PREFACE

I had the opportunity of studying Alamkāraśāstra under the feet of my revered Acāryadeva Professor Dr. Mukunda Mādhava Sharmā while I was a student of the M.A. Class of Gauhati University. The illuminating teaching of my Acāryadeva resulted in developing in me a keen interest in the study of the Alamkāraśarvasva of Ruyyaka. The special feature of this work lies in its exclusive treatment of Alamkāras (poetic figures). The method of treatment of Alamkāras in this work is very scientific. Hence I have felt that a systematic study of this work can alone provide with us a thorough knowledge of the different questions relating to Alamkāras discussed by its author. The present research project is undertaken by me with this idea in mind.

The present research embodied in this dissertation is both analytical and methodical. Though my study is mainly concerned with the Alamkāraśarvasva, I have tried to analyse the development of the different conceptions of the individual poetic figures in my dissertation.

The present work is divided into eight chapters. The first chapter presents a short introduction to the Alamkāraśarvasva and dwells on topics like date, identity of the author of the Alamkāraśarvasva, his other works and the scope of his work. The second chapter presents a critical assessment of the title of Ruyyaka's work and his style of writing. The third chapter examines Ruyyaka's approach to the views of other theorists in respect of their attitude towards the suggested sense. The
fourth chapter presents an elaborate discussion on the Poetic figures. This chapter contains three sections and deals with the question of the general definition of Alamkāra, principle of classification of Alamkāras and the elaborate discussion of the individual Alamkāras. The fifth chapter is concerned with the question of the relation of Alamkāra to Rasa. The sixth chapter critically discusses the Alamkāras introduced by Ruyyaka. The seventh chapter discusses those Alamkāras which are either omitted by Ruyyaka or included in some other Alamkāras recognised by him. The eighth chapter contains a brief concluding remark on the merit of the Alamkārasarvasva.

With these prefatory words, I now present this work for its assessment, for I cannot be sure so long as it is endorsed by the authorities.

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