

**Note****22**

## VRITTI

In Sanskrit literature, the word Vritti is seen in many scriptures, but when there is a difference in the scriptures, the meaning of the word Vritti becomes different. For example, "Parathbhidhanam Vrittih" is famous in grammar. In literature, modes of expression are related to semantic sense (Arthbodha).

The scriptural sentence which is in the Vedas, Vedanta and Shastras, that scripture sentence directly elucidates the meaning of the scripture. In literature, the direct meaning is often never rendered. There, the characteristic or euphemistic is used. As भवतः क्व गृहम्? Where is your home, the answerer of this question, to narrate the dharma of the village's coldness, purity etc. Sayas "Gagayan Ghosh: This answer is given. That is, by not giving a direct answer, he answers through Lakshanavritti. Similarly, "Sandhyavadanam Kuru" does not directly mother says to son, but "Gatostamarkaah" from this statement euphemistically means "Sadhyavandanam Kuru". The use of characterization and euphemism is seen a lot in poetry. The original meaning remains secretly. This is why miracles happen. In the beginning a sentence is heard. After that the indicated dharma of the word is remembered by abhidhavritti. After that there is another sense of mutual objects through purutvritti. There is some hindrance after remembering the indicated meanings of words. Then take shelter of Tatparya. For example, "Gangayam Ghosh:" the condition of the village in its water flow is impossible, due to the characteristic of the word Ganga, the meaning of the word Ganga is derived, that is, the house is on the banks of the Ganges.

Similarly, Gatohstamrkah does not mean "the sun has set" here. Therefore, do sandhyavand with Vyanjanavritti this meaning is explicable. Due to the interaction of words with meaning, the understanding of the word is derived. In this lesson, we will briefly study Vritti Chaturya.



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**OBJECTIVES**

After studying this lesson, you will be able to:

- know the characteristics of vrittis;
- know the process of shabdabodha;
- know the Lakshanavritti;
- use Lakshanavritti;
- know that where the Lakshanavritti is prone;
- use Lakshanavritti in the sentence;
- Know the purpose of Lakshanavritti;
- know the vyanjanavritti;
- know the meaning propounded by Vyanna Vritti;
- use vyanjanavritti in your your life;
- understand the meaning and nature of tatparyavritti;
- know that in which condition Abhidha can not express the meaning of sentence;  
and
- know the purpose of Tatparyavritti.

**22.1 CHARACTERISTIC OF VRITTI**

The word itself is the reason for the meaning after hearing the word. Action is possible when there is a reason. Here too, there is some action favorable to the sense of meaning. In the opinion of Acharyas, this action is called Vritti. That is, the word is the reason, the action towards that cause is called vritti. In literature, the word Vritti is a definitional. Here Shakti is Vritti.

**22.2 TYPES OF VRITTI**

Vritti is mainly of three types namely Abhidha, Lakshna and Vyanjana. Some people accept the Tatparya is distinction of vritti as well. Therefore, there are four types of vrittis - Abhidha, Lakshna, Vyanjana and Tatparya. There are differences of opinion among the scholars in the type of Vritti.

**Note**

Some Acharyas say that all meanings are derived from Abhidhavritti. Therefore, there is no point in accepting the other vrittis. As Mukulbhatta said in his book 'Abhidhavrittimitrika' that the Lakshana are within Abhidha.

Mahimbhatt has accepted the same designation of the word. In his opinion, where there is meaning without abhidhaa. There is only the help of Anumiti. That is, for the Lakshyarth it is receivable through anumiti. Lakshna was not accepted as a separate existence in his text Vyaktivivek.

Acharya Nageshbhatta, in his text called Paramalghumanjusha, has separately accepted the Lakshanavritti and Vyanjanavritti, yet the Lakshana is like Abhidhavritti have been mentioned with distinction in the type of Abhidha.

The opinion of the Naiyayikas is also important in this context. They also accept the abhidhaa and the Lakshana. In his opinion, there is no point in accepting the Vyanjana. The Naiyayikas composed various texts and commentaries to break the vayanjana. Among them, the commentary on the individualism composed by Mahimbhatta and Shaktism composed by Madhavatarka Siddhanta is very important. Acharya Jayantabhatta has also tried to refute the Vyanjana in his Nyayamanjari book. Because Vaisheshik philosophy is counted as a part of Nyaya Darshan. Therefore, many Vaisheshik philosophers also support this view by rejecting the Vyanjana. Mimamsaks also do not accept Vyanjana. In his opinion, the meaning which is obtained in addition to Abhidha and Lakshna. That is only by through Arthapatti. But in the later period, no one accepts the Arthapatti in this way. In fact, the arthapatti is accepted as anumavat in Naiyaya Philosophy.

But along with other Grammarian, other figuratives also accepted the applicability of Vyanjanavritti. In this context, Nageshbhatta said in Laghumanjusha - those Vrittis are of three types - Shakti, Lakshna and Vyanjana. Whether the main meaning should be obstructed or not, whether it should be related to the main meaning or not, whether the main meaning should be famous or not known, the meaning which is available in addition to the meaning of the Vachyartha is a Vyanjana. Acharya Anandavardhana, for the first time, composed the Dhwanyaloka, giving importance to the Vyanjanavritti to establish the Dhvani. Its commentator Abhinavagupta also accepts this vriti. He accept Abhidha along with Lakshana and Vyanjana.

Mammat's opinion about Vyanajan is also noteworthy - some Acharyas believe that in addition to the vritti of Abhidha Lakshna, Vyanajana the vritti called Tatparya is also helpful in rendering syntactical expressions. But the figurative says that although Tatparya helps in syntactic decision, it is not vritti. Again, in the opinion of some, the will of the

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speaker is the Tatparyavritti. As it is said in the Bhasha-parichcheda "Vakturicha tu purportham parikirtitam. In the opinion of others, the will of God is the Tatparyavritti. In this context, it can be said that there is no separate mention of Tatparyavritti in the texts of Navya Nayyikas. The opinion of the Vayikarans is also similar to that of the Naiyayikas. Vedanta also does not accept the meaning separately.

But there are some figurative masters who accept Tatparya vritti as an important vritti. Acharya Dhanik has said in his "Kavyanirnaya" book - "Yavatkarya Prasarivat Purtham na Tuladhritam" that means, in his opinion, in addition to Abhidha and Lakshana he gets knowledge with the help of Lakshana vritti. Lakshana vritti is capable of publishing all kinds of meanings according to the purpose. Like Dhanik, Mammata Vishwanath etc. figurative also accepts Vritti Chaturtya, that is, they consider the Tatparyavritti. The later Acharya Vishwanath is also follower of mammata in the matter of Tatparya Vritti. Siddhantmuktavali Krita Vishwanath Nyayapanchan said "Asattyadivat purthopi shabdodham per causality." In the poetic world, Abhidha, Lakshana, Vyajna and four vrittis are implied.

## 22.3 ABHIDHA

The word Abhidha is derived from the connotation from the root 'dha' with the prefix Abhi and suffix 'a'. Every word has some common meaning. Their own meaning is evident from the pronunciation of Sun, Moon etc. The word by which, the action by which one makes sense of the famous meaning, that action is called Abhidha. Acharya Mammata depicted the symptoms of Abhidha-

“स मुख्याऽर्थस्तत्र मुख्यो व्यापारोऽस्याभिधोच्यते।”

The action of the word by which the indicated meaning of the word is understood is called Abhidha, this Abhidha is called power or sign. Vishwanath said in the critique of word power - “यत् पदेन सह पदार्थस्य सम्बन्ध एवं शक्तिः”। This meaning should be understood from this word or it is God's will, that is called power- “शक्तिश्च पदेन सह पदार्थस्य संबन्ध”। सा चास्माच्छब्दादयमर्थो बोधव्य इतीश्वरेच्छारूपा” This is said in Siddhantmuktavali. This sign is the power receiver of the word. That is, only a specified meaning should be understood from a specified word. As indicated by the word Ghat, there is a body of Kumbhgrivadiman. Because from this word Kumbhgrivadiman Pind, this meaning is understandable is God's will. In the same way, 'Anaya' also means action in the form of 'Anayan' from the word 'Anay', from the word 'Anaya', only the action comes from the word 'Abhidha'. And that makes sense. In Vishwanath Sahityadarpana said the symptom of Abhidha- “तत्र संकेतितार्थस्य बोधनात् अग्रिमाभिधा”। That is, the main profession of the word in the indicated sense, which is an inter-lived

action is Abhidha. The vritti by which one senses the meaning of the word is Abhidha. This is the Mainvritti. It is used first of all for understanding the meaning. Lakshna and Vyanjana vrittis are preceded by Abhidha, hence Lakshna and Vyanjana vrittis are dependent on Abhidha. There is no shelter in other vrittis.

"Ghatmanaya" here, from the apprehension of the word Ghat, the meaning of this sign is understood. The word Ghatam is related to the substance of Kumbugrivadimat, this knowledge is possible through abhidhavritti. Because it is God's wish to have knowledge of Kumbugrivadimat matter from this word. It is understood only by the axiom of signification. The word from which the indicated meaning is derived is called Vachak.

## 22.4 ABHIDHA PROCESS

A person born with a specific knowledge of notation says this sentence 'Gamanaya', aiming at a second person born with a specific knowledge. After this, the second person performs the Go Anaya Roop Karma. A third person without a clue sees all this. After that 'Ashwamanaya' uses this sentence. Perform the Ashvam anaya. The third person also sees this. In the second sentence, it is possible to animate a different object from Ashwapad Sannidhan. From this it is known that the word Go is a creature with a slender tongue, it knows that the word Horse is indicated in Ghotak. After that 'Gam Bandhan' acts as Go Bandhan by listening to this sentence. This different verb insertion gives rise to a different function. With this, the knowledge of Anayapad is indicated in the process of anayan and badhan pada indicated the process of bandhanat. By renunciation of the padas, the signalless person gets indicated knowledge.

According to some, only word pramana gives indication knowledge. The Sahityadarpana said "Aptoshpadeshat". Like "Ayam Ashwashabd vachayah" when said by the object, there the child with authenticity determines the sign of Ashwashabd in Ghotak, these three are just demonstrations. Grammar etc. also acceptable - as said-

शक्तिग्रहं व्याकरणोपमानकोशाप्तवाक्यात् व्यवहारतश्च।

वाक्यस्य शोषात् विवृतेर्वदन्ति सान्निध्यतः सिद्धपदस्य वृद्धाः॥



Note



Note



## INTEXT QUESTION-22.1

1. What is the characteristic of famous vritti in grammar?
2. What is another name for the word Vritti?
3. What are the types of vrittis?
4. What are the names of Vrittis?
5. What are the characteristics of Vrittis?
6. Write the etymology of the word Abhidha?
7. Write the characteristic of Abhidha?
8. Write the characteristic of vritti in the opinion of the writer of Sahityadarpana?
9. What is a sanket (indication)?
10. What is derived from the Abhidha vritti?

## 22.5 LAKSHANA VRITTI

The figuratives accepted three vrittis. Lakshana among them. This vritti is triggered when there is a hindrance in the meaning of the main meaning to indicate Tatparyartha. That Lakshana is of two types, Roodhi and Prayojana. In this lesson, as Darpankarpanidit Vishwanath Kaviraj has presented in his texts, we will know the same.

## 22.6 CHARACTERISTICS OF LAKSHANA VRITTI

In the utterance of a sentence, first of all, the Abhidha vritti arises, if there is no meaning from the word, then taking the shelter of related to the main meaning, the vritti by which the meaning is realized is the lakshana. Lakshana is the symptom or by which the meaning is realized, it is called Lakshana. Pandit Kaviraj Vishwanath has said in Sahityadarpan-

मुख्यार्थ बाधे तद्गुक्तो ययान्योऽर्थः प्रतीयते।

रूढेः प्रयोजनाद्वासौ लक्षणा शक्तिरर्पिता॥

The meaning of the said word is absent in the said lakshana. मुख्यार्थस्य अर्थात् अभिधेयार्थस्य तात्पर्यानुपपत्तौ रूढेः अर्थात् प्रसिद्धिवशात् प्रयोजनाद् अर्थात् उद्देश्यविशेषाद् च यया वृत्त्या मुख्यार्थेन सह सम्बद्धः अन्योऽर्थः प्रतीयते बुद्ध्यते, सा शब्दोपरि अर्पिता आरोपिता वृत्तिः लक्षणा इत्यभिधीयते। That is, when the main meaning is inconsistent with the other



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meaning associated with it, due to Roodhi or purpose, the power by which it is targeted, it is said to be imputed or imaginary power symptoms. “यया अन्योऽर्थः प्रतीयतेऽसौ लक्षणा” This is a symptom of a Lakshana.

### 22.6.1 Prayojanavati Lakshana: Characteristics

Gangayan Ghosh: In this example, first of all, the Abhidha vritti is triggered, the meaning of the word Ganga is obtained from the Abhidha-flow of water. From this the meaning of this sentence is that there is noise in the Ganges water flow, in this water only fish etc. live. Not human, this meaning achieved from the Abhidha vritti. So this sentence does not make real meaning. Therefore, here the main relation is assumed from this instinct. Gangayan Ghosh: In this, the meaning of the bank of the Ganges with the original relation near the Ganges is accepted by Lakshana vritti when the main meaning is obstructed by this sign, this meaning is accepted by the Lakshana of the Ganges with the initial relation near the Ganges, in this When the main meaning is obstructed by Lakshana, there is Ghosh on the banks of the Ganges, it seems to have a different meaning from the main meaning. The tendency towards the result of this Lakshana is called rudhi or purpose. Gangayan Ghosh: In this example Ghosh lives on the banks of the Ganges, in this sense the allegation is made of meaning in Dharma Ghosh of Ganga. From him it appears that Dharma is Abhirapalli in the form of Shaityapavantvadi form of Ganga. Due to this, the purpose of religions like coldness, purity, etc., the place of residence of the Ghosh, perishes. So here is the prayojanavati lakshana.

अस्याः अन्यदुदाहरणं तावत् – सिंहो माणवकः इति। अत्र माणवकः चतुष्पात्त्वविशिष्टः सिंहो न भवतीति सिंहशब्दस्य मुख्यार्थस्य बाधः। शौर्यतीक्ष्णत्वादिधर्मैः सादृश्यं सम्बन्धमाश्रित्य लक्षणावृत्तिः सिंहसदृशो माणवकः इत्यर्थं बोधयति। अत्र तीक्ष्णत्वादिधर्मः प्रयोजनम्।

### 22.6.2 Rudhimula Lakshana

कलिङ्गः साहसिकः इत्यत्र या लक्षणा प्रवर्तते सा रूढिवशादेव। अत्र कलिङ्गशब्दे अभिधावृत्त्या तदभिधः देशः गम्यते। तेन अभिधया कलिङ्गनामको देशः साहसिकः इति अर्थः प्रतीयते। स च अनर्थकः एव। यतो हि साहसिकत्ववीरत्वादिधर्माः अचेतने देशगते वस्तुनि नैव तिष्ठन्ति। न हि अचेतने वस्तुनि चेतनधर्माः स्थातुं प्रभवेयुः, चौतन्यधर्माणां चेतने एव उपलक्षणत्वात्। तस्माद् न देशः तथाविधः साहसिकत्वधर्मवान् स्यात् अचेतनत्वात्। तेनात्र मुख्यार्थस्य बाधः भवति। मुख्यार्थस्य बाधे कलिङ्गपदे लक्षणा प्रवर्तते। तेन तया लक्षणया तद्देशसंयुक्ताः कलिङ्गजनाः लक्ष्यन्ते। यतो हि देशग्रहणेन संयोगसम्बन्धेन तत्स्थानामपि ग्रहणं जायते। ततः कलिङ्गदेशवासी साहसिकः इति लक्ष्यार्थः प्रतीयते। देशग्रहणेन रूढेः एव तत्र वर्तमानानां बोधो जायते। तेन अत्र प्रसिद्धवशादेव लक्षणा प्रवर्तते, न तु कस्मैचित् प्रयोजनाय। तस्मादत्र रूढिमूला लक्षणा।

'Kalinga adventureah' In this example, the Lakshana tend to be due to rudhi. In the word Kalinga, the concept of a country gives a sense of the country. From this concept,

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a country named Kalinga appears to have a sense of adventure. Because boldness, heroism etc. Dharma cannot exist in an unconscious country. To establish conscious dharma in an unconscious object, one should be influenced, due to the presence of consciousness, there is a conscious dharma from the conscious. That's why the country is not full of adventures etc. Therefore, there is a hindrance to the main meaning. When this main meaning is obstructed, Lakshana appear in the country of Kalinga. By that Lakshana.

From that the people of kalinaga are courageous it seems to be the goal, there is a sense of tendency towards adopting the country. From it, this meaning was realized here only by -

दर्पणकारः स्वकृतग्रन्थौ एकां शङ्काम् उत्थापयति। तद्धि - ननु काव्यप्रकाशकारः कर्मणि कुशलः इत्यत्र रूढिः वर्तते। तथाहि कुशलः शब्दस्य अभिधया कुशाल्लाति इत्यर्थः आयाति। तादृशस्यार्थस्य मुख्यार्थस्य प्रकृते बाधत्वात् दक्षरूपार्थः लक्षणया बोध्यते। तेनात्र रूढिवशादेव अयमर्थः आगतः इत्यतः अत्र रूढिमूला लक्षणा इति चेन्न, कुशलग्रहणरूपार्थे व्युत्पत्त्या प्राप्तेऽपि दक्षरूपस्यैव मुख्यार्थत्वम्। यमर्थं सर्वे स्वीकुर्वन्ति शब्दस्योच्चारिते एव स एवार्थः वाच्यार्थो भवितुम् अर्हति। ततः अत्र कर्मणि कुशलः इति वाक्ये न लक्षणा प्रवर्तिता, मुख्यार्थस्य बाधभावात् इति साहित्यदर्पणकाराभिमतम्।

### 22.6.3 Opinion of the writer of 'Kavyaprakasha'

Poetry writer Mammatacharya has published the form of Lakshna in his book, its characteristic is - Mainarthbadhe Tadyoge Rudhitoh Purjahat.

Otherwise, aiming for the purpose of action.

When the main meaning is obstructed by rudhi or prayojana the Lakshana by which the other meaning appears from the sum of that main meaning, that word is the imposed action itself.



### INTEXT QUESTION - 22.2

11. Write the characteristic of Lakshna according to Darpankar?
12. According to the writer of Kavyaprakasha, write the characteristics of Lakshna?
13. What are the types of Lakshana?
14. Who is the writer of Kavyaprakasha?
15. Who is the author of Sahityadarpan?
16. Lakshna is the vritti imposed on whom.?



17. Lakshana are triggered when .....
18. What is the meaning received by Lakshana called?

## 22.7 DISTINCTIONS OF LAKSHNA IN THE OPINION OF THE WRITER OF SAHITYADARPANA

Pandit Vishwanath Kaviraj has demonstrated sixteen main distinctions of Lakshana in his book. Here we will learn about them. This lakshana is divided into two types - Upadana lakshana and Lakshana lakshana.

### 22.7.1 Upadana Lakshana

For being the upadan of lakshyartha and mukhyartha, it is upadana lakshana. There are two differences in its -rudhi and prayojana as stated in Sahityadarpana.

मुख्यार्थस्येतराक्षेप वाक्यार्थेऽन्वयसिद्धये।  
स्यादात्मतोऽप्युपादानादेशो उपादानलक्षणा॥

वाक्ये पदार्थप्रतिपादनावसरे अन्वयसिद्धयर्थं यथा शक्त्या इतरस्य मुख्यार्थभिन्नस्य वा आक्षेपः उपस्थापनं वा विधीयते, यथा च आत्मनः अर्थात् मुख्यार्थस्य इतरस्य तद्भिन्नस्य च बोधः भवति, सा उपादानलक्षणा इत्युच्यते। तत्र रूढौ उपादानलक्षणयाः उदाहरणं तावत् - श्वेतः धावति इति। अत्र श्वेतस्य अचेतनत्वात् तस्मिन् धावनरूपव्यापारः न सम्भवति। तस्मात् मुख्यार्थस्य बाधे लक्षणया अश्ववादयः अर्थाः लक्ष्यन्ते। तेन अत्र यथा श्वेतरूपस्य मुख्यार्थस्य ग्रहणं तथा तदितरस्य अश्वार्थस्यापि उपादानं भवति। तस्मादत्र उपादानलक्षणा। प्रयोजने उदाहरणं तावत् - कुन्ताः प्रविशन्ति। कुन्तशब्दस्य वस्तु इति अभिधया लब्धः अर्थः। देशस्य प्रवेशनरूपचेतनधर्मवत्त्वं न सम्भवति। तस्मादत्र तादृशस्यार्थस्य बाधे पुरुषरूपो लक्ष्यार्थः लभ्यते। अत्रापि उभयोः ग्रहणात् उपादानलक्षणा। अत्र कुन्तादीनाम् अतिगहनत्वं प्रयोजनम्।

This Upadana Lakshana is of two types from saropa and sadhyavasana. Bheda, Saropa Upadana Lakshana and Sadhyavasana Upadana Lakshana. so it is said-

विषयस्यानिगीर्णस्यान्यतादात्म्य प्रतीतिकृत्।  
सारोपास्यान्निगीर्णस्य मता साध्यवसानिका॥

When the Mukhyartha and Lakshyartha becomes indifferent by the lakshyartha, it is saropa lakshana. This is the root of the rupaka alamkara. Example of upadana saropa lakshana in roodhi- 'Ashvah shweta dhavati' i.e. white horse is running.

Here, in addition to the white (Mukhyartha), there is a knowledge of the horse. Here, due to the pronunciation or mention of horse, it is saropa upadana.

Upadanasaropa in prayojana- Ete kuntah pravishanti i.e the spears are entering. instruction of keeping spears, due to pronoun 'ete', it is saropa.



Note

## KAVYADARPANA



Note

Where there is no utterance or mention of the vishayi, there is Sadhyavasana, it has been said in the sahyadarpana.

“निगीर्णस्य पुनर्विषयस्तान्यतादात्म्य प्रतीतिकृत्साध्यनसाना”

That Sadhyavasana Upadana is of two types -Rudhi and Prayojana. Among them, the example of Upadana Lakshna Sadhyavasana in the rudhi- Shweto Dhavati" Here, due to the lack of utterance of the aspect of the horse form, sadhyavasana upadana lakshana. Example of Sadhyavasana of Upadana Lakshna in prayojana - Kuntaah Pravishanti" This is also Sadhyavasana due to lack of adoption of the same vishayi pronouns as before.

That Upadana Lakshna is of two types from Saropa Shuddha and Gouni Bheda. said in Sahitryadarpana.

सादृश्येतरसम्बन्धाः शुद्धास्ताः सकला अपि।

सादृश्यात् मता गौण्यस्तेन षोडशभेदिताः”

Among them, in the rudhi, upadana lakshana saropa shuddha-Ashwah Shweto Dhawati. “एतानि तैलानि हेमन्ते सुखानि” This oil is soothing in Hemant. Here the meaning of the word tailani is - Disorder of 'Tila' Here, when the main meaning is interrupted, the meaning of oil's affection is assumed to be smooth, by analogy in the rudhi. At the same time, the oil does not give up its importance. Due to being Saropa from Etani pronoun, the rudhivati upadana lakshana saropa gauni is here.

Upadana Lakshna Sadhyavasana Shuddha in Rudhi - As-Sweto Dhavati in Rudhi. Upadana Lakshna Sadhyavasana Gouni like - Tailani Hemante Sukhani. Upadana Lakshna Saropa Shuddha like -

- एते कुन्ता प्रविशन्ति

Upadana lakshana saropa gauni in prayojana - एते राजकुमारा गच्छन्ति

Upadana lakshana sadhyavasana shuddha in prayojana - कुन्ताः प्रतिशन्ति

Upadana lakshana sadhyavasana gauni in prayojana - राजकुमाराः गच्छन्ति

Thus there are eight types of Upadana Lakshna.

## 22.8 LAKSHANA LAKSHAN

## KAVYADARPANA



Note

Lakshana in which the main meaning has the characteristics of other meaning, that is, the one who gives up its main meaning is also called Jahatlakshana or Jahatswartha. It is also said in the Sahityadarpana.

अर्पणं स्वस्य वाक्यार्थे परस्यान्वसिद्धये।  
उपलक्षण हेतुत्वादेषा लक्षण लक्षणा॥

In order to understand the meaning different from the main meaning in the sentence, where a word surrenders its form meaning, that is, leaving the main meaning and becomes a characteristic of the target meaning, that is called Lakna Lakshna. That too is of two types in terms of rudhi and prayojana out of which the characteristics in the rudhi - 'Kalinga sahasikah'. Kalinga man fights. In this sentence, Kalinga is famous in the sense of countryman, so there is a rudhi, the word Kalinga leaves its own meaning in the sense of country, hence it is a Lakshana.

Lakshana in prayojana Like Gangayam Ghosh:- Here the main meaning of the Ganges flow is not assumed, but there is a sense of meaning in the form of water. So here is Lakshana lakshana. Example of it-

उपकृतं बहु तत्र किमुच्यते सुजनता प्रथिता भवता परम्।  
विदधदीदृषमेव सदा सखे, सुखितमास्व ततः शरदां शतम्॥

यत्र परस्य मुख्यार्थभिन्नार्थस्य लक्ष्यार्थस्य वा अन्वयसिद्धये अर्थोपपत्तौ वा यया शक्त्या स्वस्य नाम मुख्यार्थस्य अर्पणं त्यागो वा उपलक्ष्यते सा लक्षणलक्षणावृत्तिः इत्युच्यते।

Lakshana lakshana is of two type-Aropa and sadhyavasana "आरोपाध्यवसानाभ्यां प्रत्येक" ता अपि द्विधा।" Lakshana lakshana saropa in rudhi-like- Kalinga: Purusho Yudhyate .

Lakna Lakshna Sadhyavasana in Rudhi like - Kalingah sahasikah, Lakna Lakshna Saropa in prayojana like - Ayurdhritam.

Lakshana lakshana sadhyavasana in prayojana - आयुः पिबति

This lakshana lakshana saropa and sadhyavasana both have two types-Shuddha and Gauni

सादृश्येतरसम्बन्धः शुद्धास्ताः सकला अपि।  
सादृश्यात्तु मता गौण्यस्तेन षोडशभेदिता॥

Lakshana lakshana shuddha in rudhi -कालिगः पुरुषो युध्यते।

Lakshana lakshana saropa gauni in rudhi -राजा गौडेन्द्रं कण्टकं शोधयति।

Lakshana lakshana sadhyavasana shuddha in rudhi -कलिगः साहसिकः।

## KAVYADARPANA



Note

**Lakshana lakshana sadhyavasana gauni in rudhi** -राजा कण्टकं शोधयति।

**Lakshana lakshana saropa shuddha in prayojana** -आयुर्धृतम्।

**Lakshana lakshana saropa shuddha gauni in prayojana** -गौर्वाहीकः।

अत्र वाहीकशब्दस्य मुख्यार्थः यद्यपि पञ्जाबदेशः। तथापि अत्र तादृशार्थे मुख्यार्थबाधात् तत्रस्थः पुरुषः पदेनानेन ज्ञाप्यते।

**Lakshana lakshana sadhyavasana shuddha in prayojana** -आयुः पिबति

**Lakshana lakshana sadhyavasana gauni in prayojana** - गौर्जल्यति

Thus there were eight types of symptoms. Eight distinctions have been made of Upadana Lakshna and eight characteristics of Lakshna Lakshna, in this way Panditraj Vishwanath has elaborated 16 types of Lakshna in his text Sahityadarpan.



## INTEXT QUESTIONS - 22.3

19. What are the types of Lakshana lakshana?
20. How many differences are there of Upadana lakshana?
21. What is the example of Upadana Lakshna Sadhyavasana Shuddha in Rudhi?
22. What is the example of Lakshana lakshna saropa gauni in prayojana?
23. What is the example of Upadana lakshana saropa gauni in rudhi?
24. What is the example of Upadana lakshana sadhyavasana shuddha in prayojana?
25. What is the example of Lakshana lakshana sadhyavasana-gauni in rudhi?
26. What is the example of Upadana lakshana sadhyavasana gauni in prayojana?
27. What is the example of Lakshana lakshana sadhyavasana shuddha in rudhi?
28. What is the example of Lakshana lakshana sadhyavasana shuddha in prayojana?

## 22.9 VYANJANA

आलङ्कारिकसम्प्रदाये प्रसिद्धासु वृत्तिषु व्यञ्जना इति प्रसिद्धा वृत्तिः शब्दव्यापारो वा। वि-इत्युपसर्गपूर्वकात् अञ्जातोः णिच्प्रत्यये युच्प्रत्यये वा स्त्रियां टापि व्यञ्जना इति शब्दः निष्पद्यते। अञ्जातुः प्रकाशनार्थकः। वि-इत्युपसर्गः विशेषरूपस्य अर्थस्य द्योतकः।

That's why from which action, the special meaning is accepted, that is Vyanaajana vritti. This particular meaning is delightful, heartfelt, and appears to be worthy of praise. This is what is called vyangartha. Mukhyartha is expressed by Abhidha, Lakhyartha by Lakshana and Vyangyartha by Vyanaajana. In Sahityadarpana-



Note

वाच्योऽर्थोऽभिधया बोध्यो लक्ष्यो लक्षणया मतः।  
व्यंग्यो व्यंजनया ताः स्युस्तिम्नः शब्दस्य शक्तयः॥

यथा अङ्गनासु अवयवाद्यतिरिक्तत्वेन किञ्चिद् अन्यदेव लावण्यं सहृदयनयनामृतसमं तिष्ठति तथैव वाणीषु वाच्यार्थाद् कश्चिद् भिन्नः एव व्यङ्ग्यार्थो भवति। तथाहि उच्यते ध्वन्यालोके प्रथमोद्योते आनन्दवर्धनाचार्येण

प्रतीयमानं पुनरन्यदेव वस्त्वस्ति वाणीषु महाकवीनाम्।  
यत्तत्प्रसिद्धावयवतिरिक्तं बिभाति लावण्यमिवाङ्गनासु॥

This vyangyārtha is accepted by the Vyanjana vritti. The definition of Vyanjana vritti has been given by Acharya Vishwanath in Sahityadarpan.

विरतास्वभिधाद्यासु ययाऽर्थो बोध्यते परः।  
सा वृत्तिर्व्यंजना नाम शब्दस्यार्थादिकस्य च॥

Meaning:- When three vrittis, Abhidha, Lakshana and Tatparya vrittis, when all become weak (kshina) after making sense of their own meaning, then the vritti which gives a sense of a different meaning that is called Vyanajana vritti. This vyanajana is of- Shabdanishtha, Arthanishtha, prakritinishtha, pratyayanishtha, nipatanishtha.

Example- 'गतोस्तम् अर्कः' this is the sentence. Here, Abhidha vritti meaning is- 'sunset is over'. But here Vyanjana vrittis expressed many different meanings- if a father says his children who are playing, 'गतोस्तम् अर्कः' then its meaning is- let us go home. if this sentence for a Brahmachari- 'गतोस्तम् अर्कः' then its meaning is 'do evening worship. if this sentence is used for the the Gopalaka, then 'गतोस्तम् अर्कः' its meaning is 'take cows in the cow-house.

In the seventh Mayukh of the famous literary writer Jaydev Chandralok, the form of vyanjana is said as follows.

वृत्ति भेदै स्त्रिभिर्युक्ता स्रोतोभिरिव जाह्नवी।  
भारती भाति गम्भीरा कुटिला सरला क्वचित्॥

The Ganges is oppressed by three types of flow- Gambhira, kutila and sarasa. Similarly a voice with three types of vrittis- gambhira, kutila and sarasa. Here, by gambhira pada- Vyanjana, by kutila pada- Lakshana and by salala pada-Abhidha is accepted. Just as the sentiments of a serious man cannot be understood easily by all, similarly, the knowledge of vyanjana is not only available to ordinary people, but only to sahridya.

Ashadharbhatta also equates Abhidha with the river Ganges, Lakshna with the Yamuna river and Vyanjana with the Saraswati river, equating the speech as Triveni. Just as Saraswati is not visible to the people due to being situated inside the land, similarly the vyanjana is also imperceptible to the common people and accessible to the sahridya.

## KAVYADARPANA



Note

This vyanjana is understood skillfully. as the famous saying -

शक्तिं भजन्ति सरला लक्षणां चतुरा जनाः।

व्यंजना नर्ममर्मज्ञाः कवयः कमना जनाः॥

### 22.9.1 Distinctions of Vyanjana

There are many variations of vyanjana. Vishwanath Kaviraj has described in the second part of Sahityadarpan, in his opinion, there are two main types of vyanjana - Shabdimula and Arthimula.

1. **Shabdi Mula Vyjanjana** - Shabdi Mula vyanjana is again of two types Abhidhamula and Lakshnamula. Abhidhamula vyanjana - Characteristics of Abhidhamula vyanjana have been presented in the Sahityadarpana.

अनेकार्थस्य शब्दस्य संयोगाद्यैर्नियन्त्रिते।

एकत्रार्थस्य हेतु व्यंजना साऽभिधाश्रया॥

A word has many meanings, if by chance, in one sense controlled by Abhidha, which is the karanabhoota vritti in the anvyarthabodha of the word, it is Abhidhamula vyanjana.

Example -

दुर्गालंघितविग्रहो मनसिजं संमीलयंस्तेजसा,  
प्रोद्योद्वाजकलो गृहीतगरिमा विष्वग्वृतो भोगिभिः।

नक्षत्रेशकृतेक्षणो गिरिगुरौ गाढां रूचि धारयन्,  
गामाक्रम्य विभूतिभूषिततनू राजत्यूमावल्लभः॥

Meaning:- This verse is in praise of Bhanudev, the husband of the Queen of Umanam. Therefore, this verse is a praise of Bhanudev from the context of the abhidha vritti but here the words were inserted by the poet in such a way that Umapati Mahadev is also understood. In the end, the upaman-upameya bhava is sounded between Mahadev and Bhanudev. One who is detached from fortifications, conqueror of Kamadeva with self-beauty, endowed with royalty, possessing great pride, surrounded by pleasure-lovers, neglecting even Kshatriya kings, having firm faith in Shiva, conquering the earth and adorned with opulence. The beloved (Bhanudev) of the empress named Uma, is being adorned, this is the meaning (Vachyārtha).

But the meaning of this verse is also understood Shankara stutiparaka (praise of Shankara) from the words of Durgalangit Vighraha, Sammilayana, Rajkamal Bhogi, Nakshatrash, Giriguru, Gam, Vibhuti and Uma etc. The meaning of the Vyanjana is - those who are engulfed in the embrace of Durga Parvati, those who consume Kamadeva by self, those who have a head adorned with moonlight, those who attain the world's



Note

gravity, the body covered by snakes, those who make the moon an eye, are firm in Himalaya's in-laws, Lord Shiva, Uma Gauri's beloved, is adorned.

एवम् अत्र प्रकरणेन अभिधेये उमावल्लभशब्दस्य उमानामकमहादेवीवल्लभभानुदेवनृपतिरूपे अर्थे नियन्त्रिते व्यञ्जनया गौरीवल्लभरूपः अर्थः बोध्यते इति अभिधामूला शाब्दीव्यञ्जना।

Lakshnamula Shabdi vyanjana - Characteristics of Lakshnamula Shabdi Vyanjana in Sahityadarpana.

लक्षणोपास्यते यस्यकृते तत्तु प्रयोजनम्।

यया प्रत्याय्यते सा स्याद्व्यञ्जना लक्षणाश्रया॥

**Meaning:** - The purpose for which the Lakshana is used, the purpose by which it is expressed, that is the Lakshanamula shabdi vyanjana.

**Example-** Gangayan Ghosh:- Here there is a great purpose of coldness and purity. That purpose is proved by vyanjana vritti. After realizing the meaning of water, flow etc., when Lakshna Vritti stops on expressing the meaning, the vritti which express the coldness, purity is called lakshanamula vyanjana.

**Arthivyanjana** - The vritti that expresses the vyangya different from vachya, with the characteristics of speaker, bodhivya (listener) sentence, episode, country, time, kaku effort etc., is arthivyanjana. It is said in the Sahityadarpana.

वक्तृबोद्धव्य वाक्यानामन्य सन्निधिवाच्योः

प्रस्ताव देश कालाना काकोष्चेष्टादिकस्य च।

वैशिष्ट्यादन्यमर्थं या बोधयेत्साऽर्थं सम्भवा॥

**Example:**

कालो मधुः कुपित एष च पुष्पधन्वा धीरा वहन्ति रति खेदहराः समीराः।

केलीवनीयमपि वंजुलकुंजमंजुदूरे पतिः कथय किं करणीयमद्य॥

Meaning- Time is of spring, Kamadeva is very angry, it has been the winds that take away the tiredness of Rati, it is a small playground made of Ashoka trees located in front, the husband is in a distant country, what to do on such an occasion needed? You tell me this.

अत्र वक्त्याः नायिकायाः मदनविह्वलत्वादिवैशिष्ट्ययोगात् एतं देशं प्रति शीघ्रं प्रच्छन्नकामुकम् एकं प्रेषय इति अर्थः व्यञ्जते।

Here only one example is shown. Other examples can be found in Sahityadarpana etc.

This Arthivyanjana again has a threefold type thus there are innumerable types of arthivyanjana

## KAVYADARPANA



Note

**शङ्का** - शाब्दां व्यञ्जनायाम् अर्थस्य, आर्थ्यामपि व्यञ्जनायां शब्दस्य उपयोगिता अस्ति। अतः किमर्थं तयोः पृथक्तया निर्देशः इति चेदुच्यते शब्दस्य अर्थस्य च व्यञ्जकत्वे अन्यस्य सहकारिकारणत्वं स्वीकरणीयम्।

This vyanjana also occurs in prakriti, suffix, prefix Nipat-Varna composition etc.

जैसै-

चपलांगां दृष्टिं स्पशसि बहुशो वेपथुमतीं, रहस्याख्यायीव स्वनसि मृदु कर्णन्तिकचरः।  
करं व्याधुन्वत्याः पिबसि रतिसर्वस्वमधरं, वयंतत्वान्वेषान्मधुकर, हतास्त्वं खलु कृती॥

This quote is of Dushyanta towards Bhramar while disturbing Shakuntala in Abhijnanshakunla. In this verse the word Hataah is used and not the misery received. The use of the word Hataah gives the impression of vyanjana in a sad form. Here there is vyanjana in root han or prakriti itself. Similarly, vyanjana in root han or prakriti should be known in other examples also.

व्यञ्जनासिद्धिः ख व्यञ्जना हि अभिधालक्षणादिसकलवृत्तिभ्यः भिन्ना कवि-आलङ्कारिकसम्प्रदायप्रसिद्धा अभिनवा एव वृत्तिः। इयं व्यञ्जना रस-रसाभास-भाव-भावाभासादीनां बोधाय अवश्यमेव आलङ्कारिकैः स्वीकर्तव्या। इयं च वृत्तिः प्रथमतः आनन्दवर्धनाचार्येण ध्वन्यालोकग्रन्थे प्रतिपादिता। तथाहि ईश्वरसङ्केतेन शब्दे स्थिता स्वाभाविकी वृत्तिः भवति अभिधा। इयं च अभिधा शब्दस्य वाच्यार्थमेव कथयति। लक्षणा तु प्रयोजनादिनिमित्तात् मुख्यार्थबाधमुत्पाद्य वक्त्रा एव शब्दोपरि समारोपिता कृत्रिमा वृत्तिः। व्यञ्जना तु प्रकरणवक्तृबोद्धव्यादिनिमित्तमाश्रित्य समुन्मीलिता वृत्तिः।

नियमः अस्ति शब्दबुद्धिकर्मणां विरम्य व्यापाराभावः इति। शब्दस्य, बुद्धेः, कर्मणः च व्यापारः समाप्तश्चेत् पुनः तस्य व्यापारः न भवति इति तदर्थः। यथा देवदत्तः ग्रामं गच्छति इत्यत्र अभिध वृत्त्या आदौ सर्वेषां पदानां पृथक् पृथक् अर्थबोधः भवति। ततः वाच्यार्थमुक्त्वा अभिधा विरता भवति। ततः तात्पर्यवृत्त्या कर्तृत्वकर्मत्वादिरूपेण सर्वेषाम् अन्वये सति एकवाक्यार्थः सम्पद्यते। तात्पर्यानुपपत्तिश्चेत् लक्षणा स्वीक्रियते। यथा गङ्गायां घोषः इत्यत्र अभिधावृत्त्या गङ्गाशब्देन जलप्रवाहरूपस्य अर्थस्य बोधः भवति। घोषशब्देन च आभीरपल्लीरूपार्थस्य बोधः। एवं मुख्यार्थे ज्ञाते तात्पर्यस्य अनुपपत्तिः भवति, जलप्रवाहे आभीरपल्ल्याः अवस्थानं कदापि न सम्भवति इति कारणात् अतः लक्षणावृत्त्या गङ्गापदं सामीप्यसम्बन्धेन स्वसम्बन्धिनं तटरूपार्थं बोधयति। ततः लक्षणया गङ्गातटे घोषः इति अर्थः भवति। एवम् अभिधा-तात्पर्य-लक्षणाख्यानां तिसृणां शक्तीनां स्वार्थबोधनेन विरमात् रसादीनां बोधनाय तुरीया काचित् वृत्तिः सर्वैः अवश्यम् अङ्गीकर्तव्या।

Abhidha is not a bodhika for vyangya - Abhidha abstains by making sense of it. Therefore, there is no power in its understanding again. Here some people object that this is only action of Abhidha. It means like an arrow propelled by a mighty soldier, which with the same velocity trades the enemy's blemishes, kills and takes away his life. In the same way, the same word used by Sukavi assumes padartho-parishtithi-





Note

anvyabodha and vyangya by the action of Abhidha vritti. Therefore, the vyanjana is not acceptable in the opinion of some.

In the opinion of Dhanik, the writer of Dashrupak, the meaning of vyanjana vritti is in the tatparyavritti itself.

किञ्च तात्पर्यवृत्तिप्रतिपाद्यः एव व्यङ्ग्यः। ननु तात्पर्याख्या वृत्तिः पदानां सम्बन्धमात्रबोधनेन उपक्षीणा भवति। अतः सा कथं व्यङ्ग्यार्थान् बोधयेत्, कथं वा अतिरिक्तस्वरूपा च व्यञ्जना तदन्तर्गता भवति इति चेत् तेन उच्यते तात्पर्यं हि यावत्कार्यप्रसारि भवति। अर्थात् धनिकमते तात्पर्यवृत्तेः सीमा न निर्धारितः। अतः सा वृत्तिः अधिकं व्यङ्ग्यादिकमपि बोधयति इति मन्तव्यम्। अतः व्यञ्जना न स्वीकर्तव्या इति चेत् अत्रापि शब्दबुद्धिकर्मणां विरम्य व्यापाराभावः इति समाधानम् तथाहि तात्पर्यवृत्तिरपि वाक्यघटकपदानां संसर्गमात्रं जनयित्वा नष्टसामर्थ्या सती व्यङ्ग्यार्थमुत्पादयितुं न समर्था इति भावः।

ननु शब्दबुद्धिकर्मणां विरम्य व्यापाराभावः इति न्यायस्वीकारे नास्ति काचित् राजाज्ञा। अयं न्यायः मीमांसकमतमात्रपरः। अतः अप्रामाणिकः अयं न्यायः न सर्वैः अभ्युपगन्तव्यः इति चेत् अत्रोच्यते ख यदि दीर्घदीर्घतराभिधाव्यापारेण अभीष्टार्थसिद्धिः सम्भवति तदा लक्षणा अपि न स्वीकर्तव्या भवति। किञ्च, ब्राह्मण कन्या ते गर्भिणी इति वाक्यश्रवणानन्तरम् अविवाहितायाः कन्यायाः पुत्रोत्पत्तिवार्ताश्रवणेन शोकः, पुत्रस्ते जातः इति वाक्यश्रवणेन ब्राह्मणस्य हर्षः उत्पद्यते। एवं हर्षशोकादिप्रतीतिः हर्षशोकादिबोधक-मुखप्रसादमालिन्यादिभिः अनुमानात् प्रतीयते। परन्तु अभिधा दीर्घदीर्घतरव्यापारात्मिका इति स्वीकारे हर्षशोकादीनामपि वाच्यत्वं स्वीकरणीयम् परन्तु हर्षशोकादिभावानां वाच्यत्वं केनापि न स्वीकृतम् अतः सोऽयम् इषोरिव दीर्घदीर्घतरोऽभिधाव्यापारः इति न्यायः न स्वीकरणीयः।

Lakshna is not bodhika of vyangya - there is a lack of action by stopping words, intellect, actions, by this rule, in the Ganges Ghosh, Tatadi is taken by abstaining only by understanding the meaning by lakshana, then again coldness, purity etc. are not expressed by lakshana. Therefore, vyanjana vritti must be accepted.

### 22.9.2 Importance of Vyanjana Vritti

The vyangyārtha is completely different from the meaning of speech (vachyārtha). Below are some verses represented in the Dhvanyalok Granth as examples-

1. कदाचित् वाच्ये विधिरूपे प्रतिषेधरूपः, i.e. Somewhere, vyangyārtha is in nagation form even vachyārtha in vidhiroop.

भ्रम धार्मिक विश्रब्धः स शुनकोऽद्य मारितस्तेन।  
गोदानदीकच्छकुंजवासिना दृप्तसिंहेन।

This verse is in the second century of the poet's Gathasaptasati. The bank of the river Godavari is a sign place of a Punishchali heroine, where she goes to meet her lover. Due to the beauty of that place, a religious pundit started bringing it there for

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Note

sandhyopasana or excursion and started breaking flowers. Due to this, there was a disturbance in the love meeting of that Pashchali heroine and she started wishing that religiously person should not come here. A dog lived at that place, due to which that religious person was unhappy, so the heroine said to the religious man - Now that dog has been killed by Madmatt Singh (Lion), who lives in Kunj on the banks of river Godavari. So make sure you visit here. Till now you were afraid of dogs, now Madmatt Singh is present. If you travel even now, you will be killed, so here I am confused, that is, do not travel here, this is vyanjana. In fact, here, be confused with Abhidha Vritti, this method is understood, but do not travel with vyanjana, this prohibition is expressed.

2. क्वचिद् वाच्ये प्रतिषेधरूपे विधिरूपो,

Somewhere, Vyangya is after negation of the vachaya.

## Example

श्वश्रूत्र निमज्जति अत्राहं दिवसकं प्रलोकया  
मा पथिक रात्र्यन्धक शय्यायां सम निमक्ष्यासि॥

This is the 63rd verse of the seventh century of the Halkavi's work Gathasaptashati.

पूर्वरात्रौ सुरताय निजभ्रमेण एकास्तरणशयनविधायिनीं श्वश्रूं विधृत्य अनर्थविधायिनं प्रोषितं रात्र्यन्धत्वेन परिचायितस्वरूपम् उपपत्तिं प्रति स्वयं दूत्याः कुलटायाः उक्तिरियम अत्र शय्याया अस्मिन् पार्श्वे श्वश्रूः निमज्जति जरत्तरत्वेन निष्पन्दा शेते, अत एव ततो न किञ्चिदाशङ्कनीयम् इत्याशयः। अत्र अस्मिन् पार्श्वे अहं स्वपिमि इति शेषः। अत्र स्वापबोधकपदस्य अप्रयोगात् कुलटायाः मन्मथपीडया निद्राराहित्यं द्योत्यते। हे पथिक प्रवासिन् मम शय्यायाम् अस्मदीयास्तरणे मा निमङ्क्ष्यसि पार्श्वपरिवर्तनादिभिः इतस्ततो न विलुण्ठिष्यसि। अत्र मा शयिष्ठाः इति निषेध रूपार्थः वाच्यः, परन्तु शयिष्ठाः इति विधिरूपार्थः व्यङ्ग्यः।

3. क्वचिद्वाच्याद् विभिन्नविषयत्वेन व्यवस्थापितो,

Somewhere, the Vyangyārtha is different to vachayārtha

कस्या वा न भवति रोषो दृष्ट्वा प्रियायाः सत्रणमधरम्।  
सभ्रमर पद्मघ्राणशीले वारित वामे सहस्वेदानीम्॥

स्वकान्ताया उपपत्तिदष्टमधरं वीक्ष्य रुष्टे प्रोषितागते पत्यौ निरपराधत्वबोधनाय प्रतारयन्त्याः सख्याः उक्तिरियम प्रियायाः स्वप्रियतमायाः सत्रणं व्रणसहितम् अधरम् अधरोष्ठं दृष्ट्वा कस्य वा पत्युः रोषो न भवति अपि तु सर्वस्यापि रोषो भवत्येव इति भावः। एतेन अस्याः न कोऽपि दोष इति व्यज्यते। हे भ्रमरसहितपद्मघ्राणशीले प्रतीपाचरणात् प्रतिकूले त्वम् इदानीं पत्युः तर्जनां भ्रमरदंशनजन्यवेदनां च सहस्व इति श्लोकार्थः। अत्र वाच्यार्थबोधे सखी उद्देश्या तथा भ्रमरेणास्य अधरो दष्टः न पुनरुपपत्तिना इति व्यङ्ग्यार्थबोधे कान्त उद्देश्य इति विषयभेद इत्यर्थः। किञ्च अत्र ममैवं वैदग्ध्यम् इति प्रतिवेशिनी विषयः, इदं मया समाहितं पुनरेवं चेत् त्वया एव समाध



Note

येयम् इति उपपत्तिः विषयः, भ्रमरेण अस्याः अधरः खण्डितः, न तु भर्त्रा इति त्वया ईर्ष्या न विधेया इति सपत्नी विषयः, सरलतरेयं न किञ्चित्प्रपञ्चं जानाति इत्यस्य साध्वीविषयः, नान्यथा शङ्कनीया इत्यस्य श्वश्रूः विषयः इत्येवं विषयभेदेन व्यङ्ग्यार्थाः अपि भिन्ना भिन्नाः भवन्ति।

In this way, the vritti called vyanjana must be accepted for rendering a vyangya that is always different from the meaning of the word (vachya).



### INTEXT QUESTIONS - 22.4

29. Write the characteristics of vyanjana?
30. Basically how many types of vyanjana are there?
31. Write the names of how many types of shabdimala vyanjana are there?
32. Is lakshana vyangyārtha bodhika or not?
33. Is abhidha vyangyārtha bodhika or not?

## 22.10 TATPARYA VRITTI

Mainly only three vrittis have been accepted by the figuratives. But according to the many scholars, tatparyavritti is also considered. Literary critic Pandit Vishwanath Kaviraj believes in second views here we will know the views of the writer of Sahityadarpana.

### 22.10.1 Characteristics of Tatparya Vritti

In the Sahityadarpana the meaning derived from Abhidha has been said to be vachya. Here some doubts are present - that this meaning is known from this word from Abhidha, but if there is a sense of mutual meaning of the words from the group of words in the sentence, it is not possible to have syntactic knowledge before the meaning of those words. Because the vritti is dispensed with by rendering the meaning of the word. How will it work again if it breaks?

शब्दबुद्धिकर्मणां विरम्यव्यापाराभावः इति न्यायेन न हि विरतया अभिधया पुनः वाक्यार्थावबोधः सम्भवेत्। ननु पदार्थानां ज्ञानं जाते सति कथं वाक्यार्थप्रतीतिः इति चेदुच्यते यत् तात्पर्याख्यया वृत्त्या एव पदार्थानां मध्ये अन्वयसम्पादनेन पूर्णवाक्यता सिद्ध्यति। तस्मात् इयं विलक्षणा वृत्तिः तात्पर्याख्या अङ्गीकार्या एव।

The characteristics of Tatparyavritti in Sahityadarpana-

तात्पर्याख्यां वृत्तिमाहुः पदार्थान्वयबोधने।  
तात्पर्यार्थं तदर्थं च वाक्यं तद्बोधकं परे।

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Note

परं भाट्टमीमांसकाः प्राचीननैयायिकाश्च, पदार्थानाम् अभिधया लक्षणया वा उपस्थितानाम् अर्थानाम्, अन्वयबोधने परस्परं यथासम्भवं सम्बन्धबोधने, तात्पर्यार्थं तात्पर्याख्यां वृत्तिं आहुः उक्तवन्तः विचक्षणाः इति श्लोकस्यास्य सरलार्थः।

like- “शरीरमाद्यं खलु धर्मसाधम्”

अत्र शरीरपदे अभिधया स्थूलदेहः इत्यर्थः लभ्यते, आद्यम् इत्यस्य प्रथमम् इत्यर्थः, खलु इति निश्चयार्थकम् अव्ययपदम्। धर्मसाधनम् इत्यस्य अभिधया धर्मस्य प्राप्तये उपायीभूतम् इत्यर्थः आगच्छति। एवं सति न अर्थविवेकः जायेत। तस्मात् अत्र तात्पर्यवृत्त्या पदार्थानाम् अन्वयेन एकवाक्यार्थः आगच्छति

Therefore, here comes a sentence from the meaning of the words with the meaning of Vritti that “शरीरम् एवं धर्मस्य प्राप्तये प्रथमं उपायभूतम्” This meaning is achieved. Therefore the meaning is accepted.

### 22.10.2 Sects Accepting Tatparya Vritti

In the matter of accepting this vritti, there is animosity even among the Mimamskos. Two sides come -

1. Anvitabhidhanavadi and
2. Abhitanvyavadi

1. Anvitabhidhanavadi-Anvitabhidhanvadi or Prabhakarguru says that as their opinion (in justice) Tatparyavritti dose not have purpose. “सोऽयमिषोरिव दीर्घदीर्घतरोऽमिधाव्यापारः” By this justice, so much work of abhidhaa is transmitted, only by that. Abhidhavritti, all the padartyha become abhitha by mutual anvaya.

तेन तेषां पदानाम् अन्वयपूर्वकमेव अर्थप्रतीतौ पुनः अन्वयबोधनं नापेक्षते। तन्मते आदौ क्रियाकारकयोः मध्ये अन्वयबोधो जायते। तत्पश्चात् पदविशेषसमभिव्याहारात् विशेषस्मृतिः उत्पद्यते। तथाहि अन्वितघटे एव घटपदस्य शक्तिः। शाब्दबोधे तु आकाङ्क्षादिवशात् वृत्तित्वादिविशेषरूपमेव भासते। अतः तात्पर्या वृत्तिः नापेक्षते इति तेषाम् अभिप्रायः।

2. Abhitanvyavadi- Bhat Abhitanvadi says that in their justice, only the meaning of the word is obtained from Abhidha and not Abhidha is capable of realizing any other thing. Its meaning stops after rendering. Therefore, Tatparya vritti in the understanding is expected. Therefore, Tatparyavriti is accepted by them

Opinion of Darpankar - Writer of Sahityadarpana. Pandit Vishwanath accepts the opinion of Abhitanvyavada. In his justice, the relation between substance, perception, action factor etc. is true.

परन्तु केवलम् अन्विते एव शक्तिः कृतः, क्रियाकारकयोः मध्ये सम्बन्धज्ञानसमयेऽपि अन्वयो जायते। तेन तत्र अन्वयसम्भवात् तत्र अभिधा प्रवर्तिता एव। अभिधा तथाविधम् अर्थं प्रतिपाद्य

विरता। पुनः अन्वितेऽपि सा न प्रवर्तेत। ततः विशेषरूपं न अवभास्यते पुनः अभिधायाः प्रवृत्त्यनसम्भवात् तदा तात्पर्यवृत्त्या एव वाक्यार्थः अवगम्यते। तस्मात् तात्पर्या वृत्तिः अङ्गीकार्या इति साहित्यदर्पणकारस्य पण्डितविश्वनाथकविराजस्य मतम् इति शिवम्॥

But from where is the power only in Anvit. The relation between the action factor is in the time of knowledge. Abhidha is promoted because there is any other possible. Abhidha abstains by rendering such meaning. Doesn't work again. Then the sense of meaning comes from the Tatparya vritti itself. Hence the tatparyavritti is accepted.

**INTEXT QUESTIONS-22.5**

34. Write the characteristics of Tatparyavritti given in Sahityadarpana?
35. Write the names of the two opinions mention in discussion on Tatparyavritti?
36. Which view does the writer of Sahityadarpana accept?
37. Who is Anvitabhidhanvadi?
38. Who is the Abhihanvayavadi?

**SUMMARY**

Vritti is a very famous subject in literature. There is a difference of opinion among scholars regarding the distinction of Vrittis. Those vrittis are of three or four types. - Abhidha, Lakshana, Vyanjana and Tatparya vritti

**TERMINAL EXERCISE**

1. Write short essay on the basis of Abhidhavritti.
2. Write short note on vritti.
3. Briefly describe the characteristics of vritti.
4. Write the differences of vrittis.
5. Describe the Lakshanavritti
6. Describe the 16 differences of Lakshna.
7. Explain with examples the differences of Upadana lakshana
8. Write the difference of lakshana lakshana

**Note**

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Note

9. Briefly describe the vyanjanavritti
10. Briefly describe the Arthi-vayanjana
11. Briefly describe the Shabdi vyanjana
12. Give an example of Tatparya Vritti.
13. Explain the tatparyavritti according to the writer of Sahityadarpana
14. Mention two sides in the acceptance of tatparyavritti



## ANSWERS TO INTEXT QUESTIONS

## 22.1

1. Pararthabhidhanavritti
2. Shaklti
3. Four distinctions.
4. Abhidha, Lakshana, Vyanjana and Tatparyavritti
5. If there is any action favorable to the sense of meaning, that action itself is a vritti
6. The word Abhidha is derived from the adjective suffix from the root dha with the prefix Abhi.
7. 'स मुख्याऽर्थस्तत्र मुख्यो व्यापारोऽस्याभिधोच्यते' इति।
8. 'तत्र सङ्केतितार्थस्य बोधनात् अग्रिमाभिधा' इति
9. The meaning of this word is understood, it is a sign of God's will (Ishawaraichchha).
10. Vachyartha

## 22.2

11. मुख्यार्थबाधे तद्युक्तो ययान्योऽर्थः प्रतीयते।  
रूढेः प्रयोजनाद्वासौ लक्षणा शक्तिरर्पिता।।
12. मुख्यार्थबाधे तद्योगे रूढितोऽथ प्रयोजनात्।  
अन्योऽर्थो लक्ष्यते यत्सा लक्षणारोपिता क्रिया।।

**Note**

13. Two.
14. Mamtacharya.
15. Pandit Vishwanath Kaviraj.
16. Above the word ( शब्दस्य उपरि).
17. Of the main meaning.
18. For the lakshyartha

**22.3**

19. Two types - Upadan and lakshana lakshana
20. Eight types.
21. श्वेतः धावति इति।
22. गौर्वाहीकः इति।
23. एतानि तैलानि हेमन्ते सुखानि इति।
24. कुन्ताः प्रविशन्ति इति।
25. राजा कण्टकं शोधयति इति।
26. राजकुमाराः गच्छन्ति इति।
27. कलिङ्गः साहसिकः इति।
28. आयुः पिबति इति।

**22.4**

29. विरतास्वभिधाद्यासु ययाऽर्थो बोध्यते परः।
30. Two types.
31. There are two types - Abhidhaamula and Lakshnamula.
32. No.
33. No.

**22.5**

34. तात्पर्याख्यां वृत्तिमाहुः पदार्थान्वयबोधने।  
तात्पर्यार्थं तदर्थं च वाक्यं तद्बोधकं परे

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Note

35. Abhitanvayavada side, and Anvitanvayavada side.
36. Anvitanvayavada
37. Prabhakar.
38. Bhatt.