



# **Epistemology of Vibhāva in the light of Navya-Nyāya Language and Methodology**

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## **CONTENT**

<b>Title and Abstract</b>	<b>1-3</b>
<b>Introduction</b>	<b>3-4</b>
<b>The Real World and Created World</b>	<b>4-5</b>
<b>Definition of the Definition</b>	<b>5-7</b>
<b>Delimiter of the Vibhāva</b>	<b>8-11</b>
<b>Nature of the Vibhāva</b>	<b>11-13</b>
<b>Nature of the Knowledge</b>	<b>13-15</b>
<b>Conclusion</b>	<b>15</b>
<b>References</b>	<b>15-16</b>

# **Epistemology of Vibhāva in the light of Navya-Nyāya Language and Methodology**

**Dr. Anil Pratap Giri,**

## **ABSTRACT:**

**Paṇḍitarāja Jagannātha has elaborated the concept of Vibhāva by using Navya Nyāya Language in the Rasagaṅgādhara. The concept of Vibhāva shows one of the finest products of human intellect in the history of Sanskrit literary criticism. Using Navya Nyāya Language as a tool for ambiguous free concept Paṇḍitarāja simplified and critically analyzed Bhaṭṭanāyaka's understanding on Vibhāva and represented it in the form of universal model of uncommon cause of Rasa in the context Generalization (Sādhārṇīkaraṇam). Without knowing proper methodology and structure of the Navya-Nyāya Language, understanding of Vibhāva for modern Sanskrit scholars is quite tough. Peculiar features of Navya-Nyāya language are - an artificial and restricted language, ambiguity free concepts sentence structure, and free from opaqueness which can be known through analyzing methodology and linguistic structure of the Navya-Nyāya language. Methodology of the Navya-Nyāya follows a systematic sequence of the word arrangements and its relationship in the sentence. Aim of this peculiar methodology is to restrict the meaning of the sentence and makes concept unambiguous. Prof.V.N.Jha, from Pune University, Prof. Shivajivan Bhaṭṭācārya from Kolkata, Prof.Amba Kulkarni from Hyderabad University, Prof.Shrinivasa Varakhedi from Karnataka Sanskrit University have made an academic efforts and presented its methodology and structure in such a way so-that sentences of the Navya-Nyāya Language can be understood in the easiest mode for modern scholars. Methodology of Navya- Nyāya language of Rasagaṅgādhara in general and the concept of Vibhāva in particular have not been explored by the scholars so-far. This paper would critically analyze the methodology of Navya-Nyāya language in the concept of Vibhāva and its epistemology to resolve complication and misunderstanding of the Vibhāv and make Vibhāva concept easier, uncomplicated and unambiguous and explore linguistics analysis of the poetics tradition.**

## **Key-words:**

**Vibhāva, Kāntāṭva, Abhāva, Delimitor, Agmyā, Sambandha, Viśayatā, Pratiyogitā**

## **Introduction:**

Epistemology derives from the Greek term 'Episteme', it means knowledge and Logy comes from 'Logos' which means logical discourse. In this connection epistemology as term reveals the logical discourse of knowledge based on 'Justification'. In other word Epistemology can be treated as a means of knowing which is called Pramāṇa Mimāṃsa in Sanskrit. Paṇḍitarāja Jagannātha has logically analysed an epistemology of Vibhāva in the first chapter of 'Rasagaṅgādhara' in the discourse of Rasa theory. Paṇḍitarāja assumes the concept of Vibhāva cannot be understood properly without its proper justification and logical interpretation. This is why I used epistemology term in my research paper in the title itself. The theory of Vibhāva as per knowledge is concerned must be analysed in the light of 'Rasagaṅgādhara'. Vibhāva is a literary term, has been used by Indian poetics as an uncommon cause of 'Rasa' from Bharatamuni to Paṇḍitarāja Jagannātha. But it has not been

properly analysed before the Paṇḍitarāja Jagannātha in the history of Sanskrit poetics tradition. PR is a first poetician who understood the problem of Vibhāva properly and critically analysed the concept of Vibhāva in his text for removing an ambiguity in the concept of Vibhāva. For this, he adopted a technical language called Navya Nyāya Language. Navya Nyāya Language is an artificial language which is informally invented by Indian Logicians, Vācaṣpati Mishra in 10<sup>th</sup> Century A.D and formally established by Gaṅgesopādhyaya by his text Tattvacintāmaṇi which is famous and pioneer book of Navya Nyāya Language written in approximately 12<sup>th</sup> Century A.D. An intention of Navya Nyāya Logicians was to remove ambiguity from the concept and enhanced presentation through language so that the scope of Jalpa and Vitanḍā can be demolished in śāstrārtha traditions. Paṇḍitarāja also adopted this Navya Nyāya Language in the poetics to remove ambiguity, opaqueness of the concept and restrict the meaning of the sentence in the poetics in general and the discourse of Vibhāva in particular. The theory of Vibhāva is logically examined during analyse of the Rasa theory by Bhaṭṭanāyaka, which is well known as Bhuktivāda in the history of Rasa theory and its development.

### **The real world and the created world:**

Indian logicians accept that the world is real which is given and it exists, but it depends upon human mind which can be presented through language as it is. Language is not only the medium of communication but it is knowledge also. It deals the reality. It represents the real world without any deviation. Navya Nyāya Language is enhanced and technical language, maps the meaning of the sentence, treated as restricted language which represents the real world without any ambiguity. The created world can be treated as literary world which is the modified form of the real world. It is created by the poeticians which existence is neither absolutely true nor absolutely false but in between true and false. The purpose of the created world is to get an enjoyment which is ultimate source of real world. Upaniṣads justify its “रसो वै सः”<sup>1</sup> it means ultimate reality is enjoyment only. “आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते”<sup>2</sup>. This living being have been originated from an enjoyment only which is ultimate reality. “आनन्दो ब्रह्म इति व्यजानात्”<sup>3</sup> enjoyment is relived in the form of Bramha. “अयम् आत्मा ब्रह्म”<sup>4</sup> the soul can be treated as a Bramha. “रसं हि एवं लब्ध्वा आनन्दीभवति”<sup>5</sup> getting the enjoyment living beings emerged in the form of Ānanda. Hence the created world connects human beings to his source through enjoyment. The source is ultimate reality which liberates human being that is why the literature which deals the created world for knowing an ultimate reality, where real world gives both pain and pleasure. There created world gives only pleasure due to centric existence of Rasa which is Sukhrūpa, vyāpāra of internal sense organs<sup>6</sup>. The nature of real world is mixed form of Satva, Rajas and Tamas, there the nature of created world is only satva, but real world is both knowledge and ignorance. The created world has been originated from the real world through literary texts. As for as plays are concerned actors act an activities of characters for the visitors to get an enjoyment. Here actors are the Vibhāva, cause of the enjoyment, activities of the actors can be treated as anubhāva and mental mood of the actors are vyabhicāribhāvās. When Vibhāva, Anubhāva, and Sanchāribhāva connect with visitor’s Sthāyibhāva than rasa manifests and the real world converts into created world. लौकिक becomes अलौकिक, materialism converts into spiritualism,

and pain converts into pleasure. In this process Vibhāva plays an uncommon role. That is why the nature of vibhāva must be analysed in the light of Rasagaṅgādhara.

Vibhāva is a literary category which is uncommon cause of the Rasa. In the real world for the pleasure or pain, whatever are the cause, effect, and auxiliary cause they are named as vibhāva, anubhāva and vyabhichāribhāva in the literary world. Enjoyment manifests by their vibhāva, anubhāva and vyabhichāribhāva after connection of its sthāyibhāva<sup>7</sup>.

Viśvanātha elaborate the concept of rasa in his text Sāhityadarpaṇa more precisely and added Sahṛdaya term who possesses Sthāyibhāva<sup>8</sup>. Viśvanātha elaborate the cause and effect relationship of the real world as well as literary world in more scientific way than Mammaṭa. He solved the confusion of Kāvyaaprakāśa where there is no relationship mentioned clearly between Sthāyibhāva and Vibhāva, Anubhāva and vyabhichāribhāva. Viśvanātha cleared that for the rasa Vibhāva, Anubhāva and Vyabhichāribhāva all together are the cause and Rasa is final product in the processes of aesthetic experience<sup>9</sup>.

Vibhāva is a science, acting has been revelled by Vibhāva only. Vibhāva is a cause of many experienced knowledge<sup>10</sup>. Therefore the definition of Vibhāva is essential. Definition is a unique property (dharma) by which we characterise the thing to be defined (Lakṣya). Definable property must be an uncommon or peculiar property. Neologicians define the definition of the definitions: Asādhāraṇa-dharmaḥ lakṣaṇam. Asādhāraṇatvaṃ ca lakṣyatāvacchedakasamanīyatatvam<sup>11</sup>. The definition of the definition can be explained in English is that: “An uncommon or peculiar property is called the defining property ( Lakṣaṇa) of an entity to be define (Lakṣhya). The uncommonality or peculiarity (asādhāraṇatva) of such property stands for ‘the state of being pervade and at the same time being the pervader of the property which delimits the thing to be defined (lakṣyatā).

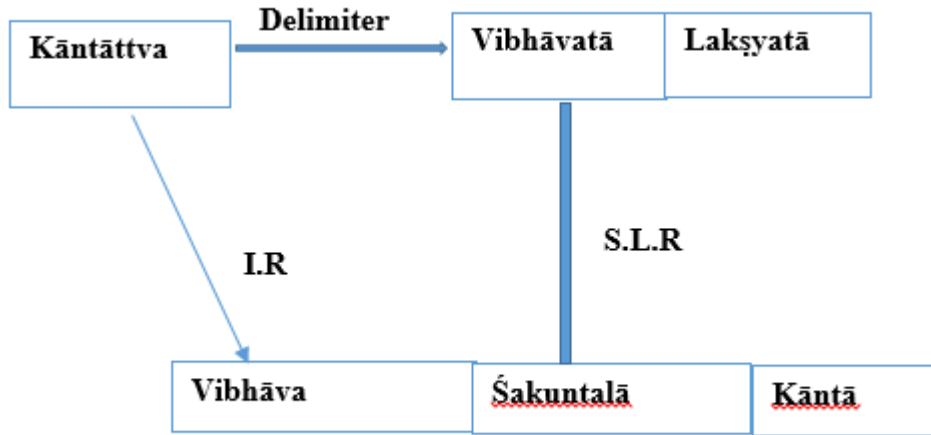
**“Samanīyatatvañca lakṣyatāvacchedaka-vyāpyatve sati lakṣyatāvacchedaka-vyāpakatvam”<sup>12</sup>.** ‘Being co-extensive means being pervaded by and being pervade of the delimitor (avacchedaka) of the property of being the thing to be defined (lakṣyatā).’

Bhaṭṭanāyaka wants to define the “Vibhāva”. In Which moment “Vibhāva” should be defined it becomes the thing to be defined because a new property (āgantuka-dharma) comes to reside in Vibhāva that is called lakṣyatā or Vibhāvatā. This new property can come to reside anywhere in anything which we want to define. But now we are defining Vibhāva this is why this Vibhāvatā which is created property should be specified in its locus.

The Navya-Nyīyāyika’s developed a language to specify this created property in its locus. They developed a concept called avacchedaka or delimitor. An Avacchedaka is a specifier of the locus of the āgantuka dharma, the new property or the acquired property or the contextual property. Now to specify that this Vibhāvatā is in Vibhāva alone and not in any other entity at this moment. We should delimate this new property namely Vibhāvatā by some property which is present in Vibhāva. Bhaṭṭanāyaka says if somebody states that Kāntātva resides in the Vibhāva by inherence relationship in the context of Śāṅkutaḷā. Kāntātva resides in the Vibhāva by inherence relationship in the context of Śākuntaḷā. Kāntātva alone can specify the locus of lakṣyatā or Vibhāvatā, is not correct. It can be put as follows:

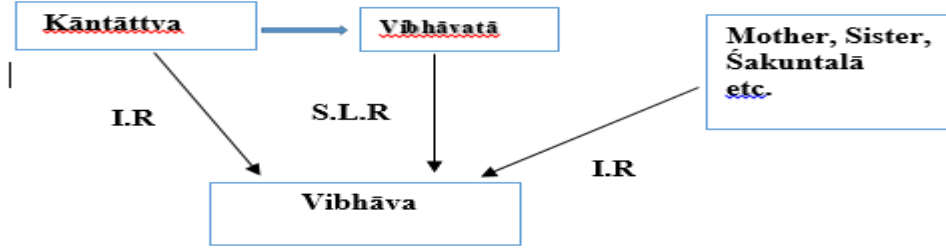
**“Lakṣyatā-avacchedaka-samanīyatatvam-asādhāraṇatvam”<sup>13</sup>.** If we accept that lakṣyatā is delimited by Kāntātva, Kāntātva pervades Śākuntaḷā or Śākuntaḷā pervades

the Kāntātva. Then this definition of Vibhāva is defected by over application defects. Because wherever is Kāntātva there is Śākuntalā or Wherever is Śākuntalā there is Kāntātva is not accepted by the spectators due to the mark of respect of Indian culture.



An avacchedaka, has to be Co-extensive (anṃnaya-anatirikta-vṛtiḥ) with the avacchina. It should occupy the same area which is occupied by the avacchina, not less not more<sup>14</sup>. Here, the created-property, Vibhāvatā is delimited and Kāntātva is delimitator. But Vibhāvatā is an occasional property of the Vibhāva which must be specified. Kāntātva exists in all vibhāvas as well as non-vibhāva. Therefore Kāntātva which is inherent property of the Vibhāva cannot be general delimitator of the Vibhāvatā. Here Kāntātva is a natural property of the kāntā can be the delimitator of Lakṣyatā. Methodology by which such a property is to be identified is to verify whether a property selected ‘the definition’ is co-extensive with the delimiters of Lakṣyatā or not. If it is co-extensive, it should be selected as a definition without any problem. The test of Co-extensiveness (Smaniyatatva) is to see that “wherever there is the defining feature (asādhāraṇa dharma), there is the delimitator of the Vibhāvatā and whatever is the delimitator of the vibhāvatā there is the defining feature. If this is true, we can select that feature (asādhāraṇa dharma) as a definition of the thing to be defined. Kāntātva property resides not only in Vibhāva but in mother, sister also. Therefore in defining feature arises a defect called over application which is defined as. “The defect of a definition called “Over application” is that where the definition applies in that which is to be defined (Lakṣya) and also in that which is not intended to be defined.

**“Lakṣya-alakṣya-Vṛttitvam ativyāptiḥ”<sup>15</sup>.**

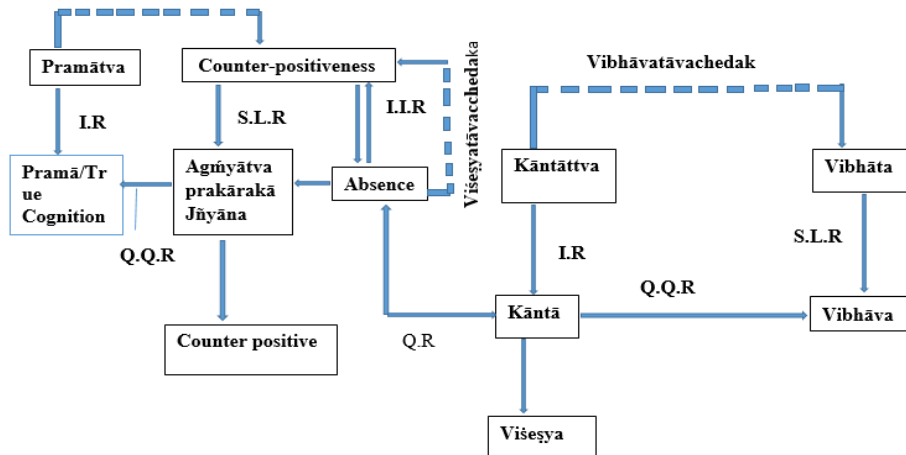


- I. Mother, Sister, Sāṅkuntalā etc can be Vibhāva because they possess Kāntāttva.
- II. Kāntāttva is the delimiter or of Vibhāvatā.
- III. Vibhāvatā is delimited by Kāntāttva.
- IV. Wherever is the Kāntāttva there is mother, sister etc.
- V. Wherever is the Mother, Sister etc. there is the Kāntāttva.

Since mother, sister are not intended to be Vibhāva therefore definite is defected by over application defect.

**“Aprāmāṇya-niscaya-anālingita-agamyātva-prakāraka-jñānavirahasya-viśeṣyatāsambandhāvacchināa-pratīyogitākasya-vibhāvatāvachedaka-koṭāvavaśyaṃ niveśyatvāt.”<sup>16</sup>**

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Let us explain an above-mentioned diagram which gives concrete concept of the Navya-Nyāya sentence.

Kāntā is qualificand (Viśeṣya) in respect of Vibhāva is defining thing which possesses created property (Āgantuka-dharma) named Vibhāvatā or Lakṣyatā, resides in its locus by Self-linking relationship. Vibhāva is the locus of Vibhāvatā. Vibhāva is equivalent to Kāntāb in respect of actress (Natī, Śakuntalā etc.). The natural property of the Vibhāva will be delimiter of the Vibhāvatā. Since Kāntā is the qualifier of Vibhāva hence kāntātva which is the natural property of the Kāntā, resides in Kāntā by inherence relationship -is delimiter of the Vibhāvatā. Kāntātva is Vibhāvatāvacchedaka. Kāntātva must be qualified by agamyātva prakāraka knowledge and this knowledge must be qualified by Aprāmāṇya- Niścaya anālīṅgita it means pramātmaka Knowledge. Here Kāntā is qualificand (Viśeṣya) in which Agamyātva prakāraka knowledge is absent. Agamyātva prakāraka knowledge is counter positive (Pratīyogin) i.e. kāntā - is a base-relatum (Anuyogin) counterpositiveness (Protīyogitā) exists in Agamyātva-Prakāraka- Knowledge by self-linking relationship. Agamyātva-Prakāraka knowledge resides in the visitors by inherence relationship, it resides in Agamyātva by Prakāratā relationship and resides in Kāntā by Viśeṣyatā relationship. Viśeṣyatā relationship is required for specification of Agamyātva prakāraka knowledge in the Kāntā itself. So that an absence of its knowledge can reveals in Vibhāva. Viśeṣyatā relationship is delimiter of counter-positiveness of agamyātva- prakāraka knowledge.

For the Vibhāva Kāntātva is a general delimiter of the Vibhāvatā. Kāntātva is a natural property of the Kāntā which exists in all the Kāntās. If we accept that Kāntātva is a delimitor of Vibhāvatā then Vibhāvatā extends in the mother, sister, etc, which is not intended to be a Vibhāva, because mother, sister, Śakuntalā's are respected personality of Indian Culture. They are unable to produce Rati, Due to their respect charmed Spectator's (सहृदय) will not receive the manifestation of their Rati themselves. But here question arises that there are Vast literature is available in the Sanskrit, in the form of poetry as well as in the drama where Sītā, Śakuntalā etc. are treated as a Vibhāva for the Rasa. Therefore, Paṇḍitarāja Jagannātha answered this question systematically and elaborated the concept of Vibhāva by writing Navya Nyāya Language. He mentioned that for making Sītā, Śakuntalā as a Vibhāva due to inherent property of the Kāntātva, should be Gamyā. Here Śakuntalā is qualificand (Viśeṣya) in the respect of agamyātva- prakāraka knowledge. Agamyātva- prakāraka knowledge is absent in the Śakuntalā. Śakuntalā is base-relatum (anuyogin) and absence of Agamyātva- prakāraka knowledge is counter-relatum (Pratīyogin). Counter-relatumness exists in the knowledge by self-linking relationship. Due to qualificandness (Viśeṣyatā) relationship an absence of agamyātva- prakāraka-knowledge exists in the Śakuntalā. Therefore, qualificandness named Viśeṣyatā relationship is the delimiter of counter-positiveness. Delimited counter-positiveness (Pratīyogitā) exists in the absence of agamyātva- prakāraka-knowledge only. Now it has cleared that Śakuntalā will be gamyā, when Viśeṣyatā relationship will delimate the Pratīyogitā of agamyātva- prakāraka jñānābhāva. An absence of agamyātva- prakāraka knowledge must be qualified by the real knowledge which is called Pramāṇa-niścay anālīṅgita or with certainty of Pramāṇa. For mapping the clear picture of the Vibhāva and the inherent property of Pramā -is called



Prāmāṇya -would be the delimiter of the counter Possetiveness-Agamyātva- prakāraka jñānābhāva. The relationship between Agamyātva- prakāraka jñānābhāva and aprāmāṇyāniscaya- anālīṅgita is having qualifier-qualificand relationship. The property of the Pramā being called as Prāmāṇya resides in aprāmāṇyāniscaya- anālīṅgita by inherence relationship.

In this way Kantātva must be qualified by an absence of agamyātva- prakāraka knowledge - which must be qualified by aprāmāṇyāniscaya- anālīṅgita will be treated as a delimiter of the vibhāvātā which is possible through generalised process (Bhāvakatva Vyāpāra). Bhāvakatva vyāpāra is a power of kāvya-word. Kāvya -word conveys the ideas like the Vibhāvas and anubhāvas with the help of their first Vyāpāra, then the Bhāvakatva comes into action and it brings universalism by removing the individualistic entities of the Vibhāvas. Then due to universalization process all the Ālamban Vibhāvas, Uddīpana Vibhāvas, Anubhāvas and Vyabhicāribhāvas are presented to the visitors in their generalised form. Then the Vabhāvakatva comes into action. Then Bhojakatva vyāpāra stimulates Satvaguṇa of the visitors, which completely suppresses the rajoguṇa and tamoguṇa and makes them forget their own individuality and creates minds in a bliss full state. Rasa is the sthāyibhāva which is universalized by the bhāvakatva Vyāpāra of the literary word. Bhojakatva vyāpāra creates the natural bliss of the self by suppressing the Rajas and Tamas Guṇas which manifests sthāyi-bhāva in the blissful state that is called Rasa which is similar to Parabramhāsāda.

Herewith aprāmāṇyāniscaya- anālīṅgita has been used as a qualifier of the agamyātva- Jñānābhāva for removing the unreal knowledge, ignorance and erroneous cognition. Rati cannot be produced if the knowledge of Vibhāva deals agamyā or in-between agamyā and gamyā types of erroneous knowledge. Rati will be produced by the gamyātva knowledge only which must be qualified by the certainty of the real knowledge. There are three types of existence of knowledge of the object -

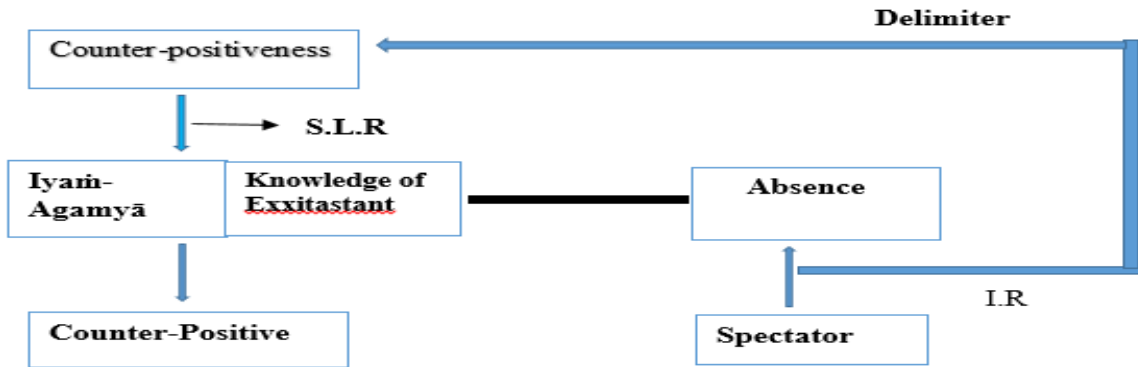
1. The certain real knowledge.
2. Second erroneous real knowledge or erroneous unreal knowledge.
3. Certain unreal knowledge

In the context of Śakuntalā as a Vibhāva this three types of Knowledge is possible to the charm spectators if the first two knowledge are held then Śakuntalā will not be treated as Vibhāva only the third category of knowledge has a power to convert Śakuntalā into Vibhāva for the charm spectators. The nature of first knowledge is “इयं अगम्या” it means Agamyātva- prakāraka knowledge is the real knowledge that can be written in Navya-Nyāya language as Prāmāṇyāniscaya-ālīṅgitāgamyātva prakāraka jñāna. If the Spector justifies that Śakuntalā is agamyā, then agamyātva prakāraka knowledge exists in the Śakuntalā by the viśeṣyatā relationship as well as it exist in Spector by inherence relationship. If this knowledge is qualified by the certain real, cognition, then Śakuntalā will never be the Vibhāva. The second type of knowledge is erroneous knowledge in the respect of Śakuntalā as a Vibhāva: which can be elaborated as Śakuntalā is between agamyā and gamyā. In this situation ambiguity comes whether Śakuntalā is gamyā or agamyā then Rati cannot be produced. It can be written in Navya-Nyāya language as Prāmāṇya- sanśaya - anālīṅgita –agamyātva Prakāraka Jñāna. Here spectator feels that Śakuntalā is agamyā are gamyā; creates ambiguity then the nature of this knowledge will be agamyātva prakāraka

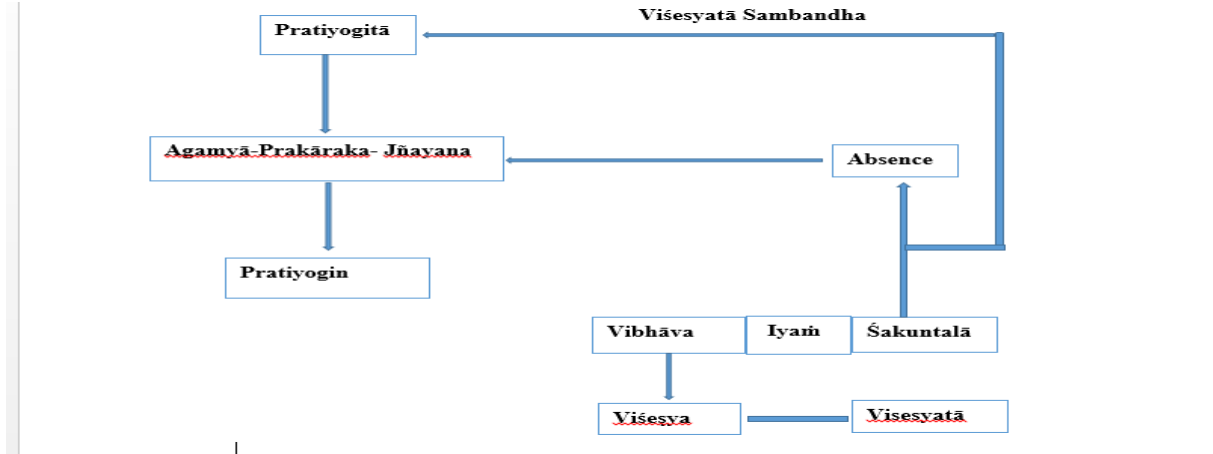
knowledge which is qualified by Prāmāṇya- sanśaya agamyātva prakāraka knowledge. Here Prāmāṇya sanśaya means erroneous cognition justified by Pramāṇa. If once agamyātva knowledge is justified by Pramāṇa is the form of erroneous cognition then Rati will not be produced and if agamyātva knowledge is not justified by Pramāṇa than also erroneous cognition will not produce the Rati. The third knowledge which says Śakuntalā is agamyā, which nature is agamyātva prakāraka knowledge is unreal knowledge, having power to produce Rati. It can be elaborated that Aprāmāṇya-niścay-anāliṅgitāgamyātva prakāraka jñānābhāva. It means an absence of agamyātva prakāraka knowledge is qualified by the certainty of Aprāmāṇya-niścay-anāliṅgita. This sentence states that if the Śakuntalā manifests the knowledge of an absence of Agmyā which is certainly justified by the Pramāṇa. Śakuntalā can be the Vibhāva when an absence of agamyātva prakāraka knowledge qualified by the Pramāṇya must be the qualifier of the Kāntātva which is an inherent property of the Kāntā and the delimiter of the Vibhāvatā.

If the knowledge of excitantness is present (Iyam gamyā) in the spectator then “Iyam agamyā”- this knowledge does not produce the Rati. With an existence of the knowledge of an excitantness, the knowledge of absence of an excitantness will exists in the spectator which can be presented in the Navyā-Nyāya Language as “Samavāya-sambandhāvcchinna-pratiyogitāka-agamyātva-prakāraka- jñānābhāva”. Let us draw the picture which will help us understand it in a vivid manner.

### “Samavāya-sambandhāvcchinna-pratiyogitāka-agamyātva-prakāraka-jñānābhāva”<sup>17</sup>



Knowledge of an absence of this excitant is existing in the spectator by inherence relationship which is shown by above mentioned diagram. But this concept will not be the qualifier of the Kāntātva because it exists in the spectator not in the Vibhāva. Without existing this knowledge in the Vibhāva the created property of the Vibhāva called Vibhāvatā cannot be specified by Kāntātva only. Therefore qualificand relationship (Viśeṣyatā Sambandha) is written in the sentence- “Viśeṣyatā Sambandhāvacchinna Pratiyogitāka-agamyātva-prakāraka- jñānābhāva”. To make this concept concrete let us draw the following graph.

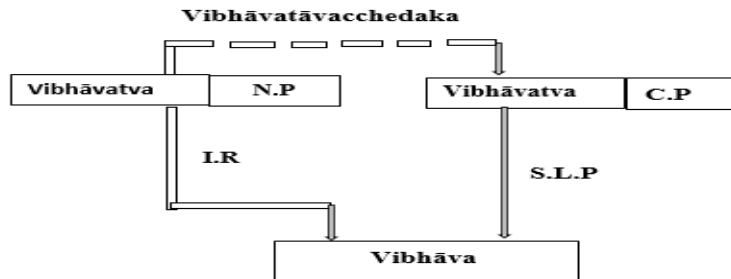


### Nature of the Vibhāva:

According to Navya-Nyāya: Vibhāva is that which entity is delimited by the delimiter of the Vibhāvatā . It can be written in Navya-Nyāya Language as following:

**“Vibhāvatā-vacchedakena-avacchinna padārth Vibhāvaḥ”<sup>18</sup>.**

**“Vibhāvatāvacchedakena avacchinna padārth Vibhāvaḥ”.**



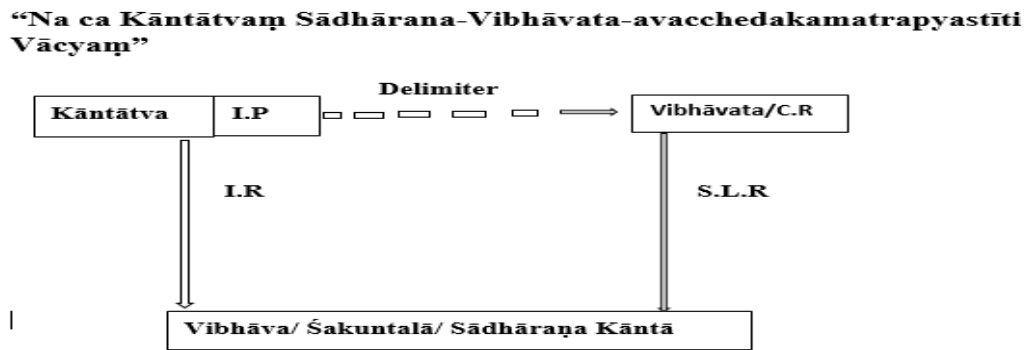
In above-mentioned diagram the concept of Vibhāva is picturised. For knowing the Vibhāva: First we should know the properties of Vibhāva. Knowing the properties of the Vibhāva we would able to know an-ambiguous concept of the Vibhāva. Vibhāva is the object of knowledge, thus objectivity or Vibhāvatā is the created property of the Vibhāva which resides by self-linking relationship in the Vibhāva. Objectivity of Vibhāvatā is the created property or occasional property which must be specified in the Vibhāva, because created property is bigger than natural property of the property holder which is commonly linked with all the objects of knowledge.

Vibhāvatā is a natural property of the Vibhāva, resides by inherence relationship. Vibhāvatva is delimiter of the Vibhāvatā and Vibhāvatā is delimited by Vibhāvatva. Hence Vibhāvatā is called Vibhāvatāvacchedaka which has delimited the entity or Vibhāvatā of the Vibhāva. Delimiter is a property of the property-holder which is neither less nor more than property-holder; if delimiter delimits another property of the property-holder then delimited property

will be equivalent to delimiter property. When these two properties are equivalent and reside in one property-holder in the same time then overall concept of the property-holder or Vibhāva can be known.

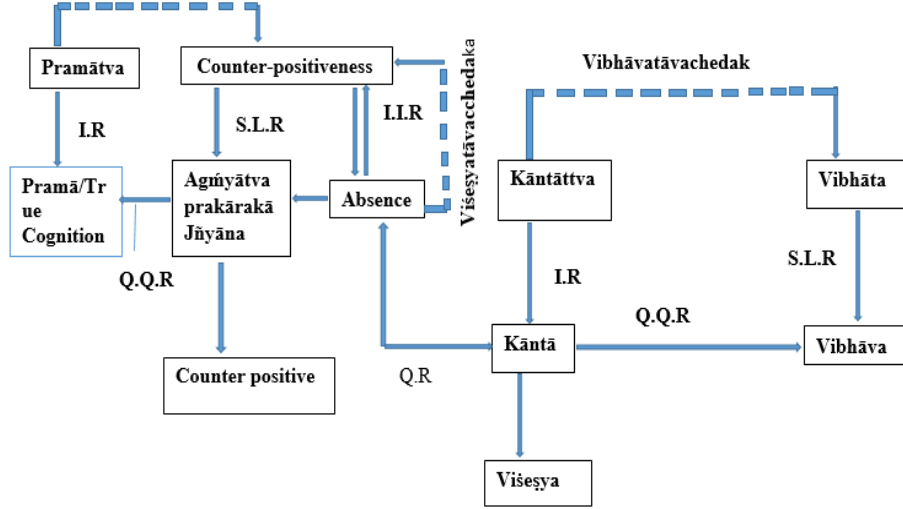
In the context of Śakuntalā as Vibhāva due to its inherent property of Kāntātva; can be accepted as delimiter of the Vibhāva then mother, sister, Śakuntalā herself will be the Vibhāva which is not intended because they are Agamyās. Due to Aagamyātva-prakāraka-knowledge they cannot be treated as Vibhāva, without Vibhāva Rasa cannot be produced. Therefore Kāntātva which is inherence property of the Vibhāva i.e. Śakuntalā must be qualified by the knowledge of Agamāyatva-prakāraka-Jñānābhāva. Paṇḍitrāja says that, “Na ca Kāntātvam Sādhāraṇā-Vibhāvata-avacchedakamtrāpyastīti Vācyam”. Let me first draw the picture to understand visually what Rasagaṅgādhara-kāra says in words:

**“Na ca Kāntātvam Sādhāraṇā- Vibhāvata- avacchedakamtrāpyastīti Vācyam”<sup>19</sup>.**

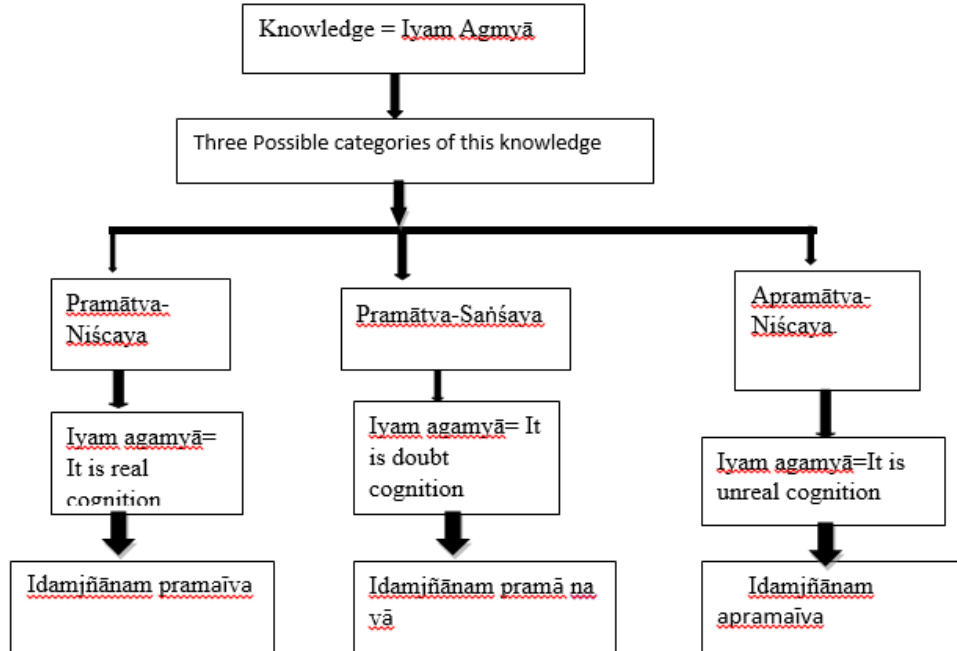


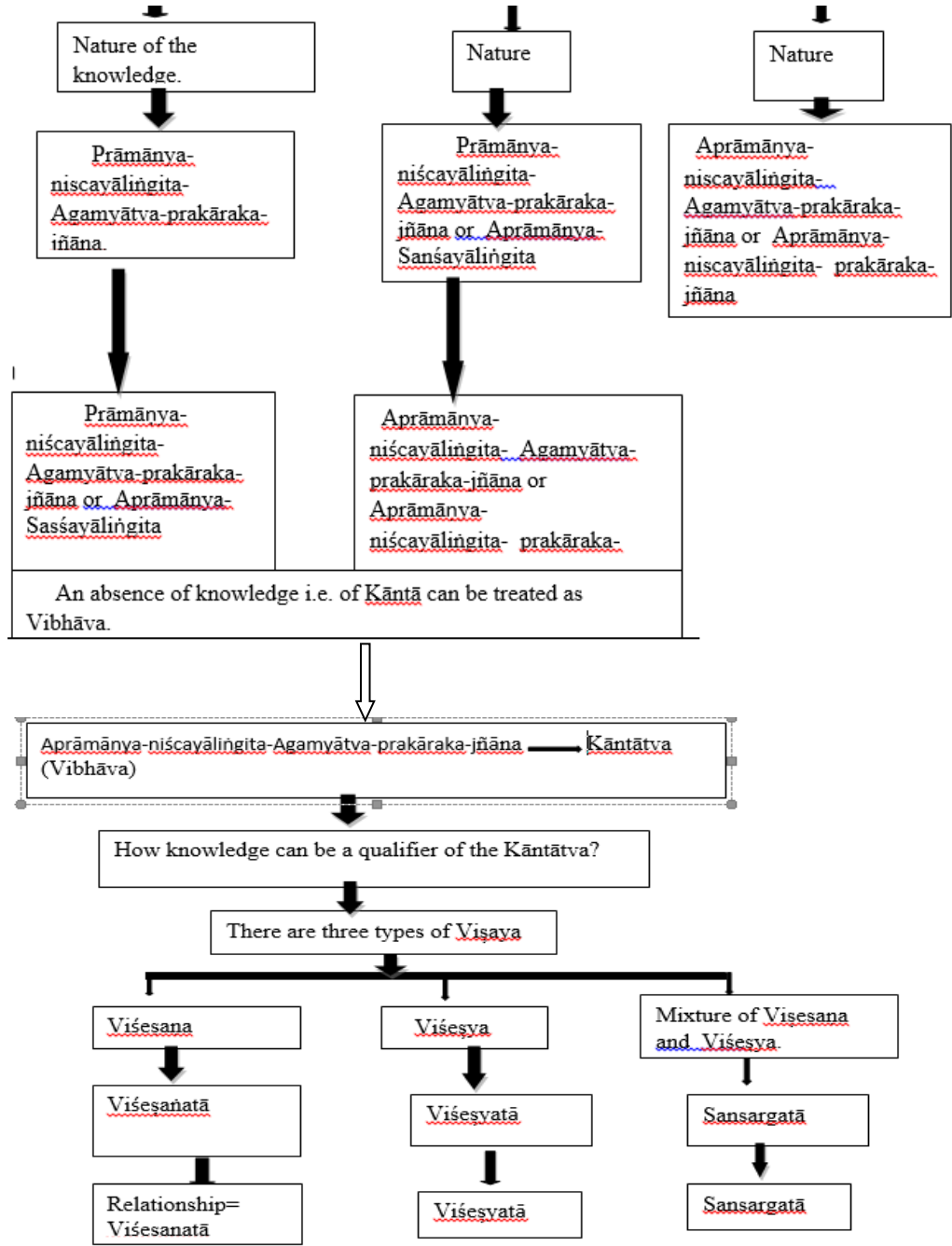
Kāntātva can be treated as general delimiter of the Vibhāvata because Kāntātva is inherent property of all the Kāntās. But all Kāntās will not be Vibhāva, who is having a real cognition of gamyā. Here gamyā means by which Rati can be produced. According to Paṇḍitarāja Rati is intended that **“Viśeṣyatā-Sambandhā-vacchinna-pratīyogitāka-aprāmāṇya-jñānāskanditāgamyātvaprakāraka-jñānābhāva-viśiṣṭa-Kāntātvacchinna-vibhāvata-vatī Kāntā.”<sup>20</sup>**

“Apramāṇya-niścaya-anālingita-agamyaṭva-prakāra-jñāvirahasya-  
viśeṣyatāsambandhāvacchinaa-pratīyogitākasya-vibhāvata-vacchedaka-kotāvavaśyam  
niveśyatvāt.”



There are three possible categories of the knowledge. In the context of Vibhāva which produces three types of knowledge to the charmed Spectator, which can be understood through following diagram:





Through Viśeṣyatākhyā- viśyatā relationship agamyātva-prakāra-jñāna resides in the Kāntā. Therefore whole sentence in N.N Language is as following:

“ Na kevalam kāntātvam Vibhāvatāvacchedakamapitu Viśeṣyatākhyā-Viśyatā – Sambandha-āvcchināprāmānya-niscāya-anālingita-agamyātva-prakāraka-jñānatvācchina-pratīyogitāka-abhāva-visiṣṭa-Kāntātvam-atāvacchedakam”<sup>21</sup>.



5. Taittirīyopaniṣad II 7.1
6. Sukhasvarūpāntahkaraṇvṛtti-Bhagavdbhaktirasāyana- III- 21.
7. कारणान्यथ कार्याणि सहकारीणि यानि च ।  
रत्यादेः स्थायिनो लोके तानि चेन्नाट्यकाव्ययोः ॥  
विभावा अनुभावास्तत् कथ्यन्ते व्यभिचारिणः ।  
व्यक्तः स तैर्विभावादयैः स्थायी भावो रसः स्मृतः॥ - काव्यप्रकाशः - 4/27-28, सू- 43.
8. विभावेनानुभावेन व्यक्तः संचारिणा तथा ।  
रसतामेति रत्यादिः स्थायी भावः सचेतसाम् ॥ - साहित्यदर्पणम्- 3/1
9. कार्य-कारणसञ्चारिरूपा अपि हि लोकतः ।  
रसोद्बोधे विभावाद्याः कारणान्येव ते मताः॥ - साहित्यदर्पण- 3/14 .
10. विभावो नाम विज्ञानार्थः। विभावः कारणं निमित्तं हेतुरिति पर्यायाः । विभाव्यतेनेन बाह्याङ्गसत्वाभिनय इति विभावः  
। यथा विभावितं विज्ञातं इत्यनर्थान्तरम् ॥ बहवोऽर्था विभाव्यन्ते वागङ्गाभिनयाश्रयाः । अनेन यस्मात्तेनायं विभाव  
इति संज्ञितः ॥- नाट्यशास्त्रम् -7/4
11. Tarkasaṅgraha of Annambhaṭṭa, English Translation With Notes by V N Jha Pp.16.
12. Tarkasaṅgraha of Annambhaṭṭa, English Translation With Notes by V N Jha Pp.16.
13. Tarkadīpikā. Pp.14
14. Navya-Nyaya-Bhaṣā-Pradīpa, pp.91
15. Tarkabhāṣā
16. Rasagaṅgādhara. 1.pp.84-88.
17. Rasagaṅgādhara. 1.pp.86
18. Rasagaṅgādhara. 1.pp.84
19. Rasagaṅgādhara. 1.pp.84
20. Rasagaṅgādhara. 1.pp.84
21. Rasagaṅgādhara. 1.pp.88