

Online Lecture on "Tarkasangraha" organised by Dept. Of Sanskrit

Number of Participants: 90

Speaker: Dr. Chinmay Mandal

Assistant Professor

Department of Sanskrit, Jadavpur University

Date: 24.08.2020

Google Meet Link: <https://meet.google.com/dep-xmaj-wkq>

Fax : (03213) 272 237 Phone : (03213) 272 275

BEJOY NARAYAN MAHAVIDYALAYA
(GOVT. SPONSORED)
NAAC ACCREDITED
P.O. ITACHUNA, DIST. HOOGHLY, PIN - 712147
website : www.bnmv.ac.in e.mail ID : bnmv2012@yahoo.in

Ref. No. Date.

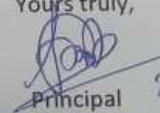
To
Dr. Chinmoy Mondal,
Assistant Professor,
Jadavpur University,
Kolkata – 32

Subject:- To deliver speech on "তর্কসংগ্রহে কারনবিমর্শঃ"


Sir,
I am to request you to deliver lecture on the subject, stated above, as per the requisition made by the department of Sanskrit of our college. The department has arranged it on Google platform at 11.00 a.m. on 24th August, 2020. Head of the department of Sanskrit will make necessary communication in this regard.

Hope, you will accept this invitation and do the needful.

With regards,

Yours truly,

Principal
Principal
Bejoy Narayan Mahavidyalaya
P.O.-Itachuna, Dt.-Hooghly

20/8/2020





Department of Sanskrit
BEJOY NARAYAN MAHAVIDYALAYA

Itachuna, Hooghly- 712147

West Bengal

Lecture No- 02

Department of Sanskrit Presents
Online Lecture Series by Invited Speakers



Speaker:

Dr. Chinmay Mandal

Assistant Professor
Department of Sanskrit
Jadavpur University

Topic : তর্কসংগ্রহে কারণবিমর্শঃ

Meeting Platform- Google Meet

Link : <https://meet.google.com/dep-xmaj-wkq>

Date : 24.08.2020 (Monday)

Time : 11:00 AM

Dr. Goutam Bit
Principal
Bejoy Narayan Mahavidyalaya

Mr. Santu Kumar Pan (HOD)
Assistant Professor
Department of Sanskrit
Bejoy Narayan Mahavidyalaya

Mr. Dipak Gorai
Assistant Professor
Department of Sanskrit
Bejoy Narayan Mahavidyalaya
Programme Convenor



(52)



BISHNU CHANDRA BARMAN 4 mins

Sir খুব ভালো হয়েছে এবং শেষে প্রশ্নোত্তর পর্ব আরও সুন্দর হয়েছে।

সত্যের সন্ধানে **JAYANTA PURKAIT** 4 mins



JAYANTA MUKHERJEE 4 mins

অনেক উপকারী আলোচনা... অনেক ধন্যবাদ সকলকে

ganga debi roy 3 mins

এতো সুন্দর একটি ওয়েবিনার এ অংশগ্রহণ করতে পেরে খুব ভালো লাগছে, সমৃদ্ধ হলাম।

Send a message to everyone here



OUTCOME OF THE SPECIAL LECTURE SECOND DAY PROGRAMME (IN BRIEF) :

The Tarkasaṃgraha of Annambhaṭṭa is an excellent introductory treatise on the Nyāya-Vaiśeṣika system of Indian Philosophy. Yudhisthira Gopa says that the Tarkasaṃgraha is primarily the door of the twin-darśana, Nyāya and Vaiśeṣika system.

There are many books—both Bhāṣyas and Prakaraṇas written by different scholars to propound the theories advocated by the Nyāya and the Vaiśeṣika systems. These works are very critical and elaborate and as such are not easily understandable. That is why Annambhaṭṭa wrote the present work, so that the principles of Nyāya Vaiśeṣika system can be easily understood by even a dull witted person.

The title of the book consists of two words tarka and saṃgraha. 'Saṃgraha' means collection or compilation. The word tarka has different meanings. In the Nyāya vidyā, the word tarka is used in lieu of anumāna. Gautama states sixteen categories in the first sūtra of his Nyāyasūtra. He calls these as tarka. According to Gautama, tarka is avijñātata tvārthe kāraṇopapattistattvajñānārthamūhastarkaḥ. It means: tarka is reasoning which is carried on for ascertaining the real nature of a thing that is not known. It reveals the character by showing the absurdity of all contrary characters. In the Nyāyabhāṣya of Vātsyāyaṇa, it is found that tarko ... pramāṇāmanugrāha kastattvajñānāya kalpate. That means, tarka not a different pramāṇa, but it is the helper of the pramaṇas and brings about right knowledge.

However, Annambhaṭṭa has used this term in a somewhat different sense.

In the Dīpikā he states:

“tarkyantepratipādyante
iti tarkāḥ dravyādīpadārthāstesāṃ saṃgrahaḥ saṃkṣepeṇa
svarūpakathanam kriyata ityarthah”.

Hence, tarka, in his view, means all the categories accepted in Vaiśeṣika philosophy, such as dravya etc. He arrives at this meaning from the derivation of the

term tarka. Saṃgraha signifies ‘describing the nature of these categories in brief’. Therefore, Tarkasaṃgraha means a work where the natures of all the padārthas are described briefly.

The language of Tarkasaṃgraha is very easy, so anybody can understand it easily. Tarkasaṃgraha is invariably prescribably for the beginners in many universities of India. This work is mainly suited and helpful for the students of the Nyāya Vaiśeṣika philosophy.

In the preface of Tarkasaṃgraha edited by Swami Virupakshananda it has rightly been said,

“While the Tarkasaṃgraha is meant primarily to unlock the doors of the twin-darśana of Nyāya-Vaiśeṣika, it is also the master key that has been used by the Acharyas of the other darśanas - the Sāṃkhya and Yoga, Mīmāṃsā and Vedānta.”

Annambhaṭṭa starts his Tarkasaṃgraha with a prayer to Śivā^[7] and saluting his guru. The work contains detail discussion about seven categories and their numerous divisions.

These categories are :

1. substance (dravya),
2. quality (guṇa),
3. action (karma),
4. generality (sāmānya),
5. particularity (viśeṣa),
6. inherence (samavāya) and
7. nonexistence (abhāva).

These seven categories and their different subdivisions are most lucidly illustrated in this work which is accepted from Vaiśeṣika system.

There are twenty-four kinds of Quality and Buddhi is one of them. Buddhi or knowledge is of two kinds –

- a. anubhava (experience) and

b. smṛti (recollection).

Anubhava or experience may be right or wrong. The right experience (yathārthānubhava) is divided into four kinds, viz.

- a. perceptual knowledge (pratyakṣa),
- b. inferential knowledge (anumiti),
- c. comparative knowledge (upamiti) and
- d. verbal knowledge (śabda).

These are called four pramāṇas which are accepted from the Nyāya system.

Annaṃbhaṭṭa has explained in detail about these four pramāṇas and their subdivisions in this work. He also discusses the kāraṇas. According to him kāraṇa is divided into three types, viz. inherent cause (samavāyikāraṇa), non-inherent cause (asamavāyi-kāraṇa) and instrumental cause (nimittakāraṇa).

Though Annaṃbhaṭṭa composed many works, only the Tarkasaṃgraha and the Dīpikā are the most popular. There are three essential qualities of a good manual, viz., brevity, accuracy and lucidity which are all found in the Tarkasaṃgraha. There are mixtures of views of the Nyāya and the Vaiśeṣika system in the Tarkasaṃgraha and the Dīpikā and the author borrows from both Kaṇāda and Gautama.