

PREFACE

The following pages present a short but comprehensive study of Udayasundarikathā of Soddhala, a Saiva poet and a profound Sanskrit scholar of Gujarat. His name is not familiar and his fame is not alive. His writings except one i.e. Udayasundarikathā are not available. To most Sanskrit scholars, however, this poet is known only from the book edited by the late Chimanlal C. Dalal, M. A., of the Baroda Central Library in the G. O. S. (No. XI) in 1920.

The solitary ms. on which the present edition of this work is based was secured by Mr. Dalal from the Library of Pārśvanātha Bhandāra of Patan. He tried his best to secure more mss. of the work, but he could not succeed. At least he based his text on this only available ms. and while it was being seen through the press, the cruel hand of death snatched him away prematurely. The rest of the task was consequently entrusted to Pandit Embar Kṛṣṇamācārya, Adhyakṣa, Sanskrit Pāthasālā, Vāḍatāl. The ms. of the text was only one and it was full of mistakes and several omissions. Shri Kṛṣṇamācārya has corrected several mistakes from mere conjectures. The edition prepared by these two learned scholars marks a considerable progress. We are filled with greatfulness towards them since their

labours contributed so much to the better understanding of the important text on which they bestowed their care.

In the catalogues of Sanskrit mss. in the Oriental Institute, Baroda, only the catalogue of mss. in the Jain Bhandara at Patan, Vol. I (G. O. S. 17, 1937) mentions Udayasundarikathā written by Soddhala. Thus Patan manuscript is the only manuscript of the work known at present. I have seen the manuscript on which the present edition of Udayasundarikathā is based.

The manuscript now belongs to Śrī Hemacandrācārya Jñān Mandira, Patan (North Gujarat). It is carefully preserved there in a Section named Śrī Vādi Pārśvanātha Jain Jnana Bhandāra. The serial no. of the ms. is 6632. It contains 61 folios and is written on hand made Kashmiri paper. It is 30.3 cm. in length, 11.1 cm. in breadth. All the folios together make up about $\frac{1}{2}$ in height. The written portion is 25.7 x 8.6. Every page contains 17 lines and each line contains 61 to 64 letters approximately. The name of the Cop^yist or that of the person who got the ms. prepared is not mentioned in the ms. nor does it refer to the date in which it was written. we can however, conjecture that the ms. perhaps belongs to the 16th century A. D. The ms. contains no pictures of figures but in the middle some space with asterisks is left out for the sake of decoration. The handwriting

of the ms. is quite legible. In all its parts the lacuna which is left out in the printed edition is also left out in this ms., so it seems that the copyist must have prepared this manuscript from some copy which was either illegible or incomplete.

Although forty years have passed, the first edition is not revised. Modern scholars both in the East and the west have not so far made any noteworthy attempt to revive the study of Soddhala and his work.

I, therefore, selected the work for a critical study and am glad to present the fruit of my labour of several years before the University authorities in the form of a thesis for the Ph.D. Examination of the Mahārāja Sayājirao University, Baroda.

I thank, first of all, my preceptor Prof. G. H. Bhatt, General Editor and Head of the Rāmāyana Department, and Ex-Director, Oriental Institute, Baroda, for his able guidance and valuable suggestions, without whose perpetual goading, paternal care and inspiration, this work would not have come into existence. He has helped me not only as my guiding teacher but also in the capacity of the Director of Oriental Institute by giving a special permission to take as many books as required. He also helped me with books from

his personal library, and in spite of heavy pressure of work, he has taken keen interest in going through most critically, each line of the present work and has given me most valuable suggestions both regarding matter and manner. I, therefore, owe to him more than I can express.

Lastly, I thank Shri Dhansukhlāl Pāṭekh for carefully typing the work.

26/6/61.

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I append herewith two Statements.

STATEMENT NO. 1.

How the present work tends to the general advancement of knowledge.

The contribution of this thesis to the advancement of learning is as under :-

- i. It gives a critical study of Udayasundarikathā for the first time.
- ii. It deals with the history of Kayasthas and throws more light on the status of the Kayasthas determined by the researches upto date. An attempt has been made to reconcile the different views on this subject.
- iii. Soddhala's estimate as an author of the Campū forms an important landmark in the history of the Campū literature and hence the position of soddhala as a Campū writer throws new light on the development of this form of literature.
- iv. In the literary estimate it has been shown how Soddhala was faithful to the literary views expressed by him; and the peculiarities of his style and language are clearly proved to be the product of the

literary trends of the period. These points are partly of the nature of discovery of new facts and partly of the nature of the discovery of new relations of facts observed by others.

STATEMENT NO. 2.

Sources, indebtedness and originality.

In the preparation of the present work, I fully drew upon all the available sources in many languages, acknowledgement has been duly made in the foot notes and a complete bibliography has been attached hereto.

I studied the text Udayasundarikathā published as No. XI in the Gaekwad's Oriental Series and the relevant literature and tried to express my own views after a critical study.