

CHAPTER II

DEVALA - HIS BIO-DATA

- (A) DEVALA - AN ANCIENT REPUTED SAGE
- (B) DEVALA - LIFE, PERSONALITY, CHARACTER & CONTRIBUTION
- (C) DEVALA - AN ANCIENT AUTHORITY ON DHARMA
- (D) DEVALA - HIS DATE

A. DEVALA - AN ANCIENT REPUTED SAGE

INTRODUCTORY :

Devala is one of the most famous personalities in the ancient Sanskrit literature. He is a renowned vedic seer & a highly celebrated sage, referred to in the Vedas, the smrtis, the Mahābhārata & the Purāṇas. He is also referred to in the works on Dharmaśāstra, Jyotiṣa, Vedānta, Sāṅkhya, Āyurveda etc. Here is an attempt to collect & study such references to Devala, in the literature mentioned above. The study of these references will not only throw light upon the antiquity of the sage, Devala, but also upon the historical background associated with him. In the present section (II.A), the available references to Devala, are classified & arranged in the chronological order & in the next section (II.B), the life, personality & activities of Devala, reflected in such references are dealt with.

EXPLICIT REFERENCES TO DEVALA :

(1) Numerous references are found in the above-mentioned Sanskrit literature, where Devala is explicitly mentioned¹.

DEVALA'S ASSOCIATION WITH ASITA - A PROBLEM :

There are several references, where Devala is associated with Asita. Here in such references, the problem arises - whether,

(1) Asita is identical with Devala & is one personality only, or

(2) Asita & Devala are two distinct personages. Hence to make clear the nature of this problem, & to suggest a probable solution of it, the references, where Devala is associated with Asita are arranged in three separate groups : (1)(Group B) where Asita Devala is one personality, (2)(Group C) where Asita & Devala are distinct sages & (3)(Group D) References, that are ambiguous.

(1) DEVALA, IDENTICAL WITH ASITA & ASITA DEVALA :

In these references², the terms, Asita, Asita Devala & Devala are freely used to denote an identical personality.

(2) ASITA & DEVALA - TWO DISTINCT SAGES :

Here at some places³, the terms Asita & Devala are clearly employed with reference to two different seers or sages.

(3) AMBIGUOUS REFERENCES :

The term Asita Devala is also ambiguously mentioned at some places⁴, where it is not clear whether the term stands for one sage only or two distinct sages.

OPINIONS OF SCHOLARS ABOUT THE PROBLEM :

Pandita Udayavira Shastri maintains the view⁵ of the identity of Asita & Devala, on the strength of some references from the Mahābhārata.

Dr. Rama Suresh Pandey⁶ has also dealt with this problem. He examines some references from the Mahābhārata & the Purāṇas & opines that it is difficult to arrive at any definite conclusion, regarding the relation of Asita & Devala; as there are quite contradictory descriptions. They can be at the most reconciled on the basis of some imagined principle, but the places of identity (between Asita & Devala), are beyond all explanation.

REMARKS :

The partial & one-sided view of Pandita Udayavira Shastri is quite unacceptable, as there are numerous references⁷, where Asita & Devala are treated clearly as two distinct sages. The balanced view of Dr. Pandey is reasonable, but is inconclusive & hence unacceptable.

EVIDENCE OF 'SRAUTASŪTRAS :

The 'Srautasūtrakāras⁸, however, do not seem to have felt any such problem about their identity or difference. All of them, have undoubtedly declared Asita & Devala, as two different seers. They have maintained a long standing tradition of understanding Asita & Devala as two distinct Pravara seers, belonging to the 'Sāṇḍilya group (avāntaragana), of the kāsyapa school (gana). Almost all the writers on Dharmasāstra have followed the same tradition. Such a long unbroken tradition, coming from the ancient sūtrakāras, down to the latest Nibandhakāras, should not be ignored. This tradition, maintained by the Vaidikās, in an oral manner, through the sūtras of various recensions, is very authentic,

reliable, & conclusive. Moreover, it is also supported by the references in 'Group C', referred to previously. Hence, Asita & Devala are two distinct seers.

It must be noted here that the srautasūtras have incorporated two traditions, regarding the relation of Asita & Devala. The two orders, (as Asita-Daivala & Daivala-Asita) in which they are mentioned, indicate that Devala was both a - predecessor & a successor of Asita. This chronology is also supported by the following evidences.

(1) The phrase 'Asita Daivalah' occurring in the Tāndya Mahābrāhmaṇa⁹, is interpreted by Sāyana, in his commentary on the same. According to him¹⁰, Daivalah means the son of Devala & he is Asita by name. Hence the phrase 'Asito Daivalah' refers to the seer Asita, who is the son of Devala. Thus Asita was a son of Devala.

(2) The Purāṇas¹¹ also record a tradition that Devala was a son of Asita.

Hence the phrase 'Asito Daivalah' refers to ~~the~~ seer Asita, the son of Devala. The term 'Daivalah' is an adjective of Asita in such cases. But in the phrase, 'Asito-Devalah' the term Asita is used as an adjective of Devala; as he was the son of Asita¹². The Mahābhārata & the Purāṇas also describe Devala to be the son of Pratyūsa & others. Hence to distinguish Devala, the son of Asita, from Devala, the son of Pratyūsa & others, he was specifically mentioned as Asita Devala.

The whole problem about identity & difference, between Asita & Devala, can be solved in the above manner.

Thus Devala was an ancient reputed sage, who was evidently distinct from Asita.

REFERENCES

1. Group A - (References to Devala)

I. The Vedic Literature -

VS.2/17-seer of this Mantra

(Cf. Śukla Yajurveda, (Satvalekar edition), Ṛsisūcih on p.204)

Cf. also 'Yam paridhim devala āgneyīm triṣṭubham
virādrūpām yajurantāmgneḥ priyam yajuh'

- Sarvānukramasūtra 1.7

II. The Smrtis -

Cf. Pt. I, Sect. I, Ch. II. C for some references from Smrtis &
Smṛti Literature.

III. The Mahābhārata -

1. Pratyūṣasya viduḥ putramṛṣim nāmnā'tha devalam/

Dvau putrau devalasyāpi kṣamāvantau manīṣinau//

- Ādi. 66/26 (Cr.ed. I/60/25)

- Harivaṃsa 3/44 (Cr.ed. 3/37)

2. Yaviyān devalaśaiva vane bharātā tapasyati/ Ādi. 182/2a ,
(Cr.ed. I/174/2).

3. Trīṇi jyotīṃṣi puruṣa iti vai devalo'bravīt/

- Sabhā. 75/5a (Cr.ed. 2/64/5a)

4. Dvaipāyano nāradaśca devalaśca mahānṛṣiḥ/

- Śānti. 1/4a (Cr.ed. 12/1/4a).

5. (a) Devalo nāma viprarṣiḥ sarvasāṣṭrārthakovidah/
 (b) Anekamunayo rājan samprāpta devalāśramam/
 (c) Kanyārtham Devalam cāpi sīghram tatrāgato'bhavat/
 (d) Yathānyāyam ca sampūjya devalah pratyabhāṣata/
 (e) Tadvijñāya pitā tasyā devalo munisattamah/
 (f) Devala uvāca//
 (g) Ityuktva pradadau tasmai devalo munipuṅgavah//

-Sānti.220 (Cr.ed.12/App.19/48-130)

6. Devalah kāśyapaścaiva hastikāsyapa eva ca/

-Anu.139/116 (Cr.ed.12/126/11b)

7. Śvetaketuḥ kohalaśca vipulo Devalastathā/

-Anu.165/456 (Cr.ed.13/151/138a)

8. Vidito me sudurdharṣa nāradaṭ devalāttathā/

-Āsva.52/15 (Cr.ed.14/51/15a)

9. Nāradaḥ parvataścaiva devalaśca mahātapāḥ/

-Āsra.21/1b (Cr.ed.15/26/1)

10. -do-

-Āsra.29/9a (Cr.ed.15/36/9a)

11. Adhaḥsirāḥ sarpamālī maharṣiḥ sa hi devalah

-Udyoga.83/65 (Cr.ed.5/388*/3)

IV. The Purāṇas

1. Pratyūsād devalo jajñe/ -A.P.18.40

2. Devalo bhagavān yogī pratyūṣasyābhavat sutah/

-K.P.Pūrva.16/16a

3. Pratyūṣasya rṣih putro vibhurnāmnā'tha devalah/
- M.P.5/27
4. Purojavāścānilasya pratyūṣasya tu devalah/
- M.P.203/7
5. Pratyūṣasya viduḥ putramṛsim nāmā ca devalam/
dvau putrau devalasyāpi kṣamāvantau manīṣināu/
-Bd. P. (Venk.ed.) 3/3/27, V.P.Vol. II,
5/26, Vsn.P. 1/15/117
6. Śreyah param manuṣyānām devala'dgītamīritam/
-A.P.382/9b
7. Medhātithirdevala ārstiṣeṇo bhārdvājo gautamaḥ pippalādaḥ
-Bh.P. I/19/10a
8. Saubharyutaṅkaśibidevalapippalādaśārasvatoddhavaparāśara-
bhūriṣeṇāḥ/
-Bh.P.2/7/45a
9. Dhiṣaṇāyām vedāsiro devalam vayunam manum/
-Bh.P.6/6/206
10. Śrutam dvaipāyanamukhāt nāradaḥ devalādapi/
-Bh.P.6/14/9b
11. Mukto devalasāpena hūhūrgandharvasattamaḥ/
-Bh.P.8/4/3b
12. Kapilopāntaratamo devalo dharma āsurih/
-Bh.P.9/4/57b
13. Devalā yāmadūtāśca śālaṅkāyanabāṣkalāḥ/
-Bd.P.2/3/66/72b

14. Vijayam rocanam caiva vardhamānam ca devalam/
- Bd.P.2/3/71/182b
15. 'Sesamāṁśam vijāniyād devalsya matam yathā/
- G.P.1/46/26b
16. Pūrvāmukham tu tallīgam devalena pratisthitam/
- L.P.11 quoted in K.K.T.P.92
17. Tasya.....'bhavad bhāryā devalasyātmajā 'subhā/
- M.P.20/26a
18. Vijayam romamānam ca vardhamānam tu devalam/
- M.P.46/17a
19. Devagarbham ca hotāramagnīdhram caiva devalam/
- R.P.Srṣṭi.34/14
20. Ūsijo brhadukthyasca devalah kavireva ca/
- V.P.Vol.I,23/192
21.Tasya ca pāriyātrakah pāriyātrakād
devalo devalād vaccalah/
- Vsn.P.4/4/106.

V. The works on Sāṅkhya, Vedānta & Dharmaśāstra :

1. 'Śiṣyaparamparayāgatamiti/ Kapilādāsurinā prāptamidam jñānam/
tataḥ pañcaśikhena, tasmād bhārgavolūkavālmīkihārīta
devalaprabhrtināgatam/ Tatastebhya īśvarakṛṣṇena prāptam/
- Māthara-Vṛtti, on Sāṅ.Kā.71,p.84
- 2.(a) Devalaprabhrtibhiḥca kaiścid dharmasūtrakāraiḥ
svagranthesvāsritah/
- B.S.S.I/4/28

(b)....Pradhānakāraṇavādaḥ siṣṭairdevalādibhiḥ satkāryatvāmsena
svīkṛta iti prbalatvādupadeśah/

- Ratnaprabhā on B.S.S.2/1/4/12

(c) Devalaprabhrtayah siṣṭāḥ/

- Ānandagirivavyākhyā on B.S.S.

2/1/4/12

3. The works on Dharmaśāstra contain numerous references, along
with profuse quotations of Devala (cf.Pt.I,Sect.II,& Part II)

2) Group B (References to Asita-Devala)

I. The Vedic Literature -

1. Atha yāmīretābhirvā asitāya devalāyeme lokā arvāncasca
parāncasca prābhuh/

- K.S.22/11

2. Atha yāmīḥ/ Etābhirvā asitāya daivalāyeme lokāḥ arvāncasca
parāncasca prābhuh/

- K.K.S.35/5

3. (a) Prainī saumāhito madhucchandā vaiśvāmitro'sito daivalo
ya u cānye tasya hāntikam didīksate/

- J.B.3/270 notes Devala as variant
for Daivala

(b) Atha hasita'daivala uvācāitam evāham camasam avaksā iti/
.....yad vā asito daivalo'pasyat, tasmād āsitamityākhyāya
-te//

- J.B.3/271

- (c) Āsitam bhavati //8// Asito vā etena daivalastrayānām
lokānām dr̥ṣṭimapaśyat/ Trayānām kāmānāmavarudhya
āsitam kriyate/

- Tan.M.B.XIV/11/18-19

- (d) 'Ādityam garbham' (K.S.240/10, M.S.2/10/17/1) ityasitasya
devalasya yavisthasya cāgneḥ// Cārāṇīyamantrārśadyāya
p.11, line 11

II. The Mahābhārata :

1. Nāradosrāvayad devān asito devalah pitṛn/
- Ādi.P.1/107b (Cr.ed. I/I/64)
2. Nāradam ca puraskṛtya devalam cāsitam munim/
- Sabhā.P.53/10b (Cr.ed. 2/49/10b)
3. Evamāhāyamasito devalo munisattamah/
- Sabhā.P.59/9a (Cr.ed. 2/53/6a)
4. Sraṣṭāram sarvalokānāmasito devalo 'bravīt/
- Vana.12/50b (Cr.ed. 3/13/43b)
5. Devāstvatsambhavāścaiva devalasvasito 'bhavīt/
- Bhīṣma.68/76 (Cr.ed. 6/64/6b)
6. Asito devalascaiva tasminneva mahātapāḥ/
- Śalya.49/24a (Cr.ed. 9/48/23a)
7. Gārhaṣṭhyam dharmamāsthāya hyasito devalah purā/
- Śalya.50/1b (Cr.ed. 9/49/1b)
- Devalasyāsrame rājā nyavasat sa mahādyutiḥ/
- Śalya.50/6b (Cr.ed. 9/49/6a)
- Devalo darsāyanneva naivāyujjata dharmataḥ/
- Śalya.50/8a (Cr.ed. 9/49/7b)
- Jaigīṣavyam munivaram na dadarsātha devalah/
- Śalya.50/9a (Cr.ed. 9/49/8b)

Upātiṣṭhata dharmajño bhaikṣakāle sa devalam/

- Śalya. 50/10a (Cr.ed. 9/49/9b)

Devalastu yathāśakti pūjayāmāsa bhārata/

- Śalya. 50/11b (Cr.ed. 9/49/11a)

Kadācit tasya nrpate devalasya mahātmanah/

- Śalya. 50/12b (Cr.ed. 9/49/12a)

Antarikṣacarah śrīman kalāśam grhya devalah

- Śalya. 50/15a (Cr.ed. 9/49/14b)

Ityevam cintayāmāsa maharsirasitastadā/

- Śalya. 50/17b (Cr.ed. 9/49/17a)

Asito devalo rājāmscintayāmāsa buddhimān/

- Śalya. 50/22b (Cr.ed. 9/49/22a)

Jijñāsārtham tadā bhikṣorajaigīśavyasya devalah/

- Śalya. 50/25b (Cr.ed. 9/49/24b)

Tato 'sitaḥ susamrabdho vyavasāyī drdhavrataḥ/

Apāsyad vaidivam yāntam jaigīśavyam sa devalah/

- Śalya. 50/27 (Cr.ed. 9/49/26)

Teṣāṃ lokesvapasyacca jaigīśavyam sa devalah/

- Śalya. 50/36a, 38a & 39a

(Cr.ed. 9/49/34, 36, 37)

Salokatāmanuprāptamapasyata tato 'sitaḥ/

- Śalya. 50/40a (Cr.ed. 9/49/38)

Tāni sarvānyatītāni samapāsyat tato 'sitaḥ/

- Śalya. 50/41a (Cr.ed. 9/49/39)

Lokānapāsyad gacchantam jaigīśavyam tato 'sitaḥ/

- Śalya. 50/42a (Cr.ed. 9/49/40)

Tato munivaram bhūyo jaigīṣavyamathāsitaḥ/

- Śalya. 50/43b (Cr.ed. 9/49/42a)

So 'cintayan mahābhāgo jaigīṣavyasya devalaḥ/

- Śalya. 50/44b (Cr.ed. 9/49/43a)

Asito 'prochata tadā siddhāmllokesu sattamān/

- Śalya. 50/45b (Cr.ed. 9/49/44a)

Śṛṇu devala bhūtārtham sāṃsatām no drdhvratā/

- Śalya. 50/47b (Cr.ed. 9/49/46a)

Asito devalastūrnāmutpapāta papāta ca/ (Cr.ed. 9/49/47b)

tataḥ siddhāsta ūcurhi devalam punareva ha/

- Śalya. 50/49 (Cr.ed. 9/49/48a)

Na devala gatistatra tava gantum tapodhana/

- Śalya. 50/50a (Cr.ed. 9/49/48b)

Tesām tad vacanam śrutvā siddhānām devalaḥ punaḥ/

- Śalya. 50/51a (Cr.ed. 9/49/49a)

Praviṣanneva cāpasyajjaigīṣavyam sa devalaḥ/

- Śalya. 50/52b (Cr.ed. 9/49/50b)

Tato buddhyā vyaganayad devalo dharmayuktayā/

- Śalya. 50/53a (Cr.ed. 9/49/51a)

Tato 'bravīn mahātmanam jaigīṣavyam sa devalaḥ/

- Śalya. 50/54a (Cr.ed. 9/49/52a)

Devalastu vacaḥ śrutvā bhūtānām karuṇam tathā/

- Śalya. 50/58b (Cr.ed. 9/49/56a)

Iti niscitya manasā devalo rājasattama/

- Śalya. 50/62b (Cr.ed. 9/49/60a)

Evamādīni sāncintya devalo niscayāt tataḥ/

- Śalya. 50/63b (Cr.ed. 9/49/61a)

Jaigīṣavyam tapo nāsti viśmāpayati yo'sitam/

- Śalya. 50/66b (Cr.ed. 9/49/63b)

Evam prabhāvōdharmātma jaigīṣavyastathāsitah

- Śalya. 50/68b

8. Jaigīṣavyasya saṁvādamasitasya ca bhārata/

- Śānti. 229/3b (Cr .ed. 12/222/3b)

Akrudhyantamahrsyantamasito devalo'bravīt/

- Śānti. 229/4b (Cr.ed. 12/222/4b)

Devala Uvāca/ before verse 5

- Śānti. 229/5

Nindatsu ca samā nityam praśaṁ-satsu ca devala

- Śānti. 229/8a (Cr.ed. 12/222/8a)

Samprāpetānām ca pūjyānām kāmādarthesu devala/

- Śānti. 229/11a (Cr.ed. 12/222/11a)

9. Nāradasya ca saṁvādam devalasyāsitasya ca/

- Śānti. 275/1b (Cr.ed. 12/267/1b)

Āsīnam devalam vṛddham buddhvā buddhimatām varam/

- Śānti. 275/2a (Cr.ed. 12/267/2a)

Asita Uvāca//

- Śānti. 275/before verse 4

(Cr.ed. 12/267/before 4)

10. Asito devalas'caiva prāha pāṇḍusutam nr̥pam/

- Anu. 18/17b (Cr.ed. 13/18/14a)

11. Asitasyaikaparnā tu devasya mahātmanah/

- Harivaṁsa. 18/23a (Cr.ed. 13/22)

III The Purāṇas :

Aham yugānām ca kṛtam dhīrānām devalo'sitah/

-Bh.P.11/16/28a

IV The works on Jyotiṣa :

Numerous references & quotations of Devala are found in the works on Jyotiṣa. He is also referred to as Asita & Asitadevala.

(Cf. Pt. I, Sect. I, Ch. II-II & Pt. I, Sect. II-IV, Devaloktam Jyotiṣam & Pt. II-IV (Sources & Variants of the same))

3) Group C : (References to Asita & Devala as separate persons)

I The Vedic Literature :

1. RV.- Seer of sūktās 5 to 24 of 9th Māṇḍala

(Cf. Sarvānukrama in - R̥gvedasamhitā, Vol. V, ed. by Max Muller, p.609.

2. VS.- Seer of Mantra 62 in Adhyāya 33.

(Cf. R̥sisūcih - in - Sukla Yajurveda, Vājasaneyi Samhitā, Satvalekar edition - pp.203-204, & Sarvānukramasūtra - Adhyāya 3, Sū.21 - 'Upāsmāi saumīm devalo'sito vā')

3. S.V.-seer of the following mantras -

(A) Pūrvārcika (1) Āgneyam - Mantras-92,93; (2) Pāvamānīyam mantras 475,476,485,486,502,506.

(B) Uttarārcika (1) Adhyāya I.651-653; (2) Adhyāya II.761, 763; (3) Adhyāya V.935-937; (4) Adhyāya VI.961-974, 999-1001; (5) Adhyāya VII.1093-1095; (6) Adhyāya VIII.1119-1136.

4. The Śrautasūtras -

Bodhāyanah.....Ityete śāṇḍilāsteśāṃ tryārṣeyah pravarah/

.....kāśyapāvatsāradaivaleti vā/ Kāśyapāvatsāra-
siteti vā śāṇḍilyāsītadaivaleti vā/

.....devala-vadavatsāravat kāśyapavad iti vā/

Asitavadavatsāravatkāśyapavaditi vā/

devalavadasitavacchandilavaditī vā//

Āpastambādyuktam.....Atha śāṇḍilānām dvyārṣeyo

daivalāsiteti/ Asitavaddevalavaditi/

.....Tryārṣeyamu haike kāśyapadaivalāsiteti/

Asitavaddevalavatkāśyapavaditi//

Kātyāyanalaugākṣipranītam.....teśāṃ tryārṣeyah

pravarah, kāśyapāsītadaivaleti śāṇḍilyāsita-

daivaleti vā/ Kāśyapavadasitavaddevalavaditi/

Śāṇḍilavadasitavaddevalavaditi vā/

Asvalāyanoktam-śāṇḍilānām śāṇḍilāsītadaivaleti

kāśyapāsītadaivaleti vā/

- Gotropravaranibandhakadambam
pp.69-72.

II The Mahābhārata :

Śāṇḍilyadevalābhyam ca maitreyena ca dhīmatā/

Asitena vasisthena kauśikena mahātmanā//

- Śānti.47/7 (Cr.ed.12/66*/1pr.)

III The Carakasamhitā :

.....

Ātreyo gautamah sāṅkhyah pulastyo nārado'sitah//

.....
gāragyah s'āṇḍilya kaundinyau vā-ksirdevalagālavau//

- C.S. Sūtra. I.7, & 9.

IV. The Purāṇas -

1. Asitasyaikaparṇāyām brahmisthah samapadyata/
s'āṇḍilyānām varah śrīmān devalah sumahāyasāh//

- Bd.P.2/3/8/32, L.P.-63/53b & 54a -
reads - sumahātapāh for sumahāyasāh
V.P.-Vol. II, 8/27, 28-reads vacah
śrutvā for varah śrīmān

2. Asitasyaikaparṇā tu patnī sādhvī pativrata/
Devalam susuve sā tu brahmistham jñānasamṛutā//

- Bd.P.2/3/10/18b & 19b, V.P.Vol. II,
11.17 reads drdhavratā for pativrata
mānasam sutam for jñānasamṛutā.

3. Asitasyaikaparṇāyām brahminī samapadyata/
nāmnā vai devalah putro yogācāryo mahātapāh//

- K.P. Pūrva. 19/5.

4. Varaprabhrtayo devā devalasya prajāstvimāh//

- V.P. Vol. II. 8/29a.

5. Asitodevalascaiva śadete brahmavādinah/

- Bd.P.2/23/113a, M.P.145/107a,
V.P. Vol. I. 59.103b.

6. Kālena ca sutastasya sīvāhsena bābhūva ha/

Brahmistho devalo nāma kandarpasamasundarah/

- DV.p.4/30/60.

7. Tryārṣeyābhimatā'scaīṣām sarveṣām pravarāḥ subhāḥ/
Asito devala'scaiva kaśyapa'sca mahātapāḥ/
 Parasparamavaivāhyā rṣayah parikīrtitāḥ//
 - M.P.199/19a

4) Group D (Ambiguous references) :

I. The Mahābhārata -

1. Asito devala'scaiva nāradaḥ parvatstathā/
 - Ādi. 53/8 (Cr.ed.1148/8a)
2. Asito devalaḥ satyaḥ sarpimālī mahāsirāḥ/
 - Sabhā. 4/10 (Cr.ed.2/4/8a)
3. Asito devala'scaiva jaigīṣavya'sca tattvavit/
 - Sabhā. 11/24 (Cr.ed.2/125*/5)
4. Asito devala'scaiva mārkaṇḍeyo'tha gālavaḥ/
 - Vana. 85/100 (Cr.ed.3/83/103a)
5. Asito devalo vyāsaḥ svayam caiva bravīṣi me/
 - Bhīṣma. 34/13 (Cr.ed.6/32/13b)
6. Asito devala'scaiva viśvāmitrastathāṅgirāḥ/
 - Drona. 94/45 (Cr.ed.7/69/45a)
7. Asito devala'scaiva vālmīki'sca mahātapāḥ/
 - Śānti. 207/4 (Cr.ed.12/200/4a)
8. Asito devala'scaiva tathā nārada-parvatau/
 - Śānti. 292/15a (Cr.ed.12/281/15a)

9. Jaigīsavya¹asitasya devalasya mayā śrutam/

- Śānti.318/59a(Cr.ed.12/306/57)

10. Asito devalas¹caiva devayajñamupāgaman/

- Anu.66/24a(Cr.ed.13/65/22b)

11. Nāradena ca rājarse devalenāsitenā ca/

- Anu.167/13(Cr.ed.13/153/13b)

II. The Purāṇas -

1. Asito devalas¹caiva vaisampāyana eva ca/

- D.bh.1/10/3

2. Kumāro nārada rbhurāṅgirā devalo'sitah/

- Bh.P.6/15/12

3. Dvaipāyano nārada¹sca cyavano devalo'sitah/

- Bh.P.10/84/3a

5) "Sabhāparvameṁ(4/16) yudhiṣṭhirake samaya aneka ṛṣiyomkā

sabhāmeṁ upasthita honā batāyā gayā haiṁ/ Unameṁ

devalakā ullekhabhī hai/ Isa prasāṅga devalake sātha

'asita'padakābhī nirdeśa hai/ Asita isikā nāmāntara

athavā viśeṣāṇake rupameṁ prayukta hotā hai/

śāntiparva (281/1) meṁ devalake sātha asita padakā prayoga hai/

Ādiparva(1/124)meṁbhī isakā ullekha hai/ Sabhāparvake isa

prasāṅgakī vāstavikatā vicāraṇīya hai/"

- Śāṅkhya darsanakā itihāsa-p. 212

- 6) "Isa prakārake aparihārya virodhī varṇanomaṅko dekhate hue,
asita evaṃ devalake viśayameṃ niscita siddhānta sthira nahīm
kiyā jā sakatā/ Kalpasiddhāntake ādhārapara bhinnavarṇanomaṅke
sāmañjasya sthāpita kiyā jā sakatā hai/ Parantu inake aikyako
pratipādita karanevāle sthala samajhake bahara hai"/

- Mahābhārata aura purāṇame sāṅkhya
darsana, p.346.

- 7) Cf.references in n.3, Group C above.
- 8) Cf.references in n.3, Group C, I.4 above.
- 9) Cf.references in n.2, Group B, I.3.c.above.
- 10) Daivalo devalasya putrah, asito nāma rsiḥ.
- Sāyanabhāṣya on T.B.XIV.11.19
- 11) Cf.references in n.3, Group C (IV.1,2,3,6) above.
- 12) Mr.Pratap Chandra Roy also translates phrase 'Asito devalah'
as 'Devala, the son of Asita'.

- Cf.The Mahābhārata, Vol. II,
p.128, Sect. LIX.

B. DEVALA - LIFE, PERSONALITY, CHARACTER & CONTRIBUTION

DEVALA - A VEDIC SEER :

Devala, was a vedic seer, belonging to the Śāṇḍilya group of the Kāśyapa school¹, according to the Śrautasūtras & the Matsya Purāṇa; & of the Kausika group of Viśvāmitras according to the Brahmandā² & the Vāyu-purāṇas³.

DEVALA & HIS FAMILY :

Devala was the son⁴,

- (1) of Pratyūṣa
- (2) of Asita & Ekaparnā
- (3) of Asita, obtained through the grace of the ^{lord,} Siva
- (4) of Vasudeva & Upadevī
- (5) of Vāsudeva & Śiśrāvātī
- (6) of Kṛśāśva & Dhiṣaṇā
- (7) of Pāriyātraka
- (8) of the Svetāvatāra of the Lord .

Thus all these different traditions indicate that Devala was the name of many different sages. He is said to have acquired the rare & great brāhmanya (i.e. being born as a brāhmaṇa), through the grace of the Lord Śiva⁵.

The daughter of Himavān⁶, namely Ekaparnā, was given in marriage to him. He is also said to have married Ratnamālāvātī⁷, a beautiful daughter of king Suyajña.

He was father⁸

- (1) of two sons, who were patient & learned
- (2) of the Niddhruvas, the Śāṇḍilyas, the Raibhyas & Vara etc.
the Gods, who are said to be his progeny.
- (3) of Vaccala
- (4) of Samati, a queen of the Pāṇcāla king, Brahmadatta.
- (5) of a beautiful daughter, namely Suvaracalā, who was given
in marriage to ŚvetaKetu.

His younger brother was Dhaumya⁹, who was practising penance,
in the forest at the Utkocaka Tīrtha (the sacred place), & was
selected as a priest by Pāṇḍavas.

He was a disciple of Vedavyāsa¹⁰ & was also described as a
Vibhūti¹¹ (glorious manifestation) by the Lord Kṛṣṇa.

The Mahābhārata mentions¹² that he was a sage, belonging to
the Northern direction, fit to be always remembered (nityasmaranīya).
He is said¹³ to be living at the Ādityatīrtha.

PERSONALITY & CHARACTER :

Devala was beautiful like cupid¹⁴. He was active, righteous, pure,
self-controlled & well-versed in all Śāstras. He used to always
honour Gods, Brahmins & guests. He was a Brahmin sage, far-advanced
in age & the best among intellectuals. He was following the life of
a householder (grhastha) & had given up the rod (danda) i.e.
punishment. Being always free from anger, he always regarded praise &
censure, the pleasant & the unpleasant, the gold & a lump of clay
as equal. He treated all creatures, as equal by the speech, mind

& action & had thus obtained the vision of equality towards all, like the God Yama. He was always intent on Dharma & Brahmacarya¹⁵.

Devala is associated with various legends & activities.

- Devala¹⁶ - (1) narrated the Mahābhārata to the Manes.
- (2) was invoked by Drona, while encasing Duryodhana in an invulnerable armour.
- (3) waited for Yudhiṣṭhira, at the holy places, along with other sages.
- (4) went to Yudhiṣṭhira, with other sages, when the Mahābhārata war was over.
- (5) is said to have obtained perfection, by invoking the Lord Viṣṇu with res.
- (6) was one of the sages, who went to attend upon or serve Vyāsa, who had gone to the forest, where Pāṇḍavas were living.
- (7) greeted Śrīkr̥ṣṇa, on his way to Hastināpura.
- (8) was one among the Siddhas, seeking for knowledge.
- (9) knew the miraculous power of Yoga of Lord Viṣṇu.
- (10) told Śuka, the story of Citraketu.
- (11) cursed the gandharva, namely Hūhū.
- (12) could not comprehend the Māyā - the magic power of Lord.
- (13) is said to have instituted a phallus (Līṅga) at Vārāṇasī.
- (14) asked Jaigīṣavya, the reason of his equanimity, towards praise & abuse.
- (15) gave a long advice to Rambhā, soliciting him for dalliance.

He was present¹⁷ -

- (1) at the Sarpasāstra of Janamejaya.
- (2) in the Mayasabhā.
- (3) in the Brahmasabhā.
- (4) at the coronation of Yudhiṣṭhira.
- (5) around Bhīṣma at the time of his leaving the mortal body & also at the time of his obsequies.
- (6) in the sacrifice of Gods.
- (7) as a agnīdhra at the sacrifice of Brahmadeva, at the Puskarakṣetra.

He went to see¹⁸ -

- (1) Śrīkṛṣṇa, practising austerities.
- (2) Dhṛtarāṣṭra, practising penances.
- (3) Parīkṣita practising prāyopaveśa
- (4) Kṛṣṇa & Balarama at the Syamantapañcaka

The view of Devala about gambling etc. is quoted¹⁹ in the Mahābhārata. He is said to have declared that gambling with other gamsters, with dishonesty is a sin, but there is victory in the battle, with the practice of Dharma & the gambling is not based upon it. The civilized (āryas) do not spoil their speech, nor do they practise evil charms; To fight, without fraud & deception is indeed the vow of the good.

DEVALA - A PHILOSOPHER :

Devala was an eminent philosopher. His views, about philosophical topics are frequently quoted and referred to -

- (1) His views about the nature of God, are mentioned at many places, in the Mahābhārata²⁰.
- (2) He believes that the final beatitude or bliss of all human beings, lies in the abandonment of all desires of undertakings, resulting in the joy for oneself²¹.
- (3) He maintains²² that there are three lights in a Puruṣa - viz. off-spring, karma & learning. It is only these three that are helpful to the person, when the dirty body, bereft of life-force, is left all alone by the relatives.

This can be compared with a similar view, found in the present reconstructed text²³.

DEVALA & SĀṆKHYA :

He was a great Sāṅkhyācārya. He is mentioned as one of the traditional exponents of the Sāṅkhyā philosophy -

- (1) in the Mahābhārata, with 25 spiritual principles²⁴
- (2) in the Brahmavaivarta purāṇa²⁵
- & (3) in the Mātharavṛtti, a commentary on Sāṅkhyakārikā²⁶

Sāṅkarācārya mentions²⁷, Devala as a Dharmasūtrakāra, who had accepted in his treatise, the Sāṅkhyā doctrine of Pradhāna, being the cause of the world. Both Ānandagiri & Govindānanda, while commenting upon the words - 'Vedanūsāribhiḥ kaścīd sīstaiḥ' occurring in Sāṅkharabhāṣya (Bh.S.2.1.4.12), mention Devala as a sīsta, who had accepted Pradhānakāranavāda, though he was a follower of Veda. The quotations, arranged in the Mokṣa prakaraṇa (III.5) of

the present reconstructed text can reflect upon the validity of the above entry of Śaṅkarācārya & his commentators.

In the Mahābhārata²⁸, he expounds to Nārada, the Sāṅkhya knowledge, destructive of merits & demerits, by which one can obtain the Highest Goal, the unity with the Brahman. He explains that the world, movable & immovable, is created from the five gross elements (mahābhūtas) & is dissolved in the same at the time of destruction of the world. The five gross elements, time (kāla), entity (bhāva) & non-entity (abhāva), are the eight important factors of creation & destruction. The five sense-organs, five motor organs & their functions are described in detail. The five sense-organs, the citta, the mind, & the intellect are the eight instruments of knowledge. Each latter is higher than the earlier. The Ātman is higher than intellect. The senses, themselves, are not knowers, but are instruments of knowledge, in the sense that the Ksetrajña obtains knowledge through them. Then the bhāvas-sātvika, rājasa & tāmasa are referred to. The self is said to enter the different bodies, one after another according to the merits & demerits, as the person goes from one broken house to another. Ultimately, he obtains Brahmabhāva (unity with the Brahman), at the end of the cycle of action, giving up the body, the abode of merits & demerits.

This exposition of Sāṅkhya knowledge is not in consonance with the traditional Sāṅkhya philosophy.

DEVALA - AN ACCOMPLISHED YOGĪ :

Devala was an expert preceptor of Yoga²⁹; (Yogācārya). He had practised severe austerities & had obtained miraculous powers of

yoga;³⁰ His epithets³¹, maḥatapāh, tapodhanah, siddhah, siddhesah etc. etc. are significant from this stand-point. The Mahābhārata narrates³² an interesting legend in which, he is said to have pursued Jaigīśavya, in the various worlds, except brahmaloka. Thus he was a siddha, possessed of divine powers.

DEVALA - A BRAHMAVĀDĪ :

Devala is also mentioned³³ as a Brahmavādī. It means that (1) he was seer of vedic Mantras, or (2) he was teacher or expounder of the Vedas, or (3) he was a follower of the doctrine of Brahman i.e. Vedānta philosophy. The epithets³⁴ brahmisthah, brahmarsisattamah etc., used in connection with him are worth-noting from this point of view.

DEVALA & JYOTISASĀSTRA :

Devala was an author of an extensive work on Jyotiṣa. He was definitely earlier than Varāhamihira, who frequently quotes or refers to his views. Not only Varāhamihira, but numerous other writers on Jyotiṣa & Dharmaśāstra, refer to & quote the views of Devala on Astronomy & Astrology. Some quotations, collected from the works on Jyotiṣa & Dharmaśāstra, are given in the Part I, Sect. II-IV (Parisīṣṭam Devaloktam Jyotiṣam).

DEVALA & CARAKASAMHITĀ :

Devala is mentioned³⁵ among the sages, that had assembled near the Himalayas, to discuss how to relieve the people from diseases, that were troubling them.

DEVALA & ŚILPAŚĀSTRA :

It seems that Devala was also well-versed in the science of śilpa & must have written a treatise on the same. His opinion about the Vāstumāna, is quoted in the Garuda purāna³⁶. Some such work on śilpa or vāstuvidyā, written by Devala, must have been existing at the time of the said Purāna.

CONCLUDING REMARKS :

In this & the previous chapter (II.I & II.II) the references to Devala, in the ancient Sanskrit literature, are classified & dealt with in order to bring forward the antiquity & the historical background, associates with Devala. It is quite clear that Devala was a highly celebrated mythological & historical personality. The smṛti-text, the subject of the present thesis, is also ascribed to Devala. Devala, mentioned in the ancient texts, may or may not be having any relation with Devala, the Smṛtikāra; but it is a simple rule, based upon human psychology, that, if some work is ascribed to a personality of great repute, it is quickly accepted by the orthodox people, as an authoritative work & becomes famous everywhere. The brilliant stars, in the galaxy of Sanskrit literature, like Kālidāsa, Śaṅkarācārya etc. have had a magic effect on the minds of the masses, with the result that even the works, written by later writers, ascribed to them, obtained wide publicity & are still read with great respect.

Similarly, Devala is a renowned seer & a sage, mentioned in the ancient Sanskrit literature. Hence, the Smṛti, ascribed to him, obtains some kind of authoritativeness, for accepting his views to

be authentic & reliable. Shri K.V.Rangaswami Aiyangar also writes³⁷,
In ages of faith, the claim of even a newly discovered work, to be
the composition of a famous rsi, will prove a powerful influence
in securing the reception of its views & the acceptance of its
authoritativeness". From this point of view, the whole discussion
about Devala, in this & the previous chapter (II.A & II.B) is
relevant & necessary in the present thesis.

REFERENCES

- 1) Cf. Pt. I, Sect. I, Ch. II. A, N. 3, Group C, I. 4 & also Group C. IV. 7.
- 2) Devalā yāmadūtāśca 'śālāṅkāyanabāṣkalāḥ/
 Lālāṭyā bādarāścānye viśvāmitrasya dhīmataḥ/
 ṛsyantarvivāhyāste bahavaḥ kauśikāḥ smṛtāḥ//
 - Bd. P. 2/3/66/72-73.
- 3) V. P.-91/100 (Vide Purāṇa Index-II/124-125).
- 4) 1. Cf. Pt. I, Sect. I, Ch. II. A, n. 1, Group A-III. 1 & Group A-IV. 1 to 5.
 2. Cf. Pt. I, Sect. I, Ch. II. A, n. 3, Group C-IV. 1 to 3.
 3. Cf. Pt. I, Sect. I, Ch. II. A, n. 3, Group C-IV. 6.
 4. Vijayam romamānam ca vardhamānam tu devalam/
 ete sarve mahātmāno hyupadevyām prajāṁire//
 - M. P. 46/17.
- 5) Vijayam rocanam caiva vardhamānam ca devalam/
 etān mahātmanāḥ putrān suśāva 'sisirāvatī//
 - Bd. P. 2/3/71/82b & 83a.
- 6) Kṛśāsvo 'rciṣi bhāryāyām dhūmaketumajījanat/
 dhiṣaṇāyām vedasire devalam vayunam manum//
 - Bh. P. 6/6/20
- 7) Tasya ca pāriyātrakaḥ pāriyātrakāddevalo devalād vaccalah/
 - V. P. 4/4/106
- 8) Tatrāpi mama te putrā bhaviṣyanti mahaujaśah/
 Ūsijo brhadukthyasca devalah kavireva ca/
 Prāpya māheśvaram yogam brahmalokam gatā hi te/
 - V. P. Vol. I, 23/192.

- 5) Tatprasādanmayā prāptam brāhmanyam durlabham mahat/

Asito devalascaiva prāha pāṇḍusutam nṛpam/

- Mbh..Anu.18/17 (Cr.ed.13/18/14)

Cr.ed.reads first line as Yadavāptam
came sarvam prasādāt tasya dhīmatah/

- 6) Asitasyaikaparnā tu devalasya mahātmanah/

Patnī dattā mahābrahman yogācāryāya dhimate/

- Mbh..Harivaṃsa.I./18/23 (Cr.ed.13/22)

- 7) Suyajñanṛpateḥ kanyām ratnamālāvatīm mudā/

tām sundarīm vivāhena jagrhe sarvamohinīm/

- Bv.P.IV/30/61

- 8) 1. Cf.Pt.I, Sect.I, Ch.II.A,n.1,Group A.III.1 & Group A.IV.5.

2. Nidhruvāḥ sādilyā raibhyastrayaḥ pascāttu kasyapāḥ/

Vāraprabhrtayo devā devalasya prajāstvimāḥ/

- V.P.Vol.II.8/28,29.

3. Cf.reference 4.7 above.

4. Tasya.....'bhavat bhāryā devalasyātmajā subhā/

Santatirnāma vikhyatā kapilā yā'bhavat purā//

- M.P.20/26

5. Sūtā suvarcalā nāma tasya kalyāṇalakṣaṇā/

nātihrasvā nātikṛṣā nātidīrghā yasasvinī//

- Mbh.Sānti.220 (Cr.ed.12/App.19/50)

- 9) Yaviyān devalasyaiva vane bhrātā tapasyati/

dhaumya utkocake tīrthe tam vṛnūdhvam yadīcchatha/

- Mbh.Adi.182/2 (Cr.ed.I/174/2)

- 10) Asito devalascaiva vaisampāyana eva ca/
Jaiminisca sumantusca gataḥ sarve tapodhanāḥ/
- D.bh.1/20/3.
- 11) Cf.Pt. I, Sect. I, Ch. II. A, n. 2, Group B-III.
- 12) Uttarām disamāsritya ya edhante nibhodha tāt/
.....
Svetaketuḥ kohalasca vipulo devalastathā//
- Mbh.Anu.165/43-45 (Cr.ed.13/151/
36-38a)
- 13) Tasminneva tu dharmātma vasati sma tapodhanāḥ/
gārhasthyam dharmamāsthāya hyasito devalah purā//
- Mbh.Salya.50/1 (Cr.ed.9/49/1)
- 14) Cf. Pt. I, Sect. I, Ch. II. A, n. 3, Group C, IV. 6.
- 15) 1. Devalo nāma viprarsih sarvaśāstrārtha kovidaḥ/
Kriyāvan dharmiko nityam devabrāhmaṇapūjakah//
- Mbh.Sānti.220 (Cr.ed.12/App.19/48)
2. Āsīnam devalam vṛddham buddhvā buddhimatām varam//
- Mbh.Sānti.275/2a (Cr.ed.12/267/2)
3. Tasminneva tu dharmātma vasati sma tapodhanāḥ/
gārhasthyam dharmamāsthāya hyasito devalah purā//
Dharmanityah sucirdānto nyastadānto mahātāpāḥ/
Karmanā manasā vācā samah sarveṣu jantuṣu//
Akrodhano mahārāja tulyanindātmasamstūtiḥ/
priyāpriye tulyavṛttiryamavat samadarsanah//

Kāncane loṣṭhabhāve ca samodarsī mahātapaḥ/
devānapūjayan nityamatithīṃsca dvijaiḥ saha/
brahmacaryaparo nityam sadā dharmaparāyanah//

- Mbh.salya.50 (Cr.ed.9/49/1 to 4)

- 16) 1. Mbh.Ādi.1/107 (Cr.ed. I/I/64).
2. Mbh.Drona.94/45 (Cr.ed.7/69/45).
3. Mbh.Vana.85/120 (Cr.ed.3/83/103).
4. Mbh.Śānti.1/4. (Cr.ed.12/1/4).
5. Mbh.Śānti.292/15 (Cr.ed.12/281/15).
6. Mbh.Āśra.29/9 (Cr.ed.15/36/9).
7. Mbh.Udyoga.83/65 (Cr.ed.5/388*/3).
8. Bh.P.6/15/12.
9. Bh.P.2/7/45a.
10. Bh.P.6/14/9.
11. Bh.P.8/4/3.
12. Bh.P.9/4/57.
13. L.P.11 according to K.K.T.p.92.
14. Mbh.Śānti.229/5 (Cr.ed.12/229/4).
15. Bv.P.IV/30/84.
- 17) 1. Mbh.Ādi.53/8 (Cr.ed. I/48/8).
2. Mbh.Sabha.4/10 (Cr.ed.2/4/8).
3. Mbh.Sabha.11/24 (Cr.ed.2/125*/5).
4. Mbh.Sabha.53/103 (Cr.ed.2/49/10).
5. Mbh.Śānti.47/7 (Cr.ed.12/App.66/1pr.) & Anu.167/3 (Cr.ed.13/153/13).
6. Mbh.Anu.66/24a (Cr.ed.3/65/22).

7. P.P.Sr̥ṣṭi.34/14
- 18) 1. Mbh.Anu.139/10(Cr.ed.13/126/10).
 2. Mbh.Āsra.20/1(Cr.ed.15/31/4).
 3. Bh.P. I./19/10.
 4. Bh.P.10/84/3.
- 19) Evamāhāyamasito devalo munisattamah/
Imāni lokadvārāni yo vai bhrāmyati sarvadā//
Idam vai devanam pāpam nikṛtyā kitavaiḥ saha/
dharmena tu jayo yuddhe tatparam na tu devanam//
nāryā mleccanti bhāṣābhirmāyayā na carantyuta/
ajihmamaśaṭham yuddhametatsatpuruṣavratam//
 - Mbh. Sabhā.59/9-11(Cr.ed.2/53/6-8)
- 20) Pūrve prajābhisarge tvāmāhurekam prajāpatim/
sraṣṭāram sarvalokānāmasito devalo'bravit//
 - Mbh.Vana.12/50(Cr.ed.3/13/43)
Āhustvāmṛṣayaḥ sarve devarsirnaradastathā/
asito devalo vyāsaḥ svayam caiva bravīṣi me//
 - Mbh.Bhīṣma.34/13(Cr.ed.6/32/13)
Avyaktam te sarīrottham vyaktam te manasi sthitam/
devāstvatsambhavāścaiva devalastvasito'bravit//
 - Mbh.Bhīṣma.68/7(Cr.ed.6/64/6).
Asito devalaścaiva vālmīkiśca mahātapaḥ/
mārkandeyaśca govinde kathayantyadbhutam mahat//
 - Mbh.Śānti.207/4(Cr.ed.12/200/4)

Vidito me durādharsa nāradaṭ devalāṭ tathā/
Kṛṣṇadvaipāyanāteccaiva tathā kurupitāmahāt//

- MMbh. Āsṣa. 52/15 (Cr.ed.14/51/15)

21) Hāniḥ sarvavidhisānāmātmanah sukhahaitukī/
sreyah param manusyaṇām devalo 'dgītamīritam//

- A.P. 382/9

22) Trīṇi jyotīṃsi puruṣe iti vai devalo 'bravīt/
apatyam karma vidyā ca yataḥ sṛstāḥ prajāstataḥ//
Amedhye vai gataprāṇe sūnye jñātibhirujjhite/
dehe tritayamevaitat puruṣasyopayujyate//

- Mbh. Sabhā. 72/5-6 (Cr.ed.2/64/5-6)

23) Cf. The R.T., Sr.No.64.

24) Pañcaviṃśam yadetat te proktam brāhmaṇasattama/
tathā tanna tathā ceti tad bhavān vaktumarhati//
Jaigīṣavyāsitasya devalasya mayā śrutam//

- Mbh. Śānti. 318/58-59a (Cr.ed.12/306/56-57)

25) Durvāsāḥ kardamastvam vā vasistho garga eva vā/
jaigīṣavyo devalo vā kapilo vā svayam vibhuh//

- Bv.P. 4/13/18

26) Cf. Pt. I, Sect. I, Ch. II-A, n.1, Group A.V.1.

27) Cf. Pt. I, Sect. I, Ch. II-A, n.1, Group A.V.2.

- 28) Puṇyapāpakṣayārtham hi Sāṅkhyajñānam vidhīyate/
tatksaye hyasya paśyanti brahmabhāve parām gatim //
- Mbh.Śānti.275/39(Cr.ed.12/267/38)
- 29) Nāmnā vai devalaḥ putro yogācāryo mahātapāḥ/
- K.P.Pūrva.19/5
Devalo bhagavān yogī pratyūśasyābhavat sutaḥ /
- K.P.Pūrva.16/16
Patnī dattā mahābrahman yogācāryāyo dhīmate/
- Mbh.Harivaṃśa. I/18/23(Cr.ed.13/22)
- 30) Asito devalas'caiva tasminneva mahātapāḥ/
paramam yogamāsthāya rṣiryogamavāptavān//
- Mbh.Śalya.49/24(Cr.ed.9/48/23)
- 31) Asito devalas'caiva tasminneva mahātapāḥ//
- Mbh.Śalya.49/24a(Cr.ed.9/48/23)
Nāradaḥ parvatas'caiva devalas'ca mahātapāḥ//
- Mbh.Āsra.20/1 & 29/9a(Cr.ed.15/31/1)
Dharmanityaḥ sucirdānto nyastadānto mahātapāḥ//
- Mbh.Śalya.50/2(Cr.ed.9/49/2)
Kāncane loṣṭhakhande ca samadarsī mahātapāḥ//
- Mbh.Śalya.50/4(Cr.ed.9/49/3)
Tasminneva tu dharmātma vasati sma tapodhanah//
- Mbh.Śalya.50/1(Cr.ed.9/49/1)
Asito devalas'caiva vaisampāyana eva ca/
Jaiminiśca sumantusca gatāḥ sarve tapodhanāḥ//
- D.bh.1/20/3

Prāptavān paramām siddhim param yogam ca bhārata/

- Mbh.Śalya.50/64 (Cr.ed.9/49/61)

Lebhire tapasā siddhim prasādāt tasya dhimatah//

- Mbh.Śānti.292/17a (Cr.ed.12/281/15)

Kapilopāntaratamo devalo dharma āsurih/

Marīcipramukhāscānye siddhesāh pāradarsinah//

- Bh.P.9/4/57-58

Ete pare ca siddhesā caranti jñānahetavah//

- Bh.P.6/15/12

Te 'bhijagmurmahātmanah siddhāh brahmarsisattamāh//

- Mbh.Śānti.1/4 (Cr.ed.12/1/3b)

32) Mbh.Śalya.50/1 to 69 (Cr.ed.9/49/1-65)

33) Asito devalascaiva śadete brahmavādinah/

- Bd.P.1/2/32/113, V.P.Vol.I,

59/103, M.P.145/107

34) Brahmiṣṭho devalascaiva kandarpasamasundarah/

- Bv.P.IV.30/60b

Asitasyaikaparnāyām brahmiṣṭhah samapadyata/

- L.P.63/53b, V.P.II.8.27, Bd.P.2/3/8/32

Devalam susuve sā tu brahmiṣṭham jñānasamṛyutā/

- Bd.P.2/3/10/19b

Devalam susuve sā tu brahmiṣṭham mānasam sutatam/

- V.P.Vol.II.11.17

Te 'bhijagmurmahātmanah siddhāh brahmarsisattamāh/

- Mbh.Śānti.1/4 (Cr.ed.12/1/3b)

- 35) Vignībhūtā yadā rogāḥ prādurbhūtāḥ sarīriṇām/
 tapopavāsādhyaṇabradmacaryavratāyusām//
 Tadā bhūteṣvanukośam puraskṛtya maharṣayah/
 sametāḥ puṇyakarmānāḥ pārśve himavataḥ subhe//

 gārgyah sāṇḍilyakaundinyau vākṣirdevalagālavau//

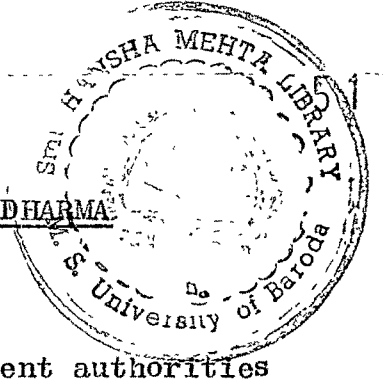
- C.S.Sūtra. I.5-9

- 36) Vistārābhihatam dairghyam rāsim vāstostu kārayet/
 kṛtvā ca vasubhirbhāgam śeṣam caivāyamādiset//
 Punargunitamaṣṭābhirrksabhāgam tu bhājayet/
 Yatccheṣam tadbhaved rksam bhāgairhṛtvā vyayam bhavet//
 Rksam caturguṇam kṛtvā navabhirbhāgahāritam/
 Śeṣamaṁśam vijānīyāt devalasya matam yathā//

- G.P.1/46/26

- 37) Brhaspati^smṛti (Reconstructed), K.V.Rangasvami Aiyangar
 Introduction, p.79.

C. DEVALA - AN ANCIENT AUTHORITY ON DHARMA



Devala is one of the most prominent & ancient authorities on Dharma.

REFERENCE TO DEVALA BY 'SĀṆKARĀCĀRYA, ĀNANDAGIRI & GOVINDĀNANDA :

'Sāṅkarācārya, one of the most important & reliable ancient authorities, explicitly mentions Devala, as a dharmasūtrakāra¹ who had accepted the doctrine of pradhāna, being the cause of the world. He also remarks² at another place, that some sīṣṭas, who were followers of veda, had accepted the pradhānakāranavāda. The commentators³, Ānandagiri & Govindānanda, while commenting upon the words in the sāṅkarabhāṣya, distinctly mention Devala etc., to be such a sīṣṭa, the follower of veda, as referred to by 'Sāṅkarācārya.

Thus Devala was an ancient dharmasūtrakāra, who had dealt with the sāṅkhya tenets in his own treatise. In conformity with the above statements of 'sāṅkarācārya & the commentators (Ānandagiri & Govindānanda), numerous prose & verse quotations of Devala, are found⁴ in which sāṅkhya tenets are dealt with.

DEVALA & LISTS OF SMRTIKĀRAS :

Devala was also an ancient, reputed smṛtikāra. (1) He is mentioned as a smṛtikāra in the lists, those of eighteen⁵ & twenty-one⁶ smṛtikāras. (2) Devala is mentioned in the list of thirty-six smṛtikāras⁷. (3) But it is a fact that Devala is not mentioned in the lists, those ascribed to Yājñavalkya (I.4/5), 'Sāṅkha-likhita

(V.M.(P),p.16), Paithīnāsi (V.M.(P.),p.15/16), Parāśara (I.12 to 15) etc. These lists are only illustrative & selective & hence are not at all exhaustive. The remarks of the Smṛticandrika⁸ are noteworthy here.

Like the Smṛticandrikā, other commentators & digest-writers were also equally aware of the fact that the lists of Smṛtikāras were not exhaustive & hence they tried to make their enumerations exhaustive as far as possible, by mentioning various other lists. They also enumerated the names of smṛtikāras, who were not mentioned in the several lists, quoted by them. They also introduced the names of these other smṛtikāras, on the strength of the word 'adi'⁹, occurring at the end of the list, presented by śaṅkhalikhita.

(4) Moreover, Ballāasena¹⁰ & Pratāparudradeva¹¹ also mention Devala, among the smṛtikāras, enumerated by them.

(5) Almost all the commentators (excepting Viśvanūpa & Medhātithi) & the digest-writers refer to & quote profusely, the opinions of Devala, on different topics. Generally, all of them, have regarded Devala to be a distinguished authority on Dharma.

PRINTED DEVALASMṚTI :

There is a printed Devalasmṛti¹², of about ninety verses, dealing mainly with the problem of readmittance by purification of the Hindus, converted to Islāma. The availability of this text also proves Devala to be an important ancient authority on Dharma.

Thus, Devala is one of the famous & outstanding authorities
in the field of Dharmaśāstra.

REFERENCES

- 1) Bh.S.S.I/4/28, Cf.Pt.I, Sect.I, Ch.II-A, n. .1, Group A-V.2.a for quotation.
- 2) Vaidikasya darśanasya pratyāsannatvād.....
Vedānusāribhiśca kaiścicchīṣṭaiḥ kenacidamśena
Parigrhītatvād pradhānakāraṇavādam.....
- Bh.S.S.2/1/4/12
- 3) Cf.Pt.I, Sect.I, Ch.II-A.V.2.b & c for quotations.
- 4) Cf.R.T.III.6
- 5) Viṣṇuḥ parāśaro dakṣaḥ saṁvartavyāsaḥārītāḥ/
sātātapo vasiṣṭhaśca yamāpastambagautamāḥ//
Devalaḥ /saṁkhalikhitau bharadvājaśanotrayaḥ/
śaunako yājñavalkyaśca daśāṣṭau smṛtikārikāḥ//
- D.K.(F.193a), M.R.P.(D.V.) Part III
p.164.
- 6) Vasiṣṭho nāradaścaiva sumantuśca pitāmahaḥ/
babhruḥ kārṣṇājiniḥ satyavrato gārgyaśca devalaḥ//
Jamadagnirbhardvājaḥ pulastyāḥ pulahaḥ kratuh/
ātreyaḥ chāgaleyaśca marīcīrvatsa eva ca//
pāraskaraśyāśrīgau vaijavāpastathaiva ca/
ityanye smṛtikartāra ekaviṁsatirīritāḥ//
- V.M.(P.), p.18, V.M.(Yaj.V.), p.17.

- 7) "In the account given of the saṁhitās in that encyclopaedic work, padmapurāṇa, the name of Atri, which is seen in Yājñavalkya's list, is omitted, & the number of thirty-six, is completed by adding, Marīci, Pulastya, Praceta, Bṛgu, Nārada, Kāśyapa, Viśvāmitra, Devala, R̥ṣyasr̥ṅga, Gārgya, Baudhāyana, Paithīnasi, Jābāli, Sumantu, Pāraskara, Lokāksi, Kuthumi".

- The Dharmaśāstra - Hindu Religious Codes, Manmath Nath Dutt, Vol. I, Intro.p.ii.

- 8) Kimiyam parisankhya [- Mā evam / Tathā sati vatsa-marīci-devala, pāraskarapulastya-pulaha-kratu-r̥ṣyasr̥ṅga-saṅkhalikhita-ccāgaleya-dīnām dharmaśāstrapranetṛtvam na syāt/ Na ca tathāstīti vācyam/ Teṣāmapī vedamūlasmr̥tisāstrapranetṛtvena manvādibyo 'viśeṣāt//

- Smr.C.I.p.2 & P.M. I.p.108 for similar remarks.

- 9) Śaṅkhalikhitagranthau ādisabdegrāhyāścaite-budha-devala-soma-jamadagni-viśvāmitra-prajāpati-vṛddhasātātāpa-sumantu-paithīnasi-pitāmaha-baudhāyana-chāgaleya-jābāla-cyavana-marīci-kāśyapāh//

- K.K.B.p.24 (Cf. also K.R.P.29, H.V. Adhyāya 1, p.19, V.M. (P)p.16, B.B. Ācāra, pp.9-10).

- 10) Manum vasistham saṁvartam yājñavalkyam ca gautamam/
 kātyāyanam ca jābālam vyāsam dānabrhaspatim//
 Brhadvasistham hārītam pulastyam viṣṇumeva ca/
 sātātāpam yamam yogiyājñavalkyam ca devalam//

- Introductory verses, Dā.Śā. Vol. I, p. 3

- 11) Manvāṅgirovyāsa gautamātreya yama vasistha dakṣa saṁvartas'ātātāpa
 parāśara viṣṇvāpastambahārītaśaṅkhakātyāyanaguru-pracetonārada-
 yogīśvara bodhāyanapitāmaha sumantukaśyapa babhru-paithīnaśivā-
 ghrapādaśa¹ tyavratābharadvajāgārgyakārs² nājini jābāli-jamadagni-
 laugākṣivatsamarīci devala pārasaka³ rālikhitachāgaleya⁴ tribhiḥ
 prañitāḥ smṛtayaḥ//

- S. V. Vya. II. p. 13

- 12) Cf. Pt. I, Sect. I, Ch. I, n. 3.

D. DEVALA - HIS DATE

Many perplexing problems arise, while determining the dates of most of the authors & works of ancient Sanskrit literature. The date of Devala & the present reconstructed text is also not exempt from such perplexing problems & controversies. Here, an attempt is made to determine the date of Devala, with the help of some external & internal evidences. The problem of the date of the present reconstructed text will be separately dealt with in the next chapter.

OPINIONS OF SCHOLARS ABOUT THE DATE OF DEVALA :

(1) Pandita Udayavira Shastri¹ has tried to fix the date of Devala. His arguments are briefly mentioned below :

(i) Devala is mentioned in the traditional list of Sāṅkhya teachers in the Mātharavṛtti. The words of Māthara² suggest that Devala was very much earlier than Īśvarakṛṣṇa. Many other Sāṅkhyācāryas are believed to have flourished between Devala & Īśvarakṛṣṇa, on the basis of the word prabhṛti, used by Māthara in his commentary.

(ii) Devala is frequently mentioned in the Mahābhārata, where his relation with the Sāṅkhya philosophy is quite evident.

(iii) There is no quotation of Devala, that has any kind of similarity with the Sāṅkhya-kārikā, according to him; while he has pointed out that many sūtras of Devala, are similar to or even identical with those of the Sāṅkhyasūtra & the Tattvasamāsa.

He believes that Devala had these two works before him. He arrives at the conclusion³ that Devala was a Sāṅkhyācārya, of a period, quite earlier than that of Īśvarakṛṣṇa. He was much earlier than the date of the Mahābhārata war⁴.

(2) Referring to the above view of Pandita Udayavira Shastri of placing Devala, in a period, "much earlier before second century B.C.," Dr. T. G. Mainkar⁵ regards it to be "a view, which appears as hardly convincing". He further adds, "Devala & Īśvarakṛṣṇa appear to have flourished in time quite close to each other's & it would be too much to regard as many centuries, having elapsed between the two, on the strength of the remark from Māthara". He also remarks, "Not only the list as seen in the Mātharavṛtti, is rather curious, but the word 'prabhṛti' even when taken with the absence of Īśvarakṛṣṇa, indeed cannot suggest any wide chronological gap".

(3) Dr. Hara Dutt Sharma⁶ & (4) Dr. Vrajamohana Chaturvedi⁷ opine that Māthara's quotation can only establish Devala's priority to Īśvarakṛṣṇa & nothing else.

It is clear that all the above scholars agree upon the point that Devala was earlier than Īśvarakṛṣṇa⁸ (about 200 A.D.).

Mm. P. V. Kane⁹, however, is of the opinion that Devaladharmasūtra was not only earlier than Sāṅkarācārya, but was also regarded as early as (if not earlier than), the sūtras¹⁰, based purely on logic or the Atomic Theory".

For the solution of the problem of date of Devala, some external & internal evidences are given below :

EXTERNAL EVIDENCES :

(1) Devala is frequently quoted & referred to by Vijñāneśvara¹¹ (1080 A.D./1100 A.D.), Lakṣmīdhara (1100 A.D./1130 A.D.), Aparārka (1100 A.D./1130 A.D.), Jīmūtavāhana (1100 A.D./1150 A.D.), Ballāse-
na (1158 A.D./1183 A.D.), Hemādri (1260 A.D./1270 A.D.), Mādhava (1300 A.D./1386 A.D.) & most of the other later digest-writers & commentators. Most of them have accepted Devala to be one of the most prominent Smṛtikāras. This clearly indicates that Devala was definitely earlier than 11th century A.D.

(2) Śaṅkarācārya refers to Devala in his commentary on the Brahmasūtras¹² & states that some dharmaśūtrakāras, like Devala etc. accepted in their own treatises, the doctrine of pradhāna, being the cause of the world. This remark undoubtedly proves that the work of Devala, containing the exposition of Sāṅkhya tenets was known at least to the reversed Śaṅkarācārya & hence was definitely earlier than he, who is generally believed to have flourished in the 8th century A.D.

There is also another implication of the remarks¹² of Śaṅkarācārya. The Sūtrakāra & Śaṅkarācārya had to take great pains in refuting the pradhānakāranavāda; as some dharmaśūtrakāras like Devala, accepted it in their own treatises; No such special effort was necessary for refuting the anukāranavāda; as it was not so accepted by them. These words of Śaṅkarācārya imply that even the Atomic theory was there before Devala & others, but they neglected it & gave importance to the pradhānakāranavāda. Thus the remarks of Śaṅkarācārya indirectly imply that Devala, was later than the founders of Nyāya & Vaiśeṣika schools¹³.

(3) Devala is mentioned in the list of Sāṅkhyācāryas, given by Māthara in his commentary on Sāṅkhyā-kārikā. The statement of Māthara¹⁴, distinctly exhibits the priority of Devala to Īśvarakṛṣṇa (about 200 A.D.).

(4) Devala is frequently mentioned¹⁵ in the Mahābhārata. He is described there as a Sāṅkhyācārya, the expounder of Sāṅkhyā knowledge & also as a great yogin, possessing miraculous powers of Yoga. Prof. Winternitz¹⁶ places the present Mahābhārata between 400 B.C. to 400 A.D. Devala was a famous personality at least during the period of the Mahābhārata. Probably a work on Dharma, embodying the doctrine of Sāṅkhyā & Yoga philosophy was also ascribed to the same renowned personality.

INTERNAL EVIDENCES :

(1) The mokṣa prakarana (fifth) of the third adhyāya of the present reconstructed text reflects upon the philosophical speculations of the author. The exposition of the Sāṅkhyā & Yoga doctrines is to be found in it. It is noteworthy that the author admits¹⁷ his indebtedness to many voluminous & recondite Tantra-works of Sāṅkhyā & Yoga for his exposition of the same in the above portion. This distinctly points out that his exposition is not based upon the Sāṅkhyakārikā, (which also admits like Devala, its indebtedness to some ancient Tantra¹⁸), nor upon the extant Sāṅkhyasūtras or the Tattvasamāsa. These three extant Sāṅkhyā-works can never be admitted to be 'Viśālāni gambhīrāni tantrāni'. Therefore, Devala is earlier than the earliest extant Sāṅkhyā work, namely, the Sāṅkhyā-kārikā (about 200 A.D.).

The opinion¹⁹ of Pandita Udayavira Shastri that Devala is earlier than the Sāṅkhyakārikā is quite proper, but his view that Devala is indebted to the extant Sāṅkhyasūtra & the Tattvasamāsa is not acceptable; as Devala has declared, as noted previously, his indebtedness to the ancient, voluminous & recondite Tantras of Sāṅkhya & Yoga & not to the extant sūtras.

The above internal evidence is also corroborated by the external evidence (No.4), about reference to Devala in the Mātharavṛtti, suggesting Devala to be earlier than Īśvarakṛṣṇa.

(2) Moreover, the elucidation of Yoga-tenets is also based upon the ancient works of Sāṅkhya-yoga. It is not in accordance with the extant Yogasūtra of Patañjali. The definitions & explanations of numerous terms of Yoga, do not exhibit any influence of the Yogasūtra on Devala. Hence Devala is earlier than the extant Yogasūtra of Patañjali²⁰ (147 B.C. to 400 A.D.).

(3) Though Devala expounds the Sāṅkhya & Yoga philosophy, he describes the Brahman²¹ as the ultimate state to be reached. The Sāṅkhyakārikā & the Yogasūtra (and other traditional extant works on Sāṅkhya & Yoga systems) do not admit the above doctrine. While the expositions of Sāṅkhya in the Caraka (Śārīra, I.154/155, V.21, V.34) & the Buddhacarita of Āśvaghōṣa (XII.65) admit like Devala that the ultimate state to be reached, is Brahman.²² This fact, further, indicates that the exposition of Devala is not in conformity with the traditional Sāṅkhya & Yoga philosophy, as found in their extant works, but is based upon some ancient works of those systems, which accepted the Brahman as the ultimate reality, though not the material cause of the world.

CONCLUSION :

On the basis of the above evidences, it can be maintained that Devala, the author of the present work on Dharma, flourished in a period, earlier than that of the Sāṅkhya-kārikā of Īśvara-kṛṣṇa (200 A.D.), & the Yogasūtra of Patañjali (between 150 B.C. to 400 A.D.).

REFERENCES

- 1) Sāṅkhya Darśanakā Itihāsa - pp.211-213.
- 2) Kapilādāsuriṇā prāptam...../ Tatah pañcasikḥena, tasmād
bhārgavolūkavālmīkiharīta¹devalaprabhrtīnāgatam/ Tatastebhya
īśvarakṛṣṇena prāptam//
- Mātharavṛtti on Sāṅ.Kā.71, p.84
- 3) Ina saba pramāṇomse yaha niscita hotā haiṁ, ki devala
īśvarakṛṣṇakī apekṣā atyanta prācīna ācārya thā/
- Sāṅkhya Darśanakā Itihāsa, p.212-213.
- 4) Devalakā yaha samayanirdeśa sarvathā asuddha hai, vaha
mahābhārata yuddhakālase bhī paryāpta prācīna hai//
- Ibid., p.505.
- 5) Sāṅkhyakārikā of īśvarakṛṣṇa, Intro., p.19.
- 6) Sāṅkhyakārikā, Intro. p.19.
- 7) Isase kevala itanā hi jñāta hotāhai, ki devala sāṅkhyake
eka ācārya the, jo īśvarakṛṣṇake pahile ho cuke them/
- Sāṅkhyakārikā, Intro.p.44.
- 8) Prof.S.Dasgupta gives the date of the Sāṅkhyakārikā, as about
200 A.D. - Cf. A Hist. of Indian Philosophy, Vol.I, p.212.
- 9) H.D.S., Vol.I, Pt.I, p.280.

- 10) "The Nyāya existed in some form as early as the 4th century B.C.....Some of the present sūtras were written sometime in 2nd century A.D.". "The Vaisesika sūtras are probably pre-buddhistic". "It seems to me to be perfectly certain that the Vaisesikasūtras were written before Caraka (80 A.D.).

- Cf. A Hist. of Indian Philosophy
of Prof. S. Dasgupta, Vol. I, pp. 279-80.

- 11) Dates as given by Mm. P. V. Kane - H. D. S. Vol. V, Pt. II, Chronological Table, pp. XIV-XV.
- 12) "Īkṣatērnāśabdam" ityarabhya pradhānakāranavādah sūtraireva punah punarāśaṅkya nirākṛtaḥ/.....sa ca kāryakāranānanyatvābhyupagamat pratyāsanno vedāntavādasya devalaprabhrtibhisca kaisiddharmasūtrakāraiḥ svagranthesvāsritaḥ/ Tena tatpratise-dhe yatno'tīva kṛto nānvādikāranavāde/

- Bh. S. S., I. 4. 28.

- 13) Cf. n. 10 above for dates.

- 14) Cf. n. 2 above.

- 15) Cf. Pt. I, Sect. I, Ch. II-B.

- 16) "According to this, the Mahābhārata cannot have received its present form, earlier than the 4th century B.C. & not later than the 4th century A.D."

- Prof. M. Winternitz - A Hist. of Indian Literature, Trans. by S. Ketkar, Vol. I, p. 465.

17) R.T., Sr.No.2210.

18)Tena ca bahudhā kṛtam tantram//

- Sāñ.Kā.70

Saptatyām kila ye'rthāsterthāḥ kṛtsnasya ṣaṣṭitantrasya/
ākhyāyikāvirahitāḥ paravādavivarjitāścāpi//

- Sāñ.Kā.72

19) Cf.Sāñkhyā Darśanakā Itihāsa, pp.211-213.

20) Patañjali's Yogasūtra is not earlier than 147 B.C., but is earlier than Vyāsa (400 A.D.), who commented upon them.

- Cf.Prof.S.Dasgupta - A Hist.of Indian Philosophy, Vol.I, p.212.

21) R.T., Sr.no.2473.

22) Cf.Pt.III, Ch.VI, Sect.I-6 for details.