

PREFACE

Though Sanskrit Poetics has a long history stretching from unknown beginnings, the Nāṭyaśāstra of Bharata is considered as the first work dealing incidentally with some topics of Poetics. From the 6th century A.D. onwards Sanskrit Poetics developed as a separate and systematic Śāstra in the hands of pioneer rhetoricians like Bhāmaha, Daṇḍin, Vāmana and their successors. During the time of its development various systems of Indian Philosophical thought were in vogue. The poeticians in India have taken help of them to make their system scientific and strong. To create an aesthetic beauty of highest kind a knowledge of the three systems, Paṇini, Vākya and Pramāṇa (Grammar, Mīmāṃsā and Nyāya) is necessary. Therefore, the tradition of Sanskrit Poetics has been inspired and influenced by them to a great extent. Among them the Nyāyaśāstra propounded by Akṣapāda Gautama and his successors, Buddhists and Jainas, because of its logical nature, scientific method of argumentation, principle of logical analysis and a scientific language exerted considerable influence on almost all the branches of knowledge and Sanskrit Poetics could not be an exception.

Both Prācīna and Navya branches of Nyāya as well as Buddhist logic helped significantly the rhetoricians in building their theories of Alaṅkāra, Rasa, Dhvani, Dosa, Śabdavṛttis etc., and in strengthening them by the method of logical argumentation and thereby making the system sound and scientific. They have not only taken quotations from the works of the great Naiyāyikas but also followed their style, language, technical terms and ideas or concepts. Consequently, a large portion of the expositions of Sanskrit Poetics is quite difficult to comprehend without a thorough study of Nyāya logic (specially Navya-Nyāya logic). It is also not possible to make an accurate and logical evaluation of great classics like Vyaktiviveka, Alaṅkāra-sarvasva, Rasagaṅgādhara, Alaṅkāraratnākara, Alaṅkāramañjuṣā etc., and the important theories of Rasa etc., without a thorough knowledge of Nyāya Philosophy.

In spite of such influence and contribution of Nyāyaśāstra on Sanskrit Poetics there is a desideratum of a detailed comprehensive and critical study of the poetic works from the perspective of Nyāya. It would be therefore be both interesting and instructive to make a comprehensive and critical study of the influence of Nyāya on Sanskrit Poetics. With this in view an attempt is made in this thesis to bring out a systematic account

of some of the notable features of Sanskrit Poetics on which Nyāyaśāstra has exerted influence and to make an indepth analysis of the factors contributing to it.

To the best knowledge of this candidate, such a study has been attempted here for the first time which naturally leads to a better understanding of the relation of Nyāya and Kāvyaśāstra and thus contributing to the general advancement of knowledge.

The theme of the thesis is a very wide one and the material for its study is also vast. Hence the enquiry has been restricted to the salient features of the influence of Nyāyaśāstra on diverse aspects of Sanskrit Poetics. While investigation was going on, it was realised that many of the important works of unknown and little known poetics (as well as the commentaries especially written by the Naiyāyikas) of Navya-Nyāya period have not been published and some although published are not available at present. The scope of the study therefore, is restricted only upto the published works of Sanskrit Poetics. On the basis of relevant data from both the systems an indepth analysis of the different aspects of influence is attempted.

The method adopted for the present study is both analytical and critical.

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