

CHAPTER - 3

ER Erudition of CP

Sriharsa, 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 unparralleled, 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 Sriharsa has found an equally erudite scholar to give full justice to his poem, because CP. follows the dictum, so to say, Pandito bhūtvā panditāyikayet.<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 लघापि न त्यजति सा गम्भीरता भारती।  
I. Intro . 2)
  2. देवीं व्याचमुप्रासते हि बह्वः स्मारं तु स्मारस्वतं  
अनीते नितरामसौ गुरुकुलविलष्यो मुरारिः कविः।  
अद्धिर्लघित एव वानरभटैः किं तस्य गम्भीरता -  
मापालनिप्रणुपीवरत्नगुर्जनाति मन्थाचलः ॥ मुरारिः (1)

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

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-:Vedas:-

CP  
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>5</sup>). Brhaddevatā (VII. 62-79), Manusmṛti  
(          ) Sātapathī sruti (satapatha brāhmaṇa) and  
Nirukṭa.<sup>6</sup>

Other scriptural passages ~~are~~ quoted by him are as  
under. e.g. RV I.1.1 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; अत्र हस्तः पुरन्दरः (Brh-de) under V.39;  
अग्निश्वाङ्मुचिवाङ्मुनिवो 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.

as  
-: UPANISAT:-

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

4. ऋग्भाष्यं स्वयन् निरुक्तं विवृतेऽनुवृत्त्य ब्रह्मीकृतः IX. <sup>Colo. 1</sup> 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>or</sup> and repla-  
cing the readings by coining them.

xxxv...

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 रश्मिन्मयं etc. (Br. up. IV. iii. 12) under I. 40
- (2) अस्थूलमनोऽयं etc. (Br. up. IV. iv. 22) and
- (3) जेति जेति ~~इति~~ (Br. up. III. ix. 2) under III. 63
- (4) कामः सङ्कल्पो... मनो ज्यैष्ठ्यं (Br. up. I. V. 3) under V. 29
- (5) एकमेवाद्वितीयं ब्रह्म (Chā. Up. vi. ii. 2) under VII. 3, VII. 48.
- (6) आत्मा वै जाग्रते पुरुषात् ( १ ) under VII. 65
- (7) तं यथा यथोपासते. ब्रह्म ( २ ) under IX. 147
- (8) एकं ज्यैष्ठ्यं दुदोऽवतस्थत् । ( ३ ) and
- (9) यः सर्वतः सर्वचित् (M. Up. I. 19) under XI. 62

#### Brhaddevatā.

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IX.

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.

He quotes under V. 18, the rsi, devatā and chanda of the aghamarsana mantra.

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

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

-: Vedāṅgas :-

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

Thus, the passage इहेत्थं णापाकुदं etc. (Sān.K.sū. XII.23.1) is quoted under III.62 to justify the reading अमित्थमात्थं etc. Similarly, under V.7, he quotes उत्थं पाधानन्तरं कूर्चपाधमर्घ्यम् ( ) is quoted to discuss the order of paying hospitality as āsanam, pādyam and arghyam.

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

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

CP. also quotes the grhyasūtras, with alteration. Under XVI. 38 he quotes अस्तमिते ध्रुवं दर्शयति etc. (आप. V. 4. 12) when Nala tells Damayantī regarding the dhruvadarsana. Similarly शिराजं ब्रह्मचर्यं चरेयातामधःशमीताम् (आप. III. 4. 4) is quoted under XVI. 47, when Nala & Damayantī practise the celibacy.

-: Vyākaraṇa :-

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

7. यतस्त्रिमुनिव्याकरणम् । — XVII 68.

Kātantra was more popular in Guj. in those days. The Siddhahaimasābdānuśāsana of Śrī 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~~ Pāṇini, Kātantra & Hemachandrasūri or one or two of them. ~~The~~ <sup>Some</sup> note-worthy references are discussed here.

(A) Under X-136, the sthānivadbhāva of Pāṇini's स्थानिवदादेशोऽनल्यधौ (I.1.56) is discussed fully in the context of Indra's being the substitute of Nala, ~~he~~ <sup>CP</sup> 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 अत एव कविनामत्रः कार्यस्यापि - - - पाणिनिव्याकरणस्य स्त्राणो व्यञ्जितः।

The word जगदर्थी (XI.55) is explained by CP as जगताऽ-नित्यौ. The same is explained by some as जगताऽनित्यौ. They justify तृतीया by saying that the aphorism मतिबुद्धि<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. (कौशिकसिद्धितशापया १).

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

अथापदमी खल कृतिना न कृताः कृतः। कात्यायनेन ते सृष्टा विबुद्धिप्रतिबुद्धये ॥

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

10. Padamanjārikāra.

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)<sup>is</sup> explained as प्रतिज्ञातयाम् (promised), and the ātmanepada use of वक्ष्या 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, उपादेयपूजास्तडाति etc. under the aphorism, उपात्मन्त्रकरणे | (Pā. I.iii.25), and ātmanepada in अभुजते is justified, acc. to भुजतेऽनवने | (Pā. III.iii.66).

उत्तस्थुः (VIII.7) does not take ātmanepada, though the ihā (desire) is present because of its being the vārtika उद श्रयाम् under उदोऽनूर्ध्वकर्मणि (Pā. I.iii.24). He corroborates this with the statement of Durgasiṃha, उदोऽनूर्ध्वचेष्टायाम् | (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 <sup>the</sup> Veda RV. (I.iii.9), विष्ये देवासो अग्निं हिमायासोऽर्हः ॥, so in classical language also.

(2) Convention of poets:- माधैः प्रदानोचितः ( )  
is the usage by Mahākavi Kālidāsa, and he puts it an̄hitalaksana  
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 इत्योणादिको गणयेयः. But CP. gives full procedure as under:-

V गण (1996) संख्याने (to count) is curādi and hence ending within' (Kā. इन्, Pā. णिच्). The suffix 'ya' is enjoined acc. to स्वरसिद्धिः (Kā. IV.ii.10; Pā. अचो यत् ! III. i. 47). 'a' (of na in ṽgana) is dropped. (Kā. ? Pā. अतो लोपः IV. iv 48). Thus गणि + य. Now the samjñāpūrvakavidhih anityah will make the कारित (causal; Pā. णिच्) anitya, hence there will not occur the dropping, but गुण will take place acc. to नाम्न्यन्तयो. च. ~~स्वरसिद्धिः~~ (Kā. ~~III. i. 47~~ Pā. सार्धधातुकार्धधातुकयोः VII. iii. 84). Thus गणयेयः is proved, by CP.

At times Kātantra's grammar, is called <sup>a</sup>Kālapake and <sup>a</sup>Kaumāre also.

Under IV.54 and XI 104 SH's aphorism स्वस्तनी लास्मि... (सिंहेशः III.iii. 14) is quoted.

The verb न्यवृत्त (VI. 25) is explained with the Pāninian aphorism धुङ्क्षो लुङि (I. iii.91) and with the Kālapaka's ~~स्वस्तनी लास्मि...~~ as अद्यतन्यां कर्तरि परस्मैपदम् ।

इत्येन (VIII.4) is proved by the SH's aphorism [सखि + वणिगु] इताधः (सिंहेशः VII. i. 63).

Similarly, under X.7, for the word स्त्यान he quotes असोः उत्स्थासंयुक्तात् । (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 <sup>taddhita</sup>  
~~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) कर्मण हि कारणमनुमीयते । X. 115.

(2) कारणानुगुणं हि कार्यम् । X. 124.

(3) नीमांसकानां कर्मणः सर्वकर्तृत्वम् । XVII. 75.

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

(1) कार्यकारणसङ्घातोपाधिकः ..... न भुञ्चन्ति । X. 94.

(2) नीमांसा यदि द्विवरमङ्गीकुडुते ..... ततश्चेश्वरं न भुङ्ते । XI. 62

At some places other technical theories are also mentioned.

The mythological stories from the Mbh; the puranas and the quotations of ~~smritis~~ 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 कौमुदे or कात्यायने to point out the grammars of Pāṇini and Kātantra 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 स्पष्टार्थमिदं नुक्तिभिः  
स्पष्टार्थं न हि विस्तृतिं विदधति व्यर्थैः समासादेकैः ।  
नाऽस्थाने ऽनुपयोगिभिश्च बहुभिः शब्दैर्भ्रमं लेप्नते  
श्रोतृणामिति वस्तुविस्तृतकृतः श्रेष्ठो न टीकाकृतः ॥

३



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

The difference of suffixes of Pāṇini and Kātyāyana <sup>is given</sup> are  
under X.89, for the word निगाधम्, that ya of Pāṇini is  
kyap of Kātyāyana and nyat of pāṇini is dvyan of Kātyāyana.

For the term ni of Pāṇini, 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 ऊङ् (XI.92) is derived from वह (1073) प्रापणे  
in the sense of ऊङ् (691) वितर्क because the roofs possess <sup>his</sup> many meanings, <sup>on the authority of</sup> as says Kātantravṛttikāra i.e, Durgasiṃha.

The verb उपवेति (XII.22) is explained as ātmanepada  
( = third) person singular in of V (789)  
(of Pā.), while in kāṭhāpaka 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-  
रतस्तिष्ठान्तिधेये । (Kā. II.1.41) and प्रतिस्नानिर्णयप्रकाशनेषु स्था  
(Kā. III.ii.42.15)

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

12. मयेत्यानिनन्तस्य कर्ता इनन्ते सति - - - - । VI.78  
अनिनन्तकर्तुस्सम्बद्धवान्वास्य 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)".

--: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>विपरीत</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 समुच्चयार्थे भवति । वायुर्वा त्वा मयुर्वा त्वेति । — (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 माउत्साहृदिर्निसरति ।

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

(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 Sāmudriksāstra is referred to under I.18. Here a vertical line on the foot-sole<sup>17</sup> is referred to under ~~an~~ ep and under IX-43, for explaining the word karabhāru, 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 śakuna as (i) the birds and (ii) the omens.

The notes of the birds like Kapīnjala 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 शौम्यग्रहयुक्तो भवति, स पुरुषस्य 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 Durudharā. Handiqui. K.K. P. 591-592.

17. अतः सर्वपरित्वात् चरणेषु सामुद्रिकलक्षणम् ऊर्ध्वरेखा।

18. मणिवन्धकनिष्ठिकयोर्मध्यविभागेऽपि करभः स्यात्।

19. शकुनानां पञ्चिणां ..... कपिज्जलादिपक्षिण्युभयतः। आदि-  
शब्दात् पञ्चिणवाहुनेत्रस्फुरणादिभिः। अथवा शकुनशब्देन  
सामान्यतः शकुनशास्त्रोक्ताः शकुना निर्यक्ष्यन्ते।

-: Smrtis:-

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

He quotes many verses from Manusmṛti.

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

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

Other quotations cited by CP. are as under:-

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

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

The several verses from Mbh. are also cited accordingly. e.g. under V. 76 he quotes अहमिन्द्रोऽयम् 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 मणीवोष्टस्य लम्बते etc. (Śānti. XII.171.12) under IX. 85.

he quotes

From Yājñavalkya, ācārādhyāya, अन्याचिताहतम् etc. (215), under II.12, आशुद्धे स्तंभतीक्ष्णो हि etc (77) under IV.80, न चिद्व्या केवल्यः तपसा etc (200) under V.17 and अप्रमाणोऽतिथिः etc (107) under VIII-20. While from the Vyavahārādhyāya, he quotes चिरकालमिष्टम् etc. (101) under II.27 and अशीतिभागो दृष्टिः 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 Vadin<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) अतु त्वात्मनम् (Vai.Sū. V.ii.3) under V.2,15;
- (2) न तर्कसाधनोपात्मनः सिद्धान्तः etc (Ny.Sū. I.ii.1) under VIII.41
- (3) कार्यकारणसंघातो ; 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.ii.6) is quoted under XI.45.
- (7) The concept of mokṣa as given in अशीवविशेष-  
अपुण्योच्छिष्टः ( ) <sup>quoted and</sup> is refuted under XVII.73.

20. पूर्वपक्षकृद्वादी ।

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>pitcher</sup>, while the Mīmāṃsakas say that the śabda is Nitya, ~~it is~~ not a product.

Under I.12, III.123, VIII.50, IX-58, X.115, 124 etc etc, CP discusses the theories of कारणानुगुणं कार्यम्।; यस्मादुत्पत्तिर्यते धृत्वा तत्र भृत्तिष्वाद्यानुपादानकारणे लीयते विनाशकाले; आत्माऽपि विषयचतुष्टय... मनसा संयुज्यते। ततो मन इव दुष्ठा, ततश्चैव रूपेणेति। ————— etc etc; वदुषात्मोके 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 & xlvii..

:-Pūrva / mīmāṃsā :-

The titles <sup>earned by CP</sup> given <sup>his</sup> throw light on ~~CP's~~ practical knowledge of the ritual of the srauta 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 adhyakaraṇas and the doctrines of <sup>the</sup> Bhāṭṭas & <sup>the</sup> Prābhākaras <sup>schools</sup>. ~~and the~~

Under V.39, he quotes two adhyakaraṇas as viz. visvede-devādhikaraṇa & rūpādhikaraṇa, while discussing the offerings & the deity as the form of the ritual.

Under XVI.60, the smṛti passage <sup>औदुम्बरो सार्क वेष्टि</sup> तस्य is corroborated by two Jaiminiyasūtras <sup>विरोधे च्यनपेक्षयं</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 स्यादनुवादा</sup> etc ( <sup>न्या.प्र. 4, प. 31</sup> ), is quoted under V.39.

The injunctions are regarded as compounds of the Veda and <sup>स्वाध्यायोऽध्येतव्यः</sup> as the adhyayanavidhi are discussed and are supported by two mīmāṃsāsūtras <sup>आज्ञायन्त्य</sup> क्रियार्थत्वादनर्थेऽप्येतदर्थानाम्। ( I.ii.1 ) and <sup>विधिना त्वेकवाक्यत्वात् 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> Mīmāṃsakas, Vedāntins, Naiyāyikas, Vaiśeṣikas and Sāṃkhyas. The Naiyāyikas etc. believe that the deity does have a body, while the <sup>the</sup> Mīmāsakas emphatically declare that <sup>मन्त्रमयी हि देवता, न किग्रहपती</sup> i.e. the deity has only mantra-form and not a physical body.

*in order the apprehension of me*

The Mīmāṃsā refuses god 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 dr̥ṣṭāvala (tangible fruit) and acceptance of anumāna which is having adr̥ṣṭāvala (non-tangible fruit) is the dehūrtavārtā (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>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 तावदेव चिरं यावन्न विमोक्षयेत्तु सम्पत्स्ये (Chā. Up. VI. xiv. 2).

The jīvanmukta state of a yogin is stated under V.8. The two meanings of the word Prajñācaksuḥ namely the blind and the yogin are given 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 brah̥mch.

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 चतुष्पष्टिकृता । ————, 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 bandhādhyanānārōṭa 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 Spṛṣṭaka type of embrace, he quotes Ratirahasya VI.1, यथोचितः<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 आत्मिकानपूर्वकत्वाच्चुम्बनादीनां प्रथमोपनिषदे काले स्वरूपादिशिष्टे आत्मिकानविचारेषु अष्टमे प्रकरणे प्रयोज्यप्रयोक्तृभावादिरस्य प्रपञ्चेऽभिधुक्तैः - दृष्टव्यः ।

26. बन्धैः शुश्रूषाशास्त्रोक्तवात्स्यायनादिप्रणीतैः करणविशेषैः - राहयम् । कामशास्त्रोदिताः पञ्कजासनवेषुदारितादयो बन्धास्तैः ।

27. यथोचितः सम्मुखमागताया अन्यापदेशाद्भजतो नरस्य ।<sup>III.124.</sup>  
गात्रेण गात्रं भजते रतता आत्मिकानं स्पृष्टकमेतदाहुः ॥

28 जिप्पलपल्लवां कामशास्त्रे वराङ्गास्थोपमानम् ।

29. विपरीतसुरते हि स्त्री उपरि भवति ।

- xlix -

ॐ  
-: T A N T R A S Ā T R A :-

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

Thus under V-127, he refers to the days viz. Astamī, Navamī and Caturdasī, 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 Paramesvarī, under X-74.<sup>31</sup>

CP's scholarship in extracting the cintāmani mantra is revealed in XIV-288 under the same, he explains the verse by giving two alternative mantras,<sup>32</sup> in the traditional tantrika way.

30. तथाऽष्टमीनवमीचतुर्दशीषु देवीनिधिषु पिष्टस्य पेषण-  
बन्धनादि न कुर्वन्ति । तत्र हि अपभ्रंशभाषया पीठदत्तेन  
पीठबन्धनमित्यादिष्ववहारः । पीठस्य च देवीसम्बन्धत्वम् ।  
31. मध्येस्तभं खाडयतस्तारं बालम् ।

32. vide Appendix-2.

-: Nāṭyasāstra :-

According to CP, Nala is a Smṅarapradhāna<sup>33</sup> as he is a dhiralalita 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 mugdha, madhya and Praudha<sup>34</sup>.

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

① स प्रभुर्निद्राः... न नन्दति इति दैन्यम्।... इत्यालस्यम्। VIII.64

② दैन्यं भावः। 66.

③ कामज्वरो भावः। 68 etc.

Similarly CP. mentions the sthayibhāṣas such as ratā etc., Vyabhicāribhāṣas such as nirveda etc., and ḍāṭṭvika-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 <sup>pic</sup> ~~description~~ <sup>of</sup> the holding of weapons during the <sup>e</sup> ~~defination~~ <sup>a</sup> of love-sentiment is condemned as a rasadosa ( a flow of sentiment )<sup>40</sup>

31. .... शङ्कास्पृधानो धीरललितनायकत्वात् गल्भस्य । I.1.

34. एतेन मुग्धा कथिता... इति मध्या कथिता... इति प्रौढा। त्रिविधा नायिका कथिताः।

35. इदानीं विभावानुभावव्यभिचारिणो धर्मनिर्ह। अत्र वर्णनीयो विप्रलम्भ... जायते।

36. स्त्रीणां भावा रत्याधाः स्थायिनी, निर्वेदाधाः अव्यभिचारिणः स्तम्भाधाः स्तम्भिकाः।

37. Vide. chap. no. 2, 15.

38. अथ च सूनूधरो नाटकाचार्यो भवति।

39. एषा विजाना राजा प्रधाने। ज्ञानेन विप्रको नाम नायकस्य मित्रं भवति।

40. शङ्कारे हि आयुधानां ग्रहणं रसदोषः। XVI.38

xi.

--: Alaṅkārasāstra:-

CP. quotes from the Kāvyaḍarsa of Daṇḍī, Kāvyaṅkāśeśūtra of Vāmana, Kāvyaṅkāra of ~~Madhat~~<sup>Madhat</sup> with the com. of Pratihārendurāja, Rājānaka Ruṣyaka (Rucaka) and Kāvyaaprakāśa of Mammata etc.etc. This shows the wide range of works in rhetorics 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 निष्ठयुतोऽर्थः<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 कथासु शिष्यध्वम्, CP. says that the remaining words viz. अत्र-यं प्रार्थयिष्यथ? (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. निष्ठयुतोऽर्थिर्वाप्तादि जौणवृत्तिव्यपाश्रयम् ।

अतिसुन्दरमन्यत्र ग्राम्यकक्षां विगाहते ॥

42. उद्गारशब्दस्य चातुत्वम् । उद्गीरन्तीति जौणवृत्तिव्यपाश्रयम् । and वान्तिशब्दो जौण्या वृत्त्या अतिसुन्दरः । resp.

43. तच्छब्देन वृत्तिच्छन्नस्याऽपि शक्तिपतिपदस्थाः ।  
वृत्तिः । सर्वनाम्ना । वृत्तिर्वृत्तिच्छन्नस्यापीति धामनः ।

44. गणालिङ्गानवापनीकृतकुचप्रोद्भूतरोमोद्भूता ।  
सान्द्रस्नेहरसातिरेकविगलच्छ्रीमन्मिलम्बाम्बरा ।  
मा मा मानद माति मामलमिति, आमाङ्गरोल्लसपिनी  
सुप्ता किं वृत्ता न किं मनसि मे लीना विलीना नु किम् ॥

Similarly, the verb भण्ति (VIII.92) possesses the excellance garbhitatva, because it suggests the curiosity. To support this, CP quotes इमि अवहतिअरेहो<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~~ <sup>called</sup> binducyutaka<sup>46</sup> e.g. संसारः & संसारः (IX.104)

The three senses of word viz mukhyārtha, lakṣyārtha and vyaṅgyārtha 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 kārikā 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 agrasaya (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 - अत्रो लक्षितकमेव रन्तुं गतासीति व्यज्यते! CP while discussing certain Alaṅkāras generally follows the Kāvya prakāśa. At the same time he refers to other rhetoricians also.

45. इमि अवहतिअरेहो गिरंकुसो अह विवेअरहिओ वि ।  
स्मिणि वि लुमग्नि पुणो पत्तिहि भुत्ति ण पसुमरामि ॥

46. बिन्दुसंयुक्तः शब्दोऽन्यमर्थं दत्ते । बिन्दुरहितश्चा<sup>46</sup>  
न्यमर्थं दत्ते । तद्विन्दुच्युतकं नाम ।

47. शब्दव्यापारो यस्य प्रतीतिस्तस्य मुख्यता ।

अर्थात् [ पुनर्लक्ष्यमाणात्पमिष्यते ॥

48. मुख्यार्थबाधो लक्षणे (का.प्र II.4) इत्यादिष्वचनात् अवयवावयविनोऽप्य

सम्बन्धात् अत्रावयवाद्यमात्रे अवयवे शयशब्दः ।

49. का.प्र I.3

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 Utpādyopamā, while according to Dandī 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 Samānya alaṅkāra, he says that the same is Padgūṇa alaṅkāra according to Rudraṭa. He then gives the definition of Padgūṇa according to Rudraṭa (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 Pratiṅgārendurāja). This shows that CP has also studied the kāvyaṭīkā of Udbhaṭa with the commentary of Pratiṅgārendurāja.

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

50. अनुप्रासातिशयोक्तिश्च । दुद्रमनेन उत्पाधोपमा ।  
दण्डमनेन तु अङ्गुतोपमा । अतिशयोक्तिरेव तु श्रेयः ।

! III.40.

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

52. ... समासोक्तिश्च । यदाह दुचक -  
विशेषसाम्यादप्रस्तुतस्य गम्यत्वे समासोक्तिश्च ।

53. (2.32) XVI - 33

5353. वनान्तदेवता वेण्यः पान्थस्त्रीकालशङ्खलता ( )  
मारप्रवीशसिल्लता भृङ्गामात्माश्रयकासिरे ॥ इति प्रकारान्तरेण  
समस्तवस्तुविषयोदाहरणे एकस्मिन् रूपे बहुनां रूपाणां (P.14)  
समुच्चयेन आभिप्लव्ये... अद्वैतुराजेन स्वात्मकारे व्याख्यातम् । I-75

Similarly his definition of Rūpaka श्रुत्या संबन्ध -  
विरहात्<sup>54</sup> etc, is ~~ex~~ quoted by CP under III.22.

The word Prabhu<sup>55</sup> (XIV.72) and the action चेष्टा 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>57</sup>nyāya (under XVII. 59,60).

He also quotes some general maximā.

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

(2) Amīstasankīni bandhuh<sup>58</sup>dayoni (under VI.107).

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54. तथा च भट्टेन्द्रराजेन -

श्रुत्या संबन्धविरहात् यत्पदेन पदान्तरम् ।

गुणवृत्तिप्रधानेन युज्यते रूपकं च तत् ॥ (P.11)

बन्धस्तस्य यतः श्रुत्याः श्रुत्यर्थार्था च तेन तत् ।

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

55. अन्यत्रसन्निधेः प्रभुशब्दो विशेषस्मृतिहेतवः (हेतुः१).

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, Murārī etc. as well as from the works of rhetoricians like Dāṇḍī, Ruyyaka (also Rucaka<sup>?</sup>) and <sup>m</sup>mammata etc. The work called Bhogāvalī <sup>57</sup> (eylogy of kings) by Māgadha (i.e. bards) is also stated, Under X.105.