



Mahamahopadhyaya  
**SRIBHASHYAM VIJAYASARATHI**  
A Legend in Sanskrit Studies



Dr Palakurthy Dinakar

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## Nyaya-Vaisheshika – A Triumphant Tribute

N. Purushothama Sharma

*English Translation:*

A. Vishweshwara Sharma

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*Antarniliya vidushaam sajusha mudara  
Gambhira bhava rasarithi manogna vacham  
Ya vyanjayathya viratam prathibha mayintha  
Metham satam hrudiratha mamrutham smarami*

The above showering of encomia on Goddess Saraswathi, who is the goddess of learning, in a sonorous, mellifluous and pleasant style of writing, could be composed by none other than Sribhashyam Vijayasarathi garu. He is the one who had attained the bliss of wisdom through knowledge of comprehensive grammar, epistemology and metaphysics. Enlightened by the knowledge and having tasted the fountain of wisdom he had got through the above tomes, he embarked on the selfless service of writing essays, poems and other great writings on the philosophical foundations. While writing the above he never flinched from his selfless goal: annihilation of ignorance through knowledge.

There is no denying the fact that “unless one possesses universal and all encompassing knowledge of things, one cannot attain inquisitiveness” Sribhashyam Vijayasarathi understood the time-tested and proved rule that “one cannot attain inquisitiveness unless one possesses universal knowledge of things.” This is the reason why one finds his zeal to teach epistemology and metaphysics in his writings. In this context one can vouch safe that

he succeeded in imparting passion to learn in his readers through his writings.

One day Narada, a great sage, was observing penance. God appeared before him for a split second, only to make him lose his resolve. God was about to motivate Narada to yearn for comprehensive knowledge of his Philosophy.

*"Avipakva Kashaayaanaam durdarmohankeu yoginaam  
Sukrudyaddarshitham rupam ethathkamaayathenagha!"*

God enunciated that he appeared before Narada only to strengthen his attachment and devotion towards him. He exhorted in order to help him put indefatigable effort to gain comprehensive knowledge. The essence of above lines finds analogy in the writings of Vijayasarithi, who with his abundant, time-tested and perpetual knowledge of Indian philosophy has succeeded in enticing his readers to taste the philosophical foundations through his writings. He also diligently worked in helping his readers to crave for more with reference to the knowledge of Indian philosophy.

The eternal nature of the Vedas is manifested in the fact that they were referred to many a times in Nyaya, Vysheshika (Epistemology, Metaphysics) and other Darshanas. For instance, the maxim of the Vedas "Knowledge is that which liberates" resonates in the above darshanas and known to be an end or goal of many schools of thought.

The Nyaya metaphysics expounds that liberation of the soul can be attained through the sixteen substances such as *pramaana* (valid means of knowledge), *prameya* (objects of valid knowledge). The vaisheshika darshana also emphasises same in "*Yathabhyudaya siddhi sadharma.*" It reiterates that the knowledge of objects is essential for progress and elevation in one's life. In the *Bhagavata* the following hymn is found.

*"Shashtamathye Rapathyatyam Vrutah prapthonasuyayah  
Aanvikshaki malarkaya prahlaadaadibhya uchivaan"*

It is a known fact that the Anvikshaki nyaya philosophy was taught by God himself in his Datathreya avatar. As explained in the

exposition of Nyaya philosophy, Anvikshiki is the understanding of life, soul and eternity. Vaisheshika darshana also stresses the same.

A brief glimpse of the above schools of thought helps us to understand the fact that effort made by the author is a welcome one and good augury. One can also safely state that the writings are applicable for all times since they expound time tested and eternal philosophy.

*"sathvikam tathvam vedantam meemamsa rajas am matam  
Tamasam nyaya shastramcha hetuvadabhimanthritam"*

The above couplet is found in Devi Bhagavatam. As expounded in it, Nyaya shastra will lead ignorance as it depends on *tamo guna* (Tamas is the quality of dullness and inertia)'. Here we may not be misled by the opinion of the world about the *Nyaya Shastra*. We find answers for doubts such as these in the texts of *Darshanas*.

*Tathvaadhyavasaya samrakshanartham jalpa vithande  
(Beeja praroha) Kedara rakshanartham kanyakavaranavath*

In the above *sutras* Akshapada, a great scholar, who expounded Nyaya Sutras, explained how one needs to support a theory in *Nyaya Sutra*. He explained with the example of *Kanyakavarnana* while supporting *Kedara sutra*. While seeking fruits (results) *Kanyakavaranam* is discarded or set aside, whereas *Jalpa* and other rules are also not focused. This *Darshana* is acceptable though its main premise in *tamoguna*. This is to be followed in spite of the fact that the knowledge of *Nyaya Shastra* was used by some to propose theories opposing the Vedas, to condemn ones' rules of conduct, decision making using logic. As expounded in the below couplet –

*"Sarvesham darshananaancha ya devyo vividha smrutah  
Taassarvaastatra sevante kameshyadheermahodayah"*

The above couplet was written during the construction of Srinagara, which is found in Lalitha upakhyaana of Brahmanda purana.

The vedas never prioritised individual over society or principles. The Nyaya sutras have passed this test since they support merit over individuals. The same rule was explicable as elucidated in *Nyaya Bhashya vachanaas*

*"Yathpuranu manam prathyakshagama virudham nyayaabhashassa ithi."*

Though some principles of logic oppose the Vedas the same prominence to logic was given by *Badarayana* in his composition of *brahmasutras*. This was lucidly explained by the term "*Tarka prathishtaanath*." This is the reason why the Sanskrit saying illustrates its importance. *Kanadam Paaniniyanche sarva shastropakaarakam* is aptly said.

*"Prathyakshamanumanancha shastrancha vividha gamma  
Thrayam suvividhitam kaaryam dharma sidhi mahipsatha"*

As asserted in *Prathyaksha* (perception), *Anumana* (inference), and *shabda* (testimony and reliable sources) of *Pramana* (means of right knowledge in epistemology), the Nyaya Shastra (Epistemology) and Vaisheshika (Metaphysics) are equal and interdependent. This helps in understanding the other branches of knowledge because *Pramana* (means of right knowledge) and *prameya* (objects of right knowledge) are explained crystal clearly in these branches of knowledge.

So, it was deliberated that Nyaya is the only branch of knowledge that can prove philosophical postulate of *Padartha* (any knowledge related to words), *prameya* (objects of right knowledge) and other thought process. No other system of knowledge was given prominence other than *Nyaya shastra*. This was explained in *Nyaya shastra* as "*Yasmin shastrayo vishayah pradhanataya varjitah sa tatha yeva adhiganthavyah*"

The education of this branch was proved as "*Prudeepassarva vidyanaam*", meaning it is the paragon of all branches of knowledge.

Expounded by great sages as *Kanada*, this branch of study has permeated all knowledge areas of study in the country and transcended time. It attained this status because of its applications which are helpful to the world.

Vijayasarithi, a multifaceted personality with wide range of knowledge in various branches of philosophy, has explained the above information through innumerable examples. His writings on Nyaya shastra are referred time and again by great many people because he never flinched from the essence of the original text. He tried to explain the complex things by quoting from many a text to support the original themes. This made his readers to yearn for more.

A comprehensive exposition with lucid examples about “*peelu paaka pithara paaka kriyalu*” (doctrine of the heating of the pot) and other elements of knowledge is found in his writings. These and other important elements are said to be linchpins of modern branches of all knowledge domains and disciplines.

The *peelu paaka vadi Vaisheshikadoctrine* states that “specific light, temperature and heat *peelu* (an atom) loses its erstwhile being and forms into a new being. This paves way for it becoming *dvanuka* (dyads). It also states that the atoms cannot form new dyads or others unless they undergo such changes as they themselves oppose change unless put in a specific environment. Some people also used the word *dismantle* for the change.

The Nyaya School supports *Pithara paka vaada*. They explain that a substance undergoes change to the last part. The change in a reaction is possible because heat percolates deep into the physical substances of the smallest part of substances. This will not destroy them but changes them into other forms. This is possible because heat percolates into all indivisible parts of the substance.

In the book honourable Vijayasarithi introduced the complex, unique, special, and other qualities of matter in the lucid way. He also spoke about the atom, which cannot be seen but understood only through practical experiences based on sound knowledge. One can also understand how an atom separates from the other. Some special qualities are attributed to some atoms. The special qualities may not be found in all things. Since atoms do not have limbs or any other specific things which separate them to be identified distinctly from one other, it is postulated that we can understand

them only from their uniqueness in reactions. Things such as pots could be identified from one other easily. But each atom is unique. They share this uniqueness which makes them equal in being unique.

In this way the author gleaned important concepts of paramount importance of science and described precepts of *Nyaya shastra*.

This branch of knowledge has provided a very crucial argument to the theist and acted as a shield against the doubters, atheists, infidels and those who think that science is self-sufficient and supreme. Gravitation is a reality. Anything that has mass and quantity falls onto the earth after certain time. This is reality. This was explained as gravitational force. Its counter force can only be explained with the help of doctrine called God.

*Nyaya Shastra* divides sorrows into twenty-one types. It explains liberation from sorrow, attainment of inner freedom (*moksha*). *Tapa trayas* the three sorrows are part and parcels of the sorrows. They are: physical (*Adhi bhauthika*), divine (*adhi-daivika*) and internal (*Adhyathmika*). There arises a situation for all human beings wherein one's blissful state of heaven (*swarga*) transcends him / her into sorrow (*dukkha*). This happens because the main causative element (*hethu*) of righteous conduct and all virtues are exhausted. Thus the person got sorrow. The knowledge of *this* leads to sorrow.

In the above manner the writer explained the concepts of all philosophical concepts specially the nature of substance in an amply clear way and in a lucid style.

This philosophy has been proved for its merit, applicability and excellence. This is the reason why it found wider audience on the global stage. Venkatadhvari, a well-known poet and renowned person of yester years explained eloquently about it in the following poem.

*“Moham runadhim vimalikuruthecha budhim  
Suthe cha samskrutha pada vyavahara shakthim  
Shasthantharaabhyasana योग्यथा ययुनाक्थि  
Tarkashramona thanuthe kamihopakaram”*

The comprehensive knowledge of this *darshana* not only helps one liberate from wants, purifies one's *budhi* (intellectual faculty) but also acts as a tool in expressing one's thoughts in a clear way. This also elevates us to understand other branches of discipline. I humbly acknowledge the wonderful services of Vijayasarathi, who with his intellect has introduced the *Darshana shastra* for the inquisitives. I take this opportunity to pay my respectful salutations to him.

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**Sri Sribhashyam Vijayasarithi** is one of the most significant Sanskrit scholars in India. He is a great scholar, poet, writer, grammarian, philosopher and critic. He could get the attention of many readers across India with his insightful intellect, mellifluous voice and elegant style. His works show evidence in tradition and experiment and reveal the author's unrivalled creativity, progressiveness and critical finesse. They are marked by a style that characterises remarkable ease, fluency and mesmerising resonance. His works have social relevance unlike other Sanskrit texts. He has been trying to propagate Sanskrit language, literature and Vedic culture through his literature. He is a prolific writer and produced about 250 works in the form of 50 books covering different genres like waking up hymns, poetic, patriotic, epistolary, musical, sociological works, *suktas*, *maalikas*, *udaaharanas*, translations, Telugu criticism, eulogies, prose works, novels, comedies and one-act plays. His masterpieces are *Mandakini*, *Jyothishmati*, *Shabari Paridevanam*, *Praveena Bharatham*, *Vishadalabari*, *Bharatha Bharathi*, *Raasakeli*, *Sriyatham* and *Ushasuktham*. He was honoured with many awards like Mahakavi, Maha Mahopadhyaya, Vachaspathi, Kavi-Samrat, Yuga-Chakravarthi, Saraswathee Suthoththamasa. He was recently conferred with the fourth highest civilian award, Padma Shri for the year 2020 by the Government of India. He is an embodiment of Sanskrit language, Vedic knowledge and Indian culture. He is a spontaneous poet as well as a scholar of great repute in Sanskrit literature. His contribution to modern Sanskrit literature is profound and immense, which leave a lasting impression on the minds of the literary lovers.



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