



Note

26

FIGURES OF SPEECH-2

In the previous lesson, the Shabdalamkaras are introduced. Now, in this lesson we will discuss about Arthalamkaras. Beauty is the alamkara, it has been studied in the previous lesson. Alankar is poetry, as Kuntaka says. There are two types of figures of speech- Shabdavaichitrya (Shbdalamkara) and Arthvaichitraya (Arthalamkara). Ubhayalamkara is also accepted by some scholars. The primacy of meaning is visible in the Arthalamkar. Meaning generates the miracle in poetic work. There are many types of Arthalamkara. Upamalankar, is considered in the beginning. Upamalankar is of special beauty. The Upama is used a lot in the literature. The analogy Upama is very ancient. Therefore, by describing Upamalankara first, we will describe other Arthalamkars in this lesson.



OBJECTIVE

After studying this lesson, you will be able to:

- know the characteristics of the Arthalamkara;
- know the examples of Arthalamkara;
- know the specialty of Arthalamkara;
- get the detailed knowledge of Upamalankara;
- decide the Arthalamkara in the verses;
- compose verses according to your own using these Arthalamkara ; and
- coordinate the features of Alamkara in the example.

KAVYADARPANA



Note

26.1 ARTHALAMKARA

Arthalamkaras are accepted by following the meaning of miracles in poetic work. That is, the alamkara in which there is any miracle by sheltering the meaning, then it is called Arthalamkara. If the word is changed in Arthalamkara then Alamakara remains the same. That is, the use of synonyms is possible and the meaning is predominant. Upamas, Rupaka etc. are Arthalamkara.

FEATURES

1. The use of synonyms is possible in Arthalamkara.
2. Change of words is possible in the Arthalamkara
3. Meaning change is possible in Arthalamkara.
4. The example of Arthalamkara are Upama, Rupak etc.

26.2 UPAMA ALAMAKARA

In Sahityadarpan text, Vishwanath has first described the Upamalamkara because of its ancient and more used.

Symptoms -

साम्यं वाच्यमवैधर्म्यं वाच्यैक्य उपमा द्वयोः।

अन्वय - वाक्यैक्ये द्वयोः अवैधर्म्यं वाच्यं साम्यम् उपमा अलंकारः।

In general, by not saying Vijatiya dharma of vijatiya things, if the Guna-kriyatma similarity is propounded by the using word 'Iva etc.' then it is Upamalamkara Generally, there is a relationship between two things, Sadharmaya and Vaidharmaya. By not saying the vaidharmaya of both the things, the analogy is said with the words ev etc. It is an analogous quality and functional (Guna and Kriyatmaka). That is, any similarity between Upamana and Upameya alien objects is conceived. There is a Upamalamkara. In this way, there is a clear appearance of similarity with the words ev etc. There should not be any mention of opposite dharma between the two things. The name of the analogy in the form of a common dharma relation is Upma Alankar. Upamana is used to represent the similarity or similarity of two things conceived with the same dharma. Equality is a similarity attribute (Guna, Kriya etc.). Upamana upameya ubhaygata dharma (Similar guna, kriya etc.) is true dharma.

Example - 'चन्द्र इव मुखं सुन्दरम्' This is example. Moon and face are two different things. Beauty and ecstasy are in both the moon and the face. The similarity of the



Note

moon and the face is said by the quality of beauty etc. The resemblance of the moon and the face is clearly said with using the word iva etc.

That Upma Alamkara is of two types - 1. Poornopama 2 Lutopama.

26.2.1 Poornopama: Characteristics -

सा पूर्णा यदि सामान्य धर्म औपम्यवाचि च।

उपमेयं चोपमानं भवेत् वाच्यम्।

अन्वय - यदि सामान्य धर्म औपम्यवाचिशब्दः उपमेयं उपमानं च भवेत् सा पूर्णा उपमा इति वाच्यम्।

In general, the alamkara in which there is common dharma (Gunakriya etc.) suffix words, (Upama vachaka 'Iva' etc.) upameya and upamana, is called Poornopama. There are four parts of Purnopama. 1. Upameya, 2. Upamana, 3. common dharma, 4. Analogous words upmavachaka word.

In the example, - 'Kalam iva mukham manogyam' means a face as beautiful as Padma (Lotus). Here the manojna dharma is the same in Upameya and Upamana. Eve is a suffix. The face is the Upameya and the lotus is the Upamaya. Therefore, before the description of the four, this is the example of Poornopama.

There are again two distinctions of Poornopama- Shroti and Arthi.

26.2.2 Luptopama

Where one or two or three of the simile components upamana, upameya, analogous word, common dharma

are not mentioned, it is called Luptopama

Symptoms -

लुप्ता सामान्यधर्मादेः एकस्य यदि वा द्वयोः।

त्रयाणां वानुपादाने श्रौत्यार्थी सापि पूर्ववत्॥

अन्वय - यदि सामान्य धर्मादेः एकस्य द्वयोः त्रयाणां वा अनुपादाने लुप्ता। सापि पूर्ववत् श्रौत्यार्थी।

In general, if one, two or all three of these words are proportionate to the common dharma, the Upameya, Upamana and the Upamavachak, then it is called Luptopama. That is, if one, two or three of the four parts of an analogy are missing, then it is called luptopama. That luptopama is also of two types. 1. Shroti and 2. Arthi.

Example - 'Mukh' 'Chandra Iva' in this example is Luptopama. Because in this the resemblance of the moon and the face is due to mentality. There is an attitude in both.

KAVYADARPANA



Note

So the form of mindfulness is a simple religion. In this sentence, the word Mukha Upamey, Chandra Upama, Eve Upma, all three are mentioned and the common religion is omitted. Hence the omission of one is an example of Luptopama.

26.3 ANANVAYA ALAMKARA

Characteristics of Ananvaya alamkara in Sahityadarpana- ‘उपमानोपमेयत्वम् एकस्यैव तु अनन्वयः’।

In general, if the same thing is considered as Upameya and Upamana simultaneously, then it is Ananvayalamkara. If there is a multi-sentenced Upameyopaman Bhava, then there is Rasnopama or Upameyopama. Like 'Chandrayate Shuklruchapi Hansah' is the Rasnopama in this place and 'Kamaleva Matih Matrivi Kamala' is the Upameyopama in this place. Therefore, ananvaya is ekavakyagata.

Example -

राजीवमिव राजीवं जलं जलमिवाजनि।
चन्द्रश्चन्द्र इवातन्द्रः शरत्समुदयोद्यमे॥

Shlokartha - In the time of the appearance of autumn, lotus like lotus, water like water, moon and moon take on pure nature.

Rajeev, Jal and Chandra, all three are simultaneously Upamana and Upameya. That is, Rajiv etc. are both Upamana and Upameya. It is a sadrishyamoolaka alamkara. It is analogous to the same alamkara sentence.

An analogy is always possible between two objects. In this example the same object is both Upamana and Upameya.

26.4 RUPAKA ALAMKARA

Rupakalankar is very famous in Alamkarashastra. There is a Lakshana of Rupaka in Sahityadarpana.

‘रूपकं रूपितारोपे विषये निरपह्वे’

अन्वय - निरपह्वे विषये रूपितारोपे रूपकं अलंकार स्यात्।

Where due to the extreme similarity of qualities, Upameya is assumed to be a form of Upamana, that is, the distinction is established by accusing Upamaya in Upameya, there is a rupaka alamkara. In this, due to the great disparity between Upameya and Upamana, there appears to be a similar form, where Rupaka alamkara is proved.

In the example, Its face is the moon. Here 'Mukh' and 'Chandra' are the same i.e.

impermeable, so here the Rupaka alamkara. Upamey Mukha has been imagined to be indistinguishable with the moon. Here the upmaya face is perceived by the moon. There is a great resemblance between the face and the moon. Therefore, there is a distinction between the face and the moon. So here it can be called Rupaka alamkara.

**INTEXT QUESTIONS - 26.1**

1. Write the definition of Arthalamkara?
2. Give an example of Arthalamkara?
3. Write one characteristic of Arthalamkara?
4. Write the characteristics of Upamalankara?
5. How many types of Upama are there?
6. Write the characteristics of Poornopama?
7. Write the symptoms of Luptopama?
8. Write the characteristics of ananvayalamkara?
9. Write the characteristics of Rupaka?
10. What are the four parts of Pooropama?
11. What are the types of Luptopama?

26.5 UTAPREKSHA ALAMKARA

This is analogous (Sadriyshya mulaka). Alamkara. Utpreksha Alamkara is very usable to the poets in the poetic path. Utpreksha is considered the best in all alamkaras. Like the humor of a Kanta (Newly married women) this alamkara is captivating. Characteristics in Sahitya Darpana is mentioned as-

भवेत् सभावानोत्प्रेक्षा प्रकृतस्य परात्मना।

अन्वय - प्रकृतस्य परात्मना संभावना उत्प्रेक्षा भवेत्।

In general - Upameya has a possibility with Paratmana (Upamana). Where the possibility or imagination has been made in the Upameya, there is a Utpreksha alamkara, Possibility of Upameya is derived from Upamana etc.

Extreme similarity of upamana and upameya called utpreksha. Yet the knowledge of the distinction between Upameya and Upamana does not disappear. Despite having knowledge of difference there is a desire of the poet to describe it with abhedapratiti.

**Note**

KAVYADARPANA



Note

The word possibility means doubt. Still, pure doubt should not be assumed. Whether it is a body or a man, this knowledge is pure skeptical, here it is the atom (Sthanu), this definite knowledge is said by the word possibility.

Characteristics of Utpreksha

1. Like a simile (Upama), there is a reality (vastavbhitti) through the imagination of the Poet. जैसे तस्याः मुखं भाति पूर्णचन्द्र इवापरः।
2. Similar to simile (upama), there is an upamanopameyabhav in the utpreksha. But because of the extreme resemblance, the Upameya is doubted by the Upamana. Thus thinking is illusory or not or both can be said.
3. 'Illusion. This is optional. That is why in the place 'Noonam' Tav Mukham Chandrah, there is the knowledge of the hero because the face and the moon are not the same thing.
4. This is analogous (Sadrisyamoolaka) alamkara.

Example

ज्ञाने मौनं क्षमा शक्तौ त्यागे श्लाघाविपर्ययः।

गुणा गुणानुबन्धित्वात् तस्य सप्रसवा इव॥

Shlokarth - There is silence in spite of having knowledge, there is forgiveness in spite of having power, there is lack of pride in donation. In the kings of Raghuvansh, conflicting qualities coexist. Mutually pure qualities remain like siblings.

In this verse, the Knowledge etc. qualities are upameya. Saprassava is upamana, The word 'eve' shows analogy.

26.6 APHANUTI

Upahnuti is an analogous alamkara. This is also a upamanopameya alamkara. Apnava means concealment. Hence it is called Apahnuti Alamkara In Sahityadarpana.

प्रकृतं प्रतिषिद्धान्यस्थापनं स्यादपहृतिः।

अन्वय - प्रकृतं प्रतिषिद्धान्यस्थापनं स्यात् अपहृति।

The negation of Upameya and Upadana with the Upamana of Upamaya is called Apahnuti. By negating the upamaya and imposing upamana it is called aphanuti. In the opinion of Rudrat, Upameya is established by the presence of Upamana in Upameya. For this reason there is a great resemblance of Upamana and Upameya. So Rudrat said - "अतिसाम्यात् उपमेयं यस्यामसदेव कथ्यते सदपि" Vamana also said - "समेन वस्तुना



Note

अन्यापलापोऽपद्धतिः”That is, by negating the analogy between two things is very necessary. There are two types of negation of Upameya. 1. Negation in the beginning and after that imposition. 2. Imposition in the beginning and after that negation.

Features -

1. There is a negation of an Upameya
2. Upamaya is established in place of Upameya.
3. Prohibition of Upameya and establishment of Upaman is optional.
4. There is analogous
5. There are two types of negation of the Upamay - 1. Negation in the beginning and after that imposition, 2. Imposition in the beginning and after that negation.

Example

नेदं नभोमण्डलमम्बुराशिनैताश्च तारा नवफेनभंगा।
नायं शशी कुण्डलितः फणीन्द्रो नासौ कलंकः शयितो मुरारिः॥

Shlokartha- This is not the sky, it is Amburashi, this is not the constellation, it is the group of 'Nakena', this is not the moon, it is not a Kundalita fani nor is it the stigma of the moon, but Krishna is sleeping.

In this verse, Nabhomandal, Tara, Shashi, stigma are the upmeyas. Here Amburashi, Nakenbhanga, Kundalit, Phanindra, Murari, these are the upamana. In this verse, the sky, the moon stigma are all true. But in the beginning, Upaman Sagaradi has been established in the true form by prohibiting Gaganadi. Here there is an analogy for prohibition and establishment.

Example

विराजति व्योमवपुः पयोधिस्तारामयास्तत्र च फेनभंगाः॥
फणीश्वरोऽयं द्विजराज मूर्तिर्नबाम्बुदश्रीर्ननु तस्य लक्ष्म॥

The sky, the body, the sea are beautiful, in that sea a group of stars in the form of a constellation is seen. Here the imposition in the beginning is the negation of the latter and the analogy in the imposition is the reason. Therefore, Here is apahnuti alamkara.

26.7 DRISHTANTALAMKARA

This is an image-reflective (Bimb-pratibimba) based alamkara. There are two types of distinctions- Sadharmya and Vaidharmaya. Characteristics in Sahitya Darpana.

KAVYADARPANA



Note

“दृष्टान्तस्तु सधर्मस्य वस्तुनः प्रतिबिम्बनम्॥”

अन्वय- सधर्मस्य वस्तुनः प्रतिबिम्बनं दृष्टान्तः।

In general, in support of the upameya, the drishtanta is a representation of an analogous object. To clarify something that has been said earlier, another similar thing is said, then there is 'Drishtanta alamkara'. It consists of two types of sentence- drishtant sentence and drishtantika sentence . The first sentence is supportive (samarthaka) and the second is samarthya. Where the analogy is not obtained from the speech (Vachya), it is obtained from the tatparyua meaning.

Features -

1. It consists of two independent sentences.
2. A sentence is supported by another sentence. They have a symbiotic relationship.
3. The dharma of Upamana and Upmay should be said separately.
4. There should be analogy between dharmas
5. Again analogy is not obtained from the vachya, it is obtained from the tatparya meaning

Example -

अविदित गुणापि सत्कविभणितिः कर्णेषु वमपि मधुधाराम्।
अनधिगतपरिमलापि हि हरति दृशं मालतीमाला॥

In general, the utterance (poetic composition) of the best poet even without knowing the qualities, pours a stream of honey in the ears of those who hear the utterances the jasmine garland attracts the mind even after not getting the fragrance. Here, the rain of honey in the ears and the attraction of the eyes, these two different dharmas, being the originators of love, give a sense of the similarity of the two sentences. This is an example of drishtanta alamkara.



INTEXT QUESTIONS - 26.2

12. What kind of alamkara Utpreksha?
13. Write the characteristic of utpreksha?
14. Write one feature of Utprekshalankar?
15. Write one feature of Aphanuti alamkara?
16. Write the characteristics of aphanuti alamkara?



Note

17. In how many ways is Upameya negation in Aphanuti?
18. Write one feature of the Drishtanta?
19. Write the character of the Drishtanta?

26.8 SYNOPSIS

In Sahityadarpana-

समासोक्तिः समैर्यत्र कार्यलिङ्गविशेषणैः।

व्यवहारसमारोपः प्रस्तुतेऽन्यस्य वस्तुनः॥

अन्वय - समैः कार्यलिङ्गविशेषणैः प्रस्तुते अन्यस्य वस्तुनः यत्र व्यवहारसमारोपः सा समासोक्तिः।

In general, similar verb, same gender or similar adjective, the behavior of the upamana in Upaya is Samasokti. In short, the phrase is samasokti. The analogy in the imposition is the reason. That analogy is based on the verb, gender or adjective. There is no real resemblance of unprepared with presented. In fact, there is no mention of unprepared in the sentence. Due to the resemblance of gender etc., there is a feeling of unpreparedness. In the doctrine of Alankar Sarvaskar, only the adjective is the shelter of analogy. As said - श्लेषविशेषणैरूपमानधीः समासोक्तिः। Mammut has also said - परोक्तिर्भेदकैः श्लेषैः समासोक्तिः।

Example

असमाप्तजिगीषस्य स्त्रीचिन्ता का मनस्विनः।

अनाक्रम्य जगत् कृत्स्नं नो सन्ध्यां भजते रविः॥

Shlokarth - What will a intelligent person care about a woman who has not fulfilled his desire to win? Just as the sun does not take shelter in the evening without encroaching on the whole world. Here the sun is presented and the hero is unrepresentable. Sandhya presented, heroine unrepresented. In this, the behavior of the hero in the sun and that of the heroine in the evening is all about. This is due to the gender analogy. Here the sun is bright and the evening time is special. If the word Ravi is masculine, the hero, Sandhya being feminine, the behavior of the heroine is related. So here is the samasokti alamkara.

26.9 ATISHYOKTI

All the later masters of Bharata have accepted the exaggerated alamkara Where the description of any object, substance or statement (upamaya) is presented beyond the public limit (loka sima), there is exaggeration. vagbhatt says-

‘अत्युक्तिः अतिशयोक्तिः’।

साहित्यदर्पण में लक्षण- “सिद्धत्वेऽध्यवसायस्य अतिशयोक्तिर्निगद्यते”।

KAVYADARPANA



Note

अन्वय - (प्रकृतस्य परात्मना) अध्यवसायस्य सिद्धत्वे अतिशयोक्तिः निगद्यते।

In general, when the subject's non-discrimination with the subject which is imposing is confirmed, there should be atishyokti. Where the description of something is exaggerated, there is atishyokti. Where a subject matter is described exaggeratedly against public order (opinion) by utter miracle, there is atishyokti

Vishwanath says - "Vishyanigarane Abhedapratipatih Vishpinah Adhyavasayah". In atishyokti, there is definitely a possibility because of poetic rhetoric.

Example

कथमुपरि कलापिनः कलापो विलसति तस्य तलेऽष्मीन्दुखण्डम्।
कुवलययुगलं ततो विलोलं तिलकुसुमं तदधः प्रवालमस्माम्॥

Shlokartha - The peacock (feathers) on the head of the heroine, the moon of Ashtami below her, the fickle nilopal couple eyes below her, the sesame flower below her and the coral beneath her.

In this verse 'Katha', this is not a questionable word but a possibility indicator. Here the heroine's hair style, head, eyes, nose, nose, etc., etc., being the indifference-full knowledge of upameya with the upamanas, atishyokti is here. Here comparison of Keshpasha with peacock feathers, cranium with crescent moon, eyes with lotus, nostrils with sesame flower, and chest with Raktprawal (coral). Even though there is a distinction between Upameya and Upamaya. Due to the fervent predominance of Upamaya, there is a discrepant appearance. There are many distinctions of atishyokti.

**INTEXT QUESTIONS - 26.3**

20. Write the characteristic of Samasokti?
21. What is the meaning of samasokti?
22. What are the signs of samsakti given by Mammut?
23. What is the reason in the imposition in samasokti?
24. What is the symptom of atishyokti?
25. What is the atishyokti in the opinion of Vagbhata?
26. What is the meaning of adhyavasaya?

**SUMMARY**

In this text, the meaning of Arthalankar has been criticized. The word change is accepted in arthalamkaras. Meaning arises out of wonder. The upama etc are arthalamkara. Many figures of speeches (alamkaras) are explained in this lesson like- Upamalamkara, Ananvayalamkara, Rupakalamkara, Utprekshalamkara, Apahnuti Alamkara, Drishtantalamakara, Samasokti Alamkara and Atishyokti Alamkara. Here the characteristics and examples are given according to the Sahityadarpana. The views of Mammata etc. Acharyas are also mentioned at some places.

**TERMINAL EXERCISE**

1. Write a short note about Arthalankar.
2. Explain the analogy (Upama) with examples.
3. Introduce the different types of upama.
5. Describe the Utpreksha with examples.
6. Describe the drishtanta with examples.
7. State the characteristics of utpreksha.
8. State the characteristics of aphanuti.
9. Describe aphanuti with examples.
10. Describe the Rupaka with examples.
11. Describe the Samasokti with examples.
12. Explain Atishyokti with examples.

**ANSWERS TO INTEXT QUESTIONS****26.1**

1. The Alamkara in which there is any miracle depending on the meaning, then it is Arthalankar.
2. Upamalankar.
3. The use of similar meaningful words is enabled in Arthalankar.
4. Samyam vachyamavaidharmya vakyaikye upama dvyau

KAVYADARPANA**Note**

KAVYADARPANA



Note

5. Two types.
6. Sa purna if general dharma aupamyavachi f.
Upameyana chopmanam bhavet vachyam.
7. Lupta general dharmadeh eksya if va dvayoh.
Trayanam Vanupadne Shoutyarthi Sapi Undo.
8. Upamanopamayatvam eksayev tu ananvayah.
9. Rupakam rupitaropadvi vishaye nirapahnave
10. 1. Upamana, 2. Upmay, 3. Ordinary dharma, 4. Similar words.
11. Two types.

26.2

12. Analogous utpreksha
13. Bhavet sambhavnopreksha prakritsya paratmana.
14. Analogous.
15. The negation of Upameya and the negation of Upmaana are optional.
16. Prakritam pratisidhnyasthapanam syadpahanutih.
17. Two types.
18. The analogy is not accepted by vachay, but tatparya meaning
19. Parablestu sadharmasya vaastana: pratibimbanam.

26.3

20. Samasoktih samairyatra karyalinga visheshanaih,
Vyavaharasamaropah prastutekhnyasya vastuna:
21. Samasena ukti Brief statement.
22. Paroktirbhedkaih Shleshtai: Samsoktih.
23. Analogy.
24. siddhatvedhyavasya atiyoktirnigadyate.
25. atishyokti
26. Vishya nirgina seems indifferent with Vishyi is Adhyavasaya