

ŚABDABRAHMOLLĀSA OF UDAYAPRABHA

THE *Śabdabrahmollāsa* of Udayaprabha, as it is available today, consists of 47 verses which are of the nature of a *stotra* or hymn. Udayaprabha was a Jain Sūri of the Nāgendragaccha and a junior contemporary of Vastupāla, minister of Viradhavala of Gujarat in the 13th century A.D. (For more information on Udayaprabha, please see the *New Catalogus Catalogorum* and the works referred to in the bibliography.) Other works of Udayaprabha are of considerable length and contain myths, geneologies, stories current in the literature, dogmas, and moralistic fables.

The title of the work at hand is inferred from the second verse. The author mentions the titles of his other works in the body of those works (e.g. verse 17 of the *Dharmābhyudaya Mahākāvya*); therefore the inference regarding the title of the present work is justifiable. However, little more can be said with certainty about the nature of *Śabdabrahmollāsa*. Sandesara (1953:72) suggests that it may have been a treatise on the nature of grammar. This is not impossible. But one should note that in the available portion Udayaprabha does not systematically discuss any topic pertaining to the philosophy of grammar. True, in the first two verses he does employ terminology closely resembling that of philosophers of language like Bhartṛhari, but it is not consistently retained in the succeeding verses. Nor do

Udayaprabha's other works furnish any evidence of his deep interest in the philosophy of grammar or language. Therefore, the other possibility worth considering is that the *Śabdabrahmollāsa* is simply a *stotra* unique in that it was written to celebrate the manifestation of the highest principle through speech. The extant verses appear to be written in this spirit. The author seems to be deliberately using words with sectarian flavour in such a way as to impress upon the reader the thesis that they all ultimately refer to the same highest principle.

The tendency to identify the Jina or the Arhat-tattva with the highest principles of other systems is found to a certain extent in the works of other Jain scholars as well. It is said to have been in vogue since the time of Siddhasenadivākara and Samantabhadra. The *Bhaktāmarastotra* (verses 24-26), Haribhadrāsūri's *Dvātriṃśikā* (verses 4, 5), Nayavimala's *Śrīśaṅkheśvara-pārśvaprabhustotra* (verse 20) are examples of the same tendency. However, Udayaprabha uses such identifications not just in a passing remark, but seems to express through them his consciously cultivated view about the role of language in speaking of the highest principle. He may have even set forth that view in the now lost portion of the *Śabdabrahmollāsa*. This guess is supported by the fact that Udayaprabha once mentions the view *sarvārthavācakāḥ sarve śabdāḥ*, usually attributed to the grammarians, and puts it to test, as it were, in many verses of the available portion. The conscious synthesis of religious and

theoretical distinctions is what makes the available *Śabdabrahmollāsa* interesting.

The style of the fragment is simple and lucid. The metre is *anuṣṭubh*, Udayaprabha's favourite. A few simple *śabdālaṃkāra-s* such as *yamaka* and *anuprāsa* and standard *arthālaṃkāra-s* such as *rūpaka* are used. In this it differs from Udayaprabha's other works such as *Sukṛtakallolinī* where he employs numerous classical metres and many more elaborate figures of speech.

The only available MS. of the work is on palm leaves. It was originally in the Khetaravasi Bhandar at Patan and is now deposited in Śrī Hemacandrācārya Jaina Jñānamandira at Patan. I deciphered the text from its photostat copy kindly made available by Professor D. D. Malvania. Dr. N. M. Kansara made some suggestions after comparing my version of the text with the photostat copy. I am indebted to both these scholars. I have acknowledged the letters first deciphered by Kansara with the letters NMK in my notes.

The measurements of the folios of the palm-leaf MS. are given as 8"x11½" on my photocopy. Although C. D. Dalal and the editors of the *New Catalogus Catalogorum* describe the MS. as having 14 pages (i.e. leaves) and 49 verses, the MS. at present has only 13 leaves and 47 verses. One leaf seems to have been lost sometime between 1915-18, the probable years of Dalal's compilation, and 1953, when Sandesara's account was published. In the photocopy available to me, the front side of the eighth leaf is totally illegible

and the back side of the seventh leaf is considerably illegible. The last two leaves, i.e. 12th and 13th, seem to be smeared with very dark ink, although the text on them could be restored with effort. The lettering is fairly large at the beginning of most pages, but it becomes smaller later on. The MS. displays doubling of the phonemes following *r*, e.g. *sarvva*, *karmma*. It is not uniform in the writing of the *parasavarṇa-s* or of the *anusvāra-s* at the end of a line.

शब्दब्रह्मोल्लासः

[F 1]ॐ नमः सकलाध्यात्मतत्त्ववाचे' परात्मने ।

शब्दब्रह्मविवर्तेकबीजायाक्षरमूर्तये ॥ १ ॥

अजिह्मपरमब्रह्मरवेरुदयदीपकः ।

प्रभोदयप्रभः शब्दब्रह्मोल्लासः प्रका[B 1]शताम्^१ ॥ २ ॥

ॐकाराय नमस्तस्मै पारमेष्ठिकलात्मने ।

अर्हश्चायोग आचार्य उपाध्यायो मुनिश्च यः ॥ ३ ॥

श्रीसिद्धचक्रसद्वीजस्वरूपं परमार्थता ।

अरहस्यरहस्यं यः सकलं वेद वेद सः ॥ ४ ॥

[F 2]आद्यान्त्यौ मन्त्रजीह्वाणौ^२ नादबिन्दुकलान्वितौ ।

अर्हत्सिद्धौ तथाचार्योपाध्यायौ समुनी स्तुमः ॥ ५ ॥

^१ °*latvavāce* MS.

^२ *prakāśatām* MS.

^३ I do not understand this word. One of the meanings of the word *arṇa* is 'letters of the alphabet'. Even if one takes it in that rare sense, its connection to the word *mantra* is not clear because of the strange intervening word *jihvā*. Kansara suggests that perhaps *jī* is wrongly written for *ji*, and wonders whether *jihvārṇau* could not mean 'uttered syllables'. He is also inclined to consider *jīvyā* as a more plausible reading. I think that if at all the available reading is to be emended, *mantrajīvārṇau* meaning 'letters whose life is the *mantra*' or 'letters constituting the life of the *mantra*' would be better as a reading.

शक्तिः शिवस्य, हेतूनां प्रतिष्ठा, सिद्धिरर्हताम् ।
 ऐश्वर्योत्कर्षविश्रान्तिरार्हन्त्य¹ वः [B 2] प्रसीदतु ॥ ६ ॥
 स्वैर्नामस्थापनाद्रव्यभावैः सर्वत्र सर्वदा ।
 अर्हस्त्रिलोकीमप्येतां पुनानः पातु देहिनः ॥ ७ ॥
 सकलैश्वर्यवैराग्यधर्म[F 3]विज्ञानसंपदाम् ।
 अर्हन्तमेकमाधारमीश्वरं प्रणिदधमहे ॥ ८ ॥
 अहं स्मरामि तादात्म्यात् तं रूढ्या परमेश्वरम् ।
 स्थितं वाग्ब्रह्मणः पारे परं ब्र[B 3]ह्मेति यं विदुः ॥ ९ ॥
 सुवर्णदामनि ग्रीवामण्डनेऽन्त्यमणिद्वयम् ।
 प्रभोर्यस्याङ्कितं नाम्ना स्तुमहे तं महेश्वरम् ॥ १० ॥
 अप्रमेयमनाद्यन्तमविकारमनाविलम् ।
 उपास्महे [F 4]परं द्योतिरिदं² ब्रह्मात्मकं विभु ॥ ११ ॥

¹ *ārhanṭyaṃ* MS.

² Although *jyotis* is a more common word, one need not emend the text here. The form *dyotis* is clearly readable in the MS. at this place, and also in verse 18. Moreover, since *dyotis* (noun) can mean 'light, brilliance', there is no incompatibility with the context. At least one more instance of the use of the word *dyotis* by Udayaprabha is found in verse 144 of his *Sukṛta-kallolīnī*. Other Jain scholars like Hemacandra also occasionally use *dyotis* in place of *jyotis*. (Hemacandra's *Arhan-nāma-samuccaya*, as printed in the *Jaina Stotra Sandoha*, contains the line *viśālo vipulodyotir atulo 'cintyavaibhavaḥ*. However, a compound *vipulodyotiḥ* would be ungrammatical, whether the second member is held to be *dyotis* or *uddyotis*. One should instead read two words, *vipulo dyotiḥ*, and take *dyotiḥ* as being in apposition to *arhat* or the other adjectival names in the *Arhan-nāma-samuccaya*.)

बहिरङ्गैरन्तरङ्गैस्तरङ्गैः सर्वपोषिताम्^१ ।
 अहं तामेव संस्तौमि शिवां कैवल्यसंपदम् ॥ १२ ॥
 यत्रान्यमहसां ध्वान्तमहमस्मीति य[B 4]न्महः ।
 तदन्यापोहनिर्मोहमात्मनैव^२ प्रसीदतु ॥ १३ ॥
 अहंकारमनष्टात्मरूपमान्तरमीड्महे ।
 स्फुरत्युपरि^३ विश्वस्य यत्परिस्पन्दसंपदः ॥ १४ ॥
 [F 5]दृग्ज्ञानानन्दशक्तीनां^४ यत्रानन्त्यमबाधितम् ।
 तदनारोपितैश्वर्यमर्हत्तत्त्वमुपास्महे ॥ १५ ॥
 श्रवणं मननं ध्यानं साक्षात्करणमित्यसौ ।
 [B 5]क्रियाचतुष्टयी मे स्तादर्हत्तत्त्वैकगोचरा ॥ १६ ॥
 परं ब्रह्मेश्वरः शक्तिर्लोकेशः केशवः शिवः ।
 बुद्धः शून्यमलक्षश्चेत्यर्हस्तव विभूतयः ॥ १७ ॥
 दोषनास्तिककर्मज्ञ ब्रह्मज्ञानिन्ननावृ[F 6]त ।
 सुगतात्मविवेकज्ञ द्योतिर्जटिल^५ ते नमः ॥ १८ ॥
 चराचराणामुत्पादविगमध्रौव्यशासनात् ।
 सर्गप्रलयशान्तीनामेकस्त्वं हेतुरीशिषे ॥ १९ ॥
 पृथ्वीपीठदृढे तिर्यग्द्वार्यनुत्तरभूहृदि^६ ।
 °लो[B 6]काग्रचूले ब्रह्माण्डप्रासादे दैवतं भवान् ॥ २० ॥

^१ *poṣitām* NMK.

^२ °*naivam* MS. ?

^३ Grammar warrants *sphurantiyū*°.

^४ *dr̥kñā*° MS. See note 6 below.

^५ See note 2 on p. 234.

^६ *tiryak*° MS. See note 4 above.

^७ *lo* written twice in MS.

पृथिव्यापः शिखी वायुर्व्योमेन्दुः पुरुषो रविः ।
 मूर्तयोऽष्टौ जयन्त्येतास्त्रैलोक्यव्यापिकास्तव ॥ २१ ॥
 मिथ्यात्वमप्यविज्ञाय परमार्थमुपासितः ।
 योऽपि सोऽपि श्रितस्तत्वाज्ज्ञात्वा सम्यक्त्वमीश' [F7] मे ।
 विद्यातितउना भूतिं क्षित्याद्यामीश भूयसीम् ।
 हित्वाथ त्वा^२ विचिन्वन्ति चिन्मयं मौक्तिकं कणम् ॥
 विद्यावास्याभिसंतक्ष्य प्रपञ्चाख्या बहिस्त्वचः ।
 त्वां विविञ्चन्ति सूत्रज्ञाः सारशेषं जगत्तरोः ॥ २४ ॥
 मायामयमतिक्रम्य [B 7] दुर्दिनम् ।
 ॥ २५ ॥
 दृष्टेर्विद्याञ्जनैर्येषामवद्यं पटलं हतम्^३ ।
 शुद्धस्वरूपं ते रूपमीश ते द्रष्टुमीशते^४ ॥ २६ ॥
 जागरूकेन्द्रियग्रामैर
 [F 8] ॥ २७-८ ॥
 [B 8] छिन्नपाशाय ते नमः ।
 नानाङ्गविद्यादेहाय निःसंदेहाय ते नमः ॥ २९ ॥
 नमस्तुभ्यं महेशाय महादेवाय ते नमः ।
 निर्विकल्प नमस्तुभ्यमर्हस्तुभ्यं नमो नमः ॥ ३० ॥
 एक [F 9] एव प्रणामस्ते ददात्येव शरीरिणाम् ।
 महिमानं श्रियं मानं ज्ञानं निर्वृतिसंपदम् ॥ ३१ ॥

¹ Whether this is to be read as *tat tvām jñātvā samyak tvam* is not clear.

² *hitvātha tvām* NMK.

³ *hate* MS.

⁴ *suddhasvarūpaṃ te rūpaṃ īśa te draṣṭum* NMK. *draṣṭam* MS.

जिन त्वामपि नत्वा यः परं नमति दुर्मतिः ।
 नतिर्न तस्य भावस्य, गौरवात् किं तु कर्मणः ॥ ३२ ॥
 [B 9]यां कृत्वा भूयस्त्वं नैव नम्यसे ।
 तामेकामेव^१ मन्येऽहमन्येह न नतिर्नतिः ॥ ३३ ॥
 प्रसादयन्ति यैरेव^२ ये त्वां त्रैलोक्यनायकम् ।
 इन्द्रियार्थैः प्रसाद्यन्ते तैस्ते^३ पुष्पपणार्प[F 10]णैः ॥ ३४ ॥
 विविधारप्रसंभारैरर्च्यसे नेदमद्भुतम् ।
 संभारान् संपरित्यज्य धन्यास्ते यैस्त्वमर्ह्यसे^४ ॥ ३५ ॥
 कर्ताहमर्हन्कमेति पूर्वं, सैवाहमित्यथ^५ ।
 ततोऽप्यस्तु द्रव्यातीतं^६ त्वयि ध्या[B 10]नं महेश मे ॥ ३६ ॥
 यः सर्ववेदी सैकज्ञो य एकज्ञः स सर्ववित् ।
 त्वयेष्टस्येति नास्मार्भुः स्यादद्वैतस्य दुर्द्धियः ॥ ३७ ॥
 सर्वार्थवाचकाः सर्वे शब्दा इति तव श्रुतिः ।
 [F 11]कथंचित् प्रथयन्त्येवाद्वैतवैतण्डिकं^७ मतम् ॥ ३८ ॥
 त्वया यदुक्तमा मुक्तेरा भवान्च स्वयंभुवा ।
 स्वामिन् साम्यं तदद्वैतं न समर्थयते कथम् ॥ ३९ ॥
 या ज्ञातुरागमे[B 11] ज्ञानज्ञेयानन्यतया श्रुतिः ।
 सापि प्रामाण्यमाप्नोति नाद्वैतेन विना विभो ॥ ४० ॥

^१ *tāmekameva* MS.

^२ *yai°* NMK.

^३ *taiste* NMK.

^४ *yaistvamarhyase* NMK.

^५ *pūrvam saivāham* NMK.

^६ *pyastu dvayā°* NMK.

^७ *vaitiṃḍikam* MS. 'with elision of *i* in *ti* indicated by writing

a ~ mark on top of it.

त्वं विश्वरूपस्त्वद्रूपं विश्वमित्यैक्यदृष्टिभिः ।
 अद्वैताभ्यासतो लभ्यं सार्वज्ञ्यमिति^१ नाद्भुतम् ॥ ४१ ॥
 जा[F 12]यमानमजं योगिन् निद्रालुं नित्यजागरम् ।
 विश्वरूपमरूपं त्वामामनन्ति मनीषिणः ॥ ४२ ॥
 विश्वं त्वन्मयमेवेदमिति ज्ञानवतां सताम् ।
 सर्वत्र तीर्थं नो तीर्थमपि^२ [B 12]तीर्थं विपर्यये ॥ ४३ ॥
 अह्यसे यत्र तत्रापि यत्र तत्रापि वन्द्यसे ।
 चिन्त्यसे यत्र तत्रापि सर्वत्रापि त्वमीश्वर ॥ ४४ ॥
 ज्ञानं दानं क्रतुर्दीक्षा क्षान्तिः शान्तिर्जपस्तपः ।
 जीवत्यधिष्ठितं सर्वं त्वयेदं परमात्मना ॥ ४५ ॥
 यदा त्वत्तो^३ [F 13]न विश्वत्र विश्वत्रातरिहेतरत् ।
 तदा कौतस्कृतं मिथ्यादर्शनं परमेश नः ॥ ४६ ॥
 त्वमेव पितरौ स्वामी गुरुः कारुणिकोऽसि वा ।
 स्वं पुत्रं किकरं शिष्यं दीनं वार्यं प्रतीच्छ माम् ॥ ४७ ॥

^१ *sārvajñāmiti* MS.

^२ Perhaps this is to be read as *no 'ti'*, i.e. with an *avagraha* in between.

^३ *tvatto* NMK.

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