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Sipra Ray

Professor, Department of
Sanskrit, Tripura University,
Tripura, India

Kushal Kumar Khajanchi

Research Scholar, Department of
Sanskrit, Tripura University,
Tripura, India

Values and relevance of rāmakṛṣṇa bhaṭṭa & Śrī Harirāya's tarkacandrikā as a compendium

Sipra Ray and Kushal Kumar Khajanchi

Abstract

This article aims at discussing the Values and Relevance in the light of *Tarkacandrikā* as a compendium. This article has been discussed on different kinds of circumstances which the teachings of Nyāya-Vaiśeṣika in our life. Here discussed from the perspective of two philosophies with special reference to separated two compendium text, the Nyāya-Vaiśeṣika compendium of Rāmakṛṣṇa Bhaṭṭa's *Tarkacandrikā* and Nyāya compendium of Śrī Harirāya's *Tarkacandrikā*. The names of the two texts are the same but there are some differences in the subject matter when we analyze it critically. Also this article will focus on different kinds of subjects according to *Tarkabhāṣā*, *Tarkasamgraha*, *Bhāṣāpariccheda* etc. these types of compendium text.

Keyword: Adṛṣṭa, padārtha, prakaraṇa, pramāṇa, samānatantra, Śrī Harirāya, udayanācārya

Introduction

Among the six theistic system of Indian philosophy, Samānatantra Nyāya-Vaiśeṣika is the most important ^[1]. The philosophy of Nyāya is called Ānvīkṣikī Vidyā.

“प्रदीपः सर्वविद्यानामुपायः सर्वकर्मणाम्।

आश्रयः सर्वधर्माणां विद्योद्देशे प्रकीर्तिता।” ^[2]

The founder of this philosophy is Maharṣi Gautama and Maharṣi Kaṇāda is the founder of Vaiśeṣika philosophy. Vaiśeṣika philosophy is also known as the Kāṇāda or Aulūkyā system. The first attempt to compile Nyāya-Vaiśeṣika school was made in around 1050 A.D. by Udayanācārya. As a result, among the books that have been written, the most notable are the *Tarkasamgrah* of Annambhaṭṭa and his commentary ^[3] *Dīpikā*, *Tarkabhāṣā* of Keśavamiśra, *Saptapadarthi* of Śivāditya etc. These are all compendium of Nyāya-Vaiśeṣika.

Importance of language learning

Dealing with the various arguments given by Rāmakṛṣṇa Bhaṭṭa and Śrī Harirāya about why the traditional structure of presenting a scientific system consists of three things i) Uddeśa ^[4], ii) Lakṣaṇa ^[5] and iii) Parīkṣā ^[6].

¹ काणादं पाणिनीयञ्च सर्वशास्त्रोपकारकम्।

² वात्स्यायन भाष्य/ अर्थशास्त्र आन्वीक्षिकीस्थापना २

³ सूत्रार्थो वर्णयते यत्र पदैः सूत्रानुसारिभिः।

स्वपदानि च वर्णयन्ते भाष्यं भाष्यविदो विदुः॥

⁴ नाममात्रेण वस्तुसङ्कीर्तनम् उद्देशः। यथा- द्रव्यम्, गुणः इति। Commentary of Padakṛtyam by Candrajasiṃha and Commentary of Siddhantacandrodaya by Śrīkṛṣṇadhūrjatiḍikṣita.

⁵ असाधारणधर्मो लक्षणम्। यथा गन्धवत्त्वम् पृथिव्याः।

⁶ लक्षितस्य लक्षणं सम्भवति न वेति विचारः परीक्षा।

Corresponding Author:

Sipra Ray

Professor, Department of
Sanskrit, Tripura University,
Tripura, India

The Nyāya darśana of Gautama is composed in this format. Rāmākṣṇa Bhaṭṭa and Śrī Harirāya seems to have followed this format excepting the third component namely, Parīkṣā. The entire two texts follow the uddesa-laksana model. The texts present ontology, logic and epistemology of the system of Nyāya-Vaiśeṣika. So, we don't want only to describe the Rāmākṣṇa Bhaṭṭa and Śrī Harirāya over all views. This not our discussion in research paper our main point is to comparative the thematic views of Rāmākṣṇa Bhaṭṭa and Śrī Harirāya and to see when those thematic views have similar and differences. For this reason, in some case this discussion is more abstract and theoretical.

Judgment of analysis ability

Perception (Pratyakṣa), inference (Anumāna), comparison (Upamāna) and testimony (Śabda) are discussed in detail here. Then seven substances are explained. The components of each substance are discussed. Rāmākṣṇa and Śrī Harirāya has painted to *Tarkacandrikā* in simple and easy language like a picture painted by a skilled artist so that primary readers can easily understand. Although it seems to be the equivalent of *Tarkasamgrah*, *Tarkabhāṣā* etc. in spite of this it also informed to be unique in its own style of interpretation.

Comparison between the two books

Rāmākṣṇa Bhaṭṭa's *Tarkacandrikā* written on Nyāya-Vaiśeṣika philosophy is a remarkable unpublished addition. Perception (Pratyakṣa), inference (Anumāna), comparison (Upamāna) and testimony (Śabda) are discussed in detail here. Then seven substances are explained. The components of each substance are discussed. Rāmākṣṇa has painted his *Tarkacandrikā* in simple and easy language like a picture painted by a skilled artist so that primary readers can easily understand. Although it seems to be the equivalent of *Tarkasamgrah*, *Tarkabhāṣā* etc. in spite of this it also informed to be unique in its own style of interpretation.

On the other hand, *Tarkacandrikā* written by Śrī Harirāya, is a compendium of Nyāya philosophy. Although the same subject is discussed here, but if we look carefully there are many similarity and differences with Rāmākṣṇa Bhaṭṭa's *Tarkacandrikā*.

Based on Similarities

The main similarities between the *Tarkacandrikā* of Rāmākṣṇa Bhaṭṭa and *Tarkacandrikā* of Śrī Harirāya are the author Rāmākṣṇa Bhaṭṭa^[7] and Śrī Harirāya^[8] seem to belong to the same time period. They have lived and written books in almost an identical period of time. During this period various compendiums on Nyāya-Vaiśeṣika philosophy were written which were particular benefits to the early students of Nyāya-Vaiśeṣika philosophy. Consequently, there were many attempts to explore the various problems faced by early students. They feel compelled to write books based on a particular aspect of the original text, so that early learners are drawn to these rare books. A variety of logical discourses from the ancient to the modern Nyāya tradition that

overcomes the complexities and makes the content easy to understand easily comprehensible is seen. Various answers were given on these issues. These books were written by adopting Maharṣi Gautama's *Nyāyasūtra*^[9] and Kaṇāda's *Vaiśeṣika-sūtra*. These texts discussed with the sixteen padārthas according to the Nyāya philosophy and the seven padārthas according to the Vaiśeṣika philosophy and their combination. Also four pramāṇas is discussed very thoroughly. The thematic similarities between Rāmākṣṇa Bhaṭṭa and Śrī Harirāya's *Tarkacandrikā* are:

Different types of compendium or Prakaraṇa can be seen which written on Nyāya-Vaiśeṣika philosophy. Basically we can divide the compendium into four parts

1. Those books which only describe the Pramāṇa in detail and the fifteen categories like Prameya, Samśaya etc. are secondary, are a kind of compendium. Among all these texts, *Nyāyasāra* of Bhāsarvajña stands out. The method of ancient Nyāya has changed a lot in *Nyāyasāra*. Three types of evidence are recognized in this book namely Pratyakṣa, Anumāna and Āgama. Moreover, here the manifestation of eternal joy is called Mokṣa.
2. The second types of compendiums are those which are primarily treatises of Nyāya but also contain categories on the subject. In this type of text, the Pramāṇa, Prameya etc. while describing the sixteenth substance as the main ones, are explained within the subcategory of any one substance. Among these types of compendium is Śrīvaradarāja's *Tārkikarakṣā*, Keśava Miśra's *Tarkabhāṣā* are particularly noteworthy.
3. In all those books, the Pramāṇa of Nyāya philosophy is presented in one of the seven categories of Vaiśeṣika along with substance, quality etc. The style of rendering similar substances together in this way became particularly prevalent after Udayana. Among all these books, Vallabhācārya's *Nyāyalīlāvātī*, Annambhaṭṭa's *Tarkasamgraha*, Viśvanātha Nyāyapañcānana's *Bhāṣāpariccheda*, Laugākṣibhāskara's *Tarkakaumudī* are particularly famous.
4. All the books which describe some Nyāya and some Vaiśeṣika categories are the fourth type of compendium. Śāśadhara's *Nyāyasiddhāntadīpa* is one of the compendium texts of this class.

Written above variations of compendium, Rāmākṣṇa Bhaṭṭa's *Tarkacandrikā* is third and Śrī Harirāya's *Tarkacandrikā* is second types of compendium. All the features of Prakaraṇa are seen in these two books. In this context, the verse in the Parāśara Upapurāṇa about the signs of compendium is-

“शास्त्रैकदेशसम्बद्धं शास्त्रकारान्तरे स्थितम्।

आहुः प्रकरणं नाम ग्रन्थभेदं विपश्चितः॥”^[10]

Differences

In addition to some of the similarities between them, Rāmākṣṇa's *Tarkacandrikā* and Harirāya's *Tarkacandrikā* have more differences, which are special features of the two texts. Although the two books are philosophical books, there are several differences.

⁹ अल्पाक्षरमसन्दिग्धं सारवद् विश्वतोमुखम्।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः॥

¹⁰ *Parāśara Upapurāṇa*, 18.21-22

⁷ वह्निबाणशैलचन्द्रसम्मितेऽव्ययाभिधान वत्सरेऽथ मासि फाल्गुने च कृष्णपक्षके शुभे गणाधिपाधिपेऽह्नि॥

भट्टशास्त्रिरामकृष्णकर्तृका व्यलेखि तर्कचन्द्रिकेयम् आसरित्पति प्रसिद्धतत्सदन्वयेन विज्ञमाधवेन॥

⁸ वेदबाणमुनीन्द्रवदे शुक्लभाद्रस्य सप्तमी।

अस्यां हरिरायेण निर्मिता तर्कचन्द्रिका॥

1. Rāmakṛṣṇa's *Tarkacandrikā* is a compendium of Nyāya-Vaiśeṣika philosophy but Śrī Harirāya's *Tarkacandrikā* is a compendium of Nyāya philosophy. Keśava Miśra's *Tarkabhāṣā* has an explanation of the sixteen substances and the inclusion of the seven substances of Vaiśeṣika in the sixteen substances, the same is true in Harirāya's text. It is natural that there are certain differences between the two compendiums.
2. The four Pramāṇas are discussed in detail in Rāmakṛṣṇa's *Tarkacandrikā*. In Harirāya's *Tarkacandrikā* there is discussion of pramāṇas but the study of prameya is given special importance. Because according to Nyāya philosophy, the second substance is prameya apart from the sixteen substances. Twelve prameyas^[11] according to Nyāya-sūtra are stated and briefly discussed.

अथ प्रमेयाण्युच्यन्ते। तान्यात्माद्यपवर्गान्तानि। तथा च न्यायसूत्रम्-
“आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदोषप्रेत्यभावफलदुःखापवर्गाः
प्रमेयम्” इति।^[12]

3. A special difference between the two texts can be seen in the discussion of guṇa. Rāmakṛṣṇa has said 23rd Guṇas. All guṇas are same like as *Tarkacandrikā* of Harirāya and other popular compendium of Nyāya-Vaiśeṣika philosophy but he want to merged dharma and adharma and finally said Adṛṣṭa. Rāmakṛṣṇa Bhaṭṭa clearly mentioned in his book—

“रूप-रस-गन्ध-स्पर्श-संख्या-परिमाण-पृथक्त्व-संयोग-विभाग-
परत्वापरत्व-बुद्धि-सुख-दुःखेच्छा-द्वेष-प्रयत्न-गुरुत्व-द्रवत्व-स्नेह-
संस्कारादृष्ट-शब्दान्त्रयोविंशतिर्गुणाः।”

As opposed to Śrī Harirāya said number of 24 Guṇas. He clearly stated in his book:

“रूप-रस-गन्ध-स्पर्श-संख्या-परिमाण-पृथक्त्व-संयोग-विभाग-
परत्वापरत्व-गुरुत्व-द्रवत्व-स्नेह-शब्द-बुद्धि-सुख-दुःखेच्छा-द्वेष-
प्रयत्न-धर्माधर्म-संस्काराश्चतुर्विंशतिरेव।”

Findings:

By reading the entire *Tarkacandrikā* of Ramakṛṣṇa Bhaṭṭa and Harirāya's *Tarkacandrikā* we can arrive to few conclusions. Although the author has written his book in the format of other philosophical compendium texts, but reading the content of book special features are seen. If look at the analogy, we can see that the author has followed the ancient tradition of Maṅgalācaraṇa. There are four points are clearly mentioned, these are: Adhikāri, Viśaya, Sambandha and Prayojana. In philosophy it is called 'Anubandha Catuṣṭaya'. After that, according to Vaiśeṣika philosophy mentioned the names of the seven substances and discussed them one by one. Accordance with the Nyāya philosophy have discussed in detail the four types of separate sources of true knowledge, namely Pratyakṣa or perception, Anumāna or inference, Upamāna or comparison and Śabda or testimony. But the

significant is that Ramakṛṣṇa Bhaṭṭa introduced his own style of writing in discussing the seven categories of Vaiśeṣika and the four knowledge of Nyāya. As a result, some peculiarities can be seen in his book. By reviewing the complete text we can arrive at a few characteristics. They are:

Logical discourse

If we look at the compendium texts of any philosophy, we will find that each text has thorough discussion of some area from the original text. In this context verse of Parāśara Upapurāṇa can be recalled.

Ramakṛṣṇa's *Tarkacandrikā* is no exception. Also, he quoted from Vedas, Purāṇas, Upanishads or other philosophical texts while explaining any subject. A few things come to our attention when we observe the reasons behind the author's citation. Firstly, he meant that I am saying is not my own opinion, it has been discussed before. My main objective is to make the reader understand by clarifying it. Second, generating trust among readers is particularly important. In is regard, his efforts are especially noteworthy. Usually the question arises, why would anyone read this book when there are so many books? No one will be interested in reading this kind of philosophical book if they apply their own doctrine. Here I am trying to give some examples. Ramakṛṣṇa quoted the famous verse of Udayanācārya's *Kiraṇāvalī* while explaining the jātibādha. Describing the substance of sky, he has clearly explained accordance with Udayanācārya that ākāśatva cannot be jāti.

“व्यक्तेरभेदस्तुल्यत्वं सङ्करोऽथानवस्थितिः।

रूपहानिरसम्बन्धो जातिबाधकसंग्रहः॥”^[13]

While discussing the Hetvābhāsa of Anumāna Khaṇḍa, he explained the category of Hetvābhāsa with verse from the *Bhāṣāpariccheda* of Viśvanāthanyāyapañcānana.

“अनेकान्तो विरुद्धश्चाप्यसिद्धः प्रतिपक्षितः।

कालात्ययापदिष्टश्च हेत्वाभासाश्च पञ्चधा॥”^[14]

During the discussion of Śabda Khaṇḍa he cited a verse from Śrīgārāprakāśa while explaining Lakṣaṇā and Vyañjānā.

“गच्छ गच्छसि चेत्कान्त पन्थानः सन्तु ते शिवाः।

ममापि जन्म तत्रैव भूयाद्यत्र गतो भवान्॥”

What is Dharma and Dharmī, which is greater than whom? He explains this matter by quoting a verse from Vallabhācārya's *Nyāyatilāvatī*.

“धर्मिकल्पनातो धर्मकल्पना लघीयसीति न्यायात्।”

By this verse of the Upanishads, he wants to understand what is actually realized when we know the Supreme (Paramātmā).

“भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे॥”^[15]

¹¹ Nyāya-sūtra and Vātsyāyana Bhāṣya, 1.1.9-22

¹² *Tarkacandrikā* edited by Dr. Harerāma Tripāthī, Sampurnanand Sanskrit University

¹³ *Kiraṇāvalī of Udayanācārya*

¹⁴ *Bhāṣāparicchedaḥ, Anumānakhaṇḍam* 71

¹⁵ *Muṇḍakopaniṣad* 2.2.8

We will find so many types of quotations if we read *Tarkacandikā* with deep attention.

Specialty of expression

The authors' writing style, use of words and above all formation of language etc., the impression of originality is clearly visible. While describing a subject, he tried to show a reasonable individuality without traditional explanation. Of course, the reader feels a little hesitant at first, but later on, when he goes deeper into the subject, it is not difficult to understand the author's motive.

For example, he did not say twenty four on the discussion of quality (Guṇa), as in the similar works of traditional Nyāya-Vaiśeṣika philosophy. He combined the two qualities of 'Dharma' and 'Adharma', and called them 'Adṛṣṭa'. Therefore, in his view, the total number of Guṇas is twenty-three. In this context, if we look at Jagadīśa Tarkālaṅkāra's Sūkti, commentary on Praśastapādabhāṣyam, it is explained that there is no obstacle to twenty three or twenty four.

While discussing the matter of sāmānya, he directly said that sāmānya are two types, parasāmānya and aparasāmānya. Who have written various treatises on Nyāya-Vaiśeṣika philosophy have called three types of sāmānya, Parasāmānya, aparasāmānya and parāparasāmānya. Such variations abound in his works.

Use of reasonable words

Any analysis of the subject in this book shows the application of appropriate terms. If review the content of books, we can see explained through appropriate words and don't applying any extra words. In particular, the words used by the learned man while writing such books have some significance; in this case it is not different in Rāmakṛṣṇa's *Tarkacandikā*. In sūtra-style texts, the subject matter is presented very briefly; reflection is seen in the presentation of content, although it is a type of compendium text.

A number of previously written books have been used especially in the application of words. In some cases the expression of his own knowledge is largely seen. If we look at the grammatical aspect of the word, we can see that there are many Samāsavadha and Sandhiyukta words. Those who analyze these terms and understand the internal meaning will truly joy of immense which will increase their motivation to read the book.

Conclusion

In this article we tried to show the similarities and differences between these two philosophical books: Rāmakṛṣṇa Bhaṭṭa's *Tarkacandrikā* and Śrī Harirāya's *Tarkacandrikā*. Although the two books are similar in name but the contents are vastly different. Rāmakṛṣṇa's *Tarkacandrikā* is based on the views of Nyāya-Vaiśeṣika philosophy. By combining the special decisions of these two philosophies, he has shaped the book in a simple manner. For this, According to the Parāśara Upapurāṇa the best compendium has been given the status due to its similarity in the signs of the said compendium. On the other hand *Tarkacandrikā* written by Harirāya is also a similar type of compendium. But the difference in content is clear. There is no difficulty in recognizing the two books even though the names are similar. Here is the specialty of two books. Harirāya's *Tarkacandrikā* explain only with the content of Nyāya philosophy. At the outset sixteen substances are discussed according to Mahārṣi Gautama. The exact liberation from the theory of Categories (padārtha) is said. Then sequentially their combination is shown through Uddeśa

or listing of items to be discussed, Lakṣaṇa or Definition and Parīkṣā.

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