The Kuvalayamālā and Modern Scholarship

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The Kuvalayamālā of Uddyotanasūri (A.D. 779) is an important Prākrit Campū, having a distinctive position in Indian literature. The Prākrit 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: Jinaratnakosa, 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 Prākrit) [Author] Uddyotanasūri, Leaves 133, ślokas 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 Prākrit Kuvalayamālā of Uddyotanasūri and the Sanskrit Kuvalayamālā of Ratnaprabha, the sources of the information being the Bhṛhatippanikā 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 Indraśūri is based on a wrong reading in an extract given by P. Peterson from the Sāntināthacarita of Devacandra. (A Fifth Report of operation in search of Sanskrit Ms. in the Bombay Circle, Bombay 1896, p. 73.)

The Kuvalayamālā-kathā, a stylistic Sanskrit digest of the Prākrit work of Uddyotana by Ratnaprabhasūri (c. middle of the 13th century A.D.) was edited by Muni Chaturaviṣaya from three Mss. and was published in 1916 (Śri-Jaina Ātmānanda Sabha, Bhavanagar 1916. A revised edition of this work is lately published along with the Prākrit 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 Prākrit 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 vaṁśāmā savva-siddhe to [pani] vayāmī); 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 Kāvyamāṁśā 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: Pañmacaritam, 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 Jīnaviṣaya 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 Saṃsodhaka 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
and consequent conclusion of H. Jacobi that Haribhadra was a
senior contemporary and guru of Siddharśi. Jīnavijaya shows that
Gargarśi was the guru of Siddharśi 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 Sāntaraksita,
Dharmottara, Mallavādi and Śāmkara are indicated.

The Bhāṭṭippaṇikā is an old list of Jaina works prepared in Sāṃvat
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 Sīr Kāntīvijaya j Jaina Jñānamandirā,
Baroda) by Muni Jīnavijaya (Jaina Sāhitya Sāṃśodhaka 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:

२१०. कुवलायमाला प्राप्तु सूर्य [सूर्य (१)] ६३५ वषे द्विपट्ट सूरियाः १३००।
२११. कुवलायमाला सूर्य राजवंशकृते १८१४।

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):

२२९. कुवलायमाला द्विनवार्तः (उद्योग) सूर्यां २५४ लीलाः २३x२३। Col. :
इति कुवलायमाला नाम विशिष्टे कथा संवत् ११९९ दाताः (आद्य) विस्तर १ रतिविने
स्विष्टविने 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 Sāntināṭhacarita
of Devacandra (A.D. 1103). He read the name of the author as
Dakkhinnaīmdaśūri. Pt. Gandhi reads iṁda for iṁda. Prabhacandra
(A.D. 1277) reads the name Dāksīnyacandra. That only shows how the
original reading Dakkhinnaimdha was not correctly understood.)
H. Jacobi completed his edition of Haribhadra's Samarāićcakāhā, 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 Jina Viṣṇaveśa 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 Jina Viṣṇaveśa (See Jaina Śāhitya Samāśodhaka III, 2, pp. 169–94, Poona Sām. 1983, i.e., A.D. 1927; also Vasantarajata Smārakagrantha, Ahmedabad 1927; its English summary by A. S. Gopani in Bhāratiya Vidya II, 1, Bombay 1940). Giving an outline of the Jaina narrative literature with pointed reference to certain works of which the Taramāṅgavai of Pāḍalipāta and Samarāićcakāhā 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 Jina Viṣṇaveśa and another set is in the Oriental Institute, Baroda) and Poona, especially the Prāśasti 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, Pavvaivyā, Jābālipura, Gupta etc. (A. M. Ghatge : Narrative Literature in Jaina Māhārāṣṭri, Annals of the B.O.R.I., XVI, i-ii, p. 34; N. C. Mehta : Jina Record on Toramāṇa, J. of the Bihar & O. R. S. XIX, 1928, and Toramāṇa viṣayaka Jaina ullekha, Jaina Siddhānta Bhāskara, XX, 2, pp. 1-6, Arrah 1953).

Pt. L.B. Gandhi edited three Apabhramśa works of Jinadattasūri, a senior contemporary of Hemacandra, in the G. O. S. (Apabhramśa Kāvyatrayī, 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 Apabhramśa language. He explains incidentally the background of Prākrit, its relation with Sanskrit and the nature of Ardhamaṅgadhī. In the context of the discussion about Deśībhāṣās, he has introduced in details the Prākrit 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, l. 22–25; p. 281, l. 26 to p. 282, l. 3; [pp. 97–98]:
The Pāścācī dialect has been of great interest for scholars (A. N. Upadhye: Pāścācī 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 Pāścācī’ (Journal of the R. A. S., 1943, pp. 217 f.) was obviously attracted by the Pāścācī 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 Pāścācī’ (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 Pāścācī 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 Apabhraṃśa 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 Kahā.

Lately, F. B. J. Kuiper, Leiden, in his paper, ‘The Pāścācī 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 Pāścācī 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.