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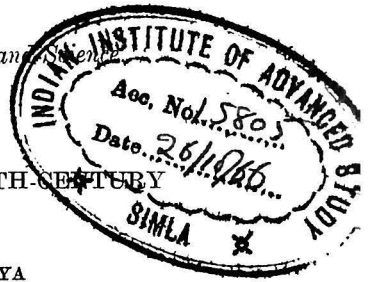
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HEMACANDRA AND THE ELEVENTH-CENTURY
KASHMIR POETICISTS

By SIVAPRASAD BHATTACHARYA



Hemacandra is known to students of Sanskrit, Prakrit and Apabhramsa literatures as a writer who utilized to the full his extensive and varied scholarship in whatever department he worked and recorded what he thought worth recording for the benefit of posterity. In the department of poetics, where as an early *nibandha* writer he made his name, constructive work had given place to systematizing and co-ordination by the end of the tenth century and it had become the fashion to formulate, elucidate or tabulate whatever was taught by great masters. Ānandavardhana (ninth century) has been the master-poeticist, and authoritative scholars and thinkers like Bhaṭṭa-nāyaka and Bhoja, who apparently belonged to a different school—the left wing as opposed to that of the *dhvani* school—only served to strengthen their position and plan of study of the subject. Kashmir,¹ from early times and particularly in this period, has been the land that furnished the material groundwork and gave the signal to start for investigations by writers all over the country. By the end of the eleventh century, the epoch-making *Kāvya-prakāśa* appeared and took the scholarly world by storm. It was nothing but a terse and compact treatise, incorporating whatever its author thought noteworthy in the field of poetics from the viewpoint of a practical and inquisitive student. It has explored the labours of Ānandavardhana and of his expositor, the philosopher-poeticist Abhinavagupta, the two great masters whose teachings and examples have been marked, presented and recorded almost in every page of Hemacandra's *Kavyānuśāsana* (*Viveka*, p. 66). Hemacandra, who used the *K.P.* liberally, however, did not forget to present what is worth noting in the writings of other Kashmir writers like Kuntaka, Mahimabhaṭṭa, Bhaṭṭa Tauta, the illustrious *alamkāra* teacher of Abhinava, and Rājānaka Tilaka, who might have been a younger contemporary of Mammāṭa, and the great Bhoja, also of the eleventh century, of another land and of a different line of thought. Mahimabhaṭṭa's peculiar views in relation to *dhvani* (and very likely only a few of the striking views of Bhaṭṭa Tauta), and the casual remarks of Kuntaka were incorporated in the *K.P.*, but not all. They were not given a prominent place because of their being not very distant from him in point of time and of their being engulfed by the great Abhinava (*Abhinavaguptapādāh*). Fortunately for us, the *Vak. jīv.* and the *Vyaktiviveka* but not the *Kāvya-kautuka*² have been discovered and published—works which even famous fourteenth-century writers like Viśvanātha and Vidyānātha had missed to take direct notice of—and have served to heighten the interest which Hemacandra took in them.

¹ Nai, C. XVI. 131. काशीरैर्महिते... महाकावे. Its author was a contemporary (first half of the twelfth century) of Hemacandra. Cf. Nai. C. X. 115 and K.A., pp. 24-25, for गोपी and लक्ष्मी.

² Vide P. V. Kane—*History of Sanskrit Poetics*, 2nd edn. (1951) (pp. 210-21), and *Three Forgotten Masterpieces of Alamkāra Śāstra* by the present writer in the *Pracyāvani*, Vol. I, No. 3 (1944).

The *K.A.* is later than the *K.P.* by about half a century and no available commentary on the latter, itself one of the most profusely commented-on works in Sanskrit literature, is known to be earlier than the former. The earlier commentators on the *K.P.*, e.g. Rucaka, Śrīdhara and Caṇḍīdāsa, are occasionally critical of Mammata's views, as was the *K.A.*, though it but rarely mentions him and his work³ by name and is seldom disrespectful to him. Hemacandra is believed to have had a very good and up-to-date MSS. collection, especially of Kashmir works, in his private library, which is borne out by his citations from late writers, which except in the case of Tauta, Abhinava and Mammata, however, are nowhere by name and which include contemporary works from other lands also. One of the former class, Rājānaka Tilaka was the father and teacher of Rucaka, the author of the earliest commentary on the *K.P.* (*Sanketa*) and of the *Alankārasarvasva*. It is to be noted that though the *Viveka* on the *K.A.* came by way of supplement, a few additions to the original work in the *vr̥tti* portion were made still later on as was the habit of the author in course of revision work (e.g. p. 292, pp. 31-34, pp. 258-263, N.S. edition). The *K.A.*'s direct citations, except in the case of the illustrations and their connecting statements in his treatment of the *vr̥ttis* (sense-functions) in Chapter I, of his citations from the *Nāṭyaśāstra* of Bharata in Chapter VIII and of three extracts from the *Abhinavabhāratī*⁴ in his *vr̥tti*, are all found in the *Viveka*, which professedly is a supplement.⁵ We have also one passage in the *vr̥tti* in the *K.A.* from Bhaṭṭa Tauta's *Kāvyaakautuka*, which work is known to students from occasional citations of terse statements in early commentaries on the *K.P.* and more widely by Abhinavagupta's references, especially in his *Abh. bh.* (Abh.'s three *alamkāra* works include a *vivarana* on the *K.K.*). Following Vāmana, he uses prose for his *sūtras* or *kārikās*, is very terse and businesslike in his *vr̥tti*, but elaborate in his citations. The present paper has in its purview only five out of the eight chapters in the book as those directly associated with citations from the eleventh-century Kashmir writers. Bhaṭṭa Tauta, cited in Chapters I and VIII in the *K.A.*, and Rājānaka Tilaka are included, because Tauta in the *ḥ* end of his life and Tilaka in his earlier years lived in this century. Chapter IV deals with *guṇas*, with matter treated and brought in the gloss which, except in the case of notes on verses where it is the uniform practice of Hemacandra to draw from the *Dh. ā.* and the *Locana* whenever that is possible, is derived from other sources. In Chapter V dealing with *śabdālamkāras*, Vāmana, Rudraṭa (and his commentator Namisādhū, a Jaina

³ viz. *K.A.*, p. 109 (सम्यङ्), p. 4 धनमनैकान्तिकं ... अस्माभिरुक्तम्, p. 25 (न रुद्धिः ... अस्माभिरुक्ता), p. 202 (यथाऽन्यैः प्रतिकूलवर्णलक्षणो दोष उक्तः), p. 204 (यदाह—माधुर्यव्यञ्जकैर्वपैः ... रीतयो मताः) ।

⁴ *K.A.*, p. 68 (एवे नवैव परस्मैसासङ्कीर्णं रसाः ... वाच्यम्) = *Abh. bh.*, Vol. I (2nd edn.), p. 341; *K.A.*, p. 83 (ज्ञान एव हि जन्तुरियतीभिः संविद्धिः परीतो भवति । ... यमिचारिणां तु स्वविभावाभावे नामापि नास्ति) = *Abh. bh.*, Vol. I, pp. 282-83 (in one part a little simplified); *K.A.*, pp. 99-100 (सौदत्यस्त्रिभिः ... भरतविदः) in *Abh. bh.*, Vol. VII (which is not available now, *vide* ref. to this in the *Abh. bh.*, Vol. II, pp. 152-53. (चिन्तितिरूपं यत् सल्लं तत् भूकाय- (= प्राणभूमि in the *K.A.*) संक्रान्तप्राणदेहधर्मतावशाद्भवदपि भावाध्याये रसाध्याये च वितत्य निरूपितमिति पुनः किं तदभिधानेन ।). Similarly long extracts in the *vr̥tti* of the *K.A.* are taken from the *Vy. Vi.*, e.g. in Chap. III, pp. 153-54.

⁵ विवरितुं कचिद्व्यं नवं सन्दर्भितुं कचित् । काव्यानुशासनस्यायं विवेकः प्रवितन्यते ॥

predecessor of his), Mammaṭa (whom for obvious reasons we have not included here) of Kashmir writers and Bhoja are drawn upon and Ānandavardhana's *Deviśāta* (which Mammaṭa has only used for a few choice *yamaka* references) are systematically utilized, esp. in the *Viveka*. In Chapter VII the *Daśarūpaka* is the source-book punctiliously followed with a closing reference to matter taken from the *Abh. bh.* The introduction to Chapter I includes matter treated in *śikṣā* type of *alamkāra* works—and Jaina writers from early dates have had a fancy for it—and has drawn from the *Kāvya-mīmāṃsā* (900 A.C.) which is utilized also in a long sustained citation in the *Viveka* on Chapter III.

The above observations seem to bring into relief one prominent feature of the *K.A.*—each chapter of the work has as its source one or more writers as authority. The *K.A.* is thus in a sense like a treatise, where different chapters are written by different authors who are acknowledged masters on the subject. In Chapter I, leaving out the introductory *śikṣā* portion and the definitions of *kāvya* and its entities where there are unmistakable traces of the *K.P.*'s influence in the expression and in the ultimate dominance of the *vyājanā* view, the author's guides are the *Dhv. ā.* and the *Locana*. He has occasionally utilized the *K.P.*, especially in the treatment of the *vr̥ttis*, though Hemacandra chooses to differ from Mammaṭa here and there.⁶ His illustrations everywhere including those for explaining Bhartṛhari's *kārikā*, *samyogo viprayogaśca* (which is read as now *samsargo viprayogāśca*), where unlike earlier authors he tries to be comprehensive,⁷ are from *kāvyas*. His efforts for being exhaustive in his treatment are evidenced in his taking the cue from Ānandavardhana's specifications of four varieties of *vastudhvani*,⁸ followed *in toto* by almost all the later writers and amplifying them to thrice their number with apt illustrations in Prakrit. The age-old practice of giving stock examples, which has much in its favour, is scrupulously followed, but the author is never oblivious of the practical nature of poetics and adds here and there examples which serve to increase the range of the students in their studies of *kāvyas*. His discretion, however, never leads him to unnecessary and irrelevant elaboration or dissuades him from picking up supplementary matter⁹ in his gloss which is worth being much thought of by the advanced student. A paragraph in the *Viveka* by way of explaining the Prakrit verse *bhama dhammā*¹⁰—which

⁶ e.g. p. 25 (कुशल... न रुद्धिः), p. 46 (कविप्रौढोक्तिरेव... किं प्रपद्येन), pp. 80-83 (वैराग्यादिः शमसाधिभावः... तदेवं परस्परविविक्ता नवापि रसाः), pp. 105-109 (मध्यमं वेधा। ... इति त्रयो मध्यमकाव्यभेदा न लघौ।), p. 202 (न पुनरेवं यथाऽन्यैः... उक्तः), p. 234 (काकुवक्रोक्तिस्त्वलङ्कारत्वेन न वाचा।...)

⁷ *K.A.*, p. 40 (आदिप्रवृत्तात्... गृह्यन्ते। अपदेशो यथा... निर्देशो यथा... संज्ञा यथा... इज्जितं यथा... आकारो यथा...)

⁸ *K.A.*, pp. 30-33 (क्वचिद्विधौ विध्यन्तरं यथा... निषेधे निषेधान्तरं यथा... विधिनियेधे विधिर्यथा... विधिनियेधे निषेधो यथा... विधिनियेधयोर्विध्यन्तरं यथा... विधिनियेधयोर्निषेधान्तरं यथा... विधिनियेधयोरनुभयं यथा... विधिनियेधेऽनुभयं यथा...)

⁹ p. 56, भावादीनां पदप्रकाशलेखिकं न वैचित्र्यमिति न तदुदाहरिते।...

¹⁰ *K.A.*, pp. 26-27, क्वचिद्विनयवधूरीदावरौकूललतागच्छने... मारित उन्मथितो न तु बुद्धिपूर्वकं हतः। चिन्त्येक (औचित्यैक) वसतेरनौचित्यायोगात्... गोदावर्यां नद्यां न तु सरस्वत्यादिवत्

launches us in the printed edition in a corrupt reading—hints at his zeal for clarification, even at the cost of throwing overboard his trusted guides. That the *K.A.* did not often abide by the principle of *parivṛttisahasatvāsahatva*, an innovation, though a logical view, noted in the *K.P.*, is evident from his following earlier writers (and Rucaka has done the same thing in his *Sanketa* on the *K.P.*) in not including the *ubhayaśaktimūla* there defined as a third variety of *vyangya kāvyas*.¹¹

In the second chapter the author's authority is constituted by the *Nāṭyaśāstra*, Chapters VI and VII, and the *Abhinavabhāratī* thereon. Towards the close we have, as in the *K.P.*, an account of the intermingling of *bhāvas* and of *rasābhāsa*, of which the first is dealt with in the *Locana* and the second adumbrates Bhoja's views primarily. The division of *kāvyas* on the basis of *vyājanā*, as we find in the *K.P.* (particularly as in Chapters V and VI), brings the chapter and the treatment of *dhvani* to an end. The illustrations, over and above those based on the *Dh. ā.*, the *Locana* and the *Abhinavabhāratī*, are picked up from the *Daśarūpakāvaloka*, the *Sṛṅgārātīlaka* and from both of Bhoja's works on the *śāstra*, especially the *Sar. ka. ābh.* As usual, the *Viveka* uses the *Locana* and the *Abh. bh.* for the exposition of verses,¹² while the author takes his stand on Abhinava's acceptance of the nine *rasas*¹³ and has three long extracts (from the *Abh. bh.* on this topic, one of which discusses the *sātvika bhāvas*, as emanating from the transformation of the human body in the elemental aspect. The *Viveka* gives a very long dissertation¹⁴ on the interpretation of Bharata's *rasanīṣpattī* dictum, which, though primarily agreeing with that used in the *Abh. bh.*, is sometimes fuller, more direct and better connected as in the case of the interpretation of Sankuka, whose work might have been available to Hemacandra in the original or through the *Kāvyakautuka*. The *K.P.* text here

नयुक्ते देशे यत् कूलं तत्र । . . सचाराजशब्दयपदेश्यविवाहकरणप्रवृत्तचिन्वानुयायिराजवदप्रधान-
तामेव गृह्णानि . . . । लतागहनस्थयेवेदमभिधीयते इति व्याख्याने . . . वक्तुं शक्यम् । . . This is
not found either in the *Locana* or in the *Vyaktiviveka*.

¹¹ *K.A.*, p. 38, उभयशक्तिमूलस्तु शब्दशक्तिमूलत्वाद्भानिरिच्यते . . . । The illustration of the *K.P.* therefore (अतन्द्रचन्द्राभरणा like the *Dh. ā* citations (उन्नतः प्रोक्षसद्धारः . . .) is shown in the *K.A.* (p. 42) as instances of वाक्ये शब्दशक्त्युत्थ following the clever interpretation of Abhinavagupta in the *Locana* (p. 105). Our notes on Rucaka's remark in the *K.P. Sanketa* (p. 29) 'अयन्तु यन्यकार उभयशक्तिमूले धानः . . .' may be referred to (footnotes 57, 59, 60, 62 and 63). Paṇḍitarāja Jagannātha also is not very keen on admitting this variety. - Says he (p. 139, N.S. edn.) अन्ये तु . . . अतः शब्दशक्तिमूलत्वेनैवायं शक्यपदेशो ध्वनिरित्याहुः thus echoing the views of Hemacandra.

¹² e.g. *K.A.*, pp. 66-67 = *Abh. bh.*, Vol. I, p. 286; *K.A.*, pp. 70-72 = *Abh. bh.*, Vol. I, pp. 303-307; *K.A.*, p. 77 = *Locana*, pp. 80-81; *K.A.*, p. 104 = *Locana*, p. 110; *K.A.*, p. 105 = *Locana*, p. 67; *K.A.*, p. 106 = *Locana*, p. 75.

¹³ *K.A.*, p. 68 (एते नैव . . . रसाः) = *Abh. bh.*, Vol. I, p. 341.

¹⁴ *K.A.*, pp. 57-66 (तत्र भट्टलोल्लटावदेवं याचचचे . . . साधारणीभावना च विभावादिभिरिति . . .) and *Abh. bh.*, Vol. I, pp. 272-286 (अत्र भट्टलोल्लटादयस्तावदेवं याचचक्षुः . . . साधारणीभावना च विभावादिभिरिति), the verse illustrations in Sankuka's exposition (सिंघं समानेषु . . . देवाद्धमय . . . p. 58, *K.A.*) which are not cited in the *Abh. bh.* are included in Mammata's terse presentation in the *K.P.* This incidentally shows that Sankuka is later than Rudrata, who is the author of the second verse.

gives only a gist, in its usual terse and measured style, with illustrations taken from the original here and there. Hemacandra's viewpoint (as much as his zeal for full and exhaustive presentation) is substantially different from that of Abhinava, whose tangible work, both in the *Locana* and in the *Abh. bh.*, has been to expose the unreasonable stand of Bhaṭṭa-nāyaka, his immediate opponent. It is noteworthy that his estimate of *karuṇavipralambha*¹⁵ as a variety of *karuṇa rasa* is fundamentally different from that of the *Nāt. śās.* and the *Sar. ka. ābh.*, but agrees with the view of the *Daśarūpaka*.

The other way of dividing *kāvya*s based on their form, which is as old as Daṇḍin, is found in the last chapter of the *K.A.* as it is also in the *Kāvya-lankārā* of Rudraṭa. The source-book for the whole chapter in all its details is the *Śṛṅgāraprakāśa* (Chapter XI), following which we have a mention of twelve major *drśya kāvya*s and eleven minor ones (with one of them left out and two given a different name). The *Nāt. Śās.*, or to be more precise, the *Abh. bh.*,¹⁶ among Kashmir works is used in the text and in the *Viveka*, on the *drśya kāvya*s generally and the *geya* (and *rāga-kāvya*s), which are treated more fully by his pupil Rāmacandra in his *Nātyadarpaṇa*. The *Viveka* practically on this part is nothing but excerpts¹⁷ from the *Abh. bh.* Rāmacandra's fancy for the twelve *rūpakas* as opposed to the time-honoured numbering of Bharata is to be traced to Hemacandra's treatment. Amongst noted *alamkāra nibandha* writers, Hemacandra is the first to include dramaturgy in his purview though his accounts, even including that in the *Viveka*, are only scraggy. This defect has been remedied by Rāmacandra-Guṇacandra who, having opportunities of access to the *Abh. bh.*, have given a faithful presentation in their work.¹⁸ The *Sāh. dar.* is fuller and clearer, though its acquaintance with the *Abh. bh.* seems to be not very substantial or direct; but for minor *śravya kāvya*s and their several prevalent forms, the *S.D.* in spite of its knowledge of the views of Bhoja, who is relied on also by Hemacandra, furnishes meagre information. It has to be added that Hemacandra was more at home than Viśva-nātha in his intimate and immediate acquaintance with the Prakrit and *apabhraṃśa* literatures, in which Viśvanatha's claims appear to be nothing more than those of a versatile dilettante.¹⁹ Hemacandra's citation in this chapter from Bhaṭṭa Tauta, who had a pronounced leaning towards *drśya kāvya*s, brings into relief the thinness of the veil separating *drśya kāvya*s from *śravya kāvya*s, a point hinted at by earlier authors including

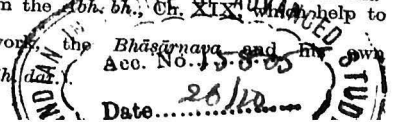
¹⁵ *K.Ā.*, p. 71 (कव्यविप्रलम्भः कव्य एव) and the *D.R.*, p. 105 (N.S. edn.), *Kār.* 7 and *vr̥tti* thereon. The *N.S.* (Vol. I, p. 310) avers: *एवमन्यः कव्योऽन्यस्य विप्रलम्भ इति ।* vide the *S.k.ā.*, pp. 537-39.

¹⁶ *K.Ā.*, pp. 317-29 (यथा प्रख्यातवस्तुविषयं प्रख्यातोदात्तनायकम् (the *K.Ā.* reading should be प्रख्यातोदात्तनायकं चैव) ... श्रौगदितं तु नत् in the *vr̥tti* portion leaving out one single verse defining गोष्ठौ, which may have been supplied from the *Sr. Pr.*, Ch. XI) and the *Viveka* thereon = *Nāt. Śāstr.*, XVIII. (G.O.S. edn.), 9-11, 45-50, 58-60, 63-64, 78-81, 84-89, 90-96, 101-105, 108-110, and *Abh. bh.*, Vol. I, pp. 181-82.

¹⁷ The citations from the *Abh. bh.*, XVIII, on these portions of pp. 411-450 leaving out the irrelevant portions and on the *Abh. bh.*, I, pp. 182-185 are instances in point.

¹⁸ Vide *J.B.O.I.*, I, Vol. V, No. 3, for the present writer's notice of a few of Rāmacandra-Guṇacandra's prominent citations from the *Abh. bh.*, Ch. XII, which help to restore the present corrupt *Abh. bh.* text.

¹⁹ As per reference to his father's work, the *Bhāṣārṇava* and his own *Śāh. dar.* (Ch. VI of the *Sāh. dar.*)



Vāmana.²⁰ His affiliation to the Kashmir line of thought is apparent in his echoing the view of Ānandavardhana on the place of lyrics in literature.²¹

The *Vyaktiviveka* of Mahimabhaṭṭa is the work that has been drawn upon in the major portion of Chapter III that deals with *doṣas*, while the *Dh. ā.* and the *Locana* on the *Dh. ā.* have been for the *rasadoṣas*, as is the case in the *K.P.* The primary *doṣas* pertain to *rasa* as the *guṇas* do—they are secondary (*bhākta*) (p. 16)—when relating to *śabd* and *artha*s. Impropriety (*anarucitya*) is noted as the root of *rasadoṣas*, as Ānandavardhana had indicated—though the implications of *arucitya* in their positive side are not stressed in the *K.A.* as in the monograph *Arucityavicāracaracā* of Kṣe-mendra who wrote on poetics in the vein of the *śikṣā* manuals and lived in the eleventh century in Kashmir. Mahimabhaṭṭa's hand is writ large on this portion,²² as is indicated by the long excerpts running over page after page in the *Viveka*. Sometimes the wording in the *Viveka*²³ is delusive, but there is no difficulty in finding out the source. The Prakrit illustrations are traceable to the *Dh. ā.*; ²⁴ the *Vy. vi.* and the *Sar. kan. ābh.* of Bhoja and several other illustrations are taken from the *K.P.* One long explanatory note²⁵ is not found in any of these Kashmir works, but is at the same time presumably not Hemacandra's.

²⁰ Bhaṭṭa Tanta was a भरतमतनिष्ठातमानस, to use the phrase of Kuntaka with reference to another great master. Cf. also *Abh. bh.*, Vol. I, p. 291 यदाऽः काव्यकौतुके—प्रयोगत्वमनापन्ने काव्ये नास्वादसम्भवः। इति—वर्णनोत्कृष्टिकाभोगप्रौढीकृत्या सम्यगपिताः। उद्दानकान्नाचन्द्रादा भावाः प्रत्यचवत् स्फुटाः॥ इति Vāmana's *K.A.S.V.* under I.3.32. दशरूपकस्यैव हीदं सर्वं विल्लसितं यदुत कथाऽष्टायिके मञ्जाकायमिति।

²¹ *K.A.*, p. 340 सुक्तं यथाऽमरकस्य शृङ्गारशते रसस्यन्दिनो सुक्तकाः = *Dh. ā.*, III, सुक्तकेषु हि प्रथमेष्विव रसवन्माभिनिवेशिनः कवयो दृश्यन्ते यथा ह्यमरकस्य कवेर्मुक्तकाः शृङ्गाररसस्यन्दिनः प्रबन्धायमानाः। (pp. 141-42, *N.S.*, 2nd edn.).

²² *K.A.*, pp. 145-46 = *V.V.* (Benares edn.), pp. 380, 387-88, *K.A.* (with *viveka*), p. 150 = *V.V.*, pp. 259-60, *K.P.*, pp. 153-54 = *V.V.*, pp. 276, 247, 378, 374-75; *K.A.*, p. 162 = *V.V.*, pp. 385, 189; *K.A.*, pp. 171-73 = *V.V.*, pp. 155-56, 372, 153-54 for the *virtū* portion; and *K.A.*, pp. 138-39 = *V.V.*, pp. 332-35; *K.A.*, pp. 145-52 = *V.V.*, pp. 284, 286-87, 280-82, 387, 415, 259, 260, 250, 253; *K.A.*, p. 155 = *V.V.*, p. 370; *K.A.*, pp. 163-64 = *V.V.*, pp. 380-81; *K.A.*, p. 172 = *V.V.*, pp. 162, 371-72; *K.A.*, p. 173 = *V.V.*, I, 377; *K.A.*, p. 175 = *V.V.*, pp. 183-205 (with a small portion left out) and pp. 221-26, all in the *Viveka*. *K.A.*, p. 125 = *Dh. ā.*, pp. 145-81.

²³ *K.A.*, pp. 139-43, introduced with an expression वयन्तु ब्रूमः (where excepting the first three sentences everything else is found in the *Vak. jiv.*, p. 17. परमेश्वर... प्रसंशा प्रतीयते)। The *V.V.* reading of प्रसंशा (in De's *V.J.*) should better be changed to प्रशस्यता as in the *K.A.* The *Vak. jiv.* is also drawn upon in the *Viveka* here in pp. 153-54 (= *Vak. jiv.*, pp. 39-40). Similarly in p. 72 वयन्तु ब्रूमः = *Abh. bh.*, I, p. 307.

²⁴ e.g. हीड ण गुणाणुराखी (*K.A.*, p. 252) on *Locana*, p. 41, चन्दमजरङ्गि (*K.A.*, p. 254) from *Dh. ā.*, p. 109, समं अपारिचाञ्चं (*K.A.*, p. 257) in *Locana*, p. 43; जो तीर (*K.A.*, p. 282) = *S.k.ā.*, p. 297, *N.S.* edn., पोटमहिजाणं (*K.A.*, p. 287) from *S.k.ā.*, p. 288, प. 548, उष्यञ्जाणार (*p.* 259) from *Dh. ā.*, p. 219; एन्तो वि (*K.A.*, p. 266) from the *S.k.ā.*, p. 317; एकतो रण्ड (*K.A.*, p. 119) from *Dh. ā.*, p. 173; अङ्गिण... (*K.A.*, p. 141) from the *S.k.ā.*, p. 22; पत्तणिचम्ब... (*K.A.*, p. 146) from *V.V.*, p. 387; काञ्चं खाण्ड (*K.A.*, p. 148) from the *S.k.ā.*, p. 18; नाला जाणन्ति (*K.A.*, p. 144) from *Dh. ā.*, p. 62; यमेच जणो (*K.A.*, p. 150) from *V.V.*, p. 415; काराविजण (*K.A.*, p. 186) from the *S.k.ā.*, p. 33.

²⁵ on the well-known verse चित्तो वखावलम्बः (*K.A.*, p. 115).

The *arthālamkāra* section (Chapter VII) is the weakest portion in the *K.A.*, as is also the case in the *K.P.* Hemacandra's efforts to reduce their number—67 in Rudraṭa's *K.A.* and 61 in the *K.P.* but 29 in the *K.A.*—which have been provoked by Kuntaka's attitude in the *V.j.*, towards particular *alamkāras*—are at the root of this, which is something unusual in him. Besides Udbhaṭa and Rudraṭa (and his commentator Namisādhū), the acknowledged authorities on the subject in the old school, he has requisitioned the help of the *V.J.* and very likely the *Udbhaṭa-viveka* of Rājānaka Tilaka^{26a} no longer available to us but thought highly of, e.g. by Jayaratha, the great commentator on the *Al. Sar.*, a work later by only a few years than the *K.A.*, that has since been the standard work on the subject to writers^{26b} of the new school. The acquiescence in the *K.A.*²⁷ on Bhaṭṭa Tauta's theory of the influence of the *lakṣaṇas* on the emergence and the mode of operation of *alamkāras*, the vindication of Vāmana's emphasis²⁸

^{26a} *K.A.*, p. 253. उदाहरणत्रयस्यायमभिप्रायो यथा कैश्चित् ... इत्यक् लक्षिता तथा न लक्ष्यते ... (The *V.j.* is of the same view, p. 200, p. 202); *K.A.*, pp. 239-40 (वर्णनीयस्य वस्तुनः ... उपमाया लक्षणं विद्यत एवेति नानन्वयः इत्यगलङ्कारत्वेन वाच्य इति) seems to be taken from the *V.j.* as is indicated by Dr. De's summary, p. 205); *K.A.*, pp. 254-55 (ननु यदि ... तस्मान्न क्रियापदं दीपकम् agrees with *V.j.*, pp. 178-79). *K.A.*, p. 273. (कश्चित् ... सर्वसम्मतमेव) is also the position of the *V.j.*, pp. 210-11. The expression in the verse cited अलङ्कारान्तरत्वेन शोभाशून्यतया तथा noted in the *résumé* appears in the *K.A.* citation. The *kārikā V.j.*, p. 23 अलङ्कारकतां येषां ... is cited in *K.A.*, p. 275, and refuted.

^{26b} The four verse illustrations common to the *Udbhaṭa-viveka* (fn. 38) and the *K.A.* include षोडश गुणाणुराद्यो, which is cited in the *Dh.ā.* In the case of the other three (ते गच्छन्ति p. 227, *K.A.*) हेरावणं स्पृशति ... (*K.A.*, p. 257); मेरुः ... (*K.A.*, p. 292) the views are the same. The half-hearted compliance complained of in the paper (*vide* fn. 29) is indicated in the remark (*K.A.*, p. 292) यद्यपि पुनरुक्तवदाभासः ... तथापि तत्र शब्दस्यार्थस्य वा वैचित्र्यमुक्तमिति ... which represents the viewpoint of Rājānaka Tilaka. *K.A.*, p. 249 (तथालेनाध्यवसाय इति सुखं चन्द्र इत्यादौ ... तच्छब्दरूपता ॥) appears to be from the *Udbhaṭa-viveka* (the *विरति*, p. 8, cites अत्र च केचिच्छब्दारोपपूर्वकमर्थारोपं भुवते, अपरे विपर्ययम्। अन्ये योगपदम्—एष एव च युक्तः पक्ष इत्याहुः) but not the verses शब्दोपचारात् ... which are cited in the *Laghuvṛtti* of Pratihārendurāja, pp. 11-12, N.S. edn. The *Laghuvṛtti* does not contain the previous sentence सुखं चन्द्र इत्यादौ which introduces this in the commentary utilized. It is very likely that *K.A.*, pp. 244-245 (सामानाधिकरणमपि ... पूर्वेन्दुरूपशब्देनाभिधायिष्यते) is from the *Udbhaṭa-viveka*.

²⁷ *K.A.*, p. 239 is a citation (वर्णनीयस्य वस्तुनः प्राप्नोर्कर्षस्य धर्मस्य च ...) so is *K.A.*, p. 316 (नोदिता कविता लोके यावज्जाता न वर्णना). His appreciative mention of Bhaṭṭa Tauta's views has to be noted. *Vide Abh. bh.*, Vol. II, p. 296 (अनेन शब्देनेदं वस्तु वर्णयामीति ... व्यापारसम्पाद्याखलङ्काराः ...), Vol. II, p. 321 (एवं कविष्यापारबलाद्यदर्शजान् ... तदेव लक्षणमित्युक्तं, तत्र शरीरकल्पस्यालङ्कारा अधुना वक्तव्याः ...), and Vol. III, p. 78. (लक्षणालङ्कृतिगुणा दोषाः शब्दप्रवृत्तयः ... where रसपोषाय तज्ज्ञानं ... प्रतिभायाः प्रगल्भतायाः सर्व्वसं कविवेधसः is the emended reading.)

²⁸ *K.A.S.V.*, IV. 2. 1. (ननु उभयपक्षं न कर्तव्यम्। सत्यम्। तत् कृतं लोकप्रसिद्धि-परिचयार्थम्...)|

on conventional recognition (*prasiddhi*) as the basis of the highly important and basic *alamkāra upamā*, which as in the *K.P.*, is the starting point in this chapter, Hemacandra's apparent half-hearted compliance with the theory of *parivṛtṣisakativāśahatva*, which might have been added at the close of the chapter as a later appendage after the *Viveka* was completed—a point discussed and dismissed by Rājānaka Tilaka²⁹ as it appears on the evidence of Jayaratha and his original, and the rejection of (the extra *śabdālankāras* and) a few *arthālankāras* sponsored by Bhoja in the *S.k.ā.*³⁰ are significant. Of equal, if not greater, importance is his incorporation of Mahimabhaṭṭa's cogent observations in relation to *svabhāvokti*.³¹ Would that Hemacandra had given in full Kuntaka's remarks in relation to the figure *rasavat*³² as well, which like him he rejects on other but less solid considerations. So are his citations of an alternative view in relation to the verse of Dharmakīrti³³ discussed in the *Dh. ā.* and commented fully on in the *Locana*—(as is the practice with him, in this chapter too Hemacandra has used liberally the *Dh. ā.*³⁴ and the *Locana*). His indication in the *Viveka*—was he voicing a *siddhānta* following tradition?³⁵—of

²⁹ We have preferred this term to the easier *अन्वयतिरेक* to avoid misunderstanding of the practical aspects of the question (cf. *Al. Sar.* लोकवदाययात्रयिभावश्च तत्तदलङ्कारनिबन्धनम्, अन्वयतिरेको तु तत्कार्येले प्रयोजको न तदलङ्कारत्वे ... and Jayaratha's comment: अन्वयेत्यादि—एवं हि त्रीतोपमायाभिवादिशब्दान्वयतिरेकानुवर्तनान्तकार्यमेव न पुनस्तदलङ्कारत्वम् ... एतच्चोद्भूतविवेके राजानकतिलकेन सप्रपञ्चमुक्तम् ...) (*N.S.*, 2nd edn., p. 257.)

³⁰ *K.A.*, p. 295 (जातिगतिरीति ... शब्दालङ्काराः सम्भवप्रत्यक्षागम ... अर्थालङ्कारा ये भोजराजेन प्रतिपादितास्ते केचिदुक्तेष्वेवान्तर्भवन्ति ... इति न सूत्रिताः)। This remark of Hemacandra is cited *verbatim* in the *Kāvyaaprakāśaviveka* of Śrīdhara (fol. 169a) *A.S.* MSS. C III, 116.

³¹ *K.A.*, p. 275 (तथा चाहुः—उच्यते, वस्तुनसावद् द्वैरूपमिदं कथ्यते। ... साक्षादिवाभिनि तत्रार्थाः प्रतिभासिर्पिताः। ...) = *V.V.*, pp. 390-391. (उच्यते ... प्रतिभासिर्पिताः।)

³² अलङ्कारो न रसवत् ... किञ्च काव्ये तस्मिन्लङ्कारो रसादिरिति रस एवालङ्कारः केवलः, न तु मत्प्रत्ययस्य जीवितं (?) न किञ्चिदभिहितं स्यात्। (pp. 156-166. *V. Viv.*, 2nd edn.); *K.A.*, p. 294.

³³ *K.A.*, pp. 263-64 (the verse referred to is अनध्यवसितावगाहन ... *Dh. ā.*, p. 217); अन्ये लाङ्काः—यत एव प्रकरणापरिज्ञानमत एवात्र ... समासोक्तिलपरिग्रहे कुतो दोषाभावः, तस्यादन्योक्तिरेवेयमिति।

³⁴ *K.A.*, p. 254 = यथा चन्दमजर्हि *Dh. ā.*, p. 109 (cf. *Nāt. Sāstr.*, XVI. 54, Vol. II, p. 325) and *Locana* thereon, p. 255; राम इव दशरथोऽष्टदश ... = *Locana*, p. 40, *K.A. Viveka*, p. 258 = *Dh. ā.*, p. 218 (यथा वा ममेव—अमी ये दृश्यन्ते) and *Locana* thereon; *K.A.*, p. 264 शत्रुच्छेद = *Loc.*, p. 39; *K.A.*, p. 268 तस्यास्तनुखमसि = *Locana*, p. 37; *K.A.*, p. 258 प्राणा येन समर्पितास्तव ... = *Locana*, p. 43 (यथाऽस्मदुपाध्यायभट्टेन्दुराजस्य—प्राणा येन ...); *K.A. Viv.*, p. 259 (अविवक्षितं यथा—कस्त्वं भोः ... and उष्यञ्जञ्चाय ... = *Dh. ā.*, p. 219; *K.A. Viv.*, pp. 261-63). (अथ कोऽलङ्कारः? लावण्यद्रविण ...) = *Dh. ā.*, p. 216 and *Locana* thereon, pp. 216-17; *K.A.*, p. 274. (उपोढरागेण ...) = *Dh. ā.* and *Locana* thereon, p. 35; *K.A.*, p. 276. (किं दृष्टान्तेः ...) = *Locana*, p. 24; *K.A.*, p. 288 (वाणिज्य ...) = *Dh. ā.*, p. 128; *K.A.*, p. 291 (शशिवदना ...) = *Locana*, p. 40.

³⁵ *K.A. Viv.*, pp. 278-79. नन्वन्योक्तिनिर्देशनाभ्यां नाथं भिद्यते ... तेनास्य लक्षणस्यातियाम्निः। सत्यम्, उभयत्रापि ... किन्तु यथाऽर्थान्तरन्यासे न तथा तयोः। ... इति दृष्टगवस्थित एवायम्।

arthāntaranyāsa as essentially different from what *nīdarśanā* and *anyokti*³⁶ as defined by him—reminds one of the confusion apt to be created by the treatment of that figure in the *Kāvyādarśa*³⁷ of Daṇḍin.

This survey of the *K.A.* is sufficient to show how that work may be utilized for the very important task of restoration and revision of texts like the *Vak. J.* and the *Vy. vi.*, which, as available to us, are published from single manuscripts or manuscripts of same origin and for the urge to initiate intensified efforts to secure the *K. Kautuka* and its commentary (the *K. K. vivaraṇa*) by Abhinava. We have purposely refrained from including Kṣemendra in our survey. We think that Hemacandra ignored him on the plea that his works, including the now not available *Kavikarnikā* and the *Kavikalanka* and the *Viveka*, or the *Kavikalankaviveka*—unlike his other works, they are not of primary importance—are in the nature of help-books, and nothing more. The G.O.S. edition of the *K.A.S.S.* of Udbhaṭa is accompanied by the commentary *Vivṛti* which on internal evidence³⁸ based chiefly on the position of the *parivṛttisahasatva*

³⁶ The nomenclature is after Rudraṭa; s.*K.A.* VIII. 74 and the treatment after the *V.j.* which calls it with the old name अग्रस्तुतप्रशसा. This figure especially had become very popular, as is indicated by its most prominent illustrations in the *Bhallaṭaśataka*.

³⁷ II. e.g. in II. 173. जगदानन्दयत्येष मलिनोऽपि निशकरः। अणुगृह्णाति हि परान् सदीपोऽपि दिनेश्वरः॥

³⁸ In spite of the G.O.S. editor's advocacy the case of the identity of the two is not proved. Of the three references to Tilaka's work in Jayaratha's commentary on the *Al-sar*, the one in connection with the figure विशेषोक्ति which is a citation is not found in the *Vivṛti* (p. 41). Kane (*Sanskrit Poetics*, p. 130), who has drawn our attention to this reference, has sensed but has not insisted on this. This is conveniently slurred over in the introduction to the G.O.S. edn. (pp. 34–38). The other reference (at the end) is damaging to the position of the *Vivṛti* (p. 40), if the passage काव्ये दोषगुणालङ्काराणां च शब्दार्थगततयान्वयतिरेकाभ्यां विभागः क्रियते, which it is not actually, is taken as the *siddhānta* and if the compromising weak attitude भवन्तु वा परमेवभूता उभयस्यालङ्कारा नायंस्तेति विचार्येतेतद्विद्वद्भिः न तु भट्टित्येवास्त्वयितयम् is taken to be the position of Tilaka. As Kane has noted, the ascription of *parivṛttisahasatva* view to Tilaka and the statement that Mammaṭa used Tilaka's work are wrong—'the truth is just the other way about'. The fact is that the *Vivṛti* (it may be later than the *Al-sar*) is a compilation incorporating the views of prominent commentators like Pratiharendurāja and Rājānaka Tilaka, both of whom are copiously cited. The cryptic introductory verse and the absence of any colophon lend support to this supposition, which is confirmed by the text (p. 40) एवञ्चेद चतुर्थे रूपके श्लेष्यतिरेके च यदुक्तं तस्योक्तनयेन न शब्दालङ्कारलमेव युक्तम्। The उक्तनय is यद्वैचित्र्यं तस्यालङ्कारः (the vehemently espoused view of Tilaka). The श्लेष्यतिरेक reference in the above passage is not found in the *Vivṛti* (p. 26), where instead of Tilaka's comment the *Laghu-vṛtti*'s note, p. 38 (एकप्रयत्नोच्चार्याणाम्...), is incorporated. The G.O.S. विदति reading इत्यादिवक्ष्यमाणतः is faulty, it should be वक्ष्यमाणलक्षणतः। In it द्वयर्थशब्दस्य is substituted for यदा तन्नेष. The technical word तन्त is throughout changed into द्वयर्थशब्द in this compilation. The reference to the figure आचेष (Vivṛti, p. 22) which ends with भणिसौ on p. 23 may be to Tilaka's text and emphasizes Tilaka's view of आत्रयात्रयिभाव। The criticism of Udbhaṭa there and the presentation of two more examples are substantiated by the *Al. sarv.* where incidentally Rucaka accepts the position of his father from whom he had his lessons on *Alamkāraśāstra*. (ज्ञात्वा त्रीशिलकात् सर्वालङ्कारोपनिषद्ग्रन्थम् *K.P. Samketa*, p. 1, as edited by the present writer.)

theory^{38a} seems to be a different and less authoritative work than Rājānaka Tilaka's *Viveka*.

Other such fundamental queries crop up as to the source of certain issues availed of as postulates which in the present state of our knowledge are difficult to determine. One naturally expects that a well-read scholar that Hemacandra was, he could have shed much light on these issues. It has to be candidly confessed, however, that our author has seldom taken interest in such things in the *K.A.* in spite of his being a Jaina dialectician of no mean order. The dicta of *śabdabuddhi-karmaṇām viramya vyāpārā-bhāvaḥ*,³⁹ *kāvya-mārge svarō na gaṇyate*,⁴⁰ *arthabhedena śabdabhedāḥ*⁴¹ (in the treatment of the figure *śleṣa* Hemacandra like Rudraṭa and Mammaṭa recognizes *arthaśleṣa* as a different figure from *śabdaśleṣa*), and of the *nāṭya-yamānata* view of *śravakāvya*s⁴² are vital issues on which Hemacandra's work touches, though it would be bold to say that we get full and satisfactory information as to their sources and *modus operandi* in earlier thought.

The *K.A.* has been used by scholars as a help to restore the rather hopeless and corrupt text of the *Abhinavabhārati* in Chapter VI and the *lacuna* in Chapter VII and has yielded pretty good results.⁴³ It would

^{38a} The परिहृत्तिसद्वलासद्वल idea is known to Vāmana (यत्पदानि त्यजन्त्येव परिहृत्ति-सद्विष्णुताम्) but little use was made of this in the matter of division of *doṣa*, *guṇa* and *alamkāra* before Mammaṭa (*vide sec.* under notes 57 and 59 in *K.P. Sāṅkāta*, p. 29).

³⁹ The चमत्कारसामानाधिकरण्य as well as the चमत्कारयौगपद्य of the वाच्य and the व्यङ्ग्य meanings which the *K.A.* also recognizes (p. 277) are implied and posited respectively in the *Rasagāṅadhara* (in its definition of the third class of *kāvya*s) and in the *utpala-śatapatrabheda* maxim of explaining असंलक्ष्यक्रमव्यङ्ग्य. It would be bold to say that both these do not charm us at the same time when we read of verses like यात्येकतोऽसृशिश्वरं पतिरोषधौनाम् (*Abh. Sak.* IV. 2).

⁴⁰ *K.P.* II. वेद एव न काये स्वरो विशेषप्रतीतिरुत्। Candidāsa's *K.P. Dīpikā* (pp. 71-72) वेद एवेति वदता बङ्गलप्रयोगस्तु नास्त्युदात्तादेः काचित्कस्तु विद्यत एवेत्यभिप्रेतम्। So also Śrīdhara on that passage, who also like the *K.A.* relies on the *Nāṭyaśāstra*, p. 234 काकुवक्रोक्तिरलङ्कारत्वेन न वाच्या पाठधर्मेत्वात् and the *Viveka* thereon, pp. 234-37 = *Nāt. Śāstr.*, Vol. II, pp. 387-98 and the *Abh. bh.* (following Bhaṭṭa Tauta), pp. 386, 391.

⁴¹ *K.A.*, p. 227 (अर्थभेदाच्छब्दभेद इति नयेन...), p. 276 (वाच्यस्थानेकाद्यन्ता स्तेष...) and *Pramāṇamīmāṃsā* (p. 70, Jaina Granthamala, etc.) अर्थापुनरुक्तमेवानुपपन्नं न शब्द-पुनरुक्तमर्थभेदेन शब्दसाम्येऽप्यस्यासम्भवात्।

⁴² *K.A.*, p. 316 प्रेक्ष्यमभिनेयम्, अद्यमनभिनेयम् and the citation from Bhaṭṭa Tauta preceding *K.A.*, p. 327 (पदार्थाभिनेयस्त्वभावानि... गेयानि।) The recognition of *gītavidhī* (*Nāt. Śās.*, V. 21) as an integral unit of *rūpakas* by way of *dvipadī śamyā* and *tāla-yojanā* and the definition of *nāṭaka* in Bhāmaha's *Kav. Al.* (नाटकं द्विपदीशम्यारासक-स्त्वकादि यत्। उक्तं तदभिनेयार्थम्...) show that the recitative and representative aspects are not mutually exclusive. *Vide fn.* 20 for Bhaṭṭa Tauta's views.

⁴³ e.g. *Nāt. Śās.*, Vol. I, p. 273 (तदाङ्गः... विरुद्धबुद्धिसंभेदाद्—*K.A.*, p. 59 reading is विरुद्धबुद्धिसंभेदाद्), p. 274 (नन्वत एव रत्यनुरणबुद्धेः... *K.A.* reading in p. 59) नन्वत एव प्रतीयमानं रत्यनुरणं सुगुणबुद्धेः कारणान्तरप्रभवे हि...; p. 276 (यत्त्वन्त्यं नः प्रतीतिः... तत् किं यद्वचोच्यताम्—*K.A.* reading, p. 61—यत्त्वन्त्यत्प्रतीतिप्रसङ्गादि तत् कियद्वचोच्यताम्।) p. 282. (तन्निष्पत्त्या तु... न कश्चिद्वचः *K.A.* reading in p. 65 तन्निष्पत्त्या... तन्न कश्चिद्वचः दोषः); p. 386. (जगुषा... निषिद्धा न्यायसिद्धा... *K.A.* reading in p. 68 is निषिद्धा

appear from the *K.A.* that the *Kāvya-mīmāṃsā*⁴⁴ as available in the G.O.S. edition has certain portions left out. In the *Vak. jīv.* too, especially in its defective text portion where there is *granthapāta*, there are portions which can be supplied from the *K.A.* and may stand as the authenticated text in case other manuscripts are not forthcoming. In the *Vyaktiviveka*,⁴⁵ there is one instance at least where the present text seems to leave out (and fabricate one significant emendation in that process) one important line. The non-availability of the commentary of Rucaka on a fairly good portion of the second chapter and for the whole of the third chapter has been a serious handicap.

It has got to be admitted, however, that the expectations aroused by virtue of the above considerations are not actually fulfilled by the *K.A.*, as we have it now. The circulation of the work was confined to a particular part of the country and among people of a particular bent of mind, unlike the case with other popular manuals like those of Vidyānātha and Viśvanātha; and later writers have not much turned to it. The N.S. edition of the *K.A.*, which had been for long the only edition available for students, had to depend on faulty MSS. and the editing work was very perfunctorily done. The Ahmedabad edition by R. C. Parikh has used four MSS., one of which was of the early fourteenth century for the text and *vr̥tti* portions, and three for the *Viveka*, which are not older than the seventeenth century. The (carefully collated N.S. edition of the) *S.k.ā.* and the *Vak. jīv.*, the *Vyaktiviv.* and the first volume of the *Abhinavabhāratī* were out before the publication of this edition; but except in the case of the last named work and that very rarely, no use was made of them. While the text portion in the Ahmedabad edition has shown better and more correct readings,⁴⁶ generally but not always, the readings in the *Viveka*, especially of those portions that have important bearing, as that dealing with the exposition of *rasa*, leave much to be desired. To this the usual inaccuracies in punctuation and sentence-arrangement have to be added, much to bewilder the reader. Suspicious and doubtful readings are plenty.⁴⁷

न्यायसिद्धं . . .); p. 307 (वयन्तु ब्रूमः—तादृश्यां दशायां . . . एवेति सम्भव एव); *K.A.*, p. 72 (. . . एवेत्यसम्भव एव); p. 341 (एवं गन्धस्याधिकस्य लौत्तरसस्य); *K.A.* reading, p. 68 गर्ध-
स्याधिकस्य . . . ! See fn. 4 for the restoration of a passage in the *Abh. bh.*, Ch. VII.

⁴⁴ *K.A.*, p. 9, just after the पुरप्रवेश type of शब्दार्थहरण has a remark यथोत्तरश्चाभौषां चतुर्णामपि प्राधान्यम्। which is not found in the *K.M.* (p. 64). It was obviously there. For the *V.J.*, vide fn. 26a.

⁴⁵ *V.V.*, p. 392 सामान्यस्तु स्वभावो यः . . . वस्तुमाचानुवादस्तु पूरणैकफलो मतः॥ *K.A.*, p. 275 reads this last line as . . . पूरणैकफलो हि यः। and then completes the sentence thereon अर्थदोषः स दोषज्ञैरपुष्ट इति गीयते॥ This extra line seems to fit in with the text of the *V.V.* and is presumably the right reading.

⁴⁶ e.g. p. 17 (. . . लेनालङ्कारस्य निवेशः for . . . प्रवेशः in N.S. edn.); p. 34 (सुस्थादिभ्यो यतिरिक्ताः for . . . भ्योऽतिरिक्ताः in N.S. edn.); p. 49 (वशिष्ठः पुत्रचयोपतप्तोऽग्निं . . . for विशिष्टः in N.S. edn. For a similar scribal blunder cf. सतुल्ययोगितोऽज्ञेयः in p. 340, *S.k.ā.* N.S. edn. for सतुल्ययोगितो लेष्टः); p. 276 (. . . सुकृतैरध्वन्यानामशेषजलो for . . . मशेषजलो in N.S. edn., *K.A.*, p. 292). (रूपकमखिलवाक्यव्यापि for N.S. रूपकमखिलप्राक्कृष्यापि (?)); p. 325 (कोदलादिलक्षित for कोलादलादिलक्षित . . .) [cf. कोलादलः कथियति in N.S. edn. of *Nāṭ. Sū.*, p. 445].

⁴⁷ e.g. प्रतिविम्बकल्पनया (R. C. P's *K.A.*, p. 16) स्तुभिरनिहारावैः . . . (R. C. P's edn., p. 24), ओतः स्तोकोऽपि (p. 24), दिव्यमानुषविभ्वराद्युत्पातः . . . (p. 74), बाह्यस्यत्तिद्विः

The Prakrit *gāthās*—which are generally very indifferently presented—have suffered the most. Because of Hemacandra's fancy for Prakrit and *apabhramśa* literatures, these are more abundant in the *K.A.* than in the other *ñibandhas*. Ānandavardhana and Bhoja are the two great *ālamkāra* writers who have utilized such things to the desired extent. It is a pity that in our editions of the *K.A.*, while most of the Prakrit verses common with the *Dh. ā.* have been fairly well presented, those that are found⁴⁸ (and they are quite a good many) in the *S.k.ā.*—have not been properly printed. In the case of the few, not included in this category, the readings offered⁴⁹ are far from satisfactory. This is a serious drawback in the eyes of the present-day scholar as also for the University student who has to read the work.

The general opinion about Hemacandra's lack of originality is substantially true. But this may be countered by two questions. Was, for

विषयनञ्जन्दा (p. 50) ... प्रभेदप्रतीतिरित्यं नापन्यायः in विवेक commenting on तथात्वेनाध्यवसाय इति (in रूपक sec. p. 249); प्रख्यातोदात्तनायकम् (for नायकमपि) in Chap. VIII. (नायकः enumerated); ननु यस्याः क्रोधो भवति ... कदाचिदुक्ता ... in विवेक on नाटिका, परिणतश्रितिकण्ठः श्यामकण्ठः (R. C. P's edn., p. 19). Among the corrupt readings in the *Abh. Dh.* citations in *K.A.*, Chap. II, are (णिगम्य ...); अमर्षस्त्रैर्यसेवा (?) विपर्यय (p. 58) एवं परोऽपि (N.S., p. 62). किन्तुपरस्मकविषयवशात्तेषामपि कटुकिम्बा (R. C. P. कटुपित्ता N.S.) स्यात्तो वीरस्य; (कतिचिद्वहनि बहुरभूत् केवलमल्लस्येत्तं तस्याः) इत्यादि न विरूपकं; (N.S. edn., p. 68). मोक्षोऽपि पुरुषार्थेषु प्राप्तेषु p. 64 (*K.A.*, N.S., p. 81). सिद्धसाध्यतया (?) लौकिकालौकिकतया साधारणासाधारणतया च वैलक्षण्यात् (R. C. P., p. 121).

⁴⁸ *K.A.*, p. 30 (N.S. edn.) आसादयं ... तेत्तिहण बधमिहिं ... (R. C. P's reading) *S.k.ā.*, p. 469 gives the correct reading तेत्तिहं व विहीणं (व्रीहीणाम्); *K.A.Vi.*, p. 100 (N.S. edn.) ते ताण हय ... पञ्चवैद्यं। आलिरक ... *S.k.ā.* gives the reading तो ताण हयच्छाहं ... पञ्चवैद्यं। आलिरकपद्वैद्यं व णिहयं ...। *K.A.* (p. 148, N.S. edn.) कायं खाद घनेहि णिज्जरं रदो = *S.k.ā.*, p. 18 ... व फेज्जद णिबभरं रदो; *K.A.*, p. 186 (N.S. edn.) कोराविज्जण खडरं ... *S.k.ā.*, p. 33. काराविज्जण (कारयित्वा); *K.A.*, p. 287 (N.S. edn.) पोद्धमच्चिलाणं ... तं ररसु होवेइ। च ... दिहिं ...॥ (R. C. P. in/and N.S.). *S.k.ā.* (p. 288, p. 548) reading is ... तं रर सुद्धावेइ। ... तं तं धिहिं (= धितिं) ...

⁴⁹ *K.A.*, p. 31 (N.S. edn.) मद्धरहिं ... णिवंसणं ... (N.S. and R. C. P.) = *Vajjālaggā*, II., 351, V. 491 (Bib. edn.) where the reading is साहेमि कस्स पुरदो। The reading is णिहयसणं. N.S. and R. C. P's readings are metrically defective. For मधूकचयन as a pretext and ladies' fancy for मधूक flowers cf. *Gāhāsattasāi*, II. 3, 4; II. 59; VI. 39; IV. 55-59; II. 45. Cf. *Raghuv.* VI. 25 and Hemacandra's *Apabhramśa* vide IV. 3302; *K.A.*, p. 32 (N.S.). सिणिहं वध ... भज्जिहि सिविच्छ (N.S. वयस्य R. C. P.) त्यणि ... णिहयसिच्छा—the correct reading is त्यवस्यत्यणि (cf. *Rv.* XIII. 326 स्नानाभिरामस्त्वकाभिनद्याम्) ... दुक्केण णिहयसिच्छा; in *K.A.*, p. 33 the reading is णिहयसाहरो सामलज्ज (= निर्वणाधरः श्यामलज्ज); *K.A.*, p. 41 (N.S. edn.) पान्यस्य एतस्यरमस्य ... the reading is ... सत्तरस्यमस्य see notes on the *K. P. Sanketa* on this by the present writer; *K.A.*, p. 107 अहयं ... उमस्यराइं पिमसिहिं ... the reading is उमस्यराइं ... (vide *Gāhāsattasāi*, II. 27 and its commentary).

the matter of that, any of the *alamkāra nibandha* writers, including the great Mammaṭa, original in the strict sense of the term? Again, Hemacandra, who was dubbed by contemporary opinion as *kalikāla-sarvajña*, himself has set forth a criterion for deciding this topic in his philosophical treatise, the *Pramāṇamīmāṃsā*.⁵⁰ As Jacobi (*Encyclopaedia of Religion and Ethics*, Vol. VI) has put it—‘His strength lies in encyclopaedic work, rather than in original research, in presenting enormous mass of varied information gathered from original sources mostly lost to us.’ The fact is that it is his manner of direct extensive citations that has been at the root of this charge. Moreover it is bold to aver that his claims to recognition will stand on his *alamkāra* work alone. As for him in this department we must acknowledge that his work as a scholar and a teacher—like all great *sāstrakāras*, he was a teacher (an *ācārya*) in the best sense of the term—is far more important than of those who put forward extracts from different authors or commentators and heap them up in a loose disorderly fashion.⁵¹ In a country where much of its valuable heritage has faced the risk of being irretrievably lost, the services of such writers can hardly be over-estimated.

⁵⁰ *Pramāṇamīmāṃsā*, p. 1. अनाद्य एवेता विद्याः सङ्क्षेपविसरविवक्षया नवनवीभवन्ति तत्कर्तृकाश्चोच्यन्ते। किं नाश्रीषीः “न कदाचिदनौदृशं जगत्?” Hemacandra’s credit lay in picking up, thrashing and systematizing things utilized and modifying them when that is necessary as evinced in his incorporation of the *अलङ्कारसमीक्षा* of the *Dh. ā.*, Ch. II (*K.P.*, pp. 17–22), which Mammaṭa did not incorporate in the *K.P.*, because perhaps, of his प्राचीनमतनियन्त्रितत्व, he being at heart an admirer of the Udbhaṭa school, as complained of by his early commentators, particularly Caṇḍidāsa, in his finding fault with Mammaṭa’s eight-fold division of *guṇibhūṭavyangya* (and later *nibandhakāras* have finally followed slavishly Mammaṭa), and in his use of Kuntaka’s approach towards figures of speech.

⁵¹ As to his manner of picking up of extracts, his remark (*K.A.*, pp. 182–85) अयं . . . सूत्ररत्नपरीक्षासूत्रैकसिक्तया पदवाक्यविवेकानवधारणेन प्रदर्शितोऽपि सद्दृष्टेः स्वयमेव तद्विवेकेन परामर्शनीयः is sufficient explanation of his stand.

