CHAPTER V

B'HANU'S ERUDITIONS
I spite of the fact that we find some lacunae and shortcomings in the commentary still the importance of this for the understanding of Kādambartī cannot be underestimated. Several grammatical mistakes have been pointed out by the editor and Bhanuchandra does not seem to be very much particular and conversant with grammar. Still sometimes he tries to show some grammatical explanations throughout his commentary. We here give a few extractions on this point, from his commentary:

antah pure bhavā antapurikāh - bhavārthe thak, p.11,l.17;
akathita ityanena bhikṣam iti dvitiyā p. 45, l. 11;
apatam patrpatane ityasya luṅgirūpam, p. 71, l.6.
atra dārdhya mātra vivaksayā na pumvat bhāva
nisedhāh p. 10, l. 12;
āśā vibhāgānām digvibhāgānām atra karmani
sasthi, p. 65, l. 7;
upamād ācāre iti kyac pratyayena ātmanepadam, p.38,l.11.,
utsavah santustikāryam tadeva apānam eva apānakam,
svārthe kā, p. 69, l. 21.
kiranajālakāni - jālanyeva jālakāni
svārthe kap, p. 17, l.1.

kusumair ityatra kriyāsiddhyupakārakatvena
karane tṛtiyā. p. 48, l. 19.

kṛṣyva pratīyatne 'krame saśthi' p. 9, l. 22.
tāmbuli nāgavalli sā cāsau lata ceti
karmadhārayaḥ, p. 40, l.3.
dṛdhamuṣṭhya yan nipidānam atre dārdhya mātra
vivakṣayā na pumvat bhāva nisēdhah, p. 10, l. 12.
dhyā pratyaya anuśāsana vaśāt catuthyarthe
trāīyā, p. 55, l. 6.
pūrvakālatvasya tvāpratyayavācyatve'pi vivakṣita-
vivekenānantaśyameva vācyam, p. 25, ll. 25-26.
pūrvaitaro yasmāt iti bahubhīhi tasmāt na sarvādītvam
p. 54, l. 4.
prācurya vikāra prādhānyādisu cādi śabdāt
svarūpārthe'pi mayoh grahāna, p. 10, l. 4.

Bhāsvat - bhojantīti bhā kātki pratyayānta.
tasmin spastā bhā kāntīr yasya tathā tasmin
bhāsmanī sṛṣīrīye, p. 58, l. 9.

Mātuḥ smarati iti vat hemakūṭasyeti sasthi, p. 465, l. 7.
yatpitari tāte, bhrātari sahodare, suhṛdi mitre,
bhartari prānānāthe voparate bhrte sati prānāḥ
parityājyante parimucyanta iti karma kartruktih tasyā
laksanam - 'yatā karmaiva kartṛtvam yāti kartā tu
nocyate sukaraṁ svairugmaiṛyogāt karma karteti
tadviduh' iti p. 364, ll. 9-11.

Bhanuchandra was thoroughly acquainted and conversant
with the works of lexicography. In his commentary he has utilised and referred to as many as thirteen kosás. The most frequent and common occurrence amongst the kosás are: Anekārtha Samgraha, Abhidhāna Cintāmanī, Amarakosa and Viśvakosa.

In thirty cases Anekārtha samgraha has been referred to: (p. 23, l. 12; p. 266, l. 3; p. 158, l. 4; p. 190, l. 1; p. 231, l. 17; p. 219, l. 18; p. 127, l. 2; p. 192, l. 11; p. 274, l. 6; p. 396, l. 18; p. 181, l. 4; p. 274, l. 22; p. 126, l. 4; p. 163, l. 14; p. 300, l. 20; p. 216, l. 2; p. 23, l. 12; p. 337, l. 21; p. 280, l. 11; p. 41, l. 2; p. 23, l. 12; p. 337, l. 21; p. 280, l. 11; p. 41, l. 3; p. 4, l. 14; p. 244, l. 19; p. 109, l. 20; p. 142, l. 18; p. 43, l. 16; p. 339, l. 4; p. 43, l. 19; p. 202, l. 14; p. 112, l. 12)

Abhidhāna Cintāmanī has been referred to fifteen times by name (p. 17, l. 5; p. 275, l. 18; p. 266, l. 21; p. 17, l. 9; p. 274, l. 10; p. 274, l. 10; p. 159, l. 17; p. 109, l. 18; p. 106, l. 20; p. 22, l. 14; p. 274, l. 5; p. 285, l. 11; p. 285, l. 2; p. 81, l. 17; p. 446, l. 4).

In twenty six cases Amara kosa has been referred
to by Bhānu. (p. 98, l. 4; p. 83, l. 22; p. 56, l. 5;
p. 18, l. 21; p. 22, l. 20; p. 273, l. 21; p. 22, l. 23;
p. 8, l. 19; p. 43, l. 4; p. 41, l. 11; p. 455, l. 11;
p. 8, l. 10; p. 445, l. 11; p. 19, l. 13; p. 44, l. 13;
p. 153, l. 19; p. 271, l. 9; p. 49, l. 11; p. 7, l. 5;
p. 191, l. 16, p. 50, l. 23; p. 59, l. 1; p. 4, l. 20;
p. 49, l. 12; p. 6, l. 16; p. 8, l. 7;).

We have fourteen citations from Viśvakōsa (p. 332, l. 32; p. 393, l. 10; p. 208, l. 18; p. 4, l. 16; p. 20, l. 3; p. 19, l. 23; p. 20, l. 1; p. 19, l. 25; p. 19, l. 19; p. 392, l. 19; p. 300, l. 21; p. 19, l. 17; p. 19, l. 23).

Haimah has been referred to four times. (p. 157, l. 15;
p. 8, l. 11; p. 252, l. 8; p. 352, l. 9)

Amaramālā (p. 265, l. 18;), Dharani p. 106, l. 17;)
kātyāh, Ratna kōsa (p. 392, l. 1;), Rudrakōsa (p. 265, l. 17),
and Viśñūnesvara (p. 106, l. 11) are referred to only
once.

There are some one hundred and twenty three (123)
citations from kōsas in general where the name of the
individual kōsa is not mentioned (p. 37, l. 3; p. 233, l. 13;
p. 12, l. 6; p. 18, l. 17; p. 171, l. 5; p. 113, l. 22;
Other works and authors refers to are: Vaidyaka (p. 176, l. 18), Alamkāra śekhara (p. 312, l. 1; p. 332, l. 9), śrutiḥ (p. 2, l. 17, p. 25, l. 7; p. 285, l. 20) Kādambara (p. 205, l. 10) Śrīgāra tilaka tīkā (p. 81, l. 21), Nala Campu (p. 7, l. 16), Māgha (p. 6, l. 9) Kāvya Prakāśa (p. 24, l. 21), Śobhana stuti (p. 21, l. 24)

There are some 44 quotations where the source is not mentioned. (P. 85, l. 15; p. 222, l. 2; p. 114, l. 18; p. 395, l. 5; p. 315, l. 9; p. 202, l. 12; p. 334, l. 15 p. 334, l. 21; p. 106, l. 10; p. 315, l. 14; p. 24, l. 20; p. 13, l. 10; p. 14, l. 15; p. 334, l. 17; p. 334, l. 13; p. 24, l. 20; p. 13, l. 10; p. 14, l. 15; p. 334, l. 17; p. 334, l. 13; p. 14, l. 25; p. 16, l. 13; p. 14, l. 20; p. 305, l. 6; p. 232, l. 14; p. 153, l. 4; p. 14, l. 13; p. 35, l. 12; p. 7, l. 14; p. 42, l. 18; p. 104, l. 11; p. 169, l. 3; p. 18, l. ?2; p. 7, l. 8; p. 14, l. 17; p. 364,
Apart from the utilisation of several kosas in his commentary Bhānu had a deep understanding and comparative view of these kosas. See for example his interpretation of the word laksana. He writes laksanāḥ sārasāḥ...

Bāna's love towards the usage of figures of speech is evident and can be attested by his own commitment and expression in his introductory verses to Harsa C. He declares navo’rtho jātir agrāmya śleso’klistah sphuto rasāḥ. Atain in the introductory verses to Kāda. he, while appreciating a literary piece, writes:

It is observed sometimes that Bāna's application of figures is straneous and not natural. He lacks the fluency of application and strains to coin the usage of figure. This type of observation is not true always. At places the usage of figures of Bāna is immensely natural. As such the superb usage of Utṣaṅga of Bāna is in its peak. Further the application of Virodhābhāsa is just and accurate.

This however does not suggest that Bāna was not conversant in the application of other figures and has not utilised them. As a matter of fact in Bāna we observe the application of all the varieties of figures along with its minor subdivisions. It may be mentioned here that Dr. Rajkumari Trikha in her book Alankāras in the works of Bāna has made a exhaustive study of the alankāras.

Coming to our commentator Bhanuchandra, he has not paid much attention to the studies of alankāras. Occasionally

2. Kāda. Introd. vs. 9, p. 4.
he refers or points out some alaṅkāras like upamā, utpreksā, virodhābhāsa, draśṭānta, rūpaka, and ślesāṅkāra.

In many cases he does not notice the alaṅkāra. In the case of ślesā he shows the distinction between sabhanga and abhanga ślesā. However he never gives the definition of any alaṅkāra throughout the work. Invariably in case of virodhābhāsa he points out the virodha and removal of that apparent virodha in clear terms. We give here a few selected extractions of alaṅkāras from his commentary:

**Utpreksā**

bhayāt vidārana bhityā svayam eva bhinnam iveti p.3,1.10.
rājyasya ādhipatyasya adhiṣṭhātri sānidhyakārinī devateva sūrīvetyupreksa, p. 15,1.29.
ksititale dhārānitale ... calanam kurvatim
iti p. 22,1.10.1

**Upamā**

yathā mahārher mahoragasya visam... ityupamā p.3,1.20
yathā mañi khacīta nupūrā ... ityupamā, p. 4,1.3.
raviriva bhānutiva. So'pi nirantaram... p. 8,1.16.2

---

1. vide also p. 64,1.16; p. 66,1.16; p.93,1.17; p.93,1.19; p.94,1.4; p.95,1.19 etc.
2. see also p.6,1.7; p.8,1.3; p.10,113; p.18,1.24; p.18, 1.27; p.53,1.10; p.72, 1.3; p.93,1.11 etc.
drṣṭānta
:tāla śabdena ... ekaśreni bhūtatva mātre
drṣṭānta, p. 20, 1.15.
:surānām devānām gajo hasti etc. p. 53, 1. 4.
rūpaka
:ananga eva vāranogajas tasya.. kenāvāpene ti
rūpakam, p. 22, 11.21-22.
:sandhyāmupāsitumiva sāyantana vidhīṃ kartumīvāvatarati
sati atra rūpakam, p.55,1.18. also p.85,1.7.

vibhāvanā
yuvati manonmādakatve'pi tadabhilāsa bhāva iti
vibhāvanoktih, o. 13, 11. 20-21.

virodhābhāsa
mahān doso yasmin evam bhutam api sakala gunādhī-
sthānam samagra guna sthānam iti virodhā
parihāra pakse mahati dosā bāhuryasyetyarthah 
1
p. 19, 11. 24-25.

visēsokti
dhūma sancayo yajña dhūma samūho ... vidadha iti
visēsoktih p. 6, 11. 23-24.

śīlā
bhillā api hata mayūra picoha dhārīno bhavantīti

1. vide also p. 20, 11. 1-3; p. 20,11.3-5; p.19,11.8-10;
p.19,11.15-17; p,15,11.18-19; p.19,11.20-21; p.19,
11.21-22; p.19,1.27; p.89,1.5.
S'ianuchandra was thoroughly acquainted with Indian tradition, beliefs and customs. He was even aware of the regional customs practised in various parts of India. In one place while explaining the word *jīvamjīvaka* he comments:

\[\text{māyūrākṛtayāḥ paksivīsesā jīvamjīvakāḥ te ca daksinādēśā etannamnaiva prasiddhān.}\]

This shows his acquaintance with south India. In some other cases he refers to the practices of some parts of India like:

\[\text{bhūtyā aisvaryārthanā likhitā yā patrālātā patra phalānvita latā kalpalātā tayā kṛto raksāyā garbha raksayān parikṣepo dārdhyam yasmin. drṣyate hi desaśiseso sadyo garbha sambhūtyartham prathamartau navodhāyāḥ bhalapatra-nvita kadalikayākriyate. garbhaṁnantaram ca paryānka uttaracchade śayaniyagṛhbhittau vā phala patrānvitā likhitā kalpalatāgarbhasya pustyarthanā vṛddhyartham ca kriyate. śayanasya sīrobhāge vinyastāḥ sthāpito dhavalāś candanādīnā nirdrāsmaye mangalakalāśo yasmin iyam ca deśaratīṁ.}\]

1. see also p.68,1.17; p.67,1.4; p.52,1.5; p.80,1.11; etc.
antahpurasañktà ya jatayo vrddhi yosita stasam
janena samudayena kriyamanam vibhivyamanam avataranaka
mangalam yasyastam avataranaka mangalamuttaranam
iti desacara vyavasthayaa prasiddham.

In another place describing the prasuti grha he writes:

yasmin grha prasutir jayate taddvaradese kramavyu-
tkramabhyam masilikhite samstile putrike kriyate iti
vrddhaacarah.

He also mentions the following practices:
sankhas were suspended from the care of the elephants to
avoid the bad consequences of evil eyes.

For the protection of the child the nail of the tiger
was tied (pala raksartham vyaghranakh badhyate (p.42,1.5).

desacaro'gam yat ekakarme dantaptra paridhanam
(p. 193,1.19).

He was also keenly conversant with human behaviour.
See for example his remark on the behaviour of a lady in
separation:

2. Ibid. p. 159, 11.9-10.
Further on the nature of ladies he writes: avirala nividā yeśrupatā nērajalapātās tairārdri-
krtam klinnikrtam dukūlam dugūlam yaye sā tāṃ. analam-
krtām avibhūsitām vāmakaratāle'pasavya pāṇitale vinīhitam
sthāpitam mukhatamalamānanā padmam yaye sā tāṃ. anena
khedātisaya dyotakāḥ strijātī svabhāvo'bhihitah

At the end we may point out that Bhānu's commentary
does not give much importance to poetical elements like
rasa, dhvani etc., though in some places he gives some
suggestive meanings (vyāngya) still his knowledge on various
aspects of poetics cannot be neglected. We conclude our
discussion on this chapter by quoting some important
definitions on various aspects as given by Bhānu.

1. ālāpah śabda racanā. (p.41,1.11)
2. ākhyānaka cūrnaka (p. 13, 1.4)
3. ālekhyā citrakarma (p. 13, 1.4)

1. ibid. p. 470, 1.7
4. ākhyānaka vyaktakathā (p. 14, 1.11)
5. itihāsa purā vṛtam (p. 14, 1.11)
6. kāthā gadyapadyamayī (p. 4, 1.10)
7. kubjāḥ yeṣām śirodhīprsthīpādam
   laksanopetam na bhavati ett. (p. 158, 1.4)
8. kāvyam nipuṇa kāvīkarma (p. 13, 1.4)
9. kāvyam dōṣabhāve satī - kirātāh kevalam
   svalpa tanavah (p. 158, 1.4) guṇālaṅkāravat
   kāvī karma (p. 25, 1.8)
10. guru hitāhītaprāptiparīhāraupadeśāra, (p. 276, 1.23)
11. nāṭakam avasthānuṅkṛtih (p. 13, 1.4)
12. nāṭakam abhinayātmakam, (p. 25, 1.8)
13. vyākhyānam anyartha nirvacanāni (p. 13, 1.4) etc.