

Religious Back-ground of the Kuvalayamālā

The importance of the great Prākṛit Campū, namely, the Kuvalayamālā of Uddyotanasūri (A. D. 779), caught the attention of Orientalists primarily through the researches of Muni Shri Jinavijayaji. Further, as the General Editor of the famous Singhi Jaina Series, he made all arrangements, almost with personal interest, for its inclusion and publication in that Series. It was critically edited by the present writer, and was published by the Bhāratīya Vidyā Bhawana, Bombay, in 1959, as No. 45 of the above Series. The Sanskrit Digest of the Prākṛit Campū by Ratnaprabhasūri was also issued as a Supplement. The Introductions etc. are ready and on way to the press. I could work on this great Campū only through the encouraging help of Muniji. and I contribute this paper on the religious aspects of that work as an humble tribute to the scholarly achievements of Muni Shri Jinavijayaji.

Jainism is called Ethical Realism, and this brings out its salient traits to the fore. The theory of rebirth, the Karma theory which automatically operates, moral responsibility of the individual and allied doctrines were the characteristics of Śramaṇic culture ; and they are all inherited in Jainism. The Jaina Karma doctrine is most uncompromising and undiluted : every one is responsible for, and can never escape without reaping the consequences of, his Karman : a sort of vibration operating through mind, speech and body as a result of which the soul incurs material Karmic bondage. Thus the Jaina teachers, therefore, have evolved philosophy of conduct and pattern of behaviour uninfluenced by any reliance on Supernatural intervention or guidance. First, the individual is made highly self-reliant, and the Teacher leaves no opportunity to put him on the right track of religion. The erring soul is shown the correct path through religious instruction. Secondly, the Kuvalayamālā is primarily a Dharmakathā, if it is called, and has become, Saṃkīrṇakathā, it is because the author has incidentally added contexts and topics of Artha and Kāma ; and even these, in the long run, are conducive to the practice of Dharma. In this pattern of narration, the various facets of Dharmakathā are as well included. Thirdly, the very objective of the tale is to illustrate the effects of morbid temper, i.e., of Krodha, Māna, Māyā, Lobha and Moha under the sway of which are acting the chief characters in this story. If they are to be brought on the right track, religious instruction is the most effective remedy. Lastly, moral instruction is the chief aim of the author, and the entire tale is narrated in such a manner that the erring man and woman should learn the pattern of good behaviour by seeing and hearing what is happening to the characters under various circumstances. The

Śramaṇic teacher is an adept in this art. The result is that the Kuvalayamālā has become a huge repository of religious discourses put in the mouth of religious Dignitaries ; and the elements of story will not suffer much, even if these are excluded from the narration. All such discourses may be put together here to see what a vast range of Jaina dogmatics is covered by Uddyotana. First the pages and lines are noted, and against them are enumerated the topics under broad heads :

- 35.30 f.: The major types of Himsā and the reasons or pretexts with which they are committed.
- 36.14 f.: Hells, the tortures etc. therein.
39. 1 f.: The sub-human births (according to the number of Indriyas) and the miseries etc., therein.
- 40.13 f.: Human birth, its causes, grades, miseries etc.
- 42.29 f.: Gods, their anxieties etc.
- 44.15 f.: A discourse on Krodha, Māna, Māyā, Lobha and Moha, and their fourfold gradation (Anantānubandhi etc.) with illustrations.
- 90.8 f.: An explanation of Abhavya, Kāla-bhavya and Bhavya.
- 92.12 f.: A conventional description of (Saudharma-) Kālpa and (Padma-) Vimāna, the birth of a Jīva there, the local environments etc.
- 95.12 f.: Some details of Pūjā ; see also 132.27 f.
- 95.24 f.: Five Parameṣṭhins and the duties of laymen and monks.
- 96.28 f.: Details of the Samavasaraṇa ; See also 217.21 f.
- 97.27 f.: A discourse on Jīva, its nature, its relation with Karman, its migration through various births and its liberation.
- 142.21 f.: A discussion about Dharma, its practice and its objective.
- 177.28 f.: A graphic glorification of Samyaktva.
- 185.22 f.: A detailed picture of hellish, human and divine beings ; their acts and consequences.
- 192.27 f.: Symbolically spiritual interpretation of various vocations etc.
- 201.33 f.: A succinct exposition of the fundamentals of Dharma.
- 209.18 f.: Rarity of religious enlightenment in human birth, explained by Yuga-samīlā-drṣṭānta.
- 217.27 f.: Discourse on twofold Dharma.
219. 9 f.: A discourse on five Mahāvratas and the attendant Bhāvanās.
- 227.19 f.: An exposition of twelve Anuprekṣās.
230. 5 f.: A Samyag-drṣṭi and his traits.
- 230.20 f.: Elaboration of the types of Karmas and their consequences.
242. 1 f.: An exposition of Udaya, Kṣaya, Kṣayopāśama of the Jñānāvaraṇīya and other Karmas with reference to Dravya, Kṣetra, Kāla, Bhāva and Bhava.
- 243.13 f.: A contrasted picture of the conditions in the Aparavideha and Bharata-ksetra.

245. 6 f.: An exposition of the Leśyā doctrine, typically illustrated by the *lesyavrkṣa* how the same act can incur different quantity of sin according to the temperamental state.
- 253.18 f.: Through the medium of a divine voice, a few religious discourses on the following topics are presented:
- (i) One's benefit in the next world has to be ever remembered. (ii) Virati or detachment is necessary even in the midst of pleasures. (iii) The practice of Dharma leads to Puṇya which brings pleasures ; so Dharma is important. (iv) Dharma alone, and not the lures of Indriyas, can save one from the pangs in hell. (v) One thirst quenched leads to another ; and there is nothing like satisfaction in this Saṃsāra. (vi) One should get rid of the infatuation for pleasures recollecting the manifold tortures, ailments, humiliations and sufferings of the past. (vii) The pleasures of sense-organs are fatal in their consequences ; so one should be circumspect with restraint on mind, speech and body.
261. 8 f. ; A discourse on the causes which lead to life in hell.
- 269.23 f. : A doctrinal exposition of the fourfold Ārādhana, namely, Jñāna, Darśana, Cāraṇa and Vīrya.
271. 1 f. : A discourse on Sāmāyika.
272. 7 f. : An exposition of what may be called in general Pratikramaṇa.
- 273.25 f. : Explanation of the two types of Death, namely, Paṇḍita-and Bāla-maraṇa.
277. 7 f. : Here is an elaborate salutation to Arhat, Siddha, Ācārya, Upādhyāya and Sarvasādhu, a good many details about whom are recorded.
- 279.26 f. : Details about a soul's ascent on the Kṣapaka-sreṇī.

All this shows that the author has snatched every opportunity to introduce Jaina dogmatical details to make his tale worthy of the name of Dharmakathā. The structure of the narrative would remain in-tact, in most of the cases, even if these contexts are skipped over. There are, besides, casual references to Jaina ideas here and there. A Jaina monk, who has pulled out his hair on the head, wears white garments and has a bunch of feathers (*piccha*), is distinguished from Tāpasa and Tridaṇḍin and considered to be honoured in view of his ascetic emblem. He blesses dharmalabhā (185) ; and some details about his entry into the order and equipments are available (194.19). The Pañcanamaskāra is a shelter and has great miraculous potency in adversity (137) ; and the karṇa-jāpa (uttering of the Pañca-namaskāra in the ear) given even to an animal leads it to a better future birth (11.32). The way in which one takes to asceticism and becomes a Pratyeka-buddha is interesting (141. 1-5, 142. 17 f.) The idea of Sādharmika-Vātsalyatva (116. 23, 137. 20) clearly indicates that Jaina religion was not a theoretical philosophy, but a way of living tending to community life. A Cāraṇa-śramaṇa is gifted with certain miraculous powers : he has no *gaccha-*

parigraha ; and he does not initiate others into the order. (80. 17 f.). The Jaina Tirthakaras and saints are introduced here and there more than once. The saints staying in the forest have an atmosphere of peace and amity around them; and their routine of living is also interesting (28. 22, 34).

Besides the insertion of Jaina dogmatical details, there are contexts in the Kuvalayamālā in which the author either criticises the views of other creeds or casually refers to them whereby we get a good glimpse of the contemporary religious ideas.

According to the Lokaśāstra, or Scriptures current among the people, a son is necessary for the parents to reach better worlds and to satisfy the ancestors; so, for securing an issue (13.5f), various cults were current : flesh from one's body, dripping with blood, was offered as oblation in from of Isvara; one's head was offered to Kātyāyāni who was stepping on a buffalo felled with Triśūla; human flesh was sold on the burial ground; *guggula* resin was burnt on the head as an act of devotion; Bhūtas, gods Mātṛs were appeased with blood: and prayers were offered to Indra. These are all risky practices (§32). Advised by wise ministers, king Dṛdhavarman offers prayers, after due rituals (§34), to Rājalakṣmī (addressed by various names 14.16) and urges her to grant him audience within three days, otherwise he would offer his head. This Rājalakṣmī is the spouse of ancient kings like Bharata, Sagara, Mādhava, Nala, Nahuṣa, Māṃdhātṛ, Dilipa and others; and after a little joke with her, the king gets the promise of a son from the Kuladevatā. Once prince Chandragupta passes through a fatal test and satisfies a Vetāla (§379) from whom he gets the required details about a robber who could not be spotted by the city guards. The deities, the author tells us, are twofold; Sarāga and Virāgin (§395); and for worldly ends, the credulous people worship the latter of different names : Govinda, Skandha, Rudra, Vyantara, Gaṇādhipa, Durgā, Yakṣa, Rākṣasa, Bhūta, Piśāca, Kinnara, Kimpurusa, Gandharva, Mahoraga, Nāga, astral bodies, natural phenomena etc. Sailors in difficulty offer prayers and make propitiative promises to different deities (68. 17f.). A lady about to commit suicide appeals for grace to Lokapālas (53.6). Yakṣa worship is referred to; and there were Yakṣa statues with Janas on their heads.

There is a substantial section (§322) in which the author reviews various tenets and practices of different religious schools rather than religious systems as a whole, and those too as contradistinguished from the Jaina ones. It is quite likely that these views are picked up and stated with the object of showing them to be contradictory and not acceptable to Jainism. Taking them seriatim, some of the systems reviewed are Buddhism, Tridaṇḍin, Sāṃkhya, Upaniṣadic, Vedic sacrifice, Vānaprastha creed, gifts to Brāhmaṇa, the alleged Advaita creed, extreme Bhakti cult, self-immolation or torture for divine propitiation, Digging of wells, etc., washing sins in the holy Ganges etc., Cāturvārṇya-dharma, erecting earthen deity etc. extravagant Dhyāna, Vainayika creed, Cārvāka view, gift of cows etc. to Brāhmaṇa, Karuṇā-dharma, killing of harmful beings,

the Paṇḍarabhikṣu's view, Fatalism, Īśvara as the guiding spirit, extreme Jñānamārga etc. As against these the Dharma consisting of Five vows is said to be acceptable.

A severe attack is levelled against the Brahmanic prescription of Prāyaścitta which is backed by great saints like Manu, Vyāsa, Vālmīka, Mārkaṇḍeya, which has the sanction of Bhārata, Purāṇa and Gītā and which consists in giving one's all possessions to Brahmins, in wandering a begging, cleanly shaven and in bathing and offering oblations at holy places like Gaṅgā (-dvāra ?), Bhadreśvara, Vīrabhadra, Someśvara, Prabhāsa, Puskara etc. (§§ 94, 107). As against this, the Śramaṇic prescription is different and consists of repentance, mental purification and penance in a proper perspective of religious virtues (49. 14 f., 55. 24f., 90. 21f.).

Some interesting sidelight is available on the temples and holy places (p. 82); the former dedicated to Rudra, Jina, Buddha, Koṭṭajjā (Durgā?) Śaṇmukha etc. and the latter, such as the sacrificial enclosures, Brahmanic schools, residences of Kāpālikas and lodges in which the Bhagavadgītā was recited. In the evening, Brahmanic houses resounded with Gāyatri-japa. Elsewhere there is a nice glimpse of the Mathas or colleges for higher learning where students from different parts of India (150.20) flocked and were trained in handling weapons and in various fine arts, crafts and miracles (151.6f.). There were held classes (Vakkhāṇa-maṇḍali) as well in advanced branches of learning such as grammar, Buddhism, Sāṃkhya, Vaiśeṣika, Mimāṃsā, Naiyāyika, Jainism and Lokāyata the characteristic topics of which are enumerated (§244). The description of the students is quite typical; and some of them mastered Vedic recitation (151.12f.)

The author makes a distinction between 72 Kalās and 64 Vijñānas (15.11f.). Among the miraculous lores Prajñapti and Mahāśābari-vidyās are mentioned (236.22, 132.2, 133.5). The prince Kuvalayacandra knows Dhātuvāda or alchemy, turning baser metal into gold; and he comes across a group of people who are attempting that experiment, but without success. Their activities are described and we get a good sketch of what is done in this process (§311f.). The text Jonipāhuḍa is said to be the source of this Vidyā (196. 32, 197.6 & 19). The Lakṣanasāstra is elaborated more than once (116.9f., 129.3f.); a branch of it is called Samudra (129.3). There is mentioned a lore of detecting treasure-trove (Khanyavāda) from the plant above; some characteristics of the latter are described as if some source is being quoted (187; 104.23f.). There is a prince highly skilled in the art of painting, and he has painted an elaborate scroll of the Saṃsaracakra. (185.18f.). There are repeated references to belief in astrology, and an astrologer is consulted on various occasions (§47, 273). There is a good discourse on Rāsi-phala (§§ 48-9), giving the traits and longevity of a child born on a particular Rāsi, on the authority of Vamgāla-risi : may be that the name of his treatise was Vamgāla-jāyaga (20.2,3,24). The prince explains why one should not eat food or drink water or even bathe immediately after one is over exerted and is hungry and thirsty;

and he refers to Āusattha in this context, (114.23f.). The author has his own ideas about the digestive process inside (228.11f.); and in one context, he describes graphically the predelivery signs (76.1f.). Horse-riding was quite necessary for princes. Possibly using some manual on Aśvaśāstra, the author enumerates eighteen breeds of horses (23.20--1); and he gives details about some of them with reference to their Varna and Lāñchana (§56). Here and there we have dreams and their symbolic interpretations (41; 269.7f.). The Nimitta-jñāna, which is a branch of Śrutajñān, is potent enough to indicate Śubha and Aśubha of the past, present and future; and it is illustrated in details (§412). Besides the reference to Bhūrjapatra which was used for writing (the script being Avara-livi) a love-letter (160.13f.) there is a graphic and detailed description (a bit dignified) of a palm-leaf MS. written in Brāhmi-lipi (201.28f.).
