

.....
* P A R T O N E *
*
* T H E A U T H O R *
*
*
.....

C H A P T E R O N E

LIFE AND PERSONALITY OF KAVI DHANAPĀLA

A : LIFE:-

I : Source-material:-

Like Bāṇa,² Dhanāpāla, the author of the Tilakamañjarī (TM), has given in his works many indications about his ancestors and patrons. Jain tradition, both literary and religious, has also preserved valuable information about the life of Kavi Dhanapāla. Professor H.R.Kapadia¹ has noted the following works as source-material bearing on this point:-

- (i) The Tilakamañjarī of Dhanapāla--introductory verses 51-53 ;
 - (ii) The Pāialacchīnāmamālā of Dhanapāla (V.Sam. 1029 i.e.973 A.D.);
 - (iii) The Sāvagavihī of Dhanapāla ;
 - (iv) The Sanskrit Vṛtti by Dhanapāla (SSV) on the Sobhana-stuti of his younger brother Sobhanā Muni ;
 - (v) The Mahendrasūri-prabandha (Chapter 17), the Vadivetāla-Sāntisūri-caritam (Chapter 16) and the Sūrā-cārya-caritam (Chapter 18) of the Prabhāvaka-caritam (PRC) of Prabhācandrasūri (1278 A.D.);
 - (vi) The Dhanapāla-prabandha in the Bhoja-prabandha
-
1.RP(HRK) Intro. p. 13.

of the Prabāndhacintāmaṇi of Merutuṅga (1305 A.D.);

(vii) A commentary called the Caitya-vandanā-kulaka-
-vṛtti² by Jinakusalasūri (1327 A.D.);

(viii) A commentary on the samyaktva-saptati by
Sanghatilakācārya (1366 A.D.);

(ix) The Kumarapāla-prabandha of Jinamaṇḍanagaṇi
(1436 A.D.)

(x) The Bhojaprabandha of Ratnamandirgaṇi³ (1461 A.D.);

(xi) The Upadeśa-kalpavalli of Indrahamsagaṇi⁴ (1499
A.D.);

(xii) The Kathāratnākara of Hemavijayagaṇi (1601 A.D.);

(xiii) The Ātma-prabodha of Jinalābhasūri⁵ (1748 A.D.);

(xiv) The Upadeśa-prāsāda of Vijayalakṣmīsūri⁶ (1787
A.D.);

We can add one more to the list, viz,

(xv) The Bhoja-carita of Rājavallabha⁷ (1440 A.D.)?

II : Evaluation of the source-material :-

The most authentic information is, of course, that
available from the TM, the PLN and the SSV. Next to them
chronologically, the Prabhāvākacarita of Prabhācandra-
sūri (V.Sam. 1334 i.e. 1278 A.D.)⁸ can be taken as compa-
ratively the most reliable external source for the data
regarding the life of Dhanapāla. Next to it in importance

.....
2. CVKV folios 93-97. 3. BPR. 5. 4. UKV. pp. 166-175.
5. APR. Ch. 1. 6. UPr. Pt. 1 Discourse 23. 7. BC(R) I. 261-
333. 8. PRC. p. 216: वेदावलिजिसिशशधर (१३३४) वर्षे चैत्रस्य धवल-
सप्तम्याम् । शुक्रे पुनर्वसुदिने सायुर्णे पूर्वन्वष्टि-वदितम् ॥२२॥

stands the Prabandha-cintāmaṇi (PC) of Merutuṅga (V.Sam. 1361 i.e.1305 A.D.)⁹, who might have been a junior contemporary of Prabhācandrasūri, the timelag between the composition of their works being only a score of years. Merutuṅga seems to have inherited the information from hearsay and a different tradition.¹⁰ Moreover, his information is sketchy and at time incorrect, and perhaps biassed to some extent in favour of his own monk-order (gaccha). The same is more or less the case with the rest of the sources listed above, as almost all of them seem to have adopted, with some modifications, the tradition preserved in the PC. Again there is a tendency in most of these latter accounts to father the credit, for converting to Jainism such a Brahmin scholar like Dhanapāla, on a teacher of their own 'gaccha', and another tendency to depict that both Dhanapāla and the heroes and the heroines of his prose-romance got initiated (dīkṣita) to the monk order and attained to 'Nirvāṇa' consequent to their having forsaken the mistaken creeds (mithyātva) and taking to the right path, viz, the Jainism.

9.PC(SJGM).p.125 : त्रयोदशस्वर्गशतकेषु चैकषष्ट्यधिकेषु क्रमतो जनेषु ।
 वैशाखमासस्य च पूर्णिमायां ग्रन्थः समाप्तः प्रमितो
 10.PC(S).vss.31,33. p.263. मितोऽयम् ॥

As has been rightly pointed out by Pandit Durgadas K. Sh^{tr}i,¹¹ the Prabandha works have been composed not with a view to preserve historical facts but rather for religious instruction or hero-worship or for popular entertainment. In the Puzanic tradition all these purposes are simultaneously present. The same is the case with the Jⁿinistic and the Buddhistic traditions. We should not expect pure history from them. But we should not be too sceptical about the details available from them if they are not contradicted by historical research. They are more welcome when they are supported by them or serve to supplement them. Such traditional accounts may be more reliable in proportion to their proximity to the personage concerned in point of time.

We should, therefore, rely – apart from Dhanapāla's own works – primarily on the PRC of Prabhācandrasūri and secondarily on the rest of the sources listed above, for the following reasons:

(i) Prabhācandra is chronologically the nearest to Dhanapāla of all the above-mentioned authors;

(ii) His PRC is the earliest available external source for Dhanapāla's life-history;

.....

11. Ait.Sam. pp. 5-6.

(iii) He gives an elaborate account of Dhanapāla's life, the details being more numerous than are found in any of the other sources noted above.

(iv) The account given by the PRC tallies whatever few details that are given by Dhanapāla himself in his works and it does not exhibit a Jainistic bias in its narrations, except that it deals only with the part of Dhanapāla's life after his conversion to Jainism, as it is a chronicle of prominent Jain preceptors and scholars.

Merūtunga's work will be useful in so far as it affords details which might supplement the information supplied by the work of Prabhācandra.

III : Ancestry :-

The TM¹² and the SSV¹³ inform us that Dhanapāla's grandfather was Devarsi, a highly generous Brahmin, who was born in a habitation called 'Sāṅkāśya', wellknown in in the whole of the Madhyadesa (i.e. the present Uttar Pradesh). The PRC gives the name "Saṅkāśya"¹⁴. The PC mentions "Sāṅkāśya" as the name of the family (gotra)

12. TM(N).Intro.vs.51: आसीदुज्ज्वलमध्यदेशप्रकाशशक्तिस्तस्य निवेश-
जन्मा । अलब्ध देवर्षिरिति प्रसिद्धिः यो दानवर्षित्वविभूषितोऽसि ॥५१॥

13. SSV. Intro.vs.1 is identical with the TM(N)Intro.vs. 51 as above. Prof. Kapadia has, however, expressed a doubt regarding the exact name of the place by giving the textual reading as "शङ्कास्य(?)".

14 PRC.17.9: इतश्च मध्यदेशीयसंकाश्यस्थानसंश्रयः । देवर्षिरस्ति देवर्षि-
प्रभाक्ते भूमिनिर्जरः ॥३॥

and 'Viśālā' as that of the city¹⁵! Merutuṅga commences his narrative not with Devarṣi but with Sarvadeva, the father of Dhanapāla. But he has mixed up the details about the ancestral native place with the family-name. Vikramavijayasūri has identified this place with 'Saṅkīsa' in the Farookhābad District.¹⁶ Due to some reasons Devarṣi seems to have migrated to Avantī, the then capital of the Mālavadesa. It might be due to the insecurity consequent to the Muhammadan¹⁷ invasions of the region, as was the case with the wellknown Jain scholar Pundit Āśādhara who migrated from Māṇḍalagaḍh to Dhārā by about V.Saṁ. 1249 i.e. 1193 A.D. when Sahabuddin Ghorī defeated Prthviraja Cāhamana and captured Delhi.¹⁷

IV : Parents and Birth-place :-

Devarṣi's son was Sarvadeva, a scholar well-versed in many sciences, adept in fine arts and a past-master in composing as well as appreciating literature in many languages.¹⁸ Sarvadeva had two sons, the elder of whom was Dhanapāla, and the younger one was Sobhana. Neither

15. PG(SJGM) p.26: पुरा समृद्धिविशालया विशालया पुरि मध्यदेशजन्मा
साकेश्यगोत्रः सर्वदेवः च।

16. cf. IHQ. March 1929, p.142 quoted by PLN(V).Intro.p.6ff.

17. ~~PLN(V).p. 28x var277x~~

17. JSAI. p.133.

18. TM(N).p.7.Intro. vs.52: शास्त्रेष्वधीति कुशलः कलासु बन्धे च
बोधे च गिरा प्रकृतः। तस्यात्मजन्ता संगभून्महात्मः देवः स्वयंभूरिव
सर्वदेवः॥;

also cf. SSV.Intro.vs.2 which is identical with the above verse of the TM.

the TM nor the SSV give any definite statement about this.¹⁹ But it is doubly hinted at in the SSV when Dhana-pāla says that he composed the 'Vṛtti' at the request of his "younger brother"²⁰ This corroborates both the PRC²¹ and the PC²² wherein this is clearly spelt out. Sarvadeva seems to have had at least one daughter named Sundarī, for whom her elder brother Dhanapāla composed the Pāia-lacchī-nāma-mālā (PLN).²³ Bühler is inclined to identify her with the famous Avantisundarī.²⁴ It is not possible to know who was elder of the two, viz, Sobhana and Sundarī.

All these children born to Sarvadeva during his stay at Ujjayinī, where he might have his permanent residence, though he might be visiting Dhārā off and on. It is, therefore no use raising a controversy whether the ~~text~~

19. TM(N).Intro. vs. 53: तञ्जन्मा जनकोद्धि पङ्कज रजःसेवाप्तविद्यालवो
विपुः श्रीधनपाल इति etc. ॥५३॥ ;SSV.Intro. vs.

3: अठ्ठायताक्षः समजायतास्य श्लोघ्यस्तनुजो गुणलक्ष्मणः यः
शोभनत्वं शुभवर्णभाजा न नाम नाम्ना पपुषा इत्यधत् ॥२॥

20. SSV.Intro. vs. 7: एतां यथासति विमुक्त्ये निजानुजस्य तस्योच्चला
कृतिमल्लकृतवान् स्तुत्या । अभ्यर्चितो विदधता विदितप्रयाणं
तैर्नैव साम्प्रतकविधनपालनामा ॥ ७ ॥ ; also the colophone:

तस्यैव ज्येष्ठभ्रातुः पण्डितधनपालस्य ॥
21. PRC. 17, 11: तस्य पुत्रद्वयं जयो विशोभयितक्रमम् । अर्धः श्रीधनपाला-
रव्यो द्वितीयः शोभनः पुनः ॥ ११ ॥

22. PC(SJGM). p. 36: ... सेवदेवनामा द्विजे --- धनपालशोभनपुत्रद्वयेनाञ्जितः ॥

23. PLN(D). p. 38. vs. 277: धारा नयरीः परिदिएण मग्गे डिआए --- ।
अणवज्जे । कज्जे कणिट्टवट्टिणीए 'सुंदरी' नामधिज्जाए ॥ २७७ ॥

24. HPD. p. 282.

birth-place of Dhanapāla was Ujjayinī or Dhārā, as has been done by Professors Kapadia, Gune and others.²⁵ Devarṣi, it seems, was in royal favour,²⁶ since Sarvadeva, who seems not to have been well-off, is said to have been searching for some ancestral property which, as he was certain, must be lying buried somewhere in his house.²⁷ Evidently Sarvadeva could not reap sufficient monetary benefit from the royal court, which was then shifted to Dhārā.²⁸ Possibly it was at Ujjayinī that Sarvadeva's father obtained royal patronage. But Sarvadeva might not have shifted to Dhārā later on when the capital was transferred there. Hence his monetary slimness and perhaps financial dependence on his son Dhanapāla.

According to Vijayalakṣmīsūri, however, the name of Sobhana's father was 'Lakṣmidhara'.²⁹ Sanghatilakācārya, on the other hand, gives 'Somacandra' and 'Somaśrī' as names respectively of the father and the mother of both Dhana-

25. RP(HRK).p.8.

26. PRC.17.18 cd, 19 ab :..... जगदाशौ पिता नः पुण्यजनभूत् ॥१८॥
राज्यपूज्यस्ततो लक्ष्मीं प्रापदसौ सदा ।

27. ibid. 19 cd: गृहे मम निधिः शक्यः तृष्णायि कसितं शब्दः ॥१९॥
also p.36: तिरोहितं निजपूर्वजनिधिं पृच्छन्-etc. १९

28. At the time of Munja the capital was Ujjayini. cf. NSC. I and IA. Vol. VI. pp. 51-52.

29. UPr. pp. 111-121.

pāla and Sobhana, and adds that they lived in Ujjayinī.³⁰

In the opinion of Jinalābhasūri the name of Dhanapāla's father was 'Sarvadhara'.³¹ Professor H.R.Kapadia tries to reconcile all this with an excuse that one and the same person may have been known by these different places due to different reasons!³²

Sarvadeva educated his children carefully, especially his eldest child Dhanapāla³³ who is said to have developed poetic talents right from his very young age when he won royal patronage and honour, as is evident from the fact that the paramāra King Vākpatirāja Muñja³⁴ conferred on him the title 'Sarasvatī', i.e. the veritable Goddess-of-Learning.³⁵ ~~with a beard~~ This title seems to have rather been 'श्री कुरुकाला-सarasvatī', i.e. the veritable Goddess-of-Learning with beard and moustache. This

30. SSHV. folios 74-75: उज्जयिणी वरजयरी --- ॥१॥ सिरिभोयरायराया...
--- ॥२॥ --- तस्मात्सि वैयवेई एककमपरो परोवयास्कइ । विउससहपत-
लीहो दीहगुणो सोमचन्ददिओ ॥५॥ सोमसिरी से भज्जा, निरवज्जा
वज्जिभज्जसमरूवा --- ॥६॥ --- दो तणया बुहपणया सँजाया जाय-
रुह रुवपहा ॥७॥ पढमो कि सिरिधणपालो --- ॥८॥ बीओ सोहणजामा --- ॥३॥

31. Apr. p. 139 ff.

32. RP(HRK). p. 8.

33. See supra foot-note No. 19.

34. Nāthuram Premi wrongly states that Bhoja conferred this title on Dhanapala. cf. JSAI. p. 133.

35. TM(N). p. 7. Intro. vs. 53 cd: अक्षुण्णोऽपि विविक्तमूर्तिश्चने
यः सर्वविद्याब्धिना श्रीमुञ्जेन सरस्वतीति सदसि क्षोणीभूता
व्याहृतः ॥५३॥

event~~s~~ occurred when Dhanapāla was between fifteen to twenty years of age, as Muñja is said to have placed him on his lap when he conferred this title on him.³⁶ Not only that, Muñja regarded him as good as his adopted son elder to Bhoja, so far as poetic talent and scholarship were concerned.³⁷ Both Dhanapāla and Bhoja, thus, grew up under sholarly patronage of Muñja.³⁸ This corroborates the elderly tone and independent thinking as well as freedom of expression evidenced in many of the incidents and dialogues between Dhanapāla and Bhoja as recorded in the PRC and the PC.³⁹

Though a Brahmin, Sarvadeva used to go to the Jain mendicants at their monasteries and practice meditation there for days together.⁴⁰

36. PRC.17.271: पुरा ज्ञायमान् महाराजस्त्वा मुत्स्यक्षोपवेशितम् । प्राहेति विरुदं

तेऽस्तु श्रीकूर्चालसरस्वतो ॥ २७१ ॥

37. ibid.17.270: श्रीमुञ्जस्य महीवर्तुः प्रतिपन्नसुतो भवन् । श्रीभोजस्य
२७० ॥ अत्र सौहार्दभूमिभूमिसुरो लक्ष्मण ॥ २७० ॥ ज्येष्ठोऽहं तु कनिष्ठोऽस्मि ॥

38. ibid.17.44. तथैव श्रीमुञ्जराजस्य प्रतिपन्नसुतो भवन् । श्रीभोजस्य
स्त्वं बालसौहार्दभूमिभूमिसुरो लक्ष्मण ॥ ४४ ॥

39. cf. PRC.17.120-134; 135-139; 141-145; 146-150; 151-154; 155-158; 159-162; 163-170; 171-190. Also PC(SJGM).pp.36-42.

40. PRC.17.14: स चास्थोपश्रये प्रायादुचितं मानितश्च तैः । दिन-
त्रयमहोरात्रं तत्रैवास्थत्समाधिना ॥ १४ ॥

॥ तत्किं जग्यं
लक्ष्मणस्य ॥

V; A Clash with his father:-

At an early age Dhanapāla is recorded to have had a difference of opinion with his father as a result of which he separated from him, left Ujjayinī and began to stay at Dhārā.^{The} PRC relates an incident⁴¹ in this connection, which is suggested but in passing by the PC.⁴² Once there arrived, in Ujjayinī, a Jain monk named Mahendrasūri of Cāndra-gaccha.⁴³ According to Merutuṅga his name was 'Var-dhamānasūri', which, however, goes against Dhanapāla's reference in the TM where he salutes one 'Mahendrasuri'.⁴⁴ Sarvadeva had heard about the prophetic powers of the monk. Hence, inspite of the fact that he was himself a Brahmin, he went to see the monk in the Jain monastery, where he passed three days and nights in mystic trance. The monk enquired of him as to whether he had come there to test him or for some other purpose. Sarvadeva confided to him that he was searching for some hidden treasure which must have been buried somewhere in the house as his father was getting substantial munificence from his royal patrons. He requested the monk to help him get at that. The monk, who

41. PRC. 12-70; Note especially vs. 70 ab: इत्यथ धनपालेन सर्वदेवः पृथक्कृतः ।

42. PC (SJGM). p. 36: धनपालेन मिथ्यावाच्यप्रतिज्ञा जैनभारगिद्यत्परेश निमित्तः etc.

43. ibid. 17.12: सुरिमेहेन्द्रेणैको वैकुण्ठाराधितकर्मन्त एवमन्वराययौ चान्द्रगच्छपुष्करभस्करः । श्रीप्रह्लादप्रभुः उदारदृष्ट्या श्रुतपयोनिधिः ॥१२॥

44. TM(N). Intro. vs. 34: सुरिमेहेन्द्रेणैको वैकुण्ठाराधितकर्मन्तः etc.

was an adept ~~in~~ in Astrology and Nimittasāstra, foresaw a chance of getting a good disciple in one of the sons of this Brahmin. He, therefore, agreed to find the treasure out for Sarvadeva on the condition that he must get the desired half share from him. The monk, then showed him the place where, on digging, Sarvadeva got the treasure consisting of forty lacs of gold coins. Sarvadeva honestly offered twenty lacs to the monk, who, however, demanded one of his two sons towards his choicest equal share! Sarvadeva was dumbfounded. But, having guaranteed to implement his promise, he ~~h~~ went home and threw himself into the bed out of intense worry. Dhanapāla, on returning from the court, enquired about the cause of his worries. But when he came to know about his father's promise and saw through the monk's intention in his insistence upon the unusual manner of its fulfilment, ~~he~~ he was furious and scolded his father while haranguing on the deceitfulness of the Jain monks⁴⁵ Being a ~~favourite~~ favourite court-poet of both Muñja and Bhoja, and as a staunch Brahmin, he thought it sinful to undergo the

45.PRC.17.72 bc: ... एषां पाषण्डमदभुतं । दृष्ट्वा --- ॥७२॥

"wretched" initiation of Jainism and deprive his ancestors of their rightful oblations.⁴⁶ He, then, left his father, possibly at Ujjayinī, and migrated to Dhārā where he lived independently of his father.⁴⁷ This must have been during the early years of the career of the Paramāra King Bhojarāja, when Dhanapāla was proud of being a devout Brahmin, favourite court-poet and chief pundit, due to which position he could afford financial independence.⁴⁸ Not only that, he also seems to have already been married to one Dhanaśrī, his rather shrewish wife whom he would not dare to forsake in order to comply with the promise of his father.⁴⁹ The father was now doubly worried. Then came young Sobhana, the other son, who, having come to know about his father's promise and his brother's natural, though disfavoured, attitude, willingly got ready to go with the monk and rid his father ~~from~~ of the awkward position. Simple as he was by nature and

46. PRC. 17. 42-43 vs. 45-46 : सं तत्पूर्वजाणिह स्वयंयान् पुत्रो भूत्वा प्रजातये । स्वभ्रौ पतितराज्ञाणां दीक्षया ह्यवगीतया ॥४५॥ एकस्त्वयं अङ्गलो भोच्यः पात्याः सर्वेऽपि पूर्णजाः । इमं कुर्व्यवहारं नाधारुये सज्जननिन्दितम् ॥४६॥

47. See supra ft. nt. 41.

48. PRC. 17. 52 : धनपालो राज्ञः पुत्रः कुटुम्बभरणक्षेमः ॥५२॥

49. ibid. vs. 60-61 : इदं कार्यमिदं कार्यमिति चिन्तति जर्जरः ॥ बिभ्रे-
त्युभयथा बन्धुपुत्रमाया धनक्षयः । असन्तुष्टधियाश्चिद्वृत्स्व-
पि भोच्येषु वस्तुषु ॥६१॥

hence very obedient, he did not relish the idea of ever entering the shackles of unhappy married life, for which he perhaps pitied his elder brother.⁵⁰ The father made over his younger son Sobhana to Mahendrasūri who initiated the boy as his disciple and, out of fear⁵¹ from Dhanapāla and his royal patron Bhoja, immediately left with him for Anahillapura. Dhanapāla complained about this to Bhoja who promulgated an ordinance banning the Śvetāmbara Jain monks from entering the Mālava territory for a period of twelve years.⁵² Merutuṅga adds that Sarvadeva, on his part, set out on a pilgrimage to atone for his sin of having once refused to give one of his sons as the share and thus temporarily breaking the promise.

VI. CONVERSION OF DHANAPĀLA TO JAIN FAITH :-

During this period of twelve years of ban on the entry of the Jain monks in the Mālava territory, Mahendrasūri groomed Sobhana into a fine scholar well-versed in many branches of learning culminating in the title of a

-
50. PRC. vss. 54, 62 : अहं तु सरलो बाल्यादेतदेव विचारये । पित्रादेशविधे-
रन्व्यो न धर्मस्तनुजन्मनाम् ॥६४॥ --- ममापीदृग्गतिः कन्या-
सम्बन्धे भाविनी शुचम् ॥६३॥
51. ibid. vs. 68 : सुखस्तमनुशाप्यादीशयस्तं सुतं मुदा । ... ॥६८॥
52. ibid. vs. 69 : ते विजहूः प्रभाते चापभ्राजकविशङ्कितः । ... ॥६९॥
53. ibid. vs. 73 : एवं द्वादशवर्षाणि श्रीभोजस्याहया तदा । न मालये
विजहे तच्छ्रीवैतोम्बरदर्शनम् ॥७३॥

"vācanācārya"⁵⁴. Dhanapāla has himself testified to his younger brother's mastery over the grammatical systems of Kātantra and Cāndra, the philosophical systems of Buddhism and Jainism, his deep learning in literature and mysticism along with his genius as a poet of high order.⁵⁵ At the end of twelve years, during which the Jain society of Malwa went on requesting Mahendrasūri to devise a way out of this blanket ban, Sobhana fathered the responsibility and undertook to win over his elder brother to his faith in order to restore the religious freedom of the Jain order in Malwa.⁵⁶

About the first encounter of the two brothers, Merutuṅga relates a humorous incident, which is translated by Tawney in the following words: 'As he was entering, the pandit Dhanapāla, who was accompanying the king on his royal circuit, not recognizing that he was his brother, ~~xx~~ said to him jeeringly, "All hail! ass-toothed mendicant!"⁵⁸ The hermit, Sobhana, answered, "Good luck befall you, my friend, with a mouth like a Kapivr̥ṣaṇa."⁵⁹ Dhanapāla was

54. PRC.17.75: इत्यथ शोभनदेवस्योद्घोषितः सुरिभिस्तदा। विदधे वाचनान्कार्यः -- (104)।

55. SSV. Intro. vs. 4: फातन्त्र-चन्द्रोदिततन्त्रवेदी यो बुद्धयौद्गर्हणतत्त्वतन्त्रः।
स्नाहित्यविद्यार्णवपारदशी निदर्शनं काव्यकृतां वञ्च ॥ ४ ॥

56. PRC.17.77: दौर्जनस्यमिदं शब्दे मन्त्रिमित्तं समाययौ। अहमेव प्रतीकारं
तत्र सन्धातुमुत्सहे ॥ ७७ ॥

57. ~~RC~~ PC(T). pp. 52-53.

58. PC(SJGM). pp. 36: गर्दभरन्त भदन्त! न प्रस्ते।

59. ibid. कपिवृषणास्य वयस्य! सुखं ते।

inwardly astonished at this speech of Śobhana's, and said to himself, " I said 'All hail to you', in pure ~~jast~~ joke, but this man, by saying 'Good luck to you, my friend', has conquered me by his dexterity in speech." So he said to Śobhana, "Whose guests are you?" These speeches of Dhanapāla elicited from the hermit Śobhana the reply, "We are your guests, sir!"⁶⁰ When Dhanapāla heard this speech of hermit Śobhana, he sent Śobhana, with his attendant novice, to the palace, and with polite speeches invited Śobhana with his attendants to dinner. But they, who were addicted to taking only pure food, refused. Dhanapāla earnestly inquired what objection could be taken to his food. They answered,—"A hermit should eat food collected as bees collect honey, even if given by a family of Mlecchas. He should not eat a regular meal, even if offered by one equal to Vṛhaspati. Moreover, the same doctrine is laid down in the Jain religion~~s~~ in the ~~Das~~ Daśavaikālika,—

Those wise persons, who like bees, not depending on
any person for food,
Delighting in many scraps, self-subdued, are for
that reason, called saints.⁶¹

60. PC(SJGM).p.36; कुत्र भवेद्भवदीयनिवासः ?... यत्र भवेद्भवदीयनिवासः ।
Mark the Viśloka metre with rhyming syllables.

61. *ibid.* तथा च जैनसमये दशवैकालिके षडुकर रामा बुद्धा
जे भवन्ति अग्निस्मिथो । नापादिपुत्र्या दन्ता तेषा
कुञ्चन्ति सङ्गुतो ॥ ; also cf.p.613 of Prof. Lanmann's edn.

Prabhācandra ignores the above incident and relates another one⁶² which also is partly adopted by Merutuṅga.⁶³ After his arrival at Dhārā with a couple of fellow-monks, Śobhana directed them for begging to the house of his brother, The monks went to the house of Dhanapāla abegging with the words : "May merit accrue to you !", Dhanapāla's wife, true to her nature, caustically reported : "It is in the lake !" ⁶⁴ At that Dhanapāla, who was proceeding for a bath after oil-massage, told her that it would be improper if the monks go without getting anything at all. Dhanapāla's wife thereupon brought some stale food and sour curds. The monks accepted the food except the curds, which, according to them, contained maggots as it was stale for three days. Dhanapāla challenged them to prove their allegation. The monks then dropped into the curds a pill of red resin on which the grown up live bacteria could easily be noticed.⁶⁵ The Brahmin pundit was astonished and highly impressed by the minute care of the

62.PRC.17.79-119.

63.PC(SJGM).pp.36-37.

64.PRC.17.81: व्याहृत्य धर्मलाभं तौ तस्थतुः स्वस्थचेतसौ । सरस्य-
स्तीति विदधे धनपालप्रियोत्तरम् ॥८१॥

65. ibid. 17.88-89: पुलिकालकस्याथ तोभ्यां तत्र चमोच्यत । जीवा
दधनस्ततस्तस्यां प्रागेवोरुरुहुस्तदा ॥८८॥ चलन्तस्ते हि चक्षुष्या
अचक्षुष्याः स्थिताः पुनः । तद्वर्णास्तद्गसा जीवास्तदा तेनेक्षिताः
स्फुटाः ॥८९॥

monks for their vow of non-violence, and it served to wean his mind away from the vedic rituals entailing violence while the Jain faith with its emphasis on mercy and non-violence appealed very deeply to his heart. He enquired of the monks about their preceptor and went to see him and formally avowed himself to the householder's order of Jain religion, to which he stuck till the end of his life.⁶⁶

VII : RELATION WITH BHOJA :-

Muñja, as has been noted above, honoured Dhanapāla in his court. But it is not certain whether he enjoyed the same favour from Muñja's successor Sindhurāja, who, as has been described by Padmagupta alias Parimala, ruled from Ujjayinī, though Dhārā also might have been continued as one of the seats of the sovereign. Otherwise why should Sindhurāja ask Parimala, instead of Dhanapāla, to compose an epic on his life history ? Dhanapāla could not have been converted to Jainism by that time. It was after at least twelve years of Bhoja's rule that Dhanapāla was won over by Jainism. This might have been possibly

66.PRG.17.111: समुवाच ततः श्रीमान् धनपालः शिष्या निधिः । प्रतिपन्नो
 भया जैनो धर्मः सदगतिहेतवे ॥११॥; also vs.322:... जेहिधर्म एव
 स्थितः सदा ॥३२२॥.

after A.D. 1111. Before that he was a staunch Brahmin scholar well-versed in the Veda, Smṛti, Stoma and sacrificial & ritual.⁶⁷ By this time Dhanapāla must have been at least fifty seven years of age.⁶⁸ Till then his relation ~~was~~ with Bhoja must have been very cordial and he was considered as one of the indispensable scholars of Bhoja's famous assembly of five hundred pundits.

But, according to the Jain tradition as preserved in the PRC and PG, this relation steadily deteriorated after the change of faith on the part of a well-versed staunch Brahmin like Dhanapāla whom the Jains considered as a valuable asset and a worthy defender of their faith — rather worthier — in that he was a royally recognized superior to all other pundits of Bhoja's court and a prized product of the Brahmanical faith in which they were trying to make inroads. This must have put Bhoja himself on the defensive in favour of the Brahmanical religion, a staunch votary of which he himself was. The anecdote about the dialogues between Bhoja and Dhanapāla

67. PRC. 17. 53: वेदस्मृतिश्रुतिस्तोत्रपाठ्यः पण्डितोऽज्ञानः। कृत्या-
कृत्येषु निष्णातः --- ॥५३॥

68. This is in view of the discussion in the next chapter where the year of Dhanapāla's birth is tentatively fixed at about 955 A.D., and Bhoja was coronated by about 999 A.D. After twelve years, i.e. by about 1011-12, Sobhana could not have met Dhanapāla, who must, then, be about fifty-seven years of age.

seem to emphasize the elocutionary skill and a superior convincing power of Dhanapāla who is ever shown to have ~~defending~~ defended Jainism and deprecated Brahmanical Hinduism. The dialogues generally concern such aspects of the Brahmanical faith as the status of Śiva as a yogi par excellence inspite of his having married with Pārva-
tī, the violence involved in the sacrificial ritual, the cow-worship, the practice of hunting, the ceremony of investing Mahākāla with sacred ~~xxxxxx~~ fibre-garland (pavitrāropana), the superiority of the Jain faith and of its founder Tīrthaṅkaras to the Brahmanical gods, and, above all this, the bold outspokenness and staunchness of Dhanapāla in favour of his newly acquired Jain faith.

The following incidents have been preserved by the popular Jain tradition as a proof of his having gradually ~~xxx~~ acquired considerable staunchness in his faith.
69

(1) Once when Dhanapāla accompanied Bhoja to the Mahākāla temple (probably at Ujjayinī), the poet would not come in front of the image of Śiva even though he

69. PRC 17. 119: प्रमेण धनपालश्च धर्मतत्त्वविचक्षणः ।
इदं सम्यक्त्वनिष्ठाभिर्द्वैस्तमिथ्यामनिर्बभौ ॥ ११३ ॥

was called thrice by the king. When the latter asked the reason, Dhanapāla replied that as the god was in company of his bride he felt ashamed to witness it.⁷⁰ Of course he used to visit the temple before he acquired the "true faith", i.e. Jainism, but that was because he was as ignorant as a child then.⁷¹ He further added that it was the ancient sensuous people like the king who had, on the strength of their regal power started such an absurd worship of male and female organs.⁷² The king, however, thought that the poet was rather joking, though, according to Bhoja, the joke had a grain of truth in it!⁷³ This seems to have occurred very shortly after Dhanapāla's conversion to Jainism as is evident from the question of the king, who is clearly surprised, as to why the poet had been paying homage to the same Mahākāla for so long a time till that day.⁷⁴ Moreover, the poet also seems to be sufficiently advanced in age — at least fifty-seven years — to be able to talk with the king on such equal terms.

70.PRC.17.122: देवोऽस्ति शक्तिसम्बद्धो व्रीडया न विलोक्यते ॥१२२॥

71. ibid. vs. 123: राजाह दिवसेष्वेतावत्सु किं लीडुशोऽर्चितः । भवता प्राह स्तोऽहं च आलत्वा ललज्जितो न हि ॥१२३॥

72. ibid. vs. 125ff: कामसेवापरैः प्राच्यैरपि भूपैर्भवाद्गुणैः । बलित्वा-
र्चनं त्वस्य प्रवर्तितमिहेदुशः ॥१२५॥

73. ibid. vs. 127: स्मिन्त्वा दध्यौ स भूपालो हारयं सत्यसमं धेदः ॥१२७॥

74. See supra. ft. nt. 71, vs. 123 ab.

(2) The next incident might have been in continuation of the above one when they came out of the temple. The king asked the poet as to why Bhr̄ngirīti looked lean. The poet bluntly, though poetically, brought out the mental confusion on the part of Bhr̄ngirīti at the incoherent conduct of his lord Śiva, viz., if he intends to remain unclad why keep a bow? If he wants to keep a bow, why have the ashes? Well, if he wants to apply ashes to his body, why have anything to do with a woman? And if he wants the company of a woman, what is the sense in having the enmity with Cupid? Poor Bhr̄ngī is, thus, worn by anxiety as to the real intention of his master⁷⁵. This incident is noted, but with scanty background, by Merutuṅga.⁷⁶

(3) The third incident, not found in the PRC, but preserved by Merutuṅga, seems to have followed in sequence to the above one. Once the courtiers of Bhoja reported to him about the concentration of Dhanapāla in Jina-worship. At that the king gave him a basket of flowers and ordered him to pay homage to all the deities

75.PRC.17.130: दिञ्जासा यदि तत्किमस्य धनुषा सास्त्रस्य किं
भस्मना, भस्माप्यस्य किमज्ञाना यदि च सा कामं परिद्वेष्टि किम्।
इत्यज्योऽथ विरुद्धचेष्टितमहो पश्यन्निजस्वामिनं, भृङ्गी शुष्कशिर-
वन्द्धमधिकं धत्तेऽस्थिशेषं वपुः॥१३०॥

76.PC(SJGM).p.39.

in the city. Dhanapāla did go round, but he worshipped only at the Jain temples and returned. The spy, who had pursued him, reported the matter to the king who, later on enquired of the poet how he worshipped the deities. The poet replied that he worshipped there only where he had a scope, and added that he had no scope before Viṣṇu due to the invariable presence of his bride, nor before Rudra due to his being perpetually embraced by his wife, nor before Brahmā due to his being ever engrossed in meditation which one could disturb only at the risk of incurring a curse, nor before Vināyaka due to the necessity of avoiding a touch at the dish full of sweet-balls, nor before Caṇḍikā due to the fear of Mahiṣāsura ruṅging towards him out of the pain consequent to an onslaught of her trisūla and spear, nor before Hanumat due to the fear of getting a slap as he is short-tempered. Moreover, how can one offer a garland to one who has no head or a head-dress, to one who has no forehead, or dancing and music to one who has no eyes nor ears, or a salutation to one who has no feet ? The poet, then, added that he had

77

 77.PC(SJGM).p.40: विष्णुपार्थिवे एकान्तकलत्रसद्भावात् रुद्रद्विजे पार्वती-
 स्तद्भावात्; ब्रह्मणो ध्यानभङ्गेन श्लाघादिभयात्, विनार्यक्रिंस्व रथाङ्गभृतमोदका-
 शने स्पर्शनि संयमान्, चण्डिकायोस्त्रिशूलहेति सन्त्रैस्तमहिषमत्सम्भुरागमन-
 म्भिसात्, हनुमतः कोपाटोपवशंवदस्य चोद्यंभयात् कुत्राप्यवसरौ नाभूत् ॥
 अपि च — विनास्योत्तमाङ्गा वृथा पुष्यमाला, ललाटं विनाहो कर्धं पट्ट-
 वन्धः । अकर्णे चनेत्रे कर्धं जीतनृत्ये अपादस्य पादे कर्धं मे
 प्रणामः ॥

a scope of worshipping only at a Jain temple where the eyes of the deity were beautifully liquid like the nectar, the face was always smiling and cheerful and the demeanour was ever peaceful.⁷⁸

(4) Another incident is connected with the investiture ceremony (Pavitrāropana) of Mahākāla (probably at Ujjayinī), when the king remarked about the lack of an investiture ceremony on the part of the Jain deities, who must, therefore, be without the sacred thread (also 'a-pavitra' i.e. impure). Dhanapāla retorted that it was only the impure ones who need a purifier (pavitraka). Since the Jain Tīrthaṅkaras are ever pure, they do not stand in need of any purifier like a thread.⁷⁹

(5) the next one also is connected with the above incident, as it seems to have occurred at the porch of the Mahākāla temple where the king pointed out to the poet a sculpture and asked the reason why the Love-god therein was giving a clap in the palm of his beloved Rati. The poet gave a sharply intelligent reply saying that this Śiva, though well-known as an ideal of abstinence, has been even now clasping to his body his

78. *ibid*,

79. PRC.17.157: पवित्रमपवित्रस्य पावित्र्यादिरोहति | जिह्वः

स्वयं पवित्रैः किमन्यैस्तत्र पवित्रकैः ॥ २५७ ॥

beloved out of the fear of separation. And poor public believe that he has conquered the lust ! It is for this reason that the Love-god is amused and enjoys the joke with his believed!!⁸⁰

(6) Another incident, ~~xxxx~~ omitted by Prabhacandra but noted by Merutuṅga, concerns the cow-worship against which Dhanapāla remarks that a cow is in no way superior to any other animal. And if she is to be worshipped in spite of the absence of any special quality in her, why should a buffalo also be not worshipped ? Merutuṅga has⁸¹ connected this dialogue with the occasion of a donation of cows to Dhanapāla.

(7) The next one criticizes in one full sweep the Brahmanical beliefs about the cow-worship, the tree-worship, the sacrificial killing of a goat for attaining to heaven, the Śrāddha ceremony, the untrustworthiness of the gods, the belief in sacrificial oblations reaching the gods through fire, and the authority of the Śrīti.⁸²

80.PRC.17.163: स्व एषं भुवनत्रयप्रवितसंयतः शक्रो, बिभर्ति पपुषाधुजा
विरहकान्तः कामिनीम् । अनेन किल निर्जिता व्यमिति प्रियायाः
करं, करेण परितोडयन् जयति जातहरिः स्मरः ॥ १६३ ॥

81.PC(SJGM).p.38.

82.PRC.17.134: स्व शोऽमेध्यभुजां जवानघहरो वन्द्या विसंज्ञा कुमाः
स्वर्जश्रम्यवधादिनोति च पितृन् विप्रोपभुक्तशानम् । आप्तश्रम्य-
पराः शुराः शिखिहुलं प्रीणाति देवान् हविः स्फीतं फल्यु च वल्यु
च भुतिजिरः को वेत्ति लीलायितम् ॥ १३४ ॥

; also cf.PC(SJGM).p.38ff.

(8) Another incident censures the violence at the sacrificial ritual. The poet believes that the poor grass-eating animals deserve to be pitied rather than killed. Further he remarks ~~that~~ caustically that if it be argued that the sacrificial animals attain to heaven, why do the sacrificer not offer their parents in the sacrificial fire and pack them off securely to the heaven⁸³

(9) The next incident has its roots in the caustic remarks against hunting. Bhoja seems to have been enraged to the extent of thinking to get him secretly murdered so ~~that~~ as not to be liable to public censure and consequent defamation.⁸⁴ But the poet was accidentally saved by his eulogistic and poetically skillful answer to the king's question as to why the old woman, passing on the road, was shaking her head. The poet said that she was wondering whether he (i.e. Bhoja) was the famous Nandī, Murāri, Cupid, Kubera, Vidyādhara, Indra, the Moon or Brahmā, but at last she came to know that he was but King Bhoja himself, superior to all of them!⁸⁵

83.PRC.17. 151-155; PC(SJGM). p.42.

84. *ibid.* vss.139-140: श्रीभोजः कुपितस्तस्यापसव्यवचनक्रमैः।
दध्यावमुं हनिष्यामि विजृम्भन् द्विजम्बवम् ॥१३९॥ शरीरदृश्यं हतौ किं
चापवादः परमो भवेत् । वहः कुत्रापि वेलायां वदथोऽसावेष
संक्षयः ॥१४०॥

85. *ibid.* vs.143; किं नन्दी किं मुशरिः किमु रतिरमणः किं हरः
किं कुबेरः, किं वा विद्याधरोऽसौ किमथ सुश्रुतिः किं विद्युः किं
विधाता । नाथं नाथं न चायं न खलु न हि न वा नापि नासौ
न चैषः । क्रीडां कर्तुं प्रवृत्तः स्वयमिह हि हलो ! भूपतिर्भोजदेवः ॥१४३॥

(10) Another incident is intended to emphasize the truthful prophetic authority of the Jain Tīrthaṅkaras in general according to Merutuṅga,⁸⁶ and of Dhanapāla in particular according to Prabhācandra.⁸⁷ The poet was asked by what door will the king go out. Dhanapāla wrote the answer which was safely secured in a sealed envelop. Merutuṅga holds that the poet pointed out to the answer being contained in the work named 'Arhaccūdāmanī'. According to Prabhācandra, the king then got a hole bored into the roof and went out through it⁸⁸ ! Merutuṅga, however makes the king go out through the underground passage dug in the middle of the room.⁸⁹ Next morning the envelop was opened and the king read the answer which tallied with what he had done. Prabhācandra's version praises a wise man's eye in the form of intelligence, while that of Merutuṅga eulogizes the truthfulness, and hence trustworthiness, of the Jain works.⁹⁰

(11) The next incident testifies to almost super-human prophetic and poetic genius of Dhanapāla. A traveller from Setubandha arrived at the court of Bhoja with

86.PC(SJGM).p.39: --- नरेन्द्रः -- सर्वज्ञशासनप्रशंसापरं चण्डितं धनपालमाह्वयत् ॥

87.PRC.17.163: अज्यदा नृपतिः प्राह त्वं सूत्रतःप्राजपते । अभिज्ञानं किमप्यस्ति अत्यं कथं तज्जम ॥ २६ ॥

88. ibid. vss. 166-168.

89.PC(SJGM).p.39.

90.PRC.17.171 ff.; also PC(SJGM).p.39.

a few fragments of inscriptional poetry and reported about an inscription on a ~~temple~~ temple submerged under the waters of the ocean. The traveller had brought a resin dye of it which contained a couple of incomplete verses. Dhanapāla completed them and asserted that it must needs tally with the original ones on the temple walls.⁹¹ Merutuṅga adds that while the other court-poets tried their hands unsuccessfully at completing the verse, Dhanapāla could do it in a moment.⁹²

(12) Another one dwells upon Dhanapāla's typically Jainistic attitude to public works of munificence, such as, building tanks and etc. Once the king asked him how much merit was earned by constructing such huge tanks. The poet unexpectedly replied in a satirical tone pointing out to the possibility of equally huge demerit due to the death of the aquatic creatures in the event of the tanks getting dried up due to the lack of sufficient rains.⁹⁴

(13) The next incident seems to have occurred in a very advanced age in the life of Dhanapāla, who was called back from his voluntary exile from Malwa. When the king asked him about the condition of his long uninhabited house, the poet brought out, in a ~~paronomasiaic~~ paronomasiaic

91.PRC.17.177ff.;PC(SJGM).p.41.

92.PC(SJGM).p.40.

93.PRC.17.177ff.;PC(SJGM).p.40.

94.PRC.17.185-190;also PC(SJGM).p.39.

though pathetically poetic reply, the similarity between his own delapidated, dusty, servantless house and the king's palace with the golden vessels, highly adorned servants and elephants.⁹⁵

(14) The PC preserves in one incident the attitude of his contemporaries towards Dhanapāla, who once eulogized Bhoja in a verse which metaphorically depicted the Celestial Gaṅgā as being but a chalk-mark put by Brahmā as he started counting the best of human kings.⁹⁶ When the other court-poets ridiculed his metaphor as unrealistic and far-fetched, Dhanapāla paid them back in their own coin by citing similar unrealistic instances from the Rāmāyana and the Mahābhārata and added that those very court-poets blindly praised those

95. PRC.17.285: पृथुकार्तस्वरपात्रं भूषितनिःशेषपरिजनं देव । विलसत्करेणु-
गहनं सर्वप्रति समभावयोः सदनम् ॥ २८५ ॥ ; which with the
king means पृथु-कार्तस्वर-पात्रम् (having broad golden
vessels) भूषित-निःशेष-परिजनम् (having the servants all
of whom are adorned) विलसत्-करेणु-गहनम् (packed
with the sportive she-elephants), while with Dhana-
pala it means पृथुकार्तस्वर-पात्रम् (with vessels that
make a loud jarring noise [due to being broken]) भूषित-
-निःशेष-परिजनम् (all the servants wherein are lying on
the ground - भूषित → or adorned with the lack of
servants) विलसत्करेणु-गहनम् (packed with heaps of
dust) सदनम् ।

96. PC(SJGM).p.41-42: धाराधीशं धरामहीशगणने कौतूहली धामर्यं,
वेधास्त्वंदुग्धजां चकार खटिकाखण्डेन रेखां दिवि । सैवेकं त्रिदशपदा
समभ्यत् तत्तुल्यभूमिधया भावात्तत्थजति स्म योऽथमवनीपीठे तुषारा-
चलः ॥

97
popular works.

It should be noted that there is not the slightest indication of the strained relations between Bhoja and Dhanapāla in the latter's prose-romance, the TM, the eulogistic tenor in the introductory verses of which does not warrant the above religious rivalry between a staunch Śaiva and an equally staunch Jaina. The introductory verses and the contents of the TM definitely indicate that Dhanapāla composed his prose-romance after his conversion to Jainism, which fact afforded ample scope for expression of such a relationship. But the poet must have thought it quite out of place – especially in view of his paternal patronage by Muñja and his personal friendship with Bhoja – to give vent to his personal opinion on such an occasion like the auspicious commencement of his life's labour of love, i.e. the TM. More properly it is the popular tradition – and the Jain one in particular – which would have an interest enough to preserve such minute, though minor, details. If one could take them at their face value, one would have to be thankful to both Prabhācandra and Merutuṅga for

97.PC(SJGM).p.41-42: शौकैर्विन्दयति स्म पत्न्यस्यै वाजरहतेर्वाल्मीकि-
रम्भोजेधि, व्यासः पार्थशरैस्तथापि न तयो रत्युक्तिरुद्भाव्यते । वस्तु
प्रस्तुतमेव किञ्चन वयं श्रुमस्तथाप्युक्तकौलीकोऽयं हसति प्रसारित-
मुखस्तुभ्यं प्रतिष्ठे नमः ॥

affording such a peep into the oblivions of the past. In view of the fact that some of the points of the Brahmanical faith, criticized by Dhanapāla in the incidents recounted above, have also been made the target of their satirical salvoes by veteran Jain authors like Haribhadrasūri in his Dhuttākkhāna (i.e. Dhūrtākhyāna), and by Amitagati in his Dharmaparīkṣā, and by Somadeva in his Yaśāstilaka-campū, leads one to believe that at least Prabhācandra, though not Merutunga, cannot possibly be charged with having fabricated the incidents with the sole intention of using Dhanapāla and his prestige in favour of the propagation of the Jain faith. Dr. M.J.Sharma has upheld the reliability of some of the basic data supplied by the Prabandhas in his thesis on Magha (MKM).*

VIII : POETIC CAREER :-

The incidents narrated above, while revealing different aspects of totally opposed religious tendencies of both Bhoja and Dhanapāla, indirectly but distinctly, record the latter's wit and genius as an instant-poet. During the latter half of his life he seems to have studied the Jain scriptures and bestowed his wealth generously towards building Jain temples both of the first as well as the last Tirthankaras, the image in each one of them being consecrated by his Jain preceptor Mahendrasūri himself.⁹⁸

98. PRC. LX. 191-193.

* P. 83-90

But, it seems, the poet caught the wind of his times which would not give recognition to a poet unless he compiled a full-fledged literary classic.⁹⁹ Merutuṅga gives an impression that Dhanapāla started the composition of his novel without any inspiration whatsoever, from the king, who came to know about it only indirectly from the irregularity of the poet in attending at the royal court.¹⁰⁰ But this is not supported by the TM as well as by the PRC which agree in mentioning that the poet undertook the composition of the TM at the instance of his royal patron Bhoja who expressed a wish to listen to a Jain story.¹⁰¹ At that the poet composed a prose-romance (Kathā) about twelve thousand verses in extent.¹⁰² Prabhācandra praises the work as being free from any blemishes, purifying the poetic eye by its form, full of words befitting a well-versed scholar, delineating all

99. cf. ~~YTC~~ YTC. Intro. vs. 40: कवितायै नमस्तस्यै यद्रसोल्लासिताशयाः।

कुर्वन्ति कवयः कौतिल्यतां लोकान्तश्च श्रयाम् ॥१०॥; also USK. p. 13:

100. PC (SJGM). p. 41: कदाचिद्राजा सेवाश्रुततां पृष्टः शून्या चक्ष्रेण गगनं श्रीः।
अपण्डितः स्वतिलकप्रसूतगुणैर्वैयम्भुजगी।

101. TM (N). Intro. vs. 50: निःशेषवाङ्मयविशेषि जिनागमोक्ताः।

शोभुः कविः समुपजातकुपूहलस्य । तस्यावदातं चरितस्य विरोदहेतोः।

शशः स्फुरत्कुपूहलस्य रचिता कथयेत् ॥१०॥

स्मार्तकथाविस्तरविस्तृषः । यद्यस्यमब्दज्जै न कथा श्रवणं कामपि ॥११॥

102. PRC. 17. 195: इन्द्रशतकं सहस्राणि श्रद्धामात्रेण ललितः ॥ परिपूर्य... ॥११॥

The extant text, however, is only about nine thousand slokas in extent. This measurement is arrived at by counting the number of syllables in the whole text and dividing it by thirty-two which is the measure of an Anuṣṭubh sloka.

the nine Rasas to which he devoted his full concentration.¹⁰³ His scholarly daughter Tilakamañjarī, though only of nine years, used to listen to the part of the story everyday from her father as he composed it from day to day.¹⁰⁴

IX : REVISION OF THE TM AT THE HANDS OF

SĀNTYĀCĀRYA, THE VĀDIVETĀLA :-

The poet was so much anxious to conform his prose-romance to strictly Jain ideals that, as Prabhācandra notes, he invited, through Bhīma the ruler of Gujarat, the ~~famous~~ highly renowned and scholarly Jain preceptor Shri Sāntyācārya to revise the work so as to preclude anything which might be opposed to the standard Jainistic precepts.¹⁰⁵ This Jain monk belonged to the Thārāpada Gaccha of the Candrakula and he was famous for having converted seven hundred Śrīmālī Brahmin families to Jainism.¹⁰⁶ He is not to be identified with Sāntisūri,

103. PRC.17.196-197: अथार्था काचदोषस्योद्धारान्तिलकमञ्जरीम् । रसेन कवितास्वचक्षुर्नैर्मल्यदायिनीम् ॥१९६॥ विद्वज्जनाय कर्पूरपूराभां वर्णितम्भृताम् । सुधीं तिरचयाञ्चक्रे कथां गवसम्प्रदात् ॥१९७॥

; also 198 cd: कथार्या तस्यम-

प्तौ च तदुद्धाने परिवर्तिते ॥१९८॥
104. ibid. 218 ff.: मूर्तवेद सरस्वत्या जवहायजबालया । - - - - - etc.;
and कदाचिन्न श्रुतं यावत् - - - ॥२२२॥ ; also अहो स्वर्धं वितुद्धाने
१९५ सुताज्ञाने च चित्रकृत ॥२००॥

105. ibid. 201-202: अक्षरशौ गुजराधीशं कोविदेशशिशोमणिः । वादिवेताल-
विशदं श्रीशान्त्याचार्यमाह्वयते ॥२०१॥ अशोधयदितां चारतावुत्सुत्रादिप्रत्य-
गात् । शब्दस्ताहित्यदोषान्तु सिद्धकारस्वलेषु किम् ॥२०२॥

106. JSSI(D).p.207.

the author of the Ṭippanaka on the TM. This latter one, who belonged to the Pūrṇatalla Gaccha, flourished in the twelfth century A.D. and is removed from Dhanapāla by about a century or so. The PRC elsewhere describes in detail the incidents at Anahillāpura where Dhanapāla went personally to invite and fetch the scholarly saint with full honours.¹⁰⁷

When Dhanapāla arrived at the monastery of the saint, who was engrossed in meditation, he found a fresh student-disciple whom he asked to explain a verse full of alliterative paronomasia, which purported to inform his preceptor about his arrival.¹⁰⁸ The disciple elucidated the verse without any effort. Not only that, he brought out the cryptic Jainistic significance about the nature of the Tīrthaṅkaras and the individual souls.¹⁰⁹ Dhanapāla was highly astonished, and fully satisfied, at the marvellous scholarship of his preceptor. With due permission of the Chief-Preceptor and the Jain society of Anahillapura, and accompanied by the ministers of

107.PRC.16.21-60. This sixteenth chapter of the PRC is entitled 'Vādivetāla-sāntisūri-caritam'.

108. *ibid.* vs.28: स्वचरागमने स्वचरो हृष्टः स्वचरेणाङ्कितपत्रधरः।
स्वचरचरं स्वचरश्चरति स्वचरगुस्वि ! स्वचरं पश्य ॥२८॥

109. *ibid.* vs.30: उपन्यासं प्रतिष्ठायास्तत्र सर्वज्ञजीवयोः। ऊर्जस्वि-
गर्जिषञ्चिध्वनिजा विदधेऽथ सः ॥ ३० ॥

King Bhīma, Śāntyācārya went with Dhanapāla. King Bhoja came forth upto a distance of more than eight miles (yojana) to receive him. Out of confidence in the five hundred scholars of his royal assembly,¹¹⁰ Bhoja beted one lac coins for each one of them. But Śāntyācārya defeated all the five hundred of them in the discussions and won five crores of Malava coins.¹¹¹ Prabhācandra adds that Bhoja paid him equivalent to 12,600,00 Gurjara coins for the revision of Dhanapāla's prose-romance. He has also given the rate of exchange between the coinages of Bhīma and Bhoja, viz, 15,000 Gurjara coins were equal to 1,000,00 Mālava coins.¹¹² Giving out the secret behind such an extraordinary feat, Prabhācandra says that the goddess Bhāratī had given him a boon due to

110.cf.AA.Vol.II,p.216 :~~AB~~ Abu'l Fazl informs us that of the five hundred poets of Bhoja's court, Barruj (i.e. Vararuci) was the foremost and the next was Dhanapāla.

111. PRC.16.45-46,48,50: एकैकवादिविजये पर्णं स विदधे तदा ।
मदीया वादिनः केन जय्या इत्यशिसन्धितः ॥४५॥ लक्षं लक्षं प्रदास्यामि
विजये वादिनं प्रति । ---- ॥४६॥ --- अजैषीदूर्ध्वहस्तेन प्रत्येकं प्रति-
वासरम् । ---- ॥४७॥ --- पञ्चकोटिव्ययं प्राप्तो वादिपञ्चशतीजये ॥४८॥

112. ibid. vs. 54⁴: श्युः पञ्चदश लक्षेण सहस्रा गुर्जरावनेः ।
एवमङ्केऽथ तज्जले लक्षद्विदशकं ततः ॥४९॥ तथा षट्सहस्राश्च
अथा दत्तास्ततोऽधुना कथा शोधयितव्याऽऽशु
धनपालाधिया निघेः ॥ ४९ ॥

which means that Bhoja paid 84,000,00 Mālava coins for it. Possibly Śāntyācārya corrected the TM in eighty-four places in the light of Jainistic tenets.

which, the moment he just raised ~~xxx~~ his hand, his opponent pundit would be defeated inspite of his full mastery of the branch of learning.¹¹³ On coming to know that the winner was none else than the famous Śāntyācārya 'a veritable vampire for the debaters', King Bhoja stopped the discussions and permitted him to revise the work of Dhanapāla, otherwise, adds Prabhācandra, nobody could return home ~~xxxix~~ unwounded after defeating his assembly of scholars.¹¹⁴ The king thereupon conferred the title 'Vādivetāla' on Śāntyācārya, ~~xxxx~~ and Dhanapāla accompanied the preceptor on his way back upto the frontier of the kingdom of Bhīma.

It was during the winter season that the classic was read publicly with necessary elucidation by the poet himself in the court of King Bhoja who was so much pleased with the delineation of various poetical sentiments in it that he literally placed the manuscript on the golden plate lest the flavour (rasa) might not

113.PRC.16.42-43: षड्दि सन्धस्तां तेषां जिशि संगत्य भारती । आदेशं प्रददे वान्ता प्रसादातिशयस्मृशा ॥४२॥ स्वस्वदर्शननिष्णाता ऊर्ध्वे हस्ते त्वया कृते । चतुरङ्गसभाध्यक्षं विद्रविष्यन्ति वादिनः ॥४३॥

114. ibid. vss. 53, 59: तत्कक्षि शोधकत्वेन नामुमत्र विसुत्रये । अन्यक्षि मत्सभां जित्वा को यात्यक्षितविग्रहः ॥५३॥ ; and कथा च धनपालस्य वैशोध्यत निस्तुषद् । वादिवेतालकविरुद्धं तदेषां प्रददे नृपः ॥५९॥

115. ibid. 17.203: तस्यां व्याख्यायमानायाम् स्थालाम् हैममनोचयत् । भूपालः पुरस्कृत्याधो रससंग्रहहेतवे ॥ २०३ ॥ ; also

PC(SJGM).p.41:... पण्डितेन व्याख्यायमानां तिलकमञ्जरीकथां पाचयंस्तद्रसनिपातभौरुः ; पुरस्कृत्याधः कञ्चोत्कमुत्-सुवर्णस्थालस्थापनापूर्वं तां समाप्य ...etc.

115
overflow on the ground !

X : DISSENTION WITH BHOJA AND MIGRATION TO SĀCĀRA :-

At the conclusion of the public recital of this prose-romance, Bhoja asked of the poet to introduce five vital changes in the story, viz., to substitute :~~92~~

(i) the salutation to Jina by the one to Śiva; (ii) Bhoja himself as the hero in the place of Meghavāhana; (iii) ~~Dhara~~ Dhārā for Ayodhyā; (iv) the mahākāla temple in the place of the Śakrāvātāra one; and (v) Lord Śiva ~~in~~ in the place of Lord Jina ¹¹⁶ Rṣabha. The poet, however, refused to comply with the royal request which, according to him, was tantamount to adulterating a Brahmin's cup of milk by pouring wine into it, and denounced the king for trespassing into the forbidden field of literature.¹¹⁷ The enraged royal patron thereupon threw the manuscript into the fire of the oven placed before him as a heater in the winter season. At this the poet addressed, in desperate indignation, the following

For ft. no. 115
see the
previous page.

116. PRC. 17. 206-208: पूर्वमेव कथासम्भे शिवः पात्विति मङ्गलम् । यतुः-
स्थानपरापते तदा कुरु च मदिरा ॥ २०६ ॥ धारासंज्ञामयोध्यायां महाकालस्य
नाम च । स्थाने शक्रावतारस्य शक्रं वृषभस्य च ॥ २०७ ॥ श्रोत्रेण-
वाहनाख्यायां मम नाम कथा ततः । आजन्द्रसुन्दरा विश्वे जायादा-
चन्द्रकालिकाम् ॥ २०८ ॥

117. ibid. vss. 210, 212: पयःपात्रे यथा पूर्णे श्रोत्रियस्य करस्थिते ।
अपाविथं भवेत्तत्र मद्यस्यैकेन बिन्दुना ॥ २१० ॥ ~~च~~ शोषेसे
वा विशेषं ये न जानन्ति द्विजिज्ञताम् । यान्तो हीनकुला किं
ते न लज्जन्ते मनीषिणाम् ॥ २१२ ॥

couplets:

"You are after all just a Mālava robber. Why do you, then, cherish to entertain yourself with poetry ? You have not spared even Dhanapāla ! I ask you, whence have you turned such a betrayer ?" ¹¹⁸

Merutuṅga, however, puts the following couplet in the poet's mouth:

" O Double-tongued ignoramus ! O Steel-arrow ! what shall we call you ? You have the audacity to equate a Guñjā-beed with gold ! Why have you not yet been consigned to the nether worlds ?" ¹¹⁹

Merutuṅga has added the monetary inducement also by Bhoja if Dhanapāla accepted the proposal of the former. ¹²⁰

The heart-broken poet returned home and threw himself into the unprepared bedstead and would care not to take bath nor to perform the daily worship nor ^{eat} even a morsel of food, nor could he sleep. His daughter, of

118PRC.17.215: मालविभोसि किमज्जं क्वञ्चिज्जसि क्वप्पेण निब्बुइं तसि।
धनपालं पि न मुञ्चसि पुञ्जामि खवंधपं कत्तो ॥२१५॥

119.PC(SJGM).p.41: दोमुह निरवखर लोहमईय गोशय पुज्ज
किं भणिमो | गुञ्जाहि सदां कणयं तुलन्तु न गओसि पायालं ॥

120. *ibid.*: वृषः पण्डितं प्राह - मामत्र कथाजायकं कुर्वन्ति नीतायाः
पदेऽवन्ती माशेषयन् शक्यावतारस्त्वं तीर्थस्य पदे महाकालकामा-
कल्पेयन् यदुयाचसे तसुभ्यं ददामि --- ।

nine years in age, came to know about it all and consoled him that she knew by heart the whole story which she would dictate again to him.¹²¹ Dr. M.Krishnamachariar follows Merutunga in holding that the name of his daughter was Tilakamañjarī and that the poet gave the title of his work after his daughter's name.¹²² Dr. D.C. Ganguly says that we have no evidence to corroborate the story of Bhoja having burnt the original first manuscript of the TM.¹²³ But we do have some lurking evidence in a couple of loose ends¹²⁴ in the story of the TM which would support the Jain tradition which holds that the original work was about twelve thousand grān̄thas in extent, but that the portion of about three thousand grān̄thas in extent, which was unfortunately not read by the poet to his daughter, could not be restored.

121. PRC. 17. 218ff.: जवहायनबालया दुहित्वा --- ॥ २१८ ॥ अ. --- अक्षयं
हृदयं मेऽस्ति सकलां ते ब्रुये कथाम् ॥ २१९ ॥ --- कथामाढं ददे --- ॥ २२० ॥
कथाम् च सकलां तेन शुश्रुवेऽत्र सुताभुवयात् ॥ २२१ ॥

There is nothing impossible about it. I have myself seen a young girl of seven years who could recite the whole of the Bhagavadgītā by heart and she ~~had~~ gave a demonstration of the recital at the Deccan College Post-Graduate and Research Institute, Poona, in the year 1959.

122. HCSL. p. 475.

123. HPD. p. 284.

124. See infra Chap. VIII ; also cf. TMS. Intro. pp. 25ff.

The poet, however, harmonized the missing links somehow.¹²⁵

It is also significant that the oldest Ms. of the work was written in the V.Sam.1130 (i.e.1074 A.D.) at Jesalmer and nowhere in Malwa.¹²⁶ And there is nothing

impossible in the incident in view of the imperial nature of the royal patron of the poet and their mutual rivalry in scholarship as well as in their religious beliefs. The disillusioned alienated poet seems to have left the Paramāra capital and migrated to

Satyapura (Saccaura i.e. Sācora in Rajasthan).¹²⁷ Merutuṅga

makes him go to Nanāgrāmā,¹²⁸ which, however, goes against the evidence preserved in the form of the poet's work

entitled the 'Satyapuriya-srī-mahāvīra-utsāha'¹²⁹ composed

125.PRC.17.221-222: कदाचिन्न श्रुतं यावत् तावज्जारस्याः समाययौ ॥२२१॥

सहस्रत्रितयं तस्याः कथं च अनुवृत्तं तदा । अन्यत्सम्बन्धसम्बद्धं

सर्वं ज्यस्तं च पुस्तके ॥ २२२ ॥ ; also PC(SJGM).p. 41:

आलपण्डितया तत्सुतया -- तिलकमञ्जरीप्रथमादश्लेषेखनात्संस्मृ-

त्य ग्रंथस्वाध्यायै लैख्यया चक्रे । तदुत्तराद्धि गूतणीकृत्य ग्रन्थः समर्थितः
पण्डितैः ।

126. vide Appendix A.A photograph copy of the fragments of this ms. is attached at the beginning of Chap.I.

127. PRC.17.223ff.: अध्यापमानपूर्णाऽयमुच्चयाल ततः पुरः ॥...॥२२३॥
पश्चिमा दिशमाश्रित्य परिस्पन्दं विनाचलात् । प्राप खत्यपुरं नाम
पुरं पौरजनोत्तरम् ॥ २२४ ॥

128.PC(SJGM).p.41: ... रुच्यो जाणाग्रामं गतः ॥

129.This hymn in Apabhraṃśa is published in JSS Vol.III. No. 3 pp.241-251 with an introductory article by Muni Shri Jinavijayaji.

probably on the occasion of a festival held, according to Muni Shri Jinavijayaji, after the unsuccessful attempt of Mahmud of Gazni to pull the image down.¹³⁰

There the poet found his heart's resort at the temple of Lord Mahāvīra Jina in praise of whom he composed a hymn in a continuously antithetic strain (Viruddhārthā Śrī-vīra-stuti).¹³¹

XI : RE-INVITED BY BHOJA TO SAVE THE HONOUR

OF HIS COURT :-

Merutuṅga's account concludes with a discordantly impossible verse put in the mouth of Dhanapāla in reply to a question by Bhoja with regard to any fresh composition!¹³² Prabhācandra, on the other hand, gives a very well-knit account which continues that the absence of the poet at Dhārā made Bhoja repent and remember him, especially when, after a few years, a Kaula pundit named Dharma publicly challenged Bhoja's

130. SMU.5-7.

131. PRC.17.225-226: तत्र श्रीमन्महावीरचैत्ये जित्ये पदे इव। दृष्टे स परमानन्दमाससाद विदावरः॥२२५॥ नमस्कृत्य स्तुतिं तत्र विशेषा- भासार्थस्कृताम्। चकार प्राकृतां देव निम्नले-त्यादि सास्ति च॥२२५॥

It is published with Gujarati translation and notes by Prof.H.R.Kapadia in RP(HRK).pp.200-268.

132. PC(SJGM).p.42: अधुना किमपि प्रबन्धादि क्रियमाणमास्ते नृपेणे- तुले धनपाल आह - आरजालजलदाहशक्या मन्मुखादपगता सरस्यती । तेन वैरिकमलाक-यग्रहृदयग्रहस्य न कवित्वमस्ति मे ।

assembly for a scholarly debate.¹³³ He despatched his spies in search of Dhanapāla and found him at Satyapura in Rajasthana. At first the poet was unwilling to return but agreed when Bhoja appealed to him in the name of Muñja and entreated him, in the capacity of a junior to him in scholarship, to save the honour of the Avantidesa.¹³⁴ Moved at this, Dhanapāla returned to Dhara where he was reconciled to Bhoja. Prabhācandra informs us that Dhanapāla now practically led a life of a renounced householder, though he did not seem to have been formally initiated to the order of the Jain monks.¹³⁵ It was at this occasion that the pathetic dialogue noted above¹³⁶ occurred. The Kaula debater, defeated at Dhanapāla's hands, fled away out of shame during the early hours of the next morning, which event has been jocularly

RR 133.PRC.17.231ff.: इत्यस्य सिद्धिमानस्य चकोरस्य कुहूष्विव ।
प्रायाद्धर्माभिधः कौलो विद्वान् --- ॥२३१॥ --- स राजमन्दिरद्वारि
पत्रालम्बं प्रदत्तवान् । काव्यान्त्यभूनि चालेश्वीत् तत्र मानादिमूर्धनि ॥२५५॥

134. ibid. vs. 270ff.: श्रीमुञ्जस्य महीभर्तुः प्रतिपन्नसुतो भवान् ।
ज्येष्ठोऽहं तु कनिष्ठोऽस्मि तत्किं गण्यं लघोर्वचः ॥२७०॥ --- जये
पराजये वाप्यवन्तिदेशः स्थलं तव ॥२७१॥ -- जित्वा धारां त्वयं
कौलः परदेशी प्रयास्यति ॥२७३॥ तत्ते रूपं विशुभं वा जानासि
स्वयमेव तत् । ---- ॥२७४॥

135. ibid. vs. 278: धनपालस्ततः साश्वरवादीद् ब्रह्मणोऽप्यहम् । निरसृहः
जैनलिङ्गाभावश्यं तदप्रतप्तसृष्टः ॥२७८॥

136. cf. supra. incident No. 14 noted in the PRC.17.282. ff.

commemorated by Prabhācandra in a verse which says that the adage "Dharma ultimately wins, not the one other than Dharma (a-dharma)" has been proved false; ~~but~~ however, the other adage "Dharma is quick in gait" has come true. ¹³⁷

XII : THE SUNSET OF LIFE :-

Dhanapāla seems to have stayed at Dhārā thenceforward. During this period he led a highly passive life which almost ruled out literary activity, as has been accidentally noted by Merutuṅga, ¹³⁸ though he did compose a few religious works, like the 'Sāvayavihī', the Sanskrit-Prakrit 'Vīrastuti' and a Sanskrit commentary on the 'Stuti-caturviṃśatikā' of his younger brother Śobhana, a Jain monk then, who requested him for that ¹³⁹ while on his death-bed. When the ending hour of his life was in view, the poet left Dhārā and went to his preceptor Mahendrasūri before whom he took the ~~MANTRA~~ vow of a fast unto death and left this world of his own accord. ¹⁴⁰

137.PRC.17.310: धर्मो जयति जाधर्म इत्यलीकीकृतं वचः। इदं तु
अत्यन्तं नीतं धर्मस्य त्वरिता गतिः ॥३१०॥

138. See supra ft.nt.No.132.

139.SSV.Intro. vs.7: एतां यथा मतिं विद्मश्च जिजानुजस्य तस्यो-
पचलां कृतिमलंकृतवान् स्ववृत्त्या । अभ्यर्थितो विदधता त्रिदिव-
प्रयाणं तेनैव साम्प्रतकविर्धनपालजामा ॥७॥

जितस्तुतीनां च सिद्धसारस्वतः कविः । शिकां चकार सोदर्यस्नेहं
दितो वरुण इरुम ॥३२०॥

This last work might have been written before the poet composed his TM.

140. see next page.

XIII : HIS NAMESAKES :-

References to at least four¹⁴¹ other Dhanapālas have been preserved by the Jain tradition. Scholars have sometimes wrongly mixed them, or their works, up. It will be of interest to give here a brief account of them all in order to clinch in future any possibility whatsoever of ever mistaking the one for~~the~~ the other, due to the fact that they lived sometime during the span of four centuries from the eleventh to the fourteenth.

(i) DHANAPĀLA OF THE DHAKKADA BANĪĀ FAMILY was the wellknown author of the Bhavisayatta-kahā (also known as Pancamī-kathā) in Apabhraṃśa. It was first published in Roman script by Dr. Jacobi, and later on critically edited at Baroda by Shri Dalāl and Dr. Gune in the GOS. This Dhanapāla is believed to have flourished during the tenth century A.D. and he might have been a contemporary¹⁴² of our Dhanapāla, the author of the TM. Shri Nathuram Premi wrongly confuses Dr. Gune's reference to "Dhanapāla the Prakrit lexicographer of the 10th century"¹⁴³, i.e. the author of the PLN, with that of the BK. On the other hand,

140. PRC. 17. 321ff.: आयुर्वन्तं परिशाय को विदेशोऽज्यदा नृपम् । अपृच्छत परं लोकं साधितुं गुरुसन्निधौ ॥ ३२१ ॥ श्रीप्रज्जहद्वसूरीणां पादाम्भोजपुरः-
शरम् । तनुं समन्वित्वा गेहिधर्म एव स्थितः सदा ॥ ३२२ ॥

141. Shri Nathuram Premi has noticed three Dhanapālas. cf. JSIA. pp. 327ff. and 467ff.

142. cf. BK. Intro. p. 3.

143. cf. ICP. pp. 240ff.

Dr. M.Krishnamachariar knows that Dhanapāla of the Dhakkada Baniā family was different from Dhanapāla, the author of the TM. But he seems to hold that it is the latter who is the author of the pancamī-kathā¹⁴⁴ According to Shri M.D.Desai, BK is identical with the Pancamī-kathā.¹⁴⁵ Shri Nathuram Premi concurs with him.¹⁴⁶ This Dhanapāla was born in the Dhakkada family of the Jain Baniā community. His father's name was Māesara and mother's Dhanasiri.¹⁴⁷ From his reference to the sixteenth Acyuta heaven Dr. Jacobi concludes that he must have belonged to the Digambara faction of Jainism.¹⁴⁸ The Apabhraṃśa of the BK seems to be closer to that of Haribhadrāsūri.¹⁴⁹ Discussing the similarity between the BK and the Pau.C. Dr. H.C.Bhayani has noted that Dhanapāla had before his mind's eye the work of Sayambhū when he composed his introductory stanzas.¹⁵⁰

(ii) DHANAPĀLA OF THE PALLĪPĀLA FAMILY is the author of a Sanskrit compendium of the TM. He completed it in the year V.Sam.1261 (i.e.1205).¹⁵¹ His Tilakamañjarīsāra¹⁵²

144.HCSL.p.475.

145.JSSI(D).p.187-188.

146.JSAI.p.468.

147.BK.Intro.vs.9: धक्कडवणिवंस्ति माएसरहो स्तमुळभविण । धणसिरि-
देविसुत्तण विरइउ सरसइ-संभविण॥९॥

148.JSAI.p.468.

149.ibid.

150.BV.Vol.VIII.No.1-2,1947 pp.48-50.

151.TMS.Epilogue vs.6: इन्दुदशिनसूर्याङ्कवत्सरे मासि कार्तिके ।
शुक्लाष्टम्यां गुरावेष कथासारः समर्पितः॥६॥

152.This work has been critically edited by me and is published by the L.D.Institute of Indology, Ahmedabad.

comprises of 1206 verses divided into nine cantos and the epilogue, and it is the best of all the metrical compendiums of the TM. He was the second son of a poet named Āmana, who belonged to the famous Fallīpāla family of Anahillapura (Patan). His elder brother was Anantapāla, the author of Pāṭi-gaṇita, while the younger brothers were Ratnapāla and Gunapāla.¹⁵³

(iii) DHANAPĀLA OF THE POKHARA COMMUNITY was a son of Suhadadeva and Suhadādevī of the Pokhara ~~BAI~~ Baniā community and an inhabitant of palhanapura in Gujarat. He flourished during the regime of Vīsaladeva. It was at the instance of Vāsadhara, a minister of King Sāraṅga of Chandawāda, that he composed in Apabhraṁśa an epic poem entitled the 'Bāhubali-carita', which he completed in the year V.Sam.1454 (i.e.1398 A.D.).¹⁵⁴

(iv) DHANAPĀLA, THE AUTHOR OF THE NEMINĀTHA-VIVĀHALU ~~IN~~ Apabhraṁśa, is supposed to have flourished in the latter half of the fifteenth century A.D.¹⁵⁵

153. For further details see Appendix N and the Introduction to the TMS.

154 AS.p.234ff.

155. JRS.p.507.

B : P E R S O N A L I T Y :-

The TM presents to us the picture of a poet who obtained royal encouragement right from his very young age during which his principal literary activity was confined to composing occasional lyrical verses as well as participating in scholarly debates. Proud as he seems to have been in capacity of a Brahmin well-versed in the Vedas, Smṛtis and tantric rituals, this royal honour had rather gone to his head as was evident from the fact that he opposed, and separated from, his father on the issue of giving ~~away~~ his younger brother Śobhana, away to a Jain monk. His close friendship with Bhoja enabled him to ban the entry of the Jain monks in the territory of the Mālava empire for a period of twelve years. Though a veritable lion at a scholarly debate-duel, his wife seems to have had an upper hand with him, while it cannot be said that his married life might have been rather discordant. A fine scholarly tradition in his family, coupled with almost continuous royal patronage, did contribute to the persistence of this hereditary learning which percolated not only in his sister Sundarī but more so in his daughter Tilakamañjarī. As years advanced he fell a victim to the enticing prosylitizationary tactics

of the prevalent Jain order and a proud Brahmin scholar was metamorphosed ~~in~~ into a staunchly devout householder follower of Jainism so much so that he had the courage of conviction to stand his ground against the friendly as well as the polemic overtures of his royal patron-friend Bhoja, whom he hit very hard so far as the ~~the~~ superiority of the Jain faith to Saivism and Brahmanical ritualism was a point at issue. The TM, as is natural and proper, does not give the slightest indication of this difference of opinion between the royal patron and the poet. But the very fact that the former has almost ignored him — by not quoting in his numerous works even a single verse of the latter¹⁵⁶ — while the latter has expressed his disillusion-~~ment~~ ment as to the outcome of the unequal friendship and penitence for having wasted his best years in serving a royal patron,¹⁵⁷ ~~he~~ unfailingly testifies to that effect.

156. The only verse quoted twice by Bhoja in his SKB with a different reading in the third and the fourth quarters is the one beginning with प्राज्यप्रभावः etc. which is the second of the introductory verses of the TM. The cd according to Dhanapāla reads "ददतां जिवृतात्मान आद्योऽन्येऽपि मुदं जिनाः ॥" which, according to Bhoja are मुक्तात्मा नः शिवं नेपिरन्येऽपि ददतां जिनाः ॥" — SKB(RJ).p. 116 and 224. And Bhoja has not named Dhanapāla anywhere. On the contrary, he has quoted Bāṇa at least seven times and referred to him once by name. *ibid.* Intro.p.4.

157. PRC.17.114: कतिपयपुरस्वामी कायव्ययैरपि दुर्गहो, मिलवितरिता मोहेनासौ पुरानुसृतो मया । त्रिभुवनविभुर्बुध्याशद्योऽपुना स्वपदप्रदः प्रभुरधिगतस्तत्प्राचीनो पुनोति दिनव्ययः ॥ —————> ; also RP(K).p.129.vs.36: जा पुह सेवाविमुहस्य इन्नु मा ताड मह समिदीओ । अहियारसंपया इव पेरेन्तविडन्वणफलाओ ॥३६॥

But the poet was not fully ignorant of the nature of the relation with a royal friend,¹⁵⁸ and knew the ways and means of the courtiers and attendants.¹⁵⁹ Although convinced about the ultimate upper hand of the Fate Almighty,¹⁶⁰ he had a matching confidence in the power of enthusiastic endeavour coupled with sharp discrimination.¹⁶¹ Normally he would not like to resort to underhand means in accomplishing his ends,¹⁶² but he was fully aware of the ways of the world and would not hesitate to accomplish his

158. TM(N).p.299: नो कोऽपि परमार्थतः प्रेयाननुवर्तनीयः पूजनीयो वा प्रजारक्षणमात्रकर्मव्यानां नरपतीनाम् ।

159. ibid.p.49: श्रेयकाक्ष फलप्राप्तिक्रमाः प्रथममुपचारेण गृहीतवाक्यं परिग्राह्यलोकमावर्जयन्ति । ततस्तेन कृतपक्षपरिग्रहेण ग्राहितसंबन्धाः प्रभूषामस्तन्मात्मशक्तिसुपदर्शयन्ति ।

160. ibid.p.170: अचिन्त्वा हि दैवशक्तिः ।; p.318: तर्थापि विधिरत्र प्रमाणम् ।; p.345-346: अहो निरवधिप्रभारो विधिः । नास्त्यगोचरः पुरावृत्तकर्मणाम् । अशक्यप्रतीकारो हि कृतान्तशक्तिः । अव्याहता गतिः सर्वत्र भवितव्यतायाः ।

161. ibid:p.31: प्रज्ञोद्यमावरणिमन्धाविव ह्यिभुजः पितरौ कार्यसिद्धेस्तौ हि पुरुषव्यापारानुगृहीतौ नास्ति तद्वस्तु यन्न साधयतः ।

162. ibid.p.60: यद्यपि सुचिरकालसंचितेन सततानुग्रामिणा स्वरभृत्येभ्येव शुभकर्मणा कृतरक्षणं महापुरुषाणां सर्वदापि दूस्वर्गिणो दूरवर्तीभ्येव दुरितानि तर्थापि नीतिरनुसर्तव्या ।

desired end by hook or by crook if luck was not unfavourable.¹⁶³ He would not loose heart in the face of a adversity,¹⁶⁴ but he would not also stake everything for things unimportant.¹⁶⁵

He regarded ~~him~~ it as his essential duty to maintain, and be faithful to, one's married wife,¹⁶⁶ even if she might be born in a family of socially lower strata.¹⁶⁷ But he did not have the slightest illusion as to the fatal bewitching powers of a youthful beauty when one might happen to meet her in a secluded place especially if she be an abstinent,¹⁶⁸ and he would ever guard himself

163. TM(N).p.155: फलानिलाधिणा पुरुषेण नैकान्ततो नीतिनिष्ठेन श्रवित-
व्यम् । अक्षिणते वस्तुनि दैवं प्रमाणीकृत्य सर्व्वत्मना प्रवर्त्तितव्यम् ।
अनुकूलविधिविहितसाहायकस्य साहसिकस्य सर्व्वदा शस्यसंपदिना-
नीतिरनीतिरपि फलति ।

164. ibid.p.176: अपि च विवेकिना विचारणीयं वस्तुतन्वम् ।
भोजितव्यो निजावच्छ्रमः । स्ताभनीयं मनः प्रसरदपथे । न देयभ्रष्टणी-

त्वमिन्द्रियगणस्य .etc.; p.402: क्षुण्णोऽपि शोहति तरुः क्षीणोऽप्युप-
चीयते पुनश्चन्द्रः । इति विमृशन्तः सन्तः संतप्यन्ते न विधुरेषु ॥ ;

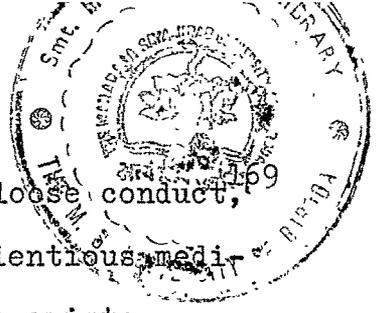
p.348: सुदुश्मपि विषण्णेन धीमता तदेव चिन्त्यं वस्तु यदुपायसाध्यम् ।

165. ibid.185: स्वल्पे प्रयोजने न किञ्चिदात्मना संशयमारोपितेन फलम् ।

166. ibid.p.318: स्वदारपरिपालनकर्म्म गृहमेधिनां धर्म्म ।

167. ibid.p.229: दुःकुलादीनि ग्राह्यमङ्गनारत्नम् ।

168. ibid.p.258: विशेषतः प्रथमयौवना प्रतस्था यतात्मनामपि
मेहविकारहेतुरेकाकिनी ।



against the undesirable consequences of loose conduct,¹⁶⁹ although he was sure that even the conscientious meditation on the transmigratoriness of human existence could not serve as a fully fool-proof guarantee against the worldly enticements.¹⁷⁰

Even before his conversion to Jainism he seems to have been a devout worshipper of his family-deity,¹⁷¹ and his meticulousness in daily worship, though transferred towards the Jain Tīrthaṅkaras, did not lose its fervour which is evidenced in his 'Sāvayavihī' wherein he has laid down the daily religious routine for a devout Jain householder. He had an ~~innate~~ innate faith in the rightfulness and authoritativeness of saintly persons,¹⁷²

who are invariably attracted to the deeply devout and

169. TM(N).p.258: आत्मनो महिमानमिच्छता पुरुषेण पूर्वे वयस्यपूर्वा सर्वोपि केचित् परयोषित्प्रायशो न बहु भावणीया ।

170. ibid.p.244: सर्व एवायमेवप्रकारः संसारः । इदं तु चित्रं यदीदृश-
मप्येनमवगच्छन्मपि भावानामनित्यतां विभावयतामीदृशान्मपि
दशाविशेषाननुभवतांमपि न जातुविज्जन्तूनां विरज्यते चित्तं न
विशीर्यते विषयाभिलाषः, न भङ्गुरी भवति भोगवाञ्छा, नाभ्रिधावति
निःसङ्गता बुद्धिः, नाङ्गीकरोति विद्याबाधनित्यसुखमपवर्गस्थान-
मात्मा । सर्वथा तिगहनो वर्त्मयानेष संसारमोहः --- ।

171. ibid.p.282: --- गोत्रदेवता सर्वकालमेवोपासनीया --- ।

172. ibid.p.362: अविचार्यमहिमा महात्मनामनुभावः । ; p.295: अत्रितथा-
देशो हि तत्रभवानार्यपरशुराजः । न तद्भाषितोऽर्थः कदापिदुनिसंबदति ।

well-versed persons.¹⁷³ His test of a genuine saint or a monk was the disinterestedness towards worldly prosperity.¹⁷⁴ After his firm conviction in, and consequent conversion to Jainism, all efforts of his companions belonging to the now rival, though formerly his own, faith could not wean him back.¹⁷⁵ His change of faith to Jainism seems to have strengthened his belief in the inevitability of the ultimate triumph and the cynical nature of Fate,¹⁷⁶ although, he knew that, It never transgressed the law of causation.¹⁷⁷

173. ~~ibid.~~ TM(N).p.25: धार्मिकजनानुचर्यभिमुखानि हि भवन्ति सर्व्वदा धर्मतन्त्रवेदिनां हृदयानि।

174. ~~ibid.~~ p.26: केवलमभूतिर्भुविजने विभवानाम् । विषयोपभोगगृह्णन्ते हि धनान्युपाददते ।

175. ~~ibid.~~ p.224: -- असंभाव्यमानतया शिशुजनस्यापि हास्यरसवृद्धिः -- हेतुरीदृशं मरुप विशदप्रतिभासमतिदीर्घकालमनुभूतमात्मनापि शक्यते न शक्यते ।

176. ~~ibid.~~ p.346: इह हि संसारसङ्गनि समासादितावतारः स्वभाव-विमलोऽपि जन्तुरेकेनैव जन्मनि दशावशेन दीपाङ्कुर इवाजेकानि रूपान्तरा-प्यनुभवति । --- तदेतदमृतविषभूतं वस्तुत्पम् --- 1; p.112: निसर्गति एव निरङ्कुशः चापकारी करीव व्याले बलीभान् विधिवदोऽपि बुद्धि-मद्भिरतिनिविडेन प्रज्ञालोहनिगडेन निरवग्रहो विपरति ।

177. ~~ibid.~~ p.20: समग्राण्यपि कारणानि न प्रागजन्तजितकर्मोदय-क्षणनिरपेक्षानि फलमुपनयन्ति ।

Inspite of his conversion to Jainism, he did not have the slightest hesitation to utilize his knowledge of the Brahmanical lore ¹⁷⁸ which he fully used to advantage in his literary allusions. His knowledge of Jain scriptures and mythology ¹⁷⁹ is matched by his equally deep acquaintance with the Brahmanical scriptures and mythology. But the Jain faith appealed to him mainly for its emphasis on mercy and non-violence and on the austere ideal of life as embodied in the Tīrthamkars, whom he regarded as disinterested ones par excellence and nothing less than the Omniscient All-pervading Personal God, the ultimate resort of the individual souls drifting in their sojourn from birth to birth. ¹⁸⁰

178. TM(N).p.11: गाढधृतभ्रुत्पादं चासुदेवम् --- मखाकलधूमकोटिभिः...
 सकृत्सुगेव --- सवल्लोकेव द्विजसमाजैः --- ससमुद्रमथनेव ---
 साप्रस्वरेरिव -- विश्वकर्मासहस्रैरिव । p.200: जिभृतमुच्चारितचण्डिकास्तोत्र-
 दण्डकेनेव --- त्रयीभक्तेनेव p.200: गाढाञ्चितदृश्यगर्भ-
 केशवेशेन --- । ; p.13: उदान्तेनापि स्वरितेन... । ;
 p.31: अरणिमन्थाविव हविर्भुजः पितरौ --- । ; p.10: सात-
 विः शेषपुराणेतिहाससारेः... । ; p.79: सव्विगमोपनिषेधान्नाम् --- । ;
 p.9: कपिलकोपानलेन्धनीकृतसगरतनयस्वर्गवार्तामिव --- । ;
 p.8: प्रजेभ्यःभवभवानीभवतैः --- । ; p.8: जामदग्न्यभार्गणाहल-
 क्रोधादिच्छिदैः । ; p.7: शततमकतुवाञ्छविच्छेदार्थमिव --- ।
 179. ibid. p.39: आद्यो धर्मचक्रवर्तिनामाराध्यश्चतुर्विधस्यापि शुरनिकायस्य
 नायकः शमग्रार्णा गणधरकेबलिप्रमुखाणां महर्षिणा मृषभ-
 नामा जिनवृषः --- ; p.40: महाधराधरे-
 षुद्रोऽशकपरिक्षेपणीनां जम्बूद्वीपप्रमाणपरिमाणलाकृतीनां ---
 महापुष्करिणीनाम् --- । ; p.41: दिव्यलोकचयवन् --- । ; p.400:
 प्रशक्तिशेहिणीप्रभृतयोऽष्टप्रधानविद्यादेवताः --- ।
 180. ibid. p.11: स्नेहशुभ्रपातरसं जिनम् । ; Introsp.1: स्वः पातु
 जिनः कृत्स्नभीक्षते यः प्रतिक्षणम् । स्वैरनन्तैरेकैकजन्तोऽर्थात् जगत्त्रयम् ॥१॥
 p.39: सर्वसाचेजिनिमित्तबन्धुः सैतुबन्धः संसारसिन्धोः --- ।

His scholarship was sufficiently extensive to make him an indomitable debater of his times. Prof. H.R.Kapadia rightly holds that Dhanapāla was well-versed in the Cāndra as well as the Kātantra systems of Sanskrit Grammar.¹⁸¹ It is the Cāndra system, according to Pandit Yudhiṣṭhira Mimansaka, on which is based the famous work on Sanskrit Grammar entitled the 'Sarasvatī-kaṇṭhābharana' ascribed to Bhoja.¹⁸² Shri T.R.Cintamani, however, holds that Bhoja has tried to frame a system intended to be a complete synthesis incorporating the Pāṇinian system.¹⁸³ Prabhācandra has clearly mentioned that during Bhoja's regime it was this new system of Bhoja which was adopted for the curriculum at the centres of oriental learning (pāṭhaśālās) at Dhārā.¹⁸⁴ But before its composition the Cāndra and the Kātantra systems may have been in vogue as it is proved by some of Dhanapāla's references in the TM which utilize the grammatical terms like 'Vyañjana; 'Svara' etc.,¹⁸⁵ and a few grammatical processes.¹⁸⁶ These

181. JSSI. p. 58.

182. SVSI. Vol. I. p. 143.

183. SKB(C). Intro. p. xvi.

184. PRC. 17. 143: तत्र व्याकरणं श्रीमद्भोजराजविनिर्मितम् । तस्य विद्याभटे छात्रैः पठ्यतेऽहमिदं भूषणम् ॥१४३॥

185. TM(N). p. 134: शब्दशास्त्रकारैरिव विहितह्रस्वदीर्घव्यञ्जनकल्पनैः ---; p. 15: --- अस्वरवर्गा अपि परं व्यञ्जनमशिश्रियन्तः --- ।

186. ibid. 406: शब्द इव संस्कृतोऽपि प्राकृतबुद्धिमाधत्ते । प्रसिद्धपुत्रावोऽपि नपुंसकतया व्यवह्रियते । सर्वदा स्त्रीलिङ्गावृत्तिरपि परार्थं प्रवर्तमानः पुंस्त्वमर्जयति ।

terms have been utilized for the first time in the Aitareya Āraṇyaka and later on in the Mahābhāṣya of Patañjali and in the Kātantra-ṭikā. His ¹⁸⁷ wide knowledge of the Sanskrit and the Prakrit literature, ¹⁸⁸ Poetics, ¹⁸⁹ Erotics, ¹⁹⁰ Political Science, ¹⁹¹ and military affairs ¹⁹² is exhibited throughout the ~~TM~~ TM. His acquaintance with fine arts like Music, ¹⁹³ Dancing, ¹⁹⁴ Painting, ¹⁹⁵ Elephant-taming, ¹⁹⁶ and sciences like Astrology, ¹⁹⁷ Palmistry, ¹⁹⁸ Geometry, ¹⁹⁹ Tāntric Mysticism, ²⁰⁰

187. TTTSG.p.187-188.

188. cf. Dhanapāla's tributes to Sanskrit poets like Vālmīki, Vyāsa, Kālidāsa, Bāṇa, Bhāravi, Māgha, Bhavabhūti, Rājaśekhara, Rudra and Kardamarāja and to Prakrit poets like Guṇādhya, Pravarasena, Pādaliptācārya, Jivadeva, Vākpatirāja and Bhadrakīrti in the introductory verses of the TM; also TM(N).p.134: संस्कृतानुविद्धस्वदेश-भाषानिवृत्तकाव्यप्रबन्धानि ---। ; p.10: इन्द्रकलकाव्यभारतप्रबन्धैः परिचितनिखिलारव्याधिकारव्यानव्याख्यानैः ---।

189. ibid.p.10: अभ्यस्तानाद्यशास्त्रैः --- लोकोक्तिभिः --- सक्त्यकैः --- ओजसिभिरपि प्रसज्यैः --- सकलरसभावाभिज्ञैः ---।

190. ibid.

191. ibid.p.11: कामसुत्रविद्याभिः ---। राजनीतिविद्ययाऽपि जगताथि ---। ; p.28: राज्यनीतिरिव सञ्चिपतिपाशुमानवार्ताधिजगताथि ---। ; p.166: राजनीतिरिव यथोचितम् --- अतिकला त्रिवर्गसंपत्तिः ---। वर्यापितवर्णसमुदाया ---।

192. ibid.p.63: यामिनीयुद्धेषु ---। ; cf. also ibid.p.83-97 for matters concerning, and a description of, a night attack.

193. TM(N).p.236: प्रहृतपटुषट् हस्तल्लरीमृदङ्गमङ्गलतूर्यैः --- etc. ; p.34: दत्तमार्जनमृदङ्गस्तजितगम्भीरेण स्वरेण सञ्जीतकमिव ---। ; p.186 where technical terms like 'Grāmaḥ', 'Mūrchanā', 'Tāna' etc. are utilized.

194. ibid.p.270: अवसिते च नृत्यकर्माणि कृतरङ्गाप्रणामाम् ---।

195. cf. ibid.pp.166-167 where Harivāhana examines a portrait of Tilakamañjarī.

196. ibid.p.186 where Harivāhana attempts to tame an elephant gone mad due to the rutting cycle.

197. ibid.p.75-76: अकीर्णाश्चितलः सरोजकलसच्छनादिभिरुच्छनैः ---। यथास्यमुच्चस्थानस्थितैः --- शुभ्रहृत्स्वलोकिते विशुद्धे लोके --- ऊर्ध्वगुरव्यां होरायां ---।

198. ibid.Intro.vs.43: अकीर्णाश्चितलः सरोजकलसच्छनादिभिरुच्छनैः ---।

199. ibid.p.24: ... क्षेत्रगणितमिव लम्बभुजकर्णोद्भासितम् ---।

200. ibid.p.47: --- अचिरस्वण्डितं मन्त्रखापकमुण्डम् ---। ; p.22: वशीकरण-विद्या मदनमहावातिकस्य ---। ; p.219: इन्द्रजालिक इव मायाप्रगल्भः ---।

Metallurgy²⁰¹ and Calligraphy²⁰² and etc. is evidenced in many imageries in the TM. But he takes care to subordinate and harmonize this scholarship with his innate faith in Jainism.²⁰³ Everywhere in the whole of the TM do we come across the devout, though not bitter, touch of Dhanapāla's profound predilection for Jainism. His references to the Sāṅkhya doctrines of Sattva, Rajas and Yogic mysticism and meditation,²⁰⁴ the Buddhist doctrines of momentariness, void and subjectivism,²⁰⁵ the Pramāṇa doctrine of the Nyāya system,²⁰⁶ the Vaiśeṣika doctrine

-
201. TM(N). p.22: -- प्रससिद्धिर्वैदग्ध्यधातुवादिकस्य ---।
 202. ibid. p.134: ---असंकीर्णस्वरतादपण्णकोत्कीर्णकपर्णशरि लिपिषु पुस्तकेषु ---।
 203. ibid. p.11: -- अर्हदृशं न स्थिति रिव नैमनव्यवहारक्षिप्तलोक ---।
 204. ibid. p.10: -- स्वात्तिकैरपि राजसभावाप्तश्रव्यातिभिः ---।
 205. ibid. p.30: -- मुनिस्तत्क्षणमेव योगनिद्रामगाले ---।; also references to 'Dhyāna' on p.255 and 399; also ibid. p.45: -- योगिज्ञानशोचरं चालनो रूपम् ---।
 206. ibid. p.16: -- प्रौढतक इवार्थिनां नाशः ---।; p.28: बौद्ध इव सर्वतः शून्यदर्शी ---।; p.15: बौद्धानुपलब्धेरसद्व्यवहारप्रवर्तकत्वम्।
 207; ibid. p.10: -- प्रमाणाविद्धिः ---व्यायदर्शिनानुसारिकिरपि न शैदैः ; p.24: -- सत्तकविद्यामिव विधिनिरूपितानवद्यप्रमाणा म् ---।

of 'Dravya' as being permanent substratum of all other Categories,²⁰⁸ the Vedānta system of Bādarāyaṇa,²⁰⁹ the Vaiṣṇava doctrine of devotion to Kṛṣṇa²¹⁰ or Vāsudeva²¹¹ are noteworthy. The PRC records that he built at least one Jain temple to the memory of Lord Ṛṣabha Jinā.²¹² The TM also would warrant corroboration in the matter in view of his two hymns addressed to the First Tīrthamkara,²¹³ to whom he seems to have transferred all his profuse devotion which, as a prestine Brahmin he possessed/in his devout heart towards the Premordial Originator of his family, viz., Brahmadeva and the Premordial Preceptor of the universe, viz., Viṣṇu, the Lord of his family-deity and the goddess Śrī.

208. TM(N).p.12: ... वैशेषिकमते द्रव्यस्य कूटस्थैर्नित्यता ।; वैशेषिकमते द्रव्यस्य प्राधान्यं गुणानामुपसर्जनभावः ... ।

209. ibid.p.24: ... त्रिभुवनसृष्टिमिव प्रकरोपलक्षमाणब्रह्मसूत्राम् ।

210. ibid.p.11: --- शाब्धृतभूम्हत्पादं वासुदेवम् ।

211. ~~xxix~~ ibid.p.12: ... वैष्णवानां कृष्णवर्त्तनीनि प्रवेशः ... ।

212. PRC.17.192: ... प्रभो नीभिसूनोः प्रासादमातमेतु --- ॥१११॥

213. TM(N).p.218 and 416.

Thus, in Dhanapāla we have had a mixed personality of a proud pundit, a hot debater, a shrewd court-poet quite at home in a luxurious royal palace in a regal capital or a tough military expedition both on the land and the sea throughout length and breadth of India and abroad, a well-versed Brahmin and a staunch Jain householder with his ultimate resort to a Jain temple and extremely full of the milk of human kindness coupled with religious generosity.