

**Note****24**

CHHANDA

In the Sanskrit world, the use of chhanda is often seen everywhere. The creation of shloka etc. is not possible without chhanda. Verses composed of chhanda carry more beauty. Therefore the Sanskrit world is chhandomay, there is no doubt about it. There is abundant use of chhanda in laukika scriptures like poetry, drama etc. There is a lot of use not only in laukika literature but also in Vedic literature. Only Yajurveda is prose. The remaining three samhitas are verses. Mantras have been composed in all the three Vedas from the chhanda of Trishupa etc. Mantras with chhanda retain their beauty by staying in remembrance for a long time. First of all, all the compositions in the Sanskrit world were verses. The use of laukika is also visible in laukika poetry. The verses composed from the chhanda of Vasanttilaka etc. are more pleasing. The great poets like Kalidas were very clever in creating poetry from chhandas. Some poets have composed the entire text by taking shelter of a couple of chhandas. Sanskrit world is dark without chhanda. There is a great need for chhanda in poetry. Let us review the characteristics and examples of some famous chhandas in Prakritpath.



OBJECTIVES

After studying this lesson, you will be able to:

- know the characteristics of different metres (Chhanda);
- coordinate the metres in the examples;
- identify the metres in verses; and
- understand the distinctions of the metres in verses.

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Note

24.1. MATRIKA CHANDA (METRES)

Matras are counted in Matrik chhandas, each gana has four matra. Here only Arya is described in Mantrik chhanda.

24-1-1. Arya Chhand - This is a metrical chhanda, that is, the matras are counted. Each gana has four matra. Common Characteristics of Arya-

लक्ष्मैतत्सप्त गणा गोपेता भवति नेह विषमे जः।

षष्ठोऽयं नलघू वा प्रथमेऽर्धे नियतमार्यायाः॥

षष्ठे द्वितीय लात्परके न्ने मुखलाच्च सयति पदनियमः।

चरमेऽर्धे प्चमके तस्मादिह भवति षष्ठोलः॥

Explanation:- In the first half of Arya Chhand, the first and second steps are definite, what is that characteristic? Then we say There are seven numbers gana with Guru. In the odd ganas of this Arya (first, third, fifth and seventh), there is no Jagana in the sixth place or there is a laghu vowel with the nagan in the sixth. Now the law of Yeti is called. If in the sixth place, there is a laghu vowel with nagana then in the Shashthanak Gana there are four laghu nouns. There, all the four laghu forms of the sixth group are there before the second minor, that is, in the first minor. In this way, the verse ends in the first laghu of the sixth. Again, if in the Saptmasthanak Gana, if there are letters containing all four laghu conjuncts, then before the first to laghu form of the Seventh Gana, that is, on the last letter of the Sixth Gana, the meaning of the word Sayati and Padasamapti are both functions. In this way, there is the rule of the term poorvardha lakshana and Yeti.

Now the characteristics of the second half is in the second third, fourth pada, there are four laghu noun letters in the Pachmasthanak Gana. If before the first Laghu of Panchamgana, that is, the last letter of the fourth group should end on the post. Again, the sixth sthanvarti gan is a laghu form, only a laghu form of the sixth gan is the specialty of the latter from the first half, all the residuals will be like the first half. In this way there will be 30 matras in the first half and 27 in the . This Arya chhanda is asymmetric in the Metric verses. Each stage has different letters.

Example -

Subhag S Lilavagaha, Patal Sons Garsurbhi Vanavata:

Prachha yasulabh nidra, Divasa: I am happy in the result.

In the example, in the first second phases of the first half, there are seven ganas with the guru varna located at the end, thus there is no Jagan in the odd ganas (in the first, third, fifth, and sapt ganas). In Shashth Gana, there are Nnganas with laghu vowels, that is, in the Shashthanak Gana, there are four laghu-sanjnaka. Therefore, all the four



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minor forms are present in the second (su) of the sixth, that is, in the first laghu (in ga), similarly, in the first laghu form of the sixth, the verse ends in Gakar, the second also describes the Guru situated at the end of the third and fourth steps. There are seven ganas with them. There is no Jagana even in the latter's subject matter. There is a laghutva in the Shasthasthanak Gana. In the fifth house there are no four cognate letters. Therefore, in this verse, the rule of Yati is not applicable. There are 30 matras in the first half of this verse and 27 matras in the latter. This Aryachand is contrasted in the Metric verses.



INTEXT QUESTIONS-24.1

1. Is Aryachand Mantrik or Varnik?
2. Which Gana is not there in the odd Gana of Aryachand?
3. Is Aryachand equal or odd in Mantriks?
4. How much matras is there in the first half of Aryachand?
5. How much matras is there in the second half of Aryachand?

24.2 VARNIKA CHHANDA

After describing the Mantrik verses, now let us describe the Varnik chhanda. It counts characters/letters, not matras. Each gana has three letters. In this lesson, the discussion of samavritts chhandas is prescribed only in the varnika chhandas there are equal letters in each step of the verse called Samavrat.

24.2.2 Indravajra

Most of the verses are composed from Anushtup chhanda, there is no doubt about it. Except for Anushtup, most of the chhanda appear to be composed of Indravajra chhanda. The making of verses from this chhanda is very simple. And also gives sweetness to the ears in hearing, so the poets have composed many verses from this chhanda.

Characteristics:- “स्यादिन्द्रवज्रा यदि तौ जगौ गः”।

This Indravajra chhand is a part of Trishtup chhand. This is a parallel line. Because its four pada have similar letters and symptoms. There are two Tagans in each of its stages, one Jagan and finally two Gurus. There are eleven characters in each of its stages.

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Symptom coordination in the example

Gosthegi rim svya karen dhritva, rushtendra vajrah mi free rain.

Yo gokulam gopa kulanch sustham, chakre sano rakshatu chakrapanih..

In each step of this shloka there are two Tagans, one Jagan and two Gurus respectively. Hence it is an example of Indravajra. Each step has the same number and sequence. There are eleven in each step; Yeti takes place at the end of the pada of this verse.

24.2.2 Upendravajra

Symptoms:- ‘‘उपेन्द्रवज्रा जतजस्ततो गौ’’।

Upendravajra is the distinction of Trishtup, in this verse there are respectively Jagan, Tagana, Jagan and finally there are two Gurus. There are eleven varnas in each step and yeti occurs at the end of the pada.

Example:-

Jita Jagtyesh Bhavbhramastai, Guruditam Yegirisham Smriti.

Upasya Manam Kamalas Nadhai, Rupendra Vajra Yudhvari Nathaiah.

In the verse called Upendravajra, there are respectively Jagana, Tagana, Jagan and finally two Gurus. In this verse also there is first Jagan, then Tagana, then Jagan and lastly there are two Guru Varnas and in each Charan there are eleven Varnas. And at the end of the pada there is a Yeti, so Upendravajra Chhand takes place.

24.2.3 Shalini:-

‘‘शालिन्युक्ता म्त्तौ तगौ गोखण्डबिलोकैः।

Explanation:- Shalini verse is also the difference of Trishtup. In each phase there are Magan, Tagan, Tagan and finally there are two Gurus. Abdhi is four and Loka is seven. Therefore, in Shalini verses, after the fourth and seventh varna, there is yati. Each stage consists of eleven characters.

In example,

Anho hanti, knowledge increase vighatte, dharmandatta, kamayartham cha sute

Muktim Dutte considered to be all dopasya, Punsan shradashalini Vishnu Bhaktiah.

There are eleven syllables in each step of this shloka. In each step of this verse there are respectively Magana, Tagana, Tagana and finally there are two Gurus. After the fourth and seventh alphabets, there is a Yeti, due to the presence of this symptom in all the four phases, the symptom of Shalini occurs.



INTEXT QUESTION-24.2

6. What is the symptom of Indravajra chandra?
7. How many letters are there in one pada of Indravajra?
8. Is the Indravajra is samavritta or vishamavrita?
9. What is the characteristic of Upendra Vajra?
10. How many letters are there in one pada of the Upendravajra?
11. What is the characteristic of Shalini ?
12. How many letters are there in one pada of Shalini vritta?

24.2.4 Rathoddhta

Symptoms:- “रान्तराविह रथोद्धता लगौ ।

Explanation:- This is a difference of Trishtup chhanda. The vritta in which each pada has Ragana, Ngan, Ragana respectively, in the end there are laghu and Guru characters. Thus there are eleven characters in each step. At the end of the pada is the rule of Yeti.

Symptom coordination in the example

Kintvaya subhat doorvarjitam, natmano na suhridam priyankritam.

Yatpala yanap rayana syate, yati dhu- lirdhunarthodhta..

In each phase of the Prakrit Shloka, there are Ragans, then there are Nagans, then again Ragans and then there are Laghu and Guru Varnas, there is Yeti at the pada of this verse. This verse is accompanied by Prakriti symptoms, so here are the Rathaddhata verses, this symptom is happening in every step. And there is a total of 44 letters since there are eleven letters in each step. This is the difference of the Trishtupa vritta.

24.2.5 Vanshastha

In the world of Sanskrit literature, there is an abundant use of Vanshastha verses, this is a very famous verse. Kalidas has used this a lot. More miracles arise in the verse composed from this verse.

Symptoms:- “जतौ तु वंशस्थमुदीरितं जरौ।”

Explanation:- Any part of the Jagati vritta is the Vanshastha vritta. The vritta in which at each pada of the vritta are Jatau, i.e. Jagana and Tagana, followed by Jarau, that is,



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Jagana and Ragan, it is famous by the name of Vanshastha, that is, in each of its steps there are respectively Jagana, Jagana and Ragan. This is a parallel line. Therefore, all the four feet have similar characteristics, each pada consists of 12 letters. Thus there are 48 letters in total and there is yeti at the end of the pada.

characterization in the example -

नमोऽस्त्व नन्ताय सहस्र मूर्तये, सहस्र पादाक्षि शिरोरुबाहवे
सहस्र नाम्ने पुरुषाय शाष्वते, सहस्र कोटीयु गधारिणे नमः॥

In each pada of this verse, there is Jagana in the beginning, then there is Tagana, then there is Pun Jagana, and then there is Ragana respectively. So this is an example of a vasanastha. Each pada has 12 characters. Thus there are 48 characters in the entire verse. Yeti happens at the end of the pada.

24.2.6 Totaka

In the Sanskrit world, the Totak vritta is very dear to the poets.

Symptoms:- “इह तोटकमम्बुधिसैः प्रथितम्।”

Explanation- There is a difference in the Jagati of the Totak vritta itself. This is a parallel line. Ambudhi is four. Ambudhisaiah in Chhandshastra means having four sagans. That is a vritta called Totak. That is, the chhanda in which there are four sagans. It is a Totak vritta. There is a Yeti at the end of each of its pada. There are 12 varnas in each step and 48 varnas in all the four pada.

Example -

जयराम सदासुखधाम हरे, रधुनायक सायक चापधरे।
भववा रणदा रणसिंह प्रभो, गुणसागर नागर नाथ विभो॥

There is a sagacious chaturty in each pada of the shloka presented. In this way, it has similar characteristics because it is parallel, it has 12 syllables in each pada. And there are total 48 characters in all the four stages. At the end of the pada is the Yeti. This is varnika verse.

24.2.7 Drutavilambhita

The fast delayed circle is very famous in the world of Sanskrit literature. The great poets like Kalidas composed many verses by taking shelter of the of this vritta. This is samvritta, this vritta produces melody in the ears of the listeners.

Symptoms- “द्रुतविलम्बितमाह नभौ भरौ”।

Explanation- This vritta is a difference of the Jagati itself. It is parallel. In each of its pada, there is Nabhau i.e. Ngan and Bhagan, then there is Bharou - meaning Bhagan



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and Ragana. That is, the vritta in which each pada contains Nganas, Bhaganas, Bhaganas and Ragans respectively, is a fast-delayed vritta, each of its pada has twelve letters and the four pada have a total of 48 characters. And at the end of the pada, there is a Yeti, this is a varnika chhanda.

In example

द्वुतगतिः पुरुषोधन भाजनं, भवति मन्दगतिष्व सुखोचितः।
द्वुत विलम्बित खेलगति नृपः, सकलराज्यसुखं प्रियमप्नुते॥

In this way, at the beginning of each pada of the verse, there is a nagana, followed by a bhagana and bhagana again, and then a ragana. Therefore, in this verse the example of fast delay is adopted. It is samavritta. There are 12 letters in each pada of this shloka, there are 12 letters in each step, there are total 48 characters in all the four steps. Yeti happens at the end of the pada. This is a varnika vritta This chhanda is very beautiful. Hence the second name of the fast-paced circle is Sundari. In each of its pada there is a Yeti at the end, its only name is Sundari.

Another example

इतरपापफलानि यदृच्छया, वितर तानि सहे चतुराननं
अरसिकेषु कवित्वनिवेदनं, षिरसि मा लिख ना लिख मा लिख॥

The last syllables of the second and fourth padas of Prakrit shlokas are laghu vowels. But the last ganas of the fast-delayed chhanda are raganas, its sign is (SIS). That is, the last syllable of Ragana contains Guru vowel. Therefore, how does the Prakrit Shloka be counted by the example of the fast-paced. To answer this, for the purpose of fulfilling the verses in the padanta, small characters are also accepted with gurutva. That is, for the fulfillment of the chhanda, there are laghu gurus and therefore the gurutva of the verses is assumed for the fulfillment of the verses in nature. Therefore, Prakrit Shloka is also an example of this vritta.



INTEX QUESTION-24.3

13. What is the characteristic of Rathoddhata vritta?
14. How many letters are there in the shloka composed of the Rathoddhata vritta?
15. When does the Yeti take place in Rathoddhata vritta?
16. What is the symptom of the Vanshastha?
17. How many letters are there in each step of the Vanshastha vritta?
18. What is the characteristic of Totak vritta.

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19. How many letters are there in each step of Totak?
20. What is the symptom of the Drutavilambhita vritta?
21. When does the Yeti occur in Drutavilambhita vritta?
22. What is the other name of Drutavilambhita vritta?

24.2.8 Bhujangaprayata

It is very popular in poetry because it is very easy to compose verses from this vritta. There are samagana in it. Therefore, there is a feeling of sweetness in listening.

Symptoms- भुजंगप्रयातं भवेद् यैरच्चतुर्भिः।

Explanation:- It is a part of the Jagati itself. There are four yagans in each step of this vritta, at the end of the pada of this vritta there is a yati. It is samavritta so each pada has similar characteristics. There are 12 syllables in each of its pada and there are total 48 syllables in all the four steps, this is a varnika chhand.

Example

पुरः साधुवद्भाति मिथ्या विनीतः, परोक्षे करोत्यर्थनाषं हताषः।
भुजंग प्रयातो पमं यस्य चिन्तं, त्यजेत्ता दृषं दुष्चरित्रं कुमित्रम्॥

There are four yagans in each step of this shloka. Yeti is in the padanta. Therefore this chhanda is worth mentioning in the example of Bhuganjprayat. It is parallel. Its four pada have similar characteristics, each pada has 12 and there are 48 characters in total.

24.2.9 Vasantatilaka

Vasantatilaka vritta is famous in the poetry world, almost all poets wish to compose poetry from this vritta, it is sweet to hear, which increases the beauty of poetry.

Symptoms- “उक्ता वसन्ततिलका तभजा जगौ गः।”

Explanation- This Vasantatilaka is a difference of the vritta of Shakwari. The vritta in which at each stage there is Tabhaja i.e. Tagana, Bhagana and Jagan, Jagau means Jagan and a Guru, and 'G' means at the end there is a Guru i.e. in each Charan of the vritta there is respectively Tabhaga, Bhagan, Jagan, Jagan and finally Having two guruvarnas is the vritta of Vasantatilaka. There is a Yeti at the end of each pada of this vritta, it is all equal, that is, each pada has the same symptoms. Each foot has 14 characters. And there are 56 characters or letters in padachuttya.

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फुल्लं वसन्त तिलकं तिलकं वनाल्याः, लीलापरं पिककुलं कलमत्र, रौति।
वात्येष पुष्पसुरभिर्मलायाद्रि वातो, याताहरिः समधुरां विधिना हताः स्मः।

In this Prakrit Shloka, there are respectively Tagan, Bhagan, Jagan and Jagan again, followed by two Guru Varnas. Therefore, this verse is an example of a Vasantatilaka vritta, it is samavritta. Each pada has the same characteristics, each pada has 14 letters and all the four steps have 56 letters, there is a yati at the end of the pada of this verse.

There are many names of Vasanttilaka, as it is obtained from this Karika.-

सिंहोन्नतेयमुदिता मुनि काष्यपेन। उद्धर्षिणीति गदिता मुनि सैतवेन।
रामेण सेयमुदिता मधुमाधवीति॥

That is, the name of Vasanttilaka is Simhonnata in the opinion of Kashyapa, the name of Uddharshini in the opinion of Saivat and the name of Maghavi in the opinion of Rama. Knowing the name of the Vasanttilaka vritta, we understand how famous Shakvari was.

24.2.10 Malini

Symptoms- “नमयययुतेयं मालिनी भोगिलोकैः।”

Explanation:- This vritta is a part of Atishakvati. Nimayayuta means having two nagans, one bhagana, two yagnas. That is, the vritta in which there are Nganas, Nganas, Bhagan Yagnas and Yagnas respectively in each phase is known as Malini Vritta. Here Bhogi means Bhaag is eight and Lokai means Lok is seven. That is, after the eighth and seventh letters in this vritta, there is a Yeti, it is equal, so all the four stages have similar symptoms, each charan has 15 letters, so all the four charans are 60 letters.

Example -

अतिविपुल ललाटं, पीवरोरः कपाटं, सुघटितदष नोष्ठं व्याघ्रतुल्य प्रकोष्ठम्।
पुरुष मषनि लेखाल क्षमणं वीरलक्ष्मी रतिसुरभिय शोभिर्मालिनी वाभ्युपैति॥

In each step of the shloka presented, there are Ngan, Ngan, Magan, Yagana and Yagan respectively, in which the first yati is on eight and the second yati is on seven, so here is the Malini verse. It has 15 syllables in each step and 60 syllables in all the four pada. Being equal, all the four padas have similar symptoms.

24.2.11 Shikharini

Symptoms:- “रसैः रूद्रैच्छिन्ना यमनसभलागः शिखरिणी।”

Explanation- This is a part of the Atishti chhanda. The vritta in which Yamanasbhalag



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i.e. Yagan, Magan, Ngan Sagan, Bhagan and Laghu and Guru is there in each phase is known by the name of Shikharinichand. Rasas are six, Rudra is eleven, that is, in each phase of the peak, respectively, there are Yagan, Magan, Ngan, Sagan, Bhagan and lastly there are laghu and Guru characters. It has 6 and 11 yeti. It is equal, so each step has the same symptoms, each pada has 17 characters. There are total 68 characters in all the four stages.

Characteristics in the example-

। ५ ५, ५ ५ ५, । । ।, । । ५, ५ । ।, । ५
यदा किञ्चिद्ज्ञोऽहं द्विष इव मदन्धः समभवम्,
। ५ ५, ५ ५ ५, । । ।, । । ५, ५ । ।, । ५
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः॥
। ५ ५, ५ ५ ५, । । ।, । । ५, ५ । ।, । ५
यदा किं चित् किं चित् बुधजन सकाषादवगतम्,
। ५ ५, ५ ५ ५, । । ।, । । ५, ५ । ।, । ५
तदा मूर्खोऽस्मीति ज्वर इव मदो में व्यय गतः॥

In each step of this verse, respectively, there are Yagan, Magan, Ngan, Sagan Bhagan, laghu and Guru, so in ishloka there are Shikharini chhanda after the sixth and the eleventh letter is Yeti. It is samavritta, hence Padachatushtya has similar characteristics. There are 17 syllables in each step of this shloka and there are 68 syllables in the whole shloka.

24.2.12 Mandakranta

Symptoms:- “मन्दाक्रान्ता जलधिषडगैम्भौ नतौ ताद् गुरु चेत्”

Explanation:- Mandakranta vritta is a part of Atishti chhanda. The vritta in which there are respectively. Magan Bhagan is followed by Natau i.e. Ngan and Tagan, after that Tat i.e. Tagan and two Guru Varnas are called Mandrakranta. And Nagaih gives the sense of the number seven. Thus, in each pada of the Mandakranta chhanda, respectively, there are Magans, Bhaganas, Nganas, two Tagans, and finally there are two Gurus and there are Yati on four, six and seven. It is samavritta, each phase consists of 17 characters and a total of 68 characters.

Characteristics in the example-

५ ५ ५, ५ । ।, । । ।, ५ । ५, ५ । ।, ५ ५ ।, ५ ५
कञ्चित्कान्ताविरह गुरुणा स्वाधिकारात्प्रमत्ताः।
५ ५ ५, ५ । ।, । । ।, ५ ५ ।, ५ ५ । ५ ५
शापेना स्तंगमितमहि मावर्ष भेग्येण भर्तुः
५ ५ ५, ५ । ।, । । ।, ५ । ५, ५ । ५, ५ ५ ।, ५ ५ ।, ५ ५ ।, ५ ५ ।



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यक्षच्चक्रे जनक तनया स्नान पूर्णोद केषु।

ऽ ऽ ऽ, ऽ॥,। ॥,ऽ ऽ।, ऽ ऽ।,ऽऽ

स्निग्धच्छायातरुषु वसतिं राम गिर्याश्रमेषु॥

In each step of this verse, there are respectively Magan Bhagana, Ngan Tagan again Tagan and finally there are two Guru Varnas, in this, after the fourth letter, after the sixth letter and after the seventh letter, there is a syllable. It is an samavritta, each of its stages has 17 and a total of 68 characters.

24.2.13 Shadulavikridata

Shardulavikridata is the most famous chhanda in the poetry path. There are innumerable chhanda from this chhanda in the Sanskrit world.

Symptoms:- “सूर्याष्वैर्मसजस्तताः सगुरवः शार्दूलविक्रीडितम्।”

Explanation:- This vritta is a distinction of Atighriti, towards which there are masajasatataah with a guru i.e. Magan, Sagan, Jagan, Sagan, and two Tagans. And the sun is twelve and the ashva are seven, that is, in each phase of the verses, respectively, there is Magan, Sagan, Jagan, Sagan, two Tagans and in the end there is Guruvarna, after the twelfth and seventh letters, they are equal, so all the four pada are equal. There are 19 letters in each pada of it, there are 76 letters in the entire chhanda.

In example,

ऽ ऽ ऽ, । । ऽ, । ऽ।, ॥ ऽ , ऽ ऽ।, ऽ ऽ।, ऽ

या कुन्देन्दुतुषार हार धवला या शुभ्रवस्त्रावृता,

ऽ ऽ ऽ,। । ऽ,। ऽ ।,। ।ऽ , ऽ ऽ।, ऽ ऽ ।, ऽ

या वीणा वरदण्डमण्डितकरा याष्वेतपद्मासना।

ऽ ऽ ऽ , ॥ ऽ,। ऽ।, ॥ ऽ, ऽ ऽ।,ऽऽ। ,ऽ

या ब्रह्माच्युतषंकरप्रभृति भिर्देवैः सदा वदिन्ता,

ऽ ऽऽ, ॥ ऽ, । ऽ ।,॥ ऽ, ऽ ऽ ।, ऽ ऽ ।, ऽ

सा मां पातु सरस्वती भगवती निःषेषजाड्यापहा॥

In each stanza of this chhanda, respectively, there are Magan, Sagan, Jagan, again Sagan, followed by two Tagans and finally one Guru Varna and after the 12th and 7th alphabets there are Yeti. So here is Shardula's recited verse. Being parallel, all the four pada have similar characteristics, it has 19 letters in each phase and a total of 76 letters in all the four phases. These are varnika vritta.



Note



INTEXT QUESTIONS - 24.4

23. What is the symptom of Bhujangprayat?
24. How many letters are there in the shloka composed Bhujangprayat?
25. What is the symptom of Vasanttilka vritta?
26. How many syllables are there in the pada of the chhanda of Vasanttilka?
27. What is the name of Vasanttilaka in Kashyap's opinion?
28. What is the characteristic of Malini vritta?
29. How many letters are there in each pada of Malini?
30. What is the symptom of Shikharini chhanda?
31. How many letters are there in each pada of the Shikharini vritta?
32. What is the symptom of Mandakranta?
33. What is the symptom of Shardulvikridita?



SUMMARY

There is abundant use of chhand in the world of Sanskrit literature. Shakuntala, etc., are used in laukika poetry and also in Vedic literature. Characteristics of Arya, examples and rules of Yeti have been described. Indravajra and Upendravajra are the most famous descriptions by describing the metrical chhanda, the vritta in which two tagans and one Jagan have two gurus at the end, that is Indravajra chhand. At the end there is yeti in the pada. In Upendravajra, there are respectively Jagan Tagan Jagan and the last two Guru Varnas. In each stanza of Shalini chhand, there are first Magan followed by two Tagans and lastly there are two Guru Varnas followed by the fourth and seventh alphabets followed by Yati. According to the Rathoddhata chhanda, there are eleven varnas in the pada of the verses, namely Ragan, Ngan and again Ragan and in the end there are eleven varnas, becoming laghu and guru varna and at the end of the pada there is yati, after that the symptom of the chhanda of Vanshastha is called Jagan, Tagan in each pada of the vritta. There is Jagana and Ragana. There are four sagans in each step of the Totak vritta. In each step of the fast-delayed chhanda, there are respectively Ngan Bhagan Bhagan and Ragana. There are twelve varnas in each of its steps, four yakars, that is, the chhanda which has four yagans is called Bhujanjprayat, the chhanda which has respectively Tagan, Bhagan, two Jagan and finally two Guru Varnas, it is called Vasanttilaka. At its pada there is a Yeti at the end. After that, we

characterize Malini, the vritta in which there are two nagans, tagans, and two yagnas per step, it is called Malini. The verse in which there is successively Yagan Magan, Nagan Sagan Bhagan and in the end there is a small and a Guru, that is Shikharini. Yeti occurs after the sixth and eleventh letter. In each foot of the Mandakranta verse, there are respectively Magan, Bhagana, Nagan, Tagana, again Tagan and finally there are two Guru Varnas. And the chhand in which there are two tagans in each step, respectively Magan, Sagan, Jagan again Sagan, after that it is called Shardtutvikridit chhand. In this, there are yatis on the 12th and 7th alphabets, thus the discussion of the chhanda has been presented in brief.



TERMINAL EXERCISE

1. Describe Arya Chhand with examples.
2. Write the characteristics and examples of Indravajra vritta.
3. Write the characteristics and examples of Upendravajra vritta.
4. Write the characteristics and examples of Shalini vritta.
5. Write the characteristics and examples of Rathoddhata vritta.
6. Write the characteristics and examples of the verse of a descendant.
7. Write the characteristics and examples of Totak vritta.
8. Write the characteristics and examples of Bhujangprayat Chhand.
9. Write the characteristics and examples of Vasanttilaka.
10. Write the characteristics and examples of Drutavilambhita vritta
11. Write the characteristics and examples of Malini vritta.
12. Write the characteristics and examples of Shikharini vritta.
13. Write the characteristics and examples of Mandakranta vritta.
14. Write the characteristics and examples of Shardtutvikridita vritta.



ANSWERS TO INTEXT QUESTIONS

24.1

1. Metric Chhand.
2. Jagan.
3. Asymmetrical.
4. 30.
5. 27.



Note

KAVYADARPANA**Note****24.2**

6. Syadindravajra agartau jagau gah.
7. Eleven.
8. Samavritta
9. Upendravajra jatajastatau gau
10. Eleven.
11. Shalinyukta matau tagu goblilokaih.
12. Eleven.

24.3

13. Raannaraviha Rathoddhata Lagau
14. 44.
15. At the end of the pada.
16. Jatau tu vanshastha mudiritam jarou.
17. 12
18. Ih Totakambudhisaiah Prathitam.
19. 12
20. Drutavilambhitamaha namau Bharau
21. At the end of the pada.
22. Sundari

24.4

23. Bhujangprayatam Bhavedyaishchaturbhih.
24. 48
25. Ukta Vasanttilka Tabhaja Jagau Gaha.
26. 14.
27. Sinhonnta
28. namayayutayyam malini bhogilokaiah.
29. 15
30. Rasai: Rudraishchinna Yamansabhalagah Shikharini.
31. 17
32. Mandakranta Jaldhishadgamrabho natou tad guru chet.
33. "Suryashvairamasajastataha saguravah shardulvikridtam.