MISCELLANEA.

NOTE ON HARṢA-CARITA, VERSE 18.

I have read with great interest the papers of Mr. Thomas in the October number of this Journal. Perhaps I may venture to publish this short note on the verse from the *Harṣa-Carita* treated of by him on p. 830.

The verse is—

Āḍhyarājakṛtotsāhair=hrdayasthaiḥ smṛtair=api |
jihvāntaḥ kṛṣyamāṇeva na kavitve pravartate || ;

and my literal translation would be—

“Being drawn inward as it were by Āḍhyarāja’s achievements, which, remembered though they are, stay in my heart, my tongue does not move forward to poetry.”

Āḍhyarāja’s achievements are *remembered*, i.e., they are things of the past; they no longer exist, and could not therefore have any effect on the poet’s tongue; they nevertheless draw the tongue inward, because they stay in Bāṇa’s heart.—It may be noticed that the employment of the adjective *hrdayasthaiḥ* furnishes an instance of the poetical figure *Kāvyaṅga*.

For the way in which Bāṇa here uses the word *smṛta*, we may compare the following verse on p. 226 of the *Jātakamālā* :—

Kṛpaṇā bata lokasya calatvavirasā sthitiḥ |
yad=iyam kaumudilakṣmīḥ smartavyaiva bhaviṣyati ||

“Pitiable, alas! is this worldly existence, void of charm on account of its perishableness; for this moonlight festivity *will become a thing only to be remembered.*”

Here it is at once clear that the words in italics are equivalent to 'will certainly pass away.' And similarly, in Bāṇa's verse, the words *smṛtair=api*, in my opinion, mean in effect 'past though they are.' Past though they are, the achievements stay in the heart, and are therefore able to draw the tongue inward.

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November 10th, 1903.

I am much obliged to Professor Kielhorn for his explanation, which, though verbally almost identical with that suggested by me, differs in laying stress on *smṛtair* as an idiomatic equivalent of 'past,' and also in laying an extra stress on the second half of the compound *hṛdayasthaiḥ*. It cannot be questioned that the idiom is adequate to the explanation of the passage, though *smṛta* is rather more curt than *smartavya*. But may I suggest that it is itself in origin scholastic and psychological? When we read the phrases *agāt smṛtipaṭham* (*Indische Sprüche*, 7025), *smaraṇapadaviṇ gamita* (id., 5939),¹ so analogous to such expressions as *kīrtiśeṣa* and the like, we may reasonably suspect that, as in the latter case we have an allusion to a definite doctrine, namely, the survival of fame to the end of a kalpa, so in the former the reference is of an erudite nature. Now we know for certain that memories are held to survive in the mind in the form of *saṃskāras*. May we not therefore ask, where are they? If we could suppose that the Hindus defined as 'outside the heart' those unconscious processes which modern psychologists place 'below the threshold,' and that in the act of recollection these present themselves 'within the heart,' we should have the doctrine required. I must confess that in the Upanishads, perhaps the most likely place, I have not met with such a view. But I do not despair of finding it, perhaps, in one of the tracts on *Smṛtisaṃskāra*. May

¹ Ap. B. and R., s.v. *smṛti*.

I point out that the passage quoted from the *Prabodha-candrodaya* seems to retain its force?

Having alluded to the artificial character of Indian poetical allusions, we may be allowed to note that in the present case, as in many others, the artificiality does not go beyond the form of the expression. The common description of that which is in the heart drawing the tongue inwards and thus preventing utterance is a true and vivid analogy to our expression of the heart being 'too full to speak.'

F. W. THOMAS.

In the October number of the Journal of the Royal Asiatic Society, Mr. F. W. Thomas submits two notes, in one of which he discusses the interpretation of the word *api* in the verse he quotes from Bāṇa's Harsa Charita. If the verse is translated in the way it is done in the note the meaning of the little word *api* does give some difficulty. I think the correct translation is to render *api* by 'also' or 'even,' as the commentator does it with the authority of Paṇini. Such an interpretation of the word *api* is not unusual. One more alteration I would suggest is not to translate the word हृदयस्थिः as a verb, which it is not, but to take it as an adjective of उत्साहैः. This word उत्साह is qualified by two adjectives हृदयस्थिः and स्मृतैः which show two different mental states of the author, and in consequence two different kinds of achievements of his hero. The first of these achievements are in his heart, meaning those of which he had personal experience, and the other are those which he remembered. In plain words, it may mean the present and the past achievements. The translation would run thus: "By the achievements of Ādhyarāja which are abiding in the heart and also which are remembered." The small word 'and' need not create any further difficulty. *Api* in this sense is often interpreted by च or अपिच.

Mr. Thomas is again right in thinking that there is a reference to psychological doctrine, as is borne out by this

as well as by the verse he quotes from Prabodhachandrodaya. The definition of स्मृति which he quotes from तर्कसंग्रह is of one kind of knowledge only. The Naiyayakas divide knowledge into अनुभव and स्मृति. The first is acquired by direct observation and the other is the result of impressions left on the mind. Bāṇa in this verse, and the author of Prabodhachandrodaya in the other, take into consideration and illustrate both these functions of the mind.

References to the doctrines of different Darshanās and especially of the Vyāsa become common in the poetical, dramatic, and fiction works of the latter half of the first decade of centuries of the Christian era. Bāṇa often does it in his Kadambari. The most typical instance of such reference is in Mudrārākṣhaśa of Viśākhadatta.

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November 17th, 1903.

With reference to the phrases *svargam ārādhay-*, *paralokam ārādhay-*, etc., quoted in our last number, p. 831, from the Edicts of Aśoka, Mr. C. H. Tawney has called my attention to the fact that *paralogassa ārāhagā* occurs several times in the Jaina *Aupapātikasūtra*; see Professor Leumann's edition, p. 67, and index.

F. W. THOMAS.

KĀLIDĀSA AND THE GUPTAS.

About the age of Kālidāsa kindly permit me to add a few more notes to my last letter in the January number of your Journal, 1903.

Dr. Grierson, whose interest in Kālidāsa dates from the seventies (see J.A.S.B., 1876), has rightly drawn attention to the bearing of the passage "Jugopam = ātmānam = atrasto" on the suggested connection of Kālidāsa with the Imperial Guptas.