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ŚABDABRAHMOLLĀSA OF UDAYAPRABHA

The Śabdbrahmollāsa 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 Vīradhavala 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 Dharmābhuyudaya Mahākāvyya); therefore the inference regarding the title of the present work is justifiable. However, little more can be said with certainty about the nature of Śabdbrahmollāsa. 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 śaṇḍabrahmollāsa 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), Haribhadrasūri’s Dvātrimśikā (verses 4, 5), Nayavimala’s Śrīsaṅkheśvara-pārvśvaprabhustotra (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 śaṇḍabrahmollāsa. This guess is supported by the fact that Udayaprabha once mentions the view sarvārthavācakāh 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 Sukṛtakalolini 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 Hemacandraśārya 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. $sarvva$, $karma$. It is not uniform in the writing of the $parasavarn\mathring{a}$-s or of the $anusv\mathring{a}ra$-s at the end of a line.
शब्दश्रयोल्लासः

[F 1]अँ नमः सकलाध्यात्मतत्त्ववाचं परात्माने ।
शब्दश्रयविवर्तको जीवायकश्रयरूप्तर्थे । ॥ १ ॥
अविच्छिन्नपरमश्रयारवेद्यदीपः ।
प्रभोदयप्रभः शब्दश्रयोल्लासः प्रकाश [B 1]शताम् ॥ २ ॥
अँकाराय नमस्तर्मै पारमेणिठकलात्मने ।
अहर्ष्टहयोग आचार्यं उपाध्यायो मुनिश्रयोः ॥ ३ ॥
श्रीसिद्धचक्रसद्दीः ज्ञानवृं दस्येन परमार्थक सत्ता ।
अरहस्त्तरहस्तं यः सकलं बैद्य बैद्य सः ॥ ४ ॥
[F 2]आचार्यो मन्त्रजीवाणिः नादविन्दुकलान्विती।
अहस्तिसद्धौ तथाचार्योपाध्यायो समुन्ती स्तुमः ॥ ५ ॥

¹ tatavācē MS.
² prakāsātām MS.
³ 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 jīhvā. Kansara suggests that perhaps jī is wrongly written for ji, and wonders whether jīhvārṇau could not mean ‘uttered syllables’. He is also inclined to consider jīvya 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.
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 *Sukrta-kalolini*. 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 vipulodyotit aruto cintyavaibhavaḥ*. However, a compound *vipulodyotih* would be ungrammatical, whether the second member is held to be *dyotis* or *udddyotis*. One should instead read two words, *vipulo dyotih*, and take *dyotih* as being in apposition to *arhat* or the other adjectival names in the *Arhan-nāma-samuccaya.*
बहिरण्तरयेन गैस्तरुङ्ग: सर्वपोषिताम्।
अहं तामेव संस्तीमि शिवां कैवल्यसंपदम्।। १२।।
यतान्तद्र्द्विः ध्वान्तमहस्मििति य[ब ४]नमः।।
तद्वापोहोनिमोहमात्मनेव प्रसीदुः।। १३।।
अहंकारमन्न्यतात्मस्वमात्मस्वांडः।।
स्पुरंतयुपरिः विश्वस्य यत्परिस्परसंपदः।। १४।।
[F ५]दूमावानन्दशक्तिनाः यतान्तत्मवाहितम्।।
तद्वापारिपवेश्यह्ममहत्तत्वमुपासमेऽः।। १५।।
अवरं मनस्त्य ध्यानं साक्षात् करणमिित्यसि।।
[B ५]क्रियालतुष्टिः मे स्तादह्तस्वकोचरः।। १६।।
परं ब्रह्मेश्वरः शकतिलोकेशः केशवः शिवः।।
बुद्धः शून्यमवक्षशेत्यह्सतव विभूति।। १७।।
दोषनास्तिककर्मज्ञ ब्रह्माजनिस्नाबु[F ६]त।।
सुगतात्मविवेकज्ञ चोतिज्ञजिल् ते नमः।। १८।।
चराचरानामुत्पादविगमधौव्यशास्तात्।।
सर्गप्रलयशान्तीमेकस्व ह्वेतुरिषिष्ये।। १९।।
पुर्वायीपठद्रुः तिर्यग्द्वार्यनुत्तरभूविद्य।।
"लो[ब ६]कायचुले ब्रह्माण्डप्रासादे दैवतं भवानू।। २०।।

¹ posītām NMK.
² "naiva" MS.?
³ Grammar warrants sphuranṭyu?.
⁴ ḍṛjña° MS. See note 6 below.
⁵ See note 2 on p. 234.
⁶ tiryak° MS. See note 4 above.
⁷ lo written twice in MS.
पृथिव्यापः शिशी वायुव्यापिन्दुः पुरुषो रवि: ।
मूर्त्योष्ट्रो जयन्त्येतास्तेलोक्यव्यापिकास्वः ॥ २९ ॥
मिथ्यात्मत्रयविज्ञाय परमार्थामुपासितः ।
योधपि सोधपि श्रितसत्तवान्जातवा सम्यक्त्वमीशः[F7]मेः ॥
विद्यातितउना भूति क्षित्यादामीशः भूयसीमृ ।
हित्वाय त्वाः[५] विचिन्तन्ति चिन्मयं मौक्तिकं कण्मृ ॥
विद्यावास्याभिसंतक्ष्य प्रपञ्चवाच्या बहिस्वचः ।
त्वां विचिन्तन्ति सूत्तज्ञः सार्वेष जगत्तरोऽः ॥ २४ ॥
मायामयमतित्रक्मया[B 7] . . . . दुर्दिनम् ।

. . . . . . . . ॥ २५ ॥
दुष्टे विद्यावास्याहं येषामवदं पतलं हृतम्[५] ।
शुद्धस्वतुष्णे ते रूपमीशे ते द्रष्टुमीशे तेऽः ॥ २६ ॥
जागुरुकेण्ड्रियप्रामेर . . . . . .

[F 8] . . . . . . . ॥ २७-८ ॥
. . . . . [B 8]छिन्नपाशय ते नमः ।
नानाज्ञविद्यावेदः निःसंदेहाय ते नमः ॥ २६ ॥
नमस्तुभ्यं महेशाय महादेवाय ते नमः ।
निर्विकल्प नमस्तुभ्यमहस्तुभ्यं नमो नमः ॥ ३० ॥
एक [F 9]एव धरामस्ते ददात्वेव शरीरिणाम्।
महिमानं श्रियं मानं ज्ञानं निर्वासिसपदम् ॥ ३१ ॥

1 Whether this is to be read as tat tvam jñātvā samyak tvam is not clear.
2 hitvātha tvāṁ NMK.
3 hate MS.
4 suddhasvarūpam te rūpam iśa te draṣṭum NMK. draṣṭam MS.
जिन त्वामापि नत्वा यः परं नमति दुर्मिति:।
नतिनं तस्य भावस्य, गौरवात् किऽ तु कर्मणः।। ३२।।
[B 9]यां कुत्वा . . . . . भूयस्तवं नैव नम्यसे।
तामेकामेव् मन्येष्वहमयेहं न नतिनंति:।। ३३।।
प्रसादयन्ति यैऽव् ये त्वं तैलोक्यनायकम्।
इन्द्रियार्थं: प्रसायत्ने तैस्ते पुष्पपणार्थः[F 10]णः।। ३४।।
विविधार्प्रसंभारेऽर्च्छे नेदमद्भुतम्।
संभारानू संपरित्यञ्जः धन्यास्ते यैस्तमहंसे॥। ३५।।
कर्त्तिैहमहैऽकरणं पूर्वं, सैवाहमित्यः॥।
ततोैत्वस्तु दुयातिते॥ त्यथि क्ष्या[B 10]नं महेशं मे।। ३६।।
यः सर्वे सो नैकक्षः य एकजः स सर्वविदव्।
त्यथेष्ट्येति नास्मार्थः: स्त्रात्तत्तस्य उदियः।। ३७।।
सर्वार्थार्थकाः: सर्वं शब्दं इति तव शृति:।
[F 11]कर्थंभितं प्रथयन्त्येवात्वैत्वैत्तैवं निथिकं कतम्।। ३८।।
त्यथा यदुक्तमा सुक्तेरा भवाच्छ स्वयंभुवा।
स्वामिन्तु साम्यं तद्वैतं न समर्थंते कथम्।। ३९।।
या ज्ञातुरागमे[B 11] ज्ञानज्ञयावन्नत्या शृति:।
सापि प्रामाण्यमाप्नोति नाहैतमे विना विभो।। ४०।।

1 tāmekeva MS.
2 yai° NMK.
3 taiste NMK.
4 yaistwamarhyase NMK.
5 pürvam saivāham NMK.
6 ṣvystu dvayā° NMK.
7 vagyndikam MS. ‘with elision of i in ti indicated by writing a ~ mark on top of it.'
त्वं विश्वरूपस्तव्वृपं विश्वमित्येकदृष्टिमि।
अद्वैताभ्यासतो लभ्यं सार्वस्मिति सादृश्यमिति। नादभुतम्। || ४१ ||
जा[F 12]यमानमजं योगिन् निद्रालुः जन्यजागरम्।
विश्वरूपस्तव्वृपं लक्ष्मामनन्ति मनोपिण्यः। || ४२ ||
विश्वं लक्ष्मरमेवेददिशितं ज्ञानवतं सताम्।
सर्वं तीर्थं नो तीर्थंमपि [B 12]तीर्थं विपर्यये। || ४३ ||
अर्हंसे यत्र तत्रापि यत्र तत्रापि वचन्ये।
चिन्त्यसे यत्र तत्रापि सर्वात्रापि लक्ष्मीश्वरं। || ४४ ||
ज्ञानं दानं अलंकुरीव ध्यानं: शांतिरज्यस्तः।
ज्ञानं दानं अलंकुरीव ध्यानं: शांतिरज्यस्तः। || ४५ ||
यदा त्यतो[F 13] विश्वर विश्वलातार्द्धेतरस्त।
तदा कौतस्कृतं मिथ्यादशं परमेश न:। || ४६ ||
लक्ष्मेव पितृरी स्वामी गुरुः कार्सिकोक्षसि वा।
सवं पुत्रं फँकरं शिष्यं दीनं वार्ष प्रतीच्छ माम। || ४७ ||

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1 sārvājñāmiti MS.
2 Perhaps this is to be read as no 'ti', i.e. with an avagraha in between.
3 tvatā NMK.
BIBLIOGRAPHY


