

# A Rare Manuscript of Bhagavatī Ārādhana

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## Introduction :

Bhagavatī Ārādhana Bha.Ā. is one of most valuable ancient work of the Digambar Jaina tradition composed in Śaurasenī Prakrit by Ācārya Śivaraya or Śivkoti flourished in 22<sup>nd</sup> Century A.D.<sup>1</sup>. The author mainly deals with the nature and types of Ārādhana (Practice of Ratnatraya and Tapa) and Samādhimaraṇa (Voluntary Peaceful Death). Bha.Ā. is the most complete treatise devoted to the subject of voluntary peaceful death or Samādhimaraṇa<sup>2</sup>. This work also contains the descriptions of the practices to eliminating the passions (Kaṣāyas), the means of Karmic influx, bondage, stoppage and separations as well as hells miseries and the eternal bliss of final liberation. Stressing the importance of death in a state of equanimity śivarya says in his work Bha.Ā. – ‘One’ who dies a peaceful death in a state of equanimity (Samādhi) even once, does not wonder much and liberates in a maximum of seven or eight birth<sup>3</sup>.

## Contents :

Though Ācārya Śivakoti has divided the subject matter of Bha.Ā. in four chapters (i) Samayagdarśana Adhikāra, (ii) Samyajñāna Adhikāra, (iii) Samyagcāritra Adhikār and (iv) Samyaktapa Adhikāra, but he deals other relevant main aspects of Jainism also in this work, like significance of Pañca Parmeṣṭhi, life of Digambar Jain Monks, Six Āvaśyakas (Indispensable duties), Six Leśyas (Spiritual Glow), service to the Saṅgha (Vaiyāvṛatyā), five great vows, four kinds of meditations and twelve types of reflections (Anuprekṣās) etc. So Bha.Ā. is an encyclopedic ancient Prakrit text of monistic life in Jainism and source of narratives of Jaina literature. The Bha.Ā. also mentions the names and brief indications those aspirants who embraced voluntary peaceful death by adopting various means. Thus Bhagavatī Ārādhana presents a rich survey of Jainism, especially with reference to

the theory and practice of ascetic life. This is the most complete treatise on the subject of Samādhimaraṇa and Ārādhanā and it has not left any relevant issue untouched.

According to the Jain thought, Samādhimaraṇa is not only a process of giving up the ghost by undertaking fast into death but also a systematic practice to shed the spiritual flaws like attachment, aversion and passions, quasi-passions etc. Bha.Ā. deals all these issues in detail. The text emphasizes on making efforts for attaining higher and higher degrees of spiritual purity through the practice of twelve types of Penance both – external as well as internal. Bha.Ā. says that the assignment practitioner should understand that his religious practice is for enabling him to overcome bodily attachment and, at the same time, for and enhancement of equanimity through the internalization of his psyche. This practice of Samādhimaraṇa enables him in maintaining equanimity of mind in life and in death<sup>4</sup>.

The Bhagavatī Ārādhanā is a pretty lengthy big text containing nearly 2170 Prakrit verses among the Ārādhanā works of Jainism. The popular name of this work is Bhagavatī-Ārādhanā, but the genuine title, according to the author himself, is Ārādhanā. Bhagavatī being only an honorific appellation added by the text to qualify the practice of Ārādhanā. Prabhāchandra and Āśādhara have given the name ‘Mūlārādhanā’ to this text to glorify the subject matter of it. It is also said that it looks quite reasonable that the Bhagavatī Ārādhanā in order to be distinguished from letter and smaller Ārādhanā texts, came to be called by the names Mūlārādhanā and Vaddārādhanā, which means big or great Ārādhanā<sup>5</sup>.

### **The meaning of Ārādhanā**

Ārādhanā consists in firm and successful accomplishment of ascetic ideals, namely, Faith, Knowledge, Conduct and Penance, that are laid down in Jainism. The connotation of the term Ārādhanā covers a wide range of dogmatically and Ethicon-religious discussion. Bhagavatī Ārādhanā and other texts of Jainism have explained the meaning of Ārādhanā in detail<sup>6</sup>. Three jewels of Jainism and Tapa these four Ārādhanās are for maintaining a high standard of detachment, forbearance, self-

restraint and mental equipoise at the critical hour of death and for maintaining spiritual purification and liberation. Prof. A.N. Upadhye has given detail information about the Ārādhanā texts are known in Jain literature in his introduction of the Bṛhat Kathākosa<sup>7</sup>. Bhagavatī Ārādhanā of Śivārya is big work entirely devoted to the discussion about Ārādhanā. It deals with exposition of four-fold Ārādhanā along with other selected code of conducts of monks life. The subject matter of the text is in simple and direct style with popular similes and illustrations. Many of the subsequent authors of Jain literature have freely drawn their ideas from Bhagavatī Ārādhanā.

We learn about the author of Bhagavatī Ārādhanā from this text itself that the author's name of the Bhagavatī Ārādhanā is 'Śivārya', who qualifies himself as Pani-dal-bhoi, a monk who ate his good in the cavity of his palms. He studied the scripture under Jinanandi, Sarvagupata and Mitranandi and composed this Ārādhanā text depending upon the work or composition of early Acarayas<sup>8</sup>. Though we do not aware of any epigraphic reference to Śivārya as author of the Bhagavatī Ārādhanā but Śivārya or Śivakoti has been mentioned as the author of Bhagavatī Ārādhanā by many Jain Ācāryas of letter period in their works. Pt. Nāthūrām Premi and others have discussed on this point in detail. Prof. A.N. Upadhye has expressed his view on the date of Śivārya and his text. He says that. The Bhagavatī Ārādhanā belongs to the earliest stratum of the pro-canon of the Digambaras consisting of the works of Vattakera, Kundakunda etc. It is quite likely that Śivārya might be senior even to Kundakunda, but we have to wait further researches<sup>9</sup>.

This important Prakrit text Bha.Ā. was published with commentary of Pt. Sadāshukhdāsa in 1909 for the first time. Pt. J.P. Phadakule has edited this text with three commentaries and published it in 1935 with Hindi translation. Then the popular edition of this work was edited by Pt. Kailasha Chandra Shastri with Hindi translation and it was published from Sholapur in 1978. Its fourth reprint has been come out in 2006. But a critical edition of Bhagavatī Ārādhanā on the basis of available manuscripts is still awaited. I am also not aware about the translation of the

text in English are in any European language or a critical edition of Bha.Ā. is published by any western scholar. There may be some research papers or dissertations on this text Bha.Ā. but I could not see them.

### **Commentaries :**

The subject matter of the Bhagavatī Ārādhana is so popular and essential for performing the duties of Jain monks and laymen, which left such an influence on letter-writers of Jaina texts, that they wrote some important commentaries on this important and basic text. Śrīvijayodayā Tikā of Aparajitasūri is an exhaustive commentary on Bha.Ā. written in between in the 5<sup>th</sup> to 10<sup>th</sup> century A.D. Other commentators of the Bha.Ā. are

1. Āsādhara (Mūlārādhana-darpana)
2. Ārādhana-pañjikā (Unknown author)
3. Mañjīdaruna (Bhavārtha-dīpikā unpublished)
4. Nandigaṇi (Unpublished)
5. Pt. Sadāsukhadās (Bhāṣā-Vacānikā)

Beside, Āsādhara repeatedly refers to a **Prakrit-Tikā** on Bhagavatī Ārādhana, but the name of the author of this Prakrit commentary is not mentioned<sup>10</sup>. The manuscript of this Prakrit commentary is also not known so far, but it might have been somewhere because much impact of this Prakrit commentary is found in the works of later authors of Ārādhana subject and tales. Kavi Bhṛājiṣṇu is the author of Vaḍḍārādhane. Prof. Hampa Nagarajaiiah has explained in his thesis that original name of the Vaḍḍārādhane. was—**Ārādhana Karnātakā Tikā**, written in 800 A.D.<sup>11</sup>.

### **Bha.Ā. and Kathākosas :**

Bhagavatī Ārādhana refers many didactic, legendary, edificatory and ascetic tales in its Prakrit gāthās, which were the source for later-writers of Kathākosas composed in Prakrit, Sanskrit and Apabhraṃśa. Śrīcandra quotes 39 gāthās of Bhagavatī Ārādhana and then gives the stories in his Kahākosu. He picks up only

those gāthās from Bha.Ā. on which the stories are to be illustrated, explains their literal meanings in Sanskrit and then gives short and long tales. Śrichandra also remarks that nothing would be interesting if given out of context, so the stories would follow only after the gāthās are given. As there cannot be a painting without the wall, so the readers cannot grasp as story without word-to-word explanation or understanding (of the basic gāthā) :-

Ghattā- Sambandha vihūṇu savvu vi hīṇu rasu na dei guṇavantahaṃ |

Teṇiya gāhāu payaḍivi tāu kahami kahāu suṇantahaṃ ||

and Bhaṇidaṃ ca –

Jiha kuḍḍeṇa vihūṇaṃ ālekkhaṃ natthi jāvaloyammi |

Tiha pavayeṇa vihūṇaṃ pāvanti kahaṃ na soyārā ||<sup>12</sup>

The names of the other writers, who have composed their Kathākosa's on the basis of Bhagavatī Ārādhana are given by Prof. A.N. Upadhye with full detail in his introduction of BṛahatKathākośa. Some of these are -

1. Śricandra (Kahākosu)
2. Hariṣeṇa (BṛahatKathākośa)
3. Prabhacandra (Ārādhana-katha prabandha)
4. Nemidatta (Ārādhana-sār kathā-prabandha)
5. Kannada Kavi Bhrajisnu (Vaḍḍhārādhane) and many others<sup>13</sup>.

The nineteen stories in the Kannada Text Vaḍḍhārādhane are developed based on nineteen verses (1539-1557) of the Bhagavatī Ārādhana of Śivakotyācārya or Śivārya. These 19 verses are from the 35<sup>th</sup> Adhikāra (Chapter) of Bhagavatī Ārādhana. The author of the Vaḍḍhārādhane quotes each Prakrit gāthā in the beginning, explains literally its meaning in Kannada and then begins narrating the story. The thirty nine Prakrit gāthās quoted by Apabhramśa poet Śricandra and 19 Prakrit gāthās quoted by the Kannada author of Vaḍḍhārādhane are basis to find out

the original Prakrit reading of the verses of Bhagavatī Ārādhana and these quoted verses may be treated original source of Śaurasenī Prakrit language used in the Bha.Ā. A critical textual edition of the Bha.Ā. may be prepared on the basis of these 58 (39+19) Prakrit gāthās. There may be some relation of these 58 gāthās with that Prakrit commentary, mentioned by Asadhara, but unfortunately not found so far.

### **Available Manuscripts :**

I have taken a project of collecting the information about the available manuscripts of this significant Prakrit text Bha.Ā. I have collected the information of 39 manuscripts of the work from different places of India<sup>14</sup>. These are few manuscripts of the Bha.Ā. Which have no commentaries? These have only Prakrit gāthās of the text, which are very useful for critical editing and study of language of the Bha.Ā. Here, I would like to present some information about one rare manuscript of Bha.Ā. which is stored in the Bhandarkar Oriental Research Institute (BORI), Pune, India, in the report of A.B. Khatawate in his collection of 1895-1902 with the work No. 1112<sup>15</sup>.

### **Pune Manuscript :**

This rare paper manuscript of Bha.Ā. contains 135 folios with 9-10 lines in each. The script of this MS is Devanāgarī. This MS was scribed by Bṛahmanika, pupil of Bhattāraka Jainacandra, in Vikram era 1539. The place of scribing of the MS was 'Kāsilinagar'. This Kāsilinagar may be somewhere in Rajasthan, the moving place of Bhattāraka Jainacandra. The copy of some folios of the Pune Ms are presented with this article.

### **Some Various Readings:**

The reading of Prakrit words of this Pune MS are correspondence with the readings used in the edition of Pt. Kailash Chandra Shastri. Few words are changed. It may be seen in the **Chart No. 2** given with the article.

The detail comparative study of such various readings of the this Pune MS of Bha.Ā. may be useful for critical textual editing of the text and maintaining the

earlier form of the Śaurasenī Prakrit used in Digambar Jain texts. Some examples are given here :-

i. Use of **Da** in place of **Ta**, not later change Ya.

Example – Bhaṇidā < Bhaṇiyā (Gāthā. 45)

ii. Use of **Ga** in place of **Ka**, not later change Ya. –

Example – Gado < Kado (Gāthā. 89)

iii. Use of **Dha** in place of **Ha**.

Example – Tadheva < Taheva, Jadhā < Jahā (Gāthā.206)

There are some readings used in the edition of Pt. K.C. Shastri are considerable in the light of correct form of Prakrit and appropriate meaning of the subject. Some of such words are presented in the **Chart No. 3** given in the article.

Some chief characteristics of Śaurasenī Prakrit used in Digambar Jain texts are preserved in the manuscript of Pune and in the Vijayodaya commentary of Aparajitsuri. some examples are presented in the **Chart No. 4** given with the article some of they are :

The earlier Śaurasenī Prakrit forms preserved in Vijayodayā Tikā or pune Ms.

### **Quoted Gāthās :**

This Pune manuscript is also useful for comparing of such Gāthās of the Bhagavatī Ārādhanā which are found in other texts of Jaina tradition. Śricandra, a Apabhraṃsa poet of 11<sup>th</sup> century A.D., has composed Kahākosu, a big work on Ārādhanā narratives. He clearly mentioned in his work the Bhagavatī Ārādhanā is main source of his Kahākosu. In this process Śricandra had preserved the original form of these thirty nine gāthās of the Bhagavatī Ārādhanā in eleventh century A.D. These quoted gāthās by Śricandra are basic source for critical textual editing work of the Bhagavatī Ārādhanā. A comparative statement of these Prakrit gāthās quoted by Śricandra and their correspondent readings in the Pune manuscripts, Pt. Shastri's edition etc. are presented in the **chart no. 5** given in the article.

## Common Gāthās:

The material contained in the Bha.Ā. belongs to the time of early Jainism when the division of Svetāmbara and Digambara did not exist in the Jaina Saṅgha. The subject matter of the Bha.Ā. became so popular in both the traditions of Jaina Saṅgha. So some gāthās are found common in the texts of both the sects of Jainism. It seems that there must be some common source of Prakrit verses, from where later authors might have taken those verses, which are now convey the same meaning at times with slightly different wordings. We may take example of some verses related to the description of the disposal of the dead body of Jain Monks as given in the Bha.Ā. and the Āvaśyaka-niryukti-cūrṇi and Bṛahatkalpabhāṣya etc. See **Chart No. 6 (ABC)**

The Bha.Ā. under the section of **Vijahaṇā** deals this issue of the disposal of the dead body of Jaina Monks, while this custom has been elaborated in detail in the Āvaśyaka-niryukti and cūrṇi under **Parit̥hāvaṇiya** section and in the Bṛahatkalpabhāṣya under **Visumbhaṇa Sutta**<sup>16</sup>.

## Sanskrit Tippāna on Pune MS:

This Pune Manuscript has been checked by some expert scholar or Muni and he has given explanation in Sanskrit on some Prakrit words of the text on some folios of the MS. We can see this specialty of the MS on folios No. 2B, 81A, 81B etc. Some examples are giving here:-



### Chart No. 7

#### Gāthā No. 33 on folio No. 2B.

No. given by expert		Explanation in Sanskrit
On the words of Gāthā		
1. Tao	-	Tataḥ
2. Taṃ	-	Niscayārthaḥ
3. Mandacārittaṃ	-	Mandacārittaṃ
4. Sadhdahadi	-	Śradhadatavya

#### Gāthā No. 34 on folio No. 2B

No. given by expert		Explanation in Sanskrit
On the words of Gāthā		
2. Patteyabudhada	-	Pratyekabuddhaḥ
5. Aruhā Gañthaṃ Gathanti	-	Āptavacanabalena
6. Jahā jarido	-	Yathā jūri rogī

The study of this type explanation may be help in understanding Prakrit words of the text.

#### Some extra gāthās :

The number of total Prakrit gāthās given in this MS is 2157 on the folio No. 134A. It does not tally with the Gāthā number is given in the printed edition of the Bha.Ā. edited by Pt. Kailashchandra Shastri. There are total gāthās 2164. There are some reasons for this difference. The following Prakrit Gāthā is found in the Pune MS and its number is given 27, while this Prakrit Gāthā has been quoted by Pt. Shastriji in Hindi translation of the text on page 64 with a note that this is not a original gāthā of the text :

Pañdida-Pañdidamarāṇaṃ ca Pañdidam̐ bālapañdidam̐ ceva ।

Edāṇi tiṇṇi marāṇāṇi Jiṇā ṇiccaṃ pasamsanti ॥

The whole Pune MS and printed all three editions of the Bha.Ā. should be examined by critical point of view. Various readings and total Gāthās number of the text may be finalized by such study. Such manuscript of original Prakrit gāthās of Bha.Ā. without any commentary, are rare. There is one manuscript of Bha.Ā. of 130 folios preserved in Bhattārakīya Digambara Jaina Grantha-bhandāra, Nagaur (Rajasthan), India<sup>17</sup>. It may be without commentary. But it could not be seen personally so far.

### **Praśasti**

A praśasti is found on the last folio of the Pune MS. It gives some information about the tradition of Bhaṭṭārakas and the name of scribe with the date and place<sup>18</sup> the concluding portion (the colophon) of the manuscripts runs thus:

Evam̐ Bhagavadī Ārādhanā Sammattā ॥

Scribal remarks in the Pune Ms. Are given in this form – ‘Saṃvat 1539 varse Poṣasudi 5 Śaniścara vāre Dhaniṣṭā nakṣatre Kāsilīnagare Sri Kundakundācārya anvaye ..... Śri Jiṇacandra devā tatśiṣya Bṛahmanikama ॥ Svakarmakṣayārthaṃ svapaṭhanārthaṃ edaṃ granthaṃ svahasteṇa likhitaṃ’

The scribe has given his teacher tradition in this way - It the Shri Kundakunda’s tradition and in Saraswati gaccha and in the Balātkāragaṇa.

Bhaṭṭāraka Śri Ratnakeertidevā

↓  
Bhaṭṭāraka Prabhācandradevā

↓  
Bhaṭṭāraka Śri Padmanandidevā

↓  
Bhaṭṭārak Śri Jiṇacandradevā

↓  
His deciple Bṛahmanikama has copied this text.

The scribe advises to the readers that they should protect this text from water, fire and oily hand, because the every book is the representative of the omniscient for scholars :-

Nīrāgnipāṇisnehebhyo rakṣaṇīyaṃ Prayatnataḥ ।

Jñānanibhiḥ Pustakaṃ Yasmātsarvajñapadavācakaṃ ॥

### **Conclusion Remarks :**

Thus the Bhagavatī Ārādhana is a voluminous and important Prakrit text of Jainism. It is composed in nearly 1<sup>st</sup> Century A.D. by Śivārya or Śivakoti, and belonging to the pro canon of the Digambara tradition. The text mainly deals with the nature and types of Ārādhana (penance) and Samādhimaraṇa (voluntary peaceful death), along with other relevant main aspects of Jainism.

Though three-four editions of Bha.Ā. are published with its commentaries and Hindi translations, but a critical textual edition of this significant earlier Prakrit text is still awaited on the basis of new manuscripts known last 30-40 years. This research paper is the beginning of this laborious task. Here some information about the one rare manuscript of the Bha.Ā. are given with the comparative statement of some readings of the text. This Pune manuscript belong original Prakrit gāthās of the Bha.Ā. without its any commentary. This manuscript is not used by any editor of the text because it was not known to them in that period.

Three type comparative statements related to this Pune Manuscript have been given here. Explanation of some Prakrit verses quoted by Apabhraṃṣa poet Śricandra in his Kahākosu. Some common gāthās of Bha.Ā. and the texts of Śwetāmbar tradition and a comparative table of some readings of the text and Vijayodayātikā of Aparājita Sūri. Sanskrit Tippaṇs and Prakrit words of the Bha.Ā. is also a specialty of this Pune manuscript, which needs thorough and serious study. A list of more than 36 manuscripts of the Bha.Ā. known today, is also given with this paper<sup>19</sup>, which may be useful for further study of the text.

## References :

1. (a) Premi, Nāthūrām : *Jain Sāhitya aur Itihāsa*, Hindi Grantha Ratnākar, Bombay, 1956, Page, 50-60  
(b) Jain, P.S. : (Ed.) *Bhagavatī Ārādhanā – Pariśeelana*, Bhagwāna Ṛṣabhdeva Granthamālā, Sāngāner, Jaipur, 2006.
2. Baya, D. S. : *Death with Equanimity: The Pursuit of Immortality*, Prakṛit Bhārti Academi, Jaipur, 2007, Page, 180-181.
3. (a) Egammi bhāvaggahaṇe samādhimaraṇeṇa Jo gado |  
ṇahu so hiṇḍadi bahuso sattatṭha-bhave pamattūṇa ||  
- *Bhagavatī Ārādhanā*, (Ed.) Shastri, K.C. Sholapur, Gāthā – 681.  
(b) see for detail – Tukol, T.K. ; *Sallekhana is not Suicide*, LD Institute of Indology, Ahmedabad 1976.
4. Jain, P.S. Article – ‘*Bhagavatī Ārādhanā Ki Pandulipiyaṇ* – Pub. In *Bhagavatī Ārādhanā – Pariśeelana*, Bhagwāna Ṛṣabhdeva Granthamālā, Sāngāner, Jaipur, 2006, page 38-65
5. See, Velankar, *Jinaratnakośa*, B.O.R.I. Pune, 1944, word Ārādhanā.
6. *Bhagavatī Ārādhanā* 1-10, *Samayasāra* 301-5, *Maraṇasamādhi* 27, 41, 317 etc and *Ārādhanāsāra* – 18
7. *Jinaratnakosa*, on Ārādhanā word; *Braht-Kathākośa*, Introduction, P. 48-49
8. *Bhagavatī Ārādhanā*, Gāthā, 2165-66
9. *Brahatkathakosa* (Ed.) Upadhye, A.N., Singhi Jaina Series 17, Bombay, 1943, Int. P. 55
10. Introduction, Bra.K.K. p. 57-58
11. See for detail – Vaḍḍārādhane : Samagra Adhyayana by Prof Hampa, Bangalore, 2002
12. *Kahākosu* (Śricandra) Ed.- Jain, H.L., PTS, Ahmedabad, 1969 Sandhi 1–8-9 .
13. (a) Khadbadi, B.K.; **Vaḍḍārādhane – A Study**, Karnataka University, Dharwad, 1969  
(b) Upadhye’s papers, Mysore 1983, p. 47-57
14. (a) See, Velankar, H.D. *Jinaratnakośa*, Vol-1, B.O.R.I., Pune, 1944, and other catalogues of Prakrit Mss.  
(b) See detail of 39 Mss in Chart No. 1.
15. See, Copies of some folios of the Pune Ms.
16. See, the article of Jagadishchandra Jain on ‘*Disposal of the Dead in the Bhagavatī Ārādhanā*’ Published in Journal of the Oriental Institute, Vol. 38, Nos. 1-2, 1988, Baroda.
17. Jain, P.C.; *A Discriptive Catalogue of Manuscripts in the Bhaṭṭārakiya Grantha Bhaṇḍāras, Nagaur*, Vol.3, Rajasthan University Jaipur, 1985, Page 32, SL.No.299.
18. See, A copy of the Praśasti folio of the Ms.
19. See, *Rajasthan ke Jain Śāstra Bhaṇḍāroṇ kī Grantha-Sūci*, vol. IV and V compiled by Dr K. C. Kasliwal, Śrī Digambara Jain Atiśaya Kṣetra ShriMahaveerji, Jaipur, for various Mss. of Bha.Ā. .

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**Chart No. 1**  
**Known manuscripts of Bha.Ā. .**

Sl. No	Manuscript centre or catalogue source	With commentary or original Gāthā	Other detail and Remark
1	The following manuscript of Bha.Ā. listed in the Jinaratnakosa, under the name Ārādhānā Vijayadharma Laxmi Jnanamandir Belanganj, Agra, in the list of Shri K.H. Jhaveri (1938) – Book No. 1121	Not found	Collection shifted at Ahmadabad
2	Bhandarkar Oriental Research Institute (BORI), Pune, in the Bhandarkar Collection Report 4 <sup>th</sup> (1887-97) Text No.1024.	With Vijayodhaya Tika	-
3	Chandrapradha Dig. Jain Mandir, Bhuleshwar, Bombay, Elaka Pannalal. Dig. Jain Saraswathi Bhavan, Bandal No. 46	Not known	-
4	Catalogue of Jesalamer Bhandara, G.O.S, Baroda (1923), Page (32)	Not known	-
5	Lalith Keerthi Bhandara, Ajmer (in the list of Saraswathi Bhavan, Bombay, book No. 127	<b>Not known</b>	-
6	BORI, Pune Report of the A.B Khathavate Collection of 1835-1902 in list Sl. No.1112	Original Gāthās only with Sanskrit Tippāna	135 pages, copy of 1539 V.S Zerox copy obtained by Dr P.S Jain
7	BORI, Pune Report of the A.B Khathavate Collection of 1835-1902 in list Sl. No.1113	With Dipikavratti Commentary of Shivajidaruna	403 pages, Copy of 1818 V.S Zerox copy obtained by P.S Jain
8	BORI, Pune Report of the A.B Khathavate Collection of 1835-1902 in list Sl. No.1114	With Vijayodaya Tika	-
9	BORI, Pune Report of the A.B Khathavate Collection of 1835-1902 in list Sl. No.1115	With Vijayodaya Tika	-
10	BORI. Pune, A Sixth report by Dr Peterson in the collection of the 1895-1898 list S.N 679	With Ārādhānā Panjika Tika of (Unknown)	436 pages, copy of 1416 V.S of Brahmadeva Nathu Zerox copy obtained by P.S Jain
11	Pannalal Jain Saraswathi Bhavan Bhuleshwar, Bombay, list SL. No.1163	With Vijayodaya Tika	-
12	Pannalal Jain Saraswathi Bhavan, Bhuleshwar, Bombay, list Sl.No 1266	With Vijayodaya Tika	-

13	Pannalal Jain Saraswathi Bhavan, Bhuleshwar , Bombay, list Sl.No 2419	With Darpana Tika of Asadhara	-
14	Pannalal Jain Saraswathi Bhavan Bhuleshwar, Bombay, list Sl.No 2718	With Dharpana Tika of Asadhara	-
15	Pannalal Jain Saraswathi Bhavan, Bhuleshwar, Bombay, list Sl.No 2640	With maranakandika of Amithagathi	-
16	Strassburg Library List of E Leumann, Published in the Vienna Oriental Journal Vol XI 1897, page 279-298.	With Vijayodaya Tika	-
17	Terapanthi Dig Jain Mandir Bombay ,list of Grantha bhandara Obtained from Saraswathi Jain Bhavan, Bandal No 1704	Four copies of Bhagavathi Ārādhana	Detail not Known
18	Catalogue of Sanskrit and Prakrit MSS in C.P and Varar, 1926,Nagpur page No. 682	With Darpana Tika of Asadhara	-
19	Vimalagachcha Upasara, Hajpatelpole Ahmedabad Grantha Bhandar, Dabba No. 26 Pothi 1	With Nandigani Tika	Detail Not Known Dr.P.S Jain Visited this Upasara in 5 years back , But its Bhandar has swifited in samveginoUpasara, Ahmedabad
20	Bhattarakiya Grantha Bhandar, Nagaur (Raj) Grantha S.N 211/1781	With Commentary	Folio pages copied in 1518 V.S.
21	Bhattarakiya Grantha Bhandar, Nagaur (Raj) Grantha S.N. 299/820	May be Original Gāthās only	Folio 130, cpoied in 1568
22	Bhattarakiya Grantha Bhandar, Nagaur (Raj) Grantha S.N 300	With Commentary	Folio 448, cpoied 1664 V.S.
23	Bhattarakiya Grantha Bhandar, Nagaur (Raj) Grantha S.N 301	With Commentary	Folio 283, cpoied 1877 V.S.
24	Bhattarakiya Grantha Bhandar, Nagaur (Raj) Grantha S.N 3966	With Commentary	Folio 235
25	Bhattarakiya Grantha Bhandar, Nagaur (Raj) Grantha S.N 1742	With Commentary	Folio 322, copied 1831 v.s.
26	Bhattarakiya Grantha Bhandar, Nagaur (Raj) Grantha S.N 211/1781	With Hindi Vacanika of Pt. Sadasukhadas	Folios 630, Copied 1908
27	Dig. Jain Mandir Badi Pancayata, Ding Village (Raj.) Jain Granthabhandaras of Rajasthan, h Kasliwal, P 74, Vestean No. 24	Prakrit Verses 2170	Folios – 65 Copied in 1511 V.s. in Mandalgarh

28	Jain Sidhant Bhavan, Arraha. S.No. 177	With Hindi Vachanika	Folio 410
29	Amera Sastra Bhandara, Jaipur	With Commentary	Folios 498 Copied 1760 V.S. Used by Pt. K.C. Shastri in His edition
30	Amera Sastra Bhandara, Jaipur		Folios – incomplete Copied 1514 V.S.
31	Todarajsinh Granth Bhandara, Ajmer	-	Folios – 379 Copied 1999 V.S.
32	Dig. Jain Mandir Bhandara, Dharampura, Delhi		Folio – 312 Copied 1863 V.S.
33	Dig. Jain Bhattāraka Bhandhara, Nagaur		Folios – 281 Copied 1911 V.S.
34	Chote Diwanji Jain Temple Granth Bhandara, Jaipur S.N. 1	With Hindi Vachanika of Sadasukadas	Folios – 630 Copied in V.S. 1908
35	Dig. Jain Mandir, Laskar, Jaipur, Veston No. 57	May be original Gāthās	Folios – 123 copied in V.S. 1732
36	Dig. Jain Pancayati Mandir, Bharatpur (Raj.) Veston No. 286	With Commentary	Folios – 514 copied in V.S. 1794
37	Dig. Jain Agraval Mandir, Udaipur (Raj.), Veston No. - 175	May be original Gāthās	Folios – 248 Copied in V.S. 1786
38	Dig. Jain Mandir, Karauli, (Raj.) Veston No. 14	May be original Gāthās	Folios – 282

**Chart No. 2 Comparative various readings**

Gāthās No.	Pune Ms	Shastri edition	Vijayodayā Tīkā
1.	Ārāhanā Vucchaṃ	Ārāhaṇṃ Vocchaṃ	Ārāhaṇṃ Vocchaṃ
2.	Ṇitharṇaṃ	Ṇiccharṇaṃ	Ṇistarāṇa
3.	Bhaṇiyā	Bhaṇiyā	Bhaṇidā
4.	Bhave	Have	Have
6.	Ārāhio Tao	Ārāhio Tavaṃ	Ārādido Tavo
7.	Hoe	Hodi	Hodi
9.	Ṇāūṇa Hoe	Ṇāūṇa Hoe	Ṇādūṇa Havadi
13.	Kāyavvā	Kāyavvā	Kādavvā
18.	Jadijjadi	Jadi Jadadi	Jadi Jadadi
20.	Bhavissahidi	Bhavissadihi	Bhavissadi
21.	Bhavissahidi	Bhavissahadi	Bhavissanti
24.	Khaṇṇuya Ṇihi Diṭṭhantṃ	Khaṇṇuga Diṭṭhanto	Khaṇṇuga Diṭṭhanto



**Chart No. 3**

Gāthā No.	Pune MS.	Shastri Edition	Vijayodaya Tika
28/29	Jahuttacarissa	Jahuttacarissa	Jadhuttacarassa
65	Suttapadaem	Suttapadaem	Suttapadani
65	Neyaem	Neyaem	Neyani
67/63	Anusatthi	Asasitthi	Anusitthi
67/69	Padiccha		
<b>Note : Padikkha or Parikkha. Reading is correct</b>			
101	Paridi	Paridi	Paridi
<b>Note : Parie words used in Uttaradhyayana Sutra 27.13</b>			
202	Sajjadi	Sajjae	Sajjadi
<b>Note : Sajjae (Word used in Uttaradhyayana Sutra 25.20 in some meening)</b>			

**Chart No. 4**

Gāthā No.	Pune MS.	Shastri Edition	Vijayodaya Tika
4	Arahiyam Arahamtena	Arahiyam Arahamtena	Aradhidam Aradhamten
7	Hodi and Hoe Both	Hodi	Hodi
9	Nauna	Nauna	Naduna
120	Kaia Vaia Manasio	Kaia Vaia Manasio	Vaiga Kaiga Manasigo
1365	Naseduna Jadha Kodha Jadha	Naseduna (1358) Jadha Kodho Jadha (1361)	No Commentary No Commentary No Commentary Jaha
1344	Vigadadehada Humti	Videhada Humti	Videhada Humti
1351	Sudakevali Ārādhānām	Sudakevali Ārādhānām	No Commentary No Commentary

**Chart No. 5**

Reference	Prakrit Verse A	Remark
(A) Quoted in Śricandra's Kahākosu (5.1) Gāthā No. 48 Bhagavatī Ārādhana	Saddahaya Pattiyaya Rocaya Fasamtaya Pavayanssa   Sayalassa je nara te Sammattahaya Honti	
Pune Manuscript Folio No. 3-A	it is same reading	
Shastri's Edition (1978)	This verse is not included in original text. It is given as example in commentary. But one reading differs - Jena edete For – Je nara te	
Bombay Edition (1992) and Solapur Edition (1935)	The same reading <b>Jena edete for Je nara te</b>	Je nara te reading denotes correct meaning.

**Prakrit Verse B**

(B) Quoted in Śricandra's Kahākosu (21.1) Gāthā No. 752 of Bhagavatī Ārādhana	Vijja vi bhattimantassa Siddhimuvayadi hodi safala c   Kaha punu nibbudi-vijja Sijjihidi Abhattivantassa	
Pune Manuscripts Folio 43A	Same readings but differes in these words- Vijjahi – Vijja vi Kiha – Kaha <b>Bijam</b> – Vijja Sijjihadi – <b>Sijjihidi</b>	
Shastri's Edition (1978)	Same reading as Pune Ms. Only Sijjihadi is given for Sijjihadi	Bijam and Sijjihadi readings are correct

### Prakrit Verse C

(C) Quoted in Śricandra's Kahākosu (31.1) Gāthā No. 908 Bhagavatī Ārādhana	Niccā pi kundadi Kammam Kuluttadugumchidam Vigadamano   Varattaō vi Kammam Akasi jaha Lamkhiya hedum	
Pune Manuscripts Folio 52 B	Same gāthā (903) with following different readings <b>Nicam</b> for – niccam Lamghiya for – <b>Lamkhiya</b>	Nicam is correct reading of printed text but Lamkhiya reading of Pune Ms. is correct.

### Chart No. 6 A

Reference:	Gāthā quotes
Pune Ms Folio120 B Verse No –1976	Jatto disaya gamo tattoo sisam karittu sovadhiyam   Utthanta rakkhanatham Vosaridavvam sariramtam
Printed book of Bha.A (1978) Shastri Edition Verse No 1980 Page-865	Same readings
Avasyakacurni- Niryakthi Versa 52,Ratlam,1928 page 112	Jae didae gamo Jatto sisam tu hoe kayavvam Utthenta rakkhanattha Ea vhi se samasenam
Vrahatkalpa Bhasya, verse 5531, Bavnagar, 1938 Page. 1465	Jatto disae gamo tatto sisam tu hoe kayavvam Uthenta-rakkhanattha Amangalam loga gariha ya
<p>Note :</p> <p>1<sup>st</sup> and 3<sup>rd</sup> lines of the gāthā have no difference. 2<sup>nd</sup> and 4<sup>th</sup> lines differ in wording, but not in meaning. Only Vrahatkalpa Bhasya says new thing in 4<sup>th</sup> line 1.</p>	

**Chart No. 6 B**

Reference	Gāthā quoted
Pune Ms. Folio 120 B Verse No. 1964	Jam velam kalagado Bhikhu tam velamevaiharanam   Jaggana-vandhana-chedana Vidhi abelaya kdavva
Printed book of Bha.Ā. (1978) Shastri Edition verse no. 1968, page –862	Same readings.
Avasyakacurni Niriyakti Verse, 1928, page –110	Jam velam kalagao Karne bhava niroho   Cheyana-vandhana-jaggana Kaiyamatte ya hatthaude
Vrahatkalpa Bhasya, verse 5518, Bhavnagar, 1938 page –1463	Jam velam kalagato Nigarana-karane bhava nirodho   Jaggana-vandhana-chedana Etam tu vihim tahim kujja
<b>Note :</b> 1 <sup>st</sup> and 3 <sup>rd</sup> lines of the verse are almost same. Kalagado (Saursemi), Kalagao (Maharastri) and Kalagato (Ardhamagadhi) differences are clear.	

**Chart No. 6 C**

Reference	Gāthā quoted
Pune Ms. Folio 121 B Verse No. 1981	Asadi tane cunnehim Va kesarachari-dikadi cunnehim   Kadavvotha Kakaro Uvare hittha Takaro se
Printed book of Bha.Ā. (1978) Shastri Edition verse no. 1986, page –867	Same readings.
Avasyakacurni-Niryakti verse. 38 Ratlam, 1928, page –110	Jatha ya natthi Tanaim Cunnehim tattha kesarehim va   Kayavvotha Kakaro Hettha Takaram ca bandhejja
Vrahatkalpa Bhasya, verse 5535, Bhavnagar, 1938 page –1466	Same Readings
<b>Note :</b> No any much difference in readings and meaning in all texts.	

## Some folios of the Available Manuscripts :

1. First Folio of Pune Manuscript of Bhagavatī Ārādhana  
Only Prakrit Gāthās. No Commentary
2. Last Folio of Pune Manuscript of Bhagavatī Ārādhana  
Only Prakrit Gāthās. No Commentary
3. Praśasti Folio of Pune Manuscript of Bhagavatī Ārādhana  
Copied in V.S. 1539 at Kāslinagar by Bṛahmnikaṃ
4. Folio of Pune Manuscript of Bhagavatī Ārādhana  
with Samksrit Ṭippan of Prakrit Words.
5. First Folio of Prakrit Manuscript of Bhagavatī Ārādhana  
with Ārādhana Pañjikā Ṭikā
6. Last Folio of Prakrit Manuscript of Bhagavatī Ārādhana  
with Ārādhana Pañjikā Ṭikā
7. Praśasti Folio of Prakrit Manuscript of Bhagavatī Ārādhana  
copied in V.S.1416 by Bṛahama Nāthūrām
8. First Folio of Prakrit Manuscript of Bhagavatī Ārādhana  
with Dīpikā Vṛatti of Śivajidāruṇa
9. Last Folio of Prakrit Manuscript of Bhagavatī Ārādhana  
with Dīpikā Vṛatti of Śivajidāruṇa
10. Praśasti Folio of Prakrit Manuscript of Bhagavatī Ārādhana  
copied in V.S. ....with Dīpikā Vṛatti of Śivajidāruṇa

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