

CHAPTER - 3

ER Erudition of CP

Śrīharsa, a scholarly poet is a fortunate by becoming ~~is~~ commented upon by an equally great scholar, CP. Eventhough the comp. of vidyā dhara existed previous to him, the depth of meaning of the poem was not completely brought out by him (=V). Thus he justifies his writing a fresh commentary on the poem.<sup>1</sup> We can recall here the proud & arrogant statement of poet Murāri.<sup>2</sup>

The erudition of CP. is un~~p~~arralleled, because almost all the hidden aspects intended by the poet, are clarified, explained and brought out in a scholarly manner by him. In CP. it seems, the poet Śrīharsa has found an equally erudite scholar to give full justice to his poem, because CP. follows the dictum, so to say, Pandito bhūtvā panditanyatikayet.<sup>3</sup>

An attempt is made here to bring out the different aspects of his scholarship under various heads.

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1. श्रीहर्षस्य लघ्वापि न त्यजति सा गम्भीरतां भारती ॥  
I. Intro . 2)
  2. देवीं व्याचमुपासते हि बह्व्यः स्मारं तु स्मारस्वतं  
अनीते नितरामसौ गुरुकुलविलष्यो मुरारिः कविः।  
अद्धिर्लद्धित एव वानरभटैः किं तस्य गम्भीरता-  
भापालनिप्रणपीवरत्नगुर्जनाति मन्थाचलः ॥ मुरारिः (1)

3. Coined on the line of deva bhūtvā devanī yajet.

-: Vedas :-

<sup>CP</sup>  
CP, seems to have composed a bhāṣya on the Rgveda,<sup>4</sup> a specimen of which is found under IX. 75 where the whole hymn RV. X.51<sup>5</sup> is commented upon. Under this, he has quoted Rgvedānukramanī (X. 51<sup>29</sup>). Brhaddevatā (VII. 62-79), Manusmṛti (————) Sātapathī sruti (satapatha brāhmaṇa) and Nirukṣa.<sup>6</sup>

Other scriptural passages ~~are~~ quoted by him are as under. e.g. RV I.i.1 under III. 78; RV.X.13<sup>a</sup> under IV.51; सर्वत ज्वात्मानं गोपयेत् । ( ? ) under IV. 104; RV VIII. viii. 48, under V.18; वज्रहस्तः पुरन्दरः (Brh-de) <sup>Y.V. 18.3</sup> under V.39; उग्निस्रवाऽनुचक्रवाऽनुमनिवो भजुरसिक्(?) under IX.75; इतिः प्रिय - मिन्द्रा बृहस्पती ( ? ) under XII - 107.

The first mantra of Vamadeva's hymn (RV. <sup>IV. 1</sup> 26) is explained from the vedānta point of view under IX.121.

<sup>ds</sup>  
-: UPANISAT :-

The Viṅgsarīra <sup>also</sup> called Puryastaka and sthūlsarīra with the quotation लमुत्कामन्तं प्राणोऽनुत्कामति etc. (IV.iv-2) from Brhadāranyak, are discussed under IX - 94.

4. ऋग्भाष्यं रचयन् निरुक्तं विवृतेऽनुत्कृत्य <sup>colo.1</sup> ब्रह्मीन्द्रः IX Prof. K.K. Handigui Naisadha-carit

5. None of the mss. gives the accent of the rcās.

6. It is worthy to note that through<sup>out</sup> the com., the quotations of CP. are full of different readings. This may be either due to different texts with CP might be quoting <sup>0.2</sup> and replacing the readings by coining them.

The concept of bhūman, is given almost fully under XI. 127, from Chāndogya Up. ( VII-i-xxiv.1 ). ३.

Other Upanisadic passages referred to by CP are as follows:-

- (1) प्राणेन रश्मिन्मपरं etc. (Br.up.IV.iii.12) under I.40
- (2) अस्थूलं मनोऽपि etc. (Br.up.IV.iv.22) and
- (3) जेति जेति | etc. (Br.up.III.ix.2) under III.63
- (4) कामः सङ्कल्पो --- मनो ज्वलति (Br.up.I.V.3) under V.29
- (5) ज्वलमेवासि वितीयं अक्षयं (Chā.Up.VI.ii.2) under VII.3, VIII.48.
- (6) आत्मा वै जायते पुराणि ( ३ ) under VII.65
- (7) तं यथा यथोपासते. प्रपद्यते ( ३ ) under IX.147
- (8) ज्वल ज्व इदोऽवतस्थत् । ( ३ ) and
- (9) यः सर्वसः सर्वजित् । (M.UP.I.19) under XI.62

#### Brhaddevatā.

<sup>IX.</sup>  
Under 75, where, CP comments the whole hymn. of RV X.51, ~~thereby~~ he quotes the mythology of the fire called Saucika from Brh addevatā VII.62 + 79.

#### Sarvānukrami.

<sup>CP</sup>  
He quotes under V.18, the rsi, devatā and chanda of the aghamarsana mantra.

The mythology of Maitrāvaruni is <sup>also</sup> quoted.

Similarly the passage वसुकारो वृषणेषु etc. ( X. 50 ) ३ is quoted and corroborated the mythology of Saucika fire, is corroborated.

-: Vedāngas :-

Under X. 76-79, while discussing the arrival of Sarasvatī, CP. gets the scope of discussing the six vedāngas, though at many places the discussions about Kalpa, Vyākaraṇa, Nīrūkta and Jyāntisa occur.

Thus, the passage इहेत्थं षड्पादोऽपि etc. (Sān.K.sū. XII.23.1) is quoted under III.62 to justify the reading यमित्थमात्थं etc. Similarly, under V.7, he quotes उपथ पाधानन्तरं कूर्चपाथमर्घ्यम् ( ) is quoted to discuss the order of paying hospitability as āsanam, pādyaṃ and arghyaṃ.

He quotes the AP. s.sūtra (XI.vii.6), उत्ताना हि देवगवो वहन्ति with little alteration उत्ताना वै देवगवश्चरन्ति।

Under XI.115; while discussing the world abhidhāna, he quotes the Sān.S.sūtra (III.xiii.17) अग्निं त्वा देव सवितरु etc.

CP. also quotes the grhyasūtras, with alteration. Under XVI. 38 he quotes अस्तमिते ध्रुवं दर्शयति etc. (आप. V.6.12) when Nala tells Damayantī regarding the dhruvadarsana. Similarly त्रिराजं ब्रह्मचर्यं चरेयातामधःशमीताम् (आप. III. 8. 8 ) is quoted under XVI. 47, when Nala & Damayantī practise the celibacy.

-: Vyākaraṇa :-

CP. quotes Pāṇini, Katantra and Siddhaimśab danusāsana. He calls grammar as trimunivvyākāranam<sup>7</sup> or pāṇinīyam. The grammar of Pāṇini was not so much in vogue in his days in Gujarat, and so he remarks अत्रार्थे पाणिनिस्मृत्याभासं प्रमाणयति XVII-68.

7. यतस्त्रिमुनिव्याकरणम् । — XVII 68.

Kātantra was more popular in Guj. in those days. The Siddhahaimasabdānuśāsana of Śri Hemachandrasūri was also studied, being the latest & local in those days. It being wellknown, CP does not mention it by name.

CP quotes and explains from the above three grammars. He quotes Mahābhāṣya, Vijayānanda, Nāganāyaka, Kātyāyana,<sup>8</sup> Durgasiṃha, Ratneśvara Cakravartī,<sup>9</sup> Haradatta Miśra,<sup>10 11</sup> Ganakāra<sup>11</sup> and Kāśikākāra. (=====).

In most of the verses, CP. quotes the aphorisms of ~~grammar of~~ Pānini, Kātantra & Hemachandrasūri or one or two of them. <sup>Some</sup> The note-worthy references are discussed here.

(A) Under X-136, the sthānivadbhāva of Pānini's स्थानिवदादेशोऽनल्लिख्ये (I.i.56) is discussed fully in the context of Indra's being the substitute of Nala, <sup>CP</sup> he also differentiates sthānin and ādeśa in a manner that sthānin is that, which is प्रकृति (archetype) and ādeśa is the विकृति (model), and at the end he summarises the verse अत्र ह्य कविनामत्रः कार्यस्यापि - - - पाणिनिव्याकरणस्य स्त्राथो व्यञ्जितः

The word जगदर्थी (XI.55) is explained by CP as जगताऽ-  
न्वितौ. The same is explained by some, as जगताऽन्वितौ. They justify तृतीया by saying that the aphorism मतिषुष्टि<sup>०</sup> etc. (III.ii.188) sublates the 'kta' in the sense of present tense. But CP refuses this by saying तत्तु नास्ति. And quotes the convention of Mahākavi. (कौशिकालिखितशापया १).

8. The writer of the कृत chapter (IVth) of Kātantra. CP दुर्गसिंहः  
in the beginning of the IVth chap. IV.

अथापदमी ख्य कृतिना न कृताः कृतः। कात्यायनेन ते सृष्टा विबुद्धिप्रतिषुद्धये ॥

9. The Rājādi vṛtti-writer on Kātantra-grammar. (Kā. 54 p. 299 ll. vi. 41)

10. Padamañjarikāra.

11. Under 12.66

(B) The different verbs are explained by CP in an erudite manner.

Under V.89, alternative meaning of नार्पयति (= न ददाति) is given as नार्प करोति ; here नार्पम् is explained as नृपस्येदं नार्पम् (belonging to the king), the suffix an is enjoined acc. to लस्येदम् (Pā. IV.iii.120) and then, by लत्करोति लक्ष् etc. (Pā. under Pā. III.ii.97) नार्प करोति becomes नार्पयति .

अनास्थित (V.130) is explained as प्रतिज्ञातयाम् (promised), and the ātmanepada use of वस्य is acc. to the vārtika आः स्थः प्रतिज्ञाने — under the aphorism समवप्रविभ्यः स्थः । etc. (Pā. I.iii. 32).

Under VI.100, उपतिष्ठते is justified by the vārtika, उपाद्देवपूजाश्च ज्ञानि etc. under the aphorism, उपात्मन्त्रकरणे । (Pā. I.iii.25), and ātmanepada in अभुञ्जते is justified, acc. to भुञ्जतेऽनवने । (Pā. III.iii.66).

उत्स्युः (VIII.7) does not take ātmanepada, though the ihā (desire) is present because of its being the vārtika उद श्वायाम् under उदोऽनुर्ध्वकर्मणि (Pā. I.iii.24). He corroborates this with the statement of Durgasiṃha, उदोऽनुर्ध्वकर्मणि । (Kā. III.ii.-12-15)

(C) The compounds are discussed, wherever necessary.

The आयातसंज्ञा (X.7) compound of verbal forms (ākhyāta), adopted by some, is supported by him on two grounds,

(i) Vedic usage:- there is akhyāta-padasamāsa in Veda R.V. (I.iii. 9), विष्ये देवासो अग्निं च हिमायासोऽर्धः ।, so in classical language also.

(2) Convention of poets:- माधैः प्रदानोचितम् ( )  
is the usage by Mahākavi Kālidāsa, and he puts it āhitalaksana  
under मयूरव्यंसकादयश्च! (Pā. II-i-72)

The word गणयेय (III.40) is a hard nut to crack  
for other commentators, Mallinātha and Nārāyaṇa. Simply  
explain it as इत्यौणादिको गणयेयः. But CP. gives full procedure  
as under:-

गण (1996) संख्याने (to count) is curādi and hence  
ending within' (Kā. इञ्, Pā. णिच्). The suffix 'ya' is enjoined  
acc. to स्वरधिः (Kā. IV.ii.10; Pā. अचो यत् । III. i. 47).  
'a' (of na in ṅana) is dropped. (Kā. ? Pā. अतो लोपः VI. iv h8).  
Thus गणि + य. Now the saṃjñāpūrvakāḍidhiḥ anityah will  
make the कारित (causal; Pā. णिच्) anitya, hence there will  
not occur the dropping, but गुण will take place acc. to नामन्यन्तयोः च.  
~~स्वरधिः~~ (Kā. III. i. 47; Pā. सार्धधातुकार्धधातुकयोः । VII. iii. 84).  
Thus गणयेयः is proved, by CP.

At times Kātantra's grammar, is called Kālapaka and  
Kaumāre also.

Under IV.54 and XI 104 SH<sup>1</sup> aphorism ध्वस्तनी लास्मि... (सिंहेश  
{III.iii. 14) is quoted.

The verb न्ययलत् (VI. 25) is explained with the  
Pāninian aphorism धुङ्क्षो लुङि (I. iii.91) and with the  
Kālapaka's अद्यतन्यां कर्त्तरि परस्मैपदम् ।

इत्येन (VIII.4) is proved by the SH<sup>1</sup> aphorism [सखि  
वणिगु] इताधिः (सिंहेश VII. i. 63).

Similarly, under X.7, for the word इत्यान् he quotes अतो  
न्तस्थासंयुक्तात् । (Kā. IV. 103) and अनयोगदेशतो धातोर्ध्वतः  
(Pā. VII.ii.47) with specific mention as इति पाणिनीयम्.

The word कृत्रिमम् (X.19) is both krt. and taddhita,  
xxxv....  
xi....

18. CP's style of giving the gist (tātparya) of the verse is the most extraordinary and lucid.

Sometimes he gives the gist in a sentence, but in cases where some syllogism is implied by the poet, CP to explain it, gives in detail relevant syllogism to make the point clear e.g.

- (1) कथा च त्रयोः - प्रपञ्चो मिथ्या ।  
दृश्यत्वात् ।  
यद् दृश्यं तन्मिथ्या । यथा शुक्तिरजतमिति ।  
XVII.72
- (2) नित्यः शब्दः ।  
निरवयवत्वात् ।  
आत्मवादिति । XVII.77

The technical points of the sāstras are elucidated by giving general rules from those sāstras e.g.

- (1) कर्मणो हि कारणमनुमीयते । X.115.
- (2) कारणानुगुणं हि कार्यम् । X.124.
- (3) भीमांसकानां कर्मणः सर्वकर्तृत्वम् । XVII.75.

Sometimes however he explains his point in detail e.g.

- (1) कार्यकारणसङ्घातोपाधिक..... न भुञ्चन्ति । X.94.
- (2) भीमांसा यदि त्रिवरमङ्गीकुडुते.... तलश्वेष्वरं न भुते । XI.62

At some places other technical theories are also mentioned.

The mythological stories from the Mbh; the puranas and the quotations of smrtis are given either in brief or in detail as per requirement.<sup>80</sup>

19. He specifies the grammar which he quotes. Thus he uses the words पाणिनीयम् and कौमारे or कालापके to point out the grammars of Pāṇini and Kātantre respectively.

Thus CP can be given a glorious and deserving tribute as one of the best commentators, by making necessary modifications in the verse of Bhojadeva quoted in the beginning of this chapter :

दुर्बोधं यदलीव तन्म जहति स्पष्टार्थमित्युक्तिभिः  
स्पष्टार्थं न हि विस्तृतिं विदधति व्यर्थैः समासादिकैः ।  
नाऽस्थानेऽनुपयोगिभिश्च बहुभिः शब्दैर्भ्रमं लभते  
श्रोतृणामिति वस्तुविस्तृतः श्रेष्ठो न टीकाकृतः ॥

and ~~pradhita~~ <sup>or</sup> acc. to चितः क्तिन् (Pā. III.iii.88) and क्तो-  
मेनिन्त्यम् । (Pā. IV-iv-20) resp., but in katyāyaniya it is  
only krt. (VI.ii.7)

The difference of suffixes of Pānini and Katyāyana <sup>is given</sup> are  
under X.89, for the word निगाथम्, that 'yat' of Pānini is  
kyap of Katyāyana and nyat of pānini is dvyan of Katyāyana.

For the term niḥ of Pānini, Kātantra uses 'in' <sup>12</sup>  
so CP writes everywhere 'inanta' and not 'nijanta'. Similarly  
'aninanta' and not 'anijanta'. The rule of Kātantra is इन्कारितं  
धात्वर्थे । (III.ii.9).

The verb ऊङुः (XI.92) is derived from वह (1073) प्रापणे  
in the sense of ऊङुः (691) वितके because the roofs possess <sup>in</sup>  
many meanings, <sup>his</sup> as says <sup>on the authority of</sup> Kātantravṛttikāra i.e, Durgasiṃha.

The verb अङ्गोः (XII.22) is explained as ātmanepada  
( = third) person singular in of V (789)  
(of Pā.), while in kāṭāpaka it is to the V

For the words जवि (III.130) and पत्ये तिष्ठमानः (VII.57),  
respectively, he quotes the two aphorisms of Rājādivṛtti जो-  
रतद्वितान्निधये । (Kā. II.1.41) and प्रतिस्त्रानिर्णयप्रकारेणैषु स्था  
(Kā. III.ii.42.15)

Under IV 80 for the verb ममार, <sup>the</sup> vārtika आश्रित-  
रधतन्योश्च मृः <sup>13</sup> (III.ii.42.58) of Durgasiṃha <sup>is</sup> quoted. Similar  
pāninian aphorisms are also given by CP.

12. मयेत्यनिनन्तस्य कर्ता इनन्ते सति - - - - - । VI.78  
अनिनन्तकर्तुरस्मच्छब्दपान्वास्य इनन्ते सति... । VII.8 etc.

13. Prof. K.K.Handigui, P.xxii, fn,21, "The calcutta edition  
of the kātantra includes these two rules in the sūtrapatha  
but puts them in a supplementary section of the Ākhyāta  
chap.(76-1 to 76-66)".

-xli-

-:Nirukta:-

He quotes Nirukta under several verses, He refers to Yaska as Niruktakāra (V.39), Yaskācārya (VII.39) and even Yaskācārya (XIII.25).

Under V,39, he explains that the deities are described as to be praised by hymns and as enjoyers of oblations: सूक्त-  
भाजो हविभाजश्च (देवता) !! (VII. Xiii.5).

CP quotes the etymology of adhara. अधरः अधो उरः, न  
धावतीत्यूर्ध्वगतिः प्रति<sup>पि</sup> (II.11) under VII.39; The same is repeated  
by MS.P1 under II.24.

For the meaning of Vā, he quotes the passage. अथापि  
समुच्चयार्थं भवति । वायुर्वा वा मयुर्वा त्येति । — (I.5) under  
XIII.25.

-: Jyautiṣam:-

Some astronomical facts are stated distinctly.

(1) Under XI.79, CP say that on amāvāsyā<sup>day</sup> the moon,  
unites with the sun, and is separated on the first day of the  
month,<sup>14</sup>

(2) The view that Rāhu, is a non-entity according to  
astronomy, and that it is only a shadow of the earth on the  
moon, is given under (XII.94)<sup>15</sup>

14. अमावास्यायां श्रीसूर्यमिलितश्चन्द्रः प्रतिपदि माउत्साद्दृष्टिर्निसरति ।

15. ज्योतिःशास्त्रे गणितग्रन्थे राहुरयं न भवन्ति किन्तु  
भूगोलस्य छाया इयं चन्द्रे इत्युक्तम् ।

xlii...

(3) Under XV:41, the duradhara yoga of astrology is explained. This yoga occurs when in a horoscope moon in the first house, blanked by saumya planets, (like Jupiter & Venus) on both the sides.<sup>16</sup>

The Samudriksastra is referred to under I.18. Here a vertical line on the foot-sole<sup>17</sup> is referred to under an ~~CP~~ and under IX-43, for explaining the word karabharu, where the word karabha has another sense viz. portion between the wrist and the little finger.<sup>18</sup>

Under X.91, the science of omens is mentioned. He explains the word Sakuna as (i) the birds and (ii) the omens.

The notes of the birds like Kapinjala etc. represent good omens. The throbbing of the right hand and right eye are also good omens.<sup>19</sup>

16. यत्र लग्ने जन्मकाले चन्द्र उभयतः सौम्यग्रहयुक्तो भवति, स पुरुधरा नाम योगो ज्योतिःशास्त्रे प्रसिद्धः।

"a conjunction of the planets Jupiter and Venus with the moon regarded as highly auspicious for births" ..... when there are two planets, excepting the sun, in the twelfth and the second place respectively from the moon, the yoga is called Duradhara. Handiqui. K.K. P. 591-592.

17. अतः सर्वपरित्वात् चरणेषु सामुद्रिकलक्षणम् ऊर्ध्वरेखा।

18. मणिवन्धकनिष्ठिकयोर्मध्यविभागेऽपि करभः स्यात्।

19. शकुनानां पञ्चिणां ..... कपिजलादिपञ्चिणशुभकृतेः। आदि-  
शब्दात् पञ्चिणवाहुजेन स्फुरणादिभिः। अथवा शकुनशब्देन सामान्यतः शकुनशास्त्रोक्ताः शकुना निर्दिश्यन्ते।

-: Smrtis:-  
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Under XVII. 51, <sup>CP</sup> he refers to the vyākhyā viz. Sukhanmukha. In the same place he mentions the names of well-known smrti commentators such as Visvarūpa, (who is mentioned by Vijnānesvara in the beginning of his Mitāksarā (Commentary), Govindarāja (commentator on Manusmṛti) and Harisvāmin (a bhāṣya-kāra on Śatapatha-brāhmaṇa, whose title was sarvavidyānidhāna - kavīndrā (Cāryasarasvati)).

He quotes many verses from Manusmṛti.

Thus he quotes ग्राहणो जायमानो etc. (I.99) under V,10.

The grhasthāsrama, is <sup>pleas</sup> pleased with the passage यस्मात् त्रयोऽप्याश्रमिणो etc. (III.78) under VI.97. and the passage अप्रणोथो तिथिः etc. (III.105) under VIII-20, and लृणानि श्रुमिषुदकं etc. (III.101) under VIII.20.

Other quotations cited by CP. are as under:-

- (1) अन्नो प्रास्ताहुतिः सम्यगादित्य etc. (III.76) under IV.75.
- (2) स्वल्पजोऽकृतं पूर्वम् (II.74C) under III.75.
- (3) यसो वैवस्वतो देवः etc. (VIII.92) under IX.129.etc.

The verse यं यं वापि स्मरन्भावे etc. in (Bh. gītā. VIII.6) is quoted under IX. 147.

The several verses from Mbh. are also cited accordingly. e.g. under ~~V.2~~ <sup>V.76</sup> he quotes अहमिन्द्रोऽयं etc. (Vana. 55. 9), under V.134 he quotes the famous verse लेन्यं पृथुं etc. ( ) and कीर्त्तनं कलिनाशनम् (vana.79 11 d) under I.3. He quotes मणीवोष्पस्य लम्बते etc. (Śānti. XII.171.12) under IX. 85.

From Yājñavalkya, ācārādhyāya, <sup>he quotes</sup> अन्याचिताहतम् etc. (215), under II.12, आशुद्धे संप्रतीक्ष्यो हि etc (77) under IV.80, न चिद्यया केवल्यः तपसा etc (200) under V.17 and अप्रणोयोऽतिथिः etc (107) under VIII-20. While from the Vyavahārādhyāya, <sup>he quotes</sup> चिरकालमिष्टम् etc. (101) under II.27 and अशीति-भागो वृद्धिः स्यात् (37 - 39) under VII.33.

-:Philosophical Doctrines:-

Nyāya - vaiśeṣika.

He quotes from the Nyāya-sūtras, Vaisesika sūtras, Nyāyasāra and Nyāyakandalī (XXII.35) etc.

The definition of the word Vādin<sup>20</sup> as one, who argues Prima facie view and Prativādin<sup>21</sup> as one, who establishes the conclusion which follows second part of <sup>the</sup> discussion (Uttara-pakṣa), <sup>is given</sup> under X.80.

The following aphorisms are quoted with full discussion.

- (1) अतुल्यत्वात्पतनम् (Vai.Sū. V.ii.3) under V.2,15;
- (2) न नर्कसाङ्गोपात्मभः सिद्धोन्ता etc (Ny.Sū. I.ii.1) under VIII.41
- (3) कार्यकारणसङ्घातो ; etc ( ) under IX. 94
- (4) Under X.82, he quotes viz. प्रमाणाप्रमेयो etc. (Ny.Sū. I.i.1).
- (5) The aphorism प्रकाशाभावस्तमः ( ) is quoted under X.104.
- (6) The aphorism ~~सुखा~~ रूपरसगन्ध etc. (Vai. sū. I.6) is quoted under XI.45.
- (7) The concept of mokṣa as given in अशीतिविशेष-  
अपुण्योच्छ्रितः ( ) <sup>quoted and</sup> is refuted under XVII.73.

20. पूर्वपक्षकृद् वादी ।

21. उत्तरपक्षसमर्थयिता प्रतिवादी ।

Nyāyakandalikāra's passage on the nine entities is quoted under XXII.35. And Nyāyasāra of Bhāsarvajña (I P. 1 line 2-8) is quoted under V.18.

The atomic theory of creation is discussed under III.125 and is referred to in a single line as वैशेषिकाणां द्वयणुकादिस्तृष्टिः, under XI.26.

While discussing ~~over~~ the word alika & tathya, under VI.51, he elaborates different <sup>views</sup> in the validity of knowledge (उत्तरा वादिनां विप्रतिपत्तिः).

He mentions these <sup>of philosophy</sup> different schools in the following order:- Sāṅkhya, Bauddha, Sunyāvādin, Naiyāyika & Bhāṭṭa, Mīmāṃsakas, Vedāntin and Prābhākara mīmāṃsakas. He even declares that in the present verse, the poet follows the theory of validity as propounded by the Prābhākara school<sup>22</sup>.

As ~~for~~ for the concept of god (Īsvara), he gives under VI.102 parallel theories of Naiyāyikas and Vedāntins. According to Naiyāyikas, the śabda (VII.75) is anitya and can be produced like the <sup>a</sup>pitcher, while the Mīmāṃsaka<sup>s</sup> say that the śabda is Nitya, ~~it is~~ <sup>and</sup> not a product.

Under I.12, III.123, VIII.50, IX-58, X.115, 124 etc etc, CP discusses the theories of कारणानुगुणं कार्यम् |; यस्माद्वा सि - धते धटः तत्र मृत्तिकायामुपादानकारणे लीयते विनाशकाले; आत्माऽपि विषयचतुष्टय... मनसा संयुज्यते | ततो मन इव इडुषा, ततश्च इडु रूपेणोति | ——— etc etc; वदुषालोके सर्वाण्यपि etc; कार्येण हि कारणमनुमीयते|etc. respectively.

--: Sāṅkhya - Yoga:-

The Sāṅkhya theory of Moksa is given under XVII - 73.

22. अयं श्लोकः प्राभाकराभिप्रायेण कविना कृतः ! VI.51 & xlvi..

:-Pūrva / mimāṃsā :-

The titles <sup>earned by CP</sup> given <sup>his</sup> throw light on CP's practical knowledge of the ritual of the śrauta sacrifices. However he is also a profound scholar in the theoretical doctrines of this school.

He has <sup>through</sup> knowledge of the Jaiminiyasūtras, & their adhikāraṇas and the doctrines of <sup>the</sup> Bhāṭṭas & <sup>the</sup> Prābhākaras <sup>schools.</sup>

Under V.39, he quotes two adhikāraṇas as viz. visvede-  
devādhikāraṇa & rūpādhikāraṇa, while discussing the offerings & the deity as the form of the ritual.

Under XVI.60, the smṛti passage <sup>औदुम्बरो सर्वा वैष्टि-  
तय्या</sup> is corroborated by two Jaiminiyasūtraś <sup>विरोधे लघनपेक्षयं</sup> etc ( I.iii.3 ) and <sup>हेतुदर्शनाच्च।</sup> ( I.iii.4 ).

The entire stanza giving three types of arthavāda from the <sup>वार्त्तिक</sup> of Kumārilabhatta, namely <sup>विरोधे गुणवादाः स्याद-  
नुवादो</sup> etc ( <sup>न्या. प्र. 4, प. 31</sup> ), is quoted under V.39.

The injunctions are regarded as compounds of the Veda and स्वाध्यायोऽध्येतव्यः as the adhyayanavidhi are discussed and are supported by two mimāṃsāsūtraś <sup>आम्नायस्य  
क्रियार्थत्वादानर्थेष्वम त दर्शनात्।</sup> ( I.ii.1 ) and <sup>विधिना लघेकवाच्यत्वात् स्तुत्यर्थेन विधीनां स्युः।</sup> ( I.ii.7 ), under XVII.59,60.

Under V.39, there occurs the the elaborate discussion regarding the form of the deity according to <sup>the</sup> Mimāṃsakas, Vedāntins, Naiyāyikas, Vaiśeṣikas and Sāṅkhyas. The Naiyāyikas etc. believe that the deity does have a body, while the <sup>the</sup> Mimāsakas emphatically declare that मन्त्रमयी हि देवता, न किग्रहपती। i.e. the deity has only mantra-form and not a physical body.

The Mīmāṃsā refuses god, <sup>in order the achievement of me</sup> to establish vedas, otherwise the Vedas will be unauthentic like the works of Kālidāsa etc on the ground of their being products of some human agency. This theory is given under XI-62.

Under XVII. 53, he argues that the denial of pratyakṣa which is having dr̥ṣṭafala (tangible fruit) and acceptance of anumāna which is having adr̥ṣṭafala (non-tangible fruit) is ~~the a~~ dūrtavārtā (i.e. the view with the statement of the poet himself (i.e. XVII.53)

Many a time, he gives the syllogisms to strengthen the mīmāṃsaka views. <sup>am</sup> <sup>23</sup>

--: Uttaramīmāṃsā:-

CP is also an erudite mīmāṃsaka. Thus, many a time, he refers to the theory of jñānakarmasamyuccaya. But under VII. 46, he elaborates the kevalādvaita view of jñāna alone as the means of salvation. He supports this arguments by the scriptural passage तस्य लापदेव चिरं यावन्न विमोक्षयेत्तथा सम्पत्स्ये (Chā. Up. VI. xij. 2).

The jīvanmukta state of a yogin is stated under V.8. The two meanings of the word Prajñācaksuṣ namely <sup>(1)</sup> the blind and the <sup>(2)</sup> yogin are given ~~under~~ under XII.106.

--: Kāmasāstra :-

In the colophon of canto XVI; CP. says that he has studied the Kāmasāstra of Vātsyāyana with bhāṣya. <sup>24</sup> Under several verses he shows his thorough and extensive study of this <sup>branch</sup> branch.

23. Vide chap. 2.

24. श्रीवात्स्यायनभाष्यदर्शितिनये: --:!! XVI. colo.1

Thus under VII.107, he has enumerated 64 arts belonging to Pāncālakas; giving complete context as वात्स्यायनीयकामशास्त्रे साम्प्रयोगिके द्वितीयेऽधिकरणे प्रथमाध्याये... . . . . पाञ्चालिकी चतुःषष्टिकुक्ता । ————, the same is referred to under X.35 as सम्प्रयोगकल्पानां वात्स्यायनोक्तानां गीतवृत्त्यादीनां च etc.etc.

Similarly under XVI 63, he refers to the embraces, kissings<sup>25</sup> etc.

The word bandhādhyānānārōṭa etc. (III.124) is explained by CP. that the bandhas are the Pañkajāsana, venudārīta etc. explained as the postures<sup>26</sup> (karanas) by Vātsyāyana<sup>26</sup> etc.

For the śpr̥ṣṭaka type of embrace, he quotes Ratirahasya VI.i, यथोषितः<sup>27</sup> etc. under VI.35.

Under VII.91, he clears out the simile of Varāṅga (vulva) with the leaf of the pippla tree;<sup>28</sup> and under XVI.15, the word viparītasurata is explained in a short sentence by saying that in the viparītasurata, a woman is in an upper position.<sup>29</sup>

25. वात्स्यायनीयकामशास्त्रे साम्प्रयोगिके द्वितीयेऽधिकरणे द्वितीयाध्याये आदितः सप्तमे आत्मिज्ञानपूर्वकत्वाद्भ्रुवनासीनां प्रथमोपनिषदे काले स्वरूपादिशिष्टे आत्मिज्ञानविचारेषु अष्टमे प्रकरणे प्रयोज्यप्रयोक्तृभावादिरस्य प्रपञ्चेऽभिद्युक्तैः - दृष्टव्यः ।

26. बन्धैः श्रुतशास्त्रोक्तवात्स्यायनादिप्रणीतैः<sup>XVI.63</sup> करणविशेषै - राहयम् । कामशास्त्रोदिताः पञ्कजासनवेणुदारितादयो बन्धास्तैः . . . ।

27. यथोषितः सम्मुखमात्रताया अन्यापदेशाद्भ्रुवनासीनां<sup>III.124</sup> गान्त्रेण गान्त्रं भजते इतरा आत्मिज्ञानं स्पृष्टकमेतदाहुः ॥

28. जिप्पलपलाशं कामशास्त्रे वराङ्गास्थोपमानम् ।

29. विपरीतसुरते हि स्त्री उपरि भवति ।

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TANTRASĀTRA :-

A part from his being a dīksit in Tantra, CP. seems to be conversant with Tāntrika concepts.

Thus under V-127, he refers to the days viz. Astamī, Navamī and Chaturdasī, as the days related to the goddess. He further remarks that on these days, they (i.e. ladies) do not grind that flour (Skt. Pista = pesana = Pkt. Pīthadalana) or do not knead (Skt. Pistabandhana = Pkt. Pīthabandhana) it, because the vernacular word for the flour is pītha and the same word is used for the seat of golden goddess. (In Marathi, even to day, the word Pītha is used in the sense of flour).<sup>30</sup> The goddess Sarsvatī is also known as the goddess Tripurā (Paramesvarī) or as Bālā. Thus he explains the word Bālā as Bālā Parnesvarī, under X-74.<sup>31</sup>

CP's scholarship in extracting the cintāmani mantra is revealed in XIV-~~88~~ under the same, he explains the verse by giving two alternative mantras,<sup>32</sup> in the traditional tantrika way.

30. तथाऽष्टमीनवमीचतुर्दशीषु देवीनिधिषु लिष्टस्य वेषण-  
बन्धनादि न कुर्वन्ति । तत्र हि अपभ्रंशभाषया पीठदत्तेन  
पीठबन्धनमित्यादिष्ववहारः । पीठस्य च देवीसम्बन्धत्वम् ।
31. मध्येस्तभं साऽवतस्तार आत्मा.. ।

32. vide Appendix-2.

--: Nāṭyasāstra :-

According to CP, Nala is a Sṁgārapradhāna<sup>33</sup> as he is a dhīralalita hero<sup>33</sup> as per types of hero in the nāṭyasāstra<sup>a</sup>.

Under I.30, he gives the three fold division<sup>of</sup> heroines as mugdā, madhyā and Praudhā<sup>34</sup>.

Under VIII.64, the vyabhicāri-bhāṣas are mentioned, which are at the roof<sup>of</sup> of the Vipralambha Sṁgāra.<sup>35</sup>

- ① स प्रभुस्त्रियः... न नन्दति इति वैश्याम्।... इत्यालस्यम् । VIII.64
- ② वैश्या भावः । 66.
- ③ कामज्वरो भावः । 68 etc.

Similarly CP. mentions the sthayibhāṣas such as ratā etc., Vyabhicāribhāṣas such as nirveda etc., and ḍāttvika-bhāṣas such as stambha etc., under XI.63.<sup>36</sup>

The ten stages of a love-lorn person are mentioned under relevant description of love-lorn Nala ( III-103-114 ).<sup>37</sup>

Under IX . 118, CP explains the word Sūtradhāra and vidūṣaka.

He says that Sūtradhāra is the stage manager in drama.<sup>38</sup>

Similarly Vidūṣaka is spoken of a friend of the hero. He is brahmin by caste.<sup>39</sup>

The description<sup>pic</sup> the holding of weapons during the delineation<sup>of</sup> of love-sentiment is condemned as a rasadoṣa ( a flow of sentiment )<sup>40</sup>

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31. .... शङ्कास्पृष्टानो धीरकलितनायकत्वात् गल्भस्य । I. i.  
34. एतेन मुग्धा कथिता।... इति मध्या कथिता।... इति प्रौढा। त्रिभिधा नायिका कथिताः।  
35. इदानीं विभावानुभावव्यभिचारिणो धर्मनिर्ह। अत्र वर्णनीयो विप्रलम्भः... जायते।  
36. स्त्रीणां भावा रत्याधो स्थायिनी, निर्वेदाधो अत्यभिचारिणः स्तम्भाधो. स्ताच्छिळाः ।  
37. Vide chap. page 2, 15.  
38. अथ च सूत्रधारो नाटकान्वार्यो भवति।  
39. एषा विज्ञाना राजा प्रधाने। ज्ञानेन विदुषको नाम नायकस्य मित्रं भवति।  
40 शङ्कारे हि आयुधानां ग्रहणं रसदोषः । XVI. 38

--: Alaṅkārasāstra.--

CP. quotes from the Kāvyaḍarsa of Dandī, Kāvyaṅkāreśūtra of Vāmana, Kāvyaṅkāra of ~~Madhat~~<sup>Madhat</sup> with the com. of Pratihārendurāja, Rājānaka Ruḍyaka (Rucaka) and Kāvyaṅprakāśa of Mammata etc.etc. This shows the wide range of works in āhethorics mastered by him.

The word udgāra (VII.32) and the <sup>verbal form</sup> verbs like udgirati (IX.26) and vānti (XXII.25) are spoken of by CP., as having secondary sense with the support of निष्ठयुतोऽपि<sup>41</sup> etc.(I.95) of Kāvyaḍarsa. And thus he has established the propriety of their use by pointing out that their meaning is not obscure (as līla) as they are not understood in their primary meaning.<sup>42</sup>

He quotes Vāmana ( Y . i . 11 ) under IV. 40,. The word ratipati is made anuvṛata on the strength of the pronoun tat.<sup>43</sup>

Under I.142, when the swan gets swoon with the words क्यासु शिष्यध्वम्, CP. says that the remaining words viz. अथ-यं प्राथ-यिष्यथ? (from whom will you ask for the food?) is one of the excellences of poetry viz. nyūnatve gunah. For this, he quotes from Amaruṣataka<sup>44</sup> (40)

41. निष्ठयुतोऽपि षिष्यान्तादि जौणवृत्तिव्यपाश्रयम् ।

अतिसुन्दरमन्यत्र ग्राम्यकक्षां विगाहते ॥

42. उद्गारशब्दस्य चाकुत्वम् । उद्गीरतीति जौणवृत्तिव्यपाश्रयम् । and  
वान्तिशब्दो जौण्या वृत्त्या अतिसुन्दर । 283P.

43. तच्छब्देन वृत्तिच्छन्नस्याऽपि शक्तिपतिपदस्थाः ~~स्प.~~

वृत्तिः । सर्वनाम्ना । वृत्तिवृत्तिच्छन्नस्यापीति धामनः ।

44. गणालिङ्गानवाप्तनीकृतकुचप्रोद्धतरोमोद्गमा  
सान्द्रस्नेहरसातिरेकविगलच्छ्रीमञ्जितम्बाम्बरा ।  
मा मा मानद माति मामत्ममिति, आमाडिरोल्लगापिनी  
सृष्टा किं वृत्ता वृ किं मनसि मे लीना विलीना वृ किम् ॥

Similarly, the verb भ्रू (VIII.92) possesses the excellance garbhitatva, because it suggests the curiosity. To support this, CP quotes इमि अवहत्थि अरेहो<sup>45</sup> etc. ( KP. VII.320)

He explains the binducyutaka,<sup>46</sup> a variety of citrakāvya, as follows. When a word with bindu (anusvāra) gives one meaning and the same word, when it is dropped gives another meaning, it is called dis binducyutaka e.g. संसारः & संसारः (IX.104)

The three senses of word viz mukhyārtha, laksyārtha and vyañgyārtha are clarified by him. Thus under X.116, he remarks that the eyebrows are main, because, like the face, they are known with the utterance of the word 'eyebrows! This is further corroborated by him with the kārīkā of KP viz शब्दव्यापारो<sup>47</sup> etc. )

Indication (lakṣanā) works when the direct sense becomes incompatible. With this, CP. explains the word saya in agrāsaya (X.97) indicating the front part of the limb because of the relation of the parts and the whole.<sup>48</sup>

The verse निःशेषच्युतचन्दनं स्तनक<sup>49</sup> etc. (Amaruśataka- K 61) is quoted with the line of Kāvya prakāśa - उन्ने लदन्ति कमेव रन्तुं गतासीति व्यज्यते! CP while discussing certain Alankāras generally follows the Kāvya prakāśa. At the same time he refers to other rhetoricians also.

45. इमि अवहत्थि अरेहो गिरं कुसो अह विवेअरहिओ वि ।  
स्सिणि वि लुमग्नि पुणो पत्तिहि भन्ति ण पसुमराग्नि ॥

46. बिन्दुसंयुक्तः शब्दोऽन्यमर्थं दत्ते । बिन्दुरहितश्चा  
न्यमर्थं दत्ते । तद्विन्दुच्युतकं नाम ।

47. शब्दव्यापारो यस्य प्रतीतिस्तस्य मुख्यता ।  
अर्थात् [ पुनर्लक्ष्यताणामिच्छते ॥

48. मुख्यार्थबाधो लक्षणे (का. प्र. II. 4) इत्यादिष्वनात् अवयवावयविनोश्च  
सम्बन्धात् अत्रावयवाकारमात्रे अपघवे शयशब्दः ।

49. अत्रावयवाकारमात्रे अपघवे शयशब्दः ।

Thus, under III.40, where there is <sup>a</sup> Atisayokti alaṅkāra, he gives other two names of that alaṅkāra by saying that, according to Rudraṭa it is Vṛtpādyopamā, while according to Dandā it is Ādbhutopamā. But CP says that according to him it is better to call it Atisayokti<sup>50</sup>.

Similarly under XVI. 28, where there is Ṣamānya alaṅkāra, he says that the same is Padgūṇa alaṅkāra according to Rudraṭa. He then gives the definition of Padgūṇa according to Rudraṭa (Ø 9.22)

Sometimes, CP simply quotes the definition of an alaṅkāra<sup>52</sup>. But many a times he quotes from the commentary of Bhaṭṭendurāja (alias Pratiṣṭhārendurāja). This shows that CP has also studied the kāvyaḷankara of Udbhaṭa with the commentary of Pratiṣṭhārendurāja.

CP after defining the samastivastuviṣaya Mālārūpaka (← →), and giving the example of वनान्तदेवता<sup>53</sup> etc. explains that many <sup>super</sup>impositions are gathered (आधिपत्ये) collectively on a single imposed one (रूपे). This is explained according to Bhaṭṭendurāja.

50. अनुप्रासातिशयोक्तिश्च । दुद्रमतेन उत्पाधोपमा ।  
दण्डमतेन तु अद्भुतोपमा । अतिशयोक्तिरेव तु श्रेयः ।

! III.40.

51. सामान्यलङ्कारः । दुद्रमते तु लङ्गुणः । यदाह -  
यस्मिन्नेकगुणानामर्थानां योगलङ्काररूपाणाम् ।  
संसर्गे नानात्वं लङ्गयते लङ्गुणः स स्यात् ॥  
(9.22) XVI.28

52. ... समासोक्तिश्च । यदाह कुचकः -  
विशेषसाम्याद् प्रस्तुतस्य गम्यत्वे समासोक्तिश्च ।

53. वनान्तदेवता वेष्यः पान्थस्त्रीकालशृङ्खला (2.32) XVI - 33

5353. मारप्रवीशसिल्लता भृङ्गामात्मश्रयकासिरे ॥ इति प्रकारान्तरेण  
समस्तवस्तुविषयोदाहरणे एकस्मिन् रूपे बहुनां रूपाणां (P.14)  
समुच्चयेन आधिपत्ये... भट्टेन्दुराजेन स्वात्मलङ्कारे व्याख्यातम् । I-75

Similarly his definition of Rūpaka श्रुत्या संबन्ध-  
विरहात्<sup>54</sup> etc, is ~~not~~ quoted by CP under III.22.

The word Prabhu<sup>55</sup> (XIV.72) and the action (kṛtā XVI-  
76)<sup>56</sup> which cause particular recognition are explained by him.  
Thus he explains the word Prabhu as the cause of particular  
recognition due to sannidhi (proximity).

--: Miscellaneous :-

He refers to several analogies (Nyāyas) as under:-

(1) Kākāksinyāya (under X.29.)

(2) Ardhajara<sup>ṭ</sup>ṭ<sup>a</sup>nyāya (under XVII. 59, 60).

He also quotes some general maximā.

(1) Saṅyogā viprayogāntāh (under V.131).

(2) Amīstasānkīni bandhuh<sup>ṛ</sup>ḍayoni (under VI.107).

54. तथा च भट्टेन्द्रराजेन -

श्रुत्या संबन्धविरहात् यत्पदेन पदान्तरम् ।

गुणवृत्तिप्रधानेन युज्यते रूपकं च तत् ॥ (P.11)

बन्धस्तस्य यतः श्रुत्याः श्रुत्यर्थाभ्यां च तेन तत् ।

समस्तः ..... राजहंसैरवीज्यन्त शरदेव शरी नृपाः ॥ (P.13-14).

55. अन्यत्रसन्निधेः प्रभुशब्दो विशेषस्मृतिहेतवः (हेतुः)।

56. चेष्टा विशेषस्मृतिहेतुः।

४३

Under XVII.51. he refers to the <sup>ā</sup>vyākhyā viz. Sukhonmukhā. In the same place, he mentions the well known <sup>smṛti</sup> commentators such as (i) Visvarūpa (ii) Govindarāja & (iii) Harisvāmī.

At many places, he quotes from the works of poets like Kālidāsa, Bhāravi, Māgha, Murāri etc. as well as from the works of rhetoricians like Dāṅḍī, Ruyyaka (also Rucakaḥ) and <sup>mammata</sup> etc. The work called Bhogāvalī <sup>57</sup> (eulogy of kings) by Māgadhā (i.e. bards) is also stated, Under X.105.