



Note

23

MATRA, GUNA, YATI, DIFFERENCE

Dear learner, in previous lesson we have studied about Vrittis. In this lesson we will read about the Chhandashastra. The mantra is chhandobaddha. Except the Yajurveda, all the three samhitas are chhandobaddha. Therefore, without the knowledge of the chhanda (metre), the sages of the Vedas are not able to recite the mantras. Therefore, in the six Vedangos, there is a meaning of chhanda the chhanda have been conceived from the feet of Veda Purush. as stated - “छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते”। There is ample discussion of the chhanda in the last part of the Shaunaka composed Rikpratishakhya. There is a book called Pingalchandsutra of this chhanda. Pingalacharya composed this Chhandsutra text. There is a discussion of Vedic and laukika chhandas in it. Chhanda shastra is very ancient. In the Nirukta Granth composed by Yaskacharya and in the Brahman texts, the interpretation of the word Chhand is displayed in many ways. It is said in Aitrayanyaka- “मानवान् पापकर्मभ्यः छादयन्ति छन्दांसि इति छन्दः”। In the Taittiriya Samhita “देवा छन्दोभिरात्मानं छादयित्वा उपायन् प्रजापतिरग्निं चिनुत”। In the opinion of the great grammarian, Maharishi Panini, the word 'Chhand' is derived from the root 'Chhand'. Some chhanda related discussions are presented in this lesson.



OBJECTIVES

After studying this lesson, you will be able to:

- know the general introduction and characteristic metre (Chhanda);
- know the characteristics and differences of the metre (Chhanda);
- know the characteristics of poetry;

KAVYADARPARNA



Note

- know the characteristics and differences of a vritta;
- know the use of Gana, Yeti, Dandak, Laghu, Guru etc. in the verses; and
- understand the writing verses using metre (Chhanda) and identification of meter (Chhanda) in verses.

23.1 CHARACTERISTICS OF THE CHHANDA (METRE)

‘छादयति आच्छादयति वा इति छन्दः। In the opinion of grammarian Panini, the word chhand originated from the root chhadi in the meaning of abhiprayabodhaka or anandpariyabhuktarth. That which covers with sin is chhanda. That is, the sin with which the host and the priest envelops is a chhanda. In the Taittiriya Samhita, a narrative is available about the origin of the chhanda. Prajapati chose Agni. That fire assumed a terrible form, holding that fire, Prajapati went with the Gods. Seeing that fierce form, even Gods did not dare to go with Agni. Then the God covered the body with chhandas and went with the fire and came again in the form of Akshata. Covered the body with chhanda. Hence, it is famous by the name chhanda. In Aitarayanyaka it is said that - ‘मानवान् पापकर्मभ्यः छन्दयन्ति छन्दांसि इति छन्दः’। तैत्तिरीयसंहिता में कहा गया-‘देवा छन्दोभिरात्मानं छादयित्वा उपायन् प्रजापतिरग्निं चिनुतः’।

23.2 TYPES OF CHHANDA

The chhanda are actually of two types from the Laukika and Vedic distinction.

According to the opinion of Acharyas, the laukika chhanda of two types depending on the matra and varna. As it is said in Vritratnakar-

पिंगलादिभिराचार्यैर्यदुक्तं लौकिकं द्विधा।
मात्रावर्णविभेदेन छन्दस्तदिह कथ्यते॥

That is, Pingalacharya has called the chhanda as two distinctions, laukika and Vedic. Among them too, the laukika chhandas are again of two types in terms of matra and varna.

23.3 CHARACTERISTICS OF THE POETRY

In the Chhandomanjari text, the characteristics of poetry have been said- ‘पद्यं चतुष्पदी’। चतुष्पदी पदानां समाहारः - Chatuspadi here is the suffix E in Samahar meaning. That is, there are four pada. The meaning of Gangadas is that in the definitional Padchatushtya Samahar form of Chandashastra, is poetry. And this verse is of two types 1. Vritta verse, 2. Jati verse. In them having the letter Gana is called Vritta and Matrik Gana is called Jati. Examples of Vrittapada are Vasanttilaka etc. And jati are

examples of arya ect. chhanda, such is prscribed in Chandomanjari text-

पद्यं चतुष्पदी तच्च वृत्तं जातिरिति द्विधा।
वृत्तमक्षर संख्यातं जातिर्मात्रा कृता भवेत्॥

That is, it is a rhyming verse, it is a common symptom. It is said in Chhandomajri that there is a verse with four padas. That verse is of two types. Vritta and Jati. Regular and fixed verse from the specified number of letters is a vritta, which is counted from one or two initial letters from alphabetical letters, it is a vritta, its example is-

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।

मामकाः पाण्डवाश्चैव कितकुर्वत सृजय॥

In this verse, the verse is determined by the letter number, depending on the number, the verse is counted. As there are eight varnas in each pada of this verse, out of them the one with a fixed is called a jati. As it is said in Chandonmanjari- “जातिर्मात्राकृता भवेत्” The letters is the element form quantity, which is recorded by them, that is the jati.

जैसे -

तरुणं सर्षपषाकं नवौदनं पिच्छिलानि च दधीनि।

अल्पव्ययेन सुन्दरि ग्राम्यजनो मिष्टमज्जाति॥

This is an example of a jati verse. The verse is counted only on the basis of quantity. The verse is counted by the quantity similarity of the pada. The time required for the revolution Janumandal that is indicated (vachya) by Matra pada. There are three types of hrisva, deergha and pluta. Whose pronunciation requires one amount (one matra) of time, is Hrasva, whose pronunciation requires time of two matra, is deergh. And whose pronunciation requires of three matra, time is a plut. The time of ardhamatra is required for the pronunciation of consonant letters. as said-

एक मात्रो भवेद् ह्रस्वः द्विमात्रो दीर्घ उच्यते।

त्रिमात्रस्तु प्लुतो ज्ञेयो व्यंजन चार्धमात्रकम्॥

The name of the rule system of Gurulaghuvinyas is Vritta. The rules of Guru-Laghuvinyasa are only ganasadhyas, such as - ma-ya-ra-sa-ta-ja-bh-na - these are the eight ganas. These Ganas are different from the Akshar Guru, the laghu configuration distinction.

**INTEXT QUESTIONS - 23.1**

1. What is the etymology of the word chhand?
2. From which part of the Veda Purush is Chhanda born?
3. How many differences are there of verses and which are them?

**Note**

KAVYADARPANA



Note

4. How many types of laukika verses are there and what are they?
5. What are the characteristics of poetry?
6. How many types of verse are there and what are they?

23.4 TYPES OF VRITTA

There are three types of Vritta - 1. Samvritta, 2. Ardhasamavritta, and 3. Vishnavritta. As it is said in Chhandomanjari- Sammardhasam Vritam Visham Cheti tat Tridha. Similarly, in Vritratnakar also, the distinctions of the vritta have been said.

सममर्धसम वृत्त विषमं च तथापरम्॥

23.4.1 Samavritta

The vritta in which the four padas have the same number of letters in the order of the guru-laghu is a samavritta. It is said in Chhandomanjari - "Saam samachatushtayam" i.e. there are equal number of letters in the four padas - it is said in Vritratnakar-

अंध्रयो अस्य चत्वारस्तुल्यलक्षणलक्षिता।

तच्छन्दः शास्त्रतत्त्वज्ञाः समं वृत्तं प्रचक्षते॥

Andhraya means pada. The vritta in which all the four padas are having the same characteristics, that is, the vritta in which all the four padas have the same characteristics, that is, the vritta in which all the four padas have the same letter number is called a Samavrat. Like Indravajra, Shalini, Malini, Rathoddhata Vanshastha etc. like

इदं किल व्याजमनोहरं वपुः तपः क्षमं साधयितुं य इच्छति।

ध्रुवं स नीलोत्पलपत्रधारया, शमीलतां छेत्रुमृषिर्व्यवस्यति॥”

There are 12 syllables in the four padas of this shloka. Hence it is an example of a samavritta

23.4.2 Semicircle-

The vritta whose first pada and third pada are equal and second and fourth padas are equal, it is ardhavritta - as Kedarbhatta has said in Vritratnakara-

प्रथमांघ्रिसमो यस्य तृतीयच्चरणो भवेत्।

द्वितीयस्तुर्यवद्धत्तं तदर्धसममुच्यते॥

it is said in chandomanjari - ‘आदिस्तृतीयवद् यस्य पादस्तुर्यो द्वितीयवत्’ That is, the vritta whose first pada is third and second pada is fourth, is ardhavritta. Because of being half equal, it is said to be half-same. Like- Pushpitagra, Sundari, Malabharini etc. example of ardhavritta.

**Note**

क्व वयं क्व परोक्षमन्मथः, मृगशावैः सममेधितो जनः।
परिहास विजल्पितं सखे, परमार्थेन न गृह्यतां वचः॥

Its first pada has 10 syllables, similarly its third pada has 10 syllables. Therefore, the first and third padas are equal, similarly there are 11 letters in the second and fourth padas, so it is an example of Ardhasam.

24.4.3 Vishamavritta

A vritta in which the number of letters is different in each pada is an vishamavritta as it is said in chhandomanjari-

यस्य पाद चतुष्केऽपि लक्ष्म भिन्नं परस्परम्।
तदाहुर्विषमं वृत्त छन्दः शास्त्र विषारदाः॥

The verse in which all the four padas of each other have different numbers of specific letters, that is vishamvritta this verse is called Shastracharya. Like Udgata Saurabhbhakah etc. An example.

मृगलोचना शषिमुखी च, रूचिरदषना नितम्बिनी।
हंसललित गमना ललना, परिणीयते यदि भवेत् कुलोद्गता॥

Its first and second pada has ten letters each, the third pada has eleven letters and the fourth pada has thirteen letters, thus the number of letters in each pada is different, it is an example of an vishamavritta.

23.5 GANAS

From the root Gana, the word Gana is derived in the meaning of karta and karma, with suffix 'Ach'. Gana means group. But here the verse padaghatak Akshar Triad samudaya is called Gana: There are often eight Ganas in the scripture as it has been said in Chhandomanjari.-

म्यरस्त जभनगैर्लान्तरैर्भिर्दषभिरक्षरैः।
समस्तं वाङ्मयं व्याप्तं त्रैलोक्यमिव विष्णुना॥

Magan, Yagana, Ragana, Sagan, Tagana, Jagan, Bhagana, and Ngan are the eight Ganas. And Guru from G varna and small from L varna have been accepted. All these are pervaded in the scriptures. As Lord Vishnu pervades the whole world, so it is. In the Sanskrit world, the purpose of Gana is to gain the knowledge of verses. There is a group of three letters in the short order of the pada. In Chhandomanjari, the characteristics of Gana are mentioned respectively.

मस्त्रिगुरुस्त्रिलघुच्च नकारो, भादिगुरुः पुनरादिलघुर्यः।
जो गुरुमध्यगतो रलमध्यः, सोऽन्तगुरुः कथितोऽन्तलघुस्तः॥

KAVYADARPANA



Note

गुरुरेको गकारस्तु लकारो लघुरेककः।'

Kedarbhatta in Vratnakara has called Gana traits -

सर्वगुर्णो मुखान्तर्लो यरावन्तगलौ सतौ।

ग्मध्याद्यौ ज्भौ त्रिलो नोऽष्टौ भवन्त्यत्र गणास्त्रिकाः॥

अर्थात्- मगणः त्रिगुरु। The Gana in which all the three letters are known as gurus. It is Magana. Like 'Vagartha' in this gana, all the three letters are gurus. Incidentally, the first letter is also a guru sangyaka. Therefore, before the combination of Ra and Tha, the varna Gakar becomes Guru Sgnak. then say “त्रिलघुच्च नकारः” The Gana in which all the three letters are small (Laghu) is called Nagana, as in 'Rachay', all three are laghu. The characteristic of Bhagana is Bhadiguruh, that is, the Gana in which the first letter is Guru and the remaining two are small. it is bhagana. Like 'Shrimati', here only the first letter is Guru, the remaining two letters being laghu, is an example of Bhagana. sign of Yagana - “आदिलघुः यः” The Gana in which the first letter is small and the remaining two Gurus are called Yagans. Like 'Manisha', the first letter in it is laghu, with the remaining two being gurus, it is an example of yagna. symptom of Jagana “गुरुमध्यगतः” That is, in Jagan only the middle (middle) letter is Guru. The remaining first and third are laghu. Like Madhuni, in this the middle 'Dhu' letter is the guru and both the first 'M' and the third 'Ni' are small, being an example of Jagan. is a symptom of - “रलमध्यः” That is, the middle letter in Ragan is small. And the rest are the first and third gurus. Like Kaumudi, here the middle letter 'Mu' is laghu and the rest of the first 'Kau' and the last 'Di' are both gurus. is a symptom of - सोऽन्त गुरुः That is, only the last letter in the group is Guru, the rest both (first and middle) are laghu. For example, 'Kamala' here is the last 'La' Guru and the remaining first 'K' is an example of Sagan, due to both being small in 'Akra Madhya'. The sign of Tagan is 'Antalaghusta' i.e. in which the ending is laghu, such as 'Sarvani', here the last 'Ni' is the laghu and the remaining 'Sa'va' is both the Gurus. Because even before coincidence, there is a guru. 'S' became Guru before this coincidence. Thus from the base of the akshatraya there are eight ganas. After this it is said about Gakar, "Gurureko Gakarstu" here only one letter 'G' means Guru. Like 'Sa' here is the guru. In the end, it is said about Lakar - Lakaro Lagharrekak: A laghu character consisting of one syllable is formed by being Lakar. Like 'Nu' here 'Nu' is a laghu letter. Which is written as 'L'. Here the meaning of the letter is - vowel or consonant with vowel.



INTEXT QUESTION-23.2

7. Name how many types of vritta are there?
8. Write the characteristic of a vritta?

9. Write the characteristics of a ardhavritta?
10. Write the characteristics of Vishamavritta?
11. Write the names of how many Ganas?
12. Write the characteristics of Magan?
13. Write the characteristics of yagna?
14. Write the character of Ragana?
15. Write the characteristics of Sagan?
16. Write the characteristics of Tagan?

23.6 LETTER SYMBOLS

The oriental scholars have used the symbol (S) for the guru characters, (I) this sign is used for the laghu characters. But Western scholars have used other symbol used (-) sign for Guruvarna and (...) sign for laghu characters, a table has been given for the learners to understand easily.

Gana Name Symbol Example

Magan Triguru: Om Sridurga

Nagana Trilaguh... composition

Bhagan Adiguru: . Mrs.

Yanan Adilghuh. Manisha

Jagan GuruMadhyagatha. Madhuni

Ragan I middle: . Kaumudi

Sagan Antguru: .. Kamala

Tagan Antguru: . Sarvani

23.7 USEFUL GANAS OF MATRIKCHAND

The useful ganas for Matrik verses are said in karika. -'

ज्ञेयाः सर्वान्त मध्यादिगुरवोऽत्र चतुष्कलाः।

गणाञ्चतुर्लघूपेताः पंचार्यादिषु संस्थिताः॥

In Arya etc., there are five Ganas with four matras. That is, there are usually four matra in each Gana. They are - Sarvaguru, Antguru, Madhyaguru, Adiguru, and Sarvaghu.

**Note**

KAVYADARPANA



Note

Sarvguru In this utterance, all the characters are guru sangyaka, like Durga here in Durga, both the varnas are guru sangyaka. In this utterance 'Antguru', only the last letter is the Guru the rest is a Like Ramani here ni guru is the last varna and rest ra, is a laghu. "Madhyaguru:" In this utterance, only the middle varna guru. Like 'Shivay' here Va' is Guru Varna and Sessa Shi, Ya is laghu 'Adiguru:' In this utterance, only the initial letter is Guru. Like 'Shankar' here only the letter 'A' is the guru, the remaining 'K' and 'R' are laghu. There is a Guru Varna because of Shana Anusvara. In this utterance all the letters are laghu. Like 'Raychati' here all the letters are laghu samjnaka. It is worth noting here that there are four matras in the matrik chhand. Therefore four matras are essential in Prakriti Gana. Here one matra for Laghu and two matra for Guru is calculated.

The time required for the revolution from vamaakaratala to Janumandal in one go is indicated by Matra as stated-

वामजानुनि तद्धस्तभ्रमणं यावता भवेत्
कालेन मात्रा सा ज्ञेया मुनिभिर्वेदपारगैः॥
मात्रा तीन प्रकार की होती है ह्रस्व, दीर्घ और प्लुत।

For the ease of the students, a table of metrical verses is presented for consideration.

Count Mark Example Quantity

Sarvaguru: Om Durga Char

Antguru: .. Kamala Char

Middle Guru. except four

Adiguru: . Shankar four

Sarvalaguh ... the creator four

23.7.1. Description of Guruswara

Representation of Pranabhuta Ganas of the verses have been given, now doubts arise in the mind that who is the Guru Varna? For its solution, Karika has been said in Chhandomanjari.-

सानुस्वारश्च दीर्घञ्च विसर्गी च गुरुर्भवेत् ॥
वणः संयोगपूर्वश्च तथा पादान्तगोऽपि वा॥

Kedar Bhatt has said in Vritratnakar-

“सानुस्वारो विसर्गान्तो दीर्घो युक्तपरश्च यः।
वा पादान्ते त्वसौ ग्वकौ ज्ञेयोऽन्यो मात्रिको लृजुः॥”

**Note**

The vowel with anusvara is guru. Just like gramam gachhati, here is the para-anusvara so in ma the vowel containing the anusvara became guru. A consonant without Anusara can be a Laghu Guru. Like Ram: Here there is the form of Makarotvarti, it will be a guru because at the end of it there is visarga (:). The vowel beyond which the combined syllable is also the guru. In this way conjugating words are syllables. As there is 'kta' in the word Rakta, hence 'A' is preceded by a guru noun. In vritta, there is a guru with a laghu varna option, and in a jati, there is a small and guru. There are gurus in the vritta with the option of laghu letters. Like 'Upendravajradpi Darunosi', this is the phase of the eleven syllable Upendravajra verse, at the end of it Upendravajra Jatajatato the Guru is expected from the 'gau' symptoms. Therefore, Si is guru by option. Somewhere in the verses, in the expectation of laghutva, Guruswara also attains laghutva. like-

तरूणं सर्षपशाकं नवोदनं पिच्छिलानि च दधीनि।
अल्पव्ययेन सुन्दरिग्राम्यजनो मिष्टमजाति॥

This is a jati vritta called Arya. 12 matras in its first pada, 18 matra in the second pada? Again there are 12 matra in the third pada and 15 matras in the fourth pada. The last Varna Laghu of the second and fourth padas of this verse is in dire need of gurutva.. Similarly, in the third pada, there is a possibility of gurutva due to being before the combined varna in the form of Sundari. Which becomes 13 matra in the third pada, due to which the verse will be broken, hence laghutva is obtained from the option. Therefore it has been revealed in this karika-

पादादाविह वर्णस्य संयोगः क्रमसंज्ञकः।
पुनःस्थितेन तेन स्याल्लघुतापि क्वचिद् गुरोः॥

By this rule, the Guru also attains laghutva if it happens before its conjugation.

In this way, only 12 matra should be known in the third pada so there will be no chhandabhanga.

'Pra he' this is a Vikalp formula, due to which there is a law to stop the previous letter from both the words 'pra and he' and Hare. Like-

सा मंगल स्नानाविशुद्धगात्री गृहीत प्रत्यंग मनोपवस्त्रा।
निर्वृत्तपर्जन्यजल्याभिषेका प्रफुल्लकाशा वसुधेव रेजे॥

Here the laghutva has been propounded due to the coincidence of Pravarna.

Guru Varna has the possibility of laghutva even after being beyond every word like

प्राप्य नाभिहृदमञ्जनमाशु प्रस्थितं निवसनग्रहणाय।
औपनिविकमरून्ध किल स्त्री बल्लभस्य करमात्मकराभ्याम्॥'

KAVYADARPANA



Note

Here, due to the coincidence of every varna, there should be gurutva of the preceding varna 'Bhi', but from this scripture or rule, laghutva has been propounded from the option, hence it has a lagghu samjna of Bhi.

23.7.2 Yati

The word Yati is derived from the suffix Kin in the bhava meaning from the root Yam. Yati means pause. The word yati is there in the verses, where the tongue stops or rests, there is a yati. As Gangadas has said. -

यतिर्जिह्वेष्ट विश्रामस्थानं कवभिरूच्यते।
सा विच्छेदविरामाद्यैःपदैर्वाच्या निजेच्छय॥

That is, at the time of reciting the verse, the tongue automatically becomes the place where it desires to get rest. There is also a sense of Yati from the words of break, break etc. This yati is of two types from the middle or end distinction of the pada, the step of the verse is called pada. At the end (end) of the proposition of a chatuspadiya verse, yati occurs automatically, it is called padanta like.

न तज्जलं यन्न सुचारूपंकजम्,। न पंकजं तद यदलीनषट्पदम्। The sucharu- pankajam of the verse of this Vanmasthanil verse is at the end of this first pada and the sixth pada at the end of this second pada. Where there is a yati after the specified syllables, it is called padmadhyaga yati. Just as Sarsijmanuvidh is a Padanta yati at the end of the pada, similarly after the eighth syllable from the first syllable, Anuvidham is the Padadadhyaga yati. It is mentioned here that the letter in which Yati is specified should be at the end of that letter. If there is a Yati in the middle of the pada, that Yati gives up the beauty of being hoarse to the ears. Before the svara-sandhi, in the middle of the pada, yati is not restless. As in krishana Pushnatvatulmahima Maa Karunaya" here is Pushnetyatra yati padmadhyaga, but from tattule ti swarasandhi, that padmadhyaga yeti becomes delightful. Kedabhata has said in Vritratnakar a karika about yati - yatirvichheda sagnika i.e. break is called yati.



INTEXT QUESTION- 23.4

17. Who is Guruvarna?
18. What is the type of Yati?
19. What are the sub-types of Yati?
20. What are the symptoms of Yati?

**Note****23.8 DANDAKA**

Where are the characteristics of Dandaka in Vrīratnakar- यदिह नयुगलं ततः सप्तरेफास्तदा चण्डवृष्टिप्रपातो मवेद् दण्डकः There are seven Ragans after two Nganas. He is a Dandaka called Chandavristipapat.

तदूर्ध्वं चण्डवृष्ट्यादिदण्डका परिकीर्तिताः From this verse, more than 26 alphabets have been called as chhanda. That is, the verse of the pada with more than 26 letters of 27 etc. is Dandaka. The word Dandak means one who punishes. In this verse also there are long pada. There is pain in such pronunciation, that suffering is the punishment. There is a special distinction of Dandak like chandavrishti etc.

23.9 SAGA CHARACTERISTICS

Kedarbhata has propounded the characteristics of the saga in Vrīratnakar-

विषमाक्षरपादं वा पादैरसमं दशधर्मवत्।
यच्छन्दो नोक्तमत्र गाथेति तत् सूरिभिः प्रोक्तम्॥
शेष गाथा स्त्रिभिः षड्भिश्चरणैश्चोपलक्षिताः।

This verse is a common noun saga of the verses that are untargeted by the special feature. Which are different from the chandavrishtya etc. There are three or six stanzas condensed into the Gatha (Saga). The verse in which there are different number of pada than four padas. And the order of guru and lagua is also different and the letter number is also different in each step, that verse is called gatha. Example of story-

There are three pada in this verse, so this verse should be known as gatha.

23.10 COMMON NOUNS OF CHHANDAS

Here the names of parallel verses are instructed according to the decrease of the letters. Starting with a letter, different verses are formed from the pada, increasing by one letter. If there is one letter in a pada, then there is a chhand.

आरम्भै काक्षरात् पादादेकैकाक्षरवर्धितैः।
पृथक् छन्दो भवेत् पादैर्यावत् षड्विंशतिं गताम्॥

Starting the pada with a monosyllable, increasing one letter by one, different verses will be made from the pada. How much is this increase? This curiosity arises, its solution is given that it is possible to increase till 26 numerical pada. That is, in the equal circle, there is a verse in the four pada one after the other. With the increase of one, there is also a separate verse in the manufacture of four pada from two letters. In this way, there is a possibility of different verses up to 26 characters. They have different nouns. As Kedarbhata said-

KAVYADARPANA



Note

उक्ताऽत्युक्ता तथा मध्याप्रतिष्ठाऽन्या सुपूर्विका।
 गायत्र्युष्णिगनुष्टुप् च बृहती पंक्तिरेव च।
 त्रिष्टुप् च जगतीं चौव तथाऽतिजगती मता।
 शक्वरी साऽतिपूर्वा स्यात् अष्ट्यत्यष्टी ततः स्मृते।
 धृतिष्वातिधृतिष्चौव कृतिः प्रकृतिराकृतिः।
 विकृतिः संकृतिष्चौव तथाऽतिकृतिरुत्कृतिः॥

That is, the name of the verses of monosyllable is Ukta, the name of verses of Dvayakshar is Atyukta, the name of verses of Triakshara is Madhyaya, the name of verses of Chaturakshar is Pratishtha, the name of verses of Panchakshara is Supratishtha and the name of verses of Shadakshar is Gayatri. The name of the seven letter verse is Ushnik, the name of the eight letter verse Anushtup, the name of the nine letter verse Vrihati, the name of the 10 letter verses line, the name of the 11 letter verse is Trishtup, the name of the 12 letter verses Jagti, 13 letters The name of the verse is Atijagati, the name of the verses of 14 letters is Shakwari, the name of the verses of 15 letters is Atishkwari, the name of the verses of 16 letters is Ashti, the name of the verses of 17 letters is Atyashti, the name of the verses of 18 letters is Dhriti, the name of the verses of 19 letters is Atidhriti, of 20 letters. The name of the verses is Kriti, the name of the verses of 21 syllables is nature, the name of the verses of 22 syllables, the name of the verses of 23 syllables, distortion, the name of the verses of 24 syllables, culture, the name of the verses of 25 syllables, the name of the verses of 26 letters, Utkriti. Thus there should be so many numbers in one pada.



INTEXT QUESTION-23.5

21. What is the symptom of dandaka?
22. What is the character of the saga?
23. How many letters are there in Gayatri?
24. How many syllables are there in Anushtup chhand?
25. How many syllables are there in Trishtup Chhand?
26. How many letters are there in Jagti Chhand?



SUMMARY

Chadayati Achhadayati va Iti chhandah. The verses are actually of two types from the Laukika and Vedic distinction. In the opinion of Pingaladi Acharyas, the laukika verses are of two types depending on the difference of matra and varna. The alphabets of them occur in the verse. Matrikaganaghat is a verse jati. The example of Vritpadya is

Vasanttilaka etc., the example of jati verses is Arya etc. There are eight Ganas in Chhandashastra. For example - Magan, Yagana, Ragana, Sagan, Tagana, Jagan, Bhagan, and Ngan are the eight Ganas. There are five ganas in the matrik verses. There are usually four quantities in each Gana. They are - Sarvaguru, Antguru, Madhyaguru, Adiguru, and Sarvagh. Varna becomes Guru before Sanuswar, Long, Visarga and Sanyog. The name of the break is Yeti. Where the tongue rests. There is a Yeti. It is of two types Padanta and Padadhyaga. A foot with more than 26 syllables is called a dandak. Here the names of the similar verses have been directed according to the decrement and increase (less and more) of the letters. Starting with one letter and increasing by one letter, there are different verses. A pada has one syllable. So that too is good. After that, starting one letter, other verses are formed by adding one letter each.

**TERMINAL EXERCISE**

1. Give the characteristics of a verse.
2. Render the secrets of the verses.
3. Write the distinction to represent the character of the poem.
4. Explain the differences of the vishamavritta.
5. Write a short essay on the topic of samavritta.
6. Write a short essay about ardhavritta.
7. Write a short essay about the vishamavritta.
8. Write an essay about Ganas.
9. Give details of how many Ganas are there.
10. Describe the metrical verses.
11. Recite the Guruswaras.
12. Explain the symptoms of Yeti.
13. Explain the characteristics of the saga.
14. Explain the symptoms of danadaka.
15. Form the common noun of the verses

**ANSWERS OF INTEXT QUESTIONS****23.1**

1. Chadayati Achadayati wa Iti chhandah.
2. With the pada.

**Note**

KAVYADARPANA



Note

3. Two types. Laukika and Vedic.
4. Two types. matrika and varnika
5. Padaya Chatushpadi
6. Two types. Vrittapadya and Jatipadya.

23.2

7. There are three types of Vridha. 1.Samavritta, 2. Aardhasamavritta 3. Vishamvritta
8. Andhrayo Yasya Chatvarastulya Characteristics Lakshya:
Tachchandah Shastratattvajna: Sama Vriman Prakshate.
9. Prathamandhrismo Yasya Tritishcharano Bhavet.
Second storyavdavrand taddhasammuchyate.
10. Yasya padchatushkepi lakshmh bhanam parasamsam.
Tadahurvisham Vrm Chhandah Shastra Vishardah.
11. Eight ganas- Magana, Yagana, Ragana, Sagan, Tagan, Jagana, Bhagana, Nagana.
12. Triguru:
13. Adilghu.
14. Lamdhya:
15. Antguru:
16. Antalghuh.

23.3

17. Sanusvarah: Deergashcha visargiya sanyogapoorvashcha varnah guruh bhavet
18. Two type
19. Padanta and padamadhya.
20. Yatirjihveshta resting place Kavibhiruchyate.
Sa Vichheda Viramadayai: Padairvachaya Nijechhaya.

23.4

21. Tadudhwa Chandvarstyadidandaka: Parikirita.
22. Sesham Gathastribhish Shabhischaranaishchopal Kshitah.
23. Chaturvishti 24.
24. Dvatrishat 32.
25. 44.
26. 48.