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A Study of Jayashankar Prasad's  
'Kamayani' based on Poetic Theories



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### Abstract of the dissertation:

The dissertation brings about a discussion on Ras(Alchemy), Alankar(Rhetorics), Reethi, Vakrokthi(an oblique utterance), Dhvani(suggestion), Aochithya(propriety), Bimba(Images), and Pratheek(Symbols) pertaining to 'Kamayani' epic. The theme of epic 'Kamayani' deals in the end with a super mundane world'. The main taste of epic 'Kamayani' is the communion with the god'. The main characters are 'manu', 'sraddha' and 'Ida', which are symbols of mind, faith and wisdom. In the lovely situations of 'manu' and 'sraddha' and happy situation of 'deva's, comes into being the 'sanyog srungar'. At the separation of the 'sraddha' and 'manu' originate the 'Viyog srungar' of 'Rasa'. The union of 'sraddha', 'manu' and 'Maanawa' emerges the 'Vaathsalya'(manifestation). The description of flood originate the 'bhayanak' Rasa, the war between 'Manu' and the 'Peoples of Saraswath' and angeriness of god Shiva, 'Veer(the sentiment of heroic) and Raodra (the sentiment of wrath or furiousness), the discussion of killing lovely animal of 'Sraddha', the 'Haasya, consequently at the death of that animal, the 'Veebhathsa Rasa'(the sentiment of abhorrence or disgust). 'Nirved', 'Darshan', 'Rahasya' and 'Aanand'- these four chapters, insist on the priority of 'Shanta Rasa'. The 'Sadrisyamoolk Alankaar of 'Kamayani', gave the priority for the 'Upama'(comparison). When the poet brings out his complex experiences, he always uses 'Alankaar'. Under the theory of Gun ten components i.e. 'Reethi, 'Aoj', 'Maadhurya', 'Prasaad', 'Saokumaarya', 'Slesh', 'Udaaratha', 'Samatha', 'arthavyakthi', 'Samaadhi' and 'Kaanthi'- are discussed. It should be mentioned that the 'Dosh'(mistakes) are also discussed under 'Gun', even though there were much mistakes in the organization of 'Kaamayani', I discussed six main components and their divides of Vakrokthi as mentioned in 'Kaamayani'. Under the theory of 'Dhvani'(suggestion), of 'Kaamayani', it has been discussed three main parts 'Abhidha', 'Lakshana' and 'Vyanjana'. The 'Excitement' of the 'meanings' of a poem is based on that. From 'Padaochithya' to 'Naamochithya' 22 parts are included in 'Aochya theory. The clarification was given in the theory of 'Bimba'(Images), the six parts of 'Sanvedya Bimba' in 'Kaamayani'. In addition, successful usage of 'Bhaav/Udaaththa Bimba', 'Sanslishtha/misrith

Bimba', 'Aadim or paoranik Bimba', 'Paoranik kathanak ka mithakeeya Bimba', 'Purane Bimbon ko nai bhangima ke saath prayog', 'Vasthu pradan', 'sanskritik', 'Maanaveeya', 'Maanveekrith', 'Saamayik' and 'Prakritik' bimba in 'Kaamayani', are also explained. Under the 'Pratheek Vidhaan'(Symbols), it was discussed about 'Sanskritik', 'Paoranik and aethihasik', 'dharmik', 'Paramparagath', 'Prakrithik', 'Vaegyanyik', 'daarshanik', 'Raajaneethik' and 'Yaon' symbols. Generally 'Kaamayani' is based on symbols. It has been already mentioned that 'manu', 'sraddha' and 'Ida', symbols of mind, faith and wisdom respectively. 'Vrishabh'(Bull) is the symbol of religion, the generation( Jati) of dev is the symbol of the organs of sense, 'Kaam' and 'lajja' are the symbols of passion and shame whereas 'aakuli' and 'Kilaath' are the symbol of evil. The story of 'Kaamayani' is introversive. As a result, the story pertains to the development of mentality of the human being, depicted through the development of the personality of 'Manu'. In the history of Hindi Literature, this is a unique allegory of development of human civilization.

