

CHAPTER III.

INTERPOLATIONS.

It is well-known that a critical study presupposes a critical text. Our poem, *Sisu.*, is not known to be critically edited till now. Like many other Sanskrit works, it is not free from spurious matter.

There is one question which requires the serious attention of scholars in this connection. There is no agreement between the two great commentators, Vallabhadeva and Mallinātha, of this poem regarding the doubtful verses contained in it. What is doubtful or spurious according to the commentator Vallabhadeva is not so according to the other commentator Mallinātha and vice versa. According to Vallabhadeva, there are twenty nine doubtful or spurious verses inserted in the poem, while according to Mallinātha, such cases are forty one. Thus, there are only two common verses out of seventy such verses.

The following are twenty nine verses on which Vallabhadeva does not comment.

1. Canto IX - अवकाशमाशु हृदये सुदृशां गमिते विकासमुद्योच्छिबिः ।
कुमुदे च पुष्पधनुषो धनुषश्चलितः शिलीमुखगणोऽलभत ॥

(We give this verse fully here as it is neither printed in NSP edition with the comm. of Mallinātha nor in the text with Vallabhadeva's comm. But it

is inserted in between Nos. 40 and 41 of Canto IX
by Sri Rāmapratāpa Tripāthi in his Hindi transla-
tion of the text.¹)

2. Canto XV - Twenty five continuous verses after the
13th verse of the canto.
3. Canto XV - Verse No.39 (इति वाचमुद्धृतं मुच्यते ॥)
4. Canto XV - Verse No.45 (अथ ज्ञानवीथिः ॥)
5. Canto XV - Verse No.64 (अथवा एवमेव इति ॥)

We find all these verses commented upon by Mallinātha
except the first and one (viz., वृद्धो यदुच्यते सम्पदा ॥)
in the group of twenty five verses.

The following are forty one verses on which Mallinātha
does not comment.

1. Canto IX - अचक्रामाशु अलभत ॥
2. Canto XV - The following verse which is given as No.25
immediately after the verse उल्लसन् सम्प्रतीक्षते ॥
वृद्धो रणेषु रथचक्रमधितपरिमण्डलं त्वया ।
साधु तदिदमवशाः शकलं करणे धृतं नु यदुच्यते सम्पदा ॥

(This is fully quoted here because it is
found only in the poem edited in the Kāśī
Sanskrit Series).

1. Sisu. p.239 (Hindi Trans.).

3. Canto XV - Thirty four continuous verses after the 38th verse of the canto.
4. ----- The concluding five verses giving the biographical details of the poet.

All these forty one verses except the first two are commented upon by Vallabhadeva.

Such doubtful cases become definite cases of interpolations mainly on the following grounds.

1. If they are not found in the oldest Mss.
2. If they are not found in the oldest comms.
3. If their spurious character is suggested or pointed out by a commentator.
4. If they are commented by one commentator and not by another.

1. As regards the first criterion, we examined four old Mss. available to us - two belonging to the Oriental Institute, Baroda and two to the BORI, Poona.

The O.I., Baroda, possesses several Mss. of the bare text of the poem out of which the following two were examined by us. One of these is the oldest and the other is next from the point of view of age.

(a) The Ms. bearing the accession No.752, dated Samvat 1496 , extending from canto II to canto XX and written in Devanāgarī script is oldest.

On examining this Ms., we find that it contains all the verses of canto XV which are not commented by Vallabhadeva and Mallinātha. It also gives the verse अवकाशमाशु.....अलभत ॥ of canto IX and all the five concluding verses describing the poet's geneology.

(b) The next from the point of view of age is the Ms. bearing the accession No.974, dated Samvat 1506 , complete in extent and written in Devanāgarī script.

This Ms. agrees with the former in all the cases under discussion.

(c) We examined two Mss. belonging to BORI., Poona. The first one is dated Samvat 1488 and is described in Vol.XIII, pt.II and its number is 740.

(d) The other is dated Samvat 1545 and is described in Vol.XIII, pt.II and its number is 739.

On examining these two Mss., we observe that they agree completely with the abovementioned Mss. of the O.I., Baroda, in all the cases referred to above.

Hence these four old Mss. available to us indicate that the text of the poem Śīsu. with all the additions was in existence before the fifteenth century A.D. but they are not helpful in detecting interpolations.

(2) As regards the second criterion, it is already pointed out above that the two old commentators, (viz., Vallabhadeva and Mallinātha hold different views regarding the doubtful verses contained in the poem . It is also possible that both these commentators received the text in different recensions or their subjective approach may have been different.

(3) There are two points which deserve consideration¹ regarding the third criterion. The commentator Dinakara, who has commented only on the thirty four verses of canto XV not commented by Mallinātha, observes as follows.

"एते स्तुतिविन्दा श्लोकाः । शेषका इति केचित् । अग्निमश्लोकैः कतिपयैः
सह पुनरुक्तिषु पतनत्वात् ।"

Moreover, he expressly points out that he wrote his comm on these verses because of the non-availability of the Mallinātha's com. on them. This evidence shows that Mallinātha considered these verses as spurious and therefore did not comment on them. But at the same time, this commenting on these verses by Dinakara does not prove that he considered them spurious. He does not say anything about Vallabhadeva's assumption regarding the doubtful character of certain verses.

Secondly, Kavivallabha Cakravarti² omits the concluding verses of the poem in his com. called 'Sisubodhini'. It is possible that he considered them spurious. Thus he also supports Mallinātha's assumption regarding the five concluding verses of the poem.

1. O.I., Acc. No. 5458

2. HSL., p. 157; IO, 635, 3222, 3223.

This discussion leads us to the following conclusion. Out of seventy doubtful verses, there are only two common verses, viz., अक्काशमाश्रुतं अलभत ॥ and ब्रह्मसो यदुच्यते सम्पदा ॥ which are considered spurious and not commented upon by both Vallabhadeva and Mallinātha. But the evidence of the old Mss. goes against them. In these circumstances, it is reasonable to assume that these two particular verses are doubtful.

About the remaining doubtful cases, we believe that Mallinātha is right in judging them as spurious. Māgha was a great devotee of Kṛṣṇa and considered Kṛṣṇa as the Highest Divinity. Moreover, Māgha is in complete agreement with the Bhāgavata Purāṇa in believing Kṛṣṇa as the perfect and complete incarnation of Godhood. His aim in writing the poem was to extol the greatness of his favourite deity and to sing and popularise devotion to Kṛṣṇa. If we keep these things in mind, it is difficult to believe that such a devotee like Māgha would try to belittle his hero as is done in the thirty-four verses considered spurious by Mallinātha. We are of opinion that these verses are definite cases of interpolations.

The fact that what is not commented upon by Vallabhadeva is commented upon by Mallinātha and vice versa leads us to conjecture that there might be two recensions of the text of Śiśu., viz; the northern recension and the southern one and it is not impossible that Vallabhadeva might have followed the former and Mallinātha the latter.

Even if we accept the twelfth century as the date of Vallabhadeva and the latter half of the fourteenth as the date of Mallinātha, it is clear from the abovementioned Mss. that the text of the poem Sisu. with all additions was in existence before the fifteenth century. It was about this time that the fusion of the text possibly took place.

We , however, leave the question open for competent scholars to decide with the help of the oldest Mss. of the poem in all the representative scripts of India.