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INTRODUCTION OF ALANKAR SAMPRADAYA-1

The first text of Alamkarashastra available in modern times is Bhamaha's Kavyalamkara. Therefore the name of this scripture became famous Alamkarashastra, the real name of Kavya is Alamkarashastra and that Alamkarashastra is the philosophy of poetry. Alam and kar are the two terms in the verse of Alankar. "Aksharam paramam brahma sanatanamalam vibhum Vadanti" Therefore, the meaning of Alamkarashastra is 'Brahma Vidyashastra'. Just as katakkundala etc. enhances the beauty of the body, similarly Figure of speech (Alamkara) also enhance the beauty of the poetic work. Ordinary ornamentation is a special tool to enhance the beauty, that is, the figure of speech is a reader of the word of beauty, this is the opinion of Vamana. Just as beauty is not separated from the body, in the same way beauty is not separated from the body of the poetic work that are word and meaning. There is a difference in opinion among the figuratives about the form and content of poetic work. As the soul of poetry, there are different opinions like- figure of speech, Ritti, Rasa, Dhvani, Vakrokti etc. The ancient figurative did not write anything about their introduction in their texts. For this reason, there is a lot of difference of opinion among the scholars regarding the country, time and work of the figuratives. The introduction of the country, time and works of ancient figurative is experienced by looking at the quoted sentences located in various texts. In this lesson, we will read about the country, period and work of the figuratives.



OBJECTIVE

After studying this lesson, you will be able to:

- know the tradition of figurative ;
- know the place, period and texts of figurative;

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- know about the lineage of the figurative ; and
- know about the profounder of figurative sect;

20.1 BHARAT

Maharishi Bharata, the pioneer of Natyashastra, is unique among the ancient figurative. The father of Rasa sect is Bharatmuni. Bharata "Vibhavanubhavavyabhicharisam yogadrasanishpattih" is famous in the form of Adi Sutra in discourse of Rasa Bharatmuni accepts the primacy of rasa in poetic work therefore Bharatmuni has said - na hi rasadashte kashchidarthah. In the case of Natyashastra in Alamkara Shastra, two persons named Bharata are present. Vriddha Bharata and another Bharatmuni. Generally, the adjective of old age is also used in the name of Manu, Yajnavalkya etc. The same would have been used with Bharat as well. It is said that Natyashastra was originally the Dwadashahasri Samhita. Its founder is indicated by the word Vriddhabharat. Nothing was written about himself in the Natyashastra text associated with the name Bharata. Therefore, there is a lot of difference of opinion regarding the country, etc.

Country - Nothing was written by the ancient scholars about themselves in their texts. Similarly, nothing is received anywhere about the country of Bharatmuni's birth place. There is a difference of opinion among scholars regarding the country of Bharatmuni. Usually nothing is written about the place of residence in the texts. In the opinion of some, they were residents of Kashmir and in the opinion of some they were residents of North India.

Time:-According to the mythological lineage, Bharat Vyas, despite being a follower of Valmiki, appears to be older than the writers of Sanskrit language. Abhinavagupta's commentary on the Natyashastra has been recalled. The name of Rahulaka appears in the Tamil epic Manimekalaya. The composition of that Tamil text named Manimekalaya is considered to be in the fourth BC. So the time of Bharat should be before this. Kalidas has also remembered Bharata. Therefore, the predecessors of Kalidasa are proved. In the opinion of McDonald Bharatmuni is figurative of the 6th century. In the opinion of Harprasad Shastri, the time of Bharatmuni is second century. The name of Bharatmuni is found in the Vikramorvasiya drama of Kalidasa. It is known from this that the Natyashastra was famous before the 8th century. Therefore, the time of Bharatmuni is considered to be before the 4th century.

Texts- Currently available Bharat's work is the Natyashastra. Some people consider it as 36 chapters and some 37 chapters. Abhinavagupta has written 37 chapters in his

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Bharatsutra commentary. In the beginning of each chapter, Every chapter start with the salutation to Lord Shiva. Due to which the 36 elements of Kashmir Shaiv Pratyabhijnashastra are directed. It is also possible that Abhinavagupta himself increased the number of chapters by dividing some chapters with the desire to specify the elements. There are 6000 verses in the Bharatsutra available. And there is also some prose. Historians say that Natyashastra is not a creation of a period, but a long-term literature and is the result of the effort of the long discourse on literary element. There are three parts in the Natyashastra. 1 Sutra and Bhashya these are oldest. 2 Karika, - was created to make sense of the original intention. 3 Anuvushyashloka - These verses are composed by acharyas even older than Bharata. These verses have been added by Bharata to substantiate his opinion. Therefore Abhinavagupta said -

“ता एता ह्यार्या एकप्रघट्टकतया, पूर्वाचार्यैर्लक्षणत्वेन पठिता, मुनिनातु सुखसंग्रहाय यथास्थानं निवेशिताः”

Bharatmuni is the originator of Rasa Sampradaya. His "Vibhavanubhavavyabhicharisamyogadrasanishpattih" The sutra itself renders the Rasa theory. According to Bharatmuni, the essence of poetic work is the rasa . Poetry is not possible without Rasa. After this Vishwanath also accepts the primacy of rasa in poetic work. Bharatmuni is the earlier Acharya of Ras Sampradaya. Bharata has given his opinion about Rasa in the 6th and 7th chapters of his Natyashastra.



INTEXT QUESTION-20.1

1. Who is the originator of Ras Sampradaya?
2. Who is the founder of Natyashastra?
3. In which chapter of Natyashastra is the mention of rasa found?
4. How many chapters are there in Natyashastra?
5. What is Bharatmuni's time?
6. How many verses are there in Natyashastra?

20.2 BHAMAH

Bhamaha was unique among the ancient figuratives after Maharishi Bharata. Bhamaha is the originator of the figurative sect. In his opinion "Kavyam Grahyamalamkarat". The face of a heroine without ornaments is as beautiful. In the same way, a poetic body in form of word and meaning without figure of speech is also not beautiful.

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That's why it was said - "Na Kantampi Nibhusham Vibhati Vanitananam". In the opinion of Bhamaha, the figure of speech is the main thing in poetic work. To substantiate this fact, Bhamah wrote the text Kavyalankar.

Lineage - Bhamaha was the son of Rakrilgomi. The term Gomin is used in Buddhists. Like Chandragomi etc. Therefore it is Buddhist and also Bhamaha praised the omniscient in the beginning of his poetic work. So he is Buddhist, so many scholars doubt it. In fact, they were of Hindu religion. Because Yajna etc. and Sompana and Ramayana characters are praised. Not only this, but Bhamaha has also criticized apohism. So he was of Hindu religion.

Place of birth: Bhamaha was from Kashmir. All scholars accept that Bhamah is a resident of Kashmir.

Time- There is a great difference of opinion about what is the time of Bhamah. There is most controversy in the status of Bhamah. Still undecided. The scholars also dispute about the pre and post of Bhamah and Dandi. Some consider Bhamaha to be the predecessor of Dandi. Other scholars are the opposite. Fortunately, today Dandi was accepted as the successor of Bhamah, so Dandi happened in the early 7th century, so Bhamah should be called 6th century.

Texts- Bhamaha composed a text called Kavyalamkar. There are some verses in Vrratnakar by the name of Bhama. According to some people, Bhamaha had also written a verse. But today it is not available. There are 6 chapters in Kavyalankar, in the first section, the meaning of poetic work their characteristics and differences are described. The description of figures of speech is given in the second and third chapters. In the fourth chapter, there are descriptions of the 10 faults (Doshas) said by Bharata. In the fifth chapter there is a description of the wrongdoings (Nyayavirodhidoshah). In the sixth chapter the idea of controversial phraseology (Vivadapadapadashuddhi) has been discussed. There are usually 400 verses in Kavyalankar Granth. After Bharata, this book is the most accepted text of Alamkarshastra. Earlier there was a book of Medhvirudra, but it is not available at this time. In Kavyalamkar, word and meaning both are poetic work the sweetness of the ten Gunas said by Bharata, the intertwining of these three Gunas- Madhurya, Auja and Prasad. The Vakrokti is the basic of all figures of speech, these principles have been established. Bhamaha does not accept Rasa as the essence of poetic work. The life form of poetic work is considered to be figures of speech. In the opinion of Bhamaha, all the alamakara are -"Vakroktiranayartho Vibhavyate" In the later period, Vakrokti is considered as a separate figure of speech. On the basis of Bhamaha's Vakrokti, Kuntak composed the book Vakroktijeevitam. Bhamaha does not accept rasa from the first, yet accepts that figures of speeches are Rasavat.

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The originator of the Alamkara sect is Bhamah. According to this sect, figures of speech is the soul of poetic work. By accepting that word and meaning are the body of poetic work, by this characteristic, there are two types of figures of speech Shabdalamkara and Arthalamkara. According to Bharatmuni, Anuprasa, Upama, Deepak and Rupak, these four are the figures of speech. Bhamaha has accepted 39 figures of speeches in his text. These figures of speeches increased to 125 in Kuvalyanand. The originator of the Alamkara sect knew the element of rasa. That's why they say that Rasadivat is alamkara Rasa is also an figures of speech they do not believe that they are separate elements.



INTEXT QUESTION-20.2

7. Who is the originator of Alamkara sect?
8. Who is the author of the book Kavyalankar?
9. What is the country of Bhamah?
10. What is the name of Bhamah's father?
11. What is Bhamah's time?
12. How many Alamkaras are accepted in Kavyalankar?

20.3 DANDI

In the Sanskrit world, Dandi is remembered as the second teacher (Dvidiyacharya) of poetic work.

जाते जगति वाल्मीकौ कविरित्यभिधाऽभवत्।
कवी इती ततो व्यासे कवयस्त्वयि दण्डिनि॥

In this way, the great prestige of Dandi in literature is estimated from the words of the ancient poetry lovers (Sahridya). The saying "Dandih: Padalalityam" is proof in the fame of Dandi. The real name of Dandi is not known as is heard of Bhavabhuti and Magha. In the same way, in the invocation of Dashakumar, Brahmandachatraddand etc., is the names of Dandi by using the word 'Dand'.

The Avantisundari story is proof in the decision of the country of residence of the Dandi. According to him, the men before Dandi lived in Anandpur located in the Gurjar province. After that they came to the place named Pratmanamchalpur from the present Elichpursanjna situated in the south country. From that this poet proves to be Dakshinatyavbhava. Dandi's mention of famous places like Kanchi, Kaveri, Chola, Kalinga, Malayanil etc. are the proof. In the Dakshinatyatva of Dandi, the second

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proof is also estimated that the opinion of the figurative Dandi in the country of Kashmir is often not called. Therefore, Dandi is proved to be a far south resident.

Time - Although the condition of Dandi is not decided even today, however, in the example of the love Prem Alamkara given by him. -

इति साक्षात् कृते देवे राज्ञो यद्राजवर्मणः।
प्रीतिप्रकाशनं तच्च प्रेय इत्यवगम्यताम्॥

This example proves the contemporaries of Rajvarman. Historically, it is said that Rajavarman is as Narasimha ascended the throne in 737-779 AD.

Dandi remembers the poet Banabhatta and Mayurkavi in the Avantisundi story and has been cited by Abhinavagupta in the Lochan commentary. Therefore, in general: 715-790 AD has been the time of Dandi.

Abhinavagupta writes in the Lochan granth, produced in the 10th century - "Yathah Dandi- gadyapadyamayi Champu".

It is written in the miniature of Kavyalankarasangraha of Pratiharenduraja Udbhattar, which originated before the 10th century. - अत एव दण्डिना 'लिम्पतीव' etc.

Amodhavarsha wrote a book called Kavirajamarg in Kannada language. It seems that he has clearly written this book on the basis of poetry. The composition of the book named Kavirajmarg is believed to be between 815 to 875 AD.

The way Dandi has described in Kavyadarsh. Based on that way, Vamana composed the Kavyalankarasutra. Therefore, Dandi is accepted before Vamana. The period of Vamana is believed to be from 779 AD to 813 AD.

From all these evidences, the time limit of Dandi is considered to be 8th century.

TEXTS- 'त्रयो दण्डिप्रबन्धाच्च' Following this line, the three works of Dandi are called Kavyadarsa, Dashakumarcharitam and Avantisundari Katha. some people "छन्दोविचित्यां सकलस्तत्प्रपञ्चः प्रदर्शितः" From the word of this Dandi, also imagine the text of dandi named 'Chhandovichiti'. In the Alamkarashastra the Kavyadarsh text is counted and in the texts of poetic work (Kavya) these two texts are Daskumarcharitam and Avantisundari Katha.

Dandi's poetic work is very popular, because this book has been translated into Kannada language by the name Kavirajamarga. And translated into Sinhala language under the name "Siy Basalkar". There are 4 sections and 660 verses in this book. In the second section, 354 Alamkaras and characteristics, examples and distinctions have been said. In the third section, there is a Yamak Prapanch with the discussion of Shabdalamkara in the fourth section, the faults (Doshas) have been investigated.

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Dandi has supported Riti Prasthan. Along with this, Alankar has also supported. In Dandi's opinion, Upama etc figures of speech and Shlesha etc Guna are said by the word-Alankara. Dandi also said about the condition of rasa in the melodious description (Explanation of Madhurya Guna) that perhaps melodiousness (Madhurya Guna) nurtures rasa for the attainment of varna or meaning. First of all, Dandi has said the primacy of the word in poetic work “छन्दोविचित्यां सकलस्तत्प्रपंचः प्रदर्शितः” From the word Dandi, Acharya Jaganntha wrote a text.



INTEXT QUESTION- 20.3

13. Who is the author of Kavyadarsh?
14. What is the period of Dandi?
15. Where is Dandi from?
16. How many sections are there in Kavyadarsh?
17. How many verses are there in Kavyadarsh?
18. Which are the translation text of Kavyadarsh?

20.4 VAMANA

Vamana has an important place in the list of Figuratives his Kavyalankarsutra is very important from the point of view of rendering the subject, he is the father of Riti sect. The figurative Vamana is different from the Grammarian Kaishikakar Vamana. The figurative Vamana accepts the primacy of Ritis in poetic work

Therefore, Vamanacharya is the foremost among the Ritikaras or Riti sect. A general introduction is given about the work of the country of Vamanacharya.

Place-Vaman was the chairperson and secretary of Govindatritiya of Kashmir's Rashtrakuta dynasty. Rajataranginikar's 'Vamnadyashch Mantrinah' is known from this verse. Hence the country of Kashmir was the abode of Vamana.

Time- Jaypid is 779-819 AC And the reign of Govinda is believed to be 794-813 AD, so the time of Vamana is fixed in the climax of the 8th century and the beginning part of the 9th century.

Abhinavagupta in his book Lochan to Vamana “वामनाभिप्रायेणायमाक्षेपः” It is remembered. Therefore, the Abhinavagupta antecedent of Vamana is proved. Vamana has given examples of Kadambari, Uraramcharita and Sisupalvadhya. Therefore, the time of Vamana proves to be the successor of Bhavabhuti, Bann and Magha. Thus the

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period of Vamana is determined in the late 8th century and the beginning part of the 9th century.

TEXTS - Vamana composed the book Kavyalankarasutra. Vamana is famous for his book called Kavyalankarasutra along with Swapagyavriti. In this text, all the subjects of Alamkara Shastra are represented by the sutras. There are five chapters in this book, there are 319 sutras. Here the chapters are treated with the word Adhikarana. In the first Adhikarana the poetic work, its purpose and Riti are represented. In the second Adhikarana Pada, sentence and meaning of sentence and syntactic defects are presented. The Gunas have been discussed in the third Adhikarana. Where the words and meanings of the Dasgunas are divided into twenty ways, in the Fourth Adhikaran, the semantics, in the Fifth Adhikaran there are instructions of some inaccuracies. Sahadeva, the ancient commentator of Kavyalankar, said that Vamana's work was destroyed. Mukulbhatta saved his works. Got that text today. Some of the specific principles of Vamana are 1. Guna is different from figures of speech, 2. Ritis are of three types, 3. Characterization of Vakrokti 4. Characteristic of Vishshokti, 5. Upamarupakata of overall Arthalamkaras. Vamana established Riti as the soul of poetic. Although the ancient scholars defined Ritis, yet Ritis are the soul of poetic work - Vaman said first.

Vamana is the originator of the Riti sect, in his opinion, Riti is the soul of poetic work, what is the Riti, the way of organization is Riti. Pdasanghatana Gunas. Dandi gave a systematic description of the differences of the Ritis. By revealing the non-narrowing form of Gunas and Alamkaras the meaning of Gunas is represented in 20 ways from the element. Gunas do the beautification of poetic work. There are figures of speech for their greatness. Vamana believes so. Vamana believes that Bhamaha etc. accepts the rasa as figures of speech Bhamah etc. accepts the rasa as figures of speech Vamana has accepted its need by calling it the form of Kantigun.



INTEXT QUESTION-4

19. Who is the originator of Riti Sampradaya?
20. What is the name of the text composed by Vamana?
21. What is the country of Vamana?
22. What is the time of Vamana?
23. What is the soul of poetic work in the opinion of Vamana?
24. How many sections are there in Kavyalankarasutra?



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25. How many sutras are there in Kavyalankarasutra?

20.5 RUDRAT

Rudratacharya is the foremost among the figuratives. Another name of Rudratacharya is Rudrabhatta. The name Rudrata is very famous in the figurative form in the Alankarika Sampradaya. Bhattavamuk's son Rudrat is known by the name Shatananda.

Place- Rudratacharya was a resident of Kashmir. He used to discuss scriptures in the Kashmir province itself. Therefore, the abode of this Rudratacharya was the country of Kashmir.

Time- Rajshekhar Bhojraj and Pratiharendraraj have written examples of poetry composed by Rudrat in their texts, so they are preceded by Rajasekhar etc. Thus their time was the late 9th century.

Vallabhdeva of the 10th century has written a commentary on the text of Rudrata, so there is an earlier Rudratacharya from the tenth century.

Mr. Jacobi considers Rudrata to be the contemporaries of Avantivarman's son named Shankaravarman, so the time before this is proved.

Text- Rudrat has written a book called Kavyalankar. Rudrabhatta is also the founder of Shringartilaka. Here both Rudrabhatta and Rudrat are the same, such is the opinion of some scholars. One side considers the two to be different. Most scholars consider Rudrata's three works 1. Kavyalankar, 2. Shringartilaka 3. Tripuravadha Kavya.

Rudrat's poetic work is very broad in terms of subject matter, the purpose of kavya, the purpose of poetic work, the content of poetic work, figures of speech, language, Ritis, Rasas, etc. All the subjects are discussed here. This book has 16 chapters and 734 verses. Rudrata has done the first division and classification of figures of speech. The basic elements of figures of speech are four, they are - Vaastav, Aupamy, Atishaya and Shlesh. The names of some Alamkaras have been changed, in this way they are completely the refiners of the path of Alamkaras. In fact, the purpose of Rudrata's text was to review the Alamkaras. Apart from the new rasas, prem or vatsalya is considered to be rasa.



INTEXT QUESTION-20.5

26. What is another name of Rudrata?

27. What is the period of Rudrata?

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28. What is the country of Rudrata?
29. Who is the author of the text Kavyalankar?
30. How many verses are there in Kavyalankar?
31. How many chapters are there in Kavyalankar?

20.6 ABHINAVAGUPTA

Abhinavagupta was the typical figurative of Dhvani Prasthan. He was not only figurative but was a Shaivadarshanacharya and a Tantrarahasyagya. Often the story is heard that Anandavardhana himself appeared under the name Abhinavagupta. After that wrote the Lochan commentary of the Dhvanyaloka. Abhinavagupta was a very respected Siddha and great man of Shardadham of Kashmir. It is a popular belief that Abhinav Gupta is an incarnation of Shiva.

Place-Atrigupta, the ancestor of Abhinavagupta, had left the central place of Gangayamuna and came to the country of Kashmir on the instructions of Lalitaditya. Therefore, the abode of Abhinavagupta was Kashmir, it is the opinion of the scholars.

Written commentary on Anandavardhana's Dhvanyalok book. From this it is known that Abhinavagupta is the successor of Anandavardhana. Abhinavagupta's time is determined to be the latter part of the tenth century or the beginning part of the 11th century.

Inheritance- Abhinavagupta's father's name was Chukhal. Another name of Chukhal was Narasimhagupta, he was a great devotee of Shiva, his mother's name was Vimala, his grandfather's name was Varahagupta. His younger brother's name was Manorathgupta. Ulpalacharya Pratiharenduraja and Lakshna Gupta all these were the gurus of Abhinavagupta, Karna and Mandra these two were his disciples.

Text- Among the works of Abhinavagupta, these three books are very famous, Lochantika of Dhvanyalok, Abhinav Bharati commentary of Bharatkrit Natyashastra, and Tantraloka. They are the benefactors of literature with their rasasiddhantpravarta. Bharatmuni accepts 8 rasas. But Abhinavagupta has rendered nine rasas in the Abhinavabharati commentary on Natyashastra. Even Shanta is also a Rasa. so is the opinion of Abhinavagupta. This knowledge of the greatness of Natyashastra is not possible without Abhinav Bharati commentary. Anandavardhana in his Dhvanyalok has shown equal predominance of Vastudhwani, Rasdhwani and Alankar Dhvani. But Abhinavagupta has accepted more primacy of Rasdhwani. Similarly, everyone accepts the primacy of the Dhvani in the world. they have said - रसेनैव सर्वं जीवति

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काव्यम् न ही तच्छून्यं काव्यं किञ्चिदस्ति।” Taking shelter of this belief, Vishwanath composed the book Sahityadarpan. characteristic of poetic work वाक्यं रसात्मकं काव्यम्। Bhairavastava, Kramastotra, Bodhpanchadashika, Malinivijayavartikam, Ishwarpratyabhijnavimarshini, Ishwarpratyabhijnavivritivimarshini are texts of Abhinavagupta.,

It is heard about Abhinavagupta that Abhinavagupta entered the cave with the disciple while reciting Bhairavstratra. Since then he is invisible, hence Abhinavagupta is considered a perfect and great man.



INTEXT QUESTION-20.6

32. What is the country of Abhinavagupta?
33. What is the period of Abhinavagupta?
34. Who are the writer of Lochantika?
35. Abhinav Bharati is the commentary of which book?
36. What is the name of Abhinavagupta's mother?
37. What is the name of Abhinavagupta's father?

20.7 KUNTAKA

Kuntakacharya is also a prominent figure in the figurative sect. Vakroktijeevitam is the text of Kuntaka. Vakroktikarkuntakacharya is the successor of the. Dhwanikar He wrote the text-“वक्रोक्तिजीवितम्” (Vakroktijivitam) Kuntak is the originator of Vakrokti sampradaya. This book is the main text of the Vakrokti Sampradaya.

Country- Kuntak was a resident of Kashmir. The discussion of Kuntakacharya took place in Kashmir. So they were Kashmiri.

Time- Vakroktikar started the Vakrokti sect to oppose the Dhwaniprasthan. Hence, the successor of the Dhwanikara is Kuntak. The time of the Dhwanikara was the 9th century. Therefore, the time after 9th century is of Kuntak.

It is a popular belief that he was a contemporary of Abhinavagupta. Abhinavagupta's time was the upper part of the 10th century and the beginning of the 11th century. So this should be the time of Kuntak. Examples and critiques of Kuntakavirit Vakroktijeevit are present in Mahimbhatt's text-Vyaktiviveka. The essence of Vakroktijeevit is in Alankarasarvasva. Therefore, he was a contemporary or predecessor of Mahimabhata. Thus the time of Kuntak happened in the 11th century.

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Text- Kuntak's composition is Vakroktijeevitam, at present it is not fully available. It has 4 Unmesha (Chapters) in which the distinctions of Vakrokti have been described in full swing. He never support the opinion of Dhwanikar. The Vyanjamadhvani is a part of the Vakrokti. According to Kuntak, Vakrokti is the soul of poetic work. Bhamaha, Dandi and Udbhata are mentioned in Vakroktijeevit. But Anandavardhana was not mentioned. Similarly Abhinavagupta also did not write the name of Kuntak in his commentary. From this the opinion comes that Kuntak was opposed to the Dhvani. Or Abhinavagupta and Kuntak are contemporary. Vakrokti sect was started to oppose the Dhvani.

Vakrokti is the name of the famous Abhidhanvyatirit Vichitra Abhidha. Bhamaha has called the name of Atishyokti and Vakrokti. Kuntak has included Dhvani in Vakrokti. Other Acharyas did not respect this Vakrokti. Rudrata believes that Vakrokti is also an figures of speech. Thus the Vakrokti sect was refuted by the Acharyas.



INTEXT QUESTION-20.7

38. What is the time of Kuntak?
39. What is the country of Kuntak?
40. What is the name of the book of Kuntak?
41. Who is the father of Vakrokti sect?
42. How many Unmesh are there in Vakroktijeevitam?
43. What is the life of poetry in the opinion of Kuntak?



SUMMARY

Pleasure is found in literary texts. There too we enjoy reading poetic work. Discussion of faults in poetic work, the idea of the primacy of Rasaadi in kavya, etc., are found in Alamkarshastra. Still, in the opinion of some figurative the rasa is predominant in poetic work, some consider Riti, figures of speech, Rasa, Vakrokti etc. to be the main ones. Hence Ritiprasthan, Dhvani Prasthan, Alamkaprasthan, Rasprasthan, and Vakrokti sects etc. emerged. Here there is a discussion about the country period and creations of the figuratives. Bharatmuni is the originator of the Natya Shastra. In the poetry of Bharatmuni before the 4th BC, Rasa is the main one. Considering this, he started the Rasa Sampradaya. In the 6th century, Bhamah, a Kashmiri resident, composed the book Kavyalankar. In the opinion of Bhama, the Alamakara is the main one, so the originator of the Alamkara Sampradaya is Bhama. In the 8th century, the Dakshinatya

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figurative Dandi wrote the book Kavyadarsha. In the 9th century, Vamana, a resident of Kashmir, composed the Kavyalankarasutra. In the opinion of Vamana, Rits is the main thing in kavya. Rudrat, a resident of Kashmir, wrote the book Kavyalankar. In their opinion also, is predominant.

Abhinavagupta wrote the Abhinavabharti commentary on the Natyashastra in the 10th century in Kashmir and wrote the Lochan commentary on the Dhwanyalok. Abhinavagupta is an Acharya of Rasa Prasthan. In the 11th century, Kuntak, a resident of Kashmir, composed the book Vakroktijeevitam. Kuntak started the Vakrokti sect. In this way, the introduction, sects and principles of the figurative have been criticized in this text.



TERMINAL EXERCISE

1. Write an article about Bharatmuni's country and work.
2. Give a brief introduction to Natyashastra.
3. Write a general introduction of Bharatmuni.
4. Write about the country, period and work of Bhamah.
5. Give a brief introduction to poetry.
6. Write about the period of Bhamah.
7. Write about the time period and work of Dandi.
8. Give a brief introduction about the period of Dandi.
9. Write a brief introduction of poetry.
10. Write a brief introduction of Vamana.
11. Write about the country period and work of Vamana.
12. Write a brief introduction of Kavyalankarasutra.
13. Write about the country, period and work of Rudrata.
14. Give a general introduction to Kavyalankar Granth.
15. Write Abhinavagupta about the country, period and work.
16. Write a short note about the work of Abhinavagupta.
17. Give a general introduction to Abhinavagupta.

Module - 4

KAVYADARPANA



Note

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KAVYADARPANA



Note

18. Write about the country and work of Kuntak.
19. Write an essay on Vakroktijeevit text.



ANSWERS TO INTEXT QUESTIONS

20.1

1. Bharatmuni.
2. Bharatmuni.
3. In the 6th and 7th chapters.
4. 36 or 37 chapters.
5. The composition of the Tamil text is believed to be 4th BC, before that the predecessor is Bharata.
6. 5000 verses.

20.2

7. Bhamah.
8. Bhamah.
9. Kashmir.
10. Rakrilgomi.
11. 6th century.
12. 39.

20.3

13. Dandi
14. 8th century.
15. Dakshinatya.
16. Four.
17. 660 verses.

**Note****20.4**

18. Kaviraj Marg.
19. Vamana.
20. Kavyalankarasutra.
21. Kashmir Desh.
22. Late part of 8th century, beginning part of 9th century.
23. Riti
24. Five
25. 319 formulas.

20.5

26. Rudrat.
27. The end of the new year.
28. Kashmir.
29. Rudrat.
30. 734 verses.
31. Chapter 16.

20.6

32. Kashmir.
33. Adibhaga of the 10th century, or the latter part of the 11th century.
34. Abhinavagupta.
35. Natyashastra.
36. Vimala.
37. Narasimha Gupta.

20.7

38. Eleventh.
39. Kashmir Desh.
40. Vakroktijeevitam.

Module - 4

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KAVYADARPANA



Note

41. Kuntak.
42. Four Unmesh
43. Vakrokti is the prana of kavya