

PREFACE

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Dhanapāla's *Tilakamañjarī* was composed sometime during 1015-1055 A.D., in Dhārā, the imperial capital of the Mālava Empire of Paramara Bhojadeva. It is a Sanskrit prose-romance (*gadya-kāvya*) interspersed with occasional verses. Set though it is in a Jain socio-religious background, it reflects the contemporary social and political situation as well as the literary trends during the heydays of the Paramāra Empire of Malwa. The object of the present research endeavour is to attempt a critical study of the work and its detailed literary evaluation in the setting of a comprehensive perspective of the life and thought of the times. It has not yet attracted the serious attention of any Sanskrit scholar for a fully detailed study, and hence this humble attempt.

The Sanskrit text of the work was first published in full in 1903 A.D. by Pandit Bhavadatta Shastri and Shri K.R. Parab in the *Kāvyamālā* Series (No. 85) in a single volume of three hundred fifty pages, from the Nirṇaya Sāgara Press, Bombay. The second edition -- TM(N) -- published in A.D. 1938, by them, was more or less a reprint preserving intact almost all the hundreds of mistakes and misprints^I of the first edition. The publication of a fairly

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1. Most of them are the result of the lack of discrimination on the part of the editors who could not distinguish between the original text proper from the marginal additions and notes in the manuscript utilized by them for the purpose. The mistakes and misprints are too numerous to be shown in an Appendix.

correct edition with Śāntyācārya's Tīppanaka, Padmasāgara's Vyākhyā and Vijayalāvaṇyasūri's Vivṛti was started under the patronage of Sheth Shri Ishwārdas Mulchandra from Ahmedabad in the year 1941 A.D. in Shri Vijayanemisūri Granthamālā (No.27), but somehow it did not proceed beyond the introductory verses and a part of the first sentence, i.e. pp. 1-9 of the TM(N). The work, with two commentaries, was again taken up for publication -- but this time the third commentary, viz., that of Padmasāgar^a, was dropped -- in V. Sam. 2008 (i.e. A.D. 1952) under the auspices of Shri Vijayalāvaṇyasuri Jñāna Mandir, Botād (Saurashtra). Unfortunately the learned author of the ~~Parāga~~ Parāga Vivṛti left for the yonder worlds before the work was published in full.² The incomplete edition published so far covers in three volumes almost two-thirds of the complete text of the work, i.e. upto two hundred twenty-six out of totally four hundred twenty-eight pages of the TM(N). The readings of the text printed therein are mainly based on a copy of the first edition of the Nirṇaya Sāgara Press, as corrected by Muni Shri Punyavijayaji. But the editors of the Botād edition have in a few places taken liberty with the original text, which they have sought to correct.

Not less than twelve manuscripts have been noticed in different Lists of ~~MM~~ MSS. and in the Jinaratnakosā³ edited

2. I was informed personally by his disciple Shri Vijayadakṣasūri, and postally by Shri Vijayasūrilasūri, that Shri Vijayalāvaṇyasūri composed his commentary in full, that it is in their possession and that they intend to take it up for publication as soon as that of the Brhannyaśa of Hemacandra is over.

3. JRK. pp. 159-160.

by Professor H.D.Velankar. Personally I have referred to only ten MSS.⁴ The oldest, and hence the most important MS. dated V.Sam. 1130⁵ (i.e. A.D.1074) -- written within fifty years after the actual composition of the work by the poet --, is available with Muni Shri Puṇyavijayaḥ in fragments and that too in such a ruined condition, as can be seen from the photograph attached herewith, that not much help can be expected of it for compiling a critical edition of the text of the TM. The original text is said to have been revised,⁶ at the express request of the poet himself, by his contemporary Shri Śāntyaācārya in order to remove contradictions, if any, with the accepted tenets of Jainism. For my purposes of determining the authentic text of the TM, I have mainly relied on:-

- (i) the next oldest available complete original palm-leaf Ms. (P.Ms) dated V.Sam.1255 (A.D.1199) kindly lent to me by Muni Shri Puṇyavijayaḥ;
- (ii) a photo-copy of the Tīppanaka of Śāntisūri, who flourished during the twelfth century A.D.;
- (iii) a photo-copy, and also a paper Ms., of the commentary by Padmasāgara of V.Sam 1635 (A.D.1579); and
- (iv) occasionally all the MSS. noted in Appendix A.

4. See Appendix A.

5. cf.JSSI(D). pp204 ; also JJTGS. p.169.

6. cf.PRC.XVII. 201-202.

All the quotations in this thesis refer to the page-numbers of the second edition of the Nirṇaya Sāgara Press, Bombay, 1938 (TM(N))- as corrected by me, for my personal use, in the light of the above sources.

Throughout my life so far, I have been very fortunate in having an opportunity to study under a series of most affectionate and inspiring teachers, and the credit for the kind and timely suggestion to take up the study of Sanskrit this/prose-romance of Kavi Dhanapāla, rightly goes to my revered teacher Professor Dr. A.N.Jani, the Head of the Sanskrit Department, Faculty of Arts, M.S.University, Baroda. Not only that, it was he who initially supplied to me his own personal corrected copy⁷ of the first edition of the Nirṇaya Sāgara Press, Bombay, 1903. It was at the feet of Professor G.N.Dike and Prof. V.G.Pandya that I learnt my first lessons of painstaking studies at the M.N.College, Visnagar. Prof. Dr. G.M.Patil at the same college enkindled in me a desire for, and introduced me into the elements of, research. Professors Dr. S.M.Katre

7. This was presented to Dr.Jani by one pundit. Later on it was discovered, thanks to Muni Shri Punyavijayaji, that this was one of the five copies corrected by five scholars including Muni Shri Punyavijayaji himself, who had gathered at Bombay and had got their copies corrected together half a century ago.

and Dr.H.D.Sankalia, at the Deccan College Post-graduate and Research Institute, Poona, nursed my aptitude for higher studies by their highly valued suggestions and encouragement, and it was under them at Poona that I came to know much more about the nature and the technique of research. Āgama-prabhākara Muni Shri Puṇyavijayaaji kindly put at my disposal every help in the form of : (i) the P Ms. of his personal Bhandar at Luṇṣāvād Upaśhray in Ahmedabad; (ii) a corrected copy of the first edition of the Nirṇaya Sāgara Press, Bombay, the corrections in which tallied almost literally with those in the copy supplied to me by Dr. Jani; (iii) the photo-copies of the Tippanaka as well as the commentary of Padmasāgara; (iv) enabling me in having an access to the Jain Bhandars at Patan, Baroda, and other places. But for his large-heartedness and ever-helping scholarship my present study could not have been as authentically thorough as it could be now. Dr.H.C. Bhayani kindly drew my attention to some normally unidentifiable verses printed as prose in the TM(N) and to the nature of their Prakrit metres. Prof. R.C.Parikh of the B.J.Institute of Indology, Ahmedabad and Dr. U.P.Shah of the Orietal Institute, Baroda pointed out to me some of the valuable research articles published long back. Their kind encouragement reflected in their discussions with me about some of my conclusions, inspired me with considerable confidence. I am very grateful to all of them for the

kind help they have afforded to me.

I am thankful to Pandit Dalasukhabhai Malvania, the Director and Dr. N. J. Shah the Assistant Director respectively of the L. D. Institute of Indology, Ahmedabad, Panniyasa Shri Ramanikavijayaji, Shri Ratilal Dipchand ~~Shah~~ Desai, Dr. A. D. Pusalkar, the Curator of the Bhandarkar Oriental Research Institute, Poona, Prof. V. J. Trivedi ^{Prof. V. J. Pandya} and Dr. G. D. Sharma ^{all} both of the Gujarat College, Ahmedabad, Shri Gulabchand Zaveri, the Secretary of the Atmanand Jain Jnana Mandir, Baroda, and Dr. H. G. Shastri, the Director of the B. J. Institute of Indology, Ahmedabad for their kind help in the form of books etc.. And I cannot forget the untiring services rendered to me by Shri Laxmanbhai Bhojak, the personal secretary of Muni Shri Punyavijayaji, Pandit Ambalal P. Shah, Shri Cimanbhai Bhojak and Shri Ramnikbhai Shah, all the three of the L. D. Institute of Indology, Ahmedabad, Shri Vitthalbhai Patel, the Librarian of the B. J. Institute of Indology, Ahmedabad, Mr. Belsare, the Librarian of the Deccan College, Poona, Miss Chandrakantaben the Librarian of the Sydenham Library, Gujarat College, Ahmedabad, ~~and~~ Shri Keshavlal Bhojak, the Librarian ~~of~~ of the Hemchandra Jnana Mandir, Patan, and Shri Tikamlal Patchand, the Secretary of the Hemachandra ~~Sh~~ Sabha, Patan.

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And it is but a loving privilege to thank Dr. Ram

Lakhan Shukla of the Hindi Department, Gujarat College, Ahmedabad, and Prof. V.B. Tophkhane of the ~~Hindi~~ History Department, M.N. College, Visnagar for their encouraging company during the period of my research work. And how can I forget the motherly care which Mrs. Kusumben Jani showed to me whenever I had to go to Baroda to meet Dr. Jani in connection with my present studies. And last, but not the least, I must acknowledge the loving devotion of my wife Mrs. Nirañjanā Kansārā who ~~shared~~ shared with me all the inconveniences during the whole period of my research studies.

N.M. Kansara.

(N.M. Kansārā)