

SAMIYĀE DHAMME ĀRIEHIM PAVVEIYE

VĪRATTHAO–PAINṆAYAM
(VĪRASTAVA–PRAKĪRṆAKA)

Hindi Version By
Dr. Subhash Kothari

English Version By
Colonel D. S. Baya 'Śreyas'

SAVVATTHESU SAMAM CARE

SAVVAM JAGAM TU SAMAYĀṆUPEHĪ

PIYAMAPPIYAM KASSA VI NO KAREJJĀ

SAMMAṬTADAṀSĪ NA KAREI PĀVAM

SAMMATTA DIṬṬHI SAYĀ AMŪDHE

SAMIYĀE

MUNI

HOI

ĀGAMA AHIMŚĀ SAMATĀ EVAM PRĀKRṬA SAMSTHĀNA
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Editor
Prof. Sagarmal Jain

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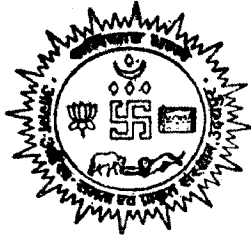
(VĪRASTAVA–PRAKĪRṆAKA)

(ORIGINAL TEXT EDITED BY MUNI PUNYAVIJAYAĪ)

Hindi Translation
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VĪRATTHAO–PAINNAYAM

**English Transliteration And Translation By
Colonel D. S. Baya 'Śreyas'**

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PUBLISHER'S NOTE

Ardhamāgadhi Jaina Āgamic literature is a valuable treasure of Indian culture and literature. It is unfortunate that due to the non-availability of suitable translations of these works, both, the laymen as well as the learned scholars were unfamiliar with them. Of these *āgamic* works, the *Prakīrṇakas* have almost been unavailable even though they are of an ancient origin and are predominantly spiritual in their content. We are fortunate that *Mahāvīra Jaina Vidyālaya*, Mumbai has already published the original texts of these *Prakīrṇakas*, duly edited by *Muni Śrī Puṇya Vijayajī*, but in the absence of translations, in modern Indian languages, they were, generally, inaccessible to the laymen. It is for this reason that the co-ordination committee of the scholars of Jainology had decided to accord priority to the translation of the canonical texts and their explanatory literature and allotted the task of translating *Prakīrṇakas* to the *Āgama Samsthāna*. The *Samsthāna* has, to date, translated, into Hindi, and published 15 *Prakīrṇakas*. This has made these valuable texts available to the inquisitive and desirous readers of the *Jaina* studies.

However, those western and Indian readers, settled abroad, who do not read and understand Hindi are still deprived of the contents of these enlightening works. We are happy to note that Colonel Dalpat Singh Baya '*Śreyas*' has translated the '*Vīrastava Prakīrṇaka*' into English for the benefit of those readers as well as for those who would enjoy reading them in English as much, if not more, as in Hindi. The exhaustive preface and original text with foot-notes have been taken from the Hindi edition of the work prepared by Dr. Subhash Kothari and edited by

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Prof. Sagarmal Jain. We are indebted to them.

While publishing this work, we also express our gratitude to Prof. KC Sogani who provides valuable guidance to the institute. Our grateful acknowledgement is also due to *Sanisthāna's* office bearers – Academic Patron Prof. Sagarmal Jain, Hony. Director Prof. Prem Suman Jain, and Hony. Deputy Director Dr. Sushama Singhvi – whose contribution to its growth and progress is significant.

Shrut Sankalp, a wing of Shubha Sankalp, Udaipur, who have generously provided the monetary assistance for this publication, deserves a special mention and acknowledgement. M/s New United Printers, Udaipur also deserve our thanks for bringing it out in such a fine shape in record time.

Sardarmal Kankariya
President

Virendra Singh Lodha
Secretary general

MONETARY ASSISTANCE



PADHAMANĀNANĪ TAO DAYĀ

The 'Śrut Saᅅkalp' wing of 'SHUBH SANKALP (Shri Ganeshlal–Sundarbai Baya Memorial Charitable Trust), Udaipur have provided the Monetary Assistance for this publication.

The Saᅅsthāna thanks them wholeheartedly and hopes that their co–operation will be available for our future publications as well.

– Sardarmal Kankaria

TRANSLATOR'S NOTE

Jaina canonical works are a treasure trove of spiritual and cultural heritage of India. However, the knowledge of these works is hidden behind the veil of *Prākṛta* language which is no longer an in language that it used to be when these works were codified. Yeomen services have been rendered from time to time by various scholars, both monks and house-holders, to render some of these works into Hindi and, in rare cases, into English. As a result, the English-speaking readership is more or less deprived of this treasure.

The case of *Prakīrṇakas* is still worse as their Hindi translations themselves were taken up, in an organized manner, only a few years ago. To my knowledge, no effort has so far been made to translate them into English except six *Prakīrṇakas* translated by me and published by the *Sānisthāna* in the year 2001 to 2003. I, therefore, feel a justifiable sense of elation and fulfillment on this near maiden effort in the field of translating the *Prakīrṇakas* into English.

Translations are, at the best of times, only shadows of the originals. The problem becomes more acute when the original happens to be in as ancient a language as *Prākṛta* and the language of translation a western language as English. As exact equivalent words are not only difficult to come by, but, in some cases, well nigh impossible to find, one has to be content with a word, phrase or term nearest to the original meaning. It has been my endeavour to adhere as close to the original meaning as is possible given the limitations of a translation.

My task of translating this work – *Vīrastava–Prakīrṇaka* – into English was very much simplified by the Hindi version of the work, by Dr. Subhash Kothari and Prof. Sagarmal Jain, having been made available to me. I am deeply indebted to these scholars,

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who have worked wonders to dig it out of the confines of some obscure libraries and show it the light of the day. I have freely used the Hindi translation by these eminent scholars.

I shall be failing in my duty if I did not mention the encouragement I have received from Sri Sardarmal Ji Kankariya and Prof. Sagarmal Jain and the unstinted support from Dr. Suresh Sisodiya in my work. *Āgama Ahimisā Samatā Evamī Prākṛta Samisthāna* deserves a special mention, as without its decision to bring out this work in its English translation, it would have been impossible to venture this effort. They have taken a great step in support of the cause of popularizing *Jaina-āgamas* (canonical texts) amongst English speaking readership. They certainly deserve kudos.

I dedicate this effort to the memory of my dear and departed father, *Śrī Ganeśalāl jī Bayā*, whose personal example, guidance and encouragement awakened, in me, a desire to study the Jaina philosophy more than a lay follower of the faith would normally do and made me capable of undertaking this task. I must also not fail to mention the motivation received from venerable *Ācārya Śrī Ramlalji Mahārāj* and *Sthavira Śrī Gyānamuniji*, to always proceed further and further in my scriptural quest. My wife, Mrs. Kanta Baya, who has supported my effort through her patience and forbearance and many other well-wishers who have encouraged me through their kind words, also deserve my thanks.

How far have I succeeded in my efforts is for the readers and critics to judge. I shall, however, feel rewarded if this work fulfils the purpose for which it is intended, even partly, as it would mark a beginning in the right direction.

– Śreyas

VĪRASTAVA–PRAKĪRṆAKA

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PREFACE

General Introduction :

In every faith scriptures occupy an important position amongst religious texts. *Āgamas* enjoy the same position and importance in the *Jaina* faith as the *Vedas* in Hinduism, *Tripitaka* in Buddhism, *Avestā* in Zarthustism, the Bible in Christianity and the Koran in Islam. Although *Āgamas* are neither considered as created by a superhuman entity or *Apauruṣeya* as the *Vedas* are taken to be; nor are they considered to be the divine message handed down by any prophet as the Bible and the Koran are considered to be, but they are the compilation of the preachings of the most venerable *Arhatas* and saints, who had realized the truth and attained enlightenment through spiritual practices and purification. Although the scriptures say that the *Aṅga Sūtras* or Primary Canons or the foremost scriptures are considered to have been preached by the *Tīrthanīkaras* or the Prophets – Propounders of the *Jaina* faith, we must remember that they preach only the meaning (*Artha*) i.e. they only present the thoughts or the ideas, which are then given the garb of words or codified into *sūtras* (maxims or aphorisms) or canonical texts by the *Gaṇadharas* – the principal disciples of *Tīrthanīkaras*, *Ācāryas* (masters) and other learned *Sthaviras* or elders or senior monks.¹

The *Jaina* tradition does not lay as much emphasis on words as the Hindu tradition. It considers words only as a means to convey the thought, idea or meaning. In its view the meaning is

¹ “Attham bhāsai arahā suttaṃ ganthanti gaṇaharā” – Āvaśyaka Niryukti, verse 92.

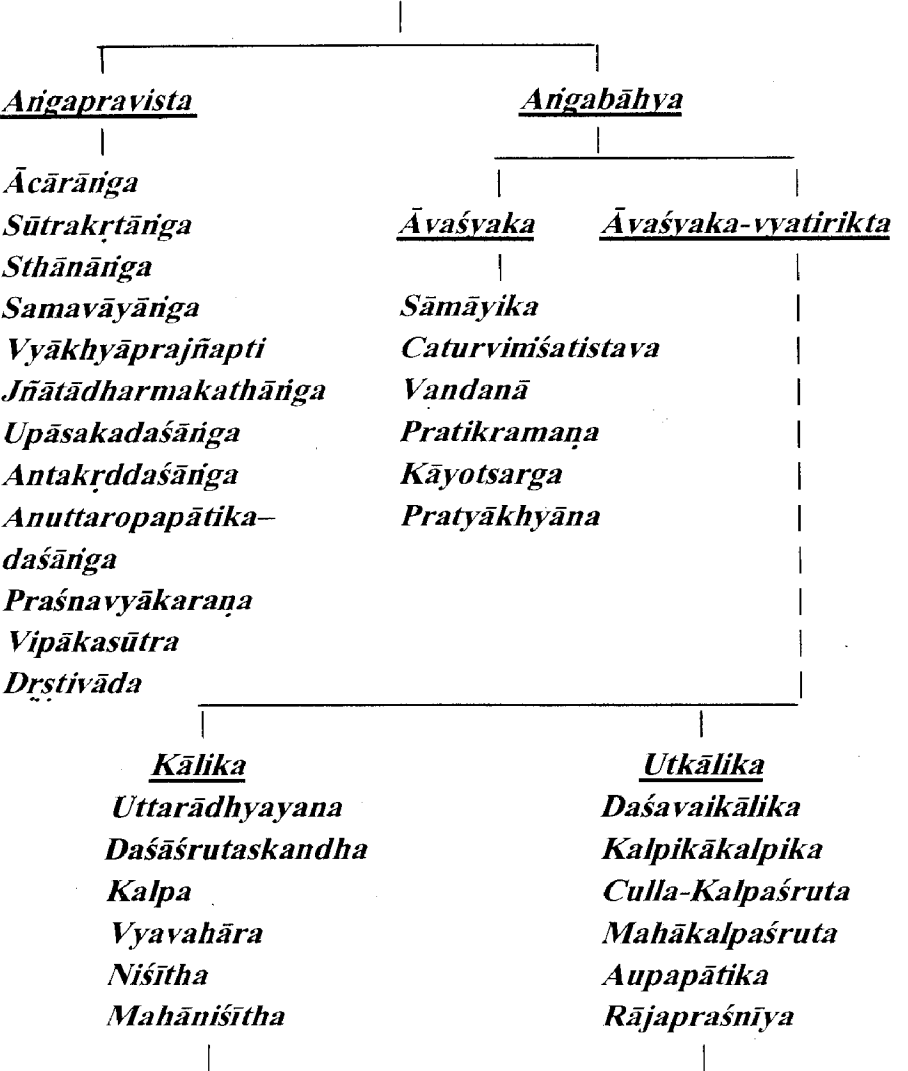
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important not the words. It is this lack of emphasis on words that the *āgamas* of *Jaina* tradition could not keep their linguistic character unaltered as the *Vedas* have been able to do over the millennia. This is the reason that the *Jaina* Canonical literature got divided into two streams, namely the *Ardhamāgadhī* Canons and the *Śaurasenī* Canons. Of these, the *Ardhamāgadhī* canonical literature is not only more ancient but also closer to the original language in which Lord *Mahāvīra* preached. The development of the *Śaurasenī* canonical literature was also based on these *Ardhamāgadhī* canons. The *Ardhamāgadhī* canonical literature is, thus, the basis of the *Śaurasenī* canonical literature and more ancient than the latter. The *Ardhamāgadhī* canonical literature was also compiled and edited over a period of nearly a thousand years – from the time of Lord *Mahāvīra* to 980 or 993 Vīrā Era (reckoned from the date of Lord *Mahāvīra's* *nirvāṇa*), when they were rendered in their present form in the *Valabhī* conclave. Therefore, it is quite possible that these were also modified, altered and enlarged by various preceptors during this period.

In the ancient times the *Ardhamāgadhī* canonical literature was divided into two categories, namely the *Aṅgapravīṣṭa* and the *Aṅgabāhya*. The *Aṅgapravīṣṭa* category includes eleven *Aṅga Āgamas* (Primary canons) and the *Dr̥ṣṭivāda* while the *Aṅga-bāhya Āgamas* (Secondary and subsequent canonical literature) include all the other canonical scriptures that were considered to be the compositions of Śrutakevalīs or Canon-omniscients who knew all about the canons and *Pūrvadhara Sthaviras* (Elder monks in the know of *Pūrvas* or the Pre-canons – fourteen *Pūrvas* were a part of the twelfth *Aṅga Āgama: Dr̥ṣṭivāda*). In *Nandīsūtra*, these *Aṅga-bāhya* canons have been subdivided into *Āvaśyaka* (Essential) and *Āvaśyakavyatirikta* (Other than essential). *Āvaśyakavyatirikta* canons have been further subdivided into *Kālika* (Timely studiable scriptures) and *Utkālika* (Anytime

studiable scriptures). This classification, as per the *Nandīsūtra*, is as follows ² :-

Śruta or Āgamas



² Nandīsūtra, Ed. Muni Madhukara, Sūtras 73, 79–81.

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Rṣibhāṣita

Jambūdvīpa–prajñapti

Dvīpasāgara–prajñapti

Candra–prajñapti

Kṣullikāvimānapravibhakti

Mahallikāvimānapravibhakti

Aṅgacūlikā

Vaggacūlikā

Vivāhacūlikā

Arunopapāta

Varuṇopapāta

Garuḍopapāta

Dharaṇopapāta

Vaiśramaṇopapāta

Velandharopapāta

Devendropapāta

Utthānaśruta

Samutthānaśruta

Nāgaparijñāpanikā

Nirayāvalikā

Kalpikā

Kalpāvatanisikā

Puspikā

Puspacūlikā

Vṛṣṇidaśā

Jīvābhigama

Prajñāpanā

Mahāprajñāpanā

Pramādāpramāda

Nandī

Anuyogadvāra

Devendrastava

Tnadulavaicārika

Candravedhyaka

Sūrya–prajñapti

Pauruṣīmaṇḍala

Maṇḍalapraveśa

Vidyācaraṇa–

vinīścaya

Gaṇividya

Dhyānavibhakti

Maraṇavibhakti

Ātmavisodhi

Vītarāgaśruta

Sanilekhanāśruta

Vihārakalpa

Caraṇavidhi

Āturapratyākhyāna

Mahāpratyākhyāna

Besides these, we find another ancient style of classifying āgamas in *Mūlācāra*, a Śaurasenī āgama, of the Yāpanīya tradition. *Mūlācāra* divides the āgamās into the following four

categories³ – 1. Prophet preached (*Tīrthaṅkara kathita*), 2. Self-enlightened preached (*Pratyekabuddha kathita*), 3. Canon-omniscient composed (*Śrutakevalī kathita*) and 4. Those composed by the masters or elders learned in *Pūrvas* (*Pūrvadhara kathita*). Again, in *Mūlācāra*, these canonical texts have been classified as timely studiable – *Kālika* and any time studiable – *Utkālika*.

In this way, both – the *Ardhamāgadhī* and the *Śaurasenī* canonical traditions mention the *Prakīrṇakas* among the two categories of timely studiable and anytime studiable canonical texts.

Prakīrṇakas –

At present the āgamas are categorised as the *Aṅga-sūtras*, *Upāṅga-sūtras*, *Mūla-sūtras*, *Chedasūtras* and the *Prakīrṇakas*. We find the very first mention of this classification in the *Vidhi-mārgaprapā*.⁴ Generally, ‘*Prakīrṇaka*’ means ‘a volume compiled on miscellaneous subjects’. According to *Malayagiri*, the commentator on the *Nandīsūtra*, the monks used to compose the *Prakīrṇakas* based on the preachings of the *Tīrthaṅkaras* (the Prophets – Propounders of the faith). According to the *Jaina* definition *Prakīrṇakas*, are those treatises, which are composed, on various spiritual subjects, by the learned disciples of the *Tīrthaṅkaras*.⁵ It is also believed that the treatises, based on the canonical texts, composed by the learned monks for the purpose of sermons etc were known as *Prakīrṇakas*.⁶

³ Mūlācāra, Bhāratīya Jñānapīṭha, verse 277.

⁴ Vidhimārgaprapā, p. 55.

⁵ Āgama Aur Tripīṭaka : Eka Anuśīlana, p. 484.

⁶ Jaina Āgama Sāhitya : Manana Aur Mīmāṃsā, p. 388.

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The Number Of Prakīrṇakas –

It is traditionally believed that each monk used to compose one *Prakīrṇaka* “*Caurāsīmi painṇaga saḥassāimī*”, in the *Samavāyāṅgasūtra*, points towards eighty–four thousand *Prakīrṇakas* by the eighty–four thousand disciples of Lord *Rṣabhadeva*.⁷

The number of *Prakīrṇakas* composed during the times of the second *Tīrthaṅkara* to the twenty–third *Tīrthaṅkara*, by their respective disciples were numerable thousands. There were fourteen thousand monks in the order of Lord *Mahāvīra* and hence the number of *Prakīrṇakas* composed by them is believed to be a like number.

In the *Nandīsūtra*, in one context, it is mentioned that the number of *Prakīrṇakas* composed during the time of any *Tīrthaṅkara* is equivalent to the number of His disciples, who are endowed with four types of intellects namely – suddenly realised (*Aupapātikī*), gained through a guru or a master (*Vainayikī*), through self–endeavour (*Kārmikī*) and self–realisation (*Pāriṇāmikī*) or it is equivalent to the number of self–enlightened (*Pratyekabuddha*) disciples in the order of a *Tīrthaṅkara*.⁸

Commentator of the *Nandīsūtra*, *Malyagiri*, has clarified that the disciples of the *Tīrthaṅkaras* also compose various

⁷ Samavāyāṅgasūtra, Ed. Muni Madhukara, Śrī Āgama Prakāśana Samiti, Beawar, I Ed., 1982, 84th Samavāya, p. 143.

⁸ Evamāyāimī caurāsīmi painṇaga–saḥassāimī Bhagavao Araḥao Usahasāmiyassa Ātitthayarassa | Tahā saṅkhijjāimī painṇaga saḥassāimī majjhimagāṇaṇi Jīṇavarāṇaṇi | Coddasapainṇaga–saḥassāni Bhagavao Vaddhamānasāmiṇṇaṇi | Ahavā jassa jattiyā sīsā uppattiyāe veṇāyāe kammiyāe pariṇāmiyāe cauvvihāe buddhīe uvavaeyā, tassa tattiyāimī painṇagasahassāimī | Patteyabuddhā vi tattiyā ceva |

treatises following the canonical knowledge preached by them, which are known as *Prakīrṇakas* Or, otherwise, the treatises that the disciples of *Tīrthanīkaras* compose based on the canonical knowledge imparted by Them, with their own skill of composition, are known as *Prakīrṇakas*⁹

The question can be raised that when the *Prakīrṇakas* are believed to have been composed by the disciples of the *Tīrthanīkaras*, how is it that they are also taken to be composed by the self-enlightened *Pratyekabuddhas*, because they (the *Pratyekabuddhas*) are not ordained by anyone and, therefore, they are no one's disciples? This point has been clarified thus – though the *Pratyekabuddhas* are not ordained by anyone and hence they are not anyone's disciples from the point of view of the masters or Prophets giving ordination. However, as they follow the law preached by a particular Prophet and abide by the norms of conduct laid down by Him, they can be considered as his disciples of sorts. Hence, the belief that certain *Prakīrṇakas* are composed by the *Pratyekabuddhas* is not misplaced.¹⁰

The Position Today –

Though the number of *Prakīrṇakas* available today is much more (it varies from twenty-two to thirty-two), only ten have been accepted as canonical texts at the *Valabhī* conclave (Circa

⁹ *Iha yadbhagavadhrhadupadiṣṭam śrutamanuṣṭya bagavataḥ śramaṇā viracayanti tatsarva Prakīrṇakamucyate | Athavā śrutamanusaranto yadātmano vacanakauśalena dharmadeśanā``diṣu granthapaddhatirū patayā bhāṣante tadapi sarva Prakīrṇakam ||*

– Abhidhāna Rājendra Kośa, Part-V, p. 3.

¹⁰ *Pratyekabuddhānām śiṣyabhāvo viruddhate, tadetdasamīcīnam yataḥ pravrajakā``cāryamevādhikṛtya śiṣyabhāvo niṣidhyate, na tu tīrthanīkaropadiṣṭaśāsanapratipannatvenāpi, tato na kaścidoṣaḥ |*

– Abhidhāna Rājendra Kośa, Part-V, p. 4.

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980/993 after *Mahāvīra*) and they are regarded as such. These ten *Prakīrṇakas* are as follows ¹¹ :—

1. *Catuhśaraṇa,*
2. *Āturapratyākhyāna,*
3. *Mahāpratyākhyāna,*
4. *Bhaktaparijñā,*
5. *Tandulavaicārika,*
6. *Samistāraka,*
7. *Gacchācāra,*
8. *Gaṇividyā,*
9. *Devendrastava, and*
10. *Maraṇasamādhī.*

According to *Paiṇṇayasuttāim*, edited by *Muni Śrī Puṇyavijaya* the names of ten *Prakīrṇakas*, mentioned in *Nandī Evamī Anuyogadvāra Jaina Āgama Granthamālā*, Serial 1 are as under ¹² :—

1. *Catuhśaraṇa,*
2. *Āturapratyākhyāna,*
3. *Bhaktaparijñā,*
4. *Samistāraka,*
5. *Tandulavaicārika,*
6. *Candravedhyaka,*

¹¹ (a) *Prākṛta Bhāṣā Aur Sāhitya Kā Ālocanātmaka Itihāsa*, Dr. Nemicandra Śāstrī, p. 197.
(b) *Jain Āgama Sāhitya Manana Aur Mīmāṃsā*, Devendra Muni Śāstrī, p. 388.
(c) *Āgama Aur Tripitaka : Eka Anuśīlana*, Muni Nagarāja, p. 486.

¹² Preface to '*Paiṇṇayasuttāim part – I*', Muni Puṇyavijaya, Mahavira Jaina Vidyalaya, Mumbai, Ed.—I, 1984, p. 20.

7. *Devendrastava*,
8. *Gaṇividyā*,
9. *Mahāpratyākhyāna*, and
10. *Vīrastava*.

Although only ten *Prakīrṇakas* are accepted as canonical texts at present, there is no uniformity in their names mentioned in different works. In some works we find *Candravedhyaka* and *Vīrastava* instead of *Gacchācāra* and *Maraṇasamādhi*.⁷ In some others still *Candravedhyaka* has been included excluding the *Bhaktaparijñā*.¹³

Besides this difference, more than one *Prakīrṇakas* of the same name are also found. E.g. three *Prakīrṇakas* bearing the name *Āurapaccakkhāna* (*Āturapratyākhyāna*), eight bearing the name *Ārādhana* and two with the name *Catuḥśaraṇa* are found.

According to *Paiṇṇayasuttāimī* Part-I and Part-II, edited by *Muni Puṇyavijayajī*, are the collections of the following twenty and twelve *Prakīrṇakas* and *Kulakas* respectively.

Twenty *Prakīrṇakas* included in *Paiṇṇayasuttāimī* Part-I are as follows:—

1. *Devendrastava*,
2. *Tandulavaicārika*,
3. *Candravedhyaka*,
4. *Gaṇividyā*,
5. *Maraṇasamādhi*,
6. *Āturapratyākhyāna*,
7. *Mahāpratyākhyāna*,
8. *Rṣībhāṣita*,
9. *Dvīpasāgara Prajñapti*,

¹³ Abhidhāna Rājendra Kośa, Part-II, p. 41.

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10. *Samistāraka,*
11. *Vīrastava,*
12. *Catuḥśaraṇa,*
13. *Āturapratyākhyāna,*
14. *Catuḥśaraṇa,*
15. *Bhaktaparijñā,*
16. *Āturapratyākhyāna,*
17. *Gacchācāra,*
18. *Sārāvalī,*
19. *Jyotiṣakarandaka,*
20. *Tīthhogālī (Tīrthodgālīka),*

Twelve Prakīrṇakas/ Kulakas included in Paiṇṇayasuttāimī Part-II are as follows: –

21. *Ārādhanaṅpatākā (By an ancient master),*
22. *Ārādhanaṅpatākā (By Vīrabhadraṅcārya),*
23. *Ārādhanaṅsāra (Paryanta-ārādhanaṅ),*
24. *Ārādhanaṅpatraka (Included in Kuvalayamālā-
kahā by Udyotanasūrī),*
25. *Ārādhanaṅprakaraṅa (By Abhayadevasūrī),*
26. *Ārādhanaṅ (Jineśvara śrāvaka and Sulasā
śrāvika),*
27. *Ārādhanaṅ (Practices undertaken by
Nandanamunī),*
28. *Ārādhanaṅ Kulaka,*
29. *Mithyāduṣkṛta Kulaka Part-I,*
30. *Mithyāduṣkṛta Kulaka Part-II,*
31. *Āloyaṅā Kulaka, and*
32. *Alpaviśuddhi Kulaka,*

Like this, there are a total of thirty-two *Prakīrṇakas* and *Kulakas* published in the two parts of *Paiṇṇayasuttāimī*. Among

these we have three *Prakīrṇakas* by the name *Āturpratyākhyāna*, two by the name of *Catuḥśaraṇa* and seven *Prakīrṇakas* and one *Kulaka* by the name of *Ārādhana*. If we count each of the group with a common name as one, we get only eighteen *Prakīrṇakas*. To these eighteen if we add the four *Prakīrṇakas* – *Aṅgavijjā*, *Ajīvakappa*, *Siddhapāhuda* and *Jīvavibhakti*, which have not been published, we get a total of twenty-two *Prakīrṇakas* in all.

The above-mentioned classification, found in the *Nandī-sūtra*, mentions only nine *Prakīrṇakas* in all under the *Kālika* or *Utkālika* sūtras. Of these two names – *Ṛṣibhāṣita* and *Dvīpasāgara-prajñapti* are found under the classification of *Kālika Āgamas* or the timely studiable canonical texts and the rest seven – *Devendrastava*, *Tandulāvaicārika*, *Candrakavedhyaka*, *Gaṇīvidyā*, *Marāṇavibhakti*, *Āturpratyākhyāna* and *Mahā-pratyākhyāna* – are found under the *Utkālika Āgamas* or anytime studiable scriptures.¹⁴ Thus, we see that the *Prakīrṇakas* have been mentioned under the category of extra primary other than essential timely or anytime studiable canonical texts in both – the *Nandīsūtra* and the *Pākṣikasūtra*.

Although the *Prakīrṇakas* enjoy only positions of secondary importance in the scheme of canonical literature, if we examine their contents with regard to their spiritual contents and their ancient linguistic origin, some of them appear to be even more important than some of the mainstream canonical texts. Amongst the *Prakīrṇakas* there are ancient ones like *Ṛṣibhāṣita*, etc, which are of an older origin than the ancient canonical texts such as the

¹⁴ (a) *Nandīsūtra*, Ed. Muni Madhukara, Āgama Prakāśana Samiti, Beawar, 1982, pp 161–162.

(b) *Pākṣikasūtra*, Devacandra Lālbhai Jain Pustakoddhara Fund, p. 76.

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*Uttarādhyayana and the Daśavaikālika.*¹⁵

Vīrastava Prakīrṇaka –

We find the very first mention of the *Vīrastava Prakīrṇaka* in *Vidhimārgaprapā* (*Jinaprabha*, Circa 14th Century AD). This treatise mentions fourteen works as *Prakīrṇakas*. They are – *Devendrastava*, *Tandulavaicārika*, *Marāṇasamādhi*, *Mahāpratyā-khyāna*, *Āturpratyākhyāna*, *Sanistāraka*, *Candravedhyaka*, *Bhaktaparijñā*, *Catuḥśaraṇa*, *Vīrastava*, *Gaṇividyā*, *Dvīpa-sāgaraprajñapti*, *Saṅgrahaṇī* and *Gacchācāra*.¹⁶

In the treatises prior to *Vidhimārgaprapā* that mention the *Prakīrṇakas* – *Nandīsūtra* and *Pākṣikasūtra*, we don't find a mention of the *Vīrastava Prakīrṇaka*. Thus, the very first mention of this *Prakīrṇaka* is in *Vidhimārgaprapā* only. The mention of *Vīrastava* in *Vidhimārgaprapā* along with citing the procedure for studying the canonical texts, proves that this work had been recognised as a *Prakīrṇaka* by the 14th century AD.

Vīrastava is a poetical eulogistic composition in the *Prākṛta* language. Its name – *Vīrastava* – is a composite of the words *Vīra* and *stava*, which means 'a panegyric sung in the praise of (Lord) *Mahāvīra*'. Before discussing the subject matter of this work, we find it essential to consider the tradition of panegyrics composed for singing the praise of the Lords that has been prevalent since the ancient times.

The Tradition Of Eulogistic Literature –

The tradition of singing the praise of the objects of worship and veneration has been continuing since very ancient times in

¹⁵ Regarding the ancientness of *Rṣibhāṣita* see 'Rṣibhāṣita Eka Adhyayana' by Dr. Sagarmal Jain, *Prākṛta Bhāratī*, Jaipur.

¹⁶ *Vidhimārgaprapā*, Ed. Jinavijaya, pp. 57–58.

India. Vedas, which are an invaluable and eternal treasure of the Indian sacred lore, are mainly eulogistic in character. Besides the Vedas, too, ample literature has been composed in the genre of panegyrics in the Hindu tradition. As far as the *Śramanic* traditions are concerned, they are basically logical traditions, which do not believe in the existence of the Godheads. In the ancient works of the *Śramanic* tradition we find a major emphasis on the spiritual practices and the means of spiritual purification only as opposed to worship and veneration to the Godheads. Jainism is also a faith of the *Śramanic* tradition and, hence, in it, too, worship and veneration for the godheads have not been the elements of major importance. However, when Lord *Mahāvīra* was accepted as an object of veneration and as a spiritual beacon, the very first panegyrics were composed in His praise. This panegyric is, today, available as *Vīratthui (Vīrastuti)* as the sixth chapter of the second primary canonical work *Sūtrakṛtāṅga*.¹⁷ Possibly *Vīratthui* marks the beginning of the eulogistic compositions in the Jaina tradition. This composition – *Vīrastuti* can be called an eulogistic composition only because it describes the virtues and the importance of the persona of Lord *Mahāvīra*. However, it is different from other such compositions in this genre, in the sense that the eulogist doesn't beg for any personal favour or material benefit from the Lord. After this the next eulogistic composition, in our view, is *Namoṭthūṇani* or *Śakrastava*, in which all the venerable conquerors of the spiritual foes *Arhantas* have been eulogised without naming anyone in particular. Whereas the panegyric *Vīratthui* in the *Sūtrakṛtāṅga* is a composition in verse, the *Śakrastava* is in prose. Another difference between these two compositions is that the former – *Vīratthui* depicts *Bhagvān Mahāvīra* as a supreme human-being with some

¹⁷ Sūtrakṛtāṅgasūtra, Muni Madhukara, 6th chapter – Vīratthui Adhyayana.

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supernatural powers and some extra-ordinarily supreme accomplishments whereas the latter – *Śakrastava* depicts Him as a completely other worldly being. However, some supernatural accomplishments have found their way into this composition as compared to *Mahāvīra's* life-sketch presented in the first primary canonical work *Ācāraṅga*.

The next eulogistic composition to follow after the *Śakrastava* was *Devendrastava Prakīrṇaka*. Its beginning and concluding verses are devoted to eulogising the *Tīrthaṅkaras*. The rest of the composition contains the descriptions of the heavenly gods and celestial kings. Again, the characteristic of this composition is that the eulogist has not begged for any material benefit from the *Tīrthaṅkaras* as well from the gods and their kings. Only in the last verse has the author prayed for granting him the eternal solace of liberation.¹⁸ In the very first verse of this *Prakīrṇaka* the author has offered obeisance to the first *Tīrthaṅkara* Lord *Rṣabhadeva* and the last *Tīrthaṅkara* Lord *Mahāvīra*.¹⁹ It is, therefore, clear that the author, *Rṣipālita* was aware of the concept of twenty-four *Tīrthaṅkaras* (Prophets). Thus, *Devendrastava Prakīrṇaka* appears to be of sufficiently ancient origin in the scheme of eulogistic literature in the Jain tradition.

Next to follow in the line of eulogistic compositions comes the *Logassa – Covīsatthava* or the *Caturviniśatistava*. It is clear that this panegyric has been composed after the concept of twenty-four *Tīrthaṅkaras* had been firmly established. The main difference, however, between this composition and the earlier three compositions – *Vīratthui*, *Śakrastava* and *Devendrastava* is that while in the earlier compositions the eulogists had not begged for any mundane favours except praying for the grant of the eternal

¹⁸ Siddhā siddhim uvavihintu ||

– Devindatthao, verse 310.

¹⁹ Ibid, verse, 1.

bliss of liberation from the mundane world, the author of this composition prays for the pleasures of the Lords in granting him the fruits of good health (*Ārogya*), equanimity, peace (*samādhi*), enlightenment (*Bodhi*) and the ultimate accomplishment (of final deliverance) – *Siddhi*.

As far as the present *Vīrastava Prakīrṇaka* is concerned, the author has praised (Lord) *Mahāvīra* by mentioning His twenty–six virtues depicted by twenty–six names. The author has addressed the Lord by twenty–six attributal names such as – *Aruha, Arihanta, Arhanta, Deva, Jina, Vīra, Paramakāruṇika, Sarvajña, Sarvadarśī, Pāraṅgata, Trikālavijñā, Nātha, Vītarāga, Kevalī, Tribhuvanaguru, Sampūrṇa, Tribhuvanaśreṣṭha, Bhagavāna, Tīrthaṅkara, Śakrendranamskṛt, Jinendra, Vardhamāna, Hari, Hara, Kamalāsana* and *Buddha*. He has then brought out the virtues depicted by these names on the Lord and thus praised Him in these twenty–six ways and then concluded the work by praying to the Lord for granting him the supreme bliss of *nirvāṇa*.²⁰

Logassa or *Śakrastava* is probably the very first eulogistic composition in which the linguistic tone of seeking favours has been employed. In the Jaina philosophy it has been the clear belief that the *Tīrthaṅkaras*, who are completely detached neither help someone nor harm anyone. They only show the spiritually beneficial path. By a look at the text of the *Śakrastava* it becomes clear that this composition is influenced by the coexistent Hindu tradition. In the *Śakrastava* the eulogist has sought three things, namely the good health, enlightenment and the eternal solace, from the twenty–four *Tīrthaṅkaras* – the object of his eulogy. Of these the seeking of good health is clearly linked to our desire for worldly wellbeing. Whether it was the desire for worldly wellbeing or the spiritual weal, with the passage of time, this

²⁰ Vīratthao, verse 43.

element of seeking favours from the objects of eulogy, praised through such panegyrics, kept on intruding into the *Jaina* compositions as well. This happened in spite of the fact that such seeking was inconsistent with the fundamental belief of detachment associated with the *Jaina* spiritual leadership or the concept of *TĭrthaŅkaratva*. What can be the position of such eulogistic compositions in the *Jaina* philosophy has been aptly dealt with by *Ācārya Samantabhadra* in his *Svayambhūstotra*. There, he writes, “Lord ! thou art beyond attachment and aversion. Thou art, therefore, not pleased by eulogies, nor art thou displeased by condemnation. However, I sing your praise because it purifies my own heart.”²¹

In the same vein the belief gained ground that the gods and goddesses attending the *TĭrthaŅkaras* are pleased by the worship of the Lords and it is they that grant favours to the devotees. Later, even the worship of such gods and goddesses started and the practice of composing panegyrics in their praise also started. *Uvasaggahara* is the first *Prākṛta* composition in which the attending deity – *DharaŅendra* is also praised along with the presiding deity – Lord *Pārsvanātha*.²² This panegyric is believed to be a composition of *Bhadrabahu II* (Circa 6th century AD), the brother of *Varāhamihir*, the famous astrologer of yore.

After this, many a eulogistic panegyrics and treatises were composed in *Prākṛta*, *Samiskṛta* and in *Maru–Gurjara* languages, in which the objects of worship and veneration were prayed to grant mundane as well as spiritual well-being. This discussion, here, is only with a view to bring out the development of eulogistic literature in the *Jaina* tradition and to see as to how this particular branch of *Jaina* lore developed and which form did

²¹ *Svayambhūstotra*, 57.

²² *Uvasaggaharastotra*, verses 1–5.

it take with the passage of time.²³ *Vīrastava* is also one such eulogistic composition.

The Manuscripts used In The Editing Of *Vīrastava Prakīrṇaka* –

The original text of the present work has been taken from *Paiṇṇayasuttāimī* edited by *Muni Śrī Puṇyavijayajī* and published by *Mahāvīra Jaina Vidyālaya*, Mumbai. *Muni Śrī Puṇyavijayajī* had used the following manuscripts/copies in deciding upon the text of this *Prakīrṇaka*–

1. Samī – A palm-leaf copy belonging to *Śrī Hemacandrācārya Jaina Jñāna Mandir*, Patan and obtained from *Saṅghvipādā Jaina Jñāna Bhaṇḍāra*.
2. Hamī – A copy belonging to *Śrī Ātmārām Jaina Jñāna Mandir*, Baḍauda obtained from the collection of manuscripts of *Śrī Hamisarājajī Mahārāja*.
3. Pra. – A copy of a ms belonging to the collection of venerable *Pravartaka Śrī Kāntivijayajī Mahārāja*.
4. Pu 1 – A copy from the collection of mss belonging to *Muni Śrī Puṇyavijayajī*, which is in the safe custody of the LD Institute Of Indology, Ahmedabad.

For more details on these manuscripts we recommend that our readers refer to pp. 23–30 of the preface to *Paiṇṇayasuttāimī Part-I*.

The Authorship Of *Vīrastava* –

About the authors of the *Prakīrṇakas*, only the mention of *Rsipālita* is found as the author of *Devendrastava Prakīrṇaka*. Besides this there is no clear mention of the authors of any other

²³ Devendrastava, Preface, p. 15.

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Prakīrṇaka, although *Muni Śrī Puṇyavijayajī*, in the preface to *Paiṇṇayasuttāimī* Part-I,²⁴ Dr. Jagadīsa Candra Jain in *Prākṛta Sāhitya Kā Itihāsa*,²⁵ and *Śrī Devendramunijī Śāstrī* in *Āgama Sāhitya : Manana Aur Mīmāṃsā*²⁶ has mentioned the name of *Vīrabhadrācārya* as the author of *Catuḥśaraṇa*, *Āturpratyā khyāna*, *Bhaktaparijñā* and *Ārādhanaṇapatākā*, but they have not dwelled on the matter of proofs thereof.

In the Jaina tradition, we find the mentions of two *Vīrabhadrācāryas*. The first *Vīrabhadra* is believed to be a direct disciple of Lord *Mahāvīra* Himself but the historical veracity of this mention is not quite clear. The second *Vīrabhadra*'s mention is dated 1008 Vikrami era.²⁷ It is possible that *Vīrastava* is a composition by *Vīrabhadra-II*. In *Vīrastava*, the author has not given any indication about his name anywhere. It must have been his intention that earlier masters must have sung the eulogy that he was composing, by the attributal names of the Lord, many times over and that he was, thus, not doing anything new. Under such circumstances how he could be the author of such a eulogy, he must have thought. This only proves the humility and authenticity of the author. In any case the names of the authors are not found in the canonical works of ancient origin. Based on this tradition, it can, therefore, be believed that *Vīrastava* is also of sufficiently ancient origin.

The Period Of Composition Of Vīrastava –

As far as the question of the period of composition of *Vīrastava* is concerned, this *Prakīrṇaka* is not mentioned in the

²⁴ *Paiṇṇayasuttāimī* Part-I, Preface, pp. 17, 18.

²⁵ *Prākṛta Sāhitya Kā Itihāsa*, Dr. Jagadīsa Candra Jain, p. 128.

²⁶ A. *Jaina Āgama Sāhitya : Manana Aur Mīmāṃsā*, p. 400.

B. *The Canonical Literature Of The Jains*, pp. 51, 52.

²⁷ *The canonical literature of the Jains*, p. 52.

classification of canonical works given in the *Nandīsūtra* and the *Pāṅśikasūtra*.

After this, this work is also not mentioned in the commentaries on the *Tattvārthasūtra* in the *Digambara* tradition as well as the canonical works of the *Yāpanīya* tradition – *Mūlācāra* and the *Bhagavatī-ārādhanā*. From this it is clear that this work was not in existence up to the 6th century. The very first mention of the *Vīrastava Prakīrṇaka* is found in *Vidhimārga-prapā*. It is, therefore, clear that this *Prakīrṇaka* was composed some time after the time of the *Nandīsūtra* and the *Pāṅśikasūtra* (6th century) and before the time of *Vidhimārgaprapā* (14th century). Again, if we take *Vīrabhadrācārya* as the author of this *Prakīrṇaka*, as is the case with many other *Prakīrṇakas*, its period of composition is fixed as the 10th century, because there is no doubt about the time of *Vīrabhadrācārya – II*. However, as there is no clear indication about *Vīrabhadrācārya* being the author of *Vīrastava*, it is very difficult to say authoritatively that the period of composition of this *Prakīrṇaka* is definitely the 10th century. At best it can be a fair guess.

In the tradition of eulogising the objects of veneration and worship by mentioning their attributal names, first of all three attributal names of Lord *Mahāvīra* have been mentioned in the second part (*Dvītiya Śrutaskandha*) of the *Ācārāṅga* and the *Kalpasūtra*. When the tradition of eulogising the Hindu Godheads by giving them a thousand attributal names (*Sahasranāma*) developed, similar attempts followed in the *Jaina* tradition as well and several *Jīna-sahasranāmas* were written. The Very first *Jīna-sahasranāma* is by *Jīnasena* (Circa 9th century). As the present work contains only twenty-six attributal names of Lord *Mahāvīra*, it can be surmised that it was composed before the tradition of composing *Jīna-sahasranāmas* started in the *Jaina* tradition. However, this is a matter for further investigation and we

hope that the scholars will delve deeper into it and fulfil this gap.

The Subject-matter Of Vīrastava –

There are a total of forty-three verses in the *Vīrastava Prakīrṇaka*. In these verses the author has sung Lord *Mahāvīra*'s praise through His twenty-six attributal names. While eulogising Him he has given Him such attributal names as – 1. *Aruha* (Not subject to rebirth), 2. *Arihanta* (Destroyer of karmic spiritual foes), 3. *Arahanta* (Worthy of worship and veneration), 4. *Deva* (Divine being), 5. *Jina* (Conqueror of spiritual foes – delusion and passions), 6. *Vīra* (Brave), 7. *Parama Kārunika* (Extremely compassionate), 8. *Sarvajña* (Omniscient), 9. *Sarvadarśī* (Omni-visioned), 10. *Pāragāmī* (Transcended), 11. *Trikārajña* (Knower of the happenings in three time-periods – the past, present and the future), 12. *Nātha* (The Protector), 13. *Vītarāga* (Attachment-transcended), 14. *Kevali* (Endowed with purity of knowledge), 15. *Tribhuvan-guru* (Universal teacher), 16. *Pūrṇa* (Complete), 17. *Tribhuvana-varīṣṭha* (universally most superior), 18. *Bhagavanta* (the Lord), 19. *Tīrthanikara* (Prophet Propounder of the faith and establisher of the four-fold religious order – *Tīrtha*), 20. *Śakra-vandit* (Bowed to by the celestial kings), 21. *Jinendra* (Master conqueror), 22. *Śrī Vardhamāna* (Enhancer of weal), 23. *Hari* (Guardian), 24. *Hara* (Remover of misery), 25. *Kamalāsana* (Lotus-seated – *Brahmā*), and 26. *Pramukha* (or *Buddha*). (Verses 1-4).

The etymological meanings of these twenty-six names are as follows:–

1. *Aruha* – O' Lord ! you are free of rebirth (*Aruha* = *A* + *ruha* or incapable of germination or birth) in the dense forest of worldliness, because you have burnt the karma, that helps the seed of mundane existence to germinate, by the fire of meditation. (Verse-5)

2. **Arihanta – O’ Lord ! you have completely destroyed the karma – the souls’ enemy, responsible for extreme infliction, hardships and passions. You are worthy of obeisance, eulogy, bowing, worship and veneration and capable of spiritual perfection – *Siddhi*. You are venerated by the best of the kings of humans, gods and demons. You are patient and forbearing and free from the flaw of indecision. Therefore, O’ *Arihanta* ! you are worthy of worship and veneration. (Verses 6–8)**

3. **Arahanta – O’ *Jinendra* ! you are free from *Raha (Ratha)* – chariot – all types of possession and attachment and (being omniscient) from ignorance that can be compared to the dense darkness in a deep mountain cave. You have defeated even the death by following the path of renunciation and attaining the supreme all revealing knowledge (omniscience) and, thereby, you have realised the true Self. You are neither attached to pleasurable sounds nor averse to the painful ones; your mind, speech and body remain continuously engaged in the contemplation of the fundamental principles. You are the venerable *Arahanta* because you are worshipped and venerated by the kings of gods and the gods of the ultimate heavens and because you are capable of transcending even the ultimate heavens (to reach the abode of the perfected souls – *Mokṣa or Siddhaśīṭā*). (Verses 9–12)**

4. **Deva – O’ Lord ! you are *Deva* (divine) because you play with the lady–liberty (*Siddhi–vadhu*), you have conquered the class of enemies that the mundane attachment is and because you have gained the merit of eternal bliss. (Verse–13)**

5. **Jina – O’ Lord ! you are *Jina*, the Spiritual conqueror, because you have expelled the enemy called mundane attachment through renunciation and equanimity. (Verse – 14)**

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6. Vīra – O' Lord ! you are *Vīra* – brave because you have pierced the Gordian–knot of eight types of karma and because you remain aloof from the available and fabulously pleasurable enjoyments and are bedecked with the goddess of wealth in the form of a host of austerities. From the very first day of taking the vows, you have been free from mundane desires and have been venerated by the celestial kings. Therefore, you are *Vīra*. (15–16)

7. Parama Kāruṇika – O' Lord ! you are *Paramakāruṇika* – the most compassionate one – because your heart is full of compassion for all the miserable creatures of the universe and because all such static and moving creatures devotedly venerate and praise you all the time. (Verse–17)

8. Sarvajña – O' Lord ! you are called *Sarvajña* – omniscient – because even when dwelling in the Self only you know all the modes of all the matter – past, present and future – through your supreme and pure knowledge. (Verse–18)

9. Sarvadarśī – O' Lord ! you are *Sarvadarśī* – all seeing – because you visualise the general forms of all (past, present and future modes of) all the substances (as mentioned in the verse 18), situated in their respective situations, all over the universe. (19)

10. Pāragāmī – O' Lord ! you are said to be *Pāragāmī* – transcended – because you have transcended the most circuitous cycle of births and deaths as well as all karmic bondage or because you have completely realised the ocean of canonical knowledge as well as everything about everything worth knowing. (Verse–20)

11. Trikālajña – O' Lord ! you are known as *Trikālajña* – Knower of three times (past, present and future) – because you know all the modes of all the substances of the past, present and the

future as one can see the *Āmalaka* fruit placed on the palm of one's hand. (Verse-21)

12. **Nātha** – O' Lord ! you are the protector of the helpless as you guide and save the worldly creatures, drowning in the fearful ocean of mundane existence, by preaching the liberating faith to them. Therefore you are said to be *Nātha* – the protector. (22)

13. **Vītarāga** – Attachment is nothing but attraction towards the auspicious and pleasurable objects and its opposite, i.e. revulsion towards the inauspicious and painful objects is aversion. But, you are, O' Lord ! free from such attachment and aversion. When their pride is destroyed, the principal gods like the *Brahmā*, *Viṣṇu*, *Mahādeva* and *Sūrya*, etc, too, bow at your feet. Even then O' *Jina* ! you remain unaffected. The lotus that lives a life of being rubbed, crushed, plucked and grabbed and eaten by aquatic creatures, lives (metaphorically) in your hands, feet, eyes, nails and lips without all these faults and flaws. Curly hair, dense eyebrows, twinkling stary eyes and being without a teacher are considered to be flaws in a person, but in your case the very same things are taken as virtues only. Even while the gods that appear in various forms live in your body (i.e. your body looks so divine), you are without the flaws that are attributed to those gods. Therefore, you are said to be *Vītarāga* – the unattached. (Verses 23-27)

14. **Kevalī** – Those, who know all the modes of all the substances, caused by their infinitely changing nature, in three time-periods – the past, present and the future – are said to be *Kevalīs* or omniscients. You, O' Lord ! constantly and completely know all the substances worthy of being known through the spread of your unvanquished power. Therefore, you are called *Kevalī* or the Omniscient. (Verses 28-29)

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15. Tribhuvanaguru – O' Lord ! you are *Tribhuvanaguru* – the universal teacher because you infuse the beneficial law into the words that the intelligent penta-sensory living beings of the world associate with meaning (understand). (Verse–30)

16. Sarva – O' Lord ! you are called *Sarva* – complete, because you are beneficial for all the fine as well as gross creatures of the world, who are, otherwise, completely enshrouded by pain and misery. (Verse–31)

17. Tribhuvanavariṣṭha – O' Lord ! you are *Tribhuvanavariṣṭha* or universally supreme because you are the best in force, power, potency, fortune, appearance, general and specific knowledge and because you occupy the universally best designation (of *Tīrthaṅkara*). (Verse–32)

18. Bhagavanta – O' Lord ! because of undiminished beauty, wealth, righteousness, radiance, endeavour and fame, your designation as '*Bhaga*' is indisputable. Therefore, you are *Bhagavanta* – the Lord of the universe. O' *Jineśvara* (the master conqueror) ! you are Bhayavanta because you have conquered or given up the seven types of fears that beset the creatures in this world as well as in the world hereafter. (Verse–33–34)

19. Tīrthaṅkara – (O' Lord !) you are known as *Tīrthaṅkara* by virtue of your having established the four-fold religious order (*Caturvidha dharma Saṅgha – Tīrtha*) or for establishing the first *Gaṇadhara tīrtha*. (Verse–35)

20. Śakrābhivandit – Similarly, O' Lord ! as you are endowed with the whole lot of virtues, the celestial king *Śakra* also bows to you. O' *Śakrābhivandit Jineśvara* (the master conqueror) ! obeisance to you. (Verse–36)

21. **Jinendra** – Those endowed with clairvoyant and telepathic perceptions and whose delusion has subsided are known as Jinas. Lord ! as you are endowed with much more spiritual wealth as compared to those Jinas, you are known as *Jinendra* (king of Jinas or master conqueror). (Verse–37)
22. **Vardhamāna** – O' *Jineśvara* (master conqueror) ! by your arrival (into the womb of queen *Trisālā*) the glory, wealth, kingdom and treasury of king *Siddhārtha* increased. Therefore, you are known as *Vardhamāna* (one who induces growth). (Verse–38)
23. **Hari** – O' *Kamalālaya* (the abode of *Lakṣmī*, the goddess of wealth) ! the palms of your hands bear the signs of conch–shell, wheel and bow and you had showered charity (during year long charity just before taking the monastic vows). Therefore, O' *Jineśvara* (master conqueror) ! you are known as *Hari* or *Viṣṇu*. (Verse–39)
24. **Hara** – O' Lord ! you neither bear *Khatvāṅga* (*Śiva's* weapon) nor have you the blue throat (*Nīlakaṇṭha*). Still you are known as *Hara* (the remover) because you remove the inner as well as the outer karma–dust of the creatures. (Verse–40)
25. **Kamalāsana** – O' Lord ! you are *Kamalāsana* (*Brahmā*) as well. While seated in the *Samavaśaraṇa* (hall of discourse) you appear to be facing in four directions, you are endowed with four faces depicted by four religious practices of charity, etc. You move like a swan (because you move in the utmost state of monasticism). (Verse–41)
26. **Trikālavijñā** – Because, by virtue of your supreme and

pure knowledge (omniscience), you simultaneously know all the general and particular modes of all the animate and inanimate matter, you are known as Buddha, the enlightened. (Verse-42)

Development Of The Subject-matter Of Vīrastava In Other Canonical And Eulogistic Works –

From the descriptions available in the *Vīrastava Prakīrṇaka*, it is clear that in this eulogistic work Lord *Mahāvīra* has been praised through the etymological definitions of His twenty-six attributal names. In the time that followed, in the process of development of eulogistic literature the tradition of eulogising the objects of worship and veneration by the etymological definitions of their attributal names firmly established itself. This tradition was marked by the style of works such as *Jinasahasranāma*, *Viṣṇusahasranāma*, *Śivasahasranāma*, etc. This work, *Vīrastava Prakīrṇaka*, is one such work in the initial stages of development of this tradition and style.

The names that appear in the *Vīrastava Prakīrṇaka* are also available in the Jaina canonical works such as *Ācāraṅga*, *Sūtrakṛtāṅga*, *Vyākhyāprajñapti*, *Jñātādharmakathāṅga*, *Upāsakadaśāṅga*, *Anuttaropapātikadaśāṅga*; in the Jaina eulogistic works like the *Jinasahasranāma*, *Arhatsahasranāma*, *Lalitavistāra*, etc and with slight difference in the works of the faiths other than the Jaina faith such as *Viṣṇupurāṇa*, *Śivapurāṇa*, *Gaṇeśapurāṇa*, etc.

Out of the twenty-six attributal names of Lord *Mahāvīra*, recounted in the *Vīrastava*, many are important from the point of view of their ancient origins.

Initially, the adjectives like *Arahanta*, *Arhata*, *Buddha*, *Jina*, *Vīra*, *Mahāvīra*, etc were employed to highlight the special accomplishments of great, enlightened and venerable personages but, later, these came to be identified with the *Śramanic* tradition.

Pt, Dalasukhbhai Malavaniya writes that before Lords *Mahāvīra* and *Buddha*, the adjectives *Arahanta* and *Arhata* used to be so employed in the Brahmin tradition as well but after their time these have been used for them only. The word *Buddha* was in vogue for the learned but after Lord *Buddha* this became rooted as His epithet only.

The word *Jina* was also employed for all the great sense-conquered saints but later *Jina*, too, became rooted as an epithet for the *Jaina Tīrthanīkaras* only and their followers came to be known as the *Jainas*.²⁸

Mahāvīra's Names In The Ācārāṅga –

The oldest work to yield any information about Lord *Mahāvīra* is the *Ācārāṅgasūtra*. Although this is basically a canonical work devoted to monastic discipline and ethics, the ninth chapter – *Upadhānaśruta* – in its first part (*Śrutaskandha*) presents a glimpse of the events related to His life. In this work the Lord has been referred to as *Bhikṣu* during the time of His spiritual practices before enlightenment.²⁹ Similarly, the name *Jñātaputra*, denoting His clan identity is also available.³⁰ The attributive names like *Māhaṇa*, *Nānī* and *Mehāvī* have been used for the Lord in the same chapter.³¹ These three names do not appear in the *Vīrastava Prakīrṇaka*

The adjectives like *Bhagavani*, *Bhagavnate*, *Bhagavayā*, etc have been frequently employed in the *Ācārāṅga* to show veneration for the Lord.³¹ The word *Vīra* is seen in the first part of the *Ācārāṅga*, but there it has been employed to denote a person of

²⁸ Ācārāṅga, 9/2/12.

²⁹ Ācārāṅga, 9/1/10.

³⁰ Ibid, 9/1/16, 9/2/3, etc.

³¹ Samaṇe Bhagavani Mahāvīre | (Ācārāṅga, 9/1/1, 9/2/5, 9/3/7)
Mahāvīra Caritta Mīmāṃsā, Pt. Dalsukhbhai Malavaniya, p. 14.

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exceptional spiritual courage and great monastic endeavour. Perhaps, this itself became *Mahāvīra* with the passage of time.³²

Similarly, the words *Buddha* and *Prabuddha* are also seen as adjectives employed for Lord *Mahāvīra*. Later the word *Buddha* became rooted for Lord *Buddha* and its use for lord *Mahāvīra* gradually diminished.³³

In a nut-shell, we can say that in the *Ācārāṅga* the attributal names or adjectives *Muni*, *Bhikṣu*, *Māhaṇa*, *Jnātrputra*, *Bhagavān*, *Vīra*, *Tīrthanikara*, *Kevalī*, *Sarvajña*, etc have been used for lord *Mahāvīra* only.

In the second part (*Dvītiya Śrutaskandha*) of the *Ācārāṅga* the three names – *Vardhamāna*, *Sanmati* and *Śramaṇa* – have been mentioned.³⁴ The other names of *Śramaṇa Bhagavan Mahāvīra* such as *Jñātaputra*, *Videha*, etc. are also available.³⁵ It is worthy of note that besides the names such as *Vīra* etc, the names like *Titthayara*, *Bhagavani*, *Arahanta*, *Kevali*, *Jina*, *Savvaṇṇu*, etc have been clearly used for the first time in the second part of the *Ācārāṅga*.³⁶

Mahāvīra's Names In The Sūtrakṛtāṅga –

In the older first part (*Prathama Śrutaskandha*) of the *Sūtrakṛtāṅga* many names of the Lord, which have been mentioned in the *Vīrastava Prakīrṇaka*, have appeared. Besides

³² Esam Vīre pasamsie, je baddhe paḍimoyae . . . |

– *Ācārāṅga*, 1/140.

³³ *Mahāvīra Caritta Mīmāṅsā*, p. 15.

³⁴ *Ācārāṅga*, 2/15/175.

³⁵ “samane Bhagavani Mahāvīre nāe Nāyaputte Nāha Kulanivvatte Videha Videhadinne. . . |”
– *Ibid*, 2/171.

³⁶ A. *Ibid*, 2/171.

B. “Se Bhagavani Araham Jīne, Kevali Savvaṇṇu Savvabhāvarisi
. . . |”
– *Ibid*, 2/15/179.

the names mentioned in the *Ācāraṅga*, *Vīra* has also been used here. E.g. –

- A. *Vīra – Sūtrakṛtāṅga*, 1/1/1/1.
- B. *Evamāhu se Vīre* – Ibid, 14/2/22.
- C. *Udāhu Vīre* – Ibid, 1/14/11.

The names/adjectives – *Bhagavan*, *Jīna* and *Arihanta* have been employed, according to tradition, as before.³⁷

The word *Buddha* has also been used for Lord *Mahāvīra* at a number of places in the *Sūtrakṛtāṅga*.³⁸ Besides, the names/adjectives like *Anantacaḡṣu*³⁹, *Sarvadarśī*⁴⁰, *Trilokadarśī*⁴¹, *Kevalī*⁴², *Maharṣi*⁴³, *Muni*⁴⁴, *Prabhu*⁴⁵, etc have also been used in the *Sūtrakṛtāṅga*.

Sthānāṅga And *Samavāyāṅga* –

In the *Thāṅga* (*Sthānāṅgasūtra*) the words like *Bhagavanta*, *Tīrthaṅkara*, *Arhat*, *Jīna*, *Kevalī*, etc have been used as adjectives for Lord *Mahāvīra*.⁴⁶

In the *Samavāyāṅgasūtra* along with the expressions like *Samāṇassa Bhagavao Mahāvīrassa*, the words such as *Tīrthaṅkara*, *Siddha*, *Buddha*, *Arhan* have also been used at

³⁷ *Sūtrakṛtāṅga*, 11/2/3/22, 1/16/1, 1/2/3, 19, 1/9/29.

³⁸ Ibid, 1/11/25, 1/11/35, 1/15/18.

³⁹ Ibid, 1/6/6.

⁴⁰ Ibid, 1/6/5.

⁴¹ Ibid, 1/14/16.

⁴² Ibid, 1/14/15.

⁴³ Ibid, 1/6/26.

⁴⁴ Ibid, 1/6/7.

⁴⁵ Ibid, 1/6/28.

⁴⁶ *Sthānāṅgasūtra*, Muni Madhukara, 1/1, 2/4, p. 12, p. 516.

various places.⁴⁷

*Bhagavatī, Jñātādharmakathā, Anuttaropapātika And
Upāsakadaśāṅga –*

The tradition of eulogising the Lord (*Mahāvīra*) developed in the canonical works such as the *Bhagavatīsūtra* (*Vyākhyā-prajñapti*),⁴⁸ *Jñātādharmakathāṅga*,⁴⁹ *Anuttaropapātika-daśāṅga*⁵⁰ and *Upāsakadaśāṅga*,⁵¹ etc. and He was given the epithets like *Mahāvīra*, Prophet Propounder of the faith (*Dharma Ādikartā Tīrthanikara*), Self-enlightened (*Svayam Sambuddha*), The best person (*Puruṣottama*), the Lion among men (*Puruṣasimha*), Best among men as the white lotus among flowers (*Puruṣavara-puṇḍrīka*), Universally best (*Lokottama*), the Protector of the universe (*Lokanātha*), the Charioteer of the chariot of the faith (*Dharma-sārathī*), the Conqueror (*Jina*), the Enlightened (*Buddha*), the Omniscient (*Sarvajña*), Omnivisioned (*Sarvadarśī*), Auspicious (*Śiva*), Perfected soul (*Sidhhagati-prāpta*), etc.

This tradition of giving attributal names to the objects of worship and veneration developed further in the *Upāsakadaśāṅga*

⁴⁷ Samavāyāṅgasūtra, Muni Madhukara, Samavāya 11, Samavāya 15, Samavāya 21, Samavāya 24, Samavāya 54, etc.

⁴⁸ “Samane Bhagavani Mahāvire Āigare, Titthayare, Sahasambuddhe, Purusattame, Purisasīhe, Purisavarapundarie, Loguttame, Loganāhe, Logappadīve, , Dhammadesae, Dhammasārahī, , Jiṇe Jāvae duddhe, Bohae, Mutte, Māyae, Savvannū, Savvadarisī, Śivamayalamaruyamaṇantamakkhaṇamavvābāhamapūṇarāvattayam Siddhigaināmadheyam Thāṇam Sampattāṇam Sampāviukāmāṇam ||
– Vyākhyāprajñaptiāṅgasūtra, Muni Madhukara, 5/1.

⁴⁹ Jñātādharmakathāṅga, Muni Madhukara, 1/8.

⁵⁰ Anuttaropapātikadaśāṅga, Muni Madhukara, 1/1, 3/22.

⁵¹ Uvāsagadasāo, Muni Madhukara, pp. 13–18.

and therein the Lord has been addressed as *Śramaṇa* (Equanimous monk), *Bhagavān* (Lord), *Mahāvīra* (Highly valiant), *Ādikara* (Propounder of the faith), *Tīrthaṅkara* (Prophet Establisher of the four-fold religious order), *Svayanisambuddha* (Self-enlightened), *Jina* (Conqueror), *Tāraka* (Liberator), *Buddha* (Enlightened), *Sarvajña* (omniscient), *Sarvadarśī* (Omnivisioned), *Śiva* (Auspicious), *Arhat* (venerable), *Kevalī* (of purest knowledge), etc.

With the passage of time these attributal names were collected not only from our own tradition but also those attributed to their deities from the other traditions and the compositions such as *Jinaśatanāma*, *Jinasahasranāma*, etc were composed. We can see the same trend in the composition *Bhakāmara-stotra*, written in the praise of the first Prophet Propounder of the faith, Lord *Rṣabhadeva*, and He was addresses as *Śiva* (Auspicious), *Vidhāta* (Arbitrator of destiny), *Śaṅkara* (Dispeller of the evil), *Puruṣottama* (the supreme persona), etc.

Similarity Of Names In The Vedic And The Buddhist Traditions –

In the Vedic tradition, Lord *Viṣṇu* has also been addressed as *Puruṣottama*.⁵² In the Vedic tradition the adjective *Puruṣa-puṇḍarīka* is also employed for *Viṣṇu*. In *Mahābhārata*, too, *Viṣṇu* has been given the epithets such as *Puruṣavara*, *Puruṣa-puṇḍarīka* and *Lokanātha*.⁵³

In the Buddhist tradition the only work besides the *Aṅguttaranikāya* that employs the epithets similar to those

⁵² Mahāvīra Caritta Mīmāṃsā, Pt. Dalsukhbhāi Malavanīya, p. 22.

⁵³ A. Ibid, p. 23.

B. Compare – “So Bhagavayā arahamā . . . Purisadammasārathī sattha devamanussāna Buddhao Bhagavān”

– Aṅguttaranikāya, 3/285.

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employed for Lord *Mahāvīra*, for Lord *Buddha* is *Viśuddhimagga*.⁵⁴ In this work the detailed explanations for all these attributal names have been given. The epithets *Sarvajña* and *Sarvadarśī* are available in *Pāli Tripīṭaka* as well.⁵⁵ The *Pāli Tripīṭaka* also employs the epithets like *Tīrthanīkara*, *Sarvajña* and *Sarvadarśī*, etc for Lord *Mahāvīra*.⁵⁶

In the Hindu way of life the tradition of eulogistic compositions for praising the Godheads has been prevalent since the very ancient times. Like in the other faiths the Hindus, too, have eulogised their Godheads by giving them a thousand attributal names. The examples of this trend are compositions like *Viṣṇusahasranāma*, *Gaṇeśasahasranāma*, *Śivasahasranāma*, *Ambikāsahasranāma*, *Gopālasahasranāma*, etc.⁵⁷

In the white-clad (*Śvetāmbara*) tradition of the *Jainas* *Haribhadra's Lalitavistara*, which is an explanatory work on the *Śakrastava (Namotthu ṇaṇi)*,⁵⁸ various attributal names given to the *Tīrthanīkaras* have been explained in great detail.⁵⁹

Besides these original works, in about 1300 *Vikramī* Era, Pt. Āśādhara has composed the *Jinasahasranāma*, in which he had eulogised the *Jineśvaradeva* by giving 1008 attributal names.

⁵⁴ *Viśuddhimārga*, p.133 || 4 || “Savvaṇṇū Savvadassāi Aparisesaṇi Trāṇadassana paṭijānāti” – *Mahāvīra Caritta Mīmāṇsā* Ibid, p. 23.

⁵⁵ *Mahāvīra Caritta Mīmāṇsā* Ibid, p. 23.

⁵⁶ Ibid, p. 17.

⁵⁷ *Jinasahasranāma*, Pt. Āśādhara, Preface, pp. 13–14.

⁵⁸ “Pranamyā bhuvanālokaṃ Mahāvīraṃ Jīṇottamaṃ”

– *Lalitavistara*, I.

⁵⁹ “namotthu ṇaṇi . . . Titthayarāṇaṇi . . . Jīṇāṇaṇi . . . Savvaṇṇū . . . Savvadarisīṇaṇi . . .” – *Lalitavistara*, *Vandanāsūtra*, p. 29.

Most of the twenty–six names of the *Vīrastava Prakīrṇaka* are included in this work,⁶⁰ which is divided into ten centoes (*śatakas*).

1. In the first centum, called *Jinanāma*, the epithet *Jina* has been defined as applicable to one who has conquered the karmic foes in the form of deeply entrenched desire for sensual pleasures, which are responsible for repeated births and deaths in the maze of dense jungle (*Bhava–kānana*) that this world is.⁶¹
2. *Vītarāga* – Explaining the term *Vītarāga*, it has been said, “You are *Vītarāga* – attachment transcended as you have destroyed the attachment for the mundane things, as you are completely detached”.⁶²
3. *Sarvajña* – In the second centum, *Sarvajña*, the epithet *Sarvajña* has been explained thus – “*Sarvatrailokya–kālatrayavartī dravyaparyāyasahitām vastvalokamī ca jānāttīti | Sarva vettīti |*” meaning, “You are *Sarvajña* (omniscient) because you know all matter, in all its modes, in all three worlds – the nether, middle and the upper, in all three time periods – the past, present and the future”.⁶³
4. *Sarvadarśī* – In the same vain the epithet *Sarvadarśī* means that its bearer is the universal seer.⁶⁴
5. *Kevalī* – The sages call you *Kevalī* because you have realised the purest and supreme knowledge called *Kevala*–

⁶⁰ “Jina–Sarvajña–Yajñārha–Tīrthakṛmnātha–yogināmī |
Nirvāna–Brahma–Buddhāntakṛtamī cāṣṭottaraiḥ śataiḥ ||

– Jinasahasranāma, 1/5.

⁶¹ “Karmārātīnī Jayatī kṣayamī nayatī tī Jinaḥ |”

– Jinasahasranāma Ṭīkā, p.58.

⁶² “Vīto vinaṣṭo rāgo yasyetī Vītarāgaḥ |”

– Jinasahasranāma, p.58.

⁶³ Jinasahasranāma, Centum 2, p. 61.

⁶⁴ Ibid, Centum 2, p. 61.

jñāna.⁶⁵

6. *Bhagavān* – The word *Bhag* signifies spiritual wealth, complete knowledge, the goddess of fortune, austerity, detachment and freedom. As you are endowed with all six (in the spiritual sense), you are called *Bhagavān*.⁶⁶
7. *Arhan, Arihanta, Arahanta* – In the *Jinasahasranāma* these three have been treated as one and it has been said that the Lord is *Arhan* because He is as worthy of worship as none else is, He is *Arhaṇa, Arihanta* and *Arahanta* because he has completely shed the four destructive types of karma. ‘A’ denoting ‘*ari* or enemy’ in the form of the Deluding (Mohanīya) karma, ‘*Ra*’ denoting the ‘*raja* or dust of Knowledge obscuring (*Jñānāvaraṇīya*) and Vision obscuring (*Darśanāvaraṇīya*) karma and “*Raha*’ denoting the ‘*rahasya*’ or the Weal obstructing (*Antarāya*) karma. Thus, *A-ra-ha-nta* means the one who has achieved freedom from the (spiritual) foe of delusion, dust of two types of obscuring karma and the curse of obstructing karma.⁶⁷
8. *Tīrthaṅkara* – *Tīrtha* means the means of fording the ocean of worldliness. One who provides the worldly creatures with such means in the form of four-way religious order comprising the monks, nuns, lay male and female followers of the faith is known as *Tīrthaṅkara*. You, O’ Lord ! establish such an order, therefore you are the *Tīrthaṅkara*.⁶⁸
9. *Nātha* – *Nātha* means the provider from whom the others

⁶⁵ Ibid, Centum 2, p. 68.

⁶⁶ “Bhago jñānam paripūrṇaiśvarya tapaḥ Śrīvairāgyam mokṣaśca vidyate yassa sa tathokta.” – Ibid, Centum 3, p. 70.

⁶⁷ Jinasahasranāma, Centum 3, p. 70.

⁶⁸ Ibid, Centum 4, p. 78.

seek. As during your enlightened omniscient stage the devotees seek your providence to gain spiritual emancipation and *nirvāṇa*, you are the *Nātha*.⁶⁹

10. *Mahākāruṇika* – Lord ! Because of your extremely compassionate disposition you are known as *Mahākāruṇika*.⁷⁰
11. *Vīra* – Lord *Mahāvīra* is called *Vīra* (brother) for providing His devotees the great wealth of His teaching.⁷¹
12. *Vardhamāna* – Lord ! as the wealth of your knowledge, detachment and infinite quartet (knowledge, vision, bliss and prowess) is ever increasing, you are known as *Vardhamāna*.⁷²
13. *Kamalāsana* – the Lord is known as *Kamalāsana* for three reasons –
 - (a) For seating on the lotus–throne provided by the gods in the hall of religious congregation – *Samavaśarana*.
 - (b) For treading on the golden lotuses placed under His feet during His peregrinations.
 - (c) For completely shedding the eight types of *Ka* (karma)–*mal* (mire).⁷³
14. *Hari*– Lord ! you are called *Hari* or remover for removing the curse of sins.⁷⁴
15. *Buddha* – You are known as *Buddha* or the enlightened because you have been enlightened by the light of supreme and pure knowledge – *Kevalajñāna*.

⁶⁹ “Nādhyete svarga–mokṣau yācyete bhaktairvā Nāthaḥ ||
– Jinasahasranāma, Centum 5, p. 84.

⁷⁰ Jinasahasranāma, Pt. Āśādhar, p. 95.

⁷¹ Jinasahasranāma, Centum 7, p. 102.

⁷² Ibid, p. 102.

⁷³ Jinasahasranāma, Centum 8, p. 108.

⁷⁴ Ibid, p. 110.

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Thus, fifteen out of twenty–six attributal names of Lord *Mahāvīra* are similarly available in the ten Centums of the *Jīnasahasranāma*.

Before this *Ācārya Jīnaseṇa* had written a treatise, called *Jīnasahasranāma*, consisting of ten centums. Similarly, *Bhāṭṭā raka Sakalakīrti* had also written a *Jīnasahasranāma* in 123 verses. In the *Śvetāmbara* tradition, too, *Ācārya Hemacandra* had written *Śrī Arhannāmasahasrasamuccayaḥ*, in 123 verses, in which Lord *Mahāvīra* has been eulogised through His many synonymous and attributal names.

Conclusion –

In this comparative analysis of *Jaina* eulogistic and canonical literature we have tried to present a study subject to the limitations of our knowledge. We had desired to search out and present the detailed analysis of each word of this work in the *Jaina*, Vedic and Buddhist traditions. However, that would have entailed an undue delay in its publication. We do hope, nevertheless, that the scholars interested in the eulogistic literature will carry out the desired detailed analysis and bridge this gap. With these good wishes –

Varanasi,
1 January, 1995.

Prof. Sagarmal Jain
Subhash Kothari

(Translated into English by Colonel DS Baya ‘Śreyas’)

वीरत्थओपइण्णयं
[वीरस्तव—प्रकीर्णक]

VĪRATTHAOPAINṆAYAMĪ
(VĪRASTAVA–PRAKĪRṆAKA)

VĪRATTHAO

VĪRAJINASSA CHABBĪSAĪ NĀMADHEYĀṆĪ

Namiūṇa Jiṇaṃ jayajīvabandhavamī,
bhaviyakumuyarayaṇiyaramī |
Vīraṃ girindadhīramī,
thuṇāmi payaḍatthanāmeḥimī || 1 ||

Aruha ! Arihanta ! Arahanta ! Deva !
Jiṇa ! Vīra ! Paramakāruṇiya ! |
Savvaṇṇu ! ¹Savvadarisī ! Pāraya !
Tikkālaviu ! Nāha ! || 2 ||

Jaya Vīyarāya ! Kevali ! Tihuyaṇaguru !
Savva ! Tihuyaṇavarittha ! |
Bhayavami ! Titthayara ! tti ya
Sakkeḥimi–namanisiya ! Jiṇinda ! || 3 ||

Siri Vaddhamāṇa ! Hari ! Hara !
Kamalāsaṇa ! Pamuha (? Buddha) nāmadheehimī |
²Annatthagunaṇajueḥimī jaḍamaī vi
suyāṇusāreṇa || 4 || Dārāimī ||
(Cauhimī kalāvagamī)

¹ Savvadamisaṇa ! Sam. Ham. |

² Anvarthagunaṇayutaiḥ ||

VĪRASTAVA

TWENTY-SIX NAMES OF VĪRA-JINENDRA

1. I bow to *Jinendra Mahāvīra*, who is universal brother, who is like the Moon for the blooming of the lotus flower-like worldly living beings, who is as patient and immovable in His virtues as the mountain-king *Himavāna* and praise Him through His following famous attributal names –
2. 1. *Aruha* (Not subject to rebirth), 2. *Arihanta* (Destroyer of karmic spiritual foes), 3. *Arahanta* (Worthy of worship and veneration), 4. *Deva* (Divine being), 5. *Jina* (Conqueror of spiritual foes – delusion and passions), 6. *Vīra* (Brave), 7. *Parama Kāruṇika* (Extremely compassionate), 8. *Sarvajña* (Omniscient), 9. *Sarvadarśī* (Omni-visioned), 10. *Pāragāmī* (Transcended), 11. *Trī-kārajña* (knower of the happenings in three time-periods – the past, present and the future), 12. *Nātha* (The Protector),
3. 13. *Vītarāga* (attachment-transcended), 14. *Kevalī* (Endowed with purity of knowledge), 15. *Tribhuvan-guru* (Universal teacher), 16. *Pūrṇa* (Complete), 17. *Tribhuvana-variṣṭha* (Universally supreme), 18. *Bhagavanta* (the Lord), 19. *Tīrthankara* (Prophet Propounder of the faith and establisher of the four-fold religious order – *Tīrtha*), 20. *Śakra-vandit* (Bowed to by the celestial kings), 21. *Jinendra* (Master conqueror),
4. 22. *Śrī Vardhamāna* (Enhancer of weal), 23. *Hari* (Guardian), 24. *Hara* (Remover of misery), 25. *Kamalāsana* (Lotus-seated –*Brahmā*), and 26. *Pramukha* (or *Buddha*). Like this even a dimwit can know the virtues of the Lord through other attributal names from the canonical lore.

4 : VĪRATTHAOPAIṆṆAYAM

1. ARUHAṆĀMAM

Bhavabīyaṅkurabhūyami kammani ḍahiūṇa ¹jhāṇajalaṇeṇa |
Na ruhasi bhavavaṇagahaṇe, teṇa tumami Nāha! *Aruho* si || 5 ||

2. ARIHANTAṆĀMAM

Ghoruvasagga-parīsaha-kasāya-karaṇāṇi pāṇiṇami ariṇo |
Sayalāṇa-Nāha! te haṇasi jeṇa, teṇā ²'rihanto' si || 6 ||

Vandana-thuṇaṇa-namanisaṇa-
pūyaṇa-sakkarāṇa-siddhigamaṇammi |
Araho si jeṇa Varapahu!
teṇa tumami hosi *Arihinto* || 7 ||

Amara-nara-asuravarapahugaṇāṇa, ³pūyāe jeṇa ariho si |
⁴Dhīra(tta)maṇumukko, teṇa tumami Deva! *Arihanto* || 8 ||
Dārami 2 |

3. ARAHANTAṆĀMAM

⁵Rahu=gaddi, sesasaṅgahanidarisaṇa-
manto = giriguhamaṇāṇam |
Tami te natthi duyami pi hu Jiṇinda!
teṇārahanto si || 9 ||

¹ jhāṇajugaṇeṇa, Ham. |

² teṇā 'riho' tam si, Pra. |

³ pūyāl jeṇa arihesi, Ham. |

⁴ Dhīramaṇamaṇu, Pra. |

⁵ Raha gaddi, Pra. | The Saṃskṛta shadow verse of this version is –
“Rathah = gantrī, śeṣasaṅgrahanidarśanam, antara = giriguhā
ajñānam | Tat te nāsti dvayamapi hi Jinendra ! tena arathāntar asi ||”

5 : VĪRASTAVA PRAKĪRṆAKA

1. ARUHA

5. O' Lord ! you are free of rebirth (*Aruha* = A + *ruha* or incapable of germination or birth) in the dense forest of worldliness, because you have burnt the karma, that helps the seed of mundane existence to germinate, by the fire of meditation.

2. ARIHANTA

6. O' Lord ! you have completely destroyed the karma – the souls' enemy, responsible for extreme infliction, hardships and passions. Therefore, you are *Arihanta* – the destroyer of the enemies.
7. O' best of the Masters ! you are worthy of obeisance, eulogy, bowing, worship and veneration and capable of spiritual perfection – *Siddhi*. Therefore, you are *Arihanta* – capable and potent.
8. O' *Jinendra* ! you are venerated by the best of the kings of humans, gods and demons. You are patient and forbearing and free from the flaw of indecision. Therefore, O' *Arihanta* ! you are worthy of worship and veneration.

3. ARAHANTA

9. O' *Jinendra* ! you are free from *Raha* (*Ratha*) – chariot, all types of possession and attachment and (being omniscient) from ignorance that can be compared to the dense darkness in a deep mountain cave. Therefore, you are *Arahanta* – without chariot (signifying all material and mental baggage causing worldly attachment and wandering in the circuitous cycle of mundane existence).

6 : VĪRATTHAOPAIṆṆAYAM

¹Rahamagganto, ²antam pi = maraṇamavaṇīya jeṇa varanānā |
³Sampattaniyasarūvo jeṇa, tumam teṇa *Arahanto* || 10 ||

Na rahasi saddāi maṇoharesu amaṇoharesu tam jeṇa |
Samayārañjiyamaṇa-karaṇa-joga ! teṇārahanto si || 11 ||

Arihā = joggā pūyāiyāṇa Devinda-ṇuttarasurāī |
Tāṇa vi anto = sīmākodī, tam teṇa *Arahanto* || 12 ||
|| Dāraṇi 3 ||

4. DEVAṆĀMAM

Siddhivahusaṅgakīlāparo si, vijaī si mohariuvagge |
Ṇantasuhapunnaparīṇaiparigaya ! tam teṇa *Devo* tti || 13 ||
|| Dāraṇi 4 ||

5. JIṆAṆĀMAM

Rāgāiverinikkintaṇeṇa, duhao vi vayasamāhāṇā |
⁴Jayasattukkarisagaṇāiehim, teṇam *Jiṇo* Deva ! || 14 ||
|| Dāraṇi 5 ||

¹ Rahaḥ agrāntaḥ, antamapi = maraṇam; apanīya yena varajñānāt |
Samprāptanijasvarūpaḥ yena; tvam teṇa Arahoṇtaḥ || The Saṃskṛta
shadow verse ||

² annam pi, Saṃ. | aggam pi, Pra. ||

³ Sampannaniya^o, Saṃ. |

⁴ Jagatsattvotkrṣtaguṇādikaḥ |

7 : VĪRASTAVA PRAKĪRŅAKA

10. (O' Lord !) you have defeated even the death by following the path of renunciation and attaining the supreme knowledge (omniscience) and, thereby, you have realised the true Self. Therefore, you are *Arahanta* – the venerable.
11. (O' Lord !) you are neither attached to pleasurable sounds nor averse to the painful ones; your mind, speech and body remain continuously engaged in the contemplation of the fundamental principles. Therefore you are *Arahanta* – the venerable.
12. (O' Lord !) you are the venerable *Arahanta* because you are worshipped and venerated by the kings of gods and the gods of the ultimate heavens and because you are capable of transcending even the ultimate heavens (to reach the abode of the perfected souls – *Mokṣa or Siddhaśīla*).

4. DEVA

13. (O' Lord !) you are *Deva* (divine) because you play with the lady–liberty (*Siddhi–vadhu*), you have conquered the class of enemies that the mundane attachment is and because you have gained the merit of eternal bliss.

5. JINA

14. O' Lord ! you are *Jina*, the Spiritual conqueror, because you have expelled the enemy called mundane attachment through renunciation and equanimity.

8 : VĪRATTHAOPAIṆṆAYAM

6. VĪRAṆĀMAM

Duṭṭha`ttakammagaṇṭhippaviyāraṇaladdhalatṭhasamisadda !

¹Tavasirivaraṇaṇākaliyasoha, tamī teṇa *Vīro* si || 15 ||

Paḍhamavayagahaṇadivase,

saṅkandaṇaviṇayakaraṇagayaṭṭho |

Jāo si jeṇa *Varamuṇī*!

aha teṇa tumamī *Mahāvīro* || 16 ||

|| Dāraṇi 6 ||

7. PARAMAKĀRUṆIYAṆĀMAM

Sacarācarajantuduhattabhatta ²*Thuyasatta* ! sattu-mittesu |

Karuṇarasaraṇṅjiyamaṇo, teṇa tumamī *Paramakāruṇio* || 17 ||

|| Dāraṇi 7 ||

8. SAVVANNUNĀMAM

³Je bhūya–bhavissa–bhavanti bhāva sabbhāvabhāvaṇapareṇa |

Nāṇeṇa jeṇa jāṇasi, bhannasi tamī teṇa *Savvannū* || 18 ||

|| Dāraṇi 8 ||

9. SAVVADARISIṆĀMAM

⁴Te kasiṇa ¹bhuvanabhavaṇoyari ṭṭhiyā niyaniyassarūveṇa |

Sāmanna`valoyasi, teṇa tumamī *Savvadarisi* tti || 19 ||

|| Dāraṇi 9 ||

¹ Tapah śrīvarāṅganākaliśobhaḥ tvam | Here, the dropping of the word ending suffix must be noticed.

² °thuisa°, Sam. |

³ Yān bhūta–bhaviṣyad–bhavataḥ bhāvān sadbhāvanāpareṇa | Jñāneṇa yena jāṇasi, bhāṇasi tvam teṇa Sarvajñah ||

⁴ ‘Te’ (= all the past, present and future modes of all universal matter as mentioned in the above mentioned eighteenth verse)

9 : VĪRASTAVA PRAKĪRṆAKA

6. VĪRA

15. (O' Lord !) you are *Vīra* – brave because you have pierced the Gordian–knot of eight types of karma and because you remain aloof from the available and fabulously pleasurable enjoyments and are bedecked with the goddess of wealth in the form of a host of austerities.
16. From the very first day of taking the vows, O' Lord ! you have been free from mundane desires and have been venerated by the celestial kings. Therefore, you are *Vīra*.

7. PARAMAKĀRṆIKA

17. (O' Lord !) you are *Paramakāruṇika* – the most compassionate one – because your heart is full of compassion for all the miserable creatures of the universe and because all such static and moving creatures devotedly venerate and praise you all the time.

8. SARVAJÑA

18. (O' Lord !) you are called *Sarvajña* – omniscient – because even when dwelling in the Self only you know all the modes of all the matter – past, present and future – through your supreme and pure knowledge.

9. SARVADARŚĪ

19. (O' Lord !) you are *Sarvadarśī* – all seeing – because you visualise the general forms of all (past, present and future modes of) all the substances (as mentioned in the verse 18), situated in their respective situations, all over the universe.

ḷṛtsnabhuvana–bhavanodare sthitāḥ nijanija svarupeṇa | (Tān)
sāmānyato`valokae, tena tvam Sarvadarśīti ||

¹ °bhuvanabhavanoyaratthiyā, Ham. Pra. |

10 : VĪRATTHAOPAIṆṆAYAM

10. PĀRAGAṆĀMAM

Pārami kammaṣṣa bhavassa vā vi suyajalhiṇo va neyassa |
Savvassa gao jeṇami, bhannasi tamī *Pārago* teṇa || 20 ||
|| Dāraṇi 10 ||

11. TIKKĀLAVIUNĀMAM

Paccuppanna-aṇāgaya-tiyaddhāvattiṇo payatthā je |
Karayalakaliyā¹ malaya¹ vva muṇasi, *Tikkālavīu* teṇa || 21 ||
|| Dāraṇi 11 ||

12. NĀHAṆĀMAM

Nāho si² nāha² nāhāṇa bhīmabhavagahaṇamajjhavadiyāna |
Uvaesadāṇao magganayaṇao hosi tamī jeṇa || 22 ||
|| Dāraṇi 12 ||

13. VĪYARĀYANĀMAM

Rāgo = raī³, subheyaravatthusu jantūṇa cittaviṇiveso |
So rāo, doso uṇa = tattivārīo muṇeyavvo || 23 ||

So Kamalāsana-Hari-Hara-

Diṇayarapamuhāṇa māṇadalṇeṇa |

Laddhekkaraso patto Jīna !

tuha mūle, tao tumae || 24 ||

¹ "layam va, Pra. |

² Nātha ! anāthānām ||

³ rūī, Pra. |

10. PĀRAGĀMĪ

20. (O' Lord !) you are said to be *Pāragāmī* – transcended – because you have transcended the most circuitous cycle of births and deaths as well as all karmic bondage or because you have completely realised the ocean of canonical knowledge as well as everything about everything worth knowing.

11. TRIKĀLAVIJŅA

21. (O' Lord !) you are known as *Trikālavijña* – Knower of three times (past, present and future) – because you know all the modes of all the substances of the past, present and the future as one can see the Āmalaka fruit placed on the palm of one's hand.

12. NĀTHA

22. (O' Lord !) you are the protector of the helpless as you guide and save the worldly creatures, drowning in the fearful ocean of mundane existence, by preaching the liberating faith to them. Therefore you are said to be *Nātha* – the protector.

13. VĪTARĀGA

23. Attachment is nothing but attraction towards the auspicious and pleasurable objects and its opposite, i.e. revulsion towards the inauspicious and painful objects, is aversion. Because, you are, O' Lord ! free from such attachment and aversion, you are known as *Vītarāga*.
24. When their pride is destroyed, the principal gods like the *Brahmā*, *Viṣṇu*, *Mahādeva* and *Sūrya*, etc, too, bow at your feet. Even then O' *Jina* ! you remain unaffected. Therefore, you are *Vītarāga* – attachment transcended.

12 : VĪRATTHAOPAINNAYAM

Jamī malāṇa–dalāṇa–vihalaṇa–

kavalāṇavisa ¹macchijoyajīo vi |

Kara–caraṇa–nayaṇa–kararuha–

aharadalamī vasai aṇujamī va || 25 ||

Doso vi kuḍilakuntala–bhū–pamhala–nayaṇatāriyamiseṇa |

Guru nikkaraṇamī sūyai, tamī manne guṇakare lahuṇo || 26 ||

Jai vi ²bahurūvadhārī vasanti te Deva ! tuha sarīrammī |

Takkayabigārasahio taha vi, tumamī *Vīyarāgo* tti || 27 ||

|| Dāramī 13 ||

14. KEVALINĀMAM

Jamī savvadavva–pajjattapatteyamaṇantaparīnaisarūvamī |

Jugavamī ³muṇāi tikkālasaṇṭhiyamī *Kevalamī* tamiha || 28 ||

Tamī te appaḍihayasattipasaṇavarayamavigalamī atthi |

Muṇiṇo muṇiyapayatthā, teṇa tumamī ⁴*Kevalinī* binti || 29 ||

|| Dāramī 14 ||

15. TIHUYAṆAGURUṆĀMAM

Pañcendisanniṇo je tihuaṇasaddena te ttha gejjhanti |

Tesimī saddhammanioyaṇeṇa tamī *Tihuyaṇaguru* tti || 30 ||

|| Dāramī 15 ||

¹ matthijoajīvo vi, Ham. |

² bahirūva°, Sam. Ham. |

³ muṇei, Pra. Ham. |

⁴ *Kevalī* hosi, Sam. Ham. |

13 : VĪRASTAVA PRAKĪRŅAKA

25. The lotus that lives a life of being rubbed, crushed, plucked and grabbed and eaten by aquatic creatures, lives (metaphorically) in your hands, feet, eyes, nails and lips without all these faults and flaws.
26. Curly hair, dense eyebrows, twinkling stary eyes and being without a teacher are considered to be flaws in a person, but in your case the very same things are taken as virtues only.
27. O' Lord ! even if the gods that appear in various forms live in your body (i.e. your body looks so divine), you are without the flaws that are attributed to those gods. Therefore, you are said to be *Vitarāga* – the attachment transcended.

14. KEVALĪ

28. Those, who know all the modes of all the substances, caused by their infinitely changing nature, in three time-periods – the past, present and the future – are said to be *Kevalīs* or omniscients.
29. You, O' Lord ! constantly and completely know all the substances worthy of being known through the spread of your unvanquished power. Therefore, you are called *Kevalī* or the Omniscient.

15. TRIBHUVANAGURU

30. (O' Lord !) you are *Tribhuvanaguru* – the universal teacher because you infuse the beneficial law into the words that the intelligent pentasensory living beings of the world associate with meaning (understand).

14 : VĪRATTHAOPAINṆAYAM

16. SAVVAṆĀMAM

Patteyara–suhumeyarajiesu guruduhaviluppamāṇesu |
Savvesu vi hiyakārī tesu, tumamī teṇa Savvo si || 31 ||
|| Dāraṇi 16 ||

17. TIHUYAṆAVARTṬHAṆĀMAM

Bala–viriya–satta–sohagga–rūva–vinnāṇa–nāṇapavaro si |
Uttamapayakayavāso, teṇa tumamī Tihuyaṇavaritṭho || 32 ||
|| Dāraṇi 17 ||

18. BHAYAVAM (NTA) NĀMAM

¹Paḍipunnarūva–dhaṇa–dhamma–
²kanti–ujjama–jasāṇa–bhayasannā |
Te atthi aviyaḷā tumha Nāha !
tamī teṇa *Bhayavanto* || 33 ||

Iha–paraloyāiyam³ bhayamī ti vāvannayanti sattavihamī |
Teṇa ⁴cciya ¹parivanto Jiṇesa ! tamī teṇa *Bhayavanto* || 34 ||
|| Dāraṇi 18 ||

¹ Pratipūrṇarūpa–dhana–dharma–kānti–udyama–yaśasām
'Bhagaṣaṇḷjñā' 'Bhaga' śabdenopalakṣaṇam |

² In all the copies the text contains 'dhanna' in the place of 'dhamma'. We have taken the 'dhamma' version because it is more appropriate, here from the intended meaning point of view. This view has been upheld elsewhere also. E.g. – "Aiśvaryaśya Samagrasya 1, Rūpaśya 2, Yaśasaḷ 3, Śriyaḷ 4, Dharmasyārtha 5, prayatnasya 6. Ṣaṇṇām bhaga itūṅgaṇā ||" In the Śrī Hemacandrīya Anekarthakoṣa, too, the meaning of the word 'bhaga' has been given as – "Bhago'rka–jñā na–māhātṇmya–yaśo–vairāgya–mukṭiṣu | Rūpa–vīrya–prayatnecchā –Śrīdharmaiśvarya–yoniṣu ||"

³ °logāī°, Ham. |

⁴ 'tena' bhayena ||

16. SARVA

31. (O' Lord !) you are called *Sarva* – complete, because you are beneficial for all the fine as well as gross creatures of the world, who are, otherwise, completely enshrouded by pain and misery.

17. TRIBHUVANAVARIṢṬHA

32. (O' Lord !) you are *Tribhuvanavariṣṭha* or universally supreme because you are the best in force, power, potency, fortune, appearance, general and specific knowledge and because you occupy the universally best designation (of *Tīrthanikara*).

18. BHAGAVANTA

33. O' Lord ! because of complete beauty, wealth, righteousness, radiance, endeavour and fame, your designation as '*Bhaga*' is indisputable. Therefore, you are *Bhagavanta* – the Lord of the universe.
34. O' *Jineśvara* (the master conqueror) ! you are *Bhayavanta* because you have conquered or given up the seven types of fears that beset the creatures in this world as well as in the world hereafter.²

¹ In all the copies, due to the confusion of the script, the text here seems to be 'paricatto'. However, here, the text 'parivanto' seems to be more appropriate.

² It must be noted that here, *Bhayavanta* the *Prākṛta* equivalent of *Bhagavanta* has been explained as fear-conquered.

16 : VĪRATTHAOPAINṆAYAM

19. TITTHAYARAṆĀMAM

Titthami cauvihasaṅgho,

¹paḍhamo cciya gaṇaharo`havā tittham |

Tattitthakaraṇasīlo taṇisi,

tumam teṇa *Titthayaro* || 35 ||

|| Dārami 19 ||

20. SAKKANAMAMSIYAṆĀMAM

Evam gaṇagaṇasakkassa kuṇai,

Sakko vi kimiha acchariyam |

Abhivandaṇam Jīnesara !?

²tāmi *Sakka`bhivandiya!* namo te || 36 ||

|| Dārami 20 ||

21. JIṆINDAṆĀMAM

Maṇapajjavohi—uvasanta—khīṇamohā Jiṇa tti bhannanti |

Tāṇam ciya tam Indo Paramissariyā *Jiṇindo* tti || 37 ||

|| Dārami 21 ||

22. VADDHAMĀṆAṆĀMAM

Sirisiddhatthanāresaragihammi

dhāṇa—kaṇaya—desa—kosehim |

Vaddhesi tam Jīnesara !

teṇa tumam *Vaddhamāṇo* si || 38 ||

|| Dārami 22 ||

¹ Paḍhamu, Pra. Ham. |

² to, Pra. |

19. TĪRTHAŅKARA

35. (O' Lord !) you are known as *TĪrthanĳkara* by virtue of your having established the four-fold religious order (*Caturvidha Dharma Saᅅgha – TĪrtha*) or for establishing the first *Gaᅅadhara TĪrtha*.

20. ŚAKRĀBHIVANDIT

36. Similarly, O' Lord ! as you are endowed with the whole lot of virtues, the celestial king Śakra also bows to you. O' *Śakrābhivandit* Jineśvara (the master conqueror) ! obeisance to you.

21. JINENDRA

37. Those endowed with clairvoyant and telepathic perceptions and whose delusion has subsided are known as Jinas. Lord ! as you are endowed with much more spiritual wealth as compared to those Jinas, you are known as *Jinendra* (king of Jinas or master conqueror).

22. VARDHAMĀNA

38. O' *Jineśvara* (master conqueror) ! by your arrival (into the womb of queen *Triśalā*) the glory, wealth, kingdom and treasury of king *Siddhārtha* increased. Therefore, you are known as *Vardhamāna* (one who induces growth).

18 : VĪRATTHAOPAINṆAYAM

23. HARIṆĀMAM

¹ *Harī* si tumamī Kamalālaya !

karayalagaya—saṅkha—cakka—sāraṅgo |

Dāṇavariso² tti Jiṇavara !

teṇa tumamī bhannase Viṇhū || 39 ||

|| Dāramī 23 ||

24. HARAṆĀMAM

Harasi rayamī jantūṇamī bajjhamī

abbhintaramī, na khattāṅgamī |

Na ya Nīlakaṇṭhakalio

Haro tti tamī bhannase taha vi || 40 ||

|| Dāramī 24 ||

25. KAMALĀSAṆAṆĀMAM

Kamalāsaṇo vi, jeṇamī

dāṇāīcauhadhammacauvayaṇo |

Hamisagamṇo³ ya gamaṇe,

teṇa tumamī bhannase *Bambho* || 41 ||

|| Dāramī 25 ||

26. BUDDHAṆĀMAM

Buddhamī avagayamegaṭṭhiyamī ti,

jīvāitatta⁴ savisesamī |

Varavimalakevalāo, teṇa

tumamī bhannase *Buddho* || 42 ||

|| Dāramī 26 ||

¹ Harasi khamamī, Sam. Ham. |

² °varisu tti, P1a. Ham. |

³ °gamaṇamī va gamaṇo, Pra. | °gamaṇo u gamaṇe, Ham. ||

⁴ °ttamavasesamī, in all other mss. ||

23. HARI

39. O' *Kamalālaya* (the abode of *Lakṣmī*, the goddess of wealth) ! the palms of your hands bear the signs of conch-shell, wheel and bow and you had showered charity (during year long charity just before taking the monastic vows). Therefore, O' *Jineśvara* (master conqueror) ! you are known as *Hari* or *Viṣṇu*.

24. HARA

40. O' Lord ! you neither bear *Khaṭvāṅga* (*Śiva's* weapon) nor is your throat blue (*Nīlakaṇṭha*). Still you are known as *Hara* (the remover) because you remove the inner as well as the outer karma-dust of the creatures.

25. KAMALĀSANA

41. O' Lord ! you are *Kamalāsana* (*Brahmā*) as well. While seated in the *Samavaśaraṇa* (hall of discourse) you appear to be facing in four directions, you are endowed with four faces depicted by four religious practices of charity, etc. You move like a swan (because you move in the utmost state of monasticism).

26. BUDDHA

42. Because, by virtue of your supreme and pure knowledge (omniscience), you simultaneously know all the general and particular modes of all the animate and inanimate matter, you are known as *Buddha*, the enlightened.

20 : VĪRATTHAOPAINṆAYAM

UPASAMHĀRA

Iya nāmāvalisanthuya !

Siri Vīrajiṇinda ! mandapunnassa |

Viyara karuṇāi Jiṇavara !

sivapayamaṇahami thirami Vīra ! || 43 ||

|| ¹VĪRATTHAO ²SAMATTO ||

¹ Vīrastava Prakīṇpakam, Pra. |

² 'Sammatto' is not there in the mss. Pra. and Ham. | sammatto || 10 ||
Sam. ||

CONCLUSION

43. Thus, this nominal praise of Lord Mahāvīra has been sung by me. O' *Jineśvara* (master conqueror) *Mahāvīra* ! in your extreme compassion pray grant me, the one with few merits, the eternal and flawless gift of spiritual liberation.

|| VĪRASTAVA CONCLUDED ||

VĪRASTAVA-PRAKĪRNAKA

APPENDICES

1. **Transliteration Convention.**
2. **Alphabetical order Of verses.**
3. **Bibliography.**

VĪRASTAVA–PRAKĪRṆAKA

1. TRANSLITERATION CONVENTION (Key To Diacritical Marks)

अ	A, a	क	KA, ka	त	TA, ta
आ	Ā, ā	ख	KHA, kha	थ	THA, tha
इ	I, i	ग	GA, ga	द	DA, da
ई	Ī, ī	घ	GHA, gha	ध	DHA, dha
उ	U, u	ङ	ṆA, ṇa	न	NA, na
ऊ	Ū, ū	च	CA, ca	प	PA, pa
ए	E, e	छ	CHA, cha	फ	PHA, pha
ऐ	AI, ai	ज	JA, ja	ब	BA, ba
ओ	O, o	झ	JHA, jha	भ	BHA, bha
औ	AU, au	ञ	ÑA, ña	म	MA, ma
अं	AM, am̐	ट	ṬA, ṭa	य	YA, ya
अः	AH, aḥ	ठ	ṬHA, ṭha	र	RA, ra
ऋ	R̄, r̄	ड	ḌA, ḍa	ल	LA, la
ॠ	L̄, l̄	ढ	ḌHA, ḍha	व	VA, va
		ण	ṆA, ṇa	श	ŚA, śa
ष	ṢA, ṣa	श्र	ŚRA, śra	ह	HA, ha
स	SA, sa	क्	K, k, etc.		
क्ष	KṢA, kṣa	त्र	TRA, tra	ज्ञ	JÑA, jña

VĪRASTAVA-PRAKĪRṆAKA

2. ALPHABETICAL ORDER OF VERSES

<u>Verse</u>	<u>No.</u>	<u>Verse</u>	<u>No.</u>
A		M	
<i>Amara-nara-asura</i>	08	<i>Maṇapajjava bohi-uva</i>	37
<i>Arihā jogā pūyā</i>	12	N	
<i>Aruha ! Arihanta !</i>	02	<i>Nāho si nāha`nāhāṇa</i>	22
B		<i>Namiūṇa Jinamī jaya</i>	01
<i>Bala viriya satta</i>	32	<i>Na rahasi saddāiṃaṇao</i>	11
<i>Bhavabīyaṅkurabhūyami</i>	05	P	
<i>Buddhamī avagayami</i>	42	<i>Paccuppanna-aṇāgaya</i>	21
D		<i>Paḍipunṇarūvadhāṇa</i>	33
<i>Doso vi kuḍila kuṇṭala</i>	26	<i>Paḍhamavayagahaṇadiv</i>	16
<i>Dutthaatthakamma</i>	15	<i>Pañcendīya sannino je</i>	30
E		<i>Pāramī kammaṣṣa bhava</i>	20
<i>Evamī guṇagaṇa Sakka-</i>	36	<i>Patteyara suhumeyara</i>	31
G		R	
<i>Ghoruvasagga-parīsaha</i>	06	<i>Rāgāiverinikkittanena</i>	14
<i>H</i>		<i>Rāgo = raī, sumeyara</i>	23
<i>Harasi rayami jantūnamī</i>	40	<i>Rahamagganto, antamī</i>	10
<i>Hari si tumamī Kamalā-</i>	39	<i>Rahu = gaḍḍi sesasaṅgh</i>	09
I		S	
<i>Iha-pāraloyāīyami</i>	34	<i>Sacarācarajantuduyatta</i>	17
<i>Iya nāmāvalisanthua !</i>	43	<i>Siddhibahusaṅgakilā</i>	13
J		<i>Sirisiddhatthanaresara</i>	38
<i>Jai vi bahurūvadhārī</i>	27	<i>Siri Vaddhamāṇa Hari</i>	04
<i>Jani malaṇa-dalaṇa</i>	25	<i>Sokamalāsāṇa harihara</i>	24
<i>Jamī savva-davva-pajja-</i>	28	V	
<i>Jaya Vīyarāya ! Kevalī !</i>	03	<i>Vandaṇa-thuṇaṇa-</i>	07
<i>Je bhūya-bhavissa-</i>	18		
K			
<i>Kamalāsāṇao vi jeṇamī</i>	41		

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Āgama Ahimsā Samatā Evam Prākṛta Samsthāna was established in January 1983 to commemorate the Rainy-stay (Varṣā vāsa) of Ācārya Śri Nānālālī Mahārāja in Udaipur in the year 1981. The main objectives of the samsthāna are to prepare scholars of Prākṛta and Jaina Studies, to publish unpublished Jaina literature, to provide means of study to the desirous students of Jaina Studies, to get the treatises on Jaina philosophy, conduct and history, based on scientific research, prepared in order to preserve and promote Jaina culture and to organise lectures, discussions and ceremonies with a view to promote the spread of Jaina studies. The Samsthāna is one of the major activities of Akhil Bhāratvarṣīya Sādhumārgī Jain Saṅgha.

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