



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2023; 9(5): 142-143

© 2023 IJSR

www.anantaajournal.com

Received: 03-08-2023

Accepted: 05-09-2023

Ramya TM

Research Scholar, Department of
Sanskrit Sahitya, Sree
Sankaracharya University of
Sanskrit, Kalady, Ernakulam,
Kerala, India

Sanskrit commentaries on the *Candrāloka* by Jayadeva: A survey

Ramya TM

Abstract

The genre of Sanskrit commentarial literature is a largely untapped reservoir of important and often crucial information that is all too often forgotten or neglected. Especially commentaries on the Sanskrit rhetorical, which are important but are neglected from the contemporary research realm. *Candrāloka* is one among those texts which commentaries are yet to be studied well. An attempt is made to study the commentaries on the above text is the subject matter of this paper.

Keyword: Sanskrit aesthetics, *candrāloka*, jayadeva, commentaries on the *candrāloka*

Introduction

The genre of Sanskrit commentarial literature is a largely untapped reservoir of important and often crucial information that is all too often forgotten or neglected. Especially commentaries on the Sanskrit rhetorical, which are important but are neglected from the contemporary research realm. *Candrāloka* is one among those texts which commentaries are yet to be studied well. An attempt is made to study the commentaries on the above text is the subject matter of this paper.

The *Candrāloka* is a work on Alaṅkāraśāstra which is divided into ten chapters called Mayūkhā-s. The first chapter deals with the definition of poetry, the second chapter dealt with Doṣanirupāṇa, the third chapter is on different definitions of poetry, the fourth chapter discussed Guṇa-s, the fifth chapter on Alaṅkāra, sixth chapter which discusses Rasa, the seventh chapter has a detailed exposition of Vyañjanāvyaṅyāpāra, the eighth chapter discusses Guṇībhūtavyaṅgya, the ninth chapter on Lakṣaṇā and its division and the tenth chapter dealt with Abhidhā. And the *Candrāloka* altogether contains two hundred and ninety-four verses.

Commentaries on the *Candrāloka*

The *Candrāloka* received its fame through its commentaries and translations. The most popular commentaries on the *Candrāloka* are *Śaradāgama* commentary, *Ramā* commentary, and *Rākāgama* commentary. These commentaries are from early period. There are a few modern commentaries and translations also available for the text. Hence an introduction to the earlier commentaries is given below.

Śaradāgama commentary

The *Śaradāgama* commentary is otherwise known as *Candrālokaprakāśa* which is written by Pradyotanabhaṭṭa Alias Padmanābha Mīśra. He is the son of Balabhadramīśra who belonged to Mithilā. Pradyotanabhaṭṭa worked under the patronage of the King Vīrabhadradeva of the Bundela dynasty. Pradyotanabhaṭṭa has composed the commentary on the instruction he received from Vīrabhadra. And he mentioned it as.

क्रियते तस्य निर्देशाचन्द्रालोकप्रकाशोऽयम् ।

शरदागम इति विदितो भट्टाचार्येण यत्नेने ॥¹

¹ Vinodacandra Vidyānkar, *Jayadev- Ācārya evam Nāṭakār ke rūp mei Ālocanātmaka Adhyayan*, Sahitya Bhandar, Merut, 1975, p. 10.

Corresponding Author:

Ramya TM

Research Scholar, Department of
Sanskrit Sahitya, Sree
Sankaracharya University of
Sanskrit, Kalady, Ernakulam,
Kerala, India

Vīrabhadradeva has composed *Kandarpacūḍāmaṇi* commentary on the *Kāmasāstra* has been written in the year 1563 CE. Hence the period of Pradyotanabhaṭṭa is considered as 1569 CE. This commentary is much earliest and probably the first commentary on *Candrāloka*, which composed in a succinct form like a Tippanī. Appayadīkṣita has mentioned this commentary in his *Kuvalayānanda* ‘चन्द्रालोके विजयतां शरदागमसंभवः’ । 172 ।²

Ramā commentary

The *Ramā* commentary is written by Vaidyanāthapāyaguṇḍa in the eighteenth century. Vaidyanāthapāyaguṇḍa has mentioned his authorship about the commentary as:

नत्वा गुरुं वैद्यनथः पायगुण्डेतिकीर्तितः ।

व्याख्यां रमाख्यां तनुते चन्द्रालोके विलासिनीम् ॥³

Vaidyanātha or Bālabhaṭṭa Pāyaguṇḍa, a direct disciple of Nāgeśabhaṭṭa, who wrote like his teacher and has written several works on Dharma and Vyākaraṇasāstra. He was the son of Mahādeva and Veṇī. He was patronized under the princess Lakṣmīdevī the wife of king Candrasimha of Mithilā. As per the instruction he received from his patrons, he has composed a commentary on the *Vyavahāarakāṇḍa* of *Mitākṣarā*, which is usually known as *Bālabhaṭṭi*. A large number of commentaries are to his credit and has written a *Gadā* on the *Paribhāṣenduśekhara*, a *Chāya* on the *Mahābhāṣyapradīpodyota*, a *Kalā* on *Vaiyākaraṇasiddhāntamañjuṣā*, a *Prabhā* on the *Śabdakaustubha*, a *Bhāvaprakāśika* on the *Śabdaratna*, *Chidasthimālā* on the *Śabdenduśekhara* ⁴.

Rākāgama commentary

Rākāgama commentary also known as *Sudhā*, is written by Gāgabhaṭṭa Alias Viśveśvarabhaṭṭa who lived between 1506 and 1571 CE. Gāgabhaṭṭa has mentioned his authorship about the commentary as:

सूनुर्दिनकरस्यैषा गागभट्टमनीषीणः ।

चन्द्रालोकस्य विवृतौ कृतिरस्तु सतां मुदे ॥

राकागमेनाऽवदातो रसिकानन्दकारणम् ।

चन्द्रालोकनिबन्धोऽयं चन्द्रालोक इवापरः ॥ ⁵

He lived in Kāśī and received the surname Bhaṭṭa. He was the son of Dinakarabhaṭṭa and grandson of Rāmākṣṇabhaṭṭa. He was famous for his work written on the Coronation of Shivaji the great which was named *Śrīśivarājābhīṣekaprayogaḥ* in 1560 CE. And he composed his other work *Kātasthapradīpa* in 1563 CE. He is also the author of several works on Dharmasāstra and Pūrvamīmāṃsā. His works on Dharmasāstra are *Āpastambhapaddhati*, *Āśaucadīpikā*, *Kāyasthapaddhati*,

² Vasudeva Sarma, *Kuvalayānanda of Appayadīkṣita*, Nirnaya Sagar Press, Mumbai, 1907, p. 188.

³ Mahadeva Gangadhara Bakre (Ed.), *Candrāloka of Śrī Jayadeva Kavi with a commentary called Ramā by Vaidyanātha Pāyaguṇḍa*, The Gujarati Printing Press, Bombay, 1923, p. 1.

⁴ Shripad Krishna Belvalkar, ‘An Account of the different existing systems of Sanskrit Grammar’, Aryabhushan Press, 1915, p. 50.

⁵ Pandit Ananta Ram Shaastri Vetā (Ed.), *Candrāloka of Śrī Jayadeva with the commentary by Śrī Gāgabhaṭṭa*, The Gujarati Printing Press, Bombay, 1923, p. 1.

Tulādānaprayoga, *Dinakaroddyota*, *Piṇḍapitryajñaprayoga*, *Prayogasāra*, *Suñjānadurgodaya* and *Sāpiṇḍyavicāra*. His works on Pūrvamīmāṃsā are *Mīmāṃsākusumāñjalī*, *Śivārkodaya* and *Bhāṭṭacintāmaṇi*. However, he is famous for his *Rākāgama* commentary on the *Candrāloka*.

Apart from the above mentioned commentaries on *Candrāloka*, there are a few commentaries which are yet to be published. *Vājacandrikā* by Gāgabhaṭṭa, *Śaradāśarvarī* by Virūpākṣā, *Candrālokadīpikā* and *Nigūḍārthadīpikā* with anonymous author. There are some modern commentaries written on the *Candrāloka*. The Sanskrit commentaries are *Vimalā* by Shrikrishnamani Tripathi, *Candrikā* by Gaurinatha Pathak, *Paurṇamāsī* by Nandakishore Sharma, *Pratibhā* by Lalanamisra, *Śikhā* by Candramauli and an unnamed commentary by Trilokinatha Dvivedi. The text has a few Hindi commentaries too and they are *Sudhā* by Shrikrishnamani Tripathi, *Candrikā* by Gaurinatha Pathak, *Kathābhaṭṭīya* by Nandakishore Sarma, *Śikhā* by Candramauli and a commentary by Trilokinatha Dvivedi.

Shrikrishnamani Tripathi is the author of *Purāṇetihāsayoḥ Sāmkhyayogadarśanavimarśaḥ*, *Paurāṇikarahasyoḥ kā Samīkṣātmaka Anuśīlan*, *Aṣṭādaśapurāṇaparicayaḥ* and *Purāṇaparyālocana*. He has commented on the following works too viz. *Vimalā* (Sanskrit) *Sudhā* (Hindi) commentaries on *Kāvyāmīmāṃsā*, *Vimalā* (Sanskrit) *Candrakalā* (Hindi) commentaries on *Abhiñjānāsākuntala*, Sanskrit and Hindi commentaries on *Mūlarāmāyaṇa*, *Candrakalā* (Hindi) commentary on *Raghuvamśa*, Gaurinatha Pathak is the author of *Nīṭisamgrahsta Mitralābhaḥ*. Nandakishore Sarma is the author of *Jayaśrī* (Sanskrit) and *Kathābhaṭṭī* commentaries on *Harṣacarita* and *Bhāvabodhinī* Hindi commentary on *Naḷacampu*.

The ancient and commentaries on the *Candrāloka* is indeed to be study well to analyse the text properly. Especially the ancient commentaries which provides us with ample references of the ancient commentators view on the Indian aesthetics and also the different vies of Jayadeva.

Conclusion

The ancient and commentaries on the *Candrāloka* is indeed to be study well to analyse the text properly. Especially the ancient commentaries which provides us with ample references of the ancient commentators view on the Indian aesthetics and also the different vies of Jayadeva.

References

1. Bakre, Mahadeva Gangadhara. *Candrāloka of Śrī Jayadeva Kavi with a commentary called Ramā by Vaidyanātha Pāyaguṇḍa*. Bombay: The Gujarati Printing Press; c1923.
2. Belvalkar, Shripad Krishna. *An Account of the different existing systems of Sanskrit Grammar*. Pune: Aryabhushan Press; c1915.
3. Sarma, Vasudeva. *Kuvalayānanda of Appayadīkṣita*. Mumbai: Nirnaya Sagar Press; c1907.
4. Vetā, Ram PAS. *Candrāloka of Śrī Jayadeva with the commentary by Śrī Gāgabhaṭṭa*. Bombay: The Gujarati Printing Press; c1923.
5. Vidyalankar, Vinodacandra. *Jayadev- Ācārya evam Nāṭakkār ke rūp mei Ālocanātmaka Adhyayan*. Merut: Sahitya Bhandar; c1975.