

Definition of Kāvya – A critical analysis in the light of Navya- Nyāya language and Methodology



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Abstract

NavyaNyāya Language has been used in the *Rasagaṅgādhara* (RG) by Paṇḍitarāja Jagannātha. RG is the most important work of Paṇḍitarāja in which he shows his deductive methodological skill of logic, an ultimate analytical and critical thinking in the context of poetics in general and in the definition of Kāvya particular. It was Paṇḍitarāja who has used first time an uncommon artificial language to do away with the possible ambiguity of Kāvya which is called Navya-Nyāya language in the history of Sanskrit poetic writing tradition. During his period Indian intellectual tradition was surcharged with the Navya-Nyāyalanguage and no manuscript of knowledge was considered worth the name, unless it is presented in the grab of Navya-Nyāya language. Paṇḍitarāja's main aim appears to be to give this honored grab to the *Kāvyaśāstra*, lest it should be looked down by other text, and in this attempt, he has been quite successful.

In this paper I would like to highlight the systematic methodology of Navya-Nyaya language with special reference to the definition of Kāvya which is critically analyzed in the RG by Paṇḍitarāja Jagannātha. This research article contains diagrams which would make the point under discussion visible. The purpose of this research article is to elaborate the property of Kāvya (*dharma* and *dharmin*), universal and extraneous factor (*jāti* and *upādhi*), delimiters (*avacchedaka*), relation, property, etc) and qualifier and qualified (*viśeṣaṇa-viśeṣya*) which is seminally important to the discipline of Sanskrit poetics, where the need or perfect nature of Kāvya's knowledge is the most important.

Keywords: Kāvya, Viśeṣaṇas, Śābda-bodah, Guṇādimat-Kāvyam, Viśeṣyatāvachchedakam, Prakāratā, Ramanīyatā

Introduction

The definition of Kāvya has been engaging the attention of all the poetics school of thoughts since the beginning of the systematic study of Kāvyaśāstra. All the Ālaṅkārikas from Bhāmaha to Paṇḍitarāja are unanimous in thinking that both the *Śabda* and *Artha* constitute the body of kāvya. In this way we can group the definitions of kāvya into two categories as those giving more prominence to element of *Śabda* as the body of the Kāvya and those giving equal prominence to both the *Śabda* and *Artha*. Paṇḍitarāja stated that *Śabda* alone should be considered as the body of kāvya. He wanted to establish is that Kāvya means *Śabda* conveying *Artha* but not *Śabda* and *Artha* together. He defines Kāvya as the word which convey beautiful ideas (RG, p.4).¹ He gives two more definitions which only the amplifications of the first one. He adopts the Navya Nyāyal anguage to give a definition of kāvya in technical sense, carefully awarding the three common defects of definition. Those defects are called in the Nyāya school of thought as over application defect,² Narrow application defect and Non-application defect. Nyāya school of thought in ancient era has been considered three elements to be the main concern of philosophical treatise: *Uddeśa* (enumeration of the philosophical concepts), *Lakṣaṇa* (definition) and *Parīkṣā* (examination of those concepts). The purpose of definition (*Lakṣaṇa*) has been stated in the Nyāya school of thought by Vātsyāyana which is to differentiate an entity from that which does not possess the nature of essence (*Tattva*) of that entity, absolutely followed by Paṇḍitarāja Jagannātha. After critical analysis of Kāvya's definition which should be free from all those three types of defects Paṇḍitarāja has given three modified definitions of Kāvya in the Navya Nyāyal anguage which

gives an unambiguous knowledge of Kāvya in the light of *Śabda-bodah* (verbal understanding of sentence). Navya Nyāya school of Indian philosophy has developed sophisticated scheme that allowed it to raise, analyze and solve problems in logic and epistemology, Navya Nyāya represents one of the finest products of Human intellect that has been sustaining India's intellectual tradition for last two centuries.

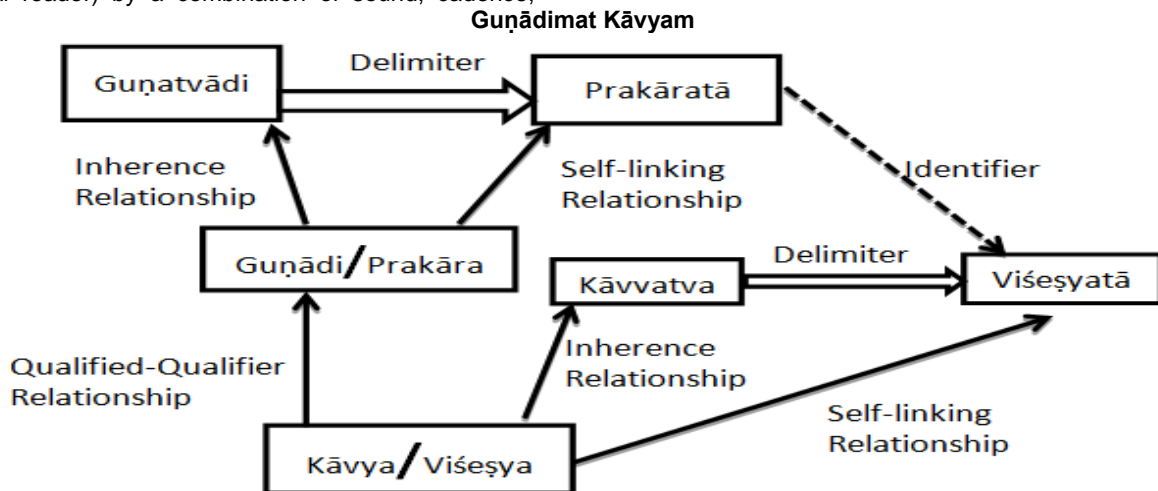
Aim of the Study

This paper will help to those aestheticians who feel difficulties to grasp the definition of the Kāvya due to its technical terms. It will help to technicians and linguists who want to implicate Navyanyāya Language for more accuracy of language technology in contemporary world. Ultimate purpose of this study to explore the Kāvya-definition in more scientific and mathematical way so that Non Sanskrit background based scholars could get the meaning of the Kāvya for the enhancement of their understanding in Rasagaṅgādhara in general and Kāvya in particular. After critical analysis of Kāvya's definition which should be free from all those three types of defects Paṇḍitarāja has given three modified definitions of Kāvya in the Navya Nyāya language which gives an unambiguous knowledge of Kāvya in the light of *Śabda-bodah* (verbal understanding of sentence). Navya Nyāya school of Indian philosophy has developed sophisticated scheme that allowed it to raise, analyze and solve problems in logic and epistemology, Navya Nyāya represents one of the finest products of Human intellect that has been sustaining India's intellectual tradition for last two centuries.

Indian theory of Poetics is globally recognized in the form of art and aesthetical experience. Indian theory of Poetics is based on *Rasa*, *Guṇa*, *Rīti*, *Alaṅkāra*, and *Dhvani*, for several centuries theories based on the primacy of *Rasa*, *Rīti* and *Alaṅkāra* held sway in Indian aesthetics. Then Ānandavardhana proposed the *Dhvani* theory of literary aesthetics in the 9th century. Briefly, the *Dhvani* theory states that the highest level of literary enjoyment can be caused in an educated and cultured person (*sahridaya* -- the ideal reader) by a combination of sound, cadence,

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situation, language, syntax, figure of speech, direct and suggested meanings. Causing such enjoyment is in fact the primary aim of poetry; when it is caused, then the poem has *Dhvani*. Ever since it was first expounded, the *Dhvani* theory has been universally and enthusiastically accepted as the literary theory in India. It became pre-eminent over the previous theories, relegating qualities other than *Dhvani* to relative unimportance. Without explicitly going against the established *Dhvani* theory, Jagannātha asserts his own views very precisely and convincingly in the *Rasagaṅgādhara* with refereeing contextual relevance of definition of Kāvya. By defining *Guṇa-Alaṅkāra-Rasa, Bhāva* etc. we get Knowledge of properties of Kāvya and say *Guṇādimat Kāvya* but without knowledge of Kāvya which is property-holder we can't get absolute knowledge of properties. "*guṇālaṅkāradibhīrūpaṇīyetaśminviśeṣya tāvacchedakamṭaditarabhedabuddausādhanam ca tallaxaṇamṭāvaṇnirūpyate*"³ Kāvya is justified by defining *Guṇa-Alaṅkāra-Rasa, Bhāva* etc. in which *Kāvya* exists as a natural property which is *viśeṣyatāvacchedakam*. Kāvya is an uncommon cause for making differentiation between Kāvya and Non-Kāvya. Hence definition of Kāvya is must. "First we examine a definition of poetry which one serves to distinguish it from other things and second one delimits the "qualities (or properties) of the qualificand" (*viśeṣyatā* or *qualificandness*) which resides in *kāvya* (the *viśeṣya* or qualificand) to be described (*nirūpaṇīye*) along with attributes, such as *guṇa*, *alaṅkāra*...etc (the *viśeṣaṇas* or qualifiers). It means Kāvya is different and Property of Kāvya is different. Describing property of Kāvya is unable to explain Kāvya. Hence definition of Kāvya is must for distinguishing non-Kāvya as well as property of Kāvya because for ultimate knowledge of poetics is must to know each element of Kāvya at minute level otherwise intellectuals would failure to get an absolute knowledge of Poetics. For getting ambiguity free knowledge Paṇḍitarāja has adopted Navya-Nyāya Language as a tool in the context of Kāvya's definition which can be represented in the form of diagram for concrete understanding as below—



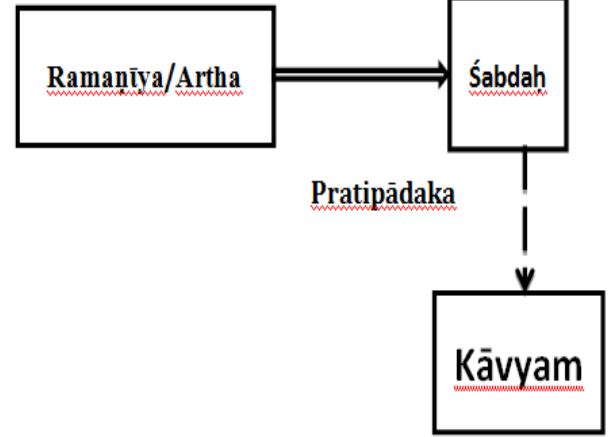
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Guṇātvādyavchinnaprakāratānirūpitakāvyaatvaāvc chinnaviśyatākajñām⁴

This diagram represents that Kāvya is the qualificand or viśeṣya in the context of guṇa, alaṃkāra...etc which are the qualifiers or Prakārās. In this connection Kāvya can be treated as viśeṣya and guṇa, alaṃkāra...etc can be treated as Prakārās. Viśeṣyatā which is the accusative property of Kāvya exists in the Kāvya by self-linking relationship and Prakāratā which is the accusative property of Prakāra exists in the guṇādib self-linking relationship. Relationship between Kāvya and Guṇādi is qualificand and qualifier. Now it has been clear that Kāvya is different to Guṇa-alaṃkāra etc. but both are related to each other. Guṇātvādi is an inherent property of Guṇādi which exists in the Guṇādi by inherence relationship. Prakāratā which is an accusative property of Guṇādi is delimited by Guṇātvādi for making equivalence of Guṇātvādi and Prakāratā. Kāvya is an inherent property of Kāvya which exists in the Kāvya by inherence relationship which is delimiter of Viśeṣyatā for making equivalence between Kāvya and Viśeṣyatā. Delimited Viśeṣyatā is identified by delimited Prakāratā for showing differentiation between Guṇādi and Kāvya as well as showing avinābhāva relationship. The properties of the qualificand are 'the viśeṣyatā' and these properties are inherent in viśeṣya. The delimiter of viśeṣyatā is kāvya. That is, kāvya delimits viśeṣyatā, which is an 'occasional' quality of kāvya. I say occasional because it is not inherent to kāvya, but it can reside anywhere else. The only inherent property of kāvya is kāvya. (Black can live everywhere, but in order to talk about the black cow blackness has to be delimited by cowness. In other word we can explained that Kāvya is "qualified by qualifiers". The 'inherent property' of what is 'qualified by qualifiers' is viśeṣyatā. And this viśeṣyatā is the occasional property of kāvya. And thus in order for it to qualify kāvya it needs to be delimited by the inherent property of kāvya, which is kāvya. Now, the other part of the verse, the part dealing with the viśeṣaṇas: The qualificand (viśeṣya), which is kāvya, is distinguished/characterized by qualifiers (viśeṣaṇas), such as alaṃkāra, guṇa etc. So the viśeṣaṇas are the "qualifiers of the qualified" (viśeṣyaviśeṣaṇabhāvarūpasambandha). The guṇa's, alaṃkāras...etc are the qualifiers of kāvya. What Panditarāja is saying (as we understand it): Kāvya is "viśeṣya by viśeṣaṇa" (guṇālaṃkāradibhīrūpanīye). The relation between kāvya and viśeṣya is nirūpya-nirūpakabhāvasamvandha in terms of Guṇādimat Kāvya. Kāvya is a general name and Viśeṣya is a special name of Kāvya which occurs in special condition. We describe viśeṣya in relation to kāvya? If kāvya is 'viśeṣya by viśeṣaṇa', then when we speak of viśeṣyatā, we are basically speaking of the inherent property of "viśeṣya by viśeṣaṇa" and not viśeṣya. Kāvya is an uncommon cause for making differentiation between Kāvya and Non-Kāvya (Grammar, Philosophy, etc). Hence Kāvya must be defined. Here Kāvya is an uncommon cause due to the subject of inferential cognition. Differential

knowledge in Kāvya can't be revealed through perceptual cognition due to the invisible nature of Kāvya. As we can say—

Ramaṇīyārtha Pratipākaḥ Śabdaḥ Kāvyaṃ



Ramaṇīyārtha-Viśayaka-Prapattijanaka-
Śabdajñāna- Viśayaka-Śabdaḥ-Vākyarūpaḥ-
Kāvyaṃ.⁵

Kāvya is the word which conveys a beautiful idea. It is the definition of Kāvya given by Panditarāja Jagannātha which is free from all three types of defects which are known over-application defect, narrow-application defect and non-application defect. In this definition Kāvya is the qualificand or viśeṣya and Ramaṇīyārtha Pratipākaḥ, Śabdaḥ both are viśeṣaṇas or qualifiers in terms of Kāvya. Ramaṇīyārtha word is having qualifier and qualified relationship, Ramaṇīya is the qualifier of Artha which are generated by Śabda. Ramaṇīyārtha is the subject which is generated by Śabdajñāna as subject of Śabda or sentence can be treated as definition of Kāvya. In this regard Ramaṇīyārtha is the qualifier of Śabda can be understood as Ramaṇīyārtha-Viśayaka-Prapattijanaka-Śabdajñāna-Viśayaka-Śabdaḥ-Vākyarūpaḥ- Kāvyaṃ. If the qualifier Ramaṇīya is removed then definition of Kāvya will be "Artha Pratipākaḥ Śabdaḥ Kāvyaṃ" and the expressions like ghaṭamānaya would become Kāvya, which is not intended. If the qualifier Artha is removed, then the definition of Kāvya will be "Ramaṇīya Pratipākaḥ Śabdaḥ Kāvyaṃ" and then there would be over-application defect in the case of grammatical exoression (Ramaṇīya Pratipākaḥ Śabdaḥ Kāvyaṃ), Further if the word Śabdaḥ is dropped then there would be again over-application defect in the case of ceṣṭā, etc. Pratipākaḥ deals vācaka, lakṣaka and vyañjaka, if pratipākaḥ is removed from the respective definition then definition would be defected by narrow application defect in the case of vācaka, lakṣaka and vyañjaka. Hence definition of Kāvya is free from all types of defects is enhanced again in the Navya-Nyāya language.

Camatkārajanakabhāvanāviśayārthapratipād
akaśabdatvam.⁶ It means Kāvya is that Śabda which conveys a sense which is the object of pleasant constant thinking. This definition tries to avoid the defect of over-application defect by using the term of bhāvanā in the place of jñāna which includes both

constant and non-constant thinking in the explanation of original definition. Thepleasureness is the objectness of the knowledge that produces the supernatural transdental pleasure. Non-constant thinking is not desirable in the term of *Kāvya* because it generates *Aramaṇīyatā* (unpleasant knowledge) To avoid general pleasureness in the *Kāvya* he explains *Ramaṇīyatā ca lokottarāhlādajanakajñānagocaratā*.⁷ Supernaturalness is the universal referent which is known by individual's own experience, can't be shared verbally with others, which can be named wonderfulness (*Camatkāratva*) also. This kind of wonderful pleasure is *Bhāvanā* which can be treated as cause of *Ramaṇīyatā* (Supernatural/ uncommon pleasure). It is another name for *Dhārāvāhikajñāna*. When a succession of cognitions, is produced by a *Vākya* also, alongwith the *Vākyārtha*, will continue to be the object of cognition. Such subsequent *Vākyas* also would come under the purview of *Kāvya*.

Conclusion

Yatpratipāditārthaviṣayakabhāvanātvam Camatkārajanakatāvacchedakamtattvam.⁸ A *Śabda* or sentence expresses a meaning in a particular order and then arises the *Bhāvanā* taking that *Vākyārtha* as its *Viśaya* (object). This *Bhāvanā* produces *Camatkāra*. Hence the *Bhāvanā* being the *Camatkārajanaka* in which *Camatkārajanakatā* exists as occasional property of *Bhāvanā* by self-linking relationship and *Bhāvanā* exists in the *Bhāvanā* as inherent property of *Bhāvanā* by inherence relationship. *Bhāvanā* is the delimitior of *Camatkārajanakatā* for making equivalence of both properties in terms of *Bhāvanā*. Now the group of sentences reflecting in the *Dhārāvāhi kajñāna* cannot be said to have had that particular order producing *Camatkāra* and so the over-application defect is avoided (because only the sentence first heard in a particular order, produces *Camatkāra* but not all the sentences reflecting in the *Dhārāvāhi kajñāna*. This enhanced definition of *Kāvya* contains *Yacchabda* and *Tacchabda*, which being the words of uncertain meaning, hinder the *Anugama*. Therefore He mentions third enhanced definition of *Kāvya* which is comparatively simple according to the tradition of *Tārikas*. Final enhanced definition of *Kāvya* is *Svaviśiṣṭajanakatāvacchedakārthapratipāda-katāsansargeṇa amatkāratvavatttam Kāvya*.⁹ It means that extraordinariness of pleasure which is connected with the words, expressions by the expressiveness, which give rise to the sense, the delimitior of the generativeness, that generates its

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own(sva), is poetry. In this definition, the *Samsarga Svaviśiṣṭajana katāvaccheda kārthapratipādakatā* may be long one but, it need not be brought into *Śābdabodha*. And by this *Kāvya* is simply defined as *Camatkāratvavattva* and thus the *Lakṣyatāvacchedaka* is very much simplified. Here *Svasta* stands for *Camatkāratva*. *Svaviśiṣṭa* is *Camatkāra* because *Camatkāra* is associated with *Camatkāratva* by Inherence relationship. *Bhāvanā* being the cause of *Camatkāra*, *Svaviśiṣṭajanskatā* rests with *Bhāvanā*. This *Janakatā* of *Bhāvanā* is delimited by the *artha* because *Artha* is delimitior of *Janakatā* by *Viśayatā* relationship. Such *Artha* is conveyed by *Śabda* and so it is *Pratipādaka*. Thus the relation between *Śabda* which is associated with *Camatkāra* by the above relation is *Kāvya*. Thus Paṇḍitarāja has applied Navya-Nyāya Language in definition of *Kāvya* because he feels that a definition cannot be perfect unless it is free from the three types of defect. Navya-Nyāya Language is capable of removing all the defects from the definition because its structure of sentence is formal and mechanical that gives ambiguity free knowledge.

References

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3. *Guṇālankārādibhīrūpanīye tasmin viśeṣyatāvacchedakam taditarabhedabuddau sādhanam ca tallaxaṇam tāvaṇnirūpyate*, *Rasagaṅgādhara*, first chapter, p.p.09
4. *Guṇātāvadyavchinnaprakāratānirūpitakāvya* *āvaṇc chinnaviśyatakajñāna*, *Madhusūdhana Vivriti*, pp-08
5. *Ramaṇīyārtha-Viśayaka-Prapattijanaka-Śabdajñāna-Viśayaka-Śabdaḥ-Vākyarūpaḥ-Kāvya*, *Madhusūdhana Vivriti*, pp-09
6. *Camatkārajanakabhāvanāviśayārthapratipādakaś abdatvam*, *Rasagaṅgādhara*, first chapter, p.p.13
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8. *Yatpratipāditārthaviṣayakabhāvanātvam Camatkārajanakatāvaccheda kamtattvam*, *Rasagaṅgādhara*, first chapter, p.p.13
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