

sound (opp. शब्दालंकार). अलंकारशेखर of केशवमिश्र mentions (verse 29) fourteen types of अर्थालंकारs as follows:— उपमारूपकोत्प्रेक्षा: समासोक्तिरपह्नुतिः । समाहितं स्वभावश्च विरोधः सारदीपकौ ॥ सहोक्तिरन्यदेशत्वं विशेषोक्तिर्विभावना । एवं स्युरर्थालंकाराश्चतुर्दश न चापरे ॥ —**आगमः** 1 acquisition of wealth, income; °गमाय स्यात् Pt. 1. cf. also अर्थगमो नित्यमरोगिता च H. —2 collection of property. —3 conveying of sense; S. D. 737. —**आपत्तिः** f. [अर्थस्य अनुक्तार्थस्य आपत्तिः सिद्धिः] 1 an inference from circumstances, presumption, implication, one of the five sources of knowledge or modes of proof, according to the Mimāṃsākas. It is 'deduction of a matter from that which could not else be'; it is 'assumption of a thing, not itself perceived but necessarily implied by another which is seen, heard, or proved'; it is an inference used to account for an apparent inconsistency; as in the familiar instance पीनो देवदत्तो दिवा न भुङ्क्ते the apparent inconsistency between 'fatness' and 'not eating by day' is accounted for by the inference of his 'eating by night'. पीनत्वविशिष्टस्य देवदत्तस्य रात्रिभोजित्वरूपार्थस्य शब्दानुक्तस्यापि आपत्तिः. It is defined by Śabara as दृष्टः श्रुतो वार्थोऽन्यथा नोपपद्यते इत्यर्थकल्पना । यथा जीवति देवदत्ते गृहाभावदर्शनेन बहिर्भावस्यादृष्टस्य कल्पना ॥ MS. 1. 1. 5. It may be seen from the words दृष्टः and श्रुतः in the above definition, that Śabara has suggested two varieties of अर्थोपपत्ति viz. दृष्टार्थोपपत्ति and श्रुतार्थोपपत्ति. The illustration given by him, however, is of दृष्टार्थोपपत्ति only. The former i. e. दृष्टार्थोपपत्ति consists in the presumption of some अदृष्ट अर्थ to account for some दृष्ट अर्थ (or अर्थs) which otherwise becomes inexplicable. The latter, on the other hand, consists in the presumption of some अर्थ through अश्रुत शब्द to account for some श्रुत अर्थ (i. e. some statement). This peculiarity of श्रुतार्थोपपत्ति is clearly stated in the following couplet; यत्र त्वपरिपूर्णस्य वाक्यस्यान्वयसिद्धये । शब्दोऽध्याहियते तत्र श्रुतार्थोपपत्तिरिष्यते ॥ Mānameyodaya p. 129 (ed. by K. Raja, Adyar, 1933). Strictly speaking it is no separate mode of proof; it is only a case of अनुमान and can be proved by a व्यतिरेकव्याप्ति; cf. Tarka. K. 17 and S. D. 460. —2 a figure of speech (according to some rhetoricians) in which a relevant assertion suggests an inference not actually connected with the the subject in hand, or vice versa; it corresponds to what is popularly called कैमुतिकन्याय or दण्डापूपन्याय; e. g. हारोऽयं हरिणाक्षीणां लुण्ठति स्तनमण्डले । मुक्तानामप्यवस्थेयं के वयं स्मरकिङ्कराः Amaru. 100; अभितप्तमयोऽपि मार्दवं भजते कैव कथा शरीरिषु R. 8. 43; S. D. thus defines the figure:— दण्डापूपिकन्यायार्थगमोऽर्थोपपत्तिरिष्यते. —**उत्पत्तिः** f. acquisition of wealth; so °उपार्जनम्. —**उपक्षेपकः** an introductory scene (in dramas); अर्थोपक्षेपकाः पञ्च S. D. 308. They are विष्कम्भ, चूलिका, अङ्कास्य, अङ्कावतार, प्रवेशक. —**उपमा** a simile dependent on sense and not on sound; see under उपमा. —**उपार्जनम्** Acquiring wealth. —**उष्मन्** m. the glow or warmth of wealth; अर्थोष्मणा विरहितः पुरुषः

स एव Bh. 2. 40. —**ओघः**, —**राशिः** treasure, hoard of money. —**कर** (-री f.), —**कृत** a. 1 bringing in wealth, enriching; अर्थकरी च विद्या H. Pr. 3. —2 useful, advantageous. —**कर्मन्** n. 1 a principal action (opp. गुणकर्मन्). —2 (as opposed to प्रतिपत्तिकर्मन्), A fruitful act (as opposed to mere disposal or प्रतिपत्ति); अर्थकर्म वा कर्तृसंयोगात् स्रग्वत् । MS. 4. 2. 17. —**काम** a. desirous of wealth. (—°भौ dual), wealth and (sensual) desire or pleasure; अप्यर्थकामौ तस्यास्तां धर्म एव मनीषिणः R. 1. 25. हत्वार्थकामांस्तु गुरुनिहैव Bg. 2. 5. —**कार्श्यम्** Poverty. निर्बन्धसंजातरुपार्थकार्श्यमचिन्तयित्वा गुरुणाहमुक्तः R. 5. 21. —**काशिन** a. Only apparently of utility (not really). —**किल्बिषिन्** a. dishonest in money-matters. —**कृच्छ्रम्** 1 a difficult matter. —2 pecuniary difficulty; व्यसने वार्थकृच्छ्रे वा Rām. 4. 7. 9; Mb. 3. 2. 19; cf. also Kau. A. 1. 15 न मुञ्चेदर्थकृच्छ्रेषु Niti. —**कृत्यम्** doing or execution of a business; अभ्युपेतार्थकृत्याः Me. 40. —**कोविद** a. Expert in matter, experienced. उवाच रामो धर्मात्मा पुनरप्यर्थकोविदः Rām. 6. 4. 8. —**क्रमः** due order or sequence of purpose. —**क्रिया** (a) An implied act, an act which is to be performed as a matter of course (as opposed to शब्दोक्तक्रिया); असति शब्दोक्ते अर्थक्रिया भवति SB. on MS. 12. 1. 12. (b) A purposeful action. (see अर्थकर्मन्). —**गत** a. 1 based on the sense (as a दोष). —2 devoid of sense. —**गतिः** understanding the sense. —**गुणाः** cf. भाविकत्वं सुशब्दत्वं पर्ययोक्तिः सुवर्जिता । चत्वारोऽर्थगुणाः प्रोक्ताः परे तत्रैव संगताः ॥ अलंकारशेखर 21. —**गृहम्** A treasury. Hariv. —**गौरवम्** depth of meaning; भारवैरर्थगौरवम् Udb., Ki. 2. 27. —**ग्री** a. (ग्री f.) extravagant, wasteful, prodigal; सुरापी व्याधिता धूर्ता वन्द्यार्थघ्न्यप्रियंवदा Y. 1. 73; व्याधिता वाधिवेत्तव्या हिंसार्थघ्नी च सर्वदा Ms. 9. 80. —**चित्रम्** 'variety in sense', a pun, Kāvya-prakāśa. —**चिन्तक** a. 1 thinking of profit. —2 having charge of affairs; सर्वार्थचिन्तकः Ms. 7. 121. —**चिन्ता**, —**चिन्तनम्** charge or administration of (royal) affairs; मन्त्री स्यादर्थचिन्तायाम् S. D. —**जात** a. 1 full of meaning. —2 wealthy (जातधन). (—**तम्**) 1 a collection of things. —2 large amount of wealth, considerable property; Dk. 63, Ś. 6; ददाति च नित्यमर्थजातम् Mk. 2. 7. —3 all matters; कवय इव महीपाश्वन्तयन्त्यर्थजातम् Śi. 11. 6. —4 its own meaning; वहन्द्वर्या यद्यफलेऽर्थजाते Ki. 3. 48. —**ज्ञ** a. knowing the sense or purpose; अर्थज्ञ इत्सकलं भद्रमश्नुते Nir. —**तत्त्वम्** 1 the real truth, the fact of the matter; योऽर्थतत्त्वमविज्ञाय क्रोधस्यैव वशं गतः H. 4. 94. —2 the real nature or cause of anything. —**द** a. 1 yielding wealth; Dk. 41. —2 advantageous, productive of good, useful. —3 liberal, munificent Ms. 2. 109. —4 favourable, compliant. (—**दः**) N. of Kubera. —**दर्शकः** 'one who sees law-suits'; a judge. —**दर्शनम्** perception of objects; कुर्वते दीप इवार्थदर्शनम् Ki. 2. 33; Dk. 155. —**दूषणम्** 1 extravagance, waste; H. 3. 108; Ms. 7. 48. —2 unjust seizure of property or withholding what is due. —3 finding fault with the meaning. —4 spoiling of another's property. —**दृश** f. Consideration of truth;