

The Kuvalayamālā and Modern Scholarship

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THE *Kuvalayamālā* of Uddyotanasūri (A.D. 779) is an important Prākṛit Campū, having a distinctive position in Indian literature. The Prākṛit text is critically edited by me and lately published in the Singhi Jaina Series, No. 45, Bhāratiya Vidyā Bhavana, Bombay 1959. It is necessary and interesting to review the studies of modern scholars in connection with the *Kuvalayamālā* mainly with reference to some of its significant passages. The attention of modern scholars was attracted towards this work only after the Ms. P (No. 154 of 1881-82) was secured for the Collection of Mss. of the Government of Bombay, then belonging to the Deccan College, Poona, and now deposited in the Bhandarkar Oriental Research Institute, Poona. (H. D. VELANKAR : *Jīnaratnakośa*, Poona 1944, p. 94, gives reference to KIELHORN III, *A List of the third Collection of 1881-1882*. Dr. P. K. GODE kindly informed me that the entry regarding Ms. No. 154 of 1881-82 stands thus, p. 207 : “[Name] *Kuvalayamālā* (in Prākṛit) [Author] Uddyotanasūri, Leaves 133, ślokaś 10,000, No. 154 of 1881-82.”)

In the *Jaina Granthāvali* (published by Śrī Jaina Śvetāmbara Conference, Bombay 1909, p. 222) there are references to the Prākṛit *Kuvalayamālā* of Uddyotanasūri and the Sanskrit *Kuvalayamālā* of Ratnaprabha, the sources of the information being the *Bṛhatṭippanikā* and the Deccan College Lists. The Ms. of the former in the Deccan

College (Kantivijayaji ?) and of the latter in Cambay and Ahmedabad are mentioned. The attribution of the authorship of *Kuvalayamālā* to Indrasūri is based on a wrong reading in an extract given by P. PETERSON from the *Śāntināthacarita* of Devacandra. (A Fifth Report of operation in search of Sanskrit Mss. in the Bombay Circle, Bombay 1896, p. 73.)

The *Kuvalayamālā-kathā*, a stylistic Sanskrit digest of the Prākṛit work of Uddyotana by Ratnaprabhasūri (c. middle of the 13th century A.D.) was edited by Muni CHATURAVIJAYA from three Mss. and was published in 1916 (Śrī-Jaina Ātmānanda Sabhā, Bhavanagar 1916. A revised edition of this work is lately published along with the Prākṛit text referred to above, and also separately issued, Bombay 1961). The *prastāvanā* (in Sanskrit) of this volume introduces most exhaustively, for the first time, the earlier Prākṛit work of Uddyotana quoting its significant extracts from the Poona Ms. which correspond to the following passages in my edition : p. 282, l. 6 to the end of paragraph 432 (omitting a few verses *vaṁdāmi savva-siddhe* to [paṇi] *vayāmi*); p. 173, l. 31 to p. 174 l. 6; p. 1, l. 2 to l. 8; and p. 3, l. 14 to p. 4, l. 14. A bare outline of the story is indicated; and significantly enough it is stated that Haribhadra, who is styled as *bhava-viraha* is earlier than Uddyotana and not at all a contemporary of Siddharṣi, the author of the *Upamiti-bhava-prapañcā kathā*. The extracts given in this Introduction attracted the attention of various scholars who used some of these references in their studies.

It was in 1916 that the *Kāvyamīmāṃsā* of Rājaśekhara ed. by C. D. DALAL and R. A. SHASTRY was published (Gaekwad's Oriental Series, No. 1, Baroda 1916; p. 124 of the Re-issue, Baroda 1924; pp. 204-5, 3rd ed., Baroda 1934); and in its Notes were given extracts from the *Kuvalayamālā* based on the Ms. P and corresponding to our text, p. 3, l. 18 to p. 4, l. 2, which attracted the attention of some other scholars towards the *Kuvalayamālā* (N. PREMI : *Padmacaritam*, Bombay 1928, Intro. p. 2; A. N. UPADHYE : *Annals of the B.O.R.I.*, XVI, i-ii, p. 62; also the *Varāṅgacarita*, Bombay 1938, Intro. pp. 9-10).

MUNIRAJ SHRI JINAVIJAYA read a paper (in Sanskrit) at the First [All-India] Oriental Conference (Poona 1919) on 'The Date of Haribhadrasūri'. (Separately issued, pp. 1-23, in the Jaina Sāhitya Saṁśodhaka Granthamālā, Poona.) It is an exhaustive paper which scrutinises the views of earlier scholars, lists the works attributed to Haribhadra, enumerates the traditional sources for his biography, and takes up for discussion the traditional date, A.D. 529, assigned to him, Siddharṣi's (A.D. 906) reference to him as *me dharma-prabodhakaro*

guruh and consequent conclusion of H. JACOBI that Haribhadra was a senior contemporary and *guru* of Siddharṣi. JINAVIJAYA shows that Gargarṣi was the *guru* of Siddharṣi and correctly interprets the latter's reference to Haribhadra. It is in this context that he quotes the *Kuvalayamālā* (p. 4, l. 2) and reaches the conclusion that Haribhadra, the author of the *Samarādityakathā*, could not be later than A. D. 778. Then he studies the various references from Haribhadra's works, quotes an extract from the *Kuvalayamālā* (corresponding to p. 282, l. 6 to l. 20) from the Ms. P, and assigns Haribhadra to A.D. 700-770. In the appendix the chronological relation of Haribhadra with Śāntarakṣita, Dharmottara, Mallavādi and Saṃkara are indicated.

The *Brhattippaṇikā* is an old list of Jaina works prepared in Saṃvat 1440, i.e., A.D. 1383, by some Jaina monk acquainted with the Mss.-collections at Pattan, Cambay and Broach etc. (but not Jaisalmer). It was used by the compilers of the *Jaina Granthāvali*, noted above. It is published (based on the Mss., three to four hundred years old, belonging to the Collection of Srī Kāntivijayajī Jaina Jñānamandira, Baroda) by Muni JINAVIJAYA (*Jaina Sāhitya Saṃśodhaka* I, 2, Poona 1920, Supplement pp. 1-16; see also *Ibidem* I, 4, pp. 157-58). Therein the references to the *Kuvalayamālā* (p. 10) stand thus :

३२०. कुवलयमाला प्रा. सु० [सं० (१)] ८३९ वर्षे उद्द्योतन सूरिया १३०००।

३२१. कुवलयमाला सं० रत्नप्रभसूरीया ३८९४।

A *Catalogue* of Manuscripts in the Jaina Bhandars at Jaisalmer, compiled by C. D. DALAL and edited with Introduction, Indexes and Notes on unpublished works and their authors by L. B. GANDHI was published in 1923 (G. O. S., No. XXI, Central Library, Baroda 1923). It presents the entry of the Ms. of the *Kuvalayamālā* in this manner (p. 27) :

३२९. कुवलयमाला of दक्खिन्नइंध (उज्जयिण) सूरि. 254 leaves. 23x2½. Col. :
इति कुवलयमाला नाम संकीर्ण कथा. संवत् ११३९ दातु (आसु) वदि १ रविदिने
लिखितमिदं पुस्तकम्।

In this Sanskrit Introduction and its notes (pp. 42-43) Pt. GANDHI gives some bits of information about this work (possibly based on the extracts from the Poona Ms. quoted by the editor in the Introduction to the edition of its Sanskrit digest by Ratnaprabha published from Bhavanagar and noted above), especially quoting references to Uddyotana by Ratnaprabha and Devacandra. (PETERSON in his *Fifth Report*, already noted above, gave an extract from the *Sāntināthacarita* of Devacandra (A.D. 1103). He read the name of the author as Dakkhinnaimdasūri. Pt. GANDHI reads *imḍha* for *imḍa*. Prabhācandra (A.D. 1277) reads the name Dākṣiṇyacandra. That only shows how the original reading Dakkhinṇaimḍha was not correctly understood.)

H. JACOBI completed his edition of Haribhadra's *Samarāīccakahā*, Vol. I, Text and Introduction, in 1926 (Bibliotheca Indica, Work No. 169, Calcutta 1926); and in his Introduction (pp. ii & iii), while reviewing the earlier discussion and accepting the revised date of Haribhadra (c. A. D. 750) as proposed by Muni JINAVIJAYA in his paper presented to the First Oriental Conference, Poona (1919), he discusses the exact date of the completion of the *Kuvalayamālā* as specified by its author, ascertaining it as 21st March, 779 A. D.

There is an exhaustive essay in Gujarati on the *Kuvalayamālā* by JINAVIJAYA (See *Jaina Śāhitya Saṁśodhaka* III, 2, pp. 169-94, Poona Saṁ. 1983, i.e., A.D. 1927; also *Vasantarajata Smāṛakagrantha*, Ahmedabad 1927; its English summary by A. S. GOPANI in *Bhāratīya Vidyā* II, 1, Bombay 1940). Giving an outline of the Jaina narrative literature with pointed reference to certain works of which the *Taraṁgavaṇī* of Pādalipta and *Samarāīccakahā* of Haribhadra are introduced in details. The controversy about the date of Haribhadra and the latest conclusion are reviewed. Then follows an account of the *Kuvalayamālā* based on the study of relevant sections from the Mss. from Jaisalmer (of which a set of Photographs was in the possession of Muni JINAVIJAYA and another set is in the Oriental Institute, Baroda) and Poona, especially the Praśasti portion (§ 430 with variants of P noted in the foot-notes) which is translated into Gujarati with valuable explanatory comments on some of its references to Toramāṇa, Pavvaīyā, Jābālīpura, Gupta etc. (A. M. GHATGE : Narrative Literature in Jaina Māhārāṣṭrī, *Annals of the B.O.R.I.*, XVI, i-ii, p. 34; N. C. MEHTA : Jaina Record on Toramāṇa, *J. of. the Bihar & O. R. S.* XIX, 1928, and Toramāṇa viśayaka Jaina ullekha, *Jaina Siddhānta Bhāskara*, XX, 2, pp. 1-6, Arrah 1953).

Pt. L. B. GANDHI edited three Apabhraṁśa works of Jinadattasūri, a senior contemporary of Hemacandra, in the G. O. S. (*Apabhraṁśa Kāvyaṭrayī*, G. O. S., XXXVII, Baroda 1927). As an appendage to his Introduction (in Sanskrit), he has added a well-documented essay (in Sanskrit) on the Apabhraṁśa language. He explains incidentally the background of Prākṛit, its relation with Sanskrit and the nature of Ardhamāgadhī. In the context of the discussion about Deśībhāṣās, he has introduced in details the Prākṛit *Kuvalayamālā* and has quoted a number of passages from it from the Jaisalmer Ms. (giving reference to its palmleaves) and they correspond to our text, in the order they are quoted, as below : [p. 89, f. n.] : p. 282, l. 19 to p. 283 l. 6; [p. 90, f. n.] : p. 282, ll. 4 to 18; [pp. 91-94] : p. 152, l. 21 to p. 153, l. 12; [p. 91, f. n.] : p. 4, ll. 11-14; p. 281, ll. 22-25; p. 281, l. 26 to p. 282, l. 3; [pp. 97-98] :

p. 71, ll. 1-8; [pp. 104-7] : p. 151, l. 18 to p. 152, l. 17; [pp. 108-9]; p. 55, ll. 10-21; [p. 109] : p. 63, ll. 18-25; [p. 110] : p. 47, l. 6; [p. *Ibid.*] : 59, l. 5. He has added his Sanskrit *chāyā* and minor comments here and there. It is he who published, beside the *praśasti* verses (already published by Muni CHATURAVIJAYA and Muni JINAVIJAYA) a number of extracts from the Jaisalmer Ms. of the *Kuvalayamālā*. Some of these passages are really important, and as such they have attracted the attention of some scholars.

The Paisācī dialect has been of great interest for scholars (A. N. UPADHYE : Paisācī Language and Literature, *Annals of the B. O. R. I.*, XXI, i-ii, pp. 1-37); and A. MASTER who wrote a paper 'The Mysterious Paisācī' (*Journal of the R. A. S.*, 1943, pp. 217 f.) was obviously attracted by the Paisācī passages in the *Kuvalayamālā* a detailed acquaintance with which he came to have from Pt. GANDHI's Introduction noted above. In his paper 'An Unpublished Fragment of Paisācī' (*Bulletin of the S. O. A. S.*, XII, 3-4, London 1948) he gives not only a critical text (based on the two available Mss. J and P) of the Paisācī passage (along with the photo-prints of the relevant leaves of J) corresponding to our text, p. 71, ll. 7-26, but also presents tentative translation accompanied by grammatical and other notes. He contributed his studies on the *Kuvalayamālā* in two more papers 'Gleanings from the Kuvalayamālā Kahā, Nos. I and II' (*Bulletin of the S. O. A. S.*, XIII, 2 and XIII, 4, London 1950). In the first he has presented his critical observations on these fragments (corresponding to the printed text, p. 63, ll. 16-26; p. 47, l. 6; p. 59, l. 5) and specimens of Deśibhāṣās. His linguistic notes are interesting. In the second he has critically studied (adding grammatical notes) the specimens of prose Apabhramśa and contemporary Middle Indian mixed with Sanskrit, especially the passages corresponding to the printed text, p. 55, ll. 10-21; p. 151, l. 18 to p. 152, l. 17. This is prefaced with a few general remarks on the author etc. and concluded with an excursus on the Jaina Kathā.

Lately, F. B. J. KUIPER, Leiden, in his paper, 'The Paisācī Fragment of the Kuvalayamālā' (*Indo-Iranian Journal*, I, 3, pp. 229-40, The Hague 1957), has edited and published at Mr. MASTER's instance the Paisācī passage from the *Kuvalayamālā* (corresponding to the to the printed text, p. 71, ll. 10-26). It is prefaced with a thorough grammatical analysis of the dialect and followed by English translation and notes, both explanatory and textual, which are very helpful to understand certain knotty points in the text. He has given a block-print of the page from the Ms. P. containing that passage.