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Influence of Indian logic to the rhetorical text Vyaktiviveka

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Introduction

The word Nyāya darśana has two sense of meaning. In the wider sense it is one of the six Orthodox Philosophy (śad āstika darśana), popularly known as Indian Logic. But in the primary sense it is a basic text in Nyāya philosophy, consist of Nyāya Sutra by Akṣapāda Gautama and its explanatory notes (Bhāṣyam) by Vātsyayana.

Indian literature has different groups such as poetry, drama and their scientific books known as rhetorical texts (alankāra śāstra grandhās). The first two groups, poetry and drama are popularly known as kāvyam in Sanskrit. This kāvyam is divided into two such as drīśya kāvyam and śreṅya kāvyam. The śreṅya kāvyas are mahā kāvyas, khaṇḍa kāvyas, sandeśa kāvyas etc. The drīśya kāvyam popularly known as nātakās, which is also known as rūpakam. There are ten types of rūpakās known as daśarūpakam^[1],

Indian logic has not much influenced to the first two types of Indian Literature, known as drīśya kāvyam and śreṅya kāvyam. However in rhetorical text the authors blindly accept the rules and styles of Nyāya śāstra. In Vyaktiviveka by Mahimabhaṭṭa. The author refuted the theory of dhvani propounded by Ānanta Vardhana a prominent rhetorician. Here the author Mahimabhaṭṭa states that dhvani is a kind of inference, as accepted by the Indian logicians. According to Ānanta vardhana, dhvani is the soul of a poetry – ‘Kāvyaśya ātma dhvani hi iti’ but it is not. Tenable since the dhvani is included in inference. For establishing this theory the text Vyaktiviveka is written. This is stated by the author Mahimabhaṭṭa himself in the first verse of his text as.

अनुमानेन्तर्भाव सर्वस्यैव ध्वनेः प्रकाशयितुम् ।
व्यक्तिविवेकं कुरुते प्रणम्य महिमा परां वाचम् ॥^[2]

Actually this is influenced by the Nyāya theory of lakṣana (implication).

According to Nyāya śāstra implication (lakṣana) occurs when the primary sense of meaning is not expressed- ‘lakṣana śakya sambandha tātparyānupapattitaha^[3].

According to Nyāya Śāstra lakṣana is of three kinds: viz: jagat lakṣana, ajagat lakṣana. Jagadajagat lakṣana ‘Gangāyam khoṣaha’ is the example for the first ‘kakebhyodeti rekṣatam’ is the example for jagadajaha lakṣana tatvamasi is the example for the third. There is also another kind of division of lakṣana into rooda or sudha and gauṇi otherwise called prayōjana vati most of the above examples are of the first kind, where the implication (lekshana) solely rests on the unsuitability of sakyartha in gauṇi implication is resorted to in order to suggest a third sense called prayōjana for example in ‘gangayam khoṣha ha’. The qualities of coolness and holiness which is really belong to the current and transferred to the bank this suggested third same is called vakyartha and is supposed by rhetoricians to be covered by a third mode called Vyañjana.

Vyañjana as of two kinds śabda Vyañjana and arthi Vyañjana but the Naiyāyikas recognize either sabdi Vyañjana nor arthi Vyañjana. The logician says the sabdi Vyañjana explained by the rhetoricians are variably included in guni lekshana. For explaining the arthi Vyañjana the rhetoricians gives an example of –

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गच्छ गच्छसि चेत् ! कान्ता पन्थानः सन्तु ते शिवाः ।
ममापि जन्म तत्रैव भूयाद् यत्र गतो भवान् ।

Here the meaning conveyed by the speaker is 'priya gamanotharana me prana viyoga bhavisathi'. Here the word gamana is not expressed by the word jñana. So arthi Vyañjana is needed is the theory of rhetorians. But this sense is obtained by inference as –

इत्थं – मदीयगमनोत्तरकालीन प्राणवियोगवति (पक्षं) – विलक्षण शब्दप्रयोत्कृत्वात् (हेतुः) – यन्नैवं तन्नैवं यथा – गच्छ गच्छसि चेत् ! कान्त ! मा ! विश्वकस्यमत्कृते (उदा)।⁵

So Vyañjana is not need because it's an anyadhāsiddha is the view of Indian logicians since Vyañjana is included in inference. This idea is expressed in the opening of Vyaktiviveka.

References

1. Dasaroopaka. Dananjayan. Ed. by George C.O. 1912. Columbia press.
2. Vyaktiviveka Shloka no.1
3. Nyāya Siddhanta Muktavali (N.S.M.K.), Karika 82
4. N.S.M.K. Page 325
5. Ibid. page 325-326
6. Vyaktiviveka, Supra fn. 2