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Ratnākaraśānti's Chandoratnākara

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To
Yutaka Ojihara

Preface

This little publication consists of two parts: a) a study of the *pratyaya* section of Ratnākaraśānti's *Chandoratnākara* : b) a re-edition of the whole of Ratnākaraśānti's short but excellent treatise on Sanskrit metrics. My analysis of Ratnākaraśānti's *pratyaya* rules was communicated orally to the scholarly world on two occasions: at the 29th session of the All India Oriental Conference, held in Poona in June 1978, and at a lecture organized by the Nepal Research Centre, Kathmandu, on January 19th, 1979. As to the second part, it might not be out of place to say a few words in justification of the re-edition of the Sanskrit text of the *Chandoratnākara*.

Ratnākaraśānti's *Chandoratnākara* was published by the German scholar Dr. Georg HUTH as early as 1890. The full title of his booklet runs thus: *The Chandoratnākara of Ratnākaraśānti,* Sanskrit text with a Tibetan translation, Edited with critical and illustrative notes by Dr. Georg HUTH, Berlin, Ferd. Dümmlers Verlagsbuchhandlung, 1890, pp.34. Despite the fact that this booklet, containing both the Sanskrit text and its Tibetan translation, was published in English, it virtually escaped the attention of the scholars concerned. The late Dr. H. D. VELANKAR, the leading scholar in the field of metrics, quite obviously did not know this work. This is clear from the fact that it does not find mention in his two most valuable indices of Sanskrit and Prakrit metres. The fact that the *Chandoratnākara* practically remained unknown and that copies of the *editio princeps* are no longer available are the primary reason for its reprinting. A secondary reason is my personal opinion that the *Chandoratnākara,* as a concise, clearly written and yet comprehensive handbook of Indian metrics, ranks considerably higher than the more popular works of Kedārabhaṭṭa (*Vṛttaratnākara*) and Gaṅgādāsa (*Chandomañjarī*).

As to the standard of Dr. HUTH'S edition, its excellency is demonstrated by the fact that only a few alterations of his text were necessary. They are based either on re-checking of the Tibetan source materials at some places or on the *Jayadevacchandas,* unknown at the time of Dr. HUTH, which was the model of the *Chandoratnākara.* While re-editing Ratnākaraśānti's work I take the liberty of dividing it into six chapters according to the subject matter dealt with, and of numbering the definitions or rules within these chapters for the purpose of convenient reference.

In his "Final observations" at the end of his booklet (pp.29-34), Dr. HUTH gives some useful information extracted from the text of the *Chandoratnākara.* I should like to quote two of them *in extenso* because they will facilitate the study of the work itself.

I. Index of the symbolical numerals used in the *Chandoratnākara:*

1: *rūpam* (*p.* 17,31.35.38).
2: *yama* (17,38).
3: *dahana* (7,17).
4: *abdhi* (3,29.35.5,25), *udadhi* (5,29), *samudra* (5,26), *salilanidhi* (17,11); *veda* (3,15.27).
5: *akṣa* (5,31. 7,8); *iṣu* (7,15), *śara* (3,34. 5,6. 7,13.15); *karaṇa* (7,19).
6: *ṛtu* (3,28. 5,26. 31.35); *rasa* (5,13.20.30. 7,19), *svāda* (5,25. 7,1).
7: *aśva* (3,34. 5,37. 7,1), *turaga* (5,35); muni (5,14.23.29. 7,16.17); *loka* (3,15. 5,15.26.31); *svara* (5,7.25. 7,13), *haya* (1.21).
8: *aṅga* (3,35); *madana* (7,17); *vasu* (3,27. 5,14.22. 7,11.15.17. 17,11).
9: *kha* (5,17); *graha* (5,2.11.22).
10: āśā (5,1. 7,11), *diś* (5,23).
11: *hara* (5, 20. 7,9).
12: *arka* (5,37), *uṣṇagu* (7,7), *taraṇi* (7,13), *ravi* (7,9).
13: *manu* (5,12).

II. List of the variations of the *Chandoratnākara* from Piṅgala's *Chandahsūtra* and Kedāra's *Vṛttaratnākara:*

1. The *Chandoratnākara* marks the *caesuras* not only, like the other metrical *śāstras,* with symbolical numerals (see above), but follows, besides, another method, viz: if the *caesura* falls after a foot, the letter "u" is added to the sign of the foot, but if the *caesura* falls after the first or second syllable of a foot, these syllables are separately enumerated and, in denoting the syllable immediately preceding the caesura, the signs "g" and "l" are changed to "v (w)" and "k", the numbering of the feet being continued from the *caesura.* But it must be observed that the *caesura* at the end of a metre is marked only when preceded by another within the same verse. (See pp. 1,29-30. 2,29-30.)

2. The signs "*ca*" =4 morae, "*kha*" =4 short syllables, "*da*" =2 morae, "*ka*" =1 morae are, likewise, peculiar to the *Chandoratnākara.*

[Spelling modernized by the present editor.]

Introduction

On the pratyaya rules of Ratnākaraśānti

1. Many a valuable contribution to the various branches of Indian literature, including those of the so-called technical sciences, was made by Buddhist authors. Only a minor part of the relevant texts has come down to us for reasons too well-known, and only a fraction of them has been studied carefully so far. One of the most neglected fields among the technical sciences dealt with by Buddhist authors is without any doubt that of *Chandaḥśāstra*. To my knowledge there are only two Buddhist texts on metrics which have been investigated in detail, namely the *Chandoratnākara* of Ratnākaraśānti and the *Vṛttamālāstuti* composed by Jñānaśrimitra. Both texts were written in the begining of the eleventh century. The question arises whether there existed an original and independent school of metrics among the Buddhists comparable to that of Buddhist grammarians.

For the time being it might be presumptuous to give a general and positive answer to this question because there is a limited number of unpublished *Chandaḥśāstras* written by Buddhist authors which have still to be evaluated – manuscripts of those texts being preserved in the National Archives of His Majesty's Government of Nepal, Kathmandu. But both the Chando*ratnākara* of Ratnākaraśānti and its auto-commentary to be discussed presently bear strong evidence that metrics became a part of Buddhist technical literature only comparatively later, namely towards the end of the first millenium. Furthermore, we shall see that it appears to be based entirely on non-Buddhist works of a later period, their methods and opinions being taken over almost verbatim. The authors of the older period, on the contrary, were known to those Buddhist authors by name only, not by the actual study of their works.

This statement I should like to prove by an analysis of the *pratyaya* section of Ratnākaraśānti's *Chandoratnākara* because at first sight this text seems to offier some innovations in the field of the *pratyaya* rules. But before doing so it might be useful to give a brief explanation and illustration of the six so-called *pratyayas* (as a true one-word translation of *pratyaya* into English seems to be impossible, I shall keep the Sanskrit term); afterwards a few words on the *Chandoratnākara*, its transmission, and its author will follow.

2. In the classical Indian theory of verse the names of the Vedic metres are used as collective names for all the metres of a certain number of syllables per line. Thus each metre of eight syllables per line is called *Anuṣṭubh*, of eleven syllables per line *Triṣṭubh*, of twelve syllables per line *Jagatī* etc. Among these groups of metres a certain number of individual metres is to be found, each of them being characterized by a different structure. *Triṣṭubh*, for example, the group of metres consisting of eleven syllables per line, contains the individual metres *Indravajrā*, *Upendravajrā*, *Rathoddhatā*, *Vātormī*, *Śālinī*, and many others.

Like in Greek or Latin metrics the different structures of the individual metres is mainly generated by different sequences of long and short syllables, or "heavy" and "light" *syllables* (*guru* and *laghu*), as they are called in Sanskrit. The second main group of metres

based on "metrical units" —*mora* in Greek, *mātrā* in Sanskrit—is ignored here in order not to complicate the discussion.

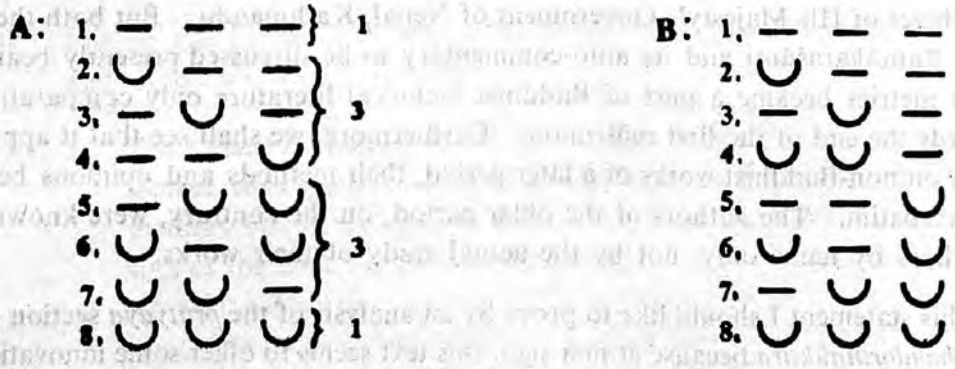
At a very early time, Indian writers on metrics found out that there are two basic questions with regard to the individual metres of a certain group of metres:

a) How many individual metres are there in all within a certain group of metres of a given number of syllables per line?

b) What is or what are the ways of arrangement of these individual metres into a logical sequence which creates an unequivocal relation between structure and position of a certain metre ?

These two basic questions, sensible as they are, eventually led to the development of the six procedures of sets of rules called *pratyaya* which will be explained and illustrated now.

3. The first *pratyaya* is called *prastāra* which means "table of arrangement". This I should like to illustrate by two possible arrangements of all those metres consisting of three syllables per line.



This is the *prastāra* table for the *Madhyā* variety of metres. The first arrangement (A) is governed by the following principles: we start with the metre consisting of long syllables only; next come the three metres containing one short syllable each; then follow the three metres containing two long syllables : and finally the metre consisting of (three) short syllables only is added. —The second arrangement (B) will be explained later, it is the more developed and therefore more important one.

The second *pratyaya* is called *Naṣṭa* which means "(procedure to reconstruct the) lost (structure of a metre from its given position)". The underlying problem is the following one: is it possible to find out the structure of the metre no. 6 of the *Madhyā* variety immediately, without writing down the whole table (either A or B) ?

The need for such a procedure will be understood clearly if one takes into consideration the fact that the number of *Triṣṭubh* metres (eleven syllables per line) e.g. is as high as 2048. Therefore it would take many hours to find out the structure of metre, say, no. 1679 by writing down the whole table.

The third *pratyaya* is called *Uddiṣṭa* which means "(procedure to calculate the position of a metre from its) given (structure)". Let the structure -U- from the *Madhyā* variety of metres be given. What now is its position within the *Prastāra* table (A or B) of this class of metres? Again this problem has to be solved without constructing the whole table.

The fourth *pratyaya* is called *Laghukriyā* (or *Lagakriyā*) which means "calculation (of the number of metres containing 0,1,2 etc.) short (or long syllables, within a certain class of metres)". I have to draw your attention to the two *prastāra* tables (A and B) again. The arrangement A immediately shows you the following distribution:

1 metre contains 0 short (long) syllables
3 metres contain 1 short (long) syllable
3 metres contain 2 short (long) syllables
1 metre contains 3 short (long) syllables

For the short syllables you have to start from the top; for the long syllables you have to start from the bottom of arrangement A. Again the solution has to be worked out without drawing the *prastāra* table.

The fifth *pratyaya* is called *Saṃkhyā* which means "(calculation of the total) number (of metres within a certain class of metres)". If you turn to the *prastāra* table (s) of the *Madhyā* variety of metres once more you will see that this class of metres consists of eight individual metres—this figure being doubled with the inclusion of every further syllable:

There are 16 metres consisting of 4 syllables per line,
32 metres consisting of 5 syllables per line,
64 metres consisting of 6 syllables per line, etc.

The sixth and last *pratyaya* is called *Adhvan* which means "(calculation of the) space (needed for writing down the *prastāra* table of a certain class of metres)". It is at the same time surprising and amusing to notice that Indian scholars did not forget this extremely practical aspect of "applied" metrics while studying the mathematical structures underlying the whole set of *Akṣaracchandas,* that is metres characterized by a fixed number of long and short syllables.

As to these six traditional *pratyayas,* there is a very elucidating and comprehensive study by the late Prof. Dr. Ludwig ALSDORF: *Die Pratyayas. Ein Beitrag zur indischen Mathematik. Zeitschrift für Indologie und Iranistik.* 9 (1933), pp. 97–157. It is based on a great variety of metrical *śāstras* and touches every aspect of the mathematical foundations of the traditional six *pratyayas.* I was pleased to learn that a scholar from Nepal, Prof. Naya Raj PANT, also quite independently discovered the identity of the fifth *pratyaya, Laghukriyā* or *Lagakriyā,* with the so-called arithmethical triangle of Pascal. I here refer to his learned article:

Pyāskalena svopajñam iti prakhyāpitam pāṭīgaṇitatribhujaṃ Vṛttaratnākaroktaikadvyādilagakriyaiva ["The arithmetical triangle, claimed to be his own discovery by Pascal, is nothing

but the *Ekadvyādilagakriyā* as told in the *Vṛttaratnākara*"], published in the First volume of *Jayatu Saṃskṛtam*, 1:4 Vikramasaṃvat 2017 (1960), pp. 1–8, Kathmandu.

I shall not repeat here what was already discovered and described by these scholars but I shall now turn to the Buddhist author Ratnākaraśānti and the peculiarities of his *Chandoratnākara*.

4. According to the Tibetan historical accounts, Ratnākaraśānti was one of the leading teachers of philosophy at the university of Vikramaśīla in the beginining of the eleventh century. One of his treatises on the Nyāya System of philosophy has been published by Haraprasad SHASTRI in his book *Six Buddhist Nyāya Tracts of Ratnakīrti, Paṇḍita Aśoka, and Ratnākaraśānti*, Calcutta 1910, Bibliotheca Indica No. 185. The *Chandoratnākara*, apparently one of his minor works, was edited 20 years earlier by the German scholar Dr. Georg HUTH, Berlin 1890. HUTH's edition is entirely based on Tibetan materials, no Indian manuscript being available at that time. Fortunately, the Tibetan Buddhists had incorporated into their great collection of Buddhist scriptures not only a translation of the *Chandoratnākara* but also a transliteration of the original Sanskrit in Tibetan script. Both the transliteration and the Tibetan translation enabled Dr. HUTH to establish a fairly correct text of the *Chandoratnākara*. An auto-commentary to this text by Ratnākaraśānti himself, a Tibetan translation of which is easily accessible and fragments of which were recently found by me in Nepal, is of great help in elucidating difficult passages of the original text. Especially its beginning is extremely instructive because Ratnākaraśānti here explicitly describes the aims of his work and its superiority to the works of his predecessors. We are told that "in (metrics) the basic *Sūtra* text was composed by Piṅgala and its examplification (was written) by Jayadeva".

Jayadeva was a Jain author, who according to H.D. VELANKAR, "lived some time before 900 A.D. and perhaps even before 600 A.D.". In fact, Ratnākaraśānti's *Chandoratnākara* is little more than a re-arrangement, admittedly a very skilful one, of the *Jayadevacchandas* which was one of the most influential works on metrics ever written in India. This can be seen by a close comparison between the contents of the *Chandoratnākara* and the *Jayadevacchandas*.

5. a) Arrangement of the subject matter in the two works:

JAYADEVA

Chapter	**Contents**	**Stanzas**	**Style**
1	Benedictory stanza	1	*Anuṣṭubh*
	General rules	2– 9	Sūtra, prose
2	Vedic metres: general rules	1– 6	Sūtra, prose
3	Vedic metres: specific rules	1–33	Sūtra, prose

4	Worldly metrics:		
	General rules	1– 5	Sūtra, prose
	Mātrācchandas	6–32	In the respective metre
	Āryā	6–14	
	Vaitāliya	15–23	
	Mātrāṣamaka	24–32	
5	*Akṣaracchandas:*		
	General rules	1– 5	Sūtra, prose (1–2); in the respective metre (3–5)
	Vaktra	6–15	In the respective metre
	Viṣamavṛtta	16–26	
	Ardhasamavṛtta	27–39	
6	*Samavṛtta I* (*Gāyatri Jagati*)	1–39	In the respective metres
	[Later additions	40–46]	
7	Samavṛtta II (*Aticchandas*)	1–34	In the respective metre
	[Later additions	35–37]	
8	*Pratyaya* rules	1–12	*Anuṣṭubh*, Āryā

RATNĀKARAŚĀNTI

Chapter	Contents	Stanzas	Style
1	Benedictory stanza	1	*Anuṣṭubh*
	General rules	2– 9	Āryā, *Tanumadhyā*
2	*Samavṛtta* (*Tanumadhyā-Daṇḍaka*)	1–84	In the respective metre
3	*Ardhasamavṛtta*	1–13	In the respective metre
4	*Viṣamavṛitta*	1–24	In the respective metre
	Vaktra	1–13	
	Caturūrdhva	14–18	
	Udgatā	19–21	
	Pracupita	22–24	
5	*Mātrācchandas*	1–30	In the respective metre
	Āryā	1–12	
	Vaitāliya	13–20	
	Mātrāsamaka	21–30	

6.	*Pratyaya rules*	1–14	Āryā
	Concluding stanza	15	Āryā

b) Concordance Ratnākaraśānti – Jayadeva

=means: identical with

—means: no parallel available

[ ] means: belongs to the later additions only

Rś	Jd	Rś	Jd	Rś	Jd	Rś	Jd
1. 1	1. 1	36	=34	80	30	3	4.6
2	–	37	=35	81	31	4	
3	3–7	38	36	82	32	5	7–8
4	2	39	37	83	33	6	8
5		40	38	84	34	5.7	4.9
6		41	–	3. 1	5.27	8	10
7	5.1–2	2.42	–	2	28	9	11
8	1.9	43	6.39	3	29	10	12
		44	7.1	4	30	11	13
2. 1	=6.1	45	2	5	31	12	14
2	=2	46	3	3.6	5.32	13	15
3	5.3	47		7	33	14	16
4	4	48	–	8	34	15	17
5	6.3	49	7.4	9	35	16	18
6	= 4	50	5	10	36	17	19
7	5	51	6	11	37	18	20
8	= 6	52	7	12	38	19	21
9	= 7	53	–	13	39	20	22
10	10	54	=8	4.1	=5.6	21	23
11	11	55	=9	2	7	22	24
12	12	56	=10	3	=8	23	25
13	13	57	11	4	9	24	26
14	14	58	–	5	=10	25	27
15	15	59	12	6	=11	26	28
16	16	60	–	7	12	5.27	4.29
2.17	6.17	61	13	8	13	28	31
18	=18	62	14	9	=14	29	30
19	19	63	15	10	=15	30	–
20	20	64	16	11	–	6.1	8.2-3
21	21	65	17	4.12	=5.5	2	-
22	22	66	18	13	–	3	4–5
23	23	2.67	–	14	=16	4	6–7
24	24	68	7.19	15	17	5	8–10
25	=25	69	–	16	18	6	–
26	=26	70	20	17	19	7	11
27	=27	71	21	18	20	8	–
28	[41]	72	22	19	21	9	12
29	[43]	73	23	20	22	10	1
30	=28	74	24	21	23	11	–
31	29	75	25	22	24	12	–
32	31	76	26	23	25	13	–
33	32	77	27	24	26	14	–
34	=33	78	28	5.1	–	15	-
35	=30	79	29	2	–		

6 For those interested in the subject matter more deeply I shall give in detail the eight points of criticism raised by Ratnākaraśānti against Jayadeva.

a) Lack of conciseness in the *pratyaya* rules (Ratnākaraśānti generally requires only one Āryā stanza for one rule whereas Jayadeva has two or even three stanzas for the same rule, see above.)

b) The definitions for long and short syllables and for the eight *gaṇas* are not given in verse.

(Cf. J dl.2-8)

c) Lack of clarity.
(This holds true for some of Jayadeva's *pratyaya* rules.)

d) The **adbhutayoga* ('wonderful method') has not been explained by Jayadeva (This refers to the *pratyaya* rules 6.11–14).

e) Caesura, structure, and name of a metre are not given in proper order but mixed up unsystematically.
(Here Ratnākaraśānti quotes two of Jayadeva's definitions:
Jd 6.12: *rjau mayūrasāriṇī tato rgau* and
Jd 6.31: *vasujaladhivirāmau nau puṭo myau*
In the first case we have the sequence *gaṇas* – name– *gaṇas*, in the second case *caesura* – gaṇas – name – *gaṇas*. See for comparison Ratnākaraśānti's definitions:
Rś 2.12: *syān mayūrasāriṇī rajau rgau*
Rś 2.32: *puṭa iha vasuvedā nau gavau rvau*).

f) There are no special *gaṇas* for the *mātrācchandas* like those introduced by Ratnākaraśānti:
ca for any combination of four *mātrās*.
kha for four short syllables
ka for one short syllable
da for both combinations of two *mātrās*, either ⏑ ⏑ or —.

g) Some of Jayadeva's definitions are difficult to pronounce
(Here he quotes Jd 4.15: *baitālīyaṃ rlganaidhanāḥ*.)

h) Very often *gaṇas* and caesura do not coincide
(Compare both Jayadeva's and Ratnākaraśānti's definitions of the metre *puṭa*, quoted above.)

It might be added that by the alterations resulting from this criticism Ratnākaraśānti's *Chandoratnākara* improves in conciseness as well as in clarity and logical structure. In this respect it is not superseded by the more popular *Vṛttaratnākara* of Kedārabhaṭṭa.

7. Ratnākaraśānti's *pratyaya* section consists of 14 stanzas of technical character plus 1 concluding stanza. They are devoted to the following subject matter:

6.1–2 *Prastāra*, that is the construction of the table of all possible metres within a certain class of metres

6.1: *Paiṅgalaḥ prastāraḥ*
6.2: *asmadīyaḥ prastāraḥ*

6.3 *Naṣṭa*, that is the reconstruction of a 'lost' metre from its position in the *prastāra* table being known.

6.4 *Uddiṣṭa*, that is the calculation of the position of a metre whose structure is 'indicated' within the *prastāra* table.

6.5–6 *Laghukriyā*, that is the calculation of the number of metres with a fixed number of short (or long) syllables within a certain class of metres.

6.5: *Paiṅgalī laghukriyā*
6.6: *asmadīyā laghukriyā*

6.7 *Saṃkhyā*, that is the calculation of the number of all the possible metres within a certain class of metres; Ratnākaraśānti describes three methods.

6.8 **Akṣaragurulaghumātrāsaṃkhyā*; this procedure will be explained below.

6.9 *Adhvan*, that is the calculation of the space needed for writing down the *prastāra* table of a certain class of metres.

6.10 *Saṃgrahaśloka*, in which the traditional six *pratyayas* are enumerated by name.

6.11-14 **Adbhutayoga*; this procedure will be explained below.

6.15 Concluding stanza of the *Chandoratnākara*.

By comparing the *pratyaya* rules of Ratnākaraśānti with those of Jayadeva it can be easily seen that there is perfect agreement between the following stanzas regarding the procedures described by them:

Ratnākaraśānti	**Jayadeva**	**Procedure**
6.1 [*'Paiṅgalaḥ prastāraḥ' !*]	8.2–3	*Prastāra*
6.3	8.4–5	*Naṣṭa*
6.4	8.6–7	*Uddiṣṭa*
6.5 [*'Paiṅgalī laghukriyā' !*]	8.8–10	*Laghukriyā*
6.7	8.11	*Saṃkhyā*
6.9	8.12	*Adhvan*
(6.10	8.1	List of the 6 *pratyayas*)

Thus nothing contained in the *pratyaya* chapter of the *Jayadevacchandas* has been omitted by Ratnākaraśānti. The only difference between the two authors is a more extraneous one: Ratnākaraśānti's rules excel both in conciseness and clarity as stated above. But Ratnākaraśānti does not content himself with repeating the procedures of Jayadeva; in addition, he teaches four methods not taught by Jayadeva. They are called:

a) *asmadiyaḥ prastāraḥ*, 'our *prastāra* method' (6.2)
b) *asmadiyā laghukriyā*, 'our *laghukriyā* method' (6.4)
c) **akṣaragurulaghumātrāsaṃkhyā*, 'the (total) number of syllables, long syllables, short syllables and metrical units (within a certain *prastāra* table)'
d) **adbhutayoga*, 'the wonderful device (for calculating the total number of syllables, or long syllables or short syllables or metrical units from either two of the remaining three magnitudes)'.

Note that the names of the procedures c) and d) are only reconstructed from the Tibetan version of Ratnākaraśānti's auto-commentary.

8. These being the facts, two questions call for an immediate answer:

a) What is Ratnākaraśānti's reason for characterizing two of the six *pratyayas* apparently taken over from Jayadeva as *paiṅgala-* 'stemming from Piṅgala' ?

b) Is there anything that could be said with regard to the origin of Ratnākaraśānti's additional four procedures ?

The first question is the easier one to answer. The two *partyayas* characterized as *paiṅgala-* in the *Chandoratnākara* are followed by two alternative methods for solving the same problem the authorship of which is claimed by Ratnākaraśānti himself. So the authorship of only those two rules borrowed by him had to be stated explicitly – in contrast to his own inventions. But why does he refer to Piṅgala and not to Jayadeva, whose work was without any doubt his immediate source ? I have already quoted above a sentence from the auto-commentary to the *Chandoratnākara* in which Ratnākaraśānti expressed his conviction that the *Jayadevacchandas* is nothing but an exemplification, that is a versification, of Piṅgala's basic Sūtra-text. Ratnākaraśānti is however not aware of the fact that this holds true only partially; apart from a great number of agreements, there are quite a few rules and definitions which are at variance, two of them being these very *pratyaya* rules. This clearly shows that Ratnākaraśānti did not know Piṅgala's *Chandaḥśāstra* at first hand but had to rely on more recent sources, mainly on Jayadeva, whom he believed to be a faithful reproducer of Piṅgala's work.

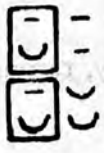
9. This conclusion is corroborated by an answer to the second question regarding the origins of Ratnākaraśānti's additional procedures which deserve special attention. This is the first procedure called 'our *prastāra* method', *asmadiyaḥ prastāraḥ*:

6.2 *g upari l adhaḥ prastāre*
paṅktir dviguṇāyatā praticchandaḥ /
gurulaghubhir dviguṇagaṇair
ekaikā vardhate kramaśaḥ //

In constructiong the *prastāra* table [place the symbol for] a long [syllable] on the top, [the symbol for] a short [syllable] at the bottom; [then this] column, doubled in its length for each [new] class of metres, increases sucessively by long and short [syllables], the number of them being doubled for every [new column].

Illustration:

Step 1  These are the two varieties of *ekākṣaracchandas*.

Step 2  The former column  is doubled in length, then 2 long and 2 short syllables are added to the new column. These are the 4 varieties of *dvyakṣaracchandas*.

Step 3  The former column step 2 is doubled in length, then 4 long and 4 short syllables are added to the new column. These are the 8 varieties of *tryakṣaracchandas* – and at the same time the 8 gaṇas of Piṅgala in his order !

and so on.

This procedure is not at all a new invention of Ratnākaraśānti. It is nothing more than what seems to be intended by Piṅgala's rather enigmatic Sūtras 8.20-23:

dvakau glau 8.20
miśrau ca 8.21
pṛthag (g) lā miśrāḥ 8.22
vasavas trikāḥ 8.23

Halāyudha's commentary on these Sūtras is not very convincing; he explains *miśra* in the sense of 'unmixed': *gakāro gakāreṇa saṃśliṣṭo miśra ucyate, lakāro lakāreṇa.* His interpretation of the whole procedure, however, seems to be correct, because firstly, it is impossible to deduce Jayadeva's or any other method from these *Sūtras* and secondly, this very *prastāra* is presupposed in the following *Sūtras.* Therefore, the procedure Ratnākaraśānti claims as his own is precisely that of Piṅgala.

10. It is therefore not at all surprising that the second procedure called *asmadiyā* (*laghukriyā*) by Ratnākaraśānti also proves to be the same as described in one of Piṅgala's *Sūtras.* The stanza in question runs as follows:

6.5 *utkṣipya rūpam ādyam*
akṛte 'pi saṃkhyāṃ likhet tato 'dhaḥsthaiḥ /
svasvādharasamamiśrair
vṛttam alaghvekalaghvādi //

Even in case [the whole procedure] has not yet started - put the uppermost figure 1 on the top and then write down the number [of syllables of the respective class of metres in its place]. [By these two figures and] by the figures which stand below them, increased by the figures standing immediately below them, the [number of] metres is yielded which contain 0, 1 and so on short syllables.

Illustration:

Step 1 *Laghukriyā* for the metres consisting of one syllable

a) — Nothing has been done before.
1

b) 1 The figure 1 is placed on the top, the number of syllables – 1 – is written below. End of the procedure.

Result: 1 metre containing 0 short syllables (—)
1 metre containing 1 short syllable (⏑)

Step 2 *Laghukriyā* for the metres consisting of two syllables

1

a) 1 Result of step 1
1

1
2 1

b) 1 The uppermost figure 1 is substituted by 2. End of the procedure because there is nothing below the remaining figure 1 to be added to it.

Result: 1 metre containing 0 short syllables (— —)
2 metres containing 1 short syllable (⏑ —)
(— ⏑)
1 metre containing 2 short syllables (⏑ ⏑)

Step 3 *Laghukriyā* for the metres consisting of three syllables

1
2

a) 1 Result of step 2
1
3
2 1

b) 1 The uppermost figure 1 is substituted by 3.
1

3
3

1

c) 1 The figures below 3 are increased by the figures standing immediately below them:

$2 + 1 = 3, 1 + 0 = 1.$

Result: 1 metre containing 0 short syllables (– – –)

3 metres containing 1 short syllable (⏑ – –, – ⏑ –, – – ⏑)

3 metres containing 2 short syllables (⏑ ⏑ –, ⏑ – ⏑, – ⏑ ⏑)

1 metre containing 3 short syllables (⏑ ⏑ ⏑)

and so on.

This procedure is nothing but what is indicated by Piṅgala's inordinately short *sūtra*.

8.34 *pare pūrṇam.*

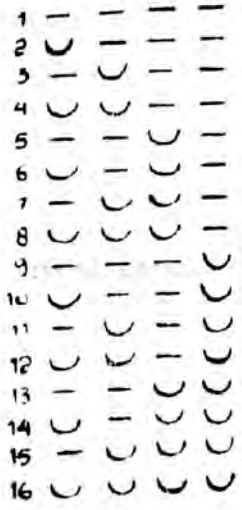
It is called *meruprastāra* by Halāyudha and has been explained comprehensively and compared to Pascal's *triangle arithmétique* by Dr. Ludwig Alsdorf in his above-mentioned article. It is therefore not necessary to dwell any longer on this subject.

11. Next comes a procedure called **akṣaragurulaghumātrāsaṃkhyā*. (Tib. *yi ge daṅ lci yaṅ daṅ phyi mo'i graṅs*) in Ratnākaraśānti's auto-commentary. The stanza 6.8 runs as follows:

6.8 *saṃkhyaiva varṇaguṇitā*
tatas tadardhaṃ tato 'py ubhayapiṇḍaḥ /
ādau varṇā madhye
guravo laghavas tadanu mātrāḥ //

The number [of metres in a certain *prastāra* table] is to be multiplied by the [number of] syllables [of that class of metres]; then write down the half of that [figure], then the sum of both [figures]. The first [figure is] the number of syllables [in the whole prastāra table], the second [that] of long or short syllables [respectively], thereafter [comes that] of the metrical units (*mātrās*).

Illustration:



Given the *pratyaya* table of the metres consisting of four syllables.

S (number of syllables): 4

M (number of metres): 16 $(=2^4)$

TS (total number of syllables) = S·M
LS (number of long syllables) = S·M/2
SS (number of short syllables) = S·M/2
MU (number of metrical units) = TS + LS

a) TS = 4·16 = 64 b) LS = 4·16/2 = 32
c) SS = 4·16/2 = 32 d) MU = 64 + 32 = 96

The source of these rules which are based on mathematical considerations of a very elementary nature could not be identified. It is not even taught by Hemachandra in his *Chando'nuśāsana*. Thus at least this procedure could have been introduced into the *pratyayas* by Ratnākaraśānti. It should be stressed that he did not regard this rule as an independent *pratyaya* but only as an amplification of the *pratyaya Saṃkhyā*. This becomes evident from the *saṃgraha-śloka* 6.10 which enumerates the six traditional *pratyayas* only.

12. After he has finished the treatment of the six traditional *pratyayas* Ratnākaraśānti adds four more *Āryā* stanzas (6.11–14) containing 12 formulas for the computation of the total number of syllables, of the number of long or short syllables, and of the metrical units from any group of two of the remaining magnitudes. The whole procedure seems to be called **adbhutayoga* by Ratnākaraśānti in the beginning of his commentary to the Chandoratnākara where he blames Jayadeva for not having taught this method. Ratnākaraśānti does not claim for himself the authorship of the *adbhutayoga*, and he is, in fact, not the first to teach it. The four *Āryā* stanzas will be explained separately.

6.11 *laghubhir varṇā rahitā*
laghurahitānāṃ dalaṃ ca mātrāṇām /
mātrāś ca varṇarahitā
yathaiva tāvanta iha guravaḥ /:

The [total number of] syllables minus the short syllables, half of the *mātrās* minus the short syllables, the *mātrās* minus the [total number of] syllables – such is the [number of] long syllables in this [metre].

Illustration:

Let A be the number of long syllables in a stanza, B that of the short syllables, C the total number of syllables and D the number of metrical units (*mātrās*), then the three equations contained in 6.11 are the following ones:

(1) A = C – B
(2) A = (D – B) /2
(3) A = D – C

Ratnākaraśānti verifies this set of equation by the following two Āryā stanzas in praise of the *Triratna*:

(a) *yaḥ paramaḥ paramārtho*
yad akhilaparamārthagatiphalaṃ vartme (?) /
tajjanito yaś ca jano
jayanti te buddhadharmagaṇāḥ //

(b) *jayati jino dharmāmo*
jayati prajñā ca sahacarī tasya /
ubhayādhimuktibīja–
prasavatanur jayati cāryagaṇaḥ //

The figures for these two verses are

A = 17 (Number of long syllables)
B = 23 (Number of short syllables)
C = 40 (Total number of syllables)
D = 57 (Number of metrical units)

Thus our equations (1) – (3) become:

17 = 40 – 23 (1)
17 = (57 – 23)/2 (2)
17 = 57 – 40 (3)

6.12 *dviguṇagaruṇā ca mātrā*
mātrābhir virahitā dviguṇavarṇāḥ /
guruvirahitāś ca varṇā
yathaiva tāvanta iha laghavaḥ //

The mātrās deducted by twice the long syllables, twice the total number of syllables deducted by the *mātrās*, the total number of syllables deducted

by the long syllables – such is the number of short syllables in this [metre].

Transformed into mathematical formulas, this is

(4)	B	=	D – 2A	or	23	=	57	– 2·17
(5)	B	=	2C – D		23	=	2·40	– 57
(6)	B	=	C – A		23	=	40	– 17

6.13 *gurulaghupiṇḍo yāvān*
mātrā guruvirahitāś ca yāvantaḥ /
mātrālaghupiṇḍadalaṃ
yāvat tāvanta iha varṇāḥ //

As much as is the sum of long and short syllables, as much as is the difference of *mātrās* and long syllables, as much as is half of the sum of *mātrās* and short syllables, such is the total number of syllables in this [metre].

Transformed into mathematical formulas, this is

(7)	C	=	A	+ B	or	40	=	17	+ 23
(8)	C	=	D	– A		40	=	57	– 17
(9)	C	=	(D	+ B)/2		40	=	(57	+ 23)/2

6.14 *laghavo dviguṇaguruyutā*
diviguṇā varṇā vivarjitā laghubhiḥ /
gurumiśritāś ca varṇā
yathaiva tāvatya iha mātrāḥ //

Twice the long syllables plus the short syllables, twice the total number of syllables deducted by the short syllables, the long syllables plus the total number of syllables – such is the number of mātrās in this [metre].

Transformed into mathematical formulas, this is

(10)	D	=	2A	+ B	or	57	=	2·17	+ 23
(11)	D	=	2C	– B		57	=	2·40	– 23
(12)	D	=	A	+ C		57	=	17	+ 40

13. The whole set of the equations (1) – (12) contained in *Chandoratnākara* 6.11–14 can be reduced to two fundamental equations whose accuracy is self-evident:

[1] A + B = C This means the total number of syllables in a verse consists of the sum of its long and short syllables.

[2] C + A = D This means the total number of *mātrās* in a verse consists of the sum total number of syllables plus number of long

syllables. We have only to recall to our memory that a short syllable is equivalent to 1 *mātrā*, whereas a long syllable is equivalent to two *mātrās*. Therefore D is equivalent to B + A + A. If we replace B + A by C (see equation [1]) then the result is C + A = D what had to be proved.

Now by the method of substitution, two more equations could be derived from our two fundamental equations [1] and [2]:

[3] A = (D − B)/2

Derivation:

A + B = C	[1]	(1)
C = D − A	Transformation of [2]	(2)
A + B = D − A	(1) and (2)	(3)
2A = D − B	Transformation of (3)	(4)
A = (D − B)/2	(4) divided by 2	(5)

[4] C = (B + D)/2

Derivation:

C + A = D	[2]	(1)
A = C − B	Transformation of [1]	(2)
C + C − B = D	(1) and (2)	(3)
2C = B + D	Transformation of (3)	(4)
C = (B + D)/2		(5)

The remaining 8 equations are nothing but transformations of the basic equations [1]—[4] which define the relations between all the possible triple combinations of the four elements A, B, C, D, viz. (ABC), (ABD), (ACD), (BCD).

So much for the mathematics underlying the four stanzas from the *Chandoratnākara*. Again this is not an original invention of Ratnākaraśanti but has already been taught by Piṅgala, admitedly in a very condensed way. His *sūtra* 4.53

sā g yena na ṣaṃā laṃ glaḥ

is to be rendered as follows:

[In the field of *Gaṇa-* and *Mātrācchandas*] the number of heavy syllables is equal to the difference of the metrical units (*lām*) and the total number of syllables (*glaḥ*).

Expressed in a mathematical formula this is equivalent to A = D − C. This is but a transformation of our fundamental equation [2], and it has only to be combined with the trivial equation A + B = C, then the whole set of equations can be derived as shown above.

14. Again the origin of these rules in their more elementary form was not known to Ratnākaraśanti. He seems to have borrowed them in a more developed form from later authors

not yet known to us. These unknown authors may also be the source of the seven *Samavṛttas* not to be found in the *Jayadevacchandas*:

Rś	2.47	*Kalahaṃsa*	(13 syllables)
	48	*Mañjubhāṣiṇī*	(13 ")
	53	*Vasudhā*	(14 ")
	58	*Samudraka*	(15 ")
	60	*Kusumbha*	(16 ")
	67	*Kokilaka*	(17 ")
	69	*Nārāca*	(18 "),

probably also of the three Samavṛttas mentioned only in the later additions to the authentic work of Jayadeva:

2.14	*Mattā*	(10 syllables)
28	*Upasthita*	(11 ")
29	*Candravartman*	(12 ")

We may be possibly in a position to answer this question if one of the works mentioned in the unpublished *Vṛttamālāvivṛtti* by Śākyarakṣita on Jñānaśrīmitra's *Vṛttamālāstuti* comes to light:

Padyaviveka
Padyālaṃkāra
Raṅgaracanā

These works seem to have been used quite frequently by Buddhist authors on metrics as can be seen from the way Śākyarakṣita quotes them in his *Vṛttamālāvivṛtti*

15. Thus, everything taught in the *Pratyaya* section of Ratnākaraśanti's *Chandoratnākara* could be traced back to either Jayadeva or Piṅgala, with the sole exception of rule 6.8. Though Piṅgala's procedures are described thrice, they were borrowed not from the *Chandaḥśāstra* which was not known to Ratnākaraśanti, but from a work of a more advanced stage of development which has yet to be identified.

* * *

रत्नाकरशान्तिकृतश्छन्दोरत्नाकरः

रत्नाकरशान्तिकृते छन्दोरत्नाकरे
प्रथमोऽध्यायः

ॐ नमो वागीश्वराय ।

जिनाय मुनिसूर्याय परमज्योतिरात्मने ।
अन्तर्निशि विमित्राणामन्तर्दिनकृते नमः ।।१।।

वर्ग्यं चतुष्पदी तच्च वृत्तजातिप्रभेदतो द्विविधम् ।
अक्षरसंख्यं वृत्तं मात्रासंख्या भवति जातिः ।।२।।

ह्रस्वः स्वरो लघुर्ह्रजुः पादान्तेषु बहुलं गुरुर्वक्रः ।
पूर्वः स्वररहितव्यञ्जनाच्च दीर्घप्लुतौ चैव ।।३।।

भादिगुरु त्रिकमिष्टं जन्तर्गुरु सन्तगुरु मशेषगुरु ।
यादिलघु च रन्तर्लघु तन्तलघु नशेषलघ्विष्टम् ।।४।।

छन्दांसि विदुः षट्कैरारभ्यैकैकवृद्धिभिः पादैः ।
गायत्र्युष्णिगनुष्टुब् बृहती पङ्क्तिस्तथा त्रिष्टुप् ।।५।।

जगतीशक्वर्यष्टिधृतयः पृथक् केवला अतिपराश्च ।
शुद्धा प्राविसमभ्युत्परा च कृतिरिति षडष्टहयाः ।।६।।

समधर्मसमं विषमं चेति त्रिविधं प्रचक्षते वृत्तम् ।
तनुमध्यादिकमुपचित्रकादि वक्त्रादि तत् क्रमशः ।।७।।

स्थानं यतिरिष्टै -

रन्ते चरणानाम् ।

तद्वानुति भादिः

ग्वः ल्कः प्रतिपादम् ॥८॥

[इति रत्नाकरशान्तिकृते छन्दोरत्नाकरे प्रथमोऽध्यायः]

रत्नाकरशान्तिकृते छन्दोरत्नाकरे
द्वितीयोऽध्यायः

त्यौ चेत् तनुमध्या ॥१॥

कुमारललिता ज्सौ ग् ॥२॥

ग्लौः चतुः समान्यसौ हि ॥३॥

लगौ चतुः प्रमाण्यसौ ॥४॥

चित्रपदा यदि भौ गौ ॥५॥

मौ गौ चेत् सा विद्युन्माला ॥६॥

भात् तलगा माणवकम् ॥७॥

रान्नसौ यदि हलमुखी ॥८॥

भुजगशिशुसुता नौ मः ॥९॥

ज्ञया शुद्धविराण् मसौ जगौ ॥१०॥

म्नौ याद् गः खलु पणवः ख्यातः ॥११॥

स्यान्मयूरसारिणी रजौ गैं ॥१२॥

रुक्मवती सा यत्र भमौ स्गौ ॥१३॥

ज्ञेया मत्ता मभसगसृष्टा ॥१४॥

ताज्जौ ग गितीयमुपस्थिता स्यात् ॥१५॥

स्यादिन्द्रवज्रा यदि तौ जगौ गः ॥१६॥

उपेन्द्रवज्रा हि जतौ जगौ गः ॥१७॥

अनन्तरोद्भावितलक्षणाद्यौ
पादौ भवेतां विविधैर्विकल्पैः ।
यासामुभौ श्रव्ययतिप्रपञ्चौ
स्मृताः स्मृतीशैरुपजातयस्ताः ॥१८॥

दोधकमिच्छति भत्रितयाद् गौ ॥१९॥

मो वो रौ वः शालिनी वेदलोकैः ॥२०॥

मो वः स्रौ वो यदि वातोर्मिमाला ॥२१॥

मो वो नौ वो भ्रमरविलसिता ॥२२॥

रात् परे नरलगा रथोद्धता ॥२३॥

स्वागता रनभगैर्गुरुणा च ॥२४॥

न न स ग गिति च भवेद् वृन्ता ॥२५॥

न न र ल गिति चैव भद्रिका ॥२६॥

श्येन्युदीरिता रजौ रलौ गुरु ॥२७॥

जसौ च तगगाश्चोपस्थितं स्यात् ॥२८॥

चन्द्रवर्त्म चरयन्ति रनभसैः ॥२९॥

उशन्ति वंशस्थमिदं जतौ जरौ ॥३०॥

स्यादिन्द्रवंशा खलु यत्र तौ जरौ ॥३१॥

पुट इह वसुवेदा नौ गवौ वौ ॥३२॥

ऋतू जसु जसू जलोद्धतगतिः ॥३३॥

अथ तोटकमब्धिसकारकृतम् ॥३४॥

द्रुतविलम्बितमाह नभौ भरौ ॥३५॥

भुजङ्गप्रयातं चतुर्भिर्यकारैः ॥३६॥

कीर्तितैषा चतूरेफिका स्रग्विणी ॥३७॥

प्रमिताक्षरा सजससैः कथिता ॥३८॥

मग्वा रेफौ वो वैश्वदेवी शराश्वैः ॥३९॥

मो वो न्यग्वा जलधरमालाब्ध्यङ्कैः ॥४०॥

ननररघटिता च मन्दाकिनी ॥४१॥

वदति मुनिर्यमुनां नजौ जरौ ॥४२॥

इह नवमालिनी यदि नजौ भ्यौ ॥४३॥

व्याशाभिर्मुनजरवाः प्रहर्षिणी स्यात् ॥४४॥

जवौ नजौरिति रुचिरा चतुर्ग्रहैः ॥४५॥

मो वो भत्याः सैव यतिर्मत्तमयूरः ॥४६॥

सजसाः सगौ च कथितः कलहंसः ॥४७॥

सजसा जगौ च यदि मञ्जुभाषिणी ॥४८॥

मग्वा नो नो मः शरनवभिरसम्बाधा ॥४९॥

न न व ज ज व च स्वरैरपराजिता ॥५०॥

प्रहरणकलिता न न व न न व तैः ॥५१॥

ज्ञेयं वसन्ततिलकं तभजा जगौ गः ॥५२॥

वसुधा स्लवा नपि च रौ च पञ्चग्रहैः ।।५३।।

गुरुनिधनमनुलघुरिह शशिकला ।।५४।।

स्रगियमपि च रसनवकविरमणा ।।५५।।

वसुमुनियतिरिति मणिगुणनिकरः ।।५६।।

ननगवररवाः स्युर्मालिनी त्वष्टलोकैः ।।५७।।

नजभजरैर्विराजितमिदं समुद्रकम् ।।५८।।

भ्रक्ननसा मुनिः खमृषभगजविलसितम् ।।५९।।

नजभजरा गुरुश्च यदि तत् तदा कुसुम्भम् ।।६०।।

यमू नः सो भो ल्वौ रसहरविरामा शिखरिणी ।।६१।।

जसल्वनररा वसुग्रहयतिस्तु पृथ्वी मता ।।६२।।

दिङ्मुनि वंशपत्रपतितं भरनवननवैः ।।६३।।

नसुमवजजा वः स्वादाब्धिस्वरैर्हरिणी मता ।।६४।।

मन्दाक्रान्ता मवनसुररा वः समुद्रर्तुलोकैः ।।६५।।

नजभजजा लगौ च यदि नर्कुटकं तु तदा ।।६६

नजवनभू भवौ मुनिरसोदधि कोकिलकम् ।।६७।।

मग्वा न् सू रौ वः कुसुमितलतावेल्लिताक्षर्तुलोकैः ॥६८॥

इह ननरचतुष्कसृष्टं तु नाराचमाचक्षते ॥६९॥

यमू न्सू रेफौ वः षड्ऋतुतुरगैर्मेघविस्फूर्जिता स्याद् ॥७०॥

अर्काश्वैर्यदि मः सजौ सुततवाः शार्दूलविक्रीडितम् ॥७१॥

सप्ताश्वस्वादभिन्ना मरवननवताः सुश्रवेत् सुवदना ॥७२॥

वृत्तमीदृशं तु नामतो रजौ रजौ रजौ गुरुर्लघुश्च ॥७३॥

म्नौ वो नौ वश्च रौ वस्त्रिभिरिति विरतिः सप्तकैः स्रग्धरा स्यात् ॥७४॥

यत्र भरौ नवौ जसजसा दशोष्णगुविराममद्रकमिदम् ॥७५॥

हररविभिन्नमश्वललितं नजौ च भलवा जसौ च ज सु च ॥७६॥

मत्ताक्रीडं वस्वक्षाशा यदि म म च ग व च नलक नननवाः ॥७७॥

स्यादिह तन्वी भ ग वथ ननवा भौ न्यु शरस्वरतरणिविरामा ॥७८॥

क्रौञ्चपदा भग्वा भगवा नौ ल्क न न व इषुशरवसुमुनिविरतिः ॥७९॥

मौ ग्वौ नौ ल्कौ सुजौ वः स्याद् वसुमदनदहनमुनिभिर्भुजङ्गविजृम्भितम् ॥८०॥

म्नौ नुद्विर्न नु स ग विति नवरसरसकरणविरतिरपवाहः स्यात् ॥८१॥

प्रथमक इह दण्डकश्चण्डवृष्टिप्रयातो भवेन्नद्वयेनाथ रैः सप्तभिः ॥८२॥

प्रतिपदमिह रेफवृद्धाः स्युरर्णार्णवव्यालजीमूतमालाकरोद्दामशङ्खादयः ॥८३॥

प्रचिता इह नयुगाद् यैस्तथा चण्डवृष्टिप्रयातादयो यैर्यथा दण्डको रैः ॥८४॥

॥ समावृत्तानि ॥

[इति रत्नाकरशान्तिकृते छन्दोरत्नाकरे द्वितीयोऽध्यायः]

रत्नाकरशान्तिकृते छन्दोरत्नाकरे
तृतीयोऽध्यायः

उपचित्रकमाहुरयुग्मयुक्
सौ सलगा यदि भत्रितयाद् गौ ॥१॥

भत्रितयाद् यदि गौ द्रुतमध्या
यदि पुनरेव भवन्ति न ज ज्यौ ॥२॥

यदि सत्रितयं गुरुयुक्तं
वेगवती यदि भत्रितयाद् गौ ॥३॥

यस्यां तजरेफगा अयुग्मं
युग्मं भद्रविराण् मसौ जगौ गः ॥४॥

विषमं समं यदि सजौ स्गौ
केतुमती भरेफनगगाश्च ॥५॥

आख्यानकी स्याद् यदि तौ जगौ ग-
स्त्वयुक्पदं युक् तु जतौ जगौ गः ॥६॥

जतौ जगौ ग् यत्र च तौ जगौ ग
आख्यानकी सा विपरीतपूर्वा ॥७॥

यदि सत्रितयाद् भवतो लगौ
नभभराश्च तदा हरिणीप्लुता ॥८॥

यदि ननरलगा नजौ जरौ
यदि च तदापरवक्त्रमिष्यते ॥९॥

अयुगिह यदि नौ रयौ च युग्मे
नजजरगाः कथयन्ति पुष्पिताग्रम् ॥१०॥

रेफजौ रजौ तथा जरौ ज्र गश्च
यवध्वनेर्मतुष्स्त्रिया समाभिधाना ॥११॥

दशदशवसुलघु च यदि विषममितरदपि च दशदशदशलघुकं
गुरुनिधनमुभयमपि विहितललितपदविसृति यदि भवति भवति शिखा ॥१२॥

समविषमचरणपरिगदितनिजनिलयविनिमयविहितदलविरचना
नियतमियमिह भवति जगति कुटिलपदनिगडनसदृशसमभिधा ॥१३॥

॥ अर्धसमवृत्तानि ॥

[इति रत्नाकरशान्तिकृते छन्दोरत्नाकरे तृतीयोऽध्यायः]

रत्नाकरशान्तिकृते छन्दोरत्नाकरे
चतुर्थोऽध्यायः

अष्टाक्षरेषु पादेषु नाद्यात् स्नौ योऽम्बुधेर्वक्त्रम् ॥१॥

युक्पादयोर्जकारेण वक्त्रं पथ्येति कीर्तितम् ॥२॥

जेनायुजोरुदाहृता विपरीतादिरेषास्मिन् ॥३॥

वक्त्रं तदेव चपला नकारेणायुजोर्ज्ञेया ॥४॥

लघुसप्तमयुग्मा या विपुला सा मता मुनेः ॥५॥

सैतवस्य सा सर्वतः ॥६॥

भेनाम्बुधेस्तद्विपुला ॥७॥

रेफेण चैवं ततोऽन्या ॥८॥

च तथा ॥९॥

एवं तकारेणापि वा ॥१०॥

दृष्टा मकारेणाप्येवम् ॥११॥

अन्यदतो हि वितानम् ॥१२॥

नाद्यात् स्न सर्वपादेषु जोऽम्बुधेर्युग्मपादयोः ।
अयुग्मयोर्यथाशोभमिति प्रायः प्रयोगदृक् ॥१३॥

॥ वक्त्रप्रभेदाः ॥

प्रथमोऽष्टाक्षरः पाद-
श्चतुर्भिरभिवर्धिताः परेऽमुष्मात् ।
क्रमशो यस्य तदेतन्नानाविन्याससंशोभि
सललितपदपदवीकं पदचतुरूर्ध्वं बुधाः प्राहुः ॥१४॥

इह पदचतुरूर्ध्वे
गगनिधननिखिललघुपादः ।
यदि मुदमुपनयति जगति युत आणा
समुपहितसललितयतिगतिरथ भवति पीडः ॥१५॥

यदि निकटमिह चरणमाद्यः
समतिपतति पादः ।
परिकृतपरवसतिरथ वसति मध्ये
त्रयमितरदचलितनिजनिलयमिति कलिका स्यात् ॥१६॥

यदि चरणयुगमतिसमीपं
प्रथमकथित इह समतिपतति पादः ।
तदितरचरणानां
त्रितयमविचलितनिजवसति भवति लवली सा ॥१७॥

त्रयमितरदविचलितमेव
प्रथमक इह समतिपतति यदि पादः ।
बहुविधविहितललित यतिरभिरतिजननाय
नियतममृतधारा ॥१८॥

॥ चतुरूर्ध्वप्रभेदाः ॥

पुर एव चेत् सजसलानि
नसजगुरुकाण्यनन्तरम् ।
यद्यथ भनजलगाः स्युरथ
सजसा जगौ च भवतीयमुद्गता ॥१९॥

त्रयमुद्गतासदृशमेव
भवति हि तृतीयमन्यथा ।
जायते रनभगग्रथितं
कथयन्ति सौरभकमेतदीदृशम् ॥२०॥

त्रितयं नयोरथ सयोश्च
भवति चरणे तृतीयके ।
प्रसृतपदरचनया ललितं
ललितं हि नाम कविभिस्तदिष्यते ॥२१॥

॥ उद्गताप्रभेदाः ॥

पादे चेत् प्रथमे मसौ जभौ गुरुणी च
स्युरथो सनजरगाः परं च नौ सः ।
अथ नयुतननजयाः
प्रचुपितमिदमुदितमुपस्थितपूर्वम् ॥२२॥

पादे स्युर्यदि नौ सनौ नसौ च तृतीये
कवयस्तदभिगदन्ति वर्धमानम् ।
प्रचुपितसदृशकमन्यदिह भवति सकलं
प्रतिनियतचरणगतलक्ष्मविधानम् ॥२३॥

अस्मिन्नेव यदा तृतीयके तजरेफाः
प्रथमे च विरतिरार्षभं वदन्ति ।
तच्छुद्धविराड्विशेषणं
प्रचुपितगणसममपरं त्रितयं चेत् ॥२४॥

॥ प्रचुपितप्रभेदाः ॥

॥ विषमवृत्तानि ॥

[इति रत्नाकरशान्तिकृते छन्दोरत्नाकरे चतुर्थोऽध्यायः]

रत्नाकरशान्तिकृते छन्दोरत्नाकरे
पञ्चमोऽध्यायः

उक्ता वृत्तविकल्पा इत ऊर्ध्वं जातयोऽभिधातव्याः ।
न व्यञ्जनेन मात्रा लघुनैका भवति गुरुणा द्वे ॥१॥

पञ्च भजसा गुरुयुगं लघुकचतुष्कं गणाश्चतुर्मात्राः ।
ते चाः खोऽपि चतुर्लः क एकमात्रो द्विमात्रो दः ॥२॥

विषमेषु जरहिताश्चेद् दले दलेऽष्टौ गणा भवत्यार्या ।
पञ्चार्धे कः षष्ठो दोऽष्टम उभयत्र चाः शेषाः ॥३॥

पूर्वार्धे षष्ठो जः खो वा खे त्वाद्यलघुनि भवति यतिः ।
षष्ठः खि परेऽन्तयतिस्तुर्योऽप्यथ भवति चरमदले ॥४॥

चैस्त्रिभिरयुग्मपादौ यदा समाप्तौ तदा भवेत् पथ्या ।
एको विनिष्टितो न यदि तैरयुग्मस्तदा विपुला ॥५॥

गुरुमध्यवर्तिनौ च द्वितीयतुर्यौ गणौ जकाराख्यौ ।
अर्धद्वये भवेतां भवेत् तदा सर्वतश्चपला ॥६॥

पूर्वार्धे एव चेत् केवले भवेल्लक्षणं तु चपलायाः ।
न स्यात् पुनरपरार्धे सुखचपलासौ तदा भवति ॥७॥

निर्दिष्टं चपलाया लक्षणमपहाय यत्र पूर्वार्धम् ।
पश्चार्धमेकमाश्रित्य वर्तते जघनचपला सा ॥८॥

स्यादुभयोरपि दलयोः षष्ठगणो यत्र जः लकारो वा ।
पूर्वार्धवच्च शेषः प्रतिनियमो भवति भवति सा गीतिः ॥९॥

यस्याः क एव दलयोरुभयोरपि भवति षष्ठगणः ।
अपरार्धवच्च शेषो नियमस्तामाहुरुपगीतिम् ॥१०॥

पूर्वार्धे षष्ठः स्यात् को यत्र जखौ तु पश्चार्धे ।
शेषः प्रतिनियमो दलविपर्ययाद् भवति भवति सोद्गीतिः ॥११॥

॥ आर्याजातयः ॥

यस्यां दले दलेऽष्टौ चाख्याः षष्ठो गणस्तु जो वा खो वा ।
पूर्वार्धवच्च शेषः प्रतिनियमो भवति भवति सार्यागीतिः ॥१२॥

वत्रयमयुजोर्मुखे युजोर्दचतुष्कं रलगास्तु शेषतः ।
वैतालीयं तदुच्यते लघुषट्कं न निरन्तरं युजोः ॥१३॥

वैतालीयोपमं मुखं चेदौपच्छन्दसिकं रयौ तु पृष्टे ॥१४॥

आपातलिका भगगन्ता मुखमिह वैतालीयसमानम् ॥१५॥

युग्ममुखे दात्परौ जदौ प्राच्यवृत्तिरवशिष्टमाद्यवत् ॥१६॥

उदीच्यवृत्तिर्जदौ यदा मुखमयुजोः परिशिष्टमाद्यवत् ॥१७॥

उदीच्यवृत्तेरयुग्मभाक् प्राच्यवृत्तिरयुगभाक् प्रवृत्तकम् ॥१८॥

स्यात् प्रवृत्तकयुजापरान्तिका ॥१९॥

अयुक्पदश्चारुहासिनी ॥२०॥

॥ वैतालीयजातयः ॥

अगुरुरचलधृतिरुदधिचि पदि पदि ॥२१॥

गन्ते मात्रासमकं लि दलात् ॥२२॥

भो यदि चद्वितयादुपचित्रा ॥२३॥

चात् खो ज एव वा विश्लोकः ॥२४॥

खो जो वा वानवासिकार्धात् ॥२५॥

चाख्याद् यदि सद्वितयं चित्रा ॥२६॥

समन्तरनिगदितलक्षणभाङ्
मात्रासमादिपादाकुलकम् ।
अविदितवृत्तपरिमापरिगतं
मुनिनाभ्यधायि पादाकुलकम् ॥२७॥

प्रतिदलमुपहितदशदशदशलघुरवसितिविरचितगुरुरतिरुचिरा ॥२८॥

अष्टावष्टौ चार्धे यस्याः गाः स्युः सोक्तानङ्गक्रीडा ।
सकलमपरमपि सलिलनिधिगुणितवसुलघुकमुपरिघटितपदविसृति ॥२९॥

चदकदकत्रिचा जगिति खण्डमजा भरहितमनादिमे ॥३०॥

॥ मात्रासमकजातयः ॥

[इति रत्नाकरशान्तिकृते छन्दोरत्नाकरे पञ्चमोऽध्यायः]

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रत्नाकरशान्तिकृते छन्दोरत्नाकरे
षष्ठोऽध्यायः

सर्वगुरु वृत्तमादौ ज्येष्ठगुरोर्लघुरधः परे सदृशाः ।
पूर्वे गाः प्रस्तारस्तावदयं सर्वलघु यावत् ॥१॥

॥ पैङ्गलः प्रस्तारः ॥

गुपरि लघः प्रस्तारे पङ्क्तिर्द्विगुणायता प्रतिच्छन्दः ।
गुरुलघुभिर्द्विगुणगणैरेकैका वर्धते क्रमशः ॥२॥

॥ अयमस्मदीयः प्रस्तारः ॥

एतावतिथं वृत्तं किमिति न्यस्यैतदा फलाद् दलयेत् ।
विषमं सैकं दलयेद् ग इह समे लः फलति नष्टम् ॥३॥

वृत्तमिदं कथितमिहेत्युपरि लिखैकाद्यनुक्रमद्विगुणम् ।
तत्र तु लघूर्ध्वपिण्डे सैके तावतिथमुद्दिष्टम् ॥४॥

रूपं न्यस्योत्तिष्ठेदक्षरसंख्यासमोपरिक्षेपैः ।
क्रमखर्वैरुत्थानैर्वृत्तमलघ्वेकलघ्वादि ॥५॥

॥ पैङ्गली लघुक्रिया ॥

उत्क्षिप्य रूपमाद्यमकृतेऽपि संख्यां लिखेत्ततोऽधःस्थैः ।
स्वस्वाधरसमभिश्चैर्वृत्तमलघ्वेकलघ्वादि ॥६॥

॥ इयमस्मदीया लघुक्रिया ॥

का संख्या वृत्तानामक्षरवाराणि यमगुणं रूपम् ।
उद्दिष्टाङ्केष्वन्तो द्विगुणो लघुकर्मपिण्डश्च ॥७॥

संख्यैव वर्णगुणिता ततस्तदर्धं ततोऽप्युभयपिण्डः ।
आदौ वर्णा मध्ये गुरवो लघवस्तदनु मात्राः ॥८॥

अध्वा तिर्यगधश्च द्विगुणैकोनानि वर्णवृत्तानि ।
तुल्या हि गुरुलघूनां भूमिस्तत्रान्तराणां च ॥९॥

अनुपूर्वं प्रस्तारो नष्टोद्दिष्टे लघुक्रिया चैव ।
संख्या तथाध्वयोगो वृत्तेषु प्रत्ययाः षडिमे ॥१०॥

लघुभिर्वर्णा रहिता लघुरहितानां दलं च मात्राणाम् ।
मात्राश्च वर्णरहिता यथैव तावन्त इह गुरवः ॥११॥

द्विगुणगुरुणा च मात्रा मात्राभिर्विरहिता द्विगुणवर्णाः ।
गुरुविरहिताश्च वर्णा यथैव तावन्त इह लघवः ॥१२॥

गुरुलघुपिण्डो यावान् मात्रा गुरुविरहिताश्च यावन्तः ।
मात्रालघुपिण्डदलं यावत् तावन्त इह वर्णाः ॥१३॥

लघवो द्विगुणगुरुयुता द्विगुणा वर्णा विवर्जिता लघुभिः ।
गुरुमिश्रिताश्च वर्णा यथैव तावत्य इह मात्राः ॥१४॥

पुण्यमजायत यन्मे जिनस्य विद्यामिमां प्रसादयतः ।
तत् परमार्थे परमां जगतो विद्यां प्रसादयतु ॥१५॥

[इति रत्नाकरशान्तिकृते छन्दोरत्नाकरे षष्ठोऽध्यायः]

॥ कृतिरियं कलिकालसर्वज्ञरत्नाकरशान्तिपादानाम् ॥

॥ लिखितमिदं शाक्यभिक्षुलोकचक्षूरत्नधर्मपालभद्रेण ॥

॥ शुभमस्तु सर्वजगताम् ॥