवल तीर्थङ्कर ही प्राप्त कर सकते हैं। तीर्थङ्कर धार्मिक सिद्धान्तोंके प्रचारकमें अपना कुछ

समय देते हैं, किन्तु सिद्ध सदा अपनेमें ही लीन रहते हैं। अतः समाजके लिये, तीर्थङ्कर विशेष लाभदायक होते हैं।

गूढ़वादकी कुछ विशेषताएँ—गूढ़वाद या रहस्यवादकी व्याख्या कर सकना सरल नहीं है। यह मनकी उस अवस्थाको बतलाता है, जो तुरन्त निर्विकार परमात्माका साक्षात् दर्शन कराती है। यह आत्मा और परमात्माके बीचमें पारस्परिक अनुभूतिका साक्षात्कार है, ओ आत्मा और अन्तिम सत्यकी एकताको बतलाता है। इसमें जीव अपनी पूर्णता और स्वतन्त्रता अनुभव करता है। दूसरे, इसका अनुभव करनेके लिए ऐसी आत्माकी आवश्यकता है, जो अपनेको ज्ञान और सुखका भण्डार समझे तथा अपनेको परमात्म पदके योग्य जाने। तीसरे, यदि गूढ़वाद आध्यात्मिक और धार्मिक हो तो धर्मको ध्येय और ध्यातामें एकत्व स्थापित करनेका उपाय अवश्य बताना चाहिए। चौथे, गूढ़वाद साधारणतया संसारके सम्बन्धमें और विशेषतया सांसारिक प्रलीभनोंके सम्बन्धमें स्वाभाविक उदासीनता दिखाता है। पाँचवें गूढ़वादने उस सामग्रीकी प्राप्ति होती है जो लौकिकज्ञानके साधन मन और इन्द्रियोंकी सहायताके बिना ही पूर्ण सत्यको जान लेती है। छठे, धार्मिक गूढ़वादमें कुछ नैतिक नियम रहते हैं, जो एक आस्तिकको अवश्य पालने चाहिए। सातवें, गूढ़वादसम्बन्धी रहस्योंका उपदेश करनेवाले गुरुओंका सम्मान करना भी एक गूढ़वादीका कर्तव्य है।

जैनधर्ममें गूढ़वाद—क्या जैनधर्म सरीखे वेदविरोधी धर्ममें गूढ़वादका होना संभव है? कुन्दकुन्द और पूज्यपादके ग्रन्थोंके अवलोकनसे उक्त शंका निराधार प्रमाणित होती है। यहाँ यह अधिक युक्तिसङ्गत होगा कि प्राचीन जैनग्रन्थोंसे कुछ बातें (Data) सङ्कलित की जावें, और देखा जावे कि जैनधर्मने गूढ़वाद को कौन-सी मौलिक वस्तु प्रदान की है, और वेदान्तके गूढ़वादसे उसमें क्या समानता या अन्तर है? ऋषभदेव, नेमिनाथ, पार्श्वनाथ, महावीर आदि जैनतीर्थङ्कर संसारके गिने चुने गूढ़वादियोंमेंसे हैं। जैनधर्मके प्रथम तीर्थङ्कर श्रीऋषभदेवके सम्बन्धमें प्रो० रानडे ने ठीक ही लिखा है, कि वे एक भिन्न ही प्रकारके गूढ़वादी थे, उनकी अपने शरीरके प्रति अत्यन्त उदासीनता उनके आत्मसाक्षात्कारको प्रमाणित करती है। पाठकोंको यह जानकर प्रसन्नता होगी कि भागवतमें प्राप्त ऋषभदेवका वर्णन जैन पौराणिक वर्णनोंसे बिल्कुल मिलता है।

जैनधर्ममें गूढ़वाद-सम्बन्धी सामग्री—ईश्वरवादियोंके अद्वैतवादसे कहीं अधिक अद्वैतवाद और ईश्वरवादको गूढ़वादका आधार माना जाता है। अनुभवकी श्रेष्ठ दशामें आत्मा किसी दैवी शक्तिके साथ एकताका अनुभव करता है। विलियम जेम्सका कहना है कि मनकी गूढ़ वृत्तियाँ प्रत्येक मात्रामें सर्वदा नहीं तो प्रायः अद्वैतवादका समर्थन करती हैं, जैसा कि इतिहाससे प्रदर्शित होता है। अतः गूढ़वादमें अद्वैतवाद के लिए पर्याप्त स्थान है, और जैसा कि ऊपर कह आये हैं। वेदान्तमें तो ब्रह्म ही सब कुछ है। किन्तु, ज्ञानदेवका आध्यात्मिक गूढ़वाद अद्वैत और द्वैतको मिला देता है क्योंकि उनमें एकत्व और नानात्व, दोनोंकी ही स्थान दिया है। जैन गूढ़वाद दो तत्त्वोंपर अवलम्बित है। वे दो तत्त्व हैं—आत्मा और परमात्मा। किन्तु परमात्मासे मतलब ईश्वर है, न कि जगन्निगता। जैनदृष्टिसे आत्मा और परमात्मा में कोई अन्तर नहीं है, केवल संसार अवस्थामें आत्मा कर्मबन्धनके कारण परमात्मा नहीं हो सकता। कर्मोंका नाश करके गूढ़वादी इस एकता या समानताका अनुभव करता है। जैनधर्मकी परमात्मा सम्बन्धी मान्यता आत्मकैवल्य (Personal absolute) से कुछ मिलती-जुलती है। जैनधर्ममें आत्मा परमात्मा हो जाता है, किन्तु वेदान्तियोंकी तरह ब्रह्ममें लीन नहीं होता। जैनधर्ममें आध्यात्मिक अनुभवसे मतलब एक विभक्त

आत्माका एकत्वमें मिल जाना नहीं है, किन्तु उसका सीमित व्यक्तित्व उसके सम्भावित परमात्माका अनु-भवन करता है। कम्मपयडि, कम्मपाहुड, कसायपाहुड, गोम्मटसार आदि प्राचीन जैनशास्त्रोंमें बतलाया है कि किस तरह आत्मा गुणस्थानोंपर आरोहण करता हुआ उन्नत, उन्नतर होता जाता है और किस तरह प्रत्येक गुणस्थानमें उसके कर्म नष्ट होते जाते हैं। यहाँ उन सब बातोंका वर्णन करनेके लिये स्थान नहीं है।

वास्तवमें जैनधर्म एक तपस्याप्रधान धर्म है। यद्यपि उसमें गृहस्थाश्रमका भी एक दर्जा है, किन्तु मोक्षप्राप्तिके इच्छुक प्रत्येक व्यक्तिको साधु-जीवन बिताना आवश्यक एवं अनिवार्य होता है। साधुओंके आचार विषयक नियम अति कठोर हैं; वे एकाकी विहार नहीं कर सकते, क्योंकि सांसारिक प्रलोभन सब जगह वर्तमान है। वे अपना अधिक समय स्वाध्याय और आत्म-ध्यानमें ही बिताते हैं; और प्रतिदिन गुरुके पादमूलमें बैठकर अपने दोषोंकी आलोचना करते हैं, और उनसे आत्म-विद्या या आत्म-ज्ञानका पाठ पढ़ते हैं। इन सब बातोंसे यह स्पष्ट है कि जैनधर्ममें गृहवादके सब आवश्यक अंग पाये जाते हैं।

पुण्य और पाप—मानसिक, वाचनिक और कायिक क्रियासे आत्माके प्रदेशोंमें हलन-चलन होता है, उससे, कर्म-परमाणु आत्माकी ओर आकर्षित होते हैं। यदि क्रिया शुभ होती है, तो पुण्यकर्मको लाती है, और यदि अशुभ हो तो पापकर्मको। किन्तु पुण्य हो या पाप, दोनोंकी उपस्थिति आत्माकी परतंत्रताका कारण है। केवल इतना अन्तर है, कि पुण्य-कर्म सोनेकी बेड़ी है और पापकर्म लोहेकी। अतः स्वतंत्रताके अभिलाषी मुमुक्षु दोनों ही से मुक्त होनेकी चेष्टा करते हैं।

परमात्मप्रकाशकी अपभ्रंश और आचार्य हेमचन्द्रका प्राकृत-व्याकरण

अपभ्रंश और उसकी विशेषता—अपभ्रंशका आधार प्राकृत भाषा है। यह वर्तमान प्रान्तीय भाषाओंसे अधिक प्राचीन है। उपलब्ध अपभ्रंश-साहित्यके देखनेसे मालूम होता है कि जनसाधारणमें प्रचलित कविताके लिये इस भाषाको अपनाया गया था, इसीसे इसमें प्रान्तीय परिवर्तनोंके सिवा कुछ सामान्य बातें (Common characteristics) भी पाई जाती हैं। हेमचन्द्रने अपनी अपभ्रंशमें प्राकृतकी कुछ विशेषताओंको भी अपवादरूपसे सम्मिलित कर लिया है। उन्होंने उदाहरणके लिये अपभ्रंश-पद्य उद्धृत किये हैं, एक-आध शब्द या रूपको छोड़कर उनसे कुछ पद्य बिल्कुल प्राकृतमें हैं। कुछ बातोंसे यह स्पष्ट है कि प्राकृतको सरल करनेके लिये अपभ्रंशमें अनेक उपाय किये गये हैं। उदाहरणके लिए, १ अपभ्रंशमें स्वर-विनिमय तथा उनके दीर्घ या ह्रस्व करनेकी स्वतंत्रता है, जैसे एक ही कारकमें 'हँ' या 'हुँ' और 'हे' 'हु' प्रत्यय पाये जाते हैं; और 'ओ' प्रत्ययकी जगहमें 'उ' आता है। २ 'म' का बहुत कम उच्चारण होता है, क्योंकि इसके स्थानमें प्रायः 'वँ' हो जाता है। ३ विभक्तिके अन्तमें 'स' के स्थानमें 'ह' हो जाता है और इससे अनेक विचित्र रूप समझमें आ जाते हैं। यथा, मार्कण्डेय तथा अन्य लेखकोंके द्वारा प्रयुक्त 'देवहो' वैदिक 'देवासः' से मिलता जुलता है। इसी तरह 'देवहँ' प्राकृतके 'देवस्स' से 'ताहँ' तस्स से 'तहिँ' 'तंसि' से और 'एहु' 'एसो' से लिया गया है। अवेस्ता तथा ईरानी भाषाओंमें भी संस्कृत 'स' का 'ह' में परिवर्तन हो जाता है। वर्तमान गुजरातीमें भी कभी कभी 'स' का 'ह' हो जाता है। ४ उच्चारणको सरल बनानेके लिये प्राकृतकी सन्धियाँ प्रायः शिथिल कर दी गई हैं। ५ कभी कभी कर्ता, कर्म और सम्बन्ध कारकमें प्रत्यय नहीं लगाया जाता। ६ शब्दोंके रूपोंपर स्वरपरिवर्तनका प्रभाव पड़ता है। ७ अव्ययोंमें इतना अधिक परिवर्तन हो गया है कि उनका पहचानना भी कठिन है; उनमेंसे कुछ तो सम्भवतः देशी भाषाओंसे आये हैं। ८ अनेक शब्दोंमें 'क' 'ड' 'ल' आदि जोड़ दिये गये हैं। ९ और देशी शब्दोंका भी काफी बाहुल्य है।

अपभ्रंश भाषाकी मोहकता—अपभ्रंश पद्य कोमलता और माधुर्यसे परिपूर्ण होते हैं। अपभ्रंश में नये नये छन्दोंकी कमी नहीं है, किन्तु ये छन्द मात्राछन्द होते हैं, और सरलतासे गाये जा सकते हैं। अतः अधिक नहीं तो छठी शताब्दीमें, अपभ्रंशका जनसाधारणकी कविताका माध्यम होना कोई अचरजकी बात नहीं है। यह कहा जाता है कि बलभीके गृहनेतने, ई० ५५९ से ५६९ तकके जिनके स्मारकलेख पाये जाते हैं, संस्कृत, प्राकृत और अपभ्रंशमें पद्य-रचना की थी। उद्योतनसूरि (७७८ ई०) ने भी अपभ्रंशका बहुत कुछ गुण-गान किया है, और भाषाओंके सम्बन्धमें उनकी आलोचना एक महत्वकी वस्तु है। उनके विचारसे लम्बे समास, अव्यय, उपसर्ग, विभक्ति, वचन और लिङ्गकाठिन्यसे पूर्ण संस्कृतभाषा दुर्जनके हृदयकी तरह दुरुह है, किन्तु प्राकृत, सज्जनोंके वचनकी तरह आनन्ददायक है। यह अनेक कलाओंके विवेचनरूपी तरंगोंसे पूर्ण सांसारिक अनुभवोंका समुद्र है, जो विद्वानोंसे मथन किये जानेपर टपकनेवाली अमृतकी बूंदोंसे भरा है। यह (अपभ्रंश) शुद्ध और मिश्रित संस्कृत तथा प्राकृत शब्दोंका समानुपातिक एवं आनन्ददायक सम्मिश्रण है। यह कोमल हो या कठोर, बरसाती पहाड़ी नदियोंकी तरह इसका प्रवाह बेरोक है, और प्रणय-कुपिता-नायिकाके वचनोंकी तरह यह शीघ्र ही मनुष्यके मनकी वशमें कर लेती है। उद्योतनसूरि स्वयं उच्चकोटिके ग्रन्थकार थे, उन्होंने जटिलाचार्य, रविषेण आदि संस्कृतकवियोंकी बड़ी प्रशंसा की है, अपभ्रंश भाषाके प्रति उनके ये उद्गार स्पष्ट बतलाते हैं कि इसाकी आठवीं शताब्दीतक वह पद्य-रचनाका एक आकर्षक-माध्यम समझी जाती थी।

परमात्मप्रकाशके ऋणी हेमचंद्र—उपलब्ध प्राकृत व्याकरणोंमें, हेमचंद्रके व्याकरणमें अपभ्रंशका पूरा विवेचन मिलता है। उनके विवेचनकी विशेषता यह है कि वे अपने नियमोंके उदाहरणमें अनेक पद्य उद्धृत करते हैं। बहुत समयतक उनके द्वारा उद्धृत पद्योंके स्थलोंका पता नहीं लग सका था। डॉ० पिशलका कहना था कि सतसई जैसी पद्यसंग्रहसे वे उद्धृत किये गये हैं। किन्तु पद्योंकी भाषा और विचारोंमें अन्तर होनेसे यह निश्चित है कि वे किसी एक ही स्थानसे नहीं लिये गये हैं। मैंने यह बतलाया था कि हेमचंद्रने परमात्मप्रकाशसे भी कुछ पद्य लिये हैं। वे पद्य निम्न प्रकार हैं।

१. सूत्र ४-३८९ के उदाहरणमें—

संता भोग जु परिहरइ तसु कंतहो बलि कीसु। तसु दइवेण वि मुंडियउँ जसु खल्लिहडँ सीसु ॥
परमात्मप्रकाशमें यह पद्य (२-१३९) इस प्रकार है—

संता विसय जु परिहरइ चलि किज्जउँ हउँ तासु। सो दइवेण जि मुंडियउ सीसु खडिल्लउ जासु ॥

यदि सूत्र और उसकी व्याख्याको देखा जावे तो 'किज्जउँ' के स्थानमें 'किसु' का परिवर्तन समझमें ठीक ठीक आ जाता है। क्योंकि 'किज्जउँ' एक वैकल्पिक रूप है, और उसका उदाहरण दिया गया है—
“बलि किज्जउँ सुअणस्सु ।”

२. सूत्र ४-४२७ में—

जिभिदिउ नायगु वसि करहु जसु अधिन्नइँ अन्नइँ । मूलि विणट्ठइ तुंबिणिहे अवसँ सुक्कहिँ पण्णइँ ॥

कुछ भेदोंके होते हुए भी, इसमें कोई सन्देह नहीं कि यह दोहा परमात्मप्रकाशके २—१४० ही रूपान्तर है, जो इस प्रकार है—

पंचहँ णायकु वसु करहु जेण होंति वसि अण्ण । मूल विणट्ठइ तखवरहँ अवसइँ सुक्कहिँ पण्ण ॥

इस दोहेमें कुछ परिवर्तन तो सूत्रके नियमोंके उदाहरण देनेके लिये लिये गये हैं। तथा परमात्म-प्रकाशमें इन दोनों दोहोंकी क्रमागत संख्या भी स्वलिखित नहीं है, और यदि इससे कोई नतीजा निकालना संभव है, तो वह यह है कि हेमचंद्रने परमात्मप्रकाशसे ही इन पद्योंको उद्धृत किया है।

३. सूत्र ४-३६५ में—

आयहो ददढकलेवरहो जं बाह्रिउ तं सार । जइ उटठब्भइ तो कुहइ अह डज्झइ तो छार ॥

परमात्मप्रकाशमें यह दोहा (२-१४७) इस प्रकार है—

बलि किउ माणुस-जम्मडा देखंतहें पर सार । जइ उटठब्भइ तो कुहइ अह उज्झइ तो छार ॥

दोनोंकी दूसरी पंक्ति बिल्कुल एक है, किन्तु सूत्रका उदाहरण देनेके लिये पहलीमें परिवर्तन किया गया है ।

४. सूत्र २-८० के उदाहरणमें, हेमचन्द्र एक छोटासा वाक्य उद्धृत करते हैं—

‘बोद्धहहम्मि पडिया’ । यह परमात्मप्रकाशके दोहा (२-११७) का अंश है, जो इस प्रकार है—

ते चिय वण्णा ते चिय सप्पुरिसा ते जियंतु जियलोए । बोद्धहहम्मि पडिया तरंति जे चेव लीलाए ॥

हेमचन्द्रने रकारका प्रयोग किया है, किन्तु परमात्मप्रकाशकी किसी भी प्रतिमें हेमचन्द्रका पाठ नहीं मिलता । इस पद्यकी भाषा अपभ्रंश नहीं है और यह गाथा भी ‘उक्तं च’ करके है, अतः इसके परमात्म-प्रकाशका मूल पद्य होनेमें सन्देह है । मेरा विचार है कि स्वयं जोइन्दुने ही इसे अपने ग्रन्थमें सम्मिलित किया होगा, क्योंकि परमात्मप्रकाशकी कमसे कम पद्यसंख्यावाली प्रतियोंमें भी यह पद्य पाया जाता है ।

हेमचन्द्रकी अपभ्रंश—हेमचन्द्रने अपभ्रंशकी उपभाषाओंका वैसा स्पष्ट निर्देश नहीं किया, जैसा मार्कण्डेय तथा बादके ग्रन्थकारोंने किया है । उनके नियमोंका सावधानीके साथ अध्ययन करनेसे पता चलेगा कि उनकी अपभ्रंश एक ही प्रकारकी नहीं है, किन्तु कई उपभाषाओंका मिश्रण है । हेमचन्द्रके कथन “प्रायो ग्रहणाद्यस्यापभ्रंशे विशेषो वक्ष्यते तस्यापि क्वचित् प्राकृतवत् शौरसेनीवच्च कार्यं भवति ।” (४-३२९) से यह स्पष्ट है कि वे अपनी अपभ्रंशके दो आधार मानते हैं, एक प्राकृत और दूसरा शौरसेनी । चतुर्थपादके सूत्र ३४१, ३६०, ३७२, ३९१, ३९३, ३९४, ३९८, ३९९, ४१४, ४३८ आदि तथा उनके उदाहरण अपभ्रंशके जिन तत्त्वोंको बतलाते हैं, वे उसीके अन्य सूत्रोंसे मेल नहीं खाते । हेमचन्द्रकी प्राकृत भाषाओंके साथ जब हम उनकी कुछ विशेषताओंका अध्ययन करते हैं, तो वे आपसमें इतनी विरुद्ध जान पड़ती हैं कि एक भाषामें उनकी उपस्थिति संभव प्रतीत नहीं होती ।

परमात्मप्रकाशकी अपभ्रंशके साथ हेमचन्द्रकी अपभ्रंशकी तुलना—हेमचन्द्रका सूत्र “स्वराणां स्वराः प्रायोऽपभ्रंशे” स्वर-परिवर्तनके लिये कोई आवश्यक नियामक नहीं है । किन्तु इसका केवल इतना ही अभिप्राय है कि हेमचन्द्रकी अपभ्रंशमें स्वर-परिवर्तन काफी स्वतंत्र है । परन्तु परमात्मप्रकाशमें हम इस प्रकारकी स्वतंत्रता नहीं देखते । व्यञ्जनोंके परिवर्तनके सम्बन्धमें हेमचन्द्र कहते हैं (४-३९६) कि असंयुक्त ‘क’ ‘ख’ ‘त’ ‘थ’ ‘प’ और ‘फ’ के स्थानमें क्रमशः ‘ग’ ‘घ’ ‘द’ ‘ध’ ‘ब’ और ‘भ’ होते हैं, किन्तु हेमचन्द्रके उदाहरणोंमें प्रयुक्त कुछ प्रयोग उनके इस नियमको भंग कर देते हैं । परमात्मप्रकाशमें भी इस नियमका अनुसरण नहीं किया गया है, किन्तु हेमचन्द्रने प्राकृत भाषाके लिये व्यञ्जनोंके सम्बन्धमें जो नियम निर्धारित किया है कि असंयुक्त ‘क’ ‘ग’ ‘च’ ‘ज’ ‘त’ ‘द’ ‘प’ ‘य’ और ‘व’ का प्रायः लोप होता है (१-१७७) परमात्मप्रकाश उससे सहमत है । अनुनासिक अक्षरोंके सम्बन्धमें, हेमचन्द्रके व्याकरणके अनुसार शब्दके आदिमें ‘न’ हो तो वह कायम रहता है तथापि अपभ्रंश-पद्योंके अपने नवीन संस्करणमें पिशेलने आदिम तथा मध्यम ‘न’ के स्थानमें ‘ण’ को ही रक्खा है । परमात्मप्रकाशमें भी सर्वत्र ‘ण’ ही आता है, केवल ‘ब’ प्रतिमें कहीं कहीं ‘न’ पाया जाता है । कन्नड़ प्रतियोंमें सर्वत्र ‘ण’ ही है । इसके सिवा भी दोनों ग्रन्थोंके अपभ्रंशमें कई विशेषताएँ हैं, जो अंग्रेजी प्रस्तावनासे जानी जा सकती हैं ।

तुलनाका निष्कर्ष—परमात्मप्रकाशकी अपभ्रंश सर्वत्र एकसी है; जब कि हेमचन्द्रकी अपभ्रंशमें

कमसे कम दो उपभाषाएँ मिश्रित हैं। कुछ हेर-फेरके साथ हेमचन्द्रने परमात्मप्रकाशसे बहुतसे दोहे उद्धृत किये हैं, और अपने व्याकरणके लिये उससे काफी सामग्री भी ली है। स्वर और विभक्ति सम्बन्धी छोटे मोटे भेदोंको भुलाकर भी परमात्मप्रकाश और हेमचन्द्रके व्याकरणकी अपभ्रंशोंमें काफी मौलिक अन्तर पाया जाता है। हेमचन्द्रकी अपभ्रंशका आधार शौरसेनीका परमात्मप्रकाशमें पता भी नहीं मिलता। इसके सिवा हेमचन्द्र अपभ्रंशकी और भी बहुतसी बातें परमात्मप्रकाशमें नहीं पाई जातीं।

२ परमात्मप्रकाशके रचयिता जोइन्दु

योगीन्द्र नहीं, योगीन्दु

जोइन्दु और उनका संस्कृत नाम—यह बड़े ही दुःख की बात है कि जोइन्दु जैसे महान् अध्यात्म-वेत्ताके जीवनके सम्बन्धमें विस्तृत वर्णन नहीं मिलता। श्रुतसागर उन्हें 'भट्टारक' लिखते हैं, किन्तु इसे केवल एक आदरसूचक शब्द समझना चाहिये। उनके ग्रन्थोंमें भी उनके जीवन तथा स्थानके बारेमें कोई उल्लेख नहीं मिलता। उनकी रचनाएँ उन्हें आध्यात्मिक राज्यके उन्नत सिंहासनपर विराजमान एक शक्तिशाली आत्माके रूपमें चित्रित करती हैं। वे आध्यात्मिक उत्साहके केन्द्र हैं। परमात्मप्रकाशमें उनका नाम जोइन्दु आता है। जयसेन 'तथा योगीन्द्रदेवैरप्युक्तम्' करके परमात्मप्रकाशसे एक पद्य उद्धृत करते हैं। ब्रह्मदेवने अनेक स्थलोंपर ग्रन्थकारका नाम योगीन्द्र लिखा है। 'योगीन्द्रदेवनाम्ना भट्टारकेण' लिखकर श्रुतसागर एक पद्य उद्धृत करते हैं। कुछ प्रतियोंमें योगीन्द्र भी पाया जाता है। इस प्रकार उनके नामका संस्कृतरूप योगीन्द्र बहुत प्रचलित रहा है। शब्दों तथा भावोंकी समानता होनेसे योगसार भी जोइन्दुकी-रचना माना गया है। इसके अंतिम पद्यमें ग्रन्थकारका नाम योगिचन्द्र लिखा है, किन्तु यह नाम योगीन्द्रसे मेल नहीं खाता। अतः मेरी रायमें योगीन्द्रके स्थानपर योगीन्दु पाठ है, जो योगिचन्द्रका समानार्थक है। ऐसे अनेक दृष्टांत हैं, जहाँ व्यक्तिगत नामोंमें इंदु और चंद्र आपसमें बदल दिये गये हैं जैसे—भागेंद्र और भागचंद्र तथा शुभेंद्र और शुभचंद्र। गलतीसे जोइन्दुकी संस्कृत रूप योगीन्द्र मान लिया गया और वह प्रचलित हो गया। ऐसे बहुतसे प्राकृत शब्द हैं जो विभिन्न लेखकोंके द्वारा गलतरूपमें तथा प्रायः विभिन्न रूपोंमें संस्कृतमें परिवर्तित किये गये हैं। योगसारके सम्पादकने इस गलतीका निर्देश किया था, किन्तु उन्होंने दोनों नामोंको मिलाकर एक तीसरे 'योगीन्द्रचंद्र' नामकी सृष्टि कर डाली, और इस तरह विद्वानोंको हँसनेका अवसर दे दिया। किंतु, यदि हम उनका नाम जोइन्दु = योगीन्दु रखते हैं, तो सब बातें ठीक-ठीक घटित हो जाती है।

योगीन्दुकी रचनाएँ

परम्परागत रचनाएँ—निम्नलिखित ग्रंथ परम्परासे योगीन्दुविरचित कहे जाते हैं—१ परमात्म-प्रकाश (अपभ्रंश), २ नौकारावकाचार (अप०), ३ योगसार (अप०), ४ अध्यात्मसंदोह (सं०), ५ सुभाषितत्र (सं०), और ६ तत्त्वार्थटीका (सं०)। इनके सिवा योगीन्द्रके नामपर तीन और ग्रंथ भी प्रकाशमें आ चुके हैं—एक दोहापाडु (अप०), दूसरा अमृताशीति (सं०) और तीसरा निजात्माष्टक (प्रा०), इनमेंसे नम्बर ४ और ५ के बारेमें हम कुछ नहीं जानते और नं० ६ के बारेमें योगदेव, जिन्होंने तत्त्वार्थ-मूत्रपर संस्कृतमें टीका बनाई है, और योगीन्द्रदेव नामोंकी समानता संदेहमें डाल देती है।

परमात्मप्रकाश

परिचय—इस भूमिकाके प्रारंभमें इसके बारेमें बहुत कुछ लिखा जा चुका है। इसके जोइन्दु-विरचित होनेमें कोई संदेह नहीं है। यह कहना कि उनके किसी शिष्यने इसे संगृहीत किया था, ऊपर

किया जा चुका है। इस ग्रन्थमें जोइन्दु अपना नाम देते हैं और लिखते हैं कि भट्ट प्रभाकरके लिये इस ग्रन्थकी रचना की गई है। तथा श्रुतसागर, बालचन्द्र, ब्रह्मदेव और जयसेन जोइन्दुको इस ग्रन्थका कर्ता बतलाते हैं। यथार्थमें यह ग्रन्थ जोइन्दुकी रचनाओंमें सबसे उत्कृष्ट है, और इसीके कारण अध्यात्मवेत्ता नामसे उनकी ख्याति है।

योगसार

परिचय—योगसारका मुख्य विषय भी वही है जो परमात्मप्रकाशका है। इसमें संसारकी प्रत्येक वस्तुसे आत्माको सर्वथा पृथक् अनुभवन करनेका उपदेश दिया गया है। ग्रन्थकार कहते हैं कि संसारसे भयभीत और मोक्षके लिये उत्सुक प्राणियोंकी आत्माको जगानेके लिये जोगिचन्द्र साधुने इन दोहोंको रचा है। ग्रन्थकार लिखते हैं कि उनने ग्रन्थको दोहोंमें रचा है, किन्तु उपलब्ध प्रतिमें एक चौपाई और दो सोरठा भी हैं, इससे अनुमान होता है कि संभवतः प्रतियाँ पूर्ण सुरक्षित नहीं रही हैं। अन्तिम पद्यमें ग्रन्थकर्ताका नाम जोगिचन्द्र (जोइन्दु = योगीन्दु) का उल्लेख, आरम्भिक मङ्गलाचरणकी सद्गता, मुख्यविषयकी एकता, वर्णनकी शैली, और वाक्य तथा पंक्तियोंकी समानता बतलाती है कि दोनों ग्रन्थ एक ही कर्ता जोइन्दुकी रचनाएँ हैं। योगसार माणिकचन्द्रग्रन्थमाला बम्बईसे प्रकाशित हुआ है, किन्तु उसमें अनेक अशुद्धियाँ हैं। यदि उसके अशुद्ध पाठोंको दृष्टिमें न लाया जाये तो भाषाकी दृष्टिसे भी दोनों ग्रन्थोंमें समानता है। केवल कुछ अन्तर, जो पाठकके हृदयको स्पर्श करते हैं, इस प्रकार हैं—योगसारमें एक वचनमें प्रायः ‘हु’ और ‘ह’ आता है किन्तु परमात्मप्रकाशमें ‘हँ’ आता है। योगसारमें वर्तमानकालके द्वितीय पुरुषके एकवचनमें ‘हु’ और ‘हि’ पाया जाता है, किन्तु परमात्मप्रकाशमें केवल ‘हि’ आता है। पञ्चास्तिकायकी टीकामें जयसेन योगसारसे एक पद्य भी उद्धृत किया है।

सावयधम्मदोहा

परिचय—इस ग्रन्थमें मुख्यतया श्रावकोंके आचार साधारण किन्तु आकर्षक शैलीमें बतलाये गये हैं। उपमाओंने इसके उपदेशोंको रोचक बना दिया है और इस श्रेणीके अन्य ग्रन्थोंके साथ इसकी तुलना करनेपर इसमें पारिभाषिक शब्दोंकी कमी पाई जाती है। विषय तथा दोहाछंदके आधारपर इसका नाम श्रावकाचारदोहक है। प्रारम्भके शब्दोंके आधारपर इसे नव (नौ) कार श्रावकाचार भी कहते हैं। प्रो० हीरालालजीने बहुत कुछ ऊहापोहके बाद इसका नाम सावयधम्मदोहा रक्खा है।

इसका कर्ता—जोइन्दु सम्बन्धी अपने लेखमें मने बतलाया था कि जोगेन्द्र, देवसेनी और लक्ष्मीचन्द्र या लक्ष्मीधरको इसका कर्ता कहा जाता है, उसके बाद इसकी लगभग नौ प्रतियाँ प्रकाशमें आई हैं। अपनी प्रस्तावनामें इसके कर्ताके सम्बन्धमें प्रो० हीरालालजीने विस्तारसे विचार किया है किन्तु उनका दृष्टिकोण किसी भी तरह स्वीकार नहीं किया जा सकता। अतः उसपर विचार करना आवश्यक है।

जोइन्दु—जोइन्दुको इसका कर्ता दो आधारपर माना जाता है, एक तो परम्परागत सूत्रियोंमें जोइन्दुको इसका कर्ता लिखा है, दूसरे ‘अ’ प्रतिके अन्तमें इसे ‘जोगेन्द्रकृत’ बतलाया है, और ‘भ’ प्रतिके एक पूरक पद्यमें योगीन्द्रदेवके साथ इसका नाता जोड़ा गया है। जोगेन्द्र और योगीन्द्रसे परमात्मप्रकाशके कर्ताका ही आशय मालूम होता है। किन्तु परमात्मप्रकाश और योगसारकी तरह इस ग्रन्थमें जोइन्दुने अपना नाम नहीं दिया; दूसरे, जोइन्दुके उन्नत आध्यात्मिक विचारोंका दिग्दर्शन भी इसमें नहीं होता, तथा श्रावकाचारके मुख्य विषयकी तान रहस्यवादी जोइन्दुके स्वरसे मेल नहीं खाती। तीसरे, प्रो० हीरालालजीके मतसे जोइन्दुकी अन्य रचनाओंकी अपेक्षा इसकी कविता अधिक गहन है तथा उनका यह भी कहना है कि यह जोइन्दुकी भुवावस्थाकी रचना नहीं है। चौथे, कुछ सामान्य विचारोंके सिवा, इसमें और परमात्मप्रकाशमें कोई

उल्लेखनीय शाब्दिक समानता भी नहीं है। पाँचवें, सावयधम्मदोहामें पञ्चमो और षष्ठोके एक वचनमें 'हु' आता है, जब कि परमात्मप्रकाशमें एकवचन और बहुवचन दोनोंमें 'हं' आता है। अतः इस ग्रंथको जोइन्दुकुत माननेमें कोई भी प्रबल प्रमाण नहीं है। संभवतः इसकी भाषा तथा कुछ विचारोंकी साम्यताको देखकर किसीने जोइन्दुकुत इसका कर्ता लिख दिया होगा।

देवसेन—निम्नलिखित आधारोंपर प्रो० हीरालालजीका मत है कि इसके कर्ता देवसेन है।

१ 'क' प्रतिके अन्तिम पद्यमें 'देवसेन उवदिट्ठ' आता है।

२ देवसेनके भावसंग्रह और सावयधम्मदोहामें बहुत कुछ समानता है।

३ देवसेनकी 'दोहा' रचनेकी बहुत चाह थी। और संभवतः उस समय छन्दशास्त्रमें यह एक नवीन आविष्कार था।

किन्तु उनके उक्त आधार प्रबल नहीं हैं। प्रथम, 'क' प्रति विश्वसनीय नहीं है, क्योंकि अन्य प्रतियोंकी अपेक्षा उसमें पद्यसंख्या सबसे अधिक है, तथा वह सबके बादकी लिखी हुई है। इसके सिवा, जिस दोहेमें देवसेनका नाम आता है, वह केवल सदोष ही नहीं है किन्तु उसमें स्पष्ट अशुद्धियाँ हैं। उसका 'देवसेन' पाठ बड़ा ही विचित्र है, और पुस्तकभरमें इस ढँगका दूसरा उदाहरण खोजनेपर भी नहीं मिलता। छन्दशास्त्रकी दृष्टिसे भी उस दोहेकी दोनों पंक्तियाँ अशुद्ध हैं, और सबसे मजेकी बात तो यह है कि प्रो० हीरालालजीने स्वसम्पादित सावयधम्मदोहाके मूलमें उसे स्थान नहीं दिया। अतः इस प्रकारके अन्तिम दोहेका सम्बन्ध सावयधम्मदोहाके कर्ताके साथ नहीं जोड़ा जा सकता, और हम यह विश्वास नहीं कर सकते कि दर्शनसारके रचयिता देवसेनने इसे रचा है। देवसेनके चार प्राकृत ग्रंथोंका निरीक्षण करनेपर हम देखते हैं कि भावसंग्रहमें वे अपना नाम 'विमलसेनका शिष्य देवसेन' देते हैं; आराधनासारमें केवल 'देवसेन' लिखा है। दर्शनसारमें 'धारानिवासी देवसेन गणी' आता है, और तत्त्वसारमें 'मुनिनाथ देवसेन' लिखा है। किन्तु सावयधम्मदोहामें इनमेंसे एकका भी उल्लेख नहीं है। अतः पहलो युक्ति ठीक नहीं है।

यह सत्य है कि भावसंग्रह और सावयधम्मदोहाकी कुछ चर्चाएँ मिलती जुलती हैं, किन्तु प्रो० हीरालालजीके द्वारा उद्धृत १८ सदृश वाक्योंमेंसे मुश्किलसे दो तीन वाक्य आपसमें मेल खाते हैं। परम्परागत शैलीके आधारपर रचे गये साहित्यमें कुछ शब्दों तथा भावोंकी समानता कोई मूल्य नहीं रखती। भावसंग्रहमें कुछ अपभ्रंश पद्य पाये जाते हैं, और सम्पादकने लिखा है कि भावसंग्रहकी प्रतियोंमें देवसेनके बादके ग्रंथकारोंके भी पद्य पाये जाते हैं, अतः यह असंभव नहीं है कि किसी लेखककी कृपासे सावयधम्मदोहाके पद्य उसमें जा मिले हों।

तीसरे आधारसे भी कोई बात सिद्ध नहीं होती है, क्योंकि दोहाछन्द कब प्रचलित हुआ यह अभी तक निर्णीत नहीं हो सका है। कालिदासके विक्रमोर्वशीयमें हम एक दोहा देखते हैं; रुद्रटके काव्यालङ्कारमें दो दोहे पाये जाते हैं, और आनन्दवर्धन (लगभग ८५० ई०) ने भी अपने ध्वन्यालोकमें एक दोहा उद्धृत किया है। रुद्रटका समय नवीं शताब्दीका प्रारम्भ समझा जाता है। यदि यह मान भी लिया जावे कि देवसेनकी दोहा रचनेकी बहुत चाह थी, तो भी उनका सावयधम्मदोहाका कर्ता होना इससे प्रमाणित नहीं होता।

लक्ष्मीचन्द्र—'प' 'भ' और 'भ ३' प्रतियाँ इसे लक्ष्मीचन्द्रकृत बतलाती हैं। श्रुतसागरने इस ग्रंथसे नौ पद्य उद्धृत किये हैं, उनमेंसे एक वह लक्ष्मीचन्द्रका बतलाते हैं, और शेष लक्ष्मीधरके; अतः श्रुतसागरके उल्लेखके अनुसार लक्ष्मीचन्द्र उपनाम लक्ष्मीधर सावयधम्मदोहाके कर्ता है। किन्तु निम्नलिखित

कारणोंसे प्रो० हीरालालजीने लक्ष्मीचन्द्रको इसका कर्ता नहीं माना । १ 'भ' प्रतिके अन्तिम पद्यमें लिखा है कि यह ग्रन्थ योगीन्द्रने बनाया है, इसकी पञ्जिका लक्ष्मीचन्द्रने और वृत्ति प्रभाचन्द्रने । २ मल्लिभूषणके शिष्य लक्ष्मण ही लक्ष्मीधर हैं । ३ 'प' प्रतिका लेख 'लक्ष्मीचन्द्रविरचिते' लेखककी भूलका परिणाम है उसके स्थानपर 'लक्ष्मीचन्द्रलिखिते' या 'लक्ष्मीचन्द्रार्थलिखिते' होना चाहिए था । ४ लक्ष्मीचन्द्ररचित किसी दूसरे ग्रन्थसे हम परिचित नहीं हैं । इसका समाधान निम्न प्रकार है—१ 'भ' प्रतिका अन्तिम पद्य बादमें जोड़ा गया है, क्योंकि वह अन्तिम सन्धि 'इति श्रावकाचारदोहकं लक्ष्मीचन्द्रविरचितं समाप्तम्' के बाद आना है और उसका अभिप्राय भी सन्धिसे विरुद्ध है । २ 'प' प्रतिके अन्तमें लिखे लक्ष्मण और लक्ष्मीचन्द्र एक ही व्यक्तिके दो नाम नहीं हैं, क्योंकि पहले "इति उपासकाचारे आचार्य श्रीलक्ष्मीचन्द्रविरचिते दोहकसूत्राणि समाप्तानि" लिखा है, और फिर लिखा है कि सम्बत् १५५५ में यह दोहाश्रावकाचार मल्लिभूषणके शिष्य पं० लक्ष्मणके लिये लिखा गया । इससे स्पष्ट है कि सन्धिमें ग्रन्थकारका नाम आया है और बादकी पंक्ति लेखकने लिखी है । ३ जब लक्ष्मीचन्द्र और लक्ष्मणकी एकता ही सिद्ध नहीं हो सकी तो 'प' प्रतिके पाठमें सुधार करनेका कारण ही नहीं रहता । ४ अन्तिम आधार भी अन्य तीन आधारोंपर ही निर्भर है, अतः उसके बारेमें अलग समाधान करनेकी आवश्यकता नहीं है । इस तरह लक्ष्मीचन्द्रके विरुद्ध प्रो० हीरालालजीकी आपत्तियाँ उचित नहीं हैं और उनका दावा कि देवसेन इसके कर्ता है, प्रमाणित नहीं हो सका, अतः श्रुतसागरके उल्लेख तथा अन्य प्रमाणोंके आधारपर लक्ष्मीचन्द्रको ही सावयधम्मदोहाका कर्ता मानना चाहिये । यह लक्ष्मीचन्द्र श्रुतसागरके समकालीन लक्ष्मीचन्द्रसे जुड़े हैं । जहाँतक हम इनके बारेमें जानते हैं, श्रुतसागर और ब्रह्म नेमिदत्त (१५२८ ई०) दोनोंसे यह अधिक प्राचीन है ।

दोहापाहुड

परिचय—इस ग्रन्थकी उपलब्ध दो प्रतियोंमेंसे एकमें इसका नाम दोहापाहुड लिखा है, और दूसरीमें पाहुडदोहा । प्रो० हीरालालजीने इसकी प्रस्तावनामें इसके नामका अर्थ समझाया है, और उनके बतलाये अर्थके अनुसार भी ग्रन्थका नाम दोहापाहुड होना चाहिये । परमात्मप्रकाशकी तरह यह भी एक आध्यात्मिक ग्रन्थ है, इसमें ग्रन्थकारने आत्मतत्त्वपर विचार किया है । इसकी उपलब्ध प्रति अपनी असली हालतमें नहीं है; उसके अन्तमें दो पद्य संस्कृतमें हैं, और दोहा नं० २११—जिसमें रामसिंहका नाम आता है, जो एक प्रतिके अन्तिम वाक्यके अनुसार ग्रन्थके रचयिता हैं—के बाद दो गाथाएँ महाराष्ट्रीमें हैं ।

जोइन्दु—'क' प्रतिकी अन्तिम सन्धिमें इसे योगेन्द्रकी रचना बतलाया है, और इसके बहुतसे दोहे परमात्मप्रकाश और योगसारसे मिलते जुलते भी हैं । किन्तु निम्नलिखित कारणोंसे इसको योगीन्द्रकी रचना मानना साधार प्रतीत नहीं होता—१ परमात्मप्रकाश और योगसारकी तरह इसमें उन्होंने अपना नाम नहीं दिया, जबकि पद्य नं० २११ में रामसिंहका नाम आता है । २ दोहापाहुडमें अकारान्त शब्दके षष्ठीके एक-वचनमें 'हो' और 'हुँ' प्रत्यय आते हैं, किन्तु परमात्मप्रकाशमें केवल 'हे' ही पाया जाता है, तथा तुहारउ, तुहारी, दोहि मि, देहहंमि, कहिमि आदि रूप परमात्मप्रकाशमें नहीं पाये जाते । ३ 'द' प्रतिके अन्तिम वाक्यमें रामसिंहको इसका कर्ता बतलाया है, जिसका नाम पद्य नं० २११ में भी आता है । प्रारम्भमें मुझे सन्देह था कि परमात्मप्रकाशके 'शान्ति' की तरह क्या रामसिंह भी कोई प्राचीन ग्रन्थकार है ? किन्तु दोहापाहुडकी गहरी छानबीनके पश्चात् मैं इस परिणामपर पहुँचा हूँ कि इसके जोइन्दुहुत होनेमें कोई प्रबल प्रमाण नहीं है । कुछ पद्योंकी समानता और अपभ्रंश भाषाको लक्षमें रखकर किसीने इसकी सन्धिमें योगीन्द्रका नाम जोड़ दिया है, जबकि ग्रन्थमें रामसिंहका नाम आता है ।

रामसिंह—दोहापाहुड़के रामसिंह रचित होनेमें दो प्रमाण हैं, एक तो इसकी उपलब्ध दोनों प्रतियोंमें ग्रन्थके अन्दर उनका नाम आता है, दूसरे, एक प्रतिकी सन्धिमें भी उनका नाम आया है। उनके विरुद्ध केवल एक ही बात है कि अन्तिम पद्यमें उनका नाम नहीं आया। किन्तु मैं ऊपर लिख आया हूँ कि उपलब्ध प्रति अपनी असली हालतमें नहीं है, और २११ के बाद बहुतसे पद्य बादके मिलाये जान पड़ते हैं। अतः उपलब्ध सामग्रीके आधारपर रामसिंहको ही इसका कर्ता मानना चाहिये। रामसिंह योगीन्द्रके बहुत ऋणी हैं, क्योंकि उनके ग्रन्थका एक पञ्चमांश—जैसा कि प्रो० हीरालालजी कहते हैं—परमात्मप्रकाशसे लिया गया है। रामसिंह रहस्यवादके प्रेमी थे, और संभवतः इसीसे प्राचीन ग्रन्थकारोंके पद्योंका उपयोग उन्होंने अपने ग्रन्थमें किया है। उनके समयके बारेमें केवल इतना ही कहा जा सकता है कि जोइन्दु और हेमचन्द्रके मध्यमें वे हुए हैं। श्रुतसागर, ब्रह्मादेव, जयसेन और हेमचन्द्रने उनके दोहापाहुड़से कुछ पद्य उद्धृत किये हैं। दोहापाहुड़ और सावयधम्मदोहामें दो पद्य बिल्कुल समान हैं। किन्तु एक तो देवसेन सावयधम्मदोहाके कर्ता प्रमाणित नहीं हो सके, दूसरे, प्रक्षेपकोंसे पूर्ण दोहापाहुड़की प्रतिके आधारपर उसकी आलोचना भी नहीं की जा सकती। अतः नई प्रतियाँ मिलनेपर इस समस्यापर विशेष प्रकाश डाला जा सकेगा।

अमृताशीति और निजात्माष्टक

अमृताशीति—यह एक उपदेशप्रद रचना है; इसमें विभिन्न छन्दोंमें ८२ पद्य हैं और जैनधर्मके अनेक विषयोंको उनमें चर्चा है। हम नहीं जानते कि इसमें सन्धिस्थल सम्पादकने जोड़ा है, या प्रतिमें ही-था? अन्तिम पद्यमें योगीन्द्र शब्द आया है, जो चन्द्रप्रभका विशेषण भी किया जा सकता है। परमात्म-प्रकाशके कर्त्ताके साथ इसका सम्बन्ध जोड़नेके लिये कोई प्रमाण नहीं है। इस रचनामें विद्यानंदि, जटा सिंहनंदि, और अकलंकदेवके भी कुछ पद्य हैं। कुछ पद्य भर्तृहरिके शतकत्रयसे मिलते हैं। पद्यप्रभलघारि-देवने अपनी नियमसारकी टीकामें इससे तीनपद्य (नं० ५७, ५८, और ५९) उद्धृत किये हैं। उसी टीकामें निम्नलिखित एक अन्य पद्य भी उद्धृत है—

तथा चोक्तं श्रीयोगीन्द्रदेवैः । तथाहि

मुक्त्यङ्गनालिमपुनर्भवसौख्यमूलं

दुर्भाविनातिमिरसंहतिचन्द्रकीर्तिम् ।

संभावयामि समतामहमुच्चकैस्तां

या सम्मता भवति संयमिनामजस्रम् ॥

किन्तु यह पद्य अमृताशीतिमें नहीं है। प्रेमीजीका अनुमान है कि सम्भवतः यह पद्य योगीन्द्ररचित कहे जानेवाले अध्यात्मसंदोहका है।

निजात्माष्टक—इसकी भाषा प्राकृत है; इसमें स्रग्धरा छन्दमें आठ पद्य हैं, और उनमें सिद्धपर-मेष्ठीका स्वरूप बतलाया है। किसी भी पद्यमें रचयिताका नाम नहीं दिया, किन्तु संस्कृतमें रचित अन्तिम वाक्यमें योगीन्द्रका नाम आया है। परन्तु परमात्मप्रकाशके कर्त्ताके साथ इसका सम्बन्ध जोड़नेके लिये यह काफ़ी प्रमाण नहीं है।

निष्कर्ष—इस लम्बी चर्चाके बाद हम इस निर्णयपर पहुँचते हैं कि जिस परम्पराके आधारपर योगीन्द्रको उक्त ग्रन्थोंका रचयिता कहा जाता है, वह प्रामाणिक नहीं है। अतः वर्तमानमें परमात्मप्रकाश और योगसार ये दो ही ग्रन्थ जोइन्दुरचित सिद्ध होते हैं।

जोइन्दुका समय

समयका विचार—जोइन्दुके उक्त दोनों ग्रंथोंसे उनके समयके बारेमें कुछ भी मालूम नहीं होता । अतः अब हमारे सामने एक ही मार्ग शेष रह जाता है, और वह है जोइन्दुके ग्रंथसे उद्धरण देनेवाले ग्रंथोंका निरीक्षण । निम्नलिखित प्रमाणोंके आधार पर हम जोइन्दुके समयकी अंतिम अवधि निर्धारित करनेका प्रयत्न करते हैं—

१ श्रुतसागर, जो ईसाकी सोलहवीं शताब्दीके प्रारम्भमें हुए हैं, षट्प्राभृतकी टीकामें परमात्मप्रकाशसे ६ पद्य उद्धृत करते हैं ।

२ परमात्मप्रकाशपर, मलघारि बालचंद्रने कनड़ीमें और ब्रह्मदेवने संस्कृतमें टीका बनाई है, और उन दोनोंका समय क्रमशः ईसाको चौदहवीं और तेरहवीं शताब्दीके लगभग है ।

३ जयसेन, जिन्होंने कुंदकुंदके पञ्चास्तिकाय, प्रवचनसार और समयसारपर संस्कृतमें टीकाएँ रची हैं, जोइन्दु और उनके दोनों ग्रंथोंसे अच्छी तरह परिचित हैं । समयसारकी टीकामें वे परमात्मप्रकाशका उल्लेख करते हैं, और उससे एक पद्य भी उद्धृत करते हैं । पञ्चास्तिकायकी टीकामें भी वे एक पद्य उद्धृत करते हैं, जो योगसारका ५ वाँ पद्य है । जयसेनका समय ईसाकी बारहवीं शताब्दीके उत्तरार्द्धके लगभग है ।

४ ऊपर यह बतलाया है कि हेमचंद्र परमात्मप्रकाशसे परिचित हैं, उन्होंने परमात्मप्रकाशसे कुछ सामग्री ली है; और अपने अपभ्रंश-व्याकरणके सूत्रोंके उदाहरणमें, थोड़े बहुत परिवर्तनके साथ परमात्मप्रकाशसे कुछ दोहे भी उद्धृत किये हैं । हेमचंद्र १०८९ ई० में पैदा हुए और ११७३ ई० में स्वर्गवासी हुए । किसी भाषाके इतिहासमें यह कोई अनहोनी घटना नहीं है कि साहित्यिक रूपमें अवतरित होनेके बाद ही—चाहे वह साहित्यिकरूप परम्परागत स्मृति रूपमें रहा हो या पुस्तकरूपमें—उस भाषाके विशाल व्याकरणकी रचना होती है । अतः इस कल्पनाके लिये पर्याप्त साधन नहीं हैं कि हेमचंद्रके द्वारा निबद्ध अपभ्रंश ही उस समयकी प्रचलित भाषा थी । यह कहना अधिक युक्तिसंगत होगा कि अपने व्याकरणके द्वारा उन्होंने अपभ्रंशके साहित्यिक रूपको निबद्ध किया है, और यह रूप उनके समयमें प्रचलित भाषाके पूर्वका या उससे भी अधिक प्राचीन रहा होगा । क्योंकि व्याकरणका आधार केवल बोलचालकी भाषा नहीं होती । अतः हेमचंद्रसे कमसे कम दो शताब्दी पूर्व जोइन्दुका समय मानना होगा ।

५ प्रो० हीरालालजीने बतलाया है कि हेमचंद्रने रामसिंहके दोहापाहुड़से कुछ पद्य उद्धृत किये हैं और रामसिंहने जोइन्दुके योगसार और परमात्मप्रकाशसे बहुतसे दोहे लेकर अपनी रचनाको समृद्ध किया है । अतः जोइन्दु हेमचंद्रके केवल पूर्ववर्ती ही नहीं हैं किंतु उन दोनोंके मध्यमें रामसिंह हुए हैं ।

६ ऊपर मैं बतला आया हूँ कि देवसेनके तत्त्वसारके कुछ पद्य परमात्मप्रकाशके दोहोंसे बहुत मिलते हैं । यह भी संभव हो सकता है कि दोनोंके रचयिताओंने किसी एक स्थानसे उन्हें लिया हो । किंतु पद्योंकी परिस्थिति और ऊपर बतलाये गये कारणोंकी दृष्टिमें रखते हुए मेरा मत है कि देवसेनने योगीन्दुका अनुसरण किया है । अपनी रचनाओंमें देवसेनने अपने पूर्ववर्ती ग्रंथोंका प्रायः उपयोग किया है । उन्होंने वि० सं० ९९० (९३३ ई०) में अपना दर्शनसार समाप्त किया था ।

७ नीचेके दो पद्य तुलनाके योग्य हैं—

१ योगसार, ६५—

विरला जानहिँ तत्तु बहु विरला गिसुणहिँ तत्तु ।

विरला क्षायहिँ तत्तु जिय विरला धारहिँ तत्तु ॥

२ कस्तिगेयाणुपेक्खा, २७९—

विरला णिसुणहि तच्चं विरला जाणंति तच्चदो तच्चं ।

विरला भावहि तच्चं विरलाणं धारणा हादि ॥

कुमारकी कस्तिगेयाणुपेक्खा अपभ्रंश भाषामें लिखी गई है, अतः वर्तमानकाल तृतीयपुरुषके बहुवचनके रूप 'णिसुणहि' और 'भावहि' उसमें जबरन घुस गये हैं, किन्तु योगसारमें वे ही रूप ठीक हैं। दोनों पद्योंका आशय एक ही है, केवल दोहेको गायामें परिवर्तित कर दिया है, किन्तु यह किसी लेखककी सूक्ष्म नहीं है, बल्कि, कुमारने ही जान या अनजानमें, जोइन्दुके दोहेका अनुसरण किया है। कुछ दन्तकथाओंने कुमारके व्यक्तित्वको अन्धकारमें डाल दिया है, और उनका समय अभीतक भी निश्चित नहीं हो सका है। मौखिक परम्पराओंके आधारपर यह कहा जाता है कि विक्रमसंवत्में कोई दो या तीन शताब्दी पहले कुमार हुए हैं, और ऐसा मालूम होता है कि आधुनिक कुछ विद्वानोंपर इस परम्पराका प्रभाव भी है। कुमारकी कस्तिगेयाणुपेक्खाकी केवल एक ही संस्कृतटीका उपलब्ध है, जो १५५६ ई० में शुभचन्द्रने बनाई थी। किन्हीं प्राचीन टीकाओंमें कुमारका उल्लेख भी नहीं मिलता। कुमारने बारह अनुप्रेक्षाओंकी गणनाका क्रम तत्त्वार्थसूत्रके अनुसार रखा है, जो वट्टकेर, शिवायं और कुन्दकुन्दके क्रमसे थोड़ा भिन्न है। ये सब बातें कुमारकी परम्परागत प्राचीनताके विरुद्ध जाती हैं। यद्यपि कस्तिगेयाणुपेक्खाका कोई शुद्ध संस्करण प्रकाशित नहीं हुआ है, किन्तु गायकोंके देखनेसे पता चलता है कि उनकी भाषा प्रवचनसारके जितनी प्राचीन नहीं है। २५ वीं गायकों 'क्षेत्रपाल' शब्दसे अनुमान होता है कि कुमार दक्षिणप्रान्तके निवासी थे, जहाँ क्षेत्रपालकी पूजाका बहुत प्रचार रहा है। दक्षिणमें कुमारसेन नामके कई साधु हुए हैं। मुलगुन्द मंदिरके शिलालेखमें, जो ९०३ ई० से पहलेका है, एक कुमारसेनका उल्लेख है; तथा ११४५ ई० बोगदीके शिलालेखमें एक कुमारस्वामोका नाम आता है। किन्तु एकताके लिये केवल नामकी समता ही पर्याप्त नहीं है। अतः इन बातोंको दृष्टिमें रखते हुए मैं कुमारका कोई निश्चित समय ठहराना नहीं चाहता, किन्तु केवल इतना ही कहना है कि परम्पराके आधारपर कल्पित कुमारकी प्राचीनता प्रमाणित नहीं होती तथा उसके विरुद्ध अनेक जोरदार युक्तियाँ मौजूद हैं। मेरा मत है कि जोइन्दु और कुमारमेंसे जोइन्दु प्राचीन है।

९ प्राकृतलक्षणके कर्ता चण्डने अपने सूत्र "यथा तथा अनयोः स्थाने" के उदाहरणमें निम्नलिखित दोहा उद्धृत किया है—

कालु लहेविणु जोइया जिम जिम मोहु गलेइ ।

तिम तिम दंसणु लहइ जो णियमें अप्पु मुणेइ ॥

यह परमात्मप्रकाशके प्रथम अधिकारका ८५ वां दोहा है। दोनोंमें केवल इतना ही अन्तर है कि परमात्मप्रकाशमें 'जिम' के स्थानपर 'जिमु' 'तिम' के स्थानपर 'तिमु' तथा 'जो' के स्थानपर 'जिउ' पाठ है, किन्तु चण्डका प्राकृत-व्याकरण अपनी असली हालतमें नहीं है। यह एक सुव्यवस्थित पुस्तक न होकर एक अर्धव्यवस्थित नोटबुकके जैसा है^१। १८८० ई० में जब प्राकृतका अध्ययन अपनी बाल्यावस्थामें था, और अपभ्रंश-साहित्यसे लोग अपरिचित थे, हेंर्ले (Hoernle) ने इसका सम्पादन किया था। उनके पास साधनोंकी कमी थी, और केवल पालीभाषा तथा अशोकके शिलालेखोंपर दृष्टि रखकर उसका व्यवस्थित संस्करण सम्पादित कर सकना कठिन था। हेंर्लेने उसके सम्पादनमें बड़ी कड़ाईसे काम लिया है,

१ दलाल और गुणे लिखित 'भविष्यत्तकहा' की प्रस्तावना, पृ० ६२।

२ हेंर्ले की प्रस्तावना, पृ० १, २०, आदि।

और ऐसी कड़ाईके लिये उन्होंने कैफियत भी दी है। किन्तु पिछले तथा गुणे इसकी शिकायत करते हैं। इसी कड़ाईने उनसे उक्त सूत्र तथा उसके उदाहरणको मूलसे पृथक् कराके परिशिष्टमें डलवा दिया है। हेंल्लेका कहना है लेखकोंकी कृपासे यह सूत्र मूलमें आ मिला है। वे कहते हैं कि व्याकरणके जिस प्रसंगमें उक्त सूत्र अपने उदाहरणके साथ आता है, वह व्यवस्थित नहीं है। उनके इस मतसे हम भी सहमत हैं। किन्तु इस बातका स्मरण रखते हुए कि सूत्रोंके क्रममें परिवर्तन किया गया है, हम उसकी मौलिकताको अस्वीकार नहीं कर सकते। चण्ड एक अपभ्रंश भाषासे परिचित है, जिसमें र, जब वह किसी शब्दमें द्वितीय व्यञ्जनके रूपमें आता है, सुरक्षित रहता है। अपभ्रंश भाषामें यह बात पाई जाती है; हेमचन्द्रके कुछ उदाहरणोंमें तथा रुद्रटके श्लेष-पद्योंमें भी इस बातको चित्रित किया गया है। हमें आशा है कि केवल एक सूत्रके द्वारा चण्डने अपभ्रंशका पृथक्करण न किया होगा। अतः अन्य सूत्रोंको भी चण्डकृत स्वीकार करनेपर अपभ्रंशके सम्बन्धमें अधिक जानकारी हो जाती है। यह स्वाभाविक है कि अपने सूत्रोंके उदाहरणमें वैयाकरण काव्य-ग्रन्थोंसे पद्य उद्धृत करते हैं। हेमचन्द्र व्याकरणमें उक्त पद्यका न पाया जाना निरर्थक नहीं है; यह इस बातका निराकरण करता है कि हेमचन्द्रके व्याकरणसे लेकर लेखकोंने उसे यहाँ मिला दिया होगा। गुणेका कहना है कि यह सूत्र मूलग्रन्थका ही है और हम इससे सहमत हैं।

चण्डके समयके बारेमें अनेक मत हैं। हेंल्लेका कहना है कि ईसासे तीन शताब्दी पूर्वके कुछ बाद और ईस्वी सन्के प्रारम्भसे पहले चण्डका व्याकरण रचा गया है। हेंल्लेके अनुसार उक्त सूत्र तथा उसके उदाहरण वररुचिसे भी बादमें ग्रन्थमें सम्मिलित किये गये हैं किन्तु कितने बादमें सम्मिलित किये गये हैं, यह वह नहीं बताते हैं। वररुचिका समय ५०० ई० के लगभग बतलाया जाता है। गुणे का कहना है कि चण्ड उस समय हुए हैं, जब अपभ्रंश केवल आभीरोके बोलचालकी भाषा न थी बल्कि साहित्यिक भाषा हो चुकी थी, अर्थात् ईसाकी छट्ठी शताब्दी के बादमें। इस प्रकार चण्डके व्याकरणके व्यवस्थित (revised) रूपका समय ईसाकी सातवीं शताब्दीके लगभग रखा जा सकता है, अतः परमात्मप्रकाशको प्राकृतलक्षणसे पुराना मानना चाहिये।

जोइन्दुके समयकी आरम्भिक अवधि—ऊपर यह बताया गया है कि जोइन्दु, कुन्दकुन्दके मोक्षपाहुड़ और पूज्यपादके समाधिशतकके बहुत ऋणी हैं। वास्तवमें परमात्मप्रकाशमें समाधिशतकके कुछ तात्त्विक विचारोंको बड़े परिश्रमसे निबद्ध किया है। कुन्दकुन्दका समय ईस्वी सन्के प्रारम्भके लगभग है, और पूज्यपादका पाँचवीं शताब्दीके अन्तिम पादसे कुछ पूर्व। इस चर्चाके आधारपर मैं परमात्मप्रकाशको समाधिशतक और प्राकृतलक्षणके मध्यकालकी रचना मानता हूँ। इसलिये जोइन्दु ईसाकी छट्ठी शताब्दीमें हुये हैं।

१. अपभ्रंश-पाठावलीमें श्री. एम. सी. मोदीने परमात्मप्रकाशसे भी कुछ पद्य संकलित किये हैं। उनपर टिप्पण करते हुए उन्होंने मेरे 'जोइन्दु' विषयक लेखका उल्लेख किया है, और लिखा है कि यद्यपि जोइन्दुको हेमचन्द्रका पूर्वज कहा जा सकता है किन्तु उन्हें वि. सं. की दसवीं या ग्यारहवीं शताब्दीसे भी पहलेका बतलाना ठीक नहीं है। श्री मोदीके निष्कर्ष निकालने ढंगको देखकर मुझे मोक्षमूलरके एक वाक्यका स्मरण आता है—“ऐतिहासिक व्यक्तियोंका समय जाननेकी विद्या केवल रुचिकी बात नहीं है, जो केवल स्मरणके प्रभावसे ही निश्चित की जा सके”। अपभ्रंश स्वरोंका विचार करनेपर 'अणु' और 'अणु' समय निर्णय करनेमें सहायक नहीं हो सकते। यद्यपि ब्रह्मदेवने 'जबला' का अर्थ 'समीपे' किया है किन्तु यह अर्थ बिल्कुल अप्रासङ्गिक है। यह संस्कृतके 'यमल' शब्दसे बना है, जिसका अर्थ 'जोड़ा' होता है। 'जबल' शब्द श्वेताम्बर आगमोंमें भी आता है। अपभ्रंशमें 'म' का 'व' हो जाता है।

३ परमात्मप्रकाशकी टीकाएँ

‘क’ प्रतिकी कन्नड़टीका

बालचन्द्रकी टीका और ‘क’ प्रतिकी कन्नड़टीका—यह लिखा जा चुका है अध्यात्मी बालचन्द्रने जिनने कुन्दकुन्दत्रयीपर कन्नड़टीका बनाई है, परमात्मप्रकाशपर भी एक कन्नड़टीका रची है। परमात्मप्रकाशकी ‘क’ प्रतिमें एक कन्नड़टीका पाई जाती है। किन्तु यह नहीं कहा जा सकता कि यह टीका बालचन्द्रकी ही है क्योंकि ‘क’ प्रतिसे इस सम्बन्धमें कोई सूचना नहीं मिलती और म० आर० नरसिंहाचार्यने बालचन्द्रकी टीकाका कुछ अंश नहीं दिया, जिससे ‘क’ प्रतिकी टीका मिलाई जा सके।

कन्नड़टीकाका परिचय—‘क’ प्रतिकी कन्नड़टीकामें परमात्मप्रकाशके दोहोंकी व्याख्या बहुत अच्छे रूपमें की गई है, जहाँतक मैंने इसे उलट-पलट कर देखा अपभ्रंश शब्दोंका तुल्यार्थक संस्कृत शब्द कहीं भी मेरे देखनेमें नहीं आया, केवल कन्नड़में उनके अर्थ दिये हैं। अनुवाद के कुछ अंश टीकाकारके भाषापाण्डित्य का परिचय देते हैं। मुझे कुछ ऐसे शब्द भी मिले, जिनके ठीक ठीक अर्थ टीकाकारने नहीं किये हैं। टीका सरल और सादी है, और दोहोंका अर्थ करनेमें काफी सावधानीसे काम लिया है। ब्रह्मदेवकी संस्कृतटीकाके समान न तो इनमें विशेष दार्शनिक विवेचन ही है, और न उद्धरण ही।

इसकी स्वतन्त्रता—ब्रह्मदेवकी संस्कृतटीकाके साथ मैंने इसके कई स्थलोंका मिलान किया है, और मैं इस नतीजेपर पहुँचा हूँ कि टीकाकार ब्रह्मदेवकी टीकासे अपरिचित है। यदि उनके सामने ब्रह्मदेवकी टीका होती तो उनके समान वे भी अपभ्रंश शब्दोंके संस्कृत रूप देते और विशेष विवेचन तथा उद्धरणोंसे अपनी टीकाकी शोभा बढ़ाते। इसके सिवा दोनोंमें कुछ मौलिक असमानताएँ भी हैं। ब्रह्मदेवकी अपेक्षा ‘क’ प्रतिमें ११३ पद्य कम हैं। तथा अनेक ऐसे मौलिक पाठान्तर और अनुवाद हैं, जो ब्रह्मदेवकी टीकामें नहीं पाये जाते।

‘क’ प्रतिकी टीकाका समय—इस टीकाके गम्भीर अनुसन्धानके बाद मैंने निष्कर्ष निकाला है कि न केवल ब्रह्मदेव टीका से, बल्कि परमात्मप्रकाशकी करीब करीब सभी टीकाओंसे यह टीका प्राचीन मालूम होती है।

ब्रह्मदेव और उनकी वृत्ति

ब्रह्मदेव और उनकी रचनाएँ—अपने टीकाओंमें ब्रह्मदेवने अपने सम्बन्धमें कुछ नहीं लिखा है। द्रव्यसंग्रहकी टीकामें केवल उनका नाम आता है। बृहद्द्रव्यसंग्रहकी भूमिकामें पं० जवाहरलालजीने लिखा है कि ब्रह्म उनकी उपाधि थी, जो बतलाती है कि वे ब्रह्मचारी थे, और देवजी उनका नाम था। यद्यपि आराधनाकथाकोशके कर्ता नेमिदत्तने और प्राकृत श्रुतस्कंधके रचयिता हेमचन्द्रने उपाधिके रूपमें ब्रह्म शब्दका उपयोग किया है किन्तु ब्रह्मदेव नाममें ‘ब्रह्म’ शब्द उपाधिसूचक नहीं मालूम होता, कारण, जैनपरम्परामें ब्रह्ममुनि, ब्रह्मसेन, ब्रह्मसूरि आदि नामोंके अनेक ग्रन्थकार हुये हैं तथा देव कोई प्रचलित नाम भी नहीं है किन्तु प्रायः नामके अन्तमें आता है अतः ब्रह्मदेव एक ही नाम है। परम्पराके अनुसार निम्नलिखित रचनाएँ ब्रह्मदेवकी मानी जाती हैं—

१—परमात्मप्रकाशटीका २—बृहद्द्रव्यसंग्रहटीका ३—तत्त्वदीपक ४—ज्ञानदीपक ५—त्रिवर्णाचारदीपक ६—प्रतिष्ठातिलक ७—विवाहपटल और ८—कथाकोश। जबतक ग्रन्थ न मिलें, तबतक नम्बर ३, ४ और ७ के विषयमें कुछ नहीं कहा जा सकता। संभवतः नामके आदिमें ब्रह्म शब्द होनेके कारण ब्रह्मनेमिदत्तका कथाकोश और ब्रह्मसूरिके त्रिवर्णाचार (—दीपक) और प्रतिष्ठातिलकको गलतीसे ब्रह्मदेवके नामके साथ

जोड़ दिया है। अतः ब्रह्मदेवकी केवल दो ही प्रामाणिक रचनाएँ रह जाती हैं; एक परमात्मप्रकाशवृत्ति और दूसरी द्रव्यसंग्रहवृत्ति।

परमात्मप्रकाशवृत्ति—परमात्मप्रकाशकी वृत्तिमें ब्रह्मदेवजीने अपना नाम नहीं दिया। बालचन्द्र ब्रह्मदेवकी एक संस्कृतटीकाका उल्लेख करते हैं, दूसरे, दौलतरामजी संस्कृतवृत्तिको ब्रह्मदेवरचित कहते हैं, तीसरे, परमात्मप्रकाशकी वृत्ति द्रव्यसंग्रहकी वृत्तिसे, जिसमें ब्रह्मदेवने अपना नाम दिया है, बहुत मिलती जुलती है। अतः इसमें कोई सन्देह नहीं है कि दोनों वृत्तियाँ एक ही ब्रह्मदेवकी हैं। ब्रह्मदेवकी व्याख्या शुद्ध साहित्यिक व्याख्या है, वे अर्थपर अधिक जोर देते हैं, इसलिये व्याकरणकी गुत्थियाँ एक दो स्थानपर ही सुलझाई गई हैं। सबमे पहले वे शब्दार्थ देते हैं, फिर नयोंका—खासकर निश्चयनयका अवलम्बन लेते हुए विशेष वर्णन करते हैं। किन्तु उनके ये वर्णन द्रव्यसंग्रहकी टीकाके वर्णनोंके समान कठिन नहीं हैं। यदि यह टीका न होती तो परमात्मप्रकाश इतना प्रसिद्ध न होता; उसकी ख्यातिका कारण यह टीका ही है।

जयसेन और ब्रह्मदेव—पदच्छेद, उत्थानिका, प्रकरणसंगत चर्चा तथा ब्रह्मदेवकी टीकाकी कुछ अन्य बातें हमें जयसेनकी टीकाकी याद दिलाती हैं। ब्रह्मदेवने जयसेनका पूरा पूरा अनुकरण किया है। परमात्मप्रकाशकी टीकाकी कुछ चर्चाएँ जयसेनके पञ्चास्तिकायकी टीकाकी चर्चाओंके समान हैं। उदाहरणके लिये परमात्मप्रकाश २-२१ और पञ्चास्तिकाय २३. प. प्र. २-३३ और पंचा० १५२, तथा प्र. प. २-३६ और पंचा० १४६ की टीकाओंको परस्परमें मिलाना चाहिए।

ब्रह्मदेवका समय—ब्रह्मदेवने अपने ग्रन्थोंमें उनका रचना-काल नहीं दिया है। पं० दौलतरामजी (ई० १८ वीं शताब्दीका उत्तरार्ध) कहते हैं कि ब्रह्मदेवकी संस्कृतटीकाके आधारपर उन्होंने अपनी हिन्दी-टीका बनाई है। पं० जवाहरलालजी लिखते हैं कि शुभचन्द्रने कत्तिगेयाणुप्पेक्खाकी टीकामें ब्रह्मदेवकृत द्रव्य-संग्रहवृत्तिसे बहुत कुछ लिया है। मलधारि बालचन्द्र ब्रह्मदेवकी टीकाका स्पष्ट उल्लेख करते हैं, किन्तु बालचन्द्रका समय स्वतन्त्र आधारोंपर निश्चित नहीं किया जा सकता। जैसलमेरके भण्डारमें ब्रह्मदेवकी द्रव्य-संग्रहवृत्तिकी एक प्रति मौजूद है जो संवत् १४८५ (१४२८ ई०) में माण्डवमें लिखी गई थी, उस समय वहाँ राय श्रीचान्दराय राज्य करते थे। इस प्रकार इन बाहिरी प्रमाणोंके आधारपर ब्रह्मदेवके समयकी अन्तिम अवधि १४२८ ई० से पहले ठहरती है। अब हम देखेंगे कि उनकी रचनाओंसे उनके समयके सम्बन्धमें हम क्या जान सकते हैं? परमात्मप्रकाशकी टीकामें ब्रह्मदेवने शिवार्यकी आराधनासे, कुन्दकुन्द (ई० की प्रथम श०) के भावपाहुड, मोक्खपाहुड, पञ्चास्तिकाय, प्रवचनसार और समयसारसे, उमास्वातिके तत्त्वार्थसूत्रसे, समन्त-भद्र (दूसरी शताब्दी) के रत्नकरण्डसे, पूज्यपाद (५वीं शताब्दी के लगभग) के संस्कृत सिद्धमक्ति और इष्टोप-देशसे, कुमारकी कत्तिगेयाणुप्पेक्खासे, अमोघवर्ष (ई० ८१५ से ८७७ के लगभग) की प्रश्नोत्तररत्नमालिकासे, गुणभद्रके (जिनने २३ जून ८९७ में महापुराण समाप्त किया) आत्मानुशासनसे, संभवतः नेमिचन्द्र (१० वीं श०) के गोम्मतसार जीवकाण्ड और द्रव्यसंग्रहसे अमृतचन्द्रके (लगभग १० वीं श० की समाप्ति) पुष्पाथ-सिद्धचुपायसे अमितागति (लगभग १० वीं श० का प्रारम्भ) के योगसारसे, सोमदेवके (९५९ ई०) यशस्तिलक-चम्पूसे, रामसिंह (हेमचन्द्रके पूर्व) के दोहापाहुडसे, रामसेन (आशाधर-१३ वीं श० का पूर्वार्द्धसे पहले) के तत्त्वानुशासनसे और पद्मनन्दकी (पद्मप्रभ-१२ वीं श० का अन्तके पहले) पञ्चविंशतिकासे पद्य उद्धृत किये हैं। उद्धरणोंकी इस छानबीनसे हम निश्चित तौरपर कह सकते हैं कि ब्रह्मदेव सोमदेवसे (१० वीं श० का मध्य) बादमें हुए हैं। द्रव्यसंग्रहवृत्तिकी आरम्भिक उत्थानिकामें ब्रह्मदेव लिखते हैं कि पहले नेमिचन्द्रने लघुद्रव्यसंग्रहकी रचना की थी, जिसमें केवल २६ गाथाएँ थीं। बादको मालवदेशकी धारानगरीके राजा भोज-के आधीन मण्डलेश्वर श्रीपालके कोषाध्यक्ष, आश्रमपुर निवासी सोमके लिये इसे बढ़ाया गया। यतः सामयिक प्रमाणोंसे इस बातकी पुष्टि नहीं होती, अतः हम न तो नेमिचन्द्रकी धाराके राजा भोजका समकालीन ही मान

सकते हैं, और न लघुद्रव्यसंग्रहका बृहद्द्रव्यसंग्रहके रूपमें परिवर्तन ही स्वीकार किया जा सकता है। किन्तु एक बात सत्य है कि ब्रह्मदेव धाराके राजा भोजसे, जिसे वे कलिकाल चक्रवर्ती बतलाते हैं, बहुत बादमें हुए हैं। इसमें कोई सन्देह नहीं है कि ब्रह्मदेवके भोज मालवाके परमार और संस्कृत-विद्याके आश्रयदाता प्रसिद्ध भोज ही हैं। भोजदेवका समय ई० १०१८-१०६० है। ब्रह्मदेवका यह उल्लेख बतलाता है कि वे ११वीं शताब्दी-से भी बहुत बादमें हुए हैं।

ऊपर यह बतलाया गया है कि जयसेनकी टीकाओंका ब्रह्मदेवपर बहुत प्रभाव है। जयसेन ईसाकी बारहवीं शताब्दीके उत्तरार्द्धके लगभग हुए हैं। अतः ब्रह्मदेव बारहवीं शताब्दीसे बादके हैं। इन आभ्यन्तर और बाह्यो प्रमाणोंके आधारपर ब्रह्मदेव सोमदेव (९५९ ई०), धाराके राजा भोज (ई० १०१८-६०), और जयसेन (१२वीं शताब्दीके लगभग) से बादमें हुए हैं, अतः ब्रह्मदेवकी १३वीं शताब्दीका विद्वान् कहा जा सकता है।

मलधारि बालचन्द्रकी कन्नड़टीका

मलधारि बालचन्द्र और उनकी कन्नड़टीका—परमात्मप्रकाशकी 'प' प्रतिमें एक कन्नड़टीका पाई जाती है, उसके प्रारम्भिक उपोद्घातसे यह स्पष्ट है कि इस टीकाका मुख्य आधार ब्रह्मदेवकी वृत्ति है। तथा इस बातके पक्षमें भी काफी प्रमाण है कि उसके कर्ताका नाम बालचन्द्र है। संभवतः अपने समकालीन अन्य बालचन्द्रोंसे अपनेको जुदा करने के लिए उन्होंने अपने नामके साथ, 'कुक्कुटासन मलधारि' उपाधि लगाई है।

ब्रह्मदेवकी टीकासे तुलना—बालचन्द्र लिखते हैं कि ब्रह्मदेवकी टीकामें जो विषय स्पष्ट नहीं हो सके हैं, उन्हें प्रकाशमें लानेके लिये उन्होंने यह टीका रची है। यह स्पष्ट उक्ति बतलाती है कि उन्होंने ब्रह्मदेवका अनुसरण किया है। किन्तु ब्रह्मदेवके मूलकी अपेक्षा बालचन्द्रके मूलमें ६ दोहे अधिक हैं। कुछ भेदोंको छोड़कर, जो अन्य कन्नड़ प्रतियोंमें भी पाये जाते हैं, दोहोंकी अपभ्रंशभाषाके सम्बन्धमें दोनों एकमत हैं। किन्तु बालचन्द्रने ब्रह्मदेवके अतिरिक्त, वर्णनोंको संक्षिप्त कर दिया है। दोहोंके प्रत्येक शब्दकी व्याख्या करना ही बालचन्द्र का मुख्य लक्ष्य मालूम होता है, उन्होंने ब्रह्मदेवकी तरह भावार्थ बहुत ही कम दिये हैं। ब्रह्मदेवके उद्धरणोंको भी उन्होंने छोड़ दिया है, किन्तु कुछ स्थलोंपर कन्नड़-पद्य उद्धृत किये हैं। ग्रन्थके अन्तमें ब्रह्मदेवके अतिरिक्त वर्णनोंकी उपेक्षा करके उन्होंने केवल शब्दशः अनुवादकी ओर ही विशेष ध्यान दिया है। 'पंडवरामहि' आदि पद्यके बाद बालचन्द्र एक ओर पद्य देते हैं, जो इस प्रकार है—

जं अल्लिणा जीवा तरंति संसारसायरमणंतं।

तं भवजीवसज्जं णंदउ जिणसासणं सुद्धरं॥

बालचन्द्र नामके अन्य लेखक—कन्नड़-साहित्यमें बालचन्द्र नामके अनेक टीकाकार तथा ग्रन्थकार हुए हैं, और उनके बारेमें जो सूचनायें प्राप्त होती हैं, उनके आधारपर एकको दूसरेसे पृथक् करना कठिन है। म० आर० नरसिंहाचार्य बालचन्द्र नामके चार व्यक्तियोंको बतलाते हैं। अभिनवपम्पके गुरु बालचन्द्र मुनिके बारेमें लिखते हुए श्री एम्० गोविंद पै लगभग नौ बालचन्द्रोंका उल्लेख करते हैं। किन्तु 'कुक्कुटासन मलधारि' पदवांके कारण यह बालचन्द्र अन्य बालचन्द्रोंसे जुदे हो जाते हैं। अपने समाननामा अन्य व्यक्तियोंसे अपनेको जुदा करनेके लिये कुछ साधुजन अपने नामके साथ मलधारि विशेषण लगाते थे। श्रवणबेलगोलाके शिलालेखोंमें ऐसे मुनियोंका उल्लेख मिलता है, जैसे, मलधारि मल्लिषेण, मलधारि रामचन्द्र, मलधारि हेमचन्द्र और दिगम्बर और श्वेताम्बर दोनों ही सम्प्रदायके मुनिजन इस पदवीका उपयोग करते थे। श्वेताम्बर सम्प्रदायमें भी एक मलधारि हेमचन्द्र हुए हैं, जो प्रसिद्ध हेमचन्द्रसे जुदे हैं।

मलधारि बालचन्द्रका समय—अपनेको 'कुक्कुटासन मलधारि' लिखनेके सिवा इन बालचन्द्रने अपने बारेमें कुछ भी नहीं लिखा। अतः इनका समय निश्चित करना विशेष कठिन है। श्रवणबेलगोलाके शिलालेखोंमें व्यक्तिगत नामोंके रूपमें 'मलधारिदेव' और 'कुक्कुटासन मलधारिदेव' शब्द आते हैं किन्तु इसमें सन्देह नहीं कि यह हमारे बालचन्द्रको पदवी है। संभवतः यह किसी प्रसिद्ध आचार्यका नाम था, और उनकी परम्पराके साधुगण इसे पदवीके तौरपर धारण करते थे। शक सं० १२०० (ई० १२७८) के अमरपुरम् समाधि-लेखमें, जिसमें एक जैनमन्दिरको कुछ दान देनेका उल्लेख है, बालेन्दु मलधारिदेवका नाम आता है। यद्यपि नामोंमें इन्दु और चन्द्रका परस्परमें परिवर्तन देखा जाता है फिर भी वह बालेन्दु हमारे बालचन्द्र नहीं हो सकते, क्योंकि उनके नामके साथ कुक्कुटासन उपाधि नहीं है, तथा उनका समय भी हमारे टीकाकारसे पहले जाता है। हमारे टीकाकारके बारेमें इतनी बात निश्चित है कि वे ब्रह्मदेवके बादमें हुए हैं क्योंकि उन्होंने ब्रह्मदेवकी टीकाका अनुसरण किया है, और जाँच-पड़ताल करनेके बाद हमने ब्रह्मदेवका समय ईसाकी तेरहवीं शताब्दी निर्णीत किया है। बालचन्द्र कर्नाटकी थे, सम्भवतः श्रवणबेलगोलाके निकट किसी स्थानपर वे रहते थे। किन्तु ब्रह्मदेव उत्तरप्रान्तके वासी थे अतः दोनों टीकाकारोंके बीचमें कमसे कम आधी शताब्दीका अन्तर अवश्य मानना होगा, क्योंकि उस समयकी यात्रा आदिकी परिस्थितियोंको देखते हुए, दक्षिण प्रान्तवासी बालचन्द्रके हाथमें उत्तर प्रान्तवासी ब्रह्मदेवकी टीकाके पहुँचनेमें इतना समय लग जाना सम्भव है। अतः बालचन्द्रको ईसाकी चौदहवीं शताब्दीके मध्यका विद्वान् माना जा सकता है।

अध्यात्मी बालचन्द्रकी टीका—म० आर० नरसिंहाचार्यका कहना है, कि अध्यात्मी बालचन्द्रने भी परमात्मप्रकाशपर कन्नड़ोमें एक टीका बनाई थी, किन्तु इन तीनों कन्नड़टीकाओंमेंसे कोई भी उनकी नहीं है। उन्होंने मुझे सूचित किया है कि कविचरितके उल्लेखोंको छोड़कर उनके पास इस सम्बन्धमें कोईभी अन्य सामग्री नहीं है। यद्यपि यह कोई अनहोनी बात नहीं है कि अध्यात्मी बालचन्द्रने कुन्दकुन्दके प्राकृत ग्रन्थोंपर अपनी कन्नड़टीकाओंकी तरह परमात्मप्रकाशपर भी टीका लिखी होगी किन्तु निश्चयपूर्वक कुछ कहना कठिन है, क्योंकि एक तो कविचरितके उल्लेख बहुत कमजोर है, दूसरे यह भी सम्भव है कि गलतीसे बालचन्द्र मलधारिके स्थानमें बालचन्द्र अध्यात्मी लिखा गया हो।

और एक कन्नड़टीका

परमात्मप्रकाशपर दूसरी कन्नड़टीका—यहाँ परमात्मप्रकाशकी दूसरी कन्नड़टीकाका परिचय दिया जाता है। "इस टीकाके समय तथा कतके बारेमें हम कोई बात नहीं जान सके। प्रतिके अंतमें लिखा है—“मुनिभद्रस्वामीके चरण शरण हैं।” इससे इतना पता चलता है कि इस कन्नड़टीकाका रचयिता या इह प्रति अथवा इस प्रतिकी मूल प्रतिका लेखक मुनिभद्रस्वामीका शिष्य था।

इस टीकाका परिचय—'क' टीकाकी तरह इस टीकामें भी दोहोंका केवल शब्दार्थ दिया है; किन्तु इस टीकाकी अपेक्षा 'क' टीकामें मूलका अनुसरण वगैरह अधिक तत्परतासे किया गया है। बिना नामकी इन टीकाओंके देखनेसे पता चलता है कि धार्मिक जैनसाधुओं और गृहस्थोंमें परमात्मप्रकाश कितना अधिक प्रसिद्ध था। ऐसा मालूम होता है कि बहुतसे नये अभ्यासी अपने अध्यापकसे दोहोंका अर्थ समझ लेनेके बाद अपनी मातृभाषामें उनके शब्दार्थ लिख लेते थे।

अन्य टीकाओंके साथ इस टीकाकी तुलना—'क' प्रतिकी टीका, ब्रह्मदेवकी संस्कृतटीका और मलधारि बालचन्द्रकी कन्नड़टीकाके साथ इसकी तुलना करनेपर मैं इस निर्णयपर पहुँचा हूँ कि यद्यपि इसके पाठ 'क' टीका आदिके पाठोंसे बहुत मिलते जुलते हैं तथापि यह टीका ब्रह्मदेवकी बहुत कुछ ऋणी है। यतः इस टीकामें केवल शब्दार्थ दिया है, अतः ब्रह्मदेवके अतिरिक्त वर्णन इसमें नहीं मिलते। 'क' टीका

और इस टीकाकी समानताको देखते हुए यह संभव है कि इस टीकाके कर्ता 'क' टीकासे भी सहायता ली हो। मैंने इस टीकामें ऐसी कोई मौलिक अशुद्धियाँ और पाठान्तर नहीं देखे, जिनके आधारपर इसे ब्रह्मदेवकी संस्कृतटीकासे स्वतंत्र कहा जा सके।

इस टीकाका समय—ऊपरकी तुलनासे यह स्पष्ट है कि यह टीका ब्रह्मदेवसे और संभवतः मल-घारि बालचन्द्रसे भी बादकी है। यदि इसके कर्ता मुनिभद्रके शिष्य हैं, और यदि यह मुनिभद्र वही है जिनकी मृत्युका उल्लेख ई० सन् १३८८ के लगभगके उद्गी शिलालेखमें पाया जाता है; तो इस टीकाकी रचना ईसाकी १४ वीं शताब्दीके अन्तिम भागमें हो सकती है। ऐसा मालूम होता है कि मुनिभद्रके अनेक प्रसिद्ध शिष्य थे, जिनकी मृत्युका उल्लेख कुछ शिलालेखोंमें पाया जाता है।

पं० दौलतरामजीकृत भाषाटीका

पं० दौलतरामजी और उनकी भाषाटीका—पं० दौलतरामजीकी भाषाटीका, जो इस संस्करणमें मुद्रित है, उनकी भाषा आधुनिक हिन्दीमें परिवर्तित रूप है। दौलतरामजीकी भाषा, जो संभवतः उनके समयमें उनकी जन्मभूमिमें प्रचलित थी, आधुनिक हिन्दीसे भिन्न है। इस विचारसे की कई जैनगृहस्थों और साधुओंको यह विशेष उपयोगी होगी। पं० मनोहरलालजीने उसे आधुनिक हिन्दीका रूप दे दिया है। मामूली संशोधनके साथ यही रूपान्तर इस दूसरे संस्करणमें छपा है। यहाँ मैं दौलतरामजीके अनुवादका कुछ अंश उद्धृत करता हूँ, इससे पाठक उनकी भाषाका अनुमान कर सकेंगे—

“बहुति तिनि सिद्धिनिके समूहिकू मैं बन्दू हूँ। जे सिद्धिनिके समूहि निश्चयनयकरि अपने स्वरूप विषे तिष्ठे हैं, अरि विवहारिनयकरि सर्व लोकांलोककू निसंदेहणै प्रतक्ष देखे हैं। परन्तु परिपदार्थनि विषे तन्मयी नाहीं, अपने स्वरूपविषे तन्मयी हैं। जो परपदार्थनिविषे तन्मयी होई तो पराए सुख दुखकरि आप सुखी दुखी होई, सो कदापि नाहीं। विवहारिनयकरि स्थूल सूक्ष्म सकलि कू केवलज्ञानि करि प्रतक्ष निसन्देह जानै हैं। काहू पदार्थसुँ रागि द्वेष नाहीं। रागिके हेतुकरि जो काहुँको जाने तो राग द्वेषमई होय, सो इह बड़ा दूषण है। तातैं यही निश्चयभया जो निश्चयकरि अपने स्वरूप विषे तिष्ठे हैं, पर विषे नाहीं। अरि अपनी ज्ञायक शक्ति करि सबिकूँ प्रतक्ष देखे हैं जानै हैं। जो निश्चयकरि अपने स्वरूप विषे निवास कहुँ सो अपना स्वरूपही आराधिवे योग्य है यह भावार्थ है ॥५॥”

सोलापुरकी एक नई प्रतिसे मैंने यह अंश उद्धृत किया है, और बम्बईकी एक प्राचीन प्रतिके सहारे श्री० प्रेमीजीने इसका संशोधन किया है। पं० प्रेमीजीका कहना है कि कुछ अन्य प्राचीन प्रतियोंके साथ इसका मिलान करनेपर अब भी भाषासम्बन्धी कुछ भेद निकल सकते हैं। क्योंकि इसे प्रचलित भाषामें लानेके लिये नकल करते समय शिक्षित लेखक यहाँ-वहाँ भाषासम्बन्धी सुधार कर सकता है। अपभ्रंशसाहित्यके विद्यार्थियोंको इससे एक अच्छी शिक्षा मिलती है और अपभ्रंश ग्रन्थोंकी विभिन्न प्रतियोंमें जो स्वरभेद देखा जाता है, उसपर भी प्रकाश पड़ता है।

टीकाका परिचय—इस टीकामें कोई मौलिकता नहीं है। ब्रह्मदेवकी संस्कृत टीकाका यह अनुवाद-मात्र है। ब्रह्मदेवके कुछ कठिन पारिभाषिक शब्दोंको हिन्दीमें सुगमतासे समझा दिया है। ब्रह्मदेवके समान दौलतरामजीने भी पहले शब्दार्थ दिया है, और बादकी ब्रह्मदेवके अनुसार ही संक्षेपमें भावार्थ दिया है। इस बातको कोई अस्वीकार नहीं कर सकता कि इस हिन्दी अनुवादके ही कारण जोइन्दु और उनके परमात्म-प्रकाशको इतनी ख्याति मिल सकी है। परमात्मप्रकाशके पठन-पाठनमें दौलतरामजीका उतना ही हाथ है, जितना समयसार और प्रवचनसारके पठन-पाठनमें राजमल्ल और पाण्डे हेमराज का।

पं० दौलतरामजीका समय—दौलतरामजी खण्डेलवाल थे, उनका गोत्र काशलीवाल था। उनके पिता आनन्दराम थे, जन्मभूमि बसवा थी किन्तु वे जयपुरमें रहते थे, तथा राजाके प्रधान कर्मचारी थे। उनकी रचनाओंको देखनेसे मालूम होता है कि वे संस्कृतके अच्छे विद्वान् थे, और अपनी मातृभाषासे भी बहुत प्रेम करते थे। सम्वत् १७९५ में जब उन्होंने अपना क्रियाकोश समाप्त किया, वे किसी जयसुत राजाके मंत्री थे, और उदयपुरमें रहते थे। अपने हरिवंशपुराणमें वे लिखते हैं कि जयपुरके दीवान प्रायः जैनसम्प्रदायके होते हैं। उनके समकालीन दीवान रतनचंद्र थे। उन्होंने सं० १७९५ में क्रियाकोश समाप्त किया, और १८२९ में हरिवंशपुराण, अतः उनका साहित्यिक कार्यकाल ई० की १८वीं शताब्दीका उत्तरार्द्ध जानना चाहिये।

उनकी रचनाएँ—उनके क्रियाकोशका उल्लेख पहले कर चुके हैं। जयपुरके एक धार्मिक गृहस्थ रायमल्लकी प्रार्थना पर उन्होंने सम्वत् १८२३ में पद्मपुराणकी हिन्दीटीका की थी, इसके बाद १८२४ में आदिपुराण की, १८२९ में हरिवंशपुराण और श्रीपालचरित्रका हिन्दी-गद्यमें अनुवाद किया, इसके बाद ब्रह्म-देवकी संस्कृतटीकाके आधारपर परमात्मप्रकाशकी हिन्दी टीका की। इसके बाद सं० १८२७ में उन्होंने पं० प्रवर टोडरमल्लजी रचित पुष्पार्थसिद्धचुपायकी अपूर्ण हिन्दीटीकाको पूर्ण किया। प्रेमोजीका मत है कि पुराणोंके इन हिन्दी-अनुवादोंने जैनपरम्पराका केवल रक्षण और प्रचार ही नहीं किया किन्तु जैनसमाजके लिये ये बहुत लाभदायक सिद्ध हुए।

४ इस ग्रन्थके सम्पादनमें उपयुक्त प्रतियोंका परिचय

‘ए’ प्रति—यह प्रति भाण्डारकर प्राच्यविद्यामन्दिर पूनासे प्राप्त हुई थी। इसमें १२४ पृष्ठ और प्रत्येक पृष्ठमें १३ लाइनें हैं। दोहोंके नीचे ब्रह्मदेवकी संस्कृतटीका है जो बिल्कुल शुद्ध है। इस संस्करणकी सं० टीकाका इसीके आधारसे संशोधन किया है।

‘बी’ प्रति—सदलगानिवासी मेरे काका स्वर्गीय बाबाजी उपाध्येके संग्रहसे यह प्रति प्राप्त हुई थी। ‘अ’ प्रति की तरह यह भी देवनागरी अक्षरोंमें लिखी है। किन्तु यह अच्छी हालतमें नहीं है। यह कमसे कम २०० वर्ष प्राचीन है। मध्यमें दोहोंकी क्रम-संख्यामें कुछ भूल हो गई है। अन्तिम दोहेपर ३४२ नम्बर पड़ा है।

‘सी’ प्रति—यह प्रति भाण्डारकर प्राच्यविद्यामन्दिर पूना की है। इसमें २१ पृष्ठ और हर एक पृष्ठमें ९ लाइनें हैं, सुन्दर देवनागरी अक्षरोंमें लिखी हुई है। इसमें केवल दोहे ही हैं, जो शुद्ध हैं। किन्तु लेखककी भूलसे कुछ अशुद्धियाँ रह गई हैं।

‘पी’ प्रति—यह प्रति जैनसिद्धान्त भवन आरा की है। इसपर लिखा है—‘परमात्मप्रकाश कर्नाटक टीकासहित’। यह कन्नड़ अक्षरोंमें लिखी गई है, इसमें कुक्कुटासन मलधारि बालचन्द्रकी कन्नड़टीका है, यह कोई ५० वर्ष पूर्वकी लिखी हुई है। ब्रह्मदेवके मूलसे इसमें ६ पद्य अधिक हैं।

‘क्यू’ प्रति—यह प्रति भी आराके भवनकी है, इसमें भी एक कर्नाटकवृत्ति है, और लिखी भी कन्नड़ अक्षरोंमें है। यह ताड़पत्रपर है, इसके प्रारम्भका एक पत्र खो गया है।

‘आर’ प्रति—यह भी ताड़पत्रपर है, और आराके भवनकी है, इसमें केवल मूल परमात्मप्रकाश है। और अक्षर कन्नड़ हैं।

‘एस्’ प्रति—जै. सि. भ. आराकी ताड़पत्रकी इस प्रतिपर ‘योगीन्द्र गाथा’ लिखा है, यह करीब ७५ वर्ष पुरानी है। इसमें कन्नड़ी अक्षरोंमें केवल दोहे ही लिखे हैं।

‘टी’ प्रति—यह प्रति ताड़पत्रपर है। और यह श्रीवीरवाणीविलास-भवन मूड़बिंदीसे प्राप्त हुई थी। यह पुराने कन्नड़ी अक्षरोंमें लिखी हुई है। इसमें केवल दोहे ही हैं।

‘के’ प्रति—यह भी मूड़बिंदीके वीरवाणीविलास-भवनकी प्रति है। हस्तक्षरोंकी समानतासे यह स्पष्ट है कि ‘टी’ और ‘के’ प्रति एक ही लेखककी लिखी हुई है। इसकी लिपि पुरानी कन्नड़ी है।

‘एम्’ प्रति—इसमें भी केवल मूल ही है। इसका लेखक ताड़पत्रपर लिखनेमें प्रवीण नहीं था। इसमें नं० १६ से २३ तक केवल आठ पत्रे हैं। पहले पत्रमें ‘मोक्षप्राप्ता’ पर बालवन्दकी कन्नड़टीका है उसके बाद बिना किसी उत्थानिकाके परमात्मप्रकाशका दोहा लिखा है।

इन प्रतियोंका परस्परमें सम्बन्ध—जोड़ुके मूलके दो रूप हैं, एक संक्षिप्त और दूसरा विस्तृत। ‘टी’ ‘के’ और ‘एम्’ प्रति उसके संक्षिप्त रूपके अनुयायी हैं, और ‘पी’ ‘ए’ ‘बी’ ‘सी’ और ‘एस्’ उसके विस्तृत रूप के। ‘क्य’ प्रति ‘ए’ प्रति से मिलती है, किन्तु उस पर ‘टी’ ‘के’ और ‘एम्’ के भी प्रभाव हैं। ‘आर्’ प्रतिपर ‘ए’ ‘पी’ ‘टी’ ‘के’ और ‘एम्’ का प्रभाव है।

५. योगसारकी प्रतियाँ

योगसारकी प्रतियोंका तुलनात्मक वर्णन—इस संस्करणमें मुद्रित योगसारका सम्पादन नीचे लिखी प्रतियोंके आधारपर किया गया है।

‘अ’—पं० के० भुजबलि शास्त्रीकी कृपासे जैनसिद्धान्त भवन आरासे यह प्रति प्राप्त हुई थी। इसमें दस पत्रे हैं, जो दोनों ओर लिखे हुए हैं, केवल पहला और अन्तिम पत्र एक ओर ही लिखा है। सम्बत् १९९२ में देहलीके किसी भण्डारकी प्राचीन प्रतिके आधारपर आधुनिक देवनागरी अक्षरोंमें यह प्रति लिखी गई है। इसमें दोहे और उनपर गुजराती भाषाके टब्बे हैं, इसमें अशुद्धियाँ अधिक हैं।

‘प’—मुनि श्रीपुण्यविजयजी महाराजकी कृपासे पाटनके भण्डारसे यह प्रति प्राप्त हुई थी। इसमें भी दोहे और उनका गुजराती अनुवाद है। यह अनुवाद ‘अ’ प्रतिके अनुवादसे मिलता जुलता है। यह प्रति बिल्कुल शुद्ध है और ‘अ’ प्रतिकी अशुद्धियोंका शोधन करनेमें इससे काफी सहायता मिली है, गुजराती अनुवाद (टब्बे) में इसका लेखन-काल सम्बत् १७१२ चैत्र शुक्ल १२ दिया है।

‘ब’—बम्बईके पं० नाथूरामजी प्रेमीसे यह प्रति प्राप्त हुई थी। इसमें केवल दोहे ही हैं, देवनागरी अक्षरोंमें लिखे हैं। यह प्रति प्रायः शुद्ध है। इसके कमजोर पत्रों और टूटे किनारोंसे यह प्रति संपादनमें उपयुक्त चारों प्रतियोंमेंसे सबसे अधिक प्राचीन मालूम होती है मालूम हुआ है कि मणिकचन्द्रग्रन्थमालामें मुद्रित योगसारका सम्पादन इसी प्रतिके आधारपर किया गया है।

‘झ’—पं० पन्नालालजी सोनीकी कृपासे झालरापाटनके श्रीऐलक पन्नालाल दि० जैन सरस्वती भवन से यह प्रति प्राप्त हुई थी। इसमें केवल दोहे ही हैं। इसकी लिपि सुन्दर देवनागरी है। इसमें अशुद्धियाँ अधिक हैं। इसके कुछ खास पाठ मा० जैनग्रन्थमालामें मुद्रित योगसारसे मिलते हैं।

ये चार प्रतियाँ दो विभिन्न परम्पराओंकी बतलाती हैं, एक परम्परामें केवल ‘ब’ प्रति है, और दूसरीमें ‘अ’, ‘प’ और ‘झ’। ‘अ’ और ‘प’ का उद्गम एक ही स्थानसे हुआ जान पड़ता है, क्योंकि दोनोंका मूल और गुजराती अनुवाद एकसा ही है। किन्तु ‘अ’ प्रतिसे ‘प’ प्रतिके गुजराती अनुवादकी भाषा प्राचीन है। ‘ब’ प्रतिके विरुद्ध जो कि सबसे प्राचीन है, ‘अ’ और ‘प’ में कर्ता कारकके एकवचनमें ‘अ’ के स्थानमें उ पाया जाता है। अनुस्वारकी ओर बिल्कुल ध्यास नहीं है, और ‘अउ’ के स्थानमें प्रायः ओ लिखा है।

योगसारका प्राकृत मूल और पाठान्तर—योगसारके सम्पादनमें परम्परागत मूलका संग्रह करनेको और ही मेरा लक्ष्य रहा है। अपभ्रंश ग्रन्थका सम्पादन करनेमें, विशेषतया जब विभिन्न प्रतियोंमें स्वरभेद पाया जाता हो, लेखकोंकी अशुद्धियोंके बीचमेंसे मौलिकपाठको पृथक् करना प्रायः कठिन होता है। स्वरोंके सम्बन्धमें मैंने 'प' और 'ब' प्रतिका ही विशेषतया अनुसरण किया है। आधुनिक प्रतियोंमें इ और ह में घोखा हो जाता है, अतः मैंने मूलमें कुछ परिवर्तन भी किये हैं, और उनके सामने प्रश्नसूचक चिह्न लगा दिये हैं। मैंने बहुतसे पाठान्तर केवल मूलके पाठ-भेदोंपर काफ़ी प्रकाश डालनेके लिये ही दिये हैं। किन्तु माणिकचन्द्रग्रन्थमालामें मुद्रित योगसारके पाठान्तर मैंने नहीं दिये, क्योंकि जिस प्रतिके आधारपर इसका मुद्रण हुआ बताया जाता है, उससे मैंने मिलान कर लिया है; तथा किसी स्वतंत्र एवं प्रामाणिक प्रतिके आधारपर उसका सम्पादन होनेमें मुझे सन्देह है, जैसा कि उसमें प्रतियोंके नामके बिना दिये गये पाठान्तरोंसे मालूम होता है।

संस्कृतछाया—निम्नलिखित कारणोंसे अपभ्रंश ग्रन्थमें संस्कृतछाया देनेके में विरुद्ध हूँ। प्रथम यह एक गलत मार्ग है, जो न तो भाषा और न इतिहास की दृष्टिसे ही उचित है। दूसरे, छाया भद्दी संस्कृतका एक नमूना बन जाती है। क्योंकि अपभ्रंशने वाक्य-विन्यास और वर्णनकी शैलीने उन्नति कर ली है, जो प्राचीन संस्कृतमें नहीं पाई जाती। तीसरे, उसका दुष्परिणाम यह होता है कि बहुतसे पाठक केवल छाया पढ़कर ही सन्तोष कर लेते हैं। प्राकृत ग्रन्थोंमें संस्कृतछाया देनेकी पद्धतिने भारतीय भाषाओंके अध्ययनको बहुत हानि पहुँचाई है। लोगोंने प्राकृतके अध्ययनकी ओरसे मुख फेर लिया है, मृच्छकटिक और शाकुन्तल सरीखे नाटक केवल संस्कृतके ग्रंथ बन गये हैं, जब कि स्वयं रचयिताओंने उनके मुख्य भागोंको प्राकृतमें रचा था; परिणामस्वरूप आधुनिक भारतीय भाषाएं प्राकृतका भुलाकर केवल संस्कृत शब्दोंसे अपना कलेवर पुष्ट कर रही हैं। तथापि प्रकाशकके आग्रहके कारण मुझे छाया देनी पड़ी है। छायामें अपभ्रंश शब्दोंके संस्कृत शब्द देते हुए कहीं कहीं उनके वैकल्पिक शब्द भी मैंने ब्रैकेट (कोष्ठक) में दे दिये हैं। संस्कृतका एक स्वतंत्र वाक्य समझकर छायाका परीक्षण न चाहिये, किन्तु स्मरण रखना चाहिये कि यह अपभ्रंशकी केवल छाया मात्र है। पाठकोंकी सुविधाके लिये सन्धिके नियमोंका ध्यान नहीं रखा गया है। अनेक स्थलों-पर मा० जैनग्रन्थमालामें मुद्रित योगसार की छायासे मेरी छायासे मेरी छाया में अन्तर है।

श्रीस्याद्वादमहाविद्यालय, काशी
भाद्रपद शुक्ल ५ दशलाक्षणमहापर्व, वीर सं० २४६३

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हिन्दी-अनुवादकर्ता—
—कैलाशचन्द्र शास्त्री

