

Revised version of the electronic text typed in by Rajani Arjun Shankar
with added Prakrit texts and references
by Jan Brzezinski
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- 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-sanghatanadharmas ca ye madhuryadayas 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 prasamsañ 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 bhumikam 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 nimankṣyasi //)

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 yasmāt 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 upadate 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-slokas 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-bhavana
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-

suvarena-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 avyaptes 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 piena 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-itaro '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 paksah / 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-bhavena 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 sabdardhalankara 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 vakyarthi-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 abhilasersya-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 buddhiih
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 alaksya-krama-vyangye dhvanav
alankaro matah / tasyaiva rasangatvam mukhyam ity arthah / yatha-

kapole pattrali karatala-nirodhena mrdita
nipito nihsvasair ayam amrta-hrḍyo '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 samiksya vinivesitah /
rupakadir alankara-varga eti yatharthatam // dhvk_2.17 //

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

sa sarvo 'pi yadi samiksya vinivesyate tada-laksyakramavyangyasya
dhvaner anginah sarvasyaiva carutvaheturnispadyate || dhva_2.17 ||
esa casya vinivesane samiksa-

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 'lankarantaratva-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 sukaviv samahita-cetas tada
tasyatma-labho bhavati mahiyan 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 purastrirto
yas codvrtta-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-haso maha-kalah" /

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

yatha va-
dattanandah prajanam samucita-samayakrsta-srstaih
payobhah
purvahne viprakirna disi disi viramaty ahni samhara-bhajah /
diptamsor dirgha-dukhya-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 alaksya-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-mukhenaiva carutvam
vyavatisthate na vyangyalankara-tatparyena / tasmāt tatra
vacyalankara-mukhenaiva kavya-vyapadeso nyayyah / yatra tu
vyangya-paratvenaiva vacyasya vyavasthanam tatra vyangya-mukhenaiva
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-nihsvasanila-murcchitah /
murcchayatya esa pathikan madhau malaya-marutah //

atra hi madhau malaya-marutasya pathika-murcchakaritvam
manmathonmatha-dayitvenaiva / tat tu
candanasakta-bhujaga-nihsvasanila-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-dhvanimargam 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 //

-o)0(o-

(3) trtiyiddiyotah

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-krttayasya 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 vikṣitāsi //

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
mayā asaktas cakita-harini-hari-netra-tribhagah //

ity atra tribhaga-sabdah /

vakya-rupas calaksya-krama-vyangyo dhvaniḥ 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 cetas 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 nesyaate 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 / yatah kavyasya prabheda muktakam
samskrta-prakrtapabhramsa-nibaddham,
sandanitaka-visesaka-kalapaka-kulakani, paryaya-bandhah parikatha
khanda-katha sakala-kathe sarga-bandho 'bhineyartham akhyayika-kathe
ity evam adayah / tad-asrayenapi 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 srngara-rasa-syandinah
prabandhayamanah prasiddha eva / sandanitakadisu 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 vrttih parihartavya / parikathayam kama-carah,
tatretivrta-matropanyasena natyantam rasa-bandhabhinivesat /
khanda-katha-sakala-kathayos tu prakrta-prasiddhayoh
kulakadi-nibandhana-bhuyastvad dirgha-samasayam api na virodhah /

vrty-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
sadhayah / abhineyartho tu sarvatha rasa-bandhe 'bhinivesah karyaḥ
/ 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 kavah kavi-nibaddho va vakta rasa-bhava-rahitas
tada kama-carah / rasa-bhava-samanvite tu vaktari purvoktam
evanusartavyam / tatrapi 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 vṛttasyotpreksitasya 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 nimmiaim 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-anugunataiva 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 tair 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-virodhinor 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 virodhinoh 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 mahakavyadisū natakadisū 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-bhavana 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 caviroddha-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-harabhiramatvat
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-tatparyena
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 /

atraprati 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-arthasakti-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 asabdham 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 asatyaveti 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 aikarthyia-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 / yasmat
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-rupavacchinna
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
pratipadayitum 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 prabheda 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 sabdatmani 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 / sabdatmany aniyatatvad
eva ca tasya vacakatva-prakarata na sakya kalpayitum / yadi hi
vacakatva-prakarata tasya bhavet tac-chabdatmani niyatatapi syad
vacakatvavat / sa ca tatha-vidha aupadhiko dharmah sabdanam
autpatika-sabdarnya-sambandha-vadina vakya-tattva-vida
paurusapauruseyayor vakyayor visesam abhidadhata
niyamenabhyupagantavyah, tad anabhyupagame hi tasya
sabdarnya-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 evabhidhanyam / 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-prakasanecccha sabdenartha-prakasanecccha 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-bhavana
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-samkirmatvam 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 dvituyo '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
svecchakṛtat 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-vyangyani / na ca kevalam
gunibhuta-vyangyany 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-vyangyaih padair udbhasite 'pi tatra
gunibhuta-vyangyataiva samudaya-dharmah / yatha-

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

vacya-vyangyayoh pradhanyapradhanya-viveke parah prayatno
vidhatavyah, yena dhvani-gunibhuta-vyangyayor 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-ramanabhad vad varaki hata
ko 'rthas cetasi vedhasa vinihitas tanvyas tanum tanvata //[*21]

[*21] dharma-kirteh (kuvalayavali 100, aucitya-vicara-carca 11, sa.u.ka.
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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-ramanabhad vad 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-gunavalopadhmataasya
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 adhibhivyogair 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 bhramsam 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-sthitasypa 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-vyangyayoh pradhanyapradhanye yatnato nirupaniye ||
dhva_3.40 ||

dhv_3.41-42:

pradhana-guna-bhavabhyam vyangyasyaivam 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 //

vyangyasyarthasya pradhanye dhvani-samjñita-kavya-prakarah
guna-bhave tu gunibhuta-vyangyata / tato 'nyad
rasa-bhavadi-tatparya-rahitam
vyangyartha-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-bhavena
/ 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 parinisthitārtha-visayonmesa ca vaipasciti /
te dve apy avalambya visvam anisam nirvarnayanto vayam
sranta naiva ca labdham abdhī-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
vyangyaparattvam 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
laksanakaraivyakrta-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 //

--o)0(o--

(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 apurvadvam eva /

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

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

[karini-vaadhavya-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 navadvam
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 udgirnham
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
pratīnīḥ / 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-ātīśyam pravartayata sakala eva
samsariko vyavaharāh purva-pakṣikṛto nyakṣena prakasate /
devata-tīrtha-tapah-prabhṛtinam ca prabhavātīśya-varnanam
tasyaiva para-brahmanah prapty-upayātvena tad-vibhūtīśvaiva
devata-vīśānam anyeśam ca /
pandavadi-carita-varnanasyāpi vairāgya-jānana-tatparyāh
vairāgyasya ca mokṣa-mulatvan mokṣasya ca bhagavat-prapty-upayātvena
mukhyātaya gitādisu pradarsitvat para-brahma-prapty-upayātvaṇ eva
paramparaya / vasudevādi-samjñābhīdheyātvena
cāparīmīta-sakty-āśpādam param brahma gitādi-pradesāntareśu
tad-abhīdhanātvena labdhā-prasiddhī
mathura-pradurbhavanukṛta-sakala-svarupam vivakṣitam na tu
mathura-pradurbhāvamsa eva, sanātana-sabda-vīśīśatvat /
rāmānādisu canaya samjñāya bhagavan-murty-antare
vyavahara-darsanāt / nīrñīśā cayam arthāh sabda-tattva-vidbhīr eva
/

tad evam anukramāni-nīrñīśā vākyeṇa bhagavad-vyātīrēkīnāh

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 / tasmait 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 'vadhah, 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 anyatraropayadbhiih
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 apohitum /
.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
idaniam 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 /

