



Revised version of the electronic text typed in by Rajani Arjun Shankar  
with added Prakrit texts and references  
by Jan Brzezinski  
28.1.2004

## Revisions:

- 2020-07-31: TEI encoding by mass conversion of GRETIL's Sanskrit corpus

# Text

sri-rajakanandavardhanacarya-viracito dhvany-alokah[\*2] [\*2] also  
known as sahrdayalokah.

(1)

// prathamoddyotah //

svēccha-kesarinah svaccha-svacchayayasitendavah /  
trayantam vo madhuripoh prapannarti-cchido nakhah //

dhv\_1.1:

kavyasyatma dhvanir iti budhair yah samamnata-purvas tasyabhavam  
jagadur apare bhaktam ahus tam anye /  
kecid vacam sthitam avisaye tattvam ucus tadiyam tena brumah  
sahrdaya-manah-pritaye tat-svarupam // dhvk\_1.1 //

budhah kavya-tattva-vidbhih kavyasyatma dhvanir iti samjñitah,  
paramparaya yah samamnata-purvah samyak asamantat mnatah  
prakatitah / tasya sahrdaya-jana-manah-prakasamanasyapy abhavam  
anye jagaduh / tad-abhava-vadinam cami vikalpah sambhavanti /

tatra kecid acaksiran-sabdārtha-sariram tavat kavyam / tatra ca  
sabda-gatas carutva-hetavo 'nuprasadayah prasiddha eva / artha-gatas  
copamadayah / varna-sanghatanadharman ca ye madhuryadaya te 'pi  
pratiyante / tad-anatirikta-vrttayo vrttayo 'pi yah kaiscid  
upanagarikadyah prakasitah, ta api gatah sravana-gocaram /  
ritayas ca vaidarbhi-prabhrtayah / tad-vyatiriktah ko 'yam dhvanir  
nameti /

anye bruyuh-nasty eva dhvanih / prasiddha-prasthana-vyatirekinah  
kavya-prakarasya kavyatva-haneh  
sahrdaya-hrdayahladi-sabdārtha-mayatvam eva kavya-laksanam / na  
cokta-prasthanatirekino margasya tat sambhavati / na ca  
tat-samatantah-patinah sahrdayan kamscit parikalpya  
tat-prasiddhya dhvanau kavya-vyapadesah pravartito 'pi  
sakala-vidvan-mano-grahitam avalambate /

punar apare tasyabhavam anyatha kathayeyuh-na sambhavaty eva dhvanir  
namapurvah kascit / kamaniyakam anati-vartamanasya tasyoktesv eva  
carutva-hetusv antar-bhavad / tesam anyatamasyaiva va  
apurva-samakhya-matra-karane yat kimcana kathanam syat /

kim ca vag-vikalpanam anantyat sambhavaty api va kasmimscit  
kavya-laksana-vidhayibhih prasiddhair apradarsite prakara-lese  
dhvanir dhvanir iti yad etad alika-sahridayatva-bhavana-mukulita-locanair  
nrtyate, tatra hetum na vidmah / sahasraso hi mahatmabhir anyair  
alankara-prakarah prakasitah prakasyante ca / na ca tesam  
esa dasa srutyate / tasmad pravada-matram dhvanih / na tv asya  
ksoda-ksamam tattvam kimcid api prakasayitum sakyam / tatha  
canyena krta evatra slokah-

yasminn asti na vastu kimcana manah-prahladi salamkrti  
vyutpannai racitam ca naiva vacanair vakrokti-sunyam ca yat /  
kavyam tad-dhvanina samanvitam iti pritya prasamsaṅ jado  
no vidmo 'bhidadhati kim sumatina prstah svarupam dhvaneh //

bhaktam ahus tam anye / anye tam dhvani-samjñitam kavyatmanam  
guna-vrttir ity ahuh / yady api ca dhvani-sabda-samkirtanena  
kavya-laksana-vidhayibhir guna-vrttir anyo va na kascit prakarah  
prakasitah, tathapi amukhya-vrttya kavyesu vyavaharam darsayata  
dhvani-margo manak sprsto 'pi na laksita iti parikalpyaivam  
uktam-"bhaktam ahus tam anye" iti /

kecit punar laksana-karana-salina-buddhayo dhvanes tattvam giram  
agocaram sahrdaya-hridaya-samvedyam eva samakhyatavantah /  
tenaivam-vidhasu vimatisu sthitasu sahrdaya-manah-pritaye  
tat-svarupam brumah /  
tasya hi dhvaneh svarupam sakala-sat-kavi-kavyopanisad-bhutam  
atiramaniyam aniyasibhir api cirantana-kavya-laksana-vidhayinam  
buddhibhir anunmilita-purvam, atha ca ramayana-mahabharata-prabhrtini  
laksye sarvatra prasiddha-vyavaharam laksayatam sahrdayanam  
anando manasi labhatam pratistham iti prakasyate || dhva\_1.1 ||  
tatra dhvaner eva laksayitum arabdhasya bhunikam racayitum idam ucyate-

dhv\_1.2:

yo 'rthah sahrdaya-slaghyah kavyatmeti vyavasthitah /  
vacya-pratiyamanakhyau tasya bhedav ubhau smrtau // dhvk\_1.2 //

kavyasya hi lalitocita-sannivesa-carunah sarirasyevatma  
sara-rupataya sthitah sahrdaya-slaghyo yo 'rthas tasya vacyah  
pratiyamanas ceti dvau bhedau /

dhv\_1.3:

tatra vacyah prasiddho yah prakarair upamadibhih /  
bahudha vyakrtah so 'nyaih kavyalaksma-vidhayibhih // dhvk\_1.3 //  
tato neha pratanyate kevalam anudyate punar yathopayogam iti || dhva\_1.3 ||

dhv\_1.4:

pratiyamanam punar anyad eva vastv asti vanisu maha-kavinam /  
yat tat prasiddhavayavatiriktam vibhati lavanyam ivanganasu //  
dhvk\_1.4 //

pratiyamanam punar anyad eva vacyad vastv asti vanisu  
maha-kavinam / yat tat sahrdaya-suprasiddham prasiddhebhyo  
'lankrtebhyaḥ pratitebhyo vavayavebhyo vyatiriktatvena prakasate  
lavanyam ivanganasu / yatha hy anganasu lavanyam  
prthan-nirvarnyamanam nikhilavayava-vyatireki kim apy anyad eva  
sahrdaya-locanamrtam tattvantaram tadvad eva so 'rthah / sa hy  
artho vacya-samarthyakṣiptam vastu-matram alankara-rasadayas cety  
aneka prabheda-prabhinnau darsayisyate / sarvesu ca tesu prakaresu  
tasya vacyad anyatvam / tatha hy adyas tavat prabhedo vacyad duram  
vibhedavan / sa hi kadacid vacye vidhi-rupe pratishedha-rupah / yatha-  
bhama dhammia visattho so sunao ajja mario dena /  
gola-nai-kaccha-kudanga-basina daria-sihena //[\*3]

[\*3] gatha 2.75, cited, kavya-prakasa 138.

[bhrama dharmika visrabdhah sa sunako 'dya maritas tena /  
goda-nadi-kula-lata-kuñja-vasina drpta-simhena //]

kvacid vacye pratishedha-rupe vidhi-rupo yatha-

atta ettha nimajjai ettha aham diasaam paloehi /  
ma pahia rattianthia sejjae maha nimajjahisi //[\*4]

[\*4] gatha 1.4. cited, kavya-prakasa 136, saḥitya-darpana 1.2.

(svasrur atra nimajjati, atraham divasa eva pralokaya /  
ma pathika ratryandha sayyayam mama nimanksyasi //)

kvacid vacye vidhi-rupe 'nubhaya-rupo yatha-

vacca maha bbia ekkei hontu nisasaroiabbaim /  
ma tujja bi tia bina dakkhina-haassa jaantu //[\*5]

[\*5] gatha 938.

[vraja mamaivaikasya bhavantu nihsvasa-roditavyani /  
ma tavapi taya vina daksinya-hatasya janisata //]

kvacid vacye pratishedha-rupe 'nubhaya-rupo yatha-

dea pasia nivattassu muha-sasi-johna-vilutta-tama-nivahe /  
ahisarianam viggham karosi annanam bi haase //[\*6]

[\*6] gatha 962.

[daivad drstva nitanta-su mukha-sasi-jyotsna-vilupta-tamo-nivahe /  
abhisarikanam vighnam karosy anyasam api hatase //]

kvacid vacyad vibhinna-visayatvena vyavasthapito yatha-

kassa ba na hoi roso datthuna piyae sa-bbanam aharam /  
sa-bhamara-pa{u}ma-gghaini varia-vame sahasu ehnim //[\*7]

[\*7] gatha 880. cited kavya-prakasa 135.

[kasya va na bhavati roso drstva priyayah sa-vranam adharam /  
sa-bhramara-padmaghvana-sile varita-vame sahasvedanim //]

anye caivam-prakara vacyad vibhedinah pratiyamana-bhedah  
sambhavanti / tesam din-matram etat pradarsitam /

dvitīyo 'pi prabhedo vacyad vibhinnah sa-prapañcam agre darsayisyate /

trītyas tu rasadi-laksanah prabhedo vacya-samarthyakṣiptah  
prakasate, na tu saksac-chabda-vyapara-visaya iti vacyad vibhinna  
eva / tatha hi vacyatvam tasya sva-sabda-niveditatvena va syat /  
vibhavadi-pratipadana-mukhena va / purvasmin pakse  
sva-sabda-niveditavabhava rasadinam apratiti-prasangah / na ca  
sarvatra tesam sva-sabda-niveditavam / yatrāpy asti tat, tatrāpi  
visista-vibhavadi-pratipadana-mukhenaivaisam pratitih /

svasabdena sa kevalamanudyate, na tu tatkrta visyantare tatha tasya  
adarsanat / na hi kevala-srṅgaradi-sabda-matra-bhaji  
vibhavadi-pratipadana-rahite kavye manag āpi rasavattva-pratitir asti /  
yatas ca svabhīdhanam antarena kevalebhyo 'pi vibhavādibhyo  
visistebhyo rasadinam pratitih / kevalac ca svabhīdhanad  
apratitih / tasmad anvaya-vyatirekabhyam  
abhidheya-samarthyakṣiptatvam eva rasadinam / na tv abhidheyatvam  
kathamcit, iti trītyo 'pi prabhedo vacyad vibhinna eveti sthitam /  
vacyena tv asya saheva pratitir ity agre darsayisyate || dhva\_1.4 ||

dhv\_1.5:

kavyasyatma sa evarthas tatha cadikaveh pura /  
krauñca-dvandva-viyogothah sokah slokatvam agatah // dhvk\_1.5 //

vividha-vacya-vacaka-racana-prapañca-carunah kavyasya sa evarthah  
sara-bhūtah / cadikaver valmikeh  
nihata-sahacari-viraha-katara-krauñcakranda-janitah soka eva slokataya  
parinatah / soko hi karuna-sthāyi-bhavah / pratiyamānasya  
canya-bheda-darsane 'pi rasa-bhava-mukhenaivopalaksanam pradhanyat  
|| dhva\_1.5 ||

dhv\_1.6:

sarasvati svadu tad-artha-vastu nihsyandamana mahatam kavīnam /  
aloka-samānyam abhivyanakti parisphurantam pratibha-visesam // dhvk\_1.6  
//

tat vastu-tattvam nihsyandamana mahatam kavīnam bhārati  
aloka-samānyam pratibha-visesam parisphurantam abhivyanakti /  
yenasminn ativicitra-kavi-parampara-vahini samsare  
kalidasa-prabhrtayo dvitrah pañcasa va maha-kāvaya iti ganyante  
|| dhva\_1.6 ||

idam caparam pratiyamānasyarthasya sad-bhava-sadhanam pramanam-

dhv\_1.7:

sabdartha-sasana-jñana-matrenaiva na vedyate /  
vedyate sa tu kavyartha-tattvajñair eva kevalam // dhvk\_1.7 //

so 'rtho yasmat kevalam kavyartha-tattva-jñair eva jñayate / yadi ca  
vacya-rupa evasav arthah syat tad-vacya-vacaka-rupa-parijñanad eva  
tat-pratitih syat / atha ca  
vacya-vacaka-laksana-matra-krta-sramanam  
kavya-tattvartha-bhavana-vimukhanam svara-sruty-adi-laksanam  
ivapragitanam gandharva-laksana-vidam agocara evasav arthah ||  
dhva\_1.7 ||

evam vacya-vyatiरेकिं vyangyasya sad-bhavam pratipadya  
pradhanyam tasyaiveti darsayati-

dhv\_1.8:

so 'rthas tad-vyakti-samarthya-yogi sabdas ca kascana /  
yatnatah pratyabhijñeyau tau sabdarthau mahakaveh // dhvk\_1.8 //

vyangyo 'rthas tad-vyakti-samarthya-yogi sabdas ca kascana, na  
sabda-matram / tav eva sabdarthau mahakaveh pratyabhijñeyau  
/vyangya-vyañjakabhyam eva suprayuktabyam mahakavitva-labho  
maha-kavinam, na vacya-vacaka-racana-matrena || dhva\_1.8 ||

idanim vyangya-vyañjakayoh pradhanye 'pi yad-vacya-vacakav eva  
prathamam upadadate kavayas tad api yuktam evetyaha-

dhv\_1.9:

alokartha yatha dipa-sikhayam yatnavañ janah /  
tad-upayataya tadvad arthe vacye tad-adrtah // dhvk\_1.9 //

yatha hy alokartha sann api dipa-sikhayam yatnavañ jano bhavati  
tad-upayataya / na hi dipa-sikham antarenalokah sambhavati / tad  
vyangyam artham pratyadrto jano vacye 'rthe yatnavan bhavati / anena  
pratipadakasya kaver vyangyam artham prati vyaparo darsitah ||  
dhva\_1.9 ||

pratipadyasyapi tam darsayitum aha-

dhv\_1.10:

yatha padartha-dvarena vakyarthah sampratiyate /  
vacyartha-purvika tadvat pratipattasya vastunah // dhvk\_1.10 //  
yatha hi padartha-dvarena vakyarthavagamas tatha  
vacyartha-pratiti-purvika vyangyasyarthasya pratipattih || dhva\_1.10  
||

idanim vacyartha-pratiti-purvakatve 'pi tat-pratiter  
vyangyasyarthasya pradhanyam yatha na vyalupyate tatha darsayati-

dhv\_1.11:

sva-samarthya-vasenaiva vakyartham pratipadayan /  
yatha vyapara-nispattau padartha na vibhavyate // dhvk\_1.11 //

yatha sva-samarthya-vasenaiva vakyartham prakasayann api padartho  
vyapara-nispattau na bhavyate vibhaktataya || dhva\_1.11 ||  
dhv\_1.12:

tadvat sa-cetasam so 'rtho vacyartha-vimukhatmanam /  
buddhau tattvartha-darsinyam jhatity evavabhasate // dhvk\_1.12 //

evam vacya-vyatiरेkino vyangyasyarthasya sad-bhavam pratipadya  
prakrta upayojayann aha-

dhv\_1.13:

yatrarthah sabdo va tam artham upasarjanikrta-svarthau /  
vyanktah kavya-visesah sa dhvanir iti suribhah kathitah //  
dhvk\_1.13 //

yatrartho vacya-visesah vacaka-visesah sabdo va tam artham  
vyanktah, sa kavya-viseso dhvanir iti / anena  
vacya-vacaka-carutva-hetubhya upamadibhyo 'nuprasadibhyas ca vibhakta  
eva dhvaner visaya iti darsitam /

yad apy uktam-"prasiddha-prasthanatikramino margasya kavya-haner dhvanir  
nasti" iti, tad apy ayuktam / yato laksana-krtam eva sa kevalam na  
prasiddhah, laksye tu pariksyamane sa eva  
sahridaya-hrdayahlada-kari kavya-tattvam / tato 'nyac citram evety agre  
darsayisyamah /

yad apy uktam-"kamaniyakam anativartamanasya  
tasyoktalankaradi-prakaresv antar-bhavah" iti, tad apy asamicinam;  
vacya-vacaka-matrasrayini prasthane vyangya-vyañjaka-samasrayena  
vyavasthitasya dhvaneh katham antar-bhavah, vacya-vacaka-carutva-hetavo  
hi tasyanga-bhutih, sa tv angi-rupa eveti  
pratipadayisyamanatvat /

parikara-sloka catra-

vyangya-vyañjaka-sambandha-nibandhanataya dhvaneh /  
vacya-vacaka-carutva-hetv-antah-patita kutah //

nanu yatra pratiyamanasyarthasya vaisadyenapratitih sa nama ma bhud  
dhvaner visayah / yatra tu pratitir asti,  
yatha-samasoktyaksepānukta-nimitta-visesokti-paryayoktapahnuti-dipa  
ka-sankaralankaradau , tatra dhvaner antar-bhavo bhavisyatity adi  
nirakartum abhihitam-"upasarjani-kṛta-svarthau" iti /

artho gunikrtatma, gunikrtabhidheyah sabdo va  
yatrarthantaram abhivyanakti sa dhvanir iti / tesu katham  
tasyantar-bhavah / vyangya-pradhanye hi dhvanih / na caitat  
samasoktyadisv asti / samasoktau tavat-  
upodha-ragena vilola-tarakam  
tatha grhitam sasina nisa-mukham /  
yatha samastam timiramsukam taya

puro 'pi ragad galitam na laksitam //

ity adau vyangyenanutatam vacyam eva pradhanyena pratiyate  
samaropita-nayika-nayaka-vyavaharayor nisa-sasinor eva  
vakyarthatvat /

aksepe 'pi vyangya-visesaksepino 'pi vacyasyaiva carutvam  
pradhanyena vakyartha aksepokti-samarthyad eva jñayate / tatha  
hi-tatra sabdoparudho visesabhidhanecchaya pratishedha-rupo ya  
aksepah sa eva vyangya-visesam aksipan mukhyam kavya-sariram  
/

carutvotkarsa-nibandhana hi vacya-vyangyayoh pradhanya-vivaksa /  
yatha-

anuragavati sandhya divasas tat-purahsarah /  
aho daiva-gatih kidrk tathapi na samagamah //

atra satyam api vyangya-pratitau vacyasyaiva carutvam utkarsavad iti  
tasyaiva pradhanya-vivaksa /

yatha ca dipakapahnuty-adau vyangyatvenopamayah pratitav api  
pradhanyenavivaksitatvan na taya vyapadesas tadvad atrapi  
drastavyam / anukta-nimittayam api visesoktau-

ahuto 'pi sahayair om ity uktva vimukta-nidro 'pi /  
gantu-mana api pathikah sankocam naiva sithilayati //

ity adau vyangyasya prakarana-samarthyat pratiti-matram na tu  
tat-pratiti-nimitta kacic carutva-nispattir iti na pradhanyam /  
paryayokte 'pi yadi pradhanyena vyangyatvam tad bhavatu nama tasya  
dhvanav antar-bhavah / na tu dhvanes tatrantar-bhavah / tasya  
maha-visayatvenangitvena ca pratipadayisyamanatvat / na punah  
paryayo bhamahodahrta-sadrse vyangyasyaiva pradhanyam / vacyasya  
tatropasarjanabhavenavivaksitatvat /

apahnuti-dipakayoh punar-vacyasya pradhanyam vyangyasya  
canuyayitvam prasiddham eva /

sankaralankare 'pi yadalankaro 'lankarantara-cchayam  
anugrhnati, tada vyangyasya pradhanyenavivaksitatvan na  
dhvani-visayatvam / alankara-dvaya-sambhavanayam tu  
vacya-vyangyayoh samam pradhanyam / atha vacyopasarjani-bhavena  
vyangyasya tatravasthanam tada so 'pi dhvani-visayo 'stu, na tu sa eva  
dhvanir iti vaktum sakyam / paryayokta-nirdista-nyayat / api ca  
sankaralankare 'pi ca kvacit sankaroktir eva dhvani-sambhavanam  
nirakaroti /

aprastuta-prasamsayam api yada samanya-visesa-bhavan  
nimitta-nimitti-bhavad va abhidhiyamanasyaprastutasya pratiyamanena  
prastutenabhisambandhas tadabhidhiyamana-pratiyamanayoh samam eva  
pradhanyam / yada tavat samanyasyaprastutasyabhidhiyamanasya

prakaranikena visesena pratiyamanena sambandhas tada  
visesa-pratitau satyam api pradhanyena tat-samanyenavinabhavat  
samanyasyapi pradhanyam / yadapi visesasya samanya-nisthatvam  
tadapi samanyasya pradhanye samanye sarva-visesanam  
antar-bhavad visesasyapi pradhanyam / nimitta-nimitti-bhave cayam eva  
nyayah /

yada tu sarupya-matra-vasenaprastuta-prasamsayam  
aprakrta-prakrtayoh sambandhas tadapy aprastutasya  
sarupasyabhidhiyamanasya pradhanyenavivaksayam dhvanav  
evantah-patah / itaratha tv alankarantaram eva / tad ayam atra  
sanksepah-

vyangyasya yatrpradhanyam vacya-matranuyayinah /  
samasoktyadayas tatra vacyalankrtayah sphutah //

vyangyasya pratibha-matre vacyarthanugame 'pi va /  
na dhvanir yatra va tasya pradhanyam na pratiyate //

tat-parav eva sabdarthau yatra vyangyam prati sthitau /  
dhvaneh sa eva visayo mantavyah sankarajjhithah //

tasman na dhvaner anyatrantar-bhavah /

itas ca nantar-bhavah ; yatah kavya-viseso 'ngi dhvanir iti  
kathitah / tasya punar angani-alankara guna vrttayas ceti  
pratipadayisyante / na cavayava eva prthag-bhuto 'vayaviti prasiddhah  
/ aprthag-bhave tu tad-angatvam tasya / na tu tattvam eva / yatrapi va  
tattvam tatrapi dhvaner maha-visayatvan na tan-nisthatvam eva /

"suribhih kathita" iti vidvad-upajñeya-muktih, na tu  
yatha-kathañcit-pravrtteti pratipadyate / prathame hi vidvamso  
vaiyakaranah, vyakarana-mulatvat sarva-vidyanam / te ca  
sruyamanesu varnesu dhvanir iti vyavaharanti / tathaivanyais  
tan-matanusaribhih suribhih kavya-tattvartha-darsibhir  
vacya-vacaka-sammisrah sabdatma kavyam iti vyapadesyo  
vyañjakatva-samyad dhvanir ity uktah / na caivam-vidhasya dhvaner  
vaksyamana-prabheda-tad-bheda-samkalanaya maha-visayasya  
yat-prakasanam tad-aprasiddhalankara-visesa-matra-pratipadanena  
tulyam iti tad-bhavita-cetasam yukta eva samrambhah / na ca tesu  
kathañcid irsyaya kalusita-semusi-katvam aviskaraniyam / tad  
evam dhvanes tavad abhava-vadinah pratyuktah /

asti dhvanih / sa casav avivaksita-vacyo vivaksitany apara-vacyas  
ceti dvididhah samanyena / tatradyasyodaharanam-

suvarna-puspam prthivim cinvanti purusas trayah /  
suras ca krta-vidyas ca yas ca janati sevitum //

dvitiyasyapi-  
sikharini kva nu nama kiyac ciram  
kim abhidhanam asav akarot tapah /

taruni yena tavadhara-patalam  
dasati bimba-phalam sukasavakah || dhva\_1.13 ||

yad apy uktam bhaktir dhvanir iti, tat pratisamadhiyate-

dhv\_1.14a:

bhaktya bibharti naikatvam rupa-bhedad ayam dhvanih // dhvk\_1.14a //  
ayam ukta-prakaro dhvanir bhaktya naikatvam bibharti bhinna-rupatvat /  
vacya-vyatiriktasyarthasya vacya-vacakabhyam tatparyena  
prakasanam yatra vyangya-pradhanye sa dhvanih / upacara-matram tu  
bhaktih /

ma caitat syad bhaktir laksanam dhvaner ity aha-

dhv\_1.14b:

ativyapter athavyapter na casau laksyate taya // dhvk\_1.14b //  
naiva bhaktya dhvanir laksyate / katham ? ativyapter avyaptas ca /  
tatrativyaptir dhvani-vyatirikte 'pi visaye bhakteh sambhavat / yatra  
hi, vyangya-krtam mahat-sausthavam nasti tatrapy  
upacarita-sabda-vrttya prasiddhy-anurodha-pravartita-vyavaharah kavayo  
drsyante / yatha [ratnavali 2.12]-

parimlanam pina-stana-jaghana-sangad ubhayatas  
tanor madhyasyantah parimalanam aprapya haritam /  
idam vyasta-nyasam slatha-bhuja-lataksepa-valanaih  
krsangyah santapam vadati visini-patra-sayanam //[\*8]

[\*8] srk 709, rasarnava 1.441.

tatha-

cumbajja{i} saahuttam avarundhijja{i} sahassa-huttam bi /  
ramia puno bi ramijja{i} pie jane natthi punaruttam //

[cumbyate sata-krtvo 'varudhyate sahasra-krtvah /  
viramyā puna ramyate priyo jano nasti punaruktam //]

tatha-

kubiao pasannao oranna-muhio vihasamano /  
jaha gahia taha hiaam haranti ucchinta-mahilao //

[kupitah prasanna avarudita-vadana vihasantyah /  
yatha grhitas tatha hrdayam haranti svairinyo mahilah //]

tatha-

ajjae paharo navala-dae dinno piēna thana-batte /  
mi{u}o bi dusaho bbia jao hiae savattinam //

[bharyayah praharo nava-lataya dattah priyena stana-prsthe /  
mrduko 'pi duhsaha iva jato hrdaye sapatninam //]

tatha-

parathe yah pidam anubhavati bhange 'pi madhuro  
yadiyah sarvesam iha khalu vikaro 'py abhimatah /

na samprapto vrddhim yadi sa bhram aksetra-patitah  
kim iksor doso 'sau na punar agunaya maru-bhuvah //

ity atreksu-pakse 'nubhavati sabdah / na caivam-vidhah kadacid api  
dhvaner visayah / yatah-

dhv\_1.15:

ukty-antarenasakyam yat tac carutvam prakasayan /  
sabdo vyañjakatam bibhrad dhvany-ukter visayibhavet // dhvk\_1.15 //

atra codahrte visaye nokty-antara-sakya-carutva-vyakti-hetuh  
sabdah /

kim ca-

dhv\_1.16:

rudha ye visaye 'nyatra sabdah sva-visayad api /  
lavanyadyah prayuktas te na bhavanti padam dhvaneh // dhvk\_1.16 //

tesu copacarita-sabda-vrttir astiti / tatha-vidhe ca visaye kvacit  
sambhavann api dhvani-vyavaharah prakarantarena pravartate / na  
tatha-vidha-sabda-mukhena /

api ca-

dhv\_1.17:

mukhyam vrttim parityajya guna-vrttyartha-darsanam /  
yad uddisyā phalam tatra sabdo naiva skhalad-gatih // dhvk\_1.17 //

tatra hi carutvatisaya-visistartha-prakasana-laksane prayojane  
kartavye yadi sabdasyamukhyata tada tasya prayoge dustataiva syat / na  
caivam ; tasmāt-

dhv\_1.18:

vacakatvasrayenaiva guna-vrttir vyavasthita /  
vyañjakatvaika-mulasya dhvaneh syal laksanam katham // dhvk\_1.18 //

tasmad anyo dhvanir anya ca guna-vrttih /

avyaptir apy asya laksanasya / na hi dhvani-prabhedo  
vivaksitanya-para-vacya-laksanah / anye ca bahavah prakara  
bhaktya vyapyantah ; tasmad bhaktir alaksanam || dhva\_1.18 ||

dhv\_1.19a:

kasyacid dhvani-bhedasya sa tu syad upalaksanam /

sa punar bhaktir vaksyamana-prabheda-madhyad anyatamasya bhedasya yadi  
namopalaksanataya sambhavyeta ; yadi ca guna-vrttyaiva dhvanir  
laksyata ity ucyate tad-abhidha-vyaparena tad-itara 'lankara-vargah  
samagra eva laksyata iti pratyekam alankaranam  
laksana-karana-vaiyarthya-prasangah /

kim ca-

dhv\_1.19b:

laksane 'nyaih krte casya paksa-samsiddhir eva nah // dhvk\_1.19a  
//

krte 'pi va purvam evanyair dhvani-laksane paksa-samsiddhir eva  
nah ; yasmad dhvanir astiti nah pakсах / sa ca prag eva samsiddha  
ity ayatna-sampanna-samihitarthah samvrttah smah /

ye 'pi sahrdaya-hrdaya-samvedyam anakhyeyam eva dhvaner atmanam  
amnisus te 'pi na pariksyā vadinah / yata uktaya nitya  
vaksyamanaya ca dhvaneh samanya-visesa-laksane pratipadite  
'pi yady anakhyeyatvam tat sarvesam eva vastunam tat-prasaktam / yadi  
punar dhvaner atisayoktyanaya kavyantaratisayi taih svarupam  
akhyayate tat te 'pi yuktabhidhayina eva //

iti sri-rajanakanandavardhanacarya-viracite dhvany-aloke prathama  
uddiyotah //

-o)0(o-

(2)

// dvitiyoddyotah //

evam avivaksita-vacya-vivaksitanya-para-vacyatvena dhvanir  
dvi-prakarā prakasitah / tatravivaksita-vacyasya  
prabheda-pratipadanayedam ucyate-

dhv\_2.1:

arthantare sankramitam atyantam va tiraskrtam /  
avivaksita-vacyasya dhvaner vacyam dvidha matam // dhvk\_2.1 //

tathavidhabhyam ca tabhyam vyañgyasyaiva visesah /  
tatrarthantara-sankramita-vacyo yatha-  
snigdha-syamala-kanti-lipta-viyato vellad-balaka ghana  
vatah sikarinah payoda-suhrdam ananda-kekah kalah /  
kamam santu drdham kathora-hrdayo ramo 'smi sarvam sahe  
vaidehi tu katham bhavisyati haha ha devi dhira bhava //[\*9]  
[\*9] sad-ukti-karnamrta 978, sah.d. 2.17.

ity atra rama-sabdah / anena hi vyangya-dharmantara-parinatah  
samjñi pratyayate, na samjñi-matram / yatha ca mamaiva  
visama-bana-lilayam-

tala jaanti guna jala de sahiaehim gheppanti /  
ra{i}-kiranānuggahiaim honti kamalaim kamalaim //

[tada jayante guna yada te sahrdayair grhyante /  
ravi-kiranānugrhitani bhavanti kamalāni kamalāni //]

ity atra dvitiyah kamala-sabdah /

atyanta-tiraskrta-vacyo yathadi-kaver valmikeh-

ravi-sankranta-saubhagyas tusaravrtta-mandalah /  
nihsvasandha ivadarsas candrama na prakasate //iti /

atrandha-sabdah / yatha ca-

gaanam ca matta-meham dharaluli-ajjunaim a banaim /  
nirahankara-mianka haranti nilao nisao //

[gaganam ca matta-megham dhara-lulitarjunani ca vanani /  
nirahankara-mrganka haranti nila api nisah //]

atra matta-nirahankara-sabdau || dhva\_2.1 ||

dhv\_2.2:

asamlaksya-kramoddyotah kramena dyotitah parah /  
vivaksitabhidheyasya dhvaner atma dvidha matah // dhvk\_2.2 //

mukhyataya prakasamano vyangyo 'rtho dhvaner atma / sa ca  
vacyarthapeksaya kascid alaksya-kramataya prakasate, kascit  
krameneti dvidha matah || dhva\_2.2 ||

tatra-

dhv\_2.3:

rasa-bhava-tad-abhasa-tat-prasanty-adir akramah /  
dhvaner atmangi-bhavana bhasamano vyavasthitah // dhvk\_2.3 //

rasadir artho hi saheva vacyenavabhasate / sa cangitvenavabhasamano  
dhvaner atma /

idanim rasavad-alankarad alaksya-krama-dyotananatmano dhvaner vibhakto  
visaya iti pradarsyate-

dhv\_2.4:

vacya-vacaka-carutva-hetunam vividhatmanam /  
rasadi-parata yatra sa dhvaner visayo matah // dhvk\_2.4 //  
rasa-bhavatad-abhasa-tat-prasama-laksanam mukhyam artham  
anuvartamana sabdartialankara gunas ca parasparam  
dhvany-apeksaya vibhinna-rupa vyavasthitas tatra kavye dhvanir iti  
vyapadesah || dhva\_2.4 ||

dhv\_2.5:

pradhanye 'nyatra vakyarthe yatrangam tu rasadayah /  
kavye tasminn alankaro rasadir iti me matih // dhvk\_2.5 //

yady api rasavad-alankarasyanyair darsito visayas tathapi yasmin kavye  
pradhanatayanyo 'rtho vakyarthi-bhutas tasya canga-bhuta ye  
rasadayas te rasader alankarasya visaya iti mamakinah paksah /  
tad yatha catusu preyo 'lankarasya vakyarthatve 'pi rasadayo  
'ngabhuta drsyante / sa ca rasadir alankarah suddhah  
sankirno va /

tatradyo yatha-

kim hasyena na me prayasyasi punah praptas cirad darsanam  
keyam niskaruna pravasa-rucita kenasi durikrtah /  
svapnantesv iti te vadan priyatama-vyasakta-kantha-graho  
buddha roditi rikta-bahu-valayas taram ripu-stri-janah //

ity atra karuna-rasasya suddhasyanga-bhavat spastam eva  
rasavad-alankaratvam / evam evam-vidhe visaye rasantaranam  
spasta evangabhavah /

sankirno rasadir anga-bhuto yatha-

ksipto hastavalagnah prasabham abhishato 'py adadano 'msukantam  
grhnan kesesv apastas carana-nipatito neksitah sambhramena /  
alingan yo 'vadhutas tripura-yuvatibhih sasru-netrotpalabhih  
kamivardraparadhah sa dahatu duritam sambhavo vah saragnih //

ity atra tripura-ripu-prabhavatisayasya vakyarthatve  
irsya-vipralambhasya slesa-sahitasyanga-bhava iti, evam-vidha eva  
rasavad-ady-alankarasya nyayyo visayah / ata eva  
cersya-vipralambha-karunayor angatvena vyavasthanat samaveso na  
dosah / yatra hi rasasya vakyarthati-bhavas tatra katham alankaratvam  
? alankaro hi carutva-hetuh prasiddhah ; na tv asav atmaivatmanas  
carutva-hetuh /

tatha cayam atra samksepe-

rasa-bhavadi-tatparyam asritya vinivesanam /  
alankrtinam sarvasam alankaratva-sadhanam //

tasmad yatra rasadayo vakyarthati-bhutat sa sarvo na rasader  
alankarasya visayah ; sa dhvaneh prabhedah, tasyopamadayo  
'lankarah / yatra tu pradhanyenarthantarasya vakyarthati-bhave  
rasadibhis carutva-nispattih kriyate, sa rasader alankarataya  
visayah /

evam dhvaner upamadinam rasavad-alankarasya ca vibhakta-visayata  
bhavati /

yadi tu cetananam vakyarthati-bhavo rasady-alankarasya visaya ity  
ucyate tarhy upamadinam pravirala-visayata nirvisayata vabhihita  
syat / yasmad acetana-vastu-vrtte vakyarthati-bhute punas  
cetana-vastu-vrttanta-yojanaya yatha-kathañcid bhavitavyam /

atha satyam api tasyam yatracetananam vakyarthati-bhavo nasau  
rasavad-alankarasya visaya ity ucyate / tan mahatah kavya-prabandhasya  
rasanidhanabhutasya nirasatvamabhishitam syat / yatha-

taranga-bhru-bhanga ksubhita-vihaga-sreni-rasana  
vikarsanti phenam vasanam iva samrambha-sithilam /  
yatha-viddham yati skhalitam abhisandhaya bahuso  
nadi-rupeneyam dhruvam asahana sa parinata //

yatha va-  
tanvi megha-jalardra-pallavataya dhautadhar evasrubhih  
sunyevabharanaih svakala-virahad visranta-puspodgama /  
cinta maunam ivasrita madhu-krtam sabdair vina laksyate  
candi mam avadhuya pada-patitam jatanutapeva sa //

yatha va-  
tesam gopa-vadhu-vilasa-suhrdam radha-rahah-saksinam  
ksemam bhadra kalinda-saila-tanaya-tire lata-vesmanam /  
vicchinne smara-talpa-kalpana-mrd-ucchedopayoge 'dhuna  
te jane jarathi-bhavanti vigalan nila-tvisah pallavah //[\*10]  
[\*10] srk 808 (vidyayah); svm 87.8 (kasyapi)

ity evam adau visaye 'cetananam vakyarthis-bhave 'pi  
cetana-vastu-vrttanta-yojanasty eva / atha yatra  
cetana-vastu-vrttanta-yojanasti tatra rasadir alankarah / tad evam  
saty upamadayo nirvisayah pravirala-visaya va syuh / yasman nasty  
evasav acetana-vastu-vrttanta yatra cetana-vastu-vrttanta-yojana  
nasty antato vibhavatvena / tasmad angatvena ca rasadinam  
alankarata / yah punar angi raso bhavo va sarvakaram  
alankaryah sa dhvaner atmeti || dhva\_2.5 ||

kim ca-

dhv\_2.6:

tam artham avalambante ye 'nginam te gunah smrtah /  
angasritas tv alankara mantavyah katakadivat // dhvk\_2.6 //

ye tam artham rasadi-laksanam anginam santam avalambate te  
gunah sauryadivat / vacya-vacaka-laksanany angani ye punas  
tad-asritas te 'lankara mantavyah katakadivat || dhva\_2.6 ||

tatha ca-

dhv\_2.7:

srngara eva madhurah parah prahladano rasah /  
tan-mayam kavyam asritya madhuryam pratisthati // dhvk\_2.7 //

srngara eva rasantarapeksaya madhurah prahlada-hetutvat /  
tat-prakasana-para-sabdarthataya kavyasya sa madhurya-laksano  
gunah / sravyatvam punar ojaso 'pi sadharanam iti || dhva\_2.7 ||

dhv\_2.8:

srngare vipralambhakhye karune ca prakarsavat /  
madhuryam ardratam yati yatas tatradhikam manah // dhvk\_2.8 //

vipralambha-srngara-karunayos tu madhuryam eva prakarsavat /  
sahridaya-hridayavarjanatisaya-nimittatvad iti || dhva\_2.8 ||

dhv\_2.9:

raudradayo rasa diptya laksyante kavya-vartinah /  
tad-vyakti-hetu sabdarthav asrityaujo vyavasthitam // dhvk\_2.9 //

raudradayo hi rasah param diptim ujjvalatam janayantiti  
laksanaya ta eva diptir ity ucyate / tat-prakasana-parah sabdo  
dirgha-samasa-racanalankrtam vakyam / yatha-

cañcad-bhuja-bhramita-canda-gadabhighata-  
sañcurnitoru-yugalasya suyodhanasya /  
styanavabaddha-ghana-sonita-sona-panir  
uttamsaisyati kacams tava devi bhimah //(veni 1.21)

tat-prakasana-paras cartho 'napeksita-dirgha-samasa-racana  
prasanna-vacakabhidheyah / yatha-  
yo yah sastram bibharti sva-bhuja-guru-madah pandavinam  
camunam  
yo yah pañcala-gotre sisur adhika-vaya garbha-sayyam gato va /  
yo yas tat-karma-saksi carati mayi rane yas ca yas ca pratipah  
krodhandhas tasya tasya svayam api jagatam antakasyantako 'ham //(veni  
3.32)

ity adau dvayor ojastvam || dhva\_2.9 ||  
dhv\_2.10:

samarpakatvam kavyasya yat tu sarva-rasan prati /  
sa prasado guno jñeyah sarva-sadharana-kriyah // dhvk\_2.10 //

prasadas tu svacchata sabdarthayoh / sa ca sarva-rasa-sadharano  
gunah sarva-racana-sadharanas ca vyangyarthapeksayaiva  
mukhyataya vyavasthito mantavyah || dhva\_2.10 ||

dhv\_2.11:

sruti-dustadayo dosa anitya ye ca darsitah /  
dhvany-atmany eva srngare te heya ity udahrtah // dhvk\_2.11 //

anitya dosas ca ye sruti-dustadayah sucitas te 'pi na vacye  
artha-matre, na ca vyangye srngare va dhvaner anatma-bhute / kim  
tarhi ? dhvanyatmany eva srngare 'ngitaya vyangye te heya ity  
udahrtah / anyatha hi tesam anitya-dosataiva na syat / evam ayam  
asamlaksya-krama-dyoto dhvaner atma pradarsitah samanyena ||  
dhva\_2.11 ||

dhv\_2.12:

tasyanganam prabheda ye prabhedah svagatas ca ye /  
tesamanantyamanyonyasambandhaparikalpane // dhvk\_2.12 //

angitaya vyangyo rasadir vivaksitany apara-vacyasya dhvaner eka  
atma ya uktas tasyanganam vacya vacakanupatinam  
alankaranam ye prabheda niravadhayo ye ca svagatas tasyangino  
'rthasya rasa-bhava-tad-abhasa-tat-prasama-laksana  
vibhavanubhava-vyabhicari-pratipadana-sahita anantah

svasrayapeksaya nihsimano visesas tesam  
anyonya-sambandha-parikalpane kriyamane kasyacid anyatamasyapi rasasya  
prakarah parisankhyatum na sakyante kim uta sarvesam /

tatha hi srngarasyanginas tavad adyau dvau bheda-sambhogo  
vipralambhas ca / sambhogasya ca  
paraspara-prema-darsana-surata-viharanadi-laksanah prakarah /  
vipralambhasyapy abhilaserya-viraha-pravasa-vipralambhadayah /  
tesam ca pratyekam vibhavanubhava-vyabhicari-bhedah / tesam  
ca desa-kalady-asrayavastha-bheda iti svagata-bhedapeksayaikasya  
tasyaparimeyatvam, kim punar anga-prabheda-kalpanayam / te hy  
anga-prabhedah pratyekam angi-prabheda-sambandha-parikalpane  
kriyamane satyanantyam evopayanti || dhva\_2.12 ||

dhv\_2.13:

din-matram tucyate yena vyutpannam sa-cetasam /  
buddhir asaditaloka sarvatraiva bhavisyati // dhvk\_2.13 //

din-matra-kathanena hi vyutpannam sahrdayanam ekatrapi rasa-bhede  
sahalankarair angangi-bhava-parijñanad asaditaloka buddhah  
sarvatraiva bhavisyati /

tatra-

dhv\_2.14:

srngarasyangino yatnad eka-rupanubandhavan /  
sarvesv eva prabhedesu nanuprasah prakasakah // dhvk\_2.14 //

angino hi srngarasya ye uktah prabhedas tesu sarvesv  
eka-prakaranubandhitaya prabandhena pravrtto 'nupraso na vyañjakah /  
angina ity anenanga-bhutasya  
srngarasyaika-rupanubandhy-anuprasa-nibandhane kama-caram aha  
//2.14 //

dhv\_2.15:

dhvanyatma-bhute srngare yamakadi-nibandhanam /  
saktav api pramaditvam vipralambhe visesatah // dhvk\_2.15 //

dhvaner atma-bhutih srngaras tatparyena vacya-vacakabhyam  
prakasyamanas tasmin yamakadinam yamaka-prakaranam nibandhanam  
duskara-sabda-bhanga-slesadinam saktav api pramaditvam /  
"pramaditvam" ity anenaitad darsyate-kaka-taliyena kadacit kasyacid  
ekasya yamakader nispattav api bhumnalankarantaravad rasangatvena  
nibandho na kartavya iti / "vipralambhe visesata" ity anena vipralambhe  
saukumaryatisayah khyapyate / tasmin dyotye yamakader angasya nibandho  
niyaman na kartavya iti || dhva\_2.15 ||

atra yuktir abhidhiyate-

dhv\_2.16:

rasakṣiptataya yasya bandhah sakya-kriyo bhavet /  
aprthag-yatna-nirvartyah so 'lankaro dhvanau matah // dhvk\_2.16 //

nispattav ascarya-bhuto 'pi yasyalankarasya rasakṣiptatayaiva  
bandhah sakya-kriyo bhavet so 'sminn alakṣya-krama-vyangye dhvanav  
alankaro matah / tasyaiva rasangatvam mukhyam ity arthah / yatha-

kapole patrali karatala-nirodhena mrdita  
nipito nihsvasair ayam amṛta-hṛdyo 'dhara-rasah /  
muhuh kanthe lagnas taralayati baspa-stana-tatim  
priyo manyur jatas tava niranurodhe na tu vayam //[\*11]

[\*11] amaru 67; srk 664, skm 720, skv 489, sv 1627

rasangatve ca tasya laksanam aprthag-yatna-nirvartyatvam iti yo  
rasam bandhu-madhya-vasitasya kaver alankaras tam vasanam atyuhya  
yatnantaram asthitasya nispadyate sa na rasangam iti / yamake ca  
prabandhena buddhi-purvakam kriyamane niyamenaiiva yatnantara-parigraha  
apatati sabda-visesanvesana-rupah / alankarantaresv api  
tat-tulyam iti cet-naivam; alankarantarani hi  
nirupyamana-durghatanany api rasa-samahita-cetasah pratibhanavatah  
kaver aham-purvikaya parapatanti / yatha kadambaryam  
kadambari-darsanavasare / yatha ca maya-rama-siro-darsanena  
vihvalayam sita-devyam setau / yuktam caitat, yato rasa  
vacya-visesair evakseptavyah /

asyaivarthasya sangraha-sloka-

rasavanti hi vastuni salankarani kanicit /  
ekenaiva prayatnena nirvartyante maha-kaveh //

yamakadi-nibandhe tu prthag-yatno 'sya jayate /  
saktasyapi rase 'ngatvam tasmad esam na vidyate //

rasabhasanga-bhavas tu yamakader na varyate /  
dhvany-atma-bhute srngare tv angata nopapadyate || dhva\_2.16 ||

idanim dhvany-atma-bhutasya srngarasya vyañjako 'lankara-varga  
akhyayate-

dhv\_2.17:

dhvany-atma-bhute srngare samikṣya vinivesitah /  
rupakadir alankara-varga eti yatharthatam // dhvk\_2.17 //

alankaro hi bahyalankarasamyadanginascarutva-heturucyate /  
vacyalankaravargas ca rupakadiravanukto vaksyate ca kaiscit,  
alankaranamanantatvat ///

sa sarvo 'pi yadi samikṣya vinivesyate tada-lakṣyakramavyangyasya  
dhvaner anginah sarvasyaiva carutvaheturnispadyate || dhva\_2.17 ||  
esa casya vinivesane samikṣa-

dhv\_2.18-19:

vivaksa tatparatvena nangitvena kadacana /  
kale ca grahana-tyagau natinirvahanaisita // dhvk\_2.18 //

nirvyudhav api cangatve yatnena pratyaveksanam /  
rupakadir alankara-vargasyangatva-sadhanam // dhvk\_2.19 //  
rasa-bandhesv atyadrta-manah kavir yam alankaram tad angataya  
vivaksati / yatha [saku. 1.20]-  
calapangam drstim sprsasi nava-gopa-sudrsam  
rahasyakhyayiva mrsasi mrdu karnantika-carah /  
karam vyadhunvatyah pibasi rati-sarvasvam adharam  
vayam tattvanvesan madhukara hatas tvam khalu krti //[\*12]

[\*12] srk 515

atra hi bhramara-svabhavoktir alankaro rasanugunah / "nangitvena"  
iti na pradhanyena / kadacid rasadi-tatparyena vivaksito 'pi hy  
alankarah kascid angitvena vivaksito drsyate / yatha-

cakrabhighata-prasabhajñayaiva cakara yo rahu-vadhu-janasya /  
alinganoddama-vilasa-vandhyam ratotsavam cumbana-matra-sesam //

atra hi paryayoktasyangitvena vivaksa rasadi-tatparye saty apiti /  
angatvena vivaksitam api yam avasare grhnati nanavasare /

avasare grhitir, yatha (ratnavalyam 2.4)-

uddamotkalikam vipandura-rucam prarabdha-jrmbham ksanad  
ayasam svasanodgamair aviratair atanvatim atmanah /  
adyodyanalatam imam samadanam narim ivanyam dhruvam pasyan  
kopa-vipatala-dyuti mukham devyah karisyamy aham //[\*13]

[\*13] rasarnava-sudhakara 2.26.

ity atra upama slesasya / grhitam api ca yam avasare tyajati  
tad-rasanuguna-tayalankarantarapeksaya / yatha-

raktas tvam nava-pallavair aham api slaghyaih priyaya gunais  
tvam ayanti silimukhah smara-dhanur-muktas tatha mam api /  
kantapada-talahatis tava mude tadvan mamapy avayoh  
sarvam tulyam asoka kevalam aham dhatra sa-sokah krtah //[\*14]

[\*14] srk 770.

atra hi prabandha-pravrtto 'pi sleso vyatireka-vivaksaya tyajyamano  
rasa-visesam pusnati / natralankara-dvaya-sannipatah, kim  
tarhi ? alankarantaram eva slesa-vyatireka-laksanam narasimhavad  
iti cet-na, tasya prakarantarena vyavasthapanat / yatra hi  
slesa-visaya eva sabde prakarantarena vyatireka-pratitir jayate sa  
tasya visayah / yatha-"sa harir namna devah sa-harir  
vara-turaga-nivahena" ity adau /

atra hy anya eva sabdah slesasya visayo 'nyas ca vyatirekasya / yadi  
caivam-vidhe visaye 'lankarantaratra-kalpana kriyate

tat-samsrster visayapahara eva syat / slesa-mukhenaivatra  
vyatirekasyatma-labha iti nayam samsrster visaya iti cet-na ;  
vyatirekasya prakarantarenapi darsanat / yatha-

no kalpapaya-vayor adaya-roya-dalat-ksmadharasyapi samya  
gadhodgirnojvala-srir ahani na rahita no tamah-kajjalena /  
praptotpattih patangan na punar upagata mosa-musna-tviso vo  
vartih saivanya-rupa sukhayatu nikhila-dvipa-dipasya diptih //

atra hi samya-prapañca-pratipadanam vinaiva vyatireko darsitah / natra  
slesa-matrac carutva-pratitir astiti slesasya  
vyatirekangatvenaiva vivaksitvat na svato 'lankaratety api na  
vacyam / yata evam-vidhe visaye samya-matrad api supratipaditac  
carutvam drsyata eva / yatha-

akrandah stanitair vilocana-jalanya-sranta-dharambudhis  
tad-viccheda-bhuvac ca soka-sikhinas tulyas tadid-vibhramaih / antar me  
dayita-mukham tava sasi vrttih samaivavayos tat kim mam anisam  
sakhe jala-dhara tvam dagdhum evodyatah //[\*15] ity adau / [\*15] srk 240,  
skm 993, yasodharmanah, smv 43.33.

rasa-nirvahanaika-tana-hrdayo yam ca natyantam nirvodhum icchati /  
yatha-

kopat komala-lola-bahu-latika-pasena baddha drdham  
nitva vasa-niketanam dayitaya sayam sakhinam purah /  
bhuyo naivam iti skhalat-kala-gira samsucya duscestitam  
dhanyo hanyata eva nihnuti-parah preyan rudatya hasan //

atra hi rupakam aksiptam anirvyudham ca param rasa-pustaye /  
nirvodhum istam api yam yatnad angatvena pratyaveksate yatha-

syamasvangam cakita-harini-preksane drsti-patam  
ganda-cchayam sasini sikhinam barha-bhavesu kesan /  
utpasyami pratanusu nadi-vicisu bhru-vilasan hantaika-stham kvacid  
api na te bhuru sadrsyam asti //ity adau /

sa evam upanibadhyamano 'lankaro rasabhivyakti-hetuh kaver bhavati /  
ukta-prakaratikrame tu niyamenaiiva rasa-bhanga-hetuh sampadyate /  
laksyam ca tathavidham maha-kavi-prabandhesv api drsyate  
bahusah / tat tu sukta-sahasra-dyotitatmanam mahatmanam  
dosodghosanam atmana eva dusanam bhavatiti na vibhajya darsitam  
/ kim tu rupakader alankara-vargasya yeyam vyañjakatve  
rasadi-visaye laksana-dig-darsita tam anusaran svayam canyal  
laksanam utpreksamano yady alaksya-krama-pratibham anantaroktam  
enam dhvaner atmanam upanibadhnati sukavah samahita-cetas tada  
tasyatma-labho bhavati mahiyam iti || dhva\_2.18-19 ||

dhv\_2.20:

kramena pratibhaty atma yo 'syanusvana-sannibhah /  
sabdarnya-sakti-mulatvat so 'pi dvedha vyavasthitah // dhvk\_2.20 //

asya vivaksitany apara-vacyasya dhvaneh  
samlaksya-krama-vyangyatvad anuranana-prakhyo ya atma so 'pi  
sabda-sakti-mulo 'rtha-sakti-mulas ceti dvi-prakarah || dhva\_2.20 ||  
nanu sabda-saktya yatrarthantaram prakasate sa yadi dhvaneh prakara  
ucyate tad idanim slesasya visaya evapahrta syat, napahrta  
ity aha-

dhv\_2.21:

aksipta evalankarah sabda-saktya prakasate /  
yasminn anuktah sabdena sabda-sakty-udbhavo hi sah // dhvk\_2.21 //

yasmad alankaro na vastu-matram yasmin kavye sabda-saktya  
prakasate sa sabda-sakty-udbhavo dhvanir ity asmakam vivaksitam /  
vastu-dvaye ca sabda-saktya prakasamane slesah / yatha-

yena dhvasta-manobhavana balijit-kayah purastr-krtto  
yas codvrta-bhujanga-hara-valayo gangam ca yo 'dharayat /  
yasyahuh sasimac chiro hara iti stutyam ca namamarah  
payat sa svayam andhaka-ksaya-karas tvam sarvado madhavah //

nanv alankarantara-pratibhayam api slesa-vyapadeso bhavatiti  
darsitam bhattodbhatena, tat punar api sabda-sakti-mulo dhvanir  
niravakasa ity asankyedam uktam "aksipta" iti / tad ayam  
arthah-yatra sabda-saktya saksad alankarantaram vacyam sat  
pratibhasate sa sarvah slesa-visayah / yatra tu sabda-saktya  
samarthyaksiptam vacya-vyatiriktam vyangyam evalankarantaram  
prakasate sa dhvaner visayah / sabda-saktya  
saksad-alankarantara-pratibha yatha-

tasya vinapi harena nisargad eva harinau /  
janayamasatuh kasya vismayam na payodharau //

atra srngara-vyabhicari vismayakhyo bhavah  
saksad-virodhalankaras ca pratibhasata iti  
virodha-cchayanugrahinah slesasyayam visayah / na tv  
anusvanopama-vyangyasya dhvaneh / alaksya-krama-vyangyasya tu dhvaner  
vacyena slesena virodher na va vyañjitasya visaya eva /

tasya vinapi harena nisargad eva harinau /  
janayamasatuh kasya vismayam na payodharau //

atra srngara-vyabhicari vismayakhyo bhavah  
saksad-virodhalankaras ca pratibhasata iti  
virodha-cchayanugrahinah slesasyayam visayah / na tv  
anusvanopama-vyangyasya dhvaneh / alaksya-krama-vyangyasya tu dhvaner  
vacyena slesena virodher na va vyañjitasya visaya eva /

yatha mamaiva-

slaghyasesa-tanum sudarsana-karah sarvanga-lilajita-  
trailokyam caranaravinda-lalitenakranta-loko harih /

bibhranam mukham indu-sundara-rucam candratma-caksur dadhat  
sthane yam svatanor apasyad adhikam sa rukmini vo 'vatat //

atra vacyatayaiva vyatireka-cchayanugrahi slesah pratiyate / yatha  
ca-

bhramim aratim alasa-hrdayatam  
pralayam murccham tamah sarira-sardam /  
maranam ca jalada-bhuja-gajam  
prasahya kurute visam viyoginam //

yatha va-  
camahia-manasa-kañcana-panka-ani mmahia-parimala jassa /  
akhandia-dana-pasara bahu-ppaliha ccia ga{i}nda //

[khandita-manasa-kañcana-pankajanir mathita-parimala yasya /  
akhandita-dana-prasara bahu-parigha iva gajendrah //]

atra rupaka-cchayanugrahi sleso vacyatayaivavabhasate / sa  
caksipto 'lankaro yatra punah sabdantarenabhihita-svarupas tatra  
na sabda-sakty-udbhavanuranana-rupa-vyangya-dhvani-vyavaharah /  
tatra vakrokty-adi-vacyalankara-vyavahara eva / yatha-

drstya kesava gopa-raga-hrtaya kimcin na drstam maya  
tenaiva skhalitasmī natha patitam kim nama nalambase /  
ekas tvam visamesu khinna-manasam sarvabalanam gatir  
gopyaivam gaditah sa-lesam avatad gosthe harir vas ciram //

evam-jatiyakah sarva eva bhavatu kamam vacya-slesasya visayah  
/ yatra tu samarthyaksiptam sad-alankarantaram sabda-saktya  
prakasate sa sarva eva dhvaner visayah / yatha-"atrantare  
kusuma-samaya-yugam upasamharann ajrmbhata grismabhidhanah  
phulla-mallika-dhavalatta-hasō maha-kalah" /

yatha ca-  
unnatah prollassad-dharah kalagarumalimasah /  
payodharabharastanvyah kam na cakre 'bhilasinam //

yatha va-  
dattanandah prajanam samucita-samayakrsta-srstaih  
payobhīh  
purvahne viprakirna disi disi viramaty ahni samhara-bhajah /  
diptamsor dirgha-dukhā-prabhava-bhava-bhayodanvad-uttara-navo  
gavo vah pavananam parama-parimitam pritim utpadayantu //

esudaharanesu sabda-saktya prakasamane satya-prakaranike  
'rthantare vakyasyasambaddharthabhidhayitvam ma prasanksid ity  
aprakaranika-prakaranikarthayor upamanopameya-bhavah kalpayitavyah  
samarthyad ity arthaksipto 'yam sleso na sabdoparudha iti  
vibhinna eva slesad anusvanopama-vyangyasya dhvaner visayah / anye  
'pi calankarah sabda-sakti-mulanusvana-rupa-vyangye dhvanau  
sambhavanty eva / tatha hi virodho 'pi sabda-sakti-mulanusvana-rupo

drsyate /

yatha sthanvisvarakhya-janapada-varnane bhatta-banasya-

yatra ca matanga-gaminyah silavatyas ca gauryo vibhava-ratas ca  
syamah padma-raginyas ca dhavala-dvija-suci-vadana  
madiramodisvasanas ca pramadah /

atra hi vacyo virodhas tac-chayanugrahi va sleso 'yam iti na sakyam  
vaktum / saksac-chabdena virodhalankarasyaprakasitvat / yatra hi  
saksac-chabdavedito virodhalankaras tatra hi slistoktau  
vacyalankarasya virodhasya slesasya va visayatvam / yatha tatraiva-  
"samavaya iva virodhinam padarthanam / tatha  
hi-sannihita-balandhakarapi bhasvan-murtih" ity adau /

yatha va mamaiva-  
sarvaika-saranam aksayam adhisam isam dhiyam harim krsnam  
/

caturatmanam niskriyam ari-mathanam namata cakra-dharam //

atra hi sabda-sakti-mulanusvana-rupo virodhah sphutam eva pratiyate  
/ evam-vidho vyatireko 'pi drsyate / yatha mamaiva-

kham ye 'tyujjvalayanti luna-tamaso ye va nakhodbhasino  
ye pusnanti saroruha-sriyam api ksiptabja-bhasas ca ye /  
ye murdhasv avabhasinah ksiti-bhrtam ye camaranam siram-  
syakramanty ubhaye 'pi te dina-pateh padah sriye santu vah //

evam anye 'pi sabda-sakti-mulanusvana-rupa-vyangya-dhvani-prakarah  
santi te sahrdayaih svayam anusartavyah / iha tu grantha-vistara-bhayan  
na tat-prapañcah krtah /

dhv\_2.22:

artha-sakty-udbhavas tv anyo yatrarthah sa prakasate /  
yas tatparyena vastv anyad vyanakty uktim vina svatah // dhvk\_2.22 //

yatrarthah sva-samarthyad arthantaram abhivyanakti sabda-vyaparam  
vinaiva so 'rtha-sakty-udbhavo namanusvanopama-vyangyo dhvanih /

yatha [ku.sam. 6.84]-

evam vadini devarsau parsve pitur adhomukhi /  
lila-kamala-patrani ganayamasa parvati //

atra hi lila-kamala-patra-gananam upasarjanikrta-svarupam  
sabda-vyaparam vinaivarthantaram vyabhicari-bhava-laksanam  
prakasayati / na cayam alakhya-krama-vyangyasyaiva dhvaner visayah /  
yato yatra saksac-chabda-niveditebhyo vibhavanubhava-vyabharibhyo  
rasadinam pratitih, sa tasya kevalasya margah / yatha  
kumara-sambhave madhu-prasange vasanta-puspabharanam vahantya devya  
agamanadi-varnanam manobhava-sara-sandhana-paryantam sambhos ca  
parivrtta-dhairyasya cesta-visesa-varnanadi  
saksac-chabda-niveditam / tasmad ayam anyo dhvaneh prakarah /

yatra ca sabda-vyapara-sahayo 'rtho 'rthantarasya vyañjakatvenopadiyate  
sa nasya dhvaner visayah / yatha-

sanketa-kala-manasam vitam jñatva vidagdhaya /  
hasan-netrarpitakutam lila-padmam nimilitam //  
atra lila-kamala-nimilanasya vyañjakatvam uktyaiva niveditam || dhva\_2.22

||

tatha ca-

dhv\_2.23:

sabdartha-saktya ksipto 'pi vyangyo 'rthah kavina punah /  
yatraviskriyate svoktya sanyaivalankrtir dhvaneh // dhvk\_2.23 //

sabda-saktyartha-saktya sabdartha-saktya vaksipto 'pi vyangyo  
'rthah kavina punaryatra svoktya prakasi-kriyate so 'smad  
anusvanopama-vyangyad dhvaner anya evalankarah /  
alaksya-krama-vyangyasya va dhvaneh sati sambhave sa tadrg anyo  
'lankarah /

tatra sabda-saktya yatha-

vatse ma ga visadam svasanam urujavam santyajordhva-pravrttam  
kampah ko va gurus te bhavatu balabhida jrmbhitenatra yahi /  
pratyakhyanam suranam iti bhaya-samana-cchadmana karayitva  
yasmai laksmi-madad vah sa dahatu duritam mantha-mudham  
payodhih //

artha-saktya yatha-

amba sete 'tra vrddha parinata-vayasam agranir atra tato  
nihsesagara-karma-srama-sithila-tanuh kumbha-dasi tathatra /  
asmin papaham eka katipaya-divasa-prosita-prananatha  
panthayettham tarunya kathitam avasara-vyahrti-vyaja-purvam //

ubhaya-saktya, yatha-"drstyā kesava-gopa-raga-hrtaya" ity adau  
|| dhva\_2.23 ||

dhv\_2.24:

praudhokti-matra-nispanna-sarirah sambhavi svatah /  
artha 'pi dvididho jñeyo vastuno 'nyasya dipakah // dhvk\_2.24 //

artha-sakty-udbhavanuranana-rupa-vyangye dhvanau yo vyañjako 'rtha  
uktas tasyapi dvau prakarau-kaveh kavi-nibaddhasya va vaktuh  
praudhokti-matra-nispanna-sarira ekah, svatah-sambhavi ca  
dvitiyah /

kavi-praudhokti-matra-nispanna-sariro yatha-

sajjehi surahi-maso na dava  
appei juva{i}-jana-lakkha-suhe /  
ahinava-sahaara-muhe  
nava-pattale anangassa sare //

(sajjayati surabhi-maso na tavad  
arpayati yuvati-jana-laksya-sahan /  
abhinava-sahakara-mukhan  
nava-patralan anangasya saran //)

kavi-nibaddha-vaktr-praudhokti-matra-nispanna-sariro yathodahrtam  
eva-"sikharini" ity adi / yatha va-

sadara-vitirna-yauvana-hastalambam samunnamadbhyam /  
abhyutthanam iva manmathasya dattam tava stanabhyam //

svatah sambhavi ya aucityena bahir api sambhavyamana-sad-bhavo na  
kevalam bhaniti-vasenaivabhinispanna-sarirah / yathodahrtam  
"evam-vadini" ity adi / yatha va-

sikhi-piccha-karna-pura jaya vyadhasya garvini bhramati /  
mukta-phala-racita-prasadhananam madhye sapatninam || dhva\_2.24 ||

dhv\_2.25:

artha-sakter alankaro yatrasy anyah pratiyate /  
anusvanopama-vyangyah sa prakaro 'paro dhvaneh // dhvk\_2.25 //  
vacyalankara-vyatirikto yatranyo 'lankaro 'rtha-samarthyat  
pratiyamano 'vabhasate so 'rtha-sakty-udbhavo  
namanusvana-rupa-vyangyo 'nyo dhvanih || dhva\_2.25 ||  
tasya pravirala-visayatvam asankyedam ucyate-

dhv\_2.26:

rupakadir alankara-vargo yo vacyatam sritah /  
sa sarvo gamyamanatvam bibhrad bhumna pradarsitah // dhvk\_2.26 //

anyatra vacyatvena prasiddho yo rupakadir alankarah so 'nyatra  
pratiyamanataya bahulyena pradarsitas tatrabhavadbhir  
bhattodbhatadibhih / tatha ca  
sa-sandehadisupama-rupakatisayoktinam prakasamanatvam  
pradarsitam ity alankarantarasyalankarantare vyangyatvam na  
yatna-pratipadyam || dhva\_2.26 ||

iyat punar ucyata eva-

dhv\_2.27:

alankarantarasyapi pratitau yatra bhasate /  
tat-paratvam na vacyasya nasau margo dhvaner matah // dhvk\_2.27 //

alankarantaresu tv anuranana-rupalankara-pratitau satyam api  
yatra vacyasya vyangya-pratipadanaunmukhyena carutvam na prakasate  
nasau dhvaner margah / tatha ca dipakadav alankare upamaya  
gamyamanatve 'pi tatparatvena carutvasyavyavasthanan na  
dhvani-vyapadesah / yatha-

canda-mauehim nima nalini kamalehim kusuma-gucchehim laa /  
hamsehim saraa-soha kavva-kaha sajjanehim kara{i} garui //

[candra-mayukhair nisa nalini kamalaih kusuma-gucchair lata /  
hamsaih sarada-sobha kavya-katha sajjanaih kriyate gurvi //]

ity adisupama-garbhatve 'pi sati vacyalankara-mukhenaiiva carutvam  
vyavatisthate na vyangyalankara-tatparyena / tasmāt tatra  
vacyalankara-mukhenaiiva kavya-vyapadeso nyayyah / yatra tu  
vyangya-paratvenaiva vacyasya vyavasthanam tatra vyangya-mukhenaiiva  
vyapadeso yuktah / yatha-

prapta-srir esa kasmāt punar api mayi tam mantha-khedam vidadhyan  
nidram apy asya purvam anala-manaso naiva sambhavayami /  
setum badhnati bhuyah kim iti ca sakala-dvipa-nathanuyatas  
tvayy ayate vitarkaniti dadhata ivabhāti kampah payodheh //

yatha va mamaiva-

lavanya-kanti-paripurita-din-mukhe 'smin  
smere 'dhuna tava mukhe taralayataksi /  
ksobham yadeti na manag api tena manye  
suvyaktam eva jala-rasir ayam payodhih //

ity evam-vidhe visaye 'nuranana-rupa-rupakasrayena  
kavya-carutva-vyavasthanad rupaka-dhvanir iti vyapadeso nyayyah /

upama-dhvanir, yatha-

viranam rama{i} ghusrnarunammi na taha pia-thanucchange /  
ditthi riu-gaa-kumbha-tthalammi jaha bahala-sindure //

[viranam ramate ghusrnarune na tatha priya-stanotsange /  
drsti ripu-gaja-kumbha-sthale yatha bahala-sindure //]

yatha va mamaiva visama-bana-lilayam asura-parakramane  
kamadevasya-

tam tanam siri-sahoara-raanaharanammi hiaam ekka-rasam /  
bimbahare pianam nivesiam kusuma-banena //[\*16]

[\*16] supplement 982 to gaha-sattasai.

[tat tesam sri-sahodara-ratnaharane hrdayam eka-rasam /  
bimbahare priyanam nivesitam kusuma-banena //]

aksepa-dhvanir, yatha-

sa vaktum akhilañ sakto hayagrivasritan gunan /  
yo 'mbu-kumbhah paricchedam jñatum sakto mahodadheh //

atratisayoktya hayagriva-gunanam  
avarnaniyata-pratipadana-rupasyasadharana-tad-visesa-prakasana-  
parasyaksepasya prakasanam /

arthantaranyasa-dhvanih sabda-sakti-mulanuranana-rupa-vyangyo  
'rtha-sakti-mulanuranana-rupa-vyangyas ca sambhavati /  
tatradyasyodaharanam-

devaettammi phale kim kira{i} ettiam puna bhanimo /  
kankilla-pallavah pallavanam annanam na sariccha //

[daivayatte phale kim kriyatam etavat punar bhanamah /  
raktasoka-pallavah pallavanam anyesam na sadrsah //]

pada-prakasas cayam dhvanir iti vakyasyarthantara-tatparye 'pi sati  
na virodhah / dvitiyasyodaharanam yatha-

hial-tthabia-mannum abarunna-muham hi mam pasaanta /  
abaraddhassa bi na hu de bahu-janaa rosium sakkam //

[hrdaya-sthapita-manyum aparosa-mukhim api mam prasadayan /  
aparaddhasyapi na khalu te bahujña rositum sakyam //]

atra hi vacya-visesena sapatradhasyapi bahujñasya kopah kartum  
asakya iti samarthakam samanyam anvitam anyat tatparyena prakasate /

vyatireka-dhvanir apy ubhaya-rupah sambhavati / tatradyasyodaharanam  
prak-pradarsitam eva / dvitiyasyodaharanam yatha-

jaejja vanuddese khujja bbia paabo gadia-batto /  
ma manusammi loe taekka-raso dariddo a //

[jayeya vanoddese kubja eva padapo galita-patrah /  
ma manuse loke tyagaika-raso daridras ca //]

atra hi tyagaika-rasasya daridrasya janmanabhinandanam  
trutita-patra-kubja-padapa-janmabhinandanam ca saksac-chabda-vacyam  
/ tathavidhad api padapat tadsasya pumsa  
upamanopameyatva-pratiti-purvakam socyatayam adhikyam tatparyena  
prakasayati /

utpreksa-dhvanir yatha-

candanasakta-bhujaga-nihsvasani-murcchitah /  
murcchayatya esa pathikan madhau malaya-marutah //

atra hi madhau malaya-marutasya pathika-murcchakaritvam  
manmathonmatha-dayitvenaiva / tat tu  
candanasakta-bhujaga-nihsvasani-murcchitatvenotpreksitam ity  
utpreksa saksad anuktapi vakyartha-samarthyad anuranana-rupa  
laksyate / na caivam-vidhe visaye ivadi-sabda-prayogam  
antarenasambaddhataiveti sakyate vaktum / gamakatvad anyatrap  
tad-aprayoge tad-arthavagati-darsanat / yatha-

isa-kalusassa bi tuha muhassa nam esa punnima-cando /  
ajja sarisattanam pabiuna ange bia na mai //

irsya-kalusasyapi tava mukhasya nanv esa purnima-candrah /  
adya sadrsatvam prapyanga eva na mati //

yatha va-  
trasakulah paripatan parito nicketan

pumbhir na kaiscid api dhanvibhir anvabandhi /  
tasthau tathapi na mrgah kvacid anga-nabhir  
akarna-purna-nayanesu-hateksana-srih //

sabdartha-vyavahare ca prasiddhir eva pramanam /

slesa-dhvanir yatha-

ramya iti praptavatih patakah ragam vivikta iti vardhayantih /  
yasyam asevanta namad-valikah samam vadhubhir valabhir yuvanah //

atra vadhubhih saha valabhirasevanteti vakyartha-pratiter anantaram  
vadhva iva valabhya iti slesa-pratitir asabdapy artha-samarthyam  
mukhyatvena vartate /

yatha-sankhya-dhvanir yatha-

ankuritam pallavitam korakitam puspitas ca saha karah /  
ankuritam pallavitam korakitam puspitas ca hrdis madanah //

atra hi yathoddesam anuddese yac carutvam anuranana-rupam  
madana-visesana-bhutanakuritadi-sabda-gatam tan-madana-sahakarayam  
tulya-yogita-samuccaya-laksanad vacyad atiricyamanam alaksyate /  
evam anye 'py alankara yathayogam yojaniyah || dhva\_2.27 ||

evam alankara-dhvanim-margam vyutpadya tasya prayojanavattam  
khyapayitum idam ucyate-

dhv\_2.28:

saririkaranam yesam vacyatve na vyavasthitam /  
te 'lankarah param chayam yanti dhvanyangam gatah //  
dhvk\_2.28 //

dhvany-angata cobhabhyam prakarabhyam vyañjakatvena vyangyatvena  
ca / tatreha prakaranad vyangyatvenety avagantavyam / vyangyatve 'py  
alankaranam pradhanya-vivaksyam eva satyam dhvanam  
antah-patah / itaratha tu gunibhuta-vyangyatvam  
pratipadayisyate || dhva\_2.28 ||

angitvena vyangyatayam api / alankaranam dvayi gatih-kadacid  
vastu-matrena vyajyante, kadacid alankarena / tatra-

dhv\_2.29:

vyajyante vastumatrena yadalankrtayastaya / dhruvam dhvanyangata  
tasam . . . . .

atra hetuh- . . . . . kavya-vrttis tad-asraya // dhvk\_2.29 //

yasmat tatra tathavidha-vyangyalankara-paratvenaiva kavyam  
pravrttam / anyatha tu tad-vakya-matram eva syat || dhva\_2.29 ||

tasam evalankrtinam-

dhv\_2.30:

alankarantara-vyangya-bhave . . . . .

punah,

. . . . . dhvany-angata bhavet /

carutvotkarsato vyangya-pradhanyam yadi laksyate // dhvk\_2.30 //

uktam hy etat-"carutvotkarsa-nibandhana vacya-vyangyayoh  
pradhanya-vivaksa" iti / vastu matra-vyangyatve calankaranam  
anantaropadarsitebhya evodaharanebhyo visaya unneyah / tad evam  
artha-matrenalankara-visesa-rupena  
varthenarthantarasyalankarasya va prakasane  
carutvotkarsa-nibandhane sati pradhanye  
'rtha-sakty-udbhavanuranana-rupa-vyangyo niravagantavyah || dhva\_2.30  
||

evam dhvaneh prabhedan pratipadya tad-abhasa-vivekam kartum ucyate-  
dhv\_2.31:

yatra pratiyamano 'rthah pramlistatvena bhasate /  
vacyasyangataya vapi nasyasau gocaro dhvaneh // dhvk\_2.31 //

dvididho 'pi pratiyamanah sphuto 'sphutas ca / tatra ya eva  
sphutah sabda-saktyartha-saktya va prakasate sa eva dhvaner margo  
netarah / sphuto 'pi yo 'bhidheyasyangatvena pratiyamano 'vabhasate  
so 'syauranana-rupa-vyangyasya dhvaner agocarah / yatha-

kamalaara na malia hamsa uddabia na a piuccha /  
kena bi gama-tadae abbham uttanaam phaligham //

[kamalakara na malita hamsa uddayita na ca pitr-svasah /  
kenapi grama-tatake 'bhram uttanitam ksiptam //]

atra hi pratiyamanasya mugdha-vadhva jaladhara-pratibimba-darsanasya  
vacyangatvam eva / evam-vidhe visaye 'nyatrapa yatra  
vyangyapeksaya vacyasya carutvotkarsa-pratitya pradhanyam  
avasiyate, tatra vyangyasyangatvena pratiter dhvaner avisayatvam /  
yatha-

vanari-kudangoddina-sa{u}ni-kolahalam sunantie /  
ghara-kamma-vavadae bahue sianti angaim //[\*17]

[\*17] supplement 868 to gaha-sattasai.

[vetasa-lata-gahanoddina-sakuni-kolahalam srnvatyah /  
grha-karma-vyaprtaya vadhvah sidanty angani //]

evam-vidho hi visayah prayena  
gunibhuta-vyangyasyodaharanatvena nirdeksyate / yatra tu  
prakaranadi-pratipattya nirdharita-viseso vacyo 'rthah punah  
pratiyamananga-tvenaivavabhasate so  
'syaivanuranana-rupa-vyangyasya dhvaner margah / yatha-  
uccinasu padiam kusumam ma dhuna sehaliam halia-suhne /

aha de visama-viravo sasurena suo valaa-saddo //

[uccinu patitam kusumam ma dhunihi sephalikam halika-snuse /  
esa te visama-vipakah svasurena sruto valaya-sabdah //]

atra hy avinaya-patina saha ramamana sakhi  
bahih-sruta-valaya-kala-kalaya sakhya pratibodhyate / etad  
apeksaniyam vacyartha-pratipattaye / pratipanne ca vacye 'rthe  
tasyavinaya-pracchadana-tatparyenabhidhiyamanatvat punar  
vyangyangatvam evety asminn  
anuranana-rupa-vyangya-dhvanavantar-bhavah || dhva\_2.31 ||

evam vivaksita-vacyasya dhvanes tad-abhasa-viveke prastute  
satya-vivaksita-vacyasyapi tam kartum aha-

dhv\_2.32:

avyutpatter asakter va nibandho yah skhalad-gateh /  
sabdasya sa ca na jñeyah suribhir visayo dhvaneh // dhvk\_2.32 //

skhalad-gater upacaritasya sabdasyavyutpatter asakter va nibandho yah sa  
ca na dhvaner visayah / yatah-

dhv\_2.33:

sarvesv eva prabhedesu sphutatvenavabhasanam /  
yad vyangyasyangi-bhutasya tat purnam dhvani-laksanam //  
dhvk\_2.33 //  
tac codahrta-visayam eva || dhva\_2.33 ||  
iti sri-rajanakananda-varadhanacarya-viracite dhvany-aloke dvitiya  
uddiyotah //

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(3) trtiyidddyotah

dhv\_3.1:

evam vyangya-mukhenaiva dhvaneh pradarsite sa-prabhede svarupe punar  
vyañjaka-mukhenaitat prakasyate-

avivaksita-vacyasya pada-vakya-prakasata /  
tad-anyasyanuranana-rupa-vyangyasya ca dhvaneh // dhvk\_3.1 //

avivaksita-vacyasyatyanta-tiraskrta-vacye prabhede pada-prakasata  
yatha maharser vyasasya-saptaitah samidhah sriyah / yatha va  
kalidasasya-kah sannaddhe viraha-vidhuram tvayy upekseta jayam /  
yatha va-kim iva hi madhuranam mandanam nakrtinam /  
esudaharanesu "samidha" iti, "sannaddha" iti, "madhuranam" iti ca  
padani vyañjakatvabhiprayenaiva krtani /

tasyaivarthantara-sankramita-vacye yatha-ramena priya-jivitena tu  
krtam premnah priye nocitam / atra ramenety etat-padam  
samasahasaika-rasatvadi-vyangyabhisankramita-vacyam vyañjakam /

yatha va-

emea jano tissa deu kabolopamai sasi-bimbam /  
paramattha-viare una cando cando bia varao //

[evam eva janas tasya dadati kapolopamayam sasi-bimbam /  
paramartha-vicare punas candras candra iva varakah //]

atra dvitiyas candra-sabdo 'rthantara-sankramita-vacyah /

avivaksita-vacyasyatyanta-tiraskrta-vacye prabhede vakya-prakasata  
yatha-

ya nisa sarva-bhutanam tasyam jagarti samyami /  
yasyam jagrati bhutani sa nisa pasyato muneh //

anena hi vakyena nisartho na ca jagaranarthah kascid vivaksitah /  
kim tarhi ? tattva-jñānavahitatvam atattva-paranmukhatvam ca muneh  
pratipadyata iti tiraskrta-vacyasyasya vyañjakatvam /

tasyaivarthantara-sankramita-vacyasya vakya-prakasata yatha-

visama{i}o ccia kana bi kana bi bolei amianimmao /  
kana bi bisamiamao kana bi abisamao kalo //

[visam ayitah kesam api kesam api prayaty amrta-nirmanah /  
kesam api visamrta-mayah kesam apy avisamrtah kalah //]

atra hi vakye visamrta-sabdabhyam  
duhkha-sukha-rupa-sankramita-vacyabhyam vyavahara ity  
arthantara-sankramita-vacyasya vyañjakatvam /

vivaksitabhidheyasyanuranana-rupa-vyangyasya sabda-sakty-udbhave  
prabhede pada-prakasata yatha-

pratum dhanair arthi-janasya vañcham  
daivena srsto yadi nama nasmi /  
pathi prasannambudharas tadagah  
kupo 'thava kim na jadah krto 'ham //

atra hi jada iti padam nirvinnena vakratma-samanadhikaranataya  
prayuktam anuranana-rupataya kupa-samanadhikaranatam sva-saktya  
pratipadyate / tasyaiva vakya-prakasata yatha harsa-carite  
simha-nada-vakyesu-"vrtte 'smin maha-pralaye  
dharani-dharanayadhuna tvam sesah" / etad dhi vakyam  
anuranana-rupam arthantaram sabda-saktya sphutam eva prakasayati /  
asyaiva kavi-praudhokti-matra-nispanna-sarirasyartha-sakty-udbhave  
prabhede pada-prakasataya, yatha hari-vijaye-

cuamkurabaamsam chana-pasara-  
mahagghana-mana-hara-suramoam /  
asamappiam pi gahiam kusuma-  
sarena mahu-masa-lacchi-muham //

[cutankuravatamsam ksana-prasara-  
mahargha-manohara-suramodam /  
asamarpitam api grhitam kusuma-  
sarena madhu-masa-laksmi-mukham //]

atra hy asamarpitam api kusuma-sarena madhu-masa-laksmya mukham  
grhitam ity asamarpitam apity etad avasthabhidhayi-padam artha-saktya  
kusumasarasya balat-karam prakasayati /

atraiva prabhede vakya-prakasata yathodahrtam prak "sajjayati  
surabhimaso" ity adi / atra sajjayati surabhi-maso na tavad arpayaty  
anangaya saran ity ayam vakyarthah  
kavi-praudhokti-matra-nispanna-sariro manmathonmatha-kadanavastham  
vasanta-samayasya sucayati /

svatah-sambhavi-sarirartha-sakty-udbhav prabhede pada-prakasata  
yatha-

vaniaa hatthi-danta kutto amhanam bagha-kitti a /  
java lulialaa-muhi gharammi parisakkae sunha //

[vanijaka hasti-dantah kuto 'smakam vyaghra-krttayas ca /  
yaval lulitalaka-mukhi grhe parisvakkate snusa //]

atra lulitalaka-mukhity etat-padam vyadha-vadhvah  
svatah-sambhavita-sarirartha-saktya surata-kridasaktim  
sucayams tadiyasya bhartuh satata-sambhoga-ksamatam prakasayati /

tasyaiva vakya-prakasata, yatha-

sihi-piccha-kanna-ura bahua bahassa gabbiri bhama{i} /  
mutta-phala-ra{i}a-pasahananam majjhe sabattinam //

[sikhi-piccha-karna-pura jaya vyadhasya garvini bhramati /  
mukta-phala-racita-prasadhananam madhye sapatninam //]

anenapi vakyena vyadha-vadhvah sikhi-picchi-karna-puraya  
nava-parinitayah kasyascit saubhagyatisayah prakasyate /  
tat-sambhogaika-rato mayura-matra-marana-samarthah patir jata ity  
artha-prakasanat tad anyasam cira-parinitanam  
mukta-phala-racita-prasadhananam daurbhagyatisayah khyapyate / tat  
sa-sambhoga-kale sa eva vyadhah kari-vara-vadhavyapara-samartha asid  
ity artha-prakasanat /

nanu kavya-viseso dhvanir ity uktam tat katham tasya pada-prakasata  
? kavya-viseso hi visistartha-pratipatti-hetuh  
sabda-sandarbha-visesah / tad-bhavas ca pada-prakasatve nopapadyate,  
padanam smarakatvenavacakatvat / ucyate-"syad esa dosah yadi  
vacakatvam prayojakam dhvani-vyavahare syat /" na tv evam ; tasya  
vyañjakatvena vyavasthanat / kim ca kavyanam sariranam iva  
samsthana-visesavacchinna-samudaya-sadhyapi carutva-pratitir  
anvaya-vyatirekabhyam bhagesu kalpyata iti padanam api

vyañjakatva-mukhena vyavasthito dhvani-vyavaharo na virodhi /

anistasya srutir yadvad apadayati dustatam /  
sruti-dustadisu vyaktam tadvad ista-smrtir gunam //

padanam smarakatve 'pi pada-matrabhasinah /  
tena dhvaneh prabhedesu sarvesv evasti ramyata //

vicchitti-sobhinaikena bhusaneneva kamini /  
pada-dyotyena sukaver dhvanina bhati bharti //  
iti parikara-slokaḥ || dhva\_3.1 ||  
dhv\_3.2:

yas tv alaksya-krama-vyangyo dhvanir varna-padadisu /  
vakye sanghatanayam ca sa prabandhe 'pi dipyate // dhvk\_3.2 //

tatra varnanam anarthakatvad dyotakatvam asambhavitā asankyedam  
ucyate-

dhv\_3.3-4:

sasau sa-repha-samyogo dhakaras capi bhuyasa /  
virodhinah syuh srngare te na varna rasa-cyutah // dhvk\_3.3 //

ta eva tu nivesyante bibhatsadau rase yada /  
tada tam dipayanty eva te na varna rasa-cyutah // dhvk\_3.4 //

sloka-dvayenanvaya-vyatirekabhyam varnanam dyotakatvam  
darsitam bhavati / pade calaksya-krama-vyangyasya dyotanam yatha-

utkampini bhaya-pariskhalitamsukanta  
te locane pratidisam vidhure ksipanti /  
krurena darunataya sahasaiva dagdha  
dhumandhitena dahanena na viksitasi //

atra hi te ity etat padam rasamayatvena sphutam evavabhasate  
sahrdayanam / yatha va-

jhagiti kanaka-citre tatra drste kurange  
rabhasa-vilasitas te drsti-patah priyayah /  
pavana-vilulitanam utpalanam palasa-  
prakaram iva kirantah smaryamana dahanti //[\*18]

[\*18] not found in all editions.

padavayavena dyotanam yatha-

vrida-yogan nata-vadanaya sannidhane gurunam  
baddhotkampam kuca-kalasayor manyum antar nigrhya /  
tisthety uktam kim iva na taya yat samutsrjya baspam  
mayy asaktas cakita-harini-hari-netra-tribhagah //

ity atra tribhaga-sabdah /

vakya-rupas calaksya-krama-vyangyo dhvanih suddho

'lankara-sankirnas ceti dvidha matah / tatra  
suddhasyodaharanam yatha ramabhyudaye-"krtaka-kupitaih" ity adi  
sloka / etad dhi vakyam parasparanuragam pariposa-praptam  
pradarsayat sarvata eva param rasa-tattvam prakasayati /

alankarantara-sankirno, yatha-"smara-nava-nadi-purenodhah"  
ity adi-sloka / atra hi rupakena  
yathokta-vyañjaka-laksananugatena prasadhito rasah sutaram  
abhivyajyate || dhva\_3.3-4 ||

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alaksya-krama-vyangyah sanghatanayam bhasate dhvanir ity uktam  
tatra sanghatana-svarupam eva tavan nirupyate-

dhv\_3.5:

asamasa samasena madhyamena ca bhusita /  
tatha dirgha-samaseti tridha sanghatanodita // dhvk\_3.5 //

kaiscit /

tam kevalam anudyedam ucyate-

dhv\_3.6a:

gunan asritya tisthanti madhuryadin vyanakti sa /  
rasan . . . . . // dhvk\_3.6a //

sa sanghatana rasadin vyanakti gunanasritya tisthantiti /  
atra ca vikल्पam gunanam sanghatanayascaikyam vyatireko va /  
vyatireke 'pi dvayi gatih / gunasraya sanghatana,  
sanghatanasraya va guna iti / tatraikya-pakse  
sanghatanasraya-guna-pakse ca gunanatma-bhutanadheya-bhutan  
vasritya tisthanti sanghatana rasadin vyanaktity ayam arthah /  
yada tu nanatva-pakse gunasraya-sanghatana-paksah tada  
gunan asritya tisthanti guna-paratantra-svabhava na tu  
guna-rupavety arthah / kim punar evam vikalpanasya prayojanam iti ?  
abhidhiyate-yadi gunah sanghatana cetyekam tattvam  
sanghatanasraya va gunah, tada sanghatanaya iva gunanam  
aniyata-visayatva-prasangah / gunanam hi  
madhurya-prasada-prakarsah karuna-vipralambha-srngara-visaya  
eva / raudradbhutadi-visayam ojah / madhuryaprasadau  
rasa-bhavatad-abhasa-visayaveveti visayaniyamo vyavasthitah,  
sanghatanayas tu sa vighatate / tatha hi srngare 'pi  
dirgha-samasa drsyate raudradisv asamasa ceti /

tatra srngare dirgha-samasa

yatha-"mandara-kusuma-renu-piñjaritalaka" iti / yatha va-

anavarata-nayana-jala-lava- nipatana-parimusita-patra-lekham te /  
kara-tala-nisannam abale vadanam idam kam na tapayati //ity adau /

tatha raudradisv apy asamasa drsyate / yatha-"yo yah sastram  
bibharti sva-bhuja-guru-madah" ity adau / tasman na  
sanghatana-svarupah, na ca sanghatanasraya gunah /

nanu yadi sanghatana gunanam nasrayas tat kim-alambana ete  
parikalpyantam ? ucyate-pratipaditam evaisam alambanam /

tam artham avalambante ye 'nginam te gunah smrtah /  
angasritas tv alankara mantavyah katakadivat //iti /

athava bhavantu sabdasraya eva gunah, na caisam  
anuprasadi-tulyatvam / yasmad anuprasadayo  
'napeksitartha-sabda-dharma eva pratipaditah / gunas tu  
vyangya-visesavabhasi-vacya-pratipadana-samartha-sabda-dharma eva /  
sabda-dharmatvam caisam anyasrayatve 'pi sarirasrayatvam iva  
sauryadinam /

nanu yadi sabdasraya gunas tat-sanghatana-rupatvam  
tad-asrayatvam va tesam praptam eva / na hy asanghatitah  
sabda artha-visesa-pratipadya-rasady-asritanam gunanam  
avacakatvad asraya bhavanti / naivam / varna-pada-vyangyatvasya  
rasadinam pratipaditvat /

abhyupagate va vakya-vyangyatve rasadinam na niyata kacit  
sanghatana tesam asrayatvam pratipadyata ity  
aniyata-sanghatanah sabda eva gunanam  
vyangya-visesanugata asrayah /

nanu, madhurye yadi namaivam ucyate tad ucyatam ; ojasah punah katham  
aniyata-sanghatana-sabdasrayatvam ? na hy asamasa sanghatana  
kadacid ojasah asrayatam pratipadyate / ucyate-yadi na  
prasiddhi-matra-graha-dusitam cetat tad atrapi na na brumah /  
ojasah katham asamasa sanghatana nasrayah ? yato raudradin hi  
prakasayatah kavyasya diptir oja iti prak pratipaditam / tac caujo yady  
asamasayam api sanghatanayam syat tat ko doso bhavet ? na  
cacarutvam sahrdaya-hrdaya-samvedyam asti / tasmad  
aniyata-sanghatana-sabdasrayatve gunanam na kacit ksatih /  
tesam tu caksur-adinam iva yathasvam visaya-niyamitasya  
svarupasya na kadacid vyabhicarah /

yat tuktam-"sanghatanavad gunanam apy aniyata-visayatvam  
prapnoti / laksye vyabhicaradarsanat" iti / tatrapy etad ucyate-yatra  
laksye parikalpita-visaya-vyabhicaras tad virupam evastu / katham  
acarutvam tadrse visaye sahrdayanam navabhatiti cet ?  
kavi-sakti-tirohitatvat /

dvividho hi dosah-kaver avyutpatti-krto 'sakti-krtas ca /  
tatrayutpatti-krto dosah sakti-tiraskrtatvat kadacin na laksyate  
/ yas tv asakti-krto dosah sa jhatiti pratiyate / parikara-slokas  
catra-  
avyutpatti-krto dosah saktya samvriyate kaveh /

yas tv asakti-krtas tasya sa jhatity avabhasate //

tatha hi-maha-kavinam apy  
uttama-devata-visaya-prasiddha-sambhoga-srngara-nibandhanady-anauci  
tyam sakti-tiraskrtatvat gramyatvena na pratibhasate / yatha  
kumara-sambhave devi-sambhoga-varnanam / evam adau ca visaye  
yathaucitya-tyagas tatha darsitam evagre / sakti-krtatvam  
canvaya-vyatirekabhyam avasiyate / yatha hi sakti-rahitena kavina  
evam-vidhe visaye srngara upanibadhyamanah sphutam eva  
dosatvena pratibhasate /

nanv asmin pakse "yo yah sastram bibharti" ity adau kim acarutvam ?  
apratiyamanam evaropayamah / tasmad guna-vyatiriktatve guna-rupatve  
ca sanghatanaya anyah kascin niyama-hetur vaktavya ity ucyate /

dhv\_3.6b:

. . . tan-niyame hetur aucityam vaktr-vacyayoh // dhvk\_3.6b //  
tatra vakta kavih kavi-nibaddho va, kavi-nibaddhas capi  
rasa-bhava-rahito rasa-bhava-samanvito va, raso 'pi katha-nayakasrayas  
tad-vipaksasrayo va, katha-nayakas ca dhirodattadi-bheda-bhinnah  
purvas tad-anantaro veti vikalpah / vacyam ca dhvany-atma-rasangam  
rasabhasangam va, abhineyartham anabhineyartham va,  
uttama-prakrty-asrayam tad-itarasrayam veti bahu-prakaram /

tatra yada kavir apagata-rasa-bhavo vakta tada racanayah kama-carah  
/ yadapi kavi-nibaddho vakta rasa-bhava-rahitas tada sa eva; yada tu  
kavih kavi-nibaddho va vakta rasa-bhava-samanvito rasas ca  
pradhanasritatvad dhvany-atma-bhutas tada niyamenaiiva  
tatrasamasa-madhya-samase eva sanghatane /  
karuna-vipralambha-srngarayos tv asamasaiiva sanghatana / katham  
iti ced ucyate-raso yada pradhanyena pratipadyas tada tat-pratitau  
vyavadhayaka virodhinas ca sarvatmanaiva pariharyah / evam ca  
dirgha-samasa sanghatana samasanam aneka-prakara-sambhavanaya  
kadacid rasa-pratitim vyavadadhatiti tasyam natyantam abhinivesah  
sobhate / visesato 'bhineyartho kavye, tato 'nyatra ca visesatah  
karuna-vipralambha-srngarayoh / tayor hi sukumarataratvat  
svalpayam apy asvacchatayam sabdarthayoh pratitir mantharibhavati /  
rasantare punah pratipadye raudradau madhyama-samasa sanghatana  
kadacid dhiroddhata-nayaka-sambandha-vyaparena dirgha-samasapi va  
tad-aksepavinabhavi-rasocita-vacyapeksaya na viguna bhavatiti  
sapi natyantam pariharya /

sarvasu ca sanghatanasu prasadakhyo guno vyapi / sa hi  
sarva-rasa-sadharanah sarva-sanghatana-sadharanas cety uktam /  
prasadatikrame hy asamasapi sanghatana  
karuna-vipralambha-srngarau na vyanakti / tad-aparityage ca  
madhyama-samasapi na na prakasayati / tasmad sarvatra prasado  
'nusartavyah / ata eva ca "yo yah sastram bibharti" ity adau yady  
ojasah sthitir nesyate tat-prasadakhya eva guno na madhuryam / na

cacarutvam ; abhipreta-rasa-prakasanat / tasmad gunavyatiriktatve  
guna-vyatiriktatve va sanghatanaya yathoktad aucityad  
visaya-niyamo 'stiti tasya api rasa-vyañjakatvam / tasyas ca  
rasabhivyakti-nimitta-bhutaya yo 'yam anantarokto niyama-hetuh sa eva  
gunanam niyato visaya iti gunasrayena vyavasthanam apy  
aviruddham /

dhv\_3.7:

visayasrayam apy anyad aucityam tam niyacchati /  
kavya-prabhedaśrayatah sthita bhedaḥ hi sa // dhvk\_3.7 //

vaktr-vacya-gataucitye saty api visayasrayam anyad aucityam  
sanghatanam niyacchati / yataḥ kavyasya prabheda muktakam  
samskrta-prakṛtapabhraṃsa-nibaddham,  
sandānitaka-visesaka-kalāpaka-kulakāni, paryaya-bandhah parikatha  
khanda-katha sakala-kathe sarga-bandho 'bhineyartham akhyayika-kathe  
ity evam adayah / tad-asrayenāpi sanghatana visesavati bhavati  
/ tatra muktakesu rasa-bandhabhinivesinah kaves tad-asrayam aucityam /  
tac ca darsitam eva / anyatra kama-carah /

muktakesu prabandhesv iva rasa-bandhabhinivesinah kavayo drsyante /  
yatha hy amarukasya kaver muktakah sṛngara-rasa-syandinah  
prabandhayamanah prasiddha eva / sandānitakadisu tu  
vikata-nibandhanaucityan madhyama-samasa-dirgha-samase eva racane /  
prabandhasrayesu yathokta-prabandhaucityam evanusartavyam /  
paryaya-bandhe punar asamasa-madhyama-samase eva sanghatane / kadacid  
arthaucityasrayena dirgha-samasayam api sanghatanayam parusa  
gramya ca vṛttih parihartavya / parikathayam kama-carah,  
tatretivrta-matropanyasena natyantam rasa-bandhabhinivesat /  
khanda-katha-sakala-kathayos tu prakṛta-prasiddhayoh  
kulakādi-nibandhana-bhuyastvad dirgha-samasayam api na virodhah /

vṛtṭy-aucityam tu yatha-rasam anusartavyam / sarga-bandhe tu  
rasa-tatparye yatha-rasam aucityam anyatha tu kama-carah / dvayor api  
margayoh sarga-bandha-vidhayinam darsanad rasa-tatparyam  
sadhīyah / abhineyartho tu sarvatha rasa-bandhe 'bhinivesah kāryah  
/ akhyayika-kathayos tu gadya-nibandhana-bahulyad gadye ca  
chando-bandha-bhinna-prasthanatvad iha niyame hetur akṛta-purvo 'pi manak  
kriyate // dhva\_3.7 //

dhv\_3.8:

etad yathoktam aucityam eva tasya niyamakam /  
sarvatra gadya-bandhe 'pi chando-niyama-varjite // dhvk\_3.8 //

yad etad aucityam vaktr-vacya-gatam sanghatanaya niyamakam uktam  
etad eva gadye chando-niyama-varjite 'pi visayapeksam niyama-hetuh /  
tatha hy atrapi yada kavīh kavī-nibaddho va vakta rasa-bhava-rahitas  
tada kama-carah / rasa-bhava-samanvite tu vaktari purvoktam  
evanusartavyam / tatrapī ca visayaucityam eva / akhyayikayam tu

bhumna madhyama-samasa-dirgha-samase eva sanghatane / gadyasya  
vikata-bandhasrayena chayavattvat / tatra ca tasya  
prakrsyamanatvat / kathayam tu vikata-bandha-pracurye 'pi  
gadyasya rasa-bandhoktam aucityam anusartavyam || dhva\_3.8 ||

dhv\_3.9:

rasa-bandhoktam aucityam bhāti sarvatra samsrita /  
racana visayapeksam tat tu kimcid vibhedavat // dhvk\_3.9 //

athava padyavad gadya-bandhe 'pi rasa-bandhoktam aucityam sarvatra  
samsrita racana bhavati / tat tu visayapeksam kimcid visesavad  
bhavati, na tu sarvakaram / tatha hi gadya-bandhe 'py atidirgha-samasa  
racana na vipralambha-srngara-karunayor akhyayikayam api sobhate  
/ natakadav apy asamasaiva na raudra-viradi-varnane /  
visayapeksam tv aucityam pramanato 'pakrsyate prakrsyate ca  
/ tatha hy akhyayikayam natyantam asamasa sva-visaye 'pi  
natakadau natidirgha-samasa ceti sanghatanaya dig-anusartavya ||  
dhva\_3.9 ||

idanim alaksya-krama-vyangyo dhvaniḥ prabandhatma  
ramayana-mahabharataḥ prakasamanah prasiddha eva / tasya tu  
yatha prakasanam tat pratipadyate-

dhv\_3.10-14:

vibhavabhavanubhava-sañcaryaucityacarunah /  
vidhiḥ katha-sarirasya vrttasyotpreksitasya va // dhvk\_3.10 //

itivrta-vasayatam tyaktvananugunam sthitim /  
utpreksyapy antarabhista-rasocita-kathonnayah // dhvk\_3.11 //

sandhi-sandhy-anga-ghatanam rasabhivyaktyapeksaya /  
na tu kevalaya sastra-sthiti-sampadanecchaya // dhvk\_3.12 //

uddipana-prasamane yathavasaram antara /  
rasasyarabdha-visranter anusandhanam anginah // dhvk\_3.13 //

alankrtinam saktav apy anurupyena yojanam /  
prabandhasya rasadinam vyañjakatve nibandhanam // dhvk\_3.14 //

prabandho 'pi rasadinam vyañjaka ity uktam tasya vyañjakatve  
nibandhanam / prathamam tavad  
vibhava-bhavanubhava-sañcaryaucityacarunah katha-sarirasya  
vidhir yathayatham pratipadayisita-rasa-bhavadyapeksaya ya ucito  
vibhavo bhavo 'nubhavah sañcari va tad-aucityacarunah  
katha-sarirasya vidhir vyañjakatve nibandhanam ekam / tatra  
vibhavaucityam tavat prasiddham / bhavaucityam tu prakrtyaucityat /  
prakrtir hy uttama-madhyamadharma-bhavana divya-manusadi-bhavana ca  
vibhedini / tam yathayatham anusrtyasankirnah sthaya bhava  
upanibadhyamana aucitya-bhag bhavati / anyatha tu  
kevala-manusasrayena divyasya kevala-divyasrayena va

kevala-manusasyotsahadaya upanibadhyamana anucita bhavanti / tatha ca  
kevala-manusasya rajader varnane  
saptarnava-langhanadi-laksana vyapara upanibadhyamana  
sausthava-bhrto 'pi nirasa eva niyamena bhavanti, tatra tv anaucityam  
eva hetuh /

nanu naga-loka-gamanadayah satavahana-prabhrtinam srutyante,  
tad-aloka-samanya-prabhavatisaya-varnane kim anaucityam  
sarvorvi-bharana-ksamanam ksama-bhujam iti / na tad asti ; na  
vayam brumo yat prabhavatisaya-varnanam anucitam rajñam, kim tu  
kevala-manusarayena yotpadya-vastu-katha kriyate tasyam divyam  
aucityam na yojaniyam / divya-manusyayam tu kathayam  
ubhayaucitya-yojanam aviruddham eva / yatha pandv-adi-kathayam /  
satavahanadisu tu yesu yavad apadanam srutyate tesu  
tavan-matram anugamyamanam anugunatvena pratibhasate / vyatiriktam tu  
tesam evopanibadhyamanam anucitam /

tad ayam atra paramarthah-

anaucityad rte nanyad rasa-bhangasya karanam /  
prasiddhaucitya-bandhas tu rasasyopanisat para //

ata eva ca bharate prakhyata-vastu-visayatvam  
prakhyatodatta-nayakatvam ca natakasyavasya-kartavyatayopanyastam /  
tena hi nayakaucityanaucitya-visaye kavir na vyamuhyati / yas  
tutpadya-vastu natakadi kuryat  
tasyaprasiddhanucita-nayaka-svabhava-varnane mahan pramadah /

nanu yady utsahadi-bhava-varnane kathañcid  
divya-manusyady-aucitya-pariksa kriyate tat kriyatam, raty-adau tu  
kim taya prayojanam ? ratir hi bharatavarsocitenaiva vyavaharena  
divyanam api varnaniyeti sthithi / naivam / tatraucityatikramena  
sutaram dosah / tatha hy adhama-prakrtyaucityenottama-prakrteh  
srngaropanibandhane ka bhaven nopahasyata / trividham  
prakrty-aucityam bharate varse 'py asti srngara-visayam /

yat tu divyam aucityam tat tatanupakarakam eveti cet-na vayam divyam  
aucityam srngara-visayam anyat kimcid brumah / kim tarhi ?  
bharatavarsa-visaye yathottama-nayakesu rajadisu  
srngaropanibandhas tatha divyasrayo 'pi sobhate / na ca rajadisu  
prasiddha-gramya-srngaropanibandhanam prasiddham natakadau,  
tathaiva devesu tat parihartavyam / natakader abhineyarthatvad  
abhinayasya ca sambhoga-srngara-visayasyasabhyatvat tatra parihara  
iti cet-na; yady abhinayasyaivam-visayasyasabhyata tat  
kavyasyaivam-visayasya sa kena nivaryate ? tasmad abhineyarthe  
'nabhineyarthe va kavye yad uttama-prakrte rajader uttama-prakrtibhir  
nayikabhir saha gramya-sambhoga-varnanam tat pitroh  
sambhoga-varnanam iva sutaram asabhyam / tathairottama-devatadi-visayam /  
na ca sambhoga-srngarasya surata-laksana evaikah prakarah,

yavad anye 'pi prabhedah paraspara-prema-darsanadayah sambhavanti, te  
kasmad uttama-prakrti-visaye na varnyante ? tasmad utsahavad ratav  
api prakrty-aucityam anusartavyam / tathaiva vismayadisu / yat tv  
evam-vidhe visaye mahakavinam apy asamiksya-karita laksye  
drsyate sa dosa eva / sa tu sakti-tiraskrtatvat tesam na  
laksyata ity uktam eva / anubhavaucityam tu bharatadau prasiddham eva /

iyat tucyate-bharatadi-viracitam sthitim canuvartamanena  
mahakavi-prabandhams ca paryalocayata sva-pratibham canusarata  
kavinavahita-cetasa bhutva vibhavady-aucitya-bhramsa-parityage  
parah prayatno vidheyah / aucityavatah katha-sarirasya  
vrttasyotpreksitasya va graho vyañjaka ity anenaitat pratipadayati-yad  
itihasadisu kathasu rasavatisu vividhasu satisv api yat tatra  
vibhavady-aucityavat katha-sariram tad eva grahyam netarat /  
vrttad api ca katha-sarirad utpreksite visesatah prayatnavata  
bhavitavyam / tatra hy anavadhanat skhalatah kaver avyutpatti-sambhavana  
mahati bhavati /

parikara-slokas catra-

katha-sariram utpadya-vastu karyam tatha tatha /  
yatha rasa-mayam sarvam eva tat pratibhasate //

tatra cabhyupayah samyag-vibhavady-aucityanusaranam / tac ca darsitam  
eva / kim ca-

santi siddha-rasa-prakhya ye ca ramayanadayah /  
kathasraya na tair yojya sveccha rasa-virodhini //

tesu hi kathasrayesu tavat svecchaiva na yojya / yad  
uktam-"katha-marge na catikramah" / svecchapi yadi yojya  
tad-rasa-virodhini na yojya /

idam aparam prabandhasya rasabhivyañjakatve nibandhanam /  
itivrta-vasayatam kathañcid rasananugunam sthitim tyaktva  
punar utpreksyapy antarabhista-rasocita-kathonnayo vidheyah yatha  
kalidasa-prabandhesu / yatha ca sarvasena-viracite hari-vijaye / yatha ca  
madiya evarjuna-carite mahakavye / kavina kavyam upanibadhnata  
sarvatmana rasa-paratantrena bhavitavyam / tatreivrte yadi  
rasananugunam sthitim pasyet tademam bhanktvapi svatantrataya  
rasananugunam kathantaram utpadayet / na hi kaver  
itivrta-matra-nirvahanena kimcit prayojanam, itihasad eva  
tat-siddheh /

rasadi-vyañjakatve prabandhasya cedam anyan mukhyam nibandhanam,  
yat-sandhinam mukha-pratimukha-garbhavamarsa-nirvahanakhyanam  
tad-anganam copaksepadinam ghatanam  
rasabhivyakty-apeksaya, yatha ratnavalyam / na tu kevalam  
sastra-sthiti-sampadanecchaya / yatha veni-samhare vilasakhyasya  
pratimukha-sandhy-angasya prakrta-rasa-nibandhananugunam api dvitiye  
'nke bharata-matanusarana-matrecchaya ghatanam /

idam caparam prabandhasya rasa-vyañjakatve nimittam yad  
uddipana-prasamane yathavasaram antara rasasya, yatha ratnavalyam eva /  
punar arabdha-visrante rasasyangino 'nusandhis ca, yatha  
tapasa-vatsaraje /

prabandha-visesasya natakade rasa-vyakti-nimittam idam caparam  
avagantavyam yad alankrtinam saktav apy anurupyena yojanam /  
sakto hi kavih kadacid alankara-nibandhane tad  
aksiptatayaivanapeksita-rasa-bandhah prabandham arabhate  
tad-upadesartham idam uktam / drsyante ca kavayo  
'lankara-nibandhanaika-rasa anapeksita-rasah prabandhesu /

dhv\_3.15:

kim ca-

anusvanopamatmapi prabhedo ya udahrtah /

dhvaner asya prabandhesu bhasate so 'pi kesucit // dhvk\_3.15 //

asya vivaksitany apara-vacyasya dhvaner anuranana-rupa-vyangyo 'pi  
yah prabheda udahrtu dviprakah so 'pi prabandhesu kesucid dyotate  
/ tad yatha madhumathana-vijaye pañcanyoktis / yatha va mamaiva  
kamadevasya sahacara-samagame visama-bana-lilayam / yatha ca  
grdhra-gomayu-samvadadau mahabharate || dhva\_3.15 ||

dhv\_3.16:

sup-tin-vacana-sambandhais tatha karaka-saktibhih /

krt-tad dhita-samasais ca dyotyto 'laksya-kramah kvacit // dhvk\_3.16 //

alaksya-kramo dhvaner atma rasadih sub-visesais tin-visesair  
vacana-visesaih sambandha-visesaih karaka-saktibhih  
krd-visesais tad dhita-visesaih samasais ceti / ca-sabdan  
nipatopasarga-kaladibhih prayuktair abhivyajyamano drsyate /

yatha-

nyakkaro hy ayam eva me yad arayas tatrapy asau tapasah

so 'py atraiva nihanti raksasa-kulam jivaty aho ravanah /

dhig dhik cakra-jitam prabodhitavata kim kumbhakarnena va

svarga-gramatika-vilunthana-vrthocchunaih kim ebhir bhujaih

//[\*19]

[\*19] skm 2105. cf. sah.d. 1.2.

atra hi sloke bhuyasa sarvesam apy esam sphutam eva

vyañjakatvam drsyate / tatra "me yad arayah" ity anena

sup-sambandha-vacananam abhivyañjakatvam / "tatrapy asau tapasah" ity

atra tad dhita-nipatayoh / "so 'py atraiva nihanti raksasa-kulam

jivaty aho ravanah" ity atra tin-karaka-saktinam / "dhig dhik

cakra-jitam" ity adau slokardhe krt-tad dhita-samasopasarganam /

evam-vidhasya vyañjaka-bhuyastve ca ghatamane kavyasya

sarvatisayini bandha-cchaya samunmilati / yatra hi

vyangyavabhasinah padasyaikasyaiva tavad avirbhavas tatrapa kavye

kapi bandha-cchaya kim uta yatra tesam bahunam samavayah /  
yathatranantarodita-sloke / atra hi ravana ity asmin pade  
'rthantara-samkramita-vacyena dhvani-prabhedenalankrte 'pi punar  
anantaroktanam vyañjaka-prakaranam udbhasanam / drsyante ca  
mahatmanam pratibha-visesa-bhajam bahulyenaivam-vidha  
bandha-prakarah / yatha maharser vyasasya-

atikranta-sukhah kalah pratyupasthita-darunah /  
svah svah papiya-divasa prthivi gata-yauvana //

atra hi krt-tad dhita-vacanair alaksya-krama-vyangyah, "prthivi  
gata-yauvana" ity anena catyanta-tiraskrta-vacyo dhvanih prakasitah  
/ esam ca sub-adinam ekaikasah samuditanam ca vyañjakatvam  
maha-kavinam prabandhesu prayena drsyate / sub-antasya  
vyañjakatvam yatha-

talaih siñjad-valaya-subhagaih kantaya nartito me /  
yam adhyaste divasa-vigame nilakanthah suhrd vah //

tin-antasya yatha-

abasara roum cia nimmiim ma pumsa me haacchiim /  
damsana-mettum bhetthem jehim hiaam tuha na naam //

[apasara roditum eva nirmite ma pumsaya hate aksini me /  
darsana-matronmattabhyam yabhyam tava hrdayam evam-rupam na  
jñatam //]

yatha va-  
ma pantham rundhio abehi balaa ahosi ahirio /  
amhea niricchao sunna-gharam rakkhidabbam no //[\*20]

[\*20] gaha-sattasai (supp. 955)

[ma panthanam rudhah apehi balaka apraudha aho asi ahrikah /  
vayam para-tantra yatah sunya-grham mamakam raksaniyam  
vartate //]

sambandhasya yatha-

annatta vacca balaa hnaantim kim mam puloesi eam /  
bho jaa-bhiruanam tadam bia na hoi //

[anyatra vraja balaka snantim kim mam pralokayasy etat /  
bho jaya-bhirukanam tatam eva na bhavati //]

krtaka-prayogesu prakrtesu tad dhita-visaye vyañjakatvam avedyata  
eva / avajñatisaye kah ? samasanam ca vrtty-aucityena viniyojane /  
nipatanam vyañjakatvam yatha-

ayam eka-pade taya viyogah  
priyaya copanatah suduhsaho me /  
nava-varidharodayad ahobhir  
bhavitavyam ca niratapardha-ramyaih //

ity atra ca-sabdah / yatha va-

muhur anguli-samvrtadharaustham  
pratisedhaksara-viklavabhiramam /  
mukham amsa-vivarti paksmalaksyah  
katham apy unnamitam na cumbitam tu //

atra tu-sabdah /

nipatanam prasiddham apiha dyotakatvam rasapeksayoktam iti  
drastavyam / upasarganam vyañjakatvam yatha-

nivarah suka-garbha-kotara-mukha-bhrastas tarunam adhah  
prasnigdha kvacid ingudi-phala-bhidah sucyanta evopalah /  
visvasopagamad abhinna-gatayah sabdam sahante mrgas  
toyadhara-pathas ca valkala-sikha-nisyanda-lekhankitah //ity  
adau /

dvitranam copasarganam ekatra pade yah prayogah so 'pi  
rasa-vyakty-anugunatayaiva nirdosah / yatha-"prabhrahyaty  
uttariya-tvisi tamasi samudviksya vitavrtin drag jantun" ity adau  
/ yatha va-"manusya-vrttya samupacarantam" ity adau /

nipatanam api tathaiva / yatha-"aho batasi sprhaniya-viryah" ity  
adau / yatha va-

ye jivanti na manti ye sma vapusi pritya pranrtyanti ca  
prasyandi-pramadasravah pulakita drste guniny urjite / ha dhik  
kastam aho kva yami saranam tesam jananam krte  
nitnam pralayam sathena vidhina sadhu-dvisah pusyata //ity  
adau /

pada-paunaruktyam ca vyañjakatvapeksayaiva kadacitprayujyamanam  
sobhamavahati / yatha- yad vañcanahita-matir bahu-catu-garbham  
karyonmukhah khala-janah krtakam braviti / tat sadhavo na na vidanti  
vidanti kintu kartum vrtha-pranayam asya na parayanti //ity adau /

kalasya vyañjakatvam yatha-

sama-visama-nirvisesah samantato manda-manda-sañcarah /  
acirad bhavisyanti panthano manorathanam api durlanghyah //

atra hy acirad bhavisyanti panthana ity atra bhavisyantity asmin pade  
pratyayah kala-visesabhidhayi rasa-pariposa-hetuh prakasate /  
ayam hi gatharthah pravasa-vipralambha-srngara-vibhavataya  
vibhavyamano rasavan / yathatra pratyayamso vyañjakas tatha kvacit  
prakrty-amso 'pi drsyate / yatha-

tad geham nata-bhitti mandiram idam labdhavagaham divah  
sa dhenur jarati caranti karinam eta ghanabha ghatah /  
sa ksudro musala-dhvanih kalam idam sangitakam yositam  
ascaryam divasair dvijo 'yam iyatim bhumim samaropitah //

atra sloke divasair ity asmin pade prakrty-amso 'pi dyotakah /  
sarva-namnam ca vyañjakatvam yathanantarokte sloke / atra ca  
sarva-namnam eva vyañjakatvam hrđi vyavasthapyā kavina  
kvety-adi-sabda-prayogo na krtah / anaya disa sahrdayair anye 'pi  
vyañjaka-visesah svayam utpreksaniyah / etac ca sarvam  
pada-vakya-racana-dyotanoktyaiva gatartham api vaicitryena vyutpattaye  
punar-uktam /

nanu cartha-samarthyaksepya rasadaya ity uktam, tatha ca subadinam  
vyañjakatva-vaicitrya-kathanam ananvitam eva / uktam atra padanam  
vyañjakatvokty-avasare / kim cartha-visesaksepvyatve 'pi  
rasadinam tesam artha-visesanam  
vyañjaka-sabdavinabhavitvad yatha-pradarsitam  
vyañjaka-svarupa-parijñanam vibhajyopayujyata eva /  
sabda-visesanam canyatra ca carutvam yad vibhagenopadarsitam  
tad api tesam vyañjakatvenaivavasthitam ity avagantavyam /

yatrapi na tat sampratibhasate tatrapi vyañjake racanantare yad  
adrstam sausthavam tesam pravaha-patitanam tad  
evabhyasad apoddhrtanam apy avabhasata ity avasatavyam / ko 'nyatha  
tulye vacakatve sabdanam carutva-visayo visesah syat / anya  
evasau sahrdaya-samvedya iti cet, kim idam sahrdayatvam nama ?  
kim rasa-bhavanapeksa-kavyasrita-samaya-visesabhijñatvam, uta  
rasa-bhavadi-maya-kavya-svarupa-parijñana-naipunyam / purvasmin  
pakse tathavidha-sahrdaya-vyavasthapitanam sabda-visesanam  
carutva-niyamo na syat / punah samayantarenanyathapi  
vyavasthapanā-sambhavat / dvitiyasmims tu pakse rasajñataiva  
sahrdayatvam iti / tatha-vidhaih sahrdayaih samvedyo  
rasadi-samarpana-samarthyam eva naisargikam sabdanam visesa iti  
vyañjakatvasrayy eva tesam mukhyam carutvam /  
vacakatvasrayanam tu prasada evarthapeksayam tesam  
visesah / arthanapeksayam tv anuprasadir eva || dhva\_3.15-16 ||

evam rasadinam vyañjaka-svarupam abhidhaya tesam eva  
virodhi-rupam laksayitum idam upakramyate-

dhv\_3.17:

prabandhe muktake vapi rasadin bandhum icchata /  
yatnah karyah sumatina parihare virodhinam // dhvk\_3.17 //

prabandhe muktake vapi rasa-bhava-nibandhanam pratyadrta-manah kavir  
virodhi-parihare param yatnam adadhita / anyatha tv asya rasa-mayah  
sloka eko 'pi samyan na sampadyate // 3.17 //

kani punas tani virodhini yani yatnatah kaveh parihartavyani ? ity  
ucyate-

dhv\_3.18-19:

virodhi-rasa-sambandhi-vibhavadi-parigraha /

vistarenanvitasypi vastuno 'nyasya varnanam // dhvk\_3.18 //

akanda eva vicchittir akande ca prakasanam /  
pariposam gatasyapi paunahpunyena dipanam /  
rasasya syad virodhaya vrtty-anaucityam eva ca // dhvk\_3.19 //

prastuta-rasapeksaya virodhi yo rasas tasya sambandhinam  
vibhava-bhavanubhavanam parigraho rasa-virodha-hetukah  
sambhavanayah / tatra virodhi-rasa-vibhava-parigraho yatha  
santa-rasa-vibhavesu tad-vibhavatayaiva nirupitesv anantaram eva  
srngaradi-vibhava-varnane / virodhi-rasa-bhava-parigraho yatha  
priyam prati pranaya-kalaha-kupitasu kaminisu vairagya-kathabhir  
anunaye / virodhi-rasanubhava-parigraho yatha pranaya-kupitayam  
priyayam aprasidantyam nayakasya kopavesa-vivasasya  
raudranubhava-varnane /

ayam canyo rasa-bhanga-hetur yat prastuta-rasapeksaya vastuno 'nyasya  
kathañcid anvitasypi vistarena kathanam / yatha vipralambha-srngare  
nayakasya kasyacid varnayitum upakrante kaver  
yamakady-alankara-nibandhana-rasikataya mahata prabandhena  
parvatadi-varnane / ayam caparo rasa-bhanga-hetur avagantavyo yad  
akanda eva vicchittih rasasyakanda eva ca prakasanam /  
tatranavasare viramo rasasya yatha nayakasya kasyacit  
sprhaniya-samagamaya nayikaya kayacit param pariposa-padavim  
prapte srngare vidite ca parasparanurage samagamopaya-cintocitam  
vyavaharam utsrjya svatantrataya vyaparantara-varnane / anavasare ca  
prakasanam rasasya yatha pravrtte pravrtta-vividha-vira-sanksaye  
kalpa-sanksaya-kalpe sangrame rama-deva-prayasyapi tavan  
nayakasyanupakranta-vipralambha-srngarasya nimittam ucitam  
antarenaiva srngara-kathayam avatara-varnane / na caivam-vidhe  
visaye daiva-vyamohitavm katha-purusasya pariharo yato rasa-bandha  
eva kaveh pradhanyena pravrtti-nibandhanam yuktam /  
itivrta-varnanam tad-upaya evety uktam prak "alokarthe yatha  
dipa-sikhayam yatnavan janah" ity adina /

ata eva cetivrta-matra-varnana-pradhanye  
'ngangi-bhava-rahita-rasa-bhava-nibandhena ca kavina evam-vidhani  
skhalitani bhavanti rasadi-rupa-vyangya-tatparyam evaisam yuktam  
iti yatno 'smabhir arabdho na dhvani-pratipadana-matrabhinivesena /  
punas cayam anyo rasa-bhanga-hetur avadharaniyo yat pariposam  
gatasyapi rasasya paunahpunyena dipanam / upabhukto hi rasah  
sva-samagri-labdha-pariposah punah punah paramrsyamanah  
parimlana-kusuma-kalpah kalpate / tatha vrtter vyavaharasya yad  
anaucityam tad api rasa-bhanga-hetur eva / yatha nayakam prati  
nayikayah kasyacid ucitam bhangim antarena svayam  
sambhogabhilasa-kathane / yadi va vrttinam bhara-prasiddhanam  
kaisikyadinam kavyalankarantara-prasiddhanam  
upanagarikadyanam va yad anaucityam avisaye nibandhanam tad api  
rasa-bhanga-hetur / evam esam rasa-virodhinam anyesam canaya

disa svayam utpreksitanam parihare sat-kavibhir avahitair bhavitavyam

/

parikara-sloka catra-

mukhya vyapara-visayah sukavinam rasadayah /  
tesam nibandhane bhavye taih sadaivapramadibhih //

nirasas tu prabandho yah so 'pasabdo mahan kaveh /  
sa tenakavir eva syad anyenasmrta-laksanah //

purve visrnkhala-girah kavayah prapya-kirtayah /  
tan samasritya na tyajya nitir esa manisina //

valmiki-vyasa-mukhyas ca ye prakhyatah kavisvarah /  
tad-abhipraya-bahyo 'yam nasmabhir darsito nayah //iti// dhva\_3.19 //

dhv\_3.20:

vivaksite rase labdha-pratisthe tu virodhinam /  
badhyanam anga-bhavam va praptanam uktir acchala // dhvk\_3.20 //

sva-samagrya labdha-paripose tu vivaksite rase virodhinam  
virodhi-rasanganam badhyanam anga-bhavam va praptanam  
satam uktir adosa / badhyatvam hi virodhinam sakyabhibhavatve sati  
nanyatha / tatha ca tesam uktih prastuta-rasa-pariposayaiva  
sampadyate / anga-bhavam praptanam ca tesam virodhitvam eva  
nivartate / anga-bhava-praptir hi tesam svabhaviki  
samaropa-krtva va / tatra yesam naisargiki tesam tavad uktav  
avirodha eva / yatha vipralambha-srngare tad-anganam  
vyadhy-adinam tesam ca tad-anganam evadoso natad-anganam  
/ tad-angatve ca sambhavaty api maranasyopanyaso na jyayan /  
asraya-vicchede rasasyatyanta-viccheda-prapteh / karunasya tu  
tatha-vidhe visaye pariposo bhavisyatiti cet na ; yasyaprustatvat  
prastutasya ca vicchedat / yatra tu karuna-rasasyaiva kavyarthatvam  
tatravirodhah / srngare va  
maranasyadirgha-kala-pratyapatti-sambhave kadacid upanibandho  
natyanta-virodhi / dirgha-kala-pratyapattau tu tasyantara  
pravaha-viccheda evety evam-vidhetivrttopanibandhanam  
rasa-bandha-pradhanena kavina parihartavyam /

tatra labdha-pratisthe tu vivaksite rase virodhi-rasanganam  
badhyatvenoktav adoso yatha-

kvakaryam sasa-laksmanah kva ca kulam bhuyo 'pi drsyeta sa  
dosanam prasamaya me srutam aho kope 'pi kantam mukham /  
kim vaksyanty apakalmasah krtva-dhiyah svapne 'pi sa durlabha  
cetah svasthyam upaihi kah khalu yuva dhanyo 'dharam pasyati //

yatha va pundarikasya mahasvetam prati  
pravrtta-nirbharanuragasya dvitiya-muni-kumaropadesa-varnane /  
svabhavikyam anga-bhava-praptav adoso yatha-

bhramim aratim alasa-hrdayatam pralayam murccham tamah  
sarira-sadam / maranam ca jalada-bhujagajam prasahya kurute visam  
viyogininam //ity adau /

samaropitayam apy avirodho yatha-"pandu-ksamam" ity adau / iyam  
canga-bhava-praptir anya yadadhikarikatvat pradhana ekasmin  
vakyarthe rasayor bhavayor va paraspara-virodhnor dvayor  
anga-bhava-gamanam tasyam api na dosah / yathoktam "ksipto  
hastavalagnah" ity adau / katham tatravirodha iti cet, dvayor api tayor  
anya-paratvena vyavasthanat / anya-paratve 'pi virodhino katham  
virodha-nivrttir iti cet, ucyate-vidhau viruddha-samavesasya  
dustatvam nanuvade / yatha-

ehi gaccha patottistha vada maunam samacara / evam  
asa-graha-grastaih kridanti dhanino 'rthibhih //ity adau /

atra hi vidhi-pratisedhayor anudyamanatvena samavese na virodhas  
tathehapi bhavisyati / sloke hy asminn  
irsya-vipralambha-srngara-karuna-vastunor na vidhiyamanatvam /  
tripura-ripu-prabhavatisayasya vakyarthatvat tad-angatvena ca tayor  
vyavasthanat /

na ca rasesu vidhy-anuvada-vyavaharo nastiti sakyam vaktum, tesam  
vakyarthatvenabhyupagamat / vakyarthasya vacyasya ca yau vidhy-anuvadau  
tau tad-akseptanam rasanam kena varyate / yair va  
saksat-kavyarthata rasadinam nabhyupagamyate, tais tesam  
tan-nimittata tavad avasyam abhyupagantavya / tathapy atra sloke na  
virodhah / yasmad anudyamananga-nimittobhaya-rasa-vastu-sahakarino  
vidhiyamanamsad bhava-visesa-pratitir utpadyate tatas ca na  
kascid virodhah / drsyate hi viruddhobhaya-sahakarinah karanat  
karya-visesotpattih / viruddha-phalotpadana-hetutvam hi yugapad ekasya  
karanasya viruddham na tu viruddhobhaya-sahakaritvam /  
evam-vidha-viruddha-padartha-visayah katham abhinayah prayoktavya iti  
cet, anudyamanavim-vidha-vacya-visaye ya varta satrapi  
bhavisyati / evam-vidhy-anuvadanasrayenatra sloke parihrtas  
tavad virodhah /

kim ca nayakasyabhinandaniyodayasya kasyacit prabhavatisaya-varnane  
tat-pratipaksanam yah karuno rasah sa pariksakanam na  
vaiklavyam adadhati pratyuta prity-atisaya-nimittatam pratipadyata ity  
atas tasya kuntha-saktikatvat tad-virodha-vidhayino na kascid dosah  
/ tasmad vakyarthe-bhutasya rasasya bhavasya va virodhi rasa-virodhiti  
vaktum nyayyah, na tv anga-bhutasya kasyacit /

athava vakyarthe-bhutasyapi kasyacit karuna-rasa-visayasya  
tadsena srngara-vastuna bhangi-visesasrayena  
samyojanam rasa-pariposayaiva jayate / yatah prakrti-madhurah  
padarthah socaniyatam praptah prag-avastha-bhavibhih  
samsmaryamanair vilasair adhikataram sokavesam upajanayanti /  
yatha-

ayam sa rasanotkarsi pina-stana-vimardanah /  
nabhyuru-jaghana-sparsi nivi-visramsannah karah //ity adau /

tad atra tripura-yuvatinam sambhavah saragnir ardraparadhah  
kami yatha vyavaharati sma / tatha vyavahrtavan ity anenapi  
prakarenasty eva nirvirodhatvam / tasmad yatha yatha nirupyate tatha  
tathatra dosabhavah / ittham ca-

kramantyah ksata-komalanguli-galad-raktaih sadarbhah sthalih  
padaih patita-yavakair iva patad-baspambu-dhautananah /  
bhita bhattr-karavambita-karas tvad-vairi-natho 'dhuna  
davagnim parito bhramanti punar apy udyad-vivaha iva //

ity evam adinam sarvesam eva nirvirodhatvam avagantavyam / evam  
tavad rasadinam virodhi-rasadibhih samavesasamavesayor  
visaya-vibhago darsitah || dhva\_3.20 ||

idanim tesam eka-prabandha-vinivesane nyayyo yah kramas tam  
pratipadayitum ucyate-

dhv\_3.21:

prasiddhe 'pi prabandhanam nana-rasa-nibandhane /  
eko raso 'ngikartavyas tesam utkarsam icchata // dhvk\_3.21 //  
prabandhesu mahakavyadisuh natakadisuh va  
viprakirnatayangangi-bhavena bahavo rasa upanibadhyanta ity atra  
prasiddhau satyam api yah prabandhanam chayatisaya-yogam icchati tena  
tesam rasanam anyatamah kascid vivaksito raso 'ngitvena  
vinivesayitavya ity ayam yuktataro margah || dhva\_3.21 ||  
nanu rasantaresu bahusu prapta-pariposesu satsu katham  
ekasyangita na virudhyata ity asankyedam ucyate-

dhv\_3.22:

rasantara-samavesah prastutasya rasasya yah /  
nopahanty angitam so 'sya sthayitvenavabhasinah // dhvk\_3.22 //  
prabandhesu prathamataram prastutah san punah punar  
anusandhiyamanatvena sthayi yo rasas tasya sakala-bandha-vyapino  
rasantarair antarala-vartibhih samaveso yah sa nangitam upahanti ||  
dhva\_3.22 ||  
etad evopapadayitum ucyate-

dhv\_3.23:

karyam ekam yatha vyapi prabandhasya vidhiyate /  
tatha rasasyapi vidhau virodho naiva vidyate // dhvk\_3.23 //  
sandhyadi-mayasya prabandha-sarirasya yatha karyam ekam anuyayi  
vyapakam kalpyate na ca tat-karyantarair na sankiryate, na ca taih  
sankiryamanasyapi tasya pradhanyam apacyate, tathaiiva rasasyapy  
ekasya sannivese kriyamane virodho na kascit / pratyuta  
pratyudita-vivekanam anusandhanavatam sa-cetasam tatha-vidhe visaye

prahladatisayah pravartate || dhva\_3.23 ||

nanu yesam rasanam parasparavirodhah  
yatha-vira-srngarayoh srngara-hasyayo raudra-srngarayor  
viradbhutayor vira-raudrayo raudra-karunayoh srngaradbhutayor va  
tatra bhavativ angangi-bhavah / tesam tu sa katham bhaved  
yesam parasparam badhya-badhaka-bhavah ?  
yatha-srngara-bibhatsayor vira-bhayanakayoh santa-raudrayoh  
santa-srngarayor va ity asankyedam ucyate-

dhv\_3.24:

avirodhi virodhi va raso 'ngini rasantare /  
pariposam na netavyas tatha syad avirodhita // dhvk\_3.24 //

angini rasantare srngaradau prabandha-vyangye sati avirodhi  
virodhi va rasah pariposam na netavyah / tatravirodhino  
rasasyangi-rasapeksaty antam adhikyam na kartavyam ity ayam  
prathamah pariposa-pariharah / utkarsa-samye 'pi tayor  
virodhasambhavat / yatha-

ekato roditi priya anyatah samara-turya-nirghosah / snehena  
rana-rasena ca bhatasya dolayitam hrdayam /

yatha va-

kanthac chitvaksamalavalayam iva kare haram avartayanti krtva  
paryanka-bandham visadhara-patina mekhalaya gunena /  
mithya-mantrabhijapasphurad-adhara-puta-vyañjitavyakta-hasa devi  
sandhyabhyasuya hasita-pasupatis tatra drsta tu vo 'vyat //ity atra  
/

angirasa-viruddhanam vyabhicarinam pracuryenanivesanam,  
nivesane va ksipram evangirasa-vyabhicary-anuvrttir iti dvitiyah /  
angatvena punah punah pratyaveksa pariposam niyamanasyapy  
anga-bhutasya rasasyeti tritiyah / anaya disanye 'pi prakara  
utpreksaniyah / virodhinas tu rasasyangirasapeksaya kasyacin  
nyunata sampadaniya / yatha sante 'ngini srngarasya  
srngare va santasya / pariposa-rahitasya rasasya katham rasatvam  
iti cet-uktam atrangirasapeksayeti / angino hi rasasya yavan  
pariposas tavams tasya na kartavyah, svatas tu sambhavi pariposah  
kena varyate / etac capeksikam prakarsa-yogitvam ekasya rasasya  
bahu-rasesu prabandhesu rasanam angangi-bhavam anabhyupagacchatapy  
asakya-pratiksepam ity anena prakarenavirodhinam virodhinam ca  
rasanam angangi-bhavena samavese prabandhesu syad avirodhah /  
etac ca sarvam yesam raso rasantarasya vyabhicari bhavati iti  
darsanam tan-matenocyate / matantare 'pi rasanam sthayino bhava  
upacarad rasa-sabdenoktas tesam angatvam nirvirodham eva ||  
dhva\_3.24 ||

evam avirodhinam virodhinam ca prabandha-sthenangina rasena

samavese sadharanam avirodhopayam pratipadyedanim  
virodhi-visayam eva tam pratipadayitum idam ucyate-

dhv\_3.25:

viruddhaikasrayo yas tu virodhi sthayino bhavet /  
sa vibhinnasrayah karyas tasya pose 'py adosata // dhvk\_3.25 //

ekadhikarany avirodhi nairantarya-virodhi ceti dvividho virodhi / tatra  
prabandha-sthena sthayinangina rasenaucityapeksaya viruddhaikasrayo  
yo virodhi yatha virena bhayanakah sa vibhinnasrayah karyah /  
tasya virasya ya asrayah kathanayakas tad-vipaksa-visaye  
sannivesayitavyah / tatha sati ca tasya virodhino 'pi yah pariposah  
sa nirdosah / vipaksa-visaye hi bhayatisaya-varnane nayakasya  
naya-parakramadi-sampat sutaram uddyotita bhavati / etac ca madiye  
'rjuna-carite 'rjunasya patalavatarana-prasange vaisadyena pradarsitam  
/

evam aikadhikaranya-virodhinah prabandha-sthena sthayina  
rasenanga-bhava-gamane nirvirodhatvam yatha tatha tad darsitam /  
dvitiyasya tu tat pratipadayitum ucyate-

dhv\_3.26:

ekasrayatve nirdoso nairantarye virodhavan /  
rasantara-vyavadhina raso vyangyah sumedhasa // dhvk\_3.26 //

yah punar ekadhikaranatve nirvirodho nairantarye tu virodhi sa  
rasantara-vyavadhanena prabandhe nivesayitavyah / yatha  
santa-srngarau naganande nivesitau / santas ca  
trsna-ksaya-sukhasya yah pariposas tal-laksano rasah  
pratiyata eva / tatha cuktam-

yac ca kama-sukham loke yac ca divyam mahat sukham /  
trsnaksaya-sukhasyaite narhatah sodasim kalam //

yadi nama sarva-jananubhava-gocarata tasya nasti naitavatasav  
aloka-samanya-mahanubhava-citta-vrtti-visesah pratikseptum  
sakyah / na ca vire tasyantar-bhavah kartum yuktah /  
tasyabhimana-mayatvena vyavasthapanat / asya  
cahankara-prasamaika-rupataya sthiteh / tayos  
caivam-vidha-visesa-sadbhave 'pi yady aikyam parikalpyate tad  
vira-raudrayor api tatha prasangah / daya-viradinam ca  
citta-vrtti-visesanam sarvakaram ahankara-rahitatvena  
santa-rasa-prabhedatvam, itaratha tu vira-prabhedatvam iti  
vyavasthapyamane na kascid virodhah / tad evam asti santo rasah /  
tasya caviruddha-rasa-vyavadhanena prabandhe virodhi-rasa-samavese saty api  
nirvirodhatvam / yatha pradarsite visaye || dhva\_3.26 ||

etad eva sthira-kartum idam ucyate-

dhv\_3.27:

rasantarantaritayor eka-vakya-sthayor api /  
nivartate hi rasayoh samavese virodhita // dhvk\_3.27 //

rasantara-vyavahitayor eka-prabandha-sthayor virodhita nivartata ity atra na  
kacid bhrantih / yasmad eka-vakya-sthayor api rasayor uktaya nitya  
viruddhata nivartate / yatha-

bhu-renu-digdhan nava-parijata-  
mala-rajo-vasita-bahu-madhyah /  
gadham sivabhih parirabhyamanan  
suranganaslista-bhujan taralah //

sa-sonitaih kravya-bhujam sphuradbhih  
paksaih khaganam u pavijyamanan /  
samvijitas candana-vari-sekaih  
sugandhibhih kalpa-lata-dukulaih //

vimana-paryanka-tale nisannah kutuhalavistataya tadanim /  
nirdisyamanam lalanangulibhir virah sva-dehan patitan apasyan  
//ity adau /

atra hi srngara-bibhatsayos tad-angayor va vira-rasa-vyavadhanena  
samaveso na virodhi /

dhv\_3.28:

virodham avirodham ca sarvatrettham nirupayet /  
visesatas tu srngare sukumaratama hy asau // dhvk\_3.28 //

yathokta-laksananusarena virodhavirodhau sarvesu rasesu prabandhe  
'nyatra ca nirupayet sahrdayah; visesatas tu srngare / sa hi  
rati-pariposatmakatvad rates ca svalpenapi nimittena bhanga-sambhavat  
sukumaratamah sarvebhyo rasebhyo manag api virodhi-samavesam na sahate  
/

dhv\_3.29:

avadhanatisayavan rase tatraiva sat-kavah /  
bhavet tasmin pramado hi jhatity evopalaksyate // dhvk\_3.29 //

tatraiva ca rase sarvebhyo 'pi rasebhyah saukumaryatisaya-yogini kavir  
avadhanavan prayatnavan syat / tatra hi pramadyatas tasya  
sahrdaya-madhye ksipram evavajñana-visayata bhavati /  
srngara-raso hi samsarinam niyamenanubhava-visayatvat  
sarva-rasebhyah kamaniyataya pradhana-bhutih /

evam ca sati-

dhv\_3.30:

vineyan unmukhi-kartum kavya-sobhartham eva va /  
tad-viruddha-rasa-sparsas tad-anganam na dusyati // dhvk\_3.30 //

srngara-viruddha-rasa-sparsah srngaranganam yah sa na

kevalam avirodha-laksana-yoge sati na dusyati yavad vineyan  
unmukhikartum kavya-sobhartham eva va kriyamano na dusyati /  
srngara-rasangair unmukhi-krtah santo hi vineyah sukham  
vinayopadesan grhnanti / sad-acaropadesa-rupa hi  
natakadi-gosthi vineya-jana-hitartham eva munibhir avatarita /  
kim ca srngarasya sakala-jana-mano-harabhramatvat  
tad-anga-samavesah kavye sobhatisayam pusyatity anenapi  
prakarena virodhini rase srngaranga-samaveso na virodhi / tatas  
ca-

satyam manorama ramah satyam ramya vibhutayah /  
kim tu mattanganapanga-bhanga-lolam hi jivitam //

ity adisu nasti rasa-virodha-dosah /

dhv\_3.31:

vijñayettham rasadinam avirodha-virodhayoh /  
visayam sukaviv kavyam kurvan muhyati na kvacit // dhvk\_3.31 //

ittham anenanantaroktena prakarena rasadinam  
rasa-bhava-tad-abhasanam parasparam virodhasyavirodhasya ca  
visayam vijñaya sukaviv kavya-visaye pratibhatisaya-yuktah  
kavyam kurvan na kvacin muhyati / evam rasadisu  
virodhavirodha-nirupanasyopayogitvam pratipadya  
vyañjaka-vacya-vacaka-nirupanasyapi tad-visayasya tat pratipadyate-

dhv\_3.32:

vacyanam vacakanam ca yad aucityena yojanam /  
rasadi-visayenaitat karma mukhyam maha-kaveh // dhvk\_3.32 //

vacyanam itivrtta-visesanam vacakanam ca  
tad-visayanam rasadi-visayenaucityena yad yojanam etan mahakaver  
mukhyam karma / ayam eva hi mahakaver mukhyo vyaparo yad rasadinam eva  
mukhyataya kavyarthikrtya tad-vyakty-anugunatvena sabdanam  
arthanam copanibandhanam || dhva\_3.32 ||

etac ca rasaditarparyena kavyanibandhanam bharatadavapi suprasiddham  
eveti pratipadayitum aha-

dhv\_3.33:

rasady-anugunatvena vyavaharo 'rtha-sabdayoh /  
aucityavanyasta eta vrttayo dvidividhah sthitah // dhvk\_3.33 //

vyavaharo hi vrttir ity ucyate / tatra rasanuguna aucityavan  
vacyasrayo yo vyavaharas ta etah kaisiky-adya vrttayah /  
vacakasrayas copanagarikadyah / vrttayo hi rasadi-tarparyena  
samnivesitah kam api natyasya kavyasya ca chayam avahanti /  
rasadayo hi dvayor api tayor jiva-bhutih / itivrttadi tu  
sarira-bhutam eva /

atra kecid ahuh-"guna-guni-vyavaharo rasadinam itivrttadibhih  
saha yukta, na tu jiva-sarira-vyavaharah / rasadi-mayam hi  
vacyam pratibhasate na tu rasadibhih prthag-bhutam" iti /  
atrocyate-yadi rasadi-mayam eva vacyam yatha gauratva-mayam sariram /  
evam sati yatha sarire pratibhasamane niyamenaiwa gauratvam  
pratibhasate sarvasya tatha vacyena sahaiva rasadayo 'pi  
sahridayasyasahridayasya ca pratibhaseran / na caivam; tatha caitat  
pratipaditam eva prathamoddyote /

syam matam / ratnam iva jatyatvam pratipatir-visesatah  
samvedyam vacyanam rasadi-rupatvam iti / naivam / yato yatha  
jatyatvena pratibhasamane ratne ratna-svarupanatiriktatvam eva tasya  
laksyate tatha rasadinam api  
vibhavanubhavadi-rupa-vacyavyatiriktatvam eva laksyeta / na caivam; na  
hi vibhavanubhava-vyabharina eva rasa iti kasyacid avagamah / ata  
eva ca vibhavadipratityavinabhavini rasadinam pratitir iti  
tat-pratityoh karya-karana-bhavana vyavasthanat kramo 'vasyambhavi  
/ sa tu laghavan na prakasyate "ity alaksya-krama eva santo vyangya  
rasadayah" ity uktam /

nanu sabda eva prakaranady-avacchinno vacya-vyangyayoh samam eva  
pratitim upajanayati kim tatra krama-kalpanaya / na hi sabdasya  
vacya-pratiti-paramarsa eva vyañjakatve nibandhanam / tatha hi  
gitadi-sabdebhyo 'pi rasabhivyaktir asti / na ca tesam antara  
vacya-paramarsah /

atrapī brumah-prakaranady-avacchedena vyañjakatvam sabdanam ity  
anumatam evaitad asmakam / kim tu tad-vyañjakatvam tesam kadacit  
svarupa-visesa-nibandhanam kadacid vacaka-sakti-nibandhanam / tatra  
yesam vacaka-sakti-nibandhanam tesam yadi vacya-pratitim  
antarenaiva svarupa-pratitya nispannam tad bhaven na tarhi  
vacaka-sakti-nibandhanam / atha tan-nibandhanam tan-niyamenaiwa  
vacya-vacaka-bhava-pratity-uttara-kalatvam vyangya-pratiteh  
praptam eva /

sa tu kramo yadi laghavan na laksyate tat kim kriyate / yadi ca  
vacya-pratitim antarenaiva prakaranady-avacchinna-sabda-matra-sadhya  
rasadi-pratitih syat tad-anavadharita-prakarananam  
vacya-vacakabhava ca svayam avyutpannam pratipatnam  
kavya-matra-sravanad evasau bhavet / saha-bhava ca vacya-pratiter  
anupayogah, upayoge va na sahabhava / yesam api  
svarupa-visesa-pratiti-nimittam vyañjakatvam yatha  
gitadi-sabdanam tesam api svarupa-pratiter vyangya-pratites ca  
niyama-bhavi kramah / tat tu sabdasya kriya-paurvaparyam  
ananya-sadhya-tat-phala-ghatanasv asu-bhavinisu vacyenavirodhiny  
abhidheyantara-vilaksane rasadau na pratiyate /

kvacit tu laksyata eva / yathanuranana-rupa-vyangya-pratitisu /  
tatrapi katham iti ced ucyate-artha-sakti-mulanuranana-rupa-vyangye

dhvanau tavad abhidheyasya tat-samarthyakṣiptasya  
carthasyabhidheyantara-vilaksanatayatyanta-vilaksane ye pratiti  
tayor asakya-nihnavo nimitta-nimitti-bhava iti sphutam eva tatra  
paurvaparyam / yatha prathamoddyote pratiyamanartha-siddhy-artham  
udahrtasu gathasu / tatha-vidhe ca visaye vacya-vyangyayor  
atyanta-vilaksanatvad yaiva ekasya pratitih saivetarasyeti na sakyate  
vaktum / sabda-sakti-mulanuranana-rupa-vyangye tu dhvanau-"gavo vah  
pavananam parama-parimitam pritim utpadayantu" ity adav  
artha-dvaya-pratitau sabdyam artha-dvayasyopamanopameya-bhava-pratitir  
upama-vacaka-pada-virahē saty artha-samarthyad akṣipteti, tatrapi  
sulaksam abhidheya-vyangyalankara-pratityoh paurvaparyam /  
pada-prakasa-sabda-sakti-mulanuranana-rupa-vyangye 'pi dhvanau  
visesana-padasyobhayartha-sambandha-yogyasya yojakam padam antarena  
yojanam asabdā apy arthad avasthitam ity atrapi purvavad  
abhidheya-tat-samarthyakṣiptalankara-matra-pratityoh susthitam eva  
paurvaparyam / arthy api ca pratipattis tathavidhe visaye  
ubhayartha-sambandha-yogya-sabda-samarthyā-prasaviteti sabda-sakti-mula  
kalpyate /

avivaksita-vacyasya tu dhvaneh  
prasiddha-sva-visaya-vaimukhya-pratiti-purvakam evarthantara-prakasanam  
iti niyama-bhavi kramah / tatravivaksita-vacyatvad eva vacyena saha  
vyangyasya krama-pratiti-vicaro na krtah / tasmad  
abhidhanabhidheya-pratityor iva vacya-vyangya-pratityor  
nimitta-nimitti-bhavan niyama-bhavi kramah / sa tukta-yuktya kvacil  
lakṣyate kvacin na lakṣyate /

tad evam vyañjaka-mukhena dhvani-prakaresu nirupitesu kascid  
bruyat-kim idam vyañjakatvam nama vyangyartha-prakasanam, na hi  
vyañjakatvam / tad vyangyatvam carthasya vyañjaka-siddhy-adhinam  
vyangyatvam / vyangyapeksaya ca vyañjakatva-siddhir ity  
anyonya-samsrayad avyavasthanam / nanu vacya-vyatiriktasya vyangyasya  
siddhih prag eva pratipadita tat-siddhy-adhina ca vyañjaka-siddhir iti  
kah paryanuyogavasarah /

satyam evaitat / prag-ukta-yuktibhir vacya-vyatiriktasya vastunah siddhih  
krta, sa tv artho vyangyatayaiva kasmad vyapadisyate yatra ca  
pradhanyenanavasthanam tatra vacyatayaivasau vyapadestum  
yuktah, tat-paratvad vakyasya / atas ca tat-prakasino vakyasya  
vacakatvam eva vyaparah / kim tasya vyaparantara-kalpanaya ? tasmad  
tatparya-visayo yo 'rthah sa tavan mukhyataya vacyah / ya tv antara  
tatha-vidhe visaye vacyantara-pratitih sa tat-pratiter  
upaya-matram padartha-pratitiriva vakyartha-pratiteh /

atrocyate-yatra sabdah svartham abhidadhano 'rthantaram avagamayati tatra  
yat tasya svarthabhidhayitvam yac ca tadarthantaravagama-hetutvam  
tayor aviseso viseso va / na tavad avisesah; yasmad tau dvau  
vyaparau bhinna-visayau bhinna-rupau ca pratiyete eva / tatha hi  
vacakatva-laksano vyaparah sabdasya svartha-visayah

gamakatva-laksanas tv arthantara-visayah / na ca sva-para-vyavaharo  
vacya-vyangyayor apahnotum sakyah, ekasya sambandhitvena pratiter  
aparasya sambandhi-sambandhitvena / vacyo hy arthah saksac-chabdasya  
sambandhi tad-itaras tv abhidheya-samarthyaksiptah sambandhi-sambandhi  
/ yadi ca sva-sambandhitvam saksat tasya syat  
tadarthantaratva-vyavahara eva na syat / tasmad visaya-bhedas tavat  
tayor vyaparayoh suprasiddhah / rupa-bhedo 'pi prasiddha eva / na hi  
yavabhidhana-saktih saivavagamana-saktih / avacakasyapi  
gita-sabdade rasadi-laksanarthavagama-darsanat / asabdasyapi  
cestader artha-visesa-prakasana-prasiddheh / tatha hi  
"vrida-yogan natavadanaya" ity adisloke cestavisesah  
sukavinartha-prakasanahetuh pradarsita eva / tasmad  
bhinna-visayatvadbhinna-rupatvac ca svarthabhidhayitvam  
arthantaravagama-hetutvam ca sabdasya yat tayoh spasta eva bhedah  
/ visesas cen na tarhidanim  
avagamanasyabhidheya-samarthyaksiptasyarthantarasya  
vacyatva-vyapadesyata / sabda-vyapara-gocaratvam tu tasyasmabhir  
isyata eva, tat tu vyangyatvenaiva na vacyatvena /  
prasiddhabhidhanantara-sambandha-yogyatvena ca tasyarthantarasya  
pratiteh sabdantarena svarthabhidhayina yad-visayikaranam  
tatra prakasanoktir eva yukta / na ca padartha-vakyartha-nyayo  
vacya-vyangyayoh / yatah padartha-pratitir asatyaiveti kaiscid  
vidvadbhir asthitam / yair apy asatyatvam asya nabhyupeyate tair  
vakyartha-padarthayor ghata-tad-upadana-karana-nyayo  
'bhyupagantavyah / yatha hi ghate nispanne  
tad-upadana-karananam na prthag-upalambhas tathaiva vakye tad-arthe  
va pratite pada-tad-arthanam tesam tada vibhaktatayopalambhe  
vakyartha-buddhir eva duribhavet / na tv esa vacya-vyangyayor  
nyayah, na hi vyangye pratiyamane vacya-buddhir duribhavati,  
vacyavabhasavinabhavena tasya prakasanat / tasmad  
ghata-pradipa-nyayas tayoh, yathaiva hi pradipa-dvarena  
ghata-pratitav utpannam na pradipa-prakaso nivartate  
tad-vyangya-pratitau vacyavabhasah / yat tu prathamoddyote "yatha  
padartha-dvarena" (1.10) ity ady-uktam tad-upayatva-matrat  
samya-vivaksaya /

nanv evam yugapad-artha-dvaya-yogitvam vakyasya praptam tad-bhave ca  
tasya vakyataiva vighatate, tasya aikarthyah-laksanatvat ; naisa  
dosah ; guna-pradhana-bhavana tayor vyavasthanat / vyangyasya hi  
kvacit pradhanyam vacyasyopasarjana-bhavah kvacid vacyasya  
pradhanyam aparasya guna-bhavah / tatra vyangya-pradhanye dhvanir  
ity uktam eva ; vacya-pradhanye tu prakarantaram nirdeksyate / tasmad  
sthitam etat-vyangya-paratve 'pi kavyasya na vyangyasyabhidheyatvam api  
tu vyangyatvam eva /

kim ca vyangyasya pradhanyenavivaksayam vacyatvam tavad  
bhavadbhir nabhyupagantavyam atparatvac chabdasya / tad asti tavad  
vyangyah sabdanam kascid visaya iti / yatrapi tasya pradhanyam

tatrapi kim iti tasya svarupam apahnuyate / evam tavad vacakatvad anyad  
eva vyañjakatvam ; itas ca vacakatvad vyañjakatvasyanyatvam yad  
vacakatvam sabdaikasrayam itarat tu sabdasrayam arthasrayam ca  
sabdarthayor dvayor api vyañjakatvasya pratipaditvat /

guna-vrttis tupacarena laksanaya cobhayasrayapi bhavati / kintu  
tato 'pi vyañjakatvam svarupato visayatas ca bhidyate / rupa-bhedas  
tavad ayam-yad amukhyataya vyaparo guna-vrttih prasiddha /  
vyañjakatvam tu mukhyatayaiva sabdasya vyaparah / na hy arthad  
vyangya-traya-pratitir ya tasya amukhyatvam manag api laksyate /

ayam canyah svarupa-bhedah-yad guna-vrttir amukhyatvena  
vyavasthitam vacakatvam evocyate / vyañjakatvam tu vacakatvad  
atyantam vibhinnam eva / etac ca pratipaditam / ayam caparo rupa-bhedo  
yadguna-vrttau yadartho 'rthantaram upalaksayati  
tadopalaksaniyarthatmana parinata evasau sampadyate / yatha  
"gangayam ghosah" ity adau / vyañjakatva-marge tu yadartho  
'rthantaram dyotayati tada svarupam prakasayann evasav anyasya  
prakasakah pratiyate pradipavat / yatha-"lila-kamala-patrani  
ganayamasa parvati" ity adau / yadi ca yatratoraskrtasva-pratitir  
artho 'rthantaram laksayati tatra laksana-vyavaharah kriyate, tad  
evam sati laksanaiva mukhyah sabda-vyapara iti praptam / yasmad  
prayena vakyanam vacya-vyatirikta-tatparya-visayarthavabhasitvam  
/

nanu tvat-pakse 'pi yadartho vyangya-trayam prakasayati tada  
sabdasya kidrso vyaparah ?  
ucyate-prakaranady-avacchinna-sabda-vasenaivarthasya tatha-vidham  
vyañjakatvam iti sabdasya tatropayogah katham apahnuyate ?

visaya-bhedo 'pi guna-vrtti-vyañjakatvayoh spasta eva / yato  
vyañjakatvasya rasadayo 'lankara-visesa vyangya-rupavacchinnam  
vastu ceti trayam visayah / tatra rasadi-pratitir guna-vrttir iti  
na kenacid ucyate na ca sakyate vaktum / vyangyalankara-pratitir api  
tathaiva / vastu-carutva-pratitaye sva-sabdanabhidheyatvena yat  
pratipipadayitum isyate tad vyangyam / tac ca na sarvam  
guna-vrttervisayah prasiddhy-anurodhabyam api gaunanam  
sabdanam prayoga-darsanat / tathoktam prak / yadapi ca  
guna-vrtter visayastad api ca vyañjakatvanupravesena / tasmad  
guna-vrtter api vyañjakatvasyatyanta-vilaksanatvam /  
vacakatva-guna-vrtti-vilaksanasyapi ca tasya tad-ubhayasrayatvena  
vyavasthanam /

vyañjakatvam hi kvacid vacakatvasrayena vyavatisthate, yatha  
vivaksitanya-para-vacye dhvanau / kvacit tu guna-vrtty-asrayena  
yatha avivaksita-vacye dhvanau / tad-ubhayasrayatva-pratipadanayaiva ca  
dhvaneh prathamataram dvau prabhedav upanyastau / tad ubhayasritatvac  
ca tad-eka-rupatvam tasya na sakyate vaktum / yasman na  
tad-vacakatvaika-rupam eva, kvacil laksanasrayena vrtteh / na ca

laksanaika-rupam evanyatra vacakatvasrayena vyavasthanat / na  
cobhaya-dharmatvenaiva tad-ekaika-rupam na bhavati / yavad  
vacakatva-laksanadi-rupa-rahita-sabd-adharmatvenapi / tatha hi  
gita-dhvaninam api vyañjakatvam asti rasadi-visayam / na ca tesam  
vacakatvam laksana va kathañcil laksyate / sabdad anyatrapi  
visaye vyañjakatvasya darsanad vacakatvadi-sabda-dharma-prakaravam  
ayuktam vaktum / yadi ca vacakatva-laksanadinam  
sabda-prakaranam prasiddha-prakara-vilaksanatve 'pi  
vyañjakatvam prakaratvena parikalpyate tac chabdasyaiva prakaratvena  
kasman na parikalpyate ?

tad evam sabde vyavahare trayah prakarah-vacakatvam  
guna-vrttir vyañjakatvam ca / tatra vyañjakatve yada  
vyangya-pradhanyam tada dhvanih, tasya cavivaksita-vacyo  
vivaksitanya-para-vacyas ceti dvau prabhedav anukrantau prathamataram  
tau savistaram nirnitau /

anyo bruyat-nanu vivaksitanya-para-vacye dhvanau guna-vrttita  
nastiti yad ucyate tad yuktam / yasmad vacya-vacaka-pratiti-purvika  
yatrarthantara-pratipattis tatra katham guna-vrtti-vyavaharah, na hi  
guna-vrttau yada nimittena kenacid visayantare sabda aropyate  
atyanta-tiraskrta-svarthah / yatha-"agnir manavakah" ity adau,  
yada va svartham amsenaparityajams tat-sambandha-dvarena  
visayantaram akramati, yatha "gangayam ghosah" ity adau /  
tadavivaksita-vacyatvam upapadyate / ata eva ca vivaksitanya-para-vacye  
dhvanau vacya-vacakayor dvayor api svarupa-pratitir arthavagamanam ca  
drsyata iti vyañjakatva-vyavaharo yukty-anurodhi / svarupam  
prakasayann eva paravabhasako vyañjaka ity ucyate, tathavidhe visaye  
vacakatvasyaiva vyañjakatvam iti guna-vrtti-vyavaharo niyamenai va na  
sakyate kartum / avivaksita-vacyas tu dhvanir guna-vrtteh katham  
bhidyate ? tasya prabheda-dvaye guna-vrttiprabhedadvaya-rupata laksyata  
eva yatah /

ayam api na dosah / yasmad avivaksita-vacyo dhvanir  
guna-vrtti-margasrayo 'pi bhavati na tu guna-vrtti-rupa eva /  
guna-vrttir hi vyañjakatva-sunyapi drsyate / vyañjakatvam ca  
yathokta-carutva-hetum vyangyam vina na vyavatisthate /  
guna-vrttis tu vacya-dharmasrayenaiva vyangya-matrasrayena  
cabhedopacara-rupa sambhavati, yatha-tiksnatvad agnir  
manavakah, ahladakatvac candra evasya mukham ity adau / yatha ca  
"priye jane nasti punar uktam" ity adau / yapi  
laksana-rupa-guna-vrttih sapy  
upalaksaniyartha-sambandha-matrasrayena  
caru-rupa-vyangya-pratitim vinapi sambhavaty eva, yatha-"mañcah  
krosanti" ity adau visaye /

yatra tu sa caru-rupa-vyangya-pratiti-hetus tatrap  
vyañjakatvanupravesenaiva vacakatvavat / asambhavina carthena yatra  
vyavaharah, yatha-"suvarena-puspam prthivim" ity adau tatra

caru-rupa-vyangya-pratitir eva prayojiketi tatha-vidhe 'pi visaye  
guna-vrttau satyam api dhvani-vyavahara eva yukty-anurodhi / tasmad  
avivaksita-vacye dhvanau dvayor api prabhedayor  
vyañjakatva-visesavisista guna-vrttir na tu tad-eka-rupa  
sahridaya-hridayahladini pratiyamana pratiti-hetutvad visayantare  
tad-rupa-sunyaya darsanat / etac ca sarvam prak sucitam api  
sphutatara-pratitaye punar uktam /

api ca vyañjakatva-laksano yah sabdarthayor dharmah sa  
prasiddha-sambandhanurodhiti na kasyacid vimati-visayatam arhati /  
sabdarthayor hi prasiddho yah sambandho vacya-vacaka-bhavakhyas tam  
anurundhana eva vyañjakatva-laksano vyaparah  
samagry-antara-sambandhad aupadhikah pravartate / ata eva vacakatvat  
tasya visesah / vacakatvam hi sabda-visesasya niyata atma  
vyutpatti-kalad arabhya tad-avinabhavena tasya prasiddhatvat / sa tv  
aniyatah, aupadhikatvat / prakaranady-avacchedena tasya pratiter  
itaratha tv apratiteh /

nanu yady aniyatas tat kim tasya svarupa-pariksaya ? naisa dosah ;  
yatah sabbatmani tasyaniyatatvam, na tu sve visaye vyangya-laksane  
/ lingatva-nyayas casya vyañjaka-bhavasya laksyate, yatha lingatvam  
asrayesv aniyatavabhasam, icchadhinatvat ; sva-visayavyabhicari ca  
/ tathaivedam yatha darsitam vyañjakatvam / sabbatmany aniyatatvad  
eva ca tasya vacakatva-prakarata na sakya kalpayitum / yadi hi  
vacakatva-prakarata tasya bhavet tac-chabbatmani niyatatapi syad  
vacakatvavat / sa ca tatha-vidha aupadhiko dharmah sabbdanam  
autpatika-sabbdartha-sambandha-vadina vakya-tattva-vida  
paurusapauruseyayor vakyayor visesam abhidadhata  
niyamenabhyupagantavyah, tad anabhyupagame hi tasya  
sabbdartha-sambandha-nityatve saty apy apauruseya-pauruseyayor vakyayor  
artha-pratipadane nirvisesatvam syat / tad-abhyupagame tu  
pauruseyanam vakyanam  
purusecchanuvidhana-samaropitaupadhika-vyaparantaranam saty api  
svabhidheya-sambandharityage mithyarthatapi bhavet /

drsyate hi bhavanam aparityakta-sva-svabhavanam api  
samagry-antara-sampata-sampaditaupadhika-vyaparantaranam  
viruddha-kriyatvam / tatha hi-hima-mayukha-prabhrtinam  
nirvapita-sakala-jiva-lokam sitalatvam udvahatam eva  
priya-viraha-dahana-dahyamana-manasair janair alokyamananam satam  
santapa-karitvam prasiddham eva / tasmad pauruseyanam  
vakyanam saty api naisargike 'rtha-sambandhe mithyarthatvam  
samarthayitum icchata vacakatva-vyatiriktam kimcid rupam aupadhikam  
vyaktam evabhidhaniyam / tac ca vyañjakatvadrte nanyat /  
vyangya-prakasanam hi vyañjakatvam / pauruseyani ca vakyani  
pradhanyena purusabhiprayam eva prakasayanti / sa ca vyangya eva na  
tv abhidheyah, tena sahabhidhanasya  
vacya-vacakabhava-laksana-sambandhabhavat /

nanv anena nyayena sarvesam eva laukikanam vakyanam  
dhvani-vyavaharah prasaktah / sarvesam apy anena nyayena  
vyañjakatvat / satyam etat; kim tu vaktr-abhipraya-prakasanena yad  
vyañjakatvam tat sarvesam eva laukikanam vakyanam avisistam /  
tat tu vacakatvan na bhidyate vyangyam hi tatra nantariyakataya  
vyavasthitam / na tu vivaksitatvena / yasya tu vivaksitatvena vyangyasya  
sthitih tad vyañjakatvam dhvani-vyavaharasya prayojakam / yat tv  
abhipraya-visesa-rupam vyangyam sabdarthabhyam prakasate tad  
bhavati vivaksitam tatparyena prakasyamanam sat / kintu tad eva  
kevalam aparimita-visayasya dhvani-vyavaharasya na prayojakam avyapakatvat  
/ tatha darsita-bheda-traya-rupam tatparyena dyotyamanam  
abhipraya-rupam anabhipraya-rupam ca sarvam eva dhvani-vyavaharasya  
prayojakam iti yathokta-vyañjaktva-visese dhvani-laksane nativyaptir  
na cavyaptih / tasmad vakya-tattva-vidam matena tavad  
vyañjakatva-laksanah sabdo vyaparo na virodhi pratyutanuguna eva  
laksyate /

pariniscita-nirapa-bhramsa-sabda-brahmanam vipascitam matam  
asrityaiva pravrtto 'yam dhvani-vyavahara iti taih saha kim  
virodhavirodhau cintyete / krtrima-sabdārtha-sambandha-vadinam tu  
yukti-vidam anubhava-siddha evayam vyañjaka-bhavah sabdanam  
arthantaranam ivavirodhas ceti na pratiksepya-padavim avatarati /

vacakatve hi tarkikanam vipratipattayah pravartantam, kim idam  
svabhavikam sabdanam aho svit samayikam ity adyah / vyañjakatve  
tu tat-prstha-bhavini bhavantara-sadharane loka-prasiddha  
evanugamyamane ko vimatinam avasarah / alaukike hy arthe  
tarkikanam vimatayo nikhilah pravartante na tu laukike / na hi  
nila-madhuradisv asesalokendriya-gocare badha-rahite tattve  
parasparam vipratipanna drsyante / na hi badha-rahitam nilam  
nilam iti bruvann aparena pratisidhyate naitan nilam pitam etad iti /  
tathaiva vyañjakatvam vacakanam sabdanam avakanam ca  
gita-dhvaninam asabda-rupanam ca cestadinam yat sarvesam  
anubhava-siddham eva tat kenapahnuyate / asabdām artham ramaniyam hi  
sucayanto vyaharas tatha vyapara nibaddhas canibaddhas ca  
vidagdha-parisatsu vividha vibhavyante / tan upahasyatam atmanah  
pariharan ko 'tisandadhita sacetah /

atha bruyat, asty atisandhanavasarah vyañjakatvam sabdanam  
gamakatvam tac ca lingatvam atas ca vyangya-pratitir lingi-pratitir  
eveti lingi-linga-bhava eva tesam vyangya-vyañjaka-bhavo  
naparah kascit / atas caitad avasyam eva boddhavyam yasmad  
vaktr-abhiprayapeksaya vyañjakatvam idanim eva tvaya pratipaditam  
vaktr-abhiprayas canumeya-rupa eva /

atrocyate-nanv evam api yadi nama syat tat kim nas chinna /  
vacakatva-guna-vrtti-vyatirikto vyañjakatva-laksanah  
sabda-vyaparo 'stity asmabhir abhyupagatam / tasya caivam api na kacit  
ksatih / tad dhi vyañjakatvam lingatvam astu anyad va / sarvatha

prasiddha-sabda-prakara-vilaksanatvam sabda-vyapara-visayatvam  
ca tasyastiti nasty evavayor vivadah / na punar ayam paramartha  
yad-vyañjakatvam lingatvam eva sarvatra vyangya-pratitit ca  
lingi-pratitir eveti /

yad api sva-paksa-siddhaye 'smad-uktam anuditam tvaya vaktr-abhiprayasya  
vyangyatvenabhyupagamat tat-prakasane sabdanam lingatvam eveti tad  
etad yathasmabhir abhihitam tad vibhajyam pratipadyate  
sruyatam-dvididho visayah sabdanam- anumeyah pratipadyas ca /  
tatranumeyo vivaksa-laksanah / vivaksa ca  
sabda-svarupa-prakasanecca sabdenartha-prakasanecca ceti  
dvi-prakara / tatradya na sabda-vyavaharagam / sa hi  
pranitva-matra-pratipatti-phala / dvitiya tu  
sabda-visesavadharana-vasita-vyavahitapi  
sabda-karana-vyavahara-nibandhanam / te tu dve apy anumeyo visayah  
sabdnam / pratipadyas tu prayoktur  
artha-pratipadana-samiha-visayikrto 'rthah /

sa ca dvididhah-vacyo vyangyas ca / prayokta hi kadacit  
sva-sabdenartham prakasayitum samihate kadacit  
sva-sabdanabhidheyatvena prayojanapeksaya kayacit / sa tu dvididho 'pi  
pratipadyo visayah sabdanam na lingitaya svarupena prakasate,  
api tu krtrimenakrtrimena va sambandhantarena /  
vivaksa-visayatvam hi tasyarthasya sabdair lingitaya pratiyate na  
tu svarupam / yadi hi lingitaya tatra sabdanam vyaparah syat tac  
chabdarte samyan mithyatvadi vivada eva na pravarteran  
dhumadi-linganumitanumeyantaravat / vyangyas cartho  
vacya-samarthyaksiptataya vacyavac chabdasya sambandhi bhavaty eva /  
saksad-asaksad-bhavo hi sambandhasyaprayojakah /  
vacya-vacaka-bhavasrayatvam ca vyañjakatvasya prag eva darsitam /  
tasmad vaktrabhipraya-rupa eva vyangye lingitaya sabdanam  
vyaparah / tad-visayikrte tu pratipadyataya / pratiyamane tasminn  
abhipraya-rupe 'nabhipraya-rupe ca vacakatve naiva vyaparah  
sambandhantarena va / na tavad vacakatvena yathoktam prak /  
sambandhantarena vyañjakatvam eva / na ca vyañjakatvam lingatva-rupam  
eva alokadisv anyatha drstatvat / tasmad pratipadyo visayah  
sabdnam na lingitvena sambandhi vacyavat / yo hi lingitvena  
tesam sambandhi yatha darsito visayah sa na vacyatvena pratiyate,  
api tupadhitvena / pratipadyasya ca visayasya lingitve  
tad-visayanam vipratipattinam laukikair eva kriyamananam  
abhavah prasajyete / etac cuktam eva /

yatha ca vacya-visaye pramanantaranugamena samyaktva-pratitau kvacit  
kriyamanayam tasya pramanantara-visayatve saty api na  
sabda-vyapara-visayata-hanis tad-vyangyasyapi / kavya-visaye ca  
vyangya-pratitinam satya satya-nirupanasyaprayojakatvam eveti tatra  
pramanantara-vyapara-pariksopahasayaiva sampadyate / tasmal  
lingi-pratitir eva sarvatra vyangya-pratitir iti na sakyate vaktum /

yat tv anumeya-rupa-vyangya-visayam sabdanam vyañjakatvam  
tad-dhvani-vyavaharasyaprayojakam / api tu vyañjakatva-laksanah  
sabdhanam vyapara autpattika-sabdartha-sambandha-vadinapy  
abhyupagantavya iti pradarsanartham upanyastam / tad dhi vyañjakatvam  
kadacil lingavtena kadacid rupantarena sabdanam vacakanam  
avacakanam ca sarva-vadibhir apratiksepyam ity ayam asmabhir yatna  
arabdham / tad evam guna-vrtti-vacakatvadibhyah  
sabda-prakarebhyo niyamenaiiva tavad vilaksanam vyañjakatvam /  
tad-antah-patitve 'pi tasya hathad abhidhiyamane tad-visesasya  
dhvaner yat-prakasanam vipratipatti-nirasaya sahrdaya-vyutpattaye va  
tat-kriyamanam anatisandheyam eva / na hi  
samanya-matra-laksanenopayogi-visesa-laksananam  
pratiksepah sakyah kartum / evam hi sati satta-matra-laksane  
krte sakala-sad-vastu-laksananam paunaruktya-prasangah / tad  
evam-

vimati-visayo ya asin manisnam satatam avidita-sa-tattvah /  
dhvani-samjñitah prakarah kavyasya vyañjitah so 'yam || dhva\_3.33  
||

dhv\_3.34:

prakaro 'nyo guni-bhuta-vyangyah kavyasya drsyate /  
yatra vyangyanvaye vacya-carutvam syat prakarsavat // dhvk\_3.34 //

vyangyo 'rtho lalana-lavanya-prakhyo yah pratipaditas tasya  
pradhanye dhvanir ity uktam / tasya tu guni-bhavena  
vacya-carutva-prakarse guni-bhuta-vyangyo nama kavya-prabhedah  
prakalpyate / tatra vastu-matrasya vyangyasya tiraskrta-vacyebhyah  
pratiyamanasya kadacid vacya-rupa-vakyarthapeksaya guni-bhave  
sati guni-bhuta-vyangyata / yatha-

lavanya-sindhur aparaiiva hi keyam atra  
yatrotpalani sasina saha samplavante /  
unmajjati dvirada-kumbha-tati ca yatra  
yatrapare kadalikanda-mrnala-dandah //

atiraskrtavacyebhyo 'pi sabdebhyah pratiyamanasya vyangyasya kadacid  
vacya-pradhanyena kavyacarutvapeksaya gunibhave sati  
gunibhuta-vyangyata, yathodahrtam-"anuragavati sandhya" ity evam  
adi / tasyaiva svayam uktya prakasikrtatvena gunibhavah,  
yathodahrtam- "sanketa-kala-manasam" ity adi /  
rasadi-rupa-vyangyasya gunibhavo rasavad-alankare darsitah ;  
tatra ca tesam adhikarika-vakyapeksaya gunibhavo  
vivahana-pravrtta-bhrtyanuyayi-rajavat / vyangyalankarasya  
gunibhave dipakadi-visayah || dhva\_3.34 ||

tatha-

dhv\_3.35:

prasanna-gambhira-padah kavya-bandhah sukhavahah /  
ye ca tesu prakaro 'yam eva yojyah sumedhasa // dhvk\_3.35 //

ye caite 'parimita-svarupa api prakasamanas  
tathavidhartha-ramaniyah santo vivekinam sukhavahah  
kavya-bandhas tesu sarvesv evayam prakaro guni-bhuta-vyangyo  
nama yojaniyah / yatha-

lacchi duhida jamauo hari tamsa gharinia ganga /  
amia-mianka a sua aho kudumbam mahoahino //

[laksmi duhita jamata harih tatha grhini ganga /  
amrta-mrgankau ca sutau aho kutumbam mahodadheh //]// dhva\_3.35//

dhv\_3.36:

vacyalankara-vargo 'yam vyangyamsanugame sati /  
prayenaiva param chayam bibhral laksye niriksyate // dhvk\_3.36  
//

vacyalankara-vargo 'yam vyangyamsasyalankarasya  
vastu-matrasya va yatha-yogam anugame sati cchayatisayam  
bibhral-laksana-karair eka-desena darsitah / sa tu tatha-rupah  
prayena sarva eva pariksyamano laksye niriksyate / tatha  
hi-dipaka-samasoktyadi-vadanye 'py alankarah prayena  
vyangyalankarantara-vastv-antara-samsparsino drsyante / yatah  
prathamam tavad atisayokti-garbhata sarvalankaresu sakya-kriya /  
krtaiva ca sa maha-kavibhih kam api kavyacchavim pusyati, katham  
hy atisayayogita sva-visayaucityena kriyamana sati kavye notkarsam  
avaahet /

bhamahenapy atisayokti-laksane yad uktam-

saisa sarvaiva vakroktir anayartho vibhavyate / yatno 'syam kavina  
karyah ko 'lankaro 'naya vina //iti /

tatratishayoktir yam alankaram adhitisthati kavi-pratibha-vasat  
tasya carutvatisaya-yogo 'nyasya tv alankara-matrataiveti  
sarvalankara-sarira-svikarana-yogyatvenabhedopacarat saiva  
sarvalankara-rupety ayam evartho 'vagantavyah / tasyas  
calankarantara-samkiranatvam kadacid vacyatvena kadacid  
vyangyatvena / vyangyatvam api kadacit pradhanyena kadacid  
guna-bhavana / tatradye pakse vacyalankara-margah / dvitiye tu  
dhvanav antarbhavah / trtiye tu gunibhuta-vyangya-rupata /

ayam ca prakaro 'nyesam apy alankaranam asti, tesam tu na  
sarva-visayah / atisayoktes tu sarvalankara-visayo 'pi sambhavatity  
ayam visesah / yesu calankaresu sadrsya-mukhena  
tattva-pratilambhah yatha rupakopama-tulyayogita-nidarsanadisu tesu  
gamyamana-dharma-mukhenaiva yat sadrsyam tad eva sobhatisaya-sali  
bhavatiti te sarve 'pi carutvatisaya-yoginah santo  
gunibhuta-vyangyasyaiva visayah /

samasoktyaksepa-paryayokty-adisu tu gamyamanamsavinabhavenaiva  
tattva-vyavasthanad gunibhuta-vyangyata nirvivadaiva / tatra ca  
gunibhuta-vyangyatayam alankaranam kesañcid  
alankara-visesa-garbhatayam niyamah / yatha vyaja-stuteh preyo  
'lankara-garbhatve / kesañcid alankara-matra-garbhatayam  
niyamah / yatha sandehadinam upama-garbhatve / kesañcid  
alankaranam paraspara-garbhatapi sambhavati / yatha dipakopamayoh  
/ tatra dipakam upama-garbhatvena prasiddham / upamapi kadacid  
dipaka-cchayanuyayini / yatha malopama / tatha hi "prabha-mahatya  
sikhayeva dipah" ity adau sphutaiva dipaka-cchaya laksyate /

tad evam vyangyamsa-samsparse sati carutvatisaya-yogino  
rupakadayo 'lankarah sarva eva gunibhuta-vyangyasya margah /  
gunibhuta-vyangyatvam ca tesam tatha-jatyanam sarvesam  
evoktanuktanam samanyam / tal-laksane sarva evaite sulaksita  
bhavanti / ekaikasya svarupa-visesa-kathanena tu  
samanya-laksana-rahitena pratipada-patheneva sabda na sakyante  
tattvato nirjñatum anantyat / ananta hi vag-vikalpas tat-prakara eva  
calankarah / gunibhuta-vyangyasya ca prakarantarenapi  
vyangyarthanugama-laksanena visayatvam asty eva / tad ayam  
dhvani-nisyanda-rupo dvitio 'pi maha-kavi-visayo 'tiramaniyo  
laksaniyah sahrdayaih / sarvatha nasty eva  
sahrdaya-hrdaya-harinah kavyasya sa prakaro yatra na  
pratiyamanartha-samsparsena saubhagyam / tad idam kavya-rahasyam  
param iti suribhir bhavaniyam /

dhv\_3.37:

mukhya maha-kavi-giram alankrti-bhrtam api /  
pratiyamana-cchayaisa bhusa lajjeva yositam // dhvk\_3.37 //

anaya suprasiddho 'py arthah kim api kamaniya-kamaniyate / tad yatha-

visrambhottha manmathajña-vidhane  
ye mugdhaksyah ke 'pi lila-visesah /  
aksunnas te cetasa kevalena  
sthitvaikante santatam bhavaniyah //  
ity atra ke 'pity anena padena vacyam aspastam abhidadhata  
pratiyamanam vastv-aklistam anantam arpayata ka chaya nopapadita  
// dhva\_3.37 //

dhv\_3.38:

arthantara-gatih kakva ya caisa paridrasyate /  
sa vyangyasya guni-bhave prakaram imam asrita // dhvk\_3.38 //

ya caisa kakva kvacid arthantara-pratitirdrsyate sa  
vyangyasyarthasya gunibhave sati gunibhuta-vyangya-laksanam  
kavya-prabhedamasrayate / yatha-"svastha bhavanti mayi jivati  
dhartarastrah" / yatha va-

am asatyah uparama pativrate na tvaya malinitam silam /

kim punar janasya jayeva napitam tam na kamayamahe //

sabda-saktir eva hi svabhidheya-samarthyakṣipta-kaku-sahaya saty  
artha-visesa-pratipatti-hetur na kaku-matram / visayantare  
svecchakrtat kaku-matrat tatha-vidhartha-pratipatty-asambhavat / sa  
carthah kaku-visesa-sahaya-sabda-vyaparoparudho 'py  
artha-samarthya-labhya iti vyangya-rupa eva / vacakatvanugamenaiiva tu  
yada tad-visista-vacya-pratitit tada gunibhuta-vyangyataya  
tatha-vidhartha-dyotinah kavyasya vyapadesah /  
vyangya-visista-vacyabhidhayino hi gunibhuta-vyangyatvam /

dhv\_3.38:

prabhedasyasya visayo yas ca yuktya pratiyate /  
vidhatavya sahrdayair na tatra dhvani-yojana // dhvk\_3.38 //

sankirno hi kascid dhvaner gunibhuta-vyangyasya ca laksye  
drsyate margah / tatra yasya yukti-sahayata tatra tena vyapadesah  
kartavyah / na sarvatra dhvanir agina bhavitavyam / yatha-

patyuh siras-candra-kalam anena  
sprseti sakhya parihasa-purvam /  
sa rañjayitva caranau krtasir  
malyena tam nirvacanam jaghana //

yatha ca-  
prayacchatoccaih kusumani manini  
vipaksa-gotram dayitena lambhita /  
na kimcid uce caranena kevalam  
lilekha baspakula-locana bhuvam //

ity atra "nirvacanam jaghana" "na kimcid uce" iti pratisedha-mukhena  
vyangyasyarthasyoktya kimcid visayi-krtatvad gunibhava eva  
sobhate / yada vakroktim vina vyangyo 'rthas tatparyena pratiyate  
tada tasya pradhanyam / yatha "evam vadini devarsau" ity adau / iha  
punaruktir bhangyastiti vacyasyapi pradhanyam / tasman  
natranuranana-rupa-vyangya-dhvani-vyapadeso vidheyah || dhva\_3.39 ||

dhv\_3.40:

prakaro 'yam gunibhuta-vyangyo 'pi dhvani-rupatam /  
dhatte rasadi-tatparya-paryalocanaya punah // dhvk\_3.40 //

gunibhuta-vyangyo 'pi kavya-prakaro rasa-bhavadi-tatparyalocane  
punar dhvanir eva sampadyate / yathatraivanantarodahrte sloka-dvaye /  
yatha ca-

duraradha radha subhaga yad anenapi mrjatas  
tavaitat-pranesajaghana-vasanenasru patitam /  
kathoram stri-cetas tad alam upacarair virama he  
kriyat kalyanam vo harir anunayesv evam uditah //

evam sthite ca "nyakkaro hy ayam eva" ity adi-sloka-nirdistanam

padanam vyangya-visista-vacya-pratipadane 'py  
etad-vakyarthibhuta-rasapeksaya vyañjakatvam uktam / ne tesam  
padanam arthantara-samkramita-vacya-dhvani-bhramo vidhatavyah,  
vivaksita-vacyatvat tesam / tesu hi vyangya-visistatvam  
vacyasya pratiyate na tu vyangya-rupa-parinatatvam / tasmad vakyam  
tatra dhvanih, padani tu gunibhuta-vyanyani / na ca kevalam  
gunibhuta-vyanyany eva padany alaksya-krama-vyangya-dhvaner  
vyañjakani yavad-arthantara-samkramita-vacyani  
dhvani-prabheda-rupany api / yathatraiva sloke ravana ity asya  
prabhedantara-rupa-vyañjakatvam / yatra tu vakye rasadi-tatparyam  
nasti gunibhuta-vyanyaih padair udbhasite 'pi tatra  
gunibhuta-vyanyataiva samudaya-dharmah / yatha-

rajanam api sevante visamam apy upayuñjate / ramante ca saha sribhih  
kusalah khalu manavah //ity adau /

vacya-vyanyayoh pradhanyapradhanya-viveke parah prayatno  
vidhatavyah, yena dhvani-gunibhuta-vyanyayor alankaranam  
casankirno visayah sujñato bhavati / anyatha tu  
prasiddhalankara-visaya eva vyamohah pravartate / yatha-

lavanya-dravina-vyayo na ganitah kleso mahan svikrtah  
svacchandasya sukham janasya vasatas cintanalo dipitah /  
esapi svayam eva tulya-ramanabhavad varaki hata  
ko 'rthas cetasi vedhasa vinihitas tanvyas tanum tanvata //[\*21]

[\*21] dharma-kirteh (kuvalayavali 100, aucitya-vicara-carca 11, sa.u.ka.  
814

ity atra vyaja-stutir alankara iti vyakhyayi kenacit tan na caturasram,  
yato 'syabhidheyasyaitad-alankara-svarupa-matra-paryavasayitve na  
suslista / yato na tavad ayam raginah kasyacid vikalpah / tasya  
"esapi svayam eva tulya-ramanabhavad varaki hata" ity  
evam-vidhokty-anupapatteh / napi niragasya;  
tasyaivam-vidha-vikalpa-pariharaika-vyaparavat / na cayam slokah  
kvacit prabandha iti srutyate, yena tat-prakarananugatarthatasya  
parikalpyate / tasmad aprastuta-prasamseyam / yasmad anena vacyena  
gunibhutatmana nihsamanya-gunavalopadhmata-sya  
nija-mahimotkarsa-janita-samatsara-jana-jvarasya visesa-jñam atmano na  
kañcid evaparam pasyatah paridevitam etad iti prakasyate / tatha  
cayam dharmakirteh sloka iti prasiddhih / sambhavyate ca tasyaiva /

yasmat-  
anadhyavasitavagahanam analpa-dhi-saktinapy  
adrsta-paramartha-tattvam adhikabhiyogair api /  
matam mama jagaty alabdha-sadrsa-pratigrahakam  
prayasyati payonidheh paya iva sva-dehe jaram //

ity anenapi slokenaivam-vidho 'bhiprayah prakasita eva /  
aprastuta-prasamsayam ca yad vacyam tasya kadacid vivaksitatvam,

kadacid avivaksitatvam, kadacid vivaksitavivaksitatvam iti trayi  
bandha-cchaya /

tatra vivaksitatvam, yatha-

pararthe yah pidam anubhavati bhange 'pi madhuro  
yadiyah sarvesam iha khalu vikaro 'py abhimatah /  
na samprapto vrddhim yadi sa bhramam aksetra-patitah  
kim iksor doso 'sau na punar agunaya maru-bhuvah //[\*22]

[\*22] spd 1052

yatha va mamaiva-

ami ye drsyante nanu subhaga-rupah saphalata  
bhavaty esam yasya ksanam upagatanam visayatam /  
niraloke loke katham idam aho caksur adhuna  
samam jatam sarvair na samam athavanyair avayavaih //

anayor hi dvayoh slokayor iksu-caksusi vivaksita-svarupe eva na ca  
prastute / maha-gunasyavisaya-patitvad aprapta-para-bhagasya  
kasyacit svarupam upavarnayitum dvayor api slokayos tatparyena  
prastutatvat / avivaksitatvam yatha-

kas tvam bhoh kathayami daiva-hatakam mam viddhi sakhotakam  
vairagyad iva vaksi, sadhu viditam kasmad idam kathyate /  
vamenatra vatas tam adhvaga-janah sarvatmana sevate  
na cchayapi paropakara-karini marga-sthitasyapi me //

na hi vrksa-visesena sahokti-pratyukti sambhavata ity  
avivaksitabhidheyenaivanena slokena  
samrddhasat-purusa-samipa-vartino nirdhanasya kasyacin manasvinah  
paridevitam tatparyena vakarthikrtam iti pratiyate /  
vivaksitatvavivaksitatvam yatha-

utpatha-jataya asobhanaya phala-kusuma-patra-rahitayah /  
badarya vrttim dadat-pamarah bhoh hasisyase //

atra hi vacyartha natyantam sambhavi na casambhavi / tasmad  
vacya-vyanyayoh pradhanyapradhanye yatnato nirupaniye ||  
dhva\_3.40 ||

dhv\_3.41-42:

pradhana-guna-bhavabhyam vyanyasyaivam vyavasthite /  
kavye ubhe tato 'nyad yat tac citram abhidhiyate // dhvk\_3.41 //

citram sabdartha-bhedena dvividham ca vyavasthitam /  
tatra kimcic chabda-citram vacya-citram atah param // dhvk\_3.42 //

vyanyasyarthasya pradhanye dhvani-samjñita-kavya-prakarah  
guna-bhave tu gunibhuta-vyanyata / tato 'nyad  
rasa-bhavadi-tatparya-rahitam  
vyanyartha-visesa-prakasana-sakti-sunyam ca kavyam

kevala-vacya-vacaka-vaicitrya-matrasrayenopanibaddham  
alekhya-prakhyam yad abhasate tac citram / na tan-mukhyam kavyam /  
kavyanukaro hy asau / tatra kimcic chabda-citram yatha  
duskara-yamakadi / vacya-citram tatah sabda-citrad anyad  
vyangyartha-samsparsa-rahitam pradhanyena vakyarthataya sthitam  
rasadi-tatparya-rahitam utpreksadi /

atha kim idam citram nama ? yatra na pratiyamanartha-samsparsah /  
pratiyamano hy arthas tribhedah prak pradarsitah / tatra yatra  
vastv-alankarantaram va vyangyam nasti sa nama citrasya  
kalpyatam visayah / yatra tu rasadinam avisayatvam sa  
kavya-prakaro na sambhavaty eva / yasmad avastu-samsparsita kavyasya  
nopapadyate / vastu ca sarvam eva jagad gatam avasyam kasyacid rasasya  
bhavasya vangatvam pratipadyate antato vibhavatvena /  
citta-vrtti-visesa hi rasadayah, na ca tad asti vastu kimcid yan na  
citta-vrtti-visesam upajanayati tad-anutpadane va kavi-visayataiva  
tasya na syat kavi-visayas ca citrataya kascin nirupyate /

atrocyate-satyam na tadrk-kavya-prakaro 'sti yatra rasadinam  
apratitih / kim tu yada rasa-bhavadi-vivaksa-sunyah kavih  
sabdalkaram arthalankaram vopanibadhnati tada  
tad-vivaksapeksaya rasadi-sunyarthasya parikalpyate /  
vivaksoparudha eva hi kavye sabdanam arthah /  
vacya-samarthya-vasena va kavi-vivaksa-virahe 'pi tatha-vidhe visaye  
rasadi-pratitir bhavanti paridurbala bhavatity anenapi prakarena  
nirasatvam parikalpya citra-visayo vyavasthapyate / tad idam uktam-

rasa-bhavadi-visaya-vivaksa-virahe sati /  
alankara-nibandho yah sa citra-visayo matah //

rasadisu vivaksa tu syat tatparyavati yada /  
tada nasty eva tat kavyam dhvaner yatra na gocarah //

etac ca citram kavina visrnkhala-giram rasadi-tatparyam  
anapeksyaiva kavya-pravrtti-darsanad asmabhih parikalpitam /  
idanintanam tu nyayye kavya-naya-vyavasthapane kriyamane nasty  
eva dhvani-vyatiriktah kavya-prakarah / yatah paripakavatam  
kavinam rasadi-tatparya-virahe vyapara eva na sobhate /  
rasadi-tatparye ca nasty eva tad vastu yad abhimata-rasangatam  
niyamanam na pragunibhavati / acetana pi hi bhava yathayatham  
ucita-rasa-vibhavataya cetana-vrttanta-yojanaya va na santy eva te ye  
yanti na rasangatam / tatha cedam ucyate-

apare kavya-samsare kavir ekah prajapatih /  
yathasmai rocate visvam tathedam parivartate //

srngari cet kavih kavye jatam rasa-mayam jagat /  
sa eva vita-ragas cen nirasam sarvam eva tat //

bhavan acetanan api cetanavac cetananacetanavat /  
vyavaharayati yathestam sukavih kavye svatantrataya //

tasman nasty eva tad vastu yat sarvatmana rasa-tatparyavatah kaves  
tad-icchaya tad-abhimata-rasangatam na dhatte / tathopanibadhyamanam  
va na carutvatisayam pusnati / sarvam etac ca maha-kavinam  
kavyesu drsyate / asmabhir api svesu kavya-prabandhesu  
yathayatham darsitam eva / sthite caivam sarva eva kavya-prakaro na  
dhvani-dharmatam atipatati rasady-apeksayam kaver  
gunibhuta-vyangya-laksano 'pi prakaras tad-angatam avalambata ity  
uktam prak / yada tu catusu devata-stutisu va rasadinam  
angataya vyavasthanam hrdayavatisu ca suprajñaka-gathasu kasucid  
vyangya-visista-vacye pradhanyam tad api gunibhuta-vyangyasya  
dhvani-nispanda-bhutatvam evety uktam prak / tad evam  
idanimtana-kavi-kavya-nayopadese kriyamane prathamikanam  
abhyarthnam yadi param citrena vyavaharah,  
prapta-parinatinam tu dhvanir eva kavyam iti sthitam etat /

tad ayam atra sangraha-

yasmin raso va bhavo va tatparyena prakasate /  
samvrttyabhihitau vastu yatralankara eva va //

kavyadhvani dhvanir vyangya-pradhanyaika-nibandhanah /  
sarvatra tatra visayi jñeyah sahrdayair janaih || dhva\_3.42 ||

dhv\_3.43:

sagunibhuta-vyangyaih salankaraih saha prabhedaih svaih /  
sankara-samsrstibhyam punar apy uddyotate bahudha // dhvk\_3.43 //

tasya ca dhvaneh sva-prabhedair gunibhuta-vyangyena  
vacyalankarais ca sankara-samsrsti-vyavasthayam  
kriyamanayam bahu-prabhedata laksye drsyate / tatha hi  
sva-prabheda-sankirnah, sva-prabheda-samsrsto  
gunibhuta-vyangya-sankirno gunibhuta-vyangya-samsrsto  
vacyalankarantara-sankirno  
vacyalankarantara-samsrstah  
samsrstalankara-sankirnah  
samsrstalankara-samsrstas ceti bahudha dhvanih  
prakasate /

tatra sva-prabheda-sankirnatvam kadacid anugrahyanugrahaka-bhavana  
/ yatha-"evam-vadini devarsau" ity adau / atra hy  
artha-sakty-udbhavanuranana-rupa-vyangya-dhvani-prabhedenalaksya-kram  
a-vyangya-dhvani-prabhedo 'nugrhyamanah pratiyate / evam kadacid  
prabheda-dvaya-sampata-sandehena / yatha-

khana-pahunia deara esa jaaem kim pi de bhanida /  
rua{i} padohara-valahi-gharammi anunijja{u} barai //

[ksana-praghunika devara esa jayaya kim api te bhanita /  
roditi sunya-valabhi-grhe 'nuniyatam varaki //]

atra hy anuniyatam ity etat-padam arthantara-sankramita-vacyatvena

vivaksitany apara-vacyatvena ca sambhavyate / na  
canyatara-paksa-nirnaye pramanam asti / eka-vyañjakanupravesena tu  
vyangyatvam alaksya-krama-vyangyasya sva-prabhedantarapeksaya  
bahulyena sambhavati / yatha-"snigdha-syamala" ity adau /  
sva-prabheda-samsrstatvam ca yatha purvodaharana eva / atra hy  
arthantara-samkramita-vacyasyatyanta-tiraskrta-vacyasya ca  
samsargah /

guni-bhuta-vyangya-sankirnatvam yatha-"nyak-karo hy ayam eva me  
yad arayah" ity adau /

yatha va-

karta dyuta-cchalanam jatu-maya-saranoddipanah so 'bhimani  
krsna-kesottariya-vyapanayana-patuh pandava yasya dasah

/

raja duhsasanader gurur anuja-satasyanga-rajasya mitram  
kvaste duryodhano 'sau kathayata na rusa drastum abhyagatau svah //

atra hy alaksya-krama-vyangyasya vakyartha-bhutasya  
vyangya-visista-vacyabhidhayibhih padaih sammisrata / ata eva  
ca padarthasrayatve guni-bhuta-vyangyasya vakyarthasrayatve ca  
dhvaneh sankirnatayam api na virodhah sva-prabhedantaravat / yatha  
hi dhvani-prabhedantarani parasparam sankiryante  
padartha-vakyarthasrayatvena ca na viruddhani / kim  
caika-vyangyasrayatve tu pradhana-guna-bhavo virudhyate na tu  
vyangya-bhedapeksaya, tato 'py asya na virodhah /

ayam ca sankara-samsrsti-vyavaharo bahunam ekatra  
vacya-vacaka-bhava iva vyangya-vyañjaka-bhave 'pi nirvirodha eva  
mantavyah / yatra tu padani kanicid avivaksita-vacyany  
anuranana-rupa-vyangya-vacyani va tatra  
dhvani-guni-bhuta-vyangyayoh samsrstatvam / yatha-"tesam  
gopa-vadhu-vilasa-suhrdam" ity adau /

atra hi "vilasa-suhrdam" "radha-rahah-saksinam" ity ete pade  
dhvani-prabheda-rupe "te" "jane" ity ete ca pade  
guni-bhuta-vyangya-rupe / vacyalankara-sankirnatvam  
alaksya-krama-vyangyapeksaya rasavati salankare kavye sarvatra  
suvyavasthitam / prabhedantaranam api kadacit sankirnatvam bhavaty  
eva / yatha mamaiva-

ya vyaparavati rasan rasayitum kacit kavinam nava  
drstir ya parinisthitarta-visayonmesa ca vaipasciti /  
te dve apy avalambya visvam anisam nirvarnayanto vayam  
sranta naiva ca labdham abdhi-sayana ! tvad-bhakti-tulyam sukham //

ity atra virodhalankarenarthantara-samkramita-vacyasya  
dhvani-prabhedasya sankirnatvam / vacyalankara-samsrstatvam  
ca padapeksayaiva / yatra hi kanicit padani vacyalankara-bhañji  
kanicid ca dhvani-prabheda-yuktani / yatha-

dirghikurvan patu mada-kalam kujitam sarasanam  
pratyusesu sphutita-kamalamoda-maitri-kasayah /  
yatra strinam harati surata-glanim anganukulah  
sipravatah priyatama iva prarthana-catu-karah //

atra hi maitri-padam avivaksita-vacyo dhvanih / padantaresv  
alankarantarani /

samsrstalankarantara-sankirno dhvanir, yatha-

danta-ksatani karajais ca vipatitani  
prodbhinna-sandra-pulake bhavatah sarire /  
dattani rakta-manasa mrga-raja-vadhva  
jata-sprhair munibhir apy avalokitani //

atra hi samasokti-samsrstena virodhalankarena  
sankirnasyalaksya-krama-vyanyasya dhvaneh prakasanam /  
daya-virasya paramarthato vakyarthibhutvat /  
samsrstalankara-samsrstatvam ca dhvaner yatha-

abhinava-payodhara-rasitesu pathika-syamayitesu divasesu /  
sobhate prasarita-grivanam nrttam mayura-vrndanam //

atra hy upama-rupakabhyam  
sabda-sakty-udbhavanuranana-rupa-vyanyasya dhvaneh  
samsrstatvam /

dhv\_3.44:

evam dhvaneh prabhedah prabheda-bhedas ca kena sakyante /  
sankhyatum din-matram tesam idam uktam asmabhih // dhvk\_3.44 //

ananta hi dhvaneh prakarah sahrdayanam vyutpattaye tesam  
din-matram kathitam //

dhv\_3.45:

ity ukta-laksano yo dhvanir vivecyah prayatnatah sadbhih  
sat-kavyam kartum va jñatum va samyag abhiyuktaih // dhvk\_3.45 //

ukta-svarupa-dhvani-nirupana-nipuna hi sat-kavayah sahrdayas ca  
niyatam eva kavya-visaye param prakarsa-padavim asadayanti //

dhv\_3.46:

asphuta-sphuritam kavya-tattvam etad yathoditam /  
asaknuvadbhir vyakartum ritayah sampravartitah // dhvk\_3.46 //

etad-dhvani-pravartanena nirnitam kavya-tattvam asphuta-sphuritam sad  
asaknuvadbhih pratipadayitum vaidarbhi gaudi pañcali ceti  
ritayah pravartitah / riti-laksana-vidhayinam hi kavya-tattvam  
etad asphutataya manak-sphuritam asid iti laksyate tad atra  
sphutataya sampradarsitenanyena riti-laksanena na kimcit ||  
dhva\_3.46 ||

dhv\_3.47:

sabda-tattvasrayah kascid artha-tattva-yujo 'parah /  
vrttayo 'pi prakasante jñate 'smin kavya-laksane // dhvk\_3.47 //

asmin vyangya-vyañjakabhavavivecanamaye kavya-laksane jñate sati  
yah kascitprasiddha upanagarikadyah sabdatattvasrayah  
vrttayo yascarthatattvasambaddhah kaisikyadayastah  
samyagritipadavimavataranti / anyatha tu tasamadrstarthanam iva  
vrttinamasraddheyatvam eva syannanubhavasiddhatvam / evam  
sphutatayaiva laksaniyam svarupamasya dhvaneh / yatra sabdanam  
arthanam ca kesañcitpratipatrvisesasamvedyam jatyatvam iva  
ratnavisesanam carutvamanakhyeyamavabhasate kavye tatra  
dhvanivyavahara iti yallaksanam dhvaner ucyate kenacittadayuktam iti  
nabhidheyatamarhati / yatah sabdanam svarupasrayas tavad  
aklistatve satyaprayuktaprayogah / vacakasrayas tu prasado  
vyañjakatvam ceti visesah / arthanam ca sphutatvenavabhasanam  
vyangyaparativam vyangyamsavisistatvam ceti visesah / tau ca  
visesau vyakhyatum sakyete vyakhyatau ca bahuprakaram /  
tadvyatiriktanakhyeyavisesasambhavana tu vivekavasadbhavamulaiva /  
yasmadanakhyeyatvam sarva-sabdagocaratvena na kasyacitsambhavati / antato  
'nakhyeyasabdena tasyabhidhanasambhavat /  
samanyasamsparsivikalpasabdagocaratve sati, prakasamanatvam tu  
yadanakhyeyatvam ucyate kvacit tad api kavyavisesanam  
ratnavisesanam iva na sambhavati / tesam  
laksanakaraivvyakrta-rupatvat / ratnavisesanam ca  
samanyasambhavanayaiva mulyasthitiparikalpanadarsanacca / ubhayesam  
api tesam pratipatrvisesasamvedyatvamasty eva / vaikatika eva  
hi ratnatattvavidah, sahrdaya eva hi kavyanam rasajña iti kasyatra  
vipratipattih / yat tv anirdesyatvam sarva-laksana-visayam  
bauddhanam prasiddham tattanmatapariksayam granthantare  
nirupayisyamah / iha tu granthantarasravanalavaprakasanam  
sahridayavaimanasyapradayiti na prakriyate / bauddhamatena va yatha  
pratyaksadilaksanam tathasmakam dhvanilaksanam bhavisyati  
/ tasmallaksanantarasyaghatanadasabdarthatvacca tasyoktam eva  
dhvanilaksanam sadhiyah / tad idam uktam-

anakhyeyamsa-bhasitvam nirvacyarthataya dhvaneh /  
na laksanam, laksanam tu sadhiyo 'sya yathoditam //

// iti sri-rajanakanandavardhanacarya-viracite dhvany-aloke trtiya  
uddiyotah //

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(4)

// caturthoddyotah //

evam dhvanim sa-prapañcam vipratipatti-nirasartham vyutpadya  
tad-vyutpadane prayojanantaram ucyate-

dhv\_4.1:

dhvaner yah saguni-bhuta-vyangyasyadhva pradarsitah /  
anenanantyam ayati kavinam pratibha-gunah // dhvk\_4.1 //

ya esa dhvaner guni-bhuta-vyangyasya ca margah prakasitas tasya  
phalantaram kavi-pratibhanantyam /

katham iti cet-

dhv\_4.2:

ato hy anyatamenapi prakarena vibhusita /  
vani navatvam ayati purvarthanvayavaty api // dhvk\_4.2 //

ato dhvaner ukta-prabheda-madhyad anyatamenapi prakarena vibhusita  
sati vani puratana-kavi-nibaddhartha-samsparsavaty api navatvam  
ayati / tatha hy avivaksita-vacyasya dhvaneh  
prakara-dvaya-samasrayena navatvam purvarthanugame 'pi, yatha-

smitam kimcin mugdham tarala-madhuro drsti-vibhavah  
parispando vacam abhinava-vilasormi-sarasah /  
gatanam arambhah kisalayita-lila-parimalah  
sprsantyas tarunyam kim iva hi na ramyam mrgadrsah //

ity asya,  
sa-vibhrama-smitodbheda lolaksyah praskhalad-girah /  
nitambalasa-gaminyah kaminyah kasya na priyah //

ity evam adisu slokesu satsv api  
tiraskrta-vacya-dhvani-samasrayenapurvatvam eva pratibhasate /  
tatha-

yah prathamah prathamah sa tu tatha hi hata-hasti-bahala-palalasi /  
svapada-ganesu simhah simhah kenadhari-kriyate //ity asya,

sva-tejah-krita-mahima kenanyenatisayyate /  
mahadbhir api matangaih simhah kim abhibhuyate //

ity evam adisu slokesu satsv apy  
arthantara-sankramita-vacya-dhvani-samasrayena navatvam /  
vivaksitany apara-vacyasyapy ukta-prakara-samasrayena navatvam,  
yatha-

nidra-kaitavinah priyasya vadane vinyasya vaktram vadhur  
bodha-trasa-niruddha-cumbana-rasapy abhoga-lolam sthita /  
vailaksyad vimukhibhaved iti punas tasyapy anarambhinah  
sakanksa-pratipatti nama hridayam yatam tu param rateh //

ity adeh slokasya,

sunyam vasa-grham vilokya sayanad utthaya kimcic chanair  
nidra-vyajam upagatasya suciram nirvarnya patyur mukham /  
visrabdham paricumbya jata-pulakam alokya ganda-sthalim

lajja-namra-mukhi priyena hasata bala ciram cumbita //

ity adisu slokesu satsv api navatvam /

yatha va-"tarangabhruhanga" ity adislokasya

"nanabhangibhramadbhruh" ity adislokapeksayanyatvam || dhva\_4.2 ||

dhv\_4.3:

yuktyanayanusartavyo rasadir bahu-vistarah /

mitho 'py anantatam praptah kavya-margo yadasrayat // dhvk\_4.3 //

bahu-vistaro 'yam rasa-bhava-tad-abhasa-tat-prasama-laksano margo

yathasvam vibhavanubhava-prabheda-kalanaya yathoktam prak / sa sarva

evanaya yuktyanusartavyah / yasya rasader asrayad ayam

kavya-margah puratanaih kavibhih sahasra-samkhyair asamkhyair va

bahu-prakaram ksunnatvan mito 'py anantatam eti /

rasa-bhavadinam hi pratyekam

vibhavanubhava-vyabhicari-samasrayad aparimitatvam / tesam

caikaika-prabhedapeksayapi tavaj jagad-vrttam upanibadhyamanam

sukavibhis tad-iccha-vasad anyatha sthitam apy anyathaiva vivartate /

pratipaditam caitac citra-vicaravasare / gatha catra krtvaiva

maha-kavina-

atatha-sthitan api tatha-samsthitan iva hrdaye ya nivesayati /

artha-visesan sa jayati vikata-kavi-gocara vani //

tad ittham rasa-bhavady-asrayena kavyarthanam anantyam

supratipaditam / etad evopapadayitum ucyate-

dhv\_4.4:

drsta-purva api hy arthah kavye rasa-parigrahat /

sarve nava ivabhanti madhu-masa iva drumah // dhvk\_4.4 //

tatha hi vivaksitany apara-vacyasyaiva

sabda-sakty-udbhavanuranana-rupa-vyangya-prakara-samasrayena

navatvam / yatha-"dharani-dharanayadhuna tvam sesah" ity

adeh /

seso hima-giris tvam ca mahanto guravah sthirah /

yad alanghita-maryadas calantim bibhrate bhuvam //

ity adisu satsv api /

tasyaivartha-sakty-udbhavanuranana-rupa-vyangya-samasrayena

navatvam / yatha-"evam-vadini devarsau" ity adi slokasya /

krte vara-kathalape kumaryah pulakodgamaih /

sucayanti sprham antar-lajjayavanatanah //

ity adisu satsv artha-sakty-udbhavanuranana-rupa-vyangyasya

kavi-praudhokti-nirmita-sariratvena navatvam / yatha-"sajjayati

surabhi-maso" ity adeh /

surabhi-samaye pravrtte sahasa pradurbhavanti ramaniyah /

ragavatam utkalikah sahaiva sahakara-kalikabhih //

ity adisu satsv apy apurvavtam eva /

artha-sakty-udbhavanuranana-rupa-vyangyasya  
kavi-nibaddha-vaktr-praudhokti-matra-nispanna-sariratvena navatvam /  
yatha "'vanijya hasti-dantah" ity adi-gatharthasya /

karini-behabbaaro maha putto ekka-kanda-vinibai /  
haa sonhaem taha kaho jaha kanda-karandaam baha{i} //

[karini-vaishnavya-karo mama putra eka-kanda-vinipati /  
hata-snusaya tatha krto yatha kanda-karandakam vahati //]  
evam adisv arthesu satsv apy analidhataiva || dhva\_4.4 ||  
yatha vyangya-bheda-samasrayena dhvaneh kavyarthanam navatvam  
utpadyate, tatha vyañjaka-bheda-samasrayenapi / tat tu  
grantha-vistara-bhayan na likhyate, svayam eva sahrdayair abhyuhyam / atra  
ca punah punar uktam api saratayedam ucyate-

dhv\_4.5:

vyangya-vyañjaka-bhave 'smin vividhe sambhavaty api /  
rasadi-maya ekasmin kavih syad avadhanavan // dhvk\_4.5 //

asminn arthanantya-hetau vyangya-vyañjaka-bhave vicitre sabdanam  
sambhavaty api kavir apurvartha-labharthi rasadi-maya ekasmin  
vyangya-vyañjaka-bhave yatnad avadadhita / rasa-bhava-tad-abhasa-rupe  
hi vyangye tad-vyañjakesu ca yatha-nirdistesu  
varna-pada-vakya-racana-prabandhesv avahita-manasah kaveh sarvam  
apurvam kavyam sampadyate /

tatha ca ramayana-mahabharatadisu sangramadayah punah punar  
abhihita api nava-navah prakasante / prabandhe cangi rasa eka  
evopanibadhyamano 'rtha-visesa-labham chayatisayam ca pusnati  
/ kasminn iveti cet-yatha ramayane yatha va mahabharate / ramayane  
hi karuno rasah svayam adi-kavina sutritah "sokah slokatvam  
agatah" ity evam-vadina / nirvyudhas ca sa eva  
sityanta-viyoga-paryantam eva sva-prabandham uparacayata / mahabharate  
'pi sastra-kavya-rupa-cchayanvayini  
vrsni-pandava-virasavasana-vaimanasya-dayinim samaptim  
upanibadhnata maha-munina vairagya-janana-tatparyam pradhanyena  
sva-prabandhasya darsayata moksa-laksanah purusarthah santo  
rasas ca mukhyataya vivaksa-visayatvena sucitah / etac camsena  
vivrtam evanyair vyakhya-vidhayibhih / svayam eva caitad udgiram  
tenodirna-maha-moha-magnam ujjihirsata lokam  
ativimala-jñanaloka-dayina loka-nathena-

yatha yatha viparyeti loka-tantram asaravat /  
tatha tatha virago 'tra jayate natra samsayah //

ity adi bahusah kathayata / tatas ca santo raso rasantarair  
moksa-laksanah purusarthah purusarthantarais

tad-upasarjanatvenanugamyamano 'ngitvena vivaksa-visaya iti  
mahabharata-tatparyam suvyaktam evavabhasate /

angangi-bhavas ca yatha rasanam tatha pratipaditam eva /

paramarthikantas tattvanapeksaya sarirasyevanga-bhutasya rasasya  
purusarthasya ca sva-pradhanyena carutvam apy aviruddham /

nanu mahabharate yavan vivaksa-visayah so 'nukramanyam sarva  
evanukranto na caitat tatra drsyate, pratyuta  
sarva-purusartha-prabodha-hetutvam sarva-rasa-garbhatvam ca  
mahabharatasya tasminn uddese sva-sabda-niveditatvena pratiyate /

atrocyate-satyam santasyaiva rasasyangitvam mahabharate moksasya  
ca sarva-purusarthebhyah pradhanyam ity etan na  
sva-sabdabhidheya-tvenanukramanya darsitam, darsitam tu  
vyangyatvena-"bhagavan vasudevas ca kirtyate 'tra sanatanah" ity asmin  
vakye / anena hy ayam artho vyangyatvena vivaksito yad atra mahabharate  
pandavadi-caritam yat kirtyate tat sarvam avasana-virasam  
avidya-prapañca-rupam ca, paramartha-satya-svarupas tu bhagavan  
vasudevo 'tra kirtyate / tasmāt tasminn eva paramesvare bhagavati bhavata  
bhavita-cetaso, ma bhuta vibhūtisu nihsarasu ragino guṇesu va  
naya-vinaya-parakramadiv amisu kevaḥ kesucit sarvatmana  
pratīnīṣṭa-dhīyah / tatha cagre-pasyata nihsaratam  
samsarasyety amum evartham dyotayan sphutam evavabhasate  
vyañjaka-sakty-anugrhitā ca sabdah / evam-vidham evartham  
garbhikrtam sandarsayanto 'nantara-sloka lakṣyante-"sa hi satyam" ity  
adayah /

ayam ca nigudha-ramaniyo 'rtho mahabharatavasane  
harivamsa-varnanena samaptim vidadhata tenaiva kavi-vedhasa  
kṛṣṇa-dvaipayanaṇa samyak-sphūti-kṛtā / anena carthena  
samsaratite tattvantare bhakty-atisayam pravartayata sakala eva  
samsariko vyavaharāh purva-pakṣikṛto nyakṣena prakasate /  
devata-tirtha-tapah-prabhṛtinam ca prabhavatisaya-varnanam  
tasyaiva para-brahmanah prapty-upayātvena tad-vibhūtīṣṭīṇaiva  
devata-vīṣaṇam anyeṣāṃ ca /  
pandavadi-carita-varnanasyāpi vairagya-janana-tatparyāh  
vairagyasya ca mokṣa-mulatvan mokṣasya ca bhagavat-prapty-upayātvena  
mukhyataya gitadisu pradarsitvat para-brahma-prapty-upayātvaṃ eva  
paramparaya / vasudevadi-samjñābhidheyātvena  
cāparimita-sakty-āspadam param brahma gitadi-pradesantareṣu  
tad-abhidhanātvena labdhā-prasiddhī  
mathura-pradurbhavanukṛta-sakala-svarupam vivakṣitam na tu  
mathura-pradurbhavaṃ eva, sanātana-sabda-vīṣeṣitvat /  
rāmayanadisu canaya samjñāya bhagavan-murty-antare  
vyavahara-darsanat / nīrṇitāḥ cāyam arthāḥ sabda-tattva-vidbhīr eva  
/

tad evam anukramani-nirdistena vakyena bhagavad-vyatirekinah

sarvasyanyasyanityatam prakasayata moksa-laksana evaika  
parah purusarthah sastranaye, kavya-naye ca  
trsnaksaya-sukha-pariposa-laksanah santo raso  
mahabharatasyangitvena vivaksita iti supratipaditam /  
atyanta-sara-bhutatvac cayam artho vyangyatvenaiva darsito na tu  
vacyatvena / sara-bhuto hy arthah sva-sabdanabhidheyatvena  
prakasitah sutaram eva sobham avahati / prasiddhis ceyam asty eva  
vidagdha-vidvat-parisatsu yad abhimatataram vastu vyangyatvena  
prakasyate na saksac-chabda-vacyatvena / tasmad sthitam  
etat-angibhuta-rasady-asrayena kavye kriyamane navartha-labho  
bhavati bandha-cchaya ca mahati sampadyata iti / ata eva ca  
rasanugunartha-visesopanibandham alankarantara-virahe 'pi  
chayatisaya-yogi laksye drsyate / yatha-

munir jayati yogindro mahatma kumbha-sambhavah / yenaika-culake  
drstau tau divyau matsya-kacchapau //ity adau /

atra hy adbhuta-rasanugunam eka-culake matsya-kacchapa-darsanam  
chayatisayam pusnati / tatra hy eka-culake  
sakala-jaladhi-sannidhanad api divya-matsya-kacchapa-darsanam  
aksunnatvad adbhuta-rasanugunataram / ksunnam hi vastu  
loka-prasiddhyadbhutam api nascaryakari bhavati / na caksunnam  
vastupanibadhyamanam adbhuta-rasasyaivanugunam yavad rasantarasyapi /  
tad yatha-

svidyati romañcate vepate rathyayam tulagrena /  
sa parsvo 'dyapi subhaga tasya yenasyatikrantah //

[svidyati romañcate vepate rathyayam tulagrena /  
sa parsvo 'dyapi subhaga tasya yenasyatikrantah //]

etad gatharthad bhavyamanad ya rasa-pratitir bhavati, sa tvam  
sprstva svidyati romañcate vepate ity evam-vidhad arthat  
pratiyamanan manag api no jayate / tad evam  
dhvani-prabheda-samasrayena yatha kavyarthanam navatvam jayate  
tatha pratipaditam / gunibhuta-vyangyasyapi  
tribheda-vyangyapeksaya ye prakaras tat-samasrayenapi  
kavya-vastunam navatvam bhavaty eva / tat tv ativistara-kariti  
nodahrtam sahrdayaih svayam utpreksaniyam || dhva\_4.5 ||

dhv\_4.6:

dhvaner ittham gunibhuta-vyangyasya ca samasrayat /  
na kavyartha-viramo 'sti yadi syat pratibha-gunah // dhvk\_4.6 //

satsv api puratana-kavi-prabandhesu yadi syat pratibha-gunah,  
tasmims tv asati na kimcid eva kaver vastv asti / bandha-cchayapy  
artha-dvayanurupa-sabda-sanniveso 'rtha-pratibhanabhava katham  
upapadyate / anapeksitartha-visesaksara-racanaiva bandha-cchayeti  
nedam nediyah sahrdayanam / evam hi saty  
arthanapeksa-catura-madhura-vacana-racanayam api kavya-vyapadesah

pravarteta / sabdarthayoh sahityena kavyatve katham tatha-vidhe  
visaye kavya-vyavastheti cet-paropanibaddhartha-viracane yatha  
tat-kavyatva-vyavaharas tatha tatha-vidhanam kavya-sandarbhanam ||  
dhva\_4.6 ||

na carthanantyam vyangyarthapeksayaiva yavad  
vacyarthapeksayapiti pratipadayitum ucyate-

dhv\_4.7:

avasthadesa-kaladi-visesair api jayate /  
anantyam eva vacyasya suddhasyapi svabhavatah // dhvk\_4.7 //

suddhasyanapeksita-vyangyasyapi vacyasyanantyam eva jayate  
svabhavatah / svabhavo hy ayam vacyanam cetananam acetananam  
ca yad avastha-bhedad desa-bhedat kala-bhedat svalaksanya-bhedac  
canantata bhavati / tais ca tatha-vyavasthitaih sadbhih  
prasiddhaneka-svabhavanusarana-rupaya svabhavoktyapi tavad  
upanibadhyamanair niravadhah kavyarthah sampadyate /

tatha hy avastha-bhedan navatvam yatha-bhagavati parvati  
kumarasambhave "sarvopama-dravya-samuccayena" [ku.sam. 1.49] ity adibhir  
uktibhir prathamam eva parisamapita-rupa-varnanapi punar bhagavatah  
sambhor locana-gocaram ayanti "vasanta-puspabharanam vahanti"  
[ku.sam. 3.53] manmathopakarana-bhutena bhangyantarenopavarnita /  
saiva ca punar navodvaha-samaye prasadyamana "tam pran-mukhim  
tatra nivesya tanvim" ity ady-uktibhir navenaiva prakarena  
nirupita-rupa-sausthava /

na ca te tasya kaver ekatraivasakrt-krta varnana-prakara  
apunar-uktatvena va nava-navartha-nirbharatvena va pratibhasante /  
darsitam eva caitad visama-bana-lilayam-

na a tanam ghada(i) ohi na a te disanti kaha bi punarutta /  
je bibbhama pianam attha va suka(i)-baninam //

[na ca tesam ghatate 'vadhih, na ca te drsyante katham api  
punaruktah /  
ye vibhramah priyanam artha va sukavi-vaninam //]

ayam aparas cavastha-bheda-prakaro yad acetananam sarvesam  
cetanam dvitiam rupam abhimanitva-prasiddham himavad gangadinam  
/ tac cocita-cetana-visaya-svarupa-yojanayopanibadhyamanam anyad eva  
sampadyate / yatha kumara-sambhava eva parvata-svarupasya himavato  
varnanam, punah saptarsi-priyoktis cetana-tat-svarupapeksaya  
pradarsitam tad apurvam eva pratibhati / prasiddhas cayam  
sat-kavinam margah / idam ca prasthanam kavi-vyutpattaye  
visama-bana-lilayam sa-prapañcam darsitam / cetananam ca  
balyady-avasthabhir anyatvam sat-kavinam prasiddham eva / cetananam  
avastha-bhede 'py avantaravastha-bhedan nanatvam / yatha  
kumarinam kusuma-sara-bhinna-hrdayanam anyasam ca / tatrap  
vinitanam avinitanam ca / acetananam ca bhavanam

arambhady-avastha-bheda-bhinnanam ekaikasah svarupam upanibadhyamanam  
anantyam evopayati / yatha-

hamsanam ninadesu yaih kavalitair asajyate kujatam  
anyah ko 'pi kasaya-kantha-luthanad aghargharo vibhramah /  
te sampraty akathora-varana-vadhu-dantankura-spar dhino  
niryatah kamalakesu bisini-kandagrama-granthayah //[\*23]

[\*23] srk 284, skm 1309 (credited to kamalayudha)

evam anyatrapi disanayanusartavyam / desa-bhedan nanatvam  
acetananam tavat / yatha vayunam nana-dig-desa-carinam  
anyesam api salila-kusumadinam prasiddham eva / cetananam api  
manusa-pasu-paksi-prabhrtinam  
gramaranya-saliladi-samedhitanam parasparam mahan visesah  
samupalaksyata eva / sa ca vivicya yathayatham upanibadhyamanas  
tathaivanantyam ayati / tatha hi-manusanam eva tavad  
dig-desadi-bhinnanam ye vyavahara-vyaparadisuvicitra visesas  
tesam kenantah sakyate gantum, visesato yositam / upanibadhyate  
ca tat sarvam eva sukavibhir yatha-pratibham /

kala-bhedac ca nanatvam / yatha rtu-bhedad dig-vyoma-saliladinam  
acetananam / cetananam cautsukyadayah kala-visesasrayinah  
prasiddha eva / svalaksanya-prabhedac ca sakala-jagad-gatanam  
vastunam vinibandhanam prasiddham eva / tac ca yathavasthitam api tavad  
upanibadhyamanam anantatam eva kavyarthasyapadayati /

atra kecid acaksiran-yatha samanyatmana vastuni vacyatam  
pratipadyante na visesatmana ; tani hi svayam anubhutanam  
sukhadinam tan-nimittanam ca svarupam anyatraropayadbhih  
sva-paranubhuta-rupa-samanya-matrasrayenopanibadhyante kavibhih /  
na hi tair atitam anagatam vartamanam ca paricitadi-sva-laksanam  
yogibhir iva pratyaksikriyate ; tac canubhavyanubhava-samanyam  
sarva-pratipattr-sadharanam parimitatvat puratananam eva  
gocari-bhutam, tasyavisayatvanupapatteh / ata eva sa prakara-viseso  
yair adyatanair abhinavatvena pratiyate tesam abhimana-matram eva  
bhaniti-krtam vaicitrya-matram atrastiti /

tatrocyate-yat tuktam samanya-matrasrayena kavya-pravrttis tasya  
ca parimitatvena prag eva gocari-krtatvan nasti navatvam  
kavya-vastunam iti, tad ayuktam ; yato yadi samanya-matram asritya  
kavyam pravartate kim krtas tarhi maha-kavi-nibadhyamananam  
kavyarthanam atisayah / valmiki-vyatiriktasyanyasya kavi-vyapadesa  
eva va samanya-vyatiriktasyanyasya kavyarthasyabhavat, samanyasya  
cadikavinaiva pradarsitatvat / ukte-vaicitryan naisa dosa iti cet-kim  
idam ukte-vaicitryam ? uktir hi vacya-visesa-pratipadi vacanam /  
tad-vaicitrye katham na vacya-vaicitryam ? vacya-vacakayor avinabhavena  
pravrtteh / vacyanam ca kavye pratibhasamananam yad rupam  
tat tu grahya-visesabhedenaiva pratiyate / tenokte-vaicitrya-vadina  
vacya-vaicitryam anicchatapy avasyam evabhyupagantavyam / tad ayam atra

sanksepah-

valmiki-vyatiriktasya yady ekasyapi kasyacit /  
isyate pratibharthesu tat tad anantyam aksayam //

kim ca, ukti-vaicitryam yat kavya-navatve nibandhanam ucyate tad  
asmat-paksanugunam eva / yato yavan ayam  
kavyarthanantya-bheda-hetuh prakarah prag darsitah sa sarva eva  
punarukti-vaicitryad dvi-gunatam apadyate / yas cayam  
upama-slesadir alankara-vargah prasiddhah sa bhaniti-vaicitryad  
upanibadhyamanah svayam evanavadhira dhatte punah sata-sakhatam /  
bhanitis ca sva-bhasa-bhedena vyavasthita sati  
pratiniyata-bhasa-gocarartha-vaicitrya-nibandhanam punar aparam  
kavyarthanam anantyam apadayati / yatha mamaiva-

maha maha iti bhanantaho bajjadi kalo janassa /  
toi na deu janaddanu goaribhodi manassa //

[mama mama iti bhanato vrajati kalo janasya /  
tathapi na devo janardano gocaro bhavati manasah] || dhva\_4.7 ||

ittham yatha yatha nirupyate tatha tatha na labhyate 'ntah  
kavyarthanam / idam tucyate-

dhv\_4.8:

avasthadi-vibhinnanam vacyanam vinibandhanam / yat pradarsitam  
prak-

bhumnaiva drsyate laksye . . . . .

na tac chakyam apohitam /  
. . . . .tat tu bhata rasasrayat // dhvk\_4.8 //

tad idam atra sanksepenabhidhiyate sat-kavinam upadesaya-

dhv\_4.9:

rasa-bhavadi-sambaddha yady aucityanusarini /  
anviyate vastu-gatir desa-kaladi-bhedini // dhvk\_4.9 //

tatka ganana kavinamanyesam parimitasaktinam /

dhv\_4.10:

vacaspati-sahasranam sahasrair api yatnatah /  
nibaddha sa ksayam naiti praktir jagatam iva // dhvk\_4.10 //

yatha hi jagat-praktir  
atita-kalpa-paramparavirbhuta-vicitra-vasu-prapañca sati punar  
idanim pariksina para-padartha-nirmana-saktir iti na sakyate  
'bhidhatum / tadvad eveyam kavya-sthiti anantabhih kavi-matibhir  
upabhuktapi nedanim parihiyate, pratyuta nava-navabhir vyutpattibhih  
parivardhate / ittham sthite 'pi

dhv\_4.11:

samvadas tu bhavanty eva bahulyena sumedhasam /  
sthitam hy etat samvadinya eva medhavinam buddhayah /  
kintu-  
naika-rupataya sarve te mantavya vipascita // dhvk\_4.11 //

katham iti cet-

dhv\_4.12:

samvado hy anya-sadrsyam tat punah pratibimbavat /  
alekhyakaravat tulya-dehivac ca saririnam // dhvk\_4.12 //

samvado hi kavyarthasyocyate yad anyena kavya-vastuna sadrsyam / tat  
punah saririnam pratibimbavad alekhyakaravat tulya-dehivac ca  
tridha vyavasthitam / kimcid dhi kavya-vastu vastv-antarasya  
saririnah pratibimba-kalpam, anyad alekhya-prakhyam, anyat tulyena  
saririna sadrsam /

dhv\_4.13:

tatra purvam ananyatma tucchatma tad-anantaram /  
trtiyam tu prasiddhatma nanya-samyam tyajet kavih // dhvk\_4.13 //

tatra purvam pratibimba-kalpam kavya-vastu parihartavyam sumatina /  
yatas tad-ananyatma tattvika-sarira-sunyam / tad-anantaram  
alekhya-prakhyam anya-samyam sarirantara-yuktam api tucchatmatvena  
tyaktavyam / trtiyam tu vibhinna-kamaniya-sarira-sadbhave sati  
sasamvadam api kavya-vastu na tyaktavyam kavina / na hi sariri  
saririnanyena sadrso 'py eka eveti sakyate vaktum || dhva\_4.13 ||

etad evopapadayitum ucyate-

dhv\_4.14:

atmano 'nyasya sad-bhave purva-sthity-anuyayy api /  
vastu bhatitaram tanvyah sasi-cchayam ivananam // dhvk\_4.14 //

tattvasya sara-bhutasyatmanah sad-bhave 'nyasya purva-sthity-anuyayy  
api vastu bhatitaram / purana-ramaniya-cchayanugrhitam hi vastu  
sariravat param sobham pusyati / na tu punar-uktatvenavabhasate /  
tanvyah sasi-cchayam ivananam || dhva\_4.14 ||

evam tavat sa-samvadanam samudaya-rupanam vakyarthanam  
vibhaktah simanah / padartha-rupanam ca  
vastv-antara-sadrsanam kavya-vastunam nasty eva dosa iti  
pratipadayitum ucyate-

dhv\_4.15:

aksaradi-racaneva yojyate yatra vastu-racana puratani /  
nutane sphurati kavya-vastuni vyaktam eva khalu sa na dusyati // dhvk\_4.15  
//

na hi vacaspatinapy aksarani padani va kanicid apurvani  
ghatayitum sakyante / tani tu tany evopanibaddhani na kavyadisu  
navatam virudhyanti / tathaiva padartha-rupani slesadi-mayany  
artha-tattvani / tasmad-

dhv\_4.16:

yadapi tad api ramyam . . . . .

kavya-sariram . . . . . yatra lokasya kimcit

yal lokasya kimcit /

sphuritam idam itiyam buddhir abhyujjihite /

sphuraneyam kacid iti sahrdayanam camatkrtir utpadyate /

anugatam api purva-cchayaya vastu tadrk sukavir upanibadhnan nindyatam  
nopayati // dhvk\_4.16 //

tad-anugatam api purva-cchayaya vastu tadrk tadrksam sukavir  
vivaksita-vyangya-vacyartha-samarpana-samartha-sabda-racana-rupaya  
bandha-cchayayopanibadhnan-nindyatam naiva yati / tad ittham sthitam-

dhv\_4.17:

pratiyantam vaco nimita-vividharthamrta-rasa na sadah kartavyah  
kavibhir anavadye sva-visaye /

santi navah kavyarthah paropanibaddhartha-viracane na kascit kaver  
guna iti bhavayitva /

parasvadanecccha-virata-manaso vastu sukaveh sarasvaty evaisa  
ghatayati yathestam bhagavati // dhvk\_4.17 //

para-svadaneccchavirata-manasah sukaveh sarasvaty esa bhagavati  
yathestam ghatayati vastu / yesam sukavinam  
praktana-punyabhyasa-paripaka-vasena pravrttis tesam  
paroparacitartha-parigraha-nihsprhanam sva-vyaparo na kvacid  
upayujyate / saiva bhagavati sarasvati svayam abhimatam artham  
avirbhavayati / etad eva hi mahakavitvam mahakavinam ity om /

ity aklista-rasasrayocita-gunalankara-sobha-bhrto  
yasmad vastu samihitam sukrtibhih sarvam samasadyate /  
kavyakhye 'khila-saukhya-dhamni vibudhodyane dhvanir darsitah  
so 'yam kalpatarupamana-mahima bhogyo 'stu bhavyatmanam //

sat-kavya-tattva-naya-vartma-cira-prasupta-  
kalpam manahsu paripakva-dhiyam yadasit /  
tad vyakarot sahrdayodaya-labha-hetor  
anandavardhana iti prathitabhidhanah //

iti sri-rajanakananda-varadhanacarya-viracite dhvany-aloke caturtha  
uddiyotah /

