

Chapter - III Study of the Perception of the meaning of the word, its Auxiliary Causes and Word-Powers

The present chapter of the thesis is entitled as “*Study of the Perception of the meaning of the word, its Auxiliary Causes and Word-powers*” As title suggests, the chapter is a critical discussion on the verbal understanding its auxiliary causes as well as the word-powers which help to understand the meaning whether it is a primary, secondary, or suggestive. The chapter is divided into three parts. The first part mainly deals with the study of the concept of शाब्दबोध (verbal understanding) and its significance. The second part deals with the auxiliary causes in verbal understanding i.e., आकाङ्क्षा (Expectancy), योग्यता (Compatibility), आसत्तिः (Proximity) and तात्पर्य (Intention of speaker). The third part of this chapter deals with the शब्दशक्ति (word-power) which are of three types i.e., अभिधा (primary meaning), लक्षणा (secondary meaning), and व्यञ्जना (suggestive meaning).

No word has a definite meaning of its own. When they are used in different contexts, they have different meanings. The thing that gives knowledge of this different meaning is called the power of the word (शब्दशक्तिः). In the beginning of PLM, Nāgeśa has stated eight types of स्फोटः. Although, the detail explanation of स्फोटः is given in the separate chapter after शक्तिनिरूपणम्. Among those eight types, वाक्यस्फोटः is considered the main. Because it is only which helps to attain complete meaning.

III. 1 शाब्दबोध - perception of the meaning of a word or a sentence

शब्द (word) is also considered as a प्रमाण (mean of valid knowledge) in various schools of philosophies. *Nyāya* school of philosophy has considered four प्रमाणs. Among those, शब्दप्रमाण is explained as testimony of reliable expert⁸⁵. In the PLM, explaining the definition of आप्त (reliable expert), Nāgeśa has quoted Patañjali. According to *Patañjali*, आप्त means a person who has acquired a definite knowledge of objects, and he does not have any kind of doubt about the object and who gives his statement by being impartial, leaving rage, hatred etc.⁸⁶ The knowledge obtained from the combination of two main substances is called शाब्दबोध. In that, each word also has a separate meaning. In the Philosophy of Grammar, it is also known as वाक्यार्थबोध, अन्वयबोध etc. Following definitions of शाब्दबोध are given in the न्यायकोश.

1. शब्दाज्जायमानो बोधः शाब्दबोध इति⁸⁷ ।

(Knowledge arising from words is called शाब्दबोध.)

2. वाक्यार्थज्ञानमित्यस्य एकपदार्थेपरपदार्थसंसर्गविषयकं ज्ञानम् इत्यर्थः⁸⁸ ।

(Knowledge of the association of one object with another is called वाक्यार्थज्ञानम् (meaning of a sentence).)

85 आप्तोपदेशः शब्दः । न्या. सू. 1. 1. 7

86 आप्तो नाम अनुभवेन वस्तुतत्त्वस्य कात्स्न्येन निश्चयवान् । रागादिवशादपि नान्यथावादी यः स इति चरके पतञ्जलिः ।

87 न्या. को. पृ. 873

88 Ibid.

After the speaker utters the sentence, the listener perceives the words in the sentence through the sense of hearing. In the next moment, the listener gets to know the meanings of those words and remembers them from the spoken sentence. Then, the complete meaning gained connecting all those words is called शाब्दबोध, अन्वयबोध or वाक्यार्थबोध.

III. 1. 1 Definition of शाब्दबोध according to PLM

In the beginning of PLM Nāgeśa has described शाब्दबोध first and then he continued with the description of word-powers. He has described the definition of शाब्दबोध in the traditional Navya-nyāya style of writing. According to him, in the शाब्दबोध, the meaningful word which is uttered by speaker is a cause and its meaning is an effect or result. This is the refined theory of कार्यकारणभाव (cause and effect) described by Naiyāyikas already. Nāgeśa has described just as his own style.

The व्यापार (action) by which a word conveys its meaning is called वृत्ति (word-power) here which Nāgeśa has described as follow:

तद्धर्मावच्छिन्नविषयकशाब्दबुद्धित्वावच्छिन्नं प्रति
तद्धर्मावच्छिन्ननिरूपितवृत्तिविशिष्टज्ञानं हेतुः⁸⁹ ।

In the above excerpt, the nature of शाब्दबोध has been explained. The meaning that can be understood from a word is also called शाब्दबुद्धि. I have divided this definition in two parts i.e.,

1. तद्धर्मावच्छिन्नविषयकशाब्दबुद्धित्वावच्छिन्नम्

89 पलम. पृ. 17

The शाब्दबुद्धित्व (property) resides in this शाब्दबुद्धि. Therefore, शाब्दबुद्धित्वावच्छिन्न means the शाब्दबुद्धित्व which is a specific to the property i.e., शाब्दबुद्धि itself. And this शाब्दबुद्धि will reside in any object or a person and that object and a person will be related to that धर्म property. For example, in the शाब्दबुद्धि related to घट (a pot), the substance घट will be distinct from the form घटत्व (property of a pot). Same as in the पट (cloth), the substance पट will be separated from the form पटत्व (property of the cloth). Thus, the शाब्दबुद्धि distinct from that घटत्व पटत्व etc. properties became the form of this action.

तत्	घट (a pot)
तद्धर्म	घटत्व (property of the pot)
तद्धर्मावच्छिन्न	घटत्वधर्मावच्छिन्न (distinct from the property of the pot)
तद्धर्मावच्छिन्नविषयक	घटविषयक (related to pot)

In the above definition, the word घट (a pot) has been added instead of the word तत् and this makes it clear how the word घट is understood. However, the word or any object in which there is a शाब्दबोध, will have their own property and this is the form of कार्य (action) in the कार्यकारणभाव theory.

2. तद्धर्मावच्छिन्ननिरूपितवृत्तिविशिष्टज्ञानं हेतुः

In this part the form of हेतु (cause) of the action शाब्दबुद्धि has been described. In the form of this 'हेतु', both the knowledge of the uttered word and the knowledge of the intention of that word regarding the intended substance have been mentioned. Both of these are essential elements in any शाब्दबोध. If the listener

has not heard the spoken word clearly, then even if he knows its word-power, he will not be able to understand the meaning of that unheard or unknown word. Similarly, even after listening to a spoken word, if the listener is not aware of the वृत्ति of that word i.e., अभिधा, लक्षणा and व्यञ्जना which convey the desired intention, then also the meaning cannot be understood from that heard word. In simple words we can say that, in the verbal understanding the knowledge of the word and word-power is the reason behind every verbal understanding. For example, in the word घट the knowledge of the word or letters of घट and the वृत्ति of घट is the reason to understand the meaning of it. Here, it has been made clear that the properties from which one has knowledge of a word with a specific meaning, will understand the meaning of a specific thing only from those properties and the word of a specific thing from other properties will not be understood. Dr. Shukla also commented the same in his commentary of PLM.

यद्धर्मप्रकारकवृत्तिज्ञानं तद्धर्मप्रकारक एव बोधः⁹⁰ ।

Therefore, Nāgeśa also stated that:

अत एव नागृहीतवृत्तिकस्य शाब्दबोधः⁹¹ ।

It means without the knowledge of the word-power of the uttered word one cannot perceive the meaning.

III. 2 शाब्दबोधसहकारिकारणानि (auxiliary causes in verbal understanding)

Nāgeśa has explained auxiliary causes in verbal understanding after the स्फोटनिरूपण chapter. Auxiliary causes are those which, despite being the

90 पलम. ज्यो. पृ. 27

91 पलम. पृ. 17

originators of the word caused by the primary cause but are different from the primary causes. In the शाब्दबोध the primary reason of verbal understanding is the knowledge of the word and auxiliary causes are the meaning of the word. It is also considered by the *Naiyāyikas* in the न्यायसिद्धान्तमुक्तावली (119).

There are four auxiliary causes i.e., आकाङ्क्षा, योग्यता, आसत्ति, तात्पर्य which help to perceive the complete meaning of uttered words.

III. 2. 1. आकाङ्क्षा (expectancy)

Expectancy is one type of desire and the property of आत्मा. It stays in a listener through समवायसम्बन्ध (intimate relation). Nāgeśa has given simple definition of आकाङ्क्षा in the beginning of the chapter of auxiliary causes which is as follow:

वाक्यसमयग्राहिका आकाङ्क्षा⁹² ।

It means, which makes perceive the traditional meaning of a sentence is called आकाङ्क्षा. When a listener listens a word and he perceives the meaning of the word, आकाङ्क्षा arises in him and it is related to the suitable meaning of the previous word. As it is mentioned above that आकाङ्क्षा resides in the listener, but it is considered in the meaning of the word because the meaning of the word is the subject of it or in other words आकाङ्क्षा is about the object which is word and its meaning. It is because in practice the meaning is also considered as साकाङ्क्ष (desirous).

आकाङ्क्षा arises when the listener understands the meaning of a word by listening to it but does not hear any word denoting any other meaning related to it. For example, in this sentence 'गां नय' (take away the cow), if only the word 'गां' is

92 पलम. पृ. 113

pronounced, then even after understanding the meaning of a cow, the word 'नय' remains unrecited due to the lack of knowledge of the meaning of that word. It is known that the meaning of cow will be combined with some other word to form a complete meaning. This knowledge is the reason of arising आकांक्षा.

According to Naiyāyikas, there is आकांक्षा for that word along with the word without which the object of the sentence cannot be formed.

पदस्य पदान्तरव्यतिरेकप्रयुक्तान्वयाननुभावकत्वम्⁹³ ।

According to Hermeneutics, आकाङ्क्षा is such ability in the meaning of words that they can become the subject of mutual curiosity.

तत्र पदार्थानां परस्परजिज्ञासाविषयत्वयोग्यत्वमाकाङ्क्षा⁹⁴ ।

It is clear from the above discussion that the आकाङ्क्षा resides in a person and through the समवायसम्बन्ध it is implanted into the meaning of the word. But without implantation into the meaning of the word Nāgeśa has given another definition in the PLM which is as follow:

यद् वा उत्थापकता-विषयता-अन्यतरसम्बन्धेन, उभयसम्बन्धेन वा
अर्थान्तरजिज्ञासा आकाङ्क्षा⁹⁵ ।

Nāgeśa has given two relations to expectancy. First is उत्थापकता (cause to expectancy) and the other is विषयता (the relation between an object and the knowledge of it). Expectancy is considered from both these relationships, separate and mixed. Because at some places the meaning of a word is the cause

93 न्या. को. पृ. 112

94 वेदा. प. आगमपरिच्छेदः पृ. 191

95 पलम. पृ. 115

to expectancy, at some places it is the subject of expectancy and at some places both the relationships are found in the meaning of the word. Therefore, even if expectancy resides in a person due to समवायसम्बन्ध, it can also be considered meaningful based on above two types of relationships.

Nāgeśa has presented two examples as follows:

1. पश्य ! मृगो धावति । (Look! The deer is running)

Above examples shows उत्थापकता (cause to expectancy) relation. In this sentence, when only पश्य is uttered, the passive object in the form of seeing will arise to the desire of meaning in the form of running. Because पश्य is a verb and a verb always need any cases like subject or an object to complete the meaningful sentence. Because it is natural that just after hearing the word पश्य there would be a desire that what to see? Therefore, the word पश्य only expresses expectancy. There is no subject in it. Because the subject of आकांक्षा cannot be पश्य.

Also, in the second part मृगो धावति (deer is running), only the objectivity is there, not any cause to expectancy. Because even though the word पश्य is unuttered, only after listening to this part मृगो धावति, no desire is generated in the listener. But the expectancy which arises after listening the word पश्य, the other part मृगो धावति is the subject to it.

2. देवदत्तः तण्डुलं पचति । (Devadatta is cooking rice).

Above example shows उत्थापकता and विषयता both relations. The action 'to cook' and the कर्ता कारक (subject) Devadatta and कर्म कारक (object) 'rice' both are stimulators of each other's expectancy and subjects. Because the verb 'पचति'

will not be said, the part ‘तण्डुलं देवदत्तः’ will remain to be expected. And if the other part ‘तण्डुलं देवदत्तः’ will be not said, the verb ‘पचति’ will remain to be expected. Therefore, the subjects of the verb ‘पचति’ are Devadatta and rice and the subject of both is the verb ‘पचति’ itself.

Now the question arises that why Nāgeśa has presented the other definition of आकाङ्क्षा. Because it is already described undoubtedly by many scholars.

The above definition is more sophisticated and necessary. According to this second definition उत्थापकता or विषयता which resides in the substance through any one of these relations or through both the relations, the desirousness about the other substance itself was considered as आकाङ्क्षा and this type of आकाङ्क्षा is considered to be the reason in the verbal understanding.

III. 2. 2 योग्यता (compatibility)

Nāgeśa has presented the definition of योग्यता according to Grammarian which is as follows:

परस्परान्वयप्रयोजकधर्मवत्त्वं योग्यता⁹⁶ ।

It means the reason behind the mutual relation between the meaning of the words is योग्यता which also belong to the property of it. For example, पयसा सिञ्चति । (sprinkles with water). In this example there is compatibility. Because the action ‘to sprinkle’ has mutual relation to the water and the properties of water which are wetness and flowlines are reside in it and compatible to the action of ‘to sprinkle.’ Therefore, the above sentence is compatible to the meaning.

96 पलम. पृ. 118

When there is no compatibility of property to the action, those sentences cannot be considered in योग्यता. For example, वह्निना सिञ्चति । (sprinkles with fire). Here, the action 'to sprinkle' is not compatible with the properties of fire which are dryness and burning. It should have the properties like wetness and flowlines. Therefore, the above sentence which is Grammatically correct but according to meaning it is incorrect because of incompatibility.

The above definition presented by Nāgeśa also relates to the views of Naiyāyikas. In the न्यायकोश also:

कार्यविशेषजनने सामर्थ्यम् योग्यता । एकपदार्थे अपरपदार्थप्रकृतसंसर्गवत्त्वम्⁹⁷ ।

इयं योग्यता च ज्ञातासती शाब्दबोधप्रयोजिका शब्दयोग्यता इति व्यवह्रियते । इयं योग्यताऽयोग्यवाक्यनिरसिका च भवति । अत एव वह्निना सिञ्चति इत्यादि वाक्यान् नान्वयबोधः प्रमात्मको भवति । योग्यताविरहात्⁹⁸ ।

III. 2. 2. 1 Views of Naiyāyikas and its refutation

Naiyāyikas considered that the meaning associated with sentences like वह्निना सिञ्चति (sprinkles with fire) etc. is known. They believe that in these sentences only the meaning of the individual words is known, meaning of the whole sentence is not associated. According to them योग्यता is absence of hindrances in interpretation of meaning. Following definitions testify the same:

- बाधकप्रमाविरहः योग्यता । (तत्त्वचिन्तामणिः)

97 न्या. को. पृ. 675

98 Ibid.

- अर्थाबाधो योग्यता । (तर्कसङ्ग्रहः)
- बाधनिश्चयाभावो योग्यता इति नव्या आहुः । (नीलकण्ठी)

Grammarians do not consider above opinion of Naiyāyikas. In their opinion, the meaning that appears from the sentence is always intellectual first. Later, due to considering the intellectual meaning and the external meaning as integral, the external meaning appears from that intellectual meaning. Therefore, there is no fault in the consideration the intellectual meaning of sentences like वह्निना सिञ्चति etc. And for that reason, Grammarians have not considered योग्यता as an essential cause for verbal understanding.

Nāgeśa also quoted Bhartṛhari as follows:

अत्यन्तासत्यपि ह्यर्थे ज्ञानं शब्दः करोति च⁹⁹ ।

It means, even if the external object is completely unreal, the shape of objects like अलातचक्र (the wheel of fire) etc. is known only through the utterance of words. It is worth noting here that the above hemistich quoted by Nāgeśa in the name of Bhartṛhari is not found in the वाक्यपदीयम्. Therefore, such words like खपुष्प (sky flower) and शशत्रिषाण (horn of a hare) are considered to be प्रातिपदिक (noun). In this way, Nāgeśā has described योग्यता and refuted the views of Nayāyikas.

III. 2. 3 आसत्ति (Proximity)

After the discussion of योग्यता, Nāgeśa has given the definition of आसत्ति (proximity) considered by Grammarians as follows:

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प्रकृतान्वयबोधाननुकूलपदाव्यवधानम् आसत्तिः¹⁰⁰ ।

The significance of above definition of आसत्ति means that the meaning of the words spoken as per the context should not come in between the word or words having the opposite meaning. Again, Nāgeśa used Nayva-nyāya style of writing here. It can also be explained more simply like, absence of word or words with opposite meaning is proximity.

III. 2. 3. 1 Views of Naiyāyikas on Proximity

Naiyāyikas have presented the definitions of आसत्ति in various Nyāya texts. In the तर्कभाषा, it is described as follows:

सन्निहितत्वं तु पदानाम् एकेनैव पुंसा पदानाम् अविलम्बेनोच्चारितत्वम्¹⁰¹ ।

The pronunciation of verses conveying the intended meaning by a single person without delay is called सन्निधि which is also known as आसत्ति.

The same definition has been given in the न्यासिद्धान्तमुक्तावली and सन्निधि is described as आसत्ति.

सन्निधानं पदस्य आसत्तिर् उच्यते¹⁰² ।

Similarly, in तर्ककौमुदी too, considering आसत्ति and सन्निधि as one, it is said that if a word of a sentence is pronounced after an interval of one hour, then the listener

100 पलम. पृ. 119

101 तर्कभाषा । पृ. 152

102 न्या. सि. मु. । पृ. 31

is not able to know the intended meaning of that sentence because there is no आसत्ति.

पदानाम् अव्यवधानं सन्निधिः । यथा गामानयेत्यादौ पदानाम्
अविलम्बेनोच्चारणात् सन्निधिः । अत एकैकशः प्रहरे
प्रहरेऽसहोच्चारिते गामानयेत्यादौ नान्वयबोधः,
सन्निधेरभावात्¹⁰³ ।

Looking at the definition of आसत्ति given by Nāgeśa, आसत्ति also cannot be considered as an essential cause for शाब्दबोध (verbal understanding). Because it is seen that even when there is interference from other words, the intelligent ones are able to understand the words. Even people with less intelligence can understand the meaning of where there is no proximity in sentences, but it definitely takes some time. Here, Nāgeśa quoted an example from the MB of Patañjali. In the Patañjali's commentary on the aphorism वा पदान्तस्य (1. 1. 57), he describes as follows:

आनुपूर्व्येणापि सन्निविष्टानां यथेष्टम् अभिसम्बन्धो भवति ।

It means, even words are not placed in a specific order have the desired meaning. He has presented the following sentence as an example of his statement.

अनड्वाहम् उदहारि या त्वं हरसि शिरसा कुम्भं भगिनि साचीनम् अभिधावन्तम् अद्राक्षीः ।

The words are not in proper order in the above sentence. Though, the meaning is perceived by Patañjali as follow:

उदहारि भगिनि? या त्वं कुम्भं हरसि शिरसा अनड्वाहं साचीनमभिधावन्तम् अद्राक्षीः ।

103 तर्ककौमुदी. पृ. 15

(O sister who carries water! Have you seen the bull running sideways while you are carrying the pot on your head?)

Therefore, it is not necessary to be considered आसत्ति is the major cause for verbal understanding.

III. 2. 4 तात्पर्य (intention of speaker)

Nāgeśa has given the following definition of तात्पर्य (intention of speaker)

एतद्वाक्यं पदं वा एतद् अर्थबोधायोच्चारणीयम् इति ईश्वरेच्छा तात्पर्यम्¹⁰⁴ ।

The sentence or word should be pronounced to convey this particular meaning this kind of God's will is तात्पर्य. In this definition, the word ईश्वर should be considered as referring only to the speaker. Otherwise, the terminology like वृद्धि, टि, चु in the Grammar should not make sense due to lack of meaning in the form of ईश्वरेच्छा (God's will).

This sentence 'घटम् आनय' has been uttered with the desire to memorize the meaning of 'bring the pot', this is what the speaker means. When the listener comes to know about this meaning of the speaker, that is, when the listener comes to know that the speaker has used this word or sentence to express this meaning, then only he comes to know about this meaning from that use of words. Therefore, it is considered to be the cause of verbal understanding.

But here, Nāgeśa clarifies that, it can be seen that listener can perceive the meaning of the uttered word without तात्पर्य. Without any intention of speaker, listener get the meaning of the word. That means, listener already have the knowledge of the intention of speaker. For example, when someone say at the

104 पलम. पृ. 122

home that, सैन्धवम् आनय (bring the salt) listener already knows both the meanings of सैन्धव (salt or horse). Here, listener will bring the salt but not the horse because he knows that they are in the home and eating food. So, there is no need of horse but of salt. Yes, at some places the listener sometimes remains doubtful after hearing words with multiple meaning. But it does not mean that, he is not getting the meaning.

Patañjali also gives the example of the above situation in MB:

अङ्ग हि भवान् ग्राम्यं पांसुलपादम् अप्रकरणज्ञम् आगतं ब्रवीतु
गोपालकम् आनय, करञ्जकम् आनय इति । उभयगतिस् तस्य
भवति । साधीयो वा यष्टिहस्तं गमिष्यति¹⁰⁵ ।

It means if a villager who has just come from the village, with dusty feet and does not know the intention of speaker, someone asks him to call गोपाल, then he should either call whose name Gopala or the one who protects cows which is a shepherd.

From the above example and the opinion of Patañjali, intention of speaker cannot be considered as an essential cause for the verbal understanding. It is worth to mention here that in the LM, Nāgeśa has not considered तात्पर्य as a cause of verbal understanding. He refuted तात्पर्य clearly by saying अस्मादर्थद्वयविषयको बोधो जायते, तात्पर्यं तु क्व इति न जानीमः । इति सर्वजनानुभवविरोधात् न तस्य हेतुत्वम् ।

Dr. Dwivedi has raised the doubt regarding the authorship of PLM by saying:

105 म. भा. 1. 1. 22

यदि दोनों कृतियों के प्रणेता नागेश ही है तो इस प्रकार के स्पष्ट विरोध का कारण समझ में नहीं आता¹⁰⁶ ।

In this way, Nāgeśa has described three auxiliary causes for verbal understanding. Among those, second and third which are योग्यता and आसत्ति are not essential for verbal understanding.

III. 3 Word-power and its nature

According to Patañjali, the word is used to make sense of the meaning. The speaker uses a particular word for the perception of a particular meaning to the listener.

अर्थगत्यर्थः शब्दप्रयोगः । अर्थं सम्प्रत्याययीष्यामीति शब्दः प्रयुज्यते¹⁰⁷ ।

Kumārilabhaṭṭa also explained the same in the तन्त्रवार्तिकम्.

सर्वो हि शब्दोऽर्थप्रत्यायनार्थं प्रयुज्यते¹⁰⁸ ।

Therefore, the purpose of the word is to convey the meaning. Now the question arises that how the meaning of the word is understood. Nāgeśa mentioned in LM that without the knowledge of वृत्तिः (word-power) it is not possible to understand meaning from any word. अतो नागृहीतवृत्तिकस्य बोधः¹⁰⁹ ।

106 पलम. पृ. 125

107 म. भा. 1. 1. 44

108 त. वा. 1.3.8

109 वै.ल.म. पृ.37

III. 3. 1 Definitions of word-power in other Sanskrit Scriptures

There are many definitions and types of words and meanings are found in Sanskrit Language. According to the schools of Sanskrit Grammar and Rhetoric, meanings are classified into three types. *Viz.* वाच्यः (expressed), लक्ष्यः (indicated) and व्यङ्ग्यः (suggested)¹¹⁰. The three word-powers, अभिधा, लक्षणा and व्यञ्जना are recognized based on above three functions¹¹¹. Thus, the word that signifies a meaning through अभिधा called a वाचकः शब्दः¹¹².

Among these three word-powers, अभिधा is recognized by almost all schools. लक्षणा and व्यञ्जना are recognized by only certain schools. Thus, a section of the Mīmāṃsakas¹¹³ and the Ālaṃkārikas¹¹⁴ (Mahimabhatt) accept अभिधा as the only which signifies the meaning. The section of Mīmāṃsakas except the Prābhākaras¹¹⁵, the Vedāntins¹¹⁶ and Naiyāyikas recognize अभिधा and लक्षणा as the functions to signify the meanings.

110 अर्थो वाच्यश्च लक्ष्यश्च व्यङ्ग्यश्चेति त्रिधा मतः ॥ साहित्यदर्पणः 2.10

111 वाच्योऽर्थोऽभिधया बोध्यो लक्ष्यो लक्षणया मतः ।

व्यङ्ग्यो व्यञ्जनया ताः स्युः तिस्रः शब्दस्य शक्तयः ॥ साहित्यदर्पणः 2.11

112 साक्षात्सङ्केतितं योऽर्थमभिधत्ते स वाचकः ॥

113 योऽप्यन्विताभिधानवादी यत्परः शब्दः स शब्दार्थः इति हृदये गृहीत्वा शरवदभिधाव्यापारमेव दीर्घदीर्घमिच्छन्ति ॥ ध्वन्यालोकः, लोचन टी. पृ.102

114 शब्दस्यैकाभिधा शक्तिरर्थस्यैकैव लिङ्गता । व्यक्तिविवेकः 1.26

115 तदयं भाट्टमते बोधक्रमः..... शब्दभावनाबोधः शक्तिकल्पनेन लक्षणया वोपपद्यते । तर्कपादः, भाट्टचिन्तामणिः, पृ. 70

116 पदार्थश्च द्विविधः - शक्यो लक्ष्यश्चेति । तत्र शक्तिर्नाम पदानामर्थेषु मुख्या वृत्तिः । वेदान्तपरिभाषा, पृ.

Logicians have explained word-power as will of the supreme¹¹⁷. Although the modern logicians have not considered the will of God, but only the will of a person as word-power¹¹⁸. Apart from these, logicians have given the definitions of word-power as follows:

कारिकावली

पदज्ञानं तु करणं द्वारं तत्र पदार्थधीः ।

शाब्दबोधः फलं तत्र शक्तिधीः सहकारिणी¹¹⁹ ॥

शक्तिवादः - ईश्वरसङ्केतः शक्तिः ।

Without the knowledge of शब्दशक्तिः or सङ्केतः (indication), perception of meaning of any word is not possible. Mammaṭa testifies the same in his KP:

इहागृहीतसङ्केतस्य शब्दस्यार्थप्रतीतेरभावात् सङ्केतसहाय
एव शब्दोऽर्थविशेषं प्रतिपादयतीति¹²⁰ ।

III. 3. 2 Views of *Naiyāyikas* and its rebuttal

Explaining the nature of the शाब्दबोधः (perception of words), the representation of the power of words has been started in PLM. As above I mentioned, that *Naiyāyikas* believe that शक्तिः is the will of supreme that, from this particular word should perceive this particular meaning. This शक्तिः is the सङ्केतः (short

117 अस्मात् पदाद् अयम् अर्थो बोद्धव्यः इत्याकारा इदं पदम् इमम् अर्थं बोधयतु इत्याकारा वा ईश्वरेच्छा शक्तिः । तर्कसंग्रहः - पृ.11

118 नव्यास्तु ईश्वरेच्छा न शक्तिः किन्त्वच्छैव तैनाधुनिकसंकेतितेऽपि शक्तिरस्येवेत्याहुः । न्या.सि.मु. पृ. 28

119 कारिकावली । पृ. 28

120 काव्यप्रकाश. 2. 7.

explanation or indication) and सम्बन्धः (relation between word and meaning) both and it makes it concise.

There may be a question here that how can one assume power in the word? Because full meaning can be known only through complete sentence not through each word or letters.

The answer to this question is that it is right to assume power in the word based on आवापः (insertion) and उद्वापः (renunciation) which have been conceived by all the scholars, power should be considered in words¹²¹. For example, when someone will use the sentence गाम् आनय (bring the cow), the word गाम् will be inserted and at the moment of using second sentence अश्वम् आनय (bring the horse), the word गाम् will be renounced and अश्वम् will be inserted. Based on आवापः (insertion) and उद्वापः (renunciation) the meaning of cow, horse and others will be determined.

Nāgeśa has refuted above argument by saying that it is not possible to believe that the will of supreme is शक्तिः or relation between word and meaning because it cannot be proved. The relation is different from both which it is related to and though it resides in two relations and manifests both the relations. Keśavmīśra also stated the same thing in TB¹²².

121 यद्यपि प्रथमं शक्तिग्रहो वाक्य एव तथाप्यावापोद्वापाभ्यां शास्त्रकृत् कल्पिताभ्यां तत्तत्पदे शक्तिग्रह इत्याहुः । पलम. पृ. 25

122 सम्बन्धो हि सम्बन्धिभ्या भिन्नो भवति उभयसम्बन्ध्याश्रितश्चैकश्च । तर्कभाषा पृ. (अभावनिरूपणम्)

According to the Grammarians, the nature of power is as follows:

तस्मात् पदपदार्थयोः सम्बन्धान्तरम् एव शक्तिः
वाच्यवाचकभावापरपर्याया । तद्वाहकं चेतरेतराध्यासमूलकं
तादात्म्यम् । तदेव सम्बन्धः¹²³ ।

The Grammarians have considered different types of शक्तिः rather than the will of supreme. In fact, the word and meaning are अध्यारोपः (erroneously transferred) to each other. Here, Nāgeśa has quoted *Vyāsa*, commentator of *Yoga-sūtra* about सङ्केतः (short explanation).

पातञ्जलभाष्ये - सङ्केतस्तु पदपदार्थयोरितरेतराध्यासरूपः
स्मृत्यात्मको योऽयं शब्दः सोऽर्थो योऽर्थः स शब्द इति¹²⁴ ।

Due to this अध्यासः, word and meaning seem अभेदः (indistinguishable) from each other. This अभेदः is तादात्म्यः (sameness). The example of power of lamp is given. The power of lamp can illuminate the object only when there is a संयोगसम्बन्धः (direct connection) of both the object and the light. Bhartṛhari also said the same while explaining तात्पर्यम् (purpose)¹²⁵.

Nāgeśa quoted Bhartṛhari and Helārāja further about the unavoidable existence of power and relation:

123 पलम. पृ. 28

124 पलम. पृ. 32

125 इन्द्रियाणां स्वविषयेष्वनादिर् योग्यता यथा ।

अनादिरर्थे शब्दानां सम्बन्धो योग्यता तथा ॥ वाप. 3. 3. 29

उपकारः स यत्रास्ति धर्मस्तत्रानुगम्यते ।
शक्तीनामप्यसौ शक्तिर्गुणानामप्यसौ गुणः¹²⁶ ॥

Existence of power is considered in both, उपकार्यः (the meaning that is conceivable) and उपकारकः (the word that denotes). Being the benefactor of these two powers viz. शब्दः and अर्थः, the तादात्म्य (sameness) is called उपकारः and this तादात्म्यसम्बन्धः stays in both word and sentence. Nāgeśa has given quotation from ब्रह्मविद्योपनिषद् and अष्टाध्यायी.

Naiyāyikas have another argument that if we believe that will stay in both word and its meaning than, on uttering the word अग्निः, there should be a burning sensation in the mouth, which does not happen¹²⁷.

It does not happen because it is clear in the definition of तादात्म्य relation that the तादात्म्य relation will be the same where the object appears to be integral in spite of the difference¹²⁸.

Further, Nāgeśa has given one more theory about meaning of words. It is described in a separate chapter named बौद्धार्थनिरूपणम् in VSLM. It says both the word and its meaning are present in the बुद्धिः (intellect) of the speaker before he speaks. This बौद्धार्थः is the वाच्यार्थः (expressed meaning). Therefore, the word and its meaning do not possess लौकिकधर्मः (ordinary properties). The definition

126 पलम. पृ. 29

127 यत्तु तार्किकाः शब्दार्थयोस्तादात्म्यस्वीकारे अग्निशब्दोच्चारणे मुखे दाहापत्ति इत्याहुः । पलम. पृ. 35

128 तादात्म्यं च तद्विन्नत्वे सति तदभेदेन प्रतीयमानत्वम् इति भेदाभेद-समनियतम् । पलम. पृ. 35

of विकल्पः (imagination) given in *yoga* philosophy can be relevant only if above theory is accepted. Because it says the knowledge that arises from शब्दः but devoid of लौकिकः (ordinary) meaning is विकल्पः¹²⁹ (imagination).

Nāgeśa presented one more reason to prove above theory:

एष वन्ध्यासुतो याति खपुष्पकृतशेखरः ।
कूर्म-क्षीरचये स्नातः शशशृङ्गधनुर्धरः¹³⁰ ॥

(Here goes the son of a barren woman, his head adorned with flowers grown in the sky. He has taken bath in the milk of tortoise and holds in his hand a bow made of rabbit's horn.)

Grammarians consider only अर्थवान् (meaningful) words as प्रातिपदिकम्¹³¹ (crude form of word). Therefore, words like वन्ध्यासुतः (son of a barren woman) etc. cannot be a प्रातिपदिकम् unless these words are meaningful, but these words would never be meaningful from the ordinary point of view. So, it is necessary to accept their बौद्धार्थः (intellectual meaning) to make it प्रातिपदिकम्.

When words become अभेदः (undistinguished) with their specific meaning, each word is differentiated from the other. There is a variation of words on the basis of the different meanings and because of this, the theory of शब्दनानात्ववादः was established. Patañjali has also rendered the same in MB:

129 शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः । योगसूत्र 1. 9 । पलम. पृ. 36

130 पलम. पृ. 37

131 अर्थवदधानुरप्रत्ययः प्रातिपदिकम् । अष्टाध्यायी 1. 2. 45

एकश्च शब्दो बह्वर्थो अक्षाः पादाः माषाः¹³² ।

In addition to this, one more theory named, शब्दैकत्ववादः is rendered because of unity of form or shape of the word. Nāgeśa has explained the same:

समानाकारमात्रेण तु एकोऽयं शब्दो बह्वर्थः इति व्यवहारः¹³³ ।

Bhartṛhari also explained the same in VP:

कार्यत्वे नित्यतायां वा केचिदेकत्ववादिनः ।

कार्यत्वे नित्यतायां वा केचन्नानात्ववादिनः ॥

भिन्नं दर्शनमाश्रित्य व्यवहारोऽनुगम्यते ।

तत्र यन्मुख्यमेकेषां तत्रान्येषां विपर्ययः¹³⁴ ॥

III. 3. 3. शक्ति in साधुः (correct) and असाधुः (incorrect) words

According to Patañjali and Bhartṛhari, power of expressing meaning in Sanskrit and अपभ्रंश words remains equally present. In fact, in all those types of words, which human beings deal with in terms of interpretation, whether it is Sanskrit or other अपभ्रंश language, this power is present. The causes of शक्तिग्राहक are given in below कारिका.

शक्तिग्रहं व्याकरणोपमानकोशाप्तवाक्याद् व्यवहारतश्च ।

वाक्यस्य शेषाद् विवृतेर्वदन्ति सान्निध्यतः सिद्धपदस्य वृद्धाः¹³⁵ ॥

132 महा. 1. 2. 64

133 पलम. पृ. 39

134 वाप. 1.70, 1.74

135 पलम. पृ. 41

(The causes for expressing meaning like व्याकरणम्, उपमानम्, कोशः, आप्तवाक्यम् etc., commons behavior considered to be the main.)

Further, *Naiyāyikas* believe that incorrect words are not able to express meaning. When a person being uneducated can perceive the meaning through incorrect words the process of that will as follow:

First the correct words are remembered through wrong words and then through the correct words one can perceive the meaning¹³⁶.

The शाबर commentary explained the same theory. The correct word is remembered from the wrong word because of सादृश्यम् (analogy)¹³⁷.

Nāgeśa refused above argument by saying that if the meaning of the wrong words would have been known by remembering the right words, then the uneducated person who do not know correct words synonymous with the wrong words, should never understand their meaning. But this does not happen because even one can listen incorrect words though he can perceive the right meaning. Therefore, it can be said that power to perceive meaning remain present in correct and incorrect words. The म्लेच्छाधिकरणम् of Mīmāṃsakas becomes relevant only by accepting this theory¹³⁸.

136 यत्तु तार्किकाः - असाधुशब्देन साधुशब्दस्मरणद्वारा अर्थबोधः इत्याहुः ।

137 सादृश्यात् साधुशब्देऽप्यवगते प्रत्ययोऽवकल्पते । मी. सू. भा. 1. 3. 36

138 अत एव आर्यम्लेच्छाधिकरणं संगच्छते । (मी. सू. 1. 3. 4. 8-9) पलम. पृ. 46

Further, Nāgeśa has given definition of साधु: (correct) and असाधु: (incorrect) words. The grammarians believe that the words which are proved by Grammarians like Pāṇini and others and which have qualities like अभ्युदय: (prosperity) are correct words. And those words which are different from these two characteristics are incorrect words¹³⁹.

III. 4. अभिधा (primary meaning) and its types

There is no specific chapter for अभिधा in PLM. Nāgeśa has discussed it at the end of the शक्तिनिरूपण chapter. He has described three types of अभिधा which are रूढिः, योगः and योगरूढिः.

- रूढिः - This power can be considered where there is no perception of the meaning of the प्रकृति (natural forms of words) and प्रत्यय (suffixes) imagined by the Grammarians. Even if it were so, other meanings could use in common practice¹⁴⁰. Examples are मणिः, नूपुरः etc.
- योगः - This power is considered on the basis of प्रकृति and प्रत्यय by Grammarians¹⁴¹. For example, पाचकः. Here, root पच् and suffix is ण्वल्. The combined meaning of these two words manifests such a sense as पाचकः 'The Cook.'
- योगरूढिः - This power is considered in those words in which the meanings of the प्रकृति and प्रत्यय will remain though, apart from those meanings the

139 साधुत्वं च व्याकरणान्वाख्येयत्वं पुण्यजनकतावच्छेदकधर्मवत्त्वं वा । तद्विघ्नमसाधुत्वम् । पलम. पृ. 49

140 शास्त्रकल्पितावयवार्थभानाभावे समुदायार्थनिरूपितशक्तिः रूढिः । पलम. पृ. 50

141 शास्त्रकल्पितावयवार्थनिरूपिता शक्तिः योगः । पलम. पृ. 50

main meaning is something else¹⁴². For example, पङ्कजः. Its etymology is पङ्के जायते (that blooms in the mud). Here, the word is पङ्क, root is जन् and suffix is ड. Therefore, पङ्क and ज these two components are imagined. Apart from the meaning that blooms in the mud, the main meaning will be the Lotus. Because it blooms in the mud. But the power of the word पङ्कज is not considered based on the meaning of its components. Because not everything that grows in mud is known as lotus.

Jagannath has presented above three types of अभिधा viz. रूढि, योग and योगरूढि as समुदायशक्ति, केवलावयवशक्ति and समुदायावयवशक्तिसङ्कर in the second chapter of his रसगङ्गाधरः¹⁴³.

In the word पङ्कजम्, लक्षणाशक्ति cannot be considered as such is the opinion of Nāgeśa. The meaning of it is only perceive by either रूढि or योग. Further, another type of अभिधाशक्ति is described as यौगिकरूढि. Two examples are given to present this which are अश्वगन्धा and मण्डपम्. Further, quoting Bhartrihari, Nāgeś has given the following reasons to remove the doubt and get distinguish meaning which are following.

संयोगो विप्रयोगश्च साहचर्यं विरोधिता ।

अर्थः प्रकरणं लिङ्गं शब्दस्यान्यस्य सन्निधिः ॥

सामर्थ्यमौचिती देशः कालो व्यक्तिः स्वरादयः ।

142 शास्त्रकल्पितावयवार्थान्वितविशेष्यभूतार्थनिरूपिता शक्तिः योगरूढिः । पलम. पृ. 50

143 रसगङ्गाधरः, द्वितीयमाननम्, पृ. 126

संयोगः	Conjunction	विप्रयोगः	Disjunction
साहचर्यम्	Companionship	विरोधः	Contradiction
अर्थः	Distinguished Meaning	प्रकरणम्	Occasion
लिङ्गम्	Sign or Indication	अन्य शब्दस्य सन्निधिः	Juxtaposition
सामर्थ्यम्	Ability	औचित्यी	Suitableness
देशः	Place	कालः	Time
व्यक्तिः	Gender	स्वरः	Accent

In the context of telling a particular meaning when words with multiple meanings are used, Nāgeśa has quoted the above two verses of the VP. But before these verses of the second chapter of VP, following verse is found:

वाक्यात् प्रकरणाद् अर्थात् औचित्याद् देशकालतः ।
शब्दार्थाः प्रविभज्यन्ते न रूपादेव केवलात्¹⁴⁵ ॥

Commenting on these three verses, Punyaraj has said that other scholars have demonstrated the reasons for deciding the meaning of which are being described by Bhartṛhari. Dr. Kapildev Shastri also remarks on this:

144 पलम. पृ. 56

145 वा. प. 2. 314

प्रथम कारिका 'वाक्यात् प्रकरणात्' को देखते हुए पुण्यराज की बात कुछ ठीक भी प्रतीत होती है। क्योंकि उसमें परिगणित प्रकरण, अर्थ, औचित्य, देश तथा काल का अन्य दो कारिकाओं - 'संसर्गो विप्रयोगश्च.' तथा 'सामर्थ्यमौचित्ति.' में पुनः कथन हुआ है। अभिप्राय यह है कि ये दोनों कारिकायें भर्तृहरि ने अन्य आचार्यों के मत के रूप में प्रस्तुत की हैं, यह उनका अपना अभिमत नहीं है¹⁴⁶।

At the end of the chapter Nāgeśa has explained above संयोग etc. with appropriate examples. The above verses are found in various rhetoric texts like साहित्यदर्पणः etc. In such concise way, Nagesh has taken forward the topic of शक्तिनिरूपणम् by discussing अभिधा and its types.

III. 5 लक्षणा (Indication) and its type

Nāgeśa has elaborated on लक्षणाशक्तिः in a particular chapter after the formulation of अभिधाशक्तिः. Most of the Grammarians have not accepted the लक्षणाशक्तिः. Therefore, from the point of view of the logicians, Nāgeśa has discussed the nature of लक्षणाशक्ति and its various types.

III. 5. 1. *Naiyāyika*'s views on लक्षणाशक्तिः

The logicians have explained the definition of लक्षणाशक्ति as follow:

स्वशक्यसम्बन्धो लक्षणा ।

146 पलम. पृ. 56

In the above definition, the meaning of the term स्व means - the word which is capable of saying the meaning. The term शक्य indicates the primary meaning perceived by लक्षणाशक्तिः. In this way, the primary meaning which has a relation of सामीप्य (proximity) or सादृश्य (resemblance) is known by लक्षणा. For example: गङ्गायां घोषः. Here, the primary meaning of the word गङ्गा is the flow of the river Gaṅgā and its indicated meaning is the riverbank of Gaṅgā which shows the relation of proximity with waterflow of Gaṅgā river. In this way, the relation between flow of water and riverbank of Gaṅgā is लक्षणा and its indicated meaning is the riverbank of Gaṅgā.

III. 5. 2. Two types of लक्षणा - गौणी and शुद्धा

After giving the definition of लक्षणाशक्तिः Nāgeśa has presented two types of it. Which are as follow:

सा द्विधा - गौणी शुद्धा च । स्वनिरूपित-सादृश्याधिकरणत्वसम्बन्धेन शक्यसम्बन्धयर्थप्रतिपादिका गौणी । तदतिरिक्तसम्बन्धेन शक्यसम्बन्धयर्थ प्रतिपादिका शुद्धा¹⁴⁷ ।

1. गौणीलक्षणा - The distinguish meaning which is related to primary meaning and explained by सादृश्य (analogy) relation is called गौणीलक्षणा. The example is गौर्वाहीकः. Here, गौ means bull and वाहीकः has two meanings. First is 'the name of the region of Panjab' and second is 'an unethical person.' The demerit of inertia in a bull is also there in an unethical person and this is the analogy made by the bull. The अधिकरण (substantive) of above सादृश्य (similarity) of bull stays in an unethical person. In this way,

147 पलम. पृ. 63

the meaning of the वाहीकः is understood by the गौणीलक्षणाशक्तिः. The name of this लक्षणा is गौणी because by this word power those qualities such as inertness etc. are denoted, they live in two similar substances or beings. Therefore, according to this etymology गुणाद् आगता गौणी, its name गौणी is meaningful. In this way the गौणीलक्षणा is always dependent on the analogous relation. This has been clarified by Mammata in काव्यप्रकाशः too.

लक्ष्यमाणगुणैर्योगाद्वृत्तेरिष्टा तु गौणता¹⁴⁸ ॥

2. शुद्धालक्षणा - Nāgeśa has not given any particular definition of शुद्धा लक्षणा. While giving a brief explanation of शुद्धा लक्षणा, he explained that the लक्षणा, which tells specific meaning related to the primary meaning based on relations viz. कार्य-कारणसंबंध (causal relations) etc. other than analogy, is called शुद्धा लक्षणा.

III. 5. 3 Two more types of लक्षणा - अजहत्स्वार्था and जहत्स्वार्था

Nāgeśa has explained variation of लक्षणाशक्तिः and given its more two types which are as follow: अजहत्स्वार्था and जहत्स्वार्था.

1. अजहत्स्वार्था - The definition of अजहत्स्वार्था according to PLM is as follow:

स्वार्थसंबलितपरार्थाभिधायिका अजहत्स्वार्था¹⁴⁹ ।

While explaining the primary meaning in the sentence, even after objecting to the secondary meaning, the words convey secondary meaning without leaving their

148 काव्यप्रकाशः 2. 12

149 पलम. 65

primary meaning. The etymology of अजहत्स्वार्था is as follows: अजहत् अत्यजन् स्वार्थः मुख्यार्थः या सा अजहत्स्वार्था । That which does not give up the primary meaning of the word is अजहत्स्वार्था. One more derivation can be made by compounding the नञ्त्पुरुषः which is न जहत्स्वार्था अजहत्स्वार्था ।

In this लक्षणा, both the primary meaning, and the secondary meaning are related to action. Many examples of अजहत्स्वार्था-लक्षणा are given by Nāgeśa in the PLM. Those examples and their meanings are given below:

- छत्रिणो यान्ति (soldiers wearing umbrellas are leaving) - Here the meaning of this sentence is that soldiers wearing umbrellas are going, but such soldiers are also going who are not wearing umbrellas.
- कुन्तान् प्रवेशय (let in men with spears) - The primary meaning of this sentence is to enter the spears only, but its secondary meaning is to let in the soldiers carrying the spears.
- यष्टीः प्रवेशय (let in men with sticks) - It is the same as above example. The primary meaning of this sentence is to enter the sticks only, but its secondary meaning is to let in the persons carrying the sticks.
- काकेभ्यो दधि रक्षताम् (guard the curd from the crows) - The primary meaning of this sentence is to protect the curd from the crow. But the secondary meaning is to protect not only from crows but also from dogs, cats and all those who can contaminate the curd.

Above लक्षणाशक्ति is described as उपादानलक्षणा in the साहित्यदर्पण by Viśvanātha.

मुख्यार्थस्येतराक्षेपो वाक्यार्थेऽन्वयसिद्धये ।

स्यादात्मनोऽप्युपादानाद् एषोपादानलक्षणा¹⁵⁰ ॥

2. जहत्स्वार्था - The definition of जहत्स्वार्था according to PLM is as follows:

स्वार्थपरित्यागेनेतरार्थाभिधायिकाऽन्त्या ।

In this लक्षणा, the primary meaning will be discarded, and only secondary meaning will be conveyed. Primary meaning will not be related to action. When someone will say, गां वाहिकं पाठयेत् (teach the cow, the person who live at the place named वाहिकः), the word cow is not related to the action of teaching. So, here we can say that teach someone who lives at the place named वाहिकः who is as strong as cow.

III. 5. 4 Reasons for the occurrence of लक्षणा

Where there could be no relation between two words, a लक्षणा occurs. In fact, the solution to the absence of the meaning is the root cause of indication. Nāgeśa has given five reasons for the occurrence of लक्षणा with examples which are following:

तात्स्थ्यात्तथैव ताद्धर्म्यात्तत्सामीप्यात्तथैव च ।

तत्साहचर्यात्तादर्थ्याज् ज्ञेया वै लक्षणा बुधैः ॥

150 साहित्यदर्पणः 2. 10

1. तात्स्थ्य (the residing) - The example is मञ्चा हसन्ति (the stage is laughing). In this sentence, लक्षणा is accepted among the men residing over the stage. The second example is ग्रामः पलायितः (the village fled away). In this sentence, is accepted among the villagers who fled away.
2. तद्धर्म (having the same qualities) - The example is माणवकः सिंहः (a pupil lion). In this sentence, the student also has the qualities of might, power etc. present in the lion. Having the same qualities, the above sentence conveys the meaning of “a brave child like a lion.”
3. सामीप्य (nearness) - A very famous example explains nearness which is गङ्गायां घोषः (A hut in the Ganga). In this sentence, a hut near the Ganga or on the banks of the Ganga is implied by the लक्षणा.
4. साहचर्य (companionship) - The example of companionship is यष्टीः प्रवेशय (Let the woods enter). In this sentence, the wood remains in the hands of the men, so the word यष्टीः suggests the meaning to make the men enter along with the wood.
5. तादर्थ्य (sameness of meaning) - In the example इन्द्रार्था स्तूणा इन्द्रः (A pillar for Indra is Indra) since the pillar used in Yagna which is meant for Indra, that pillar also has the same meaning of Indra.

III. 5. 5 Root cause of लक्षणा - अन्वयानुपपत्तिः or तात्पर्यानुपपत्तिः?

Further, it has been discussed that what should be considered as the root of the लक्षणा. There could be two perspectives i.e., अन्वयानुपपत्तिः (the meaning of the words) or तात्पर्यानुपपत्तिः (Intension of speaker). In the अन्वयानुपपत्तिः, there are some sentences in which meaning is obtained even if the meaning is different from the meaning intended by the speaker. In the sentence गङ्गायां घोषः, the meaning of घोषः is accepted as Crocodile, the implication goes away even after the intension of speaker is different.

III. 5. 6 जहदजहल्लक्षणा

Vedāntins are of the opinion that this लक्षणा is used in the adjective part of a word which is denoting a specific meaning. In that case some parts of its adjectives are discarded. For example, if a fire breaks out in a village and some houses are burnt, it is said that the entire village has been burnt, but only a few houses are burnt. Here the word “village” suggests the meaning of houses, trees, fields, and other things which are burnt. Similarly, when some houses in the village are looted, people behave as if the village has been looted. In another example, when some fibers of a cloth get burnt then the cloth is said to be burnt.

Vedantins give the example of the sentence, तत्त्वमसि (that is what you are). Here, the word तत् suggests the meaning of परब्रह्म (Omniscience consciousness) and the word त्वम् suggest the meaning of जीव (Ignorance consciousness) and union of these two is not possible. Therefore, by abandoning both the words तत् and त्वम् in this sentence, they convey the meaning of pure consciousness.

III. 5. 7 Mīmāṃsaka's views on लक्षणा

As Naiyāyikas believe that the word power only stays in a word but not in a sentence, they gave the definition “स्वशक्यसम्बन्धो लक्षणा ।” Here the word “स्व” suggest the primary meaning of a word and what is related or indicated by a word is लक्षणा. Therefore, लक्षणा is only in words but not in sentences. But Mīmāṃsakas refuted this definition.

Nāgeśa started describing the views of Mīmāṃsakas by saying: “स्वबोध्यसम्बन्धो लक्षणा ।.” It means, a relation to the perceived meaning of a word or a sentence is लक्षणा. For example: गभीरायां नद्यां घोषः । (A hut by the deep river) Naiyāyikas can give three arguments which are following:

1. लक्षणा could be only in the word गभीर in the sentence.
2. लक्षणा could be only in the word नदी in the sentence.
3. लक्षणा could be both गभीर and नदी in the sentence.

But all above arguments have faults. 1) Because if the word तट is indicated by the word गभीर then the word नद्याम् will not be associated with गभीर. Because the words गभीर and नदी are अभेदान्वय (closely associated) and तट is different than नदी. 2) If the word तट is indicated by the word नदी than the meaning would be like this: A hut on the deep shore and that is not possible. 3) If the word तट is indicated by both नदी and गभीर than the meaning would be like this: A hut on the deep bank of the river and that also would not be possible. Thus, in such

examples, लक्षणा can never be considered understood by only पद. Vedāntins also considered the opinion of Mīmāṃsakas about लक्षणा¹⁵¹.

III. 5. 8 लक्षित-लक्षणा opinion of old logicians

Some of the old logicians considered one more type of लक्षणा i.e., लक्षित-लक्षणा and gave the example of द्विरेफ. This word first suggests the meaning of a two-letter word which is भ्रमर and later it suggest the meaning of a black beetle. Instead of considering the लक्षित-लक्षणा as a separate word-power, the Neo-logicians have included it in the जहल्लक्षणा in which the word used losing its original meaning¹⁵². Nāgeśa have refuted above type of लक्षणा in detail in the in the chapter of शक्तिनिरूपण of VSM.

III. 5. 9 Two other types of लक्षणा - प्रयोजनवती (having a cause) and निरूढा (conventional)

Further Nāgeśa has described two more types of लक्षणा which are प्रयोजनवती and निरूढा. He has not considered the type निरूढा-लक्षणा¹⁵³ separately. Because, just

151 लक्षणा च न पदमात्रवृत्तिः किन्तु वाक्यवृत्तिरपि । यथा गभीरायां नद्यां घोषः । इत्यत्र गभीरायां नद्याम् इति पदद्वय-समुदायस्य तीरे लक्षणा । वेदान्तपरिभाषा, आगमपरिच्छेदः ।

152 अत्र द्विरेफादिपदे रेफद्वय-सम्बन्धो भ्रमरपदे जायते । भ्रमरपदस्य च सम्बन्धो भ्रमरे जायते, इति तत्र लक्षित-लक्षणा जहल्लक्षणा एव इति नव्य-नैयायिकाः । न्या.सि.मु. खण्ड - 4

153 प्रकारान्तरेण पुनर्लक्षणा द्विविधा । तथाहि- प्रयोजनवती निरूढा च लक्षणा द्विविधा मता । इति । असति प्रयोजने शक्यसम्बन्धो निरूढलक्षणा । त्वचा ज्ञातम् इत्यादौ यथा त्वचस् त्वगिन्द्रिये । इयं शक्यपरपर्यायैवेति बोध्यम् ।

as a word conveys a meaning by signification through अभिधाशक्ति, in the same way a word conveys that meaning by signification through निरूढालक्षणा also. For example, a word त्वक् suggest the primary meaning of skin as well as it is also conventionally accepted as त्वक्-इन्द्रिय (an organ of sensation). Therefore, निरूढा should be considered synonymous with अभिधा.

III. 5. 10 Refutation of लक्षणाशक्ति: by Grammarians

Grammarains have not considered लक्षणावृत्ति. According to them there are two types of meanings of words. 1) प्रसिद्ध (common meaning) 2) अप्रसिद्ध (uncommon meaning). What other people call लक्ष्यार्थ (secondary meaning) is अप्रसिद्धार्थ according to Grammarians. Here, Nāgeśa quoted a statement from the MB of Patañjali that:

सति तात्पर्ये सर्वे सर्वार्थवाचकाः इति भाष्यात् लक्षणाया अभावात्...¹⁵⁴।

It means when the primary meaning is achieved, all the words have all the meanings. In this way, both common and uncommon meanings will be expressed through the अभिधाशक्ति. Therefore, there is no need to consider लक्षणाशक्ति. The quote that Nāgeśa has given from MB is not actually found in MB. Dr. Kapildev Shastri commented on that as follow:

यहाँ भाष्य के नाम से जो उद्धरण दिया गया है वह भी महाभाष्य में नहीं मिलता । यों इससे मिलता जुलता एक दूसरा वाक्य महाभाष्य में द्रष्टव्य है । - “सर्वे सर्वपदादेशाः दाक्षीपुत्रस्य पाणिनेः” (महा. 1.1.19).

154 पलम. पृ. 75

आचार्य भर्तृहरि ने भी निम्न कारिकाओं में यह स्वीकार किया है कि सभी शब्द सभी अर्थों के वाचक हैं ।

एकमाहरनेकार्थं शब्दमन्ये परीक्षकाः ।

निमित्तभेदाद् एकस्य सार्वार्थ्यं तस्य भिद्यते ॥2. 252॥

यथा सास्त्रादिमान् पिण्डो गोशब्देनाभिधीयते ।

तथा स एव शब्दो वाहीकेऽपि व्यवस्थितः ॥2. 254॥

सर्वशक्तेस्तु तस्यैव शब्दस्यानेकधर्मणः ।

प्रसिद्धिभेदाद् गौणत्वं मुख्यत्वं चोपचर्यते¹⁵⁵ ॥2.255॥

(Both, primary and secondary meanings are expressed through one word. Therefore, it should be believed that just as the word गौ denotes the meaning of cow, in the same way it also denotes the meaning of a person from the वाहीक region in the usages like गौर्वाहीकः etc.)

Moreover, according to Nāgeśa, it would be a जघन्यवृत्ति (heinous behavior) and fault by considering लक्षणावृत्ति.

Now, a question arises that if we would not consider लक्षणावृत्ति than how one would perceive the meaning of a riverbank by saying the sentence like गङ्गायां घोषः etc. But such misconception is not justified. Because all words only would be able suggest all the meanings when there's तात्पर्य (reference to any object). Without तात्पर्य one cannot perceive the secondary meaning. And according to Grammarian there are two types of word power which are described above i.e.,

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प्रसिद्धा (common meaning) अप्रसिद्धा (uncommon meaning). Common meaning is that which even people with little intelligence can easily understand and uncommon meaning is than which only perceived by learned and mature scholars.

There is one more doubt arises if we do not consider लक्षणाशक्ति. That is, when we say that all words have all meanings, then why one cannot perceive the meaning of पट (cloth) when one says घट? The answer is that there is not any reference to that particular object पट and this तात्पर्य is eternal and we know it from gods, sages, and folk traditions. The description of लक्षणाशक्ति ends here.

III. 6 व्यञ्जनाशक्ति (a figurative expression or a suggestive meaning)

We all know the common meaning of व्यञ्जना (suggestive meaning). Among the rhetoricians, Viśvanātha has described in the साहित्यदर्पण as follow:

विरतास्वभिधाद्यासु ययाऽर्थो बोध्यते परः ।

सा वृत्तिर्व्यञ्जना नाम शब्दस्यार्थादिकस्य च¹⁵⁶ ॥

The word which suggests the figurative and specific meaning rather than primary meaning and secondary meaning respectively, the व्यञ्जनाशक्ति occurs.

Describing the nature of the suggestive meaning, four characteristics of suggestive meaning have been mentioned by Nāgeśa in PLM. The first and second characteristics refute the statement of the Naiyāyikas that the suggestive meaning can be known by लक्षणा itself, hence there is no need for the separate word-power व्यञ्जना.

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Because to understand the secondary meaning, it is necessary to know the obstacle of the primary meaning and the secondary meaning is always related to the primary meaning.

But for व्यञ्जना (suggestive meaning), it is not necessary to know the obstacle of the primary meaning. Also, the suggestive meaning can be related or not related to the primary meaning. Rhetoricians have considered two types of suggestive meanings i.e., 1) अभिधामूलकव्यञ्जना (2) लक्षणामूलकव्यञ्जना. For example, in the sentence like गङ्गायां घोषः the word गङ्गा suggests the secondary meaning of the riverbank and obstructs the primary meaning that is river which is related to the flow of the river गङ्गा.

But in this sentence, suggestive meanings are frigidness and holiness of the river and to know the suggestive meaning, it is not necessary to obstruct the primary meaning. But at many places it can be seen that the suggestive meaning is not related to the primary meaning and that type of व्यञ्जना is known as अत्यन्ततिरस्कृतवाच्य (highly despised speech). Example is as follows:

रविसङ्क्रान्त-सौभाग्यस्तुषारावृतमण्डलः ।

निश्वासान्ध इवादर्शश्चन्द्रमा न प्रकाशते¹⁵⁷ ॥

In the above verse the word अन्ध suggests the meaning of अप्रकाशत्व (darkness) which is not related to the primary meaning of blindness. It is clear that there is no relation between the primary meaning and suggestive meaning.

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Nāgeśa has shown the above difference clearly by giving the adjective प्रसिद्धाप्रसिद्धार्थविषयकः. Primary meaning which is perceived by the अभिधाशक्ति is always प्रसिद्ध (common). Therefore, he said that sometimes the suggestive meaning can be related to common meaning and uncommon meaning both. And to perceive the suggestive meaning it is necessary to have knowledge about the speaker, listener, and the subject matter. In the definition of व्यञ्जना Nāgeśa suggests the various substratum which Mammaṭa also described in his काव्यप्रकाश which are as follow:

वक्तृबोद्धव्यकाकूनां वाक्यवाच्यान्यसन्निधेः ।

प्रस्तावदेशकालादेवैशिष्ट्यात्प्रतिभाजुषाम् ॥

योऽर्थस्यान्यार्थधीहेतुर्व्यापारो व्यक्तिरेव सा¹⁵⁸ ॥

वक्ता - speaker	बोद्धव्य - listener	काकु - a peculiar tone
वाक्य - sentence	वाच्य - Primary meaning	अन्यसन्निधिः - Proximity of a qualified person
प्रस्ताव - explanation	देश - place	काल - time

One can perceive the suggestive meaning due to the above specific causes as well as presence of mind and knowledge of scriptures. व्यञ्जनाशक्ति is explained as संस्कार (mental impression) in various scriptures. Although this संस्कार remains in the good-hearted and talented scholars due to समवायसम्बन्ध (intimate

158 काव्यप्रकाशः, 3. 22

relationship). लक्षणाशक्ति and अभिधाशक्ति are the power which remain in the words. Same as व्यञ्जनाशक्ति also remains in the words but first it remains in the good-hearted and intelligent scholars through the समवायसम्बन्ध (intimate relationship).

Nāgeśa has also described व्यञ्जनाशक्ति as संस्कारविशेष (mental impression).

III. 6. 1 Acceptance of व्यञ्जना (suggestive meaning) by Grammarians

In the previous discussion of लक्षणाशक्ति, it has been resolved from the point of view of Grammarians and it is clear that लक्षणाशक्ति is not accepted by Grammarians. They have considered it as a part of अभिधाशक्ति. But it cannot be said that व्यञ्जनाशक्ति is not accepted by them because Nāgeśa has described and accepted it with valid reasons.

Grammarians consider निपात (particles) to be द्योतक (indicative) or व्यञ्जक (expressive) of meaning. Bhartṛhari also described the same in the VP which is as follow:

निपाताः द्योतकाः केचित् पृथगर्थाभिधायिनः ।

आगमा इव केऽपि स्युः सम्भृतार्थस्य वाचकाः¹⁵⁹ ॥

(Some निपातs indicate the meanings and some signifies meanings separately. Some other निपातs are like आगम (a grammatical augment) which combine with a word and express the meaning. In another words, we can say they are meaningless.)

159 वा.प. 2. 194

उपरिष्ठात् पुरस्तात् वा द्योतकत्वं न भिद्यते ।

तेषु प्रयुज्यमानेषु भिन्नार्थेष्वपि सर्वथा¹⁶⁰ ॥

(The significance of the निपाताs is not lost when those used before or after expressing different meanings. It means somehow, they help to indicate or express the meaning.)

In the view of Grammarians, स्फोट (subtle word element) is the indicator of meaning and it is intellectual and is expressed through नाद or प्राकृतध्वनि. Therefore, it is व्यङ्ग्य (suggestive or manifested). This suggestiveness related to स्फोट has been discussed by Bharṭṛhari at many places in ब्रह्मकाण्ड of VP. The following verse is relevant to this context.

ग्रहण-ग्राह्ययोः सिद्धा योग्यता नियता यथा ।

व्यङ्ग्य-व्यञ्जकभावेन तथैव स्फोटनादयोः¹⁶¹ ॥

Just as speaker and listener have the capability to express figurative expression or suggestive meaning same as in स्फोट and नाद has the capability to express figurative expression or suggestive meaning. स्फोट can be व्यङ्ग्य (perceptible) and नाद can be व्यञ्जक (suggestive).

The predecessor of Bharṭṛhari, Vyāḍī has also considered natural sound to be an expression of स्फोट element and it is cited by the Bharṭṛhari in his own commentary of VP.

160 वा.प. 2. 195

161 वा.प. 1. 98

शब्दस्य ग्रहणे हेतुः प्राकृतो ध्वनिरिष्यते¹⁶² ॥

Because of the belief in both the principles i.e., निपातानां द्योतकत्वं (indicativeness of particles) and स्फोटस्य व्यङ्ग्यत्वं (suggestiveness of स्फोट) it is clear that not only theoreticians but also the Grammarians have considered व्यञ्जनाशक्ति (suggestive meaning).

Further, Nāgeśa has also discussed the substratum of suggestive meaning. This suggestive meaning expresses through the following:

1. A word and its meaning
2. A sentence and its meaning
3. A word and its stems
4. A letter
5. Style of speaking
6. Behavior
7. Posture

Ānandavardhana discussed above substratum of suggestive meaning in detail in the third chapter of ध्वन्यालोक. In the beginning, it has been discussed that the experiences and the knowledge of the speaker helps in understanding the suggestive meaning.

III. 6. 2 Refutation of व्यञ्जनाशक्ति (suggestive meaning) by Naiyāyikas

Naiyāyikas have considered suggestive meaning under the primary meaning, secondary meaning as well as inference. They believe that at various places where there is शाब्दी व्यञ्जना (suggestive meaning in a word) अभिधा (primary meaning) would help to understand the meaning. For example: दूरस्था भूधरा रम्या (the

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distance landscape is beautiful). Here, the word भूधर suggests the meaning of land of mountain as well as primary meaning is of a King. And therefore, no need of suggestive meaning separately. In the sentences like गङ्गायां घोषः the suggestive meanings like coldness and holiness can be perceived by लक्षणाशक्ति and therefore, no need of व्यञ्जनाशक्ति separately.

Nāgeśa has refuted these views by saying that it is not necessary that the suggestive meaning is always related to primary meaning and secondary meaning. Apart from this, he has not refuted this in detail by giving any example. But Mammaṭa explained well in detail that व्यञ्जनाशक्ति cannot be inferred by लक्षणाशक्ति. Scholars like Viśvanātha have refuted the opinion of Naiyāyikas in detail.
