Balabodhini

by

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A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

in

History

Department of History, Classics, and Religion

University of Alberta

Abstract

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Preface

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DEDICATION

Acknowledgements

Nam dui ligula, fringilla a, euismod sodales, sollicitudin vel, wisi. Morbi auctor lorem non justo. Nam lacus libero, pretium at, lobortis vitae, ultricies et, tellus. Donec aliquet, tortor sed accumsan bibendum, erat ligula aliquet magna, vitae ornare odio metus a mi. Morbi ac orci et nisl hendrerit mollis. Suspendisse ut massa. Cras nec ante. Pellentesque a nulla. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Aliquam tincidunt urna. Nulla ullamcorper vestibulum turpis. Pellentesque cursus luctus mauris.

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Chapter 2

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3.1.1 Commentaries on the *Vākyapadīya*

The vākyapadīya remains influential in Kashmir even in the seventeenth century. To explain an use of the accusative of extension in the Stutikusumāñjali (1.2), Ratnakaṇṭha, instead of quoting Pāṇini supplies the rule from the *Vākyapadīya*.

3.2 Kātantra School

3.3 Texts on Phonetics

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Chapter 4

Bhaṭṭa Jagaddhara and Śitikaṇṭha

This chapter primarily provides a biographical account of Jagaddhara and Śitikaṇṭha, the authors of the texts edited in this thesis. They are both notable Kashmiri authors from the fourteenth and fifteenth centuries, respectively.

4.1 Jagaddhara and Śitikaṇṭha's Time

Jagaddhara made no mention of his date in his works. However, Śitikaṇṭha clearly indicated the ruler of Kashmir at the time he composed the *nyāsa* and specified the exact date of completing the first half of the text (*pūrvārdha*). Moreover, he states his familial relationship with Jagaddhara, which assists us in determining Jagaddhara's date.

Śitikaṇṭha initiated his *nyāsa* with 11 preliminary verses, concluding with praise for Sultan Hassan Shah, the son of Haider Shah, under whose reign he composed the *nyāsa*.

ग्रामे ग्रामेऽग्रहारान् मठधरणियुतान् कर्मठेभ्यः कठेभ्यः

सभ्येभ्यो यो व्यतारीद्विपुगुरुनगरीर्यो गरीयानभैत्सीत् ।

अक्षाण्यक्षीणशक्तिर्व्यवहतिचतुरो यो व्यजैषीच्च तस्मिन्

भूजानौ हस्सनाख्ये भुवमवति मया तन्यते ग्रन्थ एषः ॥ १० ॥

सर्वक्ष्मापतिमौलिराहितनवप्राज्यस्वराज्यः परं

तत्त्वातत्त्वविचारकारिधिषणो गाम्भीर्यशौर्यान्वितः ।

कश्मीराधिपतिः कृपाजलनिधिर्विख्यातकीर्तिश्चिरं

जीयाद् हैदरशाहिसूनुरनघः कन्दर्पदर्पापहः ॥ ११ ॥ BBP 1.1.1.1.10–11

"I am crafting this book during the reign of the king called **Hassana (Ḥasan)**, who bestowed royal land grants with monasteries in numerous villages to efficient courtiers, who were Brahmins of the Vedic Kaṭha school. He, the mighty one, shattered the big cities of his enemies. With ingenuity in his demeanor, he triumphed over his senses, wielding unwaning power. He stands as the pinnacle among all monarchs, ruling over his expansive new kingdom. Utmost in intelligence, he discerns between real and unreal, and is endowed with both dignity and valour. May the ruler of Kashmir, the faultless son of **Haidaraśāhi (Ḥaydar Šāh)**, an ocean of compassion, renowned for his fame, the vanquisher of Cupid's pride, live long."

It is clear from this reference that Śitikaṇṭha began composing his work when Ḥasan Šāh (*r.* 1472–1484)[1] was ruling.

Śitikaṇṭha mentioned the exact date of the completion of the *Nāmaprakaraṇa* (2nd book of *Kātantra*) at the end of the first half (*pūrvārdha*) of his nyāsa—

व्यङ्कविश्वमिते शाके वर्षे मुनियुगैर्मिते ।

नभस्यसितसप्तम्यां समाप्तो नामनिर्णयः ॥[2]

"The *Nāmaprakaraṇa* is completed in the Śaka year (1393) counted by three, number (=9), and *Viśva* (=13) and in the Laukika year (47) counted by *muni* (=7) and *yuga* (4), on the seventh day of the waxing lunar fortnight (*sitasaptamī*) in the month of Nabhasya (Bhādrapada)."

The Laukika era, also known as the Śaptarṣi or Śāstra era, stands out as the most prevalent dating system used in the Sharada manuscripts. A significant limitation of

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[1]Hasan 2024, **page** 109.
[2]MS Berlin Hs or 12433 SBB-PK f.224v.

this dating system lies in its omission of centuries from the years indicated, restarting at 0, once the count reaches 100 years. The Laukika year mentioned in manuscripts is usually the current year, while the Śaka year is most often the expired year. In this context, the Śaka year 1393 represents the expired year. The current Laukika year 47 corresponds to the current Śaka year 1394. Adhering to the Āmanta scheme, the seventh day of the waxing lunar fortnight in the month of Bhādrapada of Śaka 1394 equates to Tuesday August 20, 1472.[3] This specific date coincides with date of Sultan Ḥasan Šāh who ascended the throne after his father Sultan Ḥaydar Šāh's death on April 13, 1472.[4]

In one of his prefatory verses, Śitikaṇṭha also mentions his familial ties with Bhaṭṭa Jagaddhara—

यो बालबोधिन्यभिधां बुधेन्द्रो जगद्धरो यां विततान वृत्तिम् ।

तच्छ्रृकन्यातनयातनूजो व्याख्यामि तां श्रीशितिकण्ठकोऽल्पम् ॥ ८ ॥

"The great intellectual Jagaddhara composed the commentary called the *Bālabodhinī*. I, Śitikaṇṭha, his grandson's daughter's daughter's son, am explaining that modestly."

Śitikaṇṭha's lineage places him five generations removed from Jagaddhara. Assuming a generational span of 20 years, we can infer that Jagaddhara flourished during the latter half of the fourteenth century.[5]

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[3]For the conversion, I used the free web application HIC (`https://hic.efeo.fr/`), originally authored by L. Gislén and J. C. Eade, developed into a web application by Toni Kustiana under the supervision of Arlo Griffiths with the funding furnished by the École française d'Extrême-Orient (EFEO).

[4]Hasan 2024, **page** 108.

[5]Durgāprasād **and** Parab 1891, **page** 3.

4.2 Jagaddhara's Works

The most popular works by Bhaṭṭa Jagaddhara are the *Stutikusumāñjali* and the *Bālabodhinī*. A significant number of manuscripts of these two texts in various archives prove their popularity. Other than these two texts, Jagaddhara also authored a few other works such as the *Varṇaśikṣāsaṅkṣepa* and perhaps a *citrakāvya*.

4.2.1 Stutikusumāñjali

The *Stutikusumāñjali* has remained Jagaddhara's only published work. It is a collection of devotional hymns dedicated to Śiva spanning 1439 verses divided into 38 cantos followed by a description of author's lineage. Each of these cantos are called *stotra*. Some of these *stotra*s such as the *Dīnākrandanastotra* or the *Mahāyamakastotra*, also exist independently in separate manuscripts. The final canto of this text offerse a description of the author's lineage (see the following section for details).

In 1681 AD, Rājānaka Ratnakaṇṭha composed a commentary on the *Stutikusumāñjali* called the Laghupañcikā.

The *Stutikusumāñjali* was so popular that a number of verses from this text appeared in later anthologies. Manuscripts of the *Stutikusumāñjali* in both Sharada and Devanagari are found in archives of Jammu and Kashmir as well as of Rajasthan, Maharashtra and West Bengal. A number of these manuscripts are accompanied by Ratnakaṇṭha's *Laghupañcikā*.[6] A number of printed editions and translations also endorse the popularity of this text.

The editio princeps of the *Stutikusumāñjali* along with Ratnakaṇṭha's *Laghupañcikā* based on two manuscripts appeared in the Kāvyamālā Series in 1891. Several other subsequent editions appeared after that until recently. However, no new manuscripts were consulted for the new editions and they all copy the text and the commentary from the editio princeps. The text has been translated into Hindi by

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[6]Stainton 2019, **page** 87.

Tripathi[7] and Sastri. Various studies on it have also been carried out.[8]

4.2.2 Bālabodhinī

While this dissertation is perhaps the effort to publish any segment of the *Bālabod-hinī*, the text has maintained a significant presence in the Kashmir valley. Along-side the *Laghuvṛtti*, the *Bālabodhinī* stands as one of the important commentaries on the *Kātantra* extensively studied in Kashmir. Although *Laghuvṛtti* surpasses the *Bālabodhinī* in terms of the number of manuscripts found across various archives, the extant manuscripts of the Bālabodhinī are substantial. We are acquainted with over 35 manuscripts, whether complete or fragmented, of the *Bālabodhinī*. Some manuscripts of the *Bālabodhinī* are also available in the Devanagari script.

Jagaddhara mentioned in one of the prefatory verses of the *Bālabodhinī* that he composed the text for the study of his own son Yaśodhara—

स्वसुतस्य शिशोर् यशोधरस्य स्मरणार्थं विहितो मया श्रमो ऽयम् ।

उपयोगम् इयाद् यदि प्रसङ्गाद् अपरत्रापि ततो भवेद् अवन्ध्यः ॥

"I made this effort for my own little son Yaśodhara's memorization. if it incidentally finds use elsewhere too it would not be fruitless."

In terms of the contents, Bālabodhinī appears to be a slightly extended version of the Laghuvṛtti.

4.2.3 Varṇaśikṣāsaṅkṣepa

4.2.4 Citrakāvya

4.2.5 Other Works Attributed to Jagaddhara

4.2.6 Śitikaṇṭha's Works

4.2.6.1 Bālabodhinīprakāśa

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[7]Śrīkṛṣṇa Panta **and** Vaijāpuraka 1964.
[8]For example, Stainton 2016; Tirtha 1989.

Chapter 5

The Manuscripts

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5.2   General Remarks

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Chapter 6

Methodology

6.1   The Edition

6.2   The Apparatus

6.3   The Translation

Chapter 7

Critical Edition and Translation of Book 1

7.1 saṃjñāpāda

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7.2   svarasandhipāda

7.3 vyañjanasandhipāda

7.4   visargasandhipāda

7.5   vargapāda

7.6 nipātapāda

Appendix A

Index of the *sūtra*s

Appendix B

General Index

List of Manuscripts Used

MS Berlin Hs or 12433 SBB-PK Stored in: Staatsbibliothek zu Berlin - Preussischer Kulturbesitz. Accession Number: Hs or 12433 SBB-PK. Collection: Klaus-Ludwig Janert's Collection. Script: Sharada. Material: Paper. Folios: 1-225. Lines per page: 25–35. Sheet dimensions: 28.0 × 19.0 cm. Unbound. With leather cover. Ink: black, yellow, red. With glosses. Writing space width in cm: 22.5 cm. Writing space height in cm: 13 cm. VOHD, **volume** 19, ??: url. 4

Manuscript Catalogues

VOHD   Klaus Ludwig Janert, Narasimhan Poti **andothers** (1962/2018). *Verzeich-nis der orientalischen Handschriften in Deutschland. Band 2*. 20 **volumes**. Stuttgart: Franz Steiner Verlag Wiesbaden GMBH. ark: `ark:/13960/t5s85fk2x`.

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— (2019). *Poetry as prayer in the Sanskrit hymns of Kashmir*. New York: Oxford University Press. 334 **pagetotals**. isbn: 9780190889814.

Tirtha, Nigamabodh (1989). *स्तुतिकुसुमांजलि : एक परिशीलन*. hindi. Dillī: Parimal Publications. ark: ark:/13960/t0105xp04.