

REVIEW OF ACHARYA KUNDKUND: BARASA ANUVEKKHA

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M. K. Dharma Rāja (ed.) Acharya Kundkund, Barasa Anuvekkha (Twelve Contemplations). [Kundkund Bharati. Publication No. xi]. 2nd ed. Delhi: published by Kund Kund Bharati. 2003. xii + 96p. Gratis.

In April 2004 many scholars of Prākṛit were pleased to find a welcome present from the Digambara ācārya Śrī Vidyānand Jī Munirāj in their mailbox as reprints of Śāurasenī texts are very rare nowadays and it is not easy to hear of their publication, let alone to obtain them. The present is therefore gratefully accepted and the following remarks are offered to the editor to be perhaps taken into account for a 3rd impression.

First, the reviewer would like to thank Dr Paul Dundas for a xerox of the *Kundakunda-bhārati*. Phalṭan, 1970 edition, pp. 309-24 by Pt Pannālāl (text with Hindi translation, abbreviated below as B); further, Mr Manish Modi for a xerox of the text in the *Ṣaṭprabhṛtādi-saṃgraha*, pp. 427-42, edited by Pt Pannalal Soni and published in Bombay, 1920 by the Manikacandra Digambara Jaina Granthamālā as No 17 (A); and last but not least Dr Peter Flügel for a xerox of Brahmachari Shital Prasad's English translation (with text and Sanskrit rendering), entitled *Twelve Meditations* by Sri Kundakunda Acharya, and published in Madras in 1931 (D). Paris lacks the book, but there is a copy in the British Library. In the preface to the latter, p. viii, C. S. Mallinath says that 'the text and translation are based upon the Marathi edition of the book published by Sait Sakham Nemchand Doshi of Sholapur,' place and year of publication of which are not mentioned. Thus reviewer could not check this. The Śāurasenī text and the Sanskrit version of A and B are most times identical (exception, e.g., stanza [st.]. 5). It was not possible to obtain for comparison the text in Kannaḍa edited by T. Raghuchandra Shetty, mentioned in C (Preface, p. ix) because again particulars fail. It is to be hoped that Dharma Raja can supply such defects in a future edition. – The one under review here is marked by C and its free rendering on the whole hits the sense, as does Prasad's.

St. 5: even Dr Sangave who undertook “the painstaking effort of overseeing the manuscript” (Preface, p. ix) apparently oversaw a corruption shown by the metre:

jala-bubbuda-Sakka-dhaṇū-khaṇa-ruci-ghaṇa-soha-m-iva thiraṇ na have. Even the status of celestials, it is said, is not everlasting: “these are similar to the water-bubble, the flash of the lightning and the splendour of the rainbow.” The translation in D runs: “water-bubble, rainbow, lightning and magnificence of clouds.” The beginning of the b-*pāda* is corrupt and the translations pass over the difficulty which ought to have been discussed in a note. *Khaṇa* is sanskritized as *kṣaṇa*. – Restoring the metre reviewer proposes to read –*ruci-ghaṇa-rava-soha*- and to render: “water-bubble, splendour of the rainbow and thunder-and-lightning.’ The *akṣaras*: *kha* and *rava* are very similar, of course. D reads: *vivihehiṇ*, sanskritized as *vividhaiḥ*.

St. 7 *devāsura-maṇu(v)a-rāya-vihavehiṇ* | *vadiritto so appā* must mean ‘the soul is different from the splendour of gods, demons and human kings’, not: “humans and the kings”. The translation in D runs as: “.... it should always be contemplated that the soul is distinct from the riches of the lords of devas, asuras and human kings and that it is everlasting.” – Cf. vs 3.

St. 8 contains a misprint; read: *marāṇa-samayamhi* with ABD.

St. 10, where ABD wrongly read *pecchanto*, has a corrupt word *kaddie* before *kāle*, sanskritized in AD as *kardite*, which makes no sense. One could think of *kandīya* ~ Sa. *krandita* ‘lamented, deplorable’: ‘when the lamented death looks at him.’

St. 11d *bandhōdaya-satta-kamma-vadiritto* is probably -*śakta-karma-vyatirikto* in Sanskrit instead of -*sattva-k°* in ABD and perhaps also in C. I would translate the *pāda* as: (the soul) ‘when it is without karma bound by the emergence of bonds / by emergent bonds.’

St. 12ab must read: *aruhā siddhāyariyā uvajjhāyā sāhu panca paramēṭṭhī*. ABC read *siddhāyariyā*, C reads: *uvajjhāyā*, D reads: *siddhā āyariyā*.

St. 16c probably read: *deva-maṇuvesu jīvo* in order to restore the metre.

St. 20 is a *śloka* and therefore must be a quotation.

St. 24 instead of “Entanglement in cycles of existence replete with birth, senility, death, disease and fear is the lot of the soul” perhaps ‘.... replete with fear of birth’ (*Saṃsāre jādi-jarā-maraṇa-roga-bhaya-paure*) is meant.

St. 28 for *uparittaṇā* read with B *uvarillayā*. AD have *uvarillavā* corrected to *uvarillagā*.

St. 32c for *kuḍḍiya-dhamma-kulingaṇ* ABD read: *kudhamma-kulinga-kutitthaṇ* which does not fit the metre and seems to be an explanation of *kuḍḍiya*.

St. 34b ABD read: *ca aha-ṇisaṃ*.

St. 37d read with ABD: *niccaya-ṇaya-kamma-ṇimmukko* for *niccaya-ṇayeṇa k°*.

St. 38b and d: AB read *vicintejjo*, D: *-ijjo* corresponding to *jīvo* which seems better than *vicintejja* of C sanskritised in A as *vicintanīyaṃ*.

St. 41d AB read: *ṇāma uḍu-ādi tesatṭhī*, D reads: *-tesatṭī* for the unmetrical *ṇāma uḍḍha-ādi t°* of C, and see W. Kirfel, *Kosmographie der Inder*. Bonn / Leipzig, 1920: 3 ch. 3D (p. 292f.).

St. 43d read with ABD: *cokkhaṃ*

St. 45b ABD correctly add, but C omits: *-kimi-* between *pūya* and *bahulaṃ*; B wrongly reads *putta* for *mutta*. If *majja* is deleted, the *āryā* is perfect (thus Professor A. Mette, p.c.):

Rasa-ruhira-mamsa-med'-atṭhi-[majja]-saṃkulaṃ mutta-pūya-kimi-bahulaṃ |

St. 47b read with ABD: *honti*.

St. 49b ABD read *vi ya* for *idi*.

St. 52b read: *hassa* against ABCD *hāssa*.

St. 61d read with AB: *tṭi*; D: *tī*.

St. 62d *palagehiṃ* metrī causā for ABD *pallagehiṃ*.

St. 69d read: *desa-virad' ede* with ABD against C: *desa-virade ya*.

St. 70 for ABCD *uttama-khama-maddav'-ajjava-sacca-sauccaṃ ca saṃjamam c'eva* read perhaps, in order to restore the metre: *-maddava-sacc'-ajjava-soccam ca*

St. 72d delete with ABD: *vi* at the end.

St. 80d ABD read: *sukkadi ... dharadi*

St. 81b ABD read: *hu* for C: *du*.

St. 87a read: *bārasa-aṇuvekkhāo* with ABD.

St. 88c read with ABD: *pakuvvadi* for C: *prakuvvadi*.

St. 89b read with ABD: *aṇuvekkhaṃ*.