

# VṚTTARATNĀKARA

*BY*

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*EDITED BY*

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## PREFACE

### TEXTS & ABBREVIATIONS:

VR = Vṛttaratnākara.

P = Vāsudev Laxmaṇ Shāstrī Paṇṣīkar (ed), Vṛttaratnākara of Śrīmat Kedārabhaṭṭa, with the commentary by Nārāyaṇabhaṭṭa (3<sup>rd</sup> Edition Bombay, 1906). As on the whole this edition seemed to be the most reliable I have made it the basis for the present work.

V = Welivitiye Sri Sorata Thero (ed), Vruttharathnakaraya (1926, reprinted Colombo, 2001). This edition has the text printed in Devanāgarī at the front of the book, and this has been used for noting the variants, except where otherwise stated. The Vyākhyā contains a transliteration of the text into Sinhala script, and Ven. Sorata's very useful commentary. There are many additions to the text in the Vyākhyā as explained in the foreword, however there are also many differences in the readings, and some omissions, which have not been explained.

S = Very Rev. C.A. Seelakkhandha Mahā Sthavira (ed), Vrittaratnākara by Pandit Kedārabhaṭṭa, with its commentary Vrittaratnākaraṇapancikā by Prof. Srī Rāmacandra Kavi Bhārati (Bombay, 1908).

Dh = Śrī Dharānanda Śāstrī (ed), Śrī Bhaṭṭakedāraviracitam Vṛttaratnākaram (1<sup>st</sup> printing Delhi, 1972, reprinted 1999); the text as printed at the beginning of the book (pgs xiii - xxiii) has been compared for the variant readings.

### OTHER WORKS CONSULTED:

ChŚā = Paṇḍit Kedāranāth of Jaypur (ed), Chhandas Śāstra by Śrī Piṅgalanāga, with the commentary Mṛitasāñjīvanī by Śrī Halāyudha Bhaṭṭa (3<sup>rd</sup> edition Bombay, 1938). The most authoritative work on Sanskrit prosody, written as *sūtras*, rather than as *kārikās*, as with VR, ChM, SB, Vutt. etc.

ChM = Vāsudev Laxmaṇ Shāstrī Paṇṣīkar (ed), Chhandomañjarī of Gaṅgādāsa (Bombay, 1906). Published together with P.

ŚB = Vāsudev Laxmaṇ Shāstrī Paṇṣīkar (ed), Śrutabodha of Kālidāsa (Bombay, 1906). Published together with P.

Vutt: Vuttodaya, The Composition of Metre, by Ven. Saṅgharakkhita, Ānandajoti Bhikkhu (ed, 2003). Vuttodaya is an edited translation of Vṛttaratnākara into Pāli made by Saṅgharakkhita Mahāsāmi. We can often see from the translation what reading Ven. Saṅgharakkhita had in the manuscripts he was following and this sometimes helps us to reconstruct the text of Vṛttaratnākara, at least so far as it was known in 12<sup>th</sup> century Śrī Lanka.

The immediate purpose in preparing this edition of Vṛttaratnākara was to have a text to accompany the edition of Vuttodaya that is currently under preparation. Vuttodaya itself is an edited translation of the Sanskrit work, and we therefore are in an almost unique position of being able to show what the lines looked like in the Sanskrit, together with its Pāli translation.

Although in the body of the text the normal sort of variants occur, in the Samavṛtta section (Tṛtīyo 'dhyāyaḥ) in particular the variations are very great. The samavṛtta metres are the main metres used in the Classical period, and it seems everybody felt free to augment the metres listed in this section, so that it is almost impossible to see what the original text must have looked like.

Because of this, in preparing this edition I have tried to err on the side of caution, and have only admitted a kārikā into the text, when it is supported by all the editions consulted. Verse 5 of the present work states that the book will describe 136 metres (only).

As the text stands the Sama-, Ardhasama-, & Viṣamavṛtta sections alone account for 127 metres; and if we count the metres in the Mātrāvṛtta section there are 25 metres. When we compare the present text of Vṛttaratnākara with Chandaḥśāstra & Vuttodaya, we can see that there are some metres in the former text not found in either of the others. Nearly all of these occur in the Samavṛtta section of the text, which is where the main variations occur anyway. If we were to exclude those metres from the text, the number given in verse 5 would in fact be about correct.

I would therefore suggest that all the metres in the Samavṛtta section upto Pāñkti in Supraṭiṣṭhā (i.e. vss 65 - 70), are probably additions;<sup>1</sup> and the same applies to the following metres: Śaśivadanā 72; Vasumatī 73; Mauktikamālā 104; Upasthitā 105; Maṇimālā 118; Prabhā 125; Mālanī 126; Elā 144; Candralekhā 145; Narkuṭaka 153. I have therefore placed these metres in brackets in this edition, although nothing definite about their status can be made until someone examines the manuscript evidence and establishes an authoritative edition.

In this edition I have adopted certain usages, like normally writing cch in place of ch after short vowels; omitting the doubling of certain akṣara after r, e.g. āryā, in place of āryyā; ardhā, in place of arddhā; prakīrtita, in place of prakīrttita, etc. These variants, which occur in the editions consulted, are merely orthographical, and have therefore not been noted in the variant readings.

Ānandajoti Bhikkhu,  
2003/2547

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<sup>1</sup> Perhaps added for the sake of completion.

# VṚTTARATNĀKARAM<sup>1</sup>

## PRATHAMO 'DHYĀYAḤ<sup>2</sup> [SAMJÑĀBHIDHĀNA<sup>3</sup>]

### ŚRĪ GAṆEŚĀYA NAMAḤ<sup>4</sup>

— — — — — || — — — — — || — — — — — || — — — — — ||  
sukhasantānasiddhy-arthaṃ natvā brahmācyutārcitam |  
— — — — — || — — — — — || — — — — — || — — — — — ||  
gaurīvināyakopetaṃ śaṃkaram lokaśaṃkaram || 1 || <sup>5</sup>

— — — — — || — — — — — || — — — — — || — — — — — ||  
vedārthaśaivaśāstrajñāḥ<sup>6</sup> pavyeko<sup>7</sup> 'bhūddvijottamaḥ |  
— — — — — || — — — — — || — — — — — || — — — — — ||  
tasya putro 'sti kedāraḥ śivapādārcate rataḥ || 2 ||

— — — — — || — — — — — || — — — — — || — — — — — ||  
tenedaṃ kriyate chando lakṣyalakṣaṇasaṃyutaṃ |  
— — — — — || — — — — — || — — — — — || — — — — — ||  
vṛttaratnākaram nāma bālānām sukhasiddhaye<sup>8</sup> || 3 || <sup>9</sup>

— — — — — || — — — — — || — — — — — || — — — — — ||  
piṅgalādibhirācāryair-yad-uktaṃ laukikaṃ dvidhā |  
— — — — — || — — — — — || — — — — — || — — — — — ||  
mātrāvarṇavibhedena cchandas-tad-iha kathyate || 4 ||

— — — — — || — — — — — || — — — — — || — — — — — ||  
ṣaḍadhyāyanibaddhasya cchandaso 'sya<sup>10</sup> parisphuṭam |  
— — — — — || — — — — — || — — — — — || — — — — — ||  
pramāṇam-iha<sup>11</sup> vijñeyaṃ ṣaṭ-triṃśad-adhikaṃ śatam || 5 || <sup>12</sup>

<sup>1</sup> P, S: Śrīḥ Vṛttaratnākaram.

<sup>2</sup> Dh prints this chapter number at the end of the chapter; though the other chapter numbers are marked.

<sup>3</sup> Drawn from the end-title as it occurs in P.

<sup>4</sup> P, V omit this line. Dh prints it before Vṛttaratnākaram.

<sup>5</sup> The whole of the 1<sup>st</sup> chapter except for vs. 11 is written in Pathyāvakra (or Śloka) which is described in the next chapter.

<sup>6</sup> S: vedānta- .

<sup>7</sup> P fn: paṭhyekaḥ. V: paṭhyeko, with a variant pavyeko in brackets. S: paṭhyeko.

<sup>8</sup> Dh: sukhabuddhaye; Vutt. reads sukhabuddhiyā in the parallel.

<sup>9</sup> P has 2 variants recorded here: iti tribhir-viśeṣakam; & iti kalāpakam.

<sup>10</sup> P fn: 'pi.

<sup>11</sup> V, S: -api

<sup>12</sup> V: kalāpakam, in brackets.

˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 myarastajabhnagairlāntairebhir-daśabhir-akṣaraiḥ |  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 samastaṃ vānmayam vyāptaṃ trailokyam-iva viṣṇunā || 6 ||

-˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-  
 sarvagurmo mukhāntarlau yarāvantagalau satau |  
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-  
 gmadhyādyau jbhau trilo no 'ṣṭau bhavanty-atra guṇāstrikāḥ || 7 ||

-˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-  
 jñeyāḥ sarvāntam-adhyādi guravo 'tra catuṣ-kalāḥ |  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 gaṇāś-catur-laghūpetāḥ<sup>1</sup> pañcāryādiṣu saṃsthitāḥ || 8 ||

-˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 sānusvāro visargānto dīrgho yuktaparaś-ca yaḥ<sup>2</sup> |  
 -˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 vā pādānte<sup>3</sup> tvasau gvakro jñeyo 'nyo mātriko<sup>4</sup> lṛjuḥ || 9 ||

-˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 pādādāviha varṇasya saṃyogaḥ kramasaṃjñakaḥ<sup>5</sup> |  
 ˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-  
 puraḥ-sthitena<sup>6</sup> tena syāl-laghutāpi kvacid-guroḥ<sup>7</sup> || 10 ||

idam-asyodāharaṇam:<sup>8</sup>

˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-|˘-˘-˘-|˘-˘-˘-|  
 taruṇam sarśapaśākam navodanam<sup>9</sup> picchilāni<sup>10</sup> ca dadhīni |  
 -˘-˘-˘-|˘-˘-˘-||˘-˘-˘-|˘-˘-˘-|˘-˘-˘-|  
 alpavyayena sundari grāmyajano miṣṭam-aśnāti || 11 ||<sup>11</sup>

<sup>1</sup> Dh: gaṇa-, which may be a printer's error, as it would leave 2 light syllables in 2<sup>nd</sup> & 3<sup>rd</sup> positions, which is normally avoided.

<sup>2</sup> P fn: saḥ.

<sup>3</sup> P fn: pādāntaḥ.

<sup>4</sup> Dh, P fn: mātrko.

<sup>5</sup> S: -jñītaḥ, with fn: jñākaḥ.

<sup>6</sup> S: puras-thitena, with fn: puraḥ-sthitena.

<sup>7</sup> V: -garoḥ

<sup>8</sup> Dh omits this line; P omits, but notes it as a variant. The 4<sup>th</sup> pāda in the equivalent verse in Vuttodaya reads: tad-udāharaṇam yathā; and is followed by the example. We may surmise from this that Ven. Saṅgharakkhita had this line in the copy of VR that he was translating, and improved on it by including it in the verse itself.

<sup>9</sup> S, Dh, P fn: navaudanam.

<sup>10</sup> P fn: picchalāni.

<sup>11</sup> This verse is written in Āryā metre, the point being made is that the last syllable of sundari in the 2<sup>nd</sup> pādayuga has to be scanned as light, despite being followed by a double consonant gr-, which would normally make it heavy by position.

abdhībhūtarasādīnāṃ jñeyāḥ saṃjñāstu<sup>1</sup> lokataḥ |  
jñeyāḥ pādaś-caturthāṃśo<sup>2</sup> yatir-vicchedasaṃjñitāḥ<sup>3</sup> || 12 ||

yuk-samaṃ viṣamaṃ cāyuk-sthānaṃ<sup>4</sup> sadbhir-nigadyate |  
samaṃ-ardhasamaṃ vṛttaṃ viṣamaṃ ca<sup>5</sup> tathāparam<sup>6</sup> || 13 ||

aṅghrayo yasya catvāras-tulyalakṣaṇalakṣitāḥ |  
tac-chandaḥ-śāstratattvajñāḥ samaṃ vṛttaṃ<sup>7</sup> pracakṣate || 14 ||

prathamāṅghrisamo yasya tṛtīyaś-caraṇo bhavet |  
dvitīyas-turyavad-vṛttaṃ tad-ardhasamam-ucyate || 15 ||

yasya pādacatuṣko<sup>8</sup> 'pi lakṣma bhinnaṃ paras-param |  
tad-āhur-viṣamaṃ vṛttaṃ chandaḥ-śāstraviśārādāḥ || 16 ||

ārabhyaikākṣarāt-pādādekaikākṣaravardhitaiḥ |  
pṛthak-chando bhavet-pādair-yāvat-ṣaḍ-viṃsatim gatam || 17 ||

tad-ūrdhvaṃ caṇḍavṛṣṭyādidaṇḍakāḥ parikīrtitāḥ |  
śeṣaṃ gāthās-tribhiḥ<sup>9</sup> ṣaḍbhiś-caraṇaiś-copalakṣitāḥ || 18 ||

<sup>1</sup> S: saṅkhyāstu; P fn: jñeyā saṃjñātra.

<sup>2</sup> V, S, P fn: caturthoṃ 'śo. Vutt: pādo ñeyyo catutthaṃso.

<sup>3</sup> S: sajñakāḥ; Dh, P fn: saṃjñikā.

<sup>4</sup> S: viṣamañ-cāyuk- .

<sup>5</sup> S, V: viṣamañ-ca.

<sup>6</sup> S: tritā matam, with fn: tathāparam.

<sup>7</sup> V, P fn: samavṛttaṃ.

<sup>8</sup> S: -catuṣke.

<sup>9</sup> P fn: gāthā lakṣitā.

----|o----||o----|o--o--  
 uktātyuktā tathā madhyā pratiṣṭhānyā supūrvikā<sup>1</sup> |  
 ---o|o---o||o---|o--o--  
 gāyatri-uṣṇig-anuṣṭup ca bṛhatī pañktir-eva ca || 19 ||

---oo|o---o||o---oo|o--o--  
 triṣṭup ca jagatī caiva tathātijagatī matā |  
 ---o---|o---||----|o--o--  
 śakvarī sātipūrvā syād-aṣṭy-atyāṣṭī tataḥ smṛte<sup>2</sup> || 20 ||

o---o|o---o||o---oo|o--o--  
 dhṛtiś-cātidhṛtiś-caiva kṛtiḥ prakṛtir-ākṛtiḥ |  
 o---o|o---o||o---oo|o--o--  
 vikṛtiḥ sañkṛtiś-caiva<sup>3</sup> tathātikṛtir-utkṛtiḥ<sup>4</sup> || 21 ||

----|o----||oo---|o--o--  
 ity-uktās-chandasām sañjñāḥ kramaśo<sup>5</sup> vacmi sāṃpratam |  
 ---o---|o---||----|o--o--  
 lakṣaṇam sarvavṛttānām mātrāvṛttānupūrvakam || 22 ||

*iti vṛttaratnākārākhye chandasi  
 prathamo 'dhyāyaḥ*<sup>6</sup>

<sup>1</sup> S: pratiṣṭhā supṛatiṣṭhā, with fn: pratiṣṭhānyā supūrvikā.

<sup>2</sup> P fn: smṛtā.

<sup>3</sup> Dh: sañkṛtiścāpi; P fn: saṃskṛti-; 'pi .

<sup>4</sup> P fn: [tath]ābhikṛti- . S fn : yugmam.

<sup>5</sup> P: kramato, with fn: kramaśo.

<sup>6</sup> Dh: iti śrikedārabhaṭṭaviracite vṛttaratnākāre prathamo 'dhyāyaḥ; P contains only one end-  
 title, which is here at the end of the first chapter, it reads: iti śrikedārabhaṭṭaviracite  
 vṛttaratnākāre sañjñābhidhāno nāma prathamo 'dhyāyaḥ.

## DVITĪYO 'DHYĀYAḤ' [MĀTRĀVṚTTA<sup>2</sup>]

[ĀRYĀ<sup>3</sup>]

[ĀRYĀ 3]

--|--|UU--||--|--UU|U-U|UU--|  
<sup>4</sup>lakṣmaitat-sapta gaṇā gopetā bhavati neha viṣame jaḥ |  
 --|--UU|--||UU--|--UU|U--|--|  
 ṣaṣṭho 'yaṃ nalaghū<sup>5</sup> vā prathame 'rdhe<sup>6</sup> niyatam-āryāyāḥ || 23 ||

--|U-U|--UU|-,|UU--|UUUU|UUUU--|  
 ṣaṣṭhe dvitīyalāt-parake 'nle<sup>7</sup> mukhalāc-ca sayatipadaniamah |  
 UU--|--|UU--||--|UU|UU|U--|--|  
 carame 'rdhe pañcamake tasmād-iha bhavati ṣaṣṭho<sup>8</sup> laḥ || 24 ||

[PATHYĀ]

--|U-U|--||UU--|--|U-U|--|  
 triṣvaṃśakeṣu pādo dalayor-ādyeṣu dṛṣyate yasyāḥ |  
 --|U-U|--||U-U|--|U--|--|  
 pathyeti nāma tasyāḥ prakīrtitaṃ nāgarājena<sup>9</sup> || 25 ||<sup>10</sup>

[VIPULĀ]

--|UU--|UU--|U-,U|UU--|U-U|UU--|  
 ullaṅghya<sup>11</sup> gaṇatrayam-ādimam śakalayor-dvayor-bhavati pādaḥ |  
 --|--|UU--|-,UU--|UU|U--|--|  
 yasyāstam Piṅgalanāgo vipulām-iti<sup>12</sup> samākhyāti || 26 ||

<sup>1</sup> Dh: Atha Dvitīyo 'dhyāyaḥ.

<sup>2</sup> The chapter titles do not appear in the text, but have been added in for ease of reference.

<sup>3</sup> The generic titles do not occur in the text, but have been added in for ease of reference.

<sup>4</sup> P fn: āryālakṣaṇam-āha.

<sup>5</sup> S: 'yañ-ca nalaghu vā; P fn: nagaṇo; na laghuḥ.

<sup>6</sup> P fn: prathamārdhe.

<sup>7</sup> P fn: ante.

<sup>8</sup> P fn: ṣaṣṭhe.

<sup>9</sup> S, Dh, P fn: tasyāś-chandovidbhiḥ samākhyātam.

<sup>10</sup> S records 2 variant verses found in some manuscripts here:

ekaiva bhavati pathyā vipulāstrisras-tataś-catasrastāḥ |  
 capalā bhedaistribhir-api bhinnā iti ṣoḍaśāryāḥ syuḥ ||  
 gīticatuṣṭayam-itthaṃ pratyekaṃ ṣoḍaśaparakāraṃ syāt |  
 sākalyenāryāṇāmasītir-eva bhedaḥ syuḥ ||

<sup>11</sup> P saṃlaṅghya, with fn: ullaṅghya. Dh: saṃlaṅghaya; Vutt. reads ullaṅgiy-

<sup>12</sup> P fn: vipuleti ca.

[CAPALĀ]

ubhayārdhayor-jakārau dvitīyaturyau gamadhyagau<sup>1</sup> yasyāḥ |  
capaleti nāma tasyāḥ prakīrtitaṃ nāgarājena || 27 ||

[MUKHACAPALĀ]

ādyam dalaṃ samastaṃ bhajeta lakṣma capalāgataṃ yasyāḥ |  
śeṣe pūrvajalakṣmā mukhacapalā soditā muninā || 28 ||

[JAGHANACAPALĀ]

prākpratipāditam-ardhe<sup>2</sup> prathame prathametare tu<sup>3</sup> capalāyāḥ |  
lakṣmāśrayeta soktā viśuddhadhībhir-jaghanacapalā || 29 ||

*ity-āryāprakaraṇam*<sup>4</sup>

[GĪTI]

[GĪTI<sup>5</sup>]

āryāprathamadaloktaṃ yadi katham-api lakṣaṇaṃ bhaved-ubhayoḥ |  
dalayoḥ kṛtayatisobhāṃ tām gītiṃ gītavānbhujāṅgeśaḥ || 30 ||

[UPAGĪTI]

āryādvitīyake 'rdhe yad-gaditaṃ lakṣaṇaṃ tat-syāt |  
yady-ubhayor-api dalayor-upagītiṃ tām munir-brūte || 31 ||

---

<sup>1</sup> V: -jau

<sup>2</sup> P fn: *ardham*. V prints *ca* after this, but it looks like it has been crossed out.

<sup>3</sup> P: *ca*, with fn: *tu*.

<sup>4</sup> P omits.

<sup>5</sup> The metre titles do not occur as headings in the text, but have been extracted from the descriptions for ease of reference.

[UDGĪTI]

--|uu-|uu-||-uu|uu-|u|--|  
āryāśakaladvitayam vyatyayaracitam bhaved-yasyāḥ |  
--|uu|uu-||-||-|u-u|--|  
sodgītiḥ kila gaditā<sup>1</sup> tadvadyatyamaśabhedasamyuktā || 32 ||<sup>2</sup>

[ĀRYĀGĪTI]

--|---|uu||uu-|---|u-u|uu-|---  
āryāpūrvārdham yadi guruṇaikenādhikena nidhane yuktam |  
uu-|---|uu-||u-u-|uu|u-u|--|  
itarattadvannikhilam dalam yadīyam-uditeyam-āryāgītiḥ<sup>3</sup> || 33 ||

*iti gītiprakaraṇam*<sup>4</sup>

[VAITĀLĪYA]

[VAITĀLĪYA]

--uu-|u-u-||-uu--|u-u-  
ṣaḍ-viṣame 'ṣṭau same kalās-tās-ca<sup>5</sup> same syurno nirantarāḥ |  
uuuu-|u-u-||----|u-u-  
na samātra parāśritā kalā vaitālīye 'nte ralau guruḥ || 34 ||

[AUPACCHANDASIKA]

---|u-u-||----|u-u-  
paryante ryaū tathaiva śeṣam aupacchandasiḥ<sup>6</sup> sudhībhir-uktam  
|| 35 ||

[ĀPĀTALIKĀ]

--uu-|uu-||-uu-uu-|uu-  
āpātalikā kathite 'yam bhād-gurukāvatha pūrvavad-anyat || 36 ||

<sup>1</sup> S: kathitā.

<sup>2</sup> Dh: omits this verse by mistake.

<sup>3</sup> P: bhavati yadīmukteyam- , with fn: dalam yadīyam-uditaivam; [dalam] yadīyam-uditeyam [this footnote has been misplaced in the text]. V: bhavati yadi mukteyam- .  
The translation of this line in Vutt. reads: yadi pubbaddhasamānaṃ dalam-itarāñ-coditāyam-ariyāgīti, from which we can see that Ven. Saṅgharakkhita was reading a manuscript with both dala & udita in it.

<sup>4</sup> P omits.

<sup>5</sup> Dh: kalāḥ tās-ca; S: kalāḥ ṣaḍ ca, with fn: [kalās]tās-ca.

<sup>6</sup> Dh: śeṣam tv-aupacchandasiḥ; P fn: -upacchandasiḥ; tv-aupacchandasiḥ. ChŚā calls the metre: Aupacchandasiḥ.



[VAKTRA<sup>1</sup>]

[VAKTRA]

-----|-----||-----|-----  
vaktraṃ nādyānnasau<sup>2</sup> syātām-abdheryo 'nuṣṭubhi khyātam || 43 ||

[PATHYĀVAKTRA]

-----|-----||-----|-----  
yujor-jena saridbhartuḥ pathyāvakraṃ prakīrtitam || 44 ||

[VIPARĪTAVAKTRA]

-----|-----||-----|-----  
ojayor-jena<sup>3</sup> vāridhestad-eva viparītādi || 45 ||

[CAPALĀVAKTRA]

-----|-----||-----|-----  
capalāvakraṃ-ayujor-nakāraś-cet-payorāśeḥ || 46 ||

[YUGMAVIPULĀ]

-----|-----||-----|-----  
yasyām laḥ saptamo yugme sā yugmavipulā matā || 47 ||

[SAITAVAVIPULĀ]

-----|-----  
saitavasyākhileṣv-api<sup>4</sup> || 48 ||

[BHAVIPULĀ]

-----|-----  
bhenābdhito bhād-vipulā || 49 ||

[RAVIPULĀ]

-----|-----  
ittham-anyā raś-caturthāt || 50 ||

---

<sup>1</sup> The section on **Vaktra** has been transferred to **Visamavuttaniddeśa** in **Vuttodaya**. In **ChŚā** it appears at the beginning of the **Vṛtta** section (**Pañcamo 'dhyāyaḥ**).

<sup>2</sup> S: **nādyāntasau**.

<sup>3</sup> S, P fn: **ayujor-**. S has fn: **ojayorjena**.

<sup>4</sup> P fn: **saiva tasya**.

[NAVIPULĀ]

no<sup>1</sup> 'mbudheś-cen-navipulā || 51 ||

[TAVIPULĀ]

to 'bdhestat-pūrvānyā bhavet<sup>2</sup> || 52 ||

*iti vaktraprakaraṇam*<sup>3</sup>

[MĀTRĀSAMAKA]

[ACALADHṚTI]

dvikaguṇitavasulaghur-acaladhṛtir-iha<sup>4</sup> || 53 ||

[MĀTRĀSAMAKA]

mātrāsamakam navamo lgāntam<sup>5</sup> || 54 ||

[VIŚLOKA]

jo nlāvathāmbudher-viślokaḥ<sup>6</sup> || 55 ||

[VĀNAVĀSIKĀ]

tad-yugalād-vānavāsikā syāt || 56 ||

[CITRĀ]

vāṇāṣṭanavasū yadi laś-citrā || 57 ||

<sup>1</sup> S joins this to the previous line, so that it reads: *caturthān-no* etc.

<sup>2</sup> V omits this line, perhaps by mistake, as it is included in the *Vyākhyā*.

<sup>3</sup> S: *ity-anuṣṭup-prakaraṇam*; P omits.

<sup>4</sup> P: *dviguṇita-*, with fn: *dvika[gunita-]*; at the end text reads *dhṛtir-iti*, with fn: *-iha*. Dh also reads *-acaladhṛtir-iti*; V reads *dviguṇita-*, and adds *ca* after *-iha*. S has the reading printed here, and Vutt. reads: *Dvikavihatavasulahur-acaladhiti-r-iha*, from which we can see that Ven. Saṅgharakkhita was also translating a manuscript with both *dvika-* & *-iha*.

<sup>5</sup> S: *lagontyaḥ*; V: *lgāntyaḥ*. P fn: *navamo lāntam*; *navamo lgo 'ntam*; *navamo lgantam*.

<sup>6</sup> V, P: *jo lnāv-athā-*. P has fn: *jo nlau, nānlau*. Vutt. reads *jonlā 'thavāṇṇavā visiloko*.

[UPACITRĀ]

—○○|—|—○○|—  
 abdhiyugādbhaś-ced-upacitrā<sup>1</sup> || 58 ||

[PĀDĀKULAKA]

○○|○○○○|○○|○○— Citrā  
 yad-atītakṛtavividhalakṣmayutaiḥ<sup>2</sup>  
 —|○○|—|○○— Viśloka  
 mātrāsamādipādaiḥ kalitam |  
 ○○○|—○○|○○|○○— Vānavāsikā  
 aniyatavṛttaparimāṇasahitaṃ<sup>3</sup>  
 ○○○|○○|—|○○— Viśloka  
 prathitaṃ jagatsu pādākulakam || 59 ||

—○○|○○—||—○○|○○—  
 vṛttasya lā<sup>4</sup> vinā varṇair-gā varṇā gurubhis-tathā |  
 ○○○|○○—||○○○○|○○—  
 guravo lair-dale nityaṃ pramāṇam-iti niścitam || 60 ||

*iti mātrāsamaprakaraṇam*<sup>5</sup>

[DVIPĀDA<sup>6</sup>]

[ŚIKHĀ<sup>7</sup>]

○○○○|○○○○|○○○○|○○○○|○○○○|○○○○|○○○○|—  
 śikhiguṇitadaśalaghuracitam-apagatalaghuyugalam-aparam-idam-akhilam |

<sup>1</sup> P, Dh, S fn: upacitrā navame parayukte. S also has another reading: aṣṭābhyo galyād-upacitrā; P fn: navame bhavati gurāv-upacitrā. Vutt: galyāṭṭhahi ce sāv-upacitrā. There is a lot of confusion in the readings here.

<sup>2</sup> P, Dh: yutair- . S: -vidhilakṣmayutair- , which spoils the sense and the metre.

<sup>3</sup> P -yuktaṃ-, with fn: -sahitaṃ.

<sup>4</sup> P fn: lo.

<sup>5</sup> P omits.

<sup>6</sup> The Dvipāda section is omitted in Vuttodaya. Note that the metres in this section are varieties of the Āryā group of metres.

<sup>7</sup> The descriptions of Śikhā and Khañjā, which follows, occur in the Ardhasamavṛtta section in ChŚā, and agrees with the description given here.

A second metre called Śikhā occurs as a variety of Gītyāryā, there it is said to have 32 mātrā in both lines, and as having one pāda all light syllables, and one pāda all heavy. If the 1<sup>st</sup> pāda is made up of light syllables, the name Jyoti is used; if the 1<sup>st</sup> pāda is all heavy syllables, then the name Saumyā.

The metre as described here, has a Gīti line in prior position, and an Āryāgīti line in the posterior position.



## TR̥TĪYO 'DHYĀYAḤ<sup>1</sup> [SAMAVṚTTA]

### 1: UKTĀ<sup>2</sup> [EKĀKṢARĀ]

[ŚRĪ]

(gśrīḥ<sup>3</sup> ll 65 ll)

### 2: ATYUKTĀ<sup>4</sup> [DVYAKṢARĀ]

[STRĪ]

(gau strī ll 66 ll)

### 3: MADHYĀ<sup>5</sup> [TRYAKṢARĀ]

[NĀRĪ]

(mo nārī ll 67 ll)

[MR̥GĪ]

(ro mṛgī ll 68 ll)<sup>6</sup>

---

<sup>1</sup> Dh: Atha Tr̥tīyo 'dhyāyaḥ.

<sup>2</sup> P includes the generic headings in the commentary, the variants will therefore not be recorded, and no further notice will be taken of this matter here; V, S read: Uktāyām.

<sup>3</sup> P, V, Dh: guḥ śrīḥ (which spoils the metre)!

<sup>4</sup> V, S: Atyuktāyām.

<sup>5</sup> V, S: Madhyāyām.

<sup>6</sup> S: ya kesā [Kesā, ṽ--].

#### 4: PRATIṢṬHĀ<sup>1</sup> [CATURAKṢARĀ]

[KANYĀ]

----,  
(mgau cet-kanyā || 69 ||)<sup>2</sup>

#### 5: SUPRATIṢṬHĀ<sup>3</sup> [PAÑCĀKṢARĀ]

[PĀNKTI]

-o-o-o-  
(bhgau giti pānkṭiḥ || 70 ||)<sup>4</sup>

#### 6: GĀYATRĪ<sup>5</sup> [ṢADAKṢARĀ]

[TANUMADHYĀ]

-o-o-o-  
tyau cet-tanumadhyā<sup>6</sup> || 71 ||

[ŚAŚIVADANĀ]

o-o-o-o-  
(śaśivadanā nyau || 72 ||)

---

<sup>1</sup> V, S: Pratiṣṭhāyām.

<sup>2</sup> S: yagau vrīdā [Vrīdā, o---]  
S: jga lāsini [Lāsini, o---]  
S: bhgau sumukhī [Sumukhī, -o-o-]  
S: sumatiḥ sgau [Sumatī, o-o-]  
S: rgau samṛddhiḥ [Samṛddhī, -o---].

<sup>3</sup> V, S: Supratiṣṭhāyām.

<sup>4</sup> S: rgaugiti prītiḥ [Prīti, -o---].  
S: satī jagau gaḥ [Satī, o-o-].  
S: mandā talagaiḥ [Mandā, -o-o-].

<sup>5</sup> V, S: Gāyatriyām.

<sup>6</sup> P, S, Dh: stas-tanumadhyā; P & S have footnotes reading: cet. Vutt. reads: cet.

[VASUMATĪ]

---UUU---,  
(tsau ced-vasumatī || 73 ||)<sup>1</sup>

7: UṢṢIK<sup>2</sup> [SAPTĀKṢARĀ]

[MADALEKHĀ]

----UU---,  
msau gaḥ syān-madalekhā || 74 ||<sup>3</sup>

8: ANUṢṢUP<sup>4</sup> [AṢṢĀKṢARĀ]

[CITRAPADĀ]

---UUUU---,  
bhau giti citrapadā gaḥ || 75 ||

[VIDYUNMĀLĀ]

----(9)----  
mo mo go go vidyunmālā<sup>5</sup> || 76 ||

---

<sup>1</sup> P, V, Dh: vidyullekhā mo maḥ [Vidyullekhā, -----].

P fn: syād-rarau sragviṇī [Sragviṇī, -UUUU-].

P fn: yayau somarājī [Somarājī, UUUUU-]

P fn: syān-mso somakulam [Somakulam, ----UU-]

P fn: kāmālatikā myau [Kāmālatikā, -UUUU-].

S: mau sāvitṛīm-āhuḥ [Sāvitṛī, -----] this is the same as Vidyullekhā above.

S: mrau yasyāḥ sā vadī [Vadī, -----U-].

S: msau proktaṃ mukulam [Mukula, ----UU-] this is the same as Somakulam above.

S: mālanī rmābhyāṃ syāt [Mālanī, -UUUU-].

S: sayugaṃ ramanī [Ramanī, UUUUU-].

<sup>2</sup> V, S: Uṣṣihi.

<sup>3</sup> S: saragaiḥ haṃsamālā (V: saragā; Dh: saragair-) [Haṃsamālā, UUUUU-].

S: madhumatī nabhagāḥ; (V: nanagi (!) madhumatī) [Madhumatī, UUUUU-].

S, Dh: kumāralalitā jsaug (V: jsgau) [Kumāralalitā, -UUUU-]; P: kumāralalitā jsau gau, and places the line in the Anuṣṣubh section. Vutt. has this line in the previous section (Uṣṣi): Kumāralalitā jsgā. ChŚā agrees with Vutt: Kumāralalitā jsaug.

V: cūḍāmaṇi stabhagāt [Cūḍāmaṇi, -UUUU-]

<sup>4</sup> V, S: Anuṣṣubhi.

<sup>5</sup> V, S have variants: vidyullekhā.

## Vṛttaratnākara

### [MĀṆAVAKA<sup>1</sup>]

---(v)---  
māṇavakaṃ bhāt-talagāḥ || 77 ||

### [HAṂSARUTA]

---(v)---,  
mnau gau haṃsarutam-etat || 78 ||

### [SAMĀNIKĀ<sup>2</sup>]

---(v)---,  
rjau samānikā galau ca || 79 ||<sup>3</sup>

### [PRAMĀṆIKĀ<sup>4</sup>]

---(v)---,  
pramāṇikā jarau lagau || 80 ||

### [VITĀNA]

---(v)---,  
vitānam-ābhyāṃ yad-anyat<sup>5</sup> || 81 ||<sup>6</sup>

## 9: BṚHATĪ<sup>7</sup> [NAVĀKṢARĀ]

### [HALAMUKHĪ]

---(v)---(v)---  
rān-nasāv-iha halamukhī || 82 ||

---

<sup>1</sup> ChŚā: Māṇavakākṛīḍitaka.

<sup>2</sup> ChŚā: Samānī

<sup>3</sup> This metre is unusual in being defined as ending in a light syllable. It is exactly the reverse of the metre which follows.

<sup>4</sup> ChŚā: Pramāṇī.

<sup>5</sup> Chandra Śāstra's definition of Vitāna is vague: vitānam-anyat; Śrī Halāyudha's commentary gives a number of examples which consist of alternating pairs of heavy and light syllables; or alternating heavy and light syllables either starting with, or ending with, 2 heavy syllables. The metre as defined here in Vṛttaratnākara, doesn't really seem to fit into that pattern.

<sup>6</sup> S: nāgarakaṃ bharau lagau [Nāgaraka, ---(v)---(v)---].

S: nārācīkā tarau lagau [Nārācīkā, ---(v)---(v)---].

<sup>7</sup> S: Atha Bṛhatyām.



[UPASTHITĀ]

---(6)---  
tjau jo<sup>1</sup> guruṇeyam-upasthitā<sup>2</sup> || 90 ||<sup>3</sup>

11: TRIṢṬUP<sup>4</sup> [EKĀDAŚĀKṢARĀ]

[INDRAVAJRĀ]

---  
syād-indravajrā yadi tau jagau gaḥ || 91 ||

[UPENDRAVAJRĀ]

---  
upendravajrā jatajās-tato gau || 92 ||

[UPAJĀTĪ]

---  
anantarodīritalakṣmabhājau<sup>5</sup>  
---  
pādaḥ yadīyāv-upajātayas-tāḥ  
---  
itthaṃ kilānyāsv-api miśritāsu  
---  
vadanti<sup>6</sup> jātiṣv-idam-eva nāma || 93 ||

<sup>1</sup> V: to jau; Dh: tjau jgau guruṇeyam-, which doesn't fit the metre.

<sup>2</sup> S: tjau jgau guruṇeyam-upasthitoktā, and places the metre in the *Triṣṭubh* section. There is a similar ambiguity in *Vutt.*, where some manuscripts read: *tjā jo garuṇāyam-upaṭṭhitā*; and others: *tjā jgā garuṇāyam-upaṭṭhitā sā*. ChŚā lists the metre as *Paṅkti*, with the following definition: *upasthitā tjau jgau*.

<sup>3</sup> P fn: *jñeyā haṃsī bhamanagayuktā* [*Haṃsī*, ---  
P fn: *dīpakamālā ced-bhamau jagau* [*Dīpakamālā*, ---  
S: *trisagā api meghavitānam* [*Meghavitāna*, ---  
S: *raś-ca sau sagururmāṇirāgaḥ* [*Māṇirāga*, ---]; The example doesn't fit the rule, we need to read *sagurumāṇi-*.

P fn: *dīpakamālā ced-bhamau jagau* [*Dīpakamālā*, ---

S: *trisagā api meghavitānam* [*Meghavitāna*, ---

S: *raś-ca sau sagururmāṇirāgaḥ* [*Māṇirāga*, ---]; The example doesn't fit the rule, we need to read *sagurumāṇi-*.

S: *tvaritagatis-tu najanagaiḥ* [*Tvaritagati*, ---].

<sup>4</sup> V, S: *Triṣṭubhi*.

<sup>5</sup> P fn: *-pāda-* [in place of *-lakṣma-*].

<sup>6</sup> S, P, Dh: *smaranti*; P has fn: *vadanti*. *Vutt.* reads: *vadanti jātiṣv-idam-eva nāmaṃ*. This verse gives a much wider interpretation to the metre than ChŚā, which simply says: *ādyantāvupajātayaḥ*; which means that for Śrī Piṅgala only the mixing of *Indravajrā* and *Upendravajrā* was anticipated.

[SUMUKHĪ]

UUUU-(6)UUUU-  
najajalagair-gaditā sumukhī || 94 ||

[DODHAKA]

UUUUUUUU-  
dodhakavṛttam-idaṃ bhabhabhād-gau || 95 ||

[ŚĀLINĪ]

UUUUUUUU-  
śāliny-uktā mtau<sup>1</sup> tagau go 'bdhilokaiḥ || 96 ||

[VĀTORMI]

UUUUUUUU-  
vātormīyaṃ<sup>2</sup> kathitā<sup>3</sup> mbhau tagau gaḥ || 97 ||

[ŚRĪ]

UUUUUUUU-  
bāṇarasaiḥ syād-bhatanagagaiḥ śriḥ<sup>4</sup> || 98 ||

[BHRAMARAVILASITA]

UUUUUUUU-  
mbhau nlau gaḥ<sup>5</sup> syād-bhramaravilasitam<sup>6</sup> || 99 ||

[RATHODDHATĀ]

UUUUUUUU-  
rānnarāv-iha<sup>7</sup> rathoddhatā lagau || 100 ||

[SVĀGATĀ]

UUUUUUUU-  
svāgateti ranabhād-guruyugmam || 101 ||

---

<sup>1</sup> P reads *ntau*, the commentary reads *mtau*, which is required by the metre.

<sup>2</sup> S: *vātormī gaditā*, which leaves the example one syllable short.

<sup>3</sup> Dh, P fn: *gaditā*.

<sup>4</sup> Dh, P fn: *pañcarasaiḥ śrīr-bhatanagagaiḥ syāt*. S has a similar reading, but has *strī* in place of *śrī*. In ChŚā this metre is called: *Kuḍmaladantī*. In terms of its light and heavy syllables the metre agrees with *Mauktikamālā* at vs. 104 below; but there the word-break is not defined.

<sup>5</sup> Dh omits *gaḥ*, probably a printer's error.

<sup>6</sup> P fn: *-vilasitā*.

<sup>7</sup> P fn: *ro narāviha*.

[VṚTTĀ]

○○○○(१)○○○○---  
nanasagagururacitā vṛttā<sup>1</sup> || 102 ||

[BHADRIKĀ]

○○○○○-○-○-,  
nanaralagurubhiś-ca bhadrīkā<sup>2</sup> || 103 ||

[MAUKTIKAMĀLĀ]

-○○○(१)○○○○---  
(mauktikamālā yadi bhatanād-gau || 104 ||)

[UPASTHITĀ]

○-○○○-○-○-,  
(upasthitam-idaṃ jsau tād-gakārau || 105 ||)<sup>3</sup>

12: JAGATĪ<sup>4</sup> [DVĀDAŚĀKṢARĀ]

[CANDRAVARTMA]

-○○○(१)○○-○○○-  
candravartma nigadanti<sup>5</sup> ranabhasaiḥ || 106 ||

[VAṂŚASTHA]

○-○-○○○-○-○-,  
jatau tu vaṁśastham-udīratam jarau || 107 ||

---

<sup>1</sup> S: pṛthvī, with variant: vṛttā. This metre is called vṛntā in ChŚā.

<sup>2</sup> S: nanaralagurubhiḥ subhadrikā; with variant: candrikā.

<sup>3</sup> P fn: sāndrapadaṃ bhtau ganalaghubhiś-ca [Indrapada, -○○-○○○○-]; the example doesn't fit the rule here.

P fn: śikhaṇḍitam-idaṃ jsau tgau guruś-cet [Śikhaṇḍita, ○-○○○-○-○-].

P, Dh: śyenikā rajau ralau gurur-yadā [Śyenikā, -○○-○○-○○-];

ChŚā: Śyenī. cf. Vaitikā below.

V: upacitram-idaṃ sasasā lagau [Upacitrā, ○○-○○-○○-○-].

V: kupuruśajanitā nanau rgau gaḥ [Kupuruśajanitā, ○○○○○-○○-].

V: anavasitā nyau bhgau guṣaḍ-ante [Anavasitā, ○○○○-○-○○-].

S: maḥ so jo guruyugmam-ekarūpam [Ekarūpa, -○○-○○-○○-].

S: vaitikā rajau ralau gurur-yadā [Vaitikā, -○○-○○-○○-].

<sup>4</sup> V, S: Atha Jagatyām.

<sup>5</sup> Dh, P fn: gaditam tu. S: gaditan-tu

[INDRAVAṢĀ]

---0---0---0---0---,  
syād-indravāṣā tatajai rasamyutaiḥ<sup>1</sup> || 108 ||

[TOṬAKA]

0---0---0---0---,  
iha toṭakam-ambudhisaiḥ prathitam<sup>2</sup> || 109 ||

[DRUTAVILAMBITA]

0---0---0---0---,  
drutavilambitam-āha nabhau bharau || 110 ||

[PUṬO]

0---0---0---0---,---  
vasuyugaviratir-nau<sup>3</sup> myau puṭo 'yam || 111 ||

[PRAMUDITAVADANĀ]

0---0---0---0---,  
pramuditavadanā bhaven-nau ca rau<sup>4</sup> || 112 ||

[KUSUMAVICITRĀ]

0---0---(9)0---0---,  
nayasahitau nyau kusumavicitrā || 113 ||

[JALODDHATAGATI]

0---0---0---,0---0---  
rasair-jasajasā<sup>5</sup> jaloddhatagatiḥ || 114 ||

[BHUJAṄGAPRAYĀTAM]

0---0---0---0---,  
bhujāṅgaprayātaṃ bhaved-yaiś-caturbhiḥ || 115 ||

---

<sup>1</sup> Dh: tatajau rasamyutau; P fn: -asamyutā.

<sup>2</sup> S: pramitam.

<sup>3</sup> P: muniśara- with fn: vasuyuga- .

<sup>4</sup> S: rarau.

<sup>5</sup> S: rasaiḥ.

[SRAGVIṆĪ]

—U—U—U—U—U—,  
raiś-caturbhir-yutā sragviṇī sammatā || 116 ||

[PRIYAṂVADĀ]

UUU—UUU—U—U—,  
bhuvi bhaven-nabhajariḥ priyaṃvadā || 117 ||

[MAṆIMĀLĀ]

—UU—, —UU—  
(tyau tyau maṇimālā chinnā guhavaktraiḥ || 118 ||)

[LALITĀ]

—U—UUU—U—U—,  
dhīrair-abhāṇi lalitā tabhau jarau || 119 ||

[PRAMITĀKṢARĀ]

UUU—UUU—UU—,  
pramitākṣarā sajasasair-uditā || 120 ||

[UJVALĀ]

UUUUU—UU—U—,  
nanabharasahitā mahitojvalā<sup>1</sup> || 121 ||

[VAIŚVADEVĪ]

—U—U—, —U—U—  
pañcās-caiś-chinnā vaiśvadevī mamau yau || 122 ||

[JALADHARAMĀLĀ]

—U—,UUUU—  
abdhyasṭābhir-jaladharamālā<sup>2</sup> mbhau smau<sup>3</sup> || 123 ||

---

<sup>1</sup> P fn: [-sahitā]-bhihitojvalā; gaditobjvalā. V: gaditobjvalā. S, Dh: -bhihitojvalā

<sup>2</sup> P fn: abdhyāṅgaiḥ syāt.

<sup>3</sup> S fn: abdhyasṭābhir-sajjalagharamālā mbhau samau.

[NAVAMĀLIKĀ<sup>1</sup>]

~~~~~(,)~~~~  
iha navamālikā najabhayaḥ syāt<sup>2</sup> || 124 ||

[PRABHĀ]

~~~~~(,)~~~~  
(svaraśaraviratir-nanau rau prabhā<sup>3</sup> || 125 ||)

[MĀLANĪ]

~~~~~(,)~~~~  
(bhavati najāv-atha mālanī jarau || 126 ||)

[ABHINAVATĀMARASA]

~~~~~(,)~~~~,  
abhinavatāmarasaṃ najajādyah<sup>4</sup> || 127 ||<sup>5</sup>

13: ATIJAGATĪ<sup>6</sup> [TRAYODAŚĀKṢARĀ]

[KṢAMĀ]

~~~~~(,)~~~~  
turagarasayatir-nau tatau gaḥ kṣamā<sup>7</sup> || 128 ||

<sup>1</sup> ChŚā: Navamālinī.

<sup>2</sup> S: iha navamālinī najābhyāṃ parau bhyau; with fn: iha navamālikā najabhayaḥ syāt. P fn: navamālatī najaparau bhyau.

<sup>3</sup> S reads: svarasara- . On the preceding page S has a variant for this metre: vasuyugaviratir-nanau rau prabhā, which places the word-break one syllable later. ChŚā has 2 metres which have the same shape as this, one called Cañcalākṣikā, and the other Gaurī, but in neither is the word-break specified.

<sup>4</sup> S: iti vada tāmarasaṃ najajādyah; P lists a variant: iha vada tāmarasaṃ najajādyah.

<sup>5</sup> P fn : bhavati tatī najajā rasamyutaiḥ (written as tati in the text, but -ī is required by the description) [Tatī, ~~~~~(,)~~~~].

P: catur-jagaṇaṃ vada mauktikadāma [Mauktikadāma (1), ~~~~~(,)~~~~]; note that this metre is defined as having a short syllable in final position.

P fn: jarau jarau vada svamocacāmaram [Svamocacāmara, ~~~~~(,)~~~~].

Dh: jajāv-ihā mauktikadāma jajau ca [Mauktikadāma (2), ~~~~~(,)~~~~].

P: jabhau jarau vadati pañcacāmaram [Pañcacāmara, ~~~~~(,)~~~~].

P fn: nanararaghaṭitā tu mandākinī [Mandākinī, ~~~~~(,)~~~~]; ChŚā:

Cañcalākṣikā, and later in the same work: Gaurī.

<sup>6</sup> V, S: Athātijagatyāṃ.

<sup>7</sup> ChŚā has a metre called Kuṭilagatiḥ which has the same structure as this, but without specifying the word-break.

[PRAHARṢINĪ]

---,UUUUUU---  
mnau jrau gastridaśayatīḥ praharṣiṇīyam<sup>1</sup> || 129 ||

[ATIRUCIRĀ]

UUU-,UUUUUUUU-  
catur-grahair-atirucirā jabhasjagāḥ<sup>2</sup> || 130 ||

[MATTAMAYŪRA]

----,UUUUUU---  
vedai randhrair-mtau yasagā mattamayūram || 131 ||

[MAÑJUBHĀṢINĪ]

UUUUUUUUUU-,  
sajasā jagau bhavati mañjubhāṣiṇī<sup>3</sup> || 132 ||<sup>4</sup>

14: ŚAKVARĪ<sup>5</sup> [CATURDAŚĀKṢARĀ]

[ASAMĀDHĀ]

----,UUUUUUUU---  
mtau nsau gāvakṣagrahaviratir-asamādhā || 133 ||

<sup>1</sup> P fn: praharṣaṇī.

<sup>2</sup> P fn: catur-grahair-ihā rucirā jbhau sarau gaḥ; catur-grahair-ihā rucirā jabhau sjagāḥ. The name of this metre is given in ChŚā as Rucirā, rather than Atirucirā; note that we already have a metre called Atirucirā occurring in the Dvipāda section earlier in the text.

<sup>3</sup> S fn: sunandinī. ChŚā calls the metre: Kanakaprabhā. cf. also Navanadanī below. Dh omits jagau, printer's error.

<sup>4</sup> P: upasthitam-idaṃ jsau tsau sagurukaṃ cet [Upasthita, UUUUUUUUUU-]; P fn: yadi guruḥ syāt.

P, Dh: nanatatagurubhiś-candrikāś-vartubhiḥ (S: nanataragurubhiś-candrikāś-vaṣaḍbhiḥ) [Candrikā, UUUUUUUUUU-,UUUUUUUU-].

P fn: jatau saḥ saḥ bhavati mañjuhāsinī [Mañjuhāsinī, UUUUUUUUUUUU-].

P fn: navanandinī saḥ saḥ guruyuktaiḥ [Navanandinī, UUUUUUUUUUUU-].

P fn: kuṭilagatir-najau saptabhistau gunā [Kuṭilagati, UUUUUUUUUU-,UUUUUUUU-]; ChŚā has a metre by this name, but with a slightly different structure: nanatataguru.

S: yamau rau vikhyātā cañcarīkāvalī gaḥ (S fn: Mañjarīkāvalī) [Cañcarīkāvalī, UUUUUUUUUUUU-]; S prints cañcaro- in the text, but cañcarī- in the comm. The latter reading is evidently the right one.

<sup>5</sup> V, S: Atha Śakvaryām.

[APARĀJITĀ]

○○○○○,○○○○○  
nanarasalaghugaiḥ svarair-aparājitā || 134 ||

[PRAHARAṆAKALITĀ]

○○○○○,○○○○○  
nanabhanalag-iti<sup>1</sup> praharaṇakalitā<sup>2</sup> || 135 ||

[VASANTATILAKĀ]

---○○○○○○---,  
uktā vasantatilakā<sup>3</sup> tabhajā jagau gaḥ || 136 ||

[SIṂHONNATA]

---○○○○○○---,  
siṁhonnateyam-uditā<sup>4</sup> munikāśyapena<sup>5</sup> || 137 ||

---

<sup>1</sup> V, P, Dh -laghugaiḥ; P has fn: -lag-iti. Vutt. reads: Nanabhanalag-itippaharaṇakalitā.

<sup>2</sup> S, V, P fn: -kalikā. ChŚā reads: -kalitā.

<sup>3</sup> S: uktaṃ vasantatilakaṃ.

<sup>4</sup> S: siṁhonnateṭi gaditā; P fn: siṁhoddhatā.

<sup>5</sup> It will be noted that this and the following metre agree in form with Vasantatilakā, according to Kāśyapa the name should be Siṁhonnata; and according to Saitava it should be Uddharṣiṇī. These variant names are already noted in ChŚā. The footnote contains a further name for the metre: Madhumādhavī, saying that this name was given by the Nāga, which usually means Piṅgalānāga, but there is no metre of that name in ChŚā. The name Vasantatilakā is the name normally in use now.

[UDDHARṢIṆĪ]

---o---o---o---o---,  
uddharṣiṇīyam-uditā<sup>1</sup> munisaitavena<sup>2</sup> || 138 ||<sup>3</sup>

**15: ATISĀKVARĪ<sup>4</sup> [PAÑCADAŚĀKṢARĀ]**

[ŚĀŚIKALĀ<sup>5</sup>]

oooooooooooooooo---,  
dvihatahayalaghur-atha giti śaśikalā || 139 ||

[SRAJ]

oooooooo,oooooooo---,  
sragiti bhavati rasanavakayatir-iyam || 140 ||<sup>6</sup>

<sup>1</sup> Dh: uddharṣiṇīti gaditā munisaitavena; P fn: uddharṣiṇīti gaditā kila.

<sup>2</sup> S has this line as a footnote only.

<sup>3</sup> Dh, S fn: rāmeṇa seyam-uditā madhumādhavīti (P fn: nāgena saiva gaditā madhumādhavīti) [Madhumādhavī, ---o---o---o---o---].

P, V, S: induvadanā bhajasanaiḥ saguruyugmaiḥ [Indu, ---o---o---o---o---]; ChŚā: Varasundarī.

P, V, S: dviḥsaptacchidalolā msau mbhau gau caraṇe cet [Alolā, ---o---o---,---o---o---].

P fn: sajasā ylagās-ca vasudhā sapañcagrahaiḥ [Vasudhā, ---o---o---,oooooooo---].

P fn: yugadigbhiḥ kuṭilam-iti matasthau nyau gau [Kuṭilā, ---o---,oooooooo,---]; ChŚā has a metre of this name, but the structure is different. The definition of the rule doesn't fit the example here. ChŚā gives the rule as: kuṭilā mbhau nyau gau vedarasasamudrāḥ.

P fn: najabhajalag-yutā dhṛtiryam kathitā [Dhṛti, ---o---o---o---o---].

P fn: mbhau nyau gau cej-jaladhidaśa ca haṃsaśyenī [Haṃsaśyenī, ---o---,oooooooo---].

P fn: mbhau nyau lgau ced-bhavati jagati candrautasah [Candrautasah ?, ---o---o---o---o---].

P fn: devaravaratanu bhanananalaghugaiḥ [Devaravaratanu ?, ---o---o---o---o---].

P fn: mastono mo gau yadi gaditā vāsantīyam [Vāsantī, ---o---o---o---o---].

P fn: nanatagayutaiḥ saptabhir-vavasantaḥ [Vavasanta, ---o---o---o---,---o---o---]; The definition of the rule doesn't fit the example here. I have been unable to find the metre listed anywhere else to check the description, but to fit the example we need to read: nanatabha- .

<sup>4</sup> V, S: Athātiśakvāryām .

<sup>5</sup> This metre is called Candravartā in ChŚā.

<sup>6</sup> This is a variation on the preceding metre, with a fixed word-break after 6 syllables. In ChŚā it is called Mālā. The next metre is also a variation, this time with a word-break after 7 syllables.

[MAṆIGUṆANIKARA]

vasuhayayatir-iha<sup>1</sup> maṇiguṇanikaraḥ<sup>2</sup> || 141 ||

[MĀLINĪ]

nanamayayuteyaṃ<sup>3</sup> mālinī bhogilokaiḥ || 142 ||

[PRABHADRAKĀ]

bhavati najau bhajau rasahitau prabhadrakam || 143 ||

[ELĀ]

(sajanā nayau śaradaśayatir-iyam-elā<sup>4</sup> || 144 ||)

[CANDRALEKHĀ]

(mrau myau yāntau bhavetāṃ saptāṣṭabhiś-candralekhā<sup>5</sup> || 145 ||)

16: AṢṬIḤ<sup>6</sup> [ṢOḌAŚĀKṢARĀ]

[RṢABHAGAJAVILASITA]

bhratrinagaiḥ svarātkham-rṣabhagajavilasitam<sup>7</sup> || 146 ||

<sup>1</sup> S, Dh: vasumuniyatir-iha.

<sup>2</sup> S: maṇigaṇakiraṇaḥ.

<sup>3</sup> S reads namayayuteyaṃ, which must be a printer's error, the comm. below identifies the gaṇas as nanamayaya.

<sup>4</sup> S: śaradaśayatir-atirekhā, with a footnote to the effect that the metre is also known as Elā; P fn: -kavi- [in place of -yati-].

<sup>5</sup> Dh: saptāṣṭakaiś-.

<sup>6</sup> V, S: Athāṣṭau.

<sup>7</sup> S: bhrau trinagāḥ svarāḥ kham- .

[VĀṆINĪ]

~~~~~  
njabhajaraiḥ sadā bhavati vāṇinī gayuktaiḥ<sup>1</sup> || 147 ||<sup>2</sup>

17: ATYAṢṬIḤ<sup>3</sup> [SAPTADAŚĀKṢARĀ]

[ŚIKHARIṆĪ]

-----,~~~~~  
rasai rudraiś-chinnā yamanasabhalā gaḥ śikhariṇī || 148 ||

[PṚTHVĪ]

~~~~~  
jasau jasayalā vasugrahayatiś-ca pṛthvī guruḥ || 149 ||

[VAṂŚAPATRAPATITA<sup>4</sup>]

-----,~~~~~  
diṇmunivamśapatrapatitaṃ bharanabhanalagaiḥ || 150 ||

[HARIṆĪ]

~~~~~  
rasayugahayair-nsau mrau slau go yadā hariṇī tadā || 151 ||

[MANDĀKRĀNTĀ]

-----,~~~~~  
mandākrāntā<sup>5</sup> jaladhiṣaḍagair-mbhau natau tād-gurū cet || 152 ||

[NARKUṬAKA]

~~~~~  
(hayadaśabhir-najau bhajajalā guru narkuṭakam<sup>6</sup> || 153 ||)

---

<sup>1</sup> S: najabhajataiḥ sadā bhavati vāṇinī gānvitaiḥ.

<sup>2</sup> Dh: jarau jarau jagāv-idaṃ vadanti pañcacāmaram [Pañcacāmara, ~~~~~].

<sup>3</sup> V, S: Athātyaṣṭau.

<sup>4</sup> ChŚā: Vaṃśapantrapatita.

<sup>5</sup> S: madākrāntā.

<sup>6</sup> V: nardaṭakam, with variant, narkuṭakam; P fn: yadi bhavato najau bhajajalā gurur-markaṭakam; nardaṭakam. ChŚā has a metre called Avitatha, which has the same structure, but without the word-break.

[KOKILAKA]

○○○○○,○○○○○,○○○  
muniguhakārṇavaiḥ kṛtayati<sup>1</sup> vada kokilakam || 154 ||<sup>2</sup>

18: DHRṬIḤ<sup>3</sup> [AṢṬADAŚĀKṢARĀ]

[KUSUMITALATĀVELLITĀ]

-----,○○○○○,○○○○○  
syād-bhūtartvaś-vaiḥ kusumitalatāvellitā mtau nayau yau<sup>4</sup> || 155 ||<sup>5</sup>

19: ATIDHRṬIḤ<sup>6</sup> [ŪNAVIMŚATY-AKṢARĀ]

[ŚĀRDŪLAVIKRĪḌITA]

-----,○○○○○,○○○○○  
sūryāś-vair-masajas-tatāḥ saguravaḥ śārdūlavikrīḍitam || 156 ||<sup>7</sup>

<sup>1</sup> S, P, V, Dh all read kṛtayati, which must be an error, as the metrical markings would not agree with Narkuṭaka, of which this metre is a variant, having the word-break in a different position. ChŚā has the word-break in yet another place, after 8, 5, & 4 syllables.

<sup>2</sup> P fn: sasajaur-atisāyini matā bhajaparair-gurubhyām [Atisāyini, ○○○○○○,○○○○○,○○○○○].

<sup>3</sup> V, S: Atha Dhṛtau.

<sup>4</sup> Note that this metre is very similar to Mandākrāntā in the previous section, but with an extra heavy syllable in the opening.

<sup>5</sup> P fn: daśavasuviratir-nanau raiś-caturbhir-yutā sālasā [Sālasā, ○○○○○○,○○○○○,○○○○○]; ChŚā calls this metre: Nārācaka; it is the same as Siṃhavikrīḍita below.

P fn: adhikaṃ darśayati nanau rau bhavetāṃ rarau tārakā [Tārakā, ○○○○○○,○○○○○,○○○○○]; The definition of the rule doesn't fit the example here. I have been unable to find the metre listed anywhere else to check the description. SED lists a Tārakā metre of 4 x 13 syllables, but not one of 4 x 18.

P fn: syād-bhūtartvaśvair-maubhmau viratiś-cet-siṃhaviskūrjitaṃ yau [Siṃhaviskūrjita, -----,○○○○○,○○○○○].

S: kathitam-iha nanau rarau ced-rarau siṃhavikrīḍitam [Siṃhavikrīḍita, ○○○○○○,○○○○○,○○○○○].

S: rsau jajau bharasamyutau karibāṇakhair-haranartakam (P fn: rsau jau bharasamyutau karibāṇakhaṃ haranartakam) (S has fn: karibāṇakhair-haranartanam) [Karibāṇakha, ○○○○○○,○○○○○,○○○○○]; ChŚā calls this metre: Vibudhapriyā.

<sup>6</sup> V, S: Athātidhṛtau.

<sup>7</sup> S, Dh: rasartvaś-vair-ymau nsau raraguruyutau meghavisphūrjitā syāt [Meghavisphūrjitā, -----,○○○○○,○○○○○]; ChŚā calls this metre: Vismitā.

P fn: najabhayasā jagau ca racanā sūlikakudbhiratra sā [Sūlikakudbhiratra, ○○○○○○,○○○○○,○○○○○].

P fn: rbhau jatau tau sagurukau yadā dig-grahac-chedabhāg-bhavati [Bhāj, ○○○○○○,○○○○○,○○○○○]; the example doesn't fit the definition again here.

**20: KṚTIḤ<sup>1</sup> [VIṂŚATYAKṢARĀ]**

[SUVADANĀ]

-----,UUUUUU,-----  
jñeyāḥ<sup>2</sup> saptāśvaṣaḍbhir-marabhanayayutā<sup>3</sup> bhlaḥ gaḥ suvadanā || 157 ||

[VṚTTA]

-----,-----,  
trīrajau galau bhaved-ihedṛśena lakṣaṇena vṛttanāma<sup>4</sup> || 158 ||<sup>5</sup>

**21: PRAKṚTIḤ<sup>6</sup> [EKAVIṂŚATY-AKṢARĀ]**

[SRAGDHARĀ]

-----,UUUUUU,-----  
mrau bhnav yānām<sup>7</sup> trayeṇa trimuniyatiyutā sragdharā kīrtiteyaṃ  
|| 159 ||<sup>8</sup>

---

<sup>1</sup> V, S: Atha Kṛtau.

<sup>2</sup> S, Dh: jñeyā.

<sup>3</sup> S: -yutau.

<sup>4</sup> This is one of the few metres defined as having a light syllable at the end of the line.

<sup>5</sup> S: sabharā namylag-iti trayodaśayatir-mattebhavikrīḍitam [Mattebhavikrīḍita,  
UU,-----,-----,].

S: sajjā bhav salagāś-ca ced-uditam tadā pramadānanam [Pramadānanam,  
UUUUUUUUUUUUUUUUUUUU,].

P fn: khyātā pūvaḥ suvaṃśā yadi marabhanāstadvayaṃ go guruś-ca [Suvaṃśā,  
-----,-----,].

<sup>6</sup> V, S: Atha Prakṛtau.

<sup>7</sup> S, V, Dh, P fn: mrabhnav-yānām.

<sup>8</sup> S: bhav bhavbhāś-ca bhav yadi kīrtiya putraka mattavilāsinīm [Mattavilāsinī,  
-----,-----,].

P fn: bhavati najau hi siddhir-iti bhā-jajajā yadi ro bhavitā [Siddhi,  
UUUUUUUUUUUUUUUUUUUU(-)UU]; The definition doesn't fit the rule, and further the line  
is only 20 syllables long, so again something is amiss here.

22: ĀKṚTIḤ<sup>1</sup> [DVĀVIMŚATY-AKṢARĀ]

[BHADRAKĀ]

-----,-----  
bhrau naranā ranāv-atha<sup>2</sup> gurur-digarkaviramam hi<sup>3</sup> bhadrakam-iti<sup>4</sup> || 160 ||<sup>5</sup>

23: VIKṚTIḤ<sup>6</sup> [TRAYOVIMŚATY-AKṢARĀ]

[AŚVALALITĀ]

-----,-----  
yad-ihā najau bhajau bhjabhalagās-tad-aśvalalitaṃ<sup>7</sup> harārkayatimat  
|| 161 ||

[MATTĀKRĪḌĀ]

-----,-----  
mattākrīḍā<sup>8</sup> mau<sup>9</sup> tnau nau nalg-iti<sup>10</sup> bhavati vasuśaradaśayatiyutā<sup>11</sup>  
|| 162 ||<sup>12</sup>

---

<sup>1</sup> V, S: Ākṛtau.

<sup>2</sup> V: -aya, which may be a printer's error owing to the similarity of *tha* and *ya* in Devanāgarī.

<sup>3</sup> S omits, which spoils the metre.

<sup>4</sup> S, V, Dh, P fn: -idam [in place of -iti]. This metre is called *Madraka* in ChŚā.

<sup>5</sup> P fn: lālityaṃ bhujagendreṇa bhāṣitam-etac-cen-masarastajanagubhiḥ [Lālitya,  
-----,-----].

P fn: sajatā nasau rarau gaḥ kaṇituragahayaiḥ syān-mahāsrāgdharākhyā [Mahāsrāgdharā,  
-----,-----]; this metre is similar to *Sragdharā* above, but with a  
different opening. We might have expected the definition to run: *sajatā no so bhajau...etc.*  
with resolution of the first syllable making for the *Mahā-* designation.

<sup>6</sup> V, S: Vikṛtau.

<sup>7</sup> S: bhjabhalag-tad-aśvalalitaṃ; Dh -āśvalalitaṃ.

<sup>8</sup> P fn: mattākrīḍaṃ.

<sup>9</sup> P: mo.

<sup>10</sup> Dh: mattākrīḍā mau lau nau nlaug-iti; P fn: nlaug-iti.

<sup>11</sup> P fn: -yutam.

<sup>12</sup> S: bhair-atha saptabhir-atra kṛtā guruṇā guruṇā ca mayūragatiḥ syāt [Mayūragati,  
-----]; S writes *mattamaūragatiḥ*, by mistake, and spoils the  
metre. It is clear from the comm. that the reading should be as printed here.

**24: SAṆKṚTIḤ<sup>1</sup> [CATURVIṂŚATY-AKṢARĀ]**

[TANVĪ]

---,-----,-----  
bhūtamunīnair-yatir-ihā bhātānāḥ sbhau bhānāyāś-ca yadī bhavati tanvī  
|| 163 ||

**25: ATIKṚTIḤ<sup>2</sup> [PAÑCAVIṂŚATY-AKṢARĀ]**

[KRAUÑCAPADĀ]

---,---,-----,-----  
krauñcapadā bhmau sbhau nanānā<sup>3</sup> ngāviṣuśaravasumuniviratir-ihā bhavet || 164 ||

**26: UTKṚTIḤ<sup>4</sup> [ṢAḌVIṂŚATYAKṢARĀ]**

[BHUJAṄGAVIṘMBHITA]

-----,-----,-----  
vasvīśāśvac-chedopetaṃ mamātānāyugānārasalagair-bhujāṅgaviṘmbhitam || 165 ||

[APAVĀHA<sup>5</sup>]

-----,-----,-----,-----  
mō nāḥṣaṭ sagag-iti<sup>6</sup> yadī navārasarasaśarayatiyutam-apavāhākhyam<sup>7</sup>  
|| 166 ||<sup>8</sup>

---

<sup>1</sup> V, S: Saṅkṛtau.

<sup>2</sup> V, S: Atikṛtau.

<sup>3</sup> P fn: nanānāṅgāḥ.

<sup>4</sup> V, S: Utkṛtau.

<sup>5</sup> ChŚā: Apavāhaka.

<sup>6</sup> S: sag-iti, thereby leaving the rule-example one syllable short.

<sup>7</sup> Dh: navārasaśarayatiyutam-, (omitting -rasa-) which is probably a printer's error.

<sup>8</sup> V adds in brackets: iti uktādīprakaraṇam; S: iti ṣāḍviṃśaticchandāṃsi. ??

27+: ATHA DAṆḌAKĀḤ<sup>1</sup>

[CAṆḌAVRṢṬIPRAYĀTA]

-----,  
<sup>2</sup>yad-iha nayugalaṃ tataḥ saptarephāstadā caṇḍavrṣṭiprayāto<sup>3</sup> bhaved-daṇḍakaḥ || 167 ||

[ARṆA]

-----,  
praticaraṇavivṛddharephāḥ syur-arṇārṇavavyālaḥ jīmūtalīlākaroddāmaśaṃkhyādayaḥ<sup>4</sup> ||  
168 ||

[PRACITAKA<sup>5</sup>]

-----,  
pracitakasamabhidho dhīradhībhiḥ smṛto daṇḍako nadvayāduttaraiḥ saptabhir-yaiḥ ||  
169 ||<sup>6</sup>

*iti vṛttaratnārākhye chandasi varṇavṛttakathanaṃ nāma  
tṛtīyo 'dhyāyaḥ<sup>7</sup>*

---

<sup>1</sup> V: Daṇḍake. Dh omits.

<sup>2</sup> P fn:

yāt-kiṃcid-dṛśyate cchandaḥ śāḍvīmśaty-akṣarādhikam |  
śeṣajāty-ādikaṃ muktvā na savai daṇḍajātimat ||

<sup>3</sup> P, V, Dh: -prapāto. P fn: prayāto.

<sup>4</sup> S, V, Dh, P fn: -śaṅkhādayaḥ. The structure of the first of the Daṇḍaka metres described here is nicely summed up in a sūtra in ChŚā: Daṇḍako nau raḥ; first there are 2 nagaṇas, which are followed by a number of ragaṇas, Caṇḍavrṣṭiprapāta having 7 ragaṇas; Arṇa 8, and so on - there are many more, V gives a list of 28, ending with Nanda, which has 34 ragaṇas following the opening two nagaṇas!

<sup>5</sup> Called Pracita in ChŚā. This metre has a different structure to the previous Daṇḍakas: first 2 nagaṇas, then a series of yagaṇas.

<sup>6</sup> S: nadvayāt-paratastakāreṇāpi kvacid-daṇḍakā dṛśyante; evam-ekonasahasrāśaravṛddhir-bhavati daṇḍakaṃ vṛttam. S has a note to the effect that these two sūtras are not seen in many of the books. They also appear to be sūtras rather than kārikas, and so are probably not part of the original text.

<sup>7</sup> P omits; Dh: iti śrī kedārabhaṭṭaviracite vṛttaratnākare tṛtīyo 'dhyāyaḥ.

## CATURTHO 'DHYĀYAḤ<sup>1</sup> [ARDHASAMAVṚTTA]

### [UPACITRĀ<sup>2</sup>]

viṣame yadi sau salagā dale bhau yuji bhād-gurukāv-upacitram || 170 ||

### [DRUTAMADHYĀ]

bhatrayam-ojagataṃ guruṇī ced-yuji ca najau jyayutau drutamadyā  
|| 171 ||

### [VEGAVATĪ]

sayugātsagurū viṣame ced-bhāv-iha vegavatī yuji bhād-gau || 172 ||

### [BHADR VIRĀḌ]

oje taparau jarau guruś-cen-msau<sup>3</sup> jgaug-bhadravirāḍ-bhaved-anoje<sup>4</sup> || 173 ||

### [KETUMATĪ]

asame sajai saguruyuktau ketumatī<sup>5</sup> same bharanagād-gaḥ<sup>6</sup> || 174 ||

### [ĀKHYĀNAKĪ]

ākhyānakī<sup>7</sup> tau jagurū ga oje<sup>8</sup> jatāv-anoje jagurū guruś-cet || 175 ||

---

<sup>1</sup> Dh: Atha Caturtho 'dhyāyaḥ.

<sup>2</sup> ChŚā: Upacitraka.

<sup>3</sup> Dh: guruś-cet msau.

<sup>4</sup> V: jgaubhadra- .

<sup>5</sup> S: ketumato, a printer's error.

<sup>6</sup> Dh: bharanāgādgaḥ, which doesn't fit the metre.

<sup>7</sup> S: ākhyātakī, with fn: ākhyānakī; P fn: ākhyātikī; ChŚā: ākhyānakī.

<sup>8</sup> P fn: gam[oje].

[VIPARĪTĀKHYĀNAKĪ]

U-U-U-U-U-U-U-U-||-U-U-U-U-U-U-U-U-  
jatau jagau go viṣame same cet-tau<sup>1</sup> jgau ga eṣā<sup>2</sup> viparītapūrvā  
|| 176 ||

[HARIṆAPLUTĀ]

U-U-U-U-U-U-U-U-||U-U-U-U-U-U-U-U-  
sayugātsalaghū viṣame gurur-yuji<sup>3</sup> nabhau bharakau<sup>4</sup> hariṇaplutā  
|| 177 ||

[APARAVAKTRA]

U-U-U-U-U-U-|U-U-U-||U-U-U-U-U-U-|U-U-U-  
ayuji nanaralā guruḥ same njam-aparavaktram-idaṃ<sup>5</sup> tato jarau<sup>6</sup>  
|| 178 ||

[PUṢPITĀGRĀ]

U-U-U-U-U-U-|U-U-U-||U-U-U-U-U-U-|U-U-U-  
ayuji nayugarephato yakāro yuji ca najau jaragās-ca puṣpitāgrā || 179 ||

U-U-U|U-U-U-||-U-U-U-|U-U-U-  
vadanty-aparavaktrākhyam vaitālīyam vipāścitaḥ |  
U-U-U-|U-U-U-||-U-U-U-|U-U-U-  
puṣpitāgrābhidham kecid-aupacchandāsikam tathā<sup>7</sup> || 180 ||

---

<sup>1</sup> Dh, P fn: syāt-tau.

<sup>2</sup> P fn: gam[eṣā].

<sup>3</sup> Dh: guruḥ yuji.

<sup>4</sup> S, P fn: ca bharau.

<sup>5</sup> P fn: tad-aparavaktram-idaṃ najau jarau.

<sup>6</sup> P fn: viṣame yadi sau jagau same staralāgo 'paravaktram-īritam. The description doesn't fit the example here, we really need to read: sbharalau go to correct it.

<sup>7</sup> These lines are in *Vaktra* metre, and comment on the two metres immediately preceding it. V misplaces this verse after the description of *Yavamatī* below. A (partial) translation of this line is found in *Vuttodaya*, but there the line doesn't scan.



[ĀPĪḌA]

8 syllables  
 prathamam-uditavṛtte |  
 12 syllables  
 viracitaviṣamacaraṇabhāji |  
 16 syllables  
 gurukayugalanidhana<sup>1</sup> iha sahita ānā |  
 20 syllables  
 laghuviracitapadavivṛtiyatir-iti<sup>2</sup> bhavati pīḍaḥ || 183 || <sup>3</sup>

[KALIKĀ<sup>4</sup>]

12 syllables  
 prathamam-itaracaraṇasamuttham<sup>5</sup> |  
 8 syllables  
 śrayati sa yadi<sup>6</sup> lakṣma |  
 16 syllables  
 itaraditaragaditam-api<sup>7</sup> yadi ca turyam<sup>8</sup> |  
 20 syllables  
 caraṇayugalakamavikṛtam-aparam-iti kalikā sā || 184 ||

[LAVALĪ<sup>9</sup>]

12 syllables  
 dviguruyutasakalacaraṇāntā |  
 16 syllables  
 sukhacaraṇagatam-anubhavati ca ṛṭīyam<sup>10</sup> |

<sup>1</sup> Dh: gurukayugalanidhana; P fn: -yugalaka- ; both are which are incorrect metrically.

<sup>2</sup> S: kalita ānā | vidhṛtarucirapadavitati; P fn: kalita ānvidhṛtarucirapada; Dh -vitatiyatir-iti; V, P fn: -racana[yatir-iti].

<sup>3</sup> This is only a variation on Padacaturūrdhva. Here the last 2 syllables at the end of each line are heavy, the rest are light. The other metres in this section are variations on this theme. ChŚā lists 2 metres called Pratyāpīḍa, that have a different structure - the first of these has 2 heavy syllables at the beginning of the line, with the rest being light; the second has 2 heavy syllables at the beginning and at the end of the line, the rest again being light.

<sup>4</sup> ChŚā: Mañjarī.

<sup>5</sup> P fn: [prathamam]-apara- .

<sup>6</sup> Dh: sapadi; S, P fn: jagati.

<sup>7</sup> S: itaraditarajanitam-;

<sup>8</sup> Dh: ca yadi turyam; P fn: -janitam-api bhavati śeṣam.

<sup>9</sup> The structure of Lavalī in ChŚā is described differently as being 16, 12, 8, & 20 syllables.

<sup>10</sup> Dh: -anubhavati ṛṭīyaḥ (incorrect metrically); P fn: [caraṇa]-racitam-anubhavati ṛṭīyaḥ.

○○○○○○-- 8 syllables  
 caraṇam-iha<sup>1</sup> hi<sup>2</sup> lakṣma |  
 ○○○○○○○○○○○○○○○○○-- 20 syllables  
 prakṛtam-akhilam-api yadidam-anubhavati<sup>3</sup> lavalī sā || 185 ||

[AMṚTADHĀRĀ<sup>4</sup>]

○○○○○○○○○○-- 12 syllables  
 prathamam-adhivasati yadi turyaṃ |  
 ○○○○○○○○○○○○○-- 16 syllables  
 caram-acaraṇapadam-avasitaguruyugma<sup>5</sup> |  
 ○○○○○○○○○○○○○○○-- 20 syllables  
 akhilam-aparam-uparigatam-iti<sup>6</sup> lalitapadayuktā |  
 ○○○○○-- 8 syllables  
 tadiyah-amṛtadhārā<sup>7</sup> || 186 ||

*iti padacatur-ūrdhvaprakaraṇam<sup>8</sup>*

[UDGATĀ]

○○○○○○○○  
 sajamādime salaghukau ca |  
 ○○○○○○○○○  
 nasajagurukair-athodgatā<sup>9</sup> |  
 ○○○○○○○○○  
 tryaṅghrigatabhanajalā<sup>10</sup> gayutāḥ |  
 ○○○○○○○○○  
 sajasā jagau caraṇam-ekataḥ<sup>11</sup> paṭhat || 187 ||

---

<sup>1</sup> Dh: aparam-iha; V, P fn: apara [iha]; S, P fn: caraṇa [iha].  
<sup>2</sup> S: ca.  
<sup>3</sup> S, P fn: [prakṛtam]-aparam-akhilam-api yadi bhavati.  
<sup>4</sup> The structure of Amṛtadharā in ChŚā is described differently as being 20, 12, 16, & 8 syllables.  
<sup>5</sup> S, V: -avasiti- ; S: yugmā.  
<sup>6</sup> Dh: nikhilam-.  
<sup>7</sup> Dh: tad-idam-; S: nikhilam-aparam-uparitanasamam-iha lalitapādā tritayam-amṛtadhārā. P fn: nikhilam-aparam-uparitanasamam-iha lalitapādānitritayam-amṛtadhārā.  
<sup>8</sup> P omits.  
<sup>9</sup> S: -gurukeṣv-; P fn: -gurukeṣu- .  
<sup>10</sup> Dh: tryaṅghrigatatamanajalā; P fn: aṅghri- [i.e. without try-].  
<sup>11</sup> Dh: caraṇemakataḥ (incorrect metrically); S: caram; which is probably a printer's error.

[SAURABHAKA<sup>1</sup>]

carañatrayaṃ vrajati<sup>2</sup> lakṣma |  
yadi sakalam-udgatāgam<sup>3</sup> |  
rnau bhagau bhavati saurabhakaṃ |  
caraṇe yadīha bhavatas-tṛtīyake || 188 ||

[LALITĀ]

nayugaṃ sakārayugalaṃ ca<sup>4</sup> |  
bhavati caraṇe tṛtīyake<sup>5</sup> |  
tad-uditam-urumatibhir-lalitaṃ |  
yadi śeṣam-asya khalu pūrvatulyakam || 189 ||

*ity-udgatāprakaraṇam<sup>6</sup>*

[UPASTHITAPRACUPITA]

msau jbhau gau prathamāṅghrir-ekataḥ pṛthag-anyan-<sup>7</sup> |  
tritayaṃ sanajaragās-tato<sup>8</sup> nanau saḥ |  
trinaparikalitajayau |  
pracupitam-idam-uditam-upasthitapūrvam || 190 ||

<sup>1</sup> This and the next metre are variants of *Udgatā*, differing only in their 3<sup>rd</sup> line.

<sup>2</sup> S, Dh, P fn: *bhajati*.

<sup>3</sup> S: *nikhilam-*.

<sup>4</sup> S: *yugalañ-ca*.

<sup>5</sup> S, P fn: *bhajati caraṇaṃ tṛtīyakam*; Dh omits this line and the next by mistake, printer's error.

<sup>6</sup> P, Dh omit.

<sup>7</sup> V, Dh: *-anyat-*

<sup>8</sup> S, Dh, P fn: *-tathā*.

[VARDHAMĀNA<sup>1</sup>]

-----  
nau pāde 'tha tṛtīyake sanau nasayuktau<sup>2</sup> |  
-----  
prathamāṅghrikṛtayatis-tu vardhamānam<sup>3</sup> |  
-----  
tritayam-aparam-apī pūrvasadṛśam-iha bhavati |  
-----  
pratamatibhir-iti<sup>4</sup> gaditaṃ laghu<sup>5</sup> vṛttam || 191 ||

[ŚUDDHAVIRĀḌĀRṢABHA<sup>6</sup>]

-----  
asmin-neva tṛtīyake yadā<sup>7</sup> tajarāḥ syuḥ |  
-----  
prathame ca viratirārṣabhaṃ bruvanti |  
-----  
tac-chuddhavirāṭ puraḥ sthitaṃ |  
-----  
tritayam-aparam-apī<sup>8</sup> yadi<sup>9</sup> pūrvasamaṃ syāt || 192 ||

*ity-upasthatapracupitaprakaraṇam<sup>10</sup>*

-----  
viṣamākṣarapādaṃ vā  
-----  
pādair-asamaṃ daśadharmavat<sup>11</sup> |  
-----  
yac-chando<sup>12</sup> noktam-atra  
-----  
gātheti tat-sūribhiḥ proktam || 193 ||<sup>13</sup>

*iti vṛttaratnārākhye chandasi viṣamavṛttakathanaṃ nāma  
pañcamo 'dhyāyaḥ<sup>14</sup>*

<sup>1</sup> This and the next metre are variants of Upasthitapracupita, differing only in their 3<sup>rd</sup> line.

<sup>2</sup> P fn: na sayuktau ca.

<sup>3</sup> S, P fn: -yatipravarardhamānam.

<sup>4</sup> P fn: -iha.

<sup>5</sup> S, P fn: khalu.

<sup>6</sup> ChŚā has a slighty different name for this metre: Śuddhavirāḍṛṣabhaṃ.

<sup>7</sup> S, P fn: [tṛtīya]-pādake; Dh omits yadā.

<sup>8</sup> P fn: tritayam-apī.

<sup>9</sup> S excludes yadi.

<sup>10</sup> P, Dh omit.

<sup>11</sup> S: viṣamākṣarapādatvātpādairasamañjasaṃ dharmavat.

<sup>12</sup> S: yac-chandasi.

<sup>13</sup> ChŚā says simply: atrānuktaṃ gāthā.

<sup>14</sup> P omits; Dh: iti śrī kedārabhaṭṭaviracite vṛttaratnākare pañcamo 'dhyāyaḥ.

## ṢAṢṬHO 'DHYĀYAḤ<sup>1</sup> [PRASTHĀRĀDI]

-----|o---o||-----o|o---o-  
prasthāro naṣṭam-uddiṣṭam-ekad-vyādilagakriyā |  
-----|o---o||-----o|o---o-  
saṃkhyānamadhvayogaś-ca<sup>2</sup> ṣaḍete pratyayāḥ smṛtāḥ || 194 ||<sup>3</sup>

-----o|o-----||o-----o|o---o-  
pāde sarvagurāvādyāl-laghuṃ nyasya guroradhaḥ |  
o---o|o-----||-----o|o---o-  
yathopari tathā śeṣaṃ bhūyaḥ kuryādamuṃ vidhim || 195 ||

-----|o---o||-----o|o---o-  
ūne dad-yād-gurūn-eva<sup>4</sup> yāvat-sarvalaghur-bhavet |  
-----|o---o||-----o|o---o-  
prastāro 'yaṃ samākhyātaś-chandovicitivedibhiḥ<sup>5</sup> || 196 ||<sup>6</sup>

-----|o---o||-----o|o---o-  
naṣṭasya yo bhaved-aṅkastasyārdhe<sup>7</sup> 'rdhe same ca laḥ |  
o---o|o-----||-----o|o---o-  
viṣame caikamādhāya syād-ardhe<sup>8</sup> 'rdhe gurur-bhavet || 197 ||<sup>9</sup>

-----o|o-----||o-----o|o---o-  
uddiṣṭaṃ dviguṇānādyād-upary-aṅkān-samālikhet<sup>10</sup> |  
o---o|o-----||-----o|o---o-  
laghusthā ye ca<sup>11</sup> tatrāṅkāstaiḥ<sup>12</sup> saikair-miśritair-bhavet || 198 ||<sup>13</sup>

-----o|o-----||o-----o|o---o-  
varṇān-vṛttabhavān-saikān-auttarādharyataḥ sthitāt<sup>14</sup> |  
-----o|o-----||o---o|o---o-  
ekādikramataś-caitān-upary-upari<sup>15</sup> nikṣipet || 199 ||

<sup>1</sup> Dh: *Atha Ṣaṣṭho 'dhyāyaḥ*; S omits this heading, seemingly by mistake, as it begins the verses from number 1 again.

<sup>2</sup> P fn: *saṃkhyā caivādhva-* .

<sup>3</sup> Apart from the last verse the metre is *Pathyāvakra* in this section.

<sup>4</sup> V: *-evaṃ*.

<sup>5</sup> V: *-vicchiti-*

<sup>6</sup> Dh adds: *iti prasthāraḥ*.

<sup>7</sup> Dh: *aṅkastasyārdhe*.

<sup>8</sup> Dh: *tad-arddhe*; S, V: *tasyārdhe*, which is incorrect according to the metre.

<sup>9</sup> Dh adds: *iti naṣṭam*.

<sup>10</sup> S: *-naṅkānuparyādyāt-*

<sup>11</sup> V, Dh: *tu*.

<sup>12</sup> S: *laghusthāne tu ye 'ṅkāḥ syustaiḥ*;

<sup>13</sup> Dh adds: *ity-uddiṣṭam*.

<sup>14</sup> P fn: *-uttarān-ūrdhvataḥ sthitān*; S, V, Dh: *sthitān*.

<sup>15</sup> S: *-kramaśaś-* ; V: *-kramasaś-* ; P fn: *-kramaśaḥ*.

upāntyato nivarteta tyajannekaikam-ūrdhvataḥ<sup>1</sup> |  
 upary-ādyād-guror-ekag-ekad-yādilagakriyā<sup>2</sup> || 200 ||<sup>3</sup>

lagakriyāṅkasandohe bhavet-saṃkhyā vimiśrite |  
 uddiṣṭāṃkasamāhāraḥ saiko vā janayed-imām || 201 ||<sup>4</sup>

saṃkhyai<sup>5</sup> dviguṇaikonā sadbhir-adhvā prakīrtitaḥ |  
 vṛttasyāṅgulikī vyāptiradhaḥ<sup>6</sup> kuryāt-tathāṅgulim<sup>7</sup> || 202 ||<sup>8</sup>

vaṃśe 'bhūt-kaśyapasya prakāṭagaṇagaṇaḥ śaivasiddhāntavettā |  
 vipraḥ pavyekanāmā<sup>9</sup> vimalataramatir-vedatattvārthabodhe<sup>10</sup> |  
 kedāras-tasya sūnuḥ śivacaraṇayugārādhanaikāgracittaḥ<sup>11</sup> |  
 chandastenābhirāmaṃ praviracitam-idaṃ vṛttaratnākārākhyam || 203 ||<sup>12</sup>

*iti vṛttaratnārākhye chandasi prasthārādikathanaṃ nāma  
 ṣaṣṭho 'dhyāyaḥ<sup>13</sup>*

*samāptaś-cāyaṃ vṛttaratnākaraḥ<sup>14</sup>*

<sup>1</sup> Dh: tyajennaikaikam-ūrdhvataḥ.

<sup>2</sup> Dh: ekadvādilagakriyā; S: guror-evam-ekad-vyādi; V: -guror-evam-eka- ; S adds: yugmam, at the end of this verse.

<sup>3</sup> Dh adds: ity-ekad-vyādilagakriyā.

<sup>4</sup> Dh adds: iti saṃkhyā.

<sup>5</sup> P fn: -eka.

<sup>6</sup> V: vyāptimadhaḥ.

<sup>7</sup> Dh: kuryādathāṅgulim.

<sup>8</sup> Dh adds: ity-adhvā.

<sup>9</sup> S and V read pāṭhyeka, with a variant listed: pavyeka; P fn: pabbeka- .

<sup>10</sup> S: -śāstrārthabodhī, with fn: -vedatattvārthavettā, -vedatattvārthabodhī, vadatattvāvabodhe; P fn: -tattvāvabodhe.

<sup>11</sup> S, P, Dh: cittaś- .

<sup>12</sup> This last verse in written in the Sragdharā metre.

<sup>13</sup> P omits; Dh: iti bhaṭṭakedāraviracite vṛttaratnākārākhye cchandaḥśāstre prastāraprakaraṇaṃ.

<sup>14</sup> S, V: samāptaścāyaṃ granthaḥ; Dh samāptam.