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अनन्ता

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Tātparya as treated by Viśvanātha Kavirāja

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Abstract
Viśvanātha Kavirāja is a familiar name in the field of Indian literature. He is a poet as well as critic. He has composed a good number of books of different languages. It is evident from the references made by him in the form of quotations to illustrate different types of technical divisions of Sanskrit literature. His magnum opus *Sāhityadarpaṇa* is the source of these informations. This is also a fact that the familiarity with the name of Viśvanātha Kavirāja is due to his *Sāhityadarpaṇa,* a handy manual of Sanskrit poetics. Its greatest merit is that it presents a full and complete treatment of the science of rhetoric in all its branches, in the campus of a single work. Another merit of the work is that it is written in a simple and flowing style. The relation between a word and its concept is an epistemological issue that attracts the attention of the scholars throughout the ages. Scholars from different areas took up the matter for discussion and found out some solutions. They unanimously admitted that there is some relation between a word and its corresponding meaning. When a speaker utters a word or a sentence, he intends to convey something through his words or sentences. Thus words have some conventional meanings and it is signified by some significative power, which lies in the word itself. This significative power is the relationship between word and its concept. The said relationship is recognized by some as inherent and by some as conventional. Viśvanātha Kavirāja defines a word as:

"Varṇaḥ padaṁ prayogārhānanvitaikārthabodhakāḥ" - *Sāhityadarpaṇa* P.20

Keywords: Word, meaning, viśvanātha, tātparya

Introduction
Ālaṁkārikās, generally accept three types of *śabdavyāpāra*, *viz.*, *Abhidhā*, *Lakṣaṇā* and *Vyañjanā*. Some *Ālamkarikas* however, accept one more function, *viz.*, *Tātparya*. So *Tātparya* is a vrtti or *vyāpāra*, recognised by some *Ālamkārikas* for apprehending the meaning intended by the speaker. This *vṛtti* resides in a sentence as a whole, while other three *vṛttis* reside in word (and sometimes its meaning) alone. So it is a function similar to that of *Abhidhā, Lakṣaṇā* and *Vyañjanā* as referred by Viśvanātha Kavirāja and Mammaṭabhaṭṭa.
Viśvanātha Kavirāja in his *Sāhityadarpaṇa* says about the *Tātparya* function as:

tātparyākhyaṁ vṛttimāhuḥ padārthānvayabodhane/
tātparyākhyaṁ tadarthaṁ ca vākyaṁ tadvodhakaṁ pare//
II.V.20

The plain meaning of the verse is that- "others say that there is a function called Purport (*Tātparya*) which consist in making one apprehend the connection among the meanings of the words, the sense from the Purport being the 'Drift' and the sentence as a whole being what conveys that drift by the said function."

Methodology
1. Traditional method is used to prepare this paper.
2. Texual study is also done.
3. Primary as well as secondary methods are applied.

Objectives of the study
1. To highlight the concept of *śabdavyāpāras.*
2. To highlight the different views of the *Ālamkārikas*.
3. To discuss the *Tātparya* as a meaning of the sentence as a whole.

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Tātparya as śabdavyāpāra: Viśvanātha says that Tātparya is also recognised as śabdavyāpāra in the Abhihitānvaya theory. Viśvanātha again says that in the opinion of the followers of Abhihitānvayavāda, a function is called Tātparya, which conveys the idea of the syntactical relation of the words; the relational meaning is conveyed like the sentence-meaning by the sentence with the help of Tātparyaśakti. It will be discussed later on.

The power of denotation ceases after conveying the meanings of the several words used in a sentence. Then a function called Purport comes into force, which leads us to apprehend the connection among the meanings of the words. It is used in the form of the sense of the whole sentence. The sense coming from the function called Tātparya is the 'Drift'. The whole sentence i.e. a sentence as a whole conveys the Tātparyārtha through the power called Tātparya. This is the opinion of the Abhihitānvayavādin. It is understood from this theory that there is a fourth function called Tātparya in addition to other three functions, viz., Abhidhā, Lakṣaṇā and Vyañjanā. The forth function is different from the former three. It conveys the connected meaning of several words. Hence it is not like the other three functions. These functions convey the meaning of a particular word. As the meaning conveyed by Lakṣaṇā is called Lakṣya, that conveyed by Vyañjanā is called Vyaṅgya. So the meaning conveyed by this Tātparyavṛtti is called tātparyārtha. Generally it is the word that conveys the Abhidheya or Lakṣya meaning. On the other hand the tātparyārtha is conveyed not by a word but by the whole sentence. This view is held by the school of Pūrvamīmāṁsā. It is known as abhihitānvayavāda. The opposing school is designated as anvitābhidhānavāda.

According to Abhihitānvayavādin words have a general meaning. It is difficult to know the logical connection of words from the words themselves. It is possible by the function called Tātparya based upon ākāṅkṣa, yogyatā and saṁnidhi. That tātparyārtha is different from the meanings denoted by the words. As for instance gāmānaya. Here 'go' means sāsnādimānpadārtha. And the affix 'aṁ' shows karmatva generally. 'ni' also shows motion. If we simply utter the word 'go' then it does not express the 'go', meant in the sentence, viz., the 'āśraya' of the 'karmatva, is denoted by 'aṁ'. Actually, the connection between the 'padārthas' is known from ākāṁkṣa, yogyatā and saṁnidhi. When we know the connection then a special sense arises. It is called tātparyārtha or vākyārtha. These views of Mīmāṁsakas are expressed by the Kumārilabhāṭṭa and his followers. Mammaṭa also discusses their view in the Kāvyaprakāśa. He explains their view as follows:

> "ākāṁkṣāyogyatāsannidhivaśādvakṣyamāṇarūpānāṁ
> padārthānāṁ   samanvaye   tātparyārtho
> viśeṣavapurapadārtho'pi   vākyārthaḥ   samullasatiti
> abhihitānvayavādināṁ matam /" Kāvyaprakāśa. pp. 25-26

According to Anvitābhidhānavādins, words do not express their meaning individually, but connectedly as a whole of the sentence. Here we first understand meanings from sentences. When a child hears a man say to his servant gāmānaya, he sees the servant bringing a sāsnādimatpadārtha from one place to another. Moreover, the servant also understands from the sentence that he should bring a sāsnādimatpadārtha. At the same time he hears aśvamānaya, where the word ānaya is the same as before. He then understands the meaning of the word 'go' and 'aśva', but as connected with some such act as bringing. Thus we see that it is a sentence alone that sets a

man in motion or dissuades him. The Saṁketa is made in case of a word not as denoting a general meaning but as connected with other meanings. Hence all the words have a power to denote things. Here words have a relation with some other things. Hence we need not require the special existence of a vṛtti called Tātparya. We are able to understand the meaning of a sentence by this function. Their views are stated clearly in the fifth ullāsa of kāvyaprakāśa.

According to the Mīmāṁsakas, the term Tātparya means the purport of a passage dealing with a topic. While the Naiyāyikas used Tātparya for the desire of the speaker. The abhihitānvayavādin advocates that the function of Abhidhā can give only the individual word meanings. And these word meanings convey the additional significance of a sentence through the power of Lakṣaṇā on the strength of Tātparya based on the other three factors also. These are, expectancy, consistency and contiguity of words. This purport or the drift is nothing but a connecting factor for the individual word and meaning in a sentence. Here the primary denotation gives only the unrelated meanings. It cannot fulfill the ultimate purpose of conveying a total meaning of a sentence.

Naiyāyikas view is different. They explain the term Tātparya differently. According to them Tātparya means the intention of the speaker. So according to them Tātparya is essential for a clear comprehension of any verbal statement. Modern Naiyāyikas accept another view. According to them a knowledge of the meaning is understood or intended by the speaker is very necessary. It is not only important but also an indispensable factor in respect of the statements involving homonymous words. The Naiyāyikas regard that a sentence is the only significant unit of speech. And they put attention on the point that śābdabodha is produced by words. It is done only when they are logically united in significant sentence.

Mīmāṁsakas however, do not give importance to the intention of the speaker in case of verbal comprehension. The cause is that, the Mīmāṁsakas accept the 'natural relationsip' regarding the primary significance of a word. Hence, for them, Tātparya need not be accepted in the sense of the intention of the speaker.

Jayantabhaṭṭa is the first Naiyāyika, who recognizes Tātparya as a separate vṛtti like Abhidhā and Lakṣaṇā. He discusses the various theories regarding the verbal testimony in detail in his Nyāyamañjarī. He explains different schools of Indian philosophy. He analyses the views of the two schools of Mīmāṁsa also, viz., the Prābhākara school and the Bhāṭṭa school. He discusses the opinions of these schools critically and finally advocates a modified theory on the basis of the views of the said schools. This theory is named as Abhihitānvayavāda. The later Ālaṁkārikas like Mammaṭa and Viśvanātha perhaps refer to this modified view of Jayantabhaṭṭa when they say that Tātparya is also a vṛtti according to the Abhihitānvayavādin.

However, Jayantabhaṭṭa says that he establishes his own view regarding the power for conveying the sentence meaning. He calls it Tātparyaśakti. He mentions that all the words, in the form of noun, pronoun, verb, etc. cooperate in a sentence to produce the verbal judgement. Moreover Abhidhā becomes exhausted after giving the word meanings. After that another śakti comes to operate for conveying the sentence-meaning, it is nothing but the Tātparyaśakti. This Tātparyaśakti presents in each and every word along with Abhidhā. And finally it conveys the sentence meaning as a whole.

The opinion of Viśvanātha Nyāyapañcānana, regarding the Tātparya is different. He accepts Tātparya in the sense of the

intention of the speaker as a fourth requisite factor for the comprehension of the meaning in a sentence.

Ālaṁkārikas define *Tātparya* separately. The celebrated *Ālaṁkārika*, Abhinavagupta accepts *Tātparya* in a different way. He places *Tātparya* next to *Abhidhā* to explain the syntactic relation of words in a sentence. He states that *Abhidhā* helps the words in conveying their own meanings. Again these conveyed ideas are connected together with the help of *Tātparya*. He accepts four functions of words and put them in order of *Abhidhā*, *Tātparya*, *Lakṣaṇā* and *Vyañjanā*. After giving the primary meanings of the words, *Abhidhā* becomes exhausted and the conveyed meanings are connected together by the *Tātparyaśakti*.

On the other hand, Ānandavardhana does not accept *Tātparya* as a function of words. He says that it is not as par with that of *Abhidhā*, *Lakṣaṇā* and *Vyañjanā*. The word *Tātparya* is used in the sense of 'the state of being intended on that' in the *Dhyanyāloka*. Hence whenever the word *Tātparya* is used, it is only in the sense of 'the state of being intended on that', i.e., *tatparasya bhāvaḥ tātparyaṁ*.

Conclusion

Among the Ā*laṁkārikas*, Mammaṭa and Viśvanātha says that *tātparyā* is also recognnissed as *śabdavyāpāra* in the *Abhihitānvāya* theory. According to Mammaṭabhaṭṭa, a *tātparyārtha* is also recognized side by side with the *Vācyārtha, Lakṣyārtha* and *Vyaṅgyārtha* in the *Abhihitānvayavāda*. Viśvanātha says that according to the opinion of the school of *Abhihitānvayavāda*, a function called *Tātparya*, conveys the idea of the syntactical relation of the words. Thus it may be concluded here that the reference to an *Abhihitānvayavāda*, made by Mammaṭabhaṭṭa and Viśvanātha Kavirāja is nothing but the *Abhihitānvayavāda* postulated by Jayantabhaṭṭa and supported by Abhinavagupta which recognised *Tātparya* as *śabdavyāpāra*.

Viśvanātha Kavirāja not only discusses the fundamental rules for composing good poetry but also rules of Dramaturgy which other authors on poetics left the topic from their discussion. He also treats the topic on *śabdavyāpāras* so elaborately and systematically that he has endorsed all the views expressed by earlier authors. He also treats the subject in a scientific manner.

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