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HISTORICAL DATA IN THE TILAKAMAÑJARI OF DHANAPĀLA

Sudarshan Kumar Sharma

Tilakamañjari of Dhanapāla is a prose romance dealing with the love episode of Hariyaghana and Tilakamañjari, the prince of Ayodhya and a princess of Vidyadhara descent on the one hand, and on the other hand of Samaraketu and Malayasundari, the prince of Simhala and a princess of Kāñci. Both these episodes stand intertwined and interfused within the frame-work of one another. Dhanapāla belonged to the second half of the tenth and first half of the eleventh cent. A. D. In the introductory verses [38-43]¹ the poet has referred to the mythical origin of the 'Paramāras' through the Agnikunda, having 'Paramāra' for their Progenitor whose name was awe-inspiring to the Gurjaras on the Mount Arbuda, even to the days of the poet's age.² The Geneology of the Paramāras as given by Dhanapāla is as under :-

Paramāra, born of Agnikunda and starting the lineage, had Vairisimha for one of his scions; Vairisimha had Śrī Sryaka alias Harsa for his ancestor, who was blessed with a son named Sindhurāja having an elder brother in Śrīmad Vākpatirāja and a son in Bhoja³. Dhanapāla has also described Śrī Bhoja, the son of Sindhurāja having been consecrated to his own throne [yaḥ sve Vākpatirāja bhūmipatiṅ rāje' bhūktah svayam] by the king Vākpatirāja also known as Muñja, personally [verse 43, P. 35]

Dhanapāla has categorically expressed the view that Śrī Bhoja⁴ was conversant with the entire stock of literature and had a special penchant to listen to the narratives told according to the scriptures of the Jinas (Buddhas as well as the Jainas).⁵

For the sake of regalement of that king of spotless character, the present kathā [Tilakamañjari] had been composed by him, a fact corroborated by Merutūṅgacārya in his Prabandhacintāmani.⁶ Being a son of Sarvadeva, a resident of Sāmukāśya in Madhyadeśa,⁷ he can be presumed to have depicted the details about the political history of the times of the Paramāra Bhoja and some of his illustrious predecessors. The Agnikula legend describing the mythical origin of Paramāras has posed a problem. Dhanapāla seems to have emulated Padmagupta alias Parimaja⁸, the court poet of Sindhurāja who had perhaps framed this story to explain the clan name 'Paramāra'.⁹ Several Paramāra inscriptions, the documents of the Cāhamānas, the Pṛthvīrājaraśo of Canda Bardāi and innumerable bardic chronicles have repeated this story as held by Dr Pathaka¹⁰. The earliest reference to it is found in the Vasantagarh insc. of Purnapāla dated A. D. 1049. Earlier Paramāra Sambodhī 5.1

inscriptions do not mention this story¹¹. Dr. Pathaka has identified the Paramāras with Agniveśa Brāhmanas bearing the gotra Vasiṣṭha.¹² Hence—

“Vasiṣṭhaiḥ sma kṛtasmayo varaśataḥ astyagnikundobbhavo,
bhupalaḥ Paramāra ityabhidhayaḥ khyāto mahimandale”¹³ 1 c

‘On the orb of the Earth there is well-known a king named ‘Paramāra’ who was born from the sacrificial altar given to assume pride through hundreds of boons, by the Vasiṣṭhas’—has been construed quite rationally by Dr. Pathaka

According to Dr Pratipala Bhatia also Paramāras were originally Vasiṣṭha Brāhmanas who came to be regarded as Kṣātriyas either on account of adopting Kṣātra dharma or because their progenitor married a Kṣātriya woman and so their descendants adopted their mothers’ caste for all practical purposes¹⁴. Gautama N. Dwivedi¹⁵ takes Paramāras to be of northern origin and at first feudatories of the Gurjara Pratihāras with whom they shared a common origin but their peculiar geographical position in Malwa led them to play a cautious opportunistic role, and to ally for some time with the stronger Rāṣṭrakūtas. The first important Paramāra king of Malwa was Kṛṣṇarāja-Vākpati, possibly also known as Upendra who was a contemporary and later vassal of Indra III¹⁶. The ruling families of Mount Abu and Vagada were collateral branches of the Paramāras, while Vākpati II possibly established a new branch at Jalor. According to Dr. R. S. Tripathi—“The Paramāras were members of the Rāṣṭrakūta race and they originally belonged to the Deccan, which once formed a home dominion of the Imperial Rāṣṭrakūtas”¹⁷. He also considers Upendra or Kṛṣṇarāja as the founder of the Paramāra dynasty and feels that his immediate successors must have been vassals of the Pratihāras or of the Rāṣṭrakūtas as they alternately gained ascendancy in Malwa [Ancient Avantī]¹⁸.

The Banswar insc of Paramāra Bhojādeva [Vikram Samvat 1076=A. D. 1019], Udaipur Prāsaṭi of Jayasīma [V. S 1112=1055 A. D.] and the Udaipur Prāsaṭi of the kings of Malwa (V S 1202=1145 A. D.) slightly differ in establishing the geneology of the Paramāra kings as compared with the one given in the Tilakamājarī¹⁹, Prabandhacintāmanī²⁰ and Navasgha-śāhka caritam.²¹

The Banswar inscription collects Śrī Siyaka, Śrī Vākpatiṛājādeva, Śrī Sindhurājādeva, and Śrī Bhojādeva as the four kings out of the whole lot, while Udaipur Prāsaṭi of Jayasīma picks up Śrī-Vākpatiṛājādeva, Śrī Sindhudeva, Śrī Bhojādeva and Śrī Jayasīmhadeva without referring to Sindhudeva or Sindhurāja being the younger or elder brother of Vākpatiṛājādeva.²² The Udaipur Prāsaṭi of the kings of Malwa, however, is more elaborate and details the geneology of the Paramāras as starting from Paramāra who was brought into

being by *Vasiṣṭha* from the sacrificial altar²³ (i e. the *Agnikūṇḍa*), in whose lineage was born *Upendrarāja*, a gem of the group of *dvijas*²⁴ (*Brahmanas* or *Ksatriyas*) who had a son named *Śrī Vairisimha* having his panegyric inscribed on the victory columns of the earth engirt by the four oceans²⁵ From him came about the king named *Śrīyaka* who was succeeded by *Śrī Vākpati*, the sun to the lotuses in the form of the eyes of the youthful maidens of *Avanti*²⁶ Through him was born *Vairisimha* who was called by a variant name *Vajratasvāmin*, by the people. From him came about *Śrī Harṣadeva* who wrested the sovereignty from *Khottigadeva* in battle.²⁷ He had a son in *Śrīmad Vākpatirājadeva* who was called so by the suave and who had his lotus feet enamoured of the crest-jewels of the [rulers of] *Karnāta*, *Lāta*, *Kerala* and *Cola*, who the ambitious couqueror raised aloft his sword in *Triपुरi* having vanquished *yuvārāja* in the battle and killed his armychiefs²⁸ He had a younger brother *Śrī Sindhurāja* who had earned glory through victories and had vanquished the king of the *Hūnas*, by whom was brought into being *Śrī Bhojarāja*, a veritable gem-created by the grace of the best of men²⁹ [i e *Viṣṇu-Puruṣottama* being a synonym of *Viṣṇu*] He partook of the earth from *Mount Malaya* to *Kālāṣā* and up to the *Astādri* and *Udayādri*, being a peer to *Pṛṭhu*, the primeval king He was a *Kavirāja* [the king among the poets]. He had brought to subservience the *Lord of the Cedis*, the rulers of *Karnāta*, *Lāta*, *Gurjaras* headed by *Bhīma*, and the *Turuṣkas*, and had rendered the earth worth her name by making her renowned with temples, such as *Kedāranātha*, *Rāmeśvaranātha*, *Somanātha*, *Ṣuṇḍrakāṣāla*, *Analarudra* etc But when the Sun-Valoured one, the devotee of splendour or fortunes, reached the abode of the heavenly ones [i e. the dead], the earth in the form of *Dhara* got circumambiated by the heaps of darkness in the form of the enemies, the principal men became slothful and *Udayāditya* rose like sun having thwarted the opponents.³⁰

A perusal of the facts enumerated in this inscription brings out certain enlightening factors First of all it narrates that *Paramāra* was the progenitor of the race wherein was born *Upendrarāja*, a gem among the *dvijas*; his son *Vairisimha* had a son *Śrīyaka* who had *Śrī Vākpati* for his successor. He was followed by *Śrī Vairisimha* alias *Vajrata Svāmin* who had a son named *Śrī Harṣadeva* who was succeeded by *Śrīmad Vākpatirāja*, having a younger brother *Sindhurāja* having his son *Śrī Bhojadeva* subsequently followed by *Udayāditya* who perhaps was a scion of the race and most probably a younger brother of *Bhoja* as postulated by *Dr Pratipala Bhatia*.³¹ According to her *Bhoja* did not probably leave behind any son, at least none worthy to succeed him in those days of trouble when the very existence of the *Paramāra* state of *Mālava* was threatened. It was enough to have external trouble, to this were now added the tribulations consequent on conflicts incidental to the unsettled succession *Jayasimha I* [*Māndhatā Plates-Dhara*

1055 A. D. and the Panhera inscription 1059 A. D.] probably was the immediate successor of Bhoja and perhaps one of those claimants who fought for the throne of Malwa, after the demise of Bhoja. The great⁸² Udayaditya, the father of Jagaddeva [having Bhoja for his Pitr̥vya] succeeded Jayasimha I in the seventies of the 11th century A. D (i. e. 1070-86).⁸³

Navasahasānkarita agrees more favourably with the Udepur Prasasti, of the kings of Malwa than the Tilakamañjarī in point of historicity of the geneological table Padmagupta's account has Paramāra followed by Upendra as one of the scions of the lineage started by the former, Vākpati, Vairisimha, Śrī Siyaka, Śrī Sindhurāja having an elder brother in Vākpatirāja, alias Navasahasānka or Navina Sahasānka,⁸⁴ Sindhurāja has also been called the younger brother of Vākpatirāja in an earlier reference.⁸⁵ He has been called the king of Ujjayini⁸⁶ which was his hereditary capital [Kularājadhāni] He has been variously given the titles of "Mūlavarāja pūrnacandrah"⁸⁷, "Mālavakuraṅgalāñchana"⁸⁸ and 'Paramāra Vamśasarasāruraha'⁸⁹ i. e.—'A Full moon in the form of the king of Mūlava,' 'the Deer-stained one or the Moon of Mālava' and 'A lotus in the lake in the form of Paramāra lineage' respectively

Dhanapāla has not referred to Upendra. He has plunged straight over to *Vairisimha* who had *Śrī Siyaka* alias *Harṣa* for his son and successor Udepur Prasasti calls *Śrī Siyaka* as *Śrīyaka* who had a son *Śrī Vākpati* followed by another *Vairisimha* alias *Vajrata Svāmīn* having his son as *Śrī Harṣadeva* who was followed by *Śrī Vākpatirāja*, the elder brother of *Sindhurāja*. The Prasasti does not state *Śrī Harṣa* alias *Harṣa* Hence a comparative table of geneology as available in the *Tilakamañjarī*, *Navasahasānkarita* and *Udepur Prasasti* is being given here to make the point quite clear—

Tilakamañjarī	Navasahasānka-carita	Udepur Prasasti
Paramāra lineage	Paramāra lineage	Paramāra lineage
Vairisimha	Upendra	Upendrarāja
Śrī Siyaka alias	Vākpati	Śrī Vairisimha
Śrī Harṣa	Vairisimha	
		Śrīyaka
Śrī Sindhurāja having his elder brother	Śrī Siyaka	
Śrī Vākpati	Śrī Sindhu- -rāja	Śrī Vākpati
-rāja alias	having an	
		Vairisimha alias

his patron We can easily presume that he has left out this Vākpatirāja from the genealogy proper by making the readers understand his place between Paramāra and Varisimha, sire of Siyaka-Harja and grandsire of Vākpati-Muñja and Sindhurāja. Padmagupta's tribute to Vākpatirājadeva⁴⁷ refers to Vākpatirājadeva, the poet who has been belauded after Bhartṛmenha (Kālidasa)⁴⁸ Punningly, however, he may be construed as the present king Vākpatirāja-Muñja who was also a friend of poets (Kavibāndhava) and had left his impress on the mind of Padmagupta, as and when he was about to die.⁴⁹ He was, however, being inspired by Sindhurāja, his younger brother. The period of composition of Navasāhasānka carita is also reckoned to be V. S. 1061-62 i.e. 1005 A D⁵⁰ Padmagupta has not mentioned Bhoja in his work He and Dhanapāla might have been elder and younger contemporaries under the suzerainty of Vākpati Muñja and Sindhurāja, the latter having flourished in the reign period of Bhoja for whose sake he had written his Tilakamañjarī Note no 49 proves that Muñja Vākpatirāja had died before Sindhurāja took over from him and before Padmagupta wrote his work in the life time of Sindhurāja Dhanapāla has also referred to Sindhurāja having his elder brother in Śrīmad Vākpatirāja and a son in Bhoja who was personally anointed to his own throne by the king Vākpatirāja also known as Muñja having thought that he was competent and an abode of Valour⁵¹ This contradicts the statement made by Padmagupta that Vākpatirājadeva had died before his younger brother Sindhurāja inspired him We can understand from 'divam yiyasuh' as 'one who was about to reach the heavens' i.e. was ripe old in age sufficient to come to an end of life, and had inspired Padmagupta to write on Sindhurāja who in due course of time had inspired with greater zest to characterise his own biography. The account of Dhanapāla tallies more precisely with the one given by Merutuṅgācārya while that of Padmagupta agrees with that of the epigraphic records. It is very difficult to say as to which of the two is correct. Dr Pratipala Bhatia⁵² seems to be correct in postulating that 'after Vākpati II the succession to the Paramāra throne fell to his younger brother Sindhurāja. The stories which the Jaina Prabandhas relate that he was exiled on account of disobedience and blinded and imprisoned by Vākpati-II's orders are a late fabrications without any foundation in facts. Actually the relations between the two brothers were the most cordial ones Vākpati II was so fond of Sindhurāja's son Bhoja that he had him anointed as the Yavarāja.⁵³ From the Navasāhasānkarita we know that before starting on his fatal expedition in the Godavari valley Vākpati II put the reins of administration in the hands of Sindhurāja but as Vākpati II never returned and Bhoja was perhaps yet a minor Sindhurāja succeeded to the throne.'⁵⁴ Hence—

Yah sve Vākpatirājabhūmipatinā rājye' bhīṣiktah avayam' of Dhanapāla can be construed in this light that Bhoja was anointed as 'Yavarāja'

Muñja Śrī Bhoja	elder brother Vākpati, also called Nava- or Navina- Sāhasāka.	Vajratasvāmin Śrī Harsadeva Śrīmad Vākpati- rājadeva His younger brother Śrī Sindhurāja Śrī Bhoja Śrī Udayāditya
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The comparative table of geneology makes it manifest that Dhanapāla chose only those figures that were eminent enough to have come to his knowledge, for the purpose of his poetic requirements and he omitted those that were never the paramount sovereigns of the calibre of those such as Vairisimha, Śrī Siyaka-Harsa, Śrī Sindhurāja and his elder brother Śrīmadvākpatirāja Muñja and son Śrī Bhoja. And since he flourished in the reign periods of the last three i. e. Vākpatirāja, Sindhurāja and Bhoja⁴⁰ he simply ignored the earlier ones in order to devote more of his poetic wealth meant to belaud and elevate their personalities. He has given Śrī Harsa as a variant name for Śrī Siyaka while Padmagupta is silent about this variant name. Udepur Prasasti also omits and gives Śrīyaka for Siyaka. This is possible that in the inscription it may have been a depleted text i. e. Śrīyaka as a wrong version of Śrī Siyaka, the letter 's' missing by chance as such. But the existence of Śrī Vākpati, another Vairisimha alias Vajratasvāmin followed by Śrīmad Vākpati, the elder brother of Śrī Sindhurāja is prone to disprove the historicity of the geneology of Dhanapāla's text in so far as, we find an earlier Vākpati, the author of Gaudavadha or Gaudavaho, known from Rājasekhara⁴¹, Dhanapāla⁴² and Kalhana.⁴³ Rājasekhara has quoted Vākpatirāja while illustrating the point of plagiarism in senses (of various sounds). Dhanapāla has mentioned Vākpatirāja after Bhavabhūti and before Yayāvarakavi [i. e. Rājasekhara] and has eulogised the soaring poetic imagination of the poet imbedded in his talent reminiscent of the composition of Gaudavadha.⁴⁴ Kalhana has reckoned Vākpatirāja as a contemporary of Bhavabhūti under the suzerainty of king Yaśovarman of Kanauj who had a clash with king Lalitāditya of Kāśmīra [in 740 A. D.] and died in A. D. 753⁴⁵

In the Udayasundarikāthā of Sodāhala Vākpatirāja has been called a 'Sāmāntajanmā' i. e. the son of a vassal.⁴⁶ This makes it amply manifest that Dhanapāla places Vākpatirāja of Gaudavadha before Rājasekhara [i. e. Yayāvarakavi 880-920 A. D.] and, therefore, before Vākpatirājadeva (Muñja)

while he was yet a minor and *Sindhurāja* became the king Dr. Bhatia has accepted the geneology as under—

Paramāra
 Upendrarāja—791–818 A. D.
 |
 Vairiśimha I 818–843 A. D.
 |
 Śtyaka I 843–868 A. D.
 |
 The unnamed ruler—868–893 A. D.
 Kṛṣṇarāja alias Vākpati I 893–918 A. D.
 Vairiśimha II 919–945 A. D.
 |
 Harṣa alias Śtyakadeva II 945–974 A. D.
 |
 Vākpati II 974–994 A. D.
 |
 Sindhurāja—997–1010 A. D.
 |
 Bhoja the Great, 1011–1055 A. D.

Hence Kṛṣṇarāja Vākpati I 893–918—A. D. might have been Vākpati-rāja mentioned by Padmagupta (XI 80, p. 173) and not the Vākpatirāja, author of *Gaudavadha* mentioned by Rājasekhara, *Dhanapāla*, *Sodḍhala*, *Kalbhana* and others, because, he flourished in the reign period of Yaśovarman of Kanauj (733–753 A.D.) as a great poet of renown. Hence, the historicity of the account given by *Dhanapāla* stands amply established.

Apart from the Paramāra lineage, *Dhanapāla* has depicted the history of the race of *Iksvāku* descended down from *Dilīpa*, *Raghu* and *Daśaratha* and reigning supreme over *Ayodhya*, their hereditary capital.⁵⁵ *Meghavāhana*,⁵⁶ the Lord of the Earth (*medinīpati*) endowed with the acquisition of the huge circle of the Earth through enormous power of might (*Prabhuśakti*)⁵⁷, enormous army personnel, enormous dignity, enormous affluence, by virtue of regard on account of being the king of the present age or by virtue of regard he owed so or owed from the present generation of kings,⁵⁸ being an enjoyer of some part of this region of *Bhārata*, sprung from the *Iksvāku* race has been described by him as the main hero of his romance. His queen *Madiravati* was a scion of the Kṣatriya race,⁵⁹—(*Upajātajñānmanā mahatī mardhabhīṣikta-kṣatriyasamāmnāye mānanīyā*) For long they had no son but got one after profltrating Śrī at the instance of a *Vidyādharma* sage, whom they baptised *Harivāhana*. There is allusion to and description of *Samaraketu*, son of *Candrketu*, the king of the *Siṃhalas*,⁶⁰ *Kusumasekhara* the Lord of the *Kāñcī* having *Gandharvadattā* for his spouse and *Malayasundarī* for his daughter.⁶¹ *Vajrayudha* has been described as the Commander-in-chief and administrator of *Dakṣiṇāpātha* under the errand

of Meghavahana⁶² Harivahana as Yuvaraja was made the Governor of the whole of the Uttarapatha⁶³ i.e. the Northern India, while Samaratetu in his association was given the administration of the Angas.⁶⁴ Kamalagupta⁶⁵ was the son of the king of the Kalingas, being an army-in-chief of Meghavahana. Mitradhara was the younger brother of the king of Karmarupa⁶⁶ Cakrasena, the king of the Vidyadhara having Patralekha for spouse and Tilakamañjarī for his daughter, was the king of Rathanupura Cakravala, the Capital town of the Vidyadhara.⁶⁷ Vicitravirya, the sire of Gandharvadatta, was originally the master of Vajjayanti but had settled on Suvela on account of a royal cataclysm⁶⁸ There is also an allusion to the reign of Vikramabahu over the northern range of Vijayardha mountain having Gaganavallabha for his Capital⁶⁹ Pratapsila, the Lord of Kusasthala (Modan Kanauj)⁷⁰ having a daughter Kusumavali, Suraketu, the Lord of Magadha having a daughter Śakuntala, and Mahabala the over Lord of Saurashtra (Raivataka-Jungadha-Girinagara-Girner) having a daughter Bandhumati and the Lords of Kalinga, Vanga, Anga, Kosala (Daksina Kosala or Mahakosala) and Kuluta (Modern Kullu) having Indulekha, Lilavati, Malatika and Maoanalekha etc as daughters have been mentioned by Dhanapala as historical figures in line with Kusumasekhara, the forehead made of the race of the kings of Yadu lineage, the Lord of Kañct, the Vanquisher of the overlords of Mahendra and Malaya mountains, having his daughter Malayasundari⁷¹

Regarding the historicity of these figures we shall have to examine certain facts available from other sources. Historicity of Meghavahana poses a problem. History of Kosala upto the rise of the Mauryas⁷² shows that after Rama's death Kusā and Lava started two different lines at Ayodhya and Śravasti. This state of affairs seems to have continued for a little after the Bharata war when Divakara, a king of the Śravasti line, ended the division and brought back both the portions of the kingdom of Kosala under his unified powerful authority. He is specifically described as the possessor of Ayodhya, a city of Madhyadesa⁷³ According to Dr Pathaka Prasenajita was the last great monarch of the solar dynasty of Kosala⁷⁴ Vidudabha was perhaps the only son and so the successor to Prasenajita.⁷⁵ He was the son of Vissabhakhotiya, the slave daughter of Mahānāmāsākya. She was given the position of a queen and Vidudabha that of the Crown-Prince⁷⁶ He is noted for only one act and that was the cruel massacre of the Śākya of Kapilavastu⁷⁷ Sumitra, fourth from Vidudabha (Śudraka or Kṣudraka of the Purānas) was the last independent sovereign of Kosala and with him the inevitable extinction of the dynasty came. It was the nightfall of the solar line which never saw its morning again. The Kosalan territories thence forward formed part of Magadha and are expressly

mentioned to have been under Mahāpadmananda's authority and direct sway⁷⁸ After that the Kōśālan Kingdom under Mahāpadmananda established sway having distinguished itself into a number of Gaṇas or Saṃghas such as Śākya of Kapilavastu, the Kōhīyas of Rāmagrāma, the Mōriyas of Pippalivana, and the Mallas of Kuśīnārā and Pavā—all these held by the descendants of Rāma, Lakṣmāna, Bharata and Śaturghna, the Aikṣvākus⁷⁹ In the Śūnga period (B. C 185-85) we find Ayodhyā under Dhanadeva, the Lord of Kōśāla (Kōśālagdhipena), son of Kauśiki and Sixth in descent from Puṣyamitra, the army-in-chief (senāpati) the performer of the two Horse-sacrifices (dvitrasvamedhayajñah senāpateḥ Puṣyamitrasaya śaṣṭhena)⁸⁰ The geneology of the Ikṣvākus given in the Rāmāyana (Bālakānda)⁸¹, Viṣṇu⁸² and the Bhāgavata⁸³ Purānas, Raghuvamśa⁸⁴ of Kālidāsa—does not refer to any king bearing the name Meghavāhana

Regarding the tradition about the king Dṛghavarman of Ayodhyā and Kanauja under the Āyudhas Dr. Buddha Prakasha says—

"After Yaśovarman his son Avantivarman ruled both at Kanauj and Gwalior Subsequently Kanauj was wrested by the Āyudhas and he or his successor had to rule from Ayodhyā"⁸⁵ This establishes the rule of Varmans successors of Avantivarman, over Ayodhyā after the 8th century A.D. Since Rajaśekhara in his Bāla-Bhārata (Pracanda Paṇḍava) refers to Śrī Mahāpāladeva, the Pratihara king as the gem of pearls in the lineage of Rāghu, the Supreme Sovereign of Āryāvartta, the son of Nirbhayanarendra,⁸⁶ also known as Mahendrapāla,⁸⁷ who had vanquished the Mekala, Kalmāsa, Keralas, Kulūtas, Kuntālas etc. and Rāmāthas⁸⁸ And the Harṣa stone insc. of the Cāhamāna Vighraharāja II (Dated V.S 1030=973 A.D.) refers to him as the Paramount Sovereign of the Earth in the race of Rāghu⁸⁹ we can presume the account of Dhanapāla as apparently fictitious but clearly perceptible.

A review of the History of Ceylon (Sīmhala) pertaining to the contemporary period reveals that the Cola king Parāntaka I (907-953 A.D.) calls himself 'conqueror of Ceylon' in his records. It is claimed in the Ceylonese chronicles that the Ceylonese king's general how laid waste the border land of the Cola monarch and compelled him to restore all the valuables carried away from the island as booty. But the invading Cola army appears to have actually left Ceylon owing to the Rāstrakūta invasion of the Cola Country under Kṛṣṇa III about A.D 949 the year of the great battle of Taḱkolam⁹⁰ Udaya IV (or III) Sena IV (A.D. 950-953), Mahendra IV Śrī Saṃghabodhi (A.D. 953-969) were the rulers of Ceylon in that period. The last named was probably Sena IV's predecessor's brother (i.e. Udaya's brother). He had married a princess of the royal house of Kāliṅga in India.⁹¹ There are epigraphs and literary records referring to the subjugation of Sambodhi 5.1

Ceylon by Kṛṣṇa III (the Rāṣṭrakūṭa monarch, 939-967 A.D.) before 959 A.D. although the Rāṣṭrakūṭa expedition appears to have been merely a raid. Mahendra IV is also said to have repulsed a Cola invasion under Parāntaka II who led an attack against the Island as its ruler had helped the Paṇḍya king in his revolt against the Colas. His 12 years old son Sena V (969-979 A.D.), his younger brother (Sena V's) Mahendra V (A. D. 979-1027) followed in succession.⁹² These two rulers, therefore ruled contemporaneously with Muñja Vākpatirāja, Sindhurāja and Bhoja of the Paramara lineage,⁹³ Rājaraja I (Cola 985-1014 A.D.) great grandson of Parāntaka I (A.D. 907-953) of the Imperial Colas, Kṛṣṇa III⁹⁴ (A. D. 940-968) of the Rāṣṭrakūṭas—the last named being said to have curbed the ambitions of the Paṇḍyas and the Keralas, and even the king of Sinhala (Ceylon) is said to have paid homage to him⁹⁵ Kaśyapa, the young son of Mahendra I of Ceylon became king under the name Vikramabāhu (A.D. 1027-1039), but he declined to undergo formal consecration so long as Rājaraṣṭra (North Ceylon) was in the occupation of the foreigners. He continued to rule at Rohana till 1039 A.D. After him Mahākṛti (A.D. 1034-1042) became the king. His son Vikramapāṇḍya ruled in South-western Ceylon for about one year (A.D. 1042) according to the Pali Chronicles. He was slain in battle by Jagatpāla said to have been a Śūrya Vamśī prince coming from Ayodhyā. But Jagatpāla was himself killed by the Colas probably after a rule of four years. His queen and daughter together with all valuables were sent to the Cola Country.⁹⁶ The Cola king Rājādhirāja son of Rājendra claims in a record of 1046 A. D. that he had deprived four Ceylonese kings of their crowns namely Vikramabāhu, Vikrama Pāṇḍya, Vīraśīlamegha (the same as Jagatpāla) and Śrī Vallabhamadanarāja (probably another name of Parākramapāṇḍya) or (of some other Ceylonese chief) who is said to have lived for some time at the court of Kannara (i. e. the Rāṣṭrakūṭa king Kṛṣṇa III. Hence Jagatpāla (A. D. 1042-46) a Śūryavamśī (Ikṣvāku) prince of Ayodhyā, killed by the Colas was a contemporary of Vikramabāhu of Ceylon. The history of Ceylon does not refer to any Candraketu sire of Samaraketu ruling over Sinhala in the 10th, 11th centuries A.D. The records of Rājendra, younger brother and successor of Rājādhirāja say that sometime before A. D. 1057 the Cola king killed Vīraśīlamegha "King of the Kālāgas" (probably a Ceylonese prince connected with Kālāga on his mother's side) and captured the two sons of Maṅgbarāna 'King of the people of Laṅkā'.⁹⁷ Towards the middle of the 11th century A.D. when the whole island was under Cola occupation, the Ceylonese chronicles placed the rule of the two chiefs named Lokēśvara (A.D. 1048-54) and Kośadbhūta Kaśyapa (six months, A.D. 1054-55) who had their head-quarters at Kājaragrāma (modern Kājaragrāma on the Monikagaga not far from Magama, the chief City of Rohana or Southern Ceylon).⁹⁸

Dhanapāla has referred to Candraketu sovereign of Sindhala having Rāngasāla for its Capital where he had a son Samaraketu who was made the chief commander of the forces and sent on an expedition to help the king of Kāñci, Kusumasekhara by name, who was on the perils of his wits in so far as Vajrayudha, the army in chief and the administrator of Dakṣiṇapatha appointed by Meghavahana, supreme sovereign of Bhṛgata-varṇa and Uttarapatha, had avowed to chastise him in case he did not hand over his daughter Malayasundarī to him in marriage. The ultimate success of Samaraketu in winning the hand of Malayasundarī after undergoing the ordeal of a chivalrous feat in war against Vajrayudha who defeated him and captured him alive only to present him to the court of Meghavahana who took him as the foster brother to his son Harivahana and as a foster son to himself, Harivahana likewise, succeeded in winning the hand of Tilakamāñjarī, the Vidyadhara princess, daughter of Cakrasena, the overlord of the Vidyādhara, having his capital at Rathasputracakravala and grand-daughter of Vicitravīrya king of Vaijyanti, settled in the region of Suvēla mountain near the Ceylonese island etc.—are the main historical facts described by the poet in his romance. He has also referred to the ravage of Vaijyanti, the capital of Vicitravīrya by an enemy-vassal named Jiteśātru (p 342 Sm.ed.)

According to Dr. D C. Sircar⁹⁹ Ikṣvākus of the Āndhradeśa having Vṛṣiṭhiputrasāntamūla (or chāntamūla) I for the earliest kings after the rule of the Śatavāhanas, represented a branch of the celebrated Ikṣvāku dynasty of Ayodhya which migrated to the Deccan and settled there. The Ikṣvākus of the far south had had their capital at Vijayapuri situated in the valley of the Nāgārjuna Koṇḍa hills. This dynasty came to an end after having Māṅghariputra Virapurūṣadatta and Bhuvula Śāntamūla II (i.e. by the close of the 3rd Cent. A.D.) Nothing tangible is known regarding the history of Ayodhya after the period upto the reign of the Pratihāras who had this part of the country under their sway. Śravastī Viśaya and Śravastībhukti are mentioned as administrative units of that empire under Mahendrapāla (A.D. 870-910).¹⁰⁰ The region of Ayodhya seems to have gone under the control of the early rulers of the Gāhadvāla dynasty which later on established its authority over Kanauj and Vṛjraṣṭi.¹⁰¹

Yaśovigraha, according to Dr. Buddha Prakash, the first known member of the Gāhadvāla family, is described as a noble personage who lived after the demise of the kings of the Solar race. The Candravatī inscriptions (V. S. 1150 and 1156) add the following details.—“The Kāstra dynasty in which Yaśovigraha was born, forcibly occupied Kānyakūbja after the destruction of the descendants of king Devapāla.” This ruler has been identified with the Pratihāra king Devapāla.¹⁰² Yaśovigraha's son

Mahicandra was perhaps a feudatory under Kalachuri Lakṣmikarna (1042-1070 A.D.) whose empire included Prayāga and Vārānasi regions. We have 1089 A.D, the first known date of Candradeva, the third king of the dynasty, who was certainly in possession of Ayodhya. Assigning 25 years to each generation we may place the beginning of the reign of Yaśovigraha over the Ayodhya region about 1035-1037 A.D. which saw the end of the Pratihāra dynasty.¹⁰³

Regarding the third ruler of this dynasty the Basahi inscription of 1140 A.D. states—

“When after the death of Bhoja and Karna the earth was troubled, she took with confidence Candradeva as her husband.”¹⁰⁴ This statement shows that Bhoja (evidently Bhoja Paramāra) and Karṇa (Kalachuri Lakṣmi-Karna) for sometime exercised political sway over Kanauj. It further says that Candradeva was the protector of the sacred places of Kāśī, Kauśika, Uttara Kośala and Indrasthanya.¹⁰⁵ It shows that Ayodhya was included in the kingdom of the early Ghaḍavāla rulers

Yaśovigraha, the Ghaḍavāla monarch has been termed—

“aśṭadyuti-vamśa-jātaka-māpalamāṅsu divam gatāsu sakṣāt vivasvāniva bhūridhāmṅ Yaśovigrahaḥ ityudārah.”¹⁰⁶ ‘aśṭadyuti’ is Sun or Surya. The Vamśa or lineage-connected with Surya is that of the Ikṣvāku. Ghaḍavāla’s were, therefore, descendants of the Ikṣvākus Dillipa, Raghu, Aja and Daśaratha who had Rāma, Kuśa and Lava to follow them, the last named (i. e. Kuśa and Lava) founding the different branches of their race. Yaśovigraha has likewise been called a Sun-incarnate because of his name that was amply illustrious. Yaśovigraha appears to have been a contemporary of Bhojarāja as is evident from the dates [1035-37 A.D.] available in his case. Prince Jagatpāla referred to above while referring to the history of Ceylon may have been a descendant of the Pratihāras such as Devapāla, Rājyapāla, Trilocanapāla and Yaśāpāla (947-1037 A.D.). As he was killed by the Colas who had their sway over Ceylon the descendants of Jagatpāla, the early Ghaḍavālas become the masters of Ayodhya, being the feudatories of Kalacuri monarch Lakṣmikarna who in association with Paramāra Bhoja had his sway over Kanauj. Meghavahana may, therefore, be taken to refer to Yaśovigraha and Harivāhana may be his son Mahicandra while Candraketu and Samaraketu, the king and prince of Simhalas may be identified with Rājaraja Cola (985-1014 A.D.) and Rājendra I Cola (A. D. 1014-1044). We may even conjecture the identification of Meghavahana with Siyaka alias Harṣa who had adopted Vākpatirāja Muñja¹⁰⁷ and got his own son Sindhurāja at a later stage. He may even be construed as Vākpati Muñja who being fond of his brother’s son Bhoja,

consecrated him to his own throne while yet holding the sceptre, Sindhu-rāja's succession to him, however, being necessitated by his son's lack of majority at the time of the accidental demise of Muñja

Bilhana, the Kāśmirī poet who wrote his Vikramāṅkadeva-carita in 1088 A. D.,¹⁰⁸ in the reign of Caulūkyā Vikramāditya VI after enjoying the patronage of many kings, has described in his Kāvya (I. 63) that Caulūkyas of Kalyāṇī had had their sway over Ayodhyā just as Rāma had had his sway over this hereditary capital of his lineage, after having decapitated Ravana.¹⁰⁹ Tailapa, the king of that lineage was skilled in annihilating the Rāṣṭrakūṭas.¹¹⁰ The Caulūkyas under their sway had every region but not the kingdom of Vibhīṣaṇa (i. e. Lankā).¹¹¹ Tailapa was followed by his son Satyaśraya¹¹² (997-1008 A. D.). Paramāra king Vakpati-rāja Muñja had suffered extinction at the hands of Tailapa in 997 A. D.¹¹³ The Cola king Rājarāja I had mercilessly carried death and devastation in the Caulūkyā kingdom. Satyaśraya, however, soon recovered. After him his nephew Vikramāditya I ruled for a short time. The latter was defeated by Paramāra Bhoja who attacked the Caulūkyas to avenge the humiliation and assassination of Vakpati Muñja. He came to term with Bhīma I of Aṇahilavāḍa and the Kalacuri king. But an inscription informs us that the ambitions of Bhoja were frustrated shortly before Śaka samvat 941=1014 A. D. when Vikramāditya V's successor Jayasimha II Jagadekamalla (1016-1042 A. D.) routed him and broke the confederacy of Mālava. The Caulūkyā monarch is also represented to have gained an advantage over Rājendra Cola I although Cola epigraphs testify to the contrary.¹¹⁴ Bilhana, however places Jaysimha after Satyaśraya,¹¹⁵ who was followed by Āhavamalladeva¹¹⁶, who has been called a second Rāma, as it were, the son of Daśaratha.¹¹⁷ He is said to have demolished the glory of the Paramāras.¹¹⁸ He even vanquished the Colarāja,¹¹⁹ Āhavamalla did not have a son for long and having one after a long time was named Vikramāditya.¹²⁰ Āhavamalla has been called Kuṇḍalendra.¹²¹ Vikramāditya subdued the king of Kāmarūpa¹²² and Kāñci, the capital of the Dravīḍas.¹²³ He even subdued the king of the Simhala dvīpa. All these facts display a complete reflection of Dhanapala's talented descriptions in the verses of Bilhana. How far the historicity of the data available in the two texts is genuine, it is very difficult to be definite about. One thing is certain and it is that since Dhanapala has described Ayodhyā¹²⁴ exactly on the same line as Dhara described by Bhoja, in his Samarāṅgana-sūtradhara¹²⁵, we can easily presume Meghavāhana to be Vakpati Muñja and Yuvarāja Harivāhana to be Bhoja himself

The king of Kāñci may have been the Caulūkyā of Kalyāṇī, the vanquisher of Kāñci and her ruler or he may have been Gaṅgeyadeva Kalacuri or even Rājendra Cola who had succeeded to the throne of Rājarāja who

was also a sovereign of the Malaya Peninsula.¹²⁷ Kusumāśekhara, therefore, may be construed as a fictitious name of Rājendra Cola who was subdued by Bhoja.¹²⁸ A matrimonial alliance between the king of Ceylon Vijayabāhu alias Śrī Simghabodhi and Princess Triakasundarī or Trai-tokyasundarī is revealed from a history of Ceylon (1054-1114 A.D.)¹²⁹

A critical examination of the history¹³⁰ of the three Cola monarchs Rājārāja I (A. D. 985-1014), Rājendra I Gangaikarṇḍa (A. D. 1014-1044) and Rājādhirāja I (A. D. 1044-52) reveals that Rājendra I Cola annexed the whole of Ceylon (Sinhala) about 1017 A. D. while its Northern part had already been conquered by his father Rājārāja I¹³¹ and Rājādhirāja I subdued the Pāṇḍya and Kēralā kings who were in league with the rulers of Lankā (Ceylon) named Vikkamabāhu, Vikkamapattīḍu, Vira Śālamegha and Śrī Vallabhamadanarāja.¹³² Hence, Vikramabāhu¹³³, the Supreme sovereign reigning in Gaganavallabha on the northern range of the mountain Vijayardha having Śākya Buddha for his Pradhāna Buddhīśaktva recognising Hariyāhana son of Meghavāhana (i. e. Bhoja, son of Sindhurāja and Yuvarāja designate to Vākpati Muñja as his supreme sovereign having Kusumāśekhara king of Kāñci for his subsidiary-vassal (i. e. Rājendra Cola and Rājādhirāja Cola for his subsidiary Vassals) may be the Ceylonese king vanquished by Rājendra and Rājādhirāja Cola.

The identification of the unnamed king of Kāmarūpa¹³⁴ (Prāgyotiṭṭa) whose younger brother Mitrādhara escorted Samaraketu moving in search for Hariyāhana, is not very difficult of assumption. Kāmarūpa in Prāgyotiṭṭa has been described by Dhanapāla as situated on the shores of Lauhitya¹³⁵ (Lohit or Brahmaputra in modern Assam) which had a new dynasty started by Brahmapāla (985 A.D.) after the death of Tyāgasīmha who left no heir to the throne, who had retransferred the capital from Haruppeswara to Prāgyotiṭṭapura (Gauhati) or its neighbourhood. Brahmapāla was succeeded by his son Ratnapāla who had a long reign for about thirty years. He had his son Purāndarapāla who died in the lifetime of Ratnapāla who was, therefore, succeeded by Indrapāla (both grand father and grand son ruling from 1000 A.D.-1030 A.D. and 1030-1055 A. D. respectively),¹³⁶ proving thereby their contemporaneity with Sindhurāja and Bhoja—the Pālamāra rulers. Mitrādhara is not known to the historians of Assam (Kāmarūpa). Perhaps Dhanapāla knew him.

Regarding the Vidyādhara king Cakrasena it is proper to seek the help of Dr. V. V. Mirashi and Dr. R. S. Tripathi. According to Dr. Mirashi¹³⁷ the identification of the Vidyādhara prince Śikhāṇḍaketu who sent his son Śāstikhaṇḍa with a large army to help Sindhurāja in his campaign, may be made with Atikesarīn who owed his crown to the active help of Sindhurāja. Feelings of gratitude may have induced him to send his son

with military assistance. The name Śikhāṇḍaketu is evidently suggested by the other name of Arikesarin viz. Keśideva, which occurs in the Bhaṇḍup plates of his nephew Chittarājadeva. Śindhurāja seems to have died soon after this expedition. He was succeeded by his son Bhoja. According to Merutuṅga Bhoja reigned for a long period of fifty-five years. He must, therefore, have come to the throne when quite young. It seems that Arikesarin also died about the period and was succeeded not by his son (that he had one is clear from the Navasahasāṅkacarita), but by his nephew Chittarājadeva who must have usurped the throne knowing full well that the young Prince Bhoja of Dhārā would not undertake a campaign in such a distant country as Koṅkan to help the son of his father's friend, Arikesarin, for Bhoja invaded Koṅkan in A. D. 1019 and won a decisive victory which he commemorated by issuing the two copper plates. It appears, therefore, plausible that Vidyādhara Cakrasena mentioned by Dhanapāla was the Vidyādhara Chittarājadeva (the Śīlahāra nephew of Arikesarin) whose daughter Tilakamañjarī became the object of attachment for Bhoja (Harivāhana).

According to Dr. R. S. Tripathi¹³⁸ "the Śīlahāra Kṣātrīyas who trace their origin from Vidyādhara Jīmatavāhana, had three branches known in history. The third of these established its authority about the commencement of the eleventh cent. A. D. in Kolhapura and the districts of Satara and Belgaum. For a time it was also a master of Southern Koṅkan. The family enjoyed more independence and one of its kings Vijayārka or Vijayāditya, is said to have helped Vijjala or Bijjala in bringing about the down fall of the last Cālukya sovereign." Dr. Mirashi's point is more suited to the context of Dhanapāla who has also alluded to the upsurge of Vaijayanṭī the capital of the Kuntala-country which included Southern Mahārāṣṭra and Northern Kanarese districts of Mysore state, modern Banavasi in the North Kanara district,¹³⁹ where reigned supreme Vicitravīrya, the sire of Gandharvadattā, wife of the king of Kāñci, and Patralekhā, the spouse of Cakrasena.

The march of Samaraketu away from the Śīkhālas (outskirts of Lāṅkā) entailing a sudden attack on the capital of Kirātārāja Parvatāka by name, who was proud of his impregnable fort and army and took to the tactics of guerillas (lit. thieves) in the west of the bridge (over the ocean)¹⁴⁰ poses the problem of identification of Parvatāka, the Lord of the Kirātas. According to Dr. B.C. Law the Kirātas inhabited the eastern extremity of the Kumārīkṣṭvīpa identified with India proper.¹⁴¹ Ceylon was a part and parcel of India in the Hindu period — (i. e. the period before the Arab inroads) and even after that and as already proved it was under the sceptre of the Coja king Rājendra I, we can easily presume

the fact that Kirātaraja Parvataka ruled in some hilly area situate to Ceylon but in the eastern extremity of the country (i. e. India). Śābaras and Kirātas have been treated synonymously by Dhanapāla.¹⁴³ Śābaras were hillas inhabiting the hilly regions round about Assam (Kāmarūpa) as described by Dhanapāla while depicting and characterising the "atavibhū" in contiguity of that area. Harivāhana, on sojourn for his 'digvijaya' relates certain historical facts such as construction of a religious sanctuary (Dharmāranya) by the mantri Surānanda,¹⁴⁴ who was most probably the grand father of Rājasekhara, the poet-critic, the author of Viddhaśālabhanjika whose greatgrand-father Akālalada was a crest-jewel of Mahārāstra. Surānanda was a man of letters. Rājasekhara's father Durduka or Duhika took to Government service and rose to be the Chief-minister. Rājasekhara was a court poet of the Gurjara Pratihāras,¹⁴⁵ (Mahendrapāla and Mahipāla) from whom Paramāras ultimately wrested the sovereignty where by Harivāhana (i. e. Bhoja) is reminded of Surānanda whose memoir stood to his own days. There is reference to Nītivarmā the army-in-chief holding charge of the Northern region, who killed the Hūna Lord on the extremities of the region having hills on its outskirts.¹⁴⁶

According to Dr. Buddha Prakash¹⁴⁷ Śiyaka-Harṣa, Muñja and Sindhūrja all had subjugated the Hūnas and Nītivarmā might have been the army-in-Chief of Sindhūrja after whom Bhoja had no difficulties in keeping them under control. Harivāhana's satisfaction over their peaceful co-existence testifies this point.

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- 2 *Rock-Island of Abu in the Strohi state of Rājaputānā, Historical Geography of Ancient India* by Dr. B. C. Law, p. 22.
- 3 *Introductory verses* 39, 43. pp. 33-35 TM Vol I.
- 4 *Niṣeṣavāṇmaya vido'pi Jñāgamoktāh, śrotum kathāh samupajātakutūhalasya | tasyā-vadātacartāsyā vīnodaheto'p. rājñah sphuṣṭābhūtarasā ractāh katheyāh.* TM *Introductory verse* 50, p. 40.
- 5 *But Jaina in the present Text.*
- 6 *Kadācidrājñā Sevāśīlathatāh pṛṣṭāh sva Tilakamañjarī varaygyam Jagau.* p. 41.
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- 48 See my Paper 'Bharīmentha-Kālidāsa' published in 'Vīva Sañskṛtaḥ' VIII 1-2, Nov. 1970, Feb 1971 pp. 82-84, VISIS Hosharpur.
- 49 Divaḥ śyāsur mama vāci mudrān adatta yo vākpatirājadevāh.
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tasyāśyātā māmsāśyātābhujāḥ śrī Bhoja ityātmajāh.
prītyā yoga itī pratāpavasatī khyātena Muñjākhyayā
yā sve Vākpatirājabhūmpatīnā rāje 'bhīkīktah svayam, TM verse 43 p 35 Vol. I
52. *Paramāras*-pp. 58-59.
53. cf 2. p. 59, and TM, Vol. I verse 43.
- 54 *Paramāras*. p. 59.
Purānā kalakramāntena prasthīnāmbikāpāṭeh, maurvī kīrṅkābandhasya pṛthvī doṅṇī
niveśitā. *Navasahasānkācaritā*. XI. 98 p 176
55. TM p. 94 Vol I.
- 56 Ibid.
57. *AS* VI 2-33 p. 166 Part I p. 390 Part II R. P. Kangle
- 58 This text interpretation is given by the commentator which seems erroneous
- 59 TM. p. 94 Vol. I
- 60 Ibid, pp 250-251 Vol. II
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*MĀDHAVA'S *RGVEDAVYĀKHYĀ* AND THE SYSTEM OF *GALITAS*

K. P. Jog

1 In my paper 'On the *Galitapradīpa* of Lakṣmīdharasūri', I referred to Mādhava's *Rgvedavyākhyā* and observed "It is noticed that Mādhava has taken his cue from the presence and absence of a *galita* while interpreting many a Rgvedic passage but it is a matter of regret that later commentators have not taken cognisance of these important observations of Mādhava."¹ I was indeed aware that C. K. RAJA, who edited and published Mādhava's *Rgvedavyākhyā*² had noted the importance of his observations and had an intention to discuss this point after the entire available commentary was published.³ It appears that his controversy with KASHIKAR regarding the problem of *galitas*⁴ was perhaps the beginning of his discussion on this point. This his discussion attracted my attention to Mādhava's treatment of the *galitas* in his commentary on Rgveda. Also I noticed that RAJA could not realise his intention in his life-time. As such, I decided to take up the unfinished task. However, when I began my work, I found it necessary first to ascertain if there is any system of *galitas* and came to notice that Śākalya's use of the *galita* appears to be regulated by certain principles.⁵ While I was doing that work, I had to defer the discussion on Mādhava's use of the *galitas* in his interpretation of Rgvedic passages, for some time. Now I propose to take up the same in the light of a few examples from the first Adhyāya of the first Aṣṭaka of the Rgveda Samhitā

2. First, I may note two important remarks of Mādhava which would considerably facilitate the discussion on his procedure.

(i) On 1.25.1,⁶ he says :

śha vākyātmakeṣu yeṣu padavelāyāḥ hānopādānam śhākalyāḥ karoti tat-
*kāranāḥ samayānukramanyām uktam | dṛṣṭvā ekaṁrtho vidyate |*⁷

'The reason why Śhākalya omits or includes (certain) *padas* 'words' of the nature of a phrase while (writing) the *padapāṭha* (Pp) is stated (by me) in the *Samayānukramanī*. Both the *ṛcs* have (only) one meaning.'

(ii) On 1.31.8, he says :

naipṛāṅgikāḥ pādāḥ pavamāne daśame ca viśṣṭāḥ | tvāḥ no agne bahvatra-
vṛttikāḥ hānopādānanyuktāḥ | tatra kāranam samayānukramanyām uktam |
*tathānvesām trikāṇāḥ caṣṭhānāḥ ca vākyātmakanām itī |*⁸

'(This) foot, adverbial in nature, is dropped (in the Pp of the passages) in the Pavamāna (i.e. 9th Maṇḍala which is addressed to Soma Pavamāna) and in the 10th (Maṇḍala). (The foot) *tvāṃ no agne* which occurs in many places is connected with omission and inclusion (by Śākalya in his Pp). The reason for it is stated (by me) in the *Samayānukramaṇī*. Likewise is noticed (omission or inclusion) of *padas* 'words' (forming group of) three and four (and so on), in case they form a 'phrase'.

2.1 There is a *Samayānukramaṇī* which RAJA claims to be the one mentioned above¹⁰ It reads

*puṇaḥ padāni nādhte teṣāṃ arthāḥ sa eva cet |
vibhaktisvarasāmye ca tasmīnn eva krame satī ||
padopādānāhānābhyāṃ bahvūścaryam adīdaśat |
kṛtavyākhyaiḥ teneyam ṛṣiṇā dāśātayā abhūt ||¹¹*

(Śākalya) does not read (i.e. drops) the *padas* 'words' for a second time, if their meaning is the same (as that in the earlier passage), if there is similarity of case and accent and also if there is the same order (of them, i. e. of the *padas* 'words' in the later passage(s)). (Thus) by omission and inclusion of *padas* 'words' he has shown much novel (way of explaining the Rgvedic passages) As such, the sage has, indeed, commented upon the (Sambhitā of) 10 Maṇḍalas

3. It cannot be ignored, however, that one could doubt if Mādhava, the commentator of the *Rgvedavyākhyā*, was the author also of this *Samayānukramaṇī* (mentioned just now) and it would be more appropriate, therefore, to consider as Mādhava's only those views which are noticed in the two passages from the *Rgvedavyākhyā*

Thus, Mādhava thinks that

(a) Such a unit of sense must consist of at least three *padas* 'words' (*trika, catuṣka*).

(b) It is necessary that such a group of words, when repeated, must convey the same meaning.

And

(c) Only under these conditions would Śākalya decide the omission of the *padas* 'words' in the Pp of later passage(s),

3.1 If, however, one did not doubt that the *Samayānukramaṇī* also is the work of Mādhava, one could add to the above that

The *padas* 'words' to be omitted in the Pp of later passage(s) must retain the same case-form, accent and order of occurrence in the verse as in the earlier/earliest verse

3.2 This procedure of Śākalya, Mādhava thinks, reveals how he (i.e. Śākalya) would understand/translate the Rgvedic passages involving repetition of identical *paḍas* 'words'. Now, when I proceed to discuss a few examples from Mādhava's *Rgvedavyākhyā* regarding this procedure, I must hasten to add that these pertain to the repetition only of *paḍas* 'feet' and not of *paḍas* 'words' which form less than a *paḍa* 'foot', or even more.

4. Mādhava's remarks on Śākalya's system of the *galitas* (even with doubt entertained about some), together with examples from his *Rgvedavyākhyā*, would show if and how Śākalya gives a lead in Rgvedic interpretation and to what extent one could accept his procedure with proper results—I would discuss here only a few examples from Mādhava, (as stated earlier)

4.1 On 1.13.6,¹² he says

*pāvakaśah puruṣpīho dāro devr asaścataḥ iti pādah na viśjati tat-
rasaścatah stutyartha 'nuvādaḥ | atra tu vādheyam iti |¹³*

'In (the Pp of the *rc*) *Pāvakaśah* (1.142.6),¹⁴ (Śākalya) does not omit the foot *dāro devr asaścataḥ*, for there (the word) *asaścataḥ*, is (used as) an expression (in continuation) of praise. Here (i.e. in 1.13.6), however, it is (used) as a modifier of the verb.'

Thus, according to Mādhava, Śākalya includes (i.e. does not drop) the *paḍa* 'foot' *dāro devr asaścataḥ* in the Pp of the *rc* 1.142.6 and thereby shows that the (same) foot has different meanings at the two places

Translation of the two relevant verses, in agreement with Śākalya's position, would clarify this. Thus he would translate :

1.13.6

(May) the divine doors, (who are) furtherers of *ṛta* open out in such a way that they are not clinging together (i.e. are wide ajar). Today and tomorrow, for worshipping (the gods).

And 1.142.6

(May) the divine doors, (who are) great, furtherers of *ṛta*, purifiers, wished for by many (and) not clinging together, open out for going to the gods.

4.2 On 1.13.8,¹⁵ he says :

*tau daiṣyau hotārau iti prathamāntah paraśeṣah mandraśihvā jugurānti ity
atra viśjati | tau yajñām no yakṣatām imam |¹⁶*

'In the foot *tau*, the words end in the Nominative (affixes) and have (the) following (foot as their) remainder (for completing their sense). Therefore,

(In the Pp of the *ṛc*) *mandrajihvā* .(1 142 8),¹⁷ (Śākalya) omits it. (Thus the foot *tau*., together with the following foot *yañnam* means) May the two (divine Hotṛs, the wise ones) perform this our sacrifice.'

Thus in Mādhava's opinion, Śākalya would translate

1 13.8

I call unto myself the two (fires) having good tongue. May the two divine Hotṛs, the wise ones, (perform this our sacrifice).

And 1 142.8

(May) the two divine Hotṛs, the wise ones, having delightful tongue (and who are) praisers, perform this our sacrifice (which will be) today successful and touching the heaven.'

4.3 On 1.14.3.¹⁸ he says

*ta rājānā śucivratā ity atra adityān marutaṃ ganam iti yakṣikriyāyuktaḥ pādo viśṛṣṭaḥ*¹⁸ |

'In (the Pp of the *ṛc*) *ta rājāna*. (6.16.24),²⁰ (the foot) *adityān*., that is connected with the action (conveyed by the verb) *yakṣi*, is omitted (by Śākalya).

Here Śākalya would translate

1.14.3

(Do you offer worship)²¹ unto Indra-Vāyu, Bṛhaspati, two Mitras (i.e. Mitra and Varuna), Pusan, Bbaga, Ādityas and the group of Maruts.

And 6.16.24

Unto those two kings of pure vows (i. e. to Mitra and Varuṇa), Ādityas and the group of Maruts, do you offer worship, O shining gods, (and these) Dyaus and Pṛthivī here.

4.4 On 1.14.11,²² he says .

tvam hotā manurhitō vahvīr usā ity atra prathamāḥ pūdaḥ pṛthag vākyam | ato na śṛṣṭaḥ |²²

'(In the Pp of the *ṛc*) *tvam hotā*...(6.16.9),²⁴ the first foot forms a separate sentence. Therefore, it is not omitted (by Śākalya).'

Thus Śākalya would translate ;

1 14.11

You, (as) the Hotṛ appointed by Manus, take your seat in the sacrifice, O Agni. Such as you are, do you perform this our sacrifice,

And 6.16.9

You (are) the Hotṛ appointed by Manuṣ, the bearer of offerings through your mouth, the better knower (of Hotṛ's office), O Agni do you perform sacrifice to the divine clans

4.5 On 1.16.3,²⁵ he says

(i) *indram id devatāṭaye ity atrādhvarasabdah sarvasyamīn yajñe var-
late | tasmāt sa (pādo na) visṛṣṭah |*

(ii) *indram somasya pītaye stomaih ity asyāñ prathamah pādo na visṛṣṭah |
sa hy aparyavasānūrīṭah | kuvid ā gamat itī iravanād apī cendīam ity apūr-
nam |*

(iii) *prākusūnur yajataḥ ity atra indram somasya pītaye itī na śṛjyate |
sāpekṣo hi sa pūdah | yadi vā indra(m) ity aśovīśeṣanam |*

(iv) *tam v abhi prāceta ity atra indram somasya pītaye itī na sṛṣṭah |
tam evey atra tūparyād aparyavasānūrīṭatōc ca |²⁶*

(i) In (the *ṛc*) *indram id* (8.3.5),²⁷ the word *adhvara* is used in (the sense of) the whole of a sacrifice. Therefore, that (foot is not) omitted (in the Pp).

(ii) In (the Pp of the *ṛc*) *indram somasya* (3.42.4),²⁸ the first foot is not omitted. For, indeed, that (foot) has not conveyed a complete sense. Also on account of the hearing (i. e. mention) of *kuvid āgamat*—an added sentence—(the word) *indram* is not complete (by itself).

(iii) In (the Pp of the *ṛc*) *prākusūnur* (8.17.15),²⁹ (the foot) *indram somasya*...is not omitted. For that foot is expectant (of some additional matter to complete its sense). Or perhaps *indram* (could be) an adjective of *aśvam* (in the *ṛc*).

(iv) In (the Pp of the *ṛc*) *tam v abhi*...(8.92.5),³⁰ (the foot) *indram*...is not omitted on account of its bearing upon *tam eva* and also its incomplete sense.'

This comment is interesting in ways more than one. Thus, the remark (i) pertains to the 2nd foot of 1.16.3, while the remarks (ii), (iii) and (iv) pertain to the 3rd foot of the same verse. Again, neither of the passages under (iii) and (iv) can be considered as a repetition of the passage under (ii), nor can the passage under (iv) be taken as a repetition of that under (iii). All this becomes clear in the light of the translation of all the relevant passages, of course, under the lead of Śāṅkalya—as Mādhava would have it thus :

1.16.5

We invite Indra in the morning (i. e. at the morning libation), (we invite) Indra in the sacrifice that is going on (i. e. at the mid-day and evening libations). We invite Indra for the drink of Soma,

Śambodhi 5.1

8.3.5

We invite Indra alone for a sacrifice. (We invite) Indra when the sacrifice is going on, (we) who possess winsome gifts (for him, invite) Indra in battle, (we invite) Indra alone in battle, (we invite) Indra alone for acquisition of wealth.

3.42.4

Indra for the drink of Soma do we invite here, with our songs of praise. Indeed he would come, on account of (our) songs.

8.17 15

Prđakusānu, the worship-deserving, the driver of the cows, he (who) alone (is) superior to (i.e. the overpowerer of) many — may he lead the quick horse ahead by means of forceful grip, (such) Indra (do we invite) for the drink of Soma.

8.92 5

Do sing unto that (Indra, for the drink of Soma), that is indeed his strengthening (i. e. glorification).

5. This notice of a few examples from Mādhava's commentary on the R̥gveda reveals that he has followed Śākalya very faithfully. There is only one case of apparent repetition—one discussed under 4.3 where Śākalya accepts identity of meaning of one *pāda* in two different verses. And this he (Mādhava following him) has done quite rightly. Similarly, in the case of apparent repetitions discussed under 4.4 and 4.5 also, Śākalya has correctly led Mādhava to trace different syntactical meanings.

However, one cannot but entertain doubts regarding other cases.

5.1 In the case of 1 13 6 under 4.1, it is possible to take *asāscataḥ* in 1.13.6 also as an objective of *dvarāḥ* exactly in the same way as in 1.142.6. In fact, Śākalya's not treating *viśrayantam r̥tavṛdhaḥ* in the first foot of 1.142.6 as a repetition of an identically worded foot in 1.13.6 and thus accepting *r̥tavṛdhaḥ* as an adjective of *dvarāḥ* in the 4th foot could justify treating *asāscataḥ* as an adjective and not as a modifier of *vi śrayantam* in the way Mādhava has done.

5.2 Similar doubt can be entertained regarding the interpretation of *hotrau davya kavī* in 1.13.8 discussed under 4.2. One cannot over-rule the stronger possibility of treating these words as those which end in the Accusative suffixes.²¹ Indeed, the word *sujihva* well compares with *mandrajihva* in 1.142.8 and therefore, it should go with *hotrau*. This should lead one to treat the first hemistich as one unit of meaning, there is no difficulty in treating the third foot as a complete sentence.

5.3 One may question the meaning of *adhvara* in 1 16,5 under 4.5, viz, that it refers to the mid-day and evening offerings (perhaps on the ground that the first foot of the verse uses the word *pratar* and indicates *pratah-savana*) It is possible to hold that the three feet of the verse refer to three different ideas

6 Finally, I may state that the few cases discussed above reveal that Śākalya had (among many others) syntactical consideration in mind while he developed the system of *galita*. It becomes clear that his system is certainly not mechanical, although one could doubt the correctness of the results from its acceptance. Mādhava is, however, unflinchingly consistent while following him. Perhaps this has led Venkata Mādhava (who was later) to observe

*Itlamātre bhidyamāne punaś cādhiyate padam |
sa sukṣmāḥ śakyate jñātūn nāprājñair iti nīścayah 132*

'(In the Pp) a *pada*³² 'word' is recited again, if it differs even only little in its meaning at later place(s). And also that 'subtle differences in Śākalya's system could be understood only by intelligent persons is the decision.'

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- 2 *Rgvedavyākhyā (Mādhavakṛtā)*, Adyar Library, Madras, Parts I and II, 1939 and 1947
- 3 *Ibid*, Part I, p. xiv and Part II, p. vii.
- 4 Cf *Adyar Library Bulletin* XI, pt 2, May 1947, pp. 79 ff Also *Summary of Papers* A I O, C: XIV, pp 3-4
- 5 "Reappraisal of the problem of *galtas* in the *Rgvedaparaparīṣha*", *CASS studies*. No. 1, Poona, 1972 p 54
- 6 Throughout this paper, reference is made only to the verses of the Rgveda Saṁhitā, therefore, the verses are not referred to as Rv. 1.25.1 etc.
- 7 *Rgvedavyākhyā*, Part I, p. 168 While citing this and other such passages, only corrected reading is accepted, Also accents are not shown, as in Mādhava's comment.
- 8 Properly one should read *bahutrayittikāh...yuktūh |*
- 9 *Rgvedavyākhyā*, Part I, p 112
- 10 *Ibid* (Prelatory Note) p xi, also cf. JORM v.4, 1931, p. 323.
- 11 *The Rgvedānukramāṇī of Mādhavabhaṭṭa*, ed. C. K. RAJA, Madras, 1932, Appendix IV, p cix.
- 12 *vi śrayantām ṛtvīdho dvīro devīr usācātāḥ |
adyā nūnam ca yāḥiṣṭave ||*
- 13 *Rgvedavyākhyā*, Part I, p 80.
- 14 *vi śrayantām ṛtvīdhuḥ prayat devēbhyo mātāḥ |
pāvākūśah puruṣpṛho dvīro devīr usācātāḥ ||*

- 15 *iā sujīhvā upa kvaye hotārā dāvya kavī |*
yajñān no yakṣatam imam ||
- 16 *Ṛgvedavyākhyā, Part I, p. 81*
- 17 *mandrājīhvā jugurvaṣṣ hotārā dāvya kavī |*
yajñam no yakṣatām imān sīdhrām adya divispyām ||
- 18 *Indravāyu byhaspatim mitragñim pūṣaṇam bhagam |*
ādityān mārutaṁ ganam ||
- 19 *Ṛgvedavyākhyā, Part I, p. 84*
- 20 *iā rājānā śūciviraśādityān mārutaṁ ganām |*
vaso yakṣhā rodasī ||
- 21 The verb *rakṣi* is taken over from 1.14.1
- 22 *tvam hotū manurhito 'gne yajñeṣu sīdasi |*
samān no adhvaram yaja ||
- 23 *Ṛgvedavyākhyā, Part I, p. 89.*
- 24 *tvān hotū manurhito vahñtr āsā viduṣṣarāḥ |*
agne yakṣi dīvo vīśāḥ |
- 25 *indrān prātar havāmāna indram prayaty adhvare |*
indrān somasya pītaye ||
- 26 *Ṛgvedavyākhyā Part I, p. 98-99*
- 27 *indrān id devatāyā indram prayaty adhvare |*
indrām samīke vānino havāmāha indraḥ dhanasya sītaye ||
- 28 *indrām somasya pītaye stomair iha havāmāhe |*
uktibhīḥ kuvīd āgamat ||
- 29 *prāḥkvaṅgur yajato gavesyaṁ ekaḥ sann abhi bhūyasaḥ |*
bhūnim aivam nayat tujā puro gṛbhendram samasya pītaye |
- 30 *taḥ v abhi prāreatendram somasya pītaye |*
tad idd hy asya vardhanam ||
- 31 One may remember here H D VELANKAR's principle of ward-economy and explain that *dāvā* ., which is expected to be in the Accusative, is purposely suppressed by the poet and instead read as Nominative—this would justify Śākaḷya. For VELANKAR's article, cf ABORI, XLV, 1964, pp. 1-18
- 32 Cf *Ṛgveda with commentaries*, V V.R I., Hoshiarpur, 1965-66, part IV, p. 2177.
- 33 *pada* here stands for (*pada*—) *ṛitka|catuṣka*

Readers are requested to note that the quotations from the *Rgveda* are given here without accent marks.

SUBTLE BODIES POSTULATED IN THE
CLASSICAL SĀṆKHYA SYSTEM

Y. K. Wadhvani

Adhiś	= Adhīsthāna Śarīra	SPBh	= Sāṅkhya Pravacana Bhāṣya
GP	= Gauḍa Pada	SPS	= Sāṅkhya Pravacana Sutra
GPBh	= Gauda Pada's Bhāṣya on SK	STK	= Sāṅkhya Tattva Kaumudī
Liṅś	= Liṅga Śarīra	VB	= Vijñāna Bhikṣu
SK	= Sāṅkhya Kārika	VacM	= Vacaspati Miśra

According to Sāṅkhya Philosophy, there are two ultimate principles in the universe : Puruṣa i.e. the soul, and Prakṛti the non-sentient entity or primeval Matter. Of these, the soul is an immutable (*kūṭastha*) and imperishable (*nitya*) entity which is free from all attributes (= *nirguṇa*, *buddha*). This being so, the death of an individual merely amounts to the fall of the visible gross body. Where, then does the imperishable soul go when a particular gross body falls down dead ? Any real movement, which is an action and hence a mutation (*vikāra* or *parināma*), is precluded in the soul on account of its immutable and all-pervading nature, as postulated by the Sāṅkhya. It is, therefore, propounded that in cases of death and rebirth, the movement of the soul from one visible body to another is only apparent and is dependent on movements of a subtle body called the Sūkṣma Śarīra or Liṅga Śarīra [It may be noted here that the term 'Liṅś' was not popular with earlier writers on Sāṅkhya. Iśvara KRṢṆA, the author of the SK, always used *lingam* with reference to the subtle body, VacM, GP, Māthara and the author of *Yukti-Dīpikā* always called it Sūkṣma Śarīra. It was VB who introduced and used extensively the terms Liṅś or Liṅgadeha; from him, these terms were occasionally taken over by later commentaries on STK like Sarabodhinī and Vidvat-tosinī. For reasons which will be clear later, the present author has adopted the term Liṅś for the most part].

It is not merely to account for transmigration that the Liṅś has been postulated. Even the experience of pleasure, pain and the like is believed to accrue, in reality, to this subtle body. Reasons for attributing such experience to the subtle body are :

(a) The incidence of such experience independently in the soul is not possible; for, if the soul were to possess attributes like pleasure and pain, desire and aversion etc.—which are all transitory—, then it would be subject to change or mutation¹; and being so, it would become perishable also.

Magnitude of Ling Śarīra

SPS 3.14 lays down that *Līṅś* is atomic in magnitude since there is a scripture about its possessing activity (*tat-kṛti-śruteh*). The reference is, according to VB, to Taittirīya Upaniṣad 2.5 which says 'vijñāna directs the sacrifice and also the deeds.' VB understands *vijñāna* as *buddhi* which, he adds, represents the *Līṅś*, accordingly he concludes that action is attributed to the *Līṅś* in that scripture. And, since action implies motion, the *Līṅś* as a substratum of motion—cannot be all-pervading. It cannot have a medium dimension either, being comparatively eternal, unlike medium-sized entities. The only alternative, then, is to accept the *Līṅś* as being atomic in size. [After explaining *tat-kṛti-śruteh* in the above manner, VB annotates that the reason should rather have been *tad-gati-śruteh*. 'because there is a scripture about its moving', viz., Brhad Āraṇyaka Upaniṣad 4.4.2 *sa-vijñāno bhavati savijñānam eva anv-avakramati*. VB explains this passage as implying that, He (-the soul-) is born in conjunction with the *buddhi* and he also migrates along with the *buddhi* (which represents the *Līṅś*).¹³]

SPS 3.15 presents a further reason for postulating the atomic dimension of the *Līṅś*: *tad-annamayatva-śruteh*. VB explains. A constituent of the *Līṅś*, the mind, is said to be composed of 'food' in Chāndogya Upaniṣad 6.5.4 (*annamayāḥ hi somya manah* .). This indicates that the *Līṅś* is not eternal. It cannot, therefore, be all-pervading in dimensions; it must be atomic.

Constituents of the Līṅga Śarīra :

It has been mentioned earlier that *buddhi* (-also called *mahat*-) forms the main constituent of the *Līṅś*. Its other constituents, according to Sāṅkhya doctrine, are *ahankāra* (=self-awareness), the mind, the ten external organs and the five *tanmātra*-s in all, eighteen entities.¹⁴

On this point, however, VB differs from most other exponents of Sāṅkhya. Commenting on SPS 3.9 (: *saptadaśaikam līṅgam*), he says. "Here the seventeen jointly form the *Līṅś*; and this, at the beginning of creation, is but *one* in the form of an aggregate [just as the forest is one aggregate of many trees]; such is the meaning."¹⁴ (Among these seventeen, VB enumerates the same entities as those given by VācM, with the exception of *ahankāra* it being regarded that this is included under the term *buddhi*.) VB insists that *saptadaśaikam* should not be understood as implying 'seventeen and one' (: totalling eighteen). His argument is that *ekam* is here meant to convey the unitary nature, at the beginning of creation, of the *Līṅś* which then serves as an adjunct of Hiraṇyagarbha—as against the divisions of that unitary *Līṅś* into adjuncts of individual souls, since a variety of experience is required for these different individuals on account of the variety of their deserts.¹⁵

This is a contingency which violates the basic Sāṅkhya assumption of two eternal entities in the universe

(b) Experience cannot be attributed to the visible gross body either. For, such attribution would imply that when a fresh gross body is produced at the time of a new birth, that body experiences such pleasure and pain as are fruits of deeds not committed by itself, whereas, the previous body that was the actual doer of those deeds escaped – on account of death – from suffering the consequences of its own deeds². Moreover if the gross body were the real experiencer of pleasure and pain, these should have been felt even at the time of death when that body lay down dead (–not yet destroyed through cremation or the like), but everyone agrees that there is total absence of pleasure, pain, etc in a dead body.³

(c) The subtle *Liṅś*, as postulated by Sāṅkhya, has *buddhi*, –the intellect – as its main constituent⁴, and this *buddhi*, the chief among the inner organs, is primarily the knower, doer and experiencer in this doctrine.⁵ Not only that, the *buddhi* has eight forms or dispositions (*bhavaḥ*): virtue and sin, knowledge and ignorance, dispassion and passion, power and weakness (. vide SK 23). With these dispositions, therefore,¹ the *Liṅś* also becomes mediate contact connected just as a piece of cloth also gets perfumed on coming into contact with fragrant *campaka* flowers.⁶ This connection of its with, especially, virtue and sin (–*dharma* and *adharma*–) among the forms of *buddhi*, determines the migration of the *Liṅś* in accordance with the deeds committed⁷

Comparison of gross and subtle bodies

Leaving aside exceptional cases recorded in the Smṛti literature (which includes Purāna-s), the gross body is usually known to be inherited from the parents, as such, it is newly produced at each new 'birth' and is, consequently, subject to destruction at every death. This is not so with the subtle body. We are told in SK 40 that it is produced earliest among the evolutes of Prakṛti (–*pūrvotpannam*). Evidently, this implies that the subtle body does not suffer death and rebirth along with the gross ones, it endures death and migrates through successive gross bodies in accordance with exigencies of the law or Karman. This is comparable with the shifting of costumes or disguises by an actor in order to represent various characters.⁸

Nevertheless, this does not mean that the *Liṅś* is eternal; it is said to exist only upto the attainment of Liberation, for the while that it has yet to serve some purpose, which it has not been able to accomplish so far.⁹ When that purpose has been served, or when final dissolution of the world approaches,¹⁰ this subtle body merges into its material cause – the Prakṛti; that is one of the explanations of its appellation *lingam* in the SK.¹¹

Here it is necessary to note that SPS 3,9 and 10 have been explained in a better manner in the Sāṅkhya-sūtra-vṛtti by Aniruddha. He has prefaced 3,10 with a question as to how the subtle body gives rise to different gross bodies of the size of an ant or an elephant etc., in spite of it (=the subtle body) being the same everywhere [so far as its constituents are concerned].¹⁶ The reply to this query is sought by him in the said aphorism which, in that context, means - "The distinction of individual gross bodies is due to the diversity of deserts ;or deeds." This explanation of SPS 3,10 is much more satisfactory than that given by VB (vide the preceding paragraph).

Moreover, the idea of one *Līṅś*—that of Hiraṇyagarbha—at the beginning of creation as also that of including *ahaṅkāra* under the term *buddhi* is clearly a borrowing from later Vedāntic thought on the part of VB.¹⁷ The Mahābhārata passage which he quotes in support (Śānti. 357. 15 16), might also have been under similar Vedāntic influence. For, no earlier exponents of Sāṅkhya hold such views. Instead, some have even remarked very clearly that when the emanations from Prakṛti began, the first entity to evolve from it was the *Līṅś*, one for each individual soul.¹⁸

It is, however, interesting to note that in spite of accepting certain Vedāntic ideas concerning the *Līṅś*, VB criticizes the same in so far as they substitute five vital breaths (*prāṇa*, *apāṇa*, *vyāna*, *udāna* and *samāna*) in place of five *tanmātra*-s enumerated by Sāṅkhya expounders — among components of the *Līṅś*.¹⁹

Another subtle body apart from the *Linga Śarīra*

While most exponents of Sāṅkhya speak of only one subtle body, VB postulates two, but this is not due to Vedāntic influence again. Instead, he seems to be quite justified in this respect, because his exposition (in SPBh) of relevant portions of the SK²⁰ appeals to us as being more correct and logical. This will best be borne out if we scrutinize first the explanations given by other scholiasts. Let us begin with VācM, the most celebrated commentator of the SK.

As noted in the preceding section, VācM, holds that the *Līṅś* comprises eighteen principles from *mahat* to *tanmātra*-s. These components do not include the five specific elements (*viśeṣāḥ*) viz. Ether, Wind, Fire, Water and Earth. Still, when SK 39 enumerates *sūkṣmāḥ* as one of the three subtypes of *viśeṣa*-s, VācM explains it thus: "*sūkṣmāḥ* means the subtle bodies which are postulated through inference (since they cannot be cognized through direct perception). The subtle body is, indeed, one among the three types of 'specific objects' inasmuch as it is accompanied by organs that are characterized by calmness, restlessness or dullness."²¹

The same subtle body is understood by him as a denotation of *liṅgam* in SK 42. In its immediately preceding SK 41, however, the *liṅgam* is distinguished from 'specific objects (*viśeṣāḥ*)'. If this *liṅga* (of SK 41) were equated with the subtle body as in SK 42, then it would turn out to be one of the *viśeṣa*-s (following SK 39) and its discrimination from *viśeṣa*-s (in SK 41) would not be justified. This baffles VācM and forces him to interpret *liṅga* in SK 41 as '*buddhi* and the like' and *viśeṣa* as 'subtle body'¹²² Even more surprising is the fact that the same term *liṅga* occurring in SK 40 – immediately preceding 41 – has been interpreted by VācM neither as the 'subtle body' (vide SK 42) nor as '*buddhi* etc.' (vide SK 41), but as an adjective meaning 'that which merges (into Prakṛti in due course)' !

It may be conceded that all the above renderings of *liṅgam* given by VācM are invulnerable from the point of view of grammar or convention. Still, one feels that the author of the SK could not have intended the *same word in sequential verses* to convey different meanings each time, especially when the main topic under discussion was consistently the same, viz., the subtle body.

A point to be noted further is that VācM faces other difficulties also in explaining these Kārikās (39 to 42). Thus, e.g., SK 41 says, according to him, that the *buddhi* etc do not subsist supportless without the subtle bodies. This creates a difficulty because *buddhi*, being the very first evolute of Prakṛti, should definitely have existed without any support at the beginning of creation. To avoid this difficulty, VācM and his commentators have had to modify the argument underlying this verse and interpret it as referring merely to the state of affairs subsequent to the creation of the five *tanmātrā*-s.²³ This, however, is an unnecessary complication, for, as shall be shown later, the verse in question can certainly be explained in a much simpler and clearer manner. But before going to that, let us judge some more commentaries on the relevant Kārikā-s.

The GPBh is not very clear either in the explanation of SK 39-42 : *liṅgam* is equated with *trayodaśavidhaṁ karaṇam* in 41, but the same is paraphrased as *sūkṣmam* in 40 and as *sūkṣmah paramāṇubhis tanmātrā upacitāḥ śartram* in 42 ! Welden and Larson²⁴ conclude that GP (as also Māthara) understands *liṅgam* as the 'thirteenfold instrument' and *liṅga śartram* as the subtle body which comprises the five *tanmātrā*-s in addition to the 'thirteen-fold instrument'. As noted at the outset of this paper, however, neither the SK nor the GPBh (nor even the Māthara Vṛtti) uses the term *liṅgaśartra*. Nor is any justification found in the SK itself for equating *liṅgam* with *karaṇam*, the Kārikā-s 31,32,33 which speak of *karaṇam* do Śambodhi 5.1

not mention *lingam* and SK 40-42 which expressly speak of the *lingam* provide no allusion to what was earlier called *karanam*

Secondly, in GPBh 40, ..*lingam iti pralayakale mahādādisūkṣmaparyantam karanopetam pradhāne tyate*, it is not clear why 'karanopetam' is added in spite of the fact that the 'thirteenfold instrument' is already included in what is called *mahādādi*. The same is the case in GPBh 42 *liṅgam, sūkṣmah paramānubhis tanmātrav upacitām śarītram trayodaśavidhakaranopetam*.

In SK 41, GPBh as also Māthara Vṛtti and Jayamaṅgalā commentaries read *aviśeṣaḥ* in place of *viśeṣaḥ*. The *kārikā* is then explained as implying that the *liṅgam* which (according to them,) signifies the 'cognitive apparatus' (or the 'instrument' *karanam*) comprising thirteen organs, does not subsist supportless, without the unspecific elements (*aviśeṣa*), viz. a *subtle body* composed of five elements which are the same as *tanmātra-s*.²⁶

It may be noted that this explanation is virtually the same as that given by VācM, despite the difference in its wording and in accepting the reading '*aviśeṣaḥ*'. With reference to the latter it may be pointed out that in the Sāṅkhya System, *tanmātra-s* represent, not the five elements themselves in subtle form, but rather the causal substance of these elements, viz. the five abstract objects of perception (. sound, odour, etc) in their subtle non-differentiated forms.²⁶ Evidently, therefore, *tanmātra-s* do not have properties that are corporeal/physical (*bhautika*) in the strict sense of the term. Hence, one fails to understand how, in these commentaries, *tanmātra-s* have been taken as representing elements that form a supportive basis for the 'cognitive apparatus' comprising thirteen organs.

The reading '*viśeṣaḥ*', also, seems to have been explained in GPBh, but that explanation, as it has come down, is not very clear.²⁷

Commenting on SK 39, GP remarks . "Subtle i. e the subtle elements (*tanmātra-s*), composed of which and characterized by Mahat and the rest, the subtle bodies always exist and migrate .. The subtle ones called the *tanmātra-s* are permanent, constant among them [For,] the body commenced by them and impelled by actions of the previous birth, migrates into the conditions of animals, deer, birds, reptiles and immobile objects ... till discriminative knowledge is attained."²⁸

With regard to this explanation in GPBh 39, it must be pointed out that SK 39 mentions *sūkṣmah* as a type of *viśeṣa-s*, and the designation *viśeṣa* stands for the five 'specific' elements, Earth and the rest.²⁹ The elements are called 'specific' because they are specifically (the producers of experiences or mental states which may be) tranquil, restless or dull, as against the *tanmātra-s* which are neutral and hence called 'unspecific'

(*aviśeṣa*) in the previous Kārikā, i.e. SK 38. Moreover, in no other earlier Kārikā has the author employed the word *sūkṣma* to convey the principles known as *tanmātra*-s (It is the commentators who have mistakenly identified *tanmātra*-s with *sūkṣma-bhūta*ni)

In connection with this unsuitability of the word *sūkṣmāḥ* being explained as *tanmātrīni*, one may like to go back to see how VācM has explained it, and will recall that he has taken it to imply 'subtle bodies'. This explanation, however, shall have to be cast aside in the very next Kārikā (40) which says *mahādādi sūkṣmaparyantaḥ ..lingam*, indicating very clearly that *sūkṣma* is not quite the same as the subtle body (called *linga*). This sort of shifting in the meaning of a vocable is certainly less preferable if a consistent interpretation (of both *sūkṣmāḥ* and *lingam*) is alternatively possible.

Such, indeed, is the case here if we follow VB who conceives of a supportive [subtle] body *Adhishṭhāna* [*Sūkṣma Śāra*] apart from the *Līṅga Śāra*, also subtle. He thus conceives of three bodies in all for each soul. He is not unaware of the fact that only two bodies one gross and one subtle are usually recognized by exponents of Sāṅkhya as also by other thinkers; but this concept, he believes, results from treating the *Līṅṣ* as identical with the *Adhishṭhāna Śāra* since both are subtle and are closely connected with each other²⁰

VB bases his above doctrine on SPS 5.103 which says - "There is no rule that the body is necessarily a gross one, for, there exists the *atīvaḥika* body also." According to VB, *atīvaḥika* means 'vehicular' - that which conveys the *Līṅṣ* from one world to another, since the *Līṅṣ* cannot have any movement without a tabernacle of subtle elements²¹ As it is meant to provide support, this body is corporal (*bhautika*) i.e., it is made up of the five specific elements, and yet it is subtle and imperceptible (*apratyakṣa*)

Following this doctrine, then, *sūkṣmāḥ viśeṣāḥ* of SK 39 would refer to the five specific elements in their subtlest form as against *prabhūtaḥ* designating the gross type of specific elements. Themselves the product of *tanmātras*, these *sūkṣmāḥ* constitute the *Adhishṭhāna Śāra* that serves as the tabernacle of the *Līṅṣ* in its migrations as also in its subsistence in different bodies, as such, it is as lasting (*myata*) as the *Līṅṣ*, which means that it persists until Liberation is attained through true knowledge.²²

Such an explanation of SK 39, claims VB, has the support of SK 41 also which says: "As a painting stands not without a background nor does a shadow without a stake or the like, so is the *Līṅṣ* unable to subsist supportless, (i.e.) without the *viśeṣa*-s. *Viśeṣa*, which means 'gross (?)

specific element' stands here for the subclass of *viśeṣa*-s called the *sūkṣma* (in SK 39).³³

This explanation of SK 41 is quite acceptable except for the unnecessary characterization of *viśeṣa* as 'gross' elements, a term employed perhaps in contradistinction to *tanmātras* which are not so. One feels, however, that since *tanmātras* have been accepted as having a non-physical/non-corporeal nature, they cannot be qualified as 'subtle' in the same sense in which the others are 'gross'.

On further judgement of VB's interpretation of SK 41, we find that *lingam* herein has been taken as singulifying the *Liñś*. Since this body has clearly been mentioned here as being distinct from the *viśeṣa*-s [of *sūkṣma* type] which formulate its support, VB insists—and laudably so—that the same distinction (—as substratum and superstrate *āśrayāstrayin*) should be reckoned in the previous *Kārikā* (40) also, between the words '*lingam*' and '*sūkṣma*' [which words evidently stand for *Liñś* and *sūkṣmāḥ viśeṣāḥ* respectively on the basis of SK 39 and 41 as explained by VB above]

Now, if that distinction and the mutual relationship are reckoned, then *mahadādi-sūkṣmaparyantam saṃsarati lingam* in SK 40 shall have to be understood as stating that "The *Liñś* which comprises elements starting from *Mahat* [in the line of evolutes upto *tanmātra*-s], migrates along with the subtle [specific elements *sūkṣmāḥ viśeṣāḥ* which serve as its base and form the *Adhiśṭ*]"³⁴

It will be noted that in giving this explanation, VB has split *mahadādi-sūkṣmaparyantam* into two separate neuter adjectives qualifying *lingam*, while other exponents of Śāṅkhya have regarded the whole as a single *pada* and explained it as '[the *Liñś*] which consists of elements starting from *Mahat* down to the *sūkṣma*,³⁵—a meaning which implies a part-and-whole non-divisibility between the *linga* and the *sūkṣma*, and not the distinction of substratum-and-superstrate which VB insists on maintaining in consistency with SK 41.

The splitting of the phrase into *mahadādi* and *sūkṣmaparyantam* by VB cannot be rejected as being wrong, on grammatical grounds. (Moreover, even GP has done the same, although his explanation is not acceptable because he paraphrases *sūkṣma-paryantam* as *tanmātra-paryantam*; that *sūkṣma* in the SK cannot stand for *tanmātra*-s, has been shown earlier).

The long drawn-out discussion above will have made it clear that SK 39-42 have been explained in the best possible manner, with satisfactory consistency in rendering *lingam* always as '*Liñś*' and *sūkṣma* or (*sūkṣma*) *viśeṣa* always as 'the subtle specific elements comprising the *Adhiśṭhāna Śārira*', by VB alone.³⁶ Accordingly one has to accept that the author of

the SK postulated not one subtle body but two: the *Līnś* and the *Adhīś*:

Rāsumé. This paper clarifies the following points .

Īśvarakṛṣṇa, the propounder of the Classical Sāṅkhya, postulated a subtle body (of atomic size) called the *Līnś*, in order to account for transmigrating and the experience of results of deeds committed in earlier lives. For the same reasons, the *Līnś* is conceived of as being more eternal than the physical body. For each soul, there is one *Līnś* subsisting from the beginning of creation upto final dissolution of the world or the attainment of liberating knowledge.

This *Līnś* has eighteen components: the intellect (*buddhi/mahat*), self-awareness (*ahankāra*), mind, five organs of sense, five motor organs and five *tanmātra*-s. As none of these components are physical in the strict sense of the term, the *Līnś* requires a supportive body (*Adhīś*) which also serves as its conveyance/vehicle (*atīvāhika*) through its transmigrations. This *Adhīś* is composed of the subtle particles of specific elements (*viśeṣaḥ*). It is, therefore, a subtle body also, and endures so long as the *Līnś* does.

References and foot notes

- 1 *Purūṣasya 'c-hādyās tāvāt nityā na parinānītvāpatteḥ* SPBh 1.146
- 2 *Sūkṣmadehānabhyupagams sūkṣmadeho yuktam evānumṣyate iti tattvam 'Sārabodhūnī'* on SK 39
- 3 *„Ekasya līngadehasyaī 'va sarva-sammataivāt* SPBh 3.8
- 4 *Ibid*, 39 *Atra ca līngadehe buddhir eva „bhogaḥ prāg uktaḥ*
- 5 It is held that the two-fold purpose of the soul (experience of worldly life at first, and emancipation from it later on) impels the particular *buddhi* connected with it to perform the activities of knowing, thinking, volition, doing, experiencing of pleasure and pain, etc through the mechanism of thirteen organs (including itself) And, owing to the proximity of this *buddhi*, all its qualities, its experiences, bondage, etc appear to be taking place in the soul, just as the proximity of a red flower creates the impression that redness belongs to the pure crystal (which, in fact only reflects the redness of the flower) Vide SPS 6.28
- 6 SK 40 *dharmaḍdharma" bhāvāḥ, tad-anvitā buddhiḥ, tad-anvītaḥ ca sūkṣmāntarīram iti tad api bhāvair adhvīśītam, yathā surabhicampaka-samparkād vastram tad-āmadāyastam bhavati*
- 7 Dharma and adharma form that type of *bhāva*-s which are called *nimitta*, they being instrumental in the production of a particular birth and experiences therein. They thus become determiners of the migrations of a *Līnś* in accordance with deeds committed (For details on *nimitta*-s, vide SK 42, 44 and 45).
- 8 *naiṣavad vyavatiḥhate līngam* . SK 42(d)
- 9 The purpose to be served by the *Līnś* is the twofold purpose of the individual soul (vide fn. 5). When, after many worldly experiences, true knowledge is finally attained, Prakṛti withdraws all its evolutes into itself and retires from activity, so that the soul can attain once more its natural 'aloinness (*kaivalya*)' which is the state of liberation according to the Sāṅkhya doctrine. Vide SK 67-8.

- 10 *ā cūḍisarjād ā ca mahāpralayād avatīḥate...* mahā-pralaya-paryantam sthāyi . . these are paraphrases of the term *niyatam* (in SK 40) given in the STK and the Śārabodhinī respectively. The Candrikā of Nārāyaṇa, however, says, *niyatam prat-yātmabhinnam*.
- 11 *layam gacchatīti liṅgam* STK 40. Another possible meaning is, '(the body) characteristic of (the individuality of) a soul'.
- 12 For the actual meaning of the Upaniṣadic passage in question, cf. Wadhvani, 1972, pp. 251-56.
- 13 "*Mahādādi-sūkṣmaparyantam mahadahankāraī'kādaśendriyapaścatanmātra-paryantam, eṣān sanudāyaḥ sūkṣmaśartram* .STK 40. This is further expatiated in its subcommentary 'Vidvattoṣiṇī' *sūkṣmaḥ paścatanmātram Tad eva paryantam sāmā yasya kadambasya tat tathoktam*. Vide also the Sāṅkhyasūtravṛtti of Aniruddha on SPS 39.
- 14 SPBh 3 90, *Tatra sapādaśa mīlītvā liṅgaśartram, tac ca sargādaḥ samañjīrūpam ekaḥ ca bhavaty arthaḥ*.
- 15 Ibid, *na tu sapādaśam ekaḥ ce'tyañjādāśatayā vyākhyeyam*. Also ibid, 3 10, *yady api sargādaḥ nāñāyam api bhavati*.
- 16 Sāṅkhyasūtravṛtti 3 10 *sūkṣmadehasya sarvatra tulyatvāi sthūlavatsādḍīyaḥ kuta ity ata āha*.
- 17 Vide, for example, 'Vedāntasūtra' (of Śaḍānanda) 1911 59 *sūkṣmaśartrāni sapādaśānyavānī liṅgaśartrāni, anayo [-buddhimanasoḥ] eva cīttāhankārayor antarbhāvaḥ*. Also P 62 (ibid) in the comm. 'Bālabodhinī' . *samañjī liṅgaśartrapahita-hir-anyaḥgarbho'pi* VB has also imbibed from Vedānta the doctrine of Non-dualism and chiselled it into 'Avibhāgād,aita non-dualism consisting of Non-separability' —his special theory which aspires to fuse together both the Sāṅkhya and the Vedānta.
- 18 Cf. STK 40 *Pradhānenādisarge pratipurusaḥ ekai'kam upādītam sūkṣmaśartram*
- 19 *yai tu māyāvādīno liṅgaśartrasya tanmātrasthāne prañādirpaścakāḥ prakṣipanti..tad apramāṇakam* SPBh 3 12.
- 20 The relevant Kārikās are SK 39-42 SPS and the Tattvasamāsasūtra are even later than the fourteenth century (See Larson 1969 p 164), and, therefore, they are not considered here as original basic texts.
- 21 STK 39 "*sūkṣmā' ityādī sūkṣmadehaḥ partikalpīṣā*. Vide also STK 40 *sūkṣma-śartram śāntaghoramūḍhāir indriyair anvitātīvād vīṣeṣāḥ*.
- 22 *Ityāñjīrī jārīrīvād buñhīyā dayo "liṅgam". Tad anāñjītam na tīḥhati. "vinā vīṣeṣaiḥ" iti. sūkṣmaḥ śartrai' ity arthaḥ* STK 41. This amounts to saying that subtle bodies form the inevitable support of the *buddhi* etc. Such a position appears awkward in view of the fact that the *buddhi* itself is one of the constituents of the *Liṅḍ*.
- 23 STK 41 *Janmaprāyaṇāntarāle buddhyādayaḥ..driyamāna-buddhyādivat* Commenting on this, the Śārabodhinī expatiates further. *utpannāī'kaī'kaśartrāirīti ity arthaḥ. Atra hetuḥ na vyabhīcāra iti bhāvaḥ*.
- 24 Weiden 1910 445-59, Larson, 1969 206.
- 25 Vide e.g. Māṣhara Vṛtti on SK 41 *..aviṣeṣā itī tanmātrāni svābhāvīkai'krajālavat śāntaghoramūḍhāivarahītatvāt Tair ārabdhāḥ sūkṣmaśartram Tena sūkṣmaśartrēna sargādirprārabdhēna vinā nīrārayaḥ trayośāśakaraṅgāḥkhyāḥ liṅgam na tīḥhati*. The English rendering of *liṅgam* as 'cognitive apparatus' here is from Shastri 1948,73 (Transl. of SK 41).
- 26 SK 38 *tanmātrāḥ avīṣeṣāḥ* . . STK 38 *..śa' dādītanmātrāni sūkṣmāni, na caīṣāḥ śāntatvādīr asty upābhogayogyo vīṣeṣa itī mātrāśabdārīthaḥ*; Māṣhara Vṛtti on SK

- 38 *yāni bhūtādīśāñṣakāt tamsād ahañkārād utpannāni pañca-tanmātrāṇi śabdādāni*
GP is not clear on this point
- 27 Vide GPBh 41 . *aṣṭa viśeṣabhūtāny ucyanta śarīraṁ pañcabhūtamayaṁ valīṣeṣā śarīreṇa*
vānā kva lingasthānaṁ cetī ka ekadeham ujjahati tadavānyam āśrayati liṅgaṁ
trayodaśavidhāṁ karanam ity arthaḥ This may mean that if the reading *viśeṣa*
'specific' is accepted, it must stand here for the gross body composed of the five
specific (gross) elements. For, the *liṅga* which comprises the thirteenfold cognitive
apparatus (according to GP), cannot subsist without a (gross) specific body on
leaving one such body, it resorts to another
- The commentary Yuktī Dīpikā also has SK 41 with the reading *viśeṣatḥ*, but
it explains the verses as propounding the dependence of the *liṅga* (= *indriya-s*) on
a body in *subtle form*. This is regarded as an answer to those who, like the
Pātañjali-s, hold *indriya-s* to be pervasive (*vibhu*) *yat punar etad uktam vibhuvād*
indriyāṇāṁ sādīmany avasthānāṁ vṛttilābho vṛttinirodhāś ca sameśra iti, anyuktaṁ
etat sūkṣmāṁ tac charīram iti viśeṣitam iti
- 28 GPBh 39 *sūkṣmāḥ tanmātrāṇi yat-saṅgyhātāṁ tanmātrikam sūkṣmāśarīraṁ mahad-*
dillīgaṁ sādā tīśḥati saṁśarati ca .sūkṣmāś tanmātrasañṣakāś teśāṁ madhye myatā
ṇityāś tair abaddhāṁ śarīraṁ karmavāśāś pāśuṅgapakṣīśarīśpāsthāvaravāśīti saṁ-
śarati The translation is from Mañkar 1964 p 107
- 29 The 'specific' elements are categorized into three types by SK 39 subtle ones
(*sūkṣmāḥ*), hereditarily obtained i.e organic [gross] ones (*mātṛpīṭṛjāḥ*), [inorganic]
gross ones (*prabhūṭāḥ*) It may be noted that Colebrooke and Wilson 1837 124-27
regard SK 39 as laying down three types of bodies subtle, generated and element-
ary, but a close perusal reveals that the main concern of this *Kārikā* is 'specific'
objects as against 'unspecific' ones of the preceding stanza
- 30 Vide SPBh 3 11 *yat tu śarīradvayam eva brūyate, tat liṅgaśarīradhīṣṭhāmaśarīrayor*
anyo'nya-niyatavna sūkṣmatvena ca'kaśābhīprāyād iti
- 31 Ibid, 5 103 . *śarīraṁ sthūlāṁ prajayakṣam eve'ti na niyamaḥ . lokāl lokāntaraṁ*
liṅgadeham ativāhayaśty ātivāhikam, bhūāśīrayaṁ vīnā cīrādīval liṅgadehasya gaman-
ānupapattēḥ
- 32 Ibid 3 12 . *Atra tanmātrakāryāṁ mātṛpīṭṛjāśarīśrūpekāyāś sūkṣmāṁ yad bhūtapañcakāṁ*
yāval-liṅgasthāyī prakṛtāṁ tad eva liṅgadhīṣṭhānāṁ śarīraṁ .
- 33 Ibid . *viśeṣatḥ sthūlabhūtatāḥ sūkṣmākhyāḥ sthūlāvāntarabhedair iti yāvāt,*
- 34 Ibid . *Mahadādīrūpaṁ yat liṅgaṁ tat svādharmaśūkṣmaparyantāṁ saṁśarati, tena*
saha saṁśaratiṣṭy arthaḥ.
- 35 As shown earlier, they differ from each other on the signification of the term
sūkṣma
- 36 Shastri 1948 p, 73 fn. 1 mentions another exponent also, holding similar views
since he follows VB largely This is Muḍumba Narasiṁhasvāmin, author of 'Sāṅkhya
taru vasanta' Adyar Ms No VIII E 7

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On the Life and Teachings of Mahāvira on the occasion of his 2500th Nirvan Celebrations the following books are published -

Shramana Bhagavan Mahāvira and Jainism - by Dr. Ramanlal C Shah Pub Shri Vallabhait Smaraka Nidhi, Bombay, 1975 pp 28, Rupee one.

जिनेन्द्र महावीर जी निजामउद्दीन, प्र० आनन्द चम्पान, रामपुर, १९७५, प्र० ६९, रु ४ देवाकने म० महावीरकी जीवनकी जाणनाके गरुडमि लिखा है।

Bhagavan Mahāvira - Prophet of Tolerance Dr K. R. Chandra, Jain Mission Society, Madras-1 pp 31, for free distribution on the payment of postage. In short Dr. Chandra has described the life and teachings of Mahāvira

जैन धर्म और भगवान महावीर : डॉ० जेनेन्द्र कुमार शारत्री, प्र० विश्वेश्वरी मन्मलाल राधाबाई जैन ट्रस्ट, इन्दौर, १९७५, प्र० ९, तीन रुपये। इसमें जैन धर्म, अनेकान्त सिद्धान्त आदि तथा अहिंसा आदिका निरूपण करके म० महावीर की संक्षिप्त जीवनी दी गई है। विद्वानों के जैनधर्म और महावीर के विषय में अभिमतता का संग्रह अंत में दिया गया है।

तीर्थंकर यथमान महावीर : पद्मचन्द्र शास्त्री, प्र० श्री कीरनिर्वाण ग्रन्थ प्रकाशन समिति, इन्दौर, १९७४ प्र० ११५, आठ रुपये।

Vira Jinandacara Ed and Tr Dr Hira Lal Jain, Pub. Bharatiya Jnanapitha, Delhi, 1974, pp. 85-113, Rs 10/- In this book Chs. 95-108 of the Mahapurāna in Apabhramā of Puspaṇḍanta are given with their Hindi translation dealing with the life of Mahāvira.

आचार्य प्रवर श्री आनन्द ऋषि-अभिनन्दन ग्रन्थ : (जैन विद्या एवं प्राकृत भाषा का ज्ञानकोष) : संपादक मंडल, श्री विजयशुनि आदि, प्र० श्री महाराष्ट्र स्थानकवासी जैन संघ, साधनासदन, नानापेट, पूना-२, १९७५, मू० चालीस रुपये इसमें आचार्य श्री आनन्द ऋषिजी के जीवन संबंधी लेखों के उपरति-उनके उपदेशों का भी संग्रह किया गया है तथा धर्म और दर्शन, प्राकृत भाषा और साहित्य, तथा इतिहास और संस्कृति-इन विभागों में विविध लेखकों के लेख मुद्रित हैं ।

अष्टसहस्री : (विद्यानन्द कृत) का श्री आर्यिका ज्ञानमती कृत हिन्दी अनुवाद प्रथम भाग, प्र० दि० जैन त्रिलोक शोध संस्थान, हस्तिनापुर, पृ० ४४७-१२० मू० रु ५१.

इसमें समंतभद्रकृत आसमीभाषा की प्रथम छः कारिकाओंकी टीका अष्टसहस्री हिन्दी अनुवाद के साथ मुद्रित है । इस कठिन ग्रन्थ का हिन्दी अनुवाद उपस्थित करके आर्या श्री ज्ञानमतीजी ने अध्येताओंका उपकार किया है । साथ ही परिशिष्ट में 'न्यायसार' इस नाम के ग्रन्थ में आर्यिकाजी ने पूर्वचार्यों के मन्तव्यों का संक्षेपमें उद्धरण करके जैन न्याय को स्पष्ट करने का प्रयत्न किया है जो जैनन्यायमें प्रवेद्यार्यों के लिए अत्यन्त उपयोगी सिद्ध होगा ।

Praśnavyākaraṇasūtra : Translation and Commentary in Hindi by Pt. Shri Hemacandra, Edited by Pt. Amaramuni, Pub. Sanmati Jñānapīṭha, Agra, pp. 891, 1973, Rs. 25/-. An exhaustive Commentary on Āsava and Saṃvara theory of the text is the main feature of this book.

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King Bimbisara and king Ajātasatru · Dr. Muni Nagaraj, Tr. from Hindi by Muni Mahendra Kumara, pub. Jaina Visva Bharati, Ladnun (Ra.). 1974, pp. 90 Rs. 7/-. In this monograph Dr. Muni Nagarajaji has discussed the relation of these two kings with Mahāvīra and Buddha

संस्कृत काव्य प्रतिभा : Ed. by Dr. Narayan Kansara, Pub. Gujarat College, Ahmedabad 1975. pp. 56. This is a collection of the selected Kavyas written by the students of the College during the last sixty years in their college magazine

Some Problems of Indian History and Culture by Dr. D. C. Sircar, Pub. B J Institute of Learning and Research, Ahmedabad, 1974, p. 63, Rs. 7-50

Dr. D. C. Sircar, an erudite scholar in Ancient Indian History and Culture, has ably dealt with some problems of Indian History with his sufficient critical acumen in his three lectures on "Pressure on the Historical Approach", "The Dāsa-Dasyu of the Rgveda" and "Pitfalls in the study of Early Indian Society", delivered at the B J Institute of Learning and Research, Ahmedabad, on the 9th, 10th and 11th December, 1972. In his first lecture on "Pressure on the Historical Approach" he has put an emphasis on the objective approach to history as defined by Kalhana, the author of *Rājataranginī* and explained by H. S. Williams in the *Historians' History of the world* and pointed out that the desire to be free from prejudices in evaluating the evidence is the key note of one's approach to historical criticism and the desire to maintain human interest is "the key note of one's conception of historical composition". Next he has dwelt on (1) the pressure of lack of sufficient critical acumen in certain Indian writings which opine that everything Indian is good and original, etc (2) the pressure of regional patriotism of some Indian scholars, (3) the pressure of a kind of dogmatic and uncritical approach of some Indian historians under the influence of a new conception of history based on socio-economic approach to historiography with the growth of communism and (4) the political pressure from some quarters on the historical approach. He has concluded his first lecture with the remark that truth, the basis of history, must be told without wounding the feelings of a group of people as far as practicable.

In his second lecture on "The Dāsa-Dasyu of the Rgveda" Dr. Sircar has brilliantly treated the topic on the basis of their linguistic and cultural features. In his opinion the Dāsa-Dasyu might have been the Austric speaking pre-Dravidian proto-Australoid tribes whom the Aryans met in the Punjab after their advent into India. The Panis, the Dāsa, the Dasyus, the Asuras, the Śūdras and the Rākṣasas mentioned in the Vedic literature were the representatives of the Non-Aryans. It appears that there took place a racial and cultural synthesis between the Aryans and the culturally advanced tribes of the group leading to the development of the composite socio-religious life of the Brāhmanical Hindus in the later period.

In his third lecture on "Pitfalls in the Study of Early Indian Society" the learned historian has pointed out the difficulties in writing a social history of India, in the light of his criticism of the work of the late Dr. N. C. Banerjee, "*Mauryayuger Bhṛatīya Samṛpa*", written on the basis of the evidences of the *Arthashastra* of Kautilya, such as, the determination of the date and place of composition of any particular work, location of

the social customs and practices mentioned in it in definite periods and localities, finding out social customs mentioned in the book of known date and origin in vogue in different parts of the vast country and in earlier and later period, assigning the date of the composition of the Arthashastra and dealing with the state of society depicted in the Dharmashastra, the Arthashastra and the Kamashastra as theoretical considerably, early marriage of girls in the Dharmashastra, the privileges of the Brahmanas in ancient Indian society, the profession of the different varnas or castes—the Brahmanas, the Kshatriyas, the Vaishyas and the Sudras, the naming of the child according to the prescription, seclusion of women, gotrantara (change of gotra) in the marriage of a girl, sanctity of marriage, the scope of marriage, the marriage of a Sudra girl by a Brahmana in Bengal and his social position and that of "Bharar meye" (girls of unknown origin) in medieval Bengal and the taking of meat in the royal household of the Emperor Asoka.

We endorse the view of the learned historian on the objective historical approach with a dispassionate, unbiased, unprejudiced and impartial judgement of the past events of history and congratulate him for his three important lectures. In this connection it should be noted that "In any age of any society the study of history, like other social activities, is governed by the dominant tendencies of the time and the place."¹

—J. C. Sikdar

¹ A Study of History, A. J. Toynbee, p. 1.

સંસ્કૃતની પ્રસ્તુતતા

હરિવલ્લભ ચૂ, ભાયાણી

સંસ્કૃત ભાષા અને સાહિત્યના શિક્ષણના વર્તમાન સ્વરૂપની પુનર્વિચારણા કરવા માટે આપણે સૌ આ પરિષદ રૂપે એકઠા થયા છીએ, એ ઘણા આનંદની વાત છે. કદાચ કોઈ એવો આક્ષેપ કરે ખરા કે જ્યારે શત્રુનું સૈન્ય રાજમહેલના દરવાજા તોડવાની અણી પર હોય ત્યારે રાજા અચાવ કે પ્રતિકારના પગલાનો વિચાર કરવા ખેસે—કાઈક તેના જેવો આ ધાટ છે. પરંતુ, આ પરિષદમાં થનારી ચર્ચાવિચારણાને પરિણામે સંસ્કૃતના શિક્ષણના પુનર્વિધાન પરત્વે જો થોડાક પશુ નક્કર પગલાં લઈ શકાશે, તો વિકટ પરિસ્થિતિ વચ્ચે પશુ કશોક મગળ પ્રારભ કરાવવા જોઈએ અને સતોષ આપણે અવશ્ય લઈ શકીશું. વિચાર જેટલે અશે વાસ્તવિક પરિસ્થિતિને સ્પર્શતો અને સ્પષ્ટ હોય અને જેટલે અશે તેની આચારમા પરિણતિ થઈ શકે, તેટલે અશે જ તે વિચારની સાર્થકતા લેખાય.

યુનિવર્સિટી શિક્ષણની આપણે ત્યાં સ્થાપના થઈ ત્યારથી માનવવિદ્યાઓને લગતી તેની શાખામાં પાઠ્યવિષયોને લગતી જે વિભાગવ્યવસ્થા કરવામાં આવેલી (અને જે વ્યવસ્થા અધ્યાપકો મૂળવત્ ચાલુ છે) તેની કચાશો હવે આપણને સ્પષ્ટપણે દેખાઈ રહી છે એક તો એ કે યુનિવર્સિટી શિક્ષણ મૂળભૂતપણે ધર્મનિરપેક્ષ અને માનવતાનિષ્ઠ હોવા છતાં પ્રસિદ્ધ ભાષાસાહિત્યના શિક્ષણની, જાણે કે તે સાપ્રદાયિક હોય તે રીતે કાઈક વ્યવસ્થા કરવામાં આવી, અને સંસ્કૃત, પાલિ અને અર્ધમાગધી (કે પ્રાકૃત) હકીકતે તો પરસ્પરાપેક્ષી અને પરસ્પરની પૂરક હોવા છતાં, સંસ્કૃતને હિન્દુધર્મ સાથે, પાલિને બૌદ્ધધર્મ સાથે અને પ્રાકૃતને જૈનધર્મ સાથે જોડીને જોડી દેવામાં આવી, ભાષા અને ધર્મોનું આ જોડાણ સ્પષ્ટ કક્ષાનું છે. ઉપસૂક્ત પ્રત્યેક ધર્મનું સાહિત્ય એકથી વધુ ભાષામાં છે, અને એ ભાષાઓ કે તેમના સાહિત્ય વચ્ચે ઘણા પ્રમાણમાં આદાનપ્રદાન થયેલું છે એટલે તેમની કોઈ એક ભાષા કે સાહિત્યના સ્વરૂપ અને વિકાસને યોગ્ય સમજવા માટે બાકીની બે ભાષાઓ અને તેમના સાહિત્યનું જ્ઞાન અત્યંત આવશ્યક છે.

પરંતુ માનવવિદ્યાઓની વિષયવ્યવસ્થાની વધુ ગંભીર ખામી તો એ છે કે તેમાં પાઠ્ય વિષયનું પ્રાધાન્ય નહીં કરવા માટે એવડા ધોરણે રાખ્યાં છે કેટલીક ખાખતમાં વિદ્યા કે શાસ્ત્રને મુખ્ય ગણ્યું છે, તો કેટલીક ખાખતમાં ભાષાને આથી બહુ વધુ ધ્યાન આપવામાં આવ્યું છે.

છે જે અર્થમાં તત્ત્વજ્ઞાન, ભાષાવિજ્ઞાન, મનોવિજ્ઞાન વગેરે એક એક સ્વયંપર્યાપ્ત વિષય છે, તે અર્થમાં સંસ્કૃત, પાલિ, ગુજરાતી, હિન્દી વગેરે એક એક વિષય નથી તે તો પ્રત્યેક એક વિષયબૂથ છે, જેમની વચ્ચે કેવળ ભાષાના માધ્યમ પૂરતી જ સમાનતા છે સંસ્કૃત ભાષા જાણનારને સંસ્કૃત ભાષામાં રહેલા અથવા વિષયના નિષ્ણાત માનતે નહીં ચાલી શકાય—જેમ કે સંસ્કૃત સાહિત્યનો (એટલે કે લલિત સાહિત્યનો) જાણકાર તેટલા જ કારણે દર્શન, ન્યાય, અલંકાર કે વ્યાકરણનો જાણકાર હોવાનું નહીં ગણી શકાય

આથી વિષયોની નવેસરથી વધુ સુદ્ધિસગત અને ઉપયોગી વ્યવસ્થા આપણે કરવી પડશે ભાષાની ભિન્નતા કરતા વિષયની સમાનતાનું ધક્કું વધારે મહત્ત્વ છે સ્વચિન વ્યવસ્થામાં ભાષા, સાહિત્ય, ધર્મ, તત્ત્વજ્ઞાન, તર્કશાસ્ત્ર વગેરેને વિકાગો તરીકે રાખીને, સંસ્કૃત, પ્રાકૃત, ગુજરાતી, હિન્દી, અંગ્રેજી વગેરેના ભાષાઓ લેખે અભ્યાસ ભાષાવિકાગની નીચે, તેમના સાહિત્યનો અભ્યાસ સર્વસામાન્ય સાહિત્યવિભાગ નીચે, અને હિન્દુ, બૌદ્ધ કે જૈન ધર્મ કે તત્ત્વજ્ઞાનનો અભ્યાસ ધર્મના અને તત્ત્વજ્ઞાનના વિકાગો નીચે મુકાશે અને તે તે વિષયના અભ્યાસ માટે તે વિષયોનું સાહિત્ય જે જે ભાષાઓમાં હોય તે મૂળ ભાષાઓનું જ્ઞાન સહેજે અનિવાર્ય રહેશે

પુનર્વિચારણા માટેના બીજાં એક મુદ્દો સંસ્કૃતના શિક્ષણના પ્રયોજન અને પ્રસ્તુતતાને લગતો છે (સંસ્કૃતમાં હુ પાલિ અને પ્રાકૃતોનો સમાવેશ થયેલો ગણી લઉં છું) સંસ્કૃત ભાષાસાહિત્યનો અભ્યાસ એક તો ઐતિહાસિક અભિગમથી કરી શકાય, અને ‘ઇન્ડોલોજી’ એ સરા આવા તાત્પર્યથી જ હ મેશા વપરાતી રહી છે. સંસ્કૃતનાં વિવિધ ક્ષેત્રોમાં પ્રાચીન ભારતવાસીઓએ કેવો અને કેટલો વિકાસ સાધેલો તે જાણવાનું એક પ્રમુખ સાધન સંસ્કૃત, પ્રાકૃત વગેરે પ્રશિષ્ટ ભાષાઓ છે. જિજ્ઞાસુ તે દ્વારા પ્રાચીન ભારતનાં સાહિત્ય, તત્ત્વજ્ઞાન, અર્થવ્યવસ્થા, સમાજવ્યવસ્થા વગેરે વિશે જાણકારી મેળવી શકે. જેમ પ્રાચીન ઇજિપ્ત, ગ્રીસ કે ચીનની સંસ્કૃતિ વિશે જાણવા ઇજિપ્તનાર તે તે દેશકાળના સાહિત્યનો સાધન તરીકે ઉપયોગ કરે, તેમ ભારતના અતીત વિશે જાણવા સંસ્કૃત વગેરેમાં રહેલા સાહિત્યનો ઉપયોગ કરે પણ આ રીતે સાંસ્કૃતિક, વૈચારિક કે ભાષાકીય ઇતિહાસની દૃષ્ટિએ સંસ્કૃતમાં રસ ધરાવનાર અત્યંત નાનો વર્ગ હોવાનો, આ એક નિષ્ણાતકક્ષાનું અધ્યયન થયું, અને દરેક વિષયના તદ્દવિદોની સખ્યા ગણતર જ હોય આપણા પ્રશિષ્ટ ભાષાસાહિત્યનું કેવળ ઇતિહાસની (કે ધાર્મિક સપ્રદાયની) દૃષ્ટિએ જ મૂલ્ય હોય, તો તેમનું વ્યાપક ધોરણે શિક્ષણ આપવાનું સમર્થન કે અચાવ ન થઈ શકે

એટલે આમાંથી ઉપરિથત થતો મહત્ત્વનો મુદ્દો એ છે કે સંસ્કૃત સાહિત્ય, સંસ્કૃત વાસ્તવ્ય, જે કાંઈ સંસ્કૃત દ્વારા ઉપલબ્ધ થાય છે તે, આપણે માટે, આપણા વર્તમાન જીવન માટે કેટલું પ્રસ્તુત છે? ઝડપથી અને ધરમૂળથી પરિવર્તન માટેના જતા વર્તમાન આર્થિક-સામાજિક પરિવેશમાં આપણી આજની આચારવિચારની જરૂરિયાતો, અપેક્ષાઓ અને સમસ્યાઓ માટે સંસ્કૃત ભાષાસાહિત્યની, રચૂળ કે સૂક્ષ્મ કક્ષાએ, કેટલી ઉપયોગિતા છે? વ્યાજ્ઞારિક, વૈચારિક, બૌદ્ધિક કે તાર્કિક કક્ષાએ તેનું કયાં અનુસંધાન સ્થાપી શકાય છે?

આ પ્રશ્નના ઉત્તર પર સરકૂતના શિક્ષણનો અને સ્વરૂપના નવવિધાનનો આધાર રહે છે. આ માટે માત્ર દેશાભિમાનના, પૂર્વજાકિતના કે ભવ્ય ભૂતકાળના ગૌરવને નામે લાગણી-ભરી અપીલો કરવાથી કશું નહીં નીપજે સરકૂતમાં જે છે તે જો મૂત જ્ઞાન જ હશે તો ભાવનાના ઇન્જેક્શન તેને ચૈતન્ય નહીં અપી શકે. હકીકતોને આધારે ભુદ્ધિસગત પ્રતિપાદન વડે જ પ્રસ્તુતતાની પ્રતીતિ કરાવી શકાય, અન્યથા નહીં.

શિક્ષણ અને વિદ્યાની સરચાઓનું એક પાયાનું કાર્ય એ છે કે તેમણે ભૂતકાળની નિરૂપયોગી માહિતીની સાક્ષર કરતા રહેવું જોઈએ અને તેમાથી હાલ જેટલું પ્રસ્તુત હોય તેની તારવણી કરીને તેની પ્રસ્તુતના બતાવતા રહેવું જોઈએ. આપણા ધણાખરા પાઠ્ય-ક્રમો સારા એવા પ્રમાણમાં સાક્ષર માંગે છે. આપણી પ્રશિષ્ટ માપાઓ અને પ્રાચીન સરકૂતના અધ્યયનને જીવંત વિષયો તરીકે હુરત થતા બચાવવા હોય તો તેમની સાંપ્રત પ્રસ્તુતતા પ્રતીત થાય તે રીતે પાઠ્યક્રમોની પુનર્ચોજના કરીને નૂતન અભિગમથી શીખવવા સિવાય બીજો કોઈ જ માર્ગ નથી.

એટલે આપણે સરકૂતનું અધ્યયન સાંપ્રત સમય માટે કર્ષી રીતે અને કેટલું પ્રસ્તુત છે તે જરા જોઈએ. આ પહેલા મેં સરકૂત સાહિત્યના અધ્યયનના ઐતિહાસિક અભિગમના નિદેશ કર્યો હતો. આ પ્રકારના ઐતિહાસિક અધ્યયન દ્વારા પ્રાપ્ત થતી બારતના ભૂતકાળની જાણકારી કેવળ પ્રાચીન કે દ્રુષ્ટાંતમક ઇતિહાસના અભ્યાસો માટે જ નહીં, પણ વર્તમાન બારતને સમજવા અને આગળ વળાક આપવા માટે પણ અત્યંત આવશ્યક છે. ગર્ષ કાલનું બારત કેવું હતું તે જાણવા વિના આજના બારતને સમજવું શક્ય નથી. ઇતિહાસ એક સતત ચાલતી પ્રક્રિયા છે તેનો પ્રવાહ અવિભાજ્ય છે. વર્તમાનનો ધણો અક્ષ એક તરફ ભૂતકાળ સાથે લોહોનો સબ ધરાવે છે, તો બીજી તરફ તેમા ગર્ષિત રૂપે ભાવી રચાવું જરૂર હોય છે. ઐતિહાસિક અધ્યયનોમા પ્રાચીન, મધ્યકાલીન વગેરે જે યુગવિભાગો (તથા પ્રદેશવિભાગો) પાડવામા આવે છે તે મોટે ભાગે તો દષ્ટિકાણના વૈવિધ્યને કે ધનિક અધ્યયનને અવકાશ આપવા માટે જ હોય છે. આજની આપણી રહેણીકરણી, આચારવિચારના ઢાળો, પ્રથાઓ, વિધિઓ ને માન્યતાઓ, ચિંતના વલણો અને પ્રતિકાવો—એ સૌને બરાબર સમજવા માટે અને તેમા ફેરફાર કરવા માટે આપણા અતીતનું જ્ઞાન તદ્દન અનિવાર્ય છે, અને સરકૂત એ માટેનું એક સર્વોત્તમ સાધન છે.

સરકૂતની આ દષ્ટિએ ઉપયોગિતા સ્વીકારીએ તો પણ તે સરકૂતના વ્યાપક શિક્ષણનું સમર્થન કરવા માટે પર્યાપ્ત નથી એમ કદાચ કહી શકાશે એટલે આપણે બતાવવાનું તો એ છે કે સરકૂત સાહિત્યમા એવું શું શું છે, જે આજને માટે પણ રસભર્યું મૂલ્યવાન કે વિચારપ્રેરક હોય, જે આપણા ઉપયુક્ત જ્ઞાનમાં વૃદ્ધિ કરે કે આપણી આચારવિચારની ચૂંચો ઉદ્દેશવામાં સહાયભૂત થાય. અને આ પ્રશ્નને ઉત્તર સરકૂતનો જાણકાર પૂરા આત્મનિશ્ચાસથી આપી શકે તેમ છે. સરકૂત સાહિત્યમાં કેટલુંક કેવળ ઐતિહાસિક મૂલ્ય ધરાવતું, કાળપ્રરત છે, તો કેટલુંક તે તે વિષયને લગતી અદ્યતન વિચારણાની ધણું નિકટનું કે તેથી આગળ ગયેલું છે. ઉદાહરણ તરીકે, આપણા બાળકોને આપણે ભૂગોળ, ઇતિહાસ,

ખગોળ, તબીબીવિજ્ઞાન, કામદો, રાજ્યશાસ્ત્ર, અર્થશાસ્ત્ર કે પ્રાકૃતિક વિજ્ઞાનો સ રૂઢત સાહિત્યને આધારે નથી શીખવતા, ન જ શીખવીએ તે તે વિષયોમાં થયેલી પ્રગતિને લીધે સ રૂઢત સાહિત્યમાં મળતી માહિતી અત્યારે નિરુપયોગી બની ગઈ છે. પરંતુ બીજી આગુ ભાષા અને વ્યાકરણ, ન્યાય અને દર્શન, સાહિત્ય અને અલકાર વગેરે જેવાં સ રૂઢત સાહિત્યના અનેક ક્ષેત્રોનું આજની વિચારણા માટે પણ ઘણું મોટું મૂલ્ય છે.

ભાષાવિજ્ઞાનનું ક્ષેત્ર જ લઈએ. આ વિષયમાં જે પ્રયત્ન અને ક્રાંતિકારી વિચારણા છેલ્લા ત્રીશઠ્યાગીશ વરસથી થઈ રહી છે, તેથી પાશ્ચિનિનું ક્રેવળ સ રૂઢત ભાષાના વ્યાકરણ-કાર તરીકે નહીં; પણ એક ભાષાવિજ્ઞાની તરીકે—સામાન્યપણે ભાષાની પ્રકૃતિ, બંધારણ વ્યવહાર વગેરે બાબતોમાં એક મૂળભૂત વિચારક તરીકે—નવેસરથી મૂલ્યાંકન થઈ રહ્યું છે, અને એક પાશ્ચત્ય વિદ્વાન ન્તાલે તે એટલે સુધી કહ્યું છે કે પાશ્ચિનિ પ્રાચીનો તેમ જ અર્વાચીનોના સર્વશ્રેષ્ઠ ભાષાવિજ્ઞાની હોવાનું આપણને પ્રતીત થઈ રહ્યું છે ભાષાનું એક સ્વયં-પર્યાપ્ત વ્યવસ્થા તરીકે વર્ણન, રૂપનિધ (formal) વિશ્લેષણ, વ્યાકરણની એક સુરૂપવળે સ ઘટિત નિયમમત તરીકે રચના, ભાષાવિશ્લેષણ માટે વિશિષ્ટ સાકૈતિક પરિભાષાની ચેજના, નિરૂપણમાં ગાણિતિક ચોક્કસાઈ અને લાઘવ વગેરે અર્વાચીન ભાષાવિજ્ઞાનના અઘનન અભિગમ, પદ્ધતિ અને પ્રવિધિઓ અહીં હમ્મર વરસ પહેલાં પાશ્ચિનિવ્યાકરણમાં પ્રયોજાયેલા જેઈને આજનો ભાષાવિજ્ઞાની અત્યંત પ્રભાવિત થઈ રહ્યો છે. વળી આધુનિક વાક્યવિચારના સ દર્ભમાં પાશ્ચિનિમાં નિરૂપિત વાક્ય અને વાક્યાર્થ વચ્ચેના સ બંધો, અથવા તેા વિભક્તિનિષ્ઠ વ્યાકરણને લગતા આધુનિક ગ્રીહાપોહના સ દર્ભમાં પાશ્ચિનિનેા વિભક્તિવિચાર વગેરે પણ ઘણા ઉપયોગી જણાયા છે આ વિષયો માટે પાશ્ચિનિના ભાષાવિજ્ઞાનિક મૂલ્ય અને મહત્વને ખ્યાલ કાર્ડેના, સ્તાલ, કિપાર્ડી, રેશ્ચર, ઝોન્ગિહારા, હાર્વેગ, છુઈરફેલ, મિશ્ર, વાન નૂતેન, જેથી વગેરેના સ શોધનકાર્યથી મળી રહે છે. તે જ પ્રમાણે ભાષાનિધ તત્ત્વજ્ઞાનના વિષયમાં ભર્તૃહરિના મૂળભૂત વિચારોનું આધુનિક દષ્ટિએ ધનિધ અધ્યયન થઈ રહ્યું છે. ધ્રાહી, ડુએગ, કુલ્જની રાજ, ધિઆર્ટો, સુબ્રહ્મણ્ય આયર, ઝે, એસ ડી જેથી, આકલુજ્જકર વગેરેના છેલ્લા ૫ દરવીશ વર્ષમાં પ્રકાશિત સ થો અને લેખો જેતા તેના કાર્ષિક ચિતાર મળી રહે છે તત્ત્વજ્ઞાન અને તર્કશાસ્ત્રના વિષયો લઈએ તેા અર્વાચીન પાશ્ચત્ય તત્ત્વજ્ઞાનમાં જે વિશ્લેષણાત્મક અને ચિકિત્સક અભિગમ મોટે ભાગે પ્રમાણભૂત ગણવામાં આવે છે, તે અભિગમથી પણ ભારતીય તત્ત્વજ્ઞાનમાં ઘણું ગભીર કામ થયું હોવા તરફ વિદ્વાનોનું ધ્યાન જવા લાગ્યું છે શૈરવાસ્કી, કાઉવાલ્નર, મૂર્ત, ઇન્બાલ્સ, ગેફૂપ, હાતોરી, મતિલાલ, મોહાન્ટી વગેરેએ બૌદ્ધ માધ્યમિક વાદ, નવ્ય-ન્યાય ઇત્યાદિ વિષયોમાં જે કાર્ય કર્યું છે તે આ વાતની સાક્ષી પૂરે છે. પદાર્થનું સત્તા સ્વરૂપ અને દરથમાન સ્વરૂપ, ઐદ્રિય અનુભૂતિ અને વિકલ્પન, સ્થાયિતા અને ક્ષણિકતા, વ્યકિત અને જાતિ, અનુભૂતિ અને ભાષિક અભિવ્યકિત, અભાવ અને શૂન્યતા વગેરેની પ્રાચીનોની વિચારણા આજના પાશ્ચત્ય તત્ત્વવિચાર અને તર્કશાસ્ત્ર માટે પણ ઘણી ઘોતક હોવાનું પ્રતીત થઈ રહ્યું છે. તે જ પ્રમાણે સ રૂઢતમાં થયેલો કાવ્યવિચાર, કાવ્યની પ્રકૃતિ, કાવ્યનું ભાવન, કાવ્યનું વિશ્લેષણ, કાવ્યભાષાનું સ્વરૂપ વગેરે બાબતોમાં જે સૂઝ,

ઉડાણુ અને સુદૃઢતા વ્યક્ત થયા છે તેને કારણે સાહિત્યિક સૌંદર્યશાઢના વિવધતા તે ધણુ માર્ગદર્શક અને તેમ છે, અને ઝોલી, મેસન, ગેરા વગેરેએ કરેલા અધ્યયનો આ દિશામા અત્યારે થઈ રહેલી વિચારણા માટે ધણા પ્રસ્તુત છે

સ રૂઢતના વૈચારિક સાહિત્ય ઉપરાંત તેના સર્જનાત્મક સાહિત્યનું પણુ સાહિત્ય લેખે ધણુ મોડુ મૂલ્ય છે સ રૂઢતનું નાટકસાહિત્ય આગવી વિશિષ્ટતા અને રસવત્તા ધરાવે છે. સ રૂઢત ઊર્મિકાલેાનું સાહિત્ય પ્રમાણુ તેમ જ ગુણવત્તાની દષ્ટિએ ઝેટલુ સમૃદ્ધ છે કે જગતના ઉત્તમ સાહિત્યમા તેને સહેળે મ્થાન આપી શકાય તેમા જે સ વેદનશીલતા ભાવોની સુઢુમારતા, ભાષાસામર્થ્ય, લાઢવ અને વ્યજ્જતા પ્રતીત થાય છે તેને કારણે કાવ્યરસિકોને માટે તે એક અક્ષયનિધિ બની રહે તેમ છે સાત વર્ષ પહેલા, સ રૂઢત કવિતાને અ શ્રેણુ અનુવાદ દારા પરિચય કરાવતુ એક પુસ્તક પે જિન ંથમાળામા પ્રકાશિત કરવામા આવ્યુ તે દર્શાવે છે કે આજના સુશિક્ષિત અને સ મકારી વિધનાગરિકને માટે જગતના અન્ય સાહિત્યોની જેમ સ રૂઢત સાહિત્યમા પણુ ધણુ એવુ છે, જે તેને જી ચી કોટિને કાવ્યારવાદ આપી શકે આ ઉપરાંત એ હકીકત પણુ નોઢપાત છે કે સ રૂઢત નાટકે અને ઊર્મિકાલે અર્વાચીન પાશ્ચાત્ય સાહિત્યના તે ખે મ્વરૂપોના નવવિધાન પરતે પણુ ચોડોક પ્રભાવ પાડયો છે એજૂરા પાઉન્ડ વગેરેના ઢિ બવાઈ કવિતાને લગતા આદોલન પાછળ કે જર્મન નાટકકાર શ્રેરટે પ્રસ્તુત કરેલા 'એપિક રગભૂમિ'ના ખ્યાલ પાછળ અમુક અ શે સ રૂઢત મુક્તક કવિતા અને નાટકના લાક્ષણિક મ્વરૂપનો પરોક્ષ પ્રભાવ રહેલો છે.

છેવટે સ રૂઢતના ધાર્મિક સાહિત્યની વાત કરીએ તો, તેમાથી આધુનિક જીવનને જે માર્ગદર્શન મળી શકે તેમ છે, ઔદ્, જૈન, વેદાન્ત, લકિત વગેરે માર્ગોનાં મૂળજૂત તત્ત્વો અર્વાચીન જીવનપ્રણાલીને જે આધ્યાત્મિક પરિમાણુ પૂરુ પાડી શકે તેમ છે, તે આપણને સૌને સુવિદિત છે અહિ સા, યોગ, સ યમ, અપરિમ્મહ, સત્ય, નિષ્કામ કર્મ વગેરેને લગતી પ્રાચીન વિચારણા અને તેના પર આધારિત આચરણુને વર્તમાન જીવન માટે ઇષ્ટ અને ઉપાદેય ગણવાનું વિચારવલણુ હવે મુકાબલે વહુ પ્રબળ અને વ્યાપક બની રહયુ છે.

આ બધી દષ્ટિએ સ રૂઢત સાહિત્યની પ્રસ્તુતતા આપણે નિ શ્કપણે બતાવી શકીએ છીએ. ઝીની વહુ વિસ્તાર અને વિગતથી આ પરિષદમા તે તે વિધયના વક્તાઓ વાત કરશે આ સુદ્ધાએ અને બાબતોને ધ્યાનમા રાખીને સ રૂઢતના શિક્ષણુની પુનર્બંધરથા થવી ઢટે, અને તે તે વિધયો કઈ દષ્ટિ અને અભિગમથી શીખવવા તેની સ્પષ્ટતા થવી ઢટે આ અંગે અધ્યાપકો માટે પણુ તે તે વિધયના અઢાવધિ સ શોધનો અને વિચારણાથી પરિચિત રહેલુ તથા પોતપોતાના વિધયોમા પોતાનો ફાળો આપતા રહેલુ અનિવાર્ય છે, પૂર્વે મે જે વિદ્વાનોના આધુનિક કાર્યનો સહેજસાજ નિર્દેશ કર્યો તેઓમાના ધણાના નામથી પણુ આપણા તે તે વિધયના સ રૂઢતના અધ્યાપકોનો મોટા ભાગ અબણુ છે. આનાં કારણો સુવિદિત છે. પણુ સ રૂઢતને જીવતુ રાખણુ હોય તો સ રૂઢતના અધ્યાપકને પણુ જીવત રહ્યા વિના કેમ ચાલે ? તે જીવત રહે, પોતાના વિધયના અઢતન ડાનથી સજ્જ રહે તે માટે આવશ્યક શૈક્ષણિક અને આર્થિક પરિસ્થિતિતુ નિર્માણુ પણુ કરતુ

જ નોર્થ એ. સરકૂતને લગત ધણ મહત્વનું કામ અંગ્રેજ ઉપરાત જર્મન, ફ્રેંચ તથા અન્ય યુરોપીય ભાષાઓમાં ચાલતુ રહ્યું છે એટલે અંગ્રેજ ઉપરાત ઓછામાં ઓછુ ફ્રેંચ અને જર્મનનુ જ્ઞાન પણ સરકૂતમાં રહેલા તે તે વિષયના અધ્યાપકને માટે હવે અનિવાર્ય લેખાતુ નોર્થ એ.

અ તમા મારે તાત્કાલિક અવહાતુ અમલ કરવા માટેનુ એક સૂચન આપ સૌની સમક્ષ રજૂ કરવાનુ છે, અને તે સરકૂત ભાષાનો જાણકાર વર્ગ મર્યાદિત જ રહેવાનો હોવા છતાં સમગ્ર આગામી પેઢીને સરકૂતના સમૃદ્ધ વારસાની ભાગીદાર કર્ષ રીતે બનાવવી તેને લગતુ છે સરકૂતમાં જે જ્ઞાનરાશિ સચિત છે તેને આપણે યુજરાતી વગેરે ભાષાઓમાં લઈ આપવાનો પુરુષાર્થ કરવો નોર્થ એ જેમ ગ્રીક અને લેટિન ભાષાઓના સાહિત્યોમાં જે જે મૂલ્યવાન હતુ તે બધુ પશ્ચિમના અધ્યાપકો અને વિદ્વાનો યુરોપની મુખ્ય ભાષાઓમાં લઈ આપ્યા છે તેવુ જ કાર્ય આપણે કરવાનુ રહે છે આ માટે પહેલા તબક્કામાં અગ્રતા-ક્રમે સરકૂતની જુદી જુદી વિદ્યાશાખાઓના એક હજાર મથેના યુજરાતી અનુવાદની યોજના કરવી નોર્થ એ આ અનુવાદો યોજસ, પ્રમાણુભૂત, શાસ્ત્રીય, ચિકિત્સક દષ્ટિથી ધરેલા અને મૂળગ્રંથ જેવા અને જેટલા વિશ્વસનીય હોય (એ કહેવાની લાગે જ જરૂર હોય કે અહીં જે પ્રકારના અનુવાદનાં વાત છે, તે પાઠ્યપુસ્તકોના રેડિયાળ તરજૂમાથી, લોકભોગ્ય સાંપ્રદાયિક ભાષાતરથી કે હિંદીમાં મળતા પંડિતશાઈ કાચાપાકા અનુવાદથી તદ્દન જુદી ચીજ છે.). તેમની સાથે અર્થઘટનની, અન્ય ગ્રંથાદિના આધારે વગેરેની ચર્ચા કરતું વિવરણુ, ગ્રંથની સાથે સળાયેલા બધા પ્રશ્નોનો ઊઠાપોઠ કરતી વિદ્વાતાપૂર્ણુ ભૂમિકા, તથા તે તે ગ્રંથોનુ નિરૂપ, મહત્ત્વ અને મૂલ્ય દર્શાવનાં વિશિષ્ટ અધ્યયનો પણ તૈયાર કરાવવા આ માટે રાજ્ય અને કેન્દ્રની સરકારે પાસેથી આર્થિક સહાય પ્રાપ્ત કરીને એક પ્રશિષ્ટ ગ્રંથોના પ્રમાણુભૂત અનુવાદ માટેની સરથા રચાપવી નોર્થ એ, જે દશવર્ષી યોજના તૈયાર કરીને તે અનુસાર આ કાર્યક્રમ પૂરો કરે તે માટે સરકૂતના તે તે વિષયના જ્ઞાતા અને અનુવાદની તાલીમ પામેલા અનુવાદકોનુ જૂથ રૈઠવુ નોર્થ એ, અને તવા જામેદવારોને આ કામ માટે તૈયાર કરવાનો તાલીમી પાઠ્યક્રમ પણ તે સરથા દારા ચલાવવો નોર્થ એ આવા પ્રકારની યોજના દારા, સરકૂતના જાણકારો પાસેથી કામ લઈને આપણે જ્ઞાનપ્રાપ્તિ આડેની ભાષાકીય આડશને વટી જઈ શકીશુ ઉપલબ્ધ સાધનસામગ્રી અને સરકૂત માટેનો અનેક ઠક્કાએ પ્રવર્તેતો આદર ખ્યાનમાં લેતાં આ કાર્ય ગજની બહારનુ નથી, અને જે યોગ્ય રીતે બવહાતુ યોજના કરીને અમલ કરવામાં આવે તે જરૂર પાર પડે હુ અશ્વા રાણુ હુ કે આ પરિવદતી કામગીરી દારા આવી કૌર્ષક યોજનાને નક્કર સ્વરૂપ આપવાના પ્રયાસોનો સૂત્રપાત ધરો

સરકૂત હજારે ભાષાઓમાંની માત્ર કેઠક એક ભાષા નથી સરકૂતે પાલિ અને પ્રાકૃતની સાથે મળીને સમગ્ર એશિયાખંડની જ્ઞાન, સાહિત્ય અને સરકારની ભાષાનુ અન્યત ગૌરવભરુ કામ ક્યું છે, અને સરકૂત વાહુમયનુ જગતનાં એવા થોડાંક મહાન સાહિત્યોમાં સ્થાન છે, જે સાહિત્યો તેમની બહનતા, બ્યાપકતા અને વિશાળતાને લીધે માનવજાતની સિદ્ધિ અને પ્રગતિનાં પતીક લેખે જગદુવ ઘ બન્યા છે આથી સરકૂતમાં જે કાઈ વિભૂતિ-

મતા, શ્રીમતા અને ઊર્જિતતા સચિત છે, તે અને તેટલા વિશાળવર્ગને હસ્તગત કરવી
 જોઈએ, અને તે માટેનું સૌથી વધુ ઉત્તરદાયિત્વ તેમનું જ છે, જેઓ પોતે સંસ્કૃતનિષ્ઠ,
 સંસ્કૃતભક્ત કે સંસ્કૃતસેવક હોવાનું અતરથી માને છે આપણે સૌ મળીને શ્રદ્ધા અને
 ખતથી આ કાર્યભાર ઉઠાવી લઈશું એવા વિશ્વાસ સાથે હું મારું વક્તવ્ય પૂરું
 કરું છું *

+ તા ૨૬, ૨૭, ૨૮ ઓક્ટોબરના દિવસોમાં અમદાવાદમાં ભરાયેલી સંસ્કૃત પરિષદના
 પ્રમુખસ્થાનેથી રબ્દ કરેલું વક્તવ્ય.

એટીતુ પદ્મદેવને આવાસે ગમન

તેના ગયા પછી મને આ પ્રમાણે ચિંતા થવા લાગી (૬૭૦)

. . . . (૬૭૧-૬૭૬) (સારસિકા એલી) 'સ્વામિની, તમે મને વિદાય કરી એટલે હું રાજમાર્ગ પર પહોંચી. સુદર ધરો વડે શૌખતા તે વત્સદેશની આ નગરીની સેથી સમે વિરાજતા હતો. (૬૭૭). અનેક ચાચર, ચોક, શુ ગાટક પસાર કરીને હું એક વૈભવથી દીપતા, કુબેરતુ ધર હોય તેવા ધર પાસે પહોંચી (૬૭૮). હૃદયમા ડરતી હું અહારના કોળકના દાર પાસે જઈને એહી. (૬૭૯). અનેક દાસદાસીઓ ભાત ભાતની પ્રવૃત્તિઓમા રચ્યાપચ્યા હતા. તેઓ એમ સમજ્યા કે હું અહીં મૂકેલી કોઈક નવી, દાસી છું. એટલે મને પૂછ્યુ, 'કર્ચાથી આવી ?' (૬૮૦). સાચી વાતને છુપાવવાતુ જીઓને સદા સહેજે આવડતુ હોઈને મને જે બળતુ અહાતુ' તે વેળા સ્ત્રી આનુ' તે મે કહ્યું (૬૮૧): 'તુ આર્થપુત્રને જાણી આવ, એવા આદેશ સાથે આર્થપુત્રના દાસે મને અહીં મોકલી છે હું નવી જ છું તે તમે અચર જાણી ગયા ' (૬૮૨). એટલે દાર પર નિર્ગમ અને પ્રવેશની દેખભાળ રાખતા સિદ્ધરક્ષ દારપાલે કહ્યું, 'સે કડો માણસોમાથી કોઈ પથ્ય મારી જાણ્યુ અહાર નથી હોતુ' (૬૮૩). તેના વખાણ કરતા મે કહ્યું, 'સાર્થવાહતુ' ધર ભાગ્યશાળી છે કે ત્યા તમારા જેવા દારને સ બાળે છે. (૬૮૪). આર્થ, તમે મારા પર પથ્ય એટલી તો કૃપા કરજો કે સાર્થવાહને જે પુત્ર છે તે આર્થપુત્રના મને દર્શન થાય ' (૬૮૫). એટલે તેણે કહ્યું, 'હું આ દારની સંભાળ રાખવાતુ કામ ધડીક જેને સોંપી શકુ તેવા પ્રતિહાર મને મળી જાય, તો હું પોતે જ તને આર્થપુત્રનાં દર્શન કરાવુ.' (૬૮૬). પછી તેણે એક દાસીને કામ સોંપ્યું, 'આને ઉપરના માળ પર આર્થપુત્રની પાસે જલહી લઈ જા.' (૬૮૭). એટલે તે મને તરત જ રત્નકાવ્યન જડેલી ભોધવાળા ઉપરના માળે લઈ ગઈ, જે રાજમાર્ગના લોચન સમે. દીસતો હતો. (૬૮૮). તેની વચ્ચેના રત્નમય ગવાક્ષમાં સુખાસના પર સામે એકેલા સાર્થવાહપુત્રને દેખાડીને તે દાસી તરત જ ચાલી ગઈ. (૬૮૯). હું પથ્ય અદરથી ગભરાતી, પરંતુ એ ચક્રવાક-પ્રકરણનો આધાર લઈ, વિશ્વસ્ત બનીને તેની પાસે પહોંચી ગઈ (૬૯૦).

मुक्त्व-महुपण सहियं उच्छङ्ग-गएण चित्त-फलएण ।
 चत्त-धणुं पिव कामं निकाम-सुंदेर लावणं ॥ ६९१
 नयणोदएण निवडंतएण विंबं सु-चित्त-फल्यम्मि ।
 दुस्सिक्खिण उव ल्हिहिटं ल्हिहिटं फुरिसयं करेमाणं ॥ ६९२
 अच्छइ तुञ्ज समागम-मणोरहापूरिएण हियएण ।
 अप्पाणं सोयंतो सरीर-सयडं(?) विगय-हासो ॥ ६९३
 तो विणय-नमिय-गत्ता मत्थय-भेलाविएहिं हृत्येहिं ।
 बेमि पुरओ उवगया चिरं जियउ अञ्जउत्तो त्ति ॥ ६९४
 *
 तो तुवर-रत्त-साडय-नियंसणो कुडिल दंड कट्ठो मं ।
 बंभण-चम्मोनद्धो खरवखरो तुच्छ-कुच्छीओ ॥ ६९५
 उभड वयणो थद्धो अति-मुक्खो मक्कडो विव अणाडो ।
 मुक्ख-विगार-परज्जो विगारहिओ गो-करीसो व ॥ ६९६
 सो उ समतिच्छिएहिं य दोद्धिय-मिजोवमेहिं दंतैहिं ।
 पागड-कुंडिय-कण्णो टप्पर-कण्णो × × × तहिं ॥ ६९७
 बड्डओ भणेइ किण्णो तं भोदी सुंदर-बड्डयस्स मञ्ज ।
 अभिवादं न करसि अह पढमं एयस्स सुहरस ॥ ६९८
 तं चिय दक्खिण-हत्थावणयं दक्खिण-विकरणा अहियं ।
 अहिवाए ते अज्जो त्ति बेमि निविडुं तयं बड्डयं ॥ ६९९
 तो सहसा उप्पिडिओ अही कहिं ति बड्डओ करेमाणो ।
 अरुं तुच्छं लग्गाही(?) अब्बंभणं करेमाणो ॥ ७००
 वेसत्तणेण वदुं अहिं अहिय-कारणं न इच्छामि ।
 भण भोदि किं अही-मंति भणइ सो मं पुणो बड्डओ ॥ ७०१
 तो तं बेमि पुणो हं अही इहं नत्थि होदि वीसत्थो ।
 तो भणइ किं खु अहियं अहिवाते ते त्ति मं भणसि ॥ ७०२
 अहयं कासव-पुत्तो हारिय-गोत्तो दुजाइ वर-वंसो ।
 गुल-दहि-कूर-पसंगो छंदोगो माहणो मि अहं ॥ ७०३
 किं ते न सुय-पुब्बो तो मं परिभूय भोदि तोसेसि ।
 सो एव कुणइ बालो हल्लबोलं तो ममं तत्थ ॥ ७०४
 तो सत्थवाह-पुत्तेण तत्थ भणिओ अहो सि चवलो त्ति ।
 मा अल्लियं इमं ता चिरस्स इह आगतं बाह ॥ ७०५
 अवसरं अक्खल-भासणय बंभवंधू अहो सि निल्लज्जो ।
 अविणीय बब्बरय इयुच्छवोषयं माहं(?) ॥ ७०६
 तो सत्थवाह-पुत्तेण बंभणो भणिओ कड्डय-वयणेहिं ।
 मुह-मक्कडिया देंतो तोसंतो मं गओ तत्तो ॥ ७०७
 तंसि य निग्गय-भेत्ते तुट्ठा परिपुण्ण-लोभिरी(?) अहयं ।
 देवा हु मे पसण्णा जं एस इओ गओ बड्डवो ॥ ७०८
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પદ્મદેવનાં ઠંડીન

એક મૂર્ખ બ્રાહ્મણપુત્રક તેની પાસે હતો. સાથ વાહના યોગામા ચિત્રકલક હતુ. તે ધનુષ્ય વિનાના કામદેવ જેવો ને અત્ય ત સુંદર અને લાવણ્યયુક્ત દીસતો હતો. (૬૯૧). આંખમાથી ગરતા આસુથી ચિત્રકલકની આકૃતિને તે કોઈ અણુધડ ચિત્રકારની જેમ દોરી દોરીને બૂ સી રચી હતો. (૬૯૨) તારો સમાગમ પામવાના મનોરથથી ભરેલા હૃદયે, હસીપુશી વિનાનો, તે પોતાની દેહદશાનો શોક કરતો ખેડો હતો. (૬૯૩). તે વેળા વિનયથી ગાત્રો નમાવીને, મરતક પર હાથ જેડીને, તેની પાસે જઈને મેં કહ્યું, ‘આર્વપુત્ર ચિરંજીવી હો.’ (૬૯૪). એટલે તુવેર જેવા રાતા રગના વસ્ત્રમા સજ્જ, વાકુ દડકાક ધરાવતો, કકંઈ વાણી અને તુમ્હ ઉદરવાળો, ઉદ્ધત વદનવાળો, અર્વિષ, અતિશય મૂર્ખ, માકડા જેવો અનાડી, મૂર્ખના જેવા ચાળાયસકા કરતો, ગોવિષા જેવો નિષ, બહાર નીકળેના દૂધીના મિચા જેવા કાતવાળો, કૂડી જેરા ફાફડા કાનવાળો, માત્ર દેહથી જ બ્રાહ્મણ (૬૯૫-૬૯૭) એવા તે ભિતરેલ બુદ્ધકે કહ્યું, ‘આપ પહેલા આ સુ દર બુદ્ધકને વ દન કેમ નથી કરતા, અને આ શ્વદને વ દન કરો છો ?’ (૬૯૮). એટલે જમણો હાપ નમાવીને કાક્ષિણ્ય દર્શાવના, ત્યાં ખેડેલા તે બુદ્ધકે પ્રત્યે કુ બોલી, ‘આર્થ, ‘અદિય અહિવાએ તે’ (હું) તને અધિક વ દન કરુ છુ.’ અર્થાતરે, ‘તારા પગ પાસે સાપ છે સાપ’ (૬૯૯). એટલે એકાએક દેડકા જેવો કૂંદકો મારીને ‘સાપ કયા છે ? સાપ કયા છે ? અમને + + અસહાય’ એમ તે બોલવા લાગ્યો (૭૦૦).

‘મને સાપની સ્વગ હોઈને તે અમંગલકારીને ત્રેરા ધન્વજતો નથી કહ્યો, તમે શુ ગાઝુડી છો ?’ એ પ્રમાણે તે બુદ્ધકે મને કહ્યું. (૭૦૧) એટલે મે તેને ઉત્તર આપ્યો, ‘અહીં કયા અહિ નથી. તું નિક્ષિ ત થા’ એટલે તે બોલ્યો, ‘તો પછી તુ મને ‘અદિય અહિવાએ’ એ પ્રમાણે કેમ કહે છે ? (૭૦૨) હુ ઉત્તમ બ્રાહ્મણ વંશનો હારિત ગોત્રનો કાશ્યપનો પુત્ર છું, જદોગ બ્રાહ્મણ છુ, ગોળ, દહીં, ભાતનો રસિયો છુ (૭૦૩). તે શું માઝુ’નામ નથી સાબળ્યું, જેથી તમે પહેલા માઝુ અપમાન કરીને પછી મને પ્રસન્ન કરી રહ્યા છો ?’ આ પ્રમાણે તે મૂર્ખે મને ઉદ્દેથી ત્યાં કલ્બલપાટ કરી મૂર્ખો (૭૦૪) એટલે સાર્થવાહપુત્રે તેને કહ્યું, ‘અરે, તુ કેટલી ચાંપતાશ કરી રહ્યો છે ! અહીં આવીશી અથ અહિલાને નિરર્થક બહુ બાધા ન કર (૭૦૫). સમય જેવા વિના બોલબોલ કરતો તું નીકળ અહીંથી, કેટલો નિર્હંજ, અવિનીત, અસભ્ય પ્રાહ્મણ્યુક !’ (૭૦૬) એ પ્રમાણે સાર્થવાહપુત્રે તે બ્રાહ્મણને કટુવચન કહ્યા, એટલે માકડાની જેમ મોંના ચાળા કરતો, અને મને સંતુષ્ટ કરતો તે ત્યાથી ચાલ્યો ગયો. (૭૦૭). તે ગયો તેટલાથી મને અત્યંત સ તોષ થયો : મારા પર દેવોએ કૃપા કરી જેથી કરીને એ બુદ્ધક અહીંથી ગયો. (૭૦૮).

तो सो मं पइ भणई भरे कत्तो सि कि च आगमणं ।
 भण कि च कीरउ लहुं तो एवं जंपिअत्ये (?) तुह ॥ ७०९
 वम्मह-कज्जं भरइ (?) अकामे कायववएण हं वि (?) ब) छा ।
 वेमि य तो णे सामिणि इमाणि वयणाणि जंपइ य ॥ ७१०
 कुल-चंद विणय-भूसण अयस-दरिद्विय गुण-गळिवय जसंसि ।
 सव्व-जण-मण-पवेसय सुण विण्णपं इमं अपपं ॥ ७११
 सेट्ठिस्स उसभसेणस्स बाळिया नामओ तरंगवती ।
 दियलोय-वासिणीणं अणुसरिती अच्छर-वहुणं ॥ ७१२
 चित्तिज्जमाण-कामो तीसे हियए मणोरहाराओ ।
 होइ सफलो किर जहा तीए पसीयंतु जोयया (?) वो पाया) ॥ ७१३
 जइ चक्कवाय-जाती-गओ तओ धरति पेम-संबंधो ।
 तो तीए जीवियल्यो हल्यो किर धीर धारेहि ॥ ७१४
 तुह वाया-संदेसो उहसेण कहिओ मए तीसे ।
 विण्णत्ति-पिडियत्थं च पत्तगं गिण्हइ इमं ति ॥ ७१५

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एव भणिओ मए सो बाह-पकंपिज्जमाण-सव्वंगो ।
 उत्तम्भिय-मुह-नयणो सोगुम्मीसेहि अंसुहि ॥ ७१६
 मणमणस्सराइय (?) अणुरागो (?) पीवरं पयासेतो ।
 पडिवयणमदेमाणो बाहेण समोगाहिय-वाओ ॥ ७१७
 दुक्ख-विणोयण-हेवं दखेणसा (?) दुक्खेण चितियं संतं ।
 तं तेण चित्त-फल्यं अंसुहि पुणो समुद्धोयं ॥ ७१८
 ओरुन्नय-तंबच्छो य (?) पत्तं परिग्गहेऊण ।
 भुभया तंबव-करणं अणुवापसीय सणियं तु ॥ ७१९
 तो पत्तया गहियल्यो पसन्न-गंभीर धीर-घोसो मं ।
 भणइ य महुरमचवलं फुह विसय-भियक्खरं इणमो ॥ ७२०
 कि जंपिएण बहुणा संखेवेणं पि सुणसु भूयत्थं ।
 पत्तिय नेय जियंतो जइ सि न इंती इह अज्ज ॥ ७२१
 तुह आगमणेण इह विल्लसिणी देस-काल-पडिएण ।
 तीए सह जीवियं जीवलोय सारं इमं हि णं (?) ॥ ७२२
 कामेण चंड-कंड-पहार-पासल्लियस्स संतस्स ।
 तुज्जागमण-मओ मे इणमो लद्धो पडिक्खंभो ॥ ७२३
 जाती-सरणं च तुहं चित्त-पड-निरिक्खणा समुप्पणं ।
 साहीय मज्झ सव्वं जइ तह तुभेहि मे सिट्ठं ॥ ७२४
 उज्जाण-पउमसर-चक्कवाय-संदरिसणेण संभरियं ।
 तुज्झ वि जाई-सरणं तस्स मए मूलओ कहियं ॥ ७२५

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સંદેશસમર્પણ

એ પછી સાર્થવાહપુત્રે મને આ પ્રમાણે કહ્યું, 'બદ્રે, તુ કર્પાથી આવી ?' તારા આવવાનું શું પ્રયોજન છે ? કહે, તારે માટે શું કરવાનું છે ? એ પ્રમાણે તેણે કહ્યું, એટલે તારું પ્રેમકાર્ય મને અભ્યુગમતુ છતા પાર પાડવાના (?) કર્તવ્યથી બધાયેલી હુ બોલી, 'અમારી સ્વામિનીએ આ પ્રમાણે વચન કહેવડાવ્યાં છે (૭૦૬-૭૧૦) 'હે કુલ્યદ્ર, વિનયભૂષણુ, અપયશ-હરિદ્ર, ગુણગવિત, યશસ્વી, સર્વ ક્ષોઠાના ચિત્તમા પ્રવેશ કરનાર, તું આ નાની શી વિન તી સાંભળ (૭૧૧) દિવ્યલોકવાસી અપ્સરાસુદરીઓના સખી, શ્રેષ્ઠી નયનભસેનની કુંવરી નામે તર ગવતીના હૃદયના મનોરથની વિશ્રાંતિ સમો મનોગત કામગ્રાવ જે રીતે સદ્ગુણ યામ તે રીતે કરવાની આપ કૃપા કરૌ (૭૧૨-૭૧૩) જે ચક્રવાકભવમા જે તારો પ્રેમ-સ બધ હતો તે હજુ પશુ તેવો હોય, તો હે ધીર પુરુષ, તેના જીવિતને તારા હાથને આધાર આપ.' (૭૧૪). તેના કહેવા પ્રમાણે મે તને તેનો આ મૌખિક સંદેશો કહ્યો. તેની વિન તીના પિંડિતાર્થે રૂપ આ પત્ર પશુ તુ સ્વીકાર.' (૭૧૫).

પદ્મદેવનો વિરહવૃત્તાંત

મે એ પ્રમાણે કહ્યું એટલે જે રુદનને લીધે સર્વાંગે કપતો, ઉદ્વિગ્ન વદન અને નયનવાળો, શૈકમિશ્રિત આંસુ સાથે કથ્યસતો, અને એમ ગાદ અપુરાગ પ્રગટ કરતો, આંસુથી વાણી રૂધિરેલી હોવાથી પ્રત્યુત્તર આપવાને અચક્રત હતો એવા તેણે, કુંખર્માથી આશ્વાસન મેળવવા માટે ખોળામાં રાખેલા ચિત્રપદને પેતાના આંસુઓથી ઘેર્યો. (૭૧૬-૭૧૮). રુદનથી લાલ આંખોવાળા તેણે તે પત્ર લીધો, અને બમર નચાવતા ધીમે ધીમે તેણે તે વાચ્યો. (૭૧૯). પત્રનો અર્થ ગ્રહણ કરીને પ્રસન્ન, ધીર, ગભીર સ્વરે તેણે મને મધુર, સ્વસ્થ, સ્પષ્ટાર્થ, અને મિતાક્ષરી વચનો આ પ્રમાણે કહ્યા (૭૨૦) . 'હું અધિક શું કહું ? તોપણ ટૂંકમા એક ખરી વાત કહું છું તે તું સાભળ . જે તુ અત્યારે ન આવી હોત તો ખાતરીથી કહું છું કે હું જીવતો રહ્યો ન હોત. (૭૨૧). સુંદરી, તું અહીં ઠીક વેળાસર અને યથાસ્થાન આવી પહોંચી. તેથી હવે તેના સંગાથમાં મારું જીવન જીવવોહોતો સમગ્ર સાર બન્યું છે. (૭૨૨) ઉભ શરપહાર કરવાવાળા કામદેવે જ્યારે મને ઢાળી લીધો હતો, ત્યારે તારા આ આગમન રૂપી સ્ત બનેા આધાર મને મળ્યો છે.' (૭૨૩). અને તે પછી તારું ચિત્રપદ જોવાથી થયેલું પૂર્વભવનું સ્મરણ, જે રીતે તે મને કહ્યું હતું, તે બધું તેણે મને કહ્યું (૭૨૪). ઉદ્ધાનમાંની કમળનળાવટીમાં ચક્રવાકોને જોઈને તને ઈર્ષ્યા આવેલા પૂર્વભવના સ્મરણની વાન મેં પશુ તેને મૂળથી કહી. (૭૨૫).

भागीय चित-पट्टं दृढतूण महं समुद्रिओ सहसा ।
 पुब्बापुराग-रुंदो हिययन्मि समुद्रिओ सोगो ॥ ७२६
 तो सब्व-रत्ति-चाराहि आगओ पिय-वर्यसग-सहाओ ।
 सयणम्मि-सन्निवडिओ गवस्सवो इंद-केउ व्व ॥ ७२७
 उण्हाणि निस्ससंतो सयण-वरे असरणो निसण्ण-मणो ।
 मयणेण मंधमाणो जल्लम्मि मच्छो व्व अच्छामि ॥ ७२८
 पासे अवयवखंतो भमुद्दोक्खेव-करणेहिं जंपतो ।
 हसिऊण गाइऊण य पुणो वि तत्येव रोयामि ॥ ७२९
 काम-परिपीडियंगं किलम्ममाणे मए पिय-वर्यसा ।
 ओर्यभिऊण लज्जं अम्मं किर विण्णवेसीय ॥ ७३०
 जइ गइवइस्स धूर्यं तरंगवड्यं न जायह कइं चि ।
 तो पउमदेवओ ता ह्वेज्ज पर-लेग-पाहुणओ ॥ ७३१
 तो किर एयं अत्थं ताओ अम्माए गाहिओ संतो ।
 सिद्धि वा(?) गओ मूलं तत्थ किर नेच्छिओ तेणं ॥ ७३२
 अम्माए ताएण य अणुणीओ इं अलम्माणीए ।
 मोत्तूण तइं पुत्तय जं इच्छसि तं वरेमो त्ति ॥ ७३३
 अभिवायण-कय-पूओ मए वि विणयं कर्यंजलि-पुडेण ।
 अवणि-तल निहिय-नेडालिएण लज्जोणय-मुहेण ॥ ७३४
 जं आणवेह तुभ्भे काइं कि तीए एत्तियं वोसुं ।
 विस्सासिओ गुरु-जणो अवगय-सोओ तओ जाओ ॥ ७३५
 एयं सोऊण अइं सुंदरि मरण-कव-निच्छओ अच्छं ।
 रत्ति पडिक्खमाणो तीए सह समागम-निरासो ॥ ७३६
 चित्तेमि हेएज्ज विग्घो मरणस्स महं दिवा बहु-जणाओ ।
 रत्ति काहामि खमं सब्वम्मि जणे पसुत्तम्मि ॥ ७३७
 एवं कयभिप्पाओ आगारं संवरेमि एण(?) ।
 जीएव्व-निष्पिवासे मरियव्वय-बद्ध-सन्नाहो ॥ ७३८
 पिड-धरिसणावमाणुद्धिएणं माणेण वीर-सारेण ।
 गुरु-सत्ति-भत्ति-वाइय-विण्णाणे धम्महो(?) मज्झ ॥ ७३९

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तं वस्सिमे संपत्ता पिय-वयण-पहेणयं गहेऊणं ।
 हिययस्स उस्सवं जीवियस्स अमर्यं बहु-मयस्स ॥ ७४०
 न चएमी वाएउं तीसे कलुण-वयणाणि सोऊणं ।
 ताहे बाहुएकुण्णो सोगापुण्णो विसण्ण-मणो ॥ ७४१

તેણે કહ્યું, 'ચિત્રપદને જોઈને મારા હૃદયમાં, પૂર્વજન્મના ઊંડા અનુરાગને લીધે એકાએક શૈક ઉદ્ભવ્યો. (૭૨૬). એટલે આખી રાતના ભ્રમણ પછી પ્રિય મિત્રો સાથે પાછા ફરેલા એ ઉત્સવ પૂરો થતા ઇંદ્રજ્યોત્સ્વી પડે તેમ, પથારીમાં પડવું મૂકવું. (૭૨૭). ઊના નિઃશ્વાસ નાખતો, અસહાય, શ્વન્મનઃક અતીને હું મદનથી વલોવાતો જળમાના માછલાની જેમ, પથારીમાં પડ્યો હતો. (૭૨૮) આહુ જોઈ રહેતો, ભ્રમર ઉલાળીને અકવાસ કરતો, ધડીકમાં હસતો તો વડીકમાં ગાતો હું ફરી ફરીને ડુન કરતો હતો. (૭૨૯). મને કામથી અતિશય પીડિત અંગોવાળો, નખાઈ ગયેલો જોઈને મારા વહાલા મિત્રોએ લલ્લન તણુ ઈર્ષને મારી માતાને વિન તી કરી (૭૩૦) 'જો શ્રેષ્ઠીની પુત્રી તરંગવતીનું ગમે તેમ કરીને તમે માગુ નહીં કરો તો પશ્ચાદેવ પરલોકનો પરણ્યો અનશે' (૭૩૧) એટલે, પછી મેં જાણ્યું કે આ વાત મારી અમ્મા પાસેથી જાણીને આપુણુ શ્રેષ્ઠીની પાસે ગયા, પછુ તેણે માગુ અમાન્ય કયું (૭૩૨) અમ્માએ અને આપુણુએ મને સમજાવ્યો, 'બેટા, એ કન્યા અપ્રાપ્ય હોઈને તેના સિવાયની કોઈ પણ કન્યા તને ગમતી હોય તેનુ માગુ' અમે નાખીએ.' (૭૩૩). પ્રથામપૂર્વક તેમને આદર કરી, ભૂમિ પર લલાટ ટેકવી, અંજલિપુટ રચીને, લલ્લનથી નમેલા મુખે મેં વિનય કર્યો (૭૩૪) 'તમે જેમ આજ્ઞા કરશો તે પ્રમાણે હું કરીશ. એના વિના શું અટકવુ છે ?' એ પ્રમાણે કહીને મેં વડીલોને નિશ્ચિત કર્યાં, અને પરિણામે તેઓ શૈકમુક્ત થયા. (૭૩૫). એમનાં એ વચનો સાંભળ્યા પછી, હે સુદરી, મરવાનો નિશ્ચય કરીને હું રાત્રી થવાની પ્રતીક્ષા કરી રહ્યો. તેના સમાગમની આશા ન રહી હોઈને મેં વિચાર્યું, 'લથા લોકો ઉપરિચિત હોવાથી દિવસે મૃત્યુ બેટવા આડ મને વિવેન આવશે, માટે રાત્રે સૌ લોકોના સ્પર્ક ગયા પછી હું જે કરી શકીશ તે કરીશ.' (૭૩૬-૭૩૭). એ પ્રમાણે મનથી પાકું કરીને હું આકારનુ સંવરણુ કરીને રહ્યો, જીવવા બાબત હું નિરપેહુ બન્યો હતો, મરવા માટે સનહ થયો હતો (૭૩૮). પિતાજીના પરિભવ અને અપચાનથી માગુ વીરોચિત અભિમાન ધવાસુ હતું, અને વડીલ પ્રત્યેના આદર અને ભક્તિને કારણે હવે મારો ધર્મ શુ છે તે હું સમજ્યો હતો (૧) (૭૩૯)

તેવામાં તુ આ આવાસમાં પ્રિયતમાના વચનોનો—હૃદયને ઉત્સવ સમા અને મારા જીવન માટે મહામૂલા અમૃત સમા વચનોનો—ઉપહાર લઈને આવી પહોંચી. (૭૪૦) તેનાં કરુણ વચનો સાંભળીને, માગુ ચિત્ત શૈક અને વિવાદથી ભરાઈ આવ્યું છે અને આંખેા આંસુથી છલકારી ગઈ છે, જેથી કરીને હું તેનેા પત્ર બરાબર વાંચી પણુ શકતો નથી (૭૪૧).

बेहि तुमं मह वयणा सो ते अणुमरण-भोल्ल-कीओ त्ति ।
 पायाणं उ वासं काहि त्ति सच्चं (?) तुह दासो ॥ ७४२
 तुह चित्ता-पट्ट-दंसण-सभारिय पुव्व जम्म सम्माणो ।
 सो किर अपुण्ण-पुण्णो तुञ्ज अ-लंभे मण-विवण्णो ॥ ७४३
 सो तुञ्ज क्हा-वयणंतरेसु वम्मह निरंतर-सणेद्दो ।
 आसी पीई-पुल्लइय-कंटइओ नीव-पुप्फं व ॥ ७४४
 तो संभिकण सुइरं सुरय-मणोरह-कर्हाई मं तुञ्ज ।
 वीसज्जेति अ-कामो काम सर विसूरिय-सरीरो ॥ ७४५
 वीसज्जिया य तेणम्हि निग्गया भवण-पुंडरीयाओ ।
 सग्गा विव पब्भट्ठा गय-मग्गेणागया इहयं ॥ ७४६
 भवणिट्ठि-विल्लस पवित्थरो य (?) सो य अह तस्स ।
 मोत्तण सेट्ठि-भवणं अण्णस्स न तारिसो होज्जा ॥ ७४७
 अज्ज वि हं उप्पेक्खं भवणिट्ठि-विल्लस-परियण-विसेसे ।
 तस्स य अण्ण-सरिसं अप्पडिक्खं क्य रूवं ॥ ७४८
 इणमो य तेण सामिणि पेम-गुण [प]वत्तयं गुण-समग्गं ।
 पडिल्लेह-पत्तयं ते ह्वासस्स य पत्तयं दिण्णं ॥ ७४९

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अह घरिणि पत्तयं तं पियस्स मम दंसणं गहेऊणं ।
 मुदाए कयमंके उवग्गुहं नीससंतीए ॥ ७५०
 अयथासेऊण य ण (?) तं च पुणेो वेड्ढि णण (?) सोऊण ।
 हासेण पुल्लया हं उप्पुट्ठिय-चंपय-ल्लय व्व ॥ ७५१
 भेत्तण मुहियं तं अत्थ-गाहण-तुरिययाए संतीए ।
 उव्वेळ्ळियं मए तं पिय-वयण-निहाणयं सहसा ॥ ७५२
 अक्खर-रुविय-रूवं च तत्थ तं चेव पगरणं (?) ।
 सव्वं जहाणुभूयं मरणेण विणा महं लिहियं ॥ ७५३
 जं ते (?) मे समणुबभूयं जमणेण कयं तहिं निरवसेसं ।
 जुव्वज्जति पुव्व-[म]तो सो मज्झं मरणं न नाहीय ॥ ७५४
 तो पिययम-पासाओ य आगयं तत्थ तुट्ठ-दियया हं ।
 वाएउं मि पयत्ता मुञ्जग-पत्ते तयं लेहं ॥ ७५५
 जा जत्थ अवत्था मो सा तत्थावणिण्या जहावत्ता ।
 अक्खर-रूव-निरुविय-साभिण्णाणा पिययमेण ॥ ७५६
 अक्खर-रुविय-रूवं च वम्महं तत्थ आय (?) हंसेमि ।
 मथरद्वय-कय-बंध-वाएण इमेण अत्थेण ॥ ७५७

પશુ તુ મારા આ વચનો તેને કહેજે : તેને તે તારા અનુભવથી ખરીદી લીધેલો હોઈને તે સાથે જ તારા ચરણો પાસે દાસ બનીને વાસ કરશે (૭૪૨), તારો ચિત્રપદ્મ જોઈને તેને પૂર્વજન્મના સ માનતું રમરણ થયુ છે, તેના પુણ્ય ઓછા પડ્યાં, જેથી કરીને તેને તારી પ્રાપ્તિ નથી થઈ આથી તેનું ચિત્ત વિષણ્ય બન્યુ છે (૭૪૩). તારી વાત સાબળતા સાંભળતાં, નિરંતર રનેહૃત્તિવાળો તે પ્રીતિના શમાએ કદંબપુષ્પની જેમ કંટકિત થઈ ઊઠ્યો.' (૭૪૪)

ચેટીનું પ્રત્યાગમન

એ પ્રમાણે તારી માથેના સુરતના મનોરથની વાતોથી મને કષાય સુધી શાકી રાખીને, કામબાણથી જન્મિત શરીરવાળા તેણે અનિચ્છાએ મને વિદાય કરી (૭૪૫) વિદાય થઈને હું તે અનુપમ પ્રાસાદમાંથી નીસરીને, ચર્ગમાંથી બસ પામી હોઉં તેમ, જે માર્ગે ગઈ હતી તે માર્ગે થઈને અર્ધા પાછી આવી. (૭૪૬) તેના ભવનની જેવા સમૃદ્ધિ, વિલાસ અને વિશાળતા, શ્રેણીના ભવનને બાદ કરના, બીજા કોઈના પશુ નહીં હોય. (૭૪૭). અત્યારે પશુ હું તેના ભવનની સમૃદ્ધિ, વિલાસ ને પરિજનોની વિશેષતા તેમજ તેનું અનન્ય, અપ્રતિમ રૂપ જાણે કે પ્રત્યક્ષ નિહાળી રહી છુ. (૭૪૮). અને સ્વામિની, તેણે સમસ્ત ગુણ્યુક્ત, પ્રેમગુણનો પ્રવર્તક, હસીપુશીનું પાત્ર એવો આ પ્રત્યુત્તર-પત્ર તારે માટે આપ્યો છે. (૭૪૯).

એટલે, હે ગૃહસ્વામિની, મુદ્રાથી અકિત કરેલા, મારા પ્રિયતમના દર્શન સમા, તે પત્રને મેં લીધો અને નિઃશ્વાસ સાથે હું તેને ભેટી. (૭૫૦). તેને ભેટીને, ચેટીની પાસેથી સાંભળેલા વચનોથી ઉત્કુલ્લ ચ પકલતાની જેમ હાસ્યપુલકિત બનીને મેં પત્રગત અર્થને પામવાની આતુરતાથી તેની મુદ્રા તોડીને, સત્વર, પ્રિયતમનાં વચનોના નિધાન સમે તે ઉખેલ્યો. (૭૫૧-૭૫૨). તેમાં તેનું તે જ આપુ પ્રકરણ, એક માત્ર મારા મરણને બાદ કરતાં, જેનું મેં અનુભવ્યુ હતું તેનું જ લખાણમાં અક્ષરબદ્ધ કરેલું હતું (૭૫૩) જે કાંઈ મેં અનુભવ્યુ હતું, અને જે કાંઈ તેણે કહ્યું હતું તે બધું જ તેમાં વ્યક્ત કરેલું હતું. તેનું મૃત્યુ પહેલા થયું હોઈને માત્રું અનુભવણ તેણે ન જાણ્યુ એ પણ બરાબર હતું. (૭૫૪). જૂનું પત્રમાં લખેલો, પ્રિયતમ પાસેથી આવેલો તે ભેખ ભમહદયે હું વાચવા લાગી. (૭૫૫). જ્યારે જ્યારે અમારી જે જે અવસ્થા હતી તે તે બરાબર બન્યા પ્રમાણે, એ ધાણીઓ સાથે પ્રિયતમે શબ્દોમા વર્ણવી હતી (૭૫૬). શબ્દરૂપે રહેલા તે મનમથને, કામદેવના બંધને બદ્ધ વચનોવાળા આ અર્થ દાગ હું નિહાળી રહી (૭૫૭) :

मह् द्वियय-वासिणीय तरंगवति-नामयाए सुभगाए ।
 इणमो उवणेयन्वो मयन्व(?)मयणुपायायाणं (?) ॥ ७५८
 आरोगं कोसलं वोत्तत्थ(?)सकल-कमल-निभ-वयणा ।
 बहु-सोग(?)-सरीरा सा अ-सरीर-सरार(स)णीवाळा ॥ ७५९
 मयरद्वय-प्पसाएण मञ्ज तुज्ज य सिणेह-महएण ।
 अणुक्खाणेणं पिए(?) न किंचि असुहं इहं अत्थि ॥ ७६०
 नवरं अणंग-सर-पहर-वूमिओ सिढिल-पेलवाणिअहं ।
 अंगाणि तरंगवती न धारमि तुहं अ-लंभेण ॥ ७६१
 सव्वं च जहा-नायं कुसल-पविचित्ति निवेयइत्ताणं ।
 पंकय-विसाल-वल-सुंदरच्छि इय विण्णवेमि पुण ॥ ७६२
 तुह पुव्व-सुरय-वइयर पीवर-पणयाणुराग-जणिएण ।
 मयणेण फुल्ल-सुकुमाल-कमल-वयणे अहं डञ्जं ॥ ७६३
 अण्णाण-तिमिर-पडिपूरिए जरो विविह-जोणि गहणम्मि ।
 परलोय-विप्पणट्ठो × × इह एक्कमेक्केण ॥ ७६४
 जा ताव मित्त-बंधव-बलेण विपुलेण पुणरवि य सेट्ठी ।
 तुव्व कएण चित्तासिणि सव्वत्थामेण रंजेमि ॥ ७६५
 ता ताव तरुणि पसयच्छि अच्छ काळंतरं इमं किंचि ।
 संपीइ-सुहाणुगयं गुरु-प्पसायं पडिच्छंती ॥ ७६६

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इय घरिणि लेह-परमत्थ-वित्थर तत्थ हं गहेऊण ।
 मञ्जत्थो त्ति विसण्णा निस्सणं चैव अच्छामि ॥ ७६७
 ऊरु-निरंतर-कोप्पर-करयल-पल्हत्थ-निमित्त-मुहयंवा ।
 निप्फंदच्छी अच्छामि किंचि झाणे विव निविट्ठा ॥ ७६८
 तो भणह विणय-विरइय-करयल-कमल कय-मत्थयामेला ।
 विणयोवयार-सुंदर-विसारया चेडिया सा मं ॥ ७६९
 नणु ते चिर-परिचित्तिय-मणोरहापूरओ इमो तेण ।
 जीविय-संचक्कारो सुंदरि परित्तोस-सक्कारो ॥ ७७०
 लेहो पीइ-समागम-सुरय-पसर-सारो य निच्छओ विण्णो ।
 पिय-वयणामय-मल्लो पडिमल्लो सोइयव्वस्स ॥ ७७१
 तं मा होह विसण्णा आसण्णो ते पियंगु-सरि-वण्णे ।
 सुरयागमोठे(?)वओ इट्ठ-जण-समागमो मीरू ॥ ७७२
 अह पुण एव भणंति भणामि तं चेडियं अहं घरिणि ।
 सुण जेण कारणेणं जाया मि सही विसण्ण-मणा ॥ ७७३
 चित्तेण इमं मण्णे सो सिढिल-सिणेह[ओ] व(?)ज)णो जाओ ।
 जं मे समागम-पओयणम्मि कालेह(?) ॥ ७७४

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પદ્મદેવનો પ્રેમપત્ર

‘આ પત્ર મારી હૃદયવાસિની તરગવતી નામની સુદરીને આપવાનો છે : મદનના શિકારનો ભોગ બનેલી, અનગના ધનુષ્યરૂપ (૨), અત્યંત શૌચનીય શરીર ધરતી, સુવિકસિત કમળ સમા વદનવાળી તે બાળાતુ આરોગ્ય અને કૃશળતા હોજો. (૭૫૮-૭૫૯).

હે પ્રિયે, કામદેવની કૃપાથી મારા અને તારા વચ્ચેના પ્રેમનું ચિતન થતું રહેતું હોવાથી અહીં સહેજ પશુ અસુખ નથી. (૭૬૦) છતાં પશુ, તરગવતી, અનગશરપ્રહારે પીડિત બનેલો હું તારી અપ્રાપ્તિને કારણે મારાં શિથિલ બનેલાં કોમળ અંગો કેમય ધારણ કરી શકેના નથી (૭૬૧) તુ જે બાણ છે તે બધા કૃશળસમાચારતુ નિવેદન કરીને, હે કમળદળ સમા વિશાળ અને સુદર નેત્રવાળી, વધુમા આ પ્રમાણે મારી વિનતી છે (૭૬૨). હે પ્રકુલ્લ, કોમળ કમળસમા વદનવાળી, પૂર્વના પ્રેમપ્રસંગોમાં વ્યક્ત થયેલા તારા ગાદ પ્રણયપતુરાગથી જન્મેલી કામનાથી હું જળી રહ્યો છું (૭૬૩) અજ્ઞાનરૂપી અધકારે પરિપૂર્ણ અને વિવિધ યોનિથી ભરપૂર એવા આ જગતમાં પરલોકથી ભષ્ટ... એકબીજા... સાથે (૭૬૪). હે ચિત્તવાસિની, મિત્રો અને આધેવાના વિશાળ બળ વડે, ભરસક પ્રયાસ કરીને, હું તારી પ્રાર્પિત માટે શૈકને દૂરીથી પ્રસન્ન કરું, ત્યાં સુધી, હે વિશાલાક્ષી તરુણી, આ શૈકોક સમય તું વડીલની પ્રીતિના સુખવાળી કૃપાની આશા ધરતી પ્રતીક્ષા કરજો. (૭૬૫-૭૬૬).

તરગવતીનો વિચાર

એ પ્રમાણે, હે ગૃહસ્વામિની, તેના પત્રના વિસ્તૃત અર્થનું તાત્પર્ય ગ્રહણ કરીને, તેનો મધ્યસ્થભાવ હોવાતુ બાણીને ખિન્ન બનેલી હું સ્નમૂત યર્ધ ગર્ધ. (૭૬૭). સાથળ પર કાણી ટેકવી ચત્તી રાખેલી હથેળીથી નિરતર સુખ્ય ધને ઢાંકી, નિશ્ચળ નેત્રે, કલાકેના ધ્યાનમાં બેઠી હોઉ તેવી રિથિતિ હું ધરી રહી. (૭૬૮) એટલે સુદર વિનયવિવેક કરવામા વિશ્વારદ એટી વિનયપૂર્વક કરકમળ વડે મરતક પર અબજલિ રચીને મને કહેવા લાગી (૭૬૯), ‘સુદરી, ચિરકાળ સેવેલો મનોરથ પૂરનારો, જીવિતને અવકાશ આપનારો, સતોષને સત્કારનારો, પ્રેમસમાગમ અને સુરતપ્રવૃત્તિના સારરૂપ આ પત્ર તેણે તને મોકલ્યો છે એ તે નક્કી છે પ્રિયવચનોના અશ્રુતપાત્ર સમેા તે પત્ર તારા શૈકને પ્રતિમલ છે. (૭૭૦-૭૭૧). માટે તુ વિવાદ ન ધર, હે પ્રિયગુવર્થી, ભીડુ, સુરતસુખદાયક પ્રિયજનને સમાગમ તને તરતમાં થશે.’ (૭૭૨).

એટીનું આસ્વાસન

પશુ એ પ્રમાણે કહેતી એટીને, હે ગૃહસ્વામિની, મેં કહ્યું; ‘હે સખી, સાબળ, શા કારણે મને મનમાં વિવાદ થયો છે તે. (૭૭૩). મને લાગે છે કે તેના ચિત્તમાં મારા પ્રયેનો રૂનેહભાવ કાર્ષક મંદ પડ્યો છે, કારણ, તે મારો સમાગમ કરવાની આપત્તમાં કાળપ્રતીક્ષા કરવાનું કહે છે’. (૭૭૪). એટલે, હે ગૃહસ્વામિની, એટીએ વિનયપૂર્વક કાચ

तो भणति चेडिया मं पुणो वि विणय-रुदयंजलि धरिणि ।
सुण सामिणि विण्णत्ति उत्तम-पुरिसेसु जं होइ ॥ ७७५
कुल-ववदेसा नाणहुदया य पुण जे ण सणिकरोसा(?)य ।
अणए ण वारयंता पुरिसा लोए हसिञ्जंति ॥ ७७६
अणुवाएण दुइतो घेणुं खीरं नरो न सादेइ ।
जइ तह अण्णं पि जए अणुवाएण न साहेंति ॥ ७७७
असमिक्खिय-सुरिय-कय-कञ्जा अणुवायतो य आरद्धा ।
तो आयइ-परिहीणा भवंति सिद्धा जइ वि हेति ॥ ७७८
जइ वि उवायारद्धा कञ्जारंभा न चेव सिञ्जंति ।
तो वि जणस्स मणुस्सो न चेव वयणिञ्जयमुवेइ ॥ ७७९
काम-सर-तिक्ख-पहर[ण]-नित्राय-संताविओ वि किच्च-गओ ।
कुल-वंसायस मीरू न मुयइ सो सप्पहं घीरो ॥ ७८०

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एवं चेडीए समं तस्स कहाहिं पडिरत्त-हियया हं ।
समइच्छियं न याणामि पउम-जग्गावयं सूरं ॥ ७८१
तो जइ तह व ण्हाया जिमिया चेडीए स(?) धरिणी ।
धाती-परियण-सहििया हम्मिय-तलयं समारूढा ॥ ७८२
पवर-सयणासण-गया तहियं पिययम-कहा-पसगेणं ।
अच्छामि अभिरमंती पढम-पओसं पडिक्खंती ॥ ७८३
ससि मंथाणं धरिणी सरय-सिरी-वल्लभे तहोयरियं ।
नह-गगरम्मि झूढं जोण्हा-महियं तहा महति ॥ ७८४
दट्ठूण मे वियंभति गाढयरं वूसहो मण-विसाओ ।
मञ्जुम्भि(?) तिन्वो कामो वियरइ करवत्त-सारिच्छो ॥ ७८५
कामवसा दुक्खत्ता तेणाहं गाढमाकुलसरीरा ।
इच्छं जीविय-भिक्खं वयंसि विण्णत्तिए जणियं ॥ ७८६

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विस्सस माए अकामो वामो कामो य मं अभिव्वेइ ।
चंदेण कुमुय-वण-वंधवेण घणियं अभिव्वूढो ॥ ७८७
तस्स य वाम-ग्गहणेण दूइ तुञ्जं पि महुर-वयणेहिं ।
वायाहय-जलणिहि पाणियं व हिययं न संठाइ ॥ ७८८
नेहि ममं सारसिए वंसण-तण्हाइयं लहुं तस्स ।
असइं पियस्स वसहिं कामेण विणासिय-चरित्तं ॥ ७८९
तो भणइ चेडिया मं रक्खसु कुल-पण्यं जस-विसालं ।
मा कुणसु साहसमिणं मा होहिसि ह्रासिया तस्स ॥ ७९०

નેહીને મને ફરીથી કહ્યું, 'હે સ્વામિની, મારી વિનતી તું સાલળ કે ઉત્તમ પુરુષ કેમ વર્તે છે (૭૭૫) કુલીન અને જ્ઞાનસપ્ન હોવા છતાં જેઓ અનુચિત વર્તનને વારતા નથી તેમનો લોકોમાં ઉપહાસ થાય છે (૭૭૬). જેમ યોગ્ય ઉપાય વિના ગાય દોહનારને દૂધ મળતું નથી, તેમ જગતમાં અન્ય કાર્ધ પણ યોગ્ય ઉપાય વિના પ્રાપ્ત થતું નથી (૭૭૭). જે કામો પૂરા વિચાર કર્યા વિના, ઉતાવળે, યોગ્ય ઉપાય વિના શરૂ કરાય છે તે પૂરા થાય તો પણ કશું પરિણામ લાવતાં નથી (૭૭૮) જ્યારે યોગ્ય ઉપાય અનુસાર શરૂ કરેલાં કામો પાર ન પડે તો પણ લોકો તે કરનારની ટીકા કરતા નથી. (૭૭૯) તીક્ષ્ણ કામખાણનો પ્રહાર થવાથી પીડિત અનેલો તે ધીર પુરુષ સકટમાં હોવા છતાં, પોતાના કુળ અને વંશનો અપવશ થવાના ડરે સન્માર્ગ નથી છોડવા માગતો (૭૮૦).

તર અવતીની કામતૈતા

એ પ્રમાણે ચેટીની સાથે તેની વાતો કરવામાં રમ્યાપમ્યા ચિત્રો મને ખબર ન પડી કે કમળોને જગાડનારા સૂર્યનો ક્યારે અસ્ત થયો (૭૮૧). એટલે પછી, હે ગૃહસ્વામિની, હું જેમતેમ નહાઈ લઈ, જમીને ચેટી તથા ધાત્રી અને પરિજનો સાથે અગાસી પર ચડી ગઈ (૭૮૨) ત્યાં ઉત્તમ શયન ને આસન પર આરામ કરતી, પ્રિયતમની વાતોથી મનને અહેલાવતી હું રાત્રોના પહેલા પહોરની પ્રતીક્ષા કરી રહી (૭૮૩) ત્યાં તો ચન્દ્રી રવૈચો શરદસ્તુના સૌંદર્યે મહિત અગનરૂપી ગાગરમાં જાનરીને તેમાં રાખેલા જ્યોત્સ્નારૂપી મહીનું મંથન કરવા લાગ્યો. (૭૮૪) તે જોઈને મારા ચિત્તમાં વહુ ગાહ અને દુ સહ વિષાદ છવાઈ ગયો અને કરવત સમેા તીવ્ર કામ મને પીડવા લાગ્યો (૭૮૫).

પદ્મદેવને મળવા જવાનો નિષ્ક્રમ

કામવિવક્ષ અને દુ.ખાતે અવસ્થાને લીધે હું શરીરે બારે વ્યાકુળતા અનુભવી રહી અને મે મારી સખીને કહ્યું, 'સખી, આ વિનતી વડે હું તારી પાસે પ્રાણિક્ષા ચાચુ છું' (૭૮૬). હું ખરું કહું છું, અહીંન, કુસુદમ્યં હું ચન્દ્ર વડે અત્યંત પ્રવળ અનેલો વેરી કામદેવ નિષ્કારણ મને પીડી રહ્યો છે. (૭૮૭). તેની શત્રુતાને કારણે, હે દૂતી, તારા મીઠાં વચનોથી પણ માત્ર હૃદય, પવનથી અપટાતા સમુદ્રજળની જેમ, સ્વસ્થ નથી થતું. (૭૮૮) તો, સારસિકા, કામે જેનું ચારિત્ર્ય નષ્ટ કર્યું છે તેવી મને અસતીને, તેના દર્શનની ખ્યાસીને તું જલદી પ્રિયતમને આવાસે લઈ જા' (૭૮૯). એટલે ચેટીએ મને કહ્યું, 'તારી યશસ્વી કુલપર પરાતું તારે જતન કરવું ઘટે છે, તું આતું દુઃસાહસ ન કર, ને તેની ઉપહાસપાત્ર ન બન. (૭૯૦). તે તારે સ્વાધીન છે, તેણે તને શ્રવતદાન દીધું જ છે.

सो तुञ्जं साहीणो दिण्णं से जीवियं तुमे चेष ।
 परिहर अयसुप्पत्ति लभिहिसि तं गुरु-पसाएणं ॥ ७९१
 महिल्लण चित्त-साहस-विवेय रहियत्तणेण अहयं पि ।
 कामेणं तोरविद्या पुणो वि तं वेडियं बेमि ॥ ७९२
 उच्छाह-निच्छिय-मती अगणिय-पडिवाय-दोस-निस्संको ।
 साहसिओ किर पावति सिरिमउल्लमकालियं लोए ॥ ७९३
 सव्वस्स य गिय-गहिय-दव्व-पडिसिद्ध-चेट्टस्स ।
 कज्जं सुदट्टु वि गरुयं लहुयं पणमइ पारहं ॥ ७९४
 जइ पिययमस्स पासं न नेसि मं दंसणुस्सुइं तस्स ।
 तो काम-सराभिहया अज्ज विवज्जामि ते पुरओ ॥ ७९५
 मा कासि काल-हरणं नियाहिं मं पिययमस्स पामूळं ।
 कुणसु अकज्जं पि इमं जइ नेच्छसि मं विवज्जति ॥ ७९६
 एव क[हि]ए तिए मज्झं पाण-परिरक्खणद्वाए ।
 पिय-भवण-गमणमब्भुवगय(?)अच्छ किच्छाहिं सा
 चेढी(?) ॥ ७९७

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तो हं पमुइय-भणसा पसाहणं साहणं रुइ-गुणाणं ।
 गिण्हामि वम्मह-धणुं सुंदेर-पसाहणं तुरियं ॥ ७९८
 अच्छीणि य मेत्ताहे तवेत्ति(?)चिरमप्पणो सिरिं ददट्टुं ।
 रमणसमार मे(?) कारण गमणा-समुच्छहिययाए(?) ॥ ७९९
 तो हं पियस्स वसहिं सहसा दूईए कहिय-पायडियं ।
 हियणं पुव्व-गया पच्छा य पाएहिं गच्छीय ॥ ८००
 संगहिय-रयण-मेहल-जंघ-समारुहिय-नेउर-धरीओ ।
 सह-रणक्किय-चलणा पुरिमदूधु(?)क्कंपियंगीओ ॥ ८०१
 हत्थ-गहिएक्कमेक्का पक्ख-हारेण निगया दो वि ।
 माण-गुण(?)संवाहं ओइण्णा मो नरिद-पहं ॥ ८०२
 बहु-विवणि-निण(?), पेच्छणय-नट्टसालाउळं परिवयामो ।
 कोसंबि-रायमगं सगत्स सिरिं अणुहरंतं ॥ ८०३
 निडणेसु सुंदरेसु य न मे मणो तत्थ पेच्छियव्वेसु ।
 पिय-पुरिस-दंसण-सेमुस्सुईए तुरिय पयट्टं तो ॥ ८०४
 अज्ज पिओ दट्टव्वो चिरस्स होही मएत्ति काऊणं ।
 न गणेमि परिस्समं ता चेढीए समे तहिं घरिणि ॥ ८०५
 सतुरिय-पहाविराओ जण-निवहे भज्जमाण-वेगाओ ।
 किच्छाहिं अणुपत्ता पियस्स वसहिं ससंतीओ ॥ ८०६

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તો પછી તુ અપયશ થાય તેવું કરવાનું માડી વાળ વડીલને પ્રસન્ન કરીને તું તેને મેળવી શકીશ' (૭૯૧). પરંતુ સ્ત્રીસહજ અવિચારિતા અને અવિવેકને લીધે તથા કામા-વેમથી પ્રેરાઈને હુ ફરીથી ચેટી પ્રત્યે બોલી (૭૯૨), 'જગતમા જે સાહસિક ઉત્સાહથી ચોક્કસ સ કદપ કરીને, નિદાના દોષને અવગણીને નિશક અને છે તે જ અમાપ લક્ષ્મી તરફાળ પ્રાર્ત કરતો હોય છે (૭૯૩) જેની કઠિનતાને કારણે પ્રવૃત્તિ રૂંધાઈ જાય તેવું ભગીરથ કામ પશુ શરૂ કરી દઈએ એટલે હજુતુ 'બની જતું' હોય છે (૭૯૪). પ્રિયતમના દર્શન માટે આતુર બનેલી મને જે તુ તેની પાસે નહીં લઈ જાય, તો કામબાણ્થી હણાયેલી હું હમણા જ તારી સમક્ષ મૃત્યુ પામીશ. (૭૯૫) માટે તુ વિલબ ન કર, અને પ્રિયતમની સમીપ લઈ જા જે તું મને મરેલી જેવા મૃત્યુની ન હો તો આ ન કરવાનું કામ પશુ કર.' (૭૯૬) આ પ્રમાણે મે કહ્યું, એટલે તે ચેટીએ ધણી આના-કાનીથી, મારા પ્રાચુરક્ષણને ખાતર પ્રિયતમના આવાસે જવાનું સ્વીકાર્યું (૭૯૭).

ત્રિચંદ્રિલન માટે પ્રયાણ

એટલે આન દિત મને મે કામદેવના ધનુષ્ય સમા, આર્કંધણના સાધનરૂપ, સૌ દર્શનાં સાધક શશુગાર જલદી જલદી સળ્યા (૭૯૮) મારા તેનો કષારનાથે પોતાની શ્રીતુ દર્શન કરવાને તલસરી રહ્યાં હતાં. પ્રિયતમને જેવા જવાને માત્રુ હૃદય અત્યંત ઉત્સુકતા અનુભવી રહ્યું રતું' (૧) (૭૯૯) એટલે હુ દૂતીએ વિગતે વણવેલા પ્રિયતમના આવાસે પહેલાં હૃદયથી તો તે જ ક્ષણે પહોંચી ગઈ અને પછી પગથી જવા ઊપડી (૮૦૦)

રત્નમેખલા તથા જંધા પર નુપુર ધારણ કરીને, રમજુમતા ચરણે (૧), ધ્રુજતાં ગાત્રે, એકમ્પીજનો હાથ પકડીને અમે બને આજુના દરવાજેથી બહાર નીકળી, અને વાહનો અને લોઠાની બીડવાળા રાજમાર્ગ પર ઊતરી. (૮૦૧-૮૦૨) અનેક બબરા, પ્રેક્ષાગૃહો ને નાટ્યશાળાઓથી ભરચક, સ્વર્ગના વૈભવનું અનુકરણ કરતા, કૌશાંબીના રાજમાર્ગ પર અમે આગળ વધી રહ્યાં. (૮૦૩). અનેક ઉત્તમ અને સુદર વસ્તુઓ દર્શનીય હોવા છતાં હું પ્રિયતમના દર્શન માટે અત્યંત આતુર હોવાથી માત્રુ ચિત્ત તેમા ચોટાય નહીં.. (૮૦૪). આજે દીર્ઘ કાળે પ્રિયતમના દર્શન થશે એના ઉમંગમા હે હુસ્વામિની, ચેટી સાથે જઈ રહેલી મે થાકને ન ગણ્યો (૮૦૫). ઝડપથી દોડાદોડ જતી, બીડનેકારણે વેગ ધીમે કરતી, અમે મહાસુશકેલીએ, બરાચેલા આસે પ્રિયતમના આવાસે પહોંચી (૮૦૬)

भवणवर-पडिदारे पासगय-वयंसयं सुह-निसणं ।
 तं कंतं एककंते थियाए दाएइ मे दासी ॥ ८०७
 सब्ब-डा(?)ण-मणोहारि कन्न-परिवाहिणी(?) पवाहेंतो ।
 षड्ढो ष्व सब्बरीए सारय-ससि दीष-मालाणं ॥ ८०८
 तं पेच्छिउं अणिमिसा कज्जल-मल-सामला मं ।
 बाह भरियच्छि-मज्झा अच्छी इच्छं न पूरंति ॥ ८०९
 जं सो चिरस्स दिट्ठो इट्ठो चक्काय-जाइ-पब्भट्ठो ।
 तस्स पडिपूरणत्थं चिरं पि इच्छामि णं ददुं ॥ ८१०
 अच्छीहिं विचयाहिं(?) ताहे नियएहिं बाह-पुण्णेहिं ।
 जं सो चिरस्स दिट्ठो चिरमवि न निरंतरं दिट्ठो ॥ ८११
 दिट्ठो त्ति पहडाओ अच्छामो तत्थ एग-पासग्गि ।
 तत्थाउल-विलियाओ अइगमण-ससंक्रिया अम्हे ॥ ८१२
 अम्हं पि भागवेज्जेहिं तेण वीसग्गिमा पिय वयंसा ।
 पेच्छह कोमुइ चारं अहमवि एत्थं निवज्जामि ॥ ८१३
 तेसुं गएसु तो भणइ वेडिया एहिं वच्चिमो ताव ।
 तं चक्कवाय-पट्टं ददुं सेट्ठी घर समीवं ॥ ८१४

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तत्थ भवणेगदेसं समासिय [थग]थगंत-हियया हं ।
 अच्छामि [अं]गणोदेसे दासी-संगया तस्स ॥ ८१५
 आभरण-वसन-संथवण-वावहा तो समागमुक्कंठा ।
 काममिव देह-बद्धं पियं पकामं पलोएमि ॥ ८१६
 विणय-रइयंजलिउडं चावडियं पेच्छिऊण अह चेहिं ।
 बहु-माण-ससंभंतो अह कंतो षट्ठिओ सहसा ॥ ८१७
 जत्तो चेव य अच्छं लज्जाए(?) विलिया [य] पच्छणा ।
 तत्तो चेव य हुत्तो चेडीए समं समवसरिओ ॥ ८१८
 तो हरिस-पूरियच्छो दूहं अंगुलि पुडे गहेऊणं ।
 भणइ परितोस-पायड-पहट्ट-वयणो इमं वयणं ॥ ८१९
 जीविय-तलाय-पाली मज्झं सोक्खणी(?सोक्खाण खाणि) सहयरी सा ।
 हियय-घर-वासिणी मे अवि हट्टा सामिणी तुब्भं ॥ ८२०
 अहयं सु मयण-सर-पसर-वहिय-हियओ सुहं न विदेमि ।
 ताए समागम-कारण-मणोरहेहिं(?) हीरंतो ॥ ८२१
 काऊणं ववदेसं निरंतरा दूह पिय-वयंसा मे ।
 वीसज्जियया पेच्छह कोमुइ-चार ति सव्वे वि ॥ ८२२
 पट्टविऊण य मित्तो अहं पिउ-क्कंठियं विणेडं जे ।
 तुब्भं चेव य भवणं गंतुमणो पट्टय ददुं ॥ ८२३
 तं वसिमे इह दिट्ठा तुट्ठिए नट्ठो य मे हियय-सोओ ।
 भण दूह जं सि भणिया पियाए तं इच्छिमो सोरं ॥ ८२४

પ્રિયતમનું દર્શન

ભવનના મુખ્ય દ્વાર પર આસપાસ મિત્રોથી વી ટળાઈને નિરાતે બેઠેલા પ્રિયતમને, એકાત સ્થાને રહેલી મને દાસીએ બતાવ્યો (૮૦૭) — સર્વમનોહર, જ્યોત્સ્નાપ્રવાહ વહેવરાવતા (૧), દીપમાલાની વચ્ચે રાત્રીએ ઉદય પામેલા ચરચ્ચદ્ર જેવો (૮૦૮) તેને જોતા, કાળજથી શામળ અને અપ્રુથી લારાઈ આવેલી મારી આંખોની તુલ્ય શક્તી બન હતી (૮૦૯). ચિરકાળે જોયો હોઈને ચક્રવાક્યોનિથી શ્રષ્ટ થયેલા તેને, બનજી કે એ ખોટ પૂરવા માટે, હું કયાય સુધી જોયા કરવા ઇચ્છતી હતી. (૮૧૦). મે તેને ઘણે લાંબે ગાળે જોયો તેથી, અત્યારે ઘણા સમય સુધી જોઈ રહેવા છતા, આંખો આસુ ભરેલી હોઈને હું તેને નિરતર જોઈ ન શકી. (૮૧૧). પ્રિયતમને જોયો તેથી હર્ષિત થતી હું ત્યા એક બાજુ ઊભી રહી, ગભરાયેલી અને લલિત એવી અમે અહર પ્રવેશ કરતા ડરતી હતી (૮૧૨) ત્યાં તો અમારા સદ્બાએ તેણે પોતાના પ્રિય મિત્રોને, ‘તમે કૌમુદીવિહાર જુઓ, હું તો હવે શયન કરીશ’ એમ કહીને વિદાય કર્યાં (૮૧૩) તેઓ ગયા એટલે ચેટીએ કહ્યું, ‘આવ, હવે આપણે એ ચક્રવાક્યોને મળવાને શ્રેષ્ઠીના ધર પાસે જઈએ.’ (૮૧૪).

હું જઈને ભવનના આગળના એક ભાગમા ધડકતા હૃદયે ઊભી રહી. દાસી જઈને તેને મળી (૮૧૫). વચ્ચાભરણને ઠીકઠીક કરતી, મિલનાતુર એવી હું દેહધારી કામદેવ જેવા પ્રિયતમને મન ભરીને જોતી રહી (૮૧૬). વિનયપૂર્વકે હાથ જોડીને ત્યાં આવી ઊભેલી ચેટીને જોઈને અતિશય આદરભાવે હાકળોહાકળો પ્રિયતમ એકદમ ઊભો થયો. (૮૧૭). જે જગ્યાએ લજ્જાથી સંકેચાતી, ગુપ્તપણે હું ઊભી હતી તે તરફ જ તેણે ચેટીની સાથે પગલા બચાવ્યાં. (૮૧૮) હર્ષાશ્રુથી સજ્જન નેત્રે, દૂતીની આંગળી પકડીને, સતોપની સ્પષ્ટ ઝલકવાળા વદને તે આ વચનો બોલ્યો (૮૧૯) : ‘મારા જીવતરની પાળ સમી, સુખની ખાણ સમી, મારા હૃદયગૃહમા વસનારી, તે મારી સહચરી અને તારી સ્વામિની કુશળ છે ને ? (૮૨૦). મહનના બાણપ્રહારે ધાયલ હૃદયવાળા મને તો તેનો સમાગમ કરવાના મનોરથોના ખેંચાણને લીધે સહેજ પણુ સુખ નથી. (૮૨૧). દૂતી, બહાનું કાઢીને મારા પ્રિય મિત્રોને એમ કહીને મે વિદાય કર્યાં કે તમે સૌ કૌમુદીવિહાર જોવા જાઓ (૮૨૨) મિત્રોને વળાવી દઈને હું પ્રિયાવિરહની ઉત્કંઠાને હજીવી કરવા, તમારા આવાસ પાસે જઈને ચિત્રપદ્મ જેવા વિચારતો હતો ત્યાં તો મે મારા આવાસમાં તને આવેલી જોઈ અને તેના સતોષથી મારો હૃદયશોક દૂર થઈ ગયો. કહે, દૂતી, પ્રિયતમાએ જે તને કહ્યું તે હું સાબળવા ઇચ્છું

अह भणइ चेडिया तं न किचि अप्पाहिया अहं ताए ।
 सयमेव विण्णवेही सा इह [भे] आगया पासं ॥ ८२५
 अह भणति पुणो चेडी तुट्टा(?) साहेज्ज एत्तियं वेळं ।
 कामाउरा य सामिय वइ(?) से हत्थं धरेज्जाहि ॥ ८२६
 कण्णा-नदी उवगया सा ते पुव्वाणुराग-जल-भरिया ।
 पुरिस-समुद्द समुद्दं गगा व इमा तरंगवती ॥ ८२७

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अहमवि तो संभंता य परिस्सम-जाय-सेय-विलिण्णी ।
 आणंद-आह-निगय-अहरागय-वेविर-सरीरा ॥ ८२८
 पाएसु निवयमाणी विणएणं हत्थि-हत्थ-भूयाहिं ।
 बाहाहिं सुहाहिं अहं उक्खित्ता पिययमेणं च ॥ ८२९
 भणिया य गाढमवगुह्णुण बाहं चिरं पमोत्तुणं ।
 मज्झं सोग-पणासणि सामिणि सुस्सागर्थं ते त्ति ॥ ८३०
 पेच्छइ य अणिमिसच्छो हास-विसट्टंत-सरस-मुह-कमलो ।
 वियसिय-कमलागर-निगयर्थं व लच्छि पवम-हीणं ॥ ८३१
 लज्जोणयद्ध-परियत्त-ससित्तिथ(?) हास-पुलइयंगी हं ।
 पाएण कमल-दल-कोमलेण भूमी विलिहमाणी ॥ ८३२
 अहमवि तं पेच्छामी अद्धच्छि-कडक्खएहिं वक्खित्ता ।
 विट्ठा य तेण विट्ठिं हेट्ठाहुत्तिं करेमाणी ॥ ८३३
 सव्वावत्थंतर-सुंदरेण कंतस्स तिम्व(?) कंतेण ।
 सुदुत्तर मे कामो रूवेणं पूरिओ तस्स ॥ ८३४
 तो तस्स दरिसण-समुट्ठिणं तं पीति सास-जणएण ।
 पूरइ हिमय च्छेत्तं मज्झं परितोस-वासेण ॥ ८३५
 अह भणइ पिययमो मं कि साहसमेरिसं ववसियं ते ।
 तं च भणिया किसोयिरि गुरु-प्पसायं पविच्छत्ति ॥ ८३६
 रायकुल-वड्ढो अइहओ य निगमम्मि गहिय वक्को य ।
 बहु-मित्तो य पिया ते सामिणि नगरस्स य पहाणो ॥ ८३७
 नाऊण अविणयमिणं करेज्ज गुण-विणय-भाघणं तुह्णं ।
 मव्वं य करेज्ज रुहो सो सव्व-कुलस्स उग्घायं ॥ ८३८
 तं जावता न नज्जसि ताव नियत्ताहिं निय-घरमेव ।
 अहर्यं काहामि तहा जइ लब्भं तं षवाएणं ॥ ८३९
 गूढं पि अक्खमाणाइं सो नाही अमहं नत्थि संदेहो ।
 सुनिरुविणं सुंदरि सुणियंसं(?) चार-चारेणं ॥ ८४०

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ધુ. (૮૨૩-૮૨૪) એટલે ચેટીએ તેને કહ્યું, 'તેણે મારી સાથે કરી સ દેશો નથી મોકલ્યો; એ ગ્વય અહી તમારી પાસે આવી છે, તેથી તે જ તમને વિન તી કરશે' (૮૨૫). વળી ચેટી બોલી, 'હે સ્વામી, આટલી વેળા તેણે કેમેય કરીને ધીરજ ધરી' (૨). એ કામા-ગુરનો હવે તમે હાથ ઝાલજો. (૮૨૬) તરંગે બિજળતી ગ ગા જેમ સમુદ્ર પાસે જાય, તેમ હે પુરુષસમુદ્ર, પૂર્વજન્મના અનુરાગજળે ભરેલી આ તર ગવતી કન્યાનદી તારી પાસે આવી છે.' (૮૨૭)

પ્રમાઓનું મિલન

તે વેળા હું પણ અત્ય ત ગભરાટ ધરતી, પરિશ્રમને કારણે પરસેવે રેખાઓ અ ગો વાળી, એકાએક આન દાશ્રુ ભીભરાઈ આવવાથી ક પતા ચરિવાળી તેના ચરણમાં પડવા ગઈ, ત્યાં તે પ્રિયતમે વિનયથી મને હાથીની સૂઠ સમી તેની સુખદ ભુજાઓ વડે જીંચકી લીધી (૮૨૮-૮૨૯), અને ગાઠ આલિ ગન દર્ષને તથા કયાય સુધી આંસુ સારીને તેણે મને કહ્યું, 'મારા શોકને નષ્ટ કરનારી હો સ્વામિની, તારું સુસ્વાગત હો.' (૮૩૦). અને તે, વિકસિત કમળસરોવરમાંથી બહાર આવેલી પણ કમળરહિત કરવાળી લક્ષ્મી સમી મને અનિમિષ નેત્રે, તેના હાસ્યથી વિકસતા સરસ મુખકમળ સાથે જોઈ જ રહ્યો (૮૩૧). લગ્નથી નમેલાં, અરધા તીરછાં વળેલા, હાસ્યથી પ્રલકિત અંગે સાથે હું પણ તેને ક્ષોભપૂર્વક તીરછી આંખે કટાક્ષથી જોતી હતી, અને તેની દષ્ટિ પડતાં મારી દષ્ટિ નીચી ઢાળી દેતી હતી (૩૨-૩૩) પ્રિયતમના બધા અવસ્થાંતરોમાં સુ દર ને અતિશય કાંત એવા રૂપથી મારી કામના સારી રીતે પૂર્ણ થઈ (૮૩૪). તેના દર્શનથી ઉદ્ભવેલી, પ્રીતિરૂપી ધાન્યની ઉત્પાદક, પરિતોષરૂપી વૃષ્ટિ વડે મારું હૃદયક્ષેત્ર તરંગોળ બની ગયું. (૮૩૫).

તરંગતીના સાહસથી પશ્ચદેવની ચિંતા

પછી પ્રિયતમે મને કહ્યું, 'તે આલુ સાહસ કેમ આદ્યું?' કુશોદરી, મે તેને કહ્યું તેા હવું કે વડીલની સંમતિ મળે ત્યાં સુધી પ્રતીક્ષા કરજો. (૮૩૬). તારો પિતા રાજવીનો માનીતો છે, શ્રીમંત છે, વેપારીઓના મંડળમાં તેલુ વચન માન્ય હોય છે, તેનું મિત્રમંડળ ધણ મોટું છે અને તે નગરશૈઠ પણ છે. (૮૩૭) આ અવિનયની જાણ થતાં તે તારા ગુણુ અને વિનયને બાધા પહોંચાડશે અને મારા પર રૂઠતાં તે મારા આખા કુળને ઉચ્છેદ કરશે. (૮૩૮) માટે તેને તારા અહીં આભ્યાની જાણ થાય તે પહેલાં જ તું તારા ધેર પાછી ફર. હું કોઈક યોગ્ય ઉપાય વડે તારી પ્રાપ્તિ થાય તેલુ કાંઈક કરીશ. (૮૩૯) હે સુંદરી, આપણે યુદ્ધપણે નાસી જઈ એ તોપણ તે તકેદારી રાખનારા જનસુસોની કામગીરી દ્વારા જાણી લેશે તેમાં કશો સંદેહ નથી.' (૮૪૦).

एयन्मि देस-काले केणइ पुरिसेण राय-मगग्ग्मि ।
 गीयं अइच्छमाणेण तस्स अत्थो इमो घरिणि ॥ ८४१
 सयमागया पिया जोव्वर्णं च अत्थो य राय-लच्छी य ।
 वास-समए य जोण्हा पंच वि तुरमाण-भोज्जाइं ॥ ८४२
 इच्छति जं तं लद्धूण पिययमं जो नरो पुणो मुयइ ।
 सो अप्पणा उबगरयं नेच्छइ लल्लिअ-लच्छी उ (?) ॥ ८४३
 लद्धूण चिरस्स पियं सुदुल्लभं जीवियव्व-सव्वस्सं ।
 जो मुयइ न सो कामी बहु-विणग्घयं व रत्तन्मि(?) ॥ ८४४
 एय सोऊण पिओ घरिणी गीयत्थ-चोइय-मतीओ ।
 भाणीय सरय-निम्मल-समत्त-चंदाणणो सुहल(?)ओ ॥ ८४५
 जइ नर(?) अण्णं देसं अज्ज पिए इओ पवज्जामो ।
 तो नवरि निरावाहं सुहरं पि तहि रमेज्जामो ॥ ८४६
 तो इं वेमि रुयंती नग्ग्हि समत्था नियत्तिचं नाह ।
 अणुगामिणी अहं ते जत्थ भणहि तत्थ वच्चामो ॥ ८४७
 दावेऊण उवाए बहुए नाऊणं मं ववसियं ति ।
 वच्चामो त्ति भणइ मं जा ता गेण्हामि पाहेयं ॥ ८४८
 पंध-परिव्वय-हेउं जाव य सो भवणमइगओ निययं ।
 ताव य चेढीय मए भूसणमाणेहि पट्टविया ॥ ८४९
 सो य तुरियं पयट्टा अग्ग्ं भवण-मंदिंरं दूई ।
 रयण-करंढय-इत्थो पडिग्गओ मे पिययमो वि ॥ ८५०
 सो भणइ एहि कमल-वल लोयणे न ठाइवं इह कालो ।
 जाव न जाणइ सेट्ठी ताव खमं ते अवक्कमणं ॥ ८५१
 ता इं वेमि सविल्लिया चेढी मे भूसणण पट्टविया ।
 सा जावता गियत्तइ ताव मुहुत्तं पडिच्छामो ॥ ८५२
 तो भणति अत्थसत्थन्मि वण्णियं सुयणु सत्थयारेहि ।
 दूती परिभव-दूती न होइ कज्जस्स सिद्धिकरी ॥ ८५३
 एत्तो इु मंतभेओ दूतीओ होज्ज कीस ते मुक्का ।
 महिल्ल मुव(?)रहस्सी रहस्स-काले न संठाइ ॥ ८५४
 आभरणमवेत्थयां नीणंती अवि य घेप्पति क्किं चि ।
 ता होज्ज मंत-भेओ गमण-विषाओ य निव्व्वाणं ॥ ८५५
 जा इमा तत्थ न घेप्पइ कायव्वं तो वि गमणमेण्हं पि ।
 होही अप्पच्चूह अकाल-हीणं करेत्ताणं ॥ ८५६
 मणि-सुत्त-वहर-जुत्तं सव्वाभरणं मए वि त गहियं ।
 संभारा जाइया मोयगा च ता एहि वच्चामो ॥ ८५७
 तो तेण एव भणियां तस्स य छंदमणुयत्तमाणीय ।
 अपडिच्छिय-सारसिया घरिणी संपत्थिया तुरियं ॥ ८५८

નાશી જવાનો નિષ્ક્રમ

એ જ વખતે ત્યાં કોઈક પુરુષ ગીત ગાતો ગાતો રાજભાગ ઉપરથી પસાર થયો. હે ગૃહસ્વામિની, તેના ગીતનો અર્થ આવે હતા (૮૪૧). સામે પગલે ચાલીને આવેલી પ્રિયતમા, મૌવન, સ પત્તિ, રાજવૈભવ અને વર્ષાઋતુની ચાહતી એ પાચ પરતુનો તરત જ ઉપભોગ કરી લેવો (૮૪૨) પોતે જોને ઇચ્છતા હોય તે પ્રિયતમા પ્રાપ્ત થયા પછી જે માણસ તેને જતી કરે છે, તે જતે ચાલીને આવેલી લલિત લક્ષ્મીને જ જતી કરે છે. (૮૪૩). જીવતરના સર્વસ્વ સમી, અત્યંત દુર્બલ એની પ્રિયતમાને દીર્ઘ કાળે પ્રાપ્ત કર્યા પછી જે તેને જતી કરે છે તે સાચો પ્રેમી નથી, પરતુ (૮૪૪) આ સાલળીને, હે ગૃહસ્વામિની, ગીતના મર્મથી વિચારને ધક્કો વાગના, સ પૂણ્ય અને નિર્મળ શુભ્યંદ્ર સમા મુખવાણી મારો પ્રિયતમ યોદ્ધો (૮૪૫), 'પ્રિયે, બીજો વિચાર એવો પણ છે કે જે આપણે આયારે જ કયાંક પરદેશ ચાલ્યા જઈએ, તો ત્યાં રહીને લાંબો સમય નિર્વિધને રમણ કરી શકીએ' (૮૪૬). એટલે રહતા રહતા હુ યોદ્ધી, 'નાથ, હવે પાછા જવાની મારી શકિત નથી હુ તો તને જ અનુસરીશ તમે કહો ત્યાં આપણે જતા રહીએ.' (૮૪૭) મને વિવિધ અન્ય ઉપાયો બતાવ્યા છતાં હુ કૃતનિશ્ચય હોવાનું જણીને તેણે કહ્યું, 'તો આપણે જઈએ જ પરતુ હુ માર્ગમાં વાપરવા માટે બાથુ વગેરે લઈ લઉં,' એમ કહીને તે તેના ધરના અદરના ભાગમા ગયો એટલે મે પણ ચેટીને મારાં આભૂ-પણે લઈ આવવા મોકલી. (૮૪૮-૮૪૯)

દૂતીને લીધા વિના અચાણ

દૂતી અમારા આવાસ તરફ જવા ઝડપથી ઉપડી. તેટલામાં તો મારો પ્રિયતમ હાથમાં રતનકરડક લઈને પાછો આવ્યો (૮૫૦) તેણે કહ્યું, 'કમલપત્ર સમા લોચનવાળી, ચાલ, રાકાવાનો હવે સમય નથી. શ્રેષ્ઠીને જાણ થાય ત્યાં સુધીમા જ તુ નાસી જઈ શકીશ' (૮૫૧). એટલે હુ લલિત જતી યોદ્ધી, 'મે ચેટીને મારા આભૂષણ લાવવા મોકલી છે, એ પાછી આવે ત્યાં સુધી આપણે ધડીક થોભીએ' (૮૫૨). એટલે તેણે કહ્યું, 'સુ દરી, શાસ્ત્રકારોએ અર્થશાસ્ત્રમા કહ્યું કે છે દૂતી પરાભવની દૂતી જ હોય છે, એ કાચું સિદ્ધ કરનારી નથી હોતી (૮૫૩) એ દૂતી દારા જ આપણી શુભ સંતલસ ફૂટી જશે. તે' એને શુ કામ મોકલી ? જ્ઞાનુ પેટ ઝીછરુ હોય છે (૪), તેમા લાંબો સમય રહ્યય ટકતુ નથી. (૮૫૪) કસમયે આભૂષણ લઈને આવવી તે કદાચને જો પકડાઈ જશે તો આપણે બેદ ફૂટી જશે અને નાસી જવાનું જાણુ વળશે એ નક્કી. (૮૫૫) એટલે તે પકડાઈ જાય તે પહેલાં આ ધડીએ જ ભાગતુ પડશે. સમયનો વ્યય કર્યા વિના પગલાં ભરનારનું કામ નિર્વિધને પાર પડે છે. (૮૫૬) વળી મે મણિ, મુકતા અને રતનથી જડેલાં આભૂષણ લઈ લીધા છે મૂલ્યવાન અન્ય સામગ્રી, મોદક વગેરે પણ લીધા છે તો ચાલ, આપણે ભાગીએ.' (૮૫૭). તેણે આ પ્રમાણે કહ્યું એટલે તેની ઇચ્છાને વશ વતીને, હે ગૃહસ્વામિની, હુ સારસિકાની વાટ જોયા વિના, સત્વર રવાના થઈ. (૮૫૮)

तं सब्व-रत्ति-[जण]-पसरेणं नयरिं अवंगुय-द्वारं ।
 ददत्त्णं निग्गया मेो तत्तो जलणं समुत्तिण्णा ॥ ८५९
 अहं तत्थ नियच्छामो नावं खीलम्मि रञ्जु-पडिबहं ।
 लहुइं गमण-समत्थं वित्थयमच्छिद्ध-कुच्छीयं ॥ ८६०
 तं मुक्क-वंधणं तो देा-वि जणा सत्तरं समारूढा ।
 आवल्लयं च गिण्हइं निक्खित्त करंढओ रमणे ॥ ८६१
 नागणं च पणामं तत्थ य काळण तीए य नदीए ।
 ता तं समुद्ध व्हियं जलणा-सोत्तं पवञ्जामो ॥ ८६२
 तो णे दाहिण पासे तत्थ सियाल्ल वियाल-हिंढणया ।
 सब्व-चउप्पय-मंखा पुण्णा सखा इव नदंति ॥ ८६३
 सोळण पिययमेण य नावा ठाविया अहं च आभट्ठा ।
 माणामो ता माणिणि एयं सउणं मुहुत्तागं ॥ ८६४
 वामा खेमा धार्यति दाहिणा मग्गओ नियत्तंति ।
 वड-वधणं च पुरओ दिंति सियाल्ल अणुसरंता ॥ ८६५
 नवरेत्थ गुणेा एक्केा जं मे जीवीय विणासणं नत्थि ।
 अप्पो होही दोसो विसा-पसत्तेण गुणेण ॥ ८६६
 तो एव जंपमाणो रमणे आवाय-संकिओ तत्तो ।
 सो अणुसोत्तोहुत्तो नावं वेगेण दा(वा)हीय ॥ ८६७

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चवल्लवल्लय-वाहिय-दुय-वेग-पवाइय(?) व्व वच्चामो ।
 सल्लि तरंग-पवग्गिय-गमण तुरंगीए नावाए ॥ ८६८
 आवत्तांता व जहा पुरओ रुक्खा तडेसु दीसंति ।
 विवलंता व जणावण(?)मग्गओ तुव्वमाणेण (?) ॥ ८६९
 थिमिय-त्थिमिय-वहंती निवाय-निक्कंप-विविह-तीररुहा ।
 सउण-गण-खोल-रहिया जलणा मोणं पिव पइहा ॥ ८७०
 अहं ताव ववगय भओ वीसत्थो पुव्व-परिचिय-गुणेणं ।
 अहं देइ पिययमो मे हियउल्लवं समुल्लवं ॥ ८७१
 मणइ य कहं ताव वि पिए कहं पुण्णेहि चिर-चिर-विउत्ताणं ।
 जाओ समागमो णे इच्छिय-सुह-आगमो मीरू ॥ ८७२
 सुयणु समागम-हेवं जइ न कओ चित्त-पट्टओ हुंते ।
 न हुं परियत्तिय रुषा जाणंता एक्कमेकं तो ॥ ८७३
 तुहं चित्तपट्टक-समोद्धणेण पुण-जीवियव्व-परमत्थो ।
 पेस-परिग्गह-संगो अणुगहा मे कओ कंते ॥ ८७४
 पयाणि य अण्णाणि य महुर (?) कण्ण-मण-निव्वुइ-कराई ।
 तं कंते जंपंते (?) किचि वि वोत्तु न चाएमि ॥ ८७५
 चिर-परिचिय-वइयर-निजियं पि तमहं चिरस्स लज्जंती ।
 आयत्तिय-सुह-पउमा आइच्छि कडक्खियं पेच्छं ॥ ८७६

આખી રાત લોકોની અવરજવરને કારણે નગરીના દાર ખુલ્લા જોઈને અમે બહાર નીસરી ગયાં, અને ત્યાંથી યસુનાને કાઠે પહોંચ્યા (૮૫૬). ત્યાં અમે દોરડાથી ખીસે બાંધી રાખેલી નાવ અમે જોઈ. તે હળવી, સરસ ગતિ કરી શકે તેવી, પહોળા છિદ્ર વચરના તળિયાવાળી હતી. (૮૬૦) તેને બંધનમાંથી છોડીને અમે બંને જણ સત્વરે તેમાં ચડી એમાં મારા પ્રિયતમે રત્નકર ઠકને અદર મૂક્યો અને હલેસા હાથમાં લીધા (૮૬૧). નાગોને અને યસુના નદીને પ્રણામ કરીને અમે સમુદ્ર તરફ વહી જતા યસુના પ્રવાહમાં જવા ઊપડ્યાં (૮૬૨).

અપશુકન

તે જ વેળાએ અમારી જમણી બાજુ બધા ચોપગા પ્રાણીઓના બંધન સર્માં, નિશાયર શિયાળો શંખનાદ જેવો નાદ કરવા લાગ્યા. (૮૬૩). તે સાંભળીને પ્રિયતમે નાવને થોભાવીને મને કહ્યું, 'સુદરી, ઘડીક આપણે આ શુકનનું માન રાખવું પડશે (૮૬૪). ડાબી બાજુ દોડી જતા શિયાળ કુશળ કરે, જમણી બાજુ જતા ઘાત કરે, પાછળ જતાં પ્રવાસથી પાછા વાળે, આગળ જતાં વધુ કે બંધન કરાવે. (૮૬૫) પણ આમાં એક લાભ એ છે કે મારી પ્રાણહાનિ નહીં થાય. આ ગુણને લીધે અપશુકનના દોષની માત્રા ઓછી થાય છે' (૮૬૬). એ પ્રમાણે કહેતાં પ્રિયતમે આપત્તિથી સાચક બનીને પછી નાવને વેગે પ્રવાહમાં વહેતી કરી. (૮૬૭).

નોકાપ્રવાસ

જળતરંગો પર નાચતીકૂદતી વહેરીની જેમ જતી નાવમાં, ઝડપથી ચાલતા હલેસાથી દ્રુત વેગે અમે આગળ જઈ રહ્યા હતા (૮૬૮) કાઠેનાં વૃક્ષો, આગળ જોઈ એ તો કુદરડી ફરતાં લાગતાં હતાં; તે પાછળ જોતા તે નાસી જતાં હોય તેવો આભાસ થતો હતો (૮૬૯). વહન અતિશય મદ હોવાથી, કાઠેના વૃક્ષો વાયુને અભાવે નિષ્કપ હોવાથી, પક્ષીઓના ઘોલ પથુ ન સભળાતા હોવાથી યસુનાએ જાણે કે મૌનવ્રત લીધું હોય એમ લાગતું હતું. (૮૭૦)

એ વેળા, હવે બીતિમુક્ત થતા, પૂર્વના પરિચયથી વિશ્વસ્ત બનેલો પ્રિયતમ મારી સાથે હૃદયને ઠારે તેવો વાર્તાલાપ કરવા લાગ્યો (૮૭૧) તેણે કહ્યું, 'પ્રિયે, બીડુ, ચિરકાળથી વિપ્રુદા પડેલાં આપણો ઇષ્ટ સુખ આપનારો સમાગમ કેમય કરીને પુષ્પપ્રભાવે થયો છે. (૮૭૨) સુન્દરી, તે જે સમાગમ સાધવા માટે ચિત્રપટ ન કર્યો હોય તે આપણે આપણાં બદલાયેલા રૂપને કારણે એકમેકને કદી ઓળખી ન શક્યા હોત. (૮૭૩). હે કાન્તા, તે ચિત્રપટ પ્રદર્શિત કરીને મારા પર જે અનુગ્રહ કર્યો, તેથી આ પુનર્જીવન સમો પ્રેમસમાગમ પ્રાપ્ત થયો' (૮૭૪) આ પ્રકારનાં, કાન અને મનને શાતા આપતાં અનેક મધુર વચનો પ્રિયતમે મને કહ્યા, પણ હું પ્રત્યુત્તરમાં કર્ણ જ ઓલી ન શકી (૮૭૫). ચિરકાળના પરિચિત પ્રસંગોને કારણે તેને મેં જીતી લીધી હોવા છતાં, હું અતિશય લજ્જા ધરતી, માત્રું સુખકમળ આહુ રાખીને, ઢાળેલી નજરે ઠટાક્ષપૂર્વક તેને જોતી હતી. (૮૭૬).

कंठे घोळिर-वाया रङ्ग-उसुया थगथगंत हियया हं ।
मयणेणं तोरविद्या संपुण्ण-मणोरहारंभा ॥ ८७७

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आगारेहिं य अहयं तद्वा पसण्णेहिं पुलकियंगीय ।
नावा-तलं कमेण उल्लिहमाणी पियं बेमि ॥ ८७८
वं नाद देवयं पिव निवेओ मे सयं तुह अउज ।
सम-सुह-दुक्ख सहाइं आणोभोज्जा(?) अहं तुज्जं ॥ ८७९
न य हं परिहरियव्वा तुज्ज कए कुलहरं परिहरंती ।
भत्ता य बंधव त्ति य मावहरेज्जाही स-हत्था ॥ ८८०
अह चिय हु अह सतीरं धरेज्ज तुह रमण राग-पडिरत्ता ।
सुचिरं पि निराहारा तुज्जं वाहार मेत्तेण ॥ ८८१
न य हं तुमे विरहिया मुहुत्त मेत्तं पि धीर धारेज्जा ।
वाहार-वद्दगरं ते हियय-सुहकरं अलभमाणी ॥ ८८२
एवं भणिओ मणसा परिणाम-सुहावहं मया घरिणि ।
हियथाइं माणुसाणं चल चित्ताइं गणतीए ॥ ८८३
तो भणइ मा ऊ(?)माही मा उक्कंठी पिउए कुलहरस्स ।
न वि ते विसाल नयणे किंचि वि विउणं करेज्जा हं ॥ ८८४
सारइय-तिक्ख-नइसोत्ता-चवल-संपत्थिया अपरितंता ।
अणुकूल वाय-नोल्लिय पसत्य-धावंत-नावा य ॥ ८८५
अचिरेण अम्हे सुंदरि पंडुर-भवणेहि सोहियसुदारं ।
गच्छामो पसयच्छी कायंदिमणिदियं नयरि ॥ ८८६
तत्थ य पिउच्छिया मे तीसे वर-भवण-पुंडरीयस्मि ।
कीलिहिसि निरुत्तिवग्गा सग्गम्मी अच्छर वहु व्व ॥ ८८७
सोक्खस्स खणी दुक्खस्स नासणी जीवियव्व-सव्वस्सं ।
कुल-वग्गयस्स मज्ज य घरिणी सि पिउ त्ति मं भणइ ॥ ८८८
तो चक्कवाय वासिय-संभारिय-पणय-तुरिएण रइयं ।
जरमइणीयमिदितेण (?) भुय-पंजरं निययं ॥ ८८९
पिययम-फरिसण-वाणेण तेण य(?) निव्वुया मि कया ।
गिम्हुम्हा-संतत्त व्व वास-निव्वाविया वसुहा ॥ ८९०
गाढमधगुहियाए य तद्द वि न निरंतरं समझीणो ।
तस्स उरे मज्ज उरो पीणत्तणेण थणयाणं ॥ ८९१
माणुस्सय सोक्ख-सुहावहेण रइसेण कय-विवाहेण ।
आवाहेण सुहाण गंधव्व-विवाह-धम्मेणं ॥ ८९२
नमिऊण नियय-देवे पिएण कामंभ(?)जाय हासेणं ।
सुरय-मिस्सिय-इच्छिय-रइ-भहियं नयण-रुइयं मो ॥ ८९३

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વાણી મારા કંઠમાં અટવાતી હતી, રતિની ઉત્સુકતાને લીધે માત્ર હૃદય ધડકધડક થતુ હતુ, મારા ખેતરમાં પૂરા થવાના મહાશય થતા હોઈને કાનદેવે મને ઉરોજિત કરી મૂકી હતી (૮૭૭).

તરંગવતીની આશા કા

દેહાકૃતિએ પ્રસન્ન અને અંગે પુલકિત અનેલી હુ નાવના તળિયાને પગથી ખોતરતી પ્રિયતમને કહેવા લાગી (૮૭૮), 'હે નાથ, હુ પોતે અત્યારે તને કોઈ દેવતાને કરતી હોઉ તેમ નિવેદન કરી રહી છુ : હુ હવે તારા સુખદુ:ખની ભાગીદાર બાર્યા છુ. (૮૭૯). તારે ખાતર મારા પિયરને મે તબ્બુ છે તો મારો તુ ત્યાગ ન કરજે. તુ જ મારો ભત્તા અને વ્યાધવ હોઈને તારા કાથેથી મારો ત્યાગ ન કરીશ. (૮૮૦). હે પ્રિય, હુ તારામા પ્રેમરક્ત હોઈને મને માત્ર તારા વેણ સાબળવા મળશે તો નિરાહાર રહીને પશુ દીર્ઘકાળ સુધી મારો દેહ ટકાવી રાખી શકીશ (૮૮૧). પરંતુ તારા વિના, હૃદયને સુખકર એવાં તારા વેણથી વચિત બનતાં એક ઘડી પશુ હુ ધીરજ નહી ધરી શકુ ' (૮૮૨). હે ગુકુવામિની, એ પ્રમાણે ભાવી સુખનો મનથી વિચાર કરીને, અને મનુષ્યનાં ચિત્ર ચ ગળ હોવાનું માનીને મે તેને કહ્યું. (૮૮૩).

આશાંકાનું નિવારણ

એટલે તે એકથો, 'પ્રિયે, તુ તારા પિયર માટે ચિતિત અને ઉત્કંઠિત થઈશ નહી. હે વિશાળનેત્રે, હુ તારુ સહેજ પશુ અહિત નહી કરુ. (૮૮૪) નાવ ચરદશ્વતુના વેગીલા નદી-પ્રવાહને લીધે અપળ ગતિએ, ધીમી પડ્યા વિના ચાલે છે અને અનુકૂળ પવનથી ધકેલાતાં તે ઝડપથી ધરતી રહી છે. (૮૮૫). હે સુંદરી, હે વિશાળનેત્રે, થોડી વારમાં જ આપણે મ્વેત પ્રાસાદો વડે શૌભતી, સમૃદ્ધ અને પ્રશસ્ત્ય કાકંદીનગરી પહોંચીશું (૮૮૬). ત્યાં મારાં ફર્ષ રહે છે. તેના શ્રેષ્ઠ મહાભયમાં તુ નિશ્ચિંતપણે, સ્વર્ગમાં અપ્સરાની જેમ, રમણ કરજ. (૮૮૭). તું મારી સુખની ખાણ છે, દુ:ખનાશિની છે, મારા ધરપરિવારની ગૃહિણી છે.' એ પ્રમાણે પ્રિયતમે મને કહ્યું (૮૮૮).

ગાંધર્વવિવાહ

એ પછી તેણે ચક્રવાકના ભવનો પ્રણય સાબરી આવતા તેથી ઉરોજિત બનીને મને તેના શુભ જરમા ભીડી દીધી (૮૮૯). પ્રિયતમના સ્પર્શના એ સ્પર્શનથી મને એવી જ્ઞાતા વળી, જેવી ઓખના તાપે સત્તમ ધરતીને વર્ષાથી ટાઢક વળે. (૮૯૦). તેણે મને ગાઠ આલિંગન દીધુ અને છતાં પશુ મારાં સ્તનો પુષ્ટ હોવાથી તેના ઉરમા મારું ઉર નિરંતર અને પૂરેપૂરું લીન ન થઈ શકયુ. (૮૯૧) અમે ગાંધર્વ વિવાહવિધિથી ગુપ્ત વિવાહ કર્યો, જે માનવીય સુખોના સુધાપ્રવાહ સમેત હતો (૮૯૨). પોતપોતાના દેવોને

× × × × × × ।
 जोव्यण सम्म रगाहणं पाणि-ग्गाहण कथं तेण ॥८९४
 अविय०हुम्माहिय व्य चिरस्स दिट्ठेक्कमेक्क-परितुट्ठा ।
 पत्ता रइ-कल्लणं धरिणी माणुस्सय-सुहाणं ॥ ८९५
 भागीरहीए मञ्जे कमेण नावाए तीए बुब्भंता ।
 चक्कायय व्य रसिमो माणुस-चक्कायका अम्हे ॥८९६
 तो चंद-रइय-तिलका जोण्हा-परिसण्ह-पंडुर-दुकुला ।
 तारोवयारहारा रत्ती-जुयती अइक्कंता ॥८९७
 गयण-सरस्स मियंको (?) चउजाम-तरंग-नोल्लिय-सरीरो ।
 पुव्वोसरिओ अवरं तरणं काउं व ससि हंसो ॥८९८
 पडिबुद्ध-हंस-सारस कारंढव-चक्कायय रइएहि ।
 ×× गायजंपिया (?) विव पहाय-मुहरेहि कुररेहि ॥८९९
 तो दिवस कम्म-सक्खी सूरु उट्टेइ तिमिर-पडिसुरो ।
 गयणंगणगिग-जाले ओलोगो जीवलोगस्स ॥९००
 पुन्न-मणेरइ-तुट्ठा रहंग-नामय-विहंग-सडेण ।
 अम्हे वि गया दूरं भागीरहि-पाणिय-रण ॥९०१
 तो भणइ पिययमो मं वेत्थ मुह-धोयणम्मि पिट्ठु-सोणि ।
 न ह्नु किर जुत्तो उदए रविणो काउं रइ-पसंगो ॥९०२
 जमिणं दक्खिण-कूले पुलिणं संख-दल-निम्मलं बाले ।
 वच्चामो तत्थ सहरं चोए (?) रमामो सुहं सुयणु ॥९०३

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तो सो तत्तोहुत्तो अवलोयण-जंत-जोइय-गुणेणं ।
 नावं नीविइमाणं (?) गमण-सुदक्खं पिओ नेइ ॥९०४
 रइ-वायाम-किलंताइ उत्तिण्णाइं दुवे वि णावाय ।
 गगाए धवल-वालुय अपरिक्खिय-सीयले पुलिणे ॥९०५
 तथेक्कमेक्क-दंसिय-रमणिज्ज-देस-पेच्छण-पसत्था ।
 अमुणिय-भय-चीसत्था सहसा चोरेहि उ विट्ठा ॥९०६
 गंगा गहण-तडुट्ठाइएहि आविद्ध-विध-पट्टेहि ।
 जम-पुरिस-रोस-फरुसिय-सामेहि परिवारिया अम्हे ॥९०७
 अवयासेऊण पियं भणामि भय-विरस-विस्सर-परुण्णा ।
 इय जाए दुज्जाए भण कंत कहं नु कायव्वं ॥९०८

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પ્રખ્યાત કરીને.. . યૌવનની સ્વર્ગપ્રાપ્તિ સમુ તેણે માત્રુ પાણ્યમહણ્ય કયુ' .(૮૯૩-૮૯૪).
વિરહીઓની જેમ અત્યંત પ્યાસવાળા, ક્યાંય સુધી પરમ્પરને નિહાળીને અમે પરિતોષ
પામ્યાં અને હે ગૃહસ્થામિની, માનવીય રતિસુખોતુ કવ્યાણ્ય પામ્યાં. (૮૯૫) ભાગીરથીમાં
કમે કમે તે નાવમાં વહન કરતા, ચક્રવાક સમા અમે માનવચક્રવાકો રમી રહ્યાં. (૮૯૬)

પ્રભાતકાળ

તેટલામાં ચંદ્રરૂપી તિલકે શૌભતી, જ્યોત્સ્નારૂપી અત્યંત ઝીણી, સ્વેત કુરૂલ ધરતી,
તારાઓના હારવાળી રાત્રીયુવતી વિદાય થઈ (૮૯૭) ચાર પ્રહરરૂપી તરંગો જેના
શરીરને ધક્કેલતા હતા, તે ચંદ્રરૂપી હસ ગગનરૂપી સરોવરમા તરતો તરતો પૂર્વ કાઠેથી
પશ્ચિમ કાઠે પહોંચ્યો (૮૯૮) જગી જઈને પ્રભાતકાળે મુખ્ય બનેલા હસ, સારસ,
કાર હવ, ચક્રવાક અને ટીટોડા જાણે કે મગળપાઠ કરી રહ્યા હતા (?) (૮૯૯).
એટલામાં તો અધકારનો શત્રુ, દિનચર્ચાનો સાક્ષી, ગગનાંગણની અગનજ્યોત અને
જીવલોકનો આલોક એવો સુર્ય જીગ્યો. (૯૦૦). ચક્રવાક પક્ષીના શબ્દે પૂર્ણ અને
તુલ્ય મનોરથ વાળા અમે પશ્ય ભાગીરથીના પ્રવાહના વેગે ધણે દૂર ગયા. (૯૦૧)
એટલે પ્રિયતમે મને કહ્યું, 'હે પૃથુશ્રોણિ, હવે મોહું ધોવાનો સમય થઈ ગયો છે, સૂર્યના
જીવ્ય થતા રતિપ્રસંગ કરવો યોગ્ય નથી ગણાતો (૯૦૨). હે બાલા, જમણા કાંઠે જે
શંખના ટુકડા જેવા સ્વેત શૈતાળ પ્રદેશ છે ત્યાં આપણે જઈએ, અને સુદરી, ત્યાં અપણે
સુખે રમણ્ય કરીએ' (૯૦૩).

ઉત્તરાણ્ય : હુ દારાની ટોળીના સ્કેન્દમાં

એ પછી પ્રિયતમે અવલોકનકનક ત્રનો ઉપયોગ કરીને, કુશળતાથી ગતિનુ નિય ત્રણ્ય
કરીને, નાવને તે તરફ દોરી (૯૦૪) રતિન્યાયામથી ચાકેલા અમે કશી બાધા
વિના ગગના ધોળી શૈતવાળા પુલિન ઉપર નિશંકપણે જીતયાં. (૯૦૫) ત્યાંનાં
રમણીય અને પ્રશસ્ત રથોળે એકબીજાને દેખાડતા, કશા ભયનુ ભાન ન હોવાથી વિશ્વસ્ત
એવાં અમને એકાએક યોરોએ જોયાં (૯૦૬) ગગાકાંઠેની ઝાડીમાંથી ધસી આવેલા,
માથે ફટકા બાંધેલા, જમપુરુષ જેવા ક્રોધી, કઠોર ને કાળા યોરોએ અમને ઘેરી લીધાં. (૯૦૭).
પ્રિયતમને એટી પડીને ડરને લીધં મોટેથી ને ફાટેલે સાદે રહતા ને કહ્યું, 'પ્રિયતમ. આવી
પડેલી આ આપત્તિમાં, કહે હવે શુ કરીશુ ?' (૯૦૮) એટલે પ્રિયતમે કહ્યું, 'સુદરી,

तो मं भणइ पियथमो सुंदरि मा भाहि पेच्छसु सुहुत्त ।
 एते दासुण-चोरे जाव य पहरेहि वारेमि ॥९०९
 तुह लंभ-तुट्टि-भोहिय-मणेण सत्थं न मे रे (?) गहियं ।
 रमियव्वयं ति गहिया मणि-रयणा भूसणा य तुह ॥९१०
 वम्मह-सर संतत्तो न गणेइ भयं व आवंते(?) वावि ।
 पुरिसो साहस-बुद्धी सुंदरि मरियव्व-बुद्धीए ॥९११
 जइ वि समत्या एते वीसत्या होहि तत्य वि ।
 कराल रिउ-विज्झत्थं (?) समरे सुळभं समत्थस्स ॥९१२
 ताव य इमे विलासिणि अल्लित्ति ममं अनाय-परमत्या ।
 खगुक्खय-पज्जलियं जाव मुयं मे न पेच्छंति ॥९१३
 इंतुण एक्कतरगं एसि सत्थं च से गहेऊण ।
 वातोसारिय-मेहे व्व एस नासेमि हं सव्वे ॥९१४
 जइ वि हु होज्ज विवत्ती सा वि वरं मे कय पुरिसयारे ।
 न य मे वरं किसोयरि इह तुज्झ विळुंपणं ददंहुं ॥९१५
 न हु मि समत्थो सुंदरि ददंहुं निदुडुर-परिहत्थ-चोर परिसुट्टं ।
 अवि छिण्ण-वसण-भूसण-विसण्ण-विमणं तुमं भग्गं ॥९१६
 मज्झ कण मयाए पर-लोए तो पुणो इहं लोए ।
 कुलहरयं च धण-सामिद्धि ॥९१७
 मज्झ च कए हीरंति पुरओ पययणु (?) चोरेहि ।
 किह नाम धरिसणमिणं तुह जीवंतो ण वारेमि ॥९१८
 गच्छंतु य मं बाले मा मे चोरेहि परिबंधत्तां (?) ।
 चोरेहि समं सुंदरि पेच्छहु तरणं व मरणं वा ॥९१९

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एयं निसम्म धयणं पियस्स पापसु निवडिया अहयं ।
 मा नाह अणाहं मं परिच्चपज्जा ति जंपती ॥९२०
 जइ एव ववसियं ते पडिच्छ जा ता वहेमि अप्पाणं ।
 न वि हं पुणो समत्या तक्करेहि निहयं तुमं ददंहुं ॥९२१
 अवि हं वेह-विवत्ती-जुत्ता होहं गुणेहि बहुयाह ।
 तक्खर-निहयम्मि तुमे न य जीवंती गुणं लब्भं ॥९२२
 सुद्धय चिरस्स लद्धय भागीरहि-पहिय मज्झ खणं(?) पविस्स ।
 सुमिणे व्व दिट्ठ-नट्ठो हा होहिसि दुल्लहो नाह ॥९२३
 होज्ज व न व होज्ज पुणो समागमो णे परम्मि लोगम्मि ।
 जाव य जीवामि अहं ताव य अणुपालयाहि तुमं ॥९२४
 जं होही तं होही अण्णोण्णं णे असुं चमाणाणं ।
 न वि नासंतो मुच्चइ कम्म-विभाग-प्पहारणं ॥९२५

ડરીશ નહીં, ઘડીક ધીરજ રાખ, આ ફાગુણ ચોરો પર પ્રહાર કરીને હું તેમને અટકાવુ છું. (૬૦૯) તું મને પ્રાપ્ત થઈ તેના સતોપથી મારુ મન મોહિત થઈ ગયું અને મેં હથિયાર સાથે ન લીધા, માત્ર આપણે રમણુજ્રમણુ કરવાનું છે એમ માનીને મેં તારા માટે મણિ, રત્નો અને આભૂષણો જ લીધા (૬૧૦) સુ દર્ગી, કામદેવના શરથી સતપત, સાહસશુદ્ધિ વાળો પુરુષ, મૃત્યુને ભેટવાના નિશ્ચયથી, આવી પડતા સ કટને ગણકારતો નથી (૬૧૧) ભલે આ ચોરો સમર્થ હોય, પણ તું વિશ્વાસ રાખજે કે શક્તિશાળી પુરુષ માટે ભયંકર શત્રુને પણ યુદ્ધમાં ગરાગ્ત કરવો એ સહેલું છે. (૬૧૨) હે ત્રિલાંચિની, સાચી પરિશિષ્ટિથી અન્નહુ આ ચોરો ત્યા સુધી જ મારી સામે ખડા છે, જ્યા સુધી તેમણે, ઉગામેલા ખડગથી પ્રબલિત મારી ભુજનું દર્શન નથી કર્યું. (૬૧૩). આમાના એકાદને મારી નાખીને તેનું હથિયાર લઈ લઈને હું જેમ પવન મેઘોને વિષેરી નાખે, તેમ આ બધાને નસાડી મૂકીશ (૬૧૪). પૌરુષ દર્શાવતા મારા પર વિપત આવે તો પણ ભલે, પણ હે કૃશીદરી, તને રક્તીને તેઓ ઉડાવી જાય તે કેમેય હું નહીં જોઈ શકું. (૬૧૫). હે સુંદરી, નિશ્કુર અને બળિયા ચોરોથી ઘુંટાઈને તને, જિનવાયેલા વજ્રાભૂષણને લીધે વિપવણ, શોકગ્ગત ને ભાગી પડેલી હું કેમેય નહીં જોઈ શકું. (૬૧૬) તે આગલા ભવમાં મારે ખાતર મૃત્યુ વહોલું અને આ ભવમાં પિયર અને સુખસમૃદ્ધિ તબ્યા—તેના પર ચોરો તરફથી થતો આ બળાકાર હું જીવતો છતાં ન વાડુ તે કેમ અને ? (૬૧૭-૬૧૮) તો હે બાલા, હું ચોરોનો સામનો કરું છું. તું જો, આ ચોરો સાથે કા તો આપણું તરણુ કે કાં તો મરણુ. (૬૧૯).

સામનો ન કરવાની તરંગવલીની પ્રાર્થના

પ્રિયતમના આ વચનો સાંભળીને હું, 'હે નાથ, તું મને અનાથ નહીં છોડી જતો' એમ બોલતી તેના પગમાં પડી. (૬૨૦) 'જે તે આમ જ કરવાનો નિશ્ચય કરે છે હોય તો હું આત્મહત્યા કરું ત્યા સુધી તું થોભી જા. ચોરોને હાથે તારો વધ થતો હું કેમેય જોઈ નહીં શકું. (૬૨૧). મારો દેહ પડશે તો તેથી મને ક્ષણે લાભ થશે, પણ ચોરો તારો ઘાત કરે તો જીવતી રહીને પણ મને કશો જ લાભ નથી. (૬૨૨). અરેરે મુગ્ધ, દીર્ઘકાળે લબ્ધ, ભાગીરથીના પશ્ચિક, ઘડીક માત્રના મિલનને અંતે, હે નાથ, સ્વપ્નમાં જોયે અને અદૃશ્ય થયે હોય તેમ તું હવે અલબ્ય બની જઈશ. (૬૨૩). પરલોકમાં આપણે ફરી સમાગમ થાય કે ન થાય, પણ જ્યાં સુધી હું જીવું છું, ત્યાં સુધી તો તું મારું રક્ષણુ કરજે જ. (૬૨૪). એકબીજાને ન છોડતાં આપણું જે થવાનું હશે તે થશે, નાસી જનારો પણ કર્મવિપાકના પ્રહારોથી બચી નથી જ સકતો. (૬૨૫)

एवं बहु विलंबंती भेडण-गमणं पियस्स वारंती ।
 चोरे वेमि रुयंती मत्थय नत्थग्गाहत्था हं ॥१२६
 छंदेण सच्च-सारं गिण्हइ सच्चं पि मे सरीराओ ।
 मा नवारि मुद्ध पुरि[सं] वहेइ एवं मए भणिया ॥१२७

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तो छिण्ण-गयण-गमणा विमणा सवण त्व छिण्ण-पक्ख-पुडा ।
 विपल्लइउमचयंता घरिणी चोरेहिं मो गहिया ॥१२८
 अण्णेहिं पुक्खतरयं नावा गहिया करंडओ य तथो ।
 अहयं पि आरसंती उच्छुद्धा तत्थ अण्णेहिं ॥१२९
 अण्णेहिं मे पिययमो गहिओ मज्झ वयणं अलंबंतो ।
 मंत-वल्लमलंबंतो स-विसो आसीविसो चैव ॥१३०
 एवम्ह तत्थ चोरेहिं घरिणि भागीरहीए पुल्लिणम्मि ।
 गहियाइ दो वि हरिओ य तेहिं रयणाण य करंडो ॥१३१
 हत्थाभरण-विहूणं सच्चभरणं महं हियंतेहिं ।
 वीरत्तणं वहंतेहिं घरिणि न विणुग्गया (?) दो वि ॥१३२
 थोरंसुर्यं पिययमो [मे] रोयइ मणमणस्स निस्सइ ।
 दददूणोचिय-कुसुमं लयमिच मं मंद सोहं य ॥१३३
 ओलुत्तं व सिरिधरं पणट्ट-कमळं सरं व गय-सोहं ।
 दददूण तत्थ रमणं अहमवि रोयामि दुक्खेण ॥१३४
 सहेण रोवमाणी तच्चिय नित्तिसपहिं चोरेहिं ।
 मा दासि कासि बोळं मा तरुणमिमं वहेहामो ॥१३५
 एव भणिया निलुक्का पियस्स पाण-परिरक्खण-निमित्ता ।
 बाह पकंपिय-हियया निस्सइ तत्थ रोयामि ॥१३६
 रंसु-विल्लिच्चिल्लं (?) अहरोदठं हं करेमि रोयंती ।
 नयण-धरिहिं षडंबंती धरे विव पओहरे नियए ॥१३७
 दददूण रयण-पुण्णं तुदठो तहियं करंडयं मुक्कं ।
 अह भणइ चोरवंदस्स नायगो घरिणि सुहडे तहिं ॥१३८
 एकके धवलधरे विलुत्तम्मि पुण ह ।
 न वि होज्जा पत्तियं मोल्लं ॥१३९
 इणमो जह बहु-दिवसे जूयम्भो कील्लियच्चय-पसंगो ।
 हियय-धर-वासिणीणं काउं च पियं महिल्लियाणं ॥१४०
 एव मंतेऊण उत्तिण्णा नह-यडाउ ते चोरा ।
 विऊ (?) निज्जायंता दक्खिण-हुत्ता पयट्टंति ॥१४१

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એ પ્રમાણે અન્યંત વિલાપ કરતી અને પ્રિયતમને લડાઈમાં ઊતરવાથી વારતી હું' માથા પર હાથ જોડીને રડતી રડતી ચોરોને કહેવા લાગી (૯૨૬), 'તમારી ઇચ્છા મુજબ મારા શરીર પરથી અર્ધા જ મૂલ્યવાન ચીજો તમે લઈ લો. પણ હું વીનવું છું કે આ ગભરુને તમે હણશો નહીં' (૯૨૭).

લૂંટારાનાં બંદી બન્યાં

ત્યાં તો પાંખો કાપી નાખીને જેમના આકાશગમનનો અંત આપ્યો છે તેવા પાંખી સમા દુઃખીદુઃખી અને નાસી છૂટવાને અટકતા એવા અમને ચોરોએ પકડયા. (૯૨૮). ખીજા કેટલાક ચોરોએ આ પહેલા નાવનો અને તેમાના ધરેણાના દામડાનો કબજો લીધો; તો ચીસો પાડીને રડતી મને ખીજા કેટલાકે ધકેલીને પાડી દીધી. (૯૨૯) ખીજા કેટલાકે મારા કહવા પ્રમાણે કરતા મારા પ્રિયતમને પકડ્યો.—જ્યેષ્ઠે કે મ ત્રણજનો પ્રતિકાર ન કરી શકતો વિષભર્યો નાગ. (૯૩૦) એ પ્રમાણે, જે ગૃહસ્વામિની, અમને બનેને ભાગીરથીના યુક્તિ પર ચોરોએ પકડયાં અને અમારો રત્નનો માખડો પણ લઈ લીધો. (૯૩૧). જે ગૃહસ્વામિની, હાથનાં કકણુ સિવાયનાં મારા બધા ધરેણાં તેઓએ લઈ લીધા... (૯૩૨). મારો પ્રિયતમ મને ફૂલ ચૂટી લીધેલી લતાના જેવી શોભાહીન થયેલી જોઈને ડબકડબક અ્યાંસુ સારતો મૂચુ ડુલન કરવા લાગ્યો (૯૩૩). લૂંટાયેલા ભંડાર સમા અને કમળ વિનાના કમળસરોવર સમા શ્રીહીન મારા પ્રિયતમને જોઈને હું' પણ હું ખે રડી રહી (૯૩૪). મોટે અવાજે રડતી મને નિષ્કુર ચોરોએ ધમકાવી, 'દાસી, ગોક્ષીરા કર મા, નહિતર આ છોકરાને અમે મારી નાખશું.' (૯૩૫) એવું કહ્યું એટલે હું પ્રિયતમનું પ્રાચુરક્ષણ કરવા તેને બેટીને રહી અને ડૂસકાં ભરતી, ધૂળતા હૃદયે મૂચુ ડુલન કરવા લાગી (૯૩૬) આસુથી મારો અધરોળઠ ચીકટ બની ગયો, નયનરૂપી મેઘો વડે હું મારા પયોધગરૂપી હુંગરોને નવડાવી રહી (૯૩૭) જે ગૃહસ્વામિની, ચોરોની ટોળકીનો સરદાર ત્યાં લાવી મૂકેલો દામડો જોઈને રાજ રાજ થઈ ગયો અને પોતાતા સુભરોને કહેવા લાગ્યો (૯૩૮), 'એક આખો મહેલ લૂંટ્યો હોત તો પણ આટલો માલ ન મળત ઘણા દિવસે નિરતિ જુગાર ખેલીશું' અને આપણી મનમાનીતીઓના કોડ પૂરીશું (૧)' (૯૩૯-૯૪૦). એ પ્રમાણે મસલત કરીને એ ચોરો નદીકાંઠેથી ઊતરીને, અમારા બંને ઉપર ચોક્કી રાખતા, દક્ષિણ તરફ ચાલતા થયા (૯૪૧).

तो फुल्ल-सूरवल्लीए तेहि संदाणिया दुयग्गा वि ।
 विसम-विस-मर्द्धलि चोर-सुद्धलि निया पलि ॥९४२
 गिरि-कोल्य-निविदुठं लुठं पाणिय-दरिद-पेरंतं ।
 अंतो-बहु पाणीयं विसमं अगमं पर बल्लणं ॥९४३
 असि-सत्ति-कंढ-फळ-कणक-कोत विविहा उद्देहि चोरेहि ।
 विविह-जण-निच्च-निग्गम-पवेस-संरवि-खय-हारं ॥९४४
 मल्लहळि-पडह-डंडुक्कि-मडंदा संख पिरिलि-रव-सुहलं ।
 उग्गीय-हसिय छलिय (?) विग्गुट्टो-क्कोट्टि-सबालं ॥९४५
 पेच्छामो य पविट्ठा ठाणं सज्जं पसाय पज्जाए ।
 पाणि-निट्ठंभण-तुट्टाए बहु धय चिंधाए अज्जाए ॥९४६
 कच्चाइणोए ठाणं नमिऊण पयाहिणं च काऊणं ।
 दच्छिह तत्थ चोरा अण्णे पच्चागते चोरे ॥९४७
 तो तर्हि पच्चाभट्टा विट्ठा कय-कम्मया नियत्ता ।
 सव्वे अणह सरीरा लाभ-समग्गा इय सहुंति (?) ॥९४८
 पल्लि च अल्लियते लयाण संदाणिए दुयग्गे वि ।
 दच्छीय णे अणिमिसा विम्भिय-दियएहि ते चोरा ॥९४९
 भाणियह तर्हि केइ अरहइ नर नारि रुव-सारेण ।
 अप्परित्तेण मणे कयं कयतेणिमं मिहुणं ॥९५०
 सोहंति एकमेका एसो [तरुणो] इमा य तरुणीय ।
 चंदेण जहा रत्ती रत्तीए जहा सरय-चंदो ॥९५१

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पल्लि मुक्खिय-जण-मणं कत्थइ संरुद्ध-अद्ध कलुण-जणं ।
 तं देवलोग-जमलोग-उभय सरिसोवम-मतीगं ॥९५२
 अरुय (?) रूय लायण-जोव्यणं देव-मिहुणग सरिच्छं ।
 तरुण मिहुणं किर भठेहि गहियमाणिज्जइ इहं ति ॥९५३
 सोऊण पल्लि-रच्छ सवाल-वुट्ट-महिला-समग्गेण ।
 आपूरिवं पयत्ता जणेण कोऊहल-मणेण ॥९५४
 एवं अइणज्जंते अग्हे कलुणे तर्हि महिलियाओ ।
 सोयंतीओ पुत्ते च काळं रोथंति बंदीओ ॥९५५
 एगत्य भणइ चोरी तरुणी तरुण-जण-नयण मण चोरी ।
 ददट्टण पिययमं मे हास-रस-पसाहिय-सरीरा ॥९५६
 इणमो जुवाण-वंदि चंदमिवोयारियं नहयलओ ।
 विल्या-रोहिणि-सहियं ठवेह तारं (?) ॥९५७

ચોરપદલી

વિકસેલી સૂર્યવલ્લીથી અમને બંનેને બાધીને તેઓ જલદ વિષ કરતાં પશુ ચડી ભય તેવી, ચોરોને સુખદાયક એવી પદલીમા લઈ ગયા. (૯૪૨) તે પહાડના કોતરમા આવેલી હતી, રમણીય અને જુગંભ હતી, તેની આસપાસનો પ્રદેશ નિર્જળ હતો, પશુ અદર જળભડારો હતા અને શત્રુસેના માટે તે અગમ્ય હતી (૯૪૩). તેના દ્વારા પ્રદેશમાંથી સતત અનેક લોકો આવજા કરતા હતા અને ત્યા તલવાર, શક્તિ, ઢાલ, બાણ, કનક, બાલા વગેરે વિવિધ આયુધધારી ચોરોની ચોકી હતી (૯૪૪). ત્યાં મહાધટી, પટક, હુકુક, સુકુદ, શંખ અને પિરિલીના નાદો ગૂંજતા હતા મોટેથી થતાં ગાનતાન, હસાહસ, ધૂમખરાડાનો ચોતરફ ફેલાહલ હતો. (૯૪૫). તેમા પ્રવેશ કરતા અમે પ્રાણીઓના અભિદાનથી ગુણ થતી દેવીનું સ્થાનક જોયું દેવળ સુધી જવા માટે પગથિયા બનાવેલાં હતા, અને તેના પર અનેક ધન્યપતાકા ફરકતી હતી (૯૪૬).

કાવ્યાયની દેવીના મ્હાનકને નમસ્કાર કરી તેની પ્રદક્ષિણા કરીને અંમે ત્યાં રહેલા તથા બહારથી પાછા ફરેલા ચોરોને જોયા (૯૪૭) સૌને પોતાનું કામ પતાવીને અક્ષત શરીરે લાભ મેળવીને પાછા ફરેલા જોઈને ત્યાં રહેલા ચોરોએ તેમની સાથે વાત કરી અને પદલીમા લવાયેલાં અને લતાના બંધને બાધેલા એવા અર્થને બંનેને તે ચોરો વિરિમત હૃદયે અને અનિમિષ નેત્રે જોઈ રહ્યા (૯૪૮-૯૪૯) તે કંટલાક કહેવા લાગ્યા, 'નરનારીના રૂપા ઉત્તમ સાર વડે આ જોકું શોભે છે લાગે છે કે વિધાતાએ સહેજ પશુ માનસિક થાકે અનુભવ્યા વિના આમને ધડપાં છે. (૯૫૦) ચદ્રથી જેમ રાત્રી શોભે અને રાત્રીથી શરદચદ્ર શોભે તેમ આ તરુણ અને તરુણી એકબીજાથી શોભે છે' (૯૫૧). તે પદલીમાં એક તરફ લોકો આનંદપ્રમેદ કરતા હતા, તે બીજી તરફ બાધીને બંદી કરેલા લોકોને કંરુણ સ્વર ઊઠતો હતો એ રીતે ત્યાં દેવલોક અને જમલોક ઉભયના દર્શન થતાં હતા. (૯૫૨).

પદલીવાસીઓના વિવિધ પ્રતિભાવ

અનન્ય રૂપ, લાવણ્ય અને ધૈવનવાણી, દેવતાયુગલ જેવું તરુણતરુણીનું યુગલ સુભટ્ટે પકડી લાવ્યા છે એવું સાબળીને કૌતુકથી બાળકો, છુટ્ટાઓ ને સ્ત્રીઓ સહિત લોકસમુદાયથી પદલીનો માર્ગ ભરાવા લાગ્યો (૯૫૩-૯૫૪). એ પ્રમાણે અમને કરુણ દશામાં લઈ જવાતાં જોઈને સ્ત્રીઓ શૈક કરવા લાગી અને બંદીઓ અમને પોતાનાં સંતાન જેવા ગણીને રડવા લાગી. (૯૫૫). એક રથને, તરુણોનાં મન અને નયન ચોરનારી ચોરતરુણી મારત પ્રિયતમને જોઈને હારમથી ખુલકિત થતા શરીરે કહેવા લાગી (૯૫૬) : 'આકાશમુખી નીચે ઊતરેલા ચદ્ર જેવા આ યુવાન બંદીને ફેલિણી સૂમી તેની પલ્લી સાથે...રાખો' (૯૫૭)

जाया चोर-बहूओ विसाल-धवलेहिं अच्छीहिं ।
 अच्छीहिं एक-पाणं वचचंतु(?) इमस्स रुवम्मि ॥१५८
 वासुरयसद्धिवाले(?) काम-विगारे बहू करंतीओ ।
 विक्खेव-विलास-मयं समइच्छंतं कडकम्बंति ॥१५९
 ताओ सहासाओ ताहे तह पेच्छिऊण स-विचारा ।
 सोगीसा-सम्भीसो रोसगी मे समुज्जलइ ॥१६०

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तं तह पवेसिय-मत्तं समं मए पासिण सजमियं ।
 रोयंतीओ पुत्तं व काइ सोयंति बंदीओ ॥१६१
 अम्हं तं मण चोरो देवो व अणेत्साण(?) सुंदेरो ।
 नयणामयमिव मुच्चसु वेति पियं मे करमरीओ ॥१६२
 काओ वि धाह-मिस्सं रुयमाणीओ भणंति बंदीओ ।
 स-कलत्तओ वि पुत्तय एत्तो मुंचंतओ होहि ॥१६३
 रुव-गुण-विम्हय-समुदठिणण कामेण काइ आवल्लिया ।
 आगारेइ व रमणं संचट्टिय-कंचि-सरेण ॥१६४

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तत्थ य ददूण ममं उक्कट्टीओ करति नडवत्ता ।
 हा रुव-सरस-लावण्ण-जुत्ता महिल्लिय त्ति ॥१६५
 केई य एकमेक्कस्स तत्थ दावेति मं पसंसंता ।
 वच्छा सोही पेच्छइ महिल्लच्छरमिणं ति ॥१६६
 थण जुयल-कुसुम-गोच्छं पिय महुयर-सुरिय-चूय(?)-परिमुत्तं ।
 महिल्लसोग-ल्लयमिणं कर-पल्लवियं पलोएह ॥१६७
 थण-जुयल-चक्कवार्यं मेहल-हंसाल्लि नयण-सफरिं ।
 वित्थिण्ण-कडी-पुल्लिणं जुवइ-नदिमिणं पलोएह ॥१६८
 अईव-रुण्णायंभं सोहइ से पयइ-सुंदरं वयणं ।
 संझा-रंजिय-तंबो व्व कोमुदी-पुण्णिमा-यंदो ॥१६९
 सव्वावत्थंतर-सुंदरेण रुवेण सत्तिरीएण ।
 सयवत्त-रित्त-हत्थं सिरिं भगवइं विल्लंवेति ॥१७०
 [मसिणा ?] कसणा विमल बट्टा पीणा समाहिया य स्से ।
 केसा नयणा दसणा थणा य उरू य पाया य ॥१७१
 केई भणंति चोरा होज्ज कयत्था हु मो अमर-नारी ।
 मंडण-गहियारंभा पुण एरिसी होज्जा ॥१७२
 खंभस्स देज्ज फरिसं(?) खालेज्ज मणं इमा रिंसीण पि ।
 इंदो अच्छि-सहासेण पेच्छमाणो न तिप्पेज्जा ॥१७३

મારા પ્રિયતમના રૂપને કારણે, વિદ્યાળ અને શ્વેત આખોવાળી ચોરજીઓના પ્રાણુ માત્ર તેમની આંખોમા આવીને વર્યા (૧) (૯૫૮). તરુણીઓ (૧) વિલાસયુક્ત અગવિદ્યેષ રૂપી અનેક કામવિકાર ફર્યાવતી, પસાર થઈ રહેલા મારા પ્રિયતમ પ્રત્યે કાટાક્ષપાત કરતી હતી. (૯૫૯). તેમને કામવિકારથી ત્યાં હસી રહેલી જોઈને તે વેળા મારા મિત્તમા શૌક અને ધર્મ્યાયુક્ત શૈયાગ્નિ સળગી ઊઠ્યો (૯૬૦).

બહી બનાવેલા 'મારા' તે પ્રિયતમને મારી સાથે ત્યાં પ્રવેશ કરતો જોતા વેત કેટલીક બંદિનીઓ તેને પુત્ર સમો ગણીને શૌક કરતી રેવા લાગી (૯૬૧) 'દેવ સમો સુ દર અને નયનને અમૃત સમો વૃ અમારો હૃદયચોર છે. વૃ સુક્ત થજે', એ પ્રમાણે કેટલીક બંદિનીઓ મારા પ્રિયતમને ઉદ્દેશીને કહેવા લાગી (૯૬૨) તેા બીજી કેટલીક બંદિનીઓ રહતી, ધા નાખતી કહેવા લાગી, 'હે પુત્ર, તારી પત્ની સહિત વૃ સુક્ત થજે' (૯૬૩). તેના વિરમયકારક રૂપ અને ગુણથી પ્રગટેલી કામવૃત્તિથી વ્યાકુળ બનેલી કોઈક જ્ઞી પેતાની કટિએખલાના રણકારથી જાણે કે મારા પ્રિયતમને નિમ્ન ત્રણ આપી રહી. (૯૬૪)

વળી મને ત્યાં જોઈને કેટલાક ઊલખટાઉ જુવાનિયાઓ આનંદની કિલકારીઓ ક્રતા કહેવા લાગ્યા, 'આ બાઈનાં શા રૂપરંગ ને રસબધુ લાવણ્ય છે' (૯૬૫). તેા કેટલાક મને વખાણતા એકબીજાને બતાવતા હતા, 'બન્ધ્યાઓ આ અપ્સરાસમી બાઈને તેા જુઓ! (૯૬૬) સ્તનસુગલ રૂપી પુષ્પગુચ્છ અને હાથ રૂપી પલ્લવવાળી અને પ્રિયરૂપી મધુકર વડે ભોગવાયેલી આ જ્ઞી રૂપી અશૌકલતાને જુઓ (૯૬૭). સ્તનસુગલ રૂપી ચક્રવાક, કટિએખલારૂપી હંસશ્રેણી, નયનરૂપી મત્સ્ય અને વિસ્તીર્ણ કટિરૂપી પુલિન વાળી આ યુવતી રૂપી નદીને જુઓ. (૯૬૮). અત્યંત ડુદન કરવાથી લાલચોળ થયેલુ તેનું સહજસુદર વદન, સધ્યાની લાલ ત્રાયથી રંગિત શરદપૂર્ણિમાના ચંદ્ર સમુ શૌભી રહ્યું છે. (૯૬૯). બધા અવસ્થાતરોમાં સુદર અને સશ્રીક દીસતા તેના રૂપને લીધે તે કમળરહિત હાથવાળી ભગવતી લક્ષ્મી સમી શોભે છે. (૯૭૦) તેના કૈય મસૃષ્ય છે, નેત્ર કાળા છે, દાંત નિર્મળ છે, સ્તન ગોળાકાર છે, સાથળ પુષ્ટ છે અને ચરણ સપ્રમાણ છે.' (૯૭૧) કેટલાક ચોરો કહેતા હતા, 'આપણે આને જોઈને ધન્ય થઈ ગયા : શણગાર સજવાની તૈયારી કરતી દેવાંગના ર લક્ષ આવી જ હશે (૯૭૨). આ સ્તંબને રૂપશ' કરે તેા તેને પશુ ચલિત કરી દે, ઋષિઓના ચિત્તને પશુ ચ ચળ બનાવી દે, મન્દ તેની એક હજાર આંખોથી પશુ આને જોનાં ન ધરામ'. (૯૭૩)-

केइ पर-दार-भीरू वचन्ति विणीय-संकुचिय-गत्ता ।
 दीण त्ति स-पुरिस त्ति य ददट्टण मम अवसरति ॥१५५
 हंतूण तरुणमिणमो धुवमणुवम-रूव-जोव्वण-समग्गं ।
 एयं काही महिलं महिलं सेणावई अम्हं-॥१७५
 एवाणीय-अणाणिय-पुरिसा महिला तत्थ जंपिति ।
 पिय-मरणमत्तिदिसंता भयमतुलतरं जणंता मे ॥१७६
 सलहंति मम तरुणा विसेसओ पिययमं च तरुणीओ ।
 सेसोत्थ जणो दोसु वि अणुरत्तविर(?) मव्वत्थो ॥१७७

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अरि-मित्तोदासीणेण तेण पल्लीजणेण दीसंता ।
 तुंगं कंटय-चाडि सेणावइणो घरं णीया ॥१७८
 तत्थ य दिण्ण-पवेसा अइणीया साह-मंडवं तुंगं ।
 तं चोर-वसाहि-गोट्टं सेणावइणो उवट्टाणं ॥१७९
 दिट्ठो य णे निविट्ठो किसलय-निचयासणे तहिं घरिणि ।
 चोर-गण-गामणी सो वर-भइ-चूडामणी सुरो ॥१८०
 खिप्प-तवणिज्ज-कंती-घराए फुल्लाप असण-साहाए ।
 सणियं वीजिज्जंतो महुकर-कोलाहल-करीए ॥१८१
 वीर-भइ-लंछणेहिं य अहिमुह-बहु(?) लद्ध-सग्घेहि ।
 पहरेहि चित्तंगो संगाम-समालभणएहिं ॥१८२
 बहु-समर-पुग्ग(?)-विहडिय-नियत्तण-घडिय-मुहड-सट्ठेहि ।
 चोरेहिं परिखित्तो जमो व्व जह काल-पुरिसेहिं ॥१८३
 कोसिय-निसरिसक्खो उव्वद्ध-महंत पिडिया-जंघो ।
 कडिणोरु पीण-कडी सणय-पस्सोह रोधी(?) ॥१८४
 मरण-भय समुत्तयेहिं तत्थ अम्हेहिं वेधमाणेहिं ।
 सो पंजलि-कर-पुड-पाहुडेहिं संपूइओ चोरो ॥१८५
 सो णे भय-परिवट्टण-करीए आकुणियाए दिट्ठीए ।
 निब्भाइयनिमिसच्छो हरिण-मिहुणयं व सद्दूलो ॥१८६
 ते विय णे चोर-गणा सहाव-रोइहिं ताहिं विट्ठीहिं ।
 ददट्टण रूव-लायण्ण-जोव्वणं विम्हिया जाया ॥१८७
 गो-महिल्ल वंभण-घायणाहिं बहुयाहिं पाव बुद्धीहिं ।
 निक्खि व निग्घण-हियओ अह सो सेणावई तत्थ ॥१८८
 अम्हे य निरिक्खंतो मीमो कंप-रहियं तहिं एक्कं ।
 संविसइ घोर-चोर आसणं किपि कण्णम्मि ॥१८९

તો વળી પરાઈ સ્ત્રી પ્રત્યે પાપભીરૂ એવા કેટલાક, વિનયપૂર્વક શરીર સંકોચીને જતા હતા. તેઓ 'આ બિચારી દીન છે અને તેના કષ્ટોની સાથે છે' એવા બાવથી મારા પ્રથે જોઈને દૂર સરી જતા હતા. (૯૭૪). 'આ તરુણને મારી નાખીને આપણા સેનાપતિ આ અસાધારણ રૂપાળી યુવતીને પોતાની ધરવાળી બનાવશે.' (૯૭૫)—એ પ્રમાણે ત્યાં પકડીને લાવવામાં આવેલા તેમ જ બીજા પુરુષો અને સ્ત્રીઓ યોલતા હતા, અને મારા પ્રિયતમને મારી નાખશે એવા તેમના સંકેતથી હું અત્યંત બચતી બની જતી હતી. (૯૭૬) તરુણો મારી પ્રથ સા કરતા હતા અને વધુ તો તરુણીઓ મારા પ્રિયતમની પ્રથ સા કરી રહી હતી, જ્યારે બાકીના લોકો બને પ્રત્યં અનુરાગવાળા (૭) કે તટસ્થ હતા (૯૭૭)

ચોરસેનાપતિ

એ પ્રમાણે શત્રુ, મિત્ર અને તટસ્થ એવા પક્ષોનો વડે જોવાતા જોવાતા અમને જોયા કાઠાની વાડવાળા ચોરસેનાપતિના ધરમા લઈ જવામાં આવ્યા (૯૭૮) ત્યાં અમને પ્રવેશ કરાવીને, તે ચોરોની વસાહતના સેનાપતિના અડ્ડા સમા, અતિ જોયા બેઠકખંડમાં અમને લઈ જવામાં આવ્યાં (૯૭૯) હે ગૃહસ્વામિની, ત્યાં અમે ચોરસમૂહના નેતાને સુબરોના ચૂડામણિ એ શરવીરને કૂં પગોના ઢગના બનેલા આસન પર બેઠેલો જોયો. (૯૮૦). તપાવેલા સુવર્ણની કાંતિ ધરતી અને તેના પુષ્પો આસપાસ ગૂંજતા અમરોવાળી અસનચક્ષુની ડાળાથી તેને ધીમે ધીમે પવન નાખવામાં આવતો હતો (૯૮૧). વીર સીનિકોના ઝોળખચિહ્ન સમા અને સમ્રાજના અગલેપ સમા જાતીએ ઝીલેલા અનેક પ્રથસ્ત ધા વડે તેનું આખું અંગ ચીતરાચેલું હતું (૯૮૨) અનેક યુદ્ધોમાં ભાગ લઈને રીંદા થયેલા (૭) ચોર સુબરોના સમૂહથી, કાળપુરુષો વડે યમરાજની જેમ, તે વીઠાળાચેલો હતો. (૯૮૩). ધ્રુવક જેવી આખો વાળો, પાટાથી વી ઠેલી મોટી પીડીવાળો, કઠોર સાયળ અને પુષ્ટ કમર વાળો. . (૯૮૪) મરણના બચથી તસ્ત, ધૂમતા અમે તે વેળા તેને કરસપુટની અજવિરૂપી બેઠ ધરીને તેનું અભિવાદન કર્યું (૯૮૫) તે દષ્ટિને સંકોચીને અમારામાં બધા પ્રેરતો, અનિમિષ નેત્રે, વાઘ હરિણયુગલને જુએ તેમ અમને નિહાળી રહ્યો (૯૮૬ ત્યાં રહેલા ચોરસમૂહો પશુ અમારાં રૂપ, લાસ્ય અને ચૌવનને તેમની સ્વભાવન. રૌદ્ર દષ્ટિથી જોતાં વિરિમત થયા. (૯૮૭). અનેક ગાય, સ્ત્રીને બ્રાહ્મણોનો વધ કરીને પાપમય બનેલી ભુદ્ધિથી જેનું હૃદય નિષ્કૃપ અને નિષ્કૃષ્ણ થઈ ગયું છે તેવા તે બીપણ સેનાપતિએ અમારું નિરીક્ષણ કરતાં કરતાં પાસે રહેલા એક ચોરના કાનમાં નિષ્કંપ સ્વરે (૭) કરોઠક સંદેશો કહ્યો (૯૮૮-૯૮૯): 'ચાતુર્ભાસ સમાપ્ત થયા સેનાપતિએ સ્ત્રીપુત્રની જોડી વડે

पसो किर देवीए जाओ सेणावईहि कायव्वो ।
 चाळम्मास-समत्ते महिला-सहिएण पुरिसेण ॥९९०
 तत्थ किर मिट्ठणकमिणं जागे इंतव्वयं तु नवमीए ।
 जह किर न पलायंते तह रक्खसु णं पयत्तेणं ॥९९१
 पर्यं सोऊण महं हिययं आपूरियं सयरहं ।
 सोणेण मरण-भय-मिस्सिएण वित्थारमाणेण ॥९९२

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अह सो सामिय-वयणं कर्यजलि-पुडो परिग्गहेऊण ।
 नेईय चोर-त्तरुणो निययावासं तओ अन्हे ॥९९३
 गाढयरं बाहिं मोड्डिड सो तह तस्स अंगमंगाहं ।
 बंधीय पिययमं मे अविराहिय-वेरिओ चोरो ॥९९४
 तो गरुड-गहिय-नाग-पुरिस व्व नाग-युवती विल्लमाणी ।
 पिय-पुरिस-वसण-संधुक्किएण दुक्खेण हं पडिया ॥९९५
 विक्किण-केसहत्था य तत्थ बाहोह-रुक्कमाणच्छी ।
 अवयासेमि पिययमं बारती बंधण तस्स ॥९९६
 बंधह ममं अणज्ज (?) जीए कएणं अयं पुरिस हत्थी ।
 गणियारि हत्थिणीए हत्थी वीरो णु उव्वद्धो ॥९९७
 उक्कण्ण पत्तद्धा लद्धा अवि जाणुमाण-लंवाओ ।
 पिट्ठीए गाढ-मिल्लिया तह बद्धाओ भुया तस्स ॥९९८
 मोत्तुं व ववसमाणी तेण य चोरेण जाय-रोसेण ।
 पहया तलेहिं निब्भच्छिया य छूटा य एगते ॥९९९
 बज्जंतो वि विसायं जो न गओ(?) धोर-संजुत्तो ।
 सो मज्झ धरिसण-पहारेणं जाओ पिओ विमणो ॥१०००
 भणइ य मं रोयंते हा मज्झ कएण धरिसणमिणं तं ।
 मरणाओ कट्ठतरं अपत्त-पुत्तं पिए पत्ता ॥१००१
 पिउ-भाइ-मित्त-वग्गं अप्पाणं चेव न वि तहा सोयं ।
 जह तुक्ख सोयए(?) हं नव-वहु-भाव-वहं व इमं ॥१००२
 सो एव जंपमाणो निहओ खीलम्मि तेण चोरेण ।
 वद्धो पच्छाबंधं हत्थी-मत्तल्लओ चेव ॥१००३

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बंधण-गुण-साहीणं सो तं काऊण निक्कियो चोरो ।
 पियइ पडालिमइगाओ सोल्लामिस-वल्ख्खं हालं ॥१००४
 मरण-भय-समुत्तद्धा उप्पिच्छा तत्थ हं पियं बेमि ।
 हा होही मरियव्वं कंत अकंताए पल्लीए ॥१००५

દેવીનો જાળ કરવો એવી પ્રથા છે. (૯૯૦) તેા તોમને દિવસે જાગમાં આ યુગલનો વધ કરવાનો છે. એટલે તેઓ પલાયન ન થઇ જાય તે રીતે તું તેમની સહાજથી ચોકી રાખજે' (૯૯૧). આ સાહજીને તરત જ મારુ હૃદય મરણના બચથી મિશ્રિત ને ઉત્તરોત્તર વિગતરતા એવા શોકથી ભરાઈ ગયું (૯૯૨).

પથદેવ બંધનમાં

પછી પોતાના સ્વામીનું વચન હાથ જોડીને સ્વીકારીને તે ચોરસુવાન અમને તેના રહેઠાણે લઈ ગયો (૯૯૩). તે પછી વગરવાકે શત્રુ મનેલા તે ચોરે હાથને બળપૂર પાછળ મરડીને મારા પ્રિયતમના અગેઅગ આખ્યા (૯૯૪) એટલે પ્રિયજનની આપત્તિથી બચાઈ જાહેલા હુ ખે હું, જેમ નાગસુવાન ગરુડ વડે ઝસાતા નાગસુવતી વિવાપ કરે તેમ વિલાપ કરતી ભોય પર પડી (૯૯૫) વિખરાયેલા કેશકલાપ સાથે, આસુના પૂરે રૂંધાયેલી આખે હું પ્રિયતમનું બંધન વારવાનું કરતી તેને ભેટી પડી (૯૯૬) 'અનાર્થ', છુ એને બહલે અને આંધ, જેના કારણે આ પ્રુપ્તકરતી, જેમ મુખ્ય હસ્તિનીને ખાતર વાર હરતી બંધન પામે તેમ, બંધન પામ્યો છે' (૯૯૭). આલિંગન આપવામાં સમર્થ, સુદર, જનતુ સુધી લાગતી એવી પ્રિયતમની જીભજોને પીઠ પાછળ એકબીજી સાથે લગોલગ રાખીને તેણે આંધી દીધી. (૯૯૮) તેના બંધન છોડવાની મથામણ કરતી અને, રાષે ભરાયેલા તે ચોરે લાન મારી, ધમકાવીને એક ઠાર ફેંકી દીધી. (૯૯૯). બંધનની વેળાએ જે મારો પ્રિયતમ ધૈર્ય ધારણ કરીને વિષાદ ન પામ્યો, તે અને કરાયેલા પ્રહાર અને અપમાનથી ધણી હુ. ખી અથો. (૧૦૦૦).

રડતો રડતો તે અને કહેવા લાગ્યો, 'અરેરે પ્રિયા, મારે કારણે, પહેલાં તે કદી ન સહેલું એવું મરણથી પશુ અધિક કષ્ટદાયક આ અપમાન તારે વેડું પશુ. (૧૦૦૧). હું મારા પિતા, માતા, બહુવર્ગને અથવા તેા મારો પોતાનો પશુ એટલો શોક નથી કરતો, જેટલો આ તારા નવવધૂપણાની અવદશાનો શોક કંટુ છુ' (૧૦૦૨) એ પ્રમાણે જોલતા તેને તે ચોરે, કોઈ ગજરાજને બાધિ તેમ ખીલા સાથે પાછળથી આંધી દીધી (૧૦૦૩)

એમ બંધન વડે તેને પોતાને વથ અનાર્થને તે નિર્દય ચોર પડાળી(છળ)ની અંદર ગયો અને શેકેલા માસ સાથે તેણે દારૂ પીધો. (૧૦૦૪). મરણના બચે તરત, અત્યંત અચ્ચત એવી હુ પ્રિયતમને કહેવા લાગી, 'અરેરે કાત, આ બચાંકર પદ્મીમાં આપણે મરણ પડશે.' (૧૦૦૫).

भणिओ य तक्करो मे फोसंवी नयरि-सत्यवाहस्स ।
 एसो एक्को पुत्तो सेट्टिस्स य वालिया अहयं ॥१००६
 जेत्तियमेत्तं इच्छह मणि-मुत्त-सुवण्णयं पवालं वा ।
 तेत्तिय-मेत्तं अन्हे दाहामो ते इहं संता ॥१००७
 तुब्भं कोई वषड अम्हं लेहेहि कुलहरे दो वि ।
 लद्धम्मि तथो अत्थे अम्हे इह मुंचह दुवे वि ॥१००८
 तो भणइ तक्करो सो तुब्भे कच्चाइणीए जागम्मि ।
 अम्हं सेणावइणा महा-पस्स दो वि उट्ठिहा ॥१००९
 देयं च अदिज्जंते रुट्ठा तह होइ भगवती अम्हं ।
 जीए पसाएणम्हे सन्वे कामा अणुभवामो ॥१०१०
 कम्मे सिद्धी विजओ रणम्मि अत्थो य सव्व-सोक्खं च ।
 कच्चाइणि-प्पसाया अम्हं होहि त्ति न मुयामो ॥१०११

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एषं सोरुण अहं ताहे बलिययरं परुणामि ।
 ददुट्ठण पियस्स तं मे(?) अवओडय-भोडिय-सरीरं ॥१०१२
 पिय-गुणमइपहि अहं बद्धा कामाणुराग-नियलेहि ।
 अच्छं कलुण-परुणणा विवण्ण-बुण्णा तहि घरिणि ॥१०१३
 तो हं मण-दुम्मणयं(?) जणस्स मण-कट्ठणयं स-मम्मणयं ।
 × × × × रोयावणयं करसरीणं ॥१०१४
 अस्सुहि धोवमाणी नियय कवोलाहरोट्ठ-थणवट्ठे ।
 रोयामि अपोरमयं(?) रमणुम्मोयणमणुमण्णंती ॥१०१५
 कुट्टेभि य पिट्ठेभि य अप्पाणं मुद्धए य लुंचामि ।
 सम-विसमे महियले वि लोट्टिया तत्थ हं घरिणि ॥१०१६
 सुमिणंतर-हंसणेण व लद्धो सि मए पहाण-गुणो ।
 जे तत्थ आसि य(?) रुण्णमिणं तेण मे जायं ॥१०१७
 एयाणि य अण्णाणि य तत्थ अहं कलुणगाणि विल्लामि ।
 पिय-विप्पओग-दुस्सह-सोरोण उवगहिया घरिणि ॥१०१८

❧

आवाणयम्मि केहि पि भडेहि पयम्मि वेस-कालम्मि ।
 कण्ण-सुहयं सु-महुरं इय तह गीयं स-तूरव्वं ॥१०१९
 अगणिय-पडियावायस्स साहसं कम्ममारभंतस्स ।
 पुरिसस्स एगतारिया होइ विवत्ति व्व सिद्धि व्व ॥१०२०
 आरंभमाणस्स फुडं लच्छी मरणं व होइ पुरिसस्स ।
 तमणारंभे मरणं पि होइ निययं न उण लच्छी ॥१०२१

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A NOTE ON THE JAINA CONCEPTION OF SUBSTANCE

Bimal Krishna Matilal

The Late Professor A. N. Upadhye was an excellent scholar of Jainism and Prakrit studies. His contribution in this field was as varied as it was remarkable. One of his major works was the erudite edition of Kundakunda's *Pravacanasūtra* (in 1935) which contained an elaborate Introduction in English, and the Prakrit verses of Kundakunda followed by the Sanskrit *chāya* as well as the Sanskrit commentary of Amṛtacandra Suri. Its second edition was published in 1964 in the Rājacandra Jaina Śāstramālā. In the Introduction, Dr. Upadhye discussed several important philosophic issues of Jainism, such as the Jaina conception of Substance and Attribute, distinction between *guṇa* and *prayāga*. In order to pay my personal tribute to the memory of Prof. Upadhye (whom I knew personally, and who offered to teach me Prakrit, a generous offer which, alas, I was unable to accept because of my other preoccupations), I wish to select my material from his Kundakunda studies, the notion of substance, a topic to which he himself gave some thought.

In the history of Jaina philosophical literature, two teachers (*ācāryas*) were pioneers in composing short treatises in the *sūtra* fashion. They were Kundakunda and Umāsvāti (or Umāsvāmin)¹. The former composed for the first time several authoritative (philosophical) works in Prakrit while the latter wrote the first authoritative Sanskrit treatise in Jaina philosophy. It is not known to us whether Kundakunda composed any work in Sanskrit, nor is it known whether Umāsvāti ever wrote in Prakrit. But both authors depended heavily on the Jaina scriptures and supported the scriptural tradition with philosophic arguments. These two authors belonged to a period that covers the first two or three centuries of the Christian era. About 200 to 400 years later, there appeared two other important Jaina teachers, Siddhasena Divākara and Samantabhadra, who closely followed Kundakunda and Umāsvāti, and who were responsible for the development and expansion of the Jaina philosophical method. In this paper I shall concentrate on the substance-attribute controversy found in the writings of these four philosophers.

The Jaina conception of existence (*sat*) is intimately related to the Jaina conception of substance. In fact, the concepts of substance and attribute

1 I shall by-pass here the controversy over the authorship of the *Tattvārthasūtra* as well as the sectarian dispute over the names "Umāsvāti" and "Umāsvāmin."

are at the focal point of a number of philosophical problems that have their origin in the early philosophical tradition of India. It is significant to note that the paradox of permanence and change, of being and becoming, was as much alive issue for the early Indian philosophers as it was for the Greeks, i. e., the pre-Socratics. The doctrine of substance found favour with those who were inclined toward permanence in the midst of fleeting states or moments. However, those who gave primacy to change and flux were always suspicious of the notion of 'being' or substance. In the Indian context, the Buddhist belonged to the second group, and their 'non-soul' doctrine was in fact explained as a variety of the 'non-substance' doctrine. The Vaiśiṣṭikas believed in the reality of substance and attribute. Broadly speaking, the Jaina position was a compromise between these two extremes.

The *Tattvārthasūtra* 5.29 asserts ² "What there is, has the nature of substance." And the next sūtra (5.30 in the Digambara tradition) adds "What there is (the existent), is endowed with the triple character, origin, decay and stability (persistence)" ³ The *Tattvārthabhāṣya* explains that whatever originates, perishes and continues to be is called the existent; anything different is called non-existent ⁴ The next sūtra asserts that the existent is constant for it never gives up its being (essence ?).⁵

In sūtra 5.37, the substance is again characterized as follows: "The substance is possessed of qualities (*guṇa*) and modes (*pariyāya*)" Here, the broad category 'attribute' is apparently broken into two subcategories, qualities and modes. But the sūtras do not give the definition of modes (*pariyāya*); sūtra 5.40 defines quality (*guṇa*) as "What reside in a substance, and are themselves devoid of any quality, are called qualities." The *Tattvārtha-bhāṣya* adds:⁶

"Though modes too reside in a substance are themselves devoid of any quality, they are subject to origin and destruction. Thus, they do *not* always reside in a substance. The qualities, on the other hand, are permanent, and hence they always reside in a substance. This is how qualities are to be distinguished from modes."

Pajjapāda, in his commentary *Saryārthasiddhi*, is more specific about the distinction of qualities and modes ⁷

2 *Sat dravya-lakṣaṇam*, *Tattvārthasūtra* 5, 29

3 "*Utpādavyayadhrauvyayuktam sat*," *Ibid.*, 5.30

4 See *Umāsvatī*, under sūtra 5.29

5 "*Tadbhāvavyayaṃ nityam*" *Tattvārthasūtra* 5.31

6 See *Umāsvatī*, under sūtra 5.40.

7 See Pajjapāda under sūtra 5.38, p. 199.

A quality is (actually) the distinguishing character of one substance from another. For example, the person (soul) is different from matter (non-soul) through (its possession of) cognition etc.; the matter is distinguished from soul through qualities like colour. The generic attributes common to souls are cognition etc.; and that of non-soul are colour etc. The modifications of these qualities, viewed in their particular nature, are called modes (*pariyāya*), such as cognition of a pot, anger, pride (in a soul), and intense or mild odour, deep or light colour in the case of the non-soul."

In the above analysis of the *Tattvārthasūtra*, we have at least two compatible notions of substance: (1) substance as the core of change or flux, and (2) substance as the substratum of attributes. Kundakunda combines these two notions as he defines substance in his *Pravacanasāra*:

"They call it a substance, which is characterized by origin, persistence, decay, without changing its 'own-nature', and which is endowed with qualities and accompanied by modifications. "For the 'own-nature' of the substance is its existence (*sad-bhāva*), which is always accompanied by qualities and variegated modes, and at the same time, by origin, decay and continuity."⁸

The Vaiśeṣika school emphasized rather the second aspect of the substance, substance as the substratum of qualities and action. Thus, Vaiśeṣika-sūtra 1.1.14 defined substance as follows:

"The definition of a substance is that it possesses qualities (*guṇa*) and action/motion (*kriyā*), and it is the substratum-cause"⁹

The notion of "substratum-cause" (*samavāyi-kāraṇa*) is explained in this context as that which as substratum gives 'causal' support to the changing attributes, qualities and action.

Aristotle, in the Western tradition, was emphatic about both these notions of substance, 1 as a core of change and 2 as a substratum of attributes. In *Categories*, he wrote¹⁰:

"The most distinctive mark of substance appears to be that, while remaining numerically one and the same, it is capable of admitting contrary qualities. From among things other than substance, we should find ourselves unable to bring forward any which possessed this mark."

This comment underlines both notions of substance mentioned above. Aristotle, however, suggested also three other notions of substance, all of which became very influential in later Western philosophy: 3 substance

8 See Kundakunda, *Pravacanasāra*, Chap II, verses 3 & 4.

9 "*Kriyāvad guṇavat samavāyikāraṇam iti dravyalakṣaṇam*," Vaiśeṣikasūtra 1.1.14.

10 Aristotle, *Categories*, (4a 10-14), p. 13.

as the concrete individual thing, 4. substance as essence, as one having independent existence, and 5 substance as the logical subject. From his remark that examples of substance can be "the individual man or horse",¹¹ one can infer the third notion of substance, substance as the concrete individual. But admittedly, Aristotle's remark was too vague to give us any definite conclusion.

The Vaiśeṣika theory of substance included the concept of the 'concrete' individual, but it was extended to include such non-concrete things as the bodiless soul, the sky, time and space. Thus, the notion of substance as a concrete individual thing is too narrow to accommodate the Vaiśeṣika view. Besides, one may reasonably ask what constitutes the concreteness? The criteria of identification and individuation are clear enough with regard to the standard things like man, table and horse but very unclear and problematic with regard to such non-standard things as cloud, water and iron.

The idea of substance as the essence or the immutable core seems to have been suggested by Aristotle in his *Metaphysics*. A natural corollary to this notion is that a substance is independently existent. Thus, existence, according to Aristotle can be applied, in the proper sense of the term, to substances only, and qualities and relation have only a secondary existence, a parasitic mode of being.

"Therefore, that which is primarily, i.e., not in a qualified sense but without qualification, must be substance."¹²

The Jainas too, identify the notion of "it is" (existence) with that of substance, but they add also that "it is" or "it exists" means only that it is endowed with the triple character of origin, decay and stability.

The idea of 'own-nature' (*svabhāva*) in the early Indian philosophy was perhaps, the nearest analogue of the notion of 'essence' found in Western tradition. Nāgārjuna and his followers, the Mādhyamika Buddhists, were the champion critics of the 'own-nature,' the immutable core, as well as of the notion of existence which is necessarily dependent. "It is," as the Mādhyamikas will argue, should mean that 'it always is,' and 'it is not' should mean that it always is not. The Mādhyamikas, in fact, argued: all things (beings) are empty of their own-nature (own-being) because they are dependently originating (*pratītya-samutpanna*)¹³. It is thus clear that the 'emptiness' doctrine has been propounded by Nāgārjuna in order to avoid the paradoxical situation under which existence or own-nature would have to be admitted as dependent and conditioned. It is probably because of

11 Ibid., *Categories* (2a 13), p. 9

12 Ibid., *Metaphysics* (1028a 29-30), p. 783

13 Cf. "pratītya-samutpannatvān nīsvabhāvam, nīsvabhāvatvāt śūnyam itī upapannam" Nāgārjuna, *Vigrahavivartanā*, under verse 22

Nāgārjuna's trenchant criticism that the Vaiśeṣikas never explicitly stated the notion of the 'own-nature' theory of substance, although such a theory might very well have been implicit in their doctrine of substance. The Vaiśeṣikas held in fact a modified position. There are, according to the Vaiśeṣikas, two types of substance: permanent and impermanent. The atomic constituents of the material substance, and the non-corporeal substances such as the sky, time and space, are regarded as permanent substances and independently existing, but the things like the clay-pot and the wooden chair are impermanent and existent only being causally dependent.

The idea of substance as the logical subject was another important notion which became the concern of Aristotle and his followers in Western philosophy. But this notion is no longer appealed to by the logicians today although some modern philosophers (notably P. F. Strawson) have revived the issue in a different way. Strawson does not mention the word "substance" but shows that material bodies and persons are central notions to our conceptual scheme, and he calls them the basic or fundamental particulars. He also shows the connection of the notion of a 'particular' with that of an object of reference or logical subject.¹⁴ This can be seen as the explanation of the old problem of substance as the logical subject. In the Indian context, the Vaiśeṣikas never explicitly considered the connection between the logical subject and the notion of substance, although it was probably implied in their early doctrine of substance. The later Indian logicians (including the Buddhists and the Naiyāyikas) coined a new term, *dharmin* ("property-possessor"), which was their nearest analogue for "the logical subject." But the Indian logicians developed the notion of *dharmin* independently of that of substance, and, thus, some of the problems connected with the notion of substance as the logical subject were somehow not raised in their discussion.

The Jainas explicated the notion of substance in such a way as to avoid falling between the two stools of being and becoming. It was a grand compromise of flux and permanence. The substance is being, it is also becoming. Kundakunda observes: "The substance has both natures. From the standpoint of one 'own-nature' it is being (*sat*, unchanging), and from the standpoint of another 'own-nature', it has triple character, origin, decay and continuity, i. e. fluctuations."¹⁵ Siddhasena Divākara repeated the point more forcefully:

"There is no substance that is devoid of modifications, nor is there any modification without an abiding something, a substance. For origin, decay and continuance are the three constituents of a substance."¹⁶

14 Strawson, *Individuals*, p. 136ff.

15 Kundakunda, *Pravacanasūtra*, Ch. II, verse 7.

16 Siddhasena, *Sanmati*, Ch. I, verse 12.

It may be noted that the notion of continuity in the so-called triple character of a substance is not identical with the notion of permanence of the substance. The former notion means persistence or continuance (*pravahānityatā*). The latter notion means immutability. It is the notion in the background of which the triple character of origination, destruction and continuity becomes meaningful. 'Continuity', on the other hand, is a notion essentially dependent upon origin and decay. Thus, Kundakunda observes :

"There is no origin without destruction, nor is there any destruction without origin, and neither destruction nor origination are possible without what continues to be."¹⁷

Amṛtacandra Śārī, commentator of Kundakunda, explains that when a pot is produced from a lump of clay, both the origin of the pot and the destruction of the lump amounts to maintaining the persistence of the clay-substance. In order to prove his contention, Amṛtacandra uses the following *reductio (prasanga)*.

"If we do not accept it as true, origin, decay and continuity—all three, will then be really different from one another. In that case, when the mere origin of the pot is sought after, then *either* it will not originate for there will not be any (real) cause for its origin, *or* there will be origination of the non-existent (an untenable paradox). If the pot does not originate, no *bhūvas* (things) will originate. If there is origination of the non-existent (*asat*), then sky-flower etc. will come into being. Similarly, if mere destruction of the lump of clay is attempted (to the exclusion of the production of the pot), then *either* there will not be any destruction of the lump for want of any (real) cause for such destruction, *or* there will be destruction of the existent or being (an untenable position)."¹⁸

The Jains were well aware of the Mādhyamika critique of the 'own-nature' concept as well as of the problem involved in the doctrine of permanent substance. It is true that the immutability of own-nature invites a host of problems. But the notion of flux, the Jains point out, is no sacrosanct. Thus, just as the Buddhist argues that there is only fluctuation from one state to another there being no permanent being, the Jaina takes the bull by the horn and counterargues that if there is no permanence there cannot be any change, any fluctuation, for it is only the persisting soul that can transmigrate.

The triple character of origin, decay and continuity was predicated, even by the Buddha, of the conditioned (*samskṛta*) entities. Thus, in *Anguttara I*, the Buddha said .

¹⁷ Kundakunda, Ch. II, verse 8

¹⁸ Amṛtacandra Śārī, in Kundakunda, Ch. II, v 8, p. 125.

"Of the conditioned entities, monks, the origin is conceived, even so their decay and their stability (persistence)."¹⁹

Nāgārjuna, however, directed his dialectical attack against the notion of the conditioned (*samskṛta*) and concluded

"Since the notion of origin, persistence and decay cannot be established, the conditioned does not exist. And if the conditioned is not established, how will the unconditioned be established?"²⁰

But why then did the Buddha speak about the triple character of the conditioned entities? Nāgārjuna replied:

"Just as the magic, the dream cloud-castle are unreal (but, nevertheless, are spoken about) so also the origin, stability and decay have been described."²¹

In fact, the triple character that describes the Jaina conception of substance has been dwelt upon by many later authors. Samantabhadra points out that origin and decay relate to the specific nature of the substance and stability to the generic nature.²² Thus, if a golden pot is destroyed and a golden crown is made out of it, destruction, origination and continuity happen simultaneously and give rise to sorrow, joy and indifferent attitude respectively in the minds of three different kinds of people, those in favour of the pot, those in favour of the crown, and those in favour of the gold-stuff. Kumārila stated the point more elaborately:

If the (gold) plate is destroyed and (instead) a (gold) necklace is made, then the person who wanted the plate will grieve, and he who wishes the latter will be happy, but he who wishes for the gold-stuff (only) will neither grieve nor be happy. Thus, the triple nature of an entity is proved.²³

Turning to the second conception of substance in the *Tattvārthasūtras* (according to which substance is the substratum of qualities and modes), we can say that it was probably derived from the Vaiśeṣika school. In fact *Tattvārthasūtra* 5.41 defines quality

"Qualities are located in substances, and are themselves devoid of qualities."²⁴

This seems to be an echo of the Vaiśeṣika definition of *guṇa* or quality. It is also significant that one of the most important Jaina concepts, mode

19 Quoted by Candrakīrti, see Nāgārjuna, *Mūḍhyamika-śāstra*, p. 73.

20 Nāgārjuna, *Mūḍhyamika-śāstra*, Ch. VII, 33

21 *Ibid.*, verso 34

22 Samantabhadra, *Āptamīmāṃsā*, Ch. III, verse 57.

23 Kumārila, *Mīmāṃsāślokavṛttīka*, p. 613

24 "Dravyākṛayā nirgunā guṇāḥ" *Tattvārthasūtra* 5.41

or modification, is not even defined in the *Tattvarthasūtras*. The Jaina ontological principle of *anekāntatā* 'non-onesidedness', however, is not compatible with the rigid Vaiśeṣika notions of substance and quality. Thus, Siddhasena has added that it would be as good as a heresy in Jainism, if one intends to make the notion of substance absolutely different from that of quality.²⁵ Moreover, Siddhasena has argued, the supposed distinction between qualities and modes (tacitly accepted by both Umāsvāti and Kundakunda) should also be discarded altogether in order to remain true to the Jaina spirit.²⁶

Siddhasena's philosophic insight in this regard was commendable. According to him, reality should be viewed from the two important standpoints, being and becoming, permanence and change. That is why Lord Mahāvira acknowledged only two *nayas* or standpoints "substance exists" and "modification exists".²⁷ If *x* is an element of reality, then, according to Siddhasena, *x* can be viewed as a SUBSTANCE from the standpoint of being, and as a PROPERTY from the standpoint of becoming. The standpoint of 'becoming' (modification) reveals that everything originates, stays and perishes; the standpoint of 'being' ("it is") reveals everything exists eternally without birth or decay.²⁸ And, Siddhasena asserts, there cannot be being without becoming, or becoming without being, therefore, a substance (=reality) is defined as the combination of being with becoming, i.e., origin, decay and stability.²⁹

Siddhasena connects the 'being' aspect with generalization and the 'becoming' aspect with particularization. It is pointed out that in our ordinary description of things, we necessarily combine the general with the particular. From the point of view of the highest generalization, a thing is described as "it is" which reveals the permanent being, the substance. But when, in ordinary descriptions, a thing is called a piece of wood, or a chair, or a red chair, we have an intermixture of 'being' and 'becoming' aspects. In so far as the thing is identified as a non-fluctuating substance, it is the 'being' standpoint. And in so far as the attributes of the thing, such as being a piece of wood, being a chair, or redness, are revealed by the description, it is the 'becoming' standpoint. Qualities are nothing but modes or states of the substance. In any characterization or description of the thing there is thus an overlap of 'being' and 'becoming' standpoints, until we reach the ultimate particularity, pure 'becoming', i.e., the point-instants (*kyanas*) of the Buddhists.³⁰

²⁵ Siddhasena, *Sanmati*, Ch. III, verses 8-9.

²⁶ *Ibid.*, verse 9-15.

²⁷ *Ibid.*, Ch. III, verse 10.

²⁸ *Ibid.*, Ch. I, verse 7.

²⁹ *Ibid.*, Ch. I, verses 11 & 12.

³⁰ *Ibid.*, Ch. I, verse 9.

Thus the Jaina conception of substance comes very close to that of Whitehead, according to whom, the chief aim of philosophy is the 'elucidation of our integral experience' of both the flux and permanence of things. Whitehead has said that philosophers who have started with 'being' have given us the metaphysics of 'substance' and those who have started with 'becoming' have developed the metaphysics of 'flux'.³¹ But Whitehead points out the inseparability of the two

But, in truth, the two lines cannot be torn apart in this way, and we find that a wavering balance between the two is a characteristic of the greater number of philosophers. Plato found his permanence in a static, spiritual heaven, and his flux in the entanglement of his forms amid the fluent imperfections of the physical world. Aristotle corrected his Platonism into a somewhat different balance. He was the apostle of 'substance and attribute,' and of the classificatory logic which this notion suggests.³²

In the Indian context, one may observe that the Buddha's search for *nirvāna*, the unconditioned state, freedom from suffering or *duḥkha*, spelled out a philosophy for the later Buddhists, according to which the flux of things, impermanences, 'the fluent imperfections of the physical world', are identical with suffering (*duḥkha*; of whatever is impermanent, is suffering). And *nirvāna*, the unconditioned state, is actualized with the cessation of this *duḥkha*. The Vaiśeṣikas, on the other hand, were, much like Aristotle, the apostles of substance and attribute duality.

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A NEW CONTRIBUTION TO THE DISCUSSION OF A PROBLEM OF JAINA MONASTIC DISCIPLINE

K. K. Dixit

Dr. Colette Caillat's degree thesis dealing with the problem of expiation as understood by the Jaina religious authorities and originally appearing (in 1965) in her mother-tongue French is now available in an English translation competently made.¹ Based on a painstaking study of the first three chapters of the monastic-disciplinary text Vyavahārasūtra (along with its standard Prakrit and Sanskrit commentaries) as also on that of a vast mass of contemporary writings on Indology the work provides much food for thought for the students of Jainism in particular and Indian culture in general. It is divided into three parts of uneven length but each having a distinct significance of its own. Thus the first part (pp. 3-22) takes up two relatively independent questions—viz (1) 'In what relationship does Jainism stand to the other religious sects of India—particularly Buddhism and Brahmanism?' and (2) 'Which and of what sort are the Jaina texts devoted to the problems of monastic discipline?', on the other hand, the second part (pp. 23-65) brings to light the characteristic features of the Jaina monastic life while the third (pp. 66-187) investigates into the way the Jainas look at the problem of expiation. An outstanding merit of Dr. Caillat's performance is that hardly any of the issues raised by her in the whole course of her present study is of a secondary importance, this becomes evident from a close study of the bare titles of her different chapters (as also from that of the six brief paragraphs of her Foreword). Besides, the issues thus raised have been arranged in an order that much facilitates a comprehension of the total picture under study. The only pity is that Dr. Caillat does not consider it possible that a historical study be made of her subject-matter. But significantly enough, in connection with the expiation technically called 'parihāra' she herself bestows enough consideration on matters pertaining to history, and in view of the crucial position occupied by the concept of 'parihāra' in the Jaina's thought-world that virtually amounts to seeking to trace the historical evolution of the Jaina concept of expiation as such. In any case, in the following part by part examination of Dr. Caillat's total thesis an attempt is being made to view in a historical perspective the issues raised there; she who has already quoted with approval (pp 77) R. Williams' observation 'The changelessness of Jainism is no more than a myth', should, we hope, welcome such a supplementation made to her own so valuable research work.

¹ *Atonements in Ancient Ritual of The Jaina Monks*, Pub. L. D. Institute of Indology, Ahmedabad-9, 1975

As was just noted, the first sub-section of the first part of Dr Caillat's thesis answers the question 'In what relationship does Jainism stand to the other religious sects of India—particularly Buddhism and Brahmanism?'. More strictly, speaking, her question is 'What similarities—pertaining to the fields of ethics, religion, philosophy, jurisprudence, art etc.—the modern scholars have found to obtain between Jainism, Buddhism and Brahmanism?'. And she answers it by way of presenting an impressive array of formulations suitably arranged. These formulations are more or less tenable—some more so, some less so—but it is no use examining them individually and in details because they have no particularly direct bearing on Dr. Caillat's subject-matter proper. Nay, so far as this subject-matter is concerned she herself insists that the relevant Jaina positions must be first studied in and for themselves, for otherwise the danger is that a comparison drawn between them and the corresponding Buddhist and Brahmanical positions might get bogged down in superficialities. This important point is made towards the close of the present section and in view of what has gone earlier might appear to be some sort of anti-climax. But in essence it is valid. Certainly, all fruitful comparison between x and y must refer to features that are characteristic of x and y, and such a comparison is possible only after a specialized study has been made of x as well as y. Be that as it may, being thus cautious Dr Caillat ends by declaring that the few Non-Jaina positions she has taken into consideration for the sake of drawing comparison are from the Buddhist Vinaya-texts, Manusmṛti and Arthashastra. The choice is well made inasmuch as the Vinaya-texts are a true representative of the ethico-religious speculations of the Buddhists who (like Jainas themselves) are a monastic religious sect, Manusmṛti that of the Brahmins who are a non-monastic religious sect while Arthashastra is a true representative of the ethical speculations of the secular statesmen. Logic therefore suggests that a fruitful comparison must be most easily drawn between the Jaina disciplinary texts and the Buddhist Vinaya texts, less easily between the former and Manusmṛti, much less easily between the former and Arthashastra—provided, of course, one drawing comparison has mastered both the parties to comparison. How Dr Caillat follows in practice the precept here laid down by herself remains to be seen. [The sections opens with a summary narrative of the economic, political, social and religious conditions of India contemporary to Buddha and Mahāvīra. But in a study like the present one which deals with a religious subject-matter a narrative of the economic, political and social conditions makes sense only if it is argued that these conditions must find some specific sort of reflection in the contemporary religious speculation. The argument is not untenable but it is not advanced by Dr. Caillat either here or elsewhere.]

Then we come to the second sub-part of the first part of Dr Caillat's thesis. Let us recall that the question considered here is 'Which and of what sort are the Jaina texts devoted to the problems of monastic discipline?' By way of answering this question Dr. Caillat first offers a characterization of the four disciplinary texts Kalpasūtra, Vyavahārasūtra, Nīṣṭhasūtra and Jītakalpasūtra, then that of the Prakrit and Sanskrit commentaries that came to be written on them subsequently, (Jītakalpasūtra, in fact, is a late text by the seventh century author Jinabhadra who has himself written on it an elaborate Prakrit verse-commentary of the form of bhāṣya). In connection with both issues have been raised that deserve a deeper probe than might appear natural and legitimate. Thus we are told that the three texts, Kalpa, Vyavahāra and Nīṣṭha are based on the principle technically called śruta, Jītakalpa on that technically called jīta. Here is had in mind the position laid down in Vyavahāra 10.2 according to which the five decreasingly authentic principles acting as basis for the proceeding related to monastic punishment are āgama, śruta, ājñā, dhāraṇā and jīta. The position is extensively elaborated in the relevant part of Vyavahārabhāṣya and still more so in the opening section of Jītakalpa-bhāṣya. Therefrom we can form a clear idea of how it was understood by the later Jaina authors but it is doubtful whether this is how it was understood originally. Particularly open to suspicion is the interpretation put by these authors on the two terms āgama and śruta, terms which are of a relatively frequent occurrence in Vyavahāra itself. Thus an experienced monk is often called bahvāgama and bahuśruta where the former term should naturally mean 'one versed in Jaina scriptural texts' and the latter 'one versed in secular texts'. But the later Jaina authors would have us believe that in Vyavahāra 10.2 āgama stands for the three supernatural types of cognition—viz. avadhī, manaḥparyāya and kevala—on the one hand and the 14 long lost Pūrva-texts on the other, śruta for the three texts Kalpa, Vyavahāra and Nīṣṭha which Bhadrabāhu wrote on the basis of his first hand acquaintance with the 14 Pūrva-texts. It is difficult to see how an aphorism occurring in Vyavahāra could refer to Vyavahāra itself. Not that there do not occur in Vyavahāra aphorisms which explicitly refer to Vyavahāra itself, but they obviously are a later interpolation in an old text. On other grounds it can of course be argued that Vyavahāra 10.2 is also relatively late, but it seems to have been composed at a time when the words āgama and śruta had not lost their original meaning, in any case, the meaning attributed to these words by the later authors moves in a circle of ideas that is foreign to the old texts like Kalpa, Vyavahāra and Nīṣṭha etc.—foreign because it is so much permeated with all sorts of mythological notions which are distinctively a later growth. However, since Dr. Caillat simply says that the three texts Kalpa, Vyavahāra and Nīṣṭha

are based on the principle called śruta or tradition and Jītakalpa on that called ūta or custom it should be possible to understand her statement in a rather liberal fashion. Thus she might be taken to mean that Kalpa, Vyavahāra and Nīśītha lay down positions that had a long standing tradition, Jītakalpa positions that had the sanction of a mere later established custom, a meaning not out of tune even with the later Jaina authors' way of looking at things. But now the difficulty is about deciding as to what in the history of Jaina monasticism constitutes an original tradition and what a later custom. Dr Caillat feels that barring exceptions all that is said in Kalpa, Vyavahāra and Nīśītha or in a latter-day Prakrit or Sanskrit commentary thereon constitutes an original tradition (this is what she would mean while arguing that Kalpa, Vyavahāra and Nīśītha represent an original tradition while the latter-day Prakrit and Sanskrit commentaries thereon are on the whole authentic) and that all that is said in Jītakalpa constitutes a later established custom. This is essentially how the problem was viewed by the later Jaina authors who would of course naturally hesitate to admit that there are exceptional cases where a latter-day Prakrit or Sanskrit commentary is not faithful to the wording of the old texts Kalpa, Vyavahāra and Nīśītha. For a modern student of Jain monasticism, however, the very crux of the problem lies in distinguishing the positions originally laid down in the old texts Kalpa, Vyavahāra and Nīśītha and those maintained by the later authors—including not only an author like Jinabhadra who wrote Jītakalpa but also those authors who wrote Sanskrit and Prakrit commentaries on those old texts themselves. Really, the problem is not peculiar to the students of Jaina monasticism but has to be faced in an essentially same manner by one studying any branch of learning patronized by the ancient Jains, for almost always a crucial distinction will have to be made between the positions maintained by an 'early' author and those maintained by a 'later' author. And in view of the all-out importance of this distinction it would perhaps be advisable in this connection to replace the word 'later' by 'classical'. That Dr. Caillat herself is not oblivious of the need to draw some such distinction is evident from a formulation she has earlier made. Thus while making a comparative study of the Jaina, Buddhist and Brahmanical notions she observes (p 9) that old ideas have often changed shape under the impact of changing historical conditions. What is more worthy of attention, she here quotes in her support a passage from Poussin where the great scholar argues how the 'early' Canonical Buddhist philosophy developed into the 'scholastic' Buddhist philosophy of Abhidharmakośa, Viśuddhimārga and the like—her point being that some such development is a universal rule. What Poussin means by 'scholastic' is what we mean by 'classical' and the former term would be avoided by us because of its

unhappy associations. But then Poussin also speaks of the similarity obtaining between the 'early (=Canonical)' and the 'scholastic', thus tending to blur the distinction that equally obtains between the two. To take his own example, the Canonical Buddhist philosophy cannot be just similar to the philosophy of Abhidharmakośa and the philosophy of Viśuddhīmārga when the latter two in spite of all their mutual similarity exhibit so much mutual difference; what has to be done is to show how the Canonical Buddhist philosophy developed into the philosophy of Abhidharmakośa on the one hand and the philosophy of Viśuddhīmārga on the other. In a like manner, what has to be shown is not how on questions like monastic discipline etc the early Jaina positions are like the classical ones but how the former have developed into the latter. Hence it is that the proper question is not as to whether the latter Prakrit and Sanskrit commentaries are faithful to the wording of the old texts on which they commented but just as to what meaning these commentators think fit to attribute to this wording. Really, the cases of distorting the meaning of an old word are not very many; what has so frequently happened is that the commentators have ignored questions that were uppermost in the mind of the old authors and have introduced such ones as were absent there. To take two examples from the opening part of Kalpasūtra. The first set of five aphorisms lays down prohibitions against receiving in alms a raw palm fruit, the second set of six aphorisms lays down rules about maximum stay in a walled town. Obviously, the old authors had some scruples about receiving in alms a raw palm fruit, but the commentators lost trace of that and so they talked as if the prohibitions in question are directed against picking up from ground a palm fruit that is lying there (Kalpabhāṣya vv. 863 ff.)—thus viewing them as understandable prohibitions against a case of theft. This was a case of distorting the meaning of an old word—that is, of not attributing to the word 'pratigrahaṇa' the natural meaning 'receiving in alms' but an artificial meaning 'picking up from ground'. A different sort of treatment was accorded to the other set of aphorisms. Thus the old authors wanted to emphasize that the duration of a monk's stay at one particular place—particularly a walled town—must have a maximum limit, a question which did not very much bother the later commentators who however noticed that the old texts were silent about so many pressing problems that the monks were now facing in the course of their routine wandering; hence it was that the set of aphorisms in question was commented upon by way of discussing in great details these very problems, a discussion that is of utmost value in comparing the 'early' mode of Jaina monastic life with its 'classical' mode. The matter will be further considered as our examination of Dr Caillat's thesis proceeds. For the present,

let us only further note that she also considers the question as to what is the relative utility of Kalpa and Vyavahra. The classical Jaina authors' answer to the question as reported by her is unnecessarily prolix and is not exactly to the point, for the simple truth is that Vyavahra takes up the problems of a monk's inner-church conduct, Kalpa those of his public conduct—there being also cases of mutual misplacement. This way is also to be appreciated Schubring's discovery—here reported by Dr Caillat—that characteristic to Kalpa are the aphorisms where the monk is referred to as *nirgrantha*, characteristic to Vyavahra those where he is referred to as '*bhikṣu*'. For in aphorisms dealing with a monk's public conduct the honorific title '*nirgrantha*' seems proper, but in those dealing with his inner-church conduct—where he often appears as an offender liable to be punishable—the rather neutral title '*bhikṣu*' seems proper. Lastly, Dr Caillat informs us that *Niṣṭha* arranges offences in terms of the punishments they invite—just as does the Buddhist Vinaya-text *Prātimokṣa* and *Jinabhadra's Jyotakalpa*. This is a valuable piece of information inasmuch as we thus learn how our religious authorities attached a special value to the texts where offences are arranged in terms of the punishment they invite. Certainly, the Buddhists talk of *Prātimokṣadhara* and the Jaina of *Ācārakalpadhara* (= *Niṣṭhadhara*) as one possessing the minimum educational qualification necessary for church-leaders, even if *Prātimokṣa* is the earliest of the Buddhist monastic-disciplinary texts while *Niṣṭha* is the latest of the Jaina ones. Dr Caillat also reports about the classical Jaina authors' characterization of *Niṣṭha*, a characterization which again is unnecessarily prolix and not to the point. After having raised and disposed of these so many issues pertaining to the content of the Jaina monastic-disciplinary texts Dr. Caillat conveys information about certain formal features of these texts, an information which is bound to rouse the reader's curiosity about this interesting but neglected corner of India's cultural treasure-house.

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In the second part of her thesis—which is in fact preliminary to the third part dealing with the problem of expiation as such—Dr. Caillat brings to light the characteristic features of the Jaina monastic organization. The whole discussion raises a host of issues that are of a crucial significance in their own right, and it is as such that they are being considered below. The issues are arranged in five chapters as follows :

(1) The chapter entitled 'The Subdivisions of the Community' discusses as to what are the functioning units of the Jaina church.

(2) The chapter entitled 'The Jaina Religious Their Titles' discusses the problem of isolated wandering versus group wandering as also the problem of loose church-conduct versus disciplined church-conduct.

(3) The chapter entitled 'The Hierarchy' discusses as to what office-bearers run a Jaina church-unit and how.

(4) The chapter entitled 'The Masters' discusses as to what is expected of the supreme leader of a Jaina church-unit

(5) The chapter entitled 'Changes of Gana' discusses as to what problems arise in case one seeks to transfer oneself from one Jaina church-unit to another.

In the case of each question Dr. Callat intelligently informs us about the way it was tackled by the classical Jaina authors, but in the case of each one might legitimately ask as to whether the approach adopted by this authors had not a history behind it In this connection prime importance attaches to the classical Jaina authors' concept of the basic functioning church-unit As envisaged by these authors this unit was called *gaccha* and consisted of some number of experienced senior monks and some number of junior monks living and wandering together under the supreme leadership of an *acarya* assisted by an *upadhyaya*, and then it was supposed that several *gacchas* constitute a *kula*, several *kulas* a *gana*, several *ganas* a *sangha*. The classical Jaina authors naturally read all this into the wording of the old disciplinary texts *Kalpa*, *Vyavahara* and *Nigātha*, but a close and independent study of this wording reveals a considerably different story For one thing, these old texts give the name 'gana' to the basic functioning church-unit while they posit no unit higher than a *gana*, moreover, the two chief church-officebearers spoken of there are *acaryopadhyaya* and *ganavacchedaka* and both are rather strange names. However, these are relatively minor matters and would be conceded without much dispute. What is likely to rouse dissent is the vital proposition that the members of a *gana* as conceived by these old texts did not live and wander about all together. So it is this proposition that needs the substantiation that follows. Certainly, these texts lay down that an *acaryopadhyaya* or a *ganavacchedaka* (the two chief church-officebearers) should not wander about all alone (*Vyavahara* 4 1-7; cf' 5 1-7), that in a big town not even an experienced monk should stay alone while in a small town only an experienced monk might stay alone (*Vyavahara* 6 6-7), that if several monks want to wander about all together they should seek prior permission of the church-elders (*Vyavahara*, 4 19); rules like these should make no sense if it was already a usual custom for the members of a *gana* to live and wander about all together. Even more revealing is the standard list of a member's gradual progress within the life of a church-unit; they are *pravrajya* (-leaving home), *mundana* (-head-shaving), *Śikṣana* (-training), *sambhoga* (-eating together), *sampvāsa* (-living together) (e. g. *Kalpa* 4.4). Here noteworthy are the words *sambhoga* and *sampvāsa* which stand for several *gana*-members forming a voluntary group with a view to having meals

latter's education would have remained impossible, what would normally happen was that at the end of his education the new monk took to the life of lonely wandering which continued till he himself was experienced enough to attract new monks as students. At this stage the relation between a teacher and his former students was more of a spiritual than a physical nature, and it is this stage which we find reflected in those old texts which extol the life of lonely wandering—at the most the life of wandering along—a-companion. But as conditions became mature it became possible and useful on the one hand for a teacher to somehow guide the day-to-day activity of his former students and on the other hand for the latter to form voluntary groups of the type *sambhoga*, *sampāsa* etc. and in the exercise of his guiding function the teacher was now assisted by a suitable staff of office-bearers of the type described in *Kalpa*, *Vyavahāra* and *Nīṣṭha* which are the texts appropriate to this new stage attained by the Jaina monastic institution in the course of its further growth. As has already been hinted, the church-unit formed by the teacher, his staff of office-bearers and his former students and called *gana* was no 'residential' unit in the manner of the latter-day *gaccha* (in this respect it was rather the *sambhoga* that was tending to behave in the manner of the latter-day *gaccha*), on the other hand, there were yet no higher affiliating 'units standing over and above *gana* as *kula*, *gana* and *saṅgha* (hierarchically arranged) were in relation to the latter-day *gaccha*. In addition was the circumstance that the latter-day *gaccha* knew of no office-bearers besides *ācārya* and *upādhyaya* who of course must have been assisted by a few experienced senior monks selected by them for the purpose. This overall difference obtaining between the conditions prevailing between the conditions prevalent in the days of the old disciplinary texts *Kalpa*, *Vyavahāra* and *Nīṣṭha* and those prevalent in the days of the latter-day *Prakṛit* and *Sanskrit* commentaries has to be kept in mind while appreciating Dr. Caillat's chapters under consideration which we proceed to take up one by one.

As has been noted, in her present first chapter entitled 'The Subdivisions of the Community' Dr. Caillat discusses the question as to what are the functioning units of the Jaina church. In this connection certain basic facts have to be kept in mind. Thus the classical commentators of the old disciplinary texts speak of the monastic community divided into the hierarchically arranged units called *gaccha*, *kula*, *gana* and *saṅgha*, and there are occasions—though not many—when this division is found to be of practical value. For example, *Kalpabhāṣya* vv. 1998–2001 lay down that a sick monk should be tended first by the *ācārya* (i. e. by the *gaccha*) for six months, then by the *kula* for three years, then by the *gana* for one year, lastly by the *saṅgha* for rest of life, (the injunction applied to a special case also occurs in *Vyavahārabhāṣya* IV. 295). Even more noteworthy is the

together and living together respectively. And references to sambhoga are so numerous that one has a feeling that each gaṇa-member inevitably belonged to some sambhoga or other, a feeling confirmed by the discovery that in the Mathurā Jaina inscription of pre-Kuṣāna and Kuṣāna times sambhoga is actually referred to as a distinct church-unit. However, certain other considerations would tend to suggest that even sambhoga-formation was a relatively late practice and must have gained currency only in gradual course. Thus Uttarādhyayana 32.4 recommends that an ideal monk should look for a worthy companion and the next verse that failing to find one he should wander about all alone, similarly, Uttarādhyayana 29.39 enumerates the advantages of dispensing with a companion (just as the next verse enumerates the advantages of an occasional dispensing with food). On the other hand, while speaking of the monk who wanders about all alone Vyavahāra 1.25 employs the same language as Vyavahāra 1.28-32 employ about several types of loosely behaving monks, both are to be re-admitted in a gaṇa only after confessing their guilt and repenting it—this in contrast to the monk (spoken of in Vyavahāra 1.33) who had simply gone back to the life of a householder and whose readmission in the gaṇa requires no confession of guilt and no repenting [As for the possibility of monks wandering about in twos it is here distinctly envisaged—for example, in Vyavahāra 2.1-2, but nowhere is much made of it.] Thus a gradual evolution is distinctly observable in the Jaina authors' attitude towards the practice of lonely wandering on the part of a monk. In the first stage it was considered to be something usual, in the second stage something ideal but hard to follow, in the third stage something worth condemning, (the first stage has to be thus posited because in the oldest texts like Ācārāṅga I śrutaskandha and Sutrakṛtāṅga I śrutaskandha the concept of 'companion' is altogether absent). While tracing the historical evolution of the concept of 'pañhāra' Dr. Caillat has contended that the later Jaina authors dreaded lonely wandering even if 'in antiquity many monks lived in solitude' (p. 94). And in the concluding chapter of her thesis (p. 185) she almost concedes that with the early Jainas lonely wandering was a usual practice (she there speaks of solitary life as one of the most common practices 'ordinary enough at the time of Mahāvira')—her actual point being that it is out of this that the later practice of collective wandering grew up. We are only emphasizing that a relatively early stage of this growth is represented by the old disciplinary texts Kalpa, Vyavahāra and Nīṭhā, a relatively late stage of it by the latter-day Prakrit and Sanskrit commentaries on these texts. Of course, even at the very outset the elderly and experienced monks would wander about in the company of the newly recruited ones who would receive at the former's feet instruction in principles of monasticism, for otherwise the

circumstance that the list of ten *vayāvṛtyas* which occurs not only in *Vyavahāra* 10,35 but also in *Tattvārtha* 9,24 presupposes this fourfold division of monastic community. Then the miscellaneous text-collection now called *Laghu Kalpasūtra* (in contrast to *Bīḥat-Kalpasūtra* which is the name now given to that old disciplinary text *Kalpasūtra*) there is included a chronologically arranged list of church-fathers beginning from *Mahāvīra* and coming down to *Devārchi-kṣamāśramana* (of the 6th century A. D.). Here there are mentioned by name a large number of *ganas* as they arose in the course of history as also a large number of *kulas* and *śākhās* as they branched forth from this or that *gana*—it being left unclear as to how a *kula* and *śākhā* stood related to each other, however, in certain *Mathura* inscriptions of pre-*Kuṣāna* and *Kuṣāna* times persons are mentioned not only as belonging to a *gana*, *kula* or *śākhā* but also to *sambhoga* understood as the lowest church-unit. On the other hand, the disciplinary texts *Kalpa*, *Vyavahāra* and *Niśītha* give the impression that the basic church-unit was *gana* somehow subdivided into *sambhogas*. The conclusion seems to be that in the time of these texts the division of a *gana* into *sambhogas* had just begun, that later on the *gana* was somehow got divided into *kulas* and *śākhās* and the latter into *sambhogas*, that later still *śākhā* ceased to be reckoned as a church-unit and *saṅgha* posited as a church-unit higher above *gana* while the lowest church-unit was called not *sambhoga* but *gaccha*. In this background it should be easy to follow Dr *Caillat's* present chapter which might be divided into a brief early section and a long later one, the former telling how the classical *Jaina* authors extol the virtues of one belonging to a church-unit the latter seeking to surmise what *sambhoga* understood as a church-unit could mean—this under the complaint that the classical commentators of the old disciplinary texts are not very much helpful in this connection. The simple fact is that with these classical commentators the idea of monks living a totally collective life within a *gaccha* was plain commonsense and so there remained for them only to praise sky-high such a collective living. On the other hand, the old disciplinary texts were written at a time when the *Jaina* church was making first experiments in the direction of collective living—with 'eating together' acting as a most convenient nucleus (other sorts of joint activities, though mooted, would yield either too loose or too strict a mutual bond), and since *sambhoga* stood for just this sort of elementary collective living the classical commentators would avoid speaking of it except when forced to explain an old text which itself speaks of it. Their explanation was essentially correct inasmuch as they took care to emphasize that the members of a *sambhoga* jointly undertook not only eating but also certain other worthwhile activities, but to grasp the concept of *sambhoga* in all its historical significance was beyond the power of these commentators almost totally devoid of a sense of history.

In her present second chapter entitled 'The Jaina Religious Their titles' Dr Caillat discusses the problem of isolated wandering versus group wandering as also the problem of loose church-conduct versus disciplined church-conduct. Really, she here seeks to define the import of three sets of Prakrit words employed by the classical Jaina authors while designating or describing a monk. Of these, the first set includes words which are of a rather neutral import, the second those which involve reference to the problem of lonely wandering versus group wandering, the third those which involve reference to the problem of loose church conduct versus disciplined church conduct. Since the first set raises no issues of principle we take leave of it simply after noting that Dr Caillat in this connection tells us as to how the classical Jaina authors understood the words 'nirgrantha,' 'bhikṣu,' 'śādhū,' 'śādharmika' etc. As for the second set it in fact involves reference not only to the problem of lonely wandering versus group wandering but also to the problem of being experienced versus being inexperienced, as a matter of fact the two problems have got curiously interrelated in the mind of the classical Jaina authors. Thus they have come out with the view that those monks who take to collective wandering might be either inexperienced ones or experienced ones but that those who take to lonely wandering must be experienced ones; to this was added that the practice of lonely wandering came to an end with Jambū supposed to be the third patriarch of the Jaina church after Mahāvīra (for the latter formulation see Vyavahārabhāṣya 10 699). This does not mean that these authors are just silent about the code of conduct to be followed by one taking to lonely wandering—on the rather understandable plea that this practice is an obsolete practice. For they claim to be in full possession of this code of conduct. Thus Kalpabhāṣya v. 1131 promises to offer an account of the life-routine followed by a lonely wandering monk, of that followed by a collectively wandering nun, and immediately we have the first account covering vv 1132-1145 (i. e. 514 verses in all), the second covering vv 1446-2046 (i. e. 601 verses in all), the third covering vv. 2047-2124 (i. e. 78 verses in all), (the third account in fact takes up only such rules as are obligatory on a nun in addition to those already taken up in the second account). A close study of this whole section of Kalpabhāṣya should convince one as to how realistic is the author's account of the collectively wandering monk, how mythical that of the lonely wandering one. Thus according to the author, in those olden days the life of lonely wandering used to be voluntarily (but not necessarily) chosen by such an ācārya as had already reared up his gaṇḍha whose charge could now be handed over to a worthy successor. Really, reading old texts the author realized that lonely wandering on a monk's part was once a current practice—even if not the only current practice, and then he tried to imagine for himself the picture where that would fit, a picture which must allow that collective wandering of the type current in his own time was the

usual monastic practice. The result was the type of cogitation that is now present before us in the Kalpabhāṣya section under consideration. Thus according to our author, the collective wandering of the type current in his owntime and here described by him was current since ever, the lonely wandering of the type here described by him was current till the time of Jambu. In view of what we have already said on this question the whole attitude is thoroughly unhistorical. However, it is in the light of this attitude that we are enabled to understand the classical Jaina view according to which a collectively wandering monk might be either inexperienced one or experienced one but a lonely wandering monk must be experienced one. Then let us note that the classical Jaina authors have coined several concept-couples closely resembling the concept-couple experienced-inexperienced, Dr Caillat meticulously reports about them all. Similarly, these authors speak of three types of lonely wandering monks, and all these types too have been separately described by Dr. Caillat. Only we have to remember that the type mostly talked about in this connection is the type called *jīnakalpika*—to be pointedly contrasted with *athavira-kalpika* or collectively wandering monk of the type current in our times. And what is still more necessary to remember is that the whole concept of *jīnakalpika* is an essentially mythical concept—this in spite of the classical Jaina authors' inveterate habit of mentioning him as a flesh-and-blood historical character, a habit that has imperceptibly cast its shadow on Dr. Caillat's own treatment of the problem. Really, the question is not as to whether the *jīnakalpika* as conceived by the classical Jaina authors ever lived on earth but as to what was the psychological motivation behind their positing a concept like that, and of this psychological motivation we have already provided a hint.

Then a word about Dr Caillat's presentation of the problem of loose church-conduct versus disciplined church-conduct. Her procedure is simple and intelligible, for she has tried to tell us as to how the classical Jaina authors understood the six words employed by the old disciplinary texts by way of enumerating the types of loosely behaving monks; these words are *parivastha*, *yathachanda*, *kuṣṭha*, *avasanna*, *nitya*, *samsakta*. As is usually the case with words that turned obsolete in classical times these words too were sought to be interpreted by the latter-day commentators when that became necessary but otherwise they were avoided to the utmost extent; within these limitations the information conveyed by Dr Caillat is useful. For as a matter of fact, the classical Jaina authors had their own list of the five types of monks, viz, *puṣṭika*, *bakuṣa*, *kuṣṭha*, *piṅgrantha*, *anṅāka*; of these, the first three represented more or less loosely behaving monks, the last two disciplined ones, and all the five are found to have been described by these authors in great and precise details.

In her present fourth chapter entitled 'The Hierarchy' Dr. Caillat discusses as to what office-bearers run a Jaina church-unit and how. In this connection the most noteworthy thing is that the standardized list of church-dignitaries occurring in the old disciplinary texts mentions *ācārya*, *upādhyāya*, *pravartin*, *sthavira*, *ganin*, *ganadhara*, *ganāvachhedaka*, and yet when concrete cases are considered we hear only of *ācāryopādhyāya* and *ganāvachhedaka*. Thus from Vyavahāra 1 34 we learn that confession of guilt has to be made before the *ācāryopādhyāya*, from Vyavahāra 4 15-17 that *ācāryopādhyāya* has to preside over the initiation-ceremony, similarly, from Vyavahāra 2 6-23 we learn that the *ganāvachhedaka* has to take practical decisions about those undergoing monastic punishment. Again, from Vyavahāra 6. 2-3 we learn that in day-to-day monastic life the *ācāryopādhyāya* was allowed five specified privileges, the *ganāvachhedaka* two of them. Lastly, from Vyavahāra 4. 1-8 we learn that the *ācāryopādhyāya* is not to move about except in the company of at least one monk during the eight non-rainy months, of at least two during the four rainy months, that in the case of *ganāvachhedaka* the minimum number of companion monks is to be one greater. Generally too, whenever a rule is laid down separately for an ordinary monk and a church-dignitary it is only the *ācāryopādhyāya* and *ganāvachhedaka* that are taken into consideration (e. g. in Kalpa 4. 15-23, Vyavahāra 1. 25-27, 3. 13-29). From all this we can unmistakably conclude that in those olden days *ācāryopādhyāya* used to be the supreme leader of the basic church-unit called *gana* while the details of certain important practical-administrative tasks were looked after by his chief assistant *ganāvachhedaka*. [The only anomaly is that according to Vyavahāra 3 5-8 the minimum church-career and educational qualification are to be higher for a *ganāvachhedaka* than for an *ācāryopādhyāya*. These aphorisms since they refer to Vyavahāra itself must of course be a somewhat later interpolation, but may be the anomaly has some other explanation—a copyist's error, for example] True, there are also aphorisms which speak of *upādhyāya* taken singly. For example, Vyavahāra 3. 3-4 lay down minimum church-career and educational qualification for an *upādhyāya*. Similarly, Vyavahāra 3 11 enjoin that in case a monk is deprived of his *ācāryopādhyāya* he should see to it that he soon gets an *ācārya* and an *upādhyāya*, it being inevitable that a monk should live under the supervision of two persons in the form of an *ācārya* and an *upādhyāya*. Lastly, Vyavahāra 7 15-16 lay down that a monk with 3 years' church-career can act as *upādhyāya* for a nun with 30 years' church-career while a monk with 5 years' church-career can act as *ācāryopādhyāya* for a nun with 60 years' church-career. And then of course is the fact that that standard list of church-dignitaries mentions *ācārya* as well as *upādhyāya* but not

acāryopādhyāya. The classical commentators always understand—explicitly or otherwise—that the word ‘acāryopādhyāya’ is a complex-compound denoting two persons in the form of an acārya and an upādhyāya, but in all probability in the times of the old disciplinary texts it was freshly coined with a view to denoting the person who would act as a gana-chief in relation to his former students; (this might also suggest why his chief assistant was called gangvacchedaka). On the other hand, by the time of the classical Jaina authors acārya became the title of the person acting as a gaccha-chief and upādhyāya that of his chief assistant while nothing was heard of gangvacchedaka who used to be the gana-chief’s chief assistant in those bygone days. In the meanwhile those stray references to an upādhyāya taken singly as also that standard list mentioning acārya and upādhyāya but not acāryopādhyāya somehow got interpolated in the old disciplinary texts—as did passages referring to these texts themselves. Certainly, this standard list of office-bearers mentions so many names which though not apparently fictitious have not found even an incidental reference in these texts and hence are explained by the classical commentators with the help of more or less plausible guesses, explanations which the modern students find not much helpful and often positively misleading. This should become evident from Dr. Caillat’s critical and independent endeavour to get at the signification of these names, an endeavour as much facilitated as frustrated by what the classical Jaina authors have said in this connection.

In her chapter entitled ‘The Masters’ Dr. Caillat discusses the question as to what is expected of the supreme leader of a Jaina church-unit. The importance attached to the subject by the Jaina authors of all times—and particularly the classical Jaina authors—is self-explanatory. Even so, it is delightful that Dr. Caillat has culled forth from original texts passages which in a popular fashion bring to light the considerations that were had in mind in this connection. Of theoretical importance are two observations she makes in passing. Thus she refers to the Daśārṇasakandha chapter four which is specially devoted to enumerating the meritorious qualifications of a church-unit leader; in view of the highly technical character of this text in general and its present chapter in particular the material here incorporated deserves a close study—more so because it stands brilliantly elucidated in Vyavahārabhāṣya 10 248–334 (virtually repeated in Jīvakalpa-bhāṣya vv, 150–241). Then Dr. Caillat closes her chapter with a brief reference to the contrasted sthāvīrakalpika ideal and jīvakalpika ideal—vaguely feeling that in the writings of the classical Jaina authors the latter is being criticized by implication; that is actually so and the criticism is only sugarcoated through maintaining that this latter ideal was practicable all right though only till the time of Jambū. And the reference in question is in place because the sthāvīrakalpika ideal stands eminently embodied in the day-to-

day conduct of a successful gaccha-leader. Here Dr. Caillat also suggests that progress from the jinalalpika ideal towards the sthvirakalpika ideal was progress from a rather self-seeking monastic ideal towards an altruistic monastic ideal, a suggestion somewhat elaborated by her in the concluding chapter of her thesis.

In her fifth chapter entitled 'Changes of Gana', Dr. Caillat discusses as to what problems arise in case one seeks to transfer oneself from one church-unit to another. In principle the problem of changing one's church-unit is not different from the problem of seeking fresh admission in a church-unit, and it is interesting to note that the same word upasampad which the Jainas employ to express the idea of changing one's church-unit the Buddhists employ to express the idea of seeking fresh admission in a church-unit. In both cases the candidate's fitness for the job sought has to be examined in the light of certain well formulated principles. However, it is in the very nature of things impossible for the church-leaders to conduct a very deep probe in the case of one seeking fresh admission in a church-unit, for that will mean undue involvement in worldly affairs; hence it is that the monastic theoreticians do not much dilate upon a case like that. Things are different with the case of one changing one's church-unit, for in this connection it is both possible and necessary to lay down principles relevant for carrying through the probe that is due. Dr. Caillat reports about several such principles formulated by the Jaina authors and they deserve close study for one reason. Immediately afterwards Dr. Caillat is going to take up her subject-matter proper—viz. the problem of expiation as understood by the Jainas. Viewed from one angle the problem of expiation is the problem of punishment inflicted on one violating a religious regulation (in our case a Jaina monastic regulation); and so the discipline studying this problem might in some sense be called religious 'jurisprudence' (in our case Jaina monastic 'jurisprudence'). In a parallel manner, the discipline studying the problem considered by Dr. Caillat in her present chapter might in some sense be called religious 'diplomacy' (in our case Jaina monastic 'diplomacy').

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Lastly we come to the third part of Dr. Caillat's thesis which is its chief part inasmuch as it is here that consideration is given to the problem of expiation as understood by the Jaina religious authorities. Broadly speaking it is divided into three sections as follows .

(1) Section one containing chapter I (pp. 69-78) and evaluating the general principles followed by the ancient Indian authorities—religious as well as secular—while dealing with penal problems.

(2) Section two containing chapters II-III (pp. 79-115) and disposing of certain general issues raised by the classical Jaina authors while dealing with the problems of expiation

(3) Section three containing chapters IV-IX (pp. 116-185) and discussing one by one the ten types of expiation posited by the classical Jaina authors.

[Lastly comes a brief chapter (pp 185-187) which concludes the whole thesis].

In order to do justice to this part of Dr Cailat's thesis certain basic things will have to be kept in mind and as follows Expiation means accepting punishment for the violation of a religious regulation, a punishment awarded by some properly constituted authority. As thus understood expiation is peculiar not to the Jainas nor even to the adherents of ancient Indian religions but to the adherents of all religions whatsoever. Again, expiation understood as religious punishment can be easily distinguished—in India as elsewhere—from secular punishment awarded by the state-authorities to one violating a state-regulation. What differs from religion to religion is the set of regulations deemed to be obligatory as also the metaphysical explanation provided for the phenomenon of religious punishment. Thus convinced of the validity of such a metaphysical explanation peculiar to his religion a pious man would himself be eager to receive punishment for all violation of a regulation deemed obligatory by this religion—thus in contrast to the attitude of a criminal who would do his level best to avoid punishment for the violation of a state-regulation, hence the so striking a difference between a pious man's and a criminal's confession-of-guilt. And the reason why the religious authorities have to exert themselves with a view to eliciting 'confession' from their flock is that a pious man often has extra-religious motives for concealing his religious lapses. All this easily explains almost every important stand adopted by the Jaina authors on the question of monastic penal procedure. Thus in their disciplinary texts they have formulated a distinct monastic code of conduct whose violation is deemed sinful while in their philosophical texts they have propounded a metaphysical theory which explains how a sinful act brings about disaster, how confession of a sin followed by punishment in case due avoids disaster. What remains to be studied is how their notion of monastic penal procedure underwent evolution in the course of history.

The old disciplinary texts Kalpa, Vyavahāra and Nīṣṭha lay down regulations to be observed by the monks belonging to a basic church-unit called *gana*. It is understood that the violation of each regulation invites some punishment, but in the case of several ones we are expressly told that the punishment concerned is 'either *cheda* or *parihāra*.' One usage is somewhat revealing. Thus Vyavahāra 1.25-32 legislate that one violating the

prohibition concerned must undertake ālocana and pratikramana and undergo the punishment cheda or parihāra, but the parallel 1 33 offers the re-assurance that one violating the prohibition concerned need undergo no cheda or parihāra but should only get oneself initiated afresh (the need for fresh initiation arises from the specific nature of the offence concerned). This suggests that in the days of the old disciplinary texts the phrase 'to undergo either cheda or parihāra' was virtually equivalent to the phrase 'to receive punishment at the hands of church-authorities'. Then there is a standard string of words describing the ideal conduct on the part of one who has violated a monastic regulation, these are ālocana, pratikramana, garhāṇā, vyāvartanā, viśodhī, akāraṇārth-abhyūttāna, prāyaścitta-pratipatti (e. g. Kalpa 4 25, Vyavahāra 1 34). It is legitimate to surmise that these words except the last one (which on its part means 'receiving church punishment') are virtually synonymous and stand for the complete mental process made up of confession, repentance and resolve-to-refrain which the offender was supposed to undergo before he sought due punishment at the hands of church-authorities. The phrase 'to undertake ālocana and pratikramana' occurring in the just quoted Vyavahāra 1 25-32 stands for this complete mental process and is to be supplied whenever an aphorism explicitly speaks only of 'either cheda or parihāra' just as the phrase 'either cheda or parihāra' is to be supplied whenever an aphorism simply lays down a church-regulation. Lastly, there are several aphorisms where the punishment spoken of is not 'either cheda or parihāra' but one of the following four udghātima one-month parihāra, anudghātima one-month parihāra (e. g. Vyavahāra 6,8), udghātima four-month parihāra (e. g. Kalpa 4 11-12), anudghātima four-month parihāra (e. g. Kalpa 4. 9-10). Nīṣītha, in fact, catalogues a huge mass of church-offences while arranging them in terms of the punishment they invite, and the four punishments it takes into consideration are the four just mentioned; thus the offences catalogued in chapter I invite anudghātima one-month parihāra, those catalogued in chapters 2-5 udghātima one-month parihāra, those catalogued in chapters 6-11 anudghātima four-month parihāra, those catalogued in chapters 12-19 udghātima four-month parihāra. From the fact that Nīṣītha is silent about cheda coupled with the fact that Kalpa and Vyavahāra invariably speak of 'either cheda or parihāra' it might be contended that the conversion of a mass of parihāra-punishment into an equivalent mass of cheda-punishment was an understood and usual practice. Then it is easily revealed from a close study that an udghātima type of parihāra is milder than the corresponding anudghātima type, and the two are respectively called laghu (=light) and guru (=heavy) by the classical authors who however also speak of two more parihāra types—viz udghātima (laghu) six-month parihāra and anudghātima (=guru) six-month parihāra. This means that the Vyavahāra

aphorisms 1.1-20 which also appear as *Nīśītha* 20.1-20 and which alone speak of a six-month *parihāra* are a later interpolation in these old disciplinary texts. Certainly, if *Nīśītha* really envisaged the possibility of a six-month *parihāra* some of its chapters would have been devoted to it just as nineteen of its chapters are devoted to one-month *parihāra* and four-month *parihāra*. The remaining 33 aphorisms of *Nīśītha* chapter 20 seem to be still later interpolation, for since they continue the subject-matter of the early 20 aphorisms themselves there is no reason why they should not be present in *Vyavahāra* along with those twenty, but that is not a major point and all sorts of obscure considerations might have been responsible for the absence of these 33 aphorisms in *Vyavahāra*. The noteworthy point is that the classical authors' definition of *Vyavahāra* and *Nīśītha* has something vital to do with these interpolated 50 or 53 aphorisms, definitions quoted by Dr. Caillat on p. 14 and 15 and earlier criticized by us as 'not exactly to the point'. The point of that criticism can be explained now. The question considered in these aphorisms is as to how the offender is to be treated in case he violates several church-regulations, in case he commits a violation while yet undergoing punishment for an earlier one, in case he is not straightforward in his confession-of-guilt, and the classical authors tell us that the specific subject-matter of *Vyavahārasūtra* are violation, multiple-violation, repeated violation, not-straightforward confession—in this connection using technical terms that occur only in the 20 aphorisms in question and nowhere else. The classical authors would have been nearer the truth if they simply said that *Vyavahārasūtra* discusses as to how to punish one who has violated a church-regulation. As a matter of fact, however, the specific subject-matter of *Vyavahārasūtra* are the total mass of inner-church affairs—including the penal proceedings. Similarly, the classical authors tell us that the specific subject-matter of *Nīśītha* are *udghāta*, *anudghāta* and *āropāṇā*, we have already just learnt how the concepts of *udghāta* and *anudghāta* have a role to play within the body of *Nīśīthasūtra* while *āropāṇā* is the technical term meaning 'repeated violation' and used in the 53 aphorisms in question and nowhere else. Here too the correct thing to say would have been that *Nīśīthasūtra* arranges church-offences in terms of the four types of *parihāra*-punishments they invite. Be that as it may, by now we have before us a considerable number of formulations related to the question of church-punishment which the old disciplinary texts uphold either explicitly or implicitly. Before we proceed to examine how these formulations were handled by the classical Jaina authors one additional point might also be noted. Thus the *Vyavahāra* aphorisms 2.18-23 (also 7-8) say things about two church-punishments called *anavasthāpya* and *pārāñcika* about which we hear nothing more except that *Kalpa* 4.3 enumerates three cases of the

former while Kalpa 4 2 three cases of the latter. They seem to be the most severe types of church-punishments inasmuch as the ruling is that one committing them must—unless specially exempted—be first forced back to lead the life of a householder and only then re-admitted to the monastic fold. As for the three cases of each type enumerated in Kalpa 4 3 and 4 2 they can only be illustrative not exhaustive, for in a parallel fashion Kalpa 4 1 enumerates three cases of the *anudghātīma* type of church-offences and in view of several additional church offences of this type having been mentioned in Kalpa itself—to say nothing of *Vyavahāra* and *Niśītha*—the present triplet can only be illustrative not exhaustive. This entire treatment of the problem of church-punishment undertaken in the old disciplinary texts the classical Jaina authors had before them. They of course elucidated these texts in the light of their own practical requirements many of which were brand new, but that is not the point just now. What is noteworthy is that in the case of almost each church-regulation they had to say that in one case its violation will be rather mild, in another case more severe, in a third case still more severe, and so on and so forth. And since they would also prescribe punishment for each case of violating a church-regulation they wanted to have at their disposal a ready-made list of punishments graduated in terms of their mildness or severity; thus it was that they invariably used the following list with ten items

1. Light one-month *parihāra*
2. Heavy one-month *parihāra*
3. Light four-month *parihāra*
4. Heavy four-month *parihāra*
5. Light six-month *parihāra*
6. Heavy six-month *parihāra*
7. *Cheda*
8. *Mūla*
9. *Anavasthāpya*
10. *Parāncika*

But another list of 10 church-punishments had also gained currency in the meanwhile. As a matter of fact, the hall-mark of the classical Jaina theoretical thinking was the formulation of a large number of technical concepts conveniently arranged in the form of standard lists of all types, most famous of these lists are those included by *Umāsvatī* in his *Tattvārthasūtra*, but there were many more and some are also available in versions different from *Umāsvatī*'s. We have already had the occasion to mention the list of ten *vaiyāvṛtyas* occurring in *Vyavahāra* as well as *Tattvārthasūtra* (the two versions are slightly different). Similarly, the list of ten church-punishments we are now referring to is available also in a *Tattvārthasūtra*-version and a *Mulacāra*-version (Dr. Callat has the occasion to quote all

the three on p 93 while on p 183 she refers to a fourth). And our present point is that the classical commentators of the old disciplinary texts made use of this list too – just as they made use of so many other lists of technical concepts current in their midst and which often contained items that were unknown and foreign to those texts. Thus the Vyavahārabhāṣya proper is preceded by a pīṭhikā (=Introduction) of 184 verses and here vv 53–151 seek to arrange church-offences in terms of this new list of ten punishments, a performance repeated on a much larger scale in Jītakalpabhāṣya vv 702–2587, (the early 701 verses of Jītakalpabhāṣya discuss that altogether different and also relatively late problem of the five principles of penal proceeding āgama, śruta, ṁjñā, dbgrānā, jta, a discussion to which reference has already been made and for which too the basis is Vyavahārabhāṣya 10.200–724). The question is how to evaluate the circumstance that the same group of classical Jaina authors—i e the classical Jaina authors specializing in the problems of monastic discipline—employ one list of 10 church-offences in one context, another in another context. Before answering it let us note that second list has got following items:

1. Ālocana
2. Pratikramana
3. Ubhaya
4. Viveka
5. Vyutsarga
6. Tapas
7. Cheda
8. Mūla
9. Anavasthāpya
10. Parāñcika

As can be seen, the last four items are common to both lists. And since parihāra of the old authors was essentially a process of self-mortification as was the classical authors' tapas the first six items of the first list can be treated as six sub-types of the sixth item of the second, so the question now is as to why the first list is silent about the first five items of the second list. Really, these five items are in a way out of tune with the Jaina tradition of discussing the problem of monastic discipline. Thus since beginning were the Jaina authors insisting that all seeking of church-punishment must be preceded by confession, repentance and resolve-to-refrain on the part of the offender, but the idea would never occur to them that there might be cases of church-offences where these confession etc. constitute adequate punishment. This stand was retained by the classical Jaina authors when offering the first list of ten church-punishment, a stand according to which all receiving of church-punishment is necessarily

preceded by confession, repentance and resolve-to-refrain on the part of the offender. On the other hand, those who formulated the second list of ten church-punishments were of the view that there might be cases of church-offence where confession alone constitutes adequate punishment, cases where repentance alone does so, cases where confession and repentance together do so—thus getting the first three items of this list. What was particularly disturbing, this view implied that the other types of church-punishment did not necessarily require confession, repentance and resolve-to-refrain. The classical authors tactfully repudiated this implication but at the same time they looked for relatively mild church-offences for which adequate punishment was either confession or repentance or both. Then those who formulated the second list held some other rather odd views. Thus they thought that if a monk received in alms things proper inter-mixed with things improper then if he succeeded in picking off the latter and consuming the former it was a case of church-punishment constituting the fourth item of this list; similarly, they thought that assuming a steady bodily posture for a fixed period of time was another case of church-punishment covering the fifth item of this list. Since temporarily assuming a steady bodily posture was a type of self-mortification as was *tapas*—the sixth item of the second list—the classical authors could find out cases that would be covered by the fifth item of this list, but its fourth item they simply described in all nakedness. Thus in defending and elaborating the first five items of the second list the classical authors were being engaged in an endeavour for which there was no old tradition. However, this is not to say that while defending and elaborating the last five items of which are virtually common to the two lists these authors were simply and faithfully carrying forward an old tradition. For their defence and elaboration of the first five items found in the second list and their defence and elaboration of the last five items found in both the lists are equally thoroughly suited to the contemporary conditions, (that is why it will be wrong to think that in their main body the commentaries on *Kalpa*, *Vyavahāra* and *Nīṣītha* are following an original tradition and *Jyākalpabhāṣya* a later established custom—this on the ground that the former make a basic use of the first list and the latter that of the second). The point only is that in connection with the last five items found in both the lists it is relatively easy to compare the conditions envisaged in the old disciplinary texts and those envisaged in the classical texts—commentatorial or otherwise. Most revealing in this connection is the sixth item. As has been noted, the first six items of the first list can be treated as six sub-types of the sixth item of the second. But the first six items of the first list are six types of *parihāra* while the sixth item of the second list is *tapas*, and

the question is as to how the classical authors could talk as if the six types of *parihāra* were six types of *tapas*. The answer to this question requires a historical investigation into the concept of *parihāra*. Thus even a cursory study of the old disciplinary texts leaves one in no doubt that in them *parihāra* is treated as virtually the only type of church-punishment; this is particularly evident from *Nīśīths* where the entire mass of church-offences is arranged in terms of the four *parihāra* types which constitute a proper corresponding punishment, a procedure which also suggests that the church-punishment called *cheda* which is so often mentioned as an alternative to *parihāra* and consists in a reduction in church-seniority could be understood without much ado while there was no difficulty in calculating as to how a particular amount of *parihāra* is to be correlated with an equivalent amount of *cheda*. Naturally therefore there are here numerous detailed references to *parihāra*—one in *Kalpa* (4 26) and several in *Vyavahāra* (1 21-24, 2.5-6, 2.27-30). A careful study of these references makes it clear that one undergoing *parihāra*-punishment was excluded from the company of his fellow-monks and was subjected to certain specially harsh injunctions (e. g. not being permitted to beg for alms from more than one house). However, stipulations are made that in case of emergency the *parihāra*-offender is to be allowed the company of his fellow-monks while the harshness of the injunctions in question is to be mitigated—in case of growing sick he even being provided with a constant service-companion. Now the classical commentators found all this impracticable for two chief reasons. Thus for them the exclusion of a *parihāra*-offender from the company of his fellow-monks would require the *gaccha*-leadership making a special staying-arrangement for him—something apparently absurd. The alternative was to let the *parihāra*-offender stay in the company of his fellow-monks and then exclude him from all collective monastic activity, but in the conditions prevailing this policy of making pariah of a church-offender sounded imprudent. So the classical commentators came out with the view that *parihāra*-punishment was to be awarded to monks equipped with certain such high physical and intellectual qualifications as ceased to be available long, long ago; to this was added that the same church-offence which would invite *parihāra*-punishment in the case of these monks would invite a corresponding amount of usual self-mortification in the case of an ordinary monk. A view like this gave rise to two developments. Thus the classical commentators could utilize all those old passages where a *parihāra*-punishment or a *parihāra*-offender was mentioned; nay, they themselves talked of *parihāra* (moreover, six types of it instead of the old four) in the case of each and every church-offence they would consider—that is, in the case of even those where the old texts are silent as regards the punishment due. For they now only required a list of church-punishment graduated in terms

of their mildness or severity and their list of 10 items was certainly such a list even if its first six items were the six types of church-punishment—viz parihāra—which in their own eyes was no more practicable. The other development was even more revealing. Thus these classical commentators tried to envisage the conditions when parihāra-punishment was a practical proposition, and a considerably detailed picture emerged as a result—just as it emerged in the case of that lonely wandering ex-gaccha-leader of their imagination noticed by us earlier. To be precise, jñakalpika was their name for such an ex-gaccha-leader while parihārika was the old name of a parihāra-offender and our commentators mentioned both not only in the same breath but also with almost equal reverence. They were mentioned in the same breath because they were supposed to constitute two types of monks staying out of gaccha (the third type—called yathālandika—is conceived very obscurely inasmuch as, unlike these two, he apparently serves not even any methodological purpose), they are mentioned with almost equal reverence because if the jñakalpika is an ex-gaccha-leader the parihārika too is supposedly equipped with certain high physical and intellectual qualifications. For the rest, however, the parihārika possesses features which clearly distinguish him from the jñakalpika. Thus the former stays out of gaccha for but a limited period—that is, only so long as his punishment lasts; moreover, even during this period he always has at his disposal a service-companion while in case he commits a fresh church-offence he immediately reports the matter to his gaccha-leader. All this information about a parihāra-offender as conceived by the classical authors we get from Vyavahārabhāṣya 1. 350-83 which deserve close study if we are to have a clear idea of what the classical authors have in mind when they speak of a parihāra-offender. This is particularly necessary because as a matter of historical fact parihāra used to be an ordinary and most widespread—in a way the sole—church-punishment during the days of the old disciplinary texts. Certainly, during those olden days to undergo parihāra-punishment was neither too difficult a performance nor too easy a performance; it was not too difficult because to some extent or other the monks yet lived isolated from one another, it was not too easy because the tendency clearly was for the monks to form voluntary associations of different sorts—a tendency that culminated in the gaccha type of collective living we meet with in classical times. Naturally, therefore, the old passages speaking of parihāra-punishment were given a fantastic interpretation by the classical authors who would have us believe that parihāra-punishment here spoken of was a very special type of church-punishment once current while the ordinary type of church-punishment always was what it was in their own times. To complicate matters still further, the classical authors also posited a tapas-type also designated parihāra and supposed

to be so difficult that only certain very highly competent monks living in the times of the first or the last tirthankara can perform it. As a matter of fact, an average student of Jainism is more familiar with this concept of parihāra because the capacity to perform it is the third item in his familiar list of five cāntas, a list occurring in Tattvārtha sūtra 9 18, (it is however noteworthy that the Digambara students of Tattvārthasūtra here give to the word 'parihāra' some ordinary enough meaning.) Be that as it may, when Vyavahārahāṣya 1 29 speaks of two types of parihāra the reference is to the parihāra type of punishment on the one hand and the parihāra type of tapas on the other, while it is the latter that we find described in Kalpabhāṣya vv. 6447-80 and Jītakalpabhāṣya vv. 2110-55. It can easily be seen that despite certain obvious points of similarity the parihāra type of tapas is something very different from the parihāra type of church-punishment just as the concept of parihāra-punishment as posited in the old disciplinary texts is something very different from its classical counterpart. Then there remain the last four items commonly occurring in the two lists of 10 church-punishments current with the classical authors. they are cheda, mūla, anavasthāpya, parāñcika. Since ever cheda was understood as a reduction in church-seniority and we have surmised that in older days it was a possible substitute for parihāra; that in classical times it was obviously such a substitute we learn from Jītakalpabhāṣya vv. 2280-87 where we are told that this type of punishment is to be awarded to one who is either too proud of his capacity to undertake self-mortification or too weak to undertake self-mortification. As for the eighth punishment-type mūla it is an extreme case of cheda inasmuch as one to whom it is awarded loses one's church-seniority altogether and has to be initiated de novo; (only we have to note that this punishment-type is not explicitly mentioned in the old disciplinary texts) There are some complications about the ninth punishment-type anavasthāpya and the tenth punishment-type parāñcika. That they are both even more severe than mūla we can gather from Vyavahāra 2.18-23 which tell us that one to whom they are awarded has to be initiated de novo and that too only after he has been first forced back to lead the life of a householder. But in this connection too the classical authors have resorted to the same sort of cogitation with which we are familiar from their treatment of parihāra. Thus on their showing these two types of church-punishment are to be awarded to the monks equipped with some such physical and intellectual qualification as ceased to be available long, long ago, (for all practical purposes the only difference between these two punishment-types on the one hand and parihāra on the other is that one undergoing the former is not accompanied by a service-companion but is looked after by the gaccha-leader himself). All this information we gather from Kalpabhāṣya vv. 5029-57 and vv. 5129-37 (the former set

dealing with the tenth type the latter with the ninth), the question is also taken up in Vyavaharabhāṣya II.232-52 and in Jitakalpabhāṣya vv. 2554-87—the latter categorically telling us that ever since the time of Bhadrabāhu who was the last person to be acquainted with the 14 Parva-texts the two punishment-types are no more in vogue. The simple truth is that the punishment-types in question were so severe that even in olden days when they were certainly in vogue they were awarded rather sparingly (hence so few references to them), but the classical authors' understanding of them is revealing in its own manner. Thus when in olden texts they came across a description of the punishment-types which to them appeared too severe to be practicable they would submit that these were meant to be awarded to a superman; and then onwards they would regularly talk about the offender concerned as if he was a superman!

In this background it should be easy to appreciate the third part of Dr. Caillat's thesis, and for that purpose the three sections into which we divide it can be taken up one by one.

Thus the first section contains her chapter I entitled 'General Principles' and in it are evaluated the general principles followed by the ancient Indian authorities—religious as well as secular—while dealing with penal problems. The non-Jaina writings here taken into consideration are the Brahmanical Smṛti-texts, the Buddhist Vinaya texts and Kautilya's Arthśāstra. Dr. Caillat begins by lending mild support to the complaint that in Indian treatment of penal problems things religious have got intermixed with things secular, a complaint highly exaggerated if not absolutely misplaced. For as a matter of fact, in all religions—the Indian religions being no exception—it is possible to clearly distinguish the problems of church-conduct, church-constitution and church-penology, in a parallel fashion, in all states—India again being no exception—it is possible to clearly distinguish the problems of state-policy, state-constitution and state-penology. Some confusion might, of course, arise owing to two circumstances peculiar to India. Thus the Brahmanical Smṛti-authors usually discuss not only the multifarious church problems proper but also the multifarious problems of statecraft—the latter under the plea that they cover the province of a kṣātrīyas church-duties. This is a source of confusion of the form of an act of commission; the other source of confusion is of the form of an act of omission. Thus in theory Brahmanism is not a religious sect to which membership is sought voluntarily but one into which one is just born; hence in the name of treating the problem of church-constitution what the Brahmanical Smṛti-authors in fact offer are their mythological lugubrations as to how the institution of 4 varnas and 4 āśramas—allegedly established by God—is there since ever. But these are sources of confusion which should mislead an unwary reader not a cautious scholar. Dr. Caillat draws our attention

to a number of ideas similarly expressed in the Jaina and Buddhist monastic disciplinary texts, the Brahmanical Smṛti-texts and Kautilya's Arthśāstra, they are certainly noteworthy but even more important is it to note as to how different roles they play in these different texts. The second and third parts of Dr. Caillat's own thesis might be said to be devoted to the problems of church-constitution and church-penology respectively and in both she has often drawn parallel between things Jaina and things Buddhist, but occasions for her doing so in the case of things Jaina and things Brahmanical are few and far between. This is not merely—perhaps not at all—due to her relative lack of acquaintance with things Brahmanical, the simple truth is that the Brahmanical Smṛti-texts on the one hand and the Jaina-Buddhist monastic-disciplinary texts on the other breathe a different atmosphere altogether; while in comparison to these three sets of religious texts Kautilya's thoroughly secular Arthśāstra is verily a world apart. Dr. Caillat tells us how these different texts look at the phenomenon of penal proceeding as such, a judge's competence, an offender's act of confession, a judge taking into consideration the extenuating circumstances including the offender's intention; all that is interesting but crucially important are her observations pertaining to an offender's confession of guilt. On her own showing a Kautilyite would tend to be skeptical and a religious leadership liberal when confronted with an offender's self-testimony as to the alleged guilt; that is understandable inasmuch as one is forced to submit to the authority of state while one voluntarily submits to the authority of one's religious leadership. And when we are further told that at times the Jaina religious leadership too adopts in this connection what might be called Kautilyite stratagems that too is understandable, for a religious man might have extra-religious motives in hiding his church-offences. Towards the close of the chapter Dr. Caillat emphasizes that the Brahmanical, Buddhist as well as Jaina codes of conduct have undergone change in the course of history, quoting in her support the classical Jaina authors' own submission that their code of conduct was much more severe in former times than at present; but as we have already argued in details, a submission like this needs cautious handling if truth in its entirety is what one is aiming at.

what we call the second section of the third part of Dr. Caillat's thesis contains her chapters II and III, the former entitled 'Dispensation' and the latter 'Atonements'. Both together dispose of certain general issues raised by the classical Jaina authors while dealing with the problem of expiation. It was perhaps possible to insert somewhere in the latter chapter the material contained in the former, but since this material is taken up separately and first of all it would be proper to consider it separately and first of all. The material is related to the question whether the Jaina-church authorities provided for the possibility that in case of

emergency a monk might violate even the most cardinal tenets of Jaina faith—e.g. the tenets that truth be spoken and that sexual intercourse be avoided. Dr Caillat answers the question in the affirmative and adds that identical was the attitude of the other Indian religious sects like Brahmanism and Buddhism. What is more instructive, she quotes several concrete instances where the Jaina church-authorities would permit lying and also reports about the motives they had in doing so. Lastly, she reproduces in all details a discussion where is envisaged the contingency of a monk having sexual intercourse. The discussion is important perhaps less for its own sake than for the vivid light it throws on the way Jaina church-leadership would resort to trickeries and lies in case of emergency. For discussions such as this—though only occasionally pertaining to sex matters—are surprisingly numerous in the classical commentaries on the disciplinary texts—surprisingly because these texts themselves hardly ever betray a tendency in that direction. To a large extent, the changed attitude was the result of changed historical circumstances. Thus in the old disciplinary texts battle for the country's religious leadership was yet in progress, by the time of the classical commentaries it was decided in favour of Brahmanism seconded by Buddhism with Jainism emerging as a much poorer third, (this at least was the situation in North where these commentaries were written) Thus hardly ever favoured by the ruling princes, having scruples against the establishment of permanent monasteries, vowed not to stay at one place for more than one month (in a big town for more than two), faced with a social surrounding which was largely suspicious of them and of which they were largely suspicious the Jaina monks organized into more or less small *gacchas* wandered about from village to village, from town to town. And under conditions as trying as these the mutual bond of loyalty among these monks in general and those belonging to the same *gaccha* in particular was much closer than we can now imagine. Certainly, here lies the root of that touching consideration which the Jaina church-leadership as described by the classical commentators has exhibited for the weaknesses natural to a monk as to any man. Then we take up Dr Caillat's chapter III entitled 'Atonements' in which she considers several miscellaneous questions related to the problem of expiation, this as follows .

(1) First, our attention is drawn to the fact that in the Jaina theoretician's mind the concepts of expiation (= *prāyaścitta*) and mortification (= *tapas*) are mutually related. That is tellingly evident from the fact that in terms of the classical Jaina authors' list of technical concepts *prāyaścitta* is one of the twelve types of *tapas* while *tapas* is one of the ten types of *prāyaścitta*. Then arises the question whether *prāyaścitta* and *tapas* are merely a bodily performance or also a mental performance. The fact that *prāyaścitta* is included in those six types of *tapas* which are

collectively characterized as 'internal' (in contrast to the other six which are collectively characterized as 'external') as also the fact that the *prāyaścitta*-types *ālocana* and *pratīkramana* are a mental performance would suggest that *prāyaścitta* definitely has a mental aspect in addition to the bodily one. True, the Jaina theoreticians are of the view that *tapas* in general and *prāyaścitta* in particular rid a soul of the karmic particles supposed to be physical in nature, but that is a metaphysical hypothesis of theirs and has no bearing on the question whether according to them *tapas* in general and *prāyaścitta* in particular have got a mental aspect.

(2) Secondly, brief information is conveyed about each of the ten types of *prāyaścitta* but since in chapters IV-IX the matter is going to be taken up in details it can be skipped over here. But worthy of consideration are certain fruitful observations here made by Dr. Caillat as to the history of the punishment-type originally called *parihāra* and substituted by *tapas* in the present standard list of ten *prāyaścitta*-types. She rightly notes that in olden times *parihāra* was virtually the only punishment-type just as *tapas* was in later times; both equally and prominently involve elements of mortification but the later authors substituted *tapas* for *parihāra* because the latter did and the former did not require isolated living on the part of the offender—these authors having a true dread of isolated living. In view of what we have ourselves said on the point we have to endorse this reading of hers in all its essentials only, one ought to be more critical than she is of the later Jaina authors' own reading of the history of their church. (A minor point On pp. 77-78 and p. 99 it is presupposed—on the alleged authority of Jinabhadra—that the ninth and tenth *prāyaścitta*-types went out of use after Bhadrabāhu but were revived later on. We have already taken note of the classical Jaina authors' mythological understanding pertaining to these *prāyaścitta*-types, and in terms of that understanding their subsequent revival must be inconceivable.)

(3) Thirdly, we are told how in *Vyavahārāpithikā* somewhat briefly and in *Jitakalpabhāṣya* in great details church-offences are arranged in terms of the ten *prāyaścitta*-types, a point we have already noted. Then Dr. Caillat notes that even in *Kalpa* and *Vyavahāra* there is often made explicit mention of the *prāyaścittas* to be awarded to one violating the regulation concerned while in *Niṣītha* such an explicit mention is made regularly. But at the close of her chapter she expresses misgiving that the positions maintained in *Jitakalpabhāṣya* might not have been valid in the days of the old disciplinary texts *Kalpa*, *Vyavahāra* and *Niṣītha*. The simple truth is that the author of *Jitakalpabhāṣya* did for his times what the author of *Niṣītha* had done for those olden times—namely to arrange church-offences in terms of a current list of *prāyaścitta*-types, on the other hand, *Kalpa* and *Vyavahāra* represent the earliest stage in the history of Jaina church

when the main task was to enumerate church-offences and not to assign punishment for each offence—though for certain offences such an assignment too was done. Dr Cailliat significantly notes that what the later Jainas needed was a relative scale of *prāyaścittas* and that such a scale was provided by *Jītakalpabhāṣya*. The point to be added is that a similar relative scale was provided by *Nīṣṭha* in its own times and that since this scale was after all relative it too could be fully used by the later Jainas; (the only difficulty would have arisen from the rather archaic character of the church-offences enumerated in *Nīṣṭha*, but that is a different point).

(4) Fourthly, we are informed about two technical concepts developed by the classical Jaina authors—viz. the concept of 'malaguna and uttaraguna' and the concept of 'darpa and kalpa'. The former concept stands for certain chief and subsidiary duties which a monk is supposed to observe and whose non-observance invites *prāyaścitta*, the second concept stands for the idea that a church-offence might be committed either out of deliberate negligence or unknowingly. By malagunas are to be understood the famous five vows of the Jaina-monk—viz, non-killing, truthfulness, non-theft, continence and non-acquisitiveness, but uttaragunas are a relatively obscure concept. In fact, the latter are found enumerated in two ways—both mentioned in *Vyavahārabhāṣya* I. 38 and that alone which Dr. Cailliat notices in *Vyavahārabhāṣya* I 289. As for the 10 types of darpa and 24 types of kalpa, they are mentioned summarily in *Vyavahārabhāṣya* X. 633-38 and somewhat at length in *Jītakalpabhāṣya* vv. 588-616. These and similar technical concepts employed by the classical Jaina authors deserve study inasmuch as they prove an extremely convenient means for correctly grasping the drift and details of their argumentation, but unless proved otherwise they should not be supposed to have been used by the old authors. As a matter of fact, most of such concepts are a later product and their presence in an old text is a sure sign of their being interpolated there. But one should not be dogmatic about it and obscure exceptions are always possible. For example, in the just noted *Vyavahārabhāṣya* 1.38 darpa and kalpa are spoken of in connection with the monk's duties described as 5 malagunas and 10 uttaragunas but in the just noted *Vyavahārabhāṣya* vv 633-38 (and *Jītakalpabhāṣya* vv 588-616) they are spoken of in connection with the monk's 18 duties earlier described in *Vyavahārabhāṣya* I 246 (and *Jītakalpabhāṣya* v. 154). Now this set of monk's 18 duties though apparently a technical concept is not a product of classical times but a direct borrowing from the archaic *Daśavaikālika* chapter VI. Be that as it may, the concept of uttaraguna in the version reported by Dr. Cailliat is not only itself a classical technical concept but is made up of several other classical technical concepts. As for the concept of 'darpa and kalpa'

Its employment introduces the important ethical question of determinism versus free will, and Dr. Caillat provides us a good clue to the classical Jaina authors' way of considering the question.

(5) Lastly, we are informed about the technical concept of *vaiyāvṛtya* or service—ostensibly because *vaiyāvṛtya* is one of the 12 types of *tapas* while *tapas* is the chief of the 10 types of *prāyaścitta*. But the concept is of importance in its own right and in fact stands for a monk's voluntary duty towards his fellow-monks. The classical authors speak of 10 types of *vaiyāvṛtya*, but 8 items of this list simply describe the monastic status of the person to be offered *vaiyāvṛtya*, thus we are told that *vaiyāvṛtya* might be possibly offered to one's *ācārya*, one's *upādhyāya*, an old monk, a young monk, a *gaccha*-colleague, a *kula*-colleague, a *gana*-colleague, a *sangha*-colleague. So the real nature of *vaiyāvṛtya* is made clear by the remaining two items of the list; thus we are told that *vaiyāvṛtya* might possibly be offered to a monk who is sick or a monk who is performing *tapas*: Among the old disciplinary texts *Vyavahāra* 1.22–24 speak of *vaiyāvṛtya* being offered to an old monk, *Vyavahāra* 2.5–17 of it being offered to a sick monk—possibly a monk grown sick while undergoing church-punishment. And the most moving cases of *vaiyāvṛtya* described in classical commentaries are those of a monk offering devoted service to a sick colleague; (*Kalpabhāṣya* vv 1900–2013 describe in details how a sick colleague has to be served but in this text itself that is not the only case where this problem is touched upon). If we keep in mind that social milieu in which the Jaina monks of the classical times were functioning the attitude is easily understandable; and with 'service rendered to a sick colleague' serving as an ideal standard it could easily be worked out as to what should be the form of other *vaiyāvṛtyas* spoken of by the classical Jaina theoreticians. For the rest, Dr. Caillat's treatment of the problem makes the facts of the situation sufficiently clear.

Lastly, we come to what we call the third section of the third part of Dr. Caillat's thesis, a section which contains her chapters IV–IX and discusses one by one the ten types of expiation posited by the classical Jaina authors. In our examination of these chapters that follows the first three are taken up together inasmuch as they are three closely connected types of church-punishment.

The first *prāyaścitta*-type enumerated in the classical list is *ślocana* or confession, the second *pratīkramaṇa* or repentance, the third *ubhaya* or confession-cum-repentance. But as is evident from certain observations made by Dr. Caillat herself, confession and repentance will have to be considered together. Thus her chapter on confession begins with the observation that the practice of confession was introduced by Mahāvīra among the adherents of Paṇḍava (p.116). And her treatment of repentance ends with the

observation that the oldest Jaina texts speak of no independent "repentance" even if they often speak of confession (p.139). In the latter case a cross-reference is made to p. 138 (of the French edition) and there we are actually told that according to the Sanskrit commentator Malayagiri Vyavahārasūtra 1.1-20 deal with confession (p 119) This statement there is preceded by a consideration of an Uttarādhyayana passage which speaks of ālocana-followed-by-ratikramana to be performed twice a day, in this connection two points are made—viz (1) that the step from confession to repentance is not very great and (2) that the passage in question cannot be very old while neither Kalpa nor Vyavahāra mentions the twice-daily confession. All this raises certain very important issues. Thus twice-daily repentance (not twice daily confession) was treated by the classical Jaina authors as one of the six daily necessary ceremonials (it there occupies the fourth place), and it has found no mention in the old disciplinary texts simply because they do not at all envisage the necessity of a daily ceremonial The same is the case with the other old texts like Ācārāṅga I Śrutaskandha and Sūtrkṛtāṅga I Śrutaskandha, etc. and that is why if an Uttarādhyayana chapter speaks of a daily necessary-ceremonial then the passage concerned if not the whole chapter should be treated as a relatively late composition, (incidentally, this is one reason why Uttarādhyayana chapter 29 which explicitly mentions all these necessary-ceremonials and is quoted by Dr. Caillat—on p. 118—in a related context must be a relatively late composition). But then when the classical Jaina authors say that the followers of Mahāvira do and those of Pārśva do not undertake repentance they only mean to refer to the practice of twice-daily repentance - their very point being that the followers of Pārśva undertake repentance only when a church-offence has been committed. Not that this statement of classical authors is a true historical statement, but the point is that even if it is that it lends no support to the surmise that the practice of confession (or even the practice of repentance) was introduced by Mahāvira among the followers of Pārśva. As a matter of fact, the statement in question was a part and parcel of that well-rounded mythology which the classical Jaina authors, impelled by various motives, brought into being—in the present case the motive being to extol the practice of twice-daily repentance. Thus the full version of the statement in question is that the followers of the first and the twentyfourth tirthānkara do and those of the intermediate twentytwo do not undertake twice daily repentance—it being the case that Mahāvira was the twentyfourth tirthānkara and Pārśva the twentythird; (certainly, Dr. Caillat notices this mythology—based on classical position (p.135) but not its deeper implication). And if Malayagiri says that Vyavahārasūtra 1.1-20 are ālocanasūtras that would not lend support to the surmise that the old disciplinary texts were conversant with confession though not with independent repentance, for these old texts are conversant with repentance as much as they are conversant with confession - their

standard string of words mentioning both being fully translated by Dr. Caillat herself on p. 117. But may be Dr Caillat's reference was not to that statement of Malayagiri but to the three types of *alocana* spoken of by the classical commentators and introduced by Dr. Caillat on p. 138 (of the French edition), but this concept of threefold confession is a typical classical concept unknown to the old disciplinary texts Really, this threefold confession, so elaborately described by Dr. Caillat on pp. 124-32, is as much marked for its ceremonious character as the classical authors' 'repentance' always is—a specimen of the latter too being helpfully provided by Dr. Caillat on pp. 136-38 So the point is not that either confession or repentance was unknown to the early Jainas and became known to the later Jainas but that unlike the early Jainas the later Jainas turned both into so much of a ceremonious affair. From a broader point of view, however, that is a relatively minor matter. For the point that needs even greater emphasis is that with the Jainas confession and repentance are not just two (or three) types of church-punishment by the side of other types but a necessary preliminary to all church-punishment which usually has to be of the form of some physical torture or other; this point so evident in the case of the old disciplinary texts on account of their relevant formula expressed through that standard string of words get somewhat blurred in the classical texts with their position that confession, repentance and confession-cum-repentance are three types of church-punishment by the side of seven others. However, even the classical Jaina authors did not wilfully underestimated the significance of confession and repentance—as we can easily learn from the so many of their characteristic pronouncements on the subject quoted by Dr Caillat in her chapter under consideration. As a matter of fact, all religious authorities—the Jainas being no exception—award church-punishment primarily with a view to morally reforming the offender and secondarily with a view to deterring him (and others) from committing an offence—just opposite being the attitude of all state-authorities while awarding judicial punishment. This happens because one's membership of state is compulsory and based on no moral conviction whereas one's membership of a religious sect is voluntary and based on one's conviction that the philosophy of life upheld by this sect is tenable and wholesome. This however is the ideal while in real world religious authorities are often faced with problems similar to those faced by state-authorities. Thus for example arises what might be called the problem of 'cunning confession', a problem taken note of by the Jainas in the way reported by Dr. Caillat on p. 122.

The fourth *prāyāścitta*-type enumerated in the classical list is *viveka* or 'separating out the improper from the proper acts'. Nobody ever says much about it and Dr. Caillat too simply describes it as we have done earlier.

The fifth *prāyaścitta*-type enumerated in the classical list is *kāyotsarga* or steady bodily posture. Even old disciplinary texts (e.g. *Kalpa* 119) incidentally mention *kāyotsarga* but not as a type of church-punishment. In classical times *kāyotsarga* was treated as one of the six daily necessary ceremonials (it there occupying the fifth place), but what was said about it in that connection makes it clear that it was not considered an end in itself but an aid to mental concentration—e.g. mental concentration needed for recalling one's church-offences (i. e. for performing the fourth among the daily necessary-ceremonial) or that needed for worshipping the *tīrthaṅkara* (i.e. for performing the second among the daily necessary-ceremonials). Really, *kāyotsarga* could be considered an end in itself only as an aid to body-building, a problem in which the Jaina church-leadership was not interested. But when it was enumerated among the ten *prāyaścitta* types it was virtually treated as a mild type of bodily mortification and began to be awarded as a punishment for certain rather moderately grave church-offences. Dr. Caillat notices how *kāyotsarga* has been conceived and been prescribed for certain ceremonious purposes, it remains to be added that it is also a punishment for certain small number of church-offences.

The sixth *prāyaścitta*-type enumerated in the classical list is *tapas* or mortification. As we have already learnt, it is Dr. Caillat's contention that *tapas* occurs in this list where *parihāra* would have been in olden days and that the substitution was made because the later authors were afraid of isolated living which was a necessary element of *parihāra*-punishment. Hence it is that in her present chapter supposed to convey information about the punishment-type called *tapas* she gathers together considerable information about the punishment-type called *parihāra*. She begins by noticing that *parihāra*-punishment would not be awarded to weaklings like women etc. (p. 150), towards the close of her account she refers to a case where *parihāra*-punishment seems to have been awarded to a weakling but in whose comprehension the commentators do not help because '*parihāra* proper had no longer any existence or any interest except theoretical. Other atonements had been substituted for it' (p. 169). As a matter of fact, the classical commentators are categorically of the view that *parihāra*-punishment is out of vogue since long, long ago—this being a clear implication of *Vyavahārabhāṣya* 1.354 according to which the minimum educational qualification of a *parihāra*-offender is acquaintance with a portion of the supposedly long lost *Pūrva*-texts. What has happened is that the classical commentators have tried to imagine for themselves the situation when such highly qualified church-offenders were awarded *parihāra*-punishment; the result was that *niagra* of romantic outpourings from which a goodly selection has been made by Dr. Caillat in her present chapter. Not much serious value attaches to all this just as not much serious value attaches to the classical authors' detailed description of the alleged doings of

a *junakalpika*. In connection with this reporting about *parihāra*-punishment Dr. Caillat has also touched upon another somewhat important problem in which the classical commentators took immense interest. Really, it was their interest in this problem that led them to interpolate those first twenty aphorisms in *Vyavahāra* chapter I, aphorisms which together with 33 more were also interpolated in *Niśītha* to constitute its last and twentieth chapter. The problem was how to calculate the duration of punishment in case one commits a new offence while yet undergoing punishment—the celebrated *gropāṅka* problem. Even while frankly expressing misgiving about the utility of the calculations and speculations indulged in by the classical authors in the course of considering this problem (pp. 153-54, footnote) Dr. Caillat has done enough—perhaps more than enough—reporting on that count, a reporting that deserves due attention. As for the substitution of *parihāra* by *tapas* it was certainly always there in the mind of the classical authors, but they went on approvingly quoting old texts where *parihāra*-punishment was prescribed and even themselves prescribed the same because they were sure that the day-to-day church-leadership would convert an amount of *parihāra* into an equivalent amount of *tapas* as would suit the case under consideration.

The seventh *prāyaschitta*-type enumerated in the classical list is *cheda* and the eighth *mūla*, the former standing for a partial annulment of past church-career, the latter for a total annulment of the same. The former was clearly envisaged in the old disciplinary texts, as a matter of fact, the usual phrase for church-punishment employed in these texts is 'either *cheda* or *parihāra*'. We have seen how crucial was the concept of *parihāra*; the concept of *cheda* could have been equally crucial and the reason why we do not hear much about it could be that it was an easily comprehensible concept. Be that as it may, even the later authors do not discuss any problems that specially arise in connection with the award of either *cheda*-punishment or *mūla*-punishment, what they usually tell us is as to what church-offences invite these punishment-types, what punishment-types could be converted into these two punishment-types, what punishment-types could these two punishment-types be converted into. However, even these latter sort of statements are not very many. Dr. Caillat too complains about the paucity of material dealing with the punishment-types *cheda* and *mūla*; yet she has collected some rare material of that sort. Even so, one should be cautious about handling a passage like *Vyavahāra-bhāṣya* III. 277 (quoted on p. 175) where several increasingly grave cases of the offence concerned are considered and the six *parihāra*-types, *cheda*, *mūla*, *anavasthāpya*, *pārāñcika* respectively prescribed for them as punishment. This is the most usual way the classical commentators graded the increasingly grave cases of an offence under consideration and no specific information is thereby conveyed about *cheda*, *mūla*, *anavasthāpya*, *pārāñ-*

clka etc. , as a matter of fact, it is a graded scale like this which we have earlier called the 'first' list of ten *prāyaścitta*-types—contrasted to which the list presently under consideration is called the 'second' list.

The ninth *prāyaścitta*-type enumerated in the classical list is *anavasthāpya* and the tenth *pārāñcika* and it is difficult to translate the words into English because we know so little about these *prāyaścitta*-types; (in the English version of Dr. Caillat's thesis the former is called 'demotion' the latter 'exclusion'). Thus *Vyavahāra* 2.7-8 and 18-23 speak of those punishment-types but say identical things about the two; (on the other hand, *Kalpa* 4.3 enumerates one set of three church-offences punishable by *anavasthāpya*, *Kalpa* 4.2 another set of three punishable by *pārāñcika*). However, they are certainly most severe types of church-punishment inasmuch as the offender concerned here has to lead the life of a householder before being admitted back into the monastic life. In any case, the classical authors have treated these two punishment-types in the same manner as *parihāra*. Thus *Kalpabhāṣyatikā* v.5029 and v.5129 would demand from a *pārāñcika*-offender and *anavasthāpya* offender respectively the same minimum educational qualifications as *Vyavaharabhāṣya* I. 354 would from a *parihāra*-offender—this meaning that according to the classical authors all these punishment-types ceased to be current long, long ago. And the difficulty with Dr. Caillat's treatment of the two punishment-types in question is the same as with her treatment of *parihāra*; she speaks as if the classical authors are in this connection too discussing certain real monastic-penal problems of their days. Even then what she says on p. 179 has to be corrected in the light of what she says on pp. 177-78, thus on p. 179 she incorrectly says that the punishment-types in question are to be awarded only to a lonely wanderer but on pp. 177-78 she correctly says that among the *gacchā*-wanderers they are to be awarded only to an *ācārya*. For the rest, her present account of an *anavasthāpya*-offender and a *pārāñcika*-offender gives us a vivid idea of how the classical authors imagined for themselves persons like these just as her earlier account of a *parihāra*-offender gave us a vivid idea of how they imagined for themselves a person like that—in both cases imagination having little basis in reality.

Here ends the third and the last part of Dr. Caillat's thesis, and then follows a brief two-page chapter concluding the whole thesis. This chapter raises some important issues—methodological and otherwise—and deserves serious consideration. Dr. Caillat begins by paying compliments to what might be called the Jaina authors' love of system though she hastens to point out that the system often exhibits apparent cracks which to her mind are there due to these authors' endeavour to adapt this system to a reality that often proved intractable. The point is important but the opp-

osite point needs not only emphasis but greater emphasis. For in the classical authors' writings—so voluminous and devoted to so diverse branches of learning logical flaws are extremely few, and what they have written on monastic disciplinary problems constitutes no exception to this remarkable rule. As a matter of fact, compelled by the logic of their position these authors have often embraced conclusion that are truly bizarre. One example might suffice, an example which we have already noted in some detail and which will presently serve some other purpose as well. It relates to the classical Jaina authors' concept of the church punishment types *parihāra*, *anavasthāpya* and *pārāñcika*. Their logic required that one undergoing these types of punishment must be a first grade ascetic and so they described him in so glaring terms that one at times doubts whether the person described is a church-offender—in the case of *anavasthāpya* and *pārāñcika* one guilty of a gravest moral breach. The doubt is removed with relative ease in the case of one undergoing *anavasthāpya* and *pārāñcika* but the case of one undergoing *parihāra* has misled even so diligent a researcher Dr. Caillat. For her reading—recollected in the present chapter just after raising the point we are considering—is that *parihāra* was some sort of temporal pursuit of an old monastic ideal on the part of the latter day Jainas whose own monastic ideal was of an opposite sort. In any case, this reading becomes the starting point of her discussion of a very important question of her present chapter viz. as to how the monastic ideal pursued by the early Jainas is to be distinguished from that pursued by the later Jainas. This question too we have already considered in some details and in that connection have partially endorsed Dr. Caillat's own central surmise. The point might be recapitulated and will be helpful in appreciating what she is presently driving at. For her contention is that the ideal of lonely living was the monastic ideal frequently enough pursued by the early Jainas but that in later times it was on the whole replaced by an opposite monastic ideal viz. the ideal of collective living. She emphasizes that the later Jainas adopted the monastic ideal they did because they found it better conducive to their ultimate aim which was attainment of salvation, but she also notes that this ideal created some special difficulties in the way of attaining this very aim, difficulties which the latter-day church-leadership sought to obviate in various ways. The point is arguable though we have no idea of how Dr. Caillat would argue it in details but maybe there is some flaw lurking here. For the truth seems to be that the early Jainas and later Jainas had a contrasted way of looking at the whole problem of salvation—and—the-monastic-career—suited—to-its-attainment—from which emerges the conclusion that the ideal of lonely living was the only monastic ideal pursued by the early Jainas as the ideal of collective living was the only ideal pursued by the later Jainas. If that be so it is doubtful whether Dr. Caillat's point - at least in the form here presented - is wholly tenable.

TATTVĀRTHASŪTRA VERIFICATION OF PRAŚASTI

Suzuko Ohira

It has been a controversy whether the colophon attached to the *Sabbāzaya T. S (Tattvārthasūtra)* is the authentic document or not. This issue is somewhat odd in a way, because a mention that Umāsvatī or Umāsvamī is the author of the T.S. which is unanimously accepted by both sects is found in the *prāśasti* alone in the earlier literature of both traditions. However since the Digambara version lacks the entire *Bhāzaya* portions and since none of the recorded items in the colophon have yet been proved of their historicity, this problem remains to be investigated, which is attempted to be tackled in the following inquiry

*prāśasti*¹ records his biography as follows :

1. Preceptor for initiation : Ghoṣanandīkṣamāna (ekādaśāṅgavid)
Grand-preceptor Śivaśrī (vācakamukhya)
Preceptor for education Mūla (vācakācārya)
Grand-preceptor Muṇḍapādakṣamāna (mahāvṛcaka)
2. Father · Svātī of Kaubhīṣana gotra
Mother Vatsī (Siddhasena comments that his mother's name was Umā and her gotra Vatsa)
Place of birth Nyagrodhikā
3. Author . Umāsvatī
Position Uccairnāgara Vācaka
Title of the work : *Tattvārthadhigamaśāstra*
place of its composition Kusumapura

None of the other work ascribed to him even bears his name. Also the practice of attaching such a colophon with full information of the author to this extent, even though the date is excluded, was not conventionalized in the classical period. His name sounds peculiar and the gotra name Kaubhīṣana which finds no mention in the *Gotrapravaramānjari* appears equally strange. Thus there are enough reasons to suspect that this colophon might be a later interpolation.

Unfortunately much of what is told about himself in the *prāśasti* has ever been sealed to us because its testifical sources, either literary or epigraphical, are inaccessible. Then we are not able to establish a full testimony of the said account. What we can do utmost under the circumstances is to try to prove the historicity of any items mentioned above if possible, by which

Śambodhī 52-3

the rest of the whole account could be induced to be authentic. Umāsvatī refers to or distinguishes the Jaina concepts from non-Jaina concepts expressed in the *Vaiśeṣikasūtra*, *Nyāyasūtra*, *Sāṅkhyakārikā*, *Yogasūtra* and *Abhidharmakośa*. All the works up to *Yogasūtra* are known to have been composed before the date of Vasubandhu. Thus it is certain that Umāsvatī's date falls between Vasubandhu and Pūjyapāda, that is, approximately 5th-6th century A.D. Also from the scope of the source materials represented in the *T.S.* there is no doubt that he belonged to the Āgamic tradition in the North. If therefore there are any early resources around this period onwards in the Śvetāmbara tradition which refer to Umāsvatī and/or which bear witness to any *prāśasti* statement, e.g., name of his teacher, parent, *gotra*, *śākhā*, work etc., they are valuable for us to solve the present problem.

Fortunately we are in possession of such materials. *Kalpasūtra* theravāli records Uccairnāgara śākhā which is according to the *prāśasti* the legitimate śākhā of our author, but it is silent about Umāsvatī as it lists gurus' lineage up to Skandīla, president of the Second Canonical Convention. *Nandīsūtra* theravāli speaks of Svātī as the descendant of Hārta gotra, which is however denied by his autobiography. Thus the biographical record claimed by himself and the one offered by the *Nandīsūtra* shows a conflict. This *Nandī* paṭṭavāli is however the oldest extant source available to us in relation with our problem, of which important nature should not be overlooked. We ought to therefore carefully examine the relevant contents expressed in this text and explain the nature of this conflict with a view to establish the historicity of *prāśasti* document, which is the major point attempted in this inquiry.

Mathurā inscriptions of Kushān dynasty have confirmed the general trust-worthiness of the sthāvīrāvāli recorded in the *Kalpasūtra*, for nearly 1/3 of *ganas*, *kulas* and *śākhās* mentioned in the latter are identified by the former, by which some of the readings in the *Kalpasūtra* were even improved and the actual relation of a particular śākhā with particular *kula* and *gana* which is not coordinated in the *Kalpa* theravāli become patent. On behalf of this historical authenticity, we shall be allowed to use this *Kalpasūtra* which was penned down as the final version at the Third Valabhi Council as a criterion to measure the reliability of the other paṭṭavālis which are as a rule distorted in view of attaining the authority of a particular patriarchal order concerned.

Uccairnāgarī (variously spelled in the inscriptions of the mixed dialect of Prakrit and Sanskrit as Uccanagarī, Uccenagarī, Ucenagarī, Uccenakarī etc.), which is a śākhā belonging to Brahmadāsika *kula* of Kotika (Kotīya) *gana* as so endorsed by the *Kalpasūtra*, enters at least ten times the stage

Mathurā inscriptions during the reign of King Kanishka and Huvishka, e., 2nd century A. D.³ It appears that Kotika gana was one of the most influential parties in those days, of which name is said by Buhler to have survived in the 14th century A.D.⁴ A few other kulas and śākhās of this gana are listed in the inscriptions, and its Vidyādhari śākhā appears again in the Mathurā inscription of 432 A. D. Inscriptions were made by the Jaina laymen mostly in the memory of the donation of images, which as a rule record the names of their preceptors in the above gana, kula and śākhā in due order. Once it happens, however, that Brahmadasika Jala is mentioned together with Uccairnāgarī śākhā,⁵ and twice Uccairnāgarī śākhā alone.⁶ All these belong to the period of King Huvishka. This may suggest that the larger divisions of gana and kula were already on the way to be expressed by the smaller division of śākhā, which exactly so is found in the case of Uccairnāgarī śākhā recorded in our *praśasti*. Uccairnāgarī is the name of the śākhā, and Uccairnāgara a member of the śākhā, and "Uccairnāgara Vācaka" signifies a reciter of Uccairnāgarī śākhā. Furthermore Uccairnāgara is identified with a place name which is also known as Varanā, modern Bulandashahar (Baran or Bannu) in U. P.⁷

It is interesting to note in this connection that 1/4 of the names of these three units gana-kula-śākhā listed in the *Kalpasūtra* are derived from the place names of Northern India ranging from Bengal through Rajasthan as follows: Antaranjīkā (Atranjī-khera, on the Kālnadi), Bhadāriyākā (Bhadra-pura, identified with Bhadā, Hazaribagh Dt.), Brahmadasika * (Bambhalija, Bambhadivā, island, unlocatable), Dāsikhabatīkā (Bengal), Indrapurāka (Indore, Bulandashahar Dt.), Kākandīkā (Kākandī, Kākan; Monghyr Dt.), Kāmīyākā (Kampilapura ?, city on the bank of the Ganges), Kauśambīkā (Kosam, Allahabad), Kotivarāṅgiyā (Dinajpur, Bengal), Madhyamīkā* (Nāgarī, Rajasthan), Māsapūrikā (Māsapurī, capital of Purivatta, not identifiable), Pundravarthanīyā (Mahāsthāna, Bogra Dt., Bengal), Śrāvastīkā (Sravastī, U. P.), Tamraliptīkā (Tamluk, Midnapore Dt., Bengal), Vāṅgiyā * (Vāṅgiyāgāma, city near Veśālī), Varanā * (Varanā or Varunā, Bulandashahar, U.P.), Vātsalīyā* (Vaccha).⁸ Those with an asterisk appear in the Mathurā inscriptions, which are likewise spread through the same geographical area, thus explaining the distribution of the Jaina order in the 2nd century A.D. in the North and the position of Mathurā city as the center of Jainism.

According to the *Kalpasūtra*, Uccairnāgarī śākhā was founded by Ārya Śānti-senīka, disciple of Ārya Datta. Kotika gana to which Uccairnāgarī śākhā belongs was instituted by Sūsthiṭa and Supratibuddha. Umṅsvatī is not referred in the *Kalpasūtra* theravali, a brief table of which pertaining to the later discussion is given below (based on the *Kalpasūtra* in the *S.B.E.*, v.22).

- ...8. i Mahāgiri 1. Uttara } Founder of Uttarabalissaha gana from
2 Balissaha } which Candanāgari śākhā derived.
- ii Suhasti : } Founder of Vārana gana
5 Śrigupta of Hārta gotra } from which Vajranāgari
9. 7. Susthita } śākhā derived
8. Suprabuddha } Founder of Koṭṭika gana from which
Uccairnāgari śākhā derived.
10. Indradatta
11. Datta
12. Śantisenika } Founder of Uccairnāgari śākhā
25. Kalaka
33. Śaṇḍīlya...

The following paṭṭavālis speak of our author (unless the source is specified, those indicated with paging refer to the *Paṭṭavāli samuccaya*, v.1, ed. by Darśanavijaya):

I.1.1. *Nandīsūtra* paṭṭavāli, 980 V.N./453 A.D. p. 12

...Mahāgiri - Suhattī
|
Bahulassa sarivvaya (Balissaha : Kosia)
|
Sāi (Hārta)
|
Sāmājja (Hārta)
|
Saṇḍīlla...

ii. *Nandīsūtra cūṇī*. (*Nandīsūtra cūṇī* with Haribhadra's vṛtti, by Rābhadevaḥ, Keśarīmalaḥ Śvetāmbara Saṁsthā, 1928, pp. 6-7)

...Mahāgiri - Suhattī
|
Susthita-Suppaḍibaddha
|
Mahāgiri
|
Balissaha (Kosava)
|
Sāi (Hārta)
|
Sāmājja (Hārta)
|
Saṇḍīlla (Kosita)...

iii. Haribhadra's vṛtti on *Nandīsūtra* (ibid. pp. 14–15)

. Mahāgiri
 |
 Balissaha (Kauśika)
 |
 Svāti (Hārīta)
 |
 Śyāmācārya (Hārīta)
 |
 Śāṇḍilya (Kauśika)...

I. 1. iv. Malayagiri's tīkā on *Nandīsūtra* (Rāya Dhanapati Simha Bahadurakā
Āgama sangraha, v. 45)

...Mahāgiri
 |
 Balissaha (Kauśika)
 |
 Svāti (Hārīta)
 |
 Śyāmācārya (Hārīta)
 |
 Śāṇḍilya (Kauśika) ..

2. Dharmasāgaraganī : *Tapūgaccha pañḍavali*. 1646 V. S./1589 A.D. p. 46

...Mahāgiri
 |
 (his disciple) Balissaha
 |
 (his disciple) Svāti, author of the texts such as *Tattvārtha*
 |
 (his disciple) Śyāmācārya, author of *Prajñāpanā* (d. 376 V.N.)
 |
 (his disciple) Śāṇḍilya...

3. *Śrīguru Pañḍavali*. author and date unknown. p. 165

...Mahāgiri – Subasti
 |
 { Susthīta–Supratibuddha of Koṭīka gaccha
 (etad–varāke) Balissaha
 |
 (his disciple) Svāti Vācaka of *Tattvārthasangraha*
 |
 (his disciple) Kālakācārya of *Prajñāpanā* (d. 376 V. N.)
 |
 Indradinna...

II. 4. Dharmaghoṣasūri *Duhāmakāla śramana sangha stava*. c. 1300 V. S.
 p. 23 Prathamodaya yugapradhānas

. Mahāgīrl
 |
 Subāsti
 |
 Ghaṇasundara
 |
 Śyamācārya
 |
 Skandīla
 |
 Revatīmitra...

p. 24 Dvītyodaya yugapradhāna

Revatīmitra
 |
 Sīrphāsuri
 |
 ḥ
 |
 II. 4. p. 24 Hārīla
 |
 Jīnabhadra
 |
 Umāsvatī
 |
 Puṣpāmītra...

p. 24 also offers the account of Umāsvatī's life gṛhavaśa 20 years, vrataparyāya 15 years, yugapradhāna 75 years, total age 110 years, 2 months and 2 days.

Avacūri p. 17

...Revatīmitra
 |
 Āryamaṅgu
 |
 Svāmī (Svatī)
 |
 Hārīna Śyamārya
 |
 Śāṅḍīlya...

p. 18

...Hārīla 54 (yugapradhāna)

(Here a verse is inserted, 'paṃcasāś paṃśāśte vikkamakāfa uḍḍa(jha)ttu athamā/harībhadrasuri sūro, bhavīṣṇaṃ disau kallāṇaṃ')

Jīnabhadra 60
 |
 Umāsvatī 75
 |
 Puṣyātīya 60...

bhadra Group II is evidently attempting to shift Umāsvatī's chronological position to later period. In III, 6, Umāsvatī comes much later than Haribhadrasāri of the 8th century A D, of which impossible occasion seems to have happened due to the effect of the verse inserted before the turn of Jinabhadra in II 4 *avacūri* p 18. It seems therefore that the last group was likely influenced by the table of the second group which was obviously derived from the first group. Then the materials in the first group alone deserve further investigation.

Paṭṭavālis in the first group consists of (1) *Nandī paṭṭavāli* and its commentaries and (2) two independent texts. A glance over these genealogies which are chronologically arranged makes it clear that the *Nandīsūtra* is the archetype of the rest of the works. Svātī who has no place in the *Kalpasūtra* finds a seat in the *Nandīsūtra* onwards bearing Hārīta gotra. Two characteristic features are noted in his entry in these archives, namely, as to his gotra and as to his relative position in the genealogy. We shall examine these points below against the record of the *Kalpa theravāli*

(1) GOTRA

Nandīsūtra and its commentaries ascribe Hārīta gotra to Svātī as well as to Śyāmacārya, while the other two paṭṭavālis do not refer to it. Umāsvatī speaks of his gotra as Kaubhīṣana Śyāmacārya, if he is identified with Kālakācārya, is said in the *Kalpasūtra* as of Gotama gotra. *Kalpa theravāli* assigns Hārīta gotra to Śrīgupta alone, who is the founder of the Vāraṇa gana (said as Cārana in the *Kalpasūtra*, which has been corrected into Vārana by Bühler on the inscriptional evidence)

(2) RELATIVE POSITION

(a) *Predecessors*

- | | | |
|-----|---|-------------------------|
| (1) | { Mahāgiri—Balissaha—[Svātī]
Suhastī | all except I, 3 |
| (2) | { Mahāgiri—Balissaha—Svātī

[etad vārake]

Suhastī—Susthita—Supratibuddha | I 3 (Śrīguru paṭṭavāli) |

Svātī is interpolated after Balissaha to the list of the *Kalpa* genealogy. The second table is essentially the same with the first one, excepting that it brings in Susthita—Supratibuddha of Suhastī line against Balissaha as the rivals.

(b) *Successors*

Nandīsūtra is obviously responsible for formulating the lineage of [Svātī]—Śyāma—Śaṅḍilya, to which the rest of the texts take recourse.

Tradition ascribes Mahāgiri and Suhasī as the contemporaries of Saṅgīrati, which may be an open question. Even then, Svāti's position assigned herein as his grand-disciple is an improbable fact. Also his position as the predecessor of Śyāma, author of the *Prajñāpanā* is incredible, for the content of the *T.S.* cannot be succeeded by that of the *Prajñāpanā*. Śaṅḍilya whom Jacobi identifies with Skandila can neither be acceptable as the granddisciple of Vācaka, for the content of the *T.S.* stands later than the period of the Canonical Convention at Mathurā. His relative chronological position in relation with his predecessors and successors cannot be therefore accepted as it is. Before we get into the inquiry why this could have happened so, we would like to examine the curious fact here first why Svāti's first entry in the archive was made in this particular place in relation with Balissaha with the assignment of a foreign gotra, because to be the disciple of Balissaha is an obvious interpolation to the *Kalpa* genealogy, and to have Hārīta gotra is in conflict with the *pralasti* record. So we shall go back to the *Kalpasūtra* and review how the ācāryas involved in this scene are informed of themselves:

- (1) Balissaha (his gotra not mentioned)—founder of Uttarabalissaha gana, from which Candanāgarī śākhā derived.
- (2) Sushīta and Supratibuddha (of Vyāghrapatyā gotra)—founder of Kōṣṭhika gana, from which Uccairnāgarī Śākhā derived.
- (3) Śrīgupta of Hārīta gotra—founder of Vārāṇasī gana, from which Vajranāgarī śākhā derived.

It strikes us to find that the ācāryas coming in this scene are all related in some way or other to the śākhā called Nāgarī i.e., Candanāgarī, Vajranāgarī and Uccairnāgarī, to the last of which our author claims to belong. It appears that his entry in the *Nandīsūtra*, after which the rest of the texts followed, was made in some connection with these three Nāgarī śākhās which are the only śākhās bearing the name Nāgarī in the *Kalpasūtra*. Then what is the probable reason that the *Nandī* allowed his entry in relation with Nāgarī śākhā? We shall speculate on this point with regard to his *Gotra* and to his relation with Balissaha.

(1) GOTRA.

Nandī cūṛṇa and the other commentaries do not raise any doubt as to why the *Nandīsūtra* assigned Hārīta gotra to Svāti. We shall propose a probable archival error occurred in the *Nandīsūtra* in the following way. Uccairnāgarā is, as already mentioned, known also as Vārāṇasī, an ancient kingdom which is counted as one of the twenty-five and a half Aryan countries for the Jains. *Nandī* author likely confused Uccairnāgarā with

its another name Varāṅ as the place of śākha where Svāti belonged. Svāti was then assigned to belong to Varāṅa gana which was founded by Śrīgupta of Hārīta gotra. Thus by the second confusion of place name and gana, Vācaka's gotra was fatally recorded as Hārīta which was likewise extended to Śyāmaçrīya. Confusion seems to have thus happened accidentally.

(2) RELATION WITH BALISSAHA

Nandī verses 25-26 read,

'eḷvaccasa gottam vaṇḍemi mahaggiriṃ subhatthiṃ ca /
tatto kosiya-gottarū bahulissa sariv vayan vaṇḍe //
hāriya-gottarū sām ca vaṇḍimo hāriyaṃ ca sāmajjāṃ /
vande kosiya-gottarū saṇḍillāṃ ajja-jīyadharaṃ //'

(Bahula's twin brother is Balissaha)

It is evident from the *Kalpa* theravāḷi that Balissaha is the direct disciple of Mahāgiri, from the line of which Subhastī's line differs. *Nandī* verses above do not clearly distinguish their relation, which however is elucidated by its *Cūṇī*. And in this *Nandī cūṇī*, Svāti is plainly stated as the pupil of Balissaha, 'balissahassa amtevassī sātī hāriyassagotte'. *Cūṇī* does least bother about our problem why Svāti's seat was all of a sudden allotted under Balissaha. But why did *Nandīsūtra* reckon Svāti after Balissaha?

In the previous genealogical table of the *Kalpsūtra* it is noted that all the three Nāgari śākhās are derived only from the ganas established by the disciples of Mahāgiri and Subhastī. Also it has just been suggested that Umāsvatī's identity as Uccairuggara was likely muddled with Vajranāgara (whose śākha branched off from Varāṅa gana) as to the assignment of his foreign gotra. This suggests that he was popularly identified with the Vācaka of Nāgari śākhā who might have been known to people as Nāgara Vācaka.⁹ If his specific Nāgari śākha were already confused with the other or forgotten but if he were popularly identified with Nāgara Vācaka, it is most desirable for him to be placed in the spot where in some relation or other all these three Nāgari śākhās are conveniently found together in the established patriarchal lineage. And sure enough, such a spot is ready in the *Kalpa* theravāḷi in the circle of Mahāgiri-Subhastī whose disciples are responsible for branching off of all these Nāgari śākhās. Then this is the exact place where Nāgara Vācaka ought to be assigned—under one of the organizers of the three ganas who are each responsible for the origination of their own Nāgari śākha. It appears that this is the picture how Svāti came to be allotted under one of the disciples of Mahāgiri-Subhastī. It is not known why *Nandī* author proposed Balissaha as the predecessor of Svāti instead of

Śrīgupta or Susthita-Supratibuddha. It could have been that Nāgarī Śākhā branched off from Balissaha's gāṇa was more well known than the other two. It is neither known whether it was so done intentionally or accidentally.

Śrīguru paṭṭavālī enters Balissaha and Susthita-Supratibuddha as the rivals (vāraṅka; hostile, opposing). Addition of this abrupt information seems to have an attempt to assert that Svāti does not belong to Susthita-Supratibuddha line, namely, Uccairnāgarī śākhā, for this party is said to have stood hostile against Balissaha party of which Svāti is a member. It may allude that there was some prestige struggle for the prerogative over our eminent Vācaka among the Nāgarī śākhās. This paṭṭavālī is undated, but from the manner of its description it may stand close to the period of *Tapāgaccha paṭṭavālī* of Dharmasāgaragani, i.e., 16th century A.D. This tradition could be an old one, but it cannot be that old, for it essentially follows the interpretation of *Nandī* commentaries. It can certainly not be older than *Cūrṇī* which comments upon the *Nandīsūtra*. Then the implication made by the *Śrīguru paṭṭavālī* should not be counted seriously for the consideration of our problem.

It is sufficiently convincing that the *Nandī* author created a seat for Svāti in the genealogy of *Kalpasūtra* wherein all the Nāgarī śākhās branched off from the disciples of Mahāgiri-Suhastī Ārya Śāntisenika, founder of Uccairnāgarī śākhā, was totally forgotten because he stood outside this Mahāgiri-Suhastī circle. A doubt may arise as to how his *gotra* Hārīta could have escaped a criticism expected from Haribhadra and Malayagiri who are said to have commented upon the *T.S.* The author of the *Nandīvṛtti* was most likely not the same Haribhadra who wrote a commentary on the *T.S.* after the *Bhāṭyānusārīnī*. Malayagiri's commentary on the *T.S.* does not exist, and we are not at all sure if he at all made it or not. Thus this doubt shall be dismissed.

Although much is still in darkness, yet the foregoing discussion sufficiently well explains that Svāti referred by the *Nandīsūtra* is identical with Umāsvāti who belonged to one of the three Nāgarī śākhās recorded in the *Kalpasūtra*, and that the *Nandī* record of his *gotra* was likely derived by the confusion of place names. *Nandī* author seems to have attempted to justify his interpolation of Svāti after Balissaha by bringing in the line of Śyāma-Śaṅḍilya who belonged to much earlier date than Umāsvāti. The modes of such manipulation suggest that this interpolation was made in considerably later time when the authoritative position of the *T.S.* came to be well recognized in the Jain circle. Later authors of paṭṭavālīs in the Groups II and III faced difficulty in accepting Umāsvāti's chronological position created by the *Nandīsūtra* and attempted to adjust it by pushing him further down. This is enough to ascertain that the *Nandīsūtra*, although

It is accompanied by archival errors, is the oldest valid source to verify the autobiographical account of Umāsvatī. Then it is enough to establish that the *prāsaśti* is the authentic document written by the author himself.

Our task is not fully over yet. We have not yet raised a question—what is this Nāgarī śākha? Mathurā inscriptions list all the three Nāgarī śākhās recorded in the *Kalpasūtra*. The seat of Uccairnāgarī śākha is Bulandashahar, U.P. Vajranāgarī (Pk Vajjanāgarī) should be, according to Bühler's proposal corrected into Vṛjjanāgarī which is derived from Vṛjī country of Bihar.¹⁰ Location of Candanāgarī śākha is not traceable. It is likely that a Nāgarī śākha means the śākha derived from a place name bearing the word 'nagara' inasmuch as that the later Nāgarā gaccha was derived from Vadanagara. Relation between the Nāgarā caste of Brahmanical system and Jaina Nāgarā sect is denied by the scholars.¹¹

His gotra 'Kaubhīṣana' is not listed in the *Gotrapravaramaṅgart*. Its possible forms of corruption are also difficult to be found therein. Bhiṣāna meaning terrifying, frightening and horrible, is the name of Śīva,¹² to which the affix 'ku' is added in all probability, Vācaka Svātī was a descendant of the Śalva Brahmin.¹³ His proficiency in Sanskrit and his interest in and knowledge of non-Jaina thoughts which are all unusual for the Jainas in the classical period also suggest that he was likely a convert from Brahmin background. Naming a child by giving the names of his parents was a common practice in ancient India. Umā-Svātī certainly sounds peculiar, and he seems to have been called by the name Svātī after his father in the olden days as the earlier *pattāvāli* report. Nyagrodhikā, the birth place of our author, is difficult to identify, which might have probably been in U.P. not far away from Uccairnagara or Bulandashahar. Kusumapura must be identified with Pāṭalīputra, the ancient capital of the Nandas through the Guptas, where the First Jaina Canonical conference was held. Umāsvatī seems to have preferred the classical name 'Kusuma' to 'Pātālī', for the usage of the latter violates the metrics of the poem which is composed in Āryā metre.

'Puravara Kusuma' expressed in the *prāsaśti*, even though it may be a stereotyped epithet of Pāṭalīputra, suggests that the *T. S.* was completed prior to the destruction of Pāṭalīputra which occurred according to the archaeological evidences somewhere around 500 A.D.,¹⁴ because the work as such is impossible to have been composed in the warring atmosphere of the city. It certainly could not have been written in the middle or after the destruction of the city.

Nandīsūtra which was penned down in the Third Valabhī Council in 453/466 A.D. (980/993 V.N.) refers to Umāsvatī. *Nandī* record of Umā-

svatī is the interpolation made on the genealogy of the *Kalpasūtra* which was also penned down in the Third Valabhī Council. It could be well probable that the said *Nandi* interpolation was made after the Third Canonical Convention, because it is also pointed out that *Nandi* draws materials from the *Āvāyakaniryuktī*.¹⁴ Suppose it was interpolated prior to this last convention, here arises a difficulty involved with the dates of Jaina Canonical conventions which are calculated upon the basis of the date of Mahāvira's nirvāṇa. Mahāvira's nirvāṇa is agreed in both traditions to have occurred in 527 B.C., which however does not go with the established historical fact that Mahāvira was a contemporary of Buddha whose date of nirvāṇa is generally held between 487 and 477 B.C.¹⁵ According to the Buddhist record, Buddha is told to have survived Mahāvira, and if the said date of Buddha's nirvāṇa is taken as the basis of calculation, the Third Canonical Council took place at the end of the 5th century A.D.

Bhadrabhū clearly refers to the issues raised by the *T.S.* in his *niryuktis*. Therefore the date of the *T.S.* precedes the date of *niryuktis* which is accepted somewhere in the 5th-6th century A.D.¹⁷ Pujyapada's date is somewhat agreed upon among the scholars as the beginning of the 6th century A.D., and from the conceptual development evinced in the *Sarvārthasiddhī*, it is suggested that at least half a century of temporal distance should be allotted between the *T.S.* and the *Sarvārthasiddhī*. These crucial factors suggest that the lower limit of the date of the *T.S.* should be placed somewhere before the end of the 5th Century A.D.

Upper limit of the date of the *T.S.* is determined by the date of the *Abhidharmakośa*. Vasubandhu's date is not yet finally settled among the scholars,¹⁸ but he seems to have flourished in the middle through the latter half of the 5th century A.D. Date of the composition of the *Abhidharmakośa* is not known, but it must come before his conversion to Mahāyānism. It is also known that the *T.S.* refers to *Yogasūtrabhāṣya* Vyāsa's date is neither established yet, but it is suggested somewhere in the 5th century A.D.¹⁹ These factors offer the upper limit of the *T.S.* in the middle of the 5th century A.D.

It is very much doubtful that Umāsvatī drew materials from the canon in the present form which was codified at Valabhī. Scholars agree that the major attempt of this final councils was to reconcile the difference of the two redactions of the canon derived by the second Councils at Mathurā (300/313 A.D. or. 827/840 V.N.) and Valabhī (which is said to have occurred around the same time), and preference is said to have been given to Mathurā redaction. We do not know what was the exact nature of these two redactions,

however it is pointed out that all the controversial questions existed in the previous redactions were set aside in the final version.²⁰ Umāsvatī brings in controversial issues of the days in the *Bhāṣya*, some of which are not traceable in the present canon. Likewise certain citations made in the *Bhāṣya* are not locatable in the present canon, and it is true also as to certain concepts expressed in the *T. S. T.S. I:20Bh.*, enumerates a list of *āṅgabāhya*, i.e., *Samāyika, Caturvīṃśatīstava, Vādana, Pratikramaṇa, Kāvayutsarga, Pratyāhāyana, Daśavakṣika, Uttarādhyāyana, Daśa, Kalpavyavahāra, Nīlītha, Ṛṣibhāṣita* and so on. *Nandsūtra* 84 classifies *āṅgabāhya* into two, i.e., *Āvaśyaka* and *Āvaśyakavyatirakta*, the latter of which is subdivided into *Kalika* and *Utkalika* types which reckon many texts that are not handed down to us. This *Nandī* classification of *āṅgabāhya* which evinces more advanced stage than the *T. S.* treatment on it seems to have been prevalent in the later canonical stage as it is corroborated by the *Anuyogadvāra* and *Sihāna*.²¹ Umāsvatī must have therefore utilized the Mathurā version of the canon.

Considering all these external and internal relevant factors, we suggest the date of the *T.S.* somewhere in the latter half of the 5th century A.D. Thus from the information of the established praśasti record, Umāsvatī was active as the *Vīcaka* of *Uccairnāgari śākhā* in U.P. and composed the *T.S.* sometime in the latter half of the 5th century A.D. at Pāṭaliputra.

Footnotes

1. Praśasti reads as follows :
 vīcaka-mukhyasya śvācīyaḥ prakāśa-yāśasaḥ prāśiṣyena /
 śyena ghoṣanandī-kāmanāsyakīdāśāṅgavidah //1
 vīcanayā ca mahāvīcaka-kāmana-munḍapāda-śiṣyasya /
 śiṣyena vīcakācārya-mūla-nāmnah prathita-kīrteḥ //2
 nyagrodhikā-prasūtena viharatā pura-vare kusuma-nāmnī /
 kaubhīṣanā svācī-tanayena vācī-sutenākr̥gḥyam //3
 śīhad-vācanāṃ samyag-gurū-kramenāgataṃ camupadhārya /
 dūḥkhārtam ca durāgama-vihita-matīṃ lokam avalokya //4
 idam uccairnāgara-vīcakena sattvānukampayā dṛḍham /
 tattvārthādibhigamākr̥gḥyam spaṣṭam umāsvatīnā śāstram //5
 yas-tattvādibhigamākr̥gḥyam jñāsyati ca karisyate ca tatroktam /
 so'vyābīdha-sukhākr̥gḥyam prāpasyati acirena paramārtham //6
2. Bühler's Introduction to *E.I.*, v. 1, XLIII and v. 2, XIV. also his *Indian Sect of Jainas*, pp. 46-47 S.B. Deo's *History of Jaina Monachism from Inscriptions and Literature*, p. 515 ff.
3. *E.I.*, v. 1, XLIII, nos. 1, 4-5, 13-14, 16, v. 2, XIV, nos. 34, 37.
I.A., XXXIII, nos. 5, 14. Bühler notes that the name occurs four times in A. Cunningham's Collection and once perhaps twice in A. Führer's Collection of 1889. (*E.I.*, v. 1, p. 379)
4. *E.I.*, v. 1, XLIII, Introduction, ft. 32
¹ *I.A.*, XXXIII, no. 14
² *E.I.*, v. 1, XLIII, no. 13; v. 2, XIV, no. 34

7. J.C. Jain *Life in Ancient India*, pp 345, 352. A. Cunningham : *Archaeological Survey of India Reports*, v 14, p. 147
8. J.C. Jain *Life in Ancient India*, "Geographical lexicon"
9. That Umāsvāī is known by the name Nāgara Vācaka is mentioned by C.J. Shah in his *Jainism in North India*, p 240 and by B.C. Law in his *Soma Jaina Canonical Sūtras*, p 157, ft. 1 Their sources for it are not mentioned, which must have been taken from the tradition.
10. *E I*, v. 1, p. 378.
11. This is according to the opinions of R.N. Mehta and A.N. Jani in Baroda.
12. Monier-Williams · *Sanskrit-English Dictionary*
13. Guṇākarasūri expresses the same idea that Umāsvāī was a convert from Śaiva Brāhmin in his *Bhaktāmarastotravṛtī* composed in 1426 V.S., 'tato'nyatra āvadau virakto jina-dharma-darśanaśakto'bhūd-umgsvāīr-dvija-sūnur-āīta-vratāh sūri-padam āpa, kramāt-pūrvagata-vettā vācako'bhavas' (Śrī Jinasattasūri Jāśābhāṇḍāra, pp 11-12)
14. B.P. Sīha · *Decline of the Kingdom of Magadha*, p. 106
15. For the discussion on this matter, see *Nandīsūtraṃ and Anugaddārāṇi*, English Introduction, pp 39-46. Here two possibilities are suggested in explaining this phenomenon. (1) Bhadrabāhu drew these gāthās from the old versions of niryukti, and (2) these niryukti gāthās composed by Bhadrabāhu were interpolated in the later time. From the examination of Umāsvāī's account under discussion, it seems that the *Nandīsūtra* in the present form was completed after the Third Valabhi Convention.
16. For various opinions as to the dates of nirvāna of Buddha and Mahāsvāī, see Winternitz : *History of Indian Literature*, v. 2, Appendices 1 and 6. Upādhye : "Date of Mahāsvāī-nirvāna", in General Editorial to *Vijāīnāṇacarīa of Mahākavi Puṣpodanta*. H. Nakamura assumes Buddha's date as 443-383 B.C. in his *Ancient History of India*, v 2, p. 429 ff.
17. *Bhāṭkalpasūtra* (ed by Caturvijaya and Punyavijaya), Introduction. *Nandīsūtraṃ and Anugaddārāṇi*, English Introduction, p. 31
18. For instance, 280-360 A.D. is maintained by Smith, 320-400 A.D. by Uj, 400-480 A.D. by Higata, 420-500 A.D. by Takakusu, 320-400 A.D. as of Mahāyānist Vasubandhu and 400-480 A.D. as of the author of *Abhidharmakośa* by Frauwallner, and 470-500 A.D. by Dasgupta (Information from Kanakura *History of Indian Philosophy*, p 91, ft 2) Scholars in India generally accept him as flourished in the middle through the latter half of the 5th century A.D. improving Takakusu theory of 420-500 A.D., for instance, Majumdar (*The History and Culture of the Indian People*, v. 3) and Sīha (*The Decline of the Kingdom of Magadha*) and so on.
19. 4th century A.D. is held by Radhakrishnan, 400 A.D. by Dasgupta, c. 450 A.D. by Uj (*History of Indian Philosophy*), c. 500 A.D. by Kanakura and Nakamura (*History of Ancient India*, v 2), 650-850 by Woods, and 7th century A.D. by Strauss. (Information unless specified from Kanakura · *History of Indian Philosophy*, p. 124, ft 3)
20. Kapadia · *A History of the Canonical Literature of the Jainas*
21. For this discussion, see *Nandīsūtraṃ and Anugaddārāṇi*, Engl Introduction, p. 24

ON THE DATE OF HARṢAKĪRTI'S KALYĀNAMANDIRASTOTRATĪKA

Claus Vogel

Among the still unpublished works of Harṣakīrti Śrī, the famous Jain polymath who was pontiff of the Nāgapurīya Tapāgaccha in the late 16th and early 17th centuries of the Christian era¹, is found a commentary on Siddhasena Divākara's Kalyānamandirastotra styled Vyākhyāśā. This commentary is said in two relevant handbooks²—on what grounds we do not know—to have been written in saṃvat 1668 (1611/12 A. D.). Velankar³ was the first to point out that the date of composition given there is probably wrong and should be fixed about 35 years earlier on the strength of a manuscript kept in the Bhandarkar Oriental Research Institute, Poona, which was copied in saṃvat 1635 (1578/79 A. D.)⁴. The apposite passage runs as under —

इति श्लोकव्यागमद्विरस्तोत्रस्य टीका संपूर्णाः ॥ ॥ संवत् १६३५ वर्षे । श्रीमद्दंडुसूक्त-
पुरावरे । देवनाचार्यवर्यश्रीधर्मसुदरणीना शिष्यश्रीवा०धर्ममेरुगणि । तस्मिन्निवस्य ० स्वध्वज-
मुनिनालेषि । स्ववाचनायः ॥

“Thus the tīka on the Śrī Kalyānamandirastotra (is) complete.⁵ It was copied in the year saṃvat 1635 in the best (of towns) Śrīmad Dandusūkapura⁶ by Pandita Labdhiratna⁷ Muni, pupil of Śrī Vācaka Dharmameru Gaṇī, the best of (all) illustrious śācāryas, for his own readings.”

Kapadia⁸, when cataloguing this and other codices of the Kalyāna-

1. Cf C Vogel in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, supplement, vol. 2, Wiesbaden, 1974, p 426 sq (An English rendering of the article in point will appear shortly in *German Scholars on India*, vol. 2, Varanasi.)
2. *Jaina Granthavalī*, Bombay, 1909, p 275, M. D. Desai, *Jain Gurjar Kavī*, vol 1, Bombay, 1929, p 470
3. *Jinaratnakosā*, vol 1, Poona, 1944, p 80.
4. Collection of 1891–95: No. 1252. See H R Kapadia, *Descriptive Catalogue of the Government Collections of Manuscripts Deposited at the Bhandarkar Oriental Research Institute*, vol. 19, pt. 1, Poona, 1957, p. 129a
5. Read संपूर्णा.
6. More properly Dandaśūkapura (“Serpent Town”), a synonym of Nāgapura, this is modern Nagaur in Rajasthan.
7. Kapadia conjectures, rightly no doubt, Labdhiratna, but the scribe must have had some reason or other for spelling his own name as above.
8. Read स्ववाचनाय.
9. *Ibid*, p 127.

mandirastotra, expressed a similar opinion but was not under the circumstances entirely convinced of the correctness of the date. The present note is meant to certify the scribe's statement by some new pieces of evidence.

In the final stanzas of his Vyākhyāśā,¹⁰ Harṣakīrti offers the following information about himself and the origin of the work;—

श्रीमन्नागपुरीयकाह्वयतपागच्छाधिपाः सक्तियाः
सुरिश्रीप्रभुचन्द्रकीर्तिगुरुवस्तेषा विनयो वराम् ।
भ्याख्या पाठकहर्षकीर्तिकरोक्तव्याणसप्तस्तवे
मेधामन्दिरदेवसुन्दरमहोपाध्यायराजाग्रहात् ॥१॥

"The beneficent ruler of the Tapagaccha named Śrīman Nāgapuriyaka, the venerable suri Śrī Prabhu Candrakīrti—his disciple, the pāthaka Harṣakīrti, made (this) exquisite commentary on the Kalyāṇasadmastava at the instigation of the king of mahopādhyāyas Devasundara, (who is) a temple of wisdom (personified)."

Chance would have it that a manuscript in the Bhandarkar Oriental Research Institute, Poona, of Siddhasena Divākara's Nyāyavāṭara,¹¹ made at the instance of Buehler in samvat 1931 (1874 A. D.), embodies a dedication by one of Harṣakīrti's disciples which is virtually to the same effect as far as the personalia are concerned, and that this dedication is dated samvat 1635 (1578/79 A. D.):—

श्रीमन्नागपुरीयतपागच्छे भ० श्रीचंद्रकीर्तिसूरीश्वराणा शिष्यश्रीहर्षकीर्त्युपाध्यायानामध्ययनाय
पुस्तकमदः ॥ श्रीनागपुरे । परमपुण्यपवित्रे श्रीछज्जालणीगोत्रे सा०सकता तदात्मज सा०कम्मा तरुणेण
सा०श्रीवीरपाळेनादायि स्वगुरुभ्यः ॥ सं०१६३५ वर्षे ॥

"For the studies of the upādhyāya Śrī Harṣakīrti, pupil of the lord of suris Bhatāraka Śrī Candrakīrti of the Śrīman Nāgapuriya Tapagaccha, this manuscript was given by Saha Śrī Virapāla, son of Saha Kamma, son of Saha Sakata of the Śrī Chajalāni Gotra—(a gotra) pure by reason of its excellent merits—of Śrī Nāgapura, to his teacher in the year samvat 1635."

10. *Ibid*, p. 128 sq

11. Collection of 1873-74. No 91. See H R. Kapadia, *op. cit.*, vol 18, pt.1, Poona, 1952, p 41. The transcript was completed by one Gopīkr̥ṣṇa on Wednesday, Vaiśākha vadi 6, samvat 1931 (8 April 1874 A. D.), and revised by one Vyāsa Rādhākṛṣṇa on Friday, Vaiśākha pūrṇimā, samvat 1931 (1 May 1874 A. D.), and the following day at Bikaner. Its exemplar, together with a goodly number of other manuscripts formerly in Harṣakīrti's possession, now belongs to the Anup Sanskrit Library, Bikaner, bearing the number 6051. See C. Kunhan Raja and K. Madhava Krishna Sarma, *Catalogue of the Anup Sanskrit Library, Bikaner*, 1944, p. 457.

Both paṭhaka and upādhyāya being nothing but synonymous expressions for the "teacher", whose task within the order it is to transmit the sacred texts,¹² it stands to reason that Harṣakīrti's commentary and Virāpāla's dedication are more or less contemporaneous.

While saṃvat 1635 (1578/79 A. D.), on the one hand, is thus approximately established as the time of composition of the Vyākhyāśā, saṃvat 1668 (1611/12 A. D.), on the other, can be excluded as such with absolute certainty. We have seen that on his own showing Harṣakīrti was still a paṭhaka under Candrakīrti Śūri when writing the Kālyāṇamandiraśāstrakā. Now from a codex in the Sanskrit College, Calcutta, of Jinadatta's Vivekavilāsa¹³ it appears that as early as saṃvat 1649 (1592 A. D.) he had already succeeded his teacher in the rule of the Nāgapurīya Tapāgaccha:—

सम्बत् १६४९ वर्षे भाद्रपदमासे कृष्णपक्षे नवम्या तिथौ सोमदिने लिखितोऽयं ग्रन्थः ॥ ॥
श्री + + नागपुरीयतपागच्छादिरागम० ॥ श्रीश्रीरहर्षकीर्त्तिसूरी आचार्य्यः श्रीश्रीरामरकीर्त्ति-
विजयराज्ये । पंश्रीश्रीरामकीर्त्तिः तद्विषयलिखितं मुनिरामकीर्त्तिः श्रीवह्नपुरमध्ये ॥ अकब्यर-
राज्ये ॥

"In the year saṃvat 1649, in the month of Bhādrapada, in the dark half, on the ninth lunar day, a Monday, this book (was) copied. Under the triumphal reign of Bhattāraka Śrī Śrī Śrī Harṣakīrti Śūri, first lord¹⁴ of the Śrī(man) Nāgapurīya Tapāgaccha, and Ācāryya Śrī Śrī Śrī Amarakīrti,¹⁵ (the manuscript¹⁶ was) written by a pupil of Paṇḍita Śrī Śrī Śrī Rājākīrti Muni Rāmākīrti, at Śrī Ahīpura¹⁷ Under the reign of Akabbara¹⁸."

This accords with two other testimonies. In the colophon to his Dhātutarāṅginī,¹⁹ which—we are told—was written in saṃvat 1663 (1606/07

12. Cf. H. Jacobi in *Archiv fuer Religionswissenschaft*, vol. 18, Leipzig, 1915, p. 270.
13. See Hrishikēśa Śāstri and Nilamani Cakravartti, *A Descriptive Catalogue of Sanskrit Manuscripts in the Library of the Calcutta Sanskrit College*, vol. 10, pt. 3, Calcutta, 1909, p. 332. The date corresponds to 21 August 1592 A. D. (not to 18 September 1592 A. D., as P. K. Gode has it in his *Studies in Indian Literary History*, vol. 1, Bombay, 1953, p. 73 sq.)

14. Read राज

15. The next pontiff of the Nāgapurīya Tapāgaccha, who commented upon, *inter alia*, Kālidāsa's R̥tusaphāra, Ratnāśekhara's Chandakosa, and Ratnāśekhara's Saṃbohasatīarī. His R̥tūvarṇanavṛtti, styled Vyākhyāśā, is being critically edited by the present writer.

16. *See*, पुस्तकम्.

17. A synonym of Nāgapura.

18. Akbar, Emperor of Delhi from 1556 to 1605 A. D.

19. See R. G. Bhandarkar, *Report on the Search for Sanskrit MSS in the Bombay Presidency during the Year 1882-83*, Bombay, 1884, p. 227; Pūyavijayaji and A. P. Shah, *Catalogue of Sanskrit and Prakrit Manuscripts*, pt. 2, Ahmedabad, 1965, Appendix, p. 387.

A. D.),²⁰ Harṣakīrti says —

तत्र च्छामलमण्डनं ह्युषिहितश्रीचन्द्रकीर्तिप्रभोः

शिष्यः सूरिवरः स्फुरद्द्युतिमरः श्रीहर्षकीर्तिः सुधीः ।

तेनेयं रचिताम्निर्मितशुभश्रीघातुपाठस्य सद्-

द्वृत्तिः स्फूर्तिभियर्त्तु यावदुदितः श्रीपुष्पदन्ताविमौ ॥५॥

"A spotless ornament of this gaṅga²¹ (and) pupil of the well-gifted Śrī Candrakīrti Prabhu (is) the best of sūris (and) load of sparkling lustre —the erudite Śrī Harṣakīrti. By him (was) composed this learned vṛtti on his self-produced beautiful Śrī Dhātupāṭha.²² May it come into brilliance as long as these two Śrī Puṣpadantas²³ rise!"

And in the colophon to the third section of his *Anekaṅgtha*,²⁴ which is dated samvat 1665 (1608/09 A. D), he states —

भागतर्करसगौ तु वर्षे तपसि मासि च ।

राकाया हर्षकीर्त्याहसूरिश्चक्रे सता मते ॥३४॥

"In the year 1665, however, and in the month (of) Tapas, on full-moon day, the sūri named Harṣakīrti made (it) on the advice of the learned."

In the light of the foregoing remarks there can be no doubt whatsoever that the *Vyakhyāṇa* manuscript in question was actually copied in samvat 1635 (1578/79 A. D.), and that the *Vyakhyāṇa* itself is not much older than this.

20. Cf. H. D. Velankar, *op cit*, p. 197. The date samvat 1717 (1660/61 A. D.) recorded by Yudhiṣṭhira Mīmāṃsaka, *Sanskṛt vyākaraṇa-śāstra kṛt Itihās*, pt. 1, Ajmer, 1963, p. 577, is obviously a misprint for samvat 1617, 1560 A. D. being the approximate date assigned to Harṣakīrti by S. K. Belvalkar, *An Account of the Different Existing Systems of Sanskrit Grammar*, Poona, 1915, p. 103, who probably based himself on the fact (mentioned in Dhātutaraṅgaṇī, colophon, v. 3) that Harṣakīrti's teacher Candrakīrti was honoured by Salim Shāh alias Islatān Shāh, Emperor of Delhi from 1545 to 1553 A. D.

21. *Viz*, the Nāgapurīya Tapāgaccha.

22. Of the Śārasvatavyākaraṇa.

23. *I e.*, sun and moon.

24. See A. B. Keith, *Catalogue of the Sanskrit and Prākṛit Manuscripts in the Library of the India Office*, vol. 2, pt. 1, Oxford, 1935, p. 317. The date works out either at Thursday, 21 January 1608 A. D., or at Wednesday, 8 February 1609 A. D., depending on whether samvat 1665 is interpreted to denote the current or the expired year. The reckoning by current Vikrama years being rather unusual, the second date is probably meant by the author.

ICONOGRAPHIC FEATURES OF THE SIXTEEN JAINA MAHĀVIDYĀS AS ENUNCIATED IN THE ICONOGRAPHIC TEXTS

Maruti Nandan Prasad Tiwari

The Sixteen Jaina Mahāvīdyās forming a group of Tāntric goddesses had enjoyed the most favoured position among both the Śvetāmbara and Digambara Jaina sects. Almost all the iconographic texts from c. eighth century onwards deal with the individual iconographic features of the Sixteen Jaina Mahāvīdyās. The final lists of the Sixteen Mahāvīdyās among both the sects were prepared between the eighth and tenth century. The final list supplied by the later traditions of both the sects includes the following names

(1) Rohiṇī, (2) Prajñāptī, (3) Vajrasūktā, (4) Vajrākuṣā, (5) Cakreśvarī or Apraticakrā (Śvet.) and Jambunadā, (Dig), (6) Naradattā or Puruṣadattā, (7) Kālī or Kālikā, (8) Mahākālī, (9) Gaurī, (10) Gandhārī, (11) Sarvāstrā-mahājvālā or Jvālā (Śvet.) and Jvālāmālīnī (Dig), (12) Mānavī (13) Vairotyā (Śvet) and Vairoṭī (Dig.), (14) Acchuṭṭā (Śvet) and Acyuṭṭā (Dig.), (15) Mānasī, (16) Mahāmānasī. (The present list is prepared from the lists occurring in the different iconographic texts ranging in date between eighth to the sixteenth centuries.)

Unlike the archaeological remains of the Śvetāmbara sect in Rajasthan and Gujarat, wherein the depiction of Mahāvīdyās invariably occurs, no sculpture or painting of the Digambara affiliation has so far been reported by scholars to depict them. However, at a Digambara Jaina site Khajurgho, the author has noticed a series of Sixteen Jaina goddesses on the exterior wall of the Ādinātha Temple (eleventh century), which may be identified with a group of Sixteen Mahāvīdyās.¹ The earliest known renderings of the Śvetāmbara Jaina Mahāvīdyās are found on the Mahāvīra Temple at Osia in Rajasthan, built towards the close of the eighth century. So far only four instances of the collective representations of the Sixteen Mahāvīdyās are known to us, ranging in date between the eleventh and the first half of the thirteenth century. These instances come from the Śvetāmbara sites at Kumbhāriā (Śantinātha Temple—eleventh century) in Gujarat² and Mt. Ābu (Vimala Vasahī—2 sets—twelfth century and Lana Vasahī—1232) in Rajasthan.

After the brief introduction, the author proposes to discuss the iconographic features of each of the Sixteen Mahāvīdyās as enunciated in the iconographic texts of both the Śvetāmbara and Digambara Jaina sects. It would not be irrelevant to note here that such a study would be of immense help to the researchers working on the iconography of the Jaina Mahāvīdyās inasmuch

as the features to be discussed in the paper would greatly facilitate them in identifying correctly the figures of the Mahavidyās at different sites. Before discussing the iconographic features of the Mahavidyās, I deem it necessary to write something about the concerned iconographic texts itself which would acquaint the readers with their affiliation, date and author's name.

(A) ŚVETĀMBARA TEXTS

- (1) *Caturvīṣatikā* of Bappabhatti Suri — c. 743-838 (abbreviated elsewhere as *Caturvīṣ*)
- (2) *Caturvīṣati Stotra* of Śobhana Muni—Latter half of tenth century (elsewhere as *Stotra*)
- (3) *Nirvānakalkā* of Pādalipta Sūri—c. late tenth or early eleventh century (elsewhere as *Nirvāna*).
- (4) *Mantrādhitīyakaipa* of Śagara Candra Sūri—date controversial—probably twelfth century (elsewhere as *Mantra*).
- (5) *Ācārāḍṅakara* of Vardhamāna Suri—1412 (elsewhere as *Ācāra*)—

(B) DIGAMBARA TEXTS :

- (1) *Pratiṣṭhasūtrasaṅgraha* of Vasunandi—c twelfth century (elsewhere as *Samgraha*)
- (2) *Pratiṣṭhasaroddhāra* of Āśadhara—c. thirteenth century (elsewhere *Saroddhāra*)
- (3) *Pratiṣṭhātīlakam* of Nemicandra—1543 (elsewhere as *Tīlakam*).
- (4) *Sarasvata-yantra-Pūja* of Śubhacandra—date not known (elsewhere as *Yantra-Pūja*).

Now we shall look into the individual iconographic features of each of the Sixteen Mahavidyās separately. We may note here that where the later works agree to the injunction of the earlier works, the prescriptions of the later works have not been referred to for avoiding duplications. The prescriptions of the later works, however, have been mentioned only in cases they supply us with some new informations as against the earlier ones.

(I) ROHINI :- (A) Śvetāmbara³—(I) *Caturvīṣ* and *Nirvāṇa* . 4-armed; Mount⁴—Cow; Holds—Arrow, Rosary, Bow, Conch

(B) Digambara⁵ : (i) *Samgraha*, *Saroddhāra* & *Tīlakam* —4-armed, Mt.—Lotus, fruit (or Mātuliṅga), (ii) *Yantra-pūja*,—Mt. Lotus; Bears—Spear, Lotus, Varada Fruit.

(2) PRAJÑĀPTI . (A) Śvet.—(I) *Caturvīṣ*;—Mt.—peacock; Holds—Śakti, (ii) *Stotra*, calls her as Śaktikarā, (iii) *Nirvāṇa* : — 4-armed, Mt. Peacock,

shows—Varada, Śakti, Citron, Śakti, (iv) *Ācāra* Mt Peacock, Carries—Śakti and Lotus. (v) *Mantra* · Holds—Trident, Staff, Abhaya, Citron.

(B) *Dig.* : (i) *Saroddhāra* · Mt.—Horse, Bears—Khadga and Disc., (ii) *Tilakam*. Disc, Sword, Conch, Varada, (iii) *Samgraha* . It merely refers to Khadga.

(3) *VAJRAŚRĪKHALĀ* : (A) *Śvet.* (i) *Caturvīṃ & Stotra* . Mt.—Lotus, Chain in one or both hands; (ii) *Nirvāṇa & Mantra* . Mt. Lotus; Carries—Varada, Chain in two hands, Lotus, (iii) *Ācāra* . Mt.—Lotus; Bears—Chain and Club.

(B) *Dig.* (i) *Saroddhāra* Mt. Lotus, Bears—Chain in one or both the hands (ii) *Tilakam* · Holds—Chain, Conch, Lotus, Citron, (iii) *Yantra-pūjā* Mt.—Elephant, Holds—Vajra, (iv), *Samgraha*—It merely refers to chain.

(4) *VAJRĀNKUŚĀ* (A) *Śvet.* (i) *Caturvīṃ & Stotra* Mt.—Elephant, Bears—Thunderbolt and Goad, (ii) *Nirvāṇa* 4-armed; Mt.—Elephant; Holds—Varada, Vajra, Citron, Ankuśa; (iii) *Ācāra* : Mt.—Elephant; Carries—Sword, Thunderbolt, Shield, Spear; (iv) *Mantra* . Mt.—Elephant; Holds—Furī, Rosary, Goad, Trident

(B) *Dig.* (i) *Samgraha* It merely refers to Ankuśa symbol; (ii) *Saroddhāra* Mt.—Puṣpayāna; Holds : Goad, (iii) *Tilakam* . Holds—Goad, Lotus, Citron, (iv) *Yantra-pūjā* Mt. Elephant; Holds—Thunderbolt, Goad.

(5) *APRATICAKRĀ* . (A) *Śvet.* . (i) *Caturvīṃ, Stotra & Ācāra* . Mt.—Eagle, Holds—Discs in all her hands, (ii) *Nirvāṇa* · Wields—Discs in all her four hands, (iii) *Mantra* : Mt —Man, Bears—Discs in hands.

(B) *Dig.*—Appellation—*Jambunadū* (i) *Saroddhāra & Yantra-pūjā* Mt —Peacock; Carries—Sword, Spear, (ii) *Tilakam* . Holds—Sword, Spear, Lotus, Citron; (iii) *Samgraha* It merely refers to Sword.

(6) *NARADATTĀ* or *PURUSADATTĀ* · (A) *Śvet.* —(i) *Caturvīṃ* Mt —Buffalo, Holds—Sword, (ii) *Stotra & Ācāra* Mt. Buffalo, Bears—Sword, Shield, (iii) *Nirvāṇa* 4-armed, Mt.—Buffalo, Carries—Varada, Sword, Shield, Citron, (iv) *Mantra* · Mt. Lotus; Holds—Sword, Shield, Citron, Abhaya.

(B) *Dig.* .—(i) *Saroddhāra* Mt —Cakravāka (ruddy goose); Holds—Vajra, Lotus; (ii) *Tilakam* : Bears—Vajra, Lotus, Conch, Fruit, (iii) *Samgraha* . It merely mentions Vajra as her symbol.

(7) *KĀLĪ* ·—(A) *Śvet* —(i) *Caturvīṃ* Mt —Lotus, Betrays—Club, Rosary, (ii) *Nirvāṇa* 4-armed, Rosary, Mace, Vajra, Abhaya, (iii) *Mantra* · Mt —Lotus, Bears—Trident, Rosary, Varada, Club

(B) *Dig.* (i) *Saroddhāra* Mt.—Deer, Holds—Pestle, Sword (ii) *Tilakam* Bears—Pestle, Sword, Lotus, Fruit. (iii) *Samgraha* It merely preaches Musala for 4-armed Mahavidya.

(8) *MAHĀKĀLI* (A) *Śvet.* (i) *Caturvīṃ*, *Stotra* & *Ācāra* 4-armed; Mt. —Man; Holds—Vajra, Fruit, Bell, Rosary, (ii) *Nirvāna* Bears—Rosary, Vajra, Abhaya, Bell, (iii) *Mantra* Lotus, Rosary, Varada, Bell

(B) *Dig.* — (i) *Saroddhāra* & *Tilakam* . Mt. Śarabha (fabulous animal); Holds—Bow, Sword, Fruit, Arrow; (ii) *Yantra-pūjā*, Mt.—Aṣṭapada—animal: Bears—Sword, Bow, (iii) *Samgraha* . For 4-armed goddess it provides Vajra only.

(9) *GAURĪ* (A) *Śvet.* . (i) *Caturvīṃ* & *Stotra* These refer to mere Lotus Symbol; (ii) *Nirvāna* & *Ācāra* Mt.—Godhā (Alligator), Holds—Varada, Pestle, Rosary, Lotus; (iii) *Mantra* Mt. Bull, Bears—Lotus, Rosary, Varada, Staff

(B) *Dig.* All texts unanimously envisage Lotus symbol and Alligator vāhana.

(10) *GĀNDHĀRĪ* (A) *Śvet.* . (i) *Caturvīṃ*, *Stotra* & *Ācāra* Mt.—Lotus; Holds—Vajra, Pestle, (ii) *Nirvāna* Mt.—Lotus, Bears—Varada, Pestle, Abhaya, Varada, (iii) *Mantra* Mt Lotus, Betraya—Trident, Staff, Abhaya, Varada.

(B) *Dig.* (i) *Saroddhāra*, *Tilakam* & *Yantra-pūjā* Mt. Tortoise, Holds—Disc, Sword, (ii) *Samgraha* : It envisages disc only for 4-armed goddess.

(11) *SARVĀSTRA-MAHĀJVĀLĀ* or *JVĀLĀMĀLINĪ* According to Hemacandra, she is so called because large flames of fire issue from all the weapons held by her, hence Jvālā being her chief symbol

(A) *Śvet.* (i) *Nirvāna* . Mt Boar; Holds—innumerable weapons; (ii) *Ācāra* . Mt. Cat, Wields—Fire-branded in both hands; (iii) *Mantra* Mt. Goose; Bears—Serpent in each of four hands.

(B) *Dig* (i) *Samgraha* 8-armed, Holds—Bow, Sword, Arrow, Shield; (ii) *Saroddhāra* & *Yantra-pūjā* Mt. Buffalo, Wields—Bow, Shield, Sword, Disc, (ii) *Tilakam* . 8-armed, Bow, Arrow and such other weapons and shines with flames.

(12) *MĀNAVĪ* (A) *Śvet.* (i) *Caturvīṃ* & *Stotra* . Mt. Lotus, Holds—Fine Tree full of fruits and foliage; (ii) *Nirvāna* Mt Lotus, Wields—Varada, Noose, Rosary, Tree; (iii) *Ācāra* Mt.—Blue Lotus; Carries—Tree; (iv) *Mantra* . Bears—Tree, Rosary, Varada

(B) *Dig* . (i) *Saroddhāra* Mt Hog; Holds—Fish, Trident, (ii) *Tilakam* Wields—Fish, Sword, Trident; (iii) *Samgraha* . refers to Trident only.

(13) *VAIROṬṬĀ* or *VAIROṬṬĪ* (A) *Śvet* (i) *Caturvīṃ* Holds—snake, sword; (ii) *Stotra* Mt.—Cobra; Bears—sword; (iii) *Nirvāna* & *Mantra* : Mt. Cobra (in former text) and Garuda (in later text); Holds—Snake, Shield, Sword, Snake; (iv) *Ācāra* . Mt. Lion; wields—Sword, Shield, Snake, Varada.

(B) *Dig* (i) *Samgraha* · 4-armed; Holds—Snake; (ii) *Suroddhāra, Tilakam & Yantra-pūjā* Mt Lion; Bears—Snake (Number of hands are not mentioned.)

(14) *ACCHUPTĀ* or *ACYUTĀ* (A) *Śvet* (i) *Caturvīh* : Mt. Horse; Bears—Sword, Bow (ii) *Stotra & Ācāra* Mt Horse; Holds—Bow, Shield, Sword, Arrow; (iii) *Nirvāna* Mt Horse; Wields—Sword, Arrow, Shield, Snake; (iv) *Mantra* Sword, Asipatra, Arrow, Shield

(B) *Dig* . (i) *Samgraha* 4-armed; It merely refers to Vajra symbol; (ii) *Suroddhāra, Tilakam & Yantra-pūjā* Mt. Horse; Holds—white sword.

(15) *MĀNASTĪ* (A) *Śvet* (i) *Caturvīh* Holds Burning Heti, (ii) *Stotra* . Bears Vajra alone, (iii) *Nirvān* : Mt Swan, Wields—Varada, Vajra, Rosary, Vajra, (iv) *Ācāra* Mt swan, Carries—Vajra, Varada, (v) *Mantra* : Mt. Swan, Betrays—Trident, Rosary.

(B) *Dig*. All the works visualize her as being represented with hands folded in Namasakāra-mudrā.

(16) *MAHĀMĀNASTĪ*—(A) *Śvet* (i) *Caturvīh* Mt. Lion; Holds—Sword, Shield, Jewel, Kundikā, (ii) *Stotra* Mt Lion, Bears—Sword, (iii) *Nirvāna & Mantra* Mt Lion, Wields—Varada Abhaya, Sword Pitcher, Shield; (iv) *Ācāra*, Mt. Crocodile, Carries—Sword, Shield, Jewel Varada

(B) *Dig*. (i) *Samgraha* · She merely shows Prañgamamudrā, (ii) *Suroddhāra & Tilakam* Mt. Swan; Holds—Varada, Rosary Goad, Garland

The *Nirvāṇakalikā* envisages a special mudrā for each of the sixteen Mahāvīdyās.⁶ These mudras suggest the chief identifying symbols of the 16-Mahāvīdyās. The 16 mudras are as follows.—(1) Saṅkha (2) Śakti (3) Śrīkhalā, (4) Vajra, (5) Cakra, (6) Padma, (7) Gaḍḍā (8) Ghanta, (9) Kāmāṇḍalu (10) Paraśu, (11) Paraśu (of another mode), (12) Vṛkṣa, (13) Sarpa, (14) Khaḍga, (15) Jvalana, (16) Śrī-Mani.

Footnotes

1 Consult, Tiwari, Maruti Nandan Prasad, 'The Iconography of the Sixteen Jaina Mahāvīdyās as Represented in the ceiling of the Śāhānātha Temple at Kumbhāraī, North Gujarat', *Sambodhi*, Vol. 2, No. 3, Oct 1973, p 15.

2 However, U P. Shah in his paper on the Jaina Mahāvīdyās has not referred to this earliest known set. It is to be noted that it is not only the solitary instance of the collective representation of the Sixteen Mahāvīdyās at Kumbhāraī but also perhaps in Gujarat.

3 Elsewhere abbreviated as Śvet.

4 Elsewhere abbreviated as Mt.

5 Elsewhere abbreviated as Dig.

6 Consult, Shah, U P. 'Iconography of the Sixteen Jaina Mahāvīdyās', *Jour Indian Society of Oriental Art*, Vol. XV, 1947, p. 168.

THE EVOLUTION OF PLANT REPRODUCTION ACCORDING TO JAINA LITERATURE

J. C. Sikdar

It appears from the study of the Jaina Āgamas that in plants, much more clearly than in animals, an evolutionary sequence is evident ranging from forms, such as, the blue greens (algae)¹ and bacteria² which reproduce by asexual means, to ones with complicated life cycles and highly evolved adaptations until it is capable of leading an independent life. Some of the lower forms, such as, fungi (panaga)³ which has no reproductive specializations, produce billions of spores so that by chance a few will fall in an environment favourable for germination and survival. The higher plants may produce no more than a few score seeds⁴ per plant but each seed has a fairly good chance of growing into a mature plant.

Asexual Reproduction

According to Jaina Biology, asexual reproduction⁵ takes place in plant life. Asexual reproduction is characterized by the presence of a single parent, one that splits, buds, fragments or produces many spores⁶ so as to give rise to two or more offsprings. It is stated in the *Sūtrakṛtāṅga* that there are, all in all, in the world four kinds of seeds (for reproduction), viz. seeds generated at the top (of the plant), (2) at its root, (3) at its knots and (4) at its stem.⁷ According to the seed and place (of growth) of these plants, some beings born in earth, originated in earth, and grown in earth, having in it their birth, origin, and growth, being impelled by their *Karman*, and coming forth in it on account of their *Karman*, growing there in particles of earth, origin of various things—come forth as trees⁸

For most blue-green-algae⁹ and plant bacteria asexual reproduction is the only means by which new individuals are produced. Even in the higher plants reproduction may take place asexually in a variety of ways, as pointed out, e. g. plants from seeds generated at the top (of the plant), at its root, at its knots, and at its stem.¹¹ Rice plants grow from seeds, ginger from roots, sugarcane from knots and plantains from stem,¹² rose plant from shoot, onion from bulb (*kanda*), and grasses have spontaneous reproduction *Sammurcchya*.¹³

Most of the cultivated trees and shrubs are reproduced from the cutting of stems, which sprout roots at their tips when placed in moist ground, e. g. sugarcane.¹⁴ A number of commercial plants—bananas (*Kadali*),¹⁵ etc. have lost their ability to produce functional seeds and must be propagated entirely by asexual means from the stem.¹⁶

Many plants, such as, gourd¹⁷, etc develop long, horizontal stems called runners (*Valli*)¹⁸ They grow several feet along the ground in a single season, and may develop new erect plants at every other node Other plants spread by means of similar stems called rhizomes, which grow underground, e.g. *Bhadramutha*¹⁹, *Sediya* (a kind of grass), *Bhattiya*, *Dabhha*²⁰ (a kind of grass), etc. are particularly difficult to control because they spread by means of runners or rhizomes. Swollen underground stems or tubers, such as, white potato, *Suranakanda*²¹ (*Amorphophallus Campanatus*), etc also serve as a means of reproduction, "in fact, some of the cultivated varieties of potato rarely, if ever, produce seed and must be propagated by planting a piece of a tuber containing bud or eye"²².

"Some beings born in trees originated by trees, sprung from trees", etc., springing from trees that originated in earth, come forth as trees originated by trees"²²

"Some beings born in trees... growing in trees, that are originated by trees, come forth as their bulb, stem, branches, twigs, leaves, flowers, fruits, and seeds."²³

In the same way creepers,²⁴ grasses²⁵, herbs,²⁶ and small plants²⁷ are to be known in regard to their reproduction

"Some beings born in earth, growing there in particles of earth that are the origin of various things, come forth as *Āya*, *Vāya*, *Kāya*, *Kuhana* (*Mushroom*), *Kanduka*, *Uvvehaliya* (*Uvvehaniya*), *Nivvehaliya* (*Nivehaniya*), *Esava Sacha*, *Chattaga*, *Vāsniya*²⁸ & *Kura*."²⁹

"Some beings born in water originated in water, grown in water etc. come forth as trees, creepers, grass, herbs and plants,³⁰ in the above manner."

"Some beings born in water, growing in particles of water that are the origin of various things, come forth as *Udaga*, *Avajā*³¹, *Panaga* (*fungus*) *Sevzla*³² (algae) *Kalambuga*³³, *Hada*, *Kaseruya*³⁴ *Kacchabhāṣṭya*, *Uppala* (*Utpala*), *Pauma* (*Padma*), *Kumuya* (*Kumuda*), *Nalina*³⁵, *Subhaga*, *Sogāmdhya*, *Pondāriya* (*Puṇḍarika*), *Mahāpondāriya* (*Mahāpuṇḍarika*), *Sayavatta* (*Śata-patra*), *Sahassavatta* (*Sahasrapatra*), *Kalhāra*, *Kokanada*, *Aravinda* and *Tāmarasa*³⁶, as stalks and fibres of lotus, as *Pukkhala*³⁷, and *Pukkhālati-bhaga*³⁸.

This brief account of plant reproduction as given in the Jaina texts shows that there takes place only asexual reproduction in all types of plants according to Jain Biology, One soul pervades the whole tree, it is the soul of the tree. Separate *Jīvas* (beings or bacteria), however, reside in its root, bulbs, stem, bark, branches, twigs, leaves, flowers, fruits and seeds³⁹.

The *Bhagavati Sūtra*⁴⁰ refers to ten instincts including maithuna (sexual union) of all beings—one-sensed to five-sensed beings. It is stated that *Kura-vaka* tree bear fruits after embracing a female part of it.

This may be interpreted as the sexual union of this tree⁴¹. It is suggestive from this evidence that sexual reproduction also may take place in plant life. But according to Jaina biology, there is no clear reference to sexual reproduction in plants, which involves the co-operation of two parents, each of which supplies one gamete and two gametes unite to form zygote. Very vague ideas are contained in other Indian works⁴² as to the sexual reproduction of plants

The Life Cycle of Plant

The life cycle of any species of plants or animals is the biologic process of development which takes place between any given point in any organism's life-span and the same point in the life-span of its offspring. For bacteria (earth quadrates⁴³ and plant bacteria⁴⁴), blue-greens (alga=*Sarvāla*)⁴⁵ which reproduce by splitting (a kind of asexual reproduction), the life cycle is extremely simple. According to modern Biology, "The filamentous green algae such as, *Ulothrix*, have a cycle during most of which, the colony consists of haploid cells which multiply asexually by mitosis"⁴⁶.

In the higher plants there are clearly found their life cycle-stages of infancy, youth and age⁴⁷ like those of human body, etc. Parasitic plants⁴⁸ have complex life cycles involving host organisms⁴⁹.

According to Jaina Biology, the plants show an act of generation-generation which reproduces asexually by spores⁵⁰. It is known as the sporophyte. Besides, they are reproduced from the root, the knot and the stem⁵¹. The life cycle of such plants consists of the production of haploid spores by the sporophyte. The relative size and duration of the different sporophyte generations vary considerably. The sporophyte is the familiar visible tree, shrub or herb

Germination of the Seed and Embryonic Development.

Jaina Biology throws some welcome light upon the germination of the seed and embryonic development. When the seeds are ripe, they are shed from the parent plant, but a few of them do germinate shortly after being shed, most of them remain dormant during the cold or dry season and germinate only with the advent of the next favourable growing season⁵². A prolonged period of dormancy usually occurs only in seeds with thick or waxy seed coats which render them impenetrable to water and oxygen.

The life of some higher plants exists within the cover of seeds in state of dormancy to be awakened at proper time and season under the favourable conditions. The life persists within the protective seed coat for certain periods, resisting against all the forces of the natural phenomena. In due time and season this dormant life springs up, bursting asunder, the

thamapatras) digest, absorb and store food from the endosperm, while within the seed. The cotyledons of some plants shrivel and drop off after germination, those of other plants become flat foliage leaves. The cotyledons contain reserves of food that supply the growing seedling until it develops enough chlorophyll to become independent. The stem (*skandha*) and leaves (*patras*) develop from the epicotyle⁶⁴

Evolutionary Trends in the Plant Kingdom

As we glance back over the many types of plant life cycles that are found from algae to angiosperms in the Jaina literature, a number of evolutionary trends appear to be evident. One of these is a change from a population that is mostly haploid individuals to one that is almost entirely diploid—an evolutionary trend toward a greater size and importance of the Sporophyte⁶⁵ and a reduction in the size of the Gametophyte generation.

Footnotes

- 1 Sevāla, *Sūtrakṛtāṅga* II 3 85, *Pannavanā* 1 51, p 2; *Jīvanicāra* 8
- 2 For plant bacteria, see *Bhagavati Sūtra*, 7 3 276, 8 3 324, *Uttarādhyayana Sūtra*, 36 96., *Pannavanā Sūtra*, I, 40ff., *Gommaṣasāra (Jīvakāṇḍa)*, V 189, p. 117 For (Earth quadrates), see *Sūtrakṛtāṅga*, Book I., *Bhagavati*, 33 1 814, *Uttarādhyayana Sūtra* 36, 70, 84, 92, 108, 117, *Pannavanā Sūtra*, I 19. 55, *Ekdendriyajīvapannavanā Gommaṣasāra (Jīvakāṇḍa)*, 89, p 68, *Lokaprakāśa*, 4th Sarga, v 25, 5th Sarga, v 117
- 3 *Sūtrakṛtāṅga* II 3 55 (Panaga), *Pannavanā* I 51, p. 21., *Jīvanicāra* 8 "Panaga Sevāla-bhūmiphoḍa ya" I
- 4 *Sūtrakṛtāṅga* II. 3 43. (*aggabṭja*)
- 5 "Logabhiṣi cattāri bīyakāyā evamāhijamḥ tamjahā-aggabīyā mūlabīyā porabīyā khaṣḥ dhabyā", *Sūtrakṛtāṅga* II 3 43 The commentators give the reading of the Nāgārj unīyas. "Nāgārjūnīyāstu paṣṭhanti—" Vanassaikāyāna paṇcaviṅṣa bīyāvakkamṭi evamāhijā-tamjahā aggamūlaporukkhaṁdhabyaruhā chaṭṭhāvī egeṁḍīyā sammucchīmā bīyā jīyamte", *Sūtrakṛtāṅga* (comm.), II 3 43, p. 94 "Mūlaggaporabīyā kaṁḍā taha khaṁdhabījabījaruhā. Saṁmucchīmā ya bhānīyā patteyānāntakāyā ya" I, *Gommaṣasāra (Jīva)*, 186
- 6 *Sūtrakṛtāṅga* II. 3 43.
- 7 *Ibid* II 3 43
- 8 *Ibid*. II. 3 43.
- 9 *Ibid* II. 3 54 "Ihegatā sattā udagaṇḍīyā udagasambhavā Sevālatte. vīṭṭanti!"
- 10 *Bhagavati*, 7. 3 276, 8 3 324., *Uttarādhyayana Sūtra* 36. 96., *Pannavanā Sūtra* 1 40ff., *Gommaṣasāra (Jīva)*, V 189, p. 117
- 11 *Sūtrakṛtāṅga* II. 3. 43
- 12 "Sāilyādayo vā ic agrabīyāḥ, tathā mūlabīyā ādrakādayah, parvabīyāstvīkāvādayāḥ, skandhabīyāḥ sallakāyādayah", *Ibid* (Comm.), p 94
- 13 *Gommaṣasāra (Jīvakāṇḍa)*, V, 186 (Comm.), p 116
- 14 "Parvabīyāstvīkāvādayāḥ", *Sūtrakṛtāṅga* II. 3, 43. (comm.) p 94
- 15 "Skandhabīyāḥ Sallakāyādayāḥ", *Ibid*. II, 3 43. (comm.), p. 94
- 16 *Ibid*
- 17 "Tumbi", *Pannavanā*, I, 1 45, p 19.
- 18 *Pannavanā*, I 1, 45, p. 19.
- 19 Bhaddamuttha (a species of cyperus), *Bhagavati Sūtra*, 7. 3 277, 8. 3 324,

seed coat and begins to grow gradually into a full plant like all beings, though in its immobile state, due to the transformation within itself⁵⁵

The length of time that a seed will remain viable and capable of germination varies greatly. The viability of the cereals, such as, *Šali*, *Vr̥hi Godhāma* (wheat), etc., if preserved in a well protected granary, lasts in the minimum for an *antarmuhūrta* and in the maximum up to three years, that of pulses, such as, *Kaṭvya* (a kind of pulse), *Masura* (lentil), *Munga* (*Phaseolus mungi*), etc. an *antarmuhūrta* in the minimum and five years in the maximum and that of *Alasi* (linseed), *Kusumbhaka* (*Carthamus tinctorius*), *Kodrava* (*Paspalum scrobiculatum*), *Kangri* (millet or a kind of parric seed), *Šana* (flax), *Sarṣapa* (mustard seed), *Mūlaga* (radish seed), etc., for an *antarmuhūrta* in the minimum and seven years in the maximum, provided they are stored up scientifically. After the specified periods their respective viability wither away and the seeds become unseeds without having germinating capacity.⁵⁶

This evidence of Jaina Biology regarding viability of seeds finds support in modern Biology in this way. "Willow and Poplar seeds must germinate within a few days of being shed or they will not germinate at all,"⁵⁵ seeds of evening Primrose and of yellow dock were able to germinate after seventy years."⁵⁶ "There are authentic records of lotus seeds germinating 200 years after being shed."⁵⁷ "The ability of a seed to retain its germinating power depends on the thickness of the seed coat, on a low water content and on the presence of starch rather than fats as stored food material. Dormant seeds are alive and do metabolize, though at a very low rate."⁵⁸

The reference to *Jambbhūte bīe* (embryonic seed), hypocotyle (first radicle=*mūla*), cotyledons (*prathamapatras*), epicotyle (*prathama kisalaya*), and its development or growth (*vivaddhamta*), their simultaneous birth, formation of plant body (*samayam vakkamāṇaṃ samayam tesm sartranivatti*), receiving of matter (warmth and moisture, etc.) and respiration (*samayam ānuggahaṇaṃ samayam usasa-nisāse*)⁵⁹ suggests that germination is initiated by warmth and moisture and requires oxygen. The embryo and endosperm absorb water, swell and rupture the seed coats (*uggamamāṇa*)⁶⁰. This frees the embryo and enables it to resume development (*vivaddhamta*)

After germination the hypocotyle (*mūla*) elongates and emerges from the seed coat (*vskkamal*) "The primitive root or radicle grows out of the hypocotyle⁶¹ and since it is strongly and positively geotropic, it grows directly downward into the soil"⁶² "The arching of the hypocotyle in a seed such as the bean pulls the cotyledons (i.e. *prathamapatras*) and epicotyle (i.e. *kisalaya* or *amkura*) out of the seed coat and the epicotyle, responding negatively, to the pull of gravity grows upward."⁶³ The cotyledons (*pra-*

- 20 *Pannavanā* I. 47, p 20, *Bhagavatī Sūtra*, 21 6 691
- 21 *Gommaśāstra* (Jīva), V 186 (Comm), BhS. 7. 3 277, 8 3. 324 *Pannavanā* I 54 53, p 22, *Uttarā* 36 93
- * *Biology*, p 174, C A Villee
- 22 Apparently trees sprung from shoots, sprouts aerial-roots, etc are meant They are considered as a class different from those whose offshoots they are, SBE XLV, p 390
- 23 One soul (Jīva) pervades the whole tree, it is the soul of the tree Separate Jīvas (beings), however, reside in the roots, etc, SBE XLV, p. 390, *Sūtrakṛtāṅga* II, 3 50
- 24 *Ajjhāruha* = *adhyaṛoha*, explained in the *Dīpikā*. "Vallīyṛkṣā", Ibid, *Sūtrakṛtāṅga* II 3 50
- 25 *Tṛṇa*, Ibid
- 26 *Osahl* = *oshadhi*, Ibid, p 391, *Sūtrakṛtāṅga* II 3 50
- 27 *Hariya* = *harita*, Ibid, *Sūtrakṛtāṅga* II 3 50
- 28 'All the commentators say about the words 'Āya, etc (which offer some various readings in the MSE) is that they denote particular plants (*Vanaspativṛkṣāḥ*) which must be learned from people (who know them) Jacobi gives the words in their Prākṛit form, and does not attempt to transpose them into Sanskrit.
- 29 *Sūtrakṛtāṅga*, II 3 54, SBE. XLV, p 391.
- 30 Ibid,
- 31 *Avaka*, a grassy plant growing in marshy land, *Blyxa octandra*, Ibid.
- 32 *Sajvāla* the aquatic plant *Vallisneria* (algae), Ibid, *Sūtrakṛtāṅga* II. 3 54.
- 33 *Kadamba*, *Nauclera Kadamba*, SBE. XLV., p 391
- 34 *Kaseru*, *Scirpus Kysoor*, Ibid
- 35 The last four are well-known varieties of lotus, called in Sanskrit ' *Utpala*, *Padma*, *Kumuda*, *Naiṭa*, Ibid p. 392.
- 36 The Sanskrit of the last seven items is *Puṣṭārṣika*, *Mahāpuṣṭārṣika*, *Satapatra*, *Sahasrapatra*, *Kahlāra*, *Kokanada* and *Tamaraṣa*, they are all varieties of lotus, Ibid, p 392
- 37 *Puṣkara*, Ibid.
- 38 *Sūtrakṛtāṅga* II, 3 55, p. 93.
- 39 "Yo hi ekah vanaspatījīvaḥ sarvaṅvṛkṣavyavayvīpi bhavati, tasya cāpare tadavayaveṣu mūlakandakandhatvakṣīkṣāpravālapatrapuṣpaphalabījabbhūteṣu dāśeṣu sthāneṣu jīvaḥ samutpadyante 1" *Sūtrakṛtāṅga* II, 3 55 (Comm), p 66
- 40 "Āhgrabbhayaṅgahamebuna taha koha māna māyā ca I Lobho logo oho sannā dāsa savvaṅvīṇaṇā", vide *Lokaprakāśa*, 3 447, "Āhgrasannā to ohasannā 1"
- Bhagavatī Sūtra* 7 8. 295.
- 41 "Iitihparirāmbhanena Kurubagataruno phalaṃti mehuṇe 1", *Lokaprakāśa*, 3. 449. There takes place sexual union in *Aśoka* tree also.
- 42 "Strīṇām sumanaśāṅgāṅ pūṣpāṅ prasūtam samāṅ", *Amakośa*, *Vanaspatījīva*, *Bhāṭphalāśvetapūṣpāḥ*, pūṣpāṅ, *Holarrhena antidyenterica*, *Caraka* (*Driṭhavaśa* v), (*Syāṅvaruṅgūpūṣpā* strī-śīlakūṭaja, *Wrightia tinctoria*), Ibid V. "Anupādī prathamā vargāḥ strī pūṣpāṅśakatvena trāividhyam sthāvareṣvapi", *Rājanighaṅṭu*, vide *Positive Science of the Ancient Hindus*, p 175, Dr B N Seal
- 43 *Sūtrakṛtāṅga*, Book I, Lecture 7, V. I, SBE. XLV, "Pūṣhavi ya śū aganī ca vū" *Gommaśāstra*, 73 (*Jīvakṛṣā*)
- 44 *Bhagavatī* 7. 3 275-7, *Gommaśāstra*, V, 189. (*Jīvakāṇḍa*), *Pannavanā* I 54, (*Sādhāraṇāśārtravanaspatī kāyikas*)
- 45 *Sūtrakṛtāṅga* II 3 54. (*Seyālatī*), *Pannavanā* I, 51, (*Jalaruhā Śevāla*).
- 46 *Biology*, p. 178

- 47 "Yathā puruṣānarīram bālikumārāyavavrdhataḥparināmanavīśavāt" .tathiedaṁ vanaspatīkarīram 1", Śaḍdarśanasamucchaya", V 49, *Tarkarāhasyadhīkā*, *Gunaratna*, p. 157
- 48 "Ihegatyāḥ sntīḥ rukkhajonyāḥ rukkhāsambhavāḥ rukkhavuktamāḥ . rukkhajonyeḥ 2 rukkhattāḥ viutṭamē, te jīvo tesuṁ rukkhajonyāṁnāṁ rukkhāṁnāṁ sīnchamābhāreṁti 1" *Sūtrakṛtāṅga*, II 3 45, "Nānāvihānāṁ tasathāvarānāṁ poggalānāṁ sarīresu vā, sacītesu vā, acītesu vā, anustīyattīḥ viutṭamti," *Ib d*, II 3 88
- 49 *Ibid*
- 50 *Sūtrakṛtāṅga* II 3. 43
- 51 "Aggabhyḥ mūlabhyḥ porabhyḥ khamdhabyḥ", *Ibid*, II 3 43
- 52 *Bhagavatī* 15 1 544, It throws light upon the germination of sesamum seeds with the advent of favourable growing season after the uprooting of the Sesamum plant by Gośāla Maṅkhaliputta
- 53 *Bhagavatī Sūtra*, 15 1 544, see *Plant Autographs and their Revelations*, Sir J. C. Bose, 1927.
- 54 *Bhagavatī Sūtra* 6 7 246
- 55 *Biology*, p 186, C A Villee.
- 56 *Ibid*
- 57 *Ibid*.
- 58 *Ibid*
- 59 "Jonibbhūe ble jīvo vakkamaḥ so vā anno vā I Jo vī mūle jīvo so vīya patta padhamatī" 97. savvo vī kusalayo khalu uggamamāno anarītayo bhāno I so ceva vīva-ḍḍhamto hoi parito anarīto vā" *Ii* 98 *Ii*, *Paṇṇavāyā*, 1.54 9 97-98 etc
- 60 *Ibid*.
- 61 *Biology*, p, 187
- 62 *Ibid*
- 63 *Biology*, p 187
- 64 *Ibid* , See the embryonic development of plant as discussed above.
- 65 *Sūtrakṛtāṅga* II 3, 43

ON THE SANSKRIT SÜKTIRATNAHÄRA, AS SUBHÄSITA-SAMGRAHA
OF PRÄKRIT SUBHÄSITA-S

Ludwik Sternbach

(1) The late lamented A N Upadhye complained always that there does not exist a complete *subhäsita-samgraha* of Präkrit verses and that it is difficult, if not impossible, to identify Präkrit aphorisms.

(2) There are about five hundred Sanskrit anthologies (*subhäsita-samgraha-s*) and collections of stray didactic verses¹ and only a few Präkrit anthologies of which the most important are Häla's *Sattasaï*, Jayavallabha's *Vajjalaggam*, Chappannaya *Gätho*,² the *Gäthäsahasrï*³ and the lately published by the L.D. Institute of Indology, Ahmedabad, the *Gätharayanakośa*, the *Subhäsilyagä-häsamgaho* and the *Subhäsipyapajjasamgaho*⁴. In addition, there are a few other Präkrit *subhäsita-samgraha-s* which are, however, not yet published⁵, as, for instance, the *Gäthakośa* of Municandra from the beginning of the twelfth century (called also *Rasaulsgäthakośa*⁶), or the *Gätharatnakośa* of *Valrocana*⁷.

(3) In addition to these Präkrit *subhäsita-samgraha-s* some typically Sanskrit anthologies contain a selection of Präkrit *subhäsita-s*, as for instance, the *Padyaracanä* of Laksmäna Bhaita *Änkoläkära*⁸, the *Vidyäkarasahasräka* of *Vidyäkaramisra*⁹ and, particularly, the *Süktiratnahära* of *Süryakallägargja* [SRHt] from the first half of the fourteenth century¹⁰, as well as, to a lesser extent, its counterpart¹¹, the *Subhäsita-sudhänidhi* [SSSN.] of *Säyana*¹²

1 Cf. L. Sternbach, *Subhäsita, Gnomie and Didactic Literature, in A History of Indian Literature*, edited by J. Gonda, Vol. IV, Otto Harrassowitz, Wiesbaden, 1974

2 *op. cit.* (fn. 1), pp. 10-14

3 *op. cit.* (fn. 1), p. 59, footnote

4 L. D. Series No. 52

5 Cf. L. Sternbach, *Säyana's Subhäsita-sudhänidhi and Süryapadita's Süktiratnahära in Gaṅgänätha Jhä Kendriya Sanskrit Vidyapeetha*, formerly JGJRI 27, pp. 166-260.

6 Extracts (46 verses) were published by P. Peterson in *Three Reports on the Search for Sanskrit Manuscripts*, Bombay, London 1887, pp. 297-302 and by P.-E. Pavolini (20 verses) in *Yanti Strofe del Gäthakośa di Municandrasari* (with translation into Italian), Firenze 1894

7 New Catalogus Catalogorum, University of Madras, vol. 5, p. 341.

8 *op. cit.* (fn. 1), p. 27.

9 *op. cit.* (fn. 1), pp. 29-30

10 *op. cit.* (fn. 1), p. 19

11 *op. cit.* (fn. 1), footnote 85 on p. 20

12 *op. cit.* (fn. 1); pp. 19-20

(4) The SRHt. contains two sets of Prakṛit *subhāṣita-s* one culled from Prakṛit *subhāṣita-samgraha-s*, i.e. Hāla's Sattasaī and the anonymous Gāthakośa, and the other from Prakṛit poems, as the Setubandhu. All these verses are usually included at the end of the *paddhati-s* and only exceptionally in the middle of the *paddhati-s*. The SSSN, which is almost analogous with the SRHt, usually omits the Prakṛit *subhāṣita-s*,¹³ it is, therefore, possible that, originally, the SRHt did not contain Prakṛit *subhāṣita-s*, but that they were added later to the original text of the SRHt. by a scribe or compiler who knew the Prakṛit *subhāṣita-s* by heart and wanted to add some currently quoted *subhāṣita-s* on the same theme with which the Sanskrit *paddhati-s* of the SRHt. dealt.

(5) That seems to be likely, in view of the fact that the Prakṛit *subhāṣita-s* included in the SRHt. are not written in such a good language as the Sanskrit *subhāṣita-s*, they show that the editor/collator, or most probably, the scribe who included them in this anthology was not a scholar in literary Prakṛit; the Prakṛit *subhāṣita-s* included in the SRHt are generally, not construed in good Prakṛit and are full of errors, the *gāthā-s* are often published with mistakes and are metrically not correct, while on the contrary, the Sanskrit *subhāṣita-s*, included in the SRHt, stand often nearer to the original Sanskrit text from which they were culled¹⁴ than those which are found in other *subhāṣita-samgraha-s*.

(6) The present study will deal only with the *gāthā-s* culled from Hāla's Sattasaī and those culled from the Gāthakośa, in so far as they could be traced in other Prakṛit *subhāṣita-samgraha-s*.

(7) All the *gāthā-s* (36 in number¹⁵) attributed in the SRHt, to the Sattasaī (Saptaśaī) or to the Gāthasaptaśaī, or to Śata-vāhana, or to Śata-(ka)vāhana were culled from Hāla's Sattasaī, with the exception of two, *gāthā-s* i. e. verses Nos. 28 and 35 of the Annex¹⁶. As stated above¹⁷ they are full of mistakes (grammatically and metrically) and should be corrected (e. g. verses 13 and 30 of the Annex), others contain printing errors (e. g. verses 23 and 29 of the Annex) or Sanskritized forms (e. g. verse 9 of the Annex), almost all contain variants¹⁸, some of which are already

13 When the SSSN includes them, it puts them also at the end of the *paddhati-s*.

14 That is, for instance, evident in the quotations of Kāmandakī's Nītiśāstra, particularly, if we compare the non-critical edition of this *arthāśāstra*, as published in the *Bibliotheca Indica* with the better editions published in TSS or in the ĀnSS.

15 In reality 32 verses, for verses 18 to 20 and 24 of the Annex were probably not attributed to the Sattasaī: the attributions after 112.14 and after 243.78 referred only to those verses and not to the preceding ones, i.e. to verses 112.11-13 and 242.67.

16 They were quoted in the Annex *in extenso*, as they appear in the SRHt, even if the Prakṛit text is not correct (e. g. verse 35).

17 See para 5 above.

18 Without variants are verses 15, 22 and 27.

known¹⁹ (e.g. verses 33, 36 and 39 of the Annex).

(8) Many of the so-called Hāla's Sattasaī verses which occur in the SRHt. were not culled from the classical text of the Sattasaī, but from Hāla's work which occurs in one or more texts only and do not belong to the core of the Sattasaī, and so verses 3, 26, 31, 38 and 41 of the Annex appear only in the Telīngana recension I and verses 25, 37 and 40 of the Annex occur only among the so-called verses which appear as quotations in the *alankāra* literature. That seems to show that Hāla's *incerta* were generally considered as Hāla's genuine verses either at the time when the SRHt. was composed (i.e. in the beginning of the fourteenth century, or at the time when scribe added them to the SRHt. text)

(9) Most of the Hāla's verses of the SRHt were influenced by the Jaina recension from Western India. That can be seen from the fact that many variants which occur in Hāla's text, as reproduced in the SRHt., can only be traced in this recension; that is the case of verses Nos. 1, 5, 6, 8, 27, and 42 of the Annex

(10) Generally, authors or compilers of Prakṛit *subhāṣita-saṅgraha-s*, culled their verses from the Sattasaī. Out of the forty-two verses from the Sattasaī which were or were not specifically attributed in the SRHt to Hāla's work, but which were Sattasaī's verses, eleven verses appear also in Jayavallabha's Vajjalaggam (verses Nos. 3, 4, 9, 10, 11, 12, 17, 20²⁰, 21, 22, and 39 of the Annex), three in the Gghārayanakośa (GRK) (verses Nos. 17, 30 and 33 of the Annex), one in the Subhāṣiyagāhāsamgaho (SGS) (verse No. 22 of the Annex) and one in the Subhāṣiyapajjasamgaho (SPS) (verse No. 27 of the Annex). The text of the *subhāṣita-Saṅgraha-s* does not follow always exactly the wording of Hāla's verses²¹

(11) As noted above, the SSSN., which is either the same work as the SRHt. or another version of the same text²², omits almost all Prakṛit verses included in the SRHt, it keeps, however, four Prakṛit verses culled from Hāla's Sattasaī, these are verses 24, 25, 27 and 41 of the Annex, of which one is, similarly as in the SRHt., specifically attributed to the Sattasaī (verse No. 25 of the Annex) and one is, similarly as in the SRHt., specifically attributed to the Gāthakośa (verse No. 41 of the Annex). The text of the SSSN. is identical with the text of the SRHt, and both texts contain even the same mistakes, this seems to be an additional proof that the SSSN. and the SRHt. are the same work or other versions of the same

19 Noted by A. Weber in his *Das Saptakam des Hāla* (see para 16.3 below).

20 This verse was probably not attributed to Hāla. See above para 6 and footnote 15.

21 E.g. verse 12 of the Annex

22 *op. cit.* (fn. 5).

work²³.

(12) In addition to the verses attributed in the SRHt. to the Sattasaī, we find in the SRHt, as many as one-hundred-twenty-two Prakrit verses attributed to the Gāthakośa, without any additional indication who the author of this Gāthakośa was. We know of the existence of a Gāthakośa by Mūnicandra who died in A D 1120, but this Prakrit anthology of *gāthā-s* is most probably not identical with the Gāthakośa of SRHt and SSSN. Upto now only 46 verses of the Gāthakośa of Mūnicandra were published by P Peterson in his *Three Reports on the Search for Sanskrit Manuscripts* and 20 Verses were published with a translation into Italian by P.-E. Pavolini²⁴, and none of the verses quoted there appears among the verses attributed to the Gāthakośa in the SRHt, and the SSSN. It seems, therefore, that the Gāthakośa quoted in the SRHt and SSSN must have been another, unknown yet, anthology. None of its MSs. is noted in Aufrecht's *Catalogus Catalogorum* or in the *New Catalogus Catalogorum* published by the university of Madras²⁵

(13) As all Prakrit anthologies, the Gāthakośa of the SRHt and the SSSN. culled some of its verses from Hāla's Sattasaī. Six such verses attributed in the SRHt to the Gāthakośa were borrowed from the Sattasaī (i.e. verses 37 to 42 of the Annex). Most of these verses (four out of six) are found either in some texts of the Sattasaī only (verses 38 and 41 of the Annex), or were known as Hāla's verses from the *alankāra* literature only (verses 37, and 40 of the Annex)

(14) A number of verses attributed in the SRHt. to the Gāthakośa (23 verses) must have been well known Prakrit *subhāṣita-s*, for they appear also in the little known Prakrit *subhāṣita*-literature. They appear also in GRK²⁶. (20 verses) in Jayavallabha's *Vajjalaggam*²⁷ (4 verses) and in the *Subhāṣiyagbhāsamgaho*²⁸ (one verse) or in more than one of these three *subhāṣita-saṅgraha-s*. Usually they read better in these sources than in the SRHt. (e. g. verses 47, 53, 55, 57 and 61 of the Annex), for the author/collator or scribe of the SRHt. did not know literary Prakrit well²⁹.

(15) Unfortunately, it was not possible to identify the Prakrit *subhāṣitas* of the Gāthakośa, even then when it possible to trace them in other Prakrit *subhāṣita-saṅgraha-s*.

23 *op. cit.* (fn. 5)

24 Bombay-London 1887, pp. 297-302 and Frenze Tipographia di L. Franceschini: o.c.i, 1894.

25 See *New Catalogus Catalogorum*, University of Madras, Volume 5; pp. 340-341.

26 Verses 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54 (also in *Vajja*). 56, 57, 58, 59, 62, 63, 64 and 65 of the Annex.

27 Verses 54 (also in GRK), 55 (also in SGS), 60 and 61 of the Annex.

28 Verse 55 of the Annex, it was probably taken from *Vajja*

29 See above para 5.

(16.1) The detailed analysis of the Prakṛit *subhāṣita-s* which appear in SRHt., as specifically attributed to the Sattasatī and those which are attributed to the Gāthakośa, but could be traced in the Sattasatī or in other Prakṛit *subhāṣita-samgraha-s* is given in the Annex in the order as they appear in the SRHt

(16.2) This Annex is divided into three parts I Verses ascribed in the SRHt. to the Saptasatī, II Verses ascribed in the SRHt. to the Gāthakośa but which are Suptasatī's verses, and III Verses ascribed in the SRHt. to the Gāthakośa which are found in other Prakṛit *subhāṣita-samgraha-s*, i. e. the Vajjalaggam by Jayavallabha (Prākṛit Text Series 14 Prākṛit Text Society, Ahmedabad-9, 1969 (Vajja)), the Gāhārayanakoso of Jineśvarasūri, L.D. Series 52, Ahmedabad No. 9 (pp 1-66), the Subhāṣitagāthāsamgraho, *idem* (pp 67-75) and the Subhāṣīyapūjasamgraho, *idem* (pp 76-82). The Gāthā-sahasrī by Samayasūndra composed in A.D. 1630 (Bombay, Vikrama 1996) was not taken into consideration, for it is posterior to the SRHt. and could not be the source of any of the verses included in the SRHt. or in the SSSN

(16.3) As far as the Sattasatī is concerned, three editions of this work were consulted, viz. the *Bibliotheca Indica* edition with the English translation (Work Number 295, Asiatic Society, Calcutta 1971) (IGS (BI)), the Prasāda Prakāśana edition, Poona (HGS(pp)) and the old, but still the most complete edition by A. Weber, *Das Śaptaśatakam des Hūla* in *Abhandlungen fuer die Kunde des Morgenlandes*, 7 4, Leipzig 1881 (HGS(w)) Also his *Ueber das Śaptaśatakam des Hūla Ein Beitrag zur Kenntnis des Prakṛit*, *idem* 5,3 was taken into consideration.

(17) The present study tries to show that the SRHt. can be considered not only as a Sanskrit *subhāṣita-samgraha*, but also as a short Prakṛit *Subhāṣita-samgraha* of 158 verses³⁰, not counting numerous Prakṛit verses culled from the Setubandhu and other Prakṛit Sources,

30 Of the Gāthakośa only verses 25,16, 32,37, 32,40 to 42, 32,44, 39,59, 39,55, 45,66; 46,68; 46,72 to 71, 45,76, 68,42, 111,34, 123,34, 124,38 to 40, 125,15, 213,46, 214,52, 214,53, 231,15, 219,10, 250,16, 255,13 and 259,24 were analyzed in the Annex. The other verses attributed in the SRHt. to the Gāthakośa, which could not be traced to other primary or secondary sources were not included in this study (i. e. verses on pages 2, 18, 25, 27, 32, 38, 45, 51, 64, 68, 72, 111, 123, 125, 128, 171, 202, 208, 213, 214, 216, 219, 222, 227, 231, 233, 243, 248, 249, 250, 251, 252, 255, 256, 259 and 270).

ANNEX

I Verses ascribed in the SRHt to the Saptasati, the Gathasaptasati, Śatavahana or Śata(ka)vāhana

- 1 हसिअ कपोलकहिअ SRHt 25.12 (a Saptasati¹)=HGS(B1) 6. 25=HGS (pp) 525, HGS (W) 526 in the Jaina-Recension from Western India (MS R of HGS (W) 449) *ab* of this verse runs usually हसिअ अहट्ट ददंते/भमियम गिक्कंतयेहलीदेसम्
- 2 जह जह जरापरिणओ SRHt 25 13 (a. Saptasati¹)=HGS (B1) 3.93=HGS.pp) 293=HGS (W) 293.
- 3 कुलपालिआ पेच्छह SRHt 25 14 (a. Saptasati¹)=HGS (B1)—=HGS (pp)86^c=HGS (W) 871 in the Telhāgana Recension I only *a* in SRHt wrong (*contra metrum*); should read कुलपालिआये पेच्छह.
- 4 दुग्गअवरम्मि वरिणी SRHt 25.15 (a Śatavāhana)=HGS (B1) 5 72=HGS(pp) 472, HGS(W)472 Also the Vajjālaggam 477 where *d* reads उययं विय दोहले कइह.
- 5 ग गुणेहि हीरह अणो SRHt 32 36 (a. Saptasati)=HGS(B1)4 10, HGS(pp)310. HGS(W) 310 in the Jaina-Recension from Western India (MS R of HGS (W)253, where we also read in *a* गुणेहि instead of गुणेण and in *c* नेच्छन्ति instead of मोत्तुण The verse should read in *b* तेण (instead of देण) and in *a* गुज्जाउ (instead of गुज्जाह)
- 6 अणुवत्तणं किलन्तो SRHt 37.3⁴ (a Saptasati)=HGS (B1) 3 65, HGS (pp) 265, HGS(W) 265. The verse should read in *a* कुणतो (instead of किलन्तो); in *b* अप्पवसो (instead of अप्पवसो;*contra metrum*) and in *d* after वि add : हु (हु is missing also in the Jaina-Recension from Western India (MS R of HGS (W) 217).
- 7 विण्णागरुणमहप्पे SRHt 37.40 (a. Saptasati)=HGS (B1) 3.67, HGS (pp) 267, HGS (W) 267 The verse should read in *a* हन्वे and in *b* पि (instead of वि)
- 8 अवयाणिओ वि ण त्हा SRHt 38 41 (a. Saptasati)=HGS (B1) 4.20, HGS(pp) 320 HGS(W) 320 The verse should read in *b* विहवहीणे (instead of विभवहीणे [variant known] and in *d* परेण (instead of परेहि), here SRHt follows the Jaina-Recension from Western India (MS R of HGS(W) 263, which has परेहीम्).

1 or Śatavāhana or Śaka(ta)vāhana, (v JOR (Madras) 13.297 ad p 25

9. सुब्रणो ण कुप्पह् विवय SRHt 38.42 (a. Saptasātri)=HGS (B1) 3.50, HGS(pp) 250, HGS(W) 250. The verse should read in *a* सुब्रणो (सुब्रणो is Sanskritised) and चिवय instead of विवय, in *b* विप्पिय (instead of अप्पियं), in *c* and *d* णेपह् (instead of लपह्) Also in the Vajjalaggam 34 which reads in *ab* सुब्रणो न कुप्पह् चिय । अह कुप्पह् मंगुले न चित्तेह्.
10. दिदरोसकल्लसिअस्स वि SRHt 38 43 (a. Saptasātri)=HGS (B1) 4 19 HGS (pp) 319, HGS (W) 319 The verse should read in *a* दिदरोस^० (instead of दिद^०; some texts have दद^०), in *b* कचो (instead of कन्तो) and in *d* अमअं (instead of असुअं). Also in the Vajjalaggam 35 where it reads as in HGS but has in *b* सुहाव (instead of सुहाहि).
11. फलसंपत्तीए सयो^०-SRHt 38 44 (a Saptasātri)=HGS (B1) 3 82 HGS (pp) 282, HGS(W) 282. The verse should read in *a* फलसंपत्तीव (instead of ^०संपत्तीए [*contra metrum*]) and in *d* सिहराई (instead of सिहराह् [*contra metrum*]). Also in the Vajjalaggam 114 where it reads in *a* फलसंपत्तीह्.
12. मा वच्छह् विस्वम्मं SRHt 46 78 (a. Saptasātri)=HGS (B1) 7 86, HGS (pp) 686, HGS (W) 686 (v HGS(W)690). All variants are known. Also in the Vajjalaggam 61 where it reads in *b* बहुकूडकवडभरियणं
13. अललीणो दोसुहवो SRHt 46 79 (a. Saptasātri)=HGS (B1) 3.53, HGS(pp)253, HGS (W) 253. SRHt is wrong in *c*, it has सुखो (instead of सुरवो) (*contra metrum*)
14. आरम्मन्तस्स धुअं SRHt 97.6 (a. Saptasātri)=HGS (B1) 1.42, HGS (pp) 42, HGS (W) 42. No variants.
15. दिवअण्णएहि षमअं SRHt 110 31 (a Gāthāsaptasātri)=HGS (B1) 1.61, HGS (pp) 61, HGS (W) 61; All variants known, with the exception of (*d*) where SRHt should read समाणिव्वाहं (instead of समाह्व्वाहं).
16. अविइण्णपेच्छणिज्जं SRHt 110.32 (a. Gāthāsaptasātri) = HGS (B1) 1 99, HGS (pp) 99, HGS (W) 99. The verse should read in *a* अविअण्णपेच्छणिज्जं,
17. ते मितं काएव्वं SRHt 111.33 (a. Gāthāsaptasātri)=HGS (B1) 3.17, HGS (pp) 217, HGS (W) 217. SRHt should read in *a* काअव्वं (instead of काएव्वं) and in *d* ^०लअ व्व (instead of ^०लअं व). Also in the Vajjalaggam 68 which reads in *d* like SRHt (^०लअं व) and has in *b* देसकालम्मि (instead of देसआलम्मि; so also HGS in the Jaina-Recension from Western India (MS R of HGS (W). 167). Also in GRK 783 which also reads in *d* like SRHt and the Vajjalaggam and has in *b* ; अं मितं वसणपलकालम्मि.

18. आषाढमेत्तगरुए SRHt 112 11 (a Gāthāsaptasāti, probably wrongly so marked since SRHt 112.11-13 does not appear in HGS¹)
19. अषडन्वत्च्छण्यं SRHt 112 12 (a. Gāthāsaptasāti, probably wrongly so marked, since SRHt 112.11-13 does not appear in HGS¹, *contra metrum*)
20. एको चिअ दोसो का^० SRHt 112 13 (a Gāthāsaptasāti, probably wrongly so marked since SRHt 112.11-13 does not appear in HGS¹) It should read in *ab* एवको... तारिसस् वि षडिओ (instead of एको . कारिसस(?) . विहिषडिओ; in *c* जोसे (instead of जस्सि and in *d* मेळन्ति (instead of मुच्चेह. Also quoted in the *Vajjalagga* 731.
21. पेम्मस्स विहडिअस्स^० SRHt 112.14 (a Gāthāsaptasāti), HGS (B1) 1.53, HGS (pp) 53, HGS (W) 53. SRHt should read in *ab* विरोहिअसंधिअस्स (instead of विहडिअसण्ठिअस्स). Also in the *Vajjalagga* 348 which reads as SRHt should read (see above).
22. जेण विणा ण चिचिअज्ज^० SRHt 202.164 (a. Saptasāti²)=HGS (B1) 2.63, HGS (pp) 163, HGS (W) 163. No variants. Also quoted in the *Vajjalagga* 557 which has in *a* वलिअज्ज (instead of चिचिअज्ज) and in *c* पत्त for पत्ते (*contra metrum*) and in *Subhāsīyagāthāsamgaho* 96 which has दलिअज्ज (instead of चिचिअज्ज).
23. होन्ती वि गिप्फल च्चिअ^० SRHt 219.24 (a. Saptasāti)=HGS (B1) 2.36, HGS (pp) 136, HGS (W) 136. The SRHt text has two printing errors in *a* and *c*; it has गिप्फल (instead of गिप्फल) and गिहमाअ^० (instead of गिहमाअ), it should be also corrected in *d*, it should read to गिअअञ्जाहि (instead of गिअअञ्जाहि *contra metrum*).
24. किमुच्छ्रणफलेहिं किं SRHt 282.67 (a. Saptasāti³), SSSN 202 53 (anonymously), SSSN reads in *c* सुहसस (instead of सुहस्स; printing error) किं गुणेहिं (instead of की उणेहिं) and in *d* किं (for की). Does not appear in HGS
25. का विसया दव्वगई SRHt 242.68 (a Saptasāti), SSSN 202 54 (a. Saptasāti) =HGS(B1)—, HGS (pp) 969, HGS(W) 975 SRHt and SSSN have in *b* लद्धव्व (instead of दुद्धमं) and in *d* जो (instead of जं).
26. तह इअ सअहण हसिअज्ज^० SRHt 243 69 (a. Saptasāti) HGS(B1)—, HGS (pp) 812, HGS(W) 818. SRHt has in *a* सअहण (instead of अह ण *contra metrum*) in *b* कीवट्ठा पर पिअं (instead of अण जहा परापिअ; in *c* अहलं हसिअस (instead

1 The ascription to "Gāthāsaptasāti" refers, probably, to 112 14 only and not, as usual, to the group of four verses 112.11-14

2 This ascription does not refer to 202 163

3 The ascription to "Saptasāti" refers, probably, to 243. 69-70 only.

- of णह लहसि जसं) and in *d* ओङ्गसंभवो होहि (instead of ण उण संभवसि) SRHt and HGS are metrically not correct in *d*
27. सो अरथो जो हस्ये SRHt 243.70 (a. Saptasati), SSSN 202 55 (anonymously), HGS(B1)3.51, HGS(pp)251. HGS(W) 251. No variants. Also quoted in Subhāṣayapajjasamgaho 17 which has in *c* रूवं instead of रूब (so also HGS in the Jaina-Recreation from Western India (MS R of HGS(W) 200).
28. अणुदिअहृज्जिजिरोवो
आळेप ऊण पहिव्वाव्वावो ।
चारामोक्खणिषेण व
मेहाण गळन्ति अस्सुह् ॥ SRHt 248.8 (a. Saptasati). Does not occur in HGS.
29. सरप महद्धदाणं SRHt 250.15 (a. Saptasati)=HGS (B1) 2.86, HGS(pp) 186, HGS(W) 186. SRHt has in *a* महद्धदाणं (instead of महद्धदाणं); in *b* अन्ते सि^० (instead of अतोसि^० and in *d* सल्लिहाइ (instead of सल्लिहाइ). In *b* there is a printing error वाहिरुहाइ (instead of वाहिरुहाइ).
30. समसुहदुक्खपरिवद्ध^०-SRHt 258 15 (a. Saptasati)=HGS(B1)2.42, HGS(pp)142, HGS(W) 142. SRHt has in *a* समसुहदुक्खप^० (instead of समसुहदुक्खप^०) (*contra metrum*, to be corrected); in *b* वेस्माणम् (instead of वेस्माण) and in *c* मिहुणायै (instead of मिहुणाय) (*contra metrum*). Also quoted in GRK where *a* reads : समसुहदुक्खं संवह, *b* as in SRHt, and *c* मिहु एण ण (instead of मिहुणाय).
31. जरथणउच्छं गिरओ SRHt 258.16 (a. Saptasati)=HGS(B1)—, HGS(pp)823, HGS(W) 829. SRHt has in *a* उच्छं गिरओ (instead of उज्जागरओ) (*contra metrum*); in *b* माणम् (instead of माणो) and in *cd* reads उचाडुअं जणारिथणहो तह्णिणारिथि (instead of उचाडुअं जरथ गरिथ जेहो तहिं ण रिथ [*contra metrum*]).
32. अहंसणेण पेम्म SRHt 258.17 (a. Saptasati)=HGS(B1) 1 81, HGS(pp) 81, HGS(W)81. SRHt has in *b* अदिवंसणेण (instead of अहंसणेण) and in *c* पि (instead of वि)
33. महिलासहस्सपरिय SRHt 258.18 (a. Saptasati)=HGS(B1)2.82, HGS(pp) 182, HGS(W) 182. No variants. Also quoted in GRK 391 which has in *c* पडिदिणम् (instead of दिअहं).
34. अक्खउ ताव मणहरं SRHt 258 19 (a. Saptasati)=HGS(B1) 2 68, HGS(pp) 168, HGS(W) 168 SRHt has in *a* अक्खउ ताव (instead of अक्खउ दाव) and in *b* पिआए (instead of पिआइ) (*contra metrum*),

35. जीवं भञ्जसुधीअं

फरीसो अंगे सुजीविअं कण्टोहि ।

हिअअं हिअएण ठिवं

समं विओअन्ति किञ्चदेव्वेण ॥ SRHt 258.20 (a. Saptasāti). Does not occur in HGS. Hypermetric in *b*.

36. देव्वाअत्तम्मि फले SRHt 258.21 (a. Saptasāti) = HGS(B1)3.79, HGS(pp) 279, HGS(W) 279. All variants known.

II. Verses ascribed in the SRHt to the Gāthakośa which are Hala's Saptakāvāses

37. किवणाण षणं णाआ⁰-SRHt 25.16 (a. Gāthakośa)=HGS (B1)—, HGS (pp) 970, HGS(W) 976 SRHt has in *c* कुलपालिआण वि, while HGS कुलपालिआण अ and in *d* कुत्तो छिप्पन्ति अमुआण, while HGS कत्तो सिअयंति अमुआण.
38. गाहाण अ वेआण अ SRHt 32.37 (a. Gāthakośa)=HGS(B1)—, HGS(pp) 809, HGS(W) 815, SRHt has in *b* वोदमहिल्लण, while HGS has वोदमहिल्लण and in *c* ताणस्सच्चिअ....एहो, while HGS has ताणं सो च्चिअ एहो. (fill in the lacuna with *द* (to read एहो)).
39. षण्णा वहिरद्वल्लआ SRHt 46 76 (a. Gāthakośa)=HGS(B1)7.95 HGS(pp) 695, HGS(W) 704 SRHt has in *a* वहिरद्वल्लआ, while HGS has वहिरंवारआ (this variant is known); in *b* दोच्चिअ जीयन्ति माणुसा खोए, while HGS has ते च्चिअ जीअंति माणुसे खोए : and reads in *d* खल्लिस्सिट्ठं ण पेच्चन्ति (*contra metrum*), while HGS reads खल्लण अद्धि ण पेक्खंति (metrically correct). Also occurs in the Vajjalaggam 643 which reads in *a/b* वहिरपल्लिय/दो च्चिअ and in *d* खल्लस्स रिद्धि न पेच्चंति
40. खल्लपवराहो दीस⁰-SRHt 213.46 (a. Gāthakośa)=HGS(B1)—, HGS(pp) 972, HGS(W) 978. SRHt has in *a* खल्लपवराहा, while HGS has खल्लववहाए and in *b* has व (instead of वि; printing error) वीरण, while HGS has वि वीरणम्
41. हंसा ण सरेहि विणा SRHt 231 15 (a. Gāthakośa), SSSN 117.15 (a. Gāthakośa)=HGS(B1)—, HGS(pp)917, HGS(W) 691. SRHt and SSSN have in *a* विणा while HGS has सिरी; in *b* SRHt and SSSN have सराण सोहा विणा ण while HGS has सारिअह् अह सराण; in *c* SRHt and SSSN have अप्पोण्णच्चिअ while HGS has अप्पोण्णं चिअ ए; and in *d* SRHt and SSSN have अप्पाणण्वर गरुअन्ति (or अद्धि) (*contra metrum*), while HGS has अप्पाणं णवर गरुअंति.

42. कर्हँ सा णिवण्णिवज्ज् SRHt 259 24 (a. Gāthakośa) = HGS(B1) 3.71, HGS (pp) 271, HGS(W) 271. SRHt has in *a* कर्हँ सा णिवण्णिवज्ज्, while HGS has कर्ह सा णिवण्णिवज्ज (°वज्ज् is also in the Jaina-Recension from Western India (MS R of HGS(W) 224)).

III. Verses ascribed in the SRHt to the Gāthakośa which are found in other Prakrit Subhāṣita-Saṅgraha-s

43. सरसँ मलअसहापं SRHt 32 40 (a. Gāthakośa)=GRK 548. SRHt has in *a* मलअसहापं, while GRK मउयसहापं, in *b* SRHt has मित्तसङ्गुल्लिअम्, while GRK has मित्तसंगमुल्लसियं in *d* SRHt has कुणन्ति and वे, while GRK has कुणंत and ते
44. मज्जे जटाण णिवस^०-SRHt 32.41 (a. Gāthakośa)=GRK 549. SRHt has in *c* किन्न बहं, while GRK has तं बहुयं, in *d* SRHt has °रीणा, while GRK has शीणा.
45. सारद् कलाभिरामं SRHt 32.42 (a. Gāthakośa)=GRK 550. SRHt has in *a* सारद् कलाभिरामं, while GRK has सारं कलाहिरामत्; in *b* SRHt has चिरमिअक्क, while GRK has चिय मयंक; *d* in SRHt reads °ण सक्किवं कमलिणी-कालम्, while in GRK it reads न सक्किय कमलिणी काउं.
46. हा हा कर्ह णरिवज्ज् SRHt 32.44 (a. Gāthakośa)=GRK 737. SRHt has in *b* जम्म इन्दस्म, while GRK has जं मयंदस्स. In *cd* SRHt has गुहासमु-ब्बद्धजम्भुअ, while GRK has गुहा समुभड्ढंभुय^०.
47. विमलेण विकह्व उमा SRHt 39.53 (a. Gāthakośa)=GRK 76, SRHt has in *a* °व उमा, while GRK has उवमा; in *b* SRHt has एकसखस्स, while GRK has एकसरुवस्स (better; SRHt is *contra metrum*); in *c* SRHt has फलेण while GRK has °वलेण.
48. अयणन्ताण वि लवज्ज् SRHt 39.55 (a. Gāthakośa)=GRK 77. SRHt has in *b* परिमाणं, while GRK has परिणमं and SRHt has चरिप्पहि while GRK has चरिप्पहि; in *c* SRHt has अप्पन्ति while GRK has अपंति; in *d* SRHt has अप्पन्ति, while GRK has अपिपंति.
49. सुअणो मुहा किलम्मइ SRHt 45.66 (a. Gāthakośa)=GRK 115. SRHt has in *b* खलञ्चेअण परव(ह ? हू)हिअअम्, while GRK has खलो ज्जेव नवर पट्टुहिययं; in *c* SRHt has °पलालमालहि उन्, while GRK has फलाइ गहिठं (better); in *d* SRHt has तरहकरण, while GRK has तरह कर्हं न.
50. सुअणत्तणं णयेण वि SRHt 45.68 (a. Gāthakośa)=GRK 97. SRHt has in *b* महलाणतिरप, while GRK has °मलिणण तीरप; in *d* SRHt has कोच्चिय मियंको, while GRK has वंको च्चिय मयंको.

51. पुरिसा जं गुणरहिआ SRHt 46.72 (a. Gāthakośa)=GRK 98. SRHt has in *a* जं, while GRK has जे, in *b* SRHt has दे मूदा, while GRK has ते मूदा; in SRHt *c* reads, पसुप्यणं वि घणं while in GRK it reads वंसुप्यणं पि धणू.
52. पुरिसाणा कुलीगाण वि SRHt 46.73 (a. Gāthakośa)=GRK 100. SRHt has in *a* wrongly (*contra metrum*) पुरिसाणा instead of पुरिसाण (as in GRK); in *c* SRHt has महरामअ while GRK has चदामयो
53. विद्विआ गुणदोसे SRHt 46.74 (a. Gāthakośa)=GRK 103 (SRHt is corrupt.) SRHt has in *a* विद्विअ गुण^०, while GRK has विद्विवियगुणो, *b* and *d* in SRHt reads क्वाअ डोहेण लणतत्तिलो । दिवो वल्लोण आसणसण्ठिअण महेलेह (*contra metrum*), while GRK reads : कम्मायडो नेहखवणतत्तिलो । दीवो व्व खलो आसन्/नसंठिओ कं न महेलेह.
4. भुञ्जन्ति कसणदसण SRHt 68.42 (a. Gāthakośa)=Vajjalaggam 159=GRK 746. SRHt has in *a* कसणदसण, while GRK कसिण^० (Vajjalaggam as SRHt), in *b* SRHt has गहन्दाण, while the Vajjalaggam has गहंदस्स (GRK has गर्यदाण).
55. मुहराओ च्चिअ वहडेह SRHt 111.34 (a. Gāthakośa) (corrupt, *abd contra metrum*)=Vajjalaggam 403, Subhāsiyagāthasamgaho 51 SRHt has wrongly in *a* वहडेह (instead of वहडह, so also the Vajjalaggam, SGS has मजह); in *b* SRHt has वल्लोहो किमण्णेन, while Vajjā^० and SGS have पिओ किनेस्य (or किमस्य SGS) मणिपण, *c* reads in SRHt सावेह अंकणो च्चिअ, while in Vajjā^० *c* reads साहेह मण्णं चिय (in SGS पंगणय चिय साहह); and in *d* SRHt has अम्मन्तरळ्ळो, while Vajjā^० and SGS have अम्मंतरे (or अम्मिभतरं SGS) ळळि.
56. इतो सहिरं हह यो^०—SRHt 123.34 (a. Gāthakośa)=GRK 735. SRHt has in *b* हह करिकवालळ्ळह, while GRK has तह करिकवाल्लंवेहि; in *c* SRHt has पुच्छु, while GRK has अच्छु.
57. गिसिअखरणहपहरण^० SRHt 123.38 (a. Gāthakośa)=GRK 739. SRHt is wrong in *a*, it should read (as in GRK) ^०हरपहरण^० (instead of ^०हपहरण^०); in *b* SRHt has ^०वित्तिण^०, while GRK has ^०विभिज्ज^०, in *d* SRHt has मेत्ती सह उहन्वेण, while GRK has भित्ती सह मयदेण.
58. पहरसि ते हिअ अगहन्ने SRHt 124.39 (a. Gāthakośa)=GRK 736 SRHt is wrong in *a* should read पहरसि जेहि गअन्द (as in GRK which has गर्द). SRHt has in *b* करा लणहपजरेहि, while GRK has कराल नहपजरेहि; in *d* SRHt has उहन्द^०, while GRK has मयंद.
59. सोकेण गिज्जविज्जह SRHt 124.40 (a. Gāthakośa) = GRK 167. In *a* SRHt has गिज्जवि, while GRK has विक्खवि^०; in *b* SRHt has कीरप^० and

लोविअंभतो, while GRK has वीरप^० and तिणक्खलो; in *d* SRHt has ^०जलच्चेअ, while GRK has ^०जला च्चेय.

60. सअलजणपेच्छणिसजो SRHt 125 15 (a. Gāthakośa). Similar verse in the Vajjālaggam 199 3, which has in *a* ^०पिच्छ^० for ^०पेच्छ^०. SRHt reads in *bcd* सोन्वि अगग्गो गडन्द तुये (*contra metrum*) | अप्पा केसरिभण्ण/जंमन्त अञ्ज लपुत्तण णीओ; in Vajjā^० *bcd* read . जो अप्पा आसि सो तए मूढ | केसरिभण्ण मज्जे/त अञ्ज लपुत्तणं पत्तो
61. घोरा मया विकञ्जो^० SRHt 214 52 (a. Gāthakośa)=Vajjālaggam 119 2. SRHt is corrupt in *bc* and should read like Vajjā^०, in *a* SRHt has विक्कणी in stead of वि क्कजं (as in Vajjā^०). *bc* should read in SRHt निययं साहेन्ति पेच्छह् हरस्स | दड्ढणं वि अवरद्धं (so Vajjā^०) instead of "णिअअं साहेन्ति पेच्छह्/हर सन्दग्घेण विदेह्स्सं.
62. तण्णन्धिचिञ्जि णिमज्जह् SRHt 214 53 (a. Gāthakośa)=GRK 172 in GRK *a* (quoted before) reads . तं नरियं जं न सिच्छह्; in *b* SRHt has ^०असमुत्तप^०; while GRK has ^०असमुत्तज^०; in *c* SRHt has जसि समेत्तसेसो (*contra metrum*), while GRK has जं सासमेत्तसेसा, in *d* SRHt has राह् ससिदिणअरो, while GRK has राहु ससिदिणयरो.
63. अह् मणहरञ्चन्दसुही SRHt 249.10 (a. Gāthakośa)=GRK 658 v.l. in GRK *cd* read differently from SRHt; it reads there कुडकलसवाणिया तह्/पियं च्च पत्ता स^०, while SRHt reads : विअसिअपद्धअह्वा/विअ पत्तुत्ता स^०, otherwise no variants.
64. विमलमिअद्दाहरणा SRHt 250.16 (a. Gāthakośa)=GRK 659. SRHt has in *a* विमलमि^०, while GRK विमलय^०, in *b* SRHt has ^०लधूसरसरीरो, while GRK has ^०लधूसरसभूसरीरो. *c* is different in GRK, where it reads . गोरीपई च्च विमलह्, while in SRHt it reads : पयद्दाहि णेव्वविदिसह्.
65. जाओ स खन्दणिसजो SRHt 255.13 (a. Gāthakośa)=GRK 546. SRHt has in *a* लण्ड^०; while GRK has वंद^०, in *b* SRHt has क्षीसा^०, while GRK has जिस्स; in *d* SRHt has तुवण्णम्, while GRK तुवण्ण.

SĀHITYA-MĪMĀMSĀ : PRAKRIT TEXT RESTORED

V. M. Kulkarni

"About six hundred verses are quoted from numerous sources in this work (Sāhitya-Mīmāṃsā) out of which one hundred are Prakrit"¹. In a paper published in "The Bulletin of the Chuni Lal Gandhi Vidyabhavan"² the text of fifty-eight Prakrit verses, which were not very corrupt, was restored by me. In this paper over forty Prakrit verses, out of which quite a few were highly corrupt, corrupt almost beyond recognition, are duly restored. The rest are simply indicated in the Index with the hope that eminent scholars of Sanskrit and Prakrit literature and Sanskrit poetics in the field would tackle them satisfactorily.

- (1) Niṣedha-dyāram niṣedha-viṣayam yathā-
"ṛḍitam anaena gacchasi" etc (p 5)

The printed text of this gāthā is not only incomplete but also extremely corrupt. The text of this gāthā is found in two different forms .

आसाह्वयमणाएण जेत्तियं तेत्तिअ चिअ विहिणं ।
ओरमसु वसह एहिं रक्खिज्जह गहवहच्छेत्त ॥—Sk p. 549

The editors add the Sanskrit chāyā

[आस्वादितमशातेन यावत्तावदेव ग्रीहीणाम् ।
उपरम वृषभेदानीं रक्ष्यते गृहपतिक्षेत्रम् ॥]

The commentator Jagaddhara, however, gives a different translation in Sanskrit,

आस्वादितमशातेन यावत्तावदेव भन्धय धृतिम् ।
उपरमस्व वृषभाश्च रक्षयित्वा गृहपतिक्षेत्रम् ॥—Kas. p. 54

It is Hemacandra who quotes this gāthā correctly, of course, making allowance for ya-śruti .

आसाह्वयं अणाएण जेत्तियं तेत्तिएण वंघ दिहिं ।
ओरमसु वसह एहिं रक्खिज्जह गहवहच्छेत्तं ॥

[आस्वादितमशातेन यावत् तावता बधान धृतिम् ।
उपरम वृषभेदानीं रक्ष्यते गृहपतिक्षेत्रम् ॥]

1 Dr. P.V Kane : The History of Sanskrit Poetics (p. 268). The total number of Prakrit passages and verses, however, exceeds the figure

2 August 1970, No. 15, "The Sāhitya-Mīmāṃsā: Prakrit Text Restored" (pp. 24-38)

Whether we look at the verse from the point of view of poetry, aesthetics, robust logic all would agree that Hemacandra preserves the gāthā in its correct form.

- (2) Anubhayadvāram niṣedha-viṣayam yathā—
“attaḥ taha ramanīya” etc.

(p. 6)

This gāthā does not present much difficulty. It may, with slight changes, be rewritten as follows,

अत्ता तद्द रमणिज्जं अम्हं गामस्स मंडणअभूदं ।
छुअतिलवाटिसददं सिंसिरेण कर्म्म भिसिणिल्लं ॥—GS I 8

[मातः (अथवा इवञ्च) तथा रमणीयमस्माकं ग्रामस्य मण्डनभूतम् ।
छन्दतिलवाटीसददं सिंसिरेण कर्तुं भिसिनीषण्डम् ॥]

- (3) Tatra vidhinisedha-dvāra-kāṁ vidhivīṣayam yathā—
“pi adai damsana” etc

(p. 6)

This gāthā, with slight changes, corrections, etc. is thus restored :

गिअदददसणुकिस्सत्त पय्यि अण्णेण वळ्ळुसु पहेण ।
गहवहधूअ तुल्लववाठरा हह हअगामे ॥

[निजदयितादर्शनोत्थित पथिकान्धेन ब्रज पथा ।
गृहपतिदुहित्वा दुर्लभ्यवागुररेह इतप्रामे ॥]

- (4) Vidhi-niṣedha—dvāram niṣedha-viṣayam yathā—
“Uccina supadia kusumam”, etc.

(p. 6)

This gāthā may be rewritten, with minor changes, thus :

उच्चिणसु पडिअकुसुमं मा धुण सेहालिआ(अं) हल्लिअ—सुण्हे ।
अह दे विसमविरावो ससुरेण सुओ वळअसदो ॥ —DHV. p. 283

[उच्चिणुष्व पतितकुसुमं मा धुनोहि शोफालिका हल्लिकस्तुपे ।
अथ ते विषमविरावः इवञ्चुरेण भ्रुतो बल्यशब्दः ॥]

This quarter is differently read in Hemacandra's KAS (p. 55),

एस अवसानविरसो (Sk · एषोऽवसानविरसः) The present reading विसमविरावो does not agree, in sense, with वळअसदो. The gloss in Locana (p. 284) presumes the reading विसमविवाओ (Sk विषमविवाकः) which perfectly agrees with वळअसदो.

- (5) Kvacidaśraya—saundaryād dhatte śobhāmasādhvapi...yathā
“Ma]navasānanakaave” etc.

(p. 55)

This gāthā may be rewritten and corrected as follows :

मलिनवसनाण कअवेणिआण आपहुंगुंडपालीणं ।
 पुणफवहआण कामो अगेसु कआउहो वसइ ॥ SP p 489
 [मलिनवसनाणा कृतवेणिकानामापाण्डुगण्डपालीनाम् ।
 पुष्पवतीना कामोऽग्रेषु कृतयुषो वसति ॥]

- (6) Bhavi-parijñānam yathā-
 "panamanahamānassahala", etc , (p. 69)

This gathā is the same as GS(W) 893.

पणमह माणस्स हला, चलणे किं देवएहि अण्णेहि ।
 जस्स पसाएण पियो षोळह पाअंतपासेसु ॥—GS(W) 893
 [प्रणमत मानस्य हला चरणौ किं देवैरन्यैः ।
 यस्य प्रसादेन प्रियो घृणीति पादान्त्पास्ववो ॥]

The printed text (SM) reads . कोळळवा अत्तपाएसु
 This reading is obviously corrupt.

- (7) Śrāṅgāramadhye raudro *Mṅlati-mādhava* yathā-
 ...kalakala ityabhyā dūttha-saddālo kaanta-
 hīṅidam karotīti yāvat.

This prose passage occurs in *Mṅlati-Mādhava*-III 15-16.

- (8) "Eso eso vajjanīddgruna ..dūttha-saddālo kaanta-
 hīṅidam kareḍi". (p. 91)

This prose passage is drawn from *Mṅlati-Mādhava* (III, 15-16).

The text as cited in *Sāhitya-Mānasa* is somewhat corrupt and needs to be corrected keeping in view the corresponding passage in *Mṅlati-Mādhava*.

एसो एसो वष्व-णिग्घाद-दाकण-चवेडा-भोडण-पाहिदाणेअ-णर-तुरअ-जुगलुग्गर-
 भरिअ-गल-गुहा-गभीर-धग्घरोरल्लि-गल्लूरण-सह-संदम्म-पडिरवाभोअभीसणो विणट्ठणिट्ठा-
 विदा († विदाविदा) सेस-जण-णिवहो वुट्ठसददुला कअंत-लीलाहदं करेदि ।

(एसो एसो वज्र-निर्घात-दाकण-चपेटा-मोटन-पातितानेक-नर-तुरग-जाङ्गलद्वार-भरित-
 गल-गुहा-गम्भीर-वर्धरोरल्लि-गल्ल-पूरण-शब्द-संदर्भ-प्रतिरवाभोग-भीषणो विनष्टनिष्ठापिता
 († विद्राविता) शेष-जन-निवहो वृष्ट-शार्दूलः कृतान्तलीलायितं करोति ।)

- (9) *Madhyama-pātra—prayojyā mahārastra—prākṛit—Jatīḥ*
Śuddhā yathā :
 "Tujjha na aṇe hlaam" etc. (p 92)

वृक्ष ण आणे द्विअर्धं ।
 (तव न जाने हृदयम् ।)

This "Gīti" is drawn from Śakuntalam (III 15)

- (10) Nātimadhyama-pātra—prayojyā Śaurasenī śuddhā yathā :
"Tum s₁ mac cāakura" etc (p. 92).

तुं सि मय चूअङ्कुर ।
(स्वमसि मया चूताङ्कुर ।)

This gāthā is drawn from Śakuntalam (VI 3)

- (11) Nātyuttama-pātra—prayojyā Paisāci śuddhā yathā :
"Panamatha panaapakupita" etc. (p. 92)

पनमथ पनअ-पकुपित....।
(प्रणमस प्रणय-प्रकुपित....।)

The whole verse is quoted in SK (p. 145) and in Siddha-homa (IV 326). This verse forms the opening māngala or benediction of *Bṛhatkathā*.

- (12) Hīna-pātra—prayojyā Māgadhlīkā śuddhā yathā
"Sada-mānusa-mamāa bhāṅe" etc. (p. 92)

शद-माणुश-मंश-मावणे ।

The reading in SK (p. 144) is a little different .

शद-माणश-मंश-मालके । The Editors' Sanskrit translation reads :
शतं मानुषमासमारकाः ।

The present quarter forms a part of the stanza occurring in *Venīśaḥkara* (III 1) In the printed edition (A B Gajendragadkar's, p. 54) we have quite a different reading :

इद-माणुश-मंश-मोवणे ।
(इत-मानुष-मास-मोवने ।)

- (13) Śādhāraṇyādayaḥ punaranantāḥ | Tāsu madhyama-pātra-bhūmi-
kashottamapātra-prayojyā Sanskrit-Prakṛitayoh śādhāraṇī yathā :
"Sarale sāhasarāgam" etc. (p. 93)

"सरले साहसरागं" these are the opening words of the āīyā (gāthā) occurring in *Malati-Madhava* (VI 10)

- (14) Durvīdagdhādī-pātra—prayojyā samkīrṇā yathā
"Akata-makutī candra-jyotsnā" etc (p. 93)

This stanza is also quoted in SP (p 371) and in SK (p 147)

The readings in SK differ from those found in SM. For the correct text and its exposition readers are referred to the KM edition of *Śarasvatīkaṇṭh-śābharāṅgaḥ* (pp. 147-148)

- (15) Kṛyā-gōṣṭhī-vinodārthānanyasāgaminīyasādhāraṇī yathā :
 "Bhīṣma-proktāni vākyaṇi" etc. (p 93)

This verse is also cited by SK (p 148). SK reads the second half of this verse slightly differently :

(भीष्मप्रोक्तानि वाक्यानि विद्वक्त्रेषु शेरते ।)
 गोसे तिविच्छि रिच्छेली तल्लं तूहे विवलिद्धा ।

Ratneśvara explains the second half thus .

गोसे प्रमासे, तिविच्छिरिच्छेली कमलरजः पङ्क्तिः । तल्लमल्पसरः । तूहं तीर्थम् ।
 विवलिद्धा प्रसारिता ।

It may be mentioned here that the entire topic of Jai, along with the illustrations (No. 10 to 15 both inclusive) is adopted by SM from SK.

- (16) "Saccam bojatu jana" etc.

This Prakrit verse illustrating 'ghatitokti' is rather obscure. Tentatively it may be corrected thus

सकचं बोस्लति जना मोष सन्वत्पसाहणं ति ।
 कल्लं मोणेण अज्ज देवत्तणं पत्ता ॥
 [सत्यं कथयन्ति जना मौनं सर्वार्थसाधनमिति ।
 कल्पं मौनेन अथ देवत्वं प्राप्ता ॥]

The second illustration, it is possible to correct with the corresponding passage in SK and Siddhahema.

- (17) "Eka Savana annaṇi naddapada", etc., (p. 105)

¹ एककहिं अक्खिहिं सावणु ² अन्नहिं भद्दवत्त
 माहत्त महिअलसरथरि गहत्थल्ले सरत्त ।
⁴ अंगिहिं गिग्घ ⁵ सुहच्छि-तिलवणि मग्गसिक्ख
⁶ तथे सुद्धे सुह-पंकह आवात्तिट्ठ सित्थिक्ख ॥

The readings in SK are somewhat different .

1 एककहिं अक्खिहिं 2 अण्णहिं 3 गहत्थल्ल सरत्त 4 अंगहिं 5 सुहच्छिक्ख तिलवण
 6 मुद्धिहिं सुहपंकभवरि (SK सुग्घाया सुल्लपङ्कजसरसि)

The Sanskrit chāya as given by the editor of Siddhahema is as follows.

[एकस्मिन् अकिण श्रावणः अन्यस्मिन् भाद्रपदः
माषवः (Or माष) महीतल्लसस्तरे गण्ठस्थले शरत् ।
अङ्गोषु ग्रीष्मः सुखासिकातिलवने मार्गशीर्षः
तस्याः सुग्घाया मुक्वपङ्कजे आवासितः शिथिरः ॥]

—Siddhahema, p. 681.

For further light on this Apabhramśa passage one may consult with profit SK (pp. 185–190) and Siddhahema (pp. 681–682).

(18) "Vevasi animisanaano", etc. (p. 111)

This gāthā, as it is printed here, is metrically defective. It may be corrected as follows .

पेच्छसि आणेमिसणअणो जपसि षिणअं ण जंपसि पिट्ठं ।
को सुहअ वुज्ज दोषो हवहिअअं गिट्ठुर मज्ज ॥
[मिहसे अनिमिषनयनो जल्पसि विनयं न जल्पसि पृष्टम् ।
कः सुमग तव दोषो हतद्वदयं निष्ठुर मम ॥]

The verb 'वेवसि' does not agree in sense with अणिमिसणअणो. The verb expected here is 'पेच्छसि'. The two halves of this gāthā, when interchanged, agree with GS (W) 943.

(19) Sato'pī upekṣā ..phalapuṣpe candanasya yathā .."Sevanti tiravaddharā"
etc.,...(p. 121)

This Prakṛit verse is drawn from *Setu* (l. 61)

सेवेति तीरवद्धिदअ-णिअअ-भरोवत्त-चंदण-लअलिदे ।
रम्मत्तण-दिप्य-वधे षण-गअ-दाण-कहुए गिरि-णद्ध-प्यवधे ॥
[सेवन्ते तीर-वर्धित-निजक-भरापवृत्त-चन्दन-लतालीदान् ।
रम्यत्व (अथवा, रम्य-रुण)-दीप-पद्यान् धन-गज-दान-कङ्कान् गिरि-नदी-प्रवाहान् ॥]

(20) Yaso hāsagatam śauklyam yathā :
"Jassavilakkagam" etc. (p. 122)

The correct form of this verse is as follows :

अस्स विलगति गहं कुट्ट-पड्डिसद्दा दिवा-अड-पड्डिखलिआ ।
ओण्हा-कल्लाला चिअ ससि-वअलासु रअणीसु हसिअच्छेआ ॥
Setu. I. 7

[यस्य विलगन्ति नमः स्फुट-प्रतिशब्दाः दिक्-तट-परिस्खलिताः ।
ज्योत्स्ना-कल्लोलाः इव शशि-ववलासु रजनीषु हसित-च्छेदाः ॥]

. .) Kṛiḍāśvayukpaurṇamāsyāṃ rātrau syāt Kaumudīti ca/ ..yadvā
Aneṣa piathāṇac, etc. (p. 147)

SP (p. 1194) cites three illustrations of the festival called Kaumudi-pracāra. These three illustrations are reproduced here by the author of SM. The present verse may be restored with the help of SP

दिवरेण विवायण्य कोमुद्वसिण कदमिउजंते ।
ओहसह परिससुण्यं (पा.मे. हसह परिओससुण्यं) उव्वददसुहो' हलिअउत्तो ॥
[दिवरेण मियास्तने कौमुदी-वासेन कर्दमीकृते ।
उपहसति स्पर्शाद्यन्यं (पा.मे. हसति परितोषद्यन्यं) उद्वृत्तमुखो हलिकपुत्रः ॥]

(22-23) Yaksarātri (the Dipāli or Dipavali festival) is illustrated with the two gāthās 'annevihu honti' etc. and 'sahaagunjam' etc. The first verse is the same as SK V.v.315, (p 669) as pointed out in my earlier paper already referred to above. The second verse is really puzzling. The full verse as printed in SM is reproduced below for careful scrutiny -

पहिवअरुणिअं हरंति वेडाळरथणमर लीओ ।
मअआसवं मि कोसुंभकचूआमभरणमेत्ताओ ॥

That this Prakrit passage is a hotchpotch/medley of two independent gāthās would be seen by a close look at the following gāthās .

- (i) सुण्हाए (? सुण्हा अ) हिवअरुणिअं दासह दिअरस्स छणपदेवेण ।
सअसपअपिवरथणणीसासं दोळि(=लि) अशिरेण ॥
[सुवा च हृदयगुणितं दर्शयिष्यति देवरस्य क्षणप्रदीपेन ।
साश्वस-प्रकम्पित-स्तन-नि-श्वसान्दोलित-शिखरेण ॥]
गामतरुणीओ हिवअं हरंति पोदान यणहरिल्लीओ ।
मअणूसअ(व)म्मि कोसुंभकचूआहरणमेत्ताओ ॥
[प्रामतरुण्यो हृदयं हरन्ति प्रौदानां स्तनभारवत्यः ।
मदनोत्सवे कौसुम्भकचूकाभरणमात्राः ॥]

'पहिवअरुणिअं' of SM is a corruption of 'सुण्हाअ हिवअरुणिअं' in the first gāthā and the rest of the passage is a corruption of the underlined portion in the second gāthā.

Now, how this medley could have occurred ? It is very probable that the author of SM had adopted the very illustrations 'annevihu honti' etc. and 'sunhæ (? sunhæ a) haa-gunjam' etc from SP (p. 1195) to illustrate Yaksā-rātri. He also adopted the very Sanskrit illustrations from SP to illustrate the next festival Kāmadevapūjā—mahotsava and added one more Prakrit example directly from GS (VI. 45) or from SK (p. 665) where it occurs

1. SP reads उव्वअसुहो SM reads अशिअसुहो, उव्वह is my emendation.

in identical context. Through scribal error the earlier Prakṛit verse illustrating yakṣagātrī and this newly added Prakṛit verse might have got mixed up.

- (24) The author of *SM* adopts the two Prakṛit gāthās, illustrating Suvasantaka festival, from *SP*. The gāthā 'pagguppacchanando' which is corrupt, is corrected with the help of *SP* (p. 1195). *SP* draws upon *GS*

फग्गुच्छणणिहोसं केणवि कद्दमपसाहणं दिण्णं ।
 पण-अलस-मुद्द पलोद्धत-सेअ-घोअं किणो बुअसि ॥-GS IV. 69
 [फग्गु-क्षण(=फाल्गुनोत्सव)निर्दोषं केनापि कर्म्म-प्रसाधनं दत्तम् ।
 स्तन-कलश-मुखप्रलुटस्स्वेद-घौतं किमिति धावयसि ॥]

- (25) Sa cutabhaṅgikā yathā—
 "Tum si mae cūḍānkura" etc (p 148)

The first quarter is cited on p 92. The whole verse is correctly presented excepting the printing mistake बुद्धव for बुवद्द

The Sanskrit chāyā of this gāthā (Śākuntala VI 3) is as follows

स्वमसि मया चूताङ्कुर दत्त कामाय रहोतघनुषे ।
 पयिकजनयुवतिलथयः पंचाम्याधिक. शरो भव ॥

- (26-29) The four illustrations of pāñcālānuyānam festival are drawn from Rājasekhara's famous Saṅgāta called Karpūramāñjarī. The corrected text and its Sanskrit chāyā are given below .

- (i) हृद्यं महामंसबलीधराओ हुंकारफेक्काररवा रउद्दा ।
 गिसाअरीणं पडिसीसएहि अण्णा मसाणाह्णिअं कुणंति ॥-कर्पूर ४.१५
 [हस्ते महामंसबलिचारिण्यो हुंकार-फेक्कार-रवा रौद्राः ।
 निशाचरीणां प्रतिघीर्षिकैरन्याः श्मशानाभिनयं कुर्वन्ति ॥]
- (ii) इमा मसीकञ्जकालकाआ तिक्कडचावाउ विलासिणिओ ।
 पुल्लिद्धरुवेण जणस्स हातं समोरपिच्छाह्हरणा कुणंति ॥-कर्पूर ४.१४
 [इमा मपीकञ्ज-काल-कायास्त्रिकाञ्जचापा विलासिन्यः ।
 पुल्लिद्धरुवेण जनस्य हातं, समयूर-पिच्छाभरणाः कुर्वन्ति ॥]
- (iii) कोउहल्लउवसंगमवेसा (पा मे. कोउहल्लउजणणं गनिवेसा) वेणुवाअणपरा अवराओ ।
 कालवेसवसहासिअलोआ ओसरति पणमंति हसंति ॥-कर्पूर ४.१८
 [कौतूहल्लउजणमयेपा (पा.मे.कौतूहल्लजननाङ्गनिवेशा) वेणुवादनपरा अपराः ।
 कालवेसवसहासितलोका अपसरन्ति प्रणमन्ति हसन्ति ॥]

- (iv) का वि चाङ्गकरालहुङ्गुक्का (रम्ममहल्लरवेण मअच्छी ।
 दोल्लभाहि परिवाडिचलाहि चल्लिकम्मकरणम्मि पअट्टा ॥) कर्पूर ४ १६
 [का पि वादित कराल-हुङ्गुक्का (रम्ममर्दल्लरवेण मृगाक्षी ।
 दोल्लताभ्या परिपाटीचलाभ्या चल्लिकम्मकरणे प्रवृत्ता ॥)]

(30) "Puccharatassavikahera", etc. (p. 150)

The author explains the festival called *Ekasāmalā* and illustrates it with two Prakrit gāthās 'Ko eso tti' etc — thus is corrected in my earlier paper already referred to above. The second one "puccharatassa", etc. is corrupt almost beyond recognition. It is corrected with the help of GS(V.38) and SP (p. 1191)

जो वि ण पुच्छह तस्स वि क्केश् भग्गाहँ तेण वल्लभाहँ ।
 अह्उञ्ज्जुवा वराहँ अह्व पिओ से हभासाए ॥ cf GS V. 38

[यो पि न पृच्छति तस्यापि कथयति भग्नानि तेन वलयानि ।
 अतिश्लुका वराक्षी अथवा मियस्तस्या हताश्रयाः ॥]

(31) "chammai piæ daio", etc (p. 150)

This is one of the verses illustrating 'Kadambayuddha' :

हम्मह पिआए दइओ कलंबराच्छेण मुच्छए दिवरो ।
 हम्मह दइएण पिआ पीडा ण से सवत्तीणं ॥
 [हन्यते मियया दयितः कदम्बराच्छेन मूर्च्छति वैश्वरः ।
 हन्यते दयितेन मिया पीडा पुनः तस्याः सपत्नीनाम् ॥]

This verse is cited first in Sp (p. 1193).

(32) "Dhanno'si rehaliddahahali", etc. (p. 150)

This gāthā is the same as found in SP (p. 1193) and it is included by Weber in his edition of *Sapta-sāta* (No 863)

धणो सि रे हल्लिद्धअ हल्लियुवापीणयणहक्कणो ।
 पेच्छैतस्स वि पइणो चं उह कुसुमाह गिवङ्गति ॥
 [धन्यो सि रे हारिद्र (=कदम्ब) हल्लिकसुतापीनस्तनभरोत्सङ्गे ।
 प्रेक्षमाणस्यापि पत्युः यद् तव कुसुमानि निपतन्ति ॥]

(33 to 36) "Āsannakuḍugga" etc (p. 150)

This 'prose' passage is really not a prose passage. Through scribal error four independent gāthās illustrating the festival of nava-patrika are presented as prose. The whole passage is adopted by the author of SM from SP (pp. 1192-93) :

- (i) आसण्णकुङ्कुणे जुण्णदेउले बद्धु—जुआण-संकिण्णे
 येरो पइ त्ति मा रुअसु पुत्ति दिण्णासि सुगामे ॥
 [धासन्नकुङ्कुजे चीण्णदेउकुले बद्धु—युव-संकीर्णे ।
 स्थविरः पतिरिति मा रोदिहि पुत्रि दस्तासि सुगामे ॥]
- (ii) ता कुणह कालहरणं तुवरत्तम्मि वि वरे विवाहस्स ।
 जा पंङ्गणहवआइ होति कुमारीएँ अंगाइ ॥ (cf. also Sk p 668)
 [तावत् कुपत कालहरण एवरमाणे पि वरे विवाहस्य ।
 यावत् पाण्डुनखपदानि भवन्ति कुमार्या अङ्गानि ॥]
- (iii) कइआ जाआ कइआ णि सिक्खिआ माउआ ह्थकुमारी ।
 तं तं जाणइ सव्वं ञं ञं महिलाओ जाणंति ॥
 [कदा जाता कदा नु शिक्षिता मातः हतकुमारी ।
 तलज्जानाति सर्वं यद् यद् महिला जानन्ति ॥]
- (iv) तरथ वि होति सहीओ पुत्तिइ (पा. मे. पुरतलि) मा रुवसु जरथ दिण्णासि ।
 तरथ वि णिउंजलीला तरथ वि गिरिवादिणी गोला ॥
 [तत्रापि भवन्ति सख्यः पुत्रि मा रोदिहि यत्र दस्तासि ।
 तत्रापि निङ्कुंजलीला तत्रापि गिरिवाहिनी गोदा ॥]

(37 & 38) “*Jahī tumam sacca via*”, etc. (p. 151)

This so-called prose passage is made up of the following two gāthas :

- (i) जहि तुमं सच्चविआ विणिअंसणलोलिरी जुआणेहि ।
 ते तरथ च्चिअ च्छेत्ते, मअउल—उम्मैसआ जाआ ॥
 [यत्र त्वं दृष्टा विनिवसमलोलनशीला युवभिः ।
 ते तत्र एव क्षेत्रे मृगकुलोद्गेषका जाताः] ॥ cf. SP. p 1195
- (ii) छुलिआ गहवइधूआ दिण्णं व फलं जवेहि सविसेसं ।
 एण्हि अणिवारिअमेष गोहणं चरउ छेत्रम्मि ॥
 [छुलिता यद्दपतिदुहिता दत्तमिव फलं यवैः सविशेषम् ।
 इदानीमनिवारितमेव गोपनं चरतु क्षेत्रे ॥]—cf. SP p. 1195; SK p. 664

The author of *SM* has obviously adopted the whole passage about 'Kunda—caturthi' with the two illustrations from SP (p. 1195),

(39-40) “*Cinaththanāesuke sadānnam*”, etc (p 152)

This passage is extremely corrupt. It is printed as prose. A comparative study of this passage and the passages from *SK* in identical context helps us to restore the text which is made up of two independent gāthas :

- (1) पीणथणएसु केसर दोहलदाणुमुहीअ णिवडंते ।
तुंगसिहरगपडणस्स चं फलं तं तुप परतं ॥ —cf SK p 666

[पीन स्तनेषु (अथवा स्तनयोः) केसर दोहददानोन्मुख्या निपतन् ।
वृद्धशिखराग्र-पतनस्य यस्फलं तत्त्वया प्राप्तम् ॥]

- (ii) उत्तंसिक्खण दोहलविअसिआसोअमिदुवअणाए ।
विहिणो णिप्फल-कंकेल्लिकरणदोसो समुप्पुसिओ ॥
[उत्तंसथिरवा दोहदविकसिताओकमिन्दुवदनया ।
विधेनिप्फलाओककरणदोषः समुत्प्रोच्छितः ॥]

- (41) "Dohalaamappano" etc ,

These are probably the opening words of a gāthā

" दोहलअमप्पणो किं य मग्गसे " इत्यादि । (p 152)

- (42) "Ivanadajaapahaja" etc. (p. 152)

This gāthā is the same as SP(p 1192) or SK(p 623) or GS(W)No 862;

णवलअपहस्सथाए तं कअं किपि हल्लिअसुण्हाए ।
अअञ्ज वि जुअइजणो धरे धरे सिक्खिअ³ महइ ॥
[नवलताप्रहारोन्नस्तया तत्कृतं किमपि हाल्लिक-स्तुषया ।
यदद्यापि युवतिषनो यहे यहे चिक्षित्तं काङ्क्षति ॥]

1 पहारतुट्टाह, (SK प्रहारतुट्टया), SP पहस्तट्टाए 2 SK सोण्हाए, GS बहुआए
3 SK भमइ (भ्रमति)

- (43) "Satugghajjhanaba|aa", etc. (p 157)

This gāthā is the same as GS. III, 62

सा तुह कएण बालअ अणिसं धरदारतोरणणिसण्णा ।
ओससइ वंदणमालिअ अ्व दिअहं चिअ वराई ॥
[सा तव कृते बालक, अनिर्शा यद्द्वारतोरणणिसण्णा ।
अवशुष्यति वन्दनमालिकेव दिवसमेव वराकी ॥]

1 SM णिच्च 2 SM ओससर(इ ह) वंदणमालिण(इ अ) अ्व दिअहं मिक्खिअहि
चिरं अवारारं (इ अचिकला हि चिरं अथावार)



प्राकृतपद्यानां मातृकावर्णक्रमेणानुक्रमणिका (यावच्छक्यं मूलस्थाननिर्देशसहिता)

ग्रन्थसङ्केतविवरणम्:- १ कर्पूर कर्पूरमञ्जरी, २. गाथा : गाथासप्तशती ३. गाथा(वे) : गाथा-सप्तशती वेवर आवृत्ति ४ मालती : मालतीमाधव ५ बक्रोक्ति : बक्रोक्तिबीवितम् ६ वेणी : वेणीसंहारम् ७. धाकुन्तल : अमिहान-शाकुन्तलम् ८ शृंग प्र : शृङ्गारप्रकाश ९. सरस्वती : सरस्वती-कण्ठाभरणम् १० सिद्धहेम . सिद्धहेमशब्दानुशासनम् ११. सेतु : सेतुबन्ध महा-काव्यम् १२. हेमचन्द्र . काव्यानुशासनम्

अन्दोलनलंघिअववअ (तुलना'अंदोलनखणोद्धिआप) सरस्वती ६६४	पृ. १४७
अकटमकुटीचन्द्रज्योत्स्ना (तुलना: अकटरुमटी चन्द्रज्योत्स्ना: सरस्वती	पृ १४७
अन्वा सणो भक्तिर ?	पृ ६४
अणिअदनुप लण पिप ?	पृ १२६
अणेण पिआस्थणप (तुलना: दिअरेण पिआथणप शृ प्र ११९४)	पृ. १४७
अणोविहि ह्योन्तिचणणाण (तुलना: अणो वि हु ह्योति लणा : सरस्वती ६६९:	पृ. १४७
शृ.प्र ११९५)	
अत्ता तह रमणिज्जं (तुलना अत्ता तह रमणिज्जं: गाथा १. ८)	पृ. ६
अदंसणेण पेम्मं अवेह: गाथा १ ८ १	पृ. १५५
अदक्खरुसणक्खण (तुलना' अत्थक्करुसणं खण: गाथा ७.७५)	पृ ६१
अररे कटाक्षलहरी ?	पृ ९३
अरविन्दकरण्डालय ?	पृ १२६
अविअणपेअणिकजेण (तुलना' अविअहूपेक्खणिकजेण: गाथा १ ९३)	पृ. ६१
अहमरहुकुळे ?	पृ. ९३
अह तह महत्थदिण्णो (तुलना: अह तह सहत्थदिण्णो: सरस्वती ६६८	पृ. १४७
शृ' प्र ११९४)	
अलअजणंति दकहक ?	पृ ९६
आ अं भले अणाण (तुलना: आअंभलोअणाणं : गाथा ५ ७३)	पृ १४४
आदिअं अणपग गच्छति (तुलना: आसाहअं अणाएण हेमचन्द्र ५४ सरस्वती ५४९)	पृ. ५
आम बहळा वनाळी (तुलना: आम बहला वणाली: गाथा ६.७८)	पृ. १०२
आवणई परिवत्तिद ?	पृ. १५३
रमणि रणक्कार' ?	पृ. १५४
आसणकुहुण्णजण [तुलना:	

अ) आसणकुहुंणे पुण्णवेखले: शृ प्र. ६२९., ११९२

आ) ता कुणह कालहरणं: सरस्वती ६६८, शृ प्र ६४७, ११९३.

इ) कश्चा जावा कश्चा णु सिक्खिआः गाथा (वे) ८२५, श्रु. प्र. ६४०, ११९३	
ई) तस्य वि हौति सहीओः गाथा (वे) ८२५, श्रु. प्र. ११९३]	
इमा मसीकञ्जकालकाआ • वरूर् ४-१३.	पृ. १४९
इमिणा सरएण ससी : लीलावई. २५	पृ. १०५
इवणदळअपहज (तुलना: णवलअपहारतुदटाए: सरस्वती ६२३, श्रुं प्र ११९२)	पृ. १५२
उच्चिण सुपडिअ कुसुम (=उच्चिणसु पडिअकुसुमं) ध्वन्यालोक पृ. २८३	पृ. ६
उव णिच्चळणिर्पदा (तुलना: गाथा १. ४)	
एक सावण अण्णाहि (तुलना: एककहि अण्णिहिं सावणुं सिद्धहेम ४. ३५७)	पृ १०५
एककरो रुवई पिआ (तुलना' ध्वन्यालोक, पृ. ३८३) पृ. ९६	
एतो वि ण सच्चविओ (तुलना एंतो वि ण सच्चविओः सरस्वती-३७२)	पृ १०१
एथ णिसज्जह अत्था (तुलना: एथ णि (णु) मज्जह अत्ता: गाथा ७-६७)	पृ. ५
एद्वहमेस्तत्थणिआ (तुलना: श्रुं. प्र. २४५)	पृ. ११६
एलालवंगळवळी ?	पृ. १२६
एसो एसो वज्ज.....दुदटसवदूळो	पृ. ९१
कअंतलीळाइदं करेदि (तुलना: मालती ३. १५-१६)	
कदा कदाथ एणाक्था ?	पृ. ९३
कळकळ...दुदटसवदूळो कअंतलीळाइदं करेदि (तुलना: मालती ३. १५-१६)	पृ. ७२
कळहोउण्णळगो ?	पृ. १५८
कस व ण होई रोसो (ध्वन्यालोक, पृ. ७६)	पृ ५१
कापियासिटकरालहुक्को (तुलना: कावि वाहअकरालहुहुक्का: कपूर् ४ १५)	पृ १४९
किंच बहुसल्लरीमेरी ?	पृ. १२६
को एसो त्ति पउते ? (तुलना: को एसो त्ति पलोदुदु: सरस्वती ६६५)	पृ. १४९
कोउक्कअअणग्गामवेसा ? (तुलना: कोउहल्लवसअंगमवेसा, पा. मे:	पृ. १४९
कोउहल्लजणग्गानिवेसा : कपूर् ४ १८)	
गण्ण्ति पिअअमापि अ (तुलना: गेण्ण्ति पिअअमा पिअ: सरस्वती ६६८)	पृ. १५१
गिन्हदवागिगमसीमह (तुलना: गिन्हे दवगिगमसिमह: गाथा १. ७०	पृ. ६२
सरस्वती, पृ ४५०, ६९१)	
घरणिए महाणसकम्म : गाथा १. १३	पृ. ९६
घरिणिघरणपेळ्ळण : गाथा ३. ६१	पृ. ५७
घेरतूण चुण्णमुदठी (तुलना: गाथा ४-१२)	पृ १४७
चन्डितो येन मानिरज्जे. ?	पृ. ९४
चिणरथणाएसुके (तुलना : अ) पीणयणएसु केसर: सरस्वती ६६६	पृ. १५२
आ) उत्तंसिऊण दोहळ : सरस्वती ६६६	
चिन्ता (म ?) णिअदहअसमा : गाथा १. ६०	पृ ७८
छगपिटठधूसररथणि (तुलना: सरस्वती ३१४, ६६४,	पृ. १४८
श्रुं. प्र. ६३९, ८०५)	

छग्मह पिआए दहओ तुलना : भग्मह (? हग्मह) पिआए दहओ : शृ. प्र. १९३ ११९३)	
वं वह जवीर अखुं ?	पृ. ११७
जयति जनतामिवाच्छित ?	पृ. ९३
जस्सविळ्वकगं तिणहं (तुलना : जस्स विलगंति णहं : सेतु १.७)	पृ. १२२
जहिदुमं सच्च विआ (तुलना	पृ. १५१
अ) जाहिदुमं (? जहिं दुमं) सच्चविआ : शृ. प्र. ११९५)	
आ) जुलिआ गहवहधुआ : शृ. प्र. ११९५ सरस्वती ६६४)	
जिजीपुजपमिदिसपुरळलि ?	पृ. १०४
जो जस्स हिअअदहओ (तुलना : सरस्वती ५०२, शृ. प्र. ४२२)	
ण कओ वाहुविमोवलो सेतु ११. ५५	पृ. ५६
णच्चिहिह णओ पेच्चिहिह (तुलना : णच्चिहिह णओ पेच्छिहिह : सरस्वती ६७०, शृ. प्र. ८०५)	पृ. १५२
णवळपअर अंगे . गाथा १. २८, शृ. प्र. ६४६, ११९२, सरस्वती पृ. ६६७, पृ. १५२	
णि अदह दंसणक्खित्त (तुलना : णिअ-दहओ दंसणक्खित्त : हेमचन्द्र ५५, सरस्वती ६८३) पृ. ६	
णिअए वि कुग्गअणे !	पृ. ९६
णिभुअं खुणं ससिअहएवह ?	पृ. ६८
तह णिमिअ च्चिअ विदटी (सेतु ११. ६४)	पृ. ५६
तुळ्ळ ण आणे हिअअं : शाकुन्तल ३ १७	पृ. ९२
तुं सि मए चूअ कुर } शाकुन्तल ६. २	पृ. ९२
तुं सि मए चुंद कुर }	पृ. १४८
तुह करकमळं कमळं (तुलना : शृ. प्र. २२७)	पृ. ११५
ते विरला सप्पुरसा (तुलना : ते विरला सप्पुरसा : सेतु ३. १०, सरस्वती पृ. ५०३, पृ. १०४ शृ. प्र. ४२२)	
थोआरुद्धमहुमआ (तुलना : सरस्वती, पृ. ६७०)	पृ. १५३
दिअरस्स सरअमहुर (तुलना : दिअरस्स सरअमअं : सरस्वती ६६९)	पृ. १४८
विचिदग्ग.....पळटिअहिहह ?	पृ. ९२-९३
दूरपखिबद्धराए (तुलना : सरस्वती, पृ. ४५३)	
वे आ पहिअणि अत्तसु (तुलना : वे आ पसिअ णिवत्तसु : धन्यालोक, पृ. ७४) पृ. ५	
दोहळअसप्पणो किण्ण ?	पृ. १५२
घण्णोसि रे जिद्धहहहळि (तुलना : घण्णो सि रे हलिव्दअ : गाथा (वे) ८६३ शृ. प्र. ११९३)	
धीरेण समं जामा : सेतु ५. ७	पृ. १०३
पसुप्यच्छणंदो (तुलना फरुग्गणगिद्धोसं : गाथा ४. ६९) शृ. प्र. ६३९, ११९५	
पणमथ पणअपकुपिते (तुलना : पणमत पणअपकुपिततः सिद्धहेम पृ. ५९४, पृ. ९२ शृ. प्र. १०२, बृहत्कथायामादिनमस्कारोऽयम् । अत्र वैशाची भाषा इति ।)	

पणमाणहमाणस्सहळा (तुलना . पणमह माणस्स हळा : गाथा (वे) ८९३	पृ. ६९
परिपुच्छथा ण जण्ह (तुलना : पड्डिच्छिआ ण जंपह, सरस्वती पृ ६२४)	पृ. ६१
पळमवाणिअ अल्ल ताकरतो (तुलना : वाणिअअ हरियद ता : ध्वन्यालोक, पृ २९९)	पृ. ११७
प...साग अण वसत्तरा (तुलना : पच्छूसागअ रञ्जिअदेह : गाथा ७ ५३)	पृ. ११५
पाअञ्जिअणेहसन्भाव गाथा २. ९९	पृ. ५१
पाणउडीअञ्जिअळिथण (तुलना : पाणउडीअ वि जळिऊग : गाथा ३. २७, सरस्वती, पृ. ३५२)	पृ. ५२
पाणसमो त्ति भणतो ?	पृ. ९६
पिअर्दसण सुहरस (तुलना : पिअर्दसणेण सुहरस : सरस्वती पृ. ३७३, गाथा ४.२३)	पृ. ६,१०१
पिसुणत्ति कामिणीणं (तुलना : पिसुणत्ति कामिणीणं : गाथा ६.५८, सरस्वती, पृ ६७०)	पृ. १५२
पुच्छरतस्सविकधेर (तुलना : जो वि ण आणह (? पुच्छह) तस्स वि क्कहेह शृ. प्र. ११९१, गाथा ५.३८	पृ १५०
पुदम वामणविहिणा : गाथा ५.२५	पृ. १५८
बहिआविहिआसमिसञ्जिअ (तुलना : सहिआहि पिअविसञ्जिअ : सरस्वती ६६७ शृ. प्र. ११९३)	पृ. १५०
*धीवाहरितगरअण ?	पृ. ९२
मण तेण इरणबल्लु (तुलना . तेण इरणवळआए : सरस्वती, पृ ६३६, शृ प्र. ११९२)	पृ. १५२
भीमभोक्तानि वाक्यानि (तुलना . सरस्वती १४८)	पृ. ९३
मल्लिगवसणाण कअवे (तुलना : शृ. प्र. ४८९)	पृ ५५
मह एदि किं व पन्थअ (तुलना महएदि किं व बालअ (पा. मे पंधिअ) गाथा (वे) ८७७ वज्जालमां ४९१	पृ. ६
रक्खामि सुणअमेण ?	पृ. ५
रसं जण्णत्तिअण्हंति (तुलना : ईसं जण्णेति दावेति वम्मह : गाथा ४.२७)	पृ. १५७
रुपाप्यिताण्ण सोहह (तुलना : र्हअं पि ता ण सोहह सरस्वती ६६६, शृ. प्र ११९६)	पृ. १४८
ळच्छीए कुवळअदुळु ?	पृ. १५८
ळीळाए कुवळअं (तुलना : लीळाह कुवळअं कुवळअं : वक्कोत्ति १.७ २०)	पृ. १३
वहविवरणिगाअदळो (तुलना : वहविवरणिगाअदळो : गाथा ३.५७)	पृ ११७
वाअणगिणा करो मे दद्धो (तुलना : वाअणगिणा करो मे : सरस्वती, पृ. ६६९)	पृ १४८

* धिवाहरि-तणु-रदण-वणु क्ह ठिउ सिरि-आणंद ।

अणुवम-रल्लु पिअं पियवि जणु सेसहो दिण्णी सुद ॥ सिद्धहेम-८.४

Source given by Dr. Bhayani

विहलह से णेवचञ्चन्त (तुलना : विहलह से णेवचञ्चं ; सरस्वती, पृ ६६७)	पृ. १४९
वेवसि अणिमिसणअणो (तुलना को सुहअ तुव्व दोसो...मञ्च । पेच्छसि अणिमिसणअणो.. अणसे पिट्ठं ॥ गाथा(वे) ९४३	पृ. १११
वेविसिण्णकरंगुलि (० करंगुलि)-गाथा ३.४४	पृ १५७
शदमाणुशमेशभाअणे (तुलना : हद (१ शद) माणुशमशमोअणे वेणी ३.१)	पृ ९२
पह्निअअगुणिअ हरति (तुलना : (१) सुण्हाप हिअअगुणिअ ; शृ. प्र. ११९५	पृ. १४७
(२) गामतरुणीओ हिअअं हरति : सरस्वती ६६५	
	गाथा ६.४५
संखकुळम्मि ?	पृ. १२१
सग्गं अपारिजाअं : सेतु ४.२०	पृ. १५५
सच्चं चिअ कडमओ (तुलना . सच्चं चिअ कट्टमओ . सरस्वती पृ ६६८)	पृ. १५२
सच्चं बोळत्ति जणा (१ सच्चं बोळत्ति जणा)	पृ १०४
सणिअं वच्च किसोअरि (तुलना शृ. प्र. २४८)	पृ. ६
स दोक्षएणणेहेवहि ?	पृ. १५५
सदसदसफणकनक ?	पृ. ९३
सरळे (सरले) साहसरग परिहर : मालती ६.१०	पृ. ९३
सह्दघण्णणो अतह ?	पृ. १५७
सा तुग्गञ्जणवाळअ (तुलना : सा तुह कएण बालम : गाथा ३-६२)	पृ. १५७
साळोअ च्चिअ सरे (तुलना : सालोए व्विअ (? चिअ) सरे . गाथा २-३०)	पृ. १०१
सीकरिअमणिअमुह्वेविआह (तुलना : सिक्करिअमणिअमुह्वे : गाथा ४-९२)	पृ. ५
सेवंति तीरवड्डं अकुसुमभरो : सेतु १.६१	पृ. १२१
हंतकखो राअहं तओ (१ हंतओ राआ हंतओ) ?	पृ. १२६
हत्थि पुणैण हि श्रअ ?	पृ. १०१
हच्चे हिमं संवमिअण ? (तुलना हत्ये महामंसवमलीचराओ : कपूर ४.१५)	पृ १४९

ERGATIVE CONSTRUCTIONS IN INDO-ARYAN

Vladimir Miltner

So-called ergative constructions are one of the most interesting phenomena of the NIA syntax. Originally it is an OIA 'passive' turn with verbal adjectives in *-ta*, *-na-*, etc. Gonda affirms that "this category is not a young one. In original Indo-European it must have been in frequent use as verbal and other (especially possessive, relational and characterizing) adjectives."¹ Further he says that their direct relation to the verbal system developed only in the course of time (which has its importance for the NIA languages above all). As Burrow writes, "In the later history of Indo-Aryan, in the Prakrit period, all forms of active preterite were lost, and their place was taken by passive constructions with the participle in *-ta*. This process is reflected in the latter Sanskrit literature; the usual construction becomes *maya brahmano dr̥ṣṭah* 'the Brahman was seen by me' instead of *aham brahmanam apaśyam* 'I saw the Brahman'²

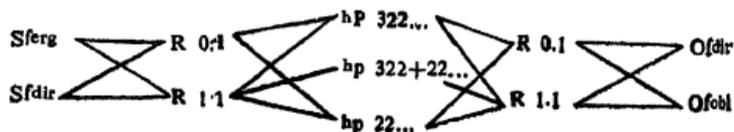
Such constructions appear more or less frequently not only in the late Sanskrit, as *toyā bhōjanam kṛtam asti*,³ but also in Pali, as *bhāsitaṃ p'etaṃ mahārāja bhagavatā*,⁴ in Prakrit, as *tassa ca kalenaṃ dhaṇḍevassa yasudattāe donni puttā jñya*,⁵ in Apabhraṃś as *savēhī uccariu sāhu sāhu*,⁶ in old Marathi, as *śrī gāgarāje suttāle karavīyale*,⁷ in Gurjar, as *rājakanya māi dīhī*,⁸ or in old Hindi, as *are eī vāra tāī kaha kīa ṣahā* (Dāmodar). However the quality of these constructions is not always the same, it changes stage by stage, although their form remains the same, at least in the early NIA period.⁹

Some scholars include the NIA ergative constructions into the passive voice system¹⁰. This opinion, however, seems to have arisen from a misunderstanding of the real position of the ergative construction in the NIA verbal system, or from inaccurate formulations.

Gonda gives eight reasons for the choice of a passive voice construction instead of an active one¹¹, but almost none of them can be applied to the ergative construction, moreover, Gonda correctly speaks of the choice of the voice, while in the perfective tenses of the transitive verbs no choice is possible, the ergative construction being strictly prescribed there as far as Hindi and some other NIA languages are concerned.¹² Gonda says that "it is the general rule with the 'passive turn' in many languages that the agent is not mentioned. The 'complete' construction... is, comparatively speaking, uncommon."¹³ In the NIA ergative constructions, on the

but, on the contrary, they represent its coherent part. There is no hard and fast line between the ergative constructions and the non-ergative ones,

All the theoretically possible constructions with the sentence part of predicate realized by a form of a transitive verb (without or with a copula or copulative) may be graphically presented as follows



Due to some restrictions following from the grammatical structure of the NIA languages, ²¹ only these types of the Sf (hP): Of constructions are really possible in the NIA languages

No	S	R	hP	R	O
1a	f^{erg}	0 1	322 .	1:1	f^{dir}
1b	f^{erg}	0 1	322 ..	1:1	f^{obl}
2a	f^{erg}	0 1	322 .	0:1	f^{dir}
2b	f^{erg}	0 1	322...	0:1	f^{obl}
3a	f^{erg}	1:1	322 .	0:1	f^{dir}
3b	f^{erg}	1 1	322 .	0:1	f^{obl}
4a	f^{erg}	1:1	322+22..	1:1	f^{dir}
4b	f^{erg}	1 1	322+22..	1 1	f^{obl}
5a	f^{dir}	1:1	322+22	1 1	f^{dir}
5b	f^{dir}	1:1	322+22..	1:1	f^{obl}
6a	f^{dir}	1:1	22 ..	0:1	f^{dir}
6b	f^{dir}	1.1	22...	0:1	f^{obl}
7a	f^{dir}	0.1	22 .	0.1	f^{dir}
7b	f^{dir}	0:1	22..	0:1	f^{obl}
8a	f^{dir}	0:1	22...	1.1	f^{dir}
8b	f^{dir}	0:1	22...	1:1	f^{obl}

contrary, it is the lack of the agent which is comparatively uncommon, although such cases may be found here and there.¹⁴

Leaving aside the reasonability of the opinion that any active construction may be converted into a passive one,¹⁵ it follows from what has been just said that the ergative constructions cannot be held for passive ones simply because they normally cannot be substituted by active constructions without the change of the verbal tense or aspect, or both, and also because, contrary to the passive voice, the agent is expressed in their absolute majority. Moreover, we could call in question even the passivity of the Sanskrit constructions with the verbal adjectives, too their agent is put always in the forms of the instrumental case, while the agent in the passive proper is *-ya-*, if there is any at all, is usually in the form of the ablative case.¹⁶ The real NIA passive voice is formed periphrastically by means of some auxiliary verbs¹⁷ and all the verbal forms which the active voice has. Thus, if the verbal forms used in the ergative constructions were included into the passive voice system, then the perfective tenses of such verbs would be doubled there, and, simultaneously, they would lack in the system of the active voice.¹⁸

While inquiring into the ergative constructions of Hindi, it proves very useful to take in the account also the ergative constructions common in other NIA languages—then the phenomenon becomes easier to be grasped in detail, and, at the same time, generally.¹⁹

In the NIA ergative constructions the sentence part function of predicate is performed by the functor 322 (adjective participles of transitive verbs)²⁰ or another functor accompanied with a copulative verb the functor which is 322. The sentence part of subject is realized by a functor in the ergative (or, sometimes, oblique or instrumental) case, and the sentence part of object, if there is any, is expressed by a functor in the direct (nominative) or oblique (dative) form of the accusative case.

As to the formal syntactic relationships, the verb agrees with either the sentence part of object or the sentence part of subject, or it does not agree with any of them. Sometimes, however, the personal suffixes of the finite verbal forms are joint with the 322's, so that the sentence part of predicate agrees with both the sentence parts of object and subject simultaneously. Then, consequently, the ergative case of the sentence part of subject loses its *raison d'être* and can be replaced by the nominative case — and really, such constructions are found in some NIA languages.

The NIA ergative constructions are not an isolated segment in the whole system of the *Sf . hpf . Of* (subject-predicate-object) constructions,

How the wonderful system of the NIA ergative constructions might come into existence, how did it develop? Most probably, many elements and features of the constructions already existing exerted simultaneous influence upon the constructions just coming into use. In the present time it is almost impossible to trace exactly the ways of development of the ergative constructions, their formal assimilation to the active proper in some NIA languages, and their mutual dissimilation in others. We are sure only of their OIA source (do we know all of it?) and of their comparatively recent diversity. The strong tendency towards the active voice can be followed here without any difficulty. And the process of development must have proceeded step by step, most probably by consecutive contaminations of the particular construction types under the unquestioned influence of not only the OIA and MIA 'passive' turns with the verbal adjectives, but also the NIA active constructions, and under the mutual influence among themselves as well.

Before I put forward a presumable way of the evolution of the NIA ergative constructions, as it seems to be most likely, we should list the morphological and syntactical features which did not occur in the primary 'passive' construction as we know it formally from OIA and MIA which however played a stimulating role in the rise of new constructions unknown till then. Let us assign the Roman figure I to the old 'passive' turn as a whole; the other relevant features are:

II The functor performing the sentence part function of object is put in the direct (nominative) form of the accusative case.

III The functor performing the sentence part function of object is put in the oblique (dative) form of the accusative case.

IV The functor 322 (or the verbal adjective in OIA and MIA) performing the sentence part function of predicate does not agree with that of object because the sentence part function of object is either realized by a clause, or remains unexpressed.

V The functors performing the sentence part functions predicate and of subject agree in gender, irrespective of such categories as number, case and person.

VI The functors performing the sentence part functions of predicate and of subject agree in person, irrespective of such categories as gender, number and case.

VII The functor performing the sentence part function of subject is put direct (nominative) case.

Sambodhi 5.2-3

Now, having denoted the probable stimulating elements with the figures from I to VII and the newly developed ergative and other active constructions with the so-called Arabic figures from 1 to 8 (all with *a* and *b*), we can imagine the historical development, so to say, from the OIA 'passive' to the NIA active approximately in this way .

1a ← I+II	5a ← 4a+VII
1b ← I+III	5b ← 4b+VII
2a ← 1 ^a +IV	6a ← 3a+VII
2b ← 1b+IV	6b ← 3b+VII
3a ← 2a+V	7a ← 2a+VII
3b ← 2b+V	7b ← 2b+VII
4a ← 3a+VI	and, for the sake of consistency,
4b ← 3b+VI	also 8a ← 1a+VII
	and 8b ← 1b+VII, although
	they are unlikely.

EXAMPLES :

(1a) Hindi *rodē rāula-vela vakhānī* (Roḍā), *kint dekhyau kint kahī bāta yaha* (Sār), *rekha tinha khāci* (Tulsī),²³ *lakṣī ne muskrakar mūh pher liyā* (Varmā), *dhaṭayē bā nē dekho to ghuṛiyā na pāi* (Brā),²⁴ *tab vahi mā se us rānī ne javābu dao ki ham phalānī ahinu auru apnu sab bīta tayā se kahī dūri* (Kannauj),²⁵

Afghon *tūtakai-na mōre kar-a Čatū būṛayo*,²⁶

Bengali *rukhera tentuli kumbhāre khāi* (Caryā);²⁷

Gujarati *Šardās patr lakhyo*,²⁸

Marathi *tyānē kāy mhaṭē ahe*,²⁹

Nepali *tyas kisimko mṛṇay tā pāṛīle gareko thyo*;³⁰

Panjabī *khetivāṛī de kam vāc unḥā ne hairān karāvanā trakki kīī hai*;³¹

Rajasthani *choral roṭī khāy*,³²

Sindhi *dāh khāi mū lkhya huā*.³³ etc

(1b) Gurjar *sundarī nai bhārathōi rakṣī*;³⁴

Gujarati *nṛśīhlāle chokrine paheli besādi*,³⁵

Rajasthani *bānyā apki lugāī nai jagāī*,³⁶

Marathi *vālmikē sātakōṭī grāth ketā*.³⁷

(2a) Afghon *minja muallim-ta ek handī dīneo*³⁸

(2b) Hindi *vāṭappana prathīrājā nāī thā supānātara cinḥa* (Cand),

kyō re śūdra tāī nē ina brāhmanana ko kyō māryō hai (Gokulnāth)

aur vidyārthiyō ne us pad ke liye sūz ko nīyuki kiyā (Colloquial),

rājā nē rānī kō bulāo (Brā),³⁹

Gujarati *rāmī jānlu sīta nai* (Mādhavānāl);

Marathi *tyānē aplyā mūṭās sālēt pāṭhivē*;⁴⁰

- Nepali *yā bhūmī kan ravan adī le bhari banāi diyā*;⁴¹
 Panjabi *māi terī bhāin nū vāh tō pahūā vekhūā*.⁴²
- (3a) Hindi *mo sō gāva ke logana nē yaha bāta batāe hāī* (Gokulnāth),
in chunāl ne mera ghar ghālī (Dakḥḥinī),⁴³
 Marathi *tyāne āplā mulgā jālēt pāthvīlā*,⁴⁴
 Nepali *ay maile besrī bhāt khāeko chu*.⁴⁵
- (3b) Hindi *unō bhī bāt ko khole hāī* (Dakḥḥinī)⁴⁶
 Marathi *tyāne āplyā mulās jālēt pāthvīlā*;⁴⁷
 Nepali *rāmle ravanānī māre*.⁴⁸
- (4a) Marathi *ivā cīṭhī vācīlīs*.⁴⁹
- (4b) No example found till now
- (5a) Marathi *tū pustakē vācīlīs*.⁵⁰
- (5b) No example found till now
- (6a) Hindi *sakhīnī oṭā salakhaha gharanī dūllaha dutī driga dekḥī*
koṭī kāmā chavī pīkhkha pītha janamī saphalū karīlekḥī (Cand),
yaha tō tuma ṭhīka kahe (Gokulnāth), *bahū jāle ul lauṭāī tale*
tīnī gulgūlā nikarī līhīsī (Avadhī).⁵¹
 Marathi *mī tujhī goṣṭ vīsarīō*.⁵²
 Nepali *cāhe ma eklo hū cāhe byā gareko hū*;⁵³
 Romani *mam tu man dīnāl frīma mas*.⁵⁴
- (6b) Hindi *tumako śrīcāryajī bulāye hāī* (Gokulnāth),
 Romani *ic me dīkhīom tīre chaves foroste*.⁵⁵
- (7a) Hindi *baccī koī cīṭhī nahī bhēj diyā* (Bazārā).
- (7b) Hindi *lekin pulīsvalā log ham ko khūb mār diyā* (Bazārā)

Černyšev thinks that the sentence part function of subject must necessarily be expressed in any ergative construction.⁵⁶ This opinion is not correct. Like in other active constructions, the sentence part function of subject need not be performed at all times here, as it is evident in many ergative constructions not only in Hindi and its dialects, but in other NIA languages as well:

- Hindi *tohī māgī māgano na māgano kahāyo* (Tulsi), *tabā śrīcāryajī*
ke darasana kiye (Gokulnāth), *tarkas mē se lohe kā ek tīr nikalkar*
usko diyā (Varma),
- Apabhraṅśā *nā nisuniu pāca mahāya kabbu nāū bharaḥu na lakḥhaṇu chādū*
sabbu (Svayābhū),⁵⁷
- Bengali *para āra na kīāū atḥī na dīāū dāna* (Sarab),⁵⁸

Gurjar *candanabāla nu hātha parahaḥ kīdhāḥ*,⁶⁰
 Marāṭhī *lavā śrīmūrtīst sarvūgī cāḷana voḷagavīlē phulē voḷagavīlī*⁶⁰
ṭaboḷā ṭhēcaunī śrīmukhā ghāṭalē naḅḅ voḷī sūḷā śrīmūrtīvari
voḷagavīḷā pāguravīḷā maga kīdadīvari sayana keḷē,⁶⁰ etc

Sometimes, when the subject is not realized, the construction is better interpreted as a non-ergative one, i. e. with the predicate functor 31 or 321..., as e. g. *mīcu hatī likhī* (Jēyī), *so māḅḅra kī nīyā khodī* (Gokulnāḥ), *kab se narsīg hom khoḷā hai* (Prabhākār).⁶¹

When describing the ergative constructions in Tulsī's works, Śrīvāstāv says inter alia that the 1st person plural markers of the predicate functor are -ā and -ī, and the 2nd person plural markers are -ī and -e, as *kahā* in *ṭpāna carita kahā māī gāḅ*, or *bisṭarī* in *svārāṭha rāṭa prabhu bhagatī bisṭarī*, or *dekḅḅī* in *tumḅa dekḅḅī sṭṭa mrganatī*, or *dhāre* in *tumḅa priya pūḅḅḅe bāna pagu dhāre*.⁶² Thus, he makes evident that he did not understand the real structure of the ergative construction and its position in the verbal system of the Hindi language.⁶³

In older stages of Hindi, the subject's functor is often put in the simple oblique case which is formally identical with the nominative, e. g. *syāma pūtanḅ pāchārī* (Sūr), *ye mero kahyo na mānyo* (Gokulnāḥ), *sūḷha jagatī moi* (Dholā-Māru). The actual use of the oblique, however, is proved, if the sentence part of subject is expanded by a dependent sentence part expressed by a congruent functor, e. g. *terāī līḷa mākhana khāyau* (Sūr), *ṭhī murāḷī kachū bhāḷau na kīḅḅau* (Sūr).

The occurrence of the syntactical constructions mentioned above is very different, as far as particular NIA languages are concerned. In modern standard Hindi, only 1a and 2b are possible, while in Gujarātī 1b also appears, and in Marāṭhī not only these, but 3a, 3b, 4a, 5a, and 6a occur as well. Some of the constructions, although expected, have not been met with till now. Theoretically, however, they are well possible and probable, and may be found in other texts or in other NIA languages or dialects which have not been considered here, or they may develop in times to come.

The unity of content and form, i. e. the unity of the 'passive' structure and the active meaning, was developing due to the conflict between them. Finally, the process led to the change of quantity into quality - to the resulting constructions which, being already wholly active even regarding their syntactical form, have closed a turn of the dialectical development.

NOTES

- 1 Gonda 1951, pp 7-8
- 2 Burrow 1959, p 354
- 3 Vale 1948, p 249
- 4 Elizarenkova-Toporov 1985, p 101
- 5 Chatterji-Sen 1960, p 55.
- 6 Śākrtyāyan 1945, p 200 Comp *kheḍḍayā kayamamhehī nicchayā*, Hemcaandra 1960, p 91
- 7 Tulpule 1960, p 84
- 8 Tessitori 1914-1916, pp 166, 202.
- 9 Further on, however, the form of the primary ergative construction yields to changes as well
- 10 For instance, Chatterji 1960, p 178, Thumb 1958, pp. 125 ff. who has been criticized by Schmid 1959, p 295, Kellogg 1955, pp. 76, 238-239, Marouzeau 1951, p 347 A certain inclination to this may be seen even in Porizka 1963, pp 179-180.
- 11 Gonda 1951, pp 3-4
- 12 Here, I speak of the modern standard Hindi only, and not of its older stages or dialects, or of other NIA languages
- 13 Gonda 1951, p 4
- 14 In this connection, comp. Mollet 1921, pp. 195-196.
- 15 Comp. Gonda 1951, p 2, who rightly considers such an opinion 'foolish, but almost ineradicable'
- 16 Witness almost all the examples quoted in Gonda 1951, *passim*.
- 17 Comp. e.g. Tivāri 2018 vi, p 483; Vājdeyī 2014 vi, pp. 408 ff., Vale 1948, *passim*, esp pp 230-231, but be cautious, please, as some instances are not fit there Some archaic remnants of the old synthetic passive need not be considered here
- 18 See a quite reasonable discussion of the problem in Černyšev 1965, pp. 50 ff. Some of his further statements, however, are incorrect, especially his notion of two subjects in the ergative construction, Černyšev 1965, pp 52 ff.
- 19 Never I met with such Hindi constructions as mentioned in Kellogg 1955, pp. 406-407. *hari avtar lekar bacānū prāp dās kī parmēivar ne, kahnū iukdevjt ne kathā gajendr vo grāh kī, and jā re us pāc pāḍvō ne merā kyā karns kī hai* Comp., however, Panjabi *mohan ne vidārthī bampā sī, and je balvant sīgh nā mardā tā us ne sūbedār yaknī ban jānā sī*, Marathi *tyānē tethē jāycē, and tyānē he kām karkyā-pūrvī mī tyālā bhejen*, or Nepali *malle hi jo gareko kām . . .*, and *tapāḷē dinubhaako kīāp malle haeko chūna*, Gill-Gleason 1963, p 246, Katenna 1963a, p. 90, Clerk 1963, pp. 185, 195
- 20 For the symbols used readers should refer to Miltner 1970, and Miltner to be published The three points after the figures mean "and the functions with the same distribution", i.e. not only 322, but also 1 322, 322 21 etc The symbol 322+22 denotes the perfective participle of a transitive verb with a personal suffix joint; such a functor does not exist in modern standard Hindi, but it is common e.g. in Romani (Gypsy)
- 21 For instance, ^{hp} 22 cannot agree simultaneously with both *Sf* and *Of*, and similar limitations
- 22 The sign of+ is used as the symbol of contamination and the arrow denotes the direction of the development

- 23 Saksena 1937, p 172
 24 Varmā 1956, p. 36
 25 Varmā 1956, p. 38
 26 Cransky 1960, p 7
 27 Mukherji 1963, p 92
 28 Vyās 1949, p 176. Comp. Śāstri 1960, pp 190 ff
 29 Katenina 1963b, p 226
 30 Korolev 1965, p 133
 31 Tolstaja 1960, p 50
 32 Svāmī s a , p 67.
 33 Egorova 1966, p 93
 34 Tosatori 1914-1916, p 167
 35 Savel'eva 1965, p 63
 36 Varmā 1956, p. 54 Such constructions appear here and there in Hindi, too, but are considered as incorrect, comp Varmā 2011 vi, pp 194, 263
 37 Māgrūkar-Arjunvāḍkar 1958, p. 133
 38 Oranskij 1960, p 7 Such cases as Gurjar *iravakīl deva pūjīdū* are not convincing; Bloch 1934, p. 272, however, interprets *deva* as *devāya* 'et non *devaḥ*'.
 39 Caturvedī 1961, p 64
 40 Bloch 1919, p 296
 41 Srivastava 1962, p. 94.
 42 Tolstaja 1960, p 50. Comp also the constructions with *o 91* (and also with *o, φ*), e.g. *tau mōherevā kahā mansavā te ki jāhī kā tārhi mā bāhā ieu* (Avadhī), Saksena 1937, p. 450
 43 Saksenā 1952, p 57,
 44 Bloch 1919, p. 296, comp also Apte 1962, pp. 15 ff
 45 Clark 1963, p 195 Comp also Nepālī *tintharuḷe ānand māne*, and *besyāle bhāṣe*, Bloch 1934, pp. 275-276. In Sanskrit e.g. *prabhukta odanam devadottaḥ*, Jhā 1958, p. 542, Bhaṭṭojī 1966 vi, pp. 388, 411 Such cases as Braj *tab koriyā kī mallāṛ nē kahī ki beṛā jāb ṣhākuru khusī hō tab aḥhā ser rūṣ māḡ ḷṣye* are not identical with these constructions because of *baḥ* being elided, Varmā 1956, p. 36. This becomes clearer when seeing such sentences as Braj *ṣhākur nā kahī ki kē gīrl pars*, or Bundeli *uṁṁ se ek jāne kayī ki suno bhōlyā*, Varmā 1956, pp 36, 41
 46 Saksenā 1952, p 54
 47 Bloch 1919, p 296 Other examples see in Navaiḷkar 1925, pp. 248 ff
 48 Miltner 1965, p 146 Comp Sanskrit *ity ukto rājapurēṇa*, quoted in Gonda 1951, p 72 Also Panjabi constructions as *kuyī ne mūḍe nū mārḍī hal* are quite interesting, Singh 1961, p 105 The tendency towards the active proper may be seen also in Niya *kāḍmḥ, pōṣḍamḥ, prahḍesī*, Bloch 1934, p 276
 49 Comp, Miltner 1965, pp 145-146
 50 Katenina 1963a, p. 90. Comp also Bloch 1919, p 297, Māgrūkar-Arjunvāḍkar 1958, p. 132.
 51 Saksena 1937, p. 432. In Hindi e.g. *bhārat ke any prānt anu sācay kiye hāī* is considered to be incorrect; Varmā 2011 vi, p 262 Such cases, however have nothing in common with the ergative constructions, comp e.g. *māī ākhē band kiye payē hūī*, or *bahūt sī laḳīyā prakāṣvatī ko ghēre hue thī*, Porizka 1963, pp 380, 384 A quite different thing are e.g. *is waste toom apna lerkeeko acha tolem kyehō or kīehō, a-sab hamko tajōb kela saheb*, and *ham cable soona nay asa toomse*, Lebedeff 1963, pp. 99, 105, 112.

- 52 Bloch 1919, p. 297
 53 Clark 1963, p. 198
 54 Līpa 1963, p. 37
 55 Miltner 1958, p. 123
 56 Černyšev 1965, p. 52. Strangely enough, moreover, Černyšev is of the opinion that there are two subjects and one predicate in the ergative constructions, further he gives more precision to this statement and labels the sentence part of object as "objective subject" or "con-subject", Černyšev 1965, pp. 52 ff.
 57 Sākṛtyāyan 1945, p. 22
 58 Sākṛtyāyan 1945, p. 16.
 59 Tessitori 1914-1916, p. 96
 60 Tulpule 1960, p. 108.
 61 Comp also Nepālī: *sāz nākhāeko dherai dīn bhayo*, Clark 1963, p. 180.
 62 Śrīvāstav 2014 v1, pp. 141 ff
 63 Also in Tessitori 1914-1916, p. 166, some misunderstandings with regard to the ergative constructions may be found.

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THE JAINAS AND THE WESTERN SCHOLAR*

Paḍmanabh S Jaini

Anyone seeking to evaluate the Western contribution to Jain studies cannot but be struck by the degree to which work on Jainism has lagged behind that devoted to both Hinduism and Buddhism. The history of Western scholarship in Buddhism in particular is a long and colourful one, covering a period of more than one hundred fifty years and including such interesting personalities as Csoma de Koros, Sarat Chandra Das, Sir Aurel Sten, Daisetz Teitaro Suzuki, and Giuseppe Tucci. In comparison the history of Jain studies is brief and uninspired the main portion of the Western scholarship in Jainism was completed during a period of about sixty years beginning toward the end of the last century; the scholars of Jainism during this period were interested less in the religion itself than in the linguistic peculiarities of the Prakrits and Apabhraṃśa in which Jain works were written. Beyond this linguistic interest their religion was approached primarily as a tool for the comparative study of Buddhism.

What little work has been done exclusively on Jainism would seem to suffer from a lack of communication. The general impression that one receives when he looks into the relationship of Jainism and Western scholarship is that there is almost no interaction between the Western scholars and the object of their study with few notable exceptions, such as Jacob and Stevenson, most Western scholars of Jainism have had no contact with the Jain community in India. As for their contact with the indigenous Jain scholarship, it has been restricted to what was available to them in the English writings of a few notable Jainologists like Jagmanderlal Jaini, Hiralal Jain and the late Professor A. N. Upadhye. Few Western scholars show any acquaintance with the vast amount of work published in Hindi (and/or Gujarati) during the last fifty years by such eminent Pandits as Jugal Kishor Mukhtar, Nathuram Premi, Mahendra Kumar Nyayacharya, Kamta Prasad Jain, Muni Punyavijaya, Muni Jnanvijaya, Sukhalal Sanghavi, Becharadas Doshi, Karilash Chandra Shastri, Phoolchandra Siddhantashastri and Dalsukh Malvania¹. The writings of these Pandits, although occasionally tinged with sectarian spirit, have had a tremendous influence on the Jain community and continue to be a major factor in shaping its attitudes and ancient institutions in response to the needs of the present time.

The majority of Western works about Jainism were originally written in German, a much smaller number in English. The history of Jainas
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studies may be said to begin with the edition and translation of Hemacandra's *Yogāśāstra* by Windisch, published in Leipzig in 1874. This was followed by Weber's *Über die heiligen Schriften der Jaina* in 1883, and the works of Hoernle (1885), and Schrader (1902). The notable successors of these pioneers were Buhler, Jacobi, Glaseapp and Schubring. Buhler's brief essay *Ueber die Indische Secte der Jaina* (1887)—translated into English by Burgess under the title *On the Indian Sect of the Jainas* (London 1903)—remains even to this day the best introduction to the Jaina religion. It established the independence of Jainism from Buddhism and gave fresh hopes for finding what Buhler calls "the boundaries of originality between the different systems." Jacobi's major work, the *Jaina Sūtras* (SBE, 1882 and 1884), placed Jaina studies on a firm foundation, and established the antiquity of Jainism over Buddhism. His translation of the *Tattvartha-sūtra* (1906) laid the basis for a systematic study of Jaina śāstras and their vast non-canonical literature in Sanskrit. Glaseapp's *Doctrine of Karman in Jaina Philosophy* (Eng. tr. 1921) carried this study further, introducing a new set of technical literature known as the *karma-grantha*. Schubring's learned work, *Die Lehre der Jainas* (1938)—recently translated into English as *The Doctrines of the Jainas* (Delhi 1962)—may be considered the culmination of this line of research; nothing more substantial has appeared subsequently on the Continent in the field of Jaina studies. Outside of Germany the Frenchman Guérinot was the only major continental contributor to Jaina studies. His monumental *Essai de Bibliographie Jaina* (1906), is the only significant bibliographical work on Jainism, and served as a basis for Winternitz's section on Jaina literature in his *History of Indian Literature* (1933), still the only comprehensive history of Jaina literature.

In England the major emphasis in Indological studies was placed on the Vedas and Brahmanism on the one hand, and Pali and Buddhism on the other. The names of Max Muller, Arthur Macdonell and A. B. Keith are associated with the former, those of Mr and Mrs. Rhys Davids and the Pali Text Society, with the latter. It is of some interest to note here that one of the earliest publications of the Pali Text Society was the first critical edition of the *Āyaraṅga Sutta* by Jacobi in 1882.² One might have expected this to lead to the founding of a parallel Prakrit Text Society,³ but the *Āyaraṅga* was destined to be the only Jaina text ever to be published in England. On the whole Jaina studies drew little attention, with several notable exceptions. Most early English references to Jainism were in accounts of travel in India during the period of the East India Company, such as those of Buchanan and Colonel Tod (*Travels in Western India*, 1839). The first British contribution to Jaina scholarship was probably James Ferguson's *History of Indian and Eastern Architecture* (1891) in which the author devoted two excellent chapters to the North and South Indian Jainā

temples. J Burgess' article on Jaina iconography (*JA* 1903) provided further information in English about Jaina mythology, particularly that of the Digambar sect. L. D. Barnett, in 1907, was responsible for the translation of two Jaina canonical texts, the *Antagadadasāo* and the *Aṅgutarovavāyadasāo*. And credit for real scholarly work, including field work, must go to Mrs. Stevenson of the Irish Mission in Gujarat, whose *Heart of Jainism* (1915) was the first Western work popularly read in both East and West by sociologists and students of religion.

In America there are only two names prominent in Jaina studies. Maurice Bloomfield published a translation of the *Parīvanātha-carita* in 1919. And the Late Professor W. Norman Brown published a translation of the *Kālakacārya kathā* in 1933, as well as *Miniature Paintings of the Jaina Kalpasūtra* (1934) and *Manuscript Illustrations of the Uttarādhyāyana Sūtra* (1941).

It would be accurate to say that by the beginning of World War II Western Jaina studies were at a standstill. On the Continent and in the English-speaking world, Jainism attracted little sustained study. Alsdorf, Frauwallner, and Renou all devoted sections of major works on Indian religions to Jainism, and some of their remarks are significant, but no independent works approaching Jainism from a religious point of view were forthcoming. Historians and sociologists, however, continued to devote some attention to Jainism. Max Weber (*The Religion of India*) touched upon Jaina society in order to compare it with that of Buddhism. The historian Vincent Smith in his *Jaina Stūpas and other Antiquities of Mathura* (1901) is to be credited with giving due attention to the ancientness of Jainism, and with placing the religion in its correct historical perspective, a perspective which is also apparent in his work on *Akbar the Great Moghul*. B. Lewis Rice, Director of Archaeological Research in Mysore, in his voluminous publication of hundreds of Karnatic Jaina inscriptions (*Epigraphica Carnatica*, 1886-1904), helped to establish the value of Jaina sources for historical studies.

Among the more recent and contemporary scholars, one must mention Heinrich Zimmer, the only religious historian to turn his attention to Jainism. Zimmer devoted a hundred pages of his *Philosophies of India* (1951) to Jainism, drawing heavily upon Bloomfield's *The Life and Stories of the Jaina Savior Parīvanātha* (1919) and emphasizing the earlier period of the religion. Basham's book, the *History and Doctrine of the Ājivikas* (1951), depends largely on Jaina sources for the life and career of Makkhali Gosāla. Basham takes Jaina history back past the life of Mahāvīra, and emphasizes the influence of the Ājivikas on Jaina thought. Lastly R. Williams' *Jaina Yoga: A Survey of the Mediaeval Śrāvakaśāstras* (1963) is the most systematic western work on Jainism, which brings together a large corpus of medieval literature on the lay discipline.

Western scholars have been attracted to Jaina studies for various reasons, but almost none of them have been motivated by a passionate interest in Jainism as a whole and for its own sake. Consequently there have been great gaps in Western knowledge of Jainism, caused by the general superficiality of Western study as well as by the failure of most Western scholars even to recognize certain crucial areas in Jaina studies. For the remainder of this paper I shall criticize the lack of attention to three critical aspects of Jainism: first, the sect of the Digambaras, who have been neglected almost completely in favour of the Śvetāmbaras; second, the question of determinism in Jainism and its relationship to the *nīyatīvāda* of the Ājīvikas, and last, the sociology of Jainism, which, in comparison with even the most minor of the Indian religions and cults, has not been studied to any sufficient extent.

Ironically, it was Jacobi, one of the most dedicated Western scholars on Jainism, who was also largely responsible for the Western acceptance of Śvetāmbara claims to authenticity and for the consequent neglect of the Digambaras. Jacobi was the first to discover the importance of '*Keśi-Gautama samvāda*' of the *Uttaradhyaṃyana sūtra*.⁴ As is well known, this Śvetāmbara canonical text records the dialogue between Keśi, a disciple in the mendicant tradition of Parśva, and Gautama, the chief disciple of Mahāvira. It is alleged there that the mendicant disciples of Parśva followed the *caujjama-dhamma*, translated by Jacobi as the "Law of the four vows," as opposed to the *pañca-mahāvratas*, the "Law of the five vows" laid down by Mahāvira. The dialogue further claims that the mendicant disciples of Parśva wore clothes, as do the present-day Śvetāmbara monks, whereas nudity was made obligatory by Mahāvira for his ascetic disciples. Jacobi correctly showed the identity of the Jaina *caujjama-dhamma* with the Pali *cātuyjama-saṃvara* attributed to Nigantha Nataputta (i. e. Mahāvira) in the '*Samaññaphala sutta*' of the *Dīghanikāya*. Although the Pali term is obscure Jacobi was able to demonstrate that the Buddhist references must be to the school of Parśva, thereby establishing the posteriority of Buddhism to Jainism. But in doing this he was guided by the Śvetāmbara meaning of the term *caujjama*, and appear to be lending his support to the Śvetāmbara claims that the two Jinas abided by different sets of laws, and that, most importantly, the wearing of clothes is justified by a tradition going back to Parśva's time. Thus Jacobi appeared to have granted external support for the authenticity of the Śvetāmbara canonical texts. Since the Digambaras do not accept the Śvetāmbara canonical texts, and have no canonical texts of their own, Jacobi's findings focused attention on the Śvetāmbara tradition, and led to the almost complete neglect of the vast Digāmbara literature. The consequences of Jacobi's interpretation may be seen in works of Weber

and Renou who follow his support of the Śvetāmbara view of the beginnings of ascetic nudity in the Jain order.⁵

This provoked the Digambaras, who in due course were obliged to respond to the results of Jacobi's work in order to defend their own tradition.⁶ They discovered that, although *caṅḡama-dhamma* was indeed a doctrine of Pārśva, Jacobi, depending exclusively on the later (8th century) Svetāmbara commentaries, interpreted the doctrine incorrectly. Professor Profulla Kumar Modi, for instance, has pointed out (in his Hindi Introduction to the *Pasanāhacariu*, Prakrit Text Series, (1965) that the *caṅḡama-saṃvara* did not really consist of four vows (*vratas*) as alleged by the Svetāmbara commentators and endorsed by Jacobi, but rather a single great restraint (*saṃyama*) called *saṃyūka*. In support of his contention Professor Modi quotes the *Ācārāṅga-sūtra*, where it is said that Mahāvīra himself accepted this "*saṃyūka caritra*" (conduct) with the words, "I shall not perform any evil acts whatsoever."⁷

He further maintains that the term "fourfold" must be seen in this context not as referring to four specific vows but rather as explained in the *Stikāṅga-sūtra*, to the four modalities through which improper deeds may find expressions: viz, mind, speech, body and the senses (or, permissible possessions of a monk).⁸ On the basis of his findings, Professor Modi has concluded that Mahāvīra simply elaborated the *saṃyūka* restraint, which had been taught by Pārśva as well. Whatever the merit of his findings, Professor Modi has succeeded in presenting a Digāmbara perspective on this controversial problem which remained untouched since the publication of Jacobi's thesis in 1884.

Western Jain scholarship, then, has been essentially Śvetāmbara scholarship. Western scholars have favoured this school not only by translating canonical texts, which are by definition Śvetāmbara, but also by their translations of non-canonical works — e.g. Hemacandra's *Triṣaṣṭi-śalūka-Puruṣacarita*, translated by Johnson in the *G.O.S.*, *Kumārāpūṭapratibodha* translated by Alsdorf; and *Anyayoga-vyavacchedika* (together with Mallisena's commentary *Syādvādamahārī* translated by F. W. Thomas. In contrast, the Digāmbara authors like Kundakunda, Samantabhadra, Pūjyapāda, Jinasena, Akalanka, Vidyānandi, Somadeva, and Āśādharma, to mention only the most eminent, have been totally ignored. Virtually none of the works of these *acāryas* have been translated in the West,⁹ and the few notices one gets of Kundakunda in the works of Frauwallner or Schubring, cannot be considered adequate given the vast amount of commentarial material on his works. Renou was correct when he remarked that "the austerity of their [the Digambaras] habits matches their doctrine. In Europe (and in India too, I fear) little is known of the ancient Digambaras".¹⁰

A great deal of original research has been devoted to the connections of Jainism with Makkhali Gosāla and the Ājivikas, but here again the Digambara tradition has been largely ignored. Basham has collected almost everything available in the Śvetāmbara canon and has given a creditable account of the sect and its connection with Mahāvira. Hoernle claims that the Digambaras are actually the ancient Ājivikas.¹¹ Basham rejects this view on the basis of the Digambara author Nemīcandra's distinction between the Nirgranthas and the Ājivikas.¹² He suggests rather that some of the southern Ājivikas may have been absorbed by the Digambaras, but this is the extent to which Basham considers the Digambaras at all.

No scholar has searched through the Digambara texts for mention of Makkhali Gosāla, assuming, no doubt, that since the Digambaras do not possess the canon, they have no recollection of Makkhali's encounter with Mahāvira. There are, however, two texts,¹³ *Bhavasangraha* and *Darśanasāra*, both by Devasena of the eleventh century, which seem to have been overlooked even by Basham. They preserve an ancient Digambara tradition that Makkhali [Gosāla] was a follower of (the tradition of) Pārśva and hoped to be chosen the chief disciple (*ganadhara*) of Mahāvira. When he was not thus chosen, he walked out of Mahāvira's assembly and established the creed of *ajñānavāda*. The Digambara sources seem to take "*ajñānavāda*" in this sense, "knowledge does not make any difference to the achievement of salvation," a belief which probably echoes the well-known Ājivika doctrine that "both fools and wise (*bāle ca paṇḍite ca*) alike [wandering in transmigration exactly for the allotted time, shall then, and only then,] make an end of suffering (*dukkhassa'ntam karissanti*)" (*Digha Nikāya*, I, p. 54). The Digambaras, it is true, make no reference to the contact between Makkhali and Mahāvira prior to the latter's attaining Jinahood, nor to the subsequent episode of the violent confrontation which led to the death of Makkhali, as narrated in the Śvetāmbara canon. But a close scrutiny of the works of Devasena shows traces of some memory of a past dispute. For, whereas the Śvetambaras subsequently allow Makkhali to attain salvation, the Digambaras say that as a result of harbouring the doctrine of *ajñānavāda* he was born in the lowest existence possible, that of *nitya-nigoda*, a state from which there is no emergence into a higher birth.¹⁴ Why the Digambaras would want to take such extraordinary punitive action against Makkhali must remain a mystery. In any case, the Digambara references to Makkhali Gosāla remain to be studied properly and evaluated for the light they may throw on the deterministic elements in Jainism. Among such elements there is, for example, their doctrine of *bhavyatva* and *abhavyatva* (a doctrine equally accepted by the Śvetambaras) according to which only certain souls are capable of attaining salvation while others, lacking that capacity, are condemned forever to life in *samsāra*.¹⁵ Reference may also be made in this

connection to a doctrine found in the works of Kundakunda, most importantly in his *Samayasāra*. Although rejected by the Śvetāmbaras as heretical work, smacking of *ekāntavāda*, the *Samayasāra* has greatly influenced Digambara thinking for centuries, and has been acclaimed by them as the most profound exposition of the Jaina doctrine. It exposes what is styled "*śuddha-mūcaya-naya*," a doctrine of "pure non-conventional view," according to which the infinite modifications (*paryāyas*) of any given substance (*dravya*), such as a soul, are fixed in a sequential order (*krama-baddha-paryāya*) which cannot be altered. In recent years this doctrine provoked a great deal of controversy within the community of the Digambaras, as a result of which a 'debate' (*tattva-carca*) took place in Jaipur sponsored by prominent Digambara Jaina pandits. The proceedings of this debate have been published in two bulky volumes (a total of 846 pages) entitled *Jaipur Tattvacarca*¹². (Jaipur, 1967) Needless to say this book has never been reviewed in the West, a fate it shares with most other works on Jainism written in Hindi.

The limitations of Western scholarship discussed above are evident as well in their work in the field of Jaina society. The research is superficial and an undue emphasis has been placed on the Śvetāmbaras. In examining Jaina society, Max Weber has commented upon the merchant ethics of the Jains and upon similarities between the Jains and the protestants and Jews¹⁷. Drawing largely on Weber's work an Indian scholar, Nevaskar, has also attempted to compare the Jains with the Quakers.¹⁸

In *Jaina Yoga*¹⁹ Williams goes beyond such facile observations to discuss the ritualistic and isolationistic nature of the traditional Jaina professions. Williams appears to be the only Western scholar who has seriously compared the Śvetāmbaras and the Digambaras. His work confirms the findings of previous studies of professional choices in Jain society and the resolution of the conflicting values of profit and *aparigraha*. Williams also confirms the theory of Hoernle, put forth in the 1880's, that Jainism survived where Buddhism did not because of the former's attention to the needs of the laity.

The works of these scholars, however, are textual studies, they are not based on field work. It is very peculiar that the extremely ancient tradition of Jainism has not aroused the interest of sociologists and anthropologists to do such field work. Even the opportunity to visit and study the celebrations and rituals connected with the recent 2500th anniversary of the *nirvāna* of Mahāvira seems to have been neglected. Probably few people in the West are aware that during this Anniversary year for the first time in their long history the mendicants of the Śvetāmbara, Digambara and Śtāgṇakavasi sects assembled on the same platform, agreed upon a

common flag (Jaina *dhvaja*) and emblem (*pratika*), and resolved to bring about the unity of the community. For the duration of the year four *dharma cakras*, a wheel mounted on a chariot as an ancient symbol of the *samavasarana* (Holy Assembly) of Tirthankara Mahāvira, traversed to all the major cities of India, winning legal sanctions from various state governments against the slaughter of animals for sacrifice or other religious purposes, a campaign which has been a major preoccupation of the Jains throughout their history.

One of the areas to which sociologists have not paid sufficient attention is the possibility of influence on Jainism by a Kṛṣṇa cult. Renou has suggested such a possibility: "Kṛṣṇism seems to have left its mark on Jain legend, a Kṛṣṇism which we must assume to be an earlier form than that described in the Brahmanical texts"²⁰ There is no doubt that a large number of canonical stories (*kaḥṇo*) are based on the legends of Kṛṣṇa and Nemi (the 22nd Tirthankara). In the post-canonical period, many Jain monks composed *purānas* on the members of the Vṛṣṇi clan, and several lay poets (notably Pampa, Ranna and Janna) wrote Kannada *campu-kāvya*s with Kṛṣṇa as the central figure of Jain adaptations of the Hindu *Mahābhārata*. Modern research on the cult of Kṛṣṇa, including the works by the Sanskritist Edgerton and the sociologist Milton Singer, has shown little or no acquaintance with this material in Prakrit, Sanskrit and Kannada. No one has attempted to investigate the depth or the extent of the influence of the figure of Kṛṣṇa on Jain consciousness, few indeed are aware of the interesting fact that the Jains have had no hesitation in sending Kṛṣṇa to hell for his deceitfulness and violence, a fate which, according to the Jain account, also overtook Lakṣmana for killing Rāvana.

Many facile remarks have been made about the caste system and Jain "self-brahmanisation" but no translations or serious studies have been made of the Jain "law book", the *Mahāpurāṇa* of Jinasena (840 A D), which discusses the origin of the caste system from the Jain point of view. Here too, Western scholars have remained content with the Śvetāmbara accounts found in the comparatively late works of Hemacandra (such as the *Triṣaṣṭi-śatkaṅ-puruṣa-carita*). In short, Jain texts pertaining to the social order have not been fully investigated, Jain-Hindu modern relations have gone unstudied,²¹ and the Digambara society of Mysore, which shows a greater Brahmanisation than the Śvetāmbara society of Gujarat, has never been studied by Western scholars.

Only three or four scholars have ever visited the Jains, and these only the Śvetāmbaras. Jacobi, through his search for Jain manuscripts came in close contact with a few acaryas of the Śvetāmbara community. Renou, who visited a Sthanakavasi community, admits that he knows nothing of the

Digambaras (Renou, p. 123). As for Mrs. Stevenson, whose *Heart of Jainism* is written from a missionary's point of view, her several years with a Svetāmbara community represents the most extensive field work in Jaina studies, but her description of the heart of Jainism as being "empty" of divine power betrays her missionary malice.²² Her last chapter is a plea to Jainas to accept Jesus, and she shows a total lack of understanding of Indian feelings, particularly Jaina feelings, regarding transmigraton, vegetarianism, *ahimsa* and *karma*. Her book, probably the only of its kind to have come out of the Oxford University Press (1915) was never subjected to close scrutiny by Western scholars, and even Max Weber, turning a blind eye to her undisguised prejudices, found it possible to endorse and repeat that "the heart of Jainism is empty" (p. 201). Mrs. Stevenson certainly provoked much opposition in India and J. L. Jain took her to task for her pretensions to preach to Jainas the value of love and brotherhood.²³ It is rather extraordinary that even after half a century her book has been reprinted in India (New Delhi 1970), without any revision or review.

Similar missionary sermonizing is evident in the Bombay Jesuit priest Zimmerman's preface to Glasenapp's *Doctrine of Karman in Jaina Philosophy*. The fact that the Jainas did not have their own "pagan" gods, yet still refused to accept Christianity, seems to have frustrated missionaries to the extreme. Champat Rai Jain, a Jaina apologist and the founder of a small Jaina Mission in London, responded to Christian criticisms of the Jaina doctrines in his *Jainism, Christianity and Science* (Allahabad 1930), probably the only Jaina work that was specifically addressed to the Christian world and read mainly by the educated Jainas in India.

The history of Western Jaina studies reflects the influence of scholars who looked to Jainism for that which was other than Jainism itself—for Buddhism, Ājivikism, historical facts, art, linguistics, etc. Pertinent questions essential to an understanding of Jainism have been ignored, questions such as the presence of fatalism and the absence of Mahāyāna, bhakti, yoga or Tantric movements in Jainism. Even the comparisons of Buddhism and Jainism have been limited mainly to their practices of austerities, Jainism being described as "Buddhism's darker reflection" (Renou, p. 111). No attention has been paid to comparative sociology of Jainas and Hindus. The influence of Jainas on general Indian political history has been ignored, as has been the Jaina claim to a share in the philosophy of Gandhi. Renou maintained that there is no dearth of scholars interested in Jaina studies, but that "the chief need of the Jainas is in fact for great spiritual leaders such as Hinduism has produced more than once." (Renou, p. 133). Yet the fact remains that no Western translation has appeared of the massive Gujarati writings of the Jaina saint Rajachandra (1863-1901),²⁴ whom

Sambodhi 5.2-3

Mahatma Gandhi described as one of his "gurus" (together with Tolstoy and Ruskin), and whose influence on the young Gandhi is well known from the latter's autobiography. Thus, in conclusion, there would seem to be considerable justification for the Jain contention that despite their antiquity, despite the richness of their religious literature, and despite the fact that they represent the sole surviving non-Vedic tradition in India, they have never received the serious attention of the Western scholar.

Notes

- * This paper was read before the Annual Meeting of the American Academy of Religion, Chicago, 1975.
- 1 It is ironical that Schubring should say "For a long time research in Europe was known to the Jains to but a certain degree, that is to say, as far as their knowledge of English allowed. Books and articles in German and other Western languages frequently remained beyond their reach". *The Doctrine of the Jains*, p. 13 (Delhi, 1962)
 - 2 Jacobi found it necessary to apologize for the inclusion of this text in the P.T.S. series: "The insertion of a Jain text in the publication of the P.T.S. will require no justification in the eyes of European scholars. But it is possible that Buddhist subscribers... might take umbrage at the intrusion, as it were, of an heretical guest in the company of their sacred Suttas" p. vii.
 - 3 In fact this Society came into existence in India in 1953 and has published several volumes in its Prakrit Text Series.
 - 4 *Jaina Sūtras*, part 2, pp 119-29. See also his earlier article, 'On Mahāvīra and his Predecessors,' *Indian Antiquary (IA)* Vol IX, (June 1880) pp 158-163.
 - 5 "Mahāvīra seems to have developed the ethical aspect of Jainism by introducing a fifth axiom which brought a modification in the import of the fourth. Finally, it was he who required his monks to dispense with clothing, setting an example himself, whereas Pārśva's monks were clothed" Renou, *Religions of Ancient India*, p. 115 (London 1953)
 - 6 For the controversy generated by Jacobi's work among the Jains, see articles by Pīran Chand Nahar ('A note on the Śvetāmbara and Digambara sects,' *IA*, Vol. 58, pp 167-8, 'Antiquity of the Jain sects,' *IA* Vol. 61, pp. 121-126) and Kamta Prasad Jain ('A further note on the Śvetāmbara and Digambara sects,' *IA* Vol 59, pp. 151-154), who respectively represent the Śvetāmbara and Digambara traditions.
 - 7 *tao naṃ Mahāvīra. paṇcamuṣṭhiyaṃ loyam kareṭṭā savvaṃ akaraṇiṭṭhaṃ pīvaṃ tī kappi sāmāyikaṃ caritṭam paṭivajjai*. II, 15, 23. Jacobi's translation of this significant passage reads as follows: "After the Venerable Ascetic Mahāvīra had plucked out his hair and vowing to do no sinful act, he adopted the holy conduct" (*Jaina Sūtras*, I, p. 198.) It is remarkable that no one (including Professor Modi) has noted that Jacobi has here rendered "sāmāyika" merely as "holy," instead of giving the true technical meaning of this crucial term.
 - 8 "cauvvīhe saṃjame pannaṭṭe taṃ jahā manasaṃjame, vaī saṃjame, kāyasaṃjame, uva-garaṇasaṃjame | Sīhāṅga 385.
 - 9 Paddegan's translation of the *Pravacanasūtra* of Kundakunda (Jain Lit. Society Series, Cambridge 1935) would appear to be the sole exception.

ON A VERSE CITED BY AGASTYASIMHA

Chandrabbal Tripathi

In the recently published¹ Agastyasimha's Prakrit commentary (called *Cūṛṇī*²) on the *Dasakāhyasutta*³, a "senior"⁴ text of the Jaina āgama, we meet with many citations,⁵ some of them in Sanskrit. Most of them have been identified by Muni Shri Punyavijayaṅga, the able editor of this important work. Amongst the few unidentified citations, there is, on p. 41, the following Sanskrit verse:

kāma janāmi te rūpam saṃkalpāt kila jāyase |
na te saṃkalpayiṣyāmi tato me na bhaviṣyasi ||

While going through this publication, I was fortunate in being able to trace this verse in different sources, which may be recorded below.

Firstly, the pratika of this verse is cited by Jinadāsa gaṇi in his *Niṣṭhā-viśeṣacūṛṇī* of *Niṣṭhābhāṣya*, vs. 547: *bhaviṣyasi ca "kāma janāmi te mūlam" silogo*. See the *Niṣṭhāsūtra* with *Bhāṣya* and *Cūṛṇī*, ed. Upādhyāya śrī Amaracandraṅga and Muni śrī Kanhaiyālalāji, (Agra, Sanmatī Jñāna-ṣṭhā), Vol. II, 1957, p. 22. As a note on this pratika, the editors say, "Mahābhārata".

The full verse appears indeed in the *Mahābhārata*. In the critical edition published by the Bhandarkar Oriental Research Institute, Poona, it is the 25th verse of the 171st *Adhyāya* of the *Śāntiparvan* (p. 976) and reads:

Kāma janāmi te mūlam saṃkalpāt kila jāyase |
na tvām saṃkalpayiṣyāmi sa-mūlo¹ na bhaviṣyasi ||

However, the *Mahābhārata* passage is not the only place where the verse recurs. The critical edition, loc. cit., remarks, "Cf. *Vṛddhasāṅgītapasṃpti*, vs. 64". As the edition of this *Smṛti*, published in the *Ānandāsrama Skt. Ser. 48* (Poona, 1905) "*Smṛtīnāṃ Samuccayaḥ*" is not at hand, I could not verify this remark.

Our verse recurs not only in these Jaina and Brahmanical sources but also in various Buddhist texts⁶ which may be equally recorded here.

(1) The Pāli *Jātaka* No. 421 (named *Gaṅgamāla-jātaka*), vs 4 reads;

addasam kāma te mūlam saṃkappā kāma jāyasi |
na tam saṃkappayissāmi evam kāma na bhisi:² ||

1 var. lec.: tato me

2 var. lec.. hohisi.

See Jātaka-pāli, ed J[agadīśa] Kashyap (Nālandā Devanāgarī Pāli Series, 1959, two volumes=khuddakānikāya, Vol III), pt I, P. 172.

(2) The Mahāvastu, a Vinaya text of the Mahāśāṃghika-lokottaravādin, has, in a passage running parallel to the Jātaka, a Sanskrit version

kāma jānāmi te mūlam samkalpāt kāma jāyase |
na kāmam kalpayisyāmi tato me na bhaviṣyati ||

See Mahāvastu avadāna, ed. Radhagovinda Basak (Calcutta Sanskrit College Research Ser Nos xxi, xxx, lxiii 1963, 1965, 1968), Vol III, p. 258.

(3) The Udānavarga⁷, a Sanskrit anthology of the Sarvāstivādin (and Mūlasarvāstivādin) school⁸, records the Sanskrit version as vs. 1 of the Kānavarga

Kāma jānāmi te mūlam samkalpāt kāma jāyase |
na tvāṃ samkalpayisyāmi tato me na bhaviṣyasi ||

See Udānavarga, ed Franz Bernhard (Göttingen, Abh. Akad. Wiss. Göttingen, Philolog.-Hist Klasse, Dritte Folge, Nr. 54=Sanakrit=texte aus den Turfanfunden, 10 two volumes), vol. 1, p. 112.

(4) In his commentary on Nāgārjuna's Madhyamakāśāstra⁹, Candrakīrti cites this verse twice: on MK 18. 5, and on MK 23 I (samkalpa-prabhavo rāgo... ..):

kāma jānāmi te mūlam samkalpāt kila jāyase |
na tvāṃ samkalpayisyāmi tato me na bhaviṣyasi ||

See Madhyamakāśāstra of Nāgārjuna with the commentary Prasannapada by Candrakīrti, ed. P.L. Vaidya (Darbhanga Mithila Institute, Buddhist Sanskrit Texts, No. 10 1960), p. 149 and p. 197.

As all these sources read *mūlam* at the end of Pāda a, we think that this should have been the original reading of Agastyaśiṃha's source also (which he quoted from memory) Moreover, the Mahābhārata and the Buddhist sūtra¹⁰ cited by Candrakīrti¹¹ read, like Agastyaśiṃha, *kila* in Pāda b, other Buddhist texts having *kāma* in its place. In Pāda c, *te* of Agastyaśiṃha corresponds to *pāṇi taṃ*, the Mahābhārata, Udānavarga and Candrakīrti's sūtra record *tvāṃ samka*¹², in the Mahāvastu only we find *kāmam kalpa*¹³. As far as Pāda d is concerned, *sa-mūlo* of the Mahābhārata is surely secondary, the critical edition in fact records a variant *tato me* which recurs in all other Sanskrit sources (Pāli having *evam kāma*) and thus deserves to be regarded as original The closing word of the verse, *bhaviṣyasi* (=Pāli *hohisi*) has been changed to *bhaviṣyati* in the Mahāvastu, probably because of its variants in Pāda c.

These considerations may allow us to presume that the verse was recorded in the first instance by a Buddhist text and that it has later acquired the currency as a floating "Moral" verse, thus appearing in different texts.

References

- 1 Sayyaprabhava's Dasakāhyasūttam with Bhadrabāhu's Niryukti and Agastyaśiṃha's Cūṛṇi, ed by Muni Śrī Puṇyavijayaḥ | Varanasi and Ahmedabad Prakrit Text Society Series, No 17 1973
- 2 For the designation Cūṛṇi used for the early Jaina commentaries see Hiralal Rasikdas Kapadia, A History of the Canonical Literature of the Jains (Surat 1941), Chapter VI, pp 190 ff — Compare also an explanation of the term cūṛṇa, a type of the granthita-nomāṅgikā-bhāṣapada recorded in the Daśavaikālika-Niryukti, vs, 80
 attha-bāhulam mah'attham heu-nivāḍavasagga-gambhīram
 bahu-payam avvocclunnaṃ gama-naya-suddham ca cūṛṇa-padam
- 3 The Sūtra is also called Daśavaikālikasūtra, Dasaveyāhiyasūta, Daśakālikasūtra, Daśakāhiyasūta, etc
- 4 For the appellation "senior" used by Schubring and Alsdorf see for instance Ludwig Alsdorf, Ith'paruañ in Indo-Itanian Journal, Vol II, No 4 1958, p 249.
- 5 See Appendix III (tariyam paṇasūtham) on pp. 281-2
- 6 Only the recently published editions of these Buddhist texts have been mentioned here as they are easily available For earlier editions see the introduction or bibliography in the publications cited below
- 7 The Udānavarga was translated into Tibetan The Tibetan text has been edited by Hermann Beckh (Berlin 1911) and translated into English by W Woodville Rockhill (London, Trübner's Oriental Ser, 1883, 1892*) See F Bernhard, op cit, p 529
- 8 For the connection of these schools with the versions of the Udānavarga see Lambert Schmthausen, Zu den Rezensionen des Udānavargah (Wiener Zeitschrift für die Kunde Südasiens, Bd 14 1970, pp 47-124 [specially pp 113-4])
- 9 The work is also called Mūlamadhyamakakārikā or Madhyamakāśāstra, etc
- 10 On MK 18 5, Candrakīrti introduces the verse with the phrase *uktam ca sūtre* It is unfortunate that Candrakīrti does not record the name of the sūtra.
- 11 See Moritz Winternitz, Geschichte der Indischen Litteratur, Vol II, Part I (Leipzig 1913), p 251, specially fn 3
 Candrakīrti has generally been assigned to the first half of the 7th century A. D.

KOLHAPUR AND ITS JAINA ASSOCIATIONS

Jyoti Prasad Jain

Kolhapur, the headquarters of the district of the same name, lying in the south-eastern part of the State of Maharashtra, occupies an eminent place in the history of Jainism in south India. Even at the present day, the Kolhapur district possesses a population of about a lakh of Jaina souls, which constitutes about five per cent of the total population of that district, and is second only to that of the adjoining district of Belgaum of the State of Karnataka, among all the districts of the Indian Union. Numerous Jaina monuments, epigraphs and literary traditions speak eloquently of the glorious Jaina associations of Kolhapur and its neighbourhood. In our own times, Kolhapur has become celebrated on account of the late Dr. Adinatha Neminatha Upadhye (died October 8, 1975), one of the greatest Prakritists and Jainologists of the present century. This Jaina doyen of learning, a pastmaster in the art of critical editing of ancient texts, who, in the words of P. V. Kane, combined in himself 'the best critical methods of the western scholars with deep indigenous learning', won the admiration and esteem of eminent Indologists all over the world.

On the basis of a small inscription discovered from an old mound in the neighbourhood, and ascribed to the 3rd century B. C., the antiquity of Kolhapur is proved to be at least as old. In the 2nd century A. D., the geographer Ptolemy mentioned Kolhapur and its association with the Satavahana ruler Vilavtyakura whose coins have also been discovered in this region. Then, the Kadambas of Vanavasi, the Chalukyas of Vatapi, the Rashtrakutas of Manyakheta and the Silaharas of Kolhapur itself, held sway, successively, over this area. About the middle of the 14th century, the Yadavas seized Kolhapur from the Silaharas, to lose it shortly after to the Muslims. In later mediæval times, it formed part of the dominion of the Marathas and came to be the capital of the junior branch of Shivaji's descendants, the one founded by his younger son Rajaram.

In literature and epigraphical records, Kolhapur finds mention variously as Karavira, Kuravira, Koliagiri, Koliapura and Kshullakapura, and its another name is said to have been Padmalaya. Some associated the place with Kollasura, a demon, others with Koliadevi, a goddess worshipped by the aboriginal Kols or Kolis. In later times, the same goddess came to be worshipped as Mahalakshmi. Here she is regarded to be the spouse, not of Vishnu, but of Śiva, and is also called Ambai (Mother), Padma or Padmavati. Now, Padma or Padmavati is a distinctly Jaina goddess who is

also known as Lakṣmī or Mahālakṣmī. She has been the presiding deity of Kolhapur and was the family deity of the Silahara kings of this place. A temple-complex, dedicated to this Mahālakṣmī, stands at the centre of the town, and, although it does not now belong to the Jains, it bears visible traces of Jaina influence in its architecture and sculptures, and there is reason to believe that it must have originally been dedicated to the Jaina goddess Padmāvatī.¹ The fort of Panhala near by, built by the Silahara King Bhoja II (1175-1215 A.D.), also seems to have been originally named Padmālaya and to have housed a shrine of Padmāvatī.² There are several other old temples, dedicated to that goddess, in the district, including the big temple at village Badagaon in taluk Hathkangle and built in 1696 A.D. by Adapa Bhuga Shetha, a wealthy and pious Jaina layman.³

Jatiga I was the founder of the Silahara dynasty of Kolhapur, who started his career, about 940 A. D., as a petty tributary of the Rāṣṭrakūṭa monarchs of Mānyakheta. The reigns of his son Nanivarman and grandson Candra witnessed the downfall of the Rāṣṭrakūṭas and the rise, in their place, of the later Calukyas of Kalyani, and the Silaharas, too, shifted their allegiance to the new masters of the land. Jatiga II (1000-1020 A.D.) son and successor of Candra, added considerably to the power and prestige of the dynasty. He was succeeded by his eldest son Gonka who was followed by another son, Guvala I, whose rule lasted till 1055 A. D. Then came Gonka's son, Marsiggha (1055-1075 A.D.), who was succeeded, one after the other, by his four sons, Guvala II (1075-1086), Ballal (1086-1095), Bhoja I (1095-1110) and Candraditya alias Gaṇḍarāditya (1110-1140). Their sister, Candral Devi, was married to the Cgukya emperor Vikramāditya VI (1076-1126). This alliance raised the status and prestige of the Silaharas very much. Gaṇḍarāditya was succeeded by his son Vijayāditya (1140-1175) and the latter by his son Bhoja II (1175-1215), after whom the Silahara kingdom of Kolhapur was seized by the Yādavas of Devagiri.⁴

All these Silahara rulers of Kolhapur were great patrons of Jainism. They built Jaina temples, honoured Jaina gurus and gave them munificent gifts. Their family deity was the Jaina goddess Padmāvatī alias Mahālakṣmī, in whose honour they built a fine temple in the heart of their capital. They also patronised many a learned Jaina scholar and several important works were written, one of which is the *Śabdārnava-Candrika*, a commentary on the celebrated *Jainendra* grammar, which was composed in 1205 A.D. by Somadeva in the reign of Bhoja II.⁵

The most celebrated Jaina saint, associated with Kolhapur and its Silahara rulers, was Māghanandin Siddhantadeva. He belonged to the Nandi Sangha - Desiyagana - Pustaka Gaccha - Inguleśvara Bali. The inscriptions of the age state that in the line of illustrious Jaina saints like Gautama the

Ganadhara, Bhadrabahu the Śrutakevalin, Candragupta (Maurya), Kundakunda, Umāsvatī, Samantabhadra, Pūjyapāda and Akalaṅka, was born Gollācārya, who was, before his renunciation, the ruler of Golladeśa His disciple was Traikālyā Yogi, and the latter's disciple was Padmanandi Saiddhāntika Kaumaradeva who was the preceptor of Prabhacandra, the famous author of logical works, and Kulabhuṣana The latter's disciple was Kulacandraadeva whose disciple and successor was this Mandalcārya Māghanandi Siddhānta Cakravartin, the founder of the Jaina tirtha (religious centre) at Kolhapur, as also of the Rūpanarāin Basati, also known as the Savanta-Basati, of that place. He himself was the head of this establishment which he succeeded in developing into a great centre of Jaina learning and culture, no doubt under the generous patronage of the Silahara kings. This centre imparted education in various branches of learning, not only to ascetics and novices, but also to the sons of laity including nobility and royalty.⁶

Māghanandi's junior co-disciple, Śrutakīrti Trarīdyā, was the author of *Rzghava-Pāndaviya* and is said to have defeated in a philosophical debate the great logician Devendra, probably the Śvetāmbara Scholar Devasūtri, author of the *Pramāna-naya-tativalokalamkāra* * The pontifical successor of Māghanandi was Gandavimukta Siddhāntadeva and among his other disciples were Kanakanandi, Candrakīrti, Prabhacandra, Arhanandi and Māṅṅikyanandi.⁷ His royal disciples included, besides the Silahara kings Bhoja I and Gandarāditya, the Ratta king Kārttavīrya of Saundattī and his queen Vachaladevi, princess Hāriyabbarasi, daughter of Hoyasala Viṣṇuvardhana, general Bharata and the feudal lords like Kedaranakarsa, Nimbadeva, Vāmadeva and Gangavallīya Dasagavunda.⁸ Contemporary epigraphical records are full of eulogies for him, which often describe him as the 'Kolhapuriya Māghanandi,' probably to distinguish him from his other namesakes, and because Kolhapur owed so much to this guru.⁹

Kolhapur is also the seat of a branch of the Sena Sangha, the generic title of the pontiffs of which is Lakṣmīsenā

Fotenotes .

- 1 Revised Gazetteer of the Kolhapur District (1960), pp 63, 868-870
- 2 *Ibid*, pp 894-895
- 3 *Ibid*
- 4 Altekar, A. S., *The Silaharas of Western India*, (1936), p. 419 ff., *Kolhapur Gazetteer, op. cit.*, p 60
- 5 Premī, N. R., *Jain Sahitya aur Itihasa*, pp 112-113
- 6 *Jain Silā-Lekha Sangraha*, Pt I, No 40/64, Pt III, Nos 320, 334, 411
- * Devasūtri is never mentioned as Devendra-Ed
- 7 *Ibid*, Pt I, No 40/64
- 8 *Ibid*, Pt. III, Nos. 308, 320, 334, 411, 524, Pt. II, Nos. 280, 293, 800
- 9 J. R. S., (1901), p 537, *Kolhapur Gazetteer, op. cit.*, p. 60, *Jain Silālekha Sangraha, op. cit.*, Pt I, No 40/64

JAINA STUDIES : JAPAN, EUROPE, INDIA¹

Kendall W. Folkert

What follows is intended to be an introduction to the current status of Jaina studies in several countries outside of the North American continent. Since none of the contributors could be present at the 1975 Meeting of the American Academy of Religion, it has had to be put together on the basis of communications through the mails, over a relatively brief period of time. The isolation of the contributors from one another has meant that each has examined the problem from his own viewpoint. Therefore, this report does not have a completely uniform character; nor can it pretend to be exhaustive. It should be regarded as a prelude to a more complete account of the present state of Jaina studies, the production of which must remain a desideratum.

Yet the information that it does present may make it possible for scholars and students on this continent to seek advice and resources from specific scholars and institutions outside of North America. Given the conditions under which American students of the Jainas must work, access to aid and information—and, more important, knowledge of where such aid and information might be obtained—can save many hours of frustrating work. Beyond this, it may lead to closer international cooperation in an area of study whose academic population has always been small, and where such cooperation perforce becomes essential to genuine progress.

I. Japan

To begin with the Japanese is at once curious and appropriate. This is so because, of all the information-gaps that exist in the various fields of the Study of Religion, perhaps none is so wide as that between European-American scholars and their Japanese counterparts. The efforts of the latter over the years have been immense, and yet they often remain unknown on this continent.

This is no less the case in Jaina studies. Individual Japanese, Indian and European-American scholars are often in communication with each other; but scholars outside Japan rarely see the overall pattern of Japanese work on the Jaina tradition. Professor Hajime Nakamura, who has him-

¹ Incorporating material and information furnished by :

Hajime Nakamura (The Eastern Institute, Tokyo)

Ludwig Alsdorf (Professor Emeritus, Universität Hamburg)

Nagin J. Shah (Director, L. D. Institute of Indology, Ahmedabad)

self produced a good deal of work on the Jainas, has recently written an important bibliographic article on the Jainas ('Bibliographical Survey of Jainism,' *The Journal of Intercultural Studies* [Intercultural Research Institute, The Kansai University of Foreign Studies, Hirakata City, Osaka], Inaugural Number [1974] . 51-75), which should be perused with care by American scholars. What follows is an account by topic of the Japanese work on several aspects of the Jaina tradition, presented in the hope that American scholars can thereby become more aware of the work of Japanese scholars².

(A) Studies of Jaina-Buddhist relationships

Japanese scholars of Buddhism are naturally often involved with subject matter related to the Jainas, in some ways, then, a separate area of studies under this heading is difficult to isolate. Nonetheless, certain scholars and works deserve special mention. Seiren Matsunami, in addition to his work on other aspects of Jainism, has often touched on Jaina-Buddhist relationships (see his *Collected Essays*, passim), and has traced similarities between the archaic Jaina collection of sayings known as the *Isibhasiyam* and early Buddhist texts in an article in *Indogaku Bukkyogaku Kenkyū* 9.2 (1961) : 16ff.³

Hajime Nakamura has also produced a number of contributions in this area. In addition to his better-known works, American scholars should be aware of a series of articles published in *The Voice of Ahimsa* (Aliganj, U. P., India Jain World Mission), vols 5-7 (1955-57). Also of interest is Shoko Watanabe's exploration of the parallels between the Jaina *Uttara-jjhayasutta* and Buddhist literature, in *A Commemorative Volume for Dr. [R.] Hikata* (Tokyo, 1964) : 81-95.

(B) Jaina scriptures and early Jainism

There is some overlapping between this area and the first heading, particularly in the scholarly work of Matsunami and Nakamura. Several items by these two men should be noted separately, however. First, in addition to his analysis of Jaina Buddhist parallels in the *Isibhasiyam*,

2 Editor's note. In the following discussion, there are some items where bibliographic information is not as full as it should be. It was impossible to clarify each reference in time to have the report ready for the AAR. Even so, the information should be valuable, as it is not duplicated in other bibliographic sources (e.g., Karl Potter's *Bibliography of Indian Philosophies*).

3 The name of this periodical is commonly given in English as *The Journal of Indian and Buddhist Studies*. The standard abbreviation is *JIBS*, which is used hereafter in this report. The journal is published by The Japanese Association for Indian and Buddhist Studies, Tokyo.

Matsunami has produced a complete Japanese translation of the text, in *Kyushu Daigaku Bungakubu 40 shunen Kinen Ronbunshu (Collected Essays in Commemoration of the 40th Anniversary of the Faculty of Letters, Kyushu University, (1966),* and an article "Some Excellent Thoughts of Saint Mahāvīra," *The Voice of Ahimsā* 6 3-4 (1957). Second, Nakamura has translated two sections of the *Isibhāsīyām* into Japanese, in *JIBSt* 14.1 (1966), and 15.1 (1966), and has discussed some aspects of the text in "Yājñavalkya and Other Upanisadic Thinkers in a Jain Tradition," *Raghavan Felicitation Volume* (Delhi: Motilal Banarsidass, 1973)

Of Japanese accounts of the place of the Jainas in the history of Indian religion and philosophy, one should be aware in particular of the works of [Y]ensho Kanakura, especially his analysis of the Jaina scriptures (in Japanese) in his *Indo kodai seishin-shi (The History of Ancient Indian Thought, Tokyo: Iwanami Shoten, 1939)*

Further work on early texts has been done by Kiyooki Okuda (see Part II of this report), who has analyzed the class of canonical texts known as Cheyasutta-s, in *JIBSt* 15.2 (1967) 193-97. The *Isibhāsīyām* has also been explored by Shunko Sayeki, in *JIBSt* 6.1 (1958) : 170ff. Finally, the section of the *Ayradāśo* (a canonical Cheyasutta) that is known as the *Kappasutta* (widely known in the West because of Hermann Jacobi's early translation of it) has been translated into Japanese by Jūshin Suzuki, in *Sakai Seiten Zenshū* (Tokyo: Kokumin Bunko Kankokai, n.d.).

(C) Jaina monastic and lay communities

The Jaina monastic tradition has been given special attention by Kenkyo Fuji, in *JIBSt* 11.1 (1963), and Kyō Yamada, in the Hikata Commemoration Volume. Jaina lay-ethics have been discussed by Seiren Matsunami in an article in *Nihon Bukkyo Gakai Nempo (Journal of the Nippon Buddhist Research Association)* 27 (1962). The status of the Jaina community in present-day India has been analyzed by Atsushi Uno in an article (in Japanese) in *Nicchin Bunko*, vol. 3, and by Hajime Nakamura in *Shukyo to Shakai Rinri (=Religion and Social Ethics, Tokyo, 1959)*.

(D) Jaina logic and metaphysics

Several Japanese scholars have done significant work in this area, and others have contributed to the study of particular figures and works. In addition to matters covered in his *Collected Essays*, Seiren Matsunami has discussed the Jaina notion of causality in a chapter of the *R Yuki Commemoration Volume*, and has produced a Japanese translation of Kundakunda's *Mokkhaṇḍa*, in the *Yensho Kanakura Commemorative Volume*. He has also examined the Jaina notion of *samudghāta* (one aspect of the body-

soul relationship as conceived by the Jaines) in an article in *JIBSt* 10,2 (1962).

Hajime Nakamura has ordered and enumerated Jaina works on logic, in S. Miyamoto, ed., *Bukkyo no Konpon Shunri* (Tokyo, 1956), and has contributed to the identification of sources quoted by Sgyana Mādhava in the *Sarvadarśanasamgraha* chapter on the Jaines, in *Pratidhnam Studies Presented to F. B. J. Kuiper* (The Hague Mouton, 1968).

The relationship between Jaina theories of matter and other Indian atomic theories has been explored by Yuichi Kajiyama, "The Atomic Theory of Vasubandhu, the Author of the *Abhidharmakośa*," "*JIBSt* 19 2 (1971) The Jaina notion of *karma* as expressed in Kundakunda's *Paṭaya-nasāra* has been discussed by Atsushi Uno in an article in *Nihon Bukkyo Gakai Nempo* 25 (1960), this particular work of Kundakunda was also thoroughly covered by Yengho Kanakura in *Indo Seisshun Bunkano Kenkyū* (1944).

The particularly important Jaina logical tool known as the *syādvāda* has received several treatments by Atsushi Uno, in articles (in English) in *JIBSt* 15,1 (1966), and in Tokai Daigaku Kiyō Bungakubu 12 (1969); and in a detailed treatment in the *Ashikaga Zamba Commemoration Volume* The latter discussion is particularly related to the development of the *syādvāda* in Malliṣena's *Syādvādamāñjarī*, which Uno translated into Japanese in *Ikiot* 6-7, and discussed in *The Proceedings of the Okurayama Institute* 1. Hemacandra, the author of the text on which Malliṣena wrote the commentary that is the *Syādvādamāñjarī*, has been studied in two articles by Hojun Nagasaki, in *JIBSt* 14,2 (1966); and 16,2 (1968).

In sum, then, there are at least twelve Japanese scholars who have worked on and published materials dealing with some aspect of the Jaina tradition, further, the bulk of this work has been done during the last twenty years. Despite the formidable language-barrier that stands between Japanese and European-American scholars, one of the goals for persons engaged in Jaina studies in the future must be to establish regular avenues of communication and exchange between scholars in these two parts of the world.

II. Europe

This section focuses primarily on scholars active at the present time, and it must begin with a disclaimer : it cannot claim to be an account of work that may be currently underway in the United Kingdom; further, a genuinely comprehensive report on Jaina studies in Europe would have to take careful account of France, Italy and the Low Countries, areas from which it was not possible to collect information for this project. With

apologies to students and scholars in those regions whose efforts may be overlooked here, mention may still be made of authors and works whose existence should be made known to American scholars.

In the United Kingdom, note must be taken of the work of Robert Hamilton Williams, particularly his *Jaina Yoga*, London Oriental Series 14 (London Oxford University Press, 1963), a masterful source-book on the ethical prescriptions for the lay-Jaina. The work covers the classical sources for such prescriptions, and awareness of its contents is vital for any study that seeks to explore the relationship between the community of lay-Jainas and the larger Hindu tradition in medieval India.

Despite the absence of current information on studies in Italy, it would not be fitting to present a report of this sort without stressing the immensely valuable work done on Jaina materials of all sorts by a generation of Italian scholars in the late nineteenth and early twentieth centuries. Many of the excellent works of F. L. Pullé, Luigi Sualì, A. Ballini, P. E. Pavolini, F. Belloni-Filippi, and others as well, are available only in now-crumbling volumes of the *Giornale della Società Asiatica Italiana (Firenze)*, the collection and preservation of these journals should rank high on any list of tasks necessary for building a collection in Jaina studies.

In the Low Countries, Jozef Deleu, of the Faculty of Letters and Philosophy at the University of Ghent, has produced a steady stream of works on the Jainas. His most recent contribution is a detailed analysis of the contents of the fifth *anga* of the Jaina canon *Viyahpannatti (Bhagavat) Introduction, Critical Analysis, Commentary and Indexes*, Publications of the Faculty of Letters & Philosophy, Rijksuniversiteit te Gent, 151 (Brugge, 1970). Prior to this extremely valuable work, Deleu produced "Lexicographical Addenda from Rājasekhara's Prabandhakośa," *Indian Linguistics, Turner Jubilee Volume II* (Poona, 1959); and two other studies of canonical texts. The first of these is an edition of the first three chapters of the *Mahānīṣīha* (a canonical Cheyasutta), published along with Walther Schubring's edition of chapters four and five of the same text, in *Alt- und Neu-Indische Studien* 10 (Hamburg, 1963), the second is *Nirayavaliyasuyakkhandha : Uvanga's 8-12 van de jaina Canon*, *Orientalia Gandensia IV* (Lelden, 1969).

A series of important publications has been produced in France by Colette Caillat. *Les expiations dans le rituel ancien des religieux Jaina*, Publications de l'Institut de Civilisation Indienne 25 (Paris, 1965), *Candavejyaya Introduction, édition critique, traduction, commentaire*, Publications de l'Institut de Civilisation Indienne 34 (Paris, 1971), and "Notes de bibliographie Jaina et moyen-indienne," *Journal Asiatique* (1972). The first

two are crucial studies for scholars interested in the Jaina monastic tradition; the latter is of particular value as an overview of recent study of the Jains in Europe and India.

The best information in this report on current scholarly activities in Europe has to do with ongoing work in Germany; this is fitting, if at the same time it runs the risk of being incomplete, for it was at several centers in Germany, notably Berlin and Hamburg, that normative studies of the Jainas were produced. It was at Hamburg that the late Walther Schubring produced his classic studies, and the Seminar für Kultur und Geschichte Indiens at the Universität Hamburg has published the monograph-series *Alt- und Neu-Indische Studien*, containing fifteen vitally important studies of classical Jaina texts and other materials.

Professor Ludwig Alsdorf has carried on the tradition of Jaina studies at Hamburg (where he is now Emeritus); and the scholarly work of persons trained under him at Hamburg now accounts for the bulk of the work on the Jainas being done in Germany. Much of Professor Alsdorf's own work has focused on early Jaina scholasticism, particularly on the early exegetical literature attached to the Jaina canon. An important example of his work is the article "Niksepa a Jaina contribution to Scholastic Methodology," *Journal of the Oriental Institute (Baroda)* 22.4 (June, 1973). This article, along with many other contributions in this area, has been reprinted in his *Kleine Schriften* (Wiesbaden 1974), the publication of which is also an event of note.

Also of great value to students of the Jaina canon is his article (based on a paper read at the International Congress of Orientalists at Canberra), "Jaina Exegetical Literature and the History of the Jaina Canon," to be published shortly in *'Mahavira and his Teachings'* (Bagawan Mahavir 2500th Nirvan Mahotsava Samiti, Bombay). American scholars should also acquaint themselves with his thorough and reflective assessment of Jaina studies as of ten years ago *Les études jaina Etat présent et tâches futures* (Paris: Collège de France, 1965).

Several of Professor Alsdorf's former students are currently engaged in work that should be of interest to Americans. At the Free University of Berlin, Professor Klaus Bruhn is overseeing the compilation of a comprehensive concordance of Jaina canonical and post-canonical metrical literature, when completed, this project will be of immense value for any study of early Jaina literature. Currently at Munich is another former student, Privatdozentin Adelheid Mette, who has produced two valuable studies. One is an edition of a canonical text dealing with the begging practices of the Jaina monk: *Piṇḍeṣaṇa Da Kapitel der Oha-nijjatt: über den Bettelgang*

(Mainz, Abhandlungen der Akademie zu Mainz, 1973), the other is a study based largely on newly examined Jaina materials, *Indische Kulturstiftungsberichte und ihr Verhältnis zur Zeitaltersage* (Mainz Abhandlungen der Akademie zu Mainz, 1973).

Three doctoral dissertations by students at Hamburg should also be noted. The first of these has already been published as number 15 in the series *Alt- und Neu-Indische Studien*, and the other two are also to be published as later numbers of the series. They are: Kiyooki Okuda, *Eine Digambara Dogmatik: Das fünfte Kapitel von Vattakeras Mūlacāra*, herausgegeben, übersetzt und kommentiert, *Alt- und Neu-Indische Studien* 15 (Wiesbaden. In Kommission bei Franz Steiner Verlag, 1975), K. Oetjens, *Śvāryas Mūtarādhana ein Beitrag zur Kenntnis der Sterbefasten-Literatur der Jainas*; and, R. K. Jain, *Pindaśuddhi das sechste Kapitel von Vattakeras Mūlacāra und der āhakaṃma-Abschnitt der Pindanijjuti*, herausgegeben, übersetzt und kommentiert.

Finally, there has just been published an excellent catalogue of the Jaina manuscripts collected at Strasbourg by Ernst Leumann, whose work earlier in this century laid the foundation for much of today's scholarship. This catalogue is the work of Chandrabhal Tripaṭhī, and has been published as Band 4 of *Indologia Berolinensis* (Leiden, Brill, 1975)

European Jaina studies, though they range over a number of facets of the Jaina tradition, present some special features. First, they continue the European tradition of insisting on access to reliable versions of ancient primary sources as the *sine qua non* for proper study of the Jainas. Second, the recent doctoral studies at Hamburg expand this tradition by opening up for critical scrutiny two of the most important ancient Digambara texts. This latter point is especially important, for if there is any one significant weakness in Jaina studies, it lies in the fact that Western scholarship has rarely paid serious attention to these older Digambara sources. This is an area in genuine need of scholarly attention, for until much more work has been done on the Digambara literature, virtually everything said about the early Digambara tradition will remain what it has been up 'til now: highly conjectural.

III. India

This report, which up to this point has concentrated on specific work that is being done or has been done by various scholars outside of India, concludes with a statement whose scope is quite different. What is presented here is an overall statement of the areas in which concentrated work in Jainology will be necessary if the Jaina tradition is to be fully explored. While the several goals stated may seem quite unreachable, given

the number of scholars who might be expected to be engaged in the task in the near future, some such statement of goals is important. This is so because Jaina studies in the past have often been quite idiomatic, taking various directions because of the particular interests of various scholars. It is important that this session should see how the task is viewed by a scholar in India, at one of the major centers of Jaina studies there, the L. D. Institute of Indology, Ahmedabad.

This statement of goals can well begin with the noteworthy words of Professor Erich Frauwallner. He wrote, in the Foreword to his *History of Indian Philosophy*, "I would like to remark that according to my view, there is much scope for further research in the sphere of Jainism, especially concerning the philosophical contents" Frauwallner also had this to say, in his Preface to Y. J. Padmarajah's *Jaina Theories of Reality and Knowledge* :

During the whole period of Indian philosophy Jainism has not been attended to very much by the other systems...One is almost inclined to think of a continuation of this [in that] Jainism [is] likewise inadequately dealt with in modern descriptions of Indian philosophy. As an example I only refer to the extensive history of Indian philosophy by S. Dasgupta ..Under these circumstances it is to be feared that Jainism is not being adequately considered in the present-day endeavours of establishing a relationship between Indian and Western philosophy."

Not only in philosophy, but also in various other fields, Jainas have contributed immensely to Indian culture; but their contribution is often not revealed to the world and hence is not properly assessed. Therefore, systematic and constant research by a band of scholars in the field of Jainology is badly needed. The lines on which the work should be carried out are broadly suggested in what follows.

1. Individual studies of the *Aṅga-s* and *Uvāṅga-s* are necessary. These studies should be done with a view to determining different chronological strata. In so doing, one should refer to the manner in which Jaina doctrines are formulated in Umasvati's *Tattvarthasūtra*. In the light of this standardized doctrine we can relatively fix the chronological order of the doctrines found in the *Aṅga-s* and *Uvāṅga-s*. As the language of the works hardly helps us to determine the various strata, one should resort to this device.

2. A thorough study of the Digambara *Śaṅkhaṇḍagama* should be conducted, and its chronological place determined with relation to the *Aṅga-s* and *Uvāṅga-s*.

Śambodhi 5.2-3

3. Individual studies of the Nijjuttī-s should be taken up next. Some studies of this layer of commentary have already appeared, more are needed.

4. After this, the study of the Bhāṣa-s and Cunṇī-s should be taken up. Such scholarship should seek to establish as clearly as possible the chronological layers in these commentary-strata.

5. Once the relative chronology of these basic authoritative texts and their commentary-layers has been established, and the texts individually examined, a proper attempt could be made to survey the whole sphere historically, giving an account of religious and philosophical thought, cultural development, various influences that are noticed in the texts, etc.

6. A concordance based on these Āgamic works should be prepared.

7. A dictionary of Jaina technical terms, indicating the development of ideas, should also be prepared. Preliminarily, such a dictionary should restrict itself to the Āgamic technical vocabulary.

8. Umāsvatī's *Tattvarthadhigamaśūtra* has attracted the attention of prominent Jaina *ācārya*-s from the date of its composition to the present, and has been the subject of a large series of commentaries written in different periods. Since these commentaries clearly reflect the development of Jaina philosophy through all these periods, a full study of the history of Jaina thought should make use of (and have available to it) reliable editions of all these commentaries.

9. Special studies of Vidyānanda's unusual commentary on Umāsvatī, the *Tattvarthālokaśartika*, and his *Aṣṭasahasrī*, should be attempted.

10. A comparative study of the *Tattvarthabhāṣya* (presumed to be Umāsvatī's own comments on the text), the *Abhidharmakośabhāṣya*, and the *Yogabhāṣya* could shed some light on common features that would assist in interpreting early Jaina philosophical thought.

11. Individual studies of significant Jaina authors, such as Jinabhadra, Haribhadra, Siddhasena Divākara, Akalanāka, and others are badly needed.

12. The fact that the Jains have produced literary works in Sanskrit, various Prakṛits, and in the formative period of modern regional languages means that Jaina texts in these languages should also receive considerable attention—for their linguistic value, their usefulness as sources of historical and cultural data, their lexicographic possibilities, etc., to say nothing of appreciating them as pieces of literature.

13. Since Jaina literature also encompasses areas like Medicine, Astrology, Astronomy, Mathematics, Prosody, Rhetoric, Music, etc., those inter-

ested in any of these subjects in Indian cultural history should seek to evaluate the Jaina contributions in such areas.

✓4. The Jaina *purāna*-s are interesting from various viewpoints. Study of these texts would yield insights into the development of Jaina mythology; and comparison with Buddhist and Hindu materials could suggest many revealing avenues of interpretation.

15. Jaina libraries contain numerous old palm-leaf and paper manuscripts. Some of them are very rare, and contain fine miniature paintings. Some work in this field has been done. What is needed is a well-considered project in collaboration with institutions in India, in which manuscripts would be properly photographed (and perhaps microfilmed), and transparencies made of illustrations. This would enable scholars to have access to these materials, and greatly improve scholarship in these areas.

These fifteen suggested areas of study do not even begin to exhaust the possibilities for useful and creative work on the Jaina tradition. However one might choose to evaluate them as goals for the immediate future, they (and the first sections of this report) make one point unmistakably clear: the lack of work in North America on the Jainas does not exist because of lack of materials or areas in need of work. What is needed now is a fresh commitment of scholarly energy, and a new awareness of the breadth and depth of the Jaina tradition.

THE PRAKRITS OF THE DRAMA · THEIR LITERARY FUNCTION
AS ILLUSTRATED BY THE *KARPŪRAMAÑJARI*.

G. H. Schokker

I

As is well-known, the Indian plays as a rule are written both in Sanskrit, viz. the standard language of the North-Indian civilization, and in Prakrit which represents the Middle Indo-Aryan vernacular. The Prakrit of the drama has two main varieties, viz. Māhārāṣṭrī and Śaurasenī¹. Here we may confine ourselves to these two main kinds of Prakrit. According to Indian tradition, the former is based on the vernacular of the Maratha country in the South-Western part of India,² and the latter on the vernacular of Śūrasena, viz. the country about Mathura in the central part of North-India.

However, it is questionable whether these two kinds of Prakrit of the drama and the vernaculars of the countries which gave their names to them may be brought into direct connection. From the way in which Māhārāṣṭrī and Śaurasenī are used in the drama such a connection does not appear. Their use in the drama rather relates to particular roles and literary styles which do not have any geographical implication.

The use of Māhārāṣṭrī and Śaurasenī in the drama is in fact a literary convention marking the difference in status between those entitled to speak Sanskrit, viz. the sacred language which only the high-class male characters are allowed to speak, and those who are not entitled to do so, primarily the female characters. This difference has, of course, no relation whatsoever to geographical regions.

As to the difference between Māhārāṣṭrī and Śaurasenī, I shall argue that it is a matter of literary style, the former serving the purpose of a lyric style, and the latter that of a prose style. The difference of style or genre between Māhārāṣṭrī and Śaurasenī has so far received scant attention. In the present article I intend to illustrate this by drawing attention to the preference given to the present participle or the absolutive in Māhārāṣṭrī and Śaurasenī respectively.

2

For the purpose of our study special use has been made of the *Karpūramañjarī* which is ascribed to Rājālekha.³ According to the prologue of this play,⁴ Rājālekha was the spiritual teacher of Mahendra or Nibbhara

though they might be of a high class, women were not entitled to speak Sanskrit, and, therefore, confined to speaking Prakrit, viz the vernacular. Since Sanskrit was especially used for intellectual purposes, it was considered less suited for the expression of sentiments than Prakrit which, owing to the predominance of the "masculine" Sanskrit, was taken to represent the sphere of woman in which the sentiments play a prominent part.

This notion underlies the usual division of function between Sanskrit and Prakrit in the drama. The participation of women in the drama was essential to the main purpose of the drama, viz that of conveying certain sentiments (*rasa*), in particular the sentiment of love (*īṅgāra-rasa*), to the audience. This appears from the fact that Bharata developed his theory of sentiments (*rasa-śāstra*) for the drama, and only at a much later date Rudrata, or Rudrabhatta (circa 10th century A.D.), in his *īṅgāratilaka* applied it to the non-dramatic poetry (*Kāvya*)¹³

But the participation of women in the drama implied that an important place had to be given to Prakrit in it. Thus the convention of the drama with regard to the use of language by its main characters is that, in view of their status, high-class male characters like the king, who usually is the hero (*nāyaka*), learned Brahmins, ministers, generals, etc. speak Sanskrit. But since they are not entitled to speak Sanskrit, high-class female characters like the queen and her friends (*sakhī*), one of whom is the heroine (*nāyikā*), have to speak Prakrit. They use Śauraseni as their conversational language, while they sing their songs in Māhārāṣṭri.¹⁴

But the predominance of Sanskrit implied that Prakrit, when used in the drama, could not be represented in its authentic form but had to be adjusted to the standard language of North-Indian civilization. Rājasekhara, when composing his *Karpūramāṅjarī*, seems to have been well aware of this requirement of the drama. For, when in his prologue he points out that Prakrit is sweeter than Sanskrit, at the same time he assures his audience of the fact that Prakrit practically is identical to Sanskrit:

Karp. I, 8

*atthavisesā te ca sadda te ca parinamantā v uttivilseso kavayā
bhāsa ja hoi sa hau*

"The different meanings remain the same, even though they undergo changes, the words remain the same; a poem is a particular expression, may the language be whichever it is"

In this verse Rājasekhara interestingly points out that in Prakrit the words, though undergoing phonological changes, remain the same as in Sanskrit, while their different meanings also remain the same. On the strength of this close analogy of Prakrit to Sanskrit, Rājasekhara argues that a poem

who is supposed to have been a king of Mahodaya, i. e. Kanauj, about 900 A.D.¹

The *Karpūramañjarī* is the earliest known specimen of a minor type of drama which is called *Sattaka*.⁶ As stated by Rājasekhara himself, the *Sattaka* closely resembles the *Nāṭika*,⁷ which is intermediate between the *Nāṭika* and the *Prakaraya*, viz. the two main types of the Sanskrit drama.⁸ The *Nāṭika* is represented by another play ascribed to Rājasekhara, viz. the *Viddhaśatābhāṅjikā*.⁹ But the *Nāṭika* is especially known from two plays which are ascribed to king Harṣa of Kanauj (606-647 A.D.), viz. the *Ratnāvalī* and the *Priyadarśikā*.

As regards their contents, the *Sattaka* and the *Nāṭika* are comedies of court-life which deal with the love of a king for a girl who has unexpectedly appeared at the court, the jealousy of the queen and her final acceptance of the girl as a co-wife, on the ground that she is her cousin. In addition to this, Rājasekhara's plays, *Karpūramañjarī* and the *Viddhaśatābhāṅjikā*, show an interesting feature which is unknown from Harṣa's plays, viz. the fact that the marriage of the king with the girl with whom he falls in love serves the purpose of his becoming a *cakravartin*, i. e. a universal monarch.¹⁰

In respect of its language the *Karpūramañjarī* takes a unique position among the Indian plays which as a rule are written both in Sanskrit and in Prakrit. As seems to be characteristic of the type of the *Sattaka* which it represents,¹¹ the *Karpūramañjarī*, on the contrary, is entirely written in Prakrit. As a result, throughout the *Karpūramañjarī* Māhārāṣṭrī is the lyric language, and Śauraseni the prose language. On this account, the *Karpūramañjarī* offers a good opportunity for comparing Māhārāṣṭrī with Śauraseni from a stylistic point of view.

In order to account for the fact that he wrote his *Karpūramañjarī* entirely in Prakrit, Rājasekhara in the prologue of this play states that Sanskrit poems are harsh but Prakrit poems very smooth. According to him, the difference which in this respect exists between the two is as great as that between man and woman.

Karp. I, 7

parusa sakkaabandha pūuabandho vi hoḥ suumāro purisamahilāṅgaḥ
Jettlam iḥantaram tettiḥam imānam

"Sanskrit poems are harsh, but a Prakrit poem is very smooth, the difference between them in this respect is as great as that between man and woman."¹²

In this respect it has to be taken into consideration that Sanskrit was a sacred language which only high-class men were allowed to speak. Even

(*kavya*) is so not much characterized by the use of this or that language as by its particular way of expression (*uktamāṣa*).

Rājasekhara's statement shows that the adjustment of Prakrit to Sanskrit in the drama was achieved by taking Sanskrit as a model and pronouncing it in the manner of Prakrit. Without noting Rājasekhara's particular statement in this respect, modern scholars have come to the same conclusion. Thus in connection with the different kinds of Prakrit which are used in the drama, S. Lévi states, that Sanskrit always underlies them and the different kinds of Prakrit are only special pronunciations of Sanskrit.¹⁵

L. Nitti-Dolci points to the striking fact that Bharata with regard to the recitation of Prakrit in the drama does not give any particulars about the morphology of Prakrit but merely lays down certain phonological rules for its pronunciation.¹⁶ According to her, this is due to the fact that the Prakrit of the drama virtually is Sanskrit in disguise.¹⁷ This may account for the fact that Bharata could confine himself to laying down phonological rules for the pronunciation of Prakrit. As suggested by L. Nitti-Dolci, he may have intended these rules as advices to be given by the stagemanager (*sūtradhāra*) to the actors who know Sanskrit and only had to learn its pronunciation in the manner of Prakrit. Equally the playwrights followed well-established rules which were laid down by the Indian grammarians of Prakrit.

No doubt, the adaptation of Sanskrit for the phonological system which served to represent the vernacular brought about great changes. Nevertheless the Prakrit of the drama remained rather close to its model.¹⁸ This close relation of the Prakrit of the drama to Sanskrit, viz. the universal standard language, rules out the possibility that it was directly connected with any regional spoken form of language.

As for the difference between Māhārāṣṭri and Śaurasēni, this is a matter of style, the former being used for the lyric style of the drama, and the latter for its prose style. This question will be discussed in the next section.

3

The Indian grammarians of Prakrit themselves seem to have been well aware of the fact that the use of the different kinds of Prakrit was a matter of style. In this respect L. Nitti-Dolci points out that the main intention of these grammarians in analyzing the different kinds of Prakrit seems to have been to lay down rules for the cultivation of different literary styles.¹⁹ For this reason, they classify the different kinds of Prakrit not according to the nature of the language concerned but according to the style or genre for which it is utilized.²⁰

In order to account for the fact that Māhārāṣṭrī was used for the lyric style of the drama, and Śaurasenī for its prose style, it is necessary to take their historical backgrounds into view. It then appears that the lyric use of Māhārāṣṭrī in the drama resulted from the fact that outside the drama it had been standardized as a lyric medium Śaurasenī, on the other hand is only known as a language of the theatre. This fact suggests that Śaurasenī may have been especially devised for the theatre.

The literary cultivation of Māhārāṣṭrī started with the composition of so-called *muktaka*-poetry, a *muktaka* being a detached verse, the meaning of which is complete in itself.²¹ The Māhārāṣṭrī *muktaka*-verses, are called *gāthas* "songs" They mostly deal with love in its different aspects, while their scene is usually laid in the countryside. They may have received their inspiration from popular songs, but their refined form shows that they were composed by well-educated poets according to well established conventions.

The Māhārāṣṭrī *gāthas* have come down to us in the form of anthologies. The earliest and most famous specimen of these anthologies is the *Sattasāi* "seven centuries" which is ascribed to Hāla.²² The Indian tradition considers Hāla as a Śatavāhana king of the Andhrabhrtya dynasty which ruled in the North-Western part of the Deccan, roughly during the first five centuries A.D., and had Pratiṣṭhāna, situated on the river Godavari in the Maratha country, as its capital.²³

It is unknown whether Hāla himself was a Śatavāhana king or the favourite poet of such a king. But the fact, that Indian tradition connects him with the Śatavāhana kings, suggests that the composition of Māhārāṣṭrī lyrics was favoured by them. This, however, only means that from this association with the Śatavāhana court Māhārāṣṭrī derived great prestige. It does not say anything about its connection with or derivation from the regional spoken language(s) of Māhārāṣṭra.

L. Nitti-Dolci points out that the *Sattasāi* formed the basis for the standardization of Māhārāṣṭrī as a lyric language. This appears from the fact that Vararuci, the earliest grammarian of Prakrit, in his *Prākṛṭapraśāsa* to a considerable degree takes Hāla's *Sattasāi* as a model for his instruction of Māhārāṣṭrī.²⁴

Since Māhārāṣṭrī was the standard lyric language, the grammarians of Prakrit consider it the normal form of Prakrit, and mention it not by its proper name but by the general name of Prakrit.²⁴ The standardization of Māhārāṣṭrī resulted into its use for lyric portions of the drama which were mostly sung by women,

Hence, it is interesting to note that Bharata, in his discussion of the recitation of Prakrit in the drama, nowhere mentions Māhārāṣṭrī by name.²⁸ According to L. Nitti Dolci, Bharata's phonological rules for the pronunciation of Prakrit, however, come near to the kind of Prakrit which is known as Māhārāṣṭrī.²⁹

This especially seems to be the case of Bharata's rule that in Prakrit the intervocalic consonants *k, g, t, d, y* and *v* are dropped, while intervocalic *kh, gh, th, dh,* and *hh* change into *h*

NS. XVII, 7

*vaccamīl kagatadayavā lopam attham se vhamil sarā
khaḥathadhahha una hattam uveññi attham amuṃcama*

"*ka, ga, ta, da, ya* and *va* are dropped, the (remaining) vowels carry their meaning, *kha, gha, tha, dha* and *bha*, however, become *ha* without giving up the meaning"³⁰

As is well-known, the dropping of the intervocalic consonants to a high degree characterizes Māhārāṣṭrī.³¹ It presents one of the few instances which up to now have been attributed to the use of Māhārāṣṭrī for a lyric style, the dropping of the intervocalic consonants being considered to make the language sound more melodiously.³² Hence, it cannot be regarded as a peculiarity of the regional spoken language.

If – as suggested by L. Nitti-Dolci – Bharata, when, using the general term Prakrit, means in fact Māhārāṣṭrī, this would be in keeping with the custom of the grammarians of Prakrit who, considering Māhārāṣṭrī the normal form of Prakrit, are in the habit of mentioning it by the general name of Prakrit. But for the moment it seems impossible to come to a definite conclusion on this point.

In contrast to Māhārāṣṭrī, little or nothing is known about Śauraseni outside the drama literature. Hence, Śauraseni seems to have been especially devised for the drama. This also appears from the fact that, as noted by L. Nitti-Dolci, the grammarians of Prakrit take all their instances of Śauraseni from the drama.³³ Hence, in their view Śauraseni is proper to the drama. Since these grammarians consider Māhārāṣṭrī the normal form of Prakrit, with regard to Śauraseni they confine themselves to mentioning its differences from Māhārāṣṭrī.³⁴

Thus the question arises as to why Śauraseni was used for the drama. In his discussion of the recitation of Prakrit in the drama, Bharata several times mentions Śauraseni by name. He reckons it among the seven major vernaculars (*bhāṣā*) which are used in the drama :

Śambodhī 5.2-3

NŚ XVII, 47

*māgadhy avantīja prācyā śaurasenī ardhamaḡgadā
bāhlika dākṣiṇātyā ca sapta bhāṣāḥ prakīrtitaḥ*

"Māgadhi, Āvanti, Prācyā, Śaurasenī, Ardhamaḡgadhi, Bāhlika and Dākṣiṇātyā are known as the seven major vernaculars"

But among them Bharata seems to assign the first place to Śaurasenī for he discusses it separately in a passage preceding the one quoted above. This also appears from the way in which Bharata in this passage deals with Śaurasenī. After discussing the use of Sanskrit, and Prakrit in general, in the drama,²² Bharata goes on²³ to state ;

NŚ. XVII, 45-46

*sarvasu eva hi śuddhāsu jātīṣu dvījasattamaḥ
śaurasenīm samāhṛītya bhāṣāḥ kṛyeṣu yejayet
athava chandataḥ kṛyā deśabhāṣāḥ prayoktṛbhīḥ
nanūdeśasamutthāḥ hi kāryāḥ bhavātī nāṭake*

"For among all the pure communities there are the Brahmins, in the poems one should assign a language based on Śaurasenī to them (i. e. the pure communities)"

"Or, according to their wish, the actors may use a local language, because in the drama poetry springs from various countries"

According to Bharata, the characters who belong to the pure communities (*śuddhājāti*) but - as is implied by the context - do not speak Sanskrit may use either a language based on Śaurasenī (*śaurasenīm samāhṛītya bhāṣā*) or, if they wish, a local language (*deśabhāṣā*). L. Nitti-Dold interestingly points out that, by contrasting Śaurasenī with the local languages, Bharata seems to underline the universal nature of Śaurasenī.²⁴

In Bharata's view, indeed, Śaurasenī is not so much as a local language. It only serves to substitute Sanskrit in the case of those characters who, though belonging to the pure communities, are not entitled to speak the sacred language. When he deals with the use of the seven major vernaculars (*bhāṣā*) in the drama, Bharata in particular mentions the characters who speak Śaurasenī. They are female characters of high class like the heroine (*nāyikā*) and her friends (*sakhī*).

NŚ. XXII, 50 b

nāyikāṇāḥ sakhīḥ ca śūrasenī avirodhinī

"Śaurasenī is suited to the heroines and her friends"²⁵

Thus Śaurasenī represents the conversational language of the high-class female characters who are not entitled to speak Sanskrit, viz. the

sacred language which only the high-class male characters are allowed to use. But this special function of Śaurasenī implied that in its form it had to be as close as possible to Sanskrit. This, indeed, is the case. It is generally believed that Śaurasenī in its grammar and vocabulary is closer to Sanskrit than Māhārāṣṭrī.³⁶

As regards its phonological system, it is worth noting that in Śaurasenī the tendency to drop the intervocalic consonants which to a high degree characterizes Māhārāṣṭrī is confined to moderate limits. In this respect the most salient point of difference between the two kinds of Prakrit seems to be the treatment of the intervocalic dental consonants. Whereas in Māhārāṣṭrī intervocalic *t* and *d* are consistently dropped, and *th* and *dh* change into *h*, in Śaurasenī intervocalic *t* as a rule is softened to *d*, and *th* to *dh*.³⁷ For instance, *hol*, Māhārāṣṭrī *bhodi*, Śaurasenī, cf. *bhavati* in Sanskrit.³⁸

From a chronological point of view the form *hol* represents a later phase of development than *bhodi*, *hol* being normal in Apabhramṣa and Early Hindi. However, it is unlikely that this difference in the treatment of the intervocalic dental consonants between Māhārāṣṭrī and Śaurasenī as used in the drama reflects one between the vernaculars of the countries from which they are named. Since the Prakrit of the drama represents a literary convention, it would rather seem that the softening of *t* to *d*, and that of *th* to *dh*, in Śaurasenī resulted from its special function of representing a form of Prakrit which should be as close as possible to Sanskrit. On the other hand, it has already been pointed out that the high degree to which in Māhārāṣṭrī the intervocalic consonants are dropped is generally attributed to its use for a lyric style, and not to a peculiarity of the regional spoken language.

Thus the fact, that Māhārāṣṭrī and Śaurasenī are used for respectively the lyric and prose styles of the drama, implies that they cannot be directly connected with the spoken languages of the countries from which they are named. Māhārāṣṭrī was a recognized lyric medium, and, therefore, was used for the lyric style of the drama.

On the other hand, little or nothing is known about a non-dramatic use of Śaurasenī. As stated, in Bharata's view Śaurasenī is not so much as a local language (*deśabhāṣā*). The only thing known about it is that Śaurasenī represents a convention of the drama with regard to the conversational language of the high-class female characters who are not entitled to speak Sanskrit. For this purpose Śaurasenī had to be as close as possible to Sanskrit, viz. the language of the high-class male characters.

L. Nitti-Dolci interestingly points out that, according to Bharata, Śaurasenī also serves as the language of the *dhrūvas*, viz. the introductory

verses of songs to be sung by women in the course of the dramatic performance.³⁹ Since its model, viz. Sanskrit, as the universal standard language could be used for any style, at the margin of the drama Śaurasenī may also have been used for lyric purposes. But its proper use was to represent the conversational language of the high-class female characters in the drama.

This close connection between the use of a language and a particular style seems to be characteristic of Indian literature in general. For instance it is well-known from New Indo-Aryan Braj and Avadhī, viz. respectively the Western and Eastern variants of Hindi, received their literary cultivation within the scope of two different styles. Whereas Braj served a lyric style proper to the Kṛṣṇa-cult for which it was used, Avadhī served a narrative-didactic style which in its initial stage was cultivated by the Sūfis in their romances (*premākhyāna*) and at a later stage by the devotees of Rāmā in their Rāmā-epics.

Proceeding on the assumption that Braj, like Śaurasenī, was the vernacular of the country of Mathura, it is generally taken for granted that Braj descended from Śaurasenī. But if the use of a language is a matter of style, Braj no more than Śaurasenī can be directly connected with the vernacular of the country about Mathura. From a stylistic point of view it is also interesting to note that Braj just played the reverse part of that played by Śaurasenī in the drama, Braj being used for a lyric style, and Śaurasenī for a prose style.⁴⁰

4

The difference of style, between Mahārāṣṭrī and Śaurasenī manifests itself in the fact that the former bears the distinguishing marks of its lyric style, and the latter those of its prose style. In the study of Prakṛit this important point up to now has hardly received any attention. Since in the drama as a rule the use of Mahārāṣṭrī and Śaurasenī is confined to the high-class female characters, such a difference of style between these two kinds of Prakṛit may generally manifest itself only on a small scale. But the *karṇuramañjarī* is entirely written in Prakṛit, and therefore, offers a good opportunity for comparing Mahārāṣṭrī with Śaurasenī from a stylistic point of view.

Here I may call attention to a striking point in which Mahārāṣṭrī and Śaurasenī as used in the *Karṇuramañjarī* differ from each other. This point relates to the fact that they make a different use of the present participle and the absolute. In Mahārāṣṭrī the use of the present participle to a large extent predominates over that of the absolute, the ratio of the present participles to the absolutes being 56.9.⁴¹ On the other hand, Śaurasenī in this respect just gives the reverse picture. Here the use of

the absolutive in great measure predominates over that of the present participle, the ratio of the absolutives to the present participles being 35.15.⁴²

This preference which in Māhārāṣṭrī is given to the present participle over the absolutive, and that which in Śaurasenī is given to the latter over the former, seems to be due to the fact that Māhārāṣṭrī is used for a lyric style, and Śaurasenī for a prose style. In order to account for this, the distinctive features of the present participle and the absolutive have to be ascertained.

The present participle and the absolutive have the feature in common that they denote an action which accompanies that of the leading verb. But both in their form and in their meaning they differ from each other.

The present participle is a verbal adjective which is declined according to the gender, the number and the case of the noun to which it relates. For this reason, it has a long ending. In the Māhārāṣṭrī of the *Karpūramāñjarī* the present participle even thrice occurs in an extended form, cf. *dharantaō* and *phurantaō*, Karp III, 31b, *mannantaō* Karp. II, 86.

On the other hand, the absolutive is indeclinable. As regards its ending the absolutive in Māhārāṣṭrī shows a distinct difference with that used in Śaurasenī. In Śaurasenī the absolutive as a rule has a short ending, viz.—*īa* cf., e. g., *uṭṭhīa*, Karp II, 43, 5, *hakkāria* Karp I, 4, 12. But in contrast to Śaurasenī, the absolutive in Māhārāṣṭrī has a long ending, viz.—*ūṇa*, or—*īūna*, cf., e. g., *daṭṭhūṇa* Karp III, 6a;

This shows that the lyric style of Māhārāṣṭrī favours the use of a form with a long ending, and the prose style of Śaurasenī that of a form with a short ending. Whereas in Māhārāṣṭrī preference is given to the present participle which has a long ending, in Śaurasenī preference is given to the absolutive which has a short ending (—*īa*). On the other hand, when the absolutive is used in Māhārāṣṭrī, it has a long ending (—*ūṇa*, —*īūṇa*).

To this another point may be added which relates to the difference of meaning existing between the present participle and the absolutive. Whereas the present participle denotes an action which is simultaneous with that of the leading verb, the absolutive in this respect is neutral, the action denoted by it either preceding that of the leading verb or being simultaneous with it.

For this reason, it is in the nature of the present participle to depict a circumstance which accompanies an action. This nature of the present participle adopts it for the purpose of a lyric style which is mainly descriptive. Whereas the present participle opens up and extends the picture, the absolutive tersely circumscribes the way in which an action is performed.

While the present participle broadens the statement, the absolutive restricts it. Hence, the absolutive is appropriate for a prose style which is mainly of a matter-of-fact nature, while the present participle has its natural place in lyric description.

A clear instance of a verse in which the present participle serves the purpose of a description is presented by *Karp* II, 31. In this verse the king lyrically depicts the swinging of *Karpūramāñjarī*

uccehīm cāmārehiṃ dhavalādhaavaḍḍadambarīlāvalihīṃ
ghaṅṅāhīṃ vindurīlāsūratarūvīmānānusūrah lahanī
pārāh langhaantī kunā raavasā unnamanī namanī
entī jantī a dola jāṇamanaharaṇam buḍḍaṅubbuḍḍaṇehīṃ

"With (waving) chowries raised aloft, with showy rows of banners dazzling-white, (and) with bells,—assuming a likeness to the resplendent (?) Asura-maidens' cars, (now) mounting the rampart, in its course, ascending, descending, coming and going, the swing captivates the heart of men with its sinkings and raisings"⁴³

It is noteworthy that this verse is built on a series of present participles (six in total). This seems to be characteristic of the lyric *muktaka*-verse in general. Out of the 56 present participles which occur in the *Māhārāṣṭrī* of the *Karpūramāñjarī*, 33, i.e. more than one half of them, are used in verses which contain more than one present participles.

With regard to Sanskrit, L. Renou in his stylistic analysis of *Bhṛaravī's Kīrtāñjunīya* comes to the same conclusion as we do with regard to Prakṛit. He notes that in the short descriptive verse of the Sanskrit *kāvya* which forms a unity in itself preference is given to the present participle, whereas the absolutive preferably is the means of the *kāvya* which is written in prose.⁴⁴

But the difference between Sanskrit and Prakṛit lies in the fact that Sanskrit as the universal standard language can be used for both the lyric and prose styles. On the other hand, in Prakṛit the lyric style is demarcated from the prose style by utilizing *Māhārāṣṭrī* for the former, and *Śāurasenī* for the latter.

As an argument for the preference given to the present participle in the short descriptive verse of the Sanskrit *kāvya* L. Renou adduces the fact that, owing to its nature of being a verbal adjective, the present participle as a connecting element is closest to the personal verbal form. Hence, in the short descriptive verse of the Sanskrit *kāvya* the present participle is preferred as a means of concatenating actions simultaneously attending the main action for the purpose of preserving the structural unit of the verse.

This argument also applies to Māhārāṣṭrī lyrics which, as stated, traditionally consist of *muktaka* poetry. A case in point is the verse of *Karp.* II, 31 which contains 6 present participles. To this it may be added that, except for a few cases,⁴⁵ all the present participles in Māhārāṣṭrī either are placed in the nominative or, to a lesser degree, form part of a *bahuvrīhi* compound in the nominative.⁴⁶ This means that the present participle in Māhārāṣṭrī as a rule serves to depict a situation of the subject of the main action, and so to extend the main action of the subject

The present participle, though to a far lesser degree, also occurs in the prose style of Śauraseni. But from what has been said it follows that the prose passage of Śauraseni, in which present participles occur are of a descriptive nature, and in this respect approach the lyric style of the verses. A striking instance of a prose passage in which the present participle serves to depict a situation is presented by *Karp.* II, 20, 3.

*tā kuh ajja vi wekkhīdā ghanaghammena kīlāmmantī muḅāḷā
gūḍhakkāḍḍidāḍḍasahēṇa salīlena sūcījjantī kelīkukūmapustalā
chammāsiamottīṇaṃ taḍattī phudantī ekkāvalī gaṇṭhuvāṇṇakāsurīṇa
luṇṭṭījjantī gaṇḍhāharīnehīṃ*

“Will he then even today take no notice of his lotus root that is languishing by reason of the intense heat ? of his saffron dolly that he has to play with, that is being sprinkled with most intolerably scalding water ? of his single string of monaster pearls that (now) in a trice is parting ? of his meadow of rose-bay, that the musk-deer are plundering ?”⁴⁷

In this passage the *vidūṣaka* describes the languishing state of *Karpūramāñjarī* by a series of comparisons which all contain present participles. It is significant that out of the 15 present participles which occur in the Śauraseni of the *Karpūramāñjarī* 4 belong to this single descriptive prose passage.

The extensive description of this passage is in sharp contrast with the terseness which usually characterizes the prose style of Śauraseni. The difference between the two styles becomes still more pronounced by the fact that in the prose style of Śauraseni as a rule no more than one absolute accompanies the leading verb, whereas the lyric style of Māhārāṣṭrī is inclined to use more than one present participle in one and the same verse (cf. *Karp.* II, 31) In Śauraseni only once two absolutes accompany the leading verb, cf. *Karp.* II, 43, 2

*tā maragadapūñjādo piavaassam āṇā tamṇavidāvantaridam ihavā
edaṃ paccakkham karīssam*

"Well then, I'll fetch the old man from the Emerald Seat,
station him where he'll be hidden by the tamāla shrub, and let
him witness the affair with his own eyes"⁴⁸

Another difference between the two styles lies in the fact that in the lyric style of Māhārāṣṭrī the subject of the action which is accompanied by the present participle is always third person, and never a first or second person. On the other hand, in the prose style of Śāurasenī the subject of the action which is accompanied by the absolutive may be any of the three persons

In 12 cases the subject of the action which is accompanied by the absolutive in Śāurasenī is a first person. In 5 of these cases the first person is expressed by the pronoun *aham*,⁴⁹ and in 6 cases by the ending of the finite verb,⁵⁰ while once the first person is denoted by the instrumental *māe* in a passive construction.⁵¹ In 7 cases the absolutive accompanies an imperative of the second person.⁵² To these cases may be added those in which either an active imperative of the third person (once)⁵³ or a passive imperative of the third person (thrice)⁵⁴ as a polite form is used for the person addressed. In 4 cases the absolutive accompanies an action of the third person,⁵⁵ and in 8 cases it occurs in a passive construction in which a noun as the logical subject is denoted by the instrumental.⁵⁶

The exclusive use of the third person as the subject of the action which is accompanied by the present participle in Māhārāṣṭrī seems to be in keeping with the tendency of lyric description towards abstraction. On the other hand, the fact, that any of the three persons may serve as the subject of the action which is accompanied by the absolutive in Śāurasenī, results from the concrete nature of the prose style. In this respect it is interesting to note that the first and second personal pronouns *aham* and *tumam* in general are much more frequent in Śāurasenī than in Māhārāṣṭrī. Whereas in Śāurasenī *aham* occurs 63 times, and *tumam* 49 times, in Māhārāṣṭrī *aham* occurs only 15 times, and *tumam* 16 times.

Abbreviations

Indian texts

- Karp.* . Rājasekhara, *Karpūramāṅgarī*, ed. by S. Konow and transl. into English by Ch. R. Lanman, 2nd issue (Delhi, 1963).
Āyāzd. . Daṇḍin, *Āyāzdarśa*, ed. O. Bohtlingk (Leipzig, 1890).
NS. Chapter XVII of Bharata's *Nāṭyaśāstra*, ed. M. Ramakrishna Kavi (Baroda, 1934), reproduced by E. Nitti-Dolci, *LGP*, pp. 64-76.

NS., ed. Ghosh Bharata, *Nāṭyaśāstra*, vol. I (Chapters I-XXVII), ed. and transl. into English by M Ghosh (Calcutta, 1967).

Studies

PS R. Pischel, *Grammatik der Prakrit-Sprachen* (Strassburg, 1900).

LG L. Nitti-Dolci, *Les grammairiens prakrits* (Paris, 1938).

Journals:

Jb f. d. K. d. Morgenl. : *Abhandlungen für die Kunde des Morgenlandes* (Leipzig).

Ind. Ant. : *Indian Antiquary* (Bombay).

JAs : *Journal Asiatique* (Paris).

ZDMG : *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (Leipzig).

Notes

Minor kinds of Prakrit in the drama are Prācyā, the language of the *vidūṣaka* and other comic figures, Āvanti, the language of police officers, officers and rogues (*dūrtas*), and Māgadhī, the language of lower characters.

2 *Kavyād* I, 34

*mahārājaprayāṇā bhāṣā prakṛtā prakṛtā vīdya
sāgarā sukīrtanānāṁ setubandhāḥ*

"The language which is connected with Mahārājā is known as the superior Prakrit, it is an ocean of pearls of wise sayings, and poems like the *Setubandha* are composed in it".

"The language which is connected with Mahārājā is known as the superior Prakrit, it is an ocean of pearls of wise sayings, and poems like the *Setubandha* are composed in it".

3 For the edition which has been used see under the Abbreviations.

4 *Karp.* I, 5

*bhūva kahijau eam ko bhāṣat rāṣivallahasthanjo
rahuulacūṣāṁtino mahindavāṣsa ko gurū*

"Your worship, let this be answered . who is called Moon-crowned ? and who is the teacher of Mahendrapāla, the crest-jewel of the race of Raghu ?"

and

Karp. I, 9-10

*bālakā katvō nibbhararāssa taha uvajjhō
ia jassa paethin paramparāi māhappam āraḍhān
so assa kā sīrīvāseharo tihuvanān pi dhavalentī
harīṇankapāṣāḍḍhā nikkalanē gūḍa jassa*

"He who has risen to lofty dignity by the successive steps of young poet, chief poet, and teacher of King Nibbhara, [i. e. Mahendrapāla], He is the author of it, the famous Rājalekhara whose merits make resplendent the three worlds even, [and] are left unblemished [even] by the rivalry of the moon" (translation of Ch R Lanman).

5 Cf *Karp.* p 179.

6 For the *Sajjakā*, see A. N. Upadhye, in his introduction to Rudradāsa's *Candralekā* (Bombay, 1945), pp 19-53.

7 Karp I, 6

so saṭṭāo itī bhāṣāḥ dūram jo nāṭīṅ, anūhara!

kīṭh uṣa pavasavikkhambhankāṭh kevalaṃ na dīṣanti

"Saṭṭaka is the name of a play which much resembles a Nāṭikā, excepting only that Praveśakas, Viśvakambhakas and Ankas do not occur" (Translation of Ch., R. Lanman)

8 Cf NS ed Ghosh, XX, 59-63

9 Rājasekhara, *Viddhahaśābhāṣāṅkā*, in *The Contribution of Women to Sanskrit Literature*, ed. J B Chaudhuri (Calcutta, 1943)

10 Karp I, 12

... saṅgāvalādharaṇaṣṭarīṣamko cakkavaṭṭipaalāhaṣṭmīttam

ettha saṭṭāavare rasasatto kuntalāhivasuam parinet

"In this excellent Saṭṭaka, which is a river of poetic flavors, [King] Candāpāla, the moon of our earth, in order to achieve the rank of an Emperor, takes to wife the daughter of the Lord of Kuntala" (translation of Ch. R. Lanman).

See also J. B. Chaudhuri, in his introduction to the *Viddhahaśābhāṣāṅkā*, pp 5-9

11 Cf A' N' Upadhye, in his introduction to Rudradāsa's *Condrālekḥā*, pp 31-32.

12 Translation of Ch. R Lanman

13 Rudraṭa, *Sṛṅgaratīlaka*, ed. R Pischel (Kiel, 1886), I, 5

prayo nāṭyāṃ prati prokiā bharaṭāḍyaī rasasāhītīḥ

... yāḥmātī māyapy eṣa kāvyam prat nigadyate

"Bharata and others generally taught the state of the *rasas* only with regard to the drama, but to the best of my knowledge I tell it with regard to poetry (*kāvya*)"

14 According to L. Nitti-Dolci, *LGP*, p 118, men speak Śaurasenī only when it is intended to produce a comic effect. Thus the comic figure of the *vidūṣaka* speaks Prakṛit—which is based on Śaurasenī

15 Hāla; *Le théâtre indien* (Paris, 1891), Appendix, p 23.

"Le sanscrit en est toujours la base, et les prakrits ne sont guère que des prononciations spéciales du sanscrit"

16 Cf L. Nitti-Dolci, *LGP*, p 80, NS XVII, 6-25 (ed Ghosh, XVIII, 6-25).

17 *LGP*, p 80 "Le prakrit des drames est vraiment un travestissement du sanskrit".

18 L. Alsdorf, "Die Entstehung der neundischen Sprachen", *ZDMG*, 91 (1937), pp, 428-432.

19 *LGP*, p 127.

20 *LGP*, p. 122

21 The *muktaka* is a genre in itself, but Dandin in *Kāvyad* I, 13 incorporates it in the *sargabandha*, i.e the great poem (*mahākāvya*) which is divided into sections.

22 Hāla, *Sattasat*, ed A Weber, *Abh. f. d. K. d. Morgenl.* V, 3 (1876), VII, 4 (1881).

23 Cf. A Weber, in his introduction to Hāla's *Sattasat*, *Abh. f. d. K. d. Morgenl.* VII, 4, pp X-XVI

23 ^{1, 2, 3} *LGP*, pp. 42-50

24 *LGP*, p 77

25 Cf. NS, XVII (XVIII, ed. Ghosh).

26 *LGP*, pp. 76-79, 88.

27 Cf NS. ed Ghosh, XVIII, 7

28 Cf. R Pischel, *GPS*, par 12

29 Cf. A. Weber, in his introduction to Hāla's *Sattasat*, *Abh. f. d. K. d. Morgenl.* VII, 4, p. XX, R. Pischel, *GPS*, par 12,

30 *LGP*, p. 117.

- 31 *LGP*, p. 5.
 32 Cf. *NS* XVII, 31-43 (ed. Ghosh, XVIII, 31-43)
 33 In the intermediate verse of *NS* XVII, 44 (XVIII, 44, ed. Ghosh), Bharata forbids the use of the languages of the Barbaras, Kirātas, Andhras and Draviḍas in the drama
 34 *LGP*, p. 118
 35 According to L. Nitti-Dolci, *LGP*, p. 117, Mārkaṇḍeya in his *Prākṛtasaṁvāsa* takes all his instances of Śauraseni from the speeches of women
 36 Cf. S. Konow, *Ind. Ant.*, XXXII (1903), pp. 181-182, L. Nitti-Dolci, *LGP*, p. 2.
 37 Cf. R. Pischel *GPS*, par. 22.
 38 For *hol*, cf. *Karp* I, 7a, 8b, IV, 23a, and for *bhodi*, cf. *Karp* I, 20,43, 34,10; IV, 3, 1, 18, 21, 22
 39 *LGP*, pp. 84-88
 40 The question of the literary functions of Brāj and Avadhī will be discussed in a forthcoming publication
 41 Cf. Appendix I
 42 Translation of Ch. R. Lanman.
 44 L. Renou, "Sur la structure du Kāvya", *JAs*, 247 (1959), pp. 7-8; 17-18. In this article he gives a detailed account of the features which characterize the two main styles of the *Kīrtīśārjunīya*, viz a descriptive (-narrative) style and a style of the discourses which are mostly monologues, and only rarely dialogues. Since the *Kīrtīśārjunīya* is an epic poem, Renou's analysis is confined to poetry
 45 Cf. *kunantīgam*, *Karp*, II, 46b, *pañcīta*, II, 1d, *pechantaṅgam*, II, 30c, *saṁsamāṅgam*, I, 27b, *suṁvantaṁ*, II, 27d.
 46 The verse of *Karp* III, 27 is built on a series of 7 *bahuvrīhī*-compounds which all contain a present participle, cf. also *raṅgātamañśaurah jhanañjhanantahāraçhaçam ... hindolanam*, *Karp* II, 32
 47 Translation of Ch. R. Lanman
 48 Translation of Ch. R. Lanman.
 49 *Karp* II, 32,2, 43,2 (here two absolutes accompany the action), III,3,18, 34,9.
 50 *Karp* I,4,12, 20,31, 34, IV,18,4; 19,17, 18.
 51 *Karp*. II,8,3.
 52 *Karp*. I 34,1, 3, II,43,5, III,34,5, IV,19,24, 39; 57.
 53 *Karp*. II,41,2
 54 *Karp* I,20,40, 34,35, IV,9,18
 55 *Karp*. I,6,2; 12,3, III,5,2, 34,7
 56 *Karp* II,9,1, 11,3, III,3,18, 4,5, 8, IV,9,7; 18,11; 23.

APPENDIX I

(1) Present participles in Māhārāṣṭrī classified according to the verse in which they occur :

<i>Karp.</i>	I,	4d	<i>deno</i>
		8a	<i>parīṅgamañtā</i>
		15b	<i>dokhaṅgañtā</i> , c <i>kunantā</i> , d <i>gumphañtā</i>
		16d	<i>pijantaṁ</i>
		21a	<i>gāntā</i> ^a
		27a	<i>ñivesaṅti</i> , b <i>saṁsamāṅgañ</i> , c <i>sañjamañti</i>
		30c	<i>dijjamañā</i>
		33b	<i>pacchāñti</i>
		35d	<i>mīlanta</i>

- II, 1d *pulantā*
 2a *dalantā*, b *dentā*, c *saṁcārentā*
 8b *manṇantāo*
 24b *āsasantā*
 27d *suvoantā*
 30a *vicchānto*, b *viccholānto*, c *peccanāntā*, *giddalanto*
 31b *lahantī*, c *langhaantī*, *unnamanī*, *nomantī*, d *entī*, *jantī*
 32a *ranantā*^o, *ghanaḥḥanantā*^o
 33b *ranantā*^o
 35a *°sarantā*^o
 39b *canmaḥḥiḥantā*
 46b *kunantā*
 50a *kunanto*, b *muḥcanto*
- III, 10c *pasarantā*^o
 11a *°pasarantā*^o
 25c *muḥcanto*
 27a *ḍajjantā*^o, *dijjantā*^o, b *lambijantā*^o, *muccantā*^o,
 c *saḥḥijantā*^o, *ḥampantā*^o, d *°valantā*^o
 28a *dentā*, b *kirantā*, c *kunantā*
 31b *phurantāo*, *dharantāo*
- IV, 11a *paribbhamantū*
 19b *piantī*
 24a *viḥpuranto*

(2) Absolutives in Māhārāṣṭri .

<i>utthiṇa</i>	,	<i>Karp</i>	III, 21a
<i>kaṇḍariṇa</i>	,		III, 17d
<i>kṛṇa</i>	,		II, 8a
<i>daḥḥiṇa</i>	,		III, 6a
<i>motiṇa</i>	,		III, 3d, IV, 13a
<i>viṇḥḥi</i>	,		I, 13d
<i>soṇa</i>	,		I, 35c
<i>hakkariṇa</i>	,		II, 36b

APPENDIX II

(1) Absolutives in Śauraseni :

<i>avagantā</i>	,	<i>Karp.</i>	III, 34, 5, 7
<i>ṇṇā</i>	,		II, 43,2; III,4,8
<i>ṇṇhā</i>	,		IV, 9,18
<i>uḥḥā</i>	,		II, 43,5
<i>uḥḥāḥā</i>	,		I, 20,31
<i>uḥḥāḥā</i>	,		I, 34,3, II, 41,2
<i>kaḍā</i>	,		II, 8,3; III, 5,2; IV, 9,7, 18,11, 19,17

<i>gadua</i>	,	IV, 18,4; 19,24
<i>geṅhia</i>	,	IV, 19,18, 39; 57
<i>ghettūṅa</i>	,	I, 12,3
<i>ṭhāvia</i>	,	II, 43,2
<i>ṅāla</i>	,	II, 11,3
<i>daia</i>	,	I, 20,40; III, 4,5
<i>pariharia</i>	,	I, 6,2
<i>pavisla</i>	,	III, 34,9
<i>pucchia</i>	,	I, 34,1
<i>bhaṅia</i>	,	I, 34,35
<i>bhama</i>	,	I, 20,34; II,9,1· 32,2, III, 3,18
<i>vhasta</i>	,	IV, 18,23
<i>samuppaḍḍa</i>	,	III, 3,18
<i>hakkāria</i>	,	I, 4,12

(2) Present participles in Śaurasenī .

<i>kilammantī</i>	,Karp	III, 20,3
<i>kurukurāntī</i>	,	I, 18,15
<i>kurukurānto</i>	,	III, 2,1
<i>jaraḍhamāna</i>	,	II, 1,5
<i>dhūvantassa</i>	,	I, 18,13
<i>parihāmāna^o</i>	,	III, 8,5
<i>pianto</i>	,	III, 8,4
<i>phudantī</i>	,	III, 20,3
<i>bhaṅantassa</i>	,	I, 20,30
<i>mantaantassa</i>	,	II, 6,15
<i>luṅṭijjantī</i>	,	III, 20,3
<i>vahanto</i>	,	I, 18,2
<i>siṅṭijjantī</i>	,	III, 20,3
<i>hasantīs</i>	,	I, 20,15
<i>hindolaantī</i>	,	II, 29,7

DHAMMAPADA VERSES IN UTTARAJJHĀYĀ 9

Gustav Roth

1, Svargiya Ācārya-pravara Śrī Ātmārāmjī Maharāj of the Jaina Sthānak at Ludhiana produced the monumental edition of the Prakrit Uttarajjayana-sutta (=Utt.), Mulasutta 1 of the Jaina Canon, accompanied by a Sanskrit chāyā, translation and commentary in Hindi.¹ In the *prastāvanā* of Vol 1, pp. 22-25, a chapter called "Uttarādhayana aur Dhammapada" is included in which Ātmārāmjī mentions nine Utt -verses along with their respective Pali Dhammapada (=Dhp) parallels. In this paper I limit myself to the Utt.-Dhp stanzas which we find in the ninth chapter of Utt., the so-called Nami-pavajjā-nam'-ajjhayanam.² Among them, Utt. 9.14 calls our attention first, not noted by Ātmārāmjī, in connection with its Dhp parallel. It reads

suham vasāmo jivāmo yesam mo n' atthi kīncana |
Mithilā dajjhamāṇīye na me dajjha; kīncana ||

Jacob's⁴ (p 37) translates. "Happy are we, happy live we who call nothing our own, when Mithilā is on fire, nothing is burned that belongs to me."

This is the answer of the royal Seer Nami which precisely meets with the admonishing question of Indra in Utt. 9.12

esa aggi ya vāṇ ya eyaṃ dajjha; mandiraṃ |
bhayavaṃ antevaṃ tenaṃ kiṃ naṃ nāvapekkhaha ||

"There is fire and storm, there your palace is on fire | By this your gynaceum is in danger⁵, why don't you look after it ?"

In Utt. 9.14 only pāda a and b go with pāda a and b of Pali Dhp 15.4 (200).

su-sukhaṃ vata jivāma yesam no (!) n'atthi kīncanaṃ |
pīṭi-bhakkhā bhavissāma devā abhassara yathā ||

Nearer even to Utt. 9.14 a, b is G Dhp⁶ 11.7 (168) a, b .

suhā'i vada jivāmu yesa mu (!) nasti kaṇaṃ |
kījaṇeṣu manūseṣu viharamu akījana. ||

In pāda b *mu* draws near *mo* of Utt 9.14b. As a whole, the pādas a-d of Utt. 9.14 have their counterpart in Udaṅavarga⁷ (=Uv) 30.44.

susukham bata jivāmo yeṣāṃ no naṣṭi kīcaṇam |
Mithilāyaṃ dahyamānāyaṃ na no dahyati kīcaṇam ||

Comparing pāda *a* of Utt. 9.14 with pāda *a* of Pali Dhp 200 and Uv 30.44, the Utt. version betrays a higher degree of antiquity through a diction of more archaic simplicity which can do without the interjection *bata*. It is the original answer to Indra's remarks taken by the poet from the common stock of contemporary gnomic poetry which well suits the context. Therefore I do not follow Aisdorf's words about It (o c, p. 14, 12-15): "Considering the old fame of this stanza, we shall hardly be wrong in assuming that in this case it is not the answer that fits Indra's words but that these words are composed so as to fit the famous stanza in order to include it into the *sampāda*." It seems to me demonstrably evident that our stanza evolved from a context preserved by the stanzas 7, 9, 10, 12 and 14 of Utt. 9, referring to events in Mithilā in a figurative manner. The occurrence of Mithilā in Uv. 30.44c is based on the above quoted ancient Utt. verses and its context. Many of the Dhammapada verses will have originally been embedded in and evolved from a certain context which we do not have any more. In the Utt.—verses under discussion, leading to the climax of concluding verse 14, such a context is fortunately preserved. It seems to me less likely that these verses were merely construed for the purpose to have the famous stanza safely included, which had wide currency. Thus we also find the Mithilā-verse in MBh XII (17.18; 171.56, 268.4) of the Poona Edition, referred to by Brough, P. 230, under 168. They all stem from a context reflected by Utt. 9. 7-14.

2 Ātmārāmyi, I, p. 364, n 1, invites to compare Pali Dhp 8. 4(103) with Utt. 9. 34 which reads,

jo sahasaṃ sahasaṃnaṃ ssaṃgamaṃ duggaṃ jīe |
egaṃ jipejja appānaṃ esa se paramo jao ||

"He may conquer thousands and thousands of (foes) in a battle where victory is difficult to be obtained; this is the highest victory, when he conquers one, himself"

This is the appropriate answer of the king to Indra's words in Utt. 9.32.

I need not quote the Pali parallel which Ātmārāmyi has quoted and which is easily accessible in editions of the Pali Dhp.⁸

Let me only quote those parallels which are not easy at hand, (1) Patna Prakrit, Dharmmapada (=Patna Pk. Dhp),⁹ XX, Saḥsara-vargga, verse 3; 11.

yo sahasraṃ sahsraṇāṃ saṃggrāme māṇuse jine |
ekam ca paṃṇā-m-(!)āṭṭhnam sa ve saṃggrāma-m-uttamo ||

This is close to Paḷi Dhṛ except Paṃṇā in pāda c : "he, who conquers one, himself, through insight, this one indeed is uppermost in the battle."

(2) G Dhṛ 19. 1 (305)=Brough, p. 167,

yo sahasa sahasaṇi sagami manuṣa jini |
eka ji jini atvāna so ho ssaṃu utamu ||

(3) Mahāvastu (=Mv) III 434, 17-18=Sahasravarga, verse 3 (Ed. Senart) ;

yo śatāni sahyarāṇāṃ saṃggrāme manuṣe jaye |
yo caikam jaye ātmānaṃ sa vai saṃggrāma-jit varāḥ ||

(4) Uv 23, 3=Bernhard, p. 291

yah sahasraṃ sahasraṇāṃ saṃggrāme diviśatāṃ jayet |
yaś cātmaṇaṃ jayed ekam saṃggrāmo durjayah sa vai ||

Pāda *d* of this verse goes with pāda *b* of Utt 9.34 above in particular. A true Variant is only in Patna Pk Dhṛ 20,30 with its paṃṇā. Both the Utt. and the Patna Pk versions seem to represent the most ancient ones available so far

3. Ātmaramajī rightly connects Utt 9. 40 with the Sahasravarga too, the stero-type features of which point into this direction. Yet I am not able to quote parallels which meet with the particulars of this stanza. It reads .

jo sahasaṃ sahasaṇāṃ māse mase gavaṃ dāe |
tassavi saṃjamo so adintassa vi kīṃcāna ||

Jacobi (p. 39) translates . "Though a man should give, every month, thousands and thousands of cows, better will be he who controls himself, though he gives no alms."

This verse may belong to a Sahasra-varga of a Dhammapada-collection of verses we do not know, or it may have been composed by the poet himself in this particular way on the lines of a stereotyped diction. At any rate, Namī's answer very well fits Indra's exhortation preceding it in Utt. 9. 38.

4. Utt. 9.44, the Dhṛ-parallel of which has been quoted by Ātmaramajī (I, n.1, pp. 372-373). runs as follows

māse māse tu jo bālo kus'aggenaṃ tu bhūṃjāe |
na so sukkhya-dhammasa kalāṃ agghati solasiṃ ||

"An Ignorant man may eat but a blade of Kuśa-grass evry month (for the sake of his penance), he will not counter-balance the sixteenth part (of merits) of him who possesses the well-taught dharma "

Pali Dhp 5 11 (70) of Bāla-vaggo :

māse māse kuśa-aggena bālo bhūjeyya bhōjanam |
na so saṅkhata-dhammānāp kalāp agghati soḷasāp ||

Patna PK Dhp 70 14 of Sahasra-varggah (fol. 2-b 1—2)

māse māse kuśaggrena bālo bhūjeyya bhōjanam |
na taṃ sākkhata—dhammānāp kalāp agghati ṣoḍaśāp ||

Uv 24, 20E of P-yālavarga=Bernhard, p 305 .

māse māse Kuśāgrena yo hi bhūjita bhōjanam |
na taṃ svākhyāta-dharmasya kalāp arghati ṣoḍaśāp ||

Mv III 435. 19-20 = Sahasra-varge verse 14 in Senart's edition .

māse māse Kuśāgrena bālo bhūjeyya bhōjanam |
na so svākhyāta-dharmānāp kalāp arghati ṣoḍaśāp ||

A survey of these parallels shows that Utt 9 44c and Uv 24, 20E 'draw closer to each other with *sukkhaya-dhammassa* and *svākhyāta-dharmasya* respectively, while the versions of Pali Dhp, Patna Pk. Dhp, and Mv go together in regard to *-dhammānāp* in pāda c We already noticed in § 2 of this article that the versions of Utt. and Uv agree in a particular wording of respective pādas.

The above study has shown that our Utt -chapter contains very ancient material belonging to the common gnomic tradition of Ancient India, crossing sectional boundaries

Notes

- 1 Uttarādhyayanatantram Samskrta-cohṣyā-padārthānvaya-mūlārthopetaṃ ātma-jāna-prakāśikā-Hindī-bhāṣā-ṭīkā-saḍitam ca Anuvādaka . Śrī Śrī 1008 upādhyāya Śrī Āmarāma Ji mahārāja Bhūga 1-3 Lāhaur, 1939, 1941, 1942.
- 2 L Alsdorf, Nampavvajjā Contributions to the Study of a Jain Canonical Legend, in Indological Studies in Honor of W Norman Brown, American Oriental Society, 1962, New Haven, Conn., pp 8-17, included in Ludwig Alsdorf, KLEINE SCHRIFTEN, herausgegeben von A. W. Zier, Wiesbaden, 1974, pp. 215-224.
- 3 Cf Suttāgame Edition II, pp 988-989.
- 4 H. Jacobi, Gāina Sūtras Translated from Prakrit Part II The Uttarādhyayana Sūtra . The Sūtrakritāṅga Sūtra, Oxford, 1895
- 5 About *bhayavajjā*, see Alsdorf, o c (ref 2) pp 10-11=pp. 217-218.
- 6 The Gāndhārī Dharmapada edited with an Introduction and Commentary by J. Brough London, 1962 (London Oriental Series Volume 7).
- 7 Udānavarga herausgegeben von F Bernhard, Band I Goettingen, 1965, Band 2, Indices Konkordanzen, Synoptische Tabellen Goettingen, 1968.
- 8 Take the Nalanda Devanagari Edition, pp 17-58
- 9 A photostat copy of the Pk Dharmapada Ms, photographed by R Śāṅkṛtyāyana 1935 in Tibet, has been made accessible to me through the kindness of Prof Dr. Sayed Hasan Akari, then Director of K. P. Jaiswal Research Institute, Museum Buildings, Patna-1.

A NOTE ON THE
GRAMMATICAL PARIBHĀṢĀS OF THE SIDDHAHEMA SYSTEM

J. M. Shukla

Each Sanskrit grammatical system rests on a number of basic works belonging to it. They are a book of aphorisms (Sutrapāṭha), a book of roots (Dātupāṭha), a book of word-groups (Gaṇapāṭha), a book of instruction about rules of pronunciation (Śikṣā or Varnasūtra), a collection of the rules of interpretation (Paribhāṣapāṭha), a book of accent rules (Phisuṭrapāṭha) and a book of Unāḍi suffixes (Unāḍisutrapāṭha). In a majority of cases they are composed by one scholar after whom the system gets its name. For the Pāṇinian school the Aṣṭādhyāyī of Pāṇini is the basic Sūtra work of aphorisms which develop and complete the grammatical system of Pāṇini. The Dhātupāṭha, Gaṇapāṭha and the Śikṣā are fathered on Pāṇini, the Pāṇinīya Śikṣā being understood as composed by a very late Pāṇini-enthusiast who did not mind inaccuracies and misstatements in the face of devotion for Pāṇini. Serious students of Pāṇini explore the problem of the authorship of Dhātupāṭha and Gaṇapāṭha and even the Sutrapāṭha.¹

Paribhāṣas or rules of interpretation concern themselves with the relation between sūtras and their applicability and with the enunciation of broad grammatical principles. Pāṇini has included about forty eight paribhāṣa rules as aphorisms in the first Pāda of the first Adhyāya of Aṣṭādhyāyī, without using the term Paribhāṣa in his work. While explaining and commenting on Pāṇini's sūtras Kātyāyana has added a number of Vārtikas which can be understood as paribhāṣas helpful in the interpretation of the Pāṇinian rules. The wording of these Paribhāṣa Vārtikas is akin to Kātyāyana's other Vārtikas. An early work called Paribhāṣāsūcāna, a list of Paribhāṣas with a commentary, is fathered on Vyādi who was a contemporary of Pāṇini and who certainly lived before Kātyāyana. Vyādi's pivotal work laid under debt all later Paribhāṣa works composed upto the eighteenth century. It is a perennial fountain from which all Pāṇinian and non-Pāṇinian schools derive their streams of inspiration.

Paribhāṣa rules following the remarks of Kātyāyana and Patañjali went on swelling so that we have now about five hundred and fifty Paribhāṣas in the Pāṇinian and non-Pāṇinian systems. A few of these have been added by non-Pāṇinian schools.

In the Siddha Hema system we have the Sūtra-work Siddhahema-Śabdānuśāsana in seven adhyāyas, the eighth adhyāya giving rules for

¹ Von Rober Birwe. Studien Zu Adhyāya III der Aṣṭādhyāyī Pāṇinis, Wienbaden 1966

Prākṛit languages. We have a Dhātupāṭha, a Ganapāṭha and a Liṅgānū-
śāna. As for the Paribhāṣas Hemacandra's (H) at the end of his
Bṛhadvṛtti on *Samarthah Padavindhā* (vii 4 122) has added a list of fifty seven
Paribhāṣas. He calls them *nyāyas* and states that he has selected them from
those that are understood from scientific grammatical discussion (*Śāstre sūc-
itah*) and those that are well-known in general discussion (*lokaprasiddhah*)
H. has used the word *Nyāya* in a broader sense and not in the sense of re-
asoning or argumentation (*nyāya*) or a maxim from ordinary life (*lokanyāya*)
as Nageśa has suggested in the beginning of his Paribhāṣendāśekhara H. has
omitted a number of unimportant Nyāyas and a few of his Sūtras which in
his Bṛhadvṛtti he calls Paribhāṣas

A Of these fifty seven Paribhāṣas *Svāh rūpam labdasāyāśabdasaṃjñā* (1)
yathasamkhyamanudeśah samānam (10) and *adyantavadekasmin* (5) are
Pāṇini's sūtras 1 1 67, 1.2.51, and 1 1 21 respy

B The following nyāyas are based on Vṛttikas of Kātyāyana.

- 7 ekadeśavikṛtamananyavat |—Vṛ 4 on Śi. Sa. 2
- 14 arthavadgrahane nānarthakasya |—Vṛ 11 on VI 4.11
- 15 lakṣanapratipadoktayoh pratipadoktasyaiva grahanam |
—Vṛ 2 on VI.2.2
- 16 nāmagrahane līṅgaviśiṣṭasyāpi |—Vṛ. 29 on IV.1 1
- 19 sannipātālaksano vidhiraṇamītiām tadvighṛtasya |—Vṛ. 3 on I, 1.39
20. asiddham bahiraṅgamantaraṅge |—Vṛ. 7 on I 1 47 and many more.
23. Kṛtrīmākṛtrīmayoh kṛtrīme |—Vṛ. 23, on I. 1 23
- 32 niranubandhagrahane na sūnubandhakasya |—Vṛ. 2 on IV. 1.15
42. antaraṅgam bahiraṅgat |—Vṛ 3 on I 1 5, Vṛ. 9 on VI. 1.198,
—Vṛ. 8 on I. 4 2; Vṛ. 5 on VII. 1.6.

C The following nyāyas have been selected from ancient lists of Paribhā-
ṣas, like those of Vyādi, Śkatāyana, Candra, Kātānta, Jainendra and
Bhoja and are also found in the well-known lists of grammarians later
than Hemacandra.

- 6 prakṛtīvanukaranam |
- 7 ekadeśavikṛtamananyavat |
- 13 arthavaśādvibhaktīviparīṭamāh |
- 17 prakṛtīgrahane yanubantasyāpi |
- 22 gaunamukhyayormukhye kāryasampratyayah |
- 29 nimitṭābhāve naimittakāsyāpyabhāvah |
- 30 sanniyogahisānāmekapāyenyatarasyāpyapāyah |
- 32 niranubandhagrahane na sūnubandhakasya |
- 36 purvepavāda anantarān vidhīm bādhante nottarān |
- 37 madhyepavāda purvanvidhīm bādhante nottarān |

40 yena nāpṛāpte yo vidhīrābhyate sa tasyaiva bādhaḥ |
Nāgeśa in his Paribhāṣendusekhara does not include no. 13.

D The following are found in lists earlier than that of H. but not in later lists.

28 uktārthanāmaprayogaḥ |

38 yam vidhīm pratyupadeśanarthakaḥ sa vidhīrbādhyate |

39 yasya tu vidhīnimitamasti nāsau vidhīrbādhyate |

E The following have been accepted from well-known lists :

8 bhūtapurvakastadvadupacārah |

— found in Jainendra (3) and Bhoja (39)

9 bhāvinī bhūtavadupacārah |

— found in katantra (14) and Candra (26)

11 vivakṣataḥ karakaṇi |— found in Candra (68) and Bhoja (46)

21 na svarānantarye |—This is taken from the well-known

Paribhāṣa nānantarye bahiṣṭvapraḥṛiptiḥ |

24. Kvacidnbhayaḥ |

—This is found in Śakatyāna (36), Jainendra (v) and Bhoja (76)

25 Siddhe satyārambho niyamārthaḥ |

—found in Katantra (59), Jainendra (1) and Bhoja (74)

26 dhātōḥ svarūpagrahaṇe tatpratyaye karyavijñānam |

—found in Jainendra (31), Bhoja (75) and Puruṣottamadeva (55)

28 uktārthanāmaprayogaḥ |—found in Vyādi (51), Śakatyāna (53),
Candra (28) and Kāṣpa (62).

33 ekānubandhagrahaṇe na dvyānubandhakasya |

—found in all lists except katantra, kāṣpa and Nāgeśa.

35 anityamāgamaśāsanam |—found in all except Bhoja and Nāgeśa.

43 niravakāśam āvakāśat |—found in Candra (50) and Bhoja (94).

44 vānatprākṛtam |

—found in katantra (81), Jainendra (72), and Bhoja (95).

46 upapadavibhakteḥ karakavibhaktiḥ |

—found in all except Vyādi and Śakatyāna.

51 āgamat sarvadeśaḥ |

—found in katantra (41), kāṣpa (46) and Bhoja (102).

52 parānnyyam |—found in kāṣpa (51).

53 nityādāntarāgam |—found in Jainendra (80) and katantra (93)

54 antarāgacchannavakāśam |—found in katantra (79) and kāṣpa (105).

55 utsargādapavādah |

—found in Katantra (63), Kāṣpa (48), Jainendra (90), and Bhoja (85)

56 apavādatkvacidutsargopī |

—found in all earlier lists except Jainendra, but not found in any later,

F So far as indebtedness to a single paribhāṣa authority is concerned, Hemacandra can be understood to have accepted eight nyāyas verbatim from Bhoja's list :

- 3 rtorvṛddhimadyidhāvavayavebhyah | This is Bhoja No. 107
11 vivakṣātaḥ kārakāni | This is Bhoja No. 46
12 apekṣāto dhikarāḥ | This is Bhoja No. 48
31 nānvācīyamānanivṛttam pradhānasya | This is Bhoja 80
34 nānubandhakṛtānyasārūpyānekasvaratvānekavarnatvāni |
This is Bhoja no. 83, Both have followed the wording of
Vyaḍi (13) and Śakatsyana (16)
35 samāsāntāgamasamjñajñāpakagananañnirdiṣṭāni anityāni |
This is Bhoja no. 84
48 sarvebhyo lopah | This is Bhoja no. 99
57 nāniṣṭārthā āstrapravṛtīḥ | This is Bhoja 107.

Hemacandrācārya is not much indebted to Śakatsyana (Jr) and Jaiendra lists of Paribhāṣas. He has made a judicious use of all the earlier Paribhāṣas and has accepted only those which are indispensable to his system.

The Acārya found the following self-coined nyāyas necessary for the study of his system They are nos 4, 18, 45 and 49. They are simple general statements

Hemahamsagani added sixty five nyāyas to the list offered by H. They have been selected by him from a wide variety of Paribhāṣa lists well-known in his times He also added eighteen more making the total as one hundred and forty He added an auto-commentary to the list

As Hemacandrācārya is very largely indebted to Pāṇini for the plan and the structure of his system and as he has accepted a great bulk of sūtras either verbatim or with minor changes from the Aṣṭādhyāyī, the question of examining the validity, authorship and internal plan of his system as consistent with the nyāyas given by him does not arise.

THE OFFERING OF DISTICS (DOHĀPĀHUḌA)

Translated from Apabhraṃśa with Critical Notes

Colette Caillat

Ap = Apabhraṃśa

D = Delhi ms of *Dp* (cf *Pd*, Intr p. 9f)

d = dohā (a b c d denoting the four pādas)

Dp = Dohāpāhuda (quoted mostly following *Pd*, infra)

K = Kolhapur ms of *Dp* (cf. *Pd*, Intr p 10ff)

Ne = Nāgarī ed (the text as printed in *Pd*)

Pd = Pāhuda Dohā of Rāmasiṃha Muni: An Apabhraṃśa work on Jain mysticism
Critically edited by Hiralal Jain, Karaṇja 1933 (Karaṇja Jaina Series 3)

Pkr. = Prakṛta

PPr = Śrī Yogīndudeva's Paramātmaprakāśa (Paramappayāsu) An Apabhraṃśa Work
on Jain Mysticism. . . and also Yogasāra, edited . . . by A N Upadhye, Agas
1973¹ (Śrīmad Rājachandra Jaina Śāstramālika 3) [a preliminary ed had been published in 1934]

Skr. = Saṃskṛta

Tagare = G V Tagare, Historical Grammar of Apabhraṃśa, Poona 1948 (Deccan
College Dissertation Series 5)

v.J. = *varia lectio* In some cases, both variants are translated, (or two possible meanings
given), and printed on two parallel lines

() = added for translation's sake

. (/ .), (/) = double entendre

Several scholars have recently drawn attention to the mysticism with which the works of some great Jaina philosophers are imbued, they have even listed – to quote Dr V. Raghavan – “some gems of sayings of Jain saints and mystics”¹.

The new edition of Yogīndu's Paramātmaprakāśa (Paramappayāsu) and Yogasāra² will be welcomed by all those who are interested in this trend of thought. In fact, the early and lasting celebrity of both these treatises is not to be denied the Dohāpāhuda, compiled by Rāmasiṃha-muni borrows about one fifth of its dohās from these poems, as shown by Hiralal Jain, in the introduction to the edition of this work – by him entitled

1 V Raghavan, “Some gems of sayings of Jain saints and mystics”, The Adyer Bull. 38 (1974) Mahāvīra Jayanti Vol., p. 225-228, also A N. Upadhye, Paramātmaprakāśa (cf n 7), p. 43f, 28f, Kamal Chand Sogani, “Fundamentals of Jaina mysticism”, Vishveśvaranand Indological Journal 3, 2 (1965), 255-272 = Vishv Indol Paper Series 155
2 Śrī Yogīndudeva's Paramātmaprakāśa (Paramappayāsu) An Apabhraṃśa Work on Jain Mysticism and also Yogasāra . . . edited . . . by A. N. Upadhye, Agas 1973¹ (Śrīmad Rājachandra Jaina Śāstramālika 3) — a preliminary ed having been published in 1934—

Pāhudaohā, according to one of the two available manuscripts¹ H. Jain's book is now, unfortunately, out of print. But a translation into English of these Apabhraṃśa stanzas might be useful as a contribution to a wider diffusion of what has been termed "an Apabhraṃśa work on Jain mysticism".

In fact, Rāmasiṃha's aim is much akin to that of Yogindu's: he exhorts the trained Jain religious, —the muni, or, as he often calls him, the yogin (Ap. *Joya*), to make a clear distinction between his soul, *jīva*, and all that is "other", different; moreover, to realize that only the *jīva* is the true Self (*ātman*, Ap. *appū*), "made of knowledge", "free from ageing and death", and that it is fundamentally identical with the Supreme Reality. Thus, the yogin should strive to transcend the empirical world, and should live contemplating the radiant Paramātman. It immediately appears that many of the dohās coined or assembled by Rāmasiṃha bear similarities with developments which are often met with in other strata of Indian religious literature, in the Upaniṣads, Bhagavadgītā., or Buddhist teachings. But I shall not go into all these possible comparisons here².

Rāmasiṃha signs his anthology in dohā 211, which, as a matter of fact, seems to be the last stanza of his work, the following eleven dohās being most probably spurious³: they will not be translated here.

Only a few explanatory notes will be given after the translation. On the other hand, in some dohās, and in a few stanzas written in other metres, it seems that H. Jain's text could be improved in various details (considering the metre, the other forms — doublets — or phrases which are elsewhere met with in the Dp). Therefore, a list of corrections will be added as an appendix. The dohā rhythm has been discussed more than once; in most cases, the Dp conforms to the pattern described by A. N. Upadhye in the introduction to his edition of *Paramātmaprakāśa*. (14+12) × 2 moras⁴. It will be remembered that, in Ap., a nasalized vowel can be short or

1. Pāhuda Dohā of Rāmasiṃha Muni: An Apabhraṃśa work on Jain mysticism. Critically edited . . . by Hiralal Jain, Karaṅja 1933 (Karaṅja Jaina Series 3) — On the title of the anthology, see Intr. p. 9, 11, 13, the second ms. calls it *Dohāpāhuda*, which seems preferable. Cf. A. N. Upadhye, PPr., Intr., p. 69.

2. For such comparisons, see H. Jain, Pd., notes, passim; P. K. Goda, ABORI 20, 1940 p. 188-194, reprinted in *Studies in Indian Literary History*, I pp. 14-21, quoted by V. Raghavan, "The *Bhagavadgītā* and Jain Literature", *Bhāratīya Vidyā*, 10, 1949 (K. M. Munshi Diamond Jubilee Vol. 2), p. 80-87; A. N. Upadhye, PPr., Intr. p. 37f.; Kamal Chand Sogani, "Comparative study of the expressions of the ethical ideal according to the Upaniṣads, the Gītā and Jainism", *Vishv Indol. Journal* 2, 1 (1964) = *Vishv Indol. papers* 102, etc.; C. Caillat, Second World Sanskrit Conference, Torino 1975 (*Indologica Turinensia* 3, 1975).

3. Cf. A. N. Upadhye, PPr., Intr., p. 69-70.

4. Cf. PPr., Intr., p. 27.

long, and the syllabic quantity at the end of a pāda is ambiguous (-/√). It would be useful to show the exact rhythm of each stanza in case the booklet is reedited, but I deemed it unnecessary, here, to go into all these details, as this sort of adjustment can easily be made by the interested reader

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1. The Guru is the (sun) which provides the day-light, the Guru is (also) the refreshing one (the moon), the Guru is light, the Guru is the God,
He who makes one see the difference between the (real) Self and the other, between the various others.
2. Be satisfied with that bliss which pertains to the self
in the heart of those who think of bliss coming from other (things),
poor man, (in their heart) the burning thirst does not disappear.
3. The bliss which (one gets) on having turned his face against the (pleasures of the) senses, when reflecting upon one's own Self,
even Indra does not get that bliss, when sporting with devīs by crores.
4. Those who, though enjoying the bliss of the senses, do not retain them
in their heart,
they will quickly/easily get the eternal bliss—
thus say the great Jinās.
5. Those men who, though not enjoying the bliss of the senses, retain their emotion in their heart,
— just like the miserable śāliktha fish, they (will) fall into hell
6. In (case of) difficulty, one babbles and prattles; but it only amuses the world,
(whereas) when the mind is pure and standing unshaken, the higher world will be attained,
Sambodhi § 2-3

7. The whole universe has fallen into the disturbances of business : It creates karmans, unconsciously;

It does not even for one single moment think of Self,—the means of deliverance

8. The Self is wandering about in lakhs of births, enduring misery, deluded by sons and wives, as long as it does not acquire right knowledge and faith.

9. Do not consider as belonging to the Self (what really is) something else, —house, environment, body,—all that you most value.

(this is) depending on the karmans, artificially created [=temporary], (as) has been taught in the Tradition by the yogis

10. Misery has been transformed into bliss, and bliss into misery
[K,Ne] by you, o soul, who have been submitted to edulsion
([v.1 D] because), o soul, you have been submitted to edulsion;
therefore deliverance has not been reached.

11. You do not reach deliverance, o soul, if thinking of wealth, environment...
therefore think only about That (*mokṣa*) (through which) you will reach
That, the supreme bliss.

12. Do not judge, soul, that this an abode resulting of misdeed, is just abiding in your (real) home :

a net has been fashioned by death, difficult to be removed,—no doubt.

13. Foolish man, absolutely all is artificial, do not pound evidently empty husks;

take pleasure in the immaculate blissful sojourn: quickly leave your house and environment .

14. Delusion dissolves, mind dies, (all distinction between) inspiration and expiration splits,

Omniscience develops for those whose dwelling will be at the top of the world.

15. The serpent abandons its skin sheath, (but) his venom he does not abandon;

(thus) he (who) does not put aside the emotion of enjoyments, (though) he takes the insignia (of a religious).

16. That muni who, having left (the bliss of) the pleasures of the senses, again has a desire for them,

he bears the pulling out of his hair, exposing himself to the burning of the sun—but he wonders to *samāgata*.

17. The bliss of the senses lasts for (a) day (or) two, in return, there is a series of miseries
being mistaken, o soul, do not bring an axe against your Self, your trunk.
18. Brush it with powder, anoint it with oil, give it exercise and refined food
all this (care) for the body is vain, like service done to villains.
19. With this body shaky, soiled, worthless,
why not take this (course of) action which will become firm, stainless, worthy ?
20. Better (resort) to poison, better to poisonous snake, better to fire, better resort to living in the forest,
but not living with the heretics,—which is against the Jina's Law.
21. These people have eradicated the radical virtues, and they cling to the additional virtues ·
just like monkeys having dropped from the branches, they have fallen down violently, and been broken !
22. If the Self has been understood to be eternal, to have omniscience for its own nature,
then, poor man, how can love still be bestowed on the body ?
23. There is no place on earth, among the eighty four hundred thousands of rebirths
where this soul has not wandered If it does not come up against the Jina's word.
24. The muni in whose mind knowledge does not flash—(while) creating the cause of karmans,
he does not reach bliss, (even) if he has in mind all the treatises.
25. Deprived of the knowledge and faith, o soul, you consider as reality the reverse
you call Self the phenomena built up by the karmans.
26. "I am fair, I am dark, I am different in colour;
I have a thin body, I am fat" : o soul, don't consider like this.
27. You are not a pundit, nor a fool, nor a lord, nor unsupported,
nor a guru, nor some student · all these are but a distinction (coming) from the karmans.
28. You are neither cause nor effect, nor a master nor a servant,
(nor) a brave nor a coward, nor superior nor humble.

29. You are neither merit nor sin nor time either, nor the support of movement, the support of rest, nor a body (of matter)

You are, o soul, not one (of these principles), except (that which is of) the nature of consciousness.

30. You are not fair, nor dark, you are not one single colour,

You are not bodily thin, nor fat :

know this to be your own characteristic

31. "I am (not) a great brahman nor a vaiśya, neither a kṣatriya nor the rest

I am not male, neuter, female" know this to be your characteristic.

32. "I am a youth, an old man, a child—a brave, a divine pundit—a digambara, a buddhist, a śvetāmbara" . don't imagine all this

33. Having seen aging and death of the body, have no fear, o soul,

consider that the Self is the unaging and undying

consider that the Self is unaging and undying—

supreme brahman,

the brahman supreme

34. To the *body* belong both aging and death, to the body the various colours,

know it is to the body that diseases belong,

to the body the sexes, o friend.

35. There is neither aging or death, nor diseases, sexes, colours.

know the Self from the absolute point of view:

to the soul not a single one (of the previous) designation(s) (will apply).

36. If you call Self the phenomenon relating to the karmans,

then you (will) not reach the supreme sojourn, again you will wander to the saṃsāra.

37. Excepting the Self which is made of knowledge, any other phenomenon is external,

leave that, o soul, and meditate upon your own pure nature.

38. Devoid of colour, made of knowledge, he who realises his own (excellent) nature,

peaceful, immaculate, that man is the (Blissful) Śiva. towards this (the Self) attachment is to be directed,

39. In the three worlds is seen the god Jina, (and) in the great Jina this triad of worlds,

in the great Jina is seen the whole universe. no difference can be made.

- 40 One says "Understand, understand the Jina !"
Whom else, friend, should one understand
if the Self has been understood as distinct from the body, as made
of knowledge?
- 41 One says : "Bow, bow to the Jina !" To whom (else) should one bow,
friend, on this earth,
if the ultimate reality has been understood of the (Self) who dwells
in one's own body ?
42. O yogi, so that (your mind) your camel can graze in the lotus-bed,
release the halter
he whose mind had attained the imperishable (and) healthy (state),
how could *he*— a wise man — take delight in this world ?
- 43 Don't slacken your hold of the five senses ! Restrain two
restrain one, the tongue; and the second one, (contact with) another
woman.
44. The five bulls have not been guarded, you have not gone into the
Nandanavana,
neither the Self has been known, nor the other, so you have gone into
homelessness !
45. The affection of your beloved, dear companion, has fixed outside on
five rivals;
his return is not seen—the miserable man who has joined with
another !
46. The mind knows the (real) teaching when he sleeps without preoccu-
pation,
he who joins his thoughts with the (Self) who has no thoughts,
unthinkable (supreme Self),
then achieves the unpreoccupied state
47. For those who stick to the (right) road, contemplating before (them-
selves),
if a thorn pricks their foot,—let it prick !
they are not culpable.
48. Leave (him), leave (him), quite free; let him go where he thinks,
let him advance towards the great city of Perfection
don't feel joy or sadness.
49. The mind has joined the supreme Lord, and the supreme Lord the
mind;
both remain having become identical, to whom should I address my
pūjā ?

50. [v. 1. D.] How is the god attained ? Where has the supreme Lord gone ?

How can *he* be forgotten, who is the Blissful Śiva all permeating ?

51. O dear, whatever is other, that is another,
another is not the Self

I shall be cremated, but (the Self) will remain :
he will not turn back to contemplate

52. Foolish man, everything absolutely is a product of karmans, there is nothing which is not karman-produced.

While the soul marches on, the hut has not gone :
contemplate this allegory.

53. The god who dwells in your body—his temple—,
accompanied by his Śakti,

who is he, yogi, there, this Śiva with Śakti? quickly search for their difference.

54 He does not age, (or) die, nor is born, he, whoever he is, [v 1. D]
who is supreme, without beginning,

sovereign of the three worlds, made of knowledge, he is the (Blissful)
god Śiva—surely

55. Without Śiva the Śakti does not function; on the other hand, Śiva is
(essentially) without Śakti,

when both are known the whole universe is understood, delusion has
disappeared.

56 Another thing as long as you have not noticed your nature as being
composed of knowledge,

your thoughts, being the prey of imaginations and indecisions—(though)
composed of knowledge—are consumed miserly

57. He who has understood the Self to be eternal, healthy, made of know-
ledge, with its own nature being of the higher bliss,—

supreme—he has no other thought

58. If we know *one* Jina, we know the infinite god,

on the contrary, he who is deluded by delusion, he stays wandering
far.

59 He in whose heart dwells the Self made of omniscience,

he remains free in the three worlds sin does not stick to him.

60 He who, having understood this as the cause of bondage, does not
think, talk, act,

he is the supreme Self, whose being is shining with Omniscience.

61. If, inside, the thoughts are soiled, what is the use of austerly, outside?
whoever you are, fix the Immaculate in your thoughts, so that you
free yourself from dirt.
- 62 That which has fixed on the Immaculate the mind—marching towards
the (pleasures of the) senses and passions,
that only is the cause of freedom—not all the rest, fourmulas (and)
versicles,
- 63 If, eating and drinking, o soul, you reach the permanent freedom,
why did the Lord Raabha renounce all the bliss of the senses ?
- 64 Your body, (as) a whore, consumes you continuously, poor man,
while your thoughts have not become immaculate, identical with the
supreme (Self).
- 65 He whose mind is not irradiated by knowledge, destroying all imagi-
nations,
how can he attain eternal bliss, (even) if he expounds all the (religious)
Laws ?
- 66 He in whose mind dwells the supreme Self,—having renounced all
occupations,
he ultimately reaches the supreme course, having destroyed the eight
karmans.
- 67, Excepting the Self, an abode of virtue, you are meditating another
meditation !
(But,) poor man, to those whose composition includes no-science, how
can Omniscience accrue ?
68. The Self is solely vision, Omniscience; all the rest is profane.
O yogi, only this is to be meditated on, which is the essence of the
three worlds.
69. The Self is made of vision and knowledge; all the rest is a trap.
having known this, o yogi, leave the network of treachery
70. Excepting the Self—the jewel of the universe, if people delight in
other thing(s) (they are heretics):
What else (can be said)? Are there horns on the heretic's heads?
71. Excepting the Self—the jewel of the universe—poor fool, don't medi-
tate upon something else
for him who really knows the emerald, what is the value of glass ?
- 72 The Law is obtained by the good maturations, poor man—the Law-
less by the bad maturations:
the soul who is removed from both these, is not reborn.

73. Karmans have joined spontaneously and have been spontaneously parted,
o yogi, no doubt

What else (can be said)? Are villages inhabited by travellers, whose
natural habit is nomadic?

74. Don't confuse the soul with what is different (from it), if you fear
the misery (of transmigration)

a thorn, even the size of a sesamy husk causes suffering—necessarily.

75. Sin is destroyed instantly by reflection upon the self -

alone, the sun destroys the density of darkness in the twinkling of an eye.

76. O yogi, he in whose heart dwells the one supreme god—

removed from birth and death, he attains the supreme world.

77. He who eliminates the karmans made in the past, (and) does not
admit new ones,

he who salutes the supereme Immaculate,

he becomes the supreme Self.

78. As long as one has not become spotless and does not have the
Supreme Immaculate (One) in the mind,

he develops sin in the Self, he creates karman, all the while

79. Moreover the Self, which is all vision and knowledge, is the immaculate
god, supreme,

The Self is the true path to freedom know this, o foolish man.

80. As long as they go wandering off to false sacred places, they commit
treacherous misdeeds—

as long as, through the grace of the Guru, they do not have in mind
the god within their body.

81. You are deluded by greed as long as you are mindful of the bliss of
the (pleasures of the) senses—

as long as, through the grace of the Guru, you do not receive the (real)
unshakable faith and knowledge

82. He knows only outward appearances,

he in whom inclinations are wicked,

although he is possessed of this knowledge

which sheds light on the three worlds,

(but) through which the (special) knowledge (of the Self) does not
surge up (in him).

In such circumstances, poor man, very few remember the god (within them.)

104. He whose pleasant mind has halted outside the mind, having broken with the (five) elements,

let him move about as he thinks there will be neither danger nor transmigration.

105. By murdering the living souls, one goes to hell, by offering (them) protection, there is heaven.

the(se) twin paths have been shown (to you): stick to that one where one thinks (it is right).

106. The happiness (of the senses) lasts for (a) day (or) two; in return, there is a series of miseries.

My heart, I instruct you make an enclosure (of) your thoughts.

107 O foolish man, one should not delight in (one's) body, the body is not the Self,

contemplate the Self as distinct from the body (and) made of knowledge.

108. As a small cottage for the breaths, such is your body, my girl.

(/Just as there are cottages, for caṅḍālas, so there are crows, my girl).

Concentrate your affection, o yogi, in that place where the Lord of breathing (creatures) dwell.

109 He who, having left the main trunk, climbs the branches, how could he practice yoga?

The garment cannot go to the weaving / be woven, poor man, without the cotton having been carded.

110. When all the indecisions have been cut off,—for those who are absorbed in the nature of consciousness,

who stay in the meditation of the Immaculate, the Self plays with [the] Supreme.

111. Today you will quickly conquer the young camel, having set him (to yourself) as your target:

having mounted [on] the camel all supreme muni has freedom from coming and going (in the saṃskṛa).

112. O camel, graze, as you please, the creeping herb of austerities in the plain of the Jina's virtues,

as long as you do not abolish your uneven / unequal and dangerous course in the transmigration of births.

113. The austerities are the halter, the observances are the harness; equanimity and self-taming are the saddle,

brought up in his house of self-control, the camel has gone towards nirvāṇa.

114. First, you don't know the road, second, you don't ask anyone; contemplate people striving through jungles and forests, up and down the hills !

115. That noble tree which is far from the road, covered with flowers (though it is) has no purpose.

the exhausted traveller has not rested (there), no hand has been brought back with fruit.

116. They have fallen into the disturbances of the six dāśīnās; the error of their mind has not disappeared;

The one god has been split into six; so, they don't go to freedom.

117. Excepting the Self—who is unique, supreme (from the absolute point of view), (from the profane point of view), there is no other enemy:

(but) He who has fashioned the karmans,

If anybody (can), He will make them disappear.

118. Though I try to retain him, still he fixes the mind on the other (object), not on the Self.

Because of the (pleasures of the) senses, the soul will bear the misery of hell.

119. O soul, don't think: "I shall have pleasures relating to the Self" such as the fruit of kimpāka, such misery you will prepare for yourself.

120. O soul, you court the (pleasures of the) senses, — for your misery, you have run straight to them,

so one is all in flame, just as the fire (flames) with the ghee,

121. He indeed is an archer who has laid (his arrow on the string of the bow) aiming at the immaterial :

he is without preoccupation he by whom (mind) has been laid in accordance with the blissful Reality.

122. O dear, o friend, what is the use of this mirror in which the image of the Self is not seen ?

The universe appears to me full of disturbances,

though he is in the house, the Lord of the house is not seen !

123. He is known as free

he whose mind — while he is alive — is dead; as also his five senses:

he has taken the path, the nirvāṇa.

83. As is taught (to him), so is carried out (by him);
he is definitely given a (good) mark.
Or again, he does not roam: his karmans will break of themselves.
84. The savant makes explanations; but he has not given thought to his
Self -
as straw bare of ears, but collected in abundance !
85. O pundit of the pundits among the pundits,
you have left the ears and pounded the chaff;
you have been satisfied with (superficial) meaning and text, you don't
know the supreme Reality: you are a foolish man !
86. Boasting of their textual knowledge, they do not have the (real) cause
in mind :
like acrobates, expert at (balancing with) their bamboos, achieve nothing
more than handshakes.
87. Poor man, learn the spark of knowledge—what is the use of a lot of
instruction ?—
that, when kindled, conflagrates merit and sin immediately.
88. Absolutely everyone struggles to achieve Perfection;
Perfection [DNe] in the supreme world/[EK] a t p r s m e,
is attained by purity of the thoughts
89. The whole universe is encountered in the bosom of him in whom
atays the Omniscient, pure (One), without beginning -
no one can go further.
90. When the Self is established in him Self, nowhere impurity adheres;
on the contrary, all grave vice that he had becomes excisable;
91. O yogi, if you practice yoga, if you do not fall into the disturbances
of business,
your body, this hut, disintegrates;
you remain exactly as you are.
92. My d-ar, o mind, o camel, don't delight in the happiness of the
pleasures of the senses
which do not give uninterrupted bliss;
free yourself from them instantly.
93. Don't be joyful, (or) wrathful, don't get angry:
anger destroys the Law:
Sambodhi 5,2-3

contemplate the Self as distinct from the body (and) made of knowledge

146. By learning the book(s), how can he attain freedom, he whose mind is impure?

Ready to kill it, the hunter bows, standing at the feet of the deer !

147 He who has true knowledge nowhere contemplates Law (which would be) devoid of compassion:

by much churning of water, the hand does not become buttered !

148. The virtues even of the good are destroyed when they are in contact with evil people;

fire, together with iron, is hammered frequently.

149. It is not that the whiteness of the conch has not been tested in the fire;

(but) it will — surely — disappear if the conch is mixed with khadira wood.

150. The condition of the conch left by the ocean is that

of the creature who has been kissed by the vile hunters after they have taken it by the neck in their hand.

151. when they have abandoned the ocean of qualities, the (conchs) are seized on the heap of (various) valuables.

What is their further destination? They are inflated (with sounds),

152. O miserable bee! you have savoured the voluptuous fragrance of the blossoms of the divine tree

why did your heart not break — not die — now that it searches round the palāśa.

153. He has his head shaven (to be) a shavelling; he has retained the instruction; his desire for the Law has increased;

nevertheless, he has had abandoned the household (only) if desire for other (than the Self) has been abandoned

154. O dear, those who boast of their nakedness.

who have no esteem for those who are shy of it,

they do not release anyone of their bindings,
external or internal.

155. O dear, stop the mind—elephant—rushing towards the Vindhya:

he will break the park of character, and will fall again in saṃsāra.

156. Those who are well read, the knowledgeable ones,

those who have (earned) respect and consideration,

they, if they fall into the grip of women,
are rotated like a grinding stone.

157. You have pierced the defence with your fist; you have carressed, you will lick (?) until
you are exhausted (?)—like the oyster with its many tongues (attached) to the shell.
158. You cut and crush leaves, like the camel that has entered (the pasture), and so you do not know, o deluded one, who cuts and who is cut.
159. Leaves, water, darbha herb, sesamy, know all these to be of the same sort;
but that which should be trodden (in the path) to freedom, that—the real cause—is something different.
160. Don't cut the leaves, o yogi; don't stretch the hand to (pick) the fruits; he for whom you cut (them), he is the (Blissful) Śiva, there (in your heart): worship (him).
161. In the temple the stone, in the sacred ford the water, in all the books the verses. .
objects which are seen to be blossoming, all this will become (translatory as) fuel.
162. For those who are wandering from sacred ford to sacred ford, what fruit has there been?
The exterior has been cleansed in water, (but) the interior, what has it become?
163. You wander from sacred ford to sacred ford, o foolish man! your skin has been washed with water,
(but) how do you wash this your mind, which is soiled by the stain of sin?
164. O yogi, he is whose mind the unique god does not dwell,
removed from birth and death,—how does he attain the supreme world?
165. He knows the unique one, he knows no other (than this): even the gods do not understand this man's behaviour, he who has this experience he alone has knowledge of it to those who can supply a satisfactory answer(?)?
166. That which it is no way possible to write down (or) to ask,
(if) told, does not stay in anybody's thought.
But it does stay in the thoughts thanks to the Guru's instruction;
this stays anywhere when people retain it thus.
167. The water of the stream pulls, (but is) pushed back by the ocean;
the mighty ship is tossed about by the gale;

124. What is the use of many Scriptures, which,
with (the passage of) time, go to destruction?
(That) in consequence of which you are (without scripture/but) imperishable, o muni, (this is what,) for you, poor man, they call freedom.
125. They roar fiercely among themselves because of the text of the six darsanas.
the cause is unique, is supreme, they believe the opposite.
126. Poor man, there should be no error on the part of those who understand about the Siddhanta, Purana, Veda...
It is only as long as one has started (on the path) with (true) bliss that, o poor man, they call him Perfect.
127. There is union of Śiva and Śakti on the earth in the animal sacrifice.
Though distinct, the Śakti is associated with Śiva :
Very few are those who understand.
128. He by whom the supreme Reality has not been understood to be distinct from their own body,...
—he is a blind man : how can he show the path to other blind men?
129. O yogi, meditate your Self as distinct from the body.
If you imagine the body to be the Self, you do not achieve nirvana.
130. Though he possesses a regal parasol, he is consumed by torments all the time;
though (the Self, the god) dwells in his own body, he has stone brought to his enclosure/precincts
131. Don't harm large fat animals all the time !
though the god dwells in his own body, he resorts to empty cells !
132. Make your friend, o yogi, of him whose thoughts,
on earth, have not been coloured by the clamours of the (scales of ??) passions, the six flavours, the five colours ..
133. Having cut off all the indecisions, fix the mind on the Self;
then you will get the uninterrupted bliss, you will quickly cross the samsāra.
134. O friend, o soul, fix the mind on the noble Jina, renounce (Pleasures of the) senses and passions
you will proceed towards the great City of Perfection: give water (and part with) misery.
135. O shaveling of the shavelings among the shavelings !
Your head has been shaved, shaved your thoughts have not been..

He by whom there has been shaving of the thoughts, he has achieved the cutting of samsāra.

136. How will the Self be accomplished of him who remains all-permeated by the Peaceful Being ?

How (is accomplished) the elimination of merits (and demerits) of him, o friend, who wishes (this) for (the sake of) the supreme goal ?

137. He who is far removed from coming and going (in the samsāra), sovereign in the three worlds,

He has been made a god in the Ganges (supposedly) venerable, according to the point of view) he is endowed with knowledge, devoid of knowledge.

138. Through merit, there accrues great power;
through power, pride, through pride, delusion of understanding;
and, through delusion of understanding, hell. let us not have merit !

139. On whom shall I concentrate ? before whom shall I bend ? Whom shall I declare touchable (or) untouchable and shall I (receive or) avoid ?

O dear, o friend, with whom shall I engage a quarrel ? Wherever I contemplate, there is (only) the Self.

140. If one has anger in the mind and there is a quarrel, then, an immaculate ablution shall be made

Wherever I contemplate, there, there is no one, I do not belong to any one nor does any one belong to me.

141. You have been bowed to, o noble Jina, as long as you have not been recognized within one's body;

If you have been recognized within the body, who bows to whom ?

142. Imaginations and indecisions (continue) —though one does not make karmans which create happiness and unhappiness—

as long as Perfection whose very nature is the Self does not radiate within the heart.

143. "He is possessed", people say "he is possessed !"

Possessed (though you are said to be), don't be shaken.

[v.l.K:] proceed to the great City of Perfection, having disrupted delusion.

144. If the Imperishable (vow of) not killing is conceived; not the smallest misconduct is done.

Write these in your thoughts, fix your mind on them, and sleep without preoccupation, having stretched your feet.

145. Why babble and prattle abundantly? the body is not the Self;

the ordinary knowledge collides likewise with the superior knowledge—
then begins the next episode.

163. To the various sounds that are heard in the sky then no evil thought is said for a reply in echo, the mind, together with the five senses, decline (and set)

O poor man, then the supreme Reality stands out clearly.

69 In the imperishable and healthy supreme course (of existence), they do not yet absorb themselves,

the error of their mind has not been broken, (but) thus, the days are counted.

170 O yogi, stop the camel going towards the innate (common) condition; if sent forth towards the imperishable and healthy (goal), he will naturally keep himself in check.

171. In the imperishable and healthy course, throw the mind and let it (go)—
the creeping herb of coming and going (in the saṃsāra) will be cut off, be sure about it.

172. So is the Self meditated, having fixed one's thoughts immovably;
it is gone to the great City of Perfection, having destroyed the eight karmans.

173. Studying the character of the letters, inked they have become emaciated;

(but) one point, the supreme point, they have not known,
where the Self has arisen, where it is absorbed.

174. Having broken their duality, I have made them one, for the sake of the mind, I did not allow to graze the creeper herb.

I am the disciple of this Guru; I have no desire for anything else.

175. In front, behind, in the ten directions, where(ver) I contemplate, there *He* is.

So, my errors have disappeared, inevitably one asks nothing/nobody.

176. Just as salts dissolves in water, so (it is) if the thoughts get dissolved.
The soul has become identical (with the Self), how can it achieve concentration (with him) ?

177. If you reach be it only one *pada* (foot/sojourn), I will make a remarkable ovation (for you)

(it would be) just as, if a finger or a foot are visible, the whole body (and) the head also (are seen).

Sambodhi 5.2-3

178. For those who wander from sacred ford to sacred ford, the body is consumed by torments;

(but) by self-meditation of the Self, allow (oneself) the sojourn, the nirvāṇa.

179 For him who wanders from sacred ford to sacred ford to contemplate the Lord, o yogi,

Śiva—He who roved with you (though)!—has nevertheless remained inaccessible.

180. The foolish man contemplates the temples which have been made by the people;

he doesn't look at his own body, wherein stand the Blissful Śiva, the Peaceful One !

181. One has hustled about to the left and to the right; in the middle remains the void;

here (and there) are villages, but the lord of the yoga makes another village his dwelling.

182. O god, you are my preoccupation. As midday passes to its end, at twilight,

you will remain having gone into the sleep (of meditation): the hamlet will fall into the void.

183. O Master, give me this instruction

in which the intellect will be cut and crushed, (in which) the mind declines (and sets):

What is the use of others, the gods ?

184. One has not been given the knowledge of the ritual, (nor) of the (symbolic) distinction(s) between water, leaves...

There is no union of the Self and of the (Supreme) Other; the miserable Ganges is worshipped, as a god !

185. There is no union of the Self and of the (Supreme) Other; the coming and going (in the samsāra) has not been broken,

while pounding the husk, time has passed, the rice has not stuck to the hand!

186. Śiva dwells in (your) body, his temple; (but) you are surveying temples (elsewhere);

there is laughter in my mind, you are making the Perfect (Being) wander in search of alms!

187. You wander in jungle, temple, sacred ford..., surveying even the space.

- O dear, the wolves have scattered, the flocks – the people – are wandering!
188. Having left the two paths, he goes in between, (without a goal!) miserable.
If he achieves a goal, he obtains the fruit of neither of these two (paths).
189. O yogi, uneven/unequal and dangerous is the course of activities; the mind does not go to the restraint,
to the bliss of the (pleasures of the) senses – his sacred ford — he goes again and again.
190. (The mind,) as long as it is bound, wanders through/to the three worlds (and) does not make a step (to be) free.
(but) see, o yogi, (unbound) the camel does not take a false step.
191. Truth (or) reality is not seen—wandering through the samsarā,
encircled by the battalions (of the senses), the soul wanders; banished in strange jungles.
192. To him who makes the unhabited places his habitation, and inhabits the empty one,
an offering is to be made, o yogi, to him who has neither sin nor merit.
193. He who eliminates the karmans made in the past; (and) does not admit new ones,
who, day after day, meditates the god Jina, he becomes the supreme Self.
194. He who courts the (pleasures of the) senses, (and) moreover commits numerous sins,
he goes as a host to hell—he takes his karmans as companions.
195. (In hell,) people are consumed by torments
by means of holes filled with the nauseous smell of excrements and urine,
like a dog through laceration of his skin.
196. Even for the onlookers, o foolish man, o poor man, there is no bliss through love-making;
O dear, it is only a small hole for urine, but no one will forgo it!
197. Meditate the noble Jina, o soul, after you have crushed the (pleasures of the) senses and passions
you will nowhere see misery, o poor man, — after you have become a sojourn/it is the sojourn—with no aging, no death
198. Renounce the (pleasures of the) senses and Passions, o poor man, and fix the mind on the Self,

after you have reduced to powder the four courses of destiny, you will reach the incomparable supreme Self (/sojourn).

199. By having withheld the inflow of the senses, o mind, you will know the supreme Reality

Excepting the Self, made of knowledge, all other treatises are make-believe

200. Do not think of the (pleasures of the) senses, o soul; the (pleasures of the) senses are not beneficial,

when one courts them, sweet, afterwards they cause miseries.

201. Coloured by the (pleasures of the) senses and the passions, he does not dedicate his thoughts to the Self;

having bound the karmans of evil deeds, he wanders long to saṃsāra.

202 Having renounced the (pleasures of the) senses, o poor man, make total renunciation of delusion,

day after day meditate the supreme sojourn, thus, let this be your exercise

203. He has overcome the breathing, his eyes do not blink, he is free from all activity,

(if) he has reached this state...—this is yoga, there is no doubt

204 When all activity of the mind has been cut off,

when also the the presence of passion and wrath has been broken,

when the Self is established in the Supreme Self, there is nirvāna.

205 You court the (pleasures of the) senses, o soul, having left your own nature (which is that) of the Self;

you will go to another course of bad destiny: thus, this is your exercise!

206 (Neither) formula or verse, nor fixation nor meditation,

nor is the control of the breath practice practised.

Thus, the muni sleeps (the sleep of) supreme bliss,

this earthly busting is pleasant for no one!

207. After one has practised many sorts of fasts, this is the stopping (of the inflow of karmans),

why ask many questions in detail? there is no question to be asked

208. After one has practised austerities, has practised the tenfold law, preached by the Jina, well famous,

this is the shedding of karmans— o soul— it has been expounded clearly by me to you

209. Realize, o soul, with single mind,

the tenfold Law preached by the noble Jina, the essence of which is love,

—so that you cut off *samṣāra*

210 Existence after existence, I wish to practise the right faith, existence after existence (to practise) the pious death,

existence after existence, I wish to have a guru who bans the diseases which surge up in the mind.

211 Having realized with single mindedness soul, the twelve reflexions the muni Rāmasīṃha says thus,—so that you will reach the Blissful City (of Śiva)

NOTES.

[A]

- 2(c) *cintantāham* : *cintantāham* (cf. PPr 2,254)
 5(a) *visaya suha* : *visayasūta* (cf. Dp 4)
 18(d) *dujjanauvayāra* : *dujjana uvayāra*
 20(d) *mitthatiya* : *micchattiya*
 23(b) *-majjhami* : *-majjhammi*
 42(c) *akhami rāmaṃ* : *akhaḥ rāmaṃ* (cf. Dp 169)
 49(c) *samarasi hui* : *samarasi-hui*
 50(a) *urūhijai deu* : *urūhijai kṛī deu* (v.1.D)
 (d) *savvaṃgau* : *savvaṃgayau*
 55(d) *mohavilīnu* : *moha vilīnu*
 56(c) *samkappa-* : *sāhappa-*
 58(c) *nacarisu* : *navarī su* (su, cf. 68 c, 165 a)
 58(a) *eku* : *ekku*
 61(a) *abbhīntaracittī vi māliyaṃ* : *abbhīntara citti māliyaṃ*
 66(b) *paramappau* : *paramappau* (?; cf. 193, 198)
 76(b) *eku ji* : *ekku ji*
 80(c) *guruhuṃ* : *perhaps prefer* (cf. v 1. D) . 80(c) *-uhum* /
 81(c) *-uhum* [cp. 184(c) *appāparahu* /
 185(a) *-aham*]
 83(b) *padhuyai* : *padhujai* cf. 6(d) *pāvijai* ..; or *padhuyai* /
 (?; cf. 140(a) *kalahijai*), or *padhuyai*?
 83(c) *gammaṃgammāi* : *gammāgammāi* (cf. Tagare p. 313 §143)
 (d) *bhājesahīṃ appunu kammāṃ* : *bhājesahīṃ kammāṃ*
 85(b) *chāndivī* : *chāndevīṃ* (cf. 37(c), 151(a), 188(a)) .
 86(d) *parahatthadū* : *para hatthadū*
 90(d) *acheu* : *accheu*
 105(c) *java iz* : *javāiz* (cf. PPr Int. p. 57, corr. Tagare p. 321-2 §150)

- 119(c) *kṛm pākahi* *kṛmpākahi*
 120(b) *sāhika ena* *sāhi kaena*
 127(a) *Sivasattihim* *Siva Sattihim*
 130(a) *pai* *pāvi*
 131(a) *garuvada* : *sugaruvadu*
 133(a) *toḍivi* *todevi*
 136(b) *savaṅgao* *savaṅgu*
 141(b) *dehamajjhammi* *dehamajjhaī*
 (c) *-majjhammi* *-majjhaī*
 142 (k only, (b) evidently corrupt)
 suhāsuhājanayaṃ *suhājanayaṃ* (cp. 136(c) *puṇṇavasiṣṭaṇu*)
 (c) *appasarūvāsiddhi* *appasarūvā siddhi*
 (d) *pariphurai* *paripphuraī*
 150(a) *saṃkhasamuddahaṃ* *saṃkha samuddahaṃ*
 155(a) *ammīya* *ammīe*
 158(c) *eva ṇa* *evaṃ ṇi*
 160(a) *pattīya* : *pattīyā*
 165(a) *suveyal. veyat* *su veyā t . veyā t*
 168(d) *mūdhā* : *vadhā*
 169(a) *akkhai* *akkhaī*
 173(a) *akkharacaḍḍiyā* : *akkhāravādīyā*
 176(a) *pāṇiyahaṃ* *pāṇīe* (cf Hc 4,418)
 (c) *samarasī* : *samārasā*
 187(c) *ammīya* : *ammīe*
 197(b) *visayakasāyahaṃ* *visayakasāyāṇṇ*
 199(a) *indiyapasaru nivāriyaṇṇ* *indiyapasaranivāriyaṇṇ* (v 1 D)
 203(c) *eyāṇṇ* *eyāṇī*
 205(c) *jāsihi* *jāsi hi (?)*
 Pkr. *āryas* : 19, 23, 82, 138, 195, 263, 204

[B]

1. "the various others", especially the empirical "other", and the Supreme 'Other'.

5. On the *jāsihihi* worm, Pd, notes, p 105f, a tiny worm, which, regretted that he cannot swallow the creatures which he sees in the mouth of a big fish though he has, in fact, eaten none of them, he will, because of his criminal craving, be reborn in the seventh hell

9. *Joihiṇṇ*; Ap. *joiya*, Skr *yogīh* : the connotation is wider than that of *Jiṇṇa*, (the title which could have been expected).

It will be noted that *joiya* and the verb *joi* (*dyotayati*) often appear in the same d. (as if to establish a sort of etymological or semantic connection between the two, cf. 96.).

21. *mūla-guṇa, uttara-g*, etc. For all technical terms, cf. Pd Notes ad locum, or, the case being, Walther Schubring, *Die Lehre der Jainas.....*, Berlin Leipzig 1935 (Grundriss der Indo-ärischen Philologie und Altertumskunde 3,7), *The Doctrine of the Jainas. Described after the old sources...* translated .. by Wolfgang Beurlen. Delhi . [1962].

29. Enumeration of the *tattvas* recognized by the Jaina doctrine; hence, perhaps, H. Jain's translation *ṇahu*, "naḥa". But the list is neither exhaustive nor systematic. Of the first *tattva*, the *jīva*, first a negative, then the positive definition is given.

72. There are three *parināmas*, *śubha, aśubha, kuddha*; the *jīva* should be "beyond *punya* and *pāpa* (compare Dhammapada 39, 267; 4J2, *Kauṭṭaki Upaniṣad* 1, 4, etc; cf. Kamaḷaswar Bhattacharya, *L'ātmān-brāhman dans le bouddhisme ancien*, Paris 1973, App. 1 "Par delà le bien et le mal", p. 143 ff.).

86. *vaṃsa-viḥatthā*, H. Jain "vaṃśavijhna"; but cf. Sheth, *Pāla-sadda-mahannavo*, s. v. *viḥatthā* 2: "kuṣāḷa, dākṣa".

96. For the syntax, compare d. 203.—A partial definition of *yogic* experience is given here.

105 d, adapted from PPr 2,127. d: *jāhīm rucal (v.l. bhavāhī) taḥḥ laggu*.

168 Evocation of *yogic* experience,

177-d. Cf. the legends referred to by Gustav Roth, *JOI* 24, 1974 (Special issue to celebrate 2500th year of Nirvāṇa of Bhagavan Mahāvīra) p. 181 ff., ubi alia.

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ADINATHA NEMINATHA UPADHYE

I Life Sketch

Dr A. N. Upadhye was born (1906) in a village, Sadaiga, District Belgaum, in a family of priests by tradition but agriculturists by profession. After finishing his primary education in the village, he went to Belgaum for his high school education. After passing the matriculation examination, he completed his college education in the Rajaram College, Kolhapur, and the Willington College, Sangli. He passed his B A examination in Honours Division with Sanskrit as the special and Ardhamagadhi (Prakrit) the second subject, in the year 1928. He was appointed a Fellow in the Willington College, Sangli. For the second year of his M. A., he studied in the Bhandarkar Oriental Research Institute, Poona, where he attended the post-graduate lectures of Dr S. K. Belvalkar, Dr. V. S. Sukthankar and Dr. P. L. Vaidya. His contacts with these professors stood him in good stead in his academic career later on. At his M. A., he had Prakrit as a principal and Sanskrit as a subsidiary subject. He passed his M. A. of the University of Bombay in the first class in 1930. He was initiated in his Prakrit studies by Dr. P. L. Vaidya.

He was appointed a Lecturer's post in Ardhamagadhi at Rajaram college, Kolhapur, and he served there for 32 years. He retired as Professor in 1962.

Dr. A. N. Upadhye has, to his credit, more than 100 research papers dealing with Prakrit and Sanskrit studies, Jainism, Indian Culture, etc. They are all published in different Oriental Journals (see his "Books and Papers", Bombay, 1956). He has brought out authentic editions of nearly 30 Sanskrit, Prakrit and Apabhramsa works, many of which have been critically edited and published by him for the first time, along with learned introductions and thus saved from oblivion. In 1939, he got the D. Litt. Degree of the University of Bombay. He was Springer Research Scholar of the University of Bombay 1939-42. He was the President of the Prakrit, Jainism, Pali and Buddhism section at Hyderabad Session of the All India Oriental Conference, 1941. He was honoured with the title of Siddhanta-rajyacharya at the hands of his Excellency the Governor of Bihar on the occasion of the Diamond Jubilee of the Jaina Siddhanta Bhavana, Arrah, in 1963. He was elected as the General President of the All India Oriental Conference at Aligarh Session, 1966. He was the General President of the Kannada Sahitya Sammelan, 46th Session, Shravana Belgola, 1967. He was the Emeritus Professor, 1962-1971, getting U. G. C. Grant for retired teachers. He was the Dean, Faculty of Arts, Shivaji University, Kolhapur Sambodhi 5,2-3

(1962-72) As a delegate of the Government of the India, he attended the 28th International Congress of Orientalists at Canberra (Australia), 1971, and the 29th at Paris, 1973. He was invited to work as Professor and Head of the Post-graduate Department of Jainology and Prakrits, University of Mysore, Mysore. He worked in this capacity till 1975. He attended the Second World Conference of Religion and Peace at Louvain, Belgium.

Along with Dr. Hiralal Jain he was associated with the edition of Dhavalā in sixteen volumes, he was the General Editor of Mūrtidevī Jain Granthamālā and Manikchandra Granthamālā published by the Bhāratīya Jānāpīṭha, Delhi and Jivarāja Jain Granthamālā, Sholapur.

Member of the Editorial Board of the Kannada Nighantū, Bangalore, and of the Project Committee of the Sanskrit Dictionary, Deccan College, Poona,

Dr. Upadhye's work 'Siddhasena's Nyāyavātara and other works' (with a bibliographic review) is published by the Jain Sahitya Vikasa Mandala, Bombay. This book got the Golden Jubilee Award of the University of Mysore in 1975. He was given the Certificate of Honour (along with five other Sanskrit Scholars) by the President of India on the Independence Day, 1975.

This great man of Learning passed away on 8th Oct. 1975. What a severe blow to Jainological research! And the Upadhyes lost an affectionate shelter. He left behind him his wife (Mrs. Sundarbai A. Upadhye) and four children (Mr. Gopal, Mr. Jaypal, Mr. Nemlnath and Miss. Kanchana).

II Works

I Books

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[The list of Dr. Upadhye's works is supplied by Dr. A. N. Upadhye Memorial Committee, Kolhapur. We are grateful to the Committee.

—Editors]

REVIEW OF 'JAINA SECTS AND SCHOOLS'¹

J. C. Sikdar

Dr. Muni Uttam Kamal Jain has worked on Jaina sects and schools by giving an outline of the traditional Jaina belief, the life of Parivānātha, the religious, social and political conditions of India prevailing from the time of Parivānātha to that of Mahāvira, the schisms in Jaina church, the account of *ganadhara*s of Mahāvira, the Śvetāmbara-Dīgāmbara split, the divisions, sub-divisions, and modern schools of the Śvetāmbaras and those of the Dīgāmbaras.

The author has scrapped the traditional Jaina belief in the historicity of the first twenty-two Tirthankaras as mythological legend shorn of historical truth, although he has admitted the existence of Jaina-dharma anterior to the time of Parivānātha. There is reason to believe that the Śramaṇic tradition has been in existence for several thousand years before Parivānātha and primitive Nirgrantha-dharma and Nirgrantha-sect consisting of Vataśāna Munis² were coeval with the early Vedic culture itself or rather they were anterior to it, since social life is a condition without which the evolution of the Śramaṇic culture could not conceivably have taken place.

Dr. Jain has not traced the origin of Jainadharma and Saṅgha—the two institutions under which the Jaina world in the ages past had been living in a nascent form. The study of the history of Jaina church in different ages of Indian society, like other social activities, is governed by the dominant tendencies of the time and place. History of Jaina church requires to be comprised of sustained chronicle of its tradition.

As regard the historicity of Parivānātha and the account of Parivāpātyiyas the author has thrown light in short in less methodical way. He has given the stereotyped account of the number of members of his Saṅgha on the basis of the record of the Kalpasūtra without critical verification of it in the light of historical facts. It is to be noted in this connection that his reference to Puṣpacūḍā as the leader of nunnery of Caturvidha Saṅgha of Parivānātha is subject to historical verification whether the ladies were admitted to the Saṅgha or not prior to the time of Mahāvira and the Buddha. The author has treated the topic 'The religious, social and politi-

1 *Jains Sects and Schools* by Muni Uttam Kamal Jain, Published by Concept Publ. Co., Delhi, 1975 pp 5+162, Price Rs. 50/-

2 RV. 10, 136, 2 8,

Nyāyamañjarī Kāshī edition, p. 247

Bhāgavatapurāṇa 5.3.20.
Nyāyamañjarī Granthabhāṅgaḥ p. 115.

cal conditions of India' as prevailing from the time of Parīvanātha to that of Mahāvīra with scanty historical acumen and touched upon the account of Mahāvīra and the stereotyped number of members of his Caturvīdha Saṃgha on the basis of the record of the Kālpasūtra without going deep into the historical facts as preserved in the Āgamas to find out the total number of 1417 members, consisting of 1331 Śramanas, 31 Śramanis, 26 Śramaṇopāsakas, 13 Śramaṇopāsakas, 14 Śravakas and 2 Śrāvikas. Dr. Jain has treated the 'Schisms in Jaina Church' with some historical perspective and thrown a good deal of light upon the final crisis in it, leading to the Śvetāmbara-Digāmbara split, by tracing the historical development of this split on the basis of both Śvetāmbara and Digāmbara traditions. In dealing with the divisions, sub-divisions and modern schools of the Śvetāmbaras and those of the Digāmbaras the author has furnished some valuable informations from literary and epigraphic records. He has not critically traced the origin and development of various Jaina sects and schools in proper chronological order, except in some cases, in the process of evolution of Jaina Saṃgha from the post-Mahāvīra period upto the present day with the spatial- and time-extension. In exploring the spatial extension of Jaina sects and schools which once included four quarters of India one finds that they were the events in the life of Indian society of which they were only parts. When the extension of Jaina sects and schools in time is explained in the process of tracing their history backwards towards their origin, one strikes upon the last plane of another society of the same kind the origin of which evidently lies considerably further back in the past.

Thus the conclusion regarding the age and origin of Jaina Saṃgha carries with it a corollary regarding the continuity of the history of Jaina Saṃgha with its sects and schools as the continuity of history is the most attractive of all the conceptions.

Jaina church has undergone gradually orderly changes with the march of time since its beginning as a result of its evolution. The process of its evolution has not ceased. In the last few hundred years many gaṇas, gaṇachas etc. have become extinct and others have arisen. The characteristics of the present living Jaina sects and schools are such that they can be fitted into a hierarchical scheme of well-defined categories. Jaina Saṃghas, gaṇas, gaṇachas, kulas, śākhās, etc. can best be interpreted as indicating evolutionary relationship.

It is to be appreciated that the value of the work of Dr. Jain lies in the fact of his first attempt to give historical outline of Jaina sects and schools,

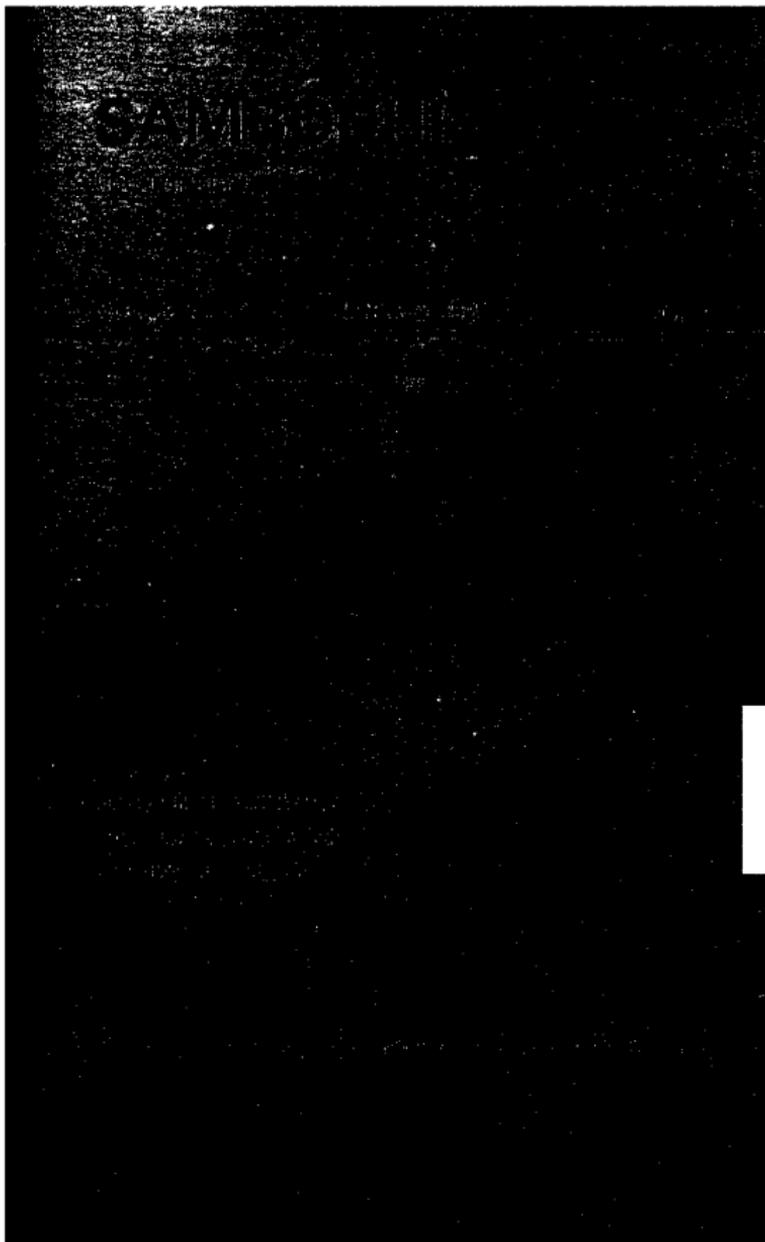
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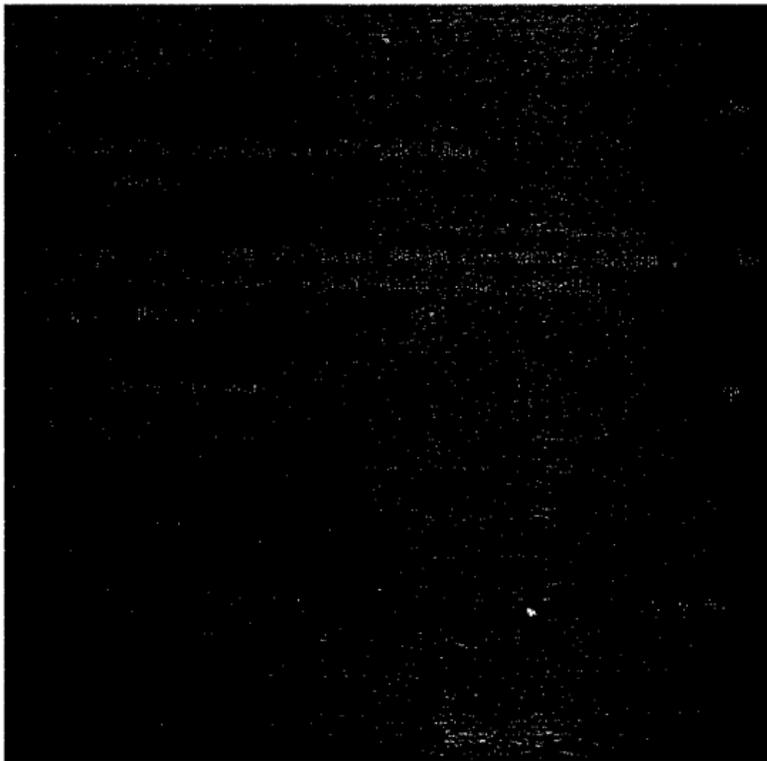
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31/5/70

THE BHĀṢĀ-LAKṢANA CHAPTER OF GĪTĀLĀNKĀRA

H C Bhayani

(Dedicated to the memory of Dr. A. N. Upādhye)

I. Introduction*

The *Gītalānkāra*, traditionally ascribed to Bharata, is a work on music It has been edited by Daniélou and Bhatt from a single manuscript¹ The date of the work is not known. The editors are of the opinion that the *Gītalānkāra* is an ancient work, much earlier than the *Nāṭyaśāstra* of Bharata, but the view considering it as a very late work is well-founded.

The last chapter of the *Gītalānkāra* numbered fifteenth and called *Bhāṣālakṣaṇa*, gives a long list of Prakrit dialects and devotes one Gāthā to each of them to illustrate a few of their characteristic words. The dialect list is in Sanskrit (like all the earlier chapters), but the illustrative verses are in Prakrit.

It was S. M. Katre who first pointed out in 1939 the importance of this chapter of the *Gītalānkāra*.² He presented a list of the names of Prakrits given in the *Gītalānkāra* and published the text of the fifteenth chapter. Now we have an edition of the whole work.

The text of the fifteenth chapter of the GT., especially that of its Prakrit portion is very badly preserved in its only available manuscript. It is highly corrupt and full of serious errors, so much so that neither Katre nor Daniélou and Bhatt could attempt a translation or even a summary of the contents of the illustrative verses.³ The text as it stands appears mostly chaotic. On the face of it, it does not seem possible to make out any connected sense even from single lines or their portions. Under the

* Abbreviations used :

ABH. Hemacandra's *Abhidhānacintāmani*, edited and translated in Gujarati by Vijayakastūra Surti, 1957. DB. The text of the Prakrit portion of the *Gītalānkāra* as given by Daniélou and Bhatt. DN. Hemacandra's *Deśanāmāli* edited by R. Pischel, second edition by P. V. Ramanujawami, 1938. GT. *Gītalānkāra*. Guj. Gujarati. H. : Hindi. IAL. : Turner's *Comparative Dictionary of Indo-Aryan Languages*. MW : Monier Williams' *Sanskrit Dictionary*. PL. : Dhanapāla's *Pālatacchīnāmāli* edited by Bühler, translated in Hindi by Becharadas Doshi, 1960. PS. : *Prākṛta-sarvasva* of Mārkaṇḍeya, edited by K. C. Acharya, 1968. PSM. : H. Shastri's *Pālasaddamahāṣavo*. R. : The reconstructed text of the Prakrit portion of the *Gītalānkāra*. SH. : Hemacandra's *Prakrit Grammar* (=the eighth chapter of the *Siddhahemāśabdānuśāsana*) edited by P. L. Vaidya, 1958. SK. : Sanskrit. SMP. : A critical study of *Mahābhārata* of Puṣpadanta by R. N. Shriyan, 1969.

circumstances, any attempt to make word division is also in danger of being considered nothing but futile guesswork.

The present effort of conjecturally reconstructing the text: in so far as it could be done has a very limited aim of making out something from a nearly hopeless text. Quite obviously such guesswork is always highly risky and subjective, and the results are patently disproportionate to the time and effort involved.

The first six verses of ch. XV of the GT. give the list of Prakrit dialects, said to have a total of fortytwo. Most of the first verse and a part of the second verse are missing. Daniélou and Bhatt have tried to restore tentatively the missing portion on the basis of indications found in the subsequent part of the chapter. The text of the first six verses along with that of the seventh verse which introduces the subsequent illustrative section is reproduced below after Daniélou and Bhatt. (The obviously incorrect Ms readings are given in the footnotes).

महाराष्ट्री किराटी च [सोराष्ट्री मागधी तथा
 लाटी गौडी च काश्मीरी पौरस्त्या पश्चिमोत्कला ॥ १
 पाञ्चाला चापि पैशाची] म्लेच्छी चैव तुरा[नि]का ।
 सोमकी चोळकी काञ्ची मालवी काशिसंभवा ॥ २
 वेदिका^१ च कुशावर्ता तथात्या^२सुरसेनिका ।
 मोची^३ च गूँरी चैव रोमकी^४ भेदसंभवा ॥ ३
 मारवी^५ कानमूली च देवकी पञ्चपत्तना ।
 ऐन्धवी कौशिका भद्रा तथात्या भद्रभोजिका ॥ ४
 कुन्तला कोसला^६ पारा यावनी कुर्कुरी तथा ।
 मध्यदेशी च कम्बोजी [मलया चा]न्त्यमा स्मृता ॥ ५
 द्वाचत्वारिंशतिः प्रोक्ता एता भाषाः प्रसंख्यया ।
 एता विमृश्य कर्तव्यं गीतं गीतविवरणैः ॥ ६
 लक्षणानि च सर्वेषां कथयिष्ये यथाक्रमम् ।
 सर्वेषु समस्तं तु न शक्यं निदर्शयि ॥ ७

This is followed by the Prakrit verses with the introductory remark अथ देशी. At the end of the chapter the title is given as भाषाळक्षणाध्याय.

In the course of our examination of the illustrative section below we shall see that in their attempted restoration of the names of the dialects, Daniélou and Bhatt are on quite uncertain grounds. Regarding the names लाटी, गौडी, उत्कला, पैशाची, तुरानिका and मलया. Probably पैशाची is ninth in the order and पाञ्चास्या (or पञ्चमा) is eleventh, but Daniélou and Bhatt have assumed the reverse of that order. So the last Pāda of the first verse has to be something like प्राच्या (or पूर्वा) पाञ्चालिका.

1. वेदिका. 2. सुरसेनिका. 3. वौची. 4. मोद^०. 5. मालवी. 6. कोशाल.

Further the fourteenth name is in all probability वृषारिका, and not वृषारिका; the Ms has actually वृषारिका in v 2, and वृषारिका (i. e. वृषारिका) in v 21. The last name is most probably औड्रा (or औड्रिका) and not मलया. कानमूली is very much suspect and possibly it is a corruption of कान्यकुब्जा.

The number of languages is given as fortytwo (v 6). The subsequent verses 8 to 48 present a few lexical characteristics of each of these Prakrits. As there are *fortytwo* languages, but *fortyone* characterising verses, we have to assume that either somewhere two languages are accommodated in one verse or alternatively, one verse is missing Daniélou and Bhatt think that v 40 illustrates in its two halves मद्रा and मद्रमोजिका respectively. Further they understand v. 47 also deals in similar fashion with two languages, namely कान्यकुब्जी and मलया. They take the last verse, numbered fortyeight, as topically not forming a part of the माषालक्षण, but rather as a conclusion to the work as a whole, disregarding the patent fact that the language of the verse is Prakrit while the whole work excepting the verses illustrating the dialects is in Sanskrit In fact the *whole* of v.47 illustrates the कान्यकुब्जी dialect and the last verse of ch. XV illustrates the औड्रा dialect We think that one verse illustrating मद्रमोजिका is missing after v. 40, even though the Ms. does not indicate any gap at that place.

A critical consideration of the text of the Prakrit verses of the GT. as preserved in its single Ms. reveals the following facts about its corruptions and lapses There are numerous lacunae in vv 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 28, 36, 39, 43, 41, 44, 45, 46 and 47. The copyist of the Ms. (or of its prototype), besides omitting or adding letters, has misread or confused numerous letters ल for श, र्य or य for न्व, ह for अ, क for म, म for त, ह for द, ख for ग, सो for ओ, म for र, र्य for च्छ, ध for ग, ज for छ, र for ङ, ङ for र, व for च, च for व, र for प्य, पु for उ, ह for अ, व for त, त for व, य for म, ज for ग, य for प, च for छ, ह for ह, प for य, व for य, ग for झ, द for दृ, य for इ, व for उ, ह for व, व for च, क for वल्, उ for दृ, म for न, व for प्य, द for ङ, दृ for हु, म्ह for न्न, ल for य, द for ज, स for म, न for ग, र for व, क for ज and so on endlessly. Omission of post-consonantal signs for इ and उ, addition or transposition of Anusvara, single letter for the double ones, etc. are other frequent errors.

In what follows the text of each verse and the observations on it are presented in the following order . name of the dialect, text according to Daniélou and Bhatt, reconstructed text, notes, the Deśya items identified. We have checked the text of Daniélou and Bhatt with the original manu-

cript and the few places where we differ from them in the reproduced text are indicated by portions enclosed in parantheses. The missing letters are indicated in the original Ms. by the corresponding number of dashes, which are shown as so many crosses in the text reproduced here.

2. The Text and Notes

[१. महाराष्ट्री]

- DB. रत्नली मल्लो सीहो कइया तिणतदियधिणे यथा(या) ।
 तह हलिओ(ओ) विदु(डु) वग्घो णाइत्थो पदममासा(स)ए ॥८
 R. पुल्ली¹ भगिओ सीहो कइयातिण²तदियक्खि⁽¹⁾ णायव्वा ।
 तह अलि³अल्लि हु वग्घो णायव्घो पदम-मासाए ॥

- Notes* 1. DN. 6, 79 : वग्घ-सीहया पुल्ली.
 2. The latter portion of the first line except the last word is obscure.
 3. DN. 1, 56 अलिअल्ली मिअमए अ वग्घे अ.

- Items identified* 1. पुल्ली=सीहो 'lion'
 3. अलिअल्ली=वग्घो 'tiger'.

[२. किराई / किराती]

- DB. जिज्जाइय अन्ने दि(दि)दटं मंषिटठञ्जुअं मुलाययं ।
 तह गुरिय(च्छ)ओ पहदटो सुदियं रीणं किराई(इ)ए ॥९
 R. जिज्जाइ¹अअं दिदटं मंषिटं मंजुअं² तु णायव्वं ।
 तह गन्विओ पहदटो³ सुदियं⁴ रीणं किराईए ॥

- Notes* 1. SH. 8-4-6 has noted जिज्जा- in the sense of दर्शन. According to PSM. जिज्जाइअ- = दृष्ट-.
 2. The Kashmiri word for मञ्जीष्ठा 'the Indian madder' is *monzu*, derived from Pk. मंजुव्या, Sk. मञ्जुका. See IAL, 9717, 9720.
 3. DN. 6, 9 दरिअम्मि पहदटो. Pk: दरिअ- (= Sk. हप्त-) = Pk. गन्विअ- (Sk. गर्षित-).
 4. DN. 8, 36 सुदियो संते. Pk. सत (Sk. श्रान्त-) = Pk. रीण-. रीण is frequent in Apabhramśa. See, SMP, Item No. 1194.

- Items identified* 1. जिज्जाइअ = दिदं 'seen'
 2. मंजुअं = मंषिटठ 'bright red'
 3. पहदटो = गन्विओ 'arrogant'
 4. सुदिय = रीणं 'exhausted'

[३. सोरद्विया / सौराष्ट्रिका]

- DB. दुल्लख अजल(अल)जुत्त गाहुडिगाहो तरो मडो ।
सोरद्वियाप भणिओ त दोहथीहओ णासो ॥१०
R. 'दुल्लमं अणजुत्त' गाहुडि गाहो [तहा] तरी बेडो^३ ।
सोरद्वियाप भणिओ यदो [त]ह थीणओ^४ णाओ ॥

- Notes 1. DN. 5, 43 दुल्लमं अवडमाणम्मि अणजुत्त=अयुक्तम् For the negative prefix अण- see SH. 8-2-197.
2. DN. 2, 89 . गाहम्मि गाहुली. गाहुडि is either a corruption of गाहुलि or is a derivative based on an alternative diminutive suffix -दह- as in Ap. वपुद- from वप्य.
3. DN. 6, 95 बेडो तरी Mod Guj बेडो 'boat'.
4. DN. 5, 30 . णिणोह-दय-दरिएसु थिणो, PSM. has noted थीण- as a variant of थिण-. It derives from Sk. स्तयान- and like यद्ध- (<Sk. स्तन्व-) has developed a metaphorical sense Note PL. 129 . उत्ताणा उत्तणुव्वा थिन्ना यद्धदा व गन्विआ दरिआ

- Items identified . 1 दुल्लमं=अणजुत्त 'improper'.
2 गाहुडि=गाहो 'crocodile'.
3. बेडो=तरी 'boat'
4. थीणओ=यदो 'puffed up'.

*

[४. मागह-भासा / मागधी]

- DB. अणकं दोअलसमओ मागहे भासाए पट्टमा(ला)रयली ।
साहाला कंकोली भूवहुं (रूवहुं) तामरं भणियं ॥११
R. अणकडो(?) अलसमओ(?) मागहभासाए पट्ट^२ला(?) रयणी ।
साहालो(?) ककेल्ली^३ रूवडअ तामरं^४ भणियं ॥

- Notes : 1. The first item is quite obscure
2. पट्टला is otherwise unknown in the sense of रयणी 'night' रयली in the Ms. seems to be a corruption of रयणी.
3. According to DN. 2, 12 ककेल्ली means the Aśoka tree. सहाला possibly stands for साहालो, which is noted in PSM. In the sense of a tree in general. It corresponds to Sk. शाखाल- (f. s. शाखिन-) but it is not known in the sense of अशोक.
4. DN 5, 10 . रम्मम्मि तामरो. Apabhraṃśā and Old Gujarati रूवडउं (Mod. Guj. रूडु, Hindi रूडा) means 'beautiful'. It is a

considerably late word, derived from SK. रूप- with Ap. suffix
-इअ-

Item identified : तामर = इवइअ 'beautiful'.

[५. सुत्था(?)]

DB सुत्था एसा लक्ष्मी विरह कुसुमज वरय(य) ।

दुल्लभ अणजुत्त तुंगी रयणी घवो भत्ता ॥१२

R. सुत्थाए(?) सा¹ लच्छी विरह² [मण्णइ] कुसु मज वरय ।

दुल्लग³ अणजुत्त तुगी⁴ रयणी⁵ घवो⁶ भत्ता ॥

Notes : The first word gives the name of the dialect. It is in the locative singular. Possibly we have to read सुम्थाए सुद्ध - (Pk सुम्ह- under SH 8-2-74) is wellknown as the name of a country in West Bengal. But the name of the dialect is definitely not Lātī as assumed by Daniéou and Bhatt.

1 For सा=लक्ष्मी see SMP, item no. 1278.

2. DN. 7, 91 विरहो रह-कोद्ध¹मेसु and 7, 68 कोसु²भयम्मि विरहाले. Homacandra has paraphrased कोसु भ³ with कुसुम्भरक्त वल्लम्. The latter part of the first line is short by four Mātras. So मण्णइ is supplied conjecturally.

3 For दुल्लगं see note no. 1 under verse 10 above.

4. DN. 5, 14 तुगी रयणी.

5. घव- is quite an old Sanskrit word, current also in Prakrit.

Items identified 1 सा=लच्छी 'wealth' 'Goddess of wealth'.

2. विरह=कुसुमिअ वरय 'bright red cloth (dyed with the Indian madder)'

3. दुल्लगं=अणजुत्त 'improper'.

4. तुंगी=रयणी 'night'.

5. घवो=भत्ता 'husband'.

[६. गोल्हा]

DB. जाहल्लो जोइइया पल्ली वगवो परं सुवो सद्दो ।

आलासो विसकीबो तथा(ल्हा)रो विरिवोअ गोल्हाए ॥१३

R. छाइल्लो¹ जोइइयो पुल्ली² वगवो पडसुवो³ सद्दो ।

आलासो⁴ विसकीबो येरो⁵ विरिवो अ गोल्हाए ॥

- Notes :** 1. DN. 3, 35 : छाइल्लो अ पईवे and 3, 49 : जोइक्खो दीषम्मि.
 2. DN. 6, 79 . वग्घासीहिया पुल्ली.
 3 Cf SH. under 8-1-88, 26, 206 पईसुवा=प्रतिश्रुत्=प्रतिशब्दः, प्रतिश्वनिः 'echo' (PSM).
 4. DN 1, 61 : विंचुअम्मि आलासो. Pk विसकीडो is Sk विषकीटः 'poisonous worm'. So 'scorpion' seems to be a specialized sense. आल- means 'animal poison' and *Abhidharmacintamaṃs* gives आलास्य- as a synonym of नक्क- 'crocodile'.
 5. DN. 5, 29 : थेरो के, com थेरो ब्रह्मा.
 The name of the dialect is गोला and not गौडी as surmised by Denjélou and Bhatt. Golla country, as a part of Mahārāṣṭra is well known in medieval literature For example MW notes the word from Hemacandra's *Parīkṣaparvan*, and PSM. from Malayagiri's *Āvāsyaka* commentary.

- Items identified :** 1. छाइल्लो=जोइक्खो 'lamp'
 2. पुल्ली=वग्घो 'tiger'
 3. पईसुवो=सदो 'sound' (i.e. possibly 'echo').
 4. आलासो=विसकीडो 'poisonous worm'.
 5. थेरो=विरिंचो 'God Brahmā'

[७. कासीरी / काश्मीरी]

- DB कासीरी अपयट्ठो मोरो केलो नरा हिवो दुंगो ।
 विच्छेए तु विलासो तह् सुरो पूरणो भणिवो ॥१४
 R. कासीरीए पइदट्ठो मोरो केलो¹ नराहिवो दुंगो² ।
 विच्छेओ³ हु विलासो तह सुप्यो पूरणो भणिवो ॥

Notes : कासीरीए पइदट्ठो=काश्मीर्यां प्रदिष्टः ('indicated') or प्रदष्टः ('seen').

- 1 केलो मोरो 'peacock' is otherwise unknown is this possibly a corruption of चोरो थेणो ?
- 2 दुंगो meaning नराहिवो 'prince' is also otherwise unknown. Names of many Rāṣṭrakūṭa kings ended in -सुङ्ग.
- 3 DN 7, 90 . विलास-अपणेसु विच्छेओ.
4. DN. 6, 56 पूरण सुप्ये According to PSM. सुप्ये- is also masculine.

- Items identified :** 3. विच्छेओ=विलासो 'dalliance', 'amorous sport',
 4. पूरणो=सुप्यो 'winnowing basket'.

[८. पुष्पा / प्राण्या(१)]

DB. पुष्पाय तासु पुरिसो दिदठ भणिय(य) महीसम्मा(जम्मा) ।

तह पुर हिल्लं खिच्च अत्तासा सुहरो हीरो ॥१५

R. पुष्पाय तासु^१(१) पुरिसो दिदठ^२(१) भणिय मही(१) सज्जा^३(१) ।

तह उर^४पुल्ल खिच्च अत्ता^५ सासु हरो हीरो^६ ॥

Notes : पुष्पाय is probably a corruption of पुष्पाय.

1. The first *Deśya* item cannot be made out.
2. सिद्धं (<Sk चिष्टम्, past passive participle of शास्- 'to tell') is quite frequent in Prakrit (SH 8-4-2 : साह्-=-कष्-), though according to PSM दिदठ- (<Sk. दिष्ट-) means 'said'.
3. The *Deśya* item and its gloss remain unidentified Can these be सही अज्जा ? cf. DN. 1, 50 अज्जा=असती, शुभा, नववधू, तवणी and एषा.
4. DN 1, 134 उरपुल्लो अपूव-खिच्चेसु.
5. DN. 1, 51 माह-पिउच्छा-सासु-सहीसु अत्ता.
6. DN. 8, 70 Com. : हीरवाब्दः ..हरवाचकस्तु हरशब्दमयः.

Items identified : 4. उरपुल्लं=खिच्च 'a dish of rice and pulse', 'khichri'.
5. अत्ता=सासु 'mother-in-law'
6 हीरो=हरो 'God Śiva'.

[९. पंचालिया / पाञ्चालिका]

DB. मेहुणिह' तह भणिय तीरोपवलो अयंजुलो नउलो ।

अपचायाय मोरो रीहो×× ××××× मकारो ॥१६

R. मेहुणिव्या^१ बहु-भरणी तीरो(१) पवलो^२(१) अ मगुसो^३ नउलो ।

पंचालियाय मोरो रीहो(१)..... मकारो(१) ॥

- Notes* : 1. DN. 6, 148 Com. : मेहुणिआ पर्या भगिनी मातुलात्मजा च.
2. तीरो पवलो is unclear It is possibly a corruption of नीहो पवलो. cf DN. 1, 7 पवलो नीहे.
3. DN. 6, 118 : मंगुस-मुगुसु-मुगसा णउले. Hindi and Marathi have मागुस.

अपचायाय is taken as corrupt for पंचालियाय Daniélou and Bhatt take it to be equivalent to पश्चिमभाषा.

Items identified : 1. मेहुणिव्या=बहु-भरणी 'wife's sister',
3. मंगुसो=नउलो 'maggoose'.

[१०. —]

DB गिरियं लिधे विधोसं तु × पीवरो तदा भगिञो ।

सारंगो तद् भसलो सारो सय उक्कवला ॥१७

R. गिरिपल्लिया वि धोसं¹ तु² . . पीवरो तदा भगिञो ।

सारंगो तद् भसलो³ सारोसय⁴उक्कवला(?) ॥

- Notes* . 1. Cf *Abhidhānacintāmaṇi*, 1002 : घोषस्त्वामीरपल्लिका.
 2. The Deśya item is lost. There is a gap of five Mātrās after ५.
 3. मसल (=Sk अमर-) is quite common in Prakrit. PSM. has given अमर- as one of the meanings of सारंग,
 4. This last portion is quite obscure and it is also metrically defective. Most likely it contained a Deśya item with its gloss and also the name of the dialect. Daniélou and Bhatt assume that the name of the dialect is उक्कला But It is uncertain. उक्कलाय, सयकलीय or उक्कलिआय is metrically untenable in the final position. They violate the structure of the Gāthā.

Items identified : 1. धोसं=गिरिपल्लिया 'mountain-village'.

3. भसलो=सारंगो 'bee'

*

[११. पच्छिम-भासा / पाश्चात्या]

DB. पंचमभासो भगिया मयण × × × × × रो तीरं ।

गीय गुदठावद×उ वात्ताळ वय व ॥१८

R. पच्छिम-भासा-भगिए मयण¹ . . रो तीरं ।

गीय गुदठावद(?)². उज्जाल(?)³ वत्य(?)⁴ व ॥

Notes The name of the dialect is unclear There is no support for taking it to be equivalent to पाञ्चाळी as is done by Daniélou and Bhatt. पंचय-भासा is possibly a corruption of पच्छिम-भासा.

- 1, 2 There were possibly two Deśya words with their glosses in the latter portion of the first line. The last word seems to be the gloss of the preceding Deśya word which is lost.
3. गुदठावद is otherwise unknown in the sense of गीय 'song'.
4. The last Deśya item and its gloss are not clear. DN. 1, 135 notes उज्जालं हृदि दीधि 1. e in the senses of बलास्कार- and दीर्घ-

*

[१२. ---]

DB. तह बोळिया सहारो मल्लद पिसु × × × × सव्वेय ।
पिंगळ(त) त नारी कटार इत्तेहो ॥१९

Notes Nothing can be definitely made out of this passage except that मल्लद is a corruption of मण्णद. Daniélou and Bhatt have suggested पिसाइव नेय as an emendation of पिसु....सव्वेयं in the first line. But there is nothing to support this guess. It is more likely that पिसु... stood for पिसुणो or पिसुणिय. It can be also suggested that the second line began with सव्वेयं (or सव्वेय); the second line as it is, is short by five Mātrās. There is also nothing to support the word division given by Daniélou and Bhatt with the exception of the word मल्लद (i.e. मण्णद). The name of the dialect also cannot be made out. It is likely to have been in the lost portion. Or is it given in the beginning?

*

[१३. मेच्छी / म्ळेच्छी]

DB. म्ळे(मे)च्छीए पुल भणियो तपिलि चहारा × × × × ।
गुण्जीतेल आदटी जहा पुल्ल ॥२०

Notes : The name of the dialect is मेच्छी i.e. म्ळेच्छी. The first portion is to be read मेच्छीए पुण भणियो. No Deśya item or its gloss can be identified from the rest. The second line also is metrically defective and it is short by some eight Mātrās.

*

[१४. तुक्खारी / तुषारी]

DB. तुरवाराप स सघो सत्यारो महियो तहा कण्हो ।
इ × × × × इत्त पुक्ककाकोओ आभणिया ॥२१
R. तुक्खारीए य सेखा सत्यारो महियो^२ तहा कण्हो ।
इ.....इत्त^३(?) पुक्कका(?) कोडवा^४ भणिया ॥

Notes : तुरवार is a corruption of तुक्खारी (i.e. the dialect of the तुषार country or Tokharistan). The anusvara signifies gemination of the following consonant, and रवा stands for खा. In verse 2 also the Ms. reads तुररिका which is to be taken as तुषारिका (or तुखारिका) and not as तुरानिका as wrongly guessed by Daniélou and Bhatt.

1. सयार- (Sk. संस्तार-) and सत्यर- (Sk. सस्तर-) are commonly used in Prakrit in the sense of bed,

2. DN. 6, 100 : महिओ कण्ठे. There महिओ is noted as a variant reading for महिओ, and that is the correct form of the word, because we find महिओ and not महिओ used to signify Krishna in the Apabhramśa epics of Svayambhu and Puṣpadanta.
3. and 4. Nothing can be definitely made out from the second line. If the fourth stem is कोडया it is recorded at DN. 2, 48 in the sense of करीषा पेन, and फुंऊया (if it is corrupted as पुष्का in the text) is also noted with the same sense at DN. 6, 84.

Items identified 1. सरपारो=स्रणा 'bed'.
2. महिओ=कण्ठो 'Krishna'.

*

[१५. सोमकी]

DB. इंदवहु ईदो ओदासा लोहरिलो × × |

[सो]मया हि ओ भ × × × ||२२

R. इंदवहु¹ इ दोओ दासा²लो(?) हरिणो |

....मयाहिओ भ..... .. ||

- Notes* . 1. In very late Sanskrit इन्द्रवधू- is known in the sense of इन्द्रगोप-. See for example the *Hindi-Śabda-Sagar*. We have in Prakrit इंदगोव-, इंदोव- (DN. 1, 81) and इ दोव- (*Samdeśarzsaka*).
2. The second item is obscure The gloss is possibly हरिणो. Metri- cally the latter part is defective and short by several Mātras.

In the second line one lacuna is at the beginning and another at the end. Daniélou and Bhatt assume that the name of the dialect was given in the beginning of the second line and hence they supply the letter सो before मयाहिओ. But मयाहिओ is Sk. मृगाधिपः and as such it seems to be the gloss for the Deśya item that possibly followed it in the last portion म suggests मणह or मणप after which appeared the Deśya item If, as in the Mahara- ṣṭri, the Deśya word for lion was here also पुल्ली, then the latter part of the second line can be reconstructed as मयाहिओ मणप पुल्ली. The name of the dialect was contained in the lost portion either at the end of the first line or at the beginning of the second.

Item identified . इ दवहु=इ दोओ 'a kind of rainy insect'.

*

[१६. चोली / चोलकी]

- DB. ए गरणणाहो भल्लह वहलो सुराहिओ मसलो ।
 वसुआ वदि हुसुक सद् पुण पुरी इयत्य ॥२३
- R. [चोली]ए गरणाहो भण्णह^१ वहलो(?) सुराहिओ^२ मसलो(?) ।
 वसुआइदं^३ हु सुवकं^४ सद् (?) पुण पुरी इयत्य ॥

Notes : The first line is short by four Mātrās and the name of the dialect is also missing. The name चोली is to be supplied in the beginning before the ए of the locative.

1. वहल- is otherwise unknown in the sense of गरणाह-.
2. मसल is otherwise unknown in the sense of सुराहिअ-.
3. SH. 8-4-11 उद्गातेरोदम्मा वसुआ; वसुआइय- = सुष्क- (PSM.).
4. सद्- is otherwise unknown in the sense of पुरी. DN. 6, 1 gives गामहाणे पद्.

Item identified : वसुआइदं = सुष्क 'dried up'.

[१७. कंची / काञ्ची]

- DB. रलि ष्णामो असमत्यो कंचीए पट्टवमणो तुंङ् ।
 सुवखयण अरिपल्ली भणए वग्घो ॥२८
- R. गिरथामो^१ असमत्यो कंचीए पट्टव^२मणो (?) ।
 तुंङ्^३ सुवर-वयण अरियल्ली भणए वग्घो ॥

Notes : 1. PL. 470 ओल्लमो गिरथामो and DN 1, 164 com. ओल्लमो सेवको निश्चयो निःस्थामा चेति व्यर्थः, गिरथामो obviously derives from Sk. निःस्थामन्-.

2. पट्टवमणो is obscure and the text here is also metrically defective.
3. तुण्ड- is quite familiar in Sanskrit (and Prakrit) with the meanings 'a beak, snout (of a hog etc.), trunk (of an elephant), the mouth.'
4. DN. 1, 24 : अरियल्ली सद्दले.

Items identified : 1. गिरथामो = असमत्यो 'weak', 'lacking strength'.
 2. तुंङ् = सुवर-वयण 'snout of a hog'.
 3. अरियल्ली = वग्घो 'tiger'.

[१८. मालवि / मालवी]

- DB रथा(रुछा)×× असुल्हो कूलम्वोअ ×× भणिओ ।
 उडधं तणव कुरीरं मालविण मेयलो विंगो ॥२५
 R रुछा^१[मओ] अ सुणहो ^२कूल सेणा अ भणिओ ।
 उडधं^३ तणव-कुडीरं मालविण मेयलो^४ विङ्गो ॥

- Notes* · 1. DN. 7, 4 · रुछामओ=साणो.
 2. For कूल सेणा see note no 1 on verse 30 below.
 3. उडध- is a regular tadbhava from Sk. उटल-, तणयकुडीर- =तुणकुटीर-.
 4. मेयल-, Sk. मेकल- is the name of a mountain in the Vindhya range. Sanskrit lexicons give मेकलकन्यका and मेकलद्रिजा as synonyms of the river Narmada

- Items identified* : 1. रुछामओ=सुणहो 'dog'
 2. कूल=सेणा 'army'
 3. उडधं=तणयकुडीर 'grass hut'.
 4. मेयलो=विङ्गो 'the Vindhya mountain'.

[१९. कासी / काशीसंभवा]

- DB. लंपि उष्वा तह चोरी कासीए पिंडरी चोरी
 वे(चे)ल्ल पट्ट च(चो)र नाहणी ×××× ××××× ॥२६
 R. लंपिकलो^१ तह चारो [मण्णह] कासीए पिंडरी^२ चोरी ।
 चेले^३ पट्ट उषोर(?) नाहणी... ॥'

- Notes* · 1. DN 7, 19 लंपिकलो तह चोरे.
 The first line is short by four Mātrās So मण्णह is supplied conjecturally.
 2. पिंडरी is otherwise unknown in the sense चोरी. But Sk. पिण्डार-, Pk. पिंडार- (पिंडार- according to DN 6, 58) 'buffalo-herd' has acquired the meaning of 'free-booter', 'marauder' in many NIA languages, e.g. H. पिंडार, G. पीडारो, पीडारो, P पिंडार. See IAL 8172.
 3. चेले- and पट्ट- are commonly used in Sanskrit and Prakrit in the sense of garment. The rest of the verse is obscure and defective.

- Items identified* · लंपिकलो=चोरो 'thief'
 2. पिंडरी=चोरी 'theft'.
 3. चेले=पट्ट 'garment'.

[२०. वेदि / वेदिका]

- DB. छट् (द्व) मोसो भणियं वेदीए कुरमरी तहा बंदी ।
 हेरं^१बो तह पडहो येणो चोरो चल पील ॥२७
- R. 'छट्' भणियं मोसो वेदीए कर^२मरी तहा बदी ।
 हेरं^३बो^३ तह पडहो येणो^४ चोरो ^५बल पीण ॥

- Notes* : 1. Sk. छुण्ट्-, छण्ट्-, Pk. छुण्ट्-, छट्. 'to plunder', 'to rob', Pk. छट्-
 'robbed'; Guj. Hindi लूट 'booty'. See IAL 11078.
2. DN 2, 15 . करमरी बंदी (=हठहता स्त्री).
3. DN, 8, 76 हेरं^३बो. हिंडिमे चेष.
4. येण- is a regular tadbhava from Sk स्तेन-.
5. cf DN. 6, 88 बलिओ=पीणो.

- Items Identified* 1 छट्=मोसो 'booty'
 2. करमरी=बंदी 'woman imprisoned in war'.
 3. हेर बो=पडहो 'drum'.
 4. येणो=चोरो 'thief'.
 5. बल=पीण 'fat'

[२१. कुसवत्तय-भासा / कुशावर्ती]

- DB. कुसुमवत्तय भासा×तह च्छुरीच्छुरीया मुणेयथा ।
 पिडवलो × × दवग्गो कूववाहापि अंचाला ॥२८
- R. कुसवत्तय-भासिए तह^१छुरी(?) छुरिया मुणेयथा ।
 पिडववो^२ तह खग्गो ^३कूवं वाहाविअं जाण ॥

- Notes* : The text of this verse is marginally added in the Ms
1. कुशावर्ती (verse 3) suggests कुसवत्तय as the proper Prakrit form here, which also preserves the metre. It seems that after तह there is a lacuna of four Mātrās, otherwise the structure of Gāthā is violated. Possibly the Deśya word corresponding to छुरी or छुरिया filled that place.
2. DN 6, 59 gives पिडववो=खग्गो. We assume that the text here is a corruption of पिडववो तह खग्गो. The Mss often confuse व with व, and वग्गो can well be a corruption of खग्गो.
3. कूवार- in the sense of वाहा 'cry for help when in distress' is frequently used in Apabhramśa. See SMP. no. 882 (for वाहा see SMP. no. 128). For वाहाविय- see PSM.

- Items identified* : 2. पि'डधवो = खग्नो 'sword'.
3. कूर्व=बाहाविवं 'cry in distress'.

[२२. छरसेणी / शूरसेनिका]

- DB. संग्गा भल्लइ वग्गा सा पंतिक्क च सूरसेणाए ।
भाइल्ल ओ(ओ) वर उर ओ(ओ) अरिया असई मुणे अत्थ ॥२९
R. संग्गा¹ भण्णइ वग्गा सायं² तिक्कं च सूरसेणोए ।
भाइल्लओ³ वर नुरवो अदया⁴ असई मुणेअव्वा ॥

- Notes* : 1. DN. 8, 2 . संग्गा सङ्गी वग्गा,
2. सायं=Sk. घातम्=तीक्ष्णम्,
3. DN. 6, 104 भायलो=अचचुर'गो.
4. DN. 1, 18 अदया=असती.

- Items identified* : 1. स'ग्गा=वग्गा 'reins'.
2. सायं=तिक्कं 'sharpened'.
3. भाइल्लओ=वर-नुरवो 'a horse of good breed'.
4. अदया=असई 'unchaste woman'.

[२३. भोजी]

- DB. कुलं सेणा वच्छं पुंढीए अंविणं च विवरीर' ।
भोजीका इरपुरिसो भडिलो अखई करीनाची(ऽरो) ॥३०
R. 'कुलं सेणा वरयं² मुंडी पर्यवियं(१)³ च विवरीर' ।
भोजिए काइर-पुरिसो भडिलो⁴ अखई करीनारी⁵ (१) ॥

- Notes* . 1. DN. 2, 43 कुलं=वल्लपच्छा=सैन्यस्य पक्षाद्भागः
2. DN 6, 133 मुंडी गिरगी, (cf. DN. 4, 31 com गिर'गी तथा पीर'गी
शिरोवद्युष्ठनम्). Here मुंडी is given in the general sense of garment.
3. पअविय is likely to be a corruption of पद्धरियं (or पद्धट्टियं,
पद्धट्टियं)=Sk. पर्यस्तम् cf SH. 8-4-200 पर्यस्तः पलोइ-पल्लइ-पल्लरथाः.
For विवरीर- see the illustration under SH. 8-4-424.
4. of Sk. भडिल- 'a servant'; भडिल- is coupled with मंढ- 'a pimp'
at 5-96-11 in the list of Deśī words given in the Prakrit
chapter of Kramadīvarā's *Sahksīptasūtra*.
5. The Deśya item given here with the meaning of असती remains
unidentified. PL. 91 gives अहिसारिआ (Sk. अभिसारिका)=दुःशीला
i.e. असती.

- Items identified : 1. कूल=सेना 'army'.
 2. मु'डी = वस्त्र 'garment',
 3. भडिसो=काहर-पुरिसो 'coward'.

*

[२४. गुज्जर-भासा / गुर्जरी]

- DB. छिसु(ञ्छ) विमलह गुज्जरभासाए माहरं संगे ।
 वाञ्छे कि ह(म्)डियाजत सं घास खल जुसं(स) ॥३१
 R. छिछई^१ भण्णह असई गुज्जर-भासाए ^२नाहरं ति'वं ।
 वाञ्छकी^३ चिन्मडिया जवसं^४ घासं खलं जुसं^५ (?) ॥

Notes : 1. DN. 3, 16 छिछओ देह-जारेसु, SH. 8-2-174 छिछई=पुबली; PSM.

छिछई=असती

2. cf. Hindi, Rajasthan नाहर 'lion', tiger'; Gujarati नार 'wolf', 'a wolf-like animal'. Not attested in Prakrit or Apabhramśa. It seems to be a very late word. In the text the accusative is irregularly used for the nominative.
 3. According to ABH चिभिटी (or चिभिटी) and वाञ्छकी are synonymous. वाञ्छ- is used in Hemacandra's *Parīṭīṭa-parvan* (MW.). In Prakrit वाञ्छकी is attested from Hala's *Saptatataka* (PSM). For NIA, derivatives of चिभिटी- etc. (in Lahanda, Panjabi, Sindhi, Konkni and Marathi) see IAL. 4826. There Guj चीमड्, चीमड्डी also should be included IAL. has not noted any derivatives from वाञ्छकी.
 4. जवस- derives from Sk यवस- (m n.) and is a commonly used Prakrit word.
 5. This item and its gloss are doubtful

- Items identified 1. छिछई=असई 'an unchaste woman'.
 2. नाहरं=सि'धे 'lion'
 3. वाञ्छकी=चिन्मडिया 'cucumber'
 4. जवसं=घासं 'grass', 'fodder'

*

[२५. रोमय-भासा / रोमकी]

- DB. रोमयभासा भणिओ पावी सचो सहारवो बडवो ।
 वंगं तह अफलकं विसलं सञ्जं वियाणेहि ॥३२
 R. रोमय-भासा-भणिए पावो^१ सण्यो सहारवो^२(?) बडवो(?)।
 वंगी^३ तह अफलकं विसलं(?) सञ्ज वियाणेहि ॥

- Notes**
1. DN. 6, 38 पावो सप्ये.
 2. सहारवो वडवो is unclear. The last word should be rather वडव् (unless वडवो stands for वडवाम्नि). Even if we take सहारवो as a corruption of महारवो (or महारवा) it is no help, because neither महारवो is known in the sense of वडवाम्नि, nor महारवा in the sense of वडवा.
 3. DN. 3, 1 : चग चार'.
 4. विसल is otherwise unknown in the sense of सञ्ज 'quickly', or 'ready'. Can it be वसण मज्ज' (i.e. व्यसन=मद्य-).
- Items identified**
1. पावो=सप्यो 'snake'.
 3. चंग=अकलकं 'spotless'.

[२६. मेय-भासा / मेद-स'भवा]

- DB. गद्दी मंगल्लूर' जगर' कवचं मुण्यत्थ ।
परिवो परिवारो किल्वि कंठं च मेयमासाप ॥३३
- R. गंढी' मंगल्लूर' जगर' [तद्ध] कवचं मुण्यत्थ ।
परिवो परिवारो किल्वि पंढं मेय-मासाप ॥

- Notes :**
1. In Pāli and Buddhist Hybrid Sanskrit गद्दी means 'gong'.
 2. जगर- =कवच- is common to Sanskrit and Prakrit. See Hemacandra's remarks under DN 3, 41. Hence he has included जगर- in his ABH.
 3. Pk. परिगहो = परिवारो 'king's retinue'. Pk. परिगहो, Ap. परिगह्णु has developed in Old Gujarati as परिघु and later it appears as परघु. Occurrence of such a late word among the Deśya words of the Gṛāhikāra is quite significant.
 4. In Prakrit and late Sanskrit वड- and पंढ- are known in the sense of eunuch. See IAL. 9124 and 7717.

- Items identified**
1. गंढी=मंगल्लूर' 'trumpet etc. played on auspicious occasions'.
 2. जगरं=कवच 'armour'
 3. परिवो=परिवारो 'king's retinue'.
 4. पंढ' (or वंढे, वड')=किल्वि 'eunuch'.

[२७. मारव-भासा / मारवी]

DB मारवभासा भणिओ धवलो स्रो अमगलो अग्गी ।

चंप तह विट्टु पुच्छं(ळं) पुरिसो कलो मली धुसिउ^(ओ) ॥३४

R मारव-भासा-भणिष्ट धवलो^१ स्रो अ मगल^२ अग्गी ।

छिप्यं^३ तह वि ट्टु पुच्छं पुरिसो कलोमली^४ धुसिउ^(?) ॥

Notes . 1. धवल is otherwise not known in the sense of सूर- ('sun' or 'brave').
DN. 5, 57 gives धवल- = यो यस्या जातावुत्तमः. So with some stretch-
ching धवल- can mean धूर-.

2. PSM. has given अग्नि- as one of the meanings of मंगल- (n.).
According to the Gṛhyasūtras मंगल- (m.) is a name of Agni
(MW). The *Rajasthan Sabad Kos* of Sitaram Lalas has noted
मगळ, मगळा, मगळि 'fire' from Old Rajasthan literature.

3. DN. 3, 36 . छिप्यं भिकखा-पुच्छेसु.

4. The last part of the second line is obscure. Possibly we should
reconstruct as पुरिसो तह तोळणो भणिओ, cf. DN. 5, 17 : पुरिसम्म
तूहणो तोळणो अ.

Actually the DN. form तोळणो is based on a questionable
MS. tradition It should be दोळणो, cf. दोळो in Apabhraṃśa,
Rajasthani, Panjabi etc. and दोळणो in Panjabi in the sense of
नायक 'hero', 'lover' or later 'bridegroom'.

Items identified . 1. धवलो=स्रो 'brave'.

2. मंगलो=अग्गी 'fire'.

3. छिप्यं=पुच्छ 'tail'.

*

[२८. कानमुखी(?)]

DB. इहो तह यषलहो हरिसो चंदो अकाचपओ ।

साहील सुपउत्त मंक दिस(य)हं तु लावंदी ॥३५

R. ^१इमो तह य षणइहो ^२हरिसो(?) चंदो अ काचपओ(?) ।

साहीण तु ^३पउत्त(?) मंक(?) दियहं(?) तु लावंदी(?) ॥

Notes : 1. PL. 194. अह्मदा इमो षणिणो; ABH. 357 : इम्य आक्यो धनीश्वरः.
In the specialized sense of षणिक् only, Hemacandra has treated
इम- as a Deśya word (DN. 1, 79).

2. हरिसो is otherwise unknown in the sense of चंदो 'moon'.

काचपओ is perhaps a corruption of काणमूहीए (or कण्णमूहीए?).
Metrically the end portion of the first line is short by three
MĪTRAS.

3. पउत्त- is otherwise unknown in the sense of साहीण-(i.e. स्वाधीन-).
DN. 6, 66 gives पउत्त- with the meanings घर- and पवसिन्व-.
4. मंक दियह is obscure. मक- is otherwise not known in the sense
of दिचह- 'day'. DN. 8, 2 gives संखो with the meaning मागघ-(Pk.
मागह-).
तुलावदी is perhaps a corruption of तु णायति.

Item identified . 1. इम्मो=धणहूदो 'rich'

*

[२९. देवकी]

DB. हयमीए × × × मा(ता) लच्छी फलो (फारो) कुओ सुहासिअं सेल ।

उहासो संताओ चखेणअं लज्जियं मणियं ॥३६

R. देवद्वए(?) सा¹ लच्छी² फारो(?) कुओ सुहासिअं³ सेल(?) ।

उहासो⁴ संताओ चेलणअं⁵ लज्जियं मणियं ॥

Notes : On the basis of verse 4 हयमीए is to be taken as a corruption of
देवद्वए, but the difference between the letters is such as does not
inspire any confidence. If some letters are missing, the verse as
it stands would have several MĪTRAS in excess.

1. For सा=लच्छी see note 1 on verse no. 12. PSM. has noted सा also
in the same sense.
2. 3. फारो कुओ and सुहासिअं सेल are obscure. Neither the *Deśya* items
nor their glosses can be definitely made out.
4. DN. 1, 99 उहासो तावे and in the commentary उहासो संतापः
5. DN. 7, 65 लज्जाइ चिल्लिअ-चिदूणा वेदूणा तथेअ वेल्णा and in the commē
entary केचित् वेल्णयं लज्जेत्याहुः.

Items identified : 1. सा=लच्छी 'Goddess of wealth'.

4. उहासो=संताओ 'heat'.

5. चेलणअं=लज्जियं 'shame', 'being ashamed'.

*

[३०. पंचपट्टणी / पञ्चपत्तना]

DB. आहृच्च अस × × × सीलं हससिभ च पचपट्टली भणिए ।

मंढळओ तह सुणओ ताही लिखणि सालिदा ॥३७

R. ¹आहृच्च अचत्थ(१) ²सील(१) हसिअ(१) पंचपट्टणी-भणिए ।

³मंढळओ तह सुणहो ⁴ताहीलिखणिसालिहदा(१) ॥

Notes ; 1. DN. 1, 62 आहृच्च अचत्थे But what follows आहृच्चं in the text seems to be considerably different from अचत्थ.

2. The second Deśya item cannot be made out.

3. DN. 6, 114 : मंढळे साणे.

4 This part of the second line is completely obscure.

Item identified . 3. मंढळओ=सुणहो 'dog'

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[३१. सिंधुय-भासा / सैंधवी]

DB. सिह्(द्ध)यभासा भणिए तहापचलो भूपियासिओ हेरो ।

दोल व ओ महो सहुड'(ओ) गवल अवसेहिस भलिय ॥३८

R. सिंधुय-भासा-भणिए तह पचगो ¹ह(१) पियासिओ(१) हेरो² ।

³दोलवओ(१) महोसहुओ(१) गवल अह सेहिर'⁴ भणिय' ॥

Notes . 1. cf. DN. 7, 24 : लूआ मयतण्हाए; Hindi, Guj. लू 'hot wind'.

2. पियासिओ is obscure. For हेरो, cf. Sk. हेरक-, हैरिक्-'spy' and IAL. 14165.

3. Nothing can be made out of the first portion of the second line. Metrically too it is defective. Can it be रोलवओ भमरओ ? cf. DN, 7, 2 : भमरे रसाव रोलवा.

4. DN. 8, 44 com. : सेरिमो महिपेऽपीत्यन्वेः. Sk. सेरिभ-, Ap. सेरिह-'wild buffalo'. See SMP item no. 256, 257. सेहिर- is due to metathesis

Item identified : 4. सेहिरं (सेरिह'१)=गवल 'wild buffalo'.

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[३२. कोसिया/कौशिका]

DB. तहा कासिया मल्लह दुहिया ×××× स्तो ।

[सो]हि णवो पिंढारो मडली थूणी पथमचारे (पथोमज्जे) ॥३९

R. तह कोसिया[ए] मण्णह दुहिया¹...²स्तो ।

[म]हिखीवो पिंढारो³ बिअली⁴ थूणा पथामज्जे(१) ॥

- Notes : 1. The Deśya item corresponding to the gloss बुद्धि and possibly another Deśya item and its gloss are lost.
 3. cf. DN. 6, 58 com. वैढारो महिषीपाल इति देवराजः and DN. 7, 41 com. : वृद्धीवो गोपः. DN. 6, 130 माहिलो महिसिवालमि also is worth considering
 4. DN. 4, 9 द्विअली यूणा and PL. 360 यूणा दिअली.

- Items identified · 3. विढारो=महिषीवो (or माहिलवो) 'buffalo-herd'.
 4. द्विअली=यूणा 'post'.

[३३. भद्रा/भद्रा]

DB. भ(स)द् भणाए तद्(हं)...वि(चि)यगो रोगी ×× सीसं ।

जळणं भल्लह् दीणं हत्थो साहापवो ईवा ॥४०

R. भद्रा-भणिए तद्...वि¹यगो(?) रोगी(?)××सीसी² ।

²जयणं भण्णह् जीणं हत्थो साहा¹ य णायव्वा ॥

Notes . Denléiou and Bhatt suppose that the first line of verse 40 illustrates the Bhadrā dialect and the second line illustrates Bhadrabhojīkā in accordance with verse 4. But there is no mention of Bhadrabhojīkā or any other name in the second line of verse 40. So it seems that the whole of the verse 40 illustrates only Bhadrā and the verse for Bhadrabhojīkā is missing.

- 1-2 As the text has gaps here, no Deśya items can be made out. Possibly the last two letters suggest that the second Deśya item was समसीसं which according to the DN. means सदृश- and निर्मेर- and according to the PL. समसीसी means सादृश्य-.
 3. DN. 3, 40 जयणं हय-कवचमि; PSM. जीण- 'saddle'; Sk. जयन- 'armour for cavalry'(MW.), जीन- 'leather bag, woolen cover' (MW.). Hindi जीन, Guj. जीन (from Persian *zīn*) 'saddle'.
 4. One of the meanings of Sk. शस्त्रा is 'arm'.

Items identified : 3. जीणं=जयणं 'horse's armour'.

4. साहा=हत्थो 'arm'.

[३४. भद्रभोजिका]

[The verse is possibly missing]

[३५. कुंतला/कुन्तला]

DB कु×××××व इयहीरा लज्जा खलो कोणो ।

पासंढं नि(मि)तुवेदन्वं धीवो पद्दरो स इ सन्नी ॥४१

R. कुं[तल]...¹वखल(?) हीरा² लज्जा [तहा] ³खलो(?) कोणो ।

⁴पासंढं मितुवेदं(?) ⁵धेचीव्या(?) पद्दरो(?) मह ⁶सन्ना ॥

- Notes* . 1. The beginning portion of the first line is defective, so the Deśya item and its meaning cannot be recovered
2. cf. DN 8, 67 हिरथ-हीरणा लज्जा and हिरी (Sk. ही)=लज्जा.
- 3 खल- is otherwise unknown in the sense of कोण- 'corner'; or कोण- is also not known in the sense of 'rogue'.
- 4 The text is quite obscure. Possibly we should read पासंढं मिच्छत्¹ i.e. पाषण्ड- =मिच्छात्-.
5. वधीवो पद्दरो is metrically defective. Whether we have here वधी=पद्दरी or वधीवो (DN 7, 33)=चातक- nobody can say.
- 6 Pk. सन्ना (Sk. संज्ञा) has मति- as one of its meanings.

Items identified : 2. हीरा=लज्जा 'bashfulness'.

6. संज्ञा=मह 'intelligence'.

*

[३६. कोसला/कोशला]

DB. तह कोस(म)लय भणिओ सुखो ठेरो असीविवो साही ।

गोला मणई नाई धेरो कसरो मवो न हरो ॥४२

R. तह कोसलाप भणिओ बुद्धो(?) ठेरो¹ अ सीविव्या² सुई(?) ।

गोला³ मण्णह गाई धोरी(?)⁴ कसरो मवो(?)नहरो(?)⁵ ॥

- Notes* : 1. ठेरो (<Sk. स्थविरः)=वृद्धः (PSM) or धेरो=ब्रह्मा (DN, 5, 29). It is not known in the sense of सुख- (i.e. मूर्ख-) Hence we may take सुखो as a corruption of either बुद्धो or वृद्धा.
2. DN, 8, 29 has सुईह सिब्बि-सिब्बिणिवा. साही has the sense of रथ्या 'street' (DN, 8, 6; PSM.). There is a late Pk. word सेरी, Guj शेरी 'street' Its diminutive would be सेरिवा. Hence if सीविव्या is correct साही is a corruption of सुई, and if साही is correct सीविव्या is a corruption of सेरिवा.
3. DN, 2, 104 gives गो as one of the meanings of गोला.

4. According to DN, 2, 4 कसरो=अहम-बहुलो It is not known in the sense of धेरो i.e. वृद्धः or ब्रह्मा But Sk स्वौरिन् (ABH. 1263) or स्वूरिन् (MW.) means an ox. So धेरो may be a corruption of धोरी.
5. मओ नहरो is obscure. नहरो means 'nail' and मओ means 'deer', 'beast'. So it seems the text here is corrupt.

- Items identified*
1. ठेरो=वृद्धो 'old man'.
 2. सीविआ=सूई 'needle'.
 3. गोलो=गाई 'cow'.
 4. कसरो=धोरी 'ox', 'an ox of low breed'.

*

[३७. पारा]

DB टिपी भणइ विलओ पूसोकीलो पलेविअं सरिअ ।

मल्लणियाय जणणी पाराए अइकिया बहिणा ॥४३

R. टिपी¹ भणइ तिलओ पूसो² कीलो पलेविअं सरिअ³ ।

मल्लणिया⁴ य जणणी पाराए अकिया⁵ बहिणी ॥

- Notes* : 1. DN, 4, 3 टिपी टिकं तिलए. cf Guj. टीपकी in the same sense.
2. DN, 6, 80 पूसो हाल-सुगेसु. कीलो=कीरो (Sk. कीरः).
3. DN, 6, 18 gives परेवयं=पादपतनम्. And as कीरो became कीलो so परेवय might have become पलेवय. But the gloss सरिअं=सृतम् 'passed', 'gone' Alternatively Pk. पलेविअं=अपरीतम्, ज्वलितम्. Thus neither quite fits here.
- 4 cf. DN, 6, 112 : मम्मी मल्लणी मामा य मामीए. As the words माइ, माडआ 'mother', and मामी 'maternal uncle's wife' were secondarily used to mean friend (see DN 6, 147 and SH. 8-2-195), so मामी and its synonyms acquired the secondary sense of 'mother'
5. DN, 1, 6 : अक्का बहिणी

- Items identified*
1. टिपी=तिलओ 'ornamental forehead mark'.
 2. पूसो=कीलो 'parrot'
 - 4 मल्लणिया=जणणी 'mother'.
 5. अकिया=बहिणी 'sister'.

[३८. जावण-भासा/यावनी]

- DB. बारणभासा×××ओ गोडुसिली तहा वेसा ।
 ×छिरि मछई स सवो कुडुणी रथा[च्छा] महो जत्ता ॥४४
 R. जावण-भासा[-भाणए पा]ओ गोडु^१ केली^२ तहा वेसा ।
 [सि]छिरि^३ भण्णह मसओ कुहिणी^४ रच्छा महो^५ जत्ता ॥

Notes : 1 गोड-, गोडु-=-पाद- (PSM.) See also IAL, 4272.

2. cf. DN 2, 44 केली असई.
3. DN. 3, 62 : चीहि-मसएसु सिछिरिआ.
4. DN. 2, 62 कुहिणी कुपर-रच्छासु.
5. मह- meaning 'festival' (religious or secular) is quite common in Prakrit. It can well signify यामा 'religious festival or procession'

- Items identified* : 1. गोडु=पाओ 'foot'
 2. केली=वेसा 'prostitute'.
 3. सिछिरि=मसओ 'mosquito'.
 4. कुहिणी=रच्छा 'street'
 5. महो=जत्ता 'religious festival'

*

[३९. कुक्कुरी/कुर्कुरी]

- DB. ××××× सुणह वाकुरी एसेदटी...होतषो ।
 अछ अंगो कलपन्नो सवलो णचलो फरोक...॥४५

Notes . The manuscript reads हल्लिवा(र)पु(र)रं (or रे) after सेदटी. कुक्कुरीए and णाचलो are obvious emendations. But nothing can be made out of the Deśya items or their glosses.

*

[४०. मञ्जिम-भासा/मध्यदेशी]

- DB. ××भण्हंदि विररा(सा) मञ्जिमभासाए वारिअं पीअं ।
 लंवोसा ×× ठ ठ ठ ठ (० ० ० ०) कुदठिल्लिहो लसर×××॥४६
 R. — — भण्णह वीअं(?) मञ्जिम-भासाए वारिअं पिच्चं ।
 लंवो सालवव ×× कुदठिल्लिहो लसर(ठ) ××× ॥

Notes : After लंवो in the second line the MS. reads सालवव. What is read by Daniélou and Bhatt as ठ ठ ठ ठ are only small circles,

Only the item at the end of the first line can be made out. DN 6, 46 gives जले पिचं. For पिच Pischel has noted पिच' and पिचं as variant readings. That the correct form is पिचं and not पिचं or पिच is established by the occurrence of that form in Puṣpadanta's *Nayakumāracarīya* (5-10-21). See SMP item no. 1352. For कुट्टे ल्होला we may suggest that perhaps it is a corruption of कुट्टणि दोला. In Bhoja's *Śrngaramaṅjarikathā* Dhondhā occurs as the name of a bawd. (Index of proper names, p. 92).

Item identified : पिच' = चारिअं 'water'.

[४१. कंबुजाई/काम्बोजी]

DB.भणइदं^१ रो ओकडोव कंबुजाईप ।
संलो वदीह जीहो गावोकसलो मलोपीले(लो) ॥४७

R. ———भणइ रोवो कडो^२ य कंबुजाईप ।
संलो य दीहजीहो^३ गावो कसलो^४ बलो^५ पीणो(?) ॥

Notes : The first line is short by six Matras in the beginning. One Deśya item and its gloss were possibly contained in that portion. Daniélou and Bhatt have wrongly assumed that the first line of this verse illustrates the Kāmbojī dialect and the second line illustrates the Malayā dialect. They interpret the following verse as the concluding statement or summing up of the whole chapter. But the whole of the verse under discussion illustrates only one dialect, viz., Kāmbojī, and the last verse illustrates the Audri dialect. The derivation of the form कंबुजाई is unclear. It appears to stand for काम्बोजकी or काम्बोजिका.

- 1 The first item and its gloss are missing.
2. DN. 2, 51 gives 'weak, 'afflicted' and 'foam' as the meanings of कडो. The meaning 'disease' given here differs from them.
3. DN. 5, 41 : सखस्मि दीहजीहो.
4. For the meaning 'ox' for कसल. i.e. कसर- see note no. 4 under verse 42 above.
5. For बलो पीणो see note no. 5 under verse no. 27 above.

Items identified : 2 कडो=रोवो 'disease'.

3. दीहजीहो=संलो 'conchshell'.

4. कसलो=गावो 'ox'.

5. बलो=पीणो 'fat'.

[४२. उड्डा/औड्डी]

DB. xxxउड्दाये येयं भुक्लं(ल) सुक्लं तुली वीणा ।

तोलो तह यपसारो सुदधाणयन्ने भणिअ(ओ) ॥४८

R. xxxउड्दाए येयं मण्णइ^२ सुक्लं तुणी^३ वीणा ।

तालो(?) तह य 'पसारो(?)^१ सुदधा(र) णयलो(?) भणिओ ॥

Notes : The first line is short by six Mātrās in the beginning
सुकलं meaning येय 'song', पसारो meaning तोलो (i.e. तोणो 'quiver')
and the last item (represented by either सुदधा or णयन्ने) are either
obscure or otherwise unknown. For तुणी=वीणा cf. DN 5,16 com.
तुणओ छ'खासयन्पीविरोषः.

Item identified 3. तुणी=वीणा.

*

3. Concluding Remarks

At the end of this article we have given an alphabetical index of all those Bhāṣya words from the Prakrit portion of the GT. which we could isolate and identify with reasonable certainty. Their number is about ninety-six. About three fourths of these are recorded as Deśī words, with the same form and meaning, in Hemacandra's *Deśināmānā*. A few words are such as have made their earliest appearance in late Apabhraṃśī or in the early stage of New Indo-Aryan, and a few others are not Deśī words at all, but quite regular Tadbhavas, deriving from Sanskrit.

Many of these words are familiar to us from Prakrit and Apabhraṃśī literatures. They form a part of the common stock of the literary vocabulary and there is nothing regional or dialectal about them. अउथा, अत्ता, अरियल्ली, इन्मो, उड्अं, करमरी, कसरो, कुहिणी, गंडी, घोस, चंगं, चेल, सिद्धं, जवसं, टेरो, गिड्दाइअं, तुंगी, थेणो, थेरो, घषो, पिच्चं, पुल्लो, पूभो, भहिओ, भगलो, मलो, गेक्लो, मेहुणिआ, लंपिक्लो, थाल्लंकी, सत्थारो, सा, मुद्धियं, सेहिर are found in the Prakrit and Apabhraṃśī works irrespective of the regions of their authors. Moreover, in a few cases the same word is said to be characteristic of more than one dialects (e.g. अरियल्ली or अलियल्ली, कुलं, दुद्धयं, व्रल). It is true that in a few cases the regional affiliation of the word can be clearly supported. वेडो (सौराष्ट्री), मंगलो and perhaps दोळणो (मास्वी), पविधो (सिंदी if we take it to be connected with मेदपाट or Mcwar), नाहर (गुजरी), मंगुलो (पाञ्चाली) are a few examples, as shown by us by drawing attention to the correspondences from the NIA languages. But against this we have several cases in which a word known to be peculiar to a particular NIA language is here

said to be peculiar to some altogether different dialect. For example, derivatives corresponding to मंजुवं (किराती), टिप्पी (पार), मेहुणिसा (पाञ्चालिका) are found characteristically in Kashmiri, Gujarati and Marathi respectively. Besides, quite-usual Prakrit words are said to be characteristic of Dravidian dialects like चोल्की and काञ्ची or foreign dialects like तुपारी, रोमकी and यावनी.

On the whole we are left with the strange impression that somebody arbitrarily selected two hundred and odd traditional Deśya Prakrit words and arbitrarily distributed them among the dialect names based on an exhaustively compiled regional list. For there seems to be very slight connection between the particular dialects and the *Bhāṣa*-words given under them, though it should be conceded that the text being considerably defective, we have before us only a mutilated picture, and hence it would be hazardous to draw any definite conclusion in this matter. Moreover we know that there was a tradition of long standing to define colloquial regional speech forms on the basis of very few (about two, three or so) phonological or lexical features popularly felt to be differential. Bharata's *Nāṭyaśāstra* tells us about the characteristic frequency of certain sounds in accordance with the particular regions. Uddyotana's *Kuvalayamālā* (779 A. D.) enumerates and illustrates eighteen regional dialects. Bhoja's *Śṅgārāprakāśa* (11th cent. A. D.) illustrates several regional varieties of 'Apabhraṃśa'. The *Rāulavela*, composed probably a century or so later, gives a glimpse of eight different forms of contemporary dialects and Mārkaṇḍeya enumerates after an earlier authority⁴ twenty one varieties of 'Apabhraṃśa' besides the three main types defined by him and others. Eastern grammarians also mention them.

Lastly, it is not unrewarding to make some speculation about the source utilized by the author of the *Gīṭānīkara* for his *Bhāṣa-lakṣaṇa* chapter. From our identifications it is quite clear that numerous Deśya words were known to Hemacandra and the author of the GT. in the same form and in the same meaning. However, in several cases the actual expressions used to gloss the Deśya items, though synonymous, are different in the two works. The difference is much more than what we can account for by assuming adjustments enforced by metrical necessity. Hence we have to rule out Hemacandra's *Deśīnamāmalā* as a direct source for the *Bhāṣa-lakṣaṇa* of the GT. This leaves us with the alternative that both the DN. and the GT. have used the same Deśya lexicon as one of their sources. Incidentally this provides a fresh and strong authentication also for the *Deśīnamāmalā*.

4 Index of the identified Bhāsā words

- अक्रिया ४३ बहिणी sister
 अडया २९ असई unchaste woman.
 असा १५ सासू mother-in-law.
 अरियछी २४ बगघो tiger.
 अलियाछी ८ बगघो tiger
 आलासो १३ विसकीडो poisonous worm.
 इंदनहू २२ हंसोओ a rainy insect.
 इन्मो ३५ घणहूदो rich.
 उहअ २५ grass-hut.
 उड्ढासो ३६ संताओ heat.
 उरुपुछं १५ खिन्चं dish of rice and pulse, khichri.
 कडो ४७ रोओ disease.
 करमरी २७ वंदी woman imprisoned in war.
 कसरो ४२ थोरी ox.
 कसलो ४७ गावो ox
 कुहिणी ४४ रच्छा street
 कुलं २५, ३० army.
 कूवं २८ भाहाविअं cry for help in distress.
 केले ४४ वेसा prostitute.
 गडी ३३ मंगलतूरं trumpet played on auspicious occasions.
 गाहुडि १० गाहो crocodile.
 गोड्डो ४४ पाओ foot.
 गोला ४२ गाई cow.
 गोलं १७ गिरियाछिया mountain village.
 चंगं ३२ अकलंकं spotless.
 चेलं २६ पट्ट garment
 छाहलो १३ जोहकलो lamp
 छिछह ३१ असई unchaste woman.
 छिप्यं ३४ पुचुछं tail
 जगरं ३३ कवचं armour.
 जवसं ३१ घासं grass, fodder.
 जीणं ४० जयनं horse's armour.
 क्षिखिरि ४४ मसओ mosquito.
 टिप्पी ४३ तिलओो ornamental or auspicious forehead mark.
 टेरो ४२ बुडूदो old man.
 डिअली ३९ घूणा post.
 णिक्काहूअं ९ दिदं seen.
 णिरयानो २४ असमत्यो weak, lacking strength.
 तामरं ११ रुवडअं beautiful.
 तुगी १२ रयणी night.
 तुळं २४ सुवर-वयणं hog's snout.
 तुणी ४८ बीणा lute.
 थोणअ १० थडो puffed up.
 थोणो २७ चोरो thief.
 थोरो १३ विरिंचो God Brahmā.
 दीहबीहो ४७ संलो conch-shell.
 दुख्खं १०, १२ अणुत्त improper.
 धवो १२ भत्ता husband.
 नाहरं ३१ सिंचं lion.
 पंठ ३३ किलिवे eunuch
 पडंसुवो १३ सहो sound.
 परिचो ३३ परिवारो king's retinue.
 पहदटो ९ गव्विओो arrogant
 पावा ३२ सप्यो snake.
 पिंडरी २६ चोरी theft.
 पिंडारो ३९ महिसीवो buffalo-herd.
 पिचं ४६ वारिअं water.
 पुछी ८ सीहो lion.
 पुछी १३ बगघो tiger.
 पूरणो १४ सुण्यो winnowing basket.
 पूलो ४३ कीलो parrot.
 बलं २७ पीणं fat.
 बलो ४७ पीणो fat.
 बेडो १० तरी boat.

मडिलो ३० काहर पुरेवा a coward.
 महिओ २१ Krishna
 मसलो १७ सारंगो bee
 भाइलओ २९ वर-तुरओ a horse of good
 breed
 मंगलो ३४ अग्गी fire.
 मंगुसो १६ नउलो mongoose.
 मंसुअं ९ मंसिटठ bright red
 मडलओ ३७ छुणहो dog.
 मछागिया ४३ जणणी mother.
 महो ४४ जत्ता religious festival.
 मेयलो २५ विंझो the Vindhya moun-
 tain.
 मेहुगिया १६ वहु-भइणी wife's sister.
 रच्छामओ २५ सुणहो dog.
 जपिक्खो २६ चोरो thief
 छट्ट २७ मोसो booty.
 वसुआइव २३ सुक्क' dried up.
 वाळुंकी ३१ चिन्मडिया cucumber.

विच्छेओ १४ विलासो dalliance, amo-
 rous sport
 विरहं १२ कुसुमिअं वरव bright red cloth
 (dyed with the Indian madder).
 वेलगअं ३६ लविजय shame, being ash-
 amed
 संग्गा २९ बल्गा reins
 सट्यारो २१ सेज्जा bed.
 सज्जा ४१ मइ intelligence.
 सा १२, ३६ लच्छी wealth, Goddess
 of wealth.
 सायं २९ विकल sharpened.
 साहा ४० हथ्यो arm
 सीविआ ४२ सूई needle
 सुदिये ९ रीण exhausted.
 सेहिर ३८ गवल wild buffalo
 हीरा ४१ लज्जा basbfulness.
 हीरो १५ हरो God Śiva.
 हेरंथो २७ पडहो drum.

Notes

- 1 *Le Gūṭālakṣara*, par Alain Daniélou and N. R. Bhatt, Pondichery 1959
- 2 S M Katre, 'Names of Prakrit dialects', *A volume of Indian and Iranian studies presented to E Denison Ross*, edited by S. M. Katre and P. K. Gode, 1939, pp. 192-197.
- 3 In the *Inquiries into the spoken languages of India* (= *Census of India 1961*, Vol I, Part XI-C(i)), R A Singh, while attempting a critical survey of Middle Indo-Aryan languages and dialects, has also made use of the fifteenth chapter of the *Gūṭālakṣara*. He has tried to locate the various Prakrit dialects listed there on the basis of their names and has reproduced the text after Daniélou and Bhatt. But he too has not attempted its interpretation.
- 4 See P3, introduction, p 104-105

A COMPARATIVE STUDY OF DHVANI-KĀVYA AND VARIOUS
RĀGAS IN MUSIC, IN THE PRODUCTION OF THE SENTIMENTS

(RASA-NIṢPATTI)

Miss Roopa Kulkarni

‘The word ‘Dhvani’ has been used by Grammarians, Rhetoricians, and Musicians in three different contexts. Sanskrit Grammarians hold that every word has got two forms the outer non-eternal physical sound, formed by perishable syllables that we hear, and the permanent eternal form which flashes on our mind, i.e. Sphota. Grammarians call the ‘Śrūyamāṇa’¹ letters as Dhvani, which suggest the sense in the form of Sphoṭa.

In this theory of Grammarians, Ānandavardhana, the founder of the Dhvani school found a clue of the suggestive potentiality of language and declared that the conception of Dhvani in Poetics is based on the views of Grammarians. Thus, he stated in the *Dhvanyāloka*²—

“Grammar being the source of all branches of learning, Grammarians are the foremost among the learned. They use the term ‘Dhvani’ for the letters that are (spoken and) being heard. In the same way, the critics (viz. the Dhvani-theorists), too, have formulated their theory of Dhvani on the analogy of the Sphota theory of Grammarians. They apply the self-same term Dhvani to the words and the expressed sense that severally and jointly suggest the implied sense, (*pratyamānārtha*), and they used the term ‘Dhvani’ in a technical sense, viz. as a “Particular type of Poetry”, perhaps for the first time.

Musicians also use the term ‘Dhvani’ to express the meaning ‘sound’ which has got three characteristics, namely Timber, Pitch and intensity. Such musical sound (*Saṅgīta-dhvanī* or *Nada*)³ can induce certain feelings

- 1 प्रतीतस्वार्थो लोके ध्वनिः शब्द उच्यते । तद्यथा - शब्द कुरु, मा शब्दं कार्षीः, शब्द-कार्यं माणवकः इति ध्वनि कुर्वन्नेवमुच्यते । तस्माद् ध्वनिः शब्दः ।
—*Vyākaraṇa Mahābhāṣya*, 1.1.1.
- 2 प्रथमे हि विद्वाधो वैयाकरणाः व्याकरणमूलत्वात् सर्वविद्यानाम् । ते श्रूयमाणेषु वर्णेषु ध्वनिरिति व्यवहरन्ति । तथैवान्यैस्तन्मतानुसारिभिः स्मृतिभिः काव्यतत्त्वार्थदर्शिभिः वाच्य-वाचक-सम्मिश्रः शब्दात्मा काव्यमिति व्यपदेश्यो व्यञ्जकत्वसाम्याद् ध्वनिरित्युक्तः ।
—*Dhvanyāloka*, Uddyota I also,
वुधैः वैयाकरणैः प्रधानभूतस्फोटरूपव्यञ्जकत्वस्य शब्दस्य ध्वनिरिति व्यवहारः कृतः । अतस्तन्मतानुसारिभिः अन्यैरपि न्यग्मावितवाच्यव्यञ्जनक्षमस्य शब्दार्थसुगलस्य ।
—*Kāvya-prakāśa*, Ullāsa I,
- 3 गीत नादात्मकं वाच्यं नादव्यक्त्या प्रशस्यते ।
तद्भव्याद्युगतं द्रुत्तं नादाधीनमतस्त्वयम् ॥—*Saṅgīta Ratnākara* 1.2.1

In the minds of the hearers A combination of certain musical sounds has the power to create a certain atmosphere around a listener or a group of listeners. In short, the principle of Vyanjana, which was already there in Sanskrit Grammar and which was introduced for the first time in Sanskrit Poetics by Ānandavardhana, works also in music⁴

In fact Vyanjana is revelation – an effective way of revelation, and that is the base of the best type of poetry, i.e. *dhvani-kāvya*. It can be said to obtain in all other arts including music, sculpture, painting, dancing etc. Only the means of suggestion would differ. In poetry, it is words which have the power to suggest, in Sculpture, it is the contours of a figure–line, in painting, the colours and in music, the melodious notes. Music, more than any other art, is nearer to Poetry in many ways. This essay tries to compare these two, viz. *kāvya* and Music, from only one point of view, viz. '*rasa-mīpatī*'.

We all know that, of all the varieties of Dhvanīkāvya, 'Rasadhvani' is regarded to be the best. That is to say—

"That meaning (the meaning in the form of Rasa) is the soul of poetry. It was the feeling of sorrow, experienced by Ādikavi Vālmiki on seeing the cruel separation of the krauñca-couple and gushed forth in a "Śloka-form"⁵.

"No meaning can prevail without Rasa"⁶ The word 'Rasa' is formed from the verb '*rasana*' 'to enjoy or to find pleasure in' and the process of realisation is described as *carvaṇa* 'relishing'. This principle of '*carvaṇa*' is common to all the nine sentiments in poetry. Mammata has, therefore, called the poetic creation as charming on account of sentiments⁷

According to Bharatacārya, the basic sentiments are only four, namely, Śṛṅgāra, Raudra, Vira and Bibhata, all these having Hāsyā, Karuṇā,

Ānandavardhana and Music—

अथ च वाच्यवाचकलक्षणप्राप्तकृतश्रमाणा काव्यतत्त्वार्थभावनाविमुक्तानां स्वरश्रुत्यादिलक्षणमिवाप्रगीतानां गान्धर्वलक्षणविदामगोचर एवासावर्थे ॥—*Dhvanyāloka—Uddyota* I.

5 काव्यस्यात्मा स एवार्थस्तथा चादिकवेः पुरा । कौञ्जद्वन्द्वियोगोत्थः शोकः श्लोकस्वमागतः ॥

Dhvanyāloka, Uddyota 15

6 न हि रमादृते कश्चिदप्यर्थं प्रवर्तते ।—*Naiyaśāstra—VI*.

7 रस इति कः पदार्थः ? उच्यते—आस्वाद्यत्वात् ।—*Naiyaśāstra* VI धातुपाठे धातु—
१९३२ रस आस्वादनस्नेहनयोः ।

8 नियतिकृतनियमरहित्वा ह्युदात्तैकमयीमनन्परतन्त्रम् । नवरसचिरा निर्मितीमादधती मारती कवे-
र्भवति ॥ *Kāvya-prakāśa*, 11.

Adbhuta and Bhayānaka as their respective subsidiary sentiments.⁹ Among the four main sentiments, Śrīngāra and Vira form one group, while Raudra and Bibhatsa form the other. They are described in the Nāṭyaśāstra as having their peculiar colours and figures Śrīngāra is described as "having very bright attire"¹⁰

'Its colour is bluish and its deity, Viṣṇu'. Vira is a companion of Śrīngāra with yellowish white colour. The rival group is of exactly adverse nature Bibhatsa and Raudra respectively dark blue and red with Kāla-deva and Yama as their deities. The subsidiaries of all the four principal sentiments are also mentioned with their specific colours, i.e. Hāsyā is white, Adbhuta is yellow, Bhayānaka is black and Karuṇa is grey.¹¹

These various sentiments create specific mental states.¹² Rasa-rajā Śrīngāra is described as sweet on account of being highly delightful.¹³ This delight is characterised by the melting of the spectator's heart. This melting of the mind is named as 'druti'. It is, no doubt, created by the quality of pleasantness which is always present in Śrīngāra.¹⁴ A connoisseur can feel the impact of this emotion as soon as he reads or sees some particular depiction of the Śrīngāra sentiment. It is, mainly the description of Vibhāva, Anubhāva and Vyabhicāribhāva, i.e. the primary meaning which suggests a particular sentiment.¹⁵ In addition to this primary meaning,

- 9 तदेषां रसानामुत्पत्तिवर्णनदेवतनिदर्शनान्यभिप्राय्याख्यास्यामः । तेषामुत्पत्तिहेतवस्त्वत्वारो रसाः । तद्यथा—शृङ्गारो रौद्रो वीरो भीमस्व इति । अत्र
शृङ्गाराद्धि भवेद्भासो रौद्राच्च कर्णो रसः ।
वीराञ्चैवाद्भुतोत्पत्तिर्भीमत्साच्च भयानकः ॥—Nāṭyaśāstra, VI 39.
- 10 तत्र शृङ्गारो नाम रतिस्थायिभावप्रभवः । उज्ज्वलवेषारमकः ।—Nāṭyaśāstra, VII 6
- 11 इयामो भवति शृङ्गारः सितो हास्यः प्रकीर्तितः । कपोतः कर्णश्चैव रक्तो रौद्रः प्रकीर्तितः ॥४२
गौरो वीरस्तु विधेव कृष्णश्चैव भयानकः । नीलवर्णस्तु भीमस्वः पीतश्चैवाद्भुतः स्मृतः ॥४३
शृङ्गारो विष्णुदैवत्यो हास्यः प्रथमदैवतः । रौद्रो रुद्राधिदैवत्यः कर्णो यमदैवतः ॥४४
भीमस्वस्य महाकालः कालदेवो भयानकः । वीरो महेन्द्रदेवः स्याद्भुतो ब्रह्मादैवतः ॥४५
—Nāṭyaśāstra, VI.

- 12 माधुर्यमाद्रता याति यतस्तत्राधिकं मनः ॥—Dhvagyaloka II, 8
- 13 शृङ्गार एव मधुरः परः प्रह्लादयो रसः ॥ Ibid—II 7.
- 14 आह्लादकरव माधुर्यं शृङ्गारे द्रुतिकारणम् ।—Kāvyaṅgāṅgā, VIII 68
- 15 तत्र अष्टौ भावाः स्थायिनः । त्रयस्त्रिंशद्द्रव्यमिचारिणः । अष्टौ सार्विका इति भेदाः । एवमेते काव्यरसाभिप्रायिहेतवः एकोनपञ्चाशद्भावाः प्रथममन्तव्याः । एभ्यश्च सामान्यरुणयोगेन रसा निष्पद्यन्ते ॥—Nāṭyaśāstra, VII

विभावा अनुभावास्तत् कथ्यन्ते व्यभिचारिणः । व्यक्तः स तैर्विभावाद्यैः स्थायी भावो रसः स्मृतः ॥

—Kāvyaṅgāṅgā, Ullāsa IV.28.

specific letters help in bringing out this intended result. E.g. Mammaṣa states in *Kāvya prakāśa*.

"The characteristics of various sentiments like sweetness, vigour and clearness are suggested by appropriate letters but of course they are not solely dependant upon the letters."¹⁶

Not only the letters but the compounds and the poetical style also are important factors for the production of sentiments in the *dhvani-kāvya*¹⁷ For example, the group of Śṛṅgāra, Karuṇa, Vipralambha and Śānta is suggested by following certain construction¹⁸ of letters, compounds etc.

This power of words in the suggestion of Rasa can be seen in the works of great authors like Kālidāsa, Bhavabhūti, Bhāṭṭanṛṣyaṇa and others. In the following verse, the effect of Vipralambha Śṛṅgāra is heightened by the repetition of the letter 'r'-

अपसारय घनसारं कुरु हारं ह्य एव किं कमलैः ।
अरुमलमालि मृणालैरिति वदति दिवानिधा वाक् ॥¹⁹

or, the sentiment of Karuṇa is highly effective due to the words and short sentences used here in Bhavabhūti's verse :

त्वं जीवितं त्वमसि मे हृदय द्वितीयं
त्वं कौमुदी नयनयोस्मृतं त्वमह्ने ।
इत्यादिभिः प्रियवतैरनुच्यथा मुग्धा
तामेव शान्तमथवा किमिहोत्तरेण ॥²⁰

In the same manner, the realisation of Raudra, Vira and Adbhuta sentiments cause 'blooming and burning i.e. 'dīpti'. Such sentiments have the quality of Ojas and it is suggested by following a certain arrangement of letters²¹. The following verse from the *Veṅiśaḥhāra* is a fine example of Raudra rasa-²²

16 माधुर्यादयो रसवर्माः समुचितैः वर्णैः व्यञ्जयन्ते न तु वर्णमात्राश्रयाः ।

-*Kāvya prakāśa*, Ullāsa VIII, वृत्ति on the 66th verse.

17 वर्णाः समासो रचना तेषां व्यञ्जकतामिताः ॥ -*Kāvya prakāśa*, Ullāsa VIII. 73.

* Also see

18 मूर्ध्नि वर्गान्तयगाः स्पर्शा अरवर्गा रणौ लघुः अन्वृत्तिर्मध्यवृत्तिर्वा माधुर्यं षटना तथा ॥

-*Kāvya prakāśa*, Ullāsa VIII. 74.

19 *Kuṅṅamātām* of Dīmodaragupta, 102.

20 *Uttararāmacaritam*, III. 26.

21 शोभ आद्यतुतीशान्धामन्त्ययो रेण तुल्ययोः । टादिः शार्धौ वृत्तिर्द्विर्ध्वं मुग्ध उद्भूत भोजसि ॥

-*Kāvya prakāśa*, Ullāsa VIII. 75.

22 *Veṅiśaḥhāra*, Act I, See *Dhyanīlōka* Uddyōta II. 9 and *Kāvya prakāśa* Ullāsa VIII. for illustration of Raudra Rasa and Dīpti.

चञ्चदधुञ्जमितचण्डगदाभिघाततच्चूर्णितोरुयुगलस्य सुयोधनस्य ।
स्वयनावनखपनघोणितशोणपाणिः उषसयिष्यति कञ्चास्तव देवि भीमः ॥

All these verses are given as examples of best type of poetry—even best among Dhvani-kavya varieties.

Here, the means of suggestion were mainly words and their primary meanings. The words did not convey only the logical meaning, but, by their associations and sounds, evoked in the reader a certain state of mind. The same function of suggestion or *Vyañjana* works also in Music. Only the means are different. A musician uses notes i.e. 'Svaras',²³ instead of words. There are seven *śuddha* notes and five *vikṛta* notes in Indian Music²⁴ but, by various combinations, hundreds of *Rāgas* are created. Music has somewhat peculiar a place among all other fine arts, because it is solely *Śravaṇa-gocara* 'audible'. A great Marathi critic and poet, Late B.S. Mardhekar has given the foremost position to music among all fine arts (as *Vikṛddha kalā*) because of "its quality or power by virtue of which a sense-impression attracts a person independently of any meaning"²⁵

Śarṅgadeva, the author of *Saṅgīta-Ratnākara* which is a well-known treatise on Music, has classified Music in two types namely *Gāndharva* and *Gāna*.²⁶ *Gāndharva Saṅgīta* was the music of *Gāndharvas* and had an age-old tradition while *Gāna* is the music of the people on this earth and is sung in the *Deś-īRāgas*. To-day, music is classified in three classes, viz. classical, light classical and light. Again it is divided into vocal and instrumental types. *Bharatamuni* has mentioned these two varieties in his *Nāṭyaśāstra*.²⁷ Both these varieties can be used in pure as also in applied form. Instruments are fourfold as stated by *Bharata*, namely—

- 23 श्रुत्यन्तरमावी यः स्निग्धोऽनुरणनात्मकः । स्वतो रञ्जयति श्रोतुचित्तं स स्वर उच्यते ॥
—*Saṅgīta Ratnākara*, 1-1-24.
- 24 ततः श्रुद्धाः स्वराः सप्त विकृता द्वादशाध्वमी । *Saṅgīta Ratnākara* 3-3-24.
श्रुतिभ्यः स्युः षड्बन्धमर्गाधारमध्यमाः । पञ्चमो षष्ठश्चाथ निषाद इति सप्त ते ।
तेषां संज्ञा सरिगमपधनीत्यपरो मताः । *Ibid*—1-3-23
- 25 *Arts and Man*, by Dr. B. S. Mardhekar (Popular Prakashan, Bombay) p. 67 — 'On mediums'. Also see his article on "Poetry and Aesthetic Theory" p. 90 in *Arts and Man* where he has compared value of sound in Poetry and music
- 26 रत्नकः स्वरसन्दर्भो गीतमित्यभिधीयते । गान्धर्वं गानमित्यस्य भेदद्वयमुदीरितम् ॥१
अनादिसम्प्रदाय यद्बन्धवै सम्भ्रयुज्यते । नियतं श्रेयसो हेतुस्तरान्धर्वं जगुर्धुधाः ॥२
यत्तु वाग्म्यकारेण रचितं लक्षणात्नितम् । वैशीरागादिषु प्रोक्तं तद्गानं जनरञ्जनम् ॥३
—*Saṅgīta Ratnākara* IV.
- 27 द्युविष्टानाः स्वराः वैशाः शारीराश्च प्रकीर्तिताः ॥—*Nāṭyaśāstra*,—XXVIII १२,

- (1) stringed instruments
- (2) drum
- (3) bell or gong
- (4) wind-instruments.¹²⁸

All these instruments can be played in solo performances. But many a time they are used as accompaniments in vocal performances, dramas, operas and they add to the effect of the main song, act or scene.¹²⁹

Here, we have to take into consideration music in its pure classical form and the effect of various musical notes in the context of a particular Rāga. It is now agreed by all that musical notes can induce certain feelings, as given in the *Samgīta Ratnākara*¹³⁰—

“The notes *Ṣ* and *Re* evoke *Vīra* and *Abhūta* Rasas, *Dha* invokes *Bībhatsa* and *Bhayaṅka*, *Ga* and *Ni* are to be found in *Karuna* Rasa while *Ma* and *Pa* are for *Hāsyā* and *Śrāgāra* Rasas.”

The Śrutis are also named according to their effects like *Dīpta*, *Āyata*, *Madhya*, *Mṛdu* and *Karuṇā*.¹³¹ *Samgītācārya Pt. Bhṅtikhanda*¹³² says that all Rāgas can be divided into three groups or pairs—

- (1) Those taking the *komala Re* and *Dha*—invoke *karuṇa* and *Śānta* Rasas,
- (2) Those taking the *Śuddha Re* and *Dha*—invoke *Śrāgāra* Rasa,
- (3) Those taking the *komala Ga* and *Ni*—invoke *Vīra* and other Rasas.

For example, *komala Re* and *Dha* are found in almost all *Sāndhiprakāśa* Rāgas ‘Rāgas which are sung at twilight’. It can be experienced by everyone that these Rāgas, namely *Bhairava*, *Jogiyā*, *Toḍi*, *Purvi*, *Māravā*

28 तत चैवाष्वानन्दं च धनं सुखिरमेव च ।

चतुर्विधं तु विवेयमातोचं लक्षणान्वितम् ॥—*Nāṭyaśāstra*, XXVIII 1.

29 बाधं गान सनेपथ्यमेतज्ज्येयं प्रयत्नतः । गीतवादिनतालेन कलान्तरकलासु च ॥

—*Nāṭyaśāstra*, XXVII, 81.

30 सरी कीरेऽद्भुते रौद्रे धो वीभर्से भयानके । कावीं गनी तु कश्चेद्वास्वद्युञ्जारयोः मपौ ।

—*SamgītaRatnākara*,—29-1-3.

31 दीप्ताऽऽयता च कश्चा मृदुर्मध्येति जातयः । श्रुतीनां पञ्च तासा च स्वरेष्वेव व्यवस्थितिः ॥

—*SamgītaRatnākara* 31-3-27

32 हिंदुस्तानी सङ्गीत पद्धति में रागों के तीन मुख्य वर्ग अथवा सद्गुदाय स्थूल रूपसे माने जाते हैं, वे इस प्रकार हैं :—

- (१) कोमल रे, ष स्वर लगने वाले राग ।
- (२) तीव्र रे, ष स्वर लगने वाले राग ।

(३) कोमल ग, नि स्वर लगने वाले राग । —हिंदुस्तानी सङ्गीत पद्धति—क्रमिक पुस्तक—

मालिका भाग ३, पृ १६

Purīya, Dhanaśrī, Śrī, create an atmosphere of some mystic longing. They make one feel anxious and uneasy, as if one is missing something. Generally, these Rāgas suggest pathos, devotion and sometimes Vipralambha Śrīngāra. Catura Dāmodara, in his '*Śaṅgīta Darpaṇa*' describes some Rāgas and Rāginīs in Sanskrit. Rāga Bhairava is described thus³³ : "Victorious is the Rāga Bhairava who holds the river Ganges and the new moon as an auspicious mark on his forehead, who is having three eyes and who is clad in elephant-skin, with snakes as ornaments, who is luminous with Trīśūla in hand, who wears garland of human skulls round his neck and who is clad in white garments".

This description shows the devotional aspect of this Rāga. Feeling of devotion towards the Almighty is generally suggested from the combination of avaras in this Rāga. Rāga Tōḍī is described as "The Tōḍikī who holds Vīṇā in her hands looks very charming while entertaining the God Hari in the woods. She has a figure and lustre like dew drops and Kunda flowers, besmeared with saffron camphor."³⁴

Besides Bhakti and Kārunya, Tōḍī suggests Vipralambha Śrīngāra which is absent in Bhairava. On the contrary, the Rāgas, taking *Śuddha Ra* and *Dha* are invariably suggestive of Śrīngāra rasa. For example, Hīndola, Hamaṇṇa, Kōḍāra, Kāmōḍa, Chāyānata, Gauḍasaraṅga, Kāphī, Bhīmapālāsa, Haṅsakinīkīṇī, Bāgeśrī, Khamājā, Tīlāṅga, Jayajayavantī, Pahāḍī, Deśā etc.

Dāmodara describes Rāga Pahāḍī which is sung in the Ṭhumarī-Ṭappā style, as follows—"Pahāḍī, who is clad in red garments is seated under a beautiful Kadamba tree on a Śrīcandana mountain is singing on Vīṇā. She is the beloved of the Rāga Śrī."³⁵

The third group of Rāgas is of those which suggest Vīra rasa. Prominent among them are Rāga Mālkaumsa, Mārava, Aḍāṅga etc. The description of Rāga Mālkaumsa is as follows. "Rāga Mālavakaushīka, who has red complexion, who has white stick in hands, who is surrounded by

33 गङ्गाधरः शशिकव्यतिलकालिनेत्रः सर्वैर्विभूषिततनुः गजकृत्तिवासाः ।

भास्वः त्रिशूलकर एष नृमुडधारी शुभ्राम्बरो जवति भैरव आदिरागः ॥

—*Śaṅgīta Darpaṇa*, Verse 197.

34 तुषारकुन्दोज्ज्वलवेद्यष्टिः काश्मीरकर्पूरविलितवेहा ।

विनोदयन्ती हरिण वनान्ते वीणाधरा राजति टोळिकेशम् ॥ Ibid.—Verse 212.

35 वीणोपगायस्यतिसुन्दराङ्गी रक्ताम्बरा मञ्जुवृद्धम्बमूले ।

श्रीचन्दनाद्रौ स्थितिकारिणी सा श्रीरागकान्ता कथिता पहाडी ॥

—*Śaṅgīta Ratnākara*, Verse 281.

warriors and wears a garland of skulls of his enemies is the best hero among all.³⁶

This description is quite sufficient to show its power of suggesting Vira Rasa. Those Rāgas which take *Komala Ga, Dha, Ni* are generally suggestive of Vira Rasa. Being aggressive by nature, they are forceful, mighty and create an atmosphere of the heroic.

In this manner, *svaras* have this independent capacity of suggesting a rich variety of Rasas.

There are some additional factors which determine the relation between Rāga and Rasa :—

(1) Even if particular Rāgas have the same combination of *svaras*, their effect is not the same. Because of rhythm (*laya*), the main note (*Vādī Svara*), the subsidiary note (*Sahvādī svara*), because of the importance given to former half (*Pūrvāṅga*) or latter half (*Uttarāṅga*) and because of the ascending (*Ārohi*) and the descending (*Avārohi*) scale of notes (*calana*) of the Rāga, the sentiment in it is changed e.g. Rāga Darabari, Kṛṣṇaḍā and Aḍṇāḍā, Rāga Bhāpālī and Desakāra, Rāga Pūriyā and Māravā—These pairs have the same combinations, but in every pair the former creates serious and sublime atmosphere and the latter, brisk and exhilarating one.

(2) In the same way, the *Uttarāṅga pradhāna* Rāgas are of dominating and aggressive nature. They have a flow towards *Tāra* — *Ṣaḍja*, e.g. *Vasanta*, *Sohanī*, *Desakāra*, *Parajā* etc. On the contrary, those who have '*avārohi calana*' are of emotional type, e.g. *Pūriyā*, *Mulatāri*, *Bihāga*, *Yamana*, *Pūriyā Dhanāri* etc. In the west also, poems are classified into two groups —

- (1) Tender-minded poems.
- (2) Aggressive-toned poems.

(3) The principle of transposition changes the main sentiment for a while, as the singer takes you away from the leading note (*Netī-svara*). This is noticed in *Ṭhumsarī*-style.

In this way, a musical sound is highly suggestive of various emotions. Of course it is an art which has got direct results. Its impact can be realised only when it is being heard. But the quality of suggestion is the same both in music and poetry. Just as the threads reveal the texture of a cloth words and notes reveal the texture of poetry and Rāga respectively.

36 आरक्तवर्णो धृतगौरयश्चिर्वीरः सुवीरिषु कृतश्रीरः ।
वीरिद्वैतो वैरिक्पोलमात्मामाली मतो मालवकौशिकोऽयम् ॥ Ibid. Verse 210.

This Rasa-Rāga relation should be established with a more firm and scientific basis. The old text books on Music like *Saṅgīta-Ratnākara* and *Saṅgīta-Darpaṇa* give descriptions of various Rāgas, but they do not bring forth all the characteristics of them. Many times, they are rather poetic than scientific and that is why they do not offer sufficient criteria determining the exact feelings in a particular Rāga. Prof. Ganēsha Hari Rānade³⁷ has done a commendable work by giving a list of some Rāgas along with their sentiments. But that is to be proved more scientifically. Music has got practical side. If we succeed in reaching some definite conclusions in this sphere, it will certainly help to solve a very important problem in Sanskrit Poetics, i. e. the role of a poet or a dramatist in the aesthetic experience caused by various sentiments in his own works.

³⁷ "संगीताचे आरंभचरित्र अथवा सुशिक्षितांचे संगीत", गणेश हरी रामणे सांगली १९३३, पृष्ठे ७८-९७

A REVIEW OF PINDĀSANA¹

J C Sikdar

Dr. Adelheid Mette has brilliantly edited 'Pind'esanā' (the chapter of *Oha-nijjuttī* on the begging custom of the Jaina monks) by making a critical study of the position of *Oha-nijjuttī* in the Jaina canons, the relation between *Oha-nijjuttī* and *Ogha-niryukti-Bṛhadbhāṣya*, the different courses of the original text and dealing with the contents of *Oha-nijjuttī*, the construction of *Pinda-nijjuttī*, *Pinda-nikṣepa*, *gavesana*, *grahana* and *ghṛasa* and presenting a synopsis of Prakrit *Pind'saṇā* rules corresponding to their sequence in *Oha-nijjuttī* and the text of *Pind'esaṇā*, placing reciprocally some important specimens of the texts of the *Nijjuttī* (*Mūla*) *Bhāṣa* and *Ogha-niryukti-Bṛhadbhāṣya* for easy comprehension with a comparative look into them and last of all the Index of *Pind'esaṇā* under the sequence of atrophes corresponding to the traditional distribution on *Nijjuttīs* and (*Mūla*) *Bhāṣa*.

She has thrown light on the position of *Oha-nijjuttī* in the Jaina Canons by tracing the chronology of the ten classical *nijjuttīs* appertaining to one canonical text, *Āvassaya-nijjuttīs*, *Acārāṅga-nijjuttī*, *Dasaveyāliya-nijjuttī*, *Pinda-nijjuttī*, etc. in the introduction, with her literary and historical acumen. In her view the comparable *Oha-nijjuttī* and *Pindaniijuttī* are considered to be independent works and traditionally classified in the group of *Mūlasūtras*, but each of them has, however, also a firm place within one of the ten classical *nijjuttīs*. Besides, *Oha-nijjuttī* as the constituent part of *Āvassaya-nijjuttī* stands in internal coherence with *Āvassaya* and its environs

Dr. Mette has critically dealt with the relation between *Oha-nijjuttī* and *Ogha-niryukti-Bṛhadbhāṣya*, a recently discovered anonymous *Bhāṣya* of it, besides the *Vṛtti* of Droṇacārya in its interpretation by tracing the different courses of the original text of *Oha-nijjuttī* as corrected, harmonized, changed and inserted by the author of *Ogha-niryukti-Bṛhadbhāṣya* in this commentary

She has methodically treated her theme - *Pind'esaṇā* by making a survey on the contents of *Oha-nijjuttī* with an analysis of the three large chapters of it on *padllehaṇā* (inspection) *pinda* (alma) and *uvāhi* (outfit)

1. *Pind'esaṇā* - edited by Dr. Adelheid Mette, Akademi der Wissen Schaffen und der Literatur, Mainz, West Germany, 1974,

on the background of the old canonical commented *sūtras* of *Dasa-Vya-*
hya V.1 and 2 and *Āyurāṅga* II. 1. in clear coherence and on the basis
of the comparative study of the formative and significant agreements
offered by *Piṇḍa-nijuttī* with a flying survey of its superstructure and
contents prescriptions on (1) *gavesanā uggama*, *uppāyana*, (2) *gahana-*
esanā and (3) *paribhoga-ghāsa . saṃyama*, *paṃāṇa*, *imgāla*, *dhūma* and *kṛāṇa*.

She has discussed *Oha-nijuttī* in relation to *Piṇḍa-nijuttī* by showing
the distinct representation of both the works with a critical analysis in
the course of their mode of development in a systematic way. Besides, she
has touched upon the synopsis of a practical *Piṇḍ'esanā* prescriptions
answering their sequence in the *Oha-nijuttī*.

Dr. Mette has utilized all the available editions and manuscripts of
Oha-nijuttī, etc. for the restoration of the text of her theme *Piṇḍ'esanā*
with great interest and critically dealt with its orthography, speciality,
text variants and the survey over the succession of its strophes corres-
ponding to the traditional distribution on the *Nijuttī* and (*Mūla*) *Bhāṣā*
at great length.

Thus she has successfully torn open the stiff deck of the Jain dog-
mas in regard to *Piṇḍ'esanā* as far as possible to obtain a relative chro-
nology of the text of *Oha-nijuttī* by peeling what is historically true from
a mass of confused tradition.

શૂન્યવાદ

દલસુખ માલવણિયા

ભગવાન શુદ્ધ જ ભારતમાં એવા ધર્મપ્રવર્તક થયા છે જેમણે શ્રદ્ધા નહીં, પરંતુ શુદ્ધિ ઉપર ભાર આપ્યો છે તેમણે શુદ્ધ અનેક કર્મા પશુ એક પછી એક એમ એ બધાને છોડીને છેવટે નિર્વાણમાર્ગની શોધ તેમણે જાતે જ કરી અને પ્રથમ તે એમને એમ લાગ્યું કે આ મારી શોધ લોકો જલદી સ્વીકારી શકશે નહીં. એટલે ઉપદેશક મનવા કરતાં પૌત્ર રહેવાનું તેમણે નક્કી કર્યું પરંતુ પછી આગ્રહ થતાં તેમણે ધર્મચક્રનું પ્રવર્તન કર્યું. તે જ બૌદ્ધધર્મ એ ધર્મના પાયાના ચાર તત્ત્વો એવાં છે જેમાં શરીરનાં નહીં, પણ આધ્યાત્મિક રોગોના ચિકિત્સક તરીકે શુદ્ધ આપણી સમક્ષ ઉપસ્થિત થાય છે—સ સારમાં દુઃખ છે કે દુઃખનું કારણ છે, દુઃખનું નિવારણ એ મોક્ષ-નિર્વાણ છે અને નિર્વાણનું કારણ એટલે મોક્ષમાર્ગ છે. સૌને સમજવામાં આવે એટલું જ નહીં પણ એ ધર્મનું ફળ આ લોકમાં વ્યક્તિને વ્યક્તિ મેળવી શકાય છે એવી આ સીધી સાદી વાત શુદ્ધની હતી. અને તે તેમણે પોતાના ઉપદેશના ત્રણ પાયા ઉપર રચી હતી—બધું જ ક્ષણિક છે, દુઃખ છે અને અનામ છે.

ઉપનિષદોએ શાશ્વત એવા આત્માઽચ્છાંની શોધ કરી હતી અને એ તત્ત્વ આનંદમય છે એમ ભારપૂર્વક કહ્યું હતું આનું અનુસરણ તે કાળના લગભગ બધા જ વિચારકોએ કર્યું હતું અને આત્મ તત્ત્વનો સ્વીકાર કર્યો હતો, જે સૌને યતે અવિનશ્વર હતું. આથી વિરુદ્ધ અભિપ્રાય હતો કે આત્મા જેવું તત્ત્વ છે તો ખરું પણ તે અવિનશ્વર નહીં પણ વિનશ્વર છે પાચ જૂતોમર્થો એ ઉત્પન્ન થાય છે અને યત્યુ સમયે તેનો ઉચ્છેદ થાય છે તેથી વિનશ્વર છે, શાશ્વત નથી.

શુદ્ધ પોતાને વિભક્ત્યવાદી (મજ્ઞિમનિકાય સુમહત્ત ૯૯, પ ૧૬૭) કહ્યા છે એટલે કે કોઈ પણ બાબતમાં એકાંત અથવા એકાંશનો આશ્રય નહીં પણ વિવેકપશુ કરીને નિરૂપણ કરવાનો વિભક્ત્યવાદીમાર્ગ તેમનો હતો. આથી તેઓ પોતાને મધ્યમમાર્ગના પશ્ચિમ જણાવે છે એટલે તેમણે, કૌપલ કહ્યું કે આત્મા જે શાશ્વત-નિત્ય-કૂટરથ હોય તે બ્રહ્મચર્ય નિરર્થક કરે અને તેનો યત્યુ પછી સર્વથા ઉચ્છેદ થવાનો હોય તો પણ બ્રહ્મચર્ય નિરર્થક કરે. આટલે સંસારના બધું જ પ્રતીક્ષસચુત્પન્ન છે, તેથી વરતુનો સર્વથા ઉચ્છેદ થતો નથી કે સર્વથા તે શાશ્વત નથી આ મારો મધ્યમમાર્ગ છે, એમ શુદ્ધે વાર વાર કહ્યું છે. શુદ્ધની આ તર્કસંગત વાતનો સ્વીકાર સૌ કોઈ શ્રદ્ધાથી નહીં પણ તેની પૂરી ચકાસણી કર્યા પછી જ કરે એવો આગ્રહ શુદ્ધે રાખ્યો હતો આને પરિણામે આવી સીધી સાદી જણાવી વાત છતાં પણ જ્યારે તે તર્કને સરાણે ચડી ત્યારે તેની વ્યાખ્યાઓ અનેક પ્રકારે થવા લાગી

અને બૌદ્ધધર્મમાં અનેક સ પ્રદાયો ઊભા થયા. તેમની એક સ પ્રદાય તે શૂન્યવાદને નામે ઓળખાય છે. આ શૂન્યવાદ શબ્દ એવો પ્રાચક છે કે જે તે શબ્દે જ એ સ પ્રદાય વિષે વિરોધીને તેના વિષે ભ્રમ ફેલાવવાની પૂરી તક આપી છે.

આમ તો સ્વયં યુદ્ધે પણ શૂન્ય શબ્દનો પ્રયોગ કરીને પોતાના મતબંધને રજૂ કર્યું હતું — “ જે તે દુષ્ક્રાંતિ તથાગતમાસિતા ગમ્મીરા ગમ્મીરત્વા લોકુત્તરા સુબ્બતપવિસુત્તા ” ઇત્યાદિ. અર્થાત્ તથાગતનો ઉપદેશ ગભીર છે, લોકોત્તર છે અને શૂન્યતાથી યુક્ત છે ઇત્યાદિ. (સંયુક્તનિકાય—ભાગ ૪ મહાવગ્ગ, સ ૫૧, સુચ ૫૩, પૂ ૩૪૮) એટલે શૂન્યની ચર્ચા નવી નથી પરંતુ નાગાર્જુને તેને દર્શનનુ રૂપ આપ્યું ત્યારે તે શબ્દના અર્થનો ધણો વિકાસ થયો. અને દાર્શનિક ક્ષેત્રે તેણે મોટો ભ્રમ એ ઊભો કર્યો કે શૂન્યવાદી એ કશામાં માનતા નથી. પરંતુ વાસ્તવિકતા એવી નથી. બધા જ બૌદ્ધ સંપ્રદાયોમાં બીજા બધે તે મતબંધો હોય પણ પ્રતીત્યસમુત્પાદ વાદનો સિદ્ધાંત સર્વસ્વીકૃત છે અને નાગાર્જુને તો પ્રતીત્યસમુત્પાદ અને શૂન્યતા એકાંચક છે એમ સ્પષ્ટ કહ્યું છે એટલે સર્વશૂન્યનો અર્થ એ તો નથી જ કે નાગાર્જુનેને મતે જગતમાં કશું જ તત્ત્વ નથી પરંતુ એ છે કે જે કાંઈ છે તે પ્રતીત્યસમુત્પન્ન છે

બૌદ્ધ સંપ્રદાયનો વિકાસક્રમ જાણ્યો તો તે આ પ્રમાણે છે—ભગવાન યુદ્ધે બધી જ વસ્તુઓ ક્ષણિક છે એમ કહ્યું ત્યારે તેમની ફલીલ એ હતી કે બધી જ વસ્તુઓ તેના આત્માથી શૂન્ય છે અહીં આત્માથી શૂન્યનું તાત્પર્ય એ હતું કે કોઈ પણ વસ્તુમાં કશું જ સ્થાયી કહી શકાય એવું તત્ત્વ નથી, એટલે કે દ્રવ્ય કે ધર્મો નથી પણ તેના પરિણામો કે ધર્મો છે. આમ ધર્મ-ધર્મોમાંથી ધર્મોનો વિચ્છેદ યુદ્ધે કર્યો અને માત્ર ધર્મોનું અસ્તિત્વ સ્વીકાર્યું. આ અર્થમાં યુદ્ધ અનાત્મવાદી છે. બૌદ્ધોનો હીનયાન એ ધર્મવાદ છે. અને ધર્મોનો નિષેધ કરે છે. અભિધર્મપિટકમાં આ ધર્મો કયા છે તેનું વિસ્તારથી નિરૂપણ થયું છે આપણે પ્રવાહ જોઈ તેને નદી એવું નામ આપીએ છીએ વસ્તુતઃ એ બિન્દુઓનો પ્રવાહ છે. આથી બિન્દુઓ અસ્તિ છે પણ નદી અસ્તિ નથી નદી એ તો માત્ર આપણી કલ્પના છે તે જ પ્રમાણે પ્રતિક્ષણ ઉત્પન્ન થતા નવાનવા ચિત્તો એ જ આત્મપ્રવાહ છે કે ચિત્ત-સંતતિ છે આમાં ચિત્તો એ અસ્તિ છે પણ આત્મા જેવું કશું નથી આમ પ્રથમ તત્ત્વજ્ઞાનમાં ધર્મશૂન્યતાનો સિદ્ધાંત સ્થિર થયો. ધર્મોમાં નામ અને રૂપ—એવા બે મુખ્ય બેદો પડ્યા એને આપણે ચેતન-જડ એવું નામ આપી શકીએ આમ આંતર અને બાહ્ય ધર્મોનું અસ્તિત્વ પ્રથમ તત્ત્વજ્ઞાન સ્વીકારાયું. આનું બીજું નામ છે પુદ્ગલનૈરાત્મ્ય અથવા ધર્મિનૈરાત્મ્ય

અભિધર્મપિટકમાં આ ધર્મોનો ધણો બધો વિસ્તાર કરવામાં આવ્યો અને તેમના પણ કાંઈકે સ્વભાવ છે એવું નિરૂપણ કરવામાં આવ્યું અને તે તે ધર્મના તે તે સ્વભાવ બેદને કારણે તે તે ધર્મો જુદા જુદા મનાયા આમ સર્વાસ્તિવાદને નામે એક પ્રકારે સ્વભાવવાદ ઊભો થયો પરંતુ તે કાળે ભારતીય દર્શનોમાં સ્વભાવના સ્વરૂપ વિષે જે ચર્ચા થઈ તેમાંથી એ ફલિત થયું કે વસ્તુનો સ્વભાવ એ કોઈ પણ કારણે ઉત્પન્ન થતો નથી એ તો સરૂવ વિશ્વમાન હોય છે જે કાંઈ કારણથી ઉત્પન્ન થાય તે સ્વાભાવિક કહેવાય નહિ તેથી સ્વભાવ એટલે નિત્ય એવું સમીકરણ થયું આથી નાગાર્જુને બધા ધર્મોને પણ નિઃસ્વભાવ

માન્યા એટલે કે સ્વભાવશૂન્ય માન્યા એટલે કે પ્રતીત્યસમુત્પન્ન માન્યા

યઃ પ્રતીત્યસમુત્પાદઃ શુન્યતા તા પ્રવક્ષ્યમેહૈ ।

સા પ્રજ્ઞાવિરુપાદાય પ્રતિવત્સૈવ મધ્યમા ॥ મ. ૨૪-૧૮

આમ શૂન્યવાદનો પુરસ્કર્તા નાગાજુન મનાયો નાગાજુનના આ નિરૂપણ કરનાર એ પુસ્તકો છે—વિગ્રહવ્યાવર્તની અને મધ્યમકશાસ્ત્ર આમ પુસ્તકનૈરાત્મ્યમાર્થી ધર્મનૈરાત્મ્ય સુધી નાગાજુને બૌદ્ધદર્શનની પ્રગતિ કગવી એટલે બ્યાબાસ એવો ઊભો થયો કે નાગાજુન તો ધર્મ પશુ જ્ઞાનતા નથી અને એ જ માન્યતાને આધારે તેનું નિરાકરણ કરવામાં આવ્યું. એટલે બૌદ્ધધર્મમાં વિજ્ઞાનવાદે શૂન્યવાદમાર્થી આગળ પ્રસ્થાન કર્યું. તેનું મતભ્ય એવું હતું કે બ્યાબાધર્મનું અસ્તિત્વ કે તેનો સ્વભાવ ભલે ન હોય કારણ તેના અસ્તિત્વનો આધાર આપણા પોતાનું જ્ઞાન છે અને જ્ઞાન તો સ્વાનુભવસિદ્ધ છે માટે બ્યાબાધર્મો ભલે ન મનાય પણ આતરધર્મ—વિજ્ઞાન—અત્ય એવો તો ધન્કાર થઈ શકે તેમ નથી. માટે વિજ્ઞાન સત્ છે, બીજુ મિથ્યા છે એવી માન્યતાનો પ્રચાર વિજ્ઞાનવાદે કર્યો

શૂન્યતાવાદની જેમ વિજ્ઞાનવાદના મૂળ પશુ લોકાવતારમાં મળી આવે છે પણ તે તે વાદના નિરૂપણના સ્વતંત્ર મથો પછીથી લખાયા તેમા શૂન્યવાદ અને પછી વિજ્ઞાનવાદ એવો ક્રમ છે આમ બૌદ્ધધર્મની અનેકવિધ જે દાર્શનિક પ્રગતિ થઈ તેનાં આ સોપાનો છે.

હવે આપણે નાગાજુનના શૂન્યવાદ વિષે થોડી વધુ ચર્ચા કરીએ. અન્ય દાર્શનિકોના વિવિધ તર્કોનું નિરાકરણ કરવામાં નાગાજુને સ્પષ્ટ કર્યું છે કે મારી કોઈ પ્રતિજ્ઞા નથી જેને સિદ્ધ કરવાની મારી જવાબદારી હોય. માત્ર કાર્ય તો અન્ય દાર્શનિકો જે તર્કને આધારે પ્રમાણ અને પ્રમેયની ચર્ચા કરે છે તે કેટલો ભૂલો છે તે દર્શાવવાનું છે—

યદિ કાચન મમ પ્રતિજ્ઞા સ્યાન્મે તત્ત એવ મનેદ્ દોષઃ ।

નાસ્તિ ચ મમ પ્રતિજ્ઞા તસ્માન્નેવાસ્તિ મે દોષઃ ॥ વિગ્રહ. ૨૯.

પણ આનો અર્થ એ પણ નથી કે તેને દાર્શનિક રીતે કશું જ માન્ય નથી. આનું સ્પષ્ટીકરણ કરવા નાગાજુને એ પ્રકારના સત્યની વાત કરી છે એક સવૃતિ સત્ય અને બીજુ પારમાર્થિક સત્ય—

દ્વે સત્યે સમુપાગિત્ય બુદ્ધાનાં ધર્મવેશના ।

લોકસંવૃતિ સત્ય ચ સત્ય ચ પરમાર્થતઃ ॥ મ. ૨૪.૮

સ વૃત્તિસત્ય એટલે જેને વેદાન્તિએ વ્યવહારનું સત્ય કહે છે તે છે અને પારમથિક એટલે વસ્તુની શૂન્યતા, સ્વભાવશૂન્યતા, પ્રતીત્યસમુત્પન્નતા.

ચન્દ્રકીર્તિએ સ વૃત્તિસત્યની વ્યાખ્યા કરી છે કે—મંટી૦૨૪.૮

- (૧) સમન્તાત્ વરણ સંવૃતિઃ । બજ્ઞાન દિ સમન્તાત્ સર્વપદાર્થતત્વાવજ્ઞાનનાત્ સવૃતિરુચ્યતે ।
અજ્ઞાન એ સમગ્ર પદાર્થના તાત્ત્વિકસ્વરૂપનું સર્વપ્રકારે આવરણ કરે છે તેથી તે સ વૃતિ છે.
- (૨) પરસ્પરસમબન્ધં વા સવૃતિઃ । બન્ધોન્યસમાશ્રયણેત્યર્થઃ ।
એકબીજાનો એકબીજાથી સ ભવ=ઉત્પતિ=અગ્નિત્વ એ સંવૃતિ છે.

(૩) સૃષ્ટિ. સકેતો લોકવ્યવહારઃ । સ ચ અભિધાનાભિધેયજ્ઞાનદ્વેયાવિલક્ષણઃ ॥
 સ ક્ષેત્ર વડે ચાલતો લોકવ્યવહાર એ સંવૃતિ છે. એટલે કે આ શબ્દનો આ અર્થ, આ જ્ઞાન
 અને એનો આ વિષય—એ પ્રકારનો જે કાઈ લોકમાં શાબ્દિક વ્યવહાર છે તે સવૃતિ છે
 આ ત્રણે પ્રકારનો લોકમાં વ્યવહાર છે તે લોકસવૃતિ કહેવાય છે આ લોકવ્યવહાર
 પારમાર્થિકસત્ય નથી. અને વચનવ્યવહારથી જે પર છે અને સામાન્ય રીતે જ્ઞાન-ચેષ્ઠને જે બેઠ
 કરીને વ્યવહાર ચાલે છે તેથી પણ પર પારમાર્થિક સત્ય છે—“કુત્ તત્ર પરમાર્થે વાચાં
 પ્રશ્નિ. કુતો વા જ્ઞાનસ્ય ? સ હિ પરમાર્થો અપરપ્રત્યયઃ શાન્ત. પ્રત્યાત્મવેદ્યઃ આર્યાણા સર્વપ્રખ્યાતીત ।
 સ નોપવિરચતે ન વાપિ જ્ઞાયતે”—મ ટી. ૨૪-૮

જે આપણી નજરે ચડે છે તે પારમાર્થિકસત્ય નથી પણ વ્યવહારનું સત્ય છે.
 પારમાર્થિક સત્ય તો શૂન્ય છે—

સર્વં ચ યુજ્યતે તત્ત્વ શૂન્યતા યસ્ય યુજ્યતે ।

સર્વં ન યુજ્યતે તત્ત્વ શૂન્ય યસ્ય ન યુજ્યતે ॥ મ૦ ૨૪-૧૪

શૂન્યતાને સિદ્ધ કરવા નાગાર્જુને વિગ્રહવ્યાવર્તિની ત્રય લખી પ્રમાણના લક્ષણોનું
 પરીક્ષણ કયું? દાર્શનિક જગતમાં પ્રમેયની સિદ્ધિ પ્રમાણને આધારે થતી હોઈ નાગાર્જુને
 પ્રથમ તો એ સિદ્ધ કરવા પ્રયત્ન કર્યો કે દાર્શનિકો જેને પ્રત્યક્ષાદિ પ્રમાણ માને છે તે
 ખરેખર પ્રમાણ નથી કારણ પ્રમાણ પોતેજ સિદ્ધ નથી અને એવા અસિદ્ધ પ્રમાણથી
 પ્રમેયની સિદ્ધિ કેવી રીતે થઈ શકે—વિગ્રહવ્યાવર્તિની ૩૧-૫૨ નાગાર્જુનની આ બાબતનું
 અનુસરણ તરવોપ્પલવના કર્તા બદ્ધ જયરાસિએ કયું છે.

આ પ્રમાણે નાગાર્જુને તર્ક કે ન્યાયની પ્રણાલી ઉપર જ સર્વપ્રથમ પ્રહાર કરી તે
 કેવી પાગળી છે તે બતાવી આપ્યું અને દાર્શનિકોને સાવધાન કરી દીધા. અને આપણા
 વ્યવહારના જે જ્ઞાનો છે તે તત્ત્વમહત્ત્વમાં કારગર નથી. પણ તે સૌથી પર એવી પ્રજ્ઞા જ
 પરમાર્થનું મહત્ત્વ કરવા સમર્થ છે એમ બતાવી આપ્યું. આપણને શબ્દોથી થતું
 અને ઇન્દ્રિયો તથા મનથી થતું જ્ઞાન વસ્તુના મર્મને પહોંચી શકતું નથી પણ અવાચ્ય
 એવા તત્ત્વને આપણી નિર્મળ પ્રજ્ઞા જ પામી શકે છે. આ બાબત નાગાર્જુને વારે વારે
 કહી છે. નાગાર્જુન પૂર્વે તાર્કિક રીતે આપણી મતિ અને ઇન્દ્રિયશક્તિ તથા શબ્દશક્તિ
 વસ્તુતત્ત્વનું જ્ઞાન કરાવવામાં કેવી પાગળી છે, તેનું તર્કપુરસ્કર નિરૂપણ થયું ન હતું
 એટલે નાગાર્જુને તે કરીને એટ નવે માર્ગે દાર્શનિકોને દોરી જવા પ્રયત્ન કર્યો. કાષ્ઠ જ
 જાણી નથી શકતું એમ પણ નહિ અને બધું જ આપણે સામાન્ય જ્ઞાન વડે યથાર્થ જાણી
 શકીએ છીએ એમ પણ નહિ, પરંતુ નિર્મળ પ્રજ્ઞા હોય તો તત્ત્વના સ્વરૂપ સુધી પહોંચી
 શકાય છે એવો મધ્યમ માર્ગ નાગાર્જુને બતાવ્યો. આણું કરવા જતા નાગાર્જુન વિષે
 તેના વિરોધીઓમાં એક ભ્રમભંગ ઊભી એ થઈ કે નાગાર્જુન તો સર્વશૂન્યવાદી છે અને
 ધીજી તરફ એના અનુયાયીઓ એમ માનતા થઈ ગયા કે નાગાર્જુને બધા જ દર્શનોનું
 ખડન કરી નાખ્યું છે—બધા જ તત્ત્વજ્ઞાનનો વિલોપ કરી નાખ્યો છે. પણ ખરી વાત
 એમ ન હતી. એનો તો એટલો જ પ્રયત્ન હતો કે જે તર્કને અતિમ માનીને આપણે

ચાલીએ છીએ તે તર્ક કેવો નબળો છે અને તેની નબળાઈ તર્ક દ્વારા જ તેણે બતાવી છે માટે જ એ કહે છે—

સર્વદષ્ટિપ્રહાણાય યઃ સર્વધર્મમવેશયત્ ।

અનુકમ્પામુપાદાય ત નમસ્વામિ ગૌતમમ્ ॥ મ૦ ૨૭-૩૦.

અને તેણે >થાપેલ શૂન્યવાદ વિશે પણ ચેતવણી આપવામા આવી છે કે—

વિનાશયતિ દુર્દૃષ્ટા શૂન્યતા મન્વમેષમ્ ।

સર્વો યથા દુર્ગુહીતો વિદ્યા વા બુદ્ધિસાધિતા ॥ મ૦ ૨૪-૧૧

એ તો સર્વ જેવો છે એ તેને ઠીક રીતે પકડવામાં ન આવે તો પકડનારનો નાશ કરે છે. વળી બધા મતવાદનું નિરાકરણ શૂન્યવાદથી થાય છે એ સાચું પણ એ શૂન્યવાદને પકડીને ખેંચી રહેવામાં આવશે તો તેનો સ સારમાંથી નિસ્તાર છે જ નહિ.

શૂન્યતા સર્વદૃષ્ટિના પ્રોક્તા નિઃસરણ જિનેઃ ।

યેષા દુ શૂન્યતાદષ્ટિ તાન્ બ્રહ્માણ્યાન્ બ્રમાપિરે ॥ મ૦ ૧૩-૮

માટે પ્રમા પામવા માટે પ્રયત્નશીલ થવું એ જ જરૂરી છે અને એટલા માટે જ શૂન્યવાદનું નિરૂપણ કરવામા આગ્રહ છે વળી જુઓ મ. ૨૨-૧૧, ૧૨.

સર્વમાન્ય પ્રમેયેનું નિરાકરણ કરવા માટે નાગાર્જુને માધ્યમિકકારિકા લખી અને તત્ત્વ તે વ્યુત્કોટી મુકત છે તેમ નિરૂપ્યું. નાગાર્જુન સર્વશૂન્યવાદી એટલે સર્વથા અભાવવાદી નથી એ તો તેણે કહેલા તત્ત્વના લક્ષણથી સિદ્ધ થાય છે

અપરપત્યય શાન્ત પ્રપન્ચેરપ્રપન્થિત ।

નિર્વિકલ્પમનાનાર્થમેતત્ તત્ત્વત્વ લક્ષણમ્ ॥ ૧૮ ૯

તત્ત્વ એ પરપ્રત્યેય નથી એટલે કે બીજે આપણને તેનું જ્ઞાન કરાવી શકે એ શક્ય નથી. એનું જ્ઞાન તો જાતે જ કરવું રહ્યું. પ્રપન્ચ—એટલે કે વાણી—શબ્દ વ્યવહારથી તેનું વર્ણન થઈ શકતું નથી, નિર્વિકલ્પ છે, તેના નાના અર્થ છે નહિ અને તે શાંત છે.

એ ભાવ, અભાવ, ભાવાભાવ અને ન-ભાવ-ન-અભાવ—એમ ચાર કોટીથી પર છે, માત્ર પ્રત્યાર્થ છે અને શુદ્ધિ તેનું વર્ણન કોઈ રીતે કરી શકે તેમ છે નહિ. જે પોતાના અસ્તિત્વ માટે અન્ય ઉપર આધાર રાખે છે તે ખરી રીતે અસ્તિ કહેવાય જ નહિ. તેથી શૂન્ય છે, અને પરમાર્થ દષ્ટિએ અનુત્પન્ન પણ છે. જે સત્ છે તે સદૈવ ઉપલબ્ધ થાય છે, અને તેથી ઉપલબ્ધ થતા હોવાથી સાપેક્ષ પદાર્થ કોઈને કોઈ રીતે સત્ છે જ. આમ શૂન્યતા એ સર્વશૂન્યતાના અર્થની યોગ્ય નથી જ એટલું જ કહી શકાય કે તે પારમાર્થિક સત્ નથી અને પ્રપન્ચ પણ નથી મ. ૧૫.૬, ૭, ૧૦; અનુ.શતક ૮.૨૦.

પણ આ શૂન્યતાની સમજ આપવી હોય તો વ્યવહારનો આશ્રય લેવો અનિવાર્ય છે. કારણ પરમાર્થ અવાચ્ય હતા તેની સમજ તો શબ્દોના આશ્રય વિના આપી શકાતી નથી, અને શબ્દો વ્યવહાર એ પારમાર્થિક નથી પણ વ્યાવહારિક છે.

વ્યવહારમનાશ્રિત્ય પરમાર્થો ન દેયતે । પરમાર્થમવાગમ્ય નિર્વાણ વાક્ષિન્યતે । મ૦ ૨૪-૧૦

જગતમાં કશું જ વારનાવિક નથી એ સિદ્ધ કરવામાં અન્ય દાર્શનિકોનાં મતબો
જેવા કે કાલ, આકાશ, ગતિ, હેતુ-પ્રત્યય, આત્મા ઇત્યાદિની જેમ સ્વયં ઔદ્ધોની સ્થિતર
માન્યતાએ જેવી કે ચાર આર્યસત્ય, સસાર, નિર્વાણ અને યુદ્ધ પશુ—

પ્રપશ્ચન્તિ ચે ભુવથ પ્રપશ્ચાતીતમબ્યયમ્ । તે પ્રપશ્ચહતા' સર્વે ન પરચન્તિ તથાગતમ્ ॥ ૨૨.૧૫
તથાગતો નિ.સ્વભાવો નિ સ્વભાવમિમ જગત્ ॥ મ૯ ૨૨ ૧૬

આવું બધું જ પારમાર્થિક સત્ય નથી, પણ વ્યાવહારિક સત્ય છે એમ બતાવી આપ્યું છે.

સંસારમાં કશું જ પરમાર્થતત્ત્વ નથી. આ જગતને કેવલ વ્યાવહારિક સત્તા છે.
વસ્તુઓ ક્ષણિક પશુ નથી, નિત્ય પશુ નથી, તે ઉત્પન્ન થતી નથી, નષ્ટ થતી નથી, તે
તે બંધી અભિન્ન છે એમ પણ નહિ, ભિન્ન છે એમ પણ નહિ. માત્ર આપણને તે
ઉત્પન્ન અને નષ્ટ થતી દેખાય છે આપણા મનથી તેના ગુણધર્મો અને સમઘો કલ્પીને
એક કાર્પનિક જગત આપણી સમક્ષ આપણે ખડું કરીએ છીએ સસારના પદાર્થો સાપેક્ષ
છે, એકબીબને આધારે રહેલા છે અને તેથી જ તે પ્રતીત્યસમુત્પન્ન છે, પારમાર્થિક નથી
નિ.સ્વભાવ છે, શૂન્ય છે.

સ્વભાવશૂન્ય કે નિ:સ્વભાવનું સ્પષ્ટીકરણ મન્દ્રકીર્તિએ કહ્યું છે. તેમાં સ્પષ્ટપણે તેણે
સમીકરણ કયું છે કે પ્રતીત્યસમુત્પન્ન = શૂન્ય = સાપેક્ષવ્યવહાર = મધ્યમાર્ગ. પ્રતીત્ય
સમુત્પન્નની સ્પષ્ટતા એ છે કે વસ્તુની ઉત્પત્તિ સ્વાભાવિક નથી અથવા સ્વભાવથી
વસ્તુને ઉત્પાદ નથી અને જે સ્વભાવસિદ્ધ નથી તેની સત્તા પશુ નથી, તેનું અસ્તિત્વ
પશુ નથી, તેનો ઉત્પાદ પશુ નથી અને જેનો ઉત્પાદ નથી તેનો નાશ કેમ હોય ? તેનું
નાસ્તિત્વ પશુ કેમ હોય ? માટે તેને શૂન્ય કહેવું કે સાપેક્ષ કહેવું એ જ ઉચિત ગણાય.
આમ વસ્તુના એ અત ઉત્પત્તિ અને વિનાશ એ નહિ પણ વસ્તુ મધ્યમાર્ગી છે. તે
નથી ઉત્પન્ન કે નથી વિનષ્ટ પણ શૂન્ય છે, પ્રતીત્યસમુત્પન્ન છે, મધ્યમાર્ગી છે

આ રીતે શૂન્યવાદીઓએ વસ્તુવિચારના એ છેડામાં જે વિરોધ છે તેનું જ સ્પષ્ટીકરણ
કયું છે—એ એ છેડા આ છે—એક એવું વિધાન છે કે જે કાર્પ સત્ છે તેનો સ્વભાવ
હોયો. જોઈએ અને બીજું વિધાન છે કે બધી જ વસ્તુઓની ઉત્પત્તિ અન્યથી થાય છે.
આ બંને વિધાનોમાંના પ્રથમથી એ ફલિત થાય છે કે જે કાર્પ સત્ છે તે સ્વાભાવિક હોઈ
તેની ઉત્પત્તિ સંભવે જ નહિ, કારણ સ્વભાવનું નિર્માણ થઈ શકતું નથી માટે તે ઉત્પન્ન
થતાં નથી અને નષ્ટ પણ થતાં નથી માટે કહેવું જોઈએ કે સ્વભાવ એ નિરપેક્ષ છે
અને પરિણામ કે પરિવર્તનથી શૂન્ય છે. બીજા વિધાનનો ફલિતાર્થ એ છે કે જગતની બધી
જ વસ્તુઓ અન્યથી ઉત્પન્ન થાય છે અને નષ્ટ થાય છે અર્થાત્ બધી જ વસ્તુઓ સાપેક્ષ છે,
પરિવર્તનશીલ છે. આમ બંને પરસ્પરવિરોધી વિધાનોનો વચસો માર્ગ માધ્યમિક સ્વીકાર છે
કે બધું જ શૂન્ય છે, કશામાં કોઈ સ્વભાવ નથી.

વિગ્રહવ્યાવર્તિનીમા નાગાર્જુન પોતાનાં મતબોને સાર આપી દે છે કે—

યથ પ્રતીત્ય માર્કો માર્કાના શૂન્યતેતિ સાક્ષુષ્કા । યથ પ્રતીત્ય માર્કો મરતિ હિ તત્સ્યાસ્વમાત્વલ્લમ્ ॥૨૨॥

આ શૂન્યતાનું પ્રયોજન શું ? તેનું સ્પષ્ટીકરણ નાગાર્જુને કહ્યું છે કે—

કર્મકલ્પેશક્ષ્યાન્મોક્ષ કર્મકલ્પેશા વિકલ્પતઃ । તે પ્રપશ્ચાત પ્રપશ્ચન્તુ શૂન્યતાયાં નિરુચ્ચતે ॥ મ૦૧૮-૫

પ્રપંચની વ્યાખ્યામાં ચન્દ્રકીર્તિએ લૌકિક પ્રપંચ કેવો છે તે બતાવ્યું છે—

તે ચ વિકલ્પાઃ બનાદિમત્સસારાભ્યસ્ત્યાત્, જ્ઞાન-ક્ષેય-વાચ્ય-વાચક-કર્તા-કર્મ-કરણ-ક્રિયા-
ષટ-પટ-મુકુટ-રથ-રૂપ-વેદના-સ્ત્રી-મુદુષ-લામ-બલામ-સુક્ષ-દુઃખ-યથોડયથો-નિન્વા-પ્રજ્ઞસાદિલક્ષ
ળાદિચિત્રાસ્પ્રબ્ધાત્ ઉપજાયન્તે ॥ મ૦ટી૦૧૮.૫

સંસાર એ વ્યાવહારિક કે સાહજિક સત્ય છે એનો અર્થ એવો તો નથી જ કે તે વન્ધ્યાપુત્ર જેમ સર્વથા અવાસ્તવિક છે એ સંસારમાં રહીને જ મોક્ષને પ્રાપ્ત કરવાનો છે તે સંસારની વ્યાખ્યા કે વિચારણા તર્કથી અર્થ શકતી નથી. તેના સ્વરૂપનો નિર્ણય કે તે સત્ છે કે અસત્ અર્થ શકતો નથી માટે તે તર્કગોચર છે. એ જ રીતે નિર્વાણ પશુ જે પારમાર્થિક છે તે પશુ તર્કગોચર તો છે જ આમ એ બંનેના સ્વરૂપમાં કાઈ ખાસ ભેદ નથી અને અવાચ્ય છે, જ્ઞાનના અગોચર છે આથી નાગાર્જુને કહ્યું કે—

ન મસારસ્ય નિર્વાળાત્ કિંચિદસ્તિ વિશેષણમ્ ।

ન નિર્વાળાસ્ય સસારાત્ કિંચિદસ્તિ વિશેષણમ્ ॥

નિર્વાળસ્ય ચ યા કોટિ કોટિ સસરણસ્ય ચ ।

ન તયોરન્તર કિંચિત્ સુલ્ક્ષમમપિ વિચતે ॥ મ૦ ૨૫ : ૧૬-૨૦

સંસાર અને નિર્વાણમાં કશો જ ભેદ નથી કારણ કે

સર્વં તથ્ય ન વા તત્થ તથ્ય વાતથ્યમેવ ચ ।

નૈવાતથ્ય નૈવ તથ્યમેતદ્દુહાનુષાસણમ્ ॥ મ૦ ૧૮.૮

બગવાન છુદ્ધ લોકોનું અનુકરણ કરીને તેમને સન્માર્ગે લાવવા માટે કદીક આ બધું તથ્ય છે એમ કહે છે કારણ કે છુદ્ધનું વચન છે કે—

લોકો મયા સાર્થં વિષદતિ, નાહ લોકેન સાર્થં વિવદામિ ।

યલ્લોકે સમત તન્મમાપિ અસ્તિ સમત, યલ્લોકે નાસ્તિ સમત, મમાપિ તન્નાસ્તિ સમતમ્ ॥ મ૦ટી૦ ૧૮.૮

આ રીતે લોકોની ભાષામાં જ તેમની જ સમજનો આધાર લઈને તેમણે ઉપદેશ આપવો શક્ય કર્યો એટલે તેમણે કહ્યું કે હા, તમે જેને તથ્ય કહો છો તે તથ્ય છે જ પશુ જુએ એનો અન્યથાભાવ પશુ થાય છે તે તો તમે જેણે ને માટે તેને અતથ્ય પશુ જાણ્યું. આથી આગળ જઈને તેમણે સમજાવ્યું કે જુઓ બાલજન જેને તથ્ય સમજે છે તેને આર્થજન અતથ્ય સમજે છે આમ તથ્ય એ અતથ્ય પશુ છે—તથ્યાતથ્ય છે અને એથી આગળ વધીને જેની શુદ્ધિમાં માત્ર જરાક અવારણ્ય રહી ગયું છે તેને એમ ઉપદેશ છે કે ભાઈ, આ તથ્ય પશુ નથી અને અતથ્ય પશુ નથી. જેમ વન્ધ્યાસુતને શ્યામ પશુ ન કહી શકાય અને અવદાત પશુ ન કહી શકાય તેમ આ બંધી જ વસ્તુને તથ્ય કે અતથ્ય પશુ ન કહી શકાય. આમ કહે કરી શુદ્ધ શિષ્યોને તત્ત્વરપર્શી માર્ગે લાવે છે. મ૦ ૧૮.૬

પ્રતીત્યસમુત્પાદ વિષે થોડી વધારે ચર્ચા કરવી જરૂરી છે નાગાર્જુને પ્રતીત્યસમુત્પાદ માટે પ્રારંભમાં જ નિષેધપરક આઠ વિશેષણો આપ્યા છે—

અનિરોધમનુત્પાદમનુચ્છેદમણાચતમ્ ।

અનેકાર્થમનાનાર્થમનાગમનિર્ગમમ્ ॥

ચઃ પ્રતીત્યસમુત્પાદ । મ૦ ૧.૧,૨,

આ આદેય નિષેધપરક વિશેષણો એવા છે જેના દાર્શનિક મૌલિક વિવિધ માન્યતાઓ અને કલ્પનાઓનો સમૂહ ઘર્ષ ગળ્ય છે. તે કહે છે— વસ્તુ ઉત્પન્ન નથી, વિનષ્ટ નથી; જીવો ઉચ્છેદ નથી, તે શાશ્વત નથી, તે અભિન્ન નથી કિન્ન નથી, તેનો આગમ નથી અને નિર્ગમ પણ નથી.

ચન્દ્રકાર્તિએ સ્પષ્ટીકરણ કર્યું છે કે પ્રથમ જો ઉત્પત્તિ જ નથી—એ જો નિશ્ચિત થાય તે આકાંના જે પ્રતિષેધો છે તેને સમજવામાં સરલતા પડશે એટલે જ નાગાર્જુન સૌપ્રથમ ઉત્પત્તિની કલ્પનાનું નિરાકરણ કરે છે—

ન સ્વતો નાપિ વરતો ન દ્વામ્યા નાપ્યદ્વેલુત ।

જ્વન્ના જાતુ વિચન્તે માવાઃ કલ્પન કેવન ॥ મં ૧ ૩

સ્વતઃ ઉત્પત્તિ નિરર્થક જ ઠરે તેથી લાભ પણ શુદ્ધ તે પોતે વિદ્યમાન છે જ, પછી ઉત્પન્ન થવાનો શો અર્થ ? માટે સ્વતઃ ઉત્પત્તિ ઘટે નહિ વળી તેમ માનવા જતા અનવસ્થા પણ થાય.

પરથી પણ ઉત્પત્તિ થતી નથી કારણ 'પર' એ સિદ્ધ જ નથી અને સિદ્ધ હોય તો પણ અપેક્ષિત એક સિવાયના બધા જ પર છે, તો તેથી જો ઉત્પત્તિ થતી હોય તો સ સારના સમગ્ર 'પર' જનક માનવા પડશે. બહુ જ બધા પદાર્થોથી ઉત્પન્ન થાય છે એમ માનવું પડે, કારણ—

'તુલ્ય પરત્વમસિદ્ધેડજનકેડપિ ચસ્માત્ ।' મધ્યમકાવતાર ૬ ૧૪.

અજનક મનાતા એવા બધા જ 'પર' રૂપે સમાન છે. તો બધા જ અજનકો 'પર' હોવાને કારણે જનક બની જશે.

અને સ્વ અને પર એ બંનેથી પણ કાર્ષિ ઉત્પન્ન થઈ શકે નહિ, કારણ એ બંનેમાં દોષોનું ઘર્ષન કરાવ્યું જ છે.

અહોત્પત્તિ પણ કાર્ષિ ઉત્પન્ન થાય નહિ. હેતુ ન હોય તો કાર્ય કારણ એવા વિભાગ જ ન બને. વળી જો હેતુ વિના કશુંક ઉત્પન્ન થઈ શકતું હોય તો વધ્યાપુત્ર, ગગનકુસુમ— એ બહુ પણ ઉત્પન્ન થઈ ગળ્ય.

આમ વસ્તુનો ઉત્પાદક ઘટતો નથી. (મં ૨૧ ૧૨) અને જેનો ઉત્પાદક નથી તેના નિરોધની ચર્ચા જ અર્થ છે. (મં ૧ ૧૧, ૫.૨૯)

આટલી ઉત્પાદની ચર્ચાથી નાગાર્જુનની દલીલો કેવી છે તે વિષે આપણે બધી શક્ય એ છીએ

આ શૂન્યવાદ વિષે દાર્શનિકોને ધણ કહેવાનું છે પણ તે વિષે ફરી કાર્ષિ વાર

સંદર્ભગ્રંથો

નાગાર્જુન—મધ્યમકશાસ્ત્ર, ચ દ્રશીર્તિકૃત ટીકા સાથે—વિચલ્લભ્યાવર્તિની, પ્ર૦ બૌદ્ધ સંસ્કૃત મથકાવલી—૧૦

આચાર્યદેવ—ચતુઃશતક, આલોક પ્રકાશન, નાગપુર

શાંતિદેવ—બિધિચર્ચાવતાર અને શિક્ષાસમુચ્ચય, પ્ર૦ બૌદ્ધ સંસ્કૃત મથકાવલી—૧૧-૧૨

T. R. V Murti—The Central Philosophy of Buddhism, George Allen and Unwin, 1960

B. K. Matilal—Epistemology, Logic and Grammar in Indian Philosophical Analysis—Mouton, 1971.

દ્રવ્યના બદલામાં છોડવાનો નિષ્કર્ષ અસ્તાવ : તર ગવતીને વિલાપ

મેં પેલા ચોરને કહ્યું, 'કૌશાભીનગરીના સાથવાહનો આ એકનો એક પુત્ર છે, અને હું ત્યાંના શ્રેષ્ઠીની પુત્રી છું (૧૦૦૬). તારે જેટલાં મથિ, મુક્તા, મુવર્થ' કે પ્રવાહની ઇચ્છા હોય તેટલા અમે તને અહીં રહ્યાં છતાં અપાતીશું', (૧૦૦૭). તમારો કોઈ માણસ અમાર. લખેલા પત્ર લઈને બંનેને ઘરે જાય અને તમને દ્રવ્ય મળે તે પછી તમે અમને બંનેને છોડજા. (૧૦૦૮) એટલે તે ચોરે કહ્યું, 'અમારા સેનાપતિએ તમને બંનેને કાત્યાવનીના જગ માટેના મહાપશુ કરાવ્યા છે. (૧૦૦૯) તેને આપવાનું અમે ન આપીએ તો તે ભગવતી અમારા પર રૂઠે, એની કૃપાએ તો અમારી બધી કામના પૂરી થાય છે (૧૦૧૦) કાત્યાવનીની કૃપાથી અમારા કામના સિદ્ધિ, યુદ્ધમાં વિજય અને બધી વાતનું સુખ થશે, એટલે અમે તમને છોડવાના નથી' (૧૦૧૧). એ સાંભળીને તથા ગરહન અને હાથન પીઠ તરફ વાળીને બાધવાને કારણે પ્રિયતમના શરીરને મરડકલુ જેઈને હું વધુ જોરથી રુદન કરવા લાગી. (૧૦૧૨) હે શુદ્ધવામિની, પ્રિયતમના ગુણ અને પ્રેમાનુરાગથી મેડીથી બધાયેલી હું ત્યા અતિ કરુણ દુહન કરતી, વિવર્થ અને વિવચ્ચ બની રહી (૧૦૧૩) હું લોકોના ચિત્તને ઉત્તપ્ત કરીને વ્યથિત કરતું (૨), બદિનીએને પણ આસુ આવે તેવું કણસતુ રુદન કરવા લાગી (૧૦૧૪) આંસુથી ગાલ, અધરોજ અને સ્તનપૂજને બીજવતી હું પ્રિયતમને છોડાવવા માટે (૨) લગાતાર રડી રહી. (૧૦૧૫). હે શુદ્ધવામિની, કૂટતી પીટતી, વાળ ખેચતી, હું ત્યાં ખાકાટકરાવાળી ભોંય પર આજોટવા લાગી. (૧૦૧૬) 'જાણે કે સ્વપ્નમાં જોયો હોય તેમ તું' ગુણુવ તો મને પ્રાપ્ત થયો. તેથી કરીને(૨) મને આ દુહન આવી પડયું' (૧૦૧૭) : હે શુદ્ધિથી, પ્રિયના આવી પડનારા દુ સહ નિરહના શૈકે ઘેરાયેલી હું એવાં એવાં કડુણ વચને વિલાપ કરવા લાગી. (૧૦૧૮)

અકસ્માત પ્રોત્સાહક ગીતનું શ્રવણ

તે વેળાએ ત્યા પીકામા જેડેલા કેટલાક સુબોટાએ શ્રવણને સુખદ સુમધુર ગીતવાદિત સાથે આ પ્રમાણે ગાયું (૧૦૧૯) :

આવી પડલી આપતિની અવગણના કરીને સાહસકર્મ આદરનાર પુરુષને કાં તો વિપત્તિ મળે, કા તો સિદ્ધિ મળે. (૧૦૨૦). પ્રવ્રત્તિ આદરનાર પુરુષને કા તો લક્ષ્મી પ્રાપ્ત થાય અથવા તો મરણ, પરંતુ પ્રવ્રત્તિ શરૂ ન કરનારને મરણ તો અવશ્ય આવવાતું અને લક્ષ્મી પણ નહીં મળવાની. (૧૦૨૧). મૃત્યુ સૌકોઈને આવવું હોય છે, માટે પોતાનું પ્રિય તરત

सव्यस्स एइ मरूचू तूरह् पियमप्पणो लहुं काउं ।
 पुण्ण-मणोरह्-तुह्स्स होइ मरणं पि किर सहलं ॥१०२२
 न विसाओ कायव्वो सुदट्ठु वि वसण-विमुहेण पुरिसेण ।
 हेदि चह्ऊण पुणो खणेण पन्चामलह्(?) लच्छी ॥१०२३
 विसम-दसमस्सिएण वि पुरिसेण विवण्ण-पुरिसकारेण ।
 दुक्खं पि य विसहेउं पियाए समयं सुहं होइ ॥१०२४

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एवं सोऊण पिओ घरिणी गीयत्थ-चोइओ इणमो ।
 भाणह्(?) य पीणसोणी सुण ताव वि पिए इमं वयणं ॥१०२५
 पुव्व-कय-कम्म-निव्वत्तियस्स कंते निंगूह मंतस्स ।
 कसण-मिउ-दीह-केःस(?) न पलाइउं सक्का ॥१०२६
 कि वज्जे तो(?) वि पिए अवसो पावइ वसं कयंतस्स ।
 नहु उज्जयं निवारेइ कोइ पहरेसु ल्हिक्कंतो ॥१०२७
 नक्खत्त-चंद गह्-नायगस्स जइ ताव अमयगब्भस्स ।
 चंदस्स एइ वसणं न(?) सोगो पायय-जणम्मि ॥१०२८
 अप्प-कय-कम्म-विवाग(?) -खेत्त-दव्व गुण-काल-सजुत्तो ।
 सुह-दुक्खस्स विवागो नवरि निमित्त परो होइ ॥१०२९
 तं मा होहि विसण्णा सुंदरि सव्वेण जीव-लोयम्मि ।
 सुह-दुक्ख-विसेस-करं न विहाणं लंघउं सक्का ॥१०३०

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तो तत्थ अहं घरिणी पियस्स सण्णवण-वयण-गहियत्था ।
 पिय-वयण-समासाइय-मउइय-सोया पुणो जाया ॥१०३१
 अच्छामि रुण्ण-पिडिय-बंदी-जण(?) -विमण-मण-विरुद्धा ।
 बद्धा पयया मुद्धा पइणा समयं मिगी चेव ॥१०३२
 काउं य तत्थ मज्झं कल्लण-विलवाणियंसुवेगाओ ।
 संभरिय-नियय पक्खा चिरं पि रोयंति बंदीओ ॥१०३३
 काओ सभाव-वच्छल-मउइय-हियया वसण समुव्वयं अम्ह ।
 वदट्ठण परुण्णाओ अणुक्कंपा-कंपियंगीओ ॥१०३४

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ओरुण्ण-लोयणाओ बंदीव भणंति पच्छियं(?) कत्तो ।
 किह वेत्थ अणत्थ-घर तक्कर-हत्थं इमं मत्ता ॥१०३५

થાય તેમ કરવાની ઉતાવળ રાખેા, પોતાના મનોરથ પૂરા થવાથી સતુષ્ટ અનેલા માણસનું મનુષ્ય સફળ કહેવાય છે (૧૦૨૨) અત્યંત સકટગ્રસ્ત પુત્રુપે પશુ વિધાન પામવેા નહીં. લેા । છોડીને ચાર્થી ગયેલી લક્ષ્મી વડીકમાજ પાછી આવી મળે છે (૧૦૨૩) જે વિવશ દશા બોગવતેા હોય અને જેનેા પુરપાથ નષ્ટ થયા હોય તેવા પુત્રુપને સહેલુ પડવું ડુઃખ પશુ તેની પ્રિયતમાના સગમા સુખ યાી જાય છે. (૧૦૨૪)

કર્મકળની અર્ધવાચતા

હે ગૃહસ્થામિની, એ પ્રમાણે સામાળીને મારેા પ્રિયતમ એ ગીતના ભાવાર્થથી પ્રેરાઈને મને કહેવા લાગ્યા (૧૦૨૫) 'હે વિજ્ઞાણ નિત્યવાળી પ્રિયા, તુ મારા આ વચનેા પ્રત્યે ખ્યાન આપ : હે કાળા, સુવાળા, લાગા દેશસ્લાપવાળી પ્રિયા, જેતુ રહસ્ય નિગૂઢ છે તેવાં પૂર્વે કરેલાં કર્મોના પરિણામથી નાસી છૂટતુ કાર્મ રીતે શક્ય નથી. (૧૦૨૬) ગમે ત્યાં નાસી જનાર પશુ, હે પ્રિયા, કૃતાતને વશ અવશ્ય થાય છે, પ્રહારોથી સંતાવાતુ કરનાર કાર્મ પણ માણસ પ્રાલબ્ધ કર્મકળને અટકાવી શકતેા નથી. (૧૦૨૭) જે મહેા અને નક્ષત્ર-ગ્રહના ગ્વામી અમ્બતગર્ભ ગ્રહને પશુ આપત્તિ આવી પડતી હોય છે, તેા પછી સામાન્ય માણુસનેા તેા કયા શોક કરવેા ? (૧૦૨૮). પેાતે જ કરેલા કર્મતુ પરિણામ ક્ષેત્ર, દ્રવ્ય, ગુણ અને કાળ પ્રમાણે, સુખદુ ખના કળ ડપે પ્રાપ્ત થાય છે, તેમા ખીજે કાર્મ તેા માર નિનિત્ત યાને છે (૧૦૨૯) તેા હે સુફરી, તુ વિધાન ન ધર, આ જીવલેાકમા કાર્મ કરતાં કાર્મથી પશુ સુખદુ ખ પાપિત કરાવનાતુ વિધિતુ વિધાન ઝોળાગી શકાતુ નથી.' (૧૦૩૦). આમ, હે ગૃહસ્થામિની, એ દશામા પ્રિયતમના સમન્વવટનાં વચનેાનેા મર્મ પામને, એ પ્રિય વચનેાથી પ્રાપ્ત થયેલા આશ્વાસને કર્મને મારેા શોક હજવેા થયેા. (૧૦૩૧)

સમભાવી બંદિનીઓ આગળ વીતક કયાતુ' વચ્ચેન

મારા રુદનથી ત્યાં એકઠી થયેલી બંદિનીઓ અત્યંત હૃદયેગ પામી. પોતાના પતિની સાથે બંધન પામેલી ગ્વાભાવ્યા બેાળી(૨) મૃગલી જેવી મારી દશા હતી(૨) (૧૦૩૨). મારેા કટુશુ વિલાપ સાંભળીને જેમના આસુ ઉભરાઈ આવ્યાં છે તેવી તે બંદિનીઓ પોતપોતાના સ્વજનોને સાંભળીને કયાંય સુધી રુદન કરતી રહી. (૧૦૩૩) તેમાની જે કટલીક તેમના સ્વભાવગત વાતસહયને ક્ષીર્ણ સુકુમાર હૃદયવાળી હતી તે આમારા પર આવી પડેલું 'સંકટ જોઈને અનુકંપાથી અંજ કપિત થતી મૃસકે મૃસકે રડવા લાગી. (૧૦૩૪) રડેલાં તેને તે બંદિનીઓ પૂહવા લાગી, તમે કયાંયા, કઈ રીતે આ અનર્થના ધર સમા ચોરોના હાથમા આવી પડયા ? (૧૦૩૫) એટલે હે ગૃહસ્થામિની, તે ચક્રવાક તરાંકેના બવનેા સુખોપબોગ,

तं चक्रवाय-जाई सुहोदयं मज्जणं च हृत्थिस्स ।
 वाहेण चक्रवाओ वहिओ जह ह् अणुमया य ॥१०३६
 अह य पुणो आयाया माणुस-भावम्मि वच्छ-नयरीए ।
 जह तत्थ एकमेको नाओ चित्तोवदेसेणं ॥१०३७
 जह जाइया न दिण्णा अहय जह पेसिया य पिय-वसहि ।
 चेडी सारसिया मे जह य पल्लयाणि नाचाए ॥१०३८
 भागीरहीए पुल्लिणे जहा य गहियाइ तेहि चोरेहि ।
 तं सर्व्वं रोयती घरिणी साहेमि बंदीणं ॥१०३९

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एयं सोऊण महं सो चोरो निग्गओ पडालीओ ।
 ऊणइ अणुकंपमाणो ऊसासिय-बंधणं रमणं ॥१०४०
 अह ताओ करमरीओ निव्वच्छिय-तज्जिया तहि तेण ।
 मेघान्जिय-मीय व्व मय-वहूओ पल्लणाओ ॥१०४१
 तासु य गयासु तो भणइ पिययमं तक्करो सणीयाय (?) ।
 मा भाहीय अहं ते मरणाओ अह विमोइस्सं ॥१०४२
 सब्ब-त्थामेण सब्बहा वि पाणे य परिचइत्ताणं ।
 पाण-परिरक्खणं भे काहं पाणे य दाऊणं ॥१०४३
 एयं निसम्म वयणं तस्स मुहा निग्गयं तहि अम्ह ।
 मरणुत्तास-विणासो परिओसो उत्तमो जाओ ॥१०४४
 अच्छहु अम्हाण जीवियं ति तो जिणवरे पणमिऊणं ।
 पक्खलाणा कीरस्स(?) पारणा तस्स कासीय ॥१०४५
 तो पत्त-पत्तलीए मंसं काऊण तक्करो अम्हे ।
 जेमणमिणं ति मुंजह भणतो दूरं खु गतव्वं ॥१०४६
 अम्हेहि नेच्छियं त अम्हाण अणुहयं ति भणिऊण ।
 उत्ताणय-करयल-संपुडेहि उदयं तहि पीय ॥१०४७

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संपइ नह-पयावो रज्ज-परिभट्ट-पत्थिवो चेवं ।
 सूरु लंघिय-नायणो वल्लेज्ज पुण्णो सुइदुत्तु(?) ॥१०४८
 संकुहय-पन्नगो व्व वच्छ सूयंति दिवस-निप्पेडा ।
 वासंत-गेग-सउणया निय-निलउल्लत्तय(?)-बहुलया ॥१०४९
 अह एवं अम्हाणं वियहो अइ दीहंतो रुयंताणं ।
 मरण-भय-वेविराणं घरिणि तहा सो अइक्कंतो ॥१०५०

દાવીનું મન, આધ વડ થયેલા ચક્રવાકનો વધ કઈ રીતે અનુભવ્ય ન્યું, કઈ રીતે હુ મનુષ્યવાવ પાસેને વત્સનગરોમા જન્મી, કઈ રીતે ચિત્ર દારા અમે એકમેકની ઝોળાખ રોળવી, કઈ રીતે માધુ માયુ નાખ્યા છતા મને ત દીધી, કઈ રીતે મે મારી ચેટ્ટી સ્મારપિકાને મારા પ્રિયતમને ધરે મોકલી, કઈ રીતે અમે તાવમા નાસી ગયા અને કઈ રીતે આગીરથોના પુલિન પર એ ગેરોએ અમને પકડ્યા—એ અધુ જ મે રડતા રડતાં તે ખદિનીએને કહી સભળાવ્યું (૧૦૩૬-૧૦૮૯).

અનુકંપા પ્રગટતાં ચોરનું અધનશુક્ર કરવા વચન

મારો એ કથની સાગળીને પેલો ચોર પડાળીનાથી બદાર આગ્યો અને અનુકંપાથી નેલો મારા પ્રિયતમના અધન તે સરખો શ્વાસ નઈ નકે તેટલા હીવા કર્યા (૧૦૪૦).

પછા તેલે પેની બદિનાએને ધુલ્કારી-ધમકારી, જેથી મેધગજ નાથી ભયભીત બનેલી હુબ્બીઓની જેમ તેઓ ત્યાથી પલાયન કરી ગઈ. (૧૦૪૧)

તેઓ ગઈ એટલે તે ચોરે ધીમે નરે મારા પ્રિયતમને કહ્યું, 'તુ ડરોશ નહી, હું તંને મોતમાથી મચાવીશ (૧૦૪૨) મારો સર્વ સક્રિયથી, સર્વે ઉપાય અજમાવીને, મારો પ્રાણત્યાગ કરનાં પણ હુ તમારુ પ્રાગક્ષણ કરીશ તે મારે હુ પ્રાણ આપવા પડશે તો પણ આપીશ' (૧૦૪૩). તંના મોમાથી નીકળેલુ આજ વચન સાંભળીને અમારો મરણનો સત્રામ નાટ થઈ ગયો, અને અમને એકદમ જાતા થઈ (૧૦૪૪) અમારુ જીવિત કુશળ રહેા એ ભાવ માથે અમે જિનવરોને વંદન કરીને, લીધેલા પ્રત્યાખ્યાનનુ પારજી કયું. (૧૦૪૫)—તે વેળા પાદડાની પતરાવળીમા માસ લઈને, 'આ તમારે માટેનુ જમવાનુ છે, તો ખાઓ, આપણે ધણે ફૂડ જવાનુ છે' એમ તે ચોર કહેવા લાગ્યો. (૧૦૪૬). 'અમને એ ખવતું તમી' એમ કહીને અમે તે લીધુ નહી, પણ ખોખો જીવો કરીને અમે તે વેળા પાણી પીધુ (૧૦૪૭).

નિશાનું આગમન

તેટલામાં રાજ્યબ્રહ્મ રાજની જેમ જેનો પ્રતાપ નવ્ત થયો છે તેવો સૂર્ય ગળત પાર કરીને ..(૧૦૪૮). દિવસ આથગતા, ક્ષોનાં પાન સ કોચાયા, તેમના માળામા અનેક પશીઓ પાછાં ફરીને કવચ કરવા લાગ્યા (૧૦૪૯) હે ગહરવામિની, મરણુભયે ધુજતા એવાં અમારો એ અતિશય કામો દિવસ રડતાં રડતાં એ રીતે વીલ્યો. (૧૦૫૦).

अह तिमिर-निवह-सामा संपत्ता जीव लोग-निस्सा ।
 कोसिय-पिय नेवत्ती(?) गयण-तल-पसाहिया रत्ती ॥१०५१
 सायर-कय-विद्धो-वियासो(?) जणस्स उट्टेइ ।
 नह-संचारिम तिलओ कुंद-कुसुम-पंडुरो चंदो ॥१०५२
 उक्कुट्टि-हसिय-छालिय(?)-पडु-पडह-निनाय-गीय-सहाळा ।
 पल्ली मत्त-पणच्चिर-चोरेक्क-रस-जणा जाया ॥१०५३
 तो जेमण-वक्खित्ते जणम्मि सो तक्करो पियं मुयइ ।
 भणइ य मा भाहि तुमं एह अहं ते पलाएमि ॥१०५४
 तो तेण नीणिया मो सउतायं(?)केणई अ-नज्जंता ।
 विजय-हारेणम्हे पल्लिवती-गेह-रूरेण(?) ॥१०५५
 रु दत्तणेण सुचिराहिं निग्गया समहिय तुरता य ।
 किच्छाहिं निग्गया मो कास-सर-कुडीर-मज्जेण ॥१०५६
 तो तेण पुब्ब-वाहिय-परिचिय-दरि-घवर-मुणिय-परिमाणो ।
 गहिओ निचट्ट-मुहिओ अहवी-सीमंतओ पंथो ॥१०५७
 तो तत्थ निरिक्खतो पुरओ पासेहि मग्गओ य पुणो ।
 बहुसो य निसामंतो अद्वाणय-चिट्ठिओ सवं ॥१०५८
 गहियावरण-पहरणो ङ्गपीलिय-धणिय बद्ध सण्णाहो ।
 वच्चइ पयद्धसाणो(?) पंथं मोत्तूण पासेणं ॥१०५९
 भणइ जह वहुइ कोई पभाहि(?) तो तं इमेण पंथेण ।
 जो ताव मरण-कामो चोरो होइहि वारेमि(?) ॥१०६०

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गतूण चिरं तह उप्पहेण पंथ पुणो समोइण्णा ।
 चोरेण वरेण समया संजाय-भएण तह निहुया ॥१०६१
 पन्भज्जमाण वण-सुक्क-पत्त सदाणुकारिणो केइ ।
 पवन्खे पण्णोहंता पक्खी रूक्खाहि उट्टीणा ॥१०६२
 वण-महिस-वग्घ-दीविय-तरच्छ-पुल्लीण तह बिरात्त्वणं ।
 सुणिमो सउण गणाणं च तत्थ नाणाविहे सहे ॥१०६३
 भवियव्वया अम्हं महाभए तत्थ वट्टमाणाण ।
 अणुलोमा आसि तया खेमा मिग-पक्खिणो सव्वे ॥१०६४
 वणहत्थि-हत्थ-पल्लहत्थियत्थ(?)-लुय-फल-किसल्लय-पवाले ।
 गोच्चिय-विडवे विडिमे कत्थइ पासामि हं पडिए ॥१०६५

ગગનતળને શોભાવતી, તિમિન્સમૂઢે કાળી, જીવલોખના અવલગન સમી ધૂવડને ત્રિય અતી મત જીવલોક પર ઉતરા (૧૦૫૧) સાગરનો વૃદ્ધિવિકાસ કરનારા, આઠારના ગતિમાન તિલક સમે, કુદકુસુમ સમે, શ્વેત ચદ્ર ઊગ્યા (૧૦૫૨)

બ ધનચુકિત અને ચોરપદ્ધતીમાથી પ્રવાચન

ચોરપદ્ધતીમા દ્વાન્યનો શોરમકોર, ધમધમતા ઢોલના નિરાદ ને મીતના શુદ્ધ, તથા મદમત ગાનને નાચતા ચોગેના રગરસ ઢવાઈ ગયા (૧૦૫૩) તે વેળા ત્યારે લોકો જમવામાં રોકાયેલા હતા ત્યારે તે ચોરે માન ત્રિયનમને છોડ્યો, અને તેને કહ્યું, 'તુ ઢનીચ નહીં, દવે હુ તને નસાડવાનુ કુરુ છુ' (૧૦૫૪) પછી તે કોઈને જાણુ ન થાય તેમ અમને પદ્ધતીપતિના ધરના વિજ્ઞ દ્વાન્યા થઈને ઢઈ ગયો (૧૦૫૫) તે વિરતીજી હોઈને અમને નીકળી જના ઘણી વાર લાગી પછી ઘણી ઝડપથી ચાલતા અમે અહુ મુરકેલીએ કાગ-જણના સાકાર(?) રૂ પડીઆમાંથી પસાર થયા (૧૦૫૬). તે પછી તેજો જવા-આવવાથી પૂર્વપરિચિત જાણીતા અતરવાળો અને સુખે પાર ઢી શકાય તેવો જ ગલની સરઢને પહોંચતો માર્ગ લીધો (૧૦૫૭). તે વેળા આગળપાછળ અને આજુબાજુ નિરીક્ષણ કરતો અમને માર્ગ પર શોભીને અવાજને સાભળતો, આવરણુ અને દધિયાદી સજ્જ અને બરાબર કચકચાવીન મખત માધેલો તે ચો- મુખ્ય માર્ગ છોડીને આગળ વધતો હતો. (૧૦૫૮-૧૦૫૯) તેજે કહ્યું, 'જે જીવતો મ જીસ ચોરના જસસોને હાથે(?) મગા ઇચ્છતો હોય તે આ રગ્તેથી પસાર થાય' (૧૦૬૦) એટલે ઘણી વાર સુધી આડે માર્ગે ચાલીને પછી અમે તે ચોગને ભયભીત બનાવે અનુસંગા, ગૂપચૂપ મુખ્ય માર્ગ પર આવી્યા (૧૦૬૫).

વન્ય માર્ગને જોખમભર્યો પ્રવાસ

વનના સૂકા પાડા કચગતા થયા અવાજથી કેટલાક પદ્ધતીઓ પાખ ફેરકાવતાં, વૃક્ષો પરથી ઊડી ગયા. (૧૦૬૨) જ ગલી પાડા, વાધ, દીપડા, જરખ અને સિંઢના ચીતકારો તથા કવચિત્ પખીઓના અવાજે એમ વિવાવધ શુદ્ધો અમે સાભળતા હતાં. (૧૦૬૩). ત્યારે ખતરા વચ્ચે હોવા જતા અમને ભાવી અનુકૂળ સાગવું હતું, અને અધાં પશુપ પી કુશળકાગ્ક હતા. (૧૦૬૪) કચાક જ ગલી દાગીતી સૂઢના પ્રકારે જેના ફળ, કૂ પળો ને ડાગીઓ તોડયા છે તેવા, વૃક્ષોના કાંડા મારા જોવામાં આવી્યા. (૧૦૬૫).

एते अण्णे य वद्द तत्थ अवत्थतरे तरुमाणे(?) ।
ण पासमंता(?) तं कतारंतरं तरिमो ॥१०६६

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अह भणइ तक्करो णेमि कंतारं ति मा हु भाइत्था ।
अह गामा अब्भासे वच्चह एत्तो अवरहुत्ता ॥१०६७
अहमवि गच्छामि उ(?) खमहि य जं सामियस्स आणाए ।
अण्णाणएण य मए बद्धा य ह्या य पलीए ॥१०६८
सरलं महुरं संगायं मियक्खर भणइ त सहीयंतो ।
अह तक्करं गुणकर पिओ पियंतो व दिट्ठीए ॥१०६९
तुम्हे आणाकारि तुम्भे उवयार-कारिणो अम्हं ।
ज णे अबत्तयाणं(?) जीविय-दाणं इमं द्विणं ॥१०७०
अम्हाणमसरणाण अम्हाण जीविए निरासाणं ।
उव्वद्धयाणं अम्ह छिण्णासाणं तुमे वीर ॥१०७१
अहयं वच्छपुरीए पुत्तो धणदेव-सत्थया-स्सि ।
नामं च पउमदेवो त्ति मज्झ जो को वि साहेवज ॥१०७२
भणिओ य एहि तहियं अत्थं दाहामु ते सुविउल पि ।
सो भणइ ह(?) जाइ महं तत्तो गंतुं इतो गच्छं ॥१०७३
जइ होवज समावत्ती-गमणं भे तत्थ कारणेणं(?) ।
सो मा हु मं न दक्खिह एत्थ मए साविओ सि तुमं ॥१०७४
न हु सका पडिकाउं केणइ सव्वम्मि जीव-लोयम्मि ।
जिय-लोय-सव्व सार जीविय-दाणं पदेतस्स ॥१०७५
अम्हं अणुग्गहत्थ नणु तुम्भेहे वहु-माण-पीइ करो ।
आसण-परिग्गहो निग्गहेण कयव्वओ होइ ॥१०७६
सो भणइ एथ भणिओ नणु ह धण्णो अणुग्गहियओ य ।
सव्वं च मे कयं एय होइ ज भे त्थ परितुट्ठा ॥१०७७
सो एवं जंपमाणो वच्चह तुम्भे त्ति भाणिऊणम्हे ।
वच्चइ उत्तरहुत्तो अम्हे वि गया अवरहुत्ता ॥१०७८

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निजिणप्फाद्ध-विगलेन्तो(?) माणेय वाय संरंभा ।
किच्छाहि उव्वहामो उापह-पहद्ध-मिएणव(?) ॥१०७९
अतिवेगागाय-गमणा घरिणी तण्हा-छुहा-किलंता हं ।
वायं(?) भय-परिसुक्कोद्ध-कंठ-जिब्भा पारखलंती ॥१०८९

ब्योरनी विहाय : आकारदर्शन

आवा प्रकाशनी अनेक विविध परिस्थित्यो वंता जेता अमे ते ज गव पसार क्युं. (१०६६). जेटले ते ब्योर मोह्यो, 'आपणु ज गव पसार करी गया, जेटले हवे तमे सहैज पणु डरशी नकी गाभो अकी नशकमा ज छ. तमे अकीथी आथमशी निशा त-ह ज्यो. (१०६७). हु पणु पाओ हउ छु भासिकना हुकमथी मे पदवीमा तमने अथिया अने भायां ते भटे मन माह करशी' (१०६८). जेटले उपकारी ब्योर प्रत्ये भिजभाव प्रगट करतां, दृष्टिथी जणु के तेने पीतो होय तेम, भारा प्रियतमे, गहजदरवरे तेने बाडांक भक्षुर वयन आ प्रमाणु क्वा (१०६९) 'तमे तमारा भासिकना आसाकारी छे, पणु अमारा तो तमे उपकारक छे, केन के हे वीग, अत्रायु, अशरथु, अथनमा ग्हेला अने जववानी आशा तश दीधेना अने तदन निराश अनेला ज्येवा अमने तमे आ रीने जवतदान फीवु (१०७०-१०७१) हु वसपुरीना धरहेव सार्थवाहनो पुत्र छु. नाउ नाम पदहेव छे तारा इडेरा ली जे काठी त्या आचीने मने मजसै तेने ताना भाटे हु पुष्कण द्रव्य आपीथ तु मने आ प्रमाणु वयन आप तो ज हु जठि' (१०७२-१०७३). वणी काठि कारणु तमाउ त्या आववातु थाय, तो तमने सोज ह छे के तमारा दर्शन न थाय जेवु न अने. (१०७४) जवलोकना सर्वसाररूप जवतदान देनारतु मणु सुकववु आ समग्र जवलोकां शक्य नथी (१०७५) अने ज्योवु, अमारा प्रयेना तमारा आदर अने प्रेमने कारणु, अमारा पर अगुअक करीने तमारे स्थान-परिअहनो समय पाणवे पडशी' (१०७६). आ प्रमाणु कहेवामा आववा ते मोह्यो, 'हु अरेपर धन्य अने अणु-गृहीत थयो छु तमे मारा पर पूरा प्रसन्न छे तेमां ज तमे नाउ अणु' क्युं छे.' (१०७७) जे प्रमाणु मोहीने, 'हवे तमे अज्यो' जेम कहीने ते उत्तर तरङ वणी गयो, अने अमे पणु पश्चिम तरङ याववा लाग्या (१०७८).

वसती तरङ अथाणु

पग हाटी जतां, मणुभाथी वहेता लोकी साथे आडवाटे अमे मका सुशीलते आगण वधी रक्षां हतां. (१०७९) अहु अडपथी यासवाने बीधे हु जूअ अने तरसथी याकीने लोथ मधुगर्भ. अमथी (१) अने पांकी नाउं गणु अने होठ सुकार्थ गवां अने हु लथडवा लागी. (१०८०). यासवाने अशक्त अनेकी ज्येवी मने भारा प्रियतमे पीठ पर जवकी लेवा

अचयंती गंतुं जे पीढम्मि निवेसिउं पिओ महइ ।
तो तं परिहरमाणी बल्य वि पाएहि वच्चामि ॥१०८१
अह मं अणुपालंतो भणइ पिओ सणिययं पि वच्चामो ।
पेच्छह ताव मयच्छी पथिरल-कट्ट-वणुदेसं ॥१०८२
गोउल-पयार-मल्लिया पथिरल-तण-गहण-गोमया य पुणो ।
साहति वियाण-भूमी गामकभासं भय मुंच ॥१०८३
नहं शक्ति भयं मे तुट्ठी य समुट्ठिया महं घरिणि ।
लोगस्स मायरो त्थं(?) ददरूणं ता[उ] गावोओ ॥१०८४

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असण-कय-कण्णपूरे [य] पेच्छिए लट्ठियाहिं खेळंते ।
दुद्धोतपिय-वाले(?) बाले गोयालए तत्थ ॥१०८५
अह तेहिं पुच्छिया मो कत्तो उम्मगएण एह त्ति ।
तो भणइ अब्जपुत्तो वयंस पंथो पणट्ठो णे ॥१०८६
किंनामओ जणवओ इणमो किंनामयं च नगरं ति ।
किंनामओ च्च गामो केत्तिय-मेत्ते इओ होइ ॥१०८७
ते वेत्ति गामओ णे आसण्णे एस खायगं नाम ।
सेसं तु न जाणामो वण-विवर-विवइडिया अम्हे ॥१०८८
गंतूण य तो अम्हे कमेण हल-विलिहियं गया भूमिं ।
अह मं पुणो वि पिययमो इमाणि वयणाणि भाणीय ॥१०८९
वण-पण्ण-ल्लवियाओ वरोरु पेच्छाहिं गाम-जुवतीओ ।
पण्णुच्छंग-पदंसिय-थिर पिंजर-पीवोरूओ ॥१०९०
एयाणि य अण्णाणि य तत्थ पिओ मे पियाहं जंपंतो ।
सोग-परिस्सम-वक्खेव-कारणत्थं पवंसेइ ॥१०९१
अच्छोवग-पडहत्थं मच्छ-घरं फुडिय-कुमुय-पपूरियं ।
गामस्स तं तलयं नच्चासण्णं समणुपत्ता ॥१०९२
अच्छं फल्लिह-सरिच्छं फुडिय-कुमुय-गंधियं भय-विमुक्का ।
पाणीहिं षाणियं से(?) गाम तलाए तहिं पीयं ॥१०९३
(तत्थ) अवगाहिरुण सल्लिले सीयल-जल-वाय-वीजिअगा ।
विस्संता भय-मुक्का घरिणी गच्छामु तं गामं ॥१०९४

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ચાહું, પરંતુ તેથી ગયવા હું પરાણે પગણુ પગે ચાલવા લાગો (૧૦૮૧) મારી સાગ્ગભાણ કરતાં મારા પ્રિયતમે કહું, 'આપણે આરતે આરતે જઈએ. હે મૃગાદી, તું વડીક આ કચ્ચિત અહીં તકી પડેના કાકડા વાગા વનપ્રવેશ તરફ દષ્ટિ કર (૧૦૮૨) ગાયોની અવરણવરથી કચરાયે તા અને આજા તુચ્છ અને જાણવાળાં ગોચરો પરથી જાણાય છે કે મામ નજીકમાં જ છે, તો તું હર તજી કે' (૧૦૮૩) એટલે હે ગૃહસ્વામિની, લોકમાતા સમી ગાયોને જોતાં મારો હર એકદમ દૂર થયા અને મને અત્યંત પ્રસન્નતા થઈ (૧૦૮૪)

ક્ષાયક ગામમાં આજમન

ત્યાં તો અસનપુષ્પોના કર્ણપૂર પહેરેલા, શાઠીથી ખેલતા, દૂધે ચમકતા ગાલ (૧) વાળા, ગોવાળના છોકરાઓ નજરે પડ્યા. (૧૦૮૫). તેમણે અમને પૂછ્યું, 'તમે આ આડે રસ્તે કયાથી આવ્યા છો?' એટલે આર્થપુત્રે કહ્યું, 'મિત્રો, અમે રસ્તો ભૂલ્યા છીએ. (૧૦૮૬). આ પ્રદેશનું નામ શું છે? આ નગરનું નામ શું? કયા નામનું ગામ અહીંથી કંઈલે દૂર હશે? (૧૦૮૭). તેમણે કહ્યું, 'પાસેના ગામનું નામ ક્ષાયક છે. પશુ અમે વધુ કશું નથી જાણ્યતા, અમે તો અહીં જ ગલની સરહદમાં જ મોટા થયા છીએ.' (૧૦૮૮) પછી આગળ ચાલતાં ક્રમે કરીને અમે હજારી ખેડેલી ભૂમિ પાસે પહોંચ્યા. એટલે પ્રિયતમે મને ફરીથી આ પ્રમાણે વચન કહ્યાં (૧૦૮૯), 'હે વરોડુ, વનના પાદડા ચૂટી લાવતી આ મારીણી યુવતીઓ જો, પાદડાનો ખોળો બરેલા હોઈને તેમના દદ, રતાશ પડતા, પુષ્ટ સાથળ ખુલ્લા દેખાય છે' (૧૦૯૦) પ્રિય વચનો કહેતાં મારો પ્રિયતમ, મારો શોક અને પરિશ્રમ ઓછો કરવા આ તેમ જ અન્ન વસ્તુઓ મને બતાવતો જતો હતો (૧૦૯૧).

ગામનું તળાવ

તે પછી થોડે દૂર જતાં અમે ગામના તળાવ પાસે જઈ પહોંચ્યા તે સ્વચ્છ જો બરેણુ હતું, અદર પુષ્કળ માછલીઓ હતી ચોતરફ કમળોના શૂક વિકસ્યા હતાં (૧૦૯૩) તે ગામના તળાવમારી અમે સ્વચ્છ, વિકસિત કમળની સુગંધવાળું પાણી બચસુકળ મને જોએ જોએ પીધું (૧૦૯૩) હે ગૃહસ્વામિની, પછી પાણીના નાહીને, જળથી શીતળ અનેલા અને પવનથી વીજળો નખાતા અંગે, બચસુકળ અનેલા અમે તે ગામમાં પ્રવેશ્ય: (૧૦૯૪).

दीसती वोद्रहीओ स बलय-बाहु-परिणद्धकं-ठेहि ।
 कडि-तळ-निवेसिएहि कुडेहि उदग ओबहंती ॥१०९५
 चितेमि कि नु विहिय कुडेहि जं जुवति-सोणि-कडएसु ।
 स-बलय भुओवगूढा जह पिय-पुरस न्व अच्छति ॥१०९६
 ताओ वि विम्हय-वियाणिएहि अच्छोहि ण' अविस्सामं ।
 पेच्छण्ह(?) विम्हियाओ चिरं पि घोलायमाणीओ ॥१०९७
 तो गामं वर-वति महिलियाहि तुंब वियड-त्थणीहि तयं ।
 रूढाहि(?) ममवगूढं तह पत्तामो दुयग्गा वि ॥१०९८
 अन्हे लद्धत्तण-विम्हएण अच्छीहि 'अमुयमाणीहि ।
 अण्णोण्ण-रहस-पेत्तण-पसंगओ गाम-तरुणीहि ॥१०९९
 भग्गा तत्थ वईआ कत्थ व कडकडकडस्स किडिका वि ।
 तरुणीहि पेच्छियव्वय-अण्णोण्ण अहिजिणंतीहि ॥११००
 षड्-भंजण-सरेण य येरा हि(?) उच्चिग्गया[गया] रत्थ ।
 भुक्कुमुक्कुमुकंति कत्थ य उद्ध-मुहा पिडिया सुणहा ॥११०१
 अतिरेग-सिडिल-वलयओ पंडु-मइल दुच्चलंगीओ ।
 जर-वाहिया वि पेच्छति का वि पमया तहि अन्हे ॥११०२
 मसिण-पडु-पारग-नियंसणाहि कडि-गहिय-चेडरूवाहि ।
 घर-निग्गयाहि घरिणी गहवई-घरिणीहि मो दिट्ठा ॥११०३
 अणुमार्णिविय-गेव्झे तत्थ अवत्थंतरे बहू अन्हे ।
 वज्जंता पेच्छता रच्छा य अह्च्छिया सणियं ॥११०४
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 वण-गमण-चलण-वणिया तण्हं च छुहं समं च अगणंती ।
 जीएव्वय-लोभिळा कहिण्णा(?) तइं अडवि ॥११०५
 नट्ट-भया अत्थि गइ त्ति गत्त-चलण वियणा-मसिण गामा(?) ।
 ताहे परिस्समं हं चितीय छुहं च तण्हं च ॥११०६
 तत्थ य वेमि पिययमं पहियत्तण-कारणेण निदोस ।
 कत्थइ छुहावहार आहारं तो गवेसामो ॥११०७
 तो मं वेइ पिययमो तक्कर-परिसुट्ट-मोल्ल-सव्वस्ता ।
 कहिं परस्स घरं अणज्जमाणा पविस्सामो ॥११०८
 वसण-परिपीडएण वि कुल-माणमज्जणं वहतेण ।
 देहि त्ति कलुण-भावेण दुक्खमुवत्थाइउं(?) लोए ॥११०९

ઉત્કૃષ્ટ ગ્રામીણ તરુણીઓ

ત્યાં ઘડાને કાઠે બદોવાવાળો હાથ તાટાળીને તે વડાને કટિપ્રેશ પગપાને પાછી વહી લાવતી જુવાનીઓને અમે નેઈ (૧૦૯૫) મને થયું, આ ઘડાઓએ શુ પુણ્ય કર્યું હશે કે પ્રિયતમની જેમ યુવતીઓ તેમને કટિતટે રાખાને બદોવાવાળી જુગ્મઓ વડ આલિંગન દે છે ? (૧૦૯૬). તેઓ પછુ રિન્મત થઈને, વિન્મિયથી પહોળા થયેલા નેત્ર, ફરી ફરીને, અવિરતપણે કથાય સુધી અમને જોઈ રહી (૧૦૯૭) તૂ નહા રૂપી વિપુલ સ્તનવાળી, સરસ ઓઠ વાડો રૂપી મહિનાઓથી અલિંગિત તે ગામના અમે અને પહોંચ્યા. (૧૦૯૮) અમારા સૌ દર્શયી રિરિમત થયેલી, અમને આપથી અભગા ન કરતી, ઉતાવળના મસમા એકબીજાને ધક્કેલી તે માનવડુણીઓએ કેટલેક મથળે તો જોણુ જોવાની એકબીજા સાથેની ચડસાચડસીયા, વાડાને કકકડાટ કરતી પૂંતોડી પાડી. (૧૦૯૯-૧૧૦૦)

વાડો ભાગવાના અવાજથી ત્રહો ચિતાતુર બનીને બહાર રરતા પર નીકળી આવ્યા કેટલીક જગ્યાએ ફૂતરાઓ ટેળે મળીત જીંચુ મોઢું કરી ભસતા હતા (૧૧૦૧). અતિશય હીલા બદોવાવાળી, શીકા મેલા ને દૂગળા દેહવાળી, ધરડી તેમ જ માદી રૂઝીઓ પછુ અમને જોવા નીકળી હતી. (૧૧૦૨) હ જુહરવામિની, સુવાળી, જાયા કાપકની ઝોડણી ઝોડણી, કેડ પર છોકરા લઈ ઘર બહાર નીકળી આવીત જુહરમની રૂઝીઓ પછુ, અમને જોતી હતી (૧૧૦૩). એ રીતે અનેક પ્રકારની પરિસ્થિતિઓનુ અટકળે ગ્રહણ કરતા, ચાલતા ચાલતા 'હું જોતા અંગે તે માર્ગ પસાર કર્યો. (૧૧૦૪)

આહારની તપાસ

વનની ફેડીએ ચાલવાથી નના પગમા છાલા પડી ગયા છે તેવી હુ જીવના રહેવાની ઝ ખનામા જુખતરસ અને યાકને ન ગણતી, જ્યારે જ બલને પાર કરી ગઈ, ત્યારે હવે લાયસુકત થઈ હોવાથી, અને બચી ગવાનો માગ મોકળો થયો હોવાથી અને પગ અંને અન્ય ગાત્રોની પીડાનુ, યાકનુ અને જુખતરસનુ ભાન થયુ. (૧૧૦૫-૧૧૦૬). આથી મે પ્રિયતમને કહ્યું, 'આપણે હવે જુખ સમે તંવા પર્ય અને નિર્દોષ આહારની કયાક તપાસ કરીએ.' (૧૧૦૭) એટલે પ્રિયતમે અને કહ્યું, 'ચોગેએ આપણું સર્વત્વ અચિકી લીધુ છે, તો અજાણ્યા ને પારકા ધનમા આપણે શી રીતે પ્રવેશ કરી શકીએ ? (૧૧૦૮). કુલીનપણાના અતિશય અભિમાનને માટે, તે સકટપ્રસર હોય ત્યારે પછુ કડુણભાવે 'મને કાંઈક આપો' એમ કહેતા, લોકોની પાસે જવુ ધણુ મુશ્કેલ હોય છે. (૧૧૦૯) હે માનિત્રી, લગવનારી, માનવિનાશક, અપમાનજનક, હલકા પાડનારી ચાચના કુ કેમ કરીને કરુ ? (૧૧૧૦). ડબ્બ ગુમાવ્યાથી અસહાય બનેલો, એકલો પડી ગયેલો (૧), અને અત્યંત

लज्जावणयं माण-पडिसामगं परिभवस्स जं मूलं ।
 कथं लल्लुत्तण-करपं माणिणि पणयं अहं काहं ॥१११०
 अत्थ-परिहीण-विगलो कओ वराक-सत्थ-मुहम्मि(?) विजणम्मि ।
 सुदट्ठु वि किल्लिस्समाणो हवह न पणहं-परो सुयणो ॥११११
 मं(?) पणएण धट्ठा दीण-अयण-जंपणेसु कय-निग्गमा ।
 जिब्भा असब्भ-रहिया देहि त्ति न पच्चला वोत्तुं ॥१११२
 सव्वं माणमणगघयं पमोत्तूर्णं ।
 तुब्भन्थे नत्थि महं किंचि अकायव्वयं नाम ॥१११३
 वीसम ताव मुहुत्तं रच्छामुह-भूसणम्मि एयम्मि ।
 देवकुलम्मि विल्लसिणि ता काहं भत्त-वित्तं ॥१११४

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छण-विचसेच्छण-संपिडियत्त पामर-जुवाण-सत्थस्स ।
 विविह-कहाणं ठाणं चरम्मुहं चउत्थंभं ॥१११५
 तत्थ य पहियावसहं समागमुप्पायगं गहवईणं ।
 गामेल्ल-चेड-भोहण-घरं ष सीया-घरं पत्ता ॥१११६
 नमिऊण सव्व-सम्मतीए(?) लोयम्मि विस्सुय-जसाए ।
 वसरह-सुण्हाए . एगपत्तीए सीयाए ॥१११७
 हरिओसारिय-सुद्धम्मि भूमि भागम्मि तो दुयग्गा वि ।
 तत्थ निसण्णा साल्लि-कणिसे व्व पव्वे वित्तम्मि(?) ॥१११८
 पस्सामो य जुयाणं सव्वावत्तय-विसुद्ध-नारोणं ।
 सिंघव-कुले निवत्तोण अस्स-पत्तोण आयंतं ॥१११९
 पडिसण्ह-धवल-खोमय कुप्पासग-खोम[य] चळणिय समयं ।
 पुरओ तुरिय-पहाविय-तडवडिर वीर परिवारं ॥११२०
 नागर-तरुणो प्ति अहं म(?) लज्जिऊण य परत्सही(?) जाया ।
 सीयाघरत्स कोणे अट्ठंस संसिया अच्छं ॥११२१

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अह सो कुम्मासहरथी पयाहिणं देउलं करेमाणो ।
 ददल्लूण अब्जपुत्तं हयाहिओ धाहओ सहसा ॥११२२
 पडिओ य अब्जउत्तस्स तत्थ पाएसु सत्सर-परुणो ।
 भगइ अह संति आसी तुम्हं रोहे चिरं कालं ॥११२३

કષ્ટ ભોગવતો હોવા છતાં પણ સજ્જન માગણી બનવાનું ખસ દ નથી કરતો. (૧૧૧૧) યાચના કરવા કૃપ્ટ બની દિન વચન બોલવાને સજ્જ થઈ, અસભ્યતાના ડરથી સુકત બની 'મને આપો' એવું બોલવા મારી જીભ સમર્થ નથી (૧૧૧૨) એક વ્યજ્જોત્ત માનના ભ ગને વાદ કરતાં, બીજું એવું કશું નથી જે હું તારે માટે ન કડું. (૧૧૧૩) તો, હે વિલાસિની, ટું ધડીક આ મહોલ્લાને નાકે શોભી રહેલા દેવળમા વિસામો લે, તેટલામા હું બોજનનો કરીક પ્રખ ધ કરું. (૧૧૧૪).

સીતાદેવીના મંદિરમાં આશ્રય

અમે ઉત્સવદિનની ઉજવણી જોવા એકઠા થતા ખેડૂત જીવાનોનું વાતચીત કરવાનું સ્થાન, પ્રવાસીઓનું આશ્રયસ્થાન, ગૃહસ્થોનું મિલનસ્થાન અને માગીણી જીવાનડાઓનું સ કેતરસ્થાન એવા ચાર ગત ભ અને ચાર દ્વારવાળા ત્યાના સીતાદેવીના મંદિરમા જઈ પહોંચ્યાં. (૧૧૧૫-૧૧૧૬). લોકવિખ્યાત યજ્ઞવાળી, સર્વની આદરણીય, દશરથની પ્રતિવધુ અને રામની પતિવ્રતા પત્ની સીતાદેવીને પ્રણામ કરીને અમે બેને લીલોતરીરક્ષિત, શુદ્ધ ભોય પર એક તરફ એકાં—પર્વ પૂરું થતાં વેરાચેલાં જાળના ડૂડાની જેમ (૯) (૧૧૧૭-૧૧૧૮) તે ઘેળા અમે એક જીવાને બધાં અંગોમા સ્ફૂર્તિવાળા અને વિશુદ્ધ, સૌ ધવ જાતિના ઉત્તમ વ્યથ પર આરૂઠ થઈને આવતો જોયો. (૧૧૧૯), તેણે અત્ય ત ગ્રીણી અને સ્વેત ક્ષોમનું પહેરણું અને ક્ષોમનું કટિવસ્ત્ર પહેર્યાં હતાં તેની આગળ ઝડપથી દોડતા તરવરિયા સુભયોને પસ્તિવાર હતો (૧૧૨૦) એ નગરવાસી તરુણને જાઈને લજ્જનવશ હું એ સીતામ દિરના એક ખૂણામા એક અષ્ટકોણ રત ભને બંદેલી, સ કોચાઈને રહો (૧૧૨૧)

પ્રત્યાગમન

શોધમાં નીકળેલા સ્વજન સાથે મિલન : ઘરે બનેલી ઘટનાઓ

પછી તે કુદમાપહરની નામે જીવાને દેવળની પ્રદક્ષિણા કરતાં કરતાં આર્થપુત્રને જોયા, અને એકાએક ઘોડા કરતાં પણ અધિક વેગે દોડીને મોટે સ્વરે રહતો રહતો તે આર્થપુત્રના પગે પડ્યો. પછી બોલ્યો, 'હવે તમારે ઘરે ચિરકાળ શાંતિ થઈ જશે' (૧) (૧૧૨૨-૧૧૨૩).

नाओ य अज्जपुत्तेण धणियमवगुह्मिओ य ।
 [भणिओ य] किमागमणं ति देहि साहेहि मे सिग्घं ॥११२४
 अवि कुसलं सत्याहो अंथा भत्त-वग्गो य ।
 × × × × × तो मुहुत्ताग ॥११२५
 तत्थ विदिण्ण(१) निविट्ठो भूमितले माहए पिययमस्स ।
 वामकरंगुलि-निवह दाहिण-हत्थेण घेत्तूण ॥११२६
 सेट्ठि-भवणम्मि कण्णा गय त्ति अह निम्मले पहायम्मि ।
 तो किर दासीयइ णे कहिओ भे पुव्व-संबंधो ॥११२७
 रत्ति च अवक्कमणं चोरिय-गमणं च सयण-पक्खस्स ।
 कहियं जहानुभूय सव्वं भे दास-चेडीए ॥११२८
 भणिओ य सत्यवाहो धरमागंतूण सेट्ठिणा कल्लं ।
 सत्याह खमाहि महं जं सि कहुइओ मए कल्ल ॥११२९
 मग्गिज्जउ मे जामाउओ ल्हुं एउ मा य वीहेउ ।
 किं काहीइ उ पुत्तो विदेस-वासे पर-धरेसु ॥११३०
 तुब्भं च पुव्व-जाइं सव्व साहीय आणुपुव्वीए ।
 सत्याहस्स गहवई जह कहिय दास-चेडीए ॥११३१
 तुब्भं च विप्पओगेण वच्छल्ल पर-जणं रुयावेंती ।
 रोच्छीय कलुण-सरयं सोग-भर-पेल्लिया अंथा ॥११३२
 भरिया य वच्छ-नयरी तत्तो वहु-जण-परपर-सुईए ।
 सत्याह-सुओ जाईसरो त्ति सेट्ठिस्स य सुय त्ति ॥११३३
 तो सेट्ठि-सत्यवाहेहि तत्थ देस-नगरागर-सएसु ।
 संपेसिया मणुस्सा समंततो मग्गिउं तुब्भे ॥११३४
 अहमवि पणासगं पेसिओ मि तुब्भे गवेसिउं कल्लं ।
 अज्ज य पत्तो वि तहि न य तत्थ सुणं पविस्सि ते ॥११३५
 चित्तेमि खीण-दव्वा धणिय-परद्धा क्यावराहा य ।
 पचंचंतासयंत(१) पुरिसा दुरहीय-विज्जा य ॥११३६
 परिपुच्छिऊण निवणं तओ तहि निरिक्खिउं इहमागओ ।
 देवा य मे पसण्णा जं मे सफलो समो जाओ ॥११३७
 तुब्भं च इमे दिण्णा सत्याहेहिं समयं गहवतीहिं ।
 लेहा स-हत्थ-लिहिय त्ति उवणिया तेण पणएण ॥११३८

આર્થપુત્રે પથ્ય તેને ઝોળાખ્યો, અને ગાઢ આસિંગન હઈને તેને પૂછ્યું, 'અરે, તારે અહીં કંમ આવવાનું થયું તે મને જલ્દી કહે (૧૧૦૪) સાથવાહ, માતા અને એસકો સૌ કુશળ તેા છે ને ?' એટલે એક થડી. તે આજુમાં બેધ પર એસી, પોતાના જમણા હાથમાં મારા પ્રિયતમના ડાબા હાથની આગળીએ પકડીને કહેવા લાગ્યો (૧૧૨૫ ૧૧૨૬), 'કન્યા નાસી ગઈ એમ જ્યારે શ્રેષ્ઠીના વગમાં નિર્મળ પ્રભાતકાલે જાણ્ય થઈ, ત્યારે દાસીએ અમને તમારો પૂર્વસ બધ જણાવ્યો રાત્રીના નીકળીને ચોરીપૂપીથી તમારુ પ્રયાણ વગેરે તે દાસીએ તમારા મ બધીઓને જે પ્રમાણે પોતે જોયું હતું તે પ્રમાણે બધું જ કહ્યું. (૧૧૨૭-૧૧૨૮). પ્રભાતસમયે શ્રેષ્ઠીએ સાર્થવાહને ઘરે જઈને કહ્યું, 'સાર્થવાહ, મેં ગઈ કાલે તારું મન કડવું કર્યું તે માટે અને ક્ષમા કર. (૧૧૨૯). મારા જમાઈની શોધ કરો. તે કર ન રાખે અને જલ્દી પાછો આવે. તમારો પુત્ર પરદેશમાં અને પરધરે રહીને શું કરશે ?' (૧૧૩૦), વળી તમારા પૂર્વજન્મનો જે વ્રતાંત દાસીએ જે પ્રમાણે જણાવ્યો હતો તે અધો શ્રેષ્ઠીએ કમશ-સાર્થવાહને કહ્યો. (૧૧૩૧) તારી વતસલ માતા તારા વિચોગમા શોકાવેગે રૂન કરતી આસપાસનાને પણ રડાવી રહી (૧૧૩૨) તેટલામાં તેા સાર્થવાહના પુત્રને અને શ્રેષ્ઠીની પુત્રીને તેના પૂર્વજન્મનુ સ્મરણ થયું છે એવી કલ્પોપકર્ણ પ્રસરેલી વાતથી આખી તસાગરી ભરાઈ ગઈ (૧૧૩૩) તે પછી શ્રેષ્ઠી અને સાર્થવાહે તમને ખોળવા માટે સે કડે દેશ, નગર, ખાણ વગેરે સ્થળોએ ચોતરફ માણસો મોકલ્યા. (૧૧૩૪). અને પછુ ગઈ કાલે તમારી શોધમા પ્રણાશક મોકલ્યો આજે હું ત્યાં આવી પહોંચ્યો, પથ્ય ત્યાં તમાગ કથા સમચાર મળ્યા નહીં (૧૧૩૫). એટલે મેં વિચાર કર્યો કે પૈસે ઘસાઈ ગયેલા, અત્યંત પીડિત પનિત, અપરાધી અને કષ્ટવિધા વાળા ભોકો સીમાવર્તી ગામમાં આશરો લઈને રહેતા હોય છે. (૧૧૩૬) આથી ત્યા સર્વત્ર પૂછપરછ કરીને તપાસને માટે હું અહીં આવ્યો. મારા પર દેવાની કૃપા થઈ જ્યાં કરીને મારો શ્રમ સફળ થયો (૧૧૩૭). સાર્થવાહે અને શ્રેષ્ઠીને પોતાને હાથે લખેલા આ પત્રો તારે માટે આપ્યા છે' એ પ્રમાણે કહીને તેણે પ્રણામપૂર્વક તે પત્રો ધર્યાં (૧૧૩૮).

अह पणमिऊण गहिया लेहा ते तत्थ अज्जपुत्तेण ।
 संदिट्ठादिट्ठा य ततो निसामंतो (?) ॥११३९
 उगघाड-करेण य पिययमेण अणुवाइया सणिय-सणियं ।
 होज्ज हु रहस्स वयणं इह त्ति पच्छाययंतेण ॥११४०
 तो ते पयास लेहा गहियत्था तत्थ अज्जपुत्तेण ।
 अह वाइया स-सह सुणावणत्थ पुणो मज्झ ॥११४१
 रोस-वयणेहिं रहिया पसण्ण-विस्सास-सुयणा ल्हिया ।
 एह त्ति स-सवह-परा लेहत्था मे सुया दो वि ॥११४२
 एवं सोऊण महं सो सोओ अवगओ य सयरहं ।
 परितोस पेसिएण य हिययं पुणं 'च हासेण ॥११४३
 अइ निबिड-बंध-अहरेग-पीडिए गाढ-विसमिए सुणे ।
 हत्थे पियस्स वददूण भणइ कुम्मासहत्थी सो ॥११४४
 साहसु को भूयत्थो जं ते वर-हत्थ-हत्थ-संकासा ।
 स-वणा य विसम सुणा बाहा रिउ-मंथण समत्था ॥११४५
 कहियं जवाणुभूयं तस्स लहुं चेव उत्तमं वसणं ।
 अम्हेहि ज कयं घरिणि तत्थ दुञ्जि कृतं तुरिनहिं (?) ॥११४६
 कुम्मासहत्थिएण य पयं सोऊण जेवणं अम्हं ।
 तगाम-भाणणिज्जे बंभण-कुलए समाढत्त ॥११४७
 तं तत्थ बंभण-कुलं उण्णय-बंभत्थलेणइगया मो ।
 निव्वम्मिं चेष लंवावियय करग गल-मुयंत-जल-बिदुं ॥११४८
 कय-पाय-स्सोयाणं गोसाल-पंतहिं निविट्ठाणं ।
 सुद्धोदगं च दिण्णं हत्थ-प्पक्खालणं अम्हं ॥११४९
 (तह) निपण्ण रसोइए सिद्ध सरस-निद्धन्न तोसिया अम्हे ।
 अहरेग-रोयमाणं जिमिया अमयं व तं घरिणि ॥११५०
 अह घोय-हत्थ-मुहया अवणिय-उच्चिट्ट-भायणा विक्का (?) ।
 घय-मक्खिय-चलण-वणा अभिवाइय त कुलं नीमो ॥११५१

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कय-पज्जंता संता अह आसं दो-वि समारूढा ।
 कुम्मासहत्थि-भड-चडगरेण परिवारिया पविट्ठा ॥११५२
 देसचयंस-भूर्यं सिरिए आवासयं गुण-समग्गं ।
 नयरं पणासयं मो सोगस्स पणासय पत्ता ॥११५३
 नावाए उत्तिण्णा तत्थ नदिं तो पभूय-पाणीयं ।
 तुंग-तड-कडय-विसमं गंगाए घयंसियं तमसं ॥११५४

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એટલે આર્યપુત્રે પ્રણામ કરીને તે પત્રો લીધા તે ઉઘાડીને તેમાંના સંદેશ અને આદેશ તેણે ધીરે ધીરે, કશાક રહસ્યવચન હોય તો તેમને ગુપ્ત રાખવા, મનમાં વાચ્યા (૧૧૩૯-૧૧૪૦). તે પછી તેમનું અર્થસહજ કરીને આર્યપુત્રે મને સંભળાવવા તે પત્રો મોટેથી વાંચ્યા. (૧૧૪૧) 'બંને પત્રમાં લખેલો ગાયવચન વગરનો, પ્રસન્નતા અને વિશ્વાસ સૂચવતો, 'પાછા આવી જાઓ' એમ શપથ સાથે કહેલો સંદેશો મેં' સાંભળ્યો. (૧૧૪૨). એ સાંભળીને મારો શોક તુરત જ અદૃશ્ય થયો, અને સતોપથી પ્રગટેલા કાગળે માટું હથ્થ બરી દીધું. (૧૧૪૩) તે વેળા, મારા પ્રિયતમના બાહુને તસતસતાં બંધનોથી અતિશય પીડા પામેલા, ધણાં વિકૃત બની ગયેલા અને મૂછ ગયેલા—એવી દશામાં જોઈને તે કુદમાપહૃતી મોહ્યો. (૧૧૪૪), 'સાચી વાન કહે, ગજવગ્ની મૂઢ સમા અને શત્રુનો નાશ કરવાને સમર્થ આ તારા બાહુઓ કેમ કરતા વિકૃત, મૂછેલા અને વાર્નાવાળા થઈ ગયા છે?' (૧૧૪૫) એટલે અમે બંનેએ જે ભારે સંકટ ભોગવ્યું, જે મરણની વાટી આવી અને જે કાષ્ટ કર્યું તે બહુ' યથાતથ તેને કહ્યું. (૧૧૪૬) એ સાંભળીને કુદમાપહૃતીએ તે ગામના આદરણીય બ્રાહ્મણ કુટુંબમાં અમારે માટે ભોજનની વ્યવસ્થા કરાવવા નાહી (૧૧૪૭) જો અપ્રેક્ષ્ય પર રહેલા બ્રાહ્મણવાડામાં થઈને અમે તે બ્રાહ્મણના વરમાં પ્રવેશ કર્યો છતાંમંથી લટકાવેલા કળશના ગળામાંથી ત્યાં જળમિત્રુ દપકતા હતા (૧૧૪૮) પણ ધોઈને અમે ગૌશાળાની નિકટમાં એકાં હાથ ધોવા માટે અમને શુદ્ધ જળ આપ્યું (૧૧૪૯) સ્વૈર્ભ તૈયાર હોઈને અમને સુપકૃત, સરસ, ત્રિગુણ અભયી તૃપ્ત કરવામાં આયા. હે શુદ્ધવામિની, અમૃત સમે અત્યંત રુચિકર આહાર ત્યાં અમે લીધે (૧૧૫૦) તે પછી હાથમે ધોઈ, અણકાં વાસણ ખસેડી લઈ, પગે પડેલા જોડરડા પણ ઘી ચોપડી, તે કુટુંબના લોકોને નમસ્કાર કરીને અમે ત્યાંથી નીકળ્યાં (૧૧૫૧).

અષ્ટાશકનગરમાં વિદ્યાંતિ

પછી અતિશય થાકેલા અમે બંને થોડાં પર સવાગ થયા. કુદમાપહૃતી અને તેના સુમત્રપરિવારથી વીર્યાઈને અમે ન પ્રદેશના આશુપણરૂપ. સક્ષીના વિવાસસમા. સમરત ગુણવાળા, શોકવિનોશક પ્રજ્ઞાશક નામના નગરમાં પહોંચ્યાં. (૧૧૫૨-૧૧૫૩) ત્યાં ગંગાની સખી સખી, જાણી ઠોતરોને લીધે વિષમ કાઠાવાળા, જળભરપૂર તમસા નહીં અને નૌકામાં એસીને પાર કરી (૧૧૫૪), ગંગા અને તમસાના

गगा-तमस-समागम पुंडक चूडामणि विपणि-पुण्ण ।
 पत्ता पणासयं मो ति-भाग-सेसम्मि दिवसम्मि ॥११५५
 कुम्मासहत्थि-पेसिय-मणुस्स-संपाडिण जाणेण ।
 तत्थ पविट्ठा तुट्ठा मित्त-घरं अंति-वासिस्स ॥११५६
 मज्जण-जेमण समालहणाहिं पडिवग्गित्था तहिं सुदुट्ठ ।
 पज्जत्त-लद्ध-निहा तं रत्ति मो सुहं वुत्था ॥११५७
 धोय-मुह-दत्थ पाया अभिवाइय-देवया तहिं गोसे ।
 सम-भय-खुहा विमुक्का पुणो षि सेज्जासु अच्छामो ॥११५८
 सुमुट्ठत्तकत्स तत्तो पिण्ण कुम्मासहत्थि-सहिण्ण ।
 एमो त्ति कुच्च-घराणं कोसंघि पेसिया लेहा ॥११५९
 अकमंगण-परिमंढण-अच्छायण-विविह-काय सोक्खेहिं ।
 पाणेहिं भोयणेहिं य पडिक्कीलंता तहिं वसिमो ॥११६०
 वसिऊण केइ दिवसे ओहरिय परिस्समा तहिं घरणि ।
 पडिलेह लंभ-तुट्ठा कोसंघि उस्सुया गंतुं ॥११६१
 पंथ-परिव्यय-भेत्तां आणीयं तेहिं हिरण्यं तत्तो ।
 अच्छायणं च विविहं अह यंवाय (?) च रत्तां च ॥११६२
 काहावणग-सहस्सं विण्णं मित्त-घर-चेडरूवाणं ।
 खज्जग-भोल्लं ति मया महिर्हाहिं निवारयंतीहि ॥११६३
 लज्जीय तं पिययमो दाउं पणय पडिसाहणे भीओ ।
 पच्छुवगार-निमित्तं अप्पो दाउ त्ति काऊणं ॥११६४

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आमंतिया थ अवयासिया य सव्वा मए महिलियाओ ।
 मित्त घरत्स य पुरिसा पिण्ण आमंतिया य मए ॥११६५
 मित्त-घर-जणत्स तहिं जहारिहं महरिहं सुमरणत्थं ।
 अच्छायणं च विविहं आमंतताण मे विण्णं ॥११६६
 सव्वासहि संजुत्तं गहियं ता तत्थ घरणि पच्छयणं ।
 पंथम्मि अणेग विहे जोगक्खेमे गणेंतेहि ॥११६७
 जाती-जव-संपण्णं अह आसं पवर-लक्खण-समग्गं ।
 आरुढो मे रमणो पवहण पट्टीए सो मज्झ ॥११६८
 सत्थाह-गाहयती-पेसिएण बहुणा जणेण परिक्किण्णो ।
 कुम्मासहत्थिएण य समकं परिवार सहिएण ॥११६९
 बहु-समर-करण विकस-उक्कामिय-नाम-त्तिगय-पुग्गान्ना ।
 पुरिसा आउह-दत्था आरक्खा अम्ह आउक्खा ॥११७०

સ ગમ રૂપી તિલકચાને જોખતા ચૂડામણિ સમા, હાટોથી સમ્ર ક્ષેત્ર પ્રથુ શક નગરમાં
 દિલસનો ત્રીજ ભાગ બાકી રહ્યો હતો ત્યારે અમે પહોંચ્યા (૧૧૫૫) કુદમાપહરનાં ગમ
 મોકલેલા માણસે સ પડાવેલા વાહનમાં બેસીને અમે ત્યાં ભાગેળે નહેતા એક મિત્રના
 ધરમાં સુખેથી પ્રવેશ કર્યો (૧૧૫૬) ત્યાં રનાન, ભોજન, અ ગણેપન આદિ યજ્ઞયજ્ઞ શુ શ્રુષા
 પામી, નિદ્રા લઈને અમે સુખપૂર્વક રાત ગાળી (૧૧૫૭) સનાં હાથપગ અન મો ધોઈ,
 દેવતાને વદન કરી, શ્રમ, ભય અને ભૂખથી મુક્ત મનેલા એવા અમે ફરી રાધનમાં આનામ
 કર્યો. (૧૧૫૮). તે વેળા સારુ મુહૂર્ત મળીને, 'કુદમાપહરની સાથે અમે આવીએ છીએ'
 એ પ્રમાણે પ્રિયતમે અમારા ધરે કૌશાંભી પત્ર પાઠવ્યા. (૧૧૫૯). અબ્બય, વસ્ત્રાભૂષણ.
 અન્ય વિવિધ શારીરિક સુખસગવડ અને ખાનપાનથી આનંદ કરના અમે ત્યાં રહ્યા.
 (૧૧૬૦) હે ગુહસ્વામિની, એ પ્રમાણે કેટલાક દિવસ ત્યાં નિવાસ કરી, થાક ઉતારી, પત્રનો
 પ્રત્યુત્તર આપતા પ્રસન્નતા અનુભવતા અમે કૌશાંભી જવને ઉત્સુક બન્યા (૧૧૬૧).
 અમારે માટે વાટખરથી પૂરતુ સોનુ, અને વિવિધ વસ્ત્રો કાવવાનાં આન્યા (૧૧૬૨)
 તે મિત્રના ધરની જીઓના નિવારવા જાણિ મે અમારા ભોજનપેટે તેમના છોકરોઓના
 હાથમાં એક હળર ક ધોપણ આપ્યા. (૧૧૬૩) નેહનો અચરિત પ્રત્યુત્તર વાગવાના ભય
 પ્રિયતમને, તે આપતા, 'ઉપકારના પ્રત્યુપકાર પે' આપણે આ તે વચ્ચુ અહપ આપીએ
 છીએ' એવી પ્રાગણ્ણીથી લજામ આપી હતી (૧૧૬૪)

પ્રજ્ઞાશકમાંથી વિદાય

સૌ જીઓને ભેટીને મે તેમની વિદાય લીધી. મિત્રના ધરના સૌ પુરુષોની પશ્ચ
 પ્રિયનમે અને મે વિદાય લીધી (૧૧૬૫) વિદાય લેતી વેળા મિત્રના ધરના લોકોને મે
 વાગીરી લેખે યથાયોગ્ય વિવિધ પ્રકારના કામના વસ્ત્રો ભેટ આપ્યા (૧૧૬૬). પછી
 તાપી અમે રરનાના જનમતના જોખમોની ગણતરી કરીને, હે ગુહસ્વામિની, બધા ઔષધો
 સહિત ભાગુ સાથે ત્રણ લીધુ (૧૧૬૭) મારો પ્રિયનમ ઉત્તમ વક્ષણવાળા, જાતવાન અને
 વેગીલા અશ્વ પર સવાર થઈને મારા વાહનની વાજળ વાજળ આપતો હતો (૧૧૬૮).
 સાર્થવાહ અને શ્રેષ્ઠીએ મોકલ્યા કુદમાપહરની સહિતના કાફલાથી તે વાટગાથેલા હતા
 (૧૧૬૯). અનેક યુદ્ધોમાં ભાગ લઈ, પરાક્રમ કરીને જેમણે નામ ાયુ છે અને જેમનો
 પ્રતાપ જાણીતો છે તેવા હથિયારધારી પુરુષો અમારા રક્ષક તરીકે રહેલા હતા, (૧૧૭૦).

इन्द्रि-समिद्धी-गुण जाययं बहु-जण करेमाणा ।
 नीमा पणामकाओ बहु-विपण-समिद्ध वीहीओ ॥११७१
 अप च्छन्द-सुहेण य गच्छता तत्थ राय-मग्गमि ।
 दीमंता अनि दूर जणेण दिट्ठी-सहस्सेण ॥११७२
 मित्त घर-माताण य जणेण निट्ठेण तत्थ अणुवद्धा ।
 इड्ढीए अण-जण-दुल्लहाए निहम्मिया बाहि ॥११७३
 उवियं तु पवहणं सारहिणा वयणेण अज्जउत्तस्स ।
 आरुहइ य पिओ वि त्तिं तो सो संपत्थिओ तत्तो ॥११७४
 पेच्छामि पाउहारीउ सालि-वण-मंडलाणि तुंगाणि ।
 आमोय मणहारे मभा-पवाओ य पेच्छता ॥११७५
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 विट्ठि-पेत्थियं च पंथे ओवरियंत्तेल(१) काम-वासारिं ।
 भेमंडळिया व सणियं पत्ता वासालिय-ग्गाम ॥११७६
 पत्तल-विस्साल मालं सामय-गिरि-कूड-सण्णिहं तत्थ ।
 प्पहिण-जण-वियहय-कर वास-घर पक्खि-संघाणं ॥११७७
 वड पाययं महल्ल पेच्छामो लट्ठियं ति काऊण ।
 अह तत्थ अति-वासी इमाणि वयणाणि भाणीय ॥११७८
 ईनगंध-धम्म-तत्थम्म देसओ सील-संवर-नियत्थो ।
 छउमत्थो प्परिवुत्थो एत्थं किर वडमाण-जिणो ॥ ११७९
 वासाआलसिह ज आसी ओवत्थिओ महावीरो ।
 वामालियं ति तो किर गामं सानिवसियं नाम ॥११८०
 अमर-नर-जक्ख-रक्खस-गधव-खयर सहस्स पणिवइओ ।
 जिणवर भन्नीए इमो ता पूयं पावइ वडो त्ति ॥११८१
 मऊण तस्म एय ओइण्णा पवहणा दुयग्गा वि ।
 साहट्ट-रोम-कूवा हासुस्सुय माणसा अहियं ॥११८२
 पक्खत्वं व जिणवरं मण्णंता उत्तमाए भन्नीए ।
 सीसेण थंढमाणा वडस्स मूले निवइया मो ॥११८३
 वाम य णं पजत्थया तरुवर धण्णो सि तं कयत्थो य ।
 जं ते इह ज्ञयाए अच्छीय जिणो महावीरो ॥११८४
 अच्छेऊण वडं तं काऊण पयाहिणं च तिक्खुत्तो ।
 पवहणमारूढा मो पुट्ठिं तुट्ठिं च चहमाणा ॥११८५
 वट्ठूण वंदिऊण य नीसिहियं तत्थ वडमाणास्स ।
 मंवेग जाय-हासा मण्णासि कयत्थमप्पाणं ॥११८६
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સમૃદ્ધિ, સમૃદ્ધિ અને યુલ્લેા વડ અનેક સ્ત્રોતોની ચાલના મળાતા અને અનેક બળાથી સમૃદ્ધ નીચાઓવાળા પ્રચાનક જામના િ પ્રવાણ કર્યું : નીરાતે અને આનારી અનુકૂળતા પ્રમાણે રાજમાર્ગ પર થઈને જતા અમને હવરા યોદા દૂર દૂર સુધી જોઈ રહ્યા હતા (૧૧૭૧-૧૧૭૨) મિત્રના ચરના માણસો રતનને લીધે અમને વળાવવા આગ્યા હતા. એ રીતે બીજાઓને માટે દુર્ભા એવા હયાનથી અમે રામની બદાન ન કહ્યા (૧૧૭૩). આયપુત્રના કહેવાથી સારથિએ વાહન કિબુ રાખ્યુ, પ્રિયતમ પખ તેના ચઢી એઠો અને વહન પાછુ ઊપશ્યુ (૧૧૭૪) મુગલી, ન લર્, લેતા કીચી કીચી ડાગના ખેરો ને ભરવારીઓ મારા જોવામાં આવી ચાતગઓ અને પગ્યા જોતા જોતા અમે જતા હતા (૧૧૭૫)

વાસાલિય જામમાં આગમન

અનિકમીને અમે ધીરે ધીરે વાસા લેય જામ પહોચ્યા (૧૧૭૬) ત્યા અમે એક રમણીય, પ્રચક વટકા જોયુ : નિતુન શાખાઓ અને પર્લાધટાવાળુ, મેરુપર્તાના શિખર સમુ, િક્ષાગણોનુ રહેણ અને પ્રવાસીઓ ના રિચયકારક તેના પદાચમા રહેનારાઓ અમને આ પ્રમાણે ા કરી (૧૧૭૭-૧૧૭૮) 'કહતા છે કે નિર્મય ધર્મનીચના ઊપદેશક શી અને સવરથી સજ્જત ધર્મ માનવના તેમની હજાગ્ય વસ્થામાં ચઢી ામે રહ્યા હતા. (૧૧૭૯) મહાવીર બહી વર્પાડાગમા વાસા રહ્યા તેથી અહી આ 'વાસાલિય' નામનુ જામ વસ્તુ (૧૧૮૦) નેવ, મનુષ્ય, યક્ષ રાજસ, ગાધર્ અને વિદ્યાધરોએ જને વન કર્યા છે તેવુ આ વટકા જિવનવગની ભક્તિને લીધે પૂજનીય બન્યુ છે.' (૧૧૮૧)

તેની આ વાત સાંભળીને અમે જાને વાહનગાથી કીતયા. અત્યત સહય અને ઉત્સુક નને, રામાય અનુભવના, ને વડન પ્રત્યક્ષ જિવનવર સમો ગગીને ઊતમ ભક્તિપૂર્ક મસ્તક નમાવાને અમે તેના મૂળ પાસે હવલત પ્રણામ કર્યા (૧૧૮૨-૧૧૮૩). હાથ જોડીને હુ યોલી, 'હે તરુવર, તુ ધન્ય છે. કૃતાર્થ છે કે તારી જાયામા મહાવીર જિન રહ્યા હતા.' (૧૧૮૪) વડની પૂજા અને ત્રણુ તાર પ્રદક્ષિણા કરીને અમે પુષ્ટિ અને તુષ્ટિ ધરતાં વાહનમાં એઠાં (૧૧૮૫). વર્ષમાન જિનની એ નિસીદિયા (=અધ્યાવધિ વાસસ્થાન)નાં દર્શન અને વંદન કરીને હર્ષ અને સવેગ ધરતી હુ મારી જતને કૃતાર્થ માનવા યાગી (૧૧૮૬)

तो तत्थ पिण्ण समं सोक्ख गुण कुलहरस्स भाणंती ।
 एगागिहस्थि-गामं अइच्छया कालि-गामं च ॥११८७
 वासाय अइगया मो नगरिं साहंजणिं जणाइण्ण ।
 भवणेहि मेह-रुभएहि . . . भारहि ॥११८८
 कविलास-तुंग-सिहरोवमस्मि नयरी पमाणुण(१)-करस्मि ।
 तत्थ निविट्ठा तुट्ठा मित्त-घरे अंति-वासिस्स ॥११८९
 तत्थ य मज्जण-जेमण-उत्तम-सेज्जा-विहाण-कय-पूया ।
 जेमाविय-सन्व-जणा पडियगिगय-पवहण-वइल्ला ॥११९०
 तत्थ सुह चिय वुत्था कल्लं विच्छलिय-हत्थ-मुह-पाया ।
 तं कुलमामंतेऊण निग्गया उग्गए सूरे ॥११९१
 गाणा-विहग-गणाणं सहेण य भमर महुरि-गणाणं ।
 गुरुजण-मिहो-कहाडि य गयं पि पंथं न-याणामो ॥११९२
 कुम्मासहत्थि-कहिए गाम-पुराराम-कित्तण-समूहे ।
 पंथस्स य उइसे चेइय-रुकखे य पेच्छामो ॥११९३
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 अह हरिय-पत्त-सामं विस्सामं तत्थ पडिय-जूहाणं ।
 रट्ठपह चिध-पट्टं भूमीए व पओहरं थोरं ॥११९४
 कोसंवि सीम मउडं घण-निषिद्ध-महल्ल-साल-वित्थरयं ।
 सउण-गण-उत्थरंतं कुम्मास-वडं समणुपत्ता ॥११९५
 निग्गलिय-धवल-जलहर-विधाण-लीला-विलंबकं तत्थ ।
 वर सुरभि-सरस-पुण्णोवयार-चिंचेलिल्लिय-पपसं ॥११९६
 कय वंदणमालोया-सोत्थिय विधिण्ण पुण्ण-नव-कल्लसं ।
 पढमं घरं गया मो सयण-परियणाकुल्लं रम्मं ॥११९७
 आसण्ण-निट्ठ-बंधव-अट्ठभरिहिय मित्त-सत्थ पच्चइया ।
 कुम्मासवडे कोउय-सएहि ण्हविया दुयग्गा वि ११९८
 ण्हाया कय पढिकम्मा पउग्गा-चिंचेलिल्लिया दुयग्गा वि ।
 ससुर-कुलघरासण्णं नीया परितुट्ठ-भज्ज-गया ॥११९९
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 अहमवि य जाण सहणं(१) वरगारूढा तय समणुगच्छं ।
 तत्तो य निग्गयाहिं धाईहिं समं स सारसिया ॥१२००
 वरिसधर-थेर-मयहर-दासोजण-तरुण चक्खवाल्लेण ।
 अण्णिज्जमाण-भग्गा पुरओ वच्चामि य पियस्स ॥१२०१
 अण्णं सुवण्ण-वर-भंड-मंडियं तत्थ मे पिययमो वि ।
 तुरग-वर-समारूढो स-वर्यसो सो समन्नेइ ॥१२०२

એ પ્રમાણે તે વેળા મારા પ્રિયતમના સંગમા જાણે કે પિયરનાં સુખશાતા પ્રાપ્તતા માણ્વતા મેં એકાદીહસ્તીઆમ અને કાલીઆમ પસાર કર્યાં (૧૧૮૭). રાતવસો રહેવા અમે શ્યામજીની નગરીમાં પ્રવેશ કર્યો. એની વસતી ગીચ હતી, ભવનો વાઙ્મોને રાકી રાખે તેવાં હતાં. (૧૧૮૮). ત્યાં અમે ભાગેભે રહેતા એક મિત્રના ઘરે ઉતારો કર્યો તે કૈલાસના શિખર સમુ જીમ્યુ, જાણે કે નગરીનો માનદ હોય તેવું હતું (૧૧૮૯) ત્યાં રનાન, ભોજન, ઉત્તમ શય્યા વગેરે સગવડો વડે અમારો આદર કરવામાં આવ્યો. બધા માણુસોને પણ જમાડવામાં આવ્યા અને વાહનના બળદોની પણ સારસલાખ લેવાઈ. (૧૧૯૦). ત્યાં સુખે રાતવાસો કરી વળતે દિવસે સૂર્યોદય થતા અમે હાથપગ અને મોં ધોઈને અને ઘરના લોકોની વિદાય લઈને આગળ ચાલ્યાં. (૧૧૯૧). જાતજાતનાં પંખીજાણીના કસરતી, જામરવદના ગુજારતી અને વડાલો વિશેની પરસ્પર કહેવાતી વાતોથી અમને પંથ કેમ કપાયો તેની ખબર પણ ન પડી. (૧૧૯૨) કુલ્માલકાંતી ગામો, નગરો, ઉછાનો, કીર્તિરમારકો, ચૈત્યશ્લેષો અને રસ્તાઓના નામ અમને કહેતો જતો હતો અને અમે તે સૌ જાંતતાં જતાં હતાં. (૧૧૯૩)

કૌશાંબીના પાદરમાં પ્રવેશ

ક્રમે કરીને અમે લીલાં ખજોંથી લીલાહમ દેખાતા, પચિકોના નિસામારપ, રાષ્ટ્રીય માર્ગ ૧૧ કેવુ સમા, ધરનીના પુષ્ટ પરોધર સમા, કૌશાંબીની સીમના મુકુટ સમા, પુષ્કળ ધાટી અને પ્રચંડ શ્યામઓમાં વિતરેલા અને પંખીવૃદ્ધી છવાયેલા એવા કુલ્માલવડ પાસે આવી પહોંચ્યાં. (૧૧૯૪-૧૧૯૫). ત્યાં રહેલા, નિર્જળ શ્વેત જલધરના ચંદ્રવાની શોભાનો ઉપહાસ કરતા, ઉત્તમ પ્રકારના તાજ સુગંધી માગલિક પુષ્પોથી શોભતા આંગણા વાળા, લટકતી વંદનમળા, અને મોટા સાથિયા વચ્ચે મૂકેલા નવા પૂર્ણ કલશવાળા, રમણીય તથા સ્વજનો અને પરિજનોથી ઉભરાતા એવા પ્રથમ ઘરમાં અમે પ્રવેશ કર્યો. (૧૧૯૬-૧૧૯૭). નિકટવર્તીં રનેલીઓ, ગ્વજનો, આદરણીયો અને મિત્રોના વૃદ્ધી ત્રિશ્વસ્ત બનેલા એવાં અમને બંનેને સેંકડો માગલિક વિધિઓ સાથે કુલ્માલવડ નીચે રનાન કરાવ્યું. (૧૧૯૮). રનાન કરીને પ્રસાધન અને ઉચિત આકરણથી સજ્જ બનેલાં અમને બંનેને પ્રસન્ન મ્વજનોના જુદ વચ્ચે શ્વશુરગૃહ અને પિયરઘર તરફ લઈ જવામાં આવ્યાં. (૧૧૯૯).

નગરપ્રવેશ

હું પણ ઉત્તમ વાહનમાં ચડીને પાછળ ચાલી (૧). મારા ઘરેથી બહાર નીકળેલા ધાત્રી, સારસિકા, વર્ષધરો, વૃહો, બ્યવસ્થાપકો, જુવાનિયાઓ અને દાસીજનથી અનુસરતાં હું પ્રિયતમની આગળ પ્રયાણુ કરી રહી હતી. (૧૨૦૦-૧૨૦૧). સોનાનાં આભૂષણથી શણગારેલા ઉત્તમ અન્ન પર એડેલો મારો પ્રિયતમ તેના મિત્રો સહિત મારી પાછળ આવતો હતો. (૧૨૦૨)

भाउञ्जाया य महं बहुं जे निग्गया स-परिवारा ।
 ता वि य वर-जाण गया अइति नगरि मए समयं ॥१२०३
 वसणुत्सव-दोस-गुणा गमणागमणं पवेस-निक्खमणं ।
 अहियं पहाण-पुरिसत्स सच्च-जण-पायडा होंति ॥१२०४

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पुण्णाह-सउण-दाहिण पसत्थ-बहु-मंगल निमित्ता ।
 कोसंबिमइगया मो देव ह्यारेण तुंगेण ॥१२०५
 आसीय(?) समुह-पंडर-सुगंध-पुष्कोवयार-चिचइयं ।
 नर-नारि-वसणुसुय-समुयत्थिय रुद्ध-पेरंतं ॥१२०६
 उभओ-पास-समुट्ठिय-महंत-पासाय-पंति सोभंतं ।
 रायपहमइगया मो बहु-विपणि-पसाहिय पएसं ॥१२०७
 वाय-परियत्तिपक्कमुहियं व पंकय-वणं जहा फुल्लं ।
 तह जण-मुह-पउम-वणं च अम्ह-हुत्तं तहिं जायं ॥१२०८
 आबद्ध-पंजलि समुज्जओ जणो तत्थ राय-मग्गम्मि ।
 अवयासेइ व कंतं पेम्मुप्फालाहिं दिट्ठीहिं ॥१२०९
 दट्टु न तिप्पति जणो पियं पवासाहिं आगयं संतं ।
 घण-संकेय-विमुक्कं चंदमिव समुट्ठियं सरए ॥१२१०
 घट्टावण-आसीसा जणत्स स-ब्बंभणत्स राय-पहे ।
 अंजलि-पाहुळगाणि य न पहुप्पइ गिण्हिउं रमणो ॥१२११
 बंभण-सवण-गुरु वया ठिएण(?) सीसेण नमइ पंजलिओ ।
 अवयासेइ वयंसे सेसं आभासइ जणं च ॥१२१२

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सो एस चक्कवाउ त्ति बेत्ति केई स-विम्हिया पुरिसा ।
 जो सेट्ठि-चित्तपट्टे वाहेण हओ मओ लिहिओ ॥१२१३
 जा चक्कवाय-जुवती चक्कयं अणुमया त्तिहिं लिहिया ।
 सा गहवइत्स घूया जाया भज्जा य एयत्स ॥१२१४
 सत्थ-विहाण-विणिम्मिय-चित्त-पणट्टा(?) इहं पुणो किह ता ।
 सु-समाहियं जुवलयं देव्वेण अहो इमं सुट्टु ॥१२१५
 सग्घो त्ति केइ लट्ठो त्ति केइ अहो विणीओ त्ति केइ सूरु त्ति ।
 अभिजाओ त्ति य केई बहु-विज्जो सच्चइज्जो(?) त्ति ॥१२१६
 सो एव रायमग्गे पसंसिओ पिययमो बहुजणेणं ।
 निययं भवण-विमाणं कमेण पत्तो मए समयं ॥१२१७
 तत्थबुट्ठिय-परितुट्ट-परियण-उवणीय-अग्ग-कय-पूओ ।
 कय-चुडुली-मंगलओ आसी-वयणे परिच्छंतो ॥१२१८

મારી ભોળઈઓ તેમના પરિવાર સાથે અને મળ્યા આવેલા તેઓ પશુ ઉત્તમ વાહનોમા-
એસીને મારી સાથે નગરપ્રવેશમા જોડાઈ. (૧૨૦૩). મોટા માણસોનાં સહને ઉત્સવ, દોષ
ને ગુણ, જલુ'ને આવણુ, પ્રવેશ અને નિર્ગમન લોકોના સર્વવિદિત બનતા હોય છે. (૧૨૦૪)

સ્વામૈયુ'

માગલિક તુર્ક, શુભ દક્ષિણ શકુન અને અનેક મ ગળ નિમિત સાથે અને ઉન્નત દેવ-
દારમાં (પૂર્વદારમાં) થઈને કોશાળીનગરીમાં પ્રવેશ કર્યો. (૧૨૦૫). તે પછી માગલિક સ્વેત,
ચુગ ધી પુખ્તોથી શશુગારેલા, જેવાના કુતુહલવાળા નરનારીના ટોળાની બને આજુ ભીડવાળા,
બંને આજુ બિયા પ્રાસાદોની શ્રેણીથી મહિત અને હાટોના ઝોળાથી શૈક્ષતા રાજમાર્ગમાં
અમે પ્રવેશ્યાં. (૧૨૦૬-૧૨૦૭). જેમ નિકસિત કમળવન પવનના ઝપાટે એકે તરફ મુખ
ત્રાણે, તેમ લોકોનાં મુખપશાનો સમૂહ અમારા તરફ પળેલા હતો. (૧૨૦૮). ઉત્સુક લોકો
હાથ જોડીને પ્રેમે ઉભરાતી દષ્ટિ વડે મારા પ્રિયનમને જાણે કે ભેટી રહ્યા હતા. (૧૨૦૯).
પ્રવાસેથી પાછા આવેલા પ્રિયતમને જોતા લોકો ધરાતા ન હતા—જેમ મેઘસંસર્ગથી મુક્ત
બનેલા શરદ્યદ્રના ઉદયને જોતાં ન ધરાય તેમ. (૧૨૧૦). રાજમાર્ગ પરના પ્રાણલ્યોતી
આશ્રિય તથા અન્ય લોકોની વધામણી અને હાથ જોડીને કરાવુ અભિવાદન સ્વીકારવામા
મારો સ્વામી પહોંચી શકતો ન હતો. (૧૨૧૧) તે પ્રાણલ્યો, શ્રમલ્યો અને વડીલોને હાથ
જોડી મસ્તક નમાવીને વદન કરતો હતો, મિત્રોને ભેટતો હતો, તો બાકીના સૌ લોકોની
સાથે સંબાલણુ કરતો હતો. (૧૨૧૨).

કેટલાકે લોકો યોલતા હતા : શ્રેષ્ઠીના ચિત્રપટમા જે ચક્રવાક વ્યાધથી વી ધાઈને મૃત્યુ
પામેલો ચીતર્યો હતો તે આ પોતે જ છે (૧૨૧૩), ને તરુખ ચક્રવાકી ચક્રાંકની પાછળ
મૃત્યુને કેટલી ચીતરી હતી તે જ આ નગરશેઠની પુત્રી તરીકે અવતરી અને પેલાની પત્ની
બની. (૧૨૧૪), શાઓકત વિધિ પ્રમાણે બનાવેલા ચિત્રના એ પરસ્પર અતુરપ યુગલને ફરી
પાછું દેવે કેવુ સરસ જોડી આપ્યું ! (૧૨૧૫). કેટલાકે તેને સ્લાધ્ય કહ્યો, કેટલાકે સુંદર,
કેટલાકે વિનીત, કેટલાકે શરો, કેટલાકે અભિજ્ઞાન, કેટલાકે અનેક વિદ્યાનો જાણકાર તો કેટલાકે
સાચો વિશ્વાવંત—એ પ્રમાણે રાજમાર્ગ પરના અનેક લોકોની પ્રથ સા પામતો મારો પ્રિયતમ
મારી સાથે પોતાના દેવવિમાન સમા પ્રાસાદમા આવી પહોંચ્યો. (૧૨૧૬-૧૨૧૭). આન દિલ
પરિજ્ઞને જોઈને તેનો સામે આવ્યા અને લાવેલી પૂજાસામગ્રીથી તેની પૂજા કરી; જીભાડિયા
વડે ઝોળધોળ કરવામા આવ્યું અને આશીર્વાદ ઉચ્ચારયા. (૧૨૧૮). ઠહી, લાળ અને

वहि लाय-सुद्व-पुप्फेहि तत्थ कय-विडल-देवयां पूयं ।
 विरइय-वंदणमालं स कमल-कलमुज्जल-हारं ॥१२१९
 तं सो भवणमइगओ सहसा वीय कोट्ट-लट्टे(?) ।
 पुण्ण-भणोरह-सुमणो मए समयं समुत्तिण्णो ॥१२२०
 अप्प-कय-दोस-लज्जिय-विजंभिया तो तहि अइगया हं ।
 ससुर-कुलस्स विसालं जणाकुलं अंगणं रम्मं ॥१२२१

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सव्व-कुलेण-समग्गो तत्थ य पुव्वागओ गह्वई मे ।
 सत्थाहेण समं अच्छइ य पवरासण-निसण्णो ॥१२२२
 अह अम्हे संभंता तेसि पच्चवस्व-देवभूताणं ।
 पाय-कमलेसु निवडिया अम्हे आलोयमाणं ॥१२२३
 तेहि य मो अवगूढा सीसे अग्घाइऊण य सुविट्टे ।
 आणं-अंसु-विगंधिएहि अच्छीहि तं वेळं ॥१२२४
 अम्मा-सायय य पायएसु निवडंतया समवगूढा ।
 अहियमणाह-परुण्णाहि पण्हयं मुंचमाणीहि ॥१२२५
 अहयं च भाउगाणं जह-कमं विणय-नभिय-सिर-कमला ।
 पाएसु निवडिया मो बाह-जल भरिय-अच्छीणं ॥१२२६
 अण्णो य जो जणो मे अंजलि करण संभासिओ सव्वो ॥
 सव्वो य पेस-अग्गो पडिओ पाएसु तत्थम्हं ॥१२२७
 धाइ य पुव्व-धरियं बाहं मुंचइ य सा य सारसिया ।
 ताहे निप्परिहासं तुसार-सल्लिलं ल्याड व्व ॥१२२८
 गह्वइ-सत्थाहाणं च तत्थ मुह-धोषणं गय-मुहेणं ।
 भिगारेणुवणीयं ज पुण य(?) कंचण-मुहेण ॥१२२९
 सव्वेणम्हे बंधव-जणेण संजाय-कोवहुल्लेण ।
 तत्थासीणा सत्था पुव्व-भवं पुच्छिया धरिणि ॥१२३०
 तेसि साहइ रमणो रमणिज्जं चक्कवाय-जाहं तं ।
 सव्वं जहाणुभूयं मरणंतं विप्पओगं च ॥१२३१
 तं चित्त-कम्म-करण-समागमं तह घराड निग्गमणं ।
 नावाए अवक्कमणं उत्तरणं चोर-हरणं च ॥१२३२
 जीयस्स य संवेहं पल्लीए वि य व(?) तं मज्झ ।
 तत्तो पलाणमणुपाल्लणं च तं तक्करेण कयं ॥१२३३
 अट्टवीओ निग्गमणं गाम-पवेसं च आणुपुव्वीए ।
 कुम्मासहत्थि-संदंसणं च कहियं पिययमेण ॥१२३४
 सोऊण य वुत्तंतं कहियं तं अम्ह अज्जलएण ।
 सोएण दो-वि पक्खा अम्हाणं तो परोइसु ॥१२३५

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પવિત્ર પુષ્પો વડે દેવતાઓની મોટ પાયા પર પૂજા કરવામાં, એટલે જ્યાં વંદનમાળાઓ લટકાવવામાં આવી છે અને દ્વાર પર કમળવાળા ઝળહળતા કળસ મૂક્યા છે તેવા અને કરતા કોટથી શોભતા તે મહાલયમાં, પૂજા થયેલા મનોરથને કાતણે પ્રસન્ન એવા મારા પ્રિયતમે પ્રવેશ કર્યો અને અમે બંને ત્યાં જીતર્થા (૧૨૧૯-૧૨૨૦) પછી, કૃષ્ણા અપગ્રાધને સ્ત્રીધિ લજ્જા પ્રકટ કરતી એવી મેં પશ્ય લોકોનાં ભારે ભીડવાળા શ્વસુરગૃહના વિશાળ ને સુદ્ર પ્રાગણ્યમાં પ્રવેશ કર્યો. (૧૨૨૧).

સ્વામતા અને પુનર્મિલન

ત્યાં ધરના બધા માણસોની સાથે આવીને શ્રેષ્ઠી સાર્થવાહીની સાથે જિંચા આસન પર બેઠેલા હતા (૧૨૨૨). એટલે અમને જોઈ રહેલા, સાક્ષાત્ દેવ સમા એ વડીલોના ચરણકમળમાં અમે હાંફાંફાંકાળા નમી પડ્યા (૧૨૨૩) તેમણે અમને આલિંગન દીધું, અમાર્ગ મરતક સૂઈયાં, અને આંસુની ગળતી બાપે તે વેળા અમને કયાય સુધી તેઓ નેતા રહ્યા (૧૨૨૪) પછી મારાં સાસુજીના પગમાં અમે પડ્યાં. અદ્વૈતક અસુ સામતા, પાતે મૂકતાં તે અમને બેટ્યાં. (૧૨૨૫) તે પછી હું વિનવથી મસ્તક નમાવીને અનુક્રમે, આસુભરી આંખોવાળા મારા ભાઈઓના ચરણમાં પડી (૧૨૨૬). બીજા સૌ લોકોને પણ અમે દાથ જોડીને બોલાવ્યાં, તથા સૌ પરિચારકવર્ગ અમારા પગે પડ્યો. (૧૨૨૭). ધાત્રી અને સારસિકાએ, રોકી રાખેલાં આંસુને વહેવા દીધા—વેલ પરથી ઝાકળાળિ કું ખરે તેમ તે ખરી રહ્યા. (૧૨૨૮) પછી શ્રેષ્ઠી અને સાર્થવાહીને માટે મો ઘોલા ગજપુખના આકારવાળી સોનાની ઝારીમાં જળ દાવવામાં આવ્યું (૧૨૨૯).

હે ગૃહસ્વામિની, સ્વસ્થ થઈને ત્યાં અમે બેઠા એટલે અમારું સૌ બાધવોએ કુતુહલથી અમારા પૂર્વભવ વિશે પૂછ્યું. (૧૨૩૦). તેમને માગ પતિએ ચક્રવાક તર્કકોને અમારા સુ દર ભવ, મરણ્યથી થયેલો વિયોગ, ચિત્રના આલેખન દ્વારા સમાગમ, ધરમાંથી નાસી જવું, નૌકામાં બેસીને રવાના થવું, નૌકામાંથી કાઢે જીતરવું, ચોર દાગ અપહરણ, ચોરપક્ષીમાં પ્રાણ્યસ કટ, ત્યાંથી ચોરની દેખલાળ નીચે પલાયન થવું, જ ગલમાંથી બહાર નીકળવું, કમશ વસતિમાં પ્રવેશ અને કુદમાવહરતી સાથે મિલન—એમ બધું જ પ્રમાણે અનુભવ્યુ દદુ તે પ્રમાણે કહી બતાવ્યું. (૧૨૩૧-૧૨૩૪). આર્થપુત્રે કહેણ તે અમારું વૃત્તાંત સંબંધીને અમારા બંને પક્ષોએ શોકથી રૂઠન કર્યું. (૧૨૩૫).

ताएण य णे भणियं कीस महं पुब्बमेव नो कहियं ।
 होती न आवई भे न य छायघं इमं होतं ॥१२३६
 थेवं पिय उवयारं अहियं सुयणो कयण्णु-भावेण ।
 मण्णइ रिणं पिव जहा पच्चुवगार अ-क्काऊणं ॥१२३७
 उववार-भरकंता उवयार-रिणेहि धद्धमाणेहि ।
 किह उस्ससंति पुरिसा पच्चुवयारं अ-क्काऊणं ॥१२३८
 मंदर-गिरि-गुरु-भारं भवे भरं मत्थए कयं वहइ ।
 सुयणो कओवयारो जाव न दुगुणं पडिकरेइ ॥१२३९
 तं सफल पुरिसं(?) काहामि आगमेऊणं ।
 तुब्भं जीविय-दाणेण जेणम्ह जीवियं दिण्णं ॥१२४०
 पयाणि य अण्णाणि य गह्वइणा तत्थ जंपमाणेण ।
 तह अणुणोया अम्हे घरिणी सत्थाह-सहिएण ॥१२४१

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तुट्ठो सयण-परियणो तत्थागमणेण णे पर-जणो य ।
 सिग्धा य आगया णे पिय-पुच्छणयम्म सा नगरी ॥१२४२
 दिज्जइ इच्छा-इच्छिय-धडियमघडियं सुवण्णयं वत्थं ।
 सालयर-मंगल-वायगाणं पिय-पुच्छयाणं च ॥१२४३
 कुम्भासहत्थियस्स पि दिज्जइ तोसेण कणय-लक्खं ति ।
 एक्काभरणं च पुणो दिण्णं मह सव्व-सयणेहि ॥१२४४
 कइवय विवसेसु तथो कुलघर-विभवाणुरुय-रमणीयं ।
 वत्तं विवाह-कम्मं अणण्ण-सरिसं पुरवरीए ॥१२४५
 तं च अणण्ण-सरिच्छं कमेण वत्तं महसवं अम्हं ।
 पेच्छणयमणोवमयं आचिक्खणकं वट्ठु-जणस्स ॥१२४६
 अम्हं दो-थि कुल-घरा पीइ-निरंतर-सिणेह-संबद्धा ।
 एक्क-कुलं पिव जाया सम-सुह-दुक्खेण य गुणेण ॥१२४७
 पंच अणुव्वयाइं महव्वए(?) मह पिओ गहेच्छीयि ।
 अवगाढो य विसालं जिण-वयण-सुइं अमयभूयं ॥१२४८
 सव्व-मणोरह-परिपूरग च पुण्ण-मणोरहसि मए ।
 उज्जमियं जह भणियं तवयं आर्यंबिल्लट्ठ-सयं ॥१२४९
 भणिया य चेड्डिया भे जइया पिय-संगया गया अहयं ।
 का आसि वट्टमाणी तुज्जे च घरे च णे तइया ॥१२५०

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પિતાજીએ અમને કહ્યું, 'તમે પહેલા મને આ વાત કેમ ન કરી? તો તમને આવી આશ્ચર્ય ન આવત અને આવો અપવાદ ન લાગત (૧૨૩૬). સંજ્ઞન પોતાના પરનો ઉપકાર થોડો હોય તો પણ, જ્યાં સુધી તે પ્રત્યુપકાર ન કરે ત્યા સુધી, ઋણીના જેમ, કૃતગણાવે તેને ધણી મોટો માને છે. (૧૨૩૭). ઉપકારના કારે ચ પાતા પુરુષો ઉપકારના વૃદ્ધિ પામતા ઋણી નીચે, પ્રત્યુપકાર કર્યો વિના કઈ રીતે ઉચ્છવાસ લઈ શકતા હશે? (૧૨૩૮) કરેલા ઉપકારનો જ્યા સુધી પોતે અમણી બહોલો ન વાળી શકે ત્યા સુધી સંજ્ઞન મ દરપવંતના જેટલો કારે બોલો પોતાના મરતક પર વહે છે (૧૨૩૯). જેમણે તમને જીવિતમન આપીને અમને પણ જીવિતદાન આપ્યું તે માણસને હું ન્યાલ કરી દઈશ (૧૨૪૦) એવાં અનેક વચનો કહીને, હે ગૃહસ્થામિની, શ્રેષ્ઠી અને સાર્થવાહેં અમારા મન મનાવી લીધાં (૧૨૪૧).

અમારા સ્વજનો, પરિજનો તેમજ ઇતરજનો અમારા પ્રત્યાગમનથી ધણા રાજ થયા. નગરીના લોકો તે જ વેળા અમારુ કુશળ પૂછવા આવ્યા. (૧૨૪૨). કુશળ પૂછવા આવનારાઓને તેમ જ મગળવાદકો અને મગળપાઠકોને સોનુ તથા સોનાના આભૂષણની યથેચ્છ ભેટ આપવામાં આવી. (૧૨૪૩). કુલ્યાપહસ્તીને પ્રસન્નતાપૂર્વક એક લાખ સોના-મહોર અને મારા સૌ સ્વજનોના તરફથી એક એક આભૂષણ આપવામાં આવ્યું. (૧૨૪૪)

વિવાહોત્સવ

કેટલાક દિવસ પછી મારા કુલીન કુટુંબના વૈભવને અનુરૂપ અને નગરમાં અપૂર્વ એવો અમારો સુ દર વિવાહોત્સવ ઉજવાયો. (૧૨૪૫). અમારો તે અનુપમ વિવાહમહોત્સવ લોકોને માટે અસાધારણ દર્શનીય અને સૌની વાતનો વિષય બની ગયો. (૧૨૪૬). અમારા બે ને કુલીન કુટુંબો નિરંતર પ્રીતિ અને રનેહથી બંધાયેલાં અને પરસ્પરનાં સુખદુઃખના સમભાગી બનીને એક જ કુટુંબ જેવાં બની ગયાં. (૧૨૪૭)

મારા પ્રિયતમે પાંચ અણ્ણમત તથા ગ્રહણમત લીધા અને અમૃતરૂપ જિનવચનોના અગાધ જળમાં તે મગ્ન બન્યો. (૧૨૪૮). મારા બધા મનોરથ પૂરા થયા હોવાથી મેં પૂર્વે કરેલા, સર્વ મનોરથ પૂરનારા એકસો આઠ આબેલના તપતુ ઊંજમણુ કહ્યું. (૧૨૪૯).

પછી મેં દાસીને પૂછ્યું, "પ્રિયતમની સાથે જ્યારે હું ચાલી ગઈ તે વેળા અમારા ધરમાં અને તારા સંબંધમાં શું થું બન્યું હતું ?" (૧૨૫૦)

तो जंपइ सारसिया भूषणमाणेहि पेसिया अह्यं ।
 तुब्भेहि निय-भवणं पढविया तो गया अह्यं ॥१२५१
 पेच्छं वक्खित्त-जणं दारं च अशंगुयं अणारक्खं ।
 तो भवण-मज्झ-पत्ता अप्प-भय-ससंक्रिया अह्यं ॥१२५२
 तत्थ य ते गब्भहरे सव्वाभरण-भरियं गहेऊण ।
 वर-नगर-सार-भूयं करंढयं तो नियत्ता हं ॥१२५३
 तत्थ य अ पेच्छमाणी तुब्भं परिमग्गिऊण सव्वत्तो ।
 रयण-करंढय-हत्था घरं विसण्णा नियत्ता मि ॥१२५४
 हा मज्झ सामिणि त्ति य पुणो गब्भहरयं पळेर्यंती ।
 तत्थ पढिया मि हियए तल-प्पहारं च दाऊण ॥१२५५
 पक्खागया य जाहे कमेण एक्कल्लिया विल्लमाणी ।
 चित्तेउं आढत्ता इमाणि हियएण हं तत्थ ॥१२५६
 चित्तेमि य तत्थ महं काही कण्णा-कएण सिद्धि त्ति ।
 तीसे परम-रहस्सं जइ से(?) एयं न साहिस्सं ॥१२५७
 साहामि सा वि होही निच्छिन्ना दीहराप रत्तीए ।
 मज्झ वि य दाणि होही कहिय षडुओ इमो दोसो ॥१२५८
 एयाणि य अण्णाणि य अणुचित्तीए एव हियएणं ।
 सयण-वरए गया मे निदा-वंहा ततो रत्ती ॥१२५९

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सेट्टिस्स मया सिट्ठं पहाय-कालम्मि पाय-वड्डियाए ।
 तं तुह जाइ-स्सरणं गमणं च समं पिययमेणं ॥१२६०
 एयं सोऊण य से कुल्लमाणमणूणं वहंतस्स ।
 राहु गहिओ व्व चंदो मुह-चंदो निप्पभो जाओ ॥१२६१
 धी धी अहो अक्कज्जं ति गहवती करयलं विहुणमाणो ।
 तणइय कुल्ल-वंसो णो हा जइ अयसेण ढज्झिज्ज ॥१२६२
 सयमागय रहंगस्स (?) नत्थि दोसो उ सत्थवाहस्स ।
 सच्छंद्-क्कज्ज-तुरियाए एस दोसोम्ह धूवाए ॥१२६३
 सल्लि-परियत्त-मुले पाठेति सए तढे जइ नदीओ ।
 पाठेति दुसील्लओ तइ कुल्ल-माणे महिल्लियाओ ॥१२६४
 दोस-सयाण करणी मळिणी विडल्लस्स घर-कुल्लुंबस्स ।
 धण्णस्स जीव-लोए कुल्लम्मि धूया न जायंति ॥१२६५
 जं पयइ-भइयस्स वि अवसस्स वि सव्व-बंधव-जणस्स ।
 विणिवाइय-चारित्ता जावज्जीवं कुणइ दाहं ॥१२६६

સારસિકાએ આરેલો ધરને કુખાંત

એટલે સારસિકા બોલી, “તું મારા ધરેણી લઈ આવ—એ પ્રમાણે તેં મને મોકલી એટલે હું આપણા ધરે ગઈ (૧૨૫૧). ધરના લોકો કામકાજમાં વ્યગ્ર હતા. દાર ખુલ્લુ અને ચોકી વગરનું હતું; એટલે સહેજસાજ કરતી હું મહાસયની અદર પડોચી. (૧૨૫૨). ત્યાં અતઃપુરના ઝોરડામઠી બધા અત્યંત મૂલ્યવાન આમૃતજોષી ભરેલો કરંડિયો લઈને હું પાછી ફરી. (૧૨૫૩) તન ન જોતા મે ત્યાં બધે શોધ કરી, અને પછી વિષાદપૂર્ણ ચિરો હાથમાં રત્નકર કક સાથે હું ધરે પાછી ફરી. (૧૨૫૪).

‘હાય મારી સ્વામિની !’ એવા વિલાપવચન સાથે અતઃપુરને નિહાળતી, જાતી ફૂટતી હું ભોંય પર ઢળી પડી. (૧૨૫૫). જાનના આવતાં, એકલી એકલી વિલાપ કરતી હું ત્યાં આ પ્રમાણે મારા મનમાં વિચારવા લાગી (૧૨૫૬), ‘જો હું જાતે જઈને કન્યાની આ અત્યંત યુગ્મ વાત નહીં કરું તો મને તે બદલ શિક્ષા થશે. (૧૨૫૭). તો મારે વાત જણાવી દેવી જોઈએ લાંબી રાતને અતે તે પશુ દૂર હતી ગઈ હશે, અને કહી દેવાથી મારો અપરાધ પશુ હળવો થશે’ (૧૨૫૮) મારા મનમાં આપુ આપુ ચિંતવતા અપનમાં મેં એ નિદ્રારહિત રાત વિતાવી. (૧૨૫૯). પ્રભાતકાળે મેં શ્રેષ્ઠીના પગમાં પડીને તારા પૂર્વજન્મના મ્મરણની અને પ્રિયતમ સાથે નાસી ગયાની વાત કરી (૧૨૬૦).

શોકેનું દુઃખ અને શોક

એ સાંભળીને અત્યંત કુલાભિમાન ધરતા એવા તેનો મુખઅંદર રાહુઅરના અંદની જેમ નિસ્તેજ બની ગયો. (૧૨૬૧). ‘ધિક્કાર છે ! ધિક્કાર છે, અરે કેવું ન કરવાનું કર્યું !’ એ પ્રમાણે શ્રેષ્ઠી હાય ક્રુણાવતો બોલવા લાગ્યો. ‘હાય ! અમારું કુલીન જાત અપકીર્તિ થી ધાસની જેમ સળગી જશે. (૧૨૬૨). તે પોતે તેને ઘેર ગઈ, એટલે આમાં સાથ વાહનો કરી વાંક નથી. પોતાનો સ્વહદી હેતુ પાર પાડવા ઉતાવળી થયેલી અમારી દીકરીનો જ વાંક છે (૧૨૬૩). જેમ જળપ્રવાહના કુમરાવાથી નદીઓ પોતાના તટને તોડી પાડે છે, તેમ દુઃશીલ સ્ત્રીઓ કુલના અભિમાનને નષ્ટ કરે છે. (૧૨૬૪). સેંકડો દોષ જીલા કરનારી, મોહાદાર કુટુંબને મલિન કરનારી પુત્રી આ જગતમાં જોના કુળમાં ન જન્મે તે જ ખરો લાઝમશાળી (૧૨૬૫), કારણ કે પતિત ચારિત્ર્યવાળી પુત્રી સ્વભાવે ભલા અને પરવશ એવા સૌ બાંધવોને જીવનભર હૃદયઠાક અર્પે છે. (૧૨૬૬). કપટથી

कह्गास्त उ धीसंभं कह्यथ-चहुयारियाण महिल्लाणं ।
 दप्पण-गयं व रुवं दुग्गेब्बं जो होहि सयं ॥१२६७
 भणियं च तेण कीस हु एयं पुव्वं न ते मह कहियं ।
 तस्सेव य दिब्बंती नेयं विच्छायण होंतं ॥१२६८
 तो बेमि तीए फिर साविया मि नियएण जीविएण त्ति ।
 रक्खह रहस्समेयं जा ताव मिलेमि तस्स त्ति ॥१२६९
 समयं च रक्खमाणी अब्बो मए भय-वसाए नो कहियं ।
 नं न हु निवेइयं भे तस्स पसीयंतु भे पाया ॥१२७०

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सोऊण पयमत्थं च सेट्ठिणी सा गया तहा मोहं ।
 छायणं च गर्णती सामिणि तुब्ब विओगं च ॥१२७१
 ददूण य तं पडियं सहसा रोपति विस्सरं दीणं ।
 गरुल्ल-पवेविरे पिव नाग-कुल्ले(?) ॥१२७२
 पच्चागय-पाणाए तत्थ विलव-करणं अणेग-विहं ।
 घर-सामिणीए रुण्णं रोयावणयं बहु-जणस्स ॥१२७३
 सव्वे य भावया ते स-कलत्ता परियणा वि केई य ।
 रोयंति कलुण-कलुणं सामिणि विरहे तुहं तइया ॥१२७४
 रोत्तूण य स-विलवं धूआ-नेहेण मच्चय-हिययाए ।
 अब्भत्थिओ य सेट्ठी विण्णविओ तत्थ अम्माए ॥१२७५
 सीलेण विसुद्धाणं जस-लुद्धाणं पि जाइया धूया ।
 दो आणेइ अणत्था धूअ-विओगो य अयसो य ॥१२७६
 पुव्व-कय-कम्म-निव्वत्तएण सव्वं विहाण विहिएण ।
 हवइ सुमं अमुयं वा सव्वो सन्नस्से व अन्नस्से वा ॥१२७७
 न हु दोसो दायव्वो तीसे सील-विणएण कलिय्याए ।
 कुडिलेण जीवलोए सा तह नीया कयंतेण ॥१२७८
 जह्से जाती सरिया जइ पुव्व-पइं च अणुगया निययं ।
 अप्पो हु होइ दोसो आणिज्जळ वालिया मे त्ति ॥१२७९
 सुक्कमाळिया तणुइया सुद्ध-दियं बहु जणस्स मण-हरणिं ।
 नो जीविं समत्था खणं पि धूयं अ-पेचंती ॥१२८०
 इय सेट्ठिणीए पाय-वडियाए कलुणं भणंतीए ।
 नेच्छंतो तो मि बल्ल तह त्ति मण्णाविओ सेट्ठी ॥१२८१

મીઠું મોલીને અન્નને વિશ્વાસ ઉપજાવતી રૂપીનું ગણ્ય દર્પણમાંના પ્રતિબિંબની જેમ દુર્મીલ હોય છે.' (૧૨૬૭).

પછી તેણે અને પૂછ્યું, 'તે' અને આ વાત પહેલા કેમ ન કરી? તે હું એને જ તેનો હાથ સોંપત અને તો આ કલક તો ન ચોટત' (૧૨૬૮). એટલે મેં કહ્યું, 'તેણે અને પોતાના જીવતરના સોગંદ દઈને કહેલું કે હું જઈને તેને ન મળું ત્યાં સુધી તારે મારું આ રહસ્ય જાળવવું. (૧૨૬૯) તેને આપેલા વચનનું પાલન કરવા અને કરના માર્યા હું કહી ન શકી. તમને આ વાત નિવેદિત ન કરી તે અપરાધ બદલ હું તમારાં ચરણની કૃપા યાચુ છું.' (૧૨૭૦).

શેકાણીનો વિલાપ

આ વાત સાંભળતાં શેકાણી અપહીનિતા અને તારા વિચોરના વિચારે મૂર્છિત થઈ ગઈ (૧૨૭૧) તેને એકાએક ઢળી પડેલી જોઈને પ્રતના બધા માથાએ ચરુકાંથી જતા નાચકુળની જેમ ઢીનલાવે ચિત્કાર કરી રહ્યા હાગ્યા. (૧૨૭૨). લાનખાં આજ્ઞાતાં ચાકાણી અનેક પ્રકારે વિલાપ કરતી રહ્યા હાગી, જેથી અનેક જણને શોક આવી ગયું. (૧૨૭૩). તે વેળા તારા સૌ ભાઈએ, તેમની પત્નીએ પ્રથમ કેદલાક પરિજનો પછી, હો સ્વામિની, તારા વિશેજે અતિ કરુણ રુદન કરવા હાગ્યા (૧૨૭૪). પુત્રી પ્રત્યેના રનેહને કારણે કરુણ રુદન કરના કરતાં કોમળ હૃદયવાળી તારી અપ્પાએ શેકને વીનવણી કરીને આ પ્રમાણે અભ્યર્થના કરી (૧૨૭૫), 'વિશુદ્ધ શીલતાળા અને કુળિયા યશમાં સુખ લોકોને પુત્રી જન્મીને એ અનર્થનું કારણ અને છે. પુત્રીવિયોગ જાને અપયશ. (૧૨૭૬) પૂર્વે કરેલા કર્મના પરિણામરૂપ ને બહુ વિધાન વિહિત હોય તે પ્રમાણે શુભ કે અશુભ શુભ કે સૌ કોઈ રાજ્ય કે જ્વલન. (૧૨૭૭). શીલ અને વિનયુક્ત મારી પુત્રીને કોષ દેવે બદલે નથી. કુટિલ વિધિથી જ આ સસારમાં તે દોહાર્ષ છે. (૧૨૭૮). જે તેને પોતાનો પુર્જન્મ સાબરો, અને પોતાના પૂર્વજન્મના પતિની પાછળ તે ગઈ, તો તેમાં તેના કશો મોટો વાક થયો નથી તો મારી અગ્નિને તમે પાછી લઈ આવો. (૧૨૭૯). એ કુમળી, પાતળી, નિર્મળ હૃદયની, અનેકની ત્રહ્ણાથી મારી દીકરીને જેવા વિલા હું એક પ્રજા પ્રથુ છવી નહીં શકું.' (૧૨૮૦) એ પ્રમાણે અત્યંત કરુણ વચનો કહેતી, પણ પડતી શેકણીએ શેકની અનિચ્છા છતાં તેને મનાવીને 'સાડું' એમ કહેવાવું, (૧૨૮૧).

तो भणइ एव भणिओ आसस आगेमि बालियं ते त्ति ।
 सत्थाह-कुले उवलभामि (?) १२८२
 अह नियओ गह-वइयरमिणमो आगओ पवहणेणं ।
 चा(?)वाहिणएण समयं तुम्ह काहीय आगमणं ॥१२८३
 कीस तुमे सा नीय त्ति मज्झ गहवह-कुलेण रुठेण ।
 दिण्णो रोसुम्मीसो वयण-पहारो विणयणत्थं ॥१२८४
 जे मग्गिणं गयम्हे पुरिसा सोऊण तुम्ह आगमणं ।
 ते परितुट्ठा सुंदरि तत्तो सन्वे परिणियत्ता ॥१२८५
 एधं वित्थरियत्थं धरणी परिपुच्छियाए संतीए ।
 सव्वं जहाणुभूयं सारसियाए मइं कहियं ॥१२८६
 तं तुरिय-गमण-कारण-निम्मार्यं मंत-कारण-निमित्तं ।
 तीसे वि मए कहियं सामच्छं अज्जवत्तस्स ॥१२८७

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कहवय-दिणाण तत्तो छेयायरिय-वववेस-निम्मार्यं ।
 निप्पुरिस-नाडयं पिययमस्स ससुरेण से विण्णं ॥१२८८
 तो णे सणिद्ध-बंधव-अरुभरिहिय-मित्त-सत्थ-परिकिण्णा ।
 रमिमो भवण-वर-गए पडम-सरे चक्कवाय व्व ॥१२८९
 हियएहि सुरय-वइयर-पीवर-पणयाणुराग-वध्वेहिं ।
 न चपमो मोत्तु जे मुहुत्तमेत्तं वि अण्णोण्णं ॥१२९०
 कालं तं अप्पं [पि ह्हु] पिण्ण-रहिया चिरं व मण्णामि ।
 कालं निरंतर-लुट्ठा रमियव्वय-चिक्कणे लग्गा ॥१२९१
 मज्जण-जेमण-भूसण-सयणासण तह(?)सरीर-भोगेहिं ।
 दिधय-सुहाहि रमेता नाडयं पच्छा य पेच्छंता ॥१२९२
 आबद्ध-मल्ल-वामा चुण्ण-सुगंधेहि परिमल-समेया ।
 एगंतरय-पसत्ता सुहमच्छामो निस्सिक्कमा ॥१२९३

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एव सुव्हेण गओ णे इच्छिय-विसय-सुह-सायर-गयाणं ।
 सरब्बा गुण संपुण्णो निम्मल-गह-चंद-नक्खत्तो ॥१२९४
 पत्तो य सीय-विदुत्तुय-वियंभियायाम-वीह-राईओ ।
 तुरिय पइ इय-सुरो सिसिरो बहू-वाय-संघाओ ॥१२९५

તરંગવતોની શોધ અને પ્રત્યાનયન

શોધાણીના અતુરોદયથી તેણે કહ્યું, 'તુ ધીરજ ધર, હુ તારી દોકરીને લાવી આપુ છુ, સાર્થવાહને ઘેર તેના કથા સમાચાર હોય તો હું મેળુ છુ (૧૨૮૨-૧૨૮૩).

'તુ' શા માટે તેને બહાર લઈ ગઈ ?' એ પ્રશ્નને ધરના બધા માણસોએ મને પાઠ શીખવવા રોષપૂર્વક વાઝાપાઝીથી વીંધી (૧૨૮૪). આપણા જે માણસો તારી શોધમા ગયા હતા, તેઓ સૌ તુ પાછી આવી રહી છે એવા સમાચારે હે સુંદરી, આનંદિત થઈને પાછા ફર્યા. (૧૨૮૫)'' એ પ્રશ્નને, હે ગૃહસ્થામિની, સારસિકાને પૂછતાં તેણે જે રીતે અધુ અન્યુ હવ તે મને વિરતારપૂરક કહો બતાવ્યુ (૧૨૮૬) મે પશુ આપ પુત્રની સલાહથી, અત્પતા બળવવાના હેતુથી, (તેની વાટ ખેવા વિના) ઉતાવળે નાસ્તી જવાનો નિર્ણય લીધેલો એ ખુલાસો તેની પાસે કર્યો (૧૨૮૭)

કંપતીને આનંદવિનેદ

પછી કેટલાક દિવસ વીતતાં, સસરાજીએ મારા પ્રિયતમને, વિદગ્ધ આચાર્યોની દેખ રેખ નીચે પુરુષપાન વિનાતુ નાટક તૈયાર કરાવીને આપ્યુ. (૧૨૮૮) અમે અમારા રનેહીઓ, બાધવો, પૂજ્યો અને મિત્રોના સમૂહથી વીટળાયેલાં, ઉત્તમ નહાલયમા વસના, કમગસરોવરમા ચક્રવાકો સર્મા, ક્રીડા કરતા હતા (૧૨૮૯) પ્રેમકેલીના પ્રસંગથી પુણ બનેલા ઉત્કટ અતુરાગથી અમારા હૃદય બંધાયેલા હોઈને અમે એકબીજાને એકાદ ધડી માટે પશુ છોડી શકતા ન હતા (૧૨૯૦) પ્રિયતમના સગ વિનાનો અદ્ય સમય પશુ મને ઘણો ક્ષાંતિ લાગતો, અધી સમય અમે નિબિડ પ્રેમક્રીડામા નિરતર રમ્યાપમ્યાં રહેતા. (૧૨૯૧). રનાન, ભોજન શણગાર, શયન, આસન વગેરે હલવાહલાદક શારીરિક ભોગોમાં અમે રમમાણુ રહી પછી નાટક જોતા (૧૨૯૨). સુખથી અગરાગ લગાવી, પુરુષમાળાઓ પ્રહેરી પરપરમાં આસક્ત એવા અમે તદ્દન નિશ્ચિત મને સુખમા દિવસો વિતાવતાં છતાં. (૧૨૯૩).

ઋણબંધ

એવા પ્રકારના સુખમાં, યથેષ્ટ વિષયસુખના સાગરમા સહેલ કરતા, અમે નિર્મળ મહ, ચદ્ર અને નક્ષત્રોથી શોભતી, અનેક ગુણ્યુકતા એવી શરદમઋતુ પસાર કરી. (૧૨૯૪) તે પછી જેમા ક્રીડોને હિપદ્ય હોય છે, વધુ ને વધુ લાગ્યા થતી રાત્રીઓ હોય છે, સૂરજ જલદી નાસ્તી જતો હોય છે અને ખૂમ પવન ફૂંકાતો રહે છે તેવી શિશિર ઋતુ આવી પહોંચી. (૧૨૯૫). ચદ્ર, ચ દનલેપ, મણિ અને મોતીના હાર તથા કંકણ, તેમ જ ક્ષોમના

चंदो चंदण-पंको मणि-मोत्तिय-हार-बल्य-बलया(?) ।
 खोम-दुकुल्लं-चीणंसुयं च दोहग्गयमुविति ॥१२९६
 सोयमइच्छिउण पुणो(?) उउ-गुण-विबरीय-विमय-सोक्खेहि ।
 हिम-गुण-बल-विककंतो हेमंतो कंत-सहियाणं ॥१२९७
 सहयार-पुप्फ-मासो सीय-विणासो जणस्स सुह-वासो ।
 कामस्स कम्म-मासो वसंत-मासो य अणुपत्तो ॥१२९८
 निहया अजुव्वमाणा बद्धा तुरियं च अणवरत्तंता ।
 एत्तो बहूहि य तहा वरत्त-अंदोलया धरिणि ॥१२९९
 जत्थ य पिय-बल्लणो(?) दीणाणुग्गह रओ जणो सब्बो ।
 अंदोलर सुतुट्ठो बद्धेसु अणावराहेसु ॥१३००

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अच्छेरय-पेच्छणके पमयवणे मयण बाण-कोसंवे ।
 रमिमो अणण-सरिसं देवा विय नंदण-वणम्मि ॥१३०१
 तरु-ल्य-विलया-पुप्फच्छिअं ऊणं(?) परुचयं उववणाणं ।
 पुप्फमइमुत्तयाणं चंदयराहूयमंसमरं (?) ॥१३०२
 एवं संदरिसंतो कंतो लब्ध-चडुयारओ मज्झ ।
 अण्णोण्णे य सुगंवे कुसुमे केसेसु मे कुणइ ॥१३०३
 एते अण्णे य बहुं तत्थ अवत्थंतरे दुम-गणाणं ।
 पेच्छंता पीइ-करा मुदिय-मणा दो वि विचरंता ॥१३०४

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पेक्खामो य [प]विचां समण तत्थ सुमण सिल्लवट्ठे ।
 हेट्ठामुहे पवित्ते निस्तोयमसोय-रुक्खस्स ॥१३०५
 केस-कलावे कुसुमाणि भासिओ(?) पाउयाणि अंगाणि(?) ।
 तिलक-विसेसक-मुह-चुण्णओ य मे पुंछिओ तत्थ ॥१३०६
 एवं पिपण वि कयं विसज्जिया पाउया य कुसुमो य ।
 उज्जल-वेसेण गुरुं अमिगंतुं जं न जुत्तं ति ॥१३०७
 तो विणय-नमिय काया संजमिया स-तुरिया अत्तंभंता ।
 अ-परिमियं रयणाणं निहिं व वददूण परितुट्ठा ॥१३०८

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પટકૃતિ અને રેશમી વસ્ત્રો હવે અસ્થિતિ અને અસ્થિતિ ગયાં. (૧૨૯૬) શિશિર વીતતા, વિપય-
સુખ માટે પ્રતિકૃતિ, પતિના સંગમાં રહેલી સ્ત્રીઓને હિમરૂપી બળ ને પરાક્રમે ડરાવતી
(?) હેમત ત્રક્તિ આવી લાગી. (૧૨૯૭). તે પછી જેમાં આત્મવૃદ્ધિને ગભીરી જેસે છે,
તમા શીતનો નાશ અને લોકોનો સુખવાસ છે તેવા કામપ્રવૃત્તિનો માસ વસતમાસ
આવ્યો. (૧૨૯૮). એ સમયે, હે ગદસ્વામિની, સુદમાં ભાગ ન લેવા છતાં જેમને
દબાવામાં આવ્યા છે (ખેડવામાં આવ્યા છે), કશી અપરાધ નહીં છતાં જેમને બાધવામાં
આવ્યા છે, તેવા દેવતાના દ્વિવિકા ઘણા લોકોએ લટકાવ્યા. (૧૨૯૯), તે વેળા દુખીઓ
પર અનુક્રમ કરવા તત્પર (?) એવા સૌ લોકો વણ્યઅપરાધે અધનમાં રાખેલા હોડાળા
પર પ્રિયજનના સંગમાં પરિતોષપૂર્વકે શૂંભતા હતા (૧૩૦૦)

ઉપવનવિકાર

અદ્ભુત પ્રેક્ષણક્રવાળા પ્રમદવનમાં તમા મદન, બાહ્ય અને કોશાખવૃદ્ધિવાળા ન દન-
વનમાં દેવ સમા અમે અનુપમ કાંડાઓમાં રત રહેતાં હતાં. (૧૩૦૧). ઉપવનમાં તડુલતા-
૩૫૫ વનિતાનો પુષ્પનો શબ્દગાર, ચંદ્રકિરણનો પશુ પરાભવ કરતું અતિસુકત લતાનું પુષ્પ
વગેરે અને મંદર અને ગિહ વચ્ચેના સાથે બતાવતા મારા પ્રિયતમે મારા કેશમાં બત-
વનનાં મુગધીં કસુમો ગૂંધ્યા. (૧૩૦૨-૧૩૦૩) ત્યાં વિકાર કરતા અમે આ પ્રકારે એ
વૃક્ષોના વિવિધ રૂપરંગ અને આકારપ્રકાર પ્રીતિસભર અને સુદિત અને નિહાળતા
હતાં (૧૩૦૪).

શમણ્યનાં દર્શન

તે વેળા ત્યાં અમે અશોક વૃક્ષ નીચે શુક શિલાપટ ઉપર શોકસુકત અને નિર્મળ
ચિત્તો મેઠેલા એક પવિત્ર શમણને જોયા. (૧૩૦૫). કેશાકલાપ પરનાં કુસુમો અને પગની
પાદુકાઓ કાઠી નાખીને એ તે વેળા મુખ પરનું ચૂસું, પતલતા અને તિલક બૂંસી કાઢ્યા.
(૧૩૦૬). પ્રિયતમે પળ એ જ પ્રમાણે પાદુકા કાઠી નાખીને પુષ્પો દૂર કર્યાં. કારણ કે
શુરુની પાસે ભયકાર વેશે જલુ યોગ્ય નથી. (૧૩૦૭). તે પછી વિનયથી સ્ત્રીર નમાવીને,
સંયમપૂર્વકે, ત્વર સાથે જનાં આકૃતિ બન્યા વિના અમે અસંખ્ય રતોના નિધિસમા તેનાં
દર્શન કરીને પતિતોષ અનુભવ્યો. (૧૩૦૮).

अह तं धम्म-गुण-निर्हि माया-मय-मोह-वज्जियमसंग ।
 श्माणोवओग-पडिसिद्ध-काय-वडं(?) सवगया मो ॥१३०९
 सिर-विरइय-कर-कमलंजलीए विणएण परम-भत्तीए ।
 खण संजम-मज्जायं कत्तुं सामाइयं पत्ता ॥१३१०
 उग-उवसग्ग-सहँ अव्वग्ग-मणा तर्हि दुयग्गा वि ।
 काउस्सग्ग काऊण य स-समग्गं गुण-समग्ग ॥१३११
 सव्वाक्स्सग-मुहं(?) कम्म-विहेट्ठगं निसुडिऊण ।
 तिविहेण विणय-कम्मं किति-कम्मं तस्स कासि म्हे ॥१३१२
 काऊण य किति-कम्मं विसेसओ नीयं-भोय-अत्पायं ।
 फासु-विहारमविग्घं च पुच्छिओ णे तव-गुणेसु ॥१३१३
 तो भणइ सव्व-दुक्ख पमोक्खणं खविय-सव्व-विसय-मुहं ।
 पावइ अव्वावाहँ अतुल-मुहं अक्खयं मोक्खं ॥१३१४
 सीसेह पडिच्छेऊण तस्स वयणं कयं अ-सावज्जं ।
 धरणियलम्मि निविट्ठा पइट्ठ-भणसा दुयग्गा वि ॥१३१५
 तं पि य मुट्ठुवउत्ता विणय-भरोणमिय-जंतिया अम्हे ।
 पुच्छामु निच्छय-मुहं जर-भरण-निवारणं धम्मं ॥१३१६
 अह समय-निडण-परमत्थ-वित्थरं बंध-भोक्ख-पायडणं ।
 इणमो सवण रसायण-मणोहरँ भणइ सो समणो ॥१३१७
 पच्चक्खं उवमा आणा य जिणवरुडिट्ठा ।
 चत्तारि साहणाहँ भणियाहँ बंध-भोक्खस्स ॥१३१८
 इंदिय-गुण-संजुत्तं आसणं विट्ठ-दोस-गुण-सारं ।
 जं सव्व-भोम-सिद्धं तं दठ्ठं जाण पच्चक्खं ॥१३१९
 जं दव्वमविट्ठ-गुणं गुणेगवेसेण दिट्ठसारमिणं ।
 गुण दोसेणणुगाम्मइ तं दव्वं जाण अणुमाणं ॥१३२०
 पच्चक्खेण परोक्खं दव्वं दव्वेण जं सु-सरिसेण ।
 उवमिज्जइ निदोसं तं उवमाणं वियाणाहि ॥१३२१
 पच्चक्ख-परोक्खाणं दव्वाणं तिथिह-कल-जुत्ताणं ।
 जं सुय-न्नाण-गाहणं तं उवदेसं ववइसंति ॥१३२२

वण्ण रस-रूव-गंधा(?)सद्-फरिस-गुण विरहिओ निन्चं ।
 जीवो अणाइ-निहणा जिणवर-दिट्ठो निरवसेसो ॥१३२३
 [सो] सासओ अजोणो अणिदिओ इंदियत्थ-परिहीणो ।
 अप्पा अणाइ-निहणो विण्णाण-गुणो य णायव्वो ॥१३२४
 जो चिट्ठइ काय-गओ जो सुह-दुक्खस्स वेयगो निन्चो ।
 विसय-सुह-जाणव्वो वि य सो अप्पा होइ णायव्वो ॥१३२५
 उवओग-जोग-इच्छा वियक्क-ताण-गुण-चेट्ठिय-गुणेहिं ।
 [अप्पा] अणुमायव्वो अग्गेव्वो इंदिय-गुणेहिं ॥१३२६
 चित्ता-वेयण-सण्णा विण्णाण धारणा [य] बुद्धी य ।
 ईहा मई वियक्को जीवरस उ प्य ल्लिगाई ॥१३२७
 जो चित्तेइ सरीरे अत्थि हु जीवो त्ति सों हु सो अप्पा ।
 न हु जीवम्मि अ-संतं मंसय-उत्पायओ अत्थि ॥१३२८
 रोयइ हसइ य भूसइ वोहेइ झाइ वित्तसइ ।
 उक्कंठइ रमइ पुणो जीवो कम्मणुभावेण ॥१३२९
 अग्घाइ सुणइ पासइ रसमान्नायइ य वेदए फरिसं ।
 इंदिय-गुणेहिं पंचहिं काय-गओ बुद्धि-यारेहिं ॥१३३०

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परिणामेण निबंधति जीवो कम्मं सुभं व अ-सुभं वा ।
 तिविह-पओग-पवुत्तो मण-वयसा-काय-जोगेहिं ॥१३३१
 रत्तो विरयइ कम्मं जीवो मुंचइ विरागथं पत्तो ।
 एसो जिणोवदेसो समासओ बंध-मोकवस्सा ॥१३३२
 सो अण्णत्तो मुंचइ अण्णत्तो बज्जइ य बहुयरेण ।
 कम्मेण गूह-सत्तो मंथो विघ गागरुम्मंथे ॥१३३३
 अण्णत्तो मुच्चंतो गेण्हंतो कम्म-रासिमण्णत्तो ।
 संसार-जंत-जुत्तो भमति घडी-जंत-जोगेणं ॥१३३४
 सुभ-जोगो देव-गति वचचइ मज्झिम-गुणेहिं माणुस्सं ।
 मोहेण य तिरिय-गति नरथं पुण पाव-बहुलेणं ॥१३३५
 राग-द्वोस-अनिग्गह-समुट्ठया वसि(?)णिया जिणवरेहिं ।
 तस्स (?) समुट्ठिहा य आगामा कम्म-बंधस्स ॥१३३६
 पाणवद्-मुसंवाया अदत्त-मेहुण-परिरगाहा कोहो ।
 माणो माया लोणे [मओ] भयमरइ दुगुंछा य ॥१३३७
 मण-वयण-काय-जोगे य मंगुले मिच्छ-वंसण-पमाआ ।
 पिसुणत्तणमण्णाणं अभिग्गहो इंदियाणं च ॥१३३८
 पते अज्झवसाणेण सजुया वण्णिया जिणवरेहिं ।
 अट्ट-विहस्स वि कम्मस्स बंध-हेऊ संमासेण ॥१३३९

શ્રવણ

શ્રવણ સર્વદા વર્ણ, રસ, રૂપ, ગંધ, શબ્દ અને સ્પર્શ ગુણોથી રહિત અને આદિ-આત્મ વિનાના હોવાનું જિન ગ્રન્થ સૂચન છે. (૧૩૨૩) તે આત્મા શાશ્વત છે, અયોનિ છે, ઇન્દ્રિયરહિત છે, ઇન્દ્રિયાર્થી રહિત છે, અનાદિ અને અનત છે અને વિજ્ઞાનગુણવાળો છે. (૧૩૨૪). જે નેદન્ય હોઈને સુખદુઃખ અનુભવે છે, નિત્ય છે અને વિપક્ષસુખનો જ્ઞાતા છે તેને આત્મા જાણવો. (૧૩૨૫) આત્મા ઇન્દ્રિયગુણોથી અગ્રાણ્ય છે, ઉપયોગ, યોગ, ધમ્બ, વિતર્ક, જ્ઞાન અને ચેટાના ગુણોથી તેનું અનુમાન કરવાનું હોય છે. (૧૩૨૬). વિચાર, સવેદન, સન્ના, વિજ્ઞાન, ધારણા, મુદ્ધિ ઈલા, મનિ અને વિતર્ક એ શ્રવણ લિંગો છે (૧૩૨૭). શરીરમાં શ્રવણ રહેલો છે કે કેમ એનો જે વિચાર કરે છે તે જ આત્મા છે; કેમકે શ્રવણ હોય તો સગય કરનાર જ કોઈ ન હોય (૧૩૨૮), કર્મના સામથ્યથી શ્રવણ રહે છે, દમ્બે છે, ગણગણ મળે છે, બીજે છે, વિચારે છે, ત્રસ્ત બને છે, ઉત્કેહિત બને છે, ક્રીડા કરે છે (૧૩૨૯) ઝગીઝગા મહેલો શ્રવણ ભુદ્ધિથી સયુક્ત પાંચ ઇન્દ્રિયોના ગુણથી ગ્રહણે છે, સાવાળ છે, જુઓ છે, રસાન્વાદ કરે છે અને સ્પર્શ અનુભવે છે. (૧૩૩૦). મન, વચન અને ક્રિયાના ત્યાગારૂપ ત્રણ પ્રકારની પ્રકૃતિથી પ્રજ્ઞત થવાના પરિણામે શ્રવણ શુભ કે અશુભ ક્રમ પામે છે. (૧૩૩૧). આસક્ત થઈને શ્રવણ કર્મ કરે છે, અને વિરક્ત થતાં તેને ત્યજી છે—સંસારમાં આ જ જિનવરે આપેલો બંધ અને મોહનો ઉપદેશ છે. (૧૩૩૨). કર્મ વડે જેનું ગ્વરૂપ કાર્મિક ગુણ છે તેવો શ્રવણ, ગાગરમાં મથન કરતા. રસીયાના જેમ, વાવવાગ વાકી બંધાય છે તે તરફા છોડાય છે. (૧૩૩૩) ફલવિત કર્મ-દાશિન નજતો, તે કવચિત તેનું પ્રદાણ કરતો અન્ય એમ સ સારય ત્રમાં જૂતેલો શ્રવણ, નદદલા માકેટ પ્રમણ કરાં જ છે, (૧૩૩૪) શુભ કર્મના યાગે તે દેવગતિ પામે છે, મધ્યમ ગુણ મનુષ્યગતિ, માલવી નિર્ધન્યગતિ અને ઝાઝા પાપકર્મથી નરકગતિ. (૧૩૩૫)

કર્મ

ગણદ્વેષના આનંદથી કર્મ ઉત્પન્ન થાય છે—તેમને જિનવરે કર્મનિવૃત્તિ ઉદ્ધારવાકે કહ્યા છે. (૧૩૩૬). પ્રાણિવધ, સૂયાવાદ, અદત્તાવન, મેયુન, પરિચર, ક્રોધ, માન, માયા, લોભ, મદ, ભય, અરતિ, જુસ્તુસા, મન વચન અને ક્રિયાના અશુભ યોગ, મિત્યાકર્મન, પ્રમાદ, પિશુનતા, અજ્ઞાન, ઇન્દ્રિયોનો અભિગ્રહ—આ સૌ સંકલ્પથી યુક્ત થતાં આઠ પ્રકારનાં કર્મનાં બંધેશ હોવાનું જિનવરે નિર્દેશ્યું છે. (૧૩૩૭-૧૩૩૮) જેમ શરીરે

नेहृभंगिय-गत्तस्स रेणुओ लग्गण जहा अंगे ।
 तह राग-दोस-नेहोल्लियस्स कम्मं मुणेयव्वं ॥१३४०
 परिणामेइ बहुविहं तं सो दोसग्गिणा महंतेण ।
 उदरग्गिणा व पुरिसो जह पच्चक्खं च ते जीवो ॥१३४१

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ओरालिए सरीरम्मि × × × × × × ×
 भ्रमेव जीवं(?) चत्त(?) -कम्म-सरीरो वि नायव्वो ॥१३४२
 नाणस्सु दंसणस्स य आवरणं वेयणिज्ज-मोहं च ।
 आउय-नामं गोयं च अंतरायं च कम्माइ ॥१३४३
 एते अट्ट विहाणाए छय भेया हवति परिमियया ।
 गहणे, य, पएसग्गे निति, अणुभागे विभागे य ॥१३४४
 जह कीयाणि महियले बहु-प्पगाराणि विप्पइण्णाणि ।
 नियय-गुण-पुप्फ-फल-कारणेण नाणत्तणमुवेति ॥१३४५
 तह पाव-कम्मं जोणेण निबद्धं एक्कओ असाय-गुणं ।
 कम्मं, विविह-विवागत्तणेण नाणत्तणमुवेइ ॥१३४६
 वठ्वं खेत्तं कालं भवं च भाव च तह समासज्ज ।
 तस्स समासुद्धिदां उदओ कम्मन्स पंच-त्रिहो ॥१३४७
 × × × × × ण अणवयगं परीति संसारं ।
 संसार-निमित्तं पि य भवं भवोवहुओ लहति ॥१३४८
 भव-पच्चइए देहं देह-निमित्तं च इंदिय-विसेसं ।
 इंदिय-विसय-निमित्तं मणं मणाहि विण्णाणं ॥१३४९
 विण्णाण-निमित्तं पि य वेदणमणुभवइ वेयण-निमित्तं ।
 सारीर-भाणसाणि य पावइ दुक्खाइ तिक्खनाइ ॥१३५०
 दुक्ख-विणोयण-हेवं सुहमिच्छू बहुयरं कुणइ पावं ।
 पावेण, तेण छुबभइ, जम्मण-भरणारहट्टम्मि ॥१३५१
 नरयं तिरिक्ख-जोणि माणुस-भावं च देव लोगं च ।
 कम्मेहि भमाहिज्जइ जह-कम्मं आणुपुठवीए ॥१३५२
 चंडाल-मुट्ठिय; पुल्लि-वाह-सग-जवण-वच्चारादीसु ।
 जायेति य अणुक्कमा विविहासु मणुस्स-जाईसु ॥१३५३
 इंदिय-सरीर-विमलत्तणं च पडिपुण्णयं च एतेसु
 वसत्तं(?) सामित्तं वत्तो सोभग्ग-दोहग्गं ॥१३५४
 संजोग-विप्पओगे उक्खा-गोयं च नीय गोयं च ।
 आइय-परिभोग-वुट्ठि खयं च अत्थं अणत्थं च ॥१३५५
 एते अण्णे य बहु-सुह-दुक्खे तत्थ जम्मण-निमित्तं ।
 पावइ अणंत-खुत्तो खुत्तो नियएसु कम्मेसु ॥१३५६

તેલનો અભ્યગ કરેલા તા અગ પર ૨૦૨ ચોટે છે તેમ રાગદ્વેષરૂપી તેલથી ખરડાયેલાને કર્મ ચોટે છે એમ જાણવું. (૧૩૪૦). મહાન દ્વેષાગ્નિ વડે તેને જીવ વિવિધ રૂપે પરિણમાવે છે—જેમ જરૂરાગ્નિ પ્રત્યક્ષપણે પુરુષના ઔદારિક શરીરમાં વિવિધ પરિણામ લાવે છે. એ પ્રમાણે કર્મશરીર યુક્ત (૧) જીવને જાણવો (૧૩૪૧-૧૩૪૨) જ્ઞાનાવરણીય, દર્શનાવરણીય, વેદનીય, મોહનીય, આયુષ્ય નામ, ગોત્ર અને અતરાય—એમ આઠ પ્રકારના કર્મોના છ પરિમિત ભેદ અને પ્રહલ્ય, પ્રદેશ અને અનુભાગ પ્રમાણે વિભાગ થાય છે (૧૩૪૩-૧૩૪૪) જેમ ભોગ્યે વેરેલા વિવિધ પ્રકારનાં બી તેનાં વિવિધ ગુણ અનુસાર પુષ્પ અને ફળરૂપે અનકનિષ્પત્તા પ્રાપ્ત કરે છે, તેમ યોગથી આધેસુ અને અશાન વેદનીય ગુણવાળું એક નવું કર્મ વિવિધ વિપાકરૂપે અનેકતા પ્રાપ્ત કરે છે (૧૩૪૫-૪૬) દ્રવ્ય, ક્ષેત્ર, કાળ, ભવ અને ભાવને અનુલક્ષીને કર્મનો ઉદય પાંચ પ્રકારે નિર્દેશ્યો છે (૧૩૪૭).

સંસાર

(તે કર્મને કારણે જીવ) અપરિમિત સંસારમાં પરિભ્રમણ કરે છે સંસારને કારણે ભવનો ઉપદ્રવ થતાં તે જન્મ પ્રાપ્ત કરે છે, જન્મને કારણે શરીર, શરીરને કારણે ઇન્દ્રિયવિશેષ, ઇન્દ્રિય અને વિષયને કારણે મના, મનને કારણે વિદ્યાન, વિદ્યાનને કારણે તે સ વેદન અનુભવે છે અને સંવેદનને કારણે તે તીવ્ર શારીરિક અને માનસિક દુઃખો પામે છે (૧૩૪૮-૧૩૫૦). આ દુઃખ દૂર કરવા માટે સુખની ઇચ્છાવાળો તે પાપકર્મ આચરે છે અને તે પાપને કારણે જન્મમરણના રહેંટમા તે ફ કાય છે. (૧૩૫૧). તેના કર્મો તેને ઉત્તરેાત્તર એકએક કરીને નરક, તિર્થંચ, મનુષ્ય અને દેવની યોનિમા ભમાડે છે. (૧૩૫૨). કર્મોનુસાર ચાકાલ, સુષ્ટિક, પુલ્લિદ, વ્યાધ, શક, ધવન, અર્થરે વગેરે વિવિધ મનુષ્ય જાતિઓમાં તે જન્મે છે. (૧૩૫૩). ઇન્દ્રિયો અને શરીરની નિમંળતા અને પૂર્ણતા, પરવશતા અ. પ્રભુત્વ, સૌભાગ્ય અને દુર્ભાગ્ય, સ યોગ અને વિંયાગ, ઉચ્ચ ક નીચ ગોત્ર, આયુષ્ય અને ભોગોની વૃદ્ધિ કે ક્ષય, અર્થ અને અનર્થ—જન્મને કારણે પોતાનાં કર્મોમા ખૂ પેલાં તે આ પ્રકારના તથા અન્ય અનેક સુખદુઃખ અનત વાર પામે છે. (૧૩૫૪-૧૩૫૬)

जवरं एत्थ विसेसो माणुस-भावस्मि होइ जीवाणं ।
 जं सञ्च-दुक्ख-मोक्खं मोक्खपयमिओ हि संकमइ ॥१३५७
 अण्णाण-रुक्ख-गोहणे संसार-महावणे जिणधरेहि ।
 निञ्चाण-महापंथो विज्जा चरणं च उधइट्ठो ॥१३५८
 संजम-ओग-निरुद्धस्मि आगमे तथ-धिसोहिण्ण सेसे ।
 खीर्णस्मि सञ्च-कम्मो कम्म-विसुद्धो भधइ सिद्धो ॥१३५९
 एक्क-समएण वरुचइ स इतो हि परम-पयं अणावाहो ।
 संसार भय-विसुक्को लहइ सुहं अक्खय मोक्खं ॥१३६०
 इह नाणा-भव गति-कारणेहि कम्महिं विग्गमुक्को सो ।
 उद्धं सभाव-सिद्धं सिद्धस्म गती अन्नंगस्म ॥१३६१
 उवरिं अणुत्तराणं तहियं अज्जुण-सुवण्ण-संख निभा ।
 तेल्लोक्क-मत्थयत्था छत्त रयण मंतिया पुढवी ॥१३६२
 सिद्धी सिद्धि क्खेत्तं परमं च पय अणुत्तर-पयं च ।
 चंभपदं(?) लोग-थूमिय त्ति वि मीय त्ति नामाइ ॥१३६३
 इसीपवभाराए सीयाए जोयणस्म लोयंता ।
 तस्सुवरिमे त्ति-भागे सिद्धाणोगाहणा भणिया ॥१३६४
 जाणतो सञ्चे भावे य अचित्तं सिद्धो(?) ।
 जं खविय-राग-दोसो तो तेण ण लिप्पइ पुणो वि ॥१३६५
 जं संठाण इहइ भवं चयंतस्स चरिम-समयस्मि ।
 आसीय पदेस घणे तं संठाणं तहिं तस्म ॥१३६६
 सो आगासे सिद्धालयस्मि सिद्ध-गाहणस्मि ओगाहो ।
 अविरुद्धो तेहिं तहिं समं अणंतेहिं ॥१३६७
 एव भणंतं समणं चरिणो साहइ-तणु रुहा अम्हे ।
 इच्छामो अणुसट्ठिं त्ति वेमि सीसे निहिय-हत्था ॥१३६८
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 अणुक्कं काऊणं भयवं कोऊहलं मज्झं ॥१३७०
 तो तथ महुर-सगय-मियक्खरं निञ्चियार-मज्झत्थं ।
 इणमो कहेइ सु-मणो जिण-वयण-विसारओ ममणो ॥१३७१

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चंपाए अवर-जणवयासन्ने अडवि-नेमिए देसे ।
 भिग-महिस-णेग-दीविय-वणहत्थि-कुल्लवत्तिण्णस्मि ॥१३७२

મોક્ષ

પરતુ મનુષ્ય બધ પૂરતી જીવે માટે એટલી વિશિષ્ટતા છે કે સર્વ દુઃખોમાંથી મુક્તિ અપાવનાર મોક્ષપદમાં અક્ષીથી જ જર્જ શકાય છે. (૧૩૫૭). અગાનરૂપી વૃક્ષોથી ગીચ એવા સ સાનરૂપી મહાવનમાં જિનવરોએ જ્ઞાન અને ચક્ષુને નિર્વાણ પહોંચવાના ધોરી માર્ગ ઉપે વ્યાખ્યા છે (૧૩૫૮) કર્મની પ્રાપ્તિને સયમ અને યોગ વડે અટકાવીને અને બાકીનાં કર્મની તપ વડે શુદ્ધિ કરીને—અને એ રીતે સર્વ કર્મનો ક્ષય કરીને કર્મવિશુદ્ધ થયેલો જીવ સિદ્ધ બને છે (૧૩૫૯) એક સમયની અદ્ભુત તે અક્ષીથી આધારરહિત પરમપદમાં પહોંચે છે. સંસારના બધથી મુક્ત બનેલો તે એક્ષય સમવાલો મોક્ષ પામે છે (૧૩૬૦). અનેક ભવશ્રમણ કરનારા પ્રાણી થઈ કર્મોથી મુક્ત બનેલો તે નિઃસ્વગ સિદ્ધોની સ્વભાવ-સિદ્ધિ જાણ્યાગિનિ પામે છે. (૧૩૬૧) અનુત્તર દેવલોકની ઉપર ત્યાં ત્રણ લોકને મથાળે અજ્ઞાન મૂવળા અને નખ સમી શ્વેત, જનરતનવાળી પૃથ્વી છે (૧૩૬૨) સિદ્ધિ, સિદ્ધિ-દ્યોત, પરમપદ, અનુત્તરપદ, અભાવપદ, લોકરૂપિકા અને સીતા એવા તેના નામ છે (૧૩૬૩) આ મિપિતપ્રાજ્ઞારા કે મીનાથી એક યોજન પર લોકાત છે તેના ઉપલા ત્રીજા ભાગમાં જ સિદ્ધાન્તુ અનુચાન હોવાનું કહેવું છે (૧૩૬૪) સર્વ ભાવોને વચાઈ ઉપમા જણવતો સિદ્ધ, તેજ શગદપને અપાગ્યા હોવાથી તેમનાથી ફરી અરકાતો નથી. (૧૩૬૫). આ બધન છાડતા અતિમ વેગાંચ તેવું જ પ્રદેશીના સચ્ચવાણુ સચ્ચાન હોય તે સચ્ચાન તેવું સિદ્ધાવનચાના ડાય છે. (૧૩૬૬) તે આકાશમાં, સિદ્ધોથી ભરેલા સિદ્ધાલયમાં, અન્ય અસખ્ય સિદ્ધાના સાથે અવિરુદ્ધ ભાવે વસે છે. (૧૩૬૭)

આ પ્રમાણ તે શ્રમણે જપતેશ આપ્યા, એટલે, હં શુદ્ધિભૂમિ, હર્ષથી રોમાચિત થયેલાં અમે મન્તક હિપજ અજલિ રચીને તેમને કહ્યું, 'તમારું અનુશાસન અમે હચ્છીએ છીએ', (૧૩૬૮) પછી તે સાધુને વિનયપૂર્વક વદન કરીને મારા પ્રિયતમે કહ્યું, 'તમે ભરંજુવાનામાં સંગ તજ્યો તથા તમ લીધેલી દીક્ષા ધન્ય છે કૃપા કરીને મને કહો તમે કઈ રીતે શ્રામધ્ય લીધું ? હં ભાગવાન, મારા પર અનુકંપા કરીને કહો, મને ધણુ જ કુવહલ છે.' (૧૩૬૯-૧૩૭૦). એટલે તે પ્રત્યન્ય મન વાળા અને જિનવચનોમાં વિચારક શ્રમણે મહુર, સમત અને મિત ગચનામાં, નિરિકારપણે અને મધ્યમચભાવે આ પ્રમાણે કહ્યું (૧૩૭૧)

અમણનો વૃત્તાંત

અંધાની પશ્ચિમે આવેલા એક જનપદની ગાળુને અટવીપ્રદેશ અનેક મુગ, મહિષ, દીપકા અને વનગર્જનોથી સભર હતો. તેમાં જ ગલમ ગીડે, જંગલી પશુઓના કાળકાપ અને નિદ્રા કર્મ કરનાના વ્યાધીની એક વસાહત હતી (૧૩૭૨)



रणोवगृह्य(?) अथ तथ(?) गरहिअ-क]म्मस्स ।
 बाहाणं संवासो सावय-कुल-काल-पुरिसाणं ॥१३७३
 सुक्खंत-सरम-वल्लूर-भंस-चम्म-वसमोत्थया जत्थ ।
 संश्रायंते च सया वाह(?)-कुडि-मुह-पणसा ॥१३७४
 थल्लूर-सरस-गट्ठय-सरुदिर-सुक्खंत-भरिय-नेव्वाओ ।
 दीसंति रत्त-कंवल-कय-पावरणाव वाहीओ ॥१३७५
 वाहीहि जत्थ कीरइ, बरहिण-पिच्छ-कय-पावरियंसीहि ।
 सन्वत्थ मुसल-कम्मं कलभाण दंत-मुसलेहि ॥१३७६
 अहयं अणंतर-भवे इओ य आसीय, दत्थि-पडिहत्थी ।
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 कंड-समज्जिय-कित्ती अमोहकंडो त्ति नामेणं ॥१३७८
 तत्स य अचुक्क लक्खो दढ-पपहारी स कम्म विक्खाओ ।
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 पिउणो मज्झ बहु-मया माया मे वाह-वालिया आसि ।
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 वाह-कुल-कोस-घर-रक्खओ सया वीय-पाडण-समत्थो ।
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 खगं गवय-कुरंगं वण-महिसं गयवरं वराहं च ।
 तेसु पदेसु निसु(?) पहारं अहं देमि ॥१३८९
 ता मे समाण-जाती नियल्लिय वालिया गुरु-जणेण ।
 तरुणी पियाभिरामा दिण्णा सुरयारणी भज्जा ॥१३९०

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