

The present chapter of my dissertation is entitled as “*Study of Sphoṭa*”. As title suggests, the chapter is a critical discussion of *Sphoṭa* which is a cardinal principal of Philosophy of Sanskrit Grammar. In this chapter, I will give an overview of *Sphoṭa* which is also known as *Śabdabrahma* according to PLM.

V. I Origin and development of *Sphoṭa* theory

Just as there is importance of परमाणु in Nyāya school of philosophy and ब्रह्म in Vedānta school of philosophy, in the same way स्फोट is very important from the point of view of Philosophy of Grammar. In fact, the philosophical approach of the Grammarians has been fixed on the basis of स्फोट. Philosophy of Grammar cannot even be imagined until स्फोट is considered. The discussion of स्फोट is not found in वेदs, ब्राह्मणs, प्रातिशाख्यs etc., nor any theory has been described in this way.

In most of the Philosophy of Grammar texts, स्फोट is presented from the two different perspectives. The first shows स्फोट as a root to understand the meanings of the uttered words. Later, it is considered as a cause of the origin of the universe. First such word स्फोट is found in the अष्टाध्यायी of Paṇini. As he mentioned अवङ् स्फोटायनस्य²³⁰, shows the name of स्फोटायन. It is believed that he was a pre-pāṇinian scholar who rendered the theory of *Sphoṭa*. Maybe under circumstances, it has not been so popular in Paṇinian time. But in the absence of valid evidence, this hypothesis does not get any concrete stand. Later, the scholars like Patañjali, Kātyāyana, Bharṭṛhari, Kaundabhaṭṭa and Nāgeśabhaṭṭa reinstated the theory of

²³⁰ Panini, *Aṣṭadhyāyī*, 6-1-123

स्फोट. The tradition and literature related स्फोट theory is discussed further in this chapter.

V.II References to *Sphoṭa* in Vedic literature

There must have been a time when this स्फोट theory was very popular among scholars and शास्त्रs. The theory is discussed in Vedic literature, other scriptures and *Purāṇas*. A very famous hymn of ऋग्वेद presents शब्दतत्त्व in a beautiful way.

उत त्वः पश्यन् न ददर्श वाचम् उत त्वः शृण्वन् न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं वि सस्त्रे जायेव पत्य उशती सुवासाः²³¹ ॥

Dr. Gaurinath Shastri has given beautiful interpretation in his text, originally from the pen of Bharatamiśra in his स्फोटसिद्धि. He interprets that:

“शब्दतत्त्व unfolds itself in its naked glory to the men who has made both intensive study of the Science of Grammar and has been able to shake off his ignorance by meditating on word, sense, and cognition. Such a man alone realizes that what we call mountains and rivers is nothing but the formal transformation of शब्दतत्त्व. It is he who understands that, from the metaphysical point of view, letters do not constitute word or sentence.²³²”

Maṇḍanmiśra also established the theory of स्फोट on the basis of वेदs. As he said in his स्फोटसिद्धि: -

231 ऋग्वेदः 10.71.4

232 Study in the Dialectics of *Sphoṭa*, P. 79

निरस्तभेदं पदतत्त्वमेतद् व्यादर्शि युक्त्यागमसंश्रयेण²³³ ।

The गोपिका, commentary of स्फोटसिद्धि testifies above that:

उत त्वः पश्यन् इत्यादिमन्त्रवर्णानुसारेण वर्णातिरिक्तं पदतत्त्वम्
अध्यवसीयत इति वर्णयन्ति²³⁴ ।

Patañjali has mentioned some hymns of ऋग्वेद in his महाभाष्य, which praise Grammar, its form and the greatness of speech.

1. चत्वारि श्रृङ्गा त्रयोऽस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महोदेवो मर्त्याम् आविवेश ॥ ऋग्वेद. 4.58.3
2. चत्वारि वाक्परिमिता पदानि । ऋग्वेद 1.164.45
3. उत त्वः पश्यन्..... ॥ ऋग्वेद् 10.71.4
4. सक्तुमिव तितउना पुनन्तो । ऋग्वेद 10.7.2

If hymns like चत्वारिवाक्परिमिता... and चत्वारि श्रृङ्गा.... are considered to be the originators of स्फोट, then it would be appropriate because Nāgeśa has tried to connect the word चत्वारि with परा etc. four types of speech with स्फोट²³⁵.

Along with this, Dr. Kalikaprasad Shukla sees certain hymns of उपनिषद्'s related to speech as the source of स्फोट as following:

233 *Sphoṭasiddhi* with *Gopālikā* commentary, P. 261

234 op, cit, P. 262

235 म.भा.प्र.उ. पृ. 16 - 10

सूक्ष्मेक्षिकयापर्यालोच्यमाने 'वागे विश्वा भुवनानि जज्ञे'
 ओमित्येतदक्षरमिदं सर्वम् (मुण्डकोपनिषद् 1.1) वाचो ह वाक्
 (छान्दोग्योपनिषद् 9.2.2) इत्यादि श्रुतिरूपाणि स्फोटस्रोतांसि वेद
 ब्राह्मणादि वारिधिषु समुपलभ्यन्ते । शाब्दिका अमुमेव सूत्रात्मकमर्थं
 सुगमतां सरलतां च नयन्ति²³⁶ ।

In the वाक्सूक्त of Rigveda, the explanation of the element of speech i.e., the word
 शब्दब्रह्म has been presented which is following:

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।

अहं मित्रावरुणोभा विभर्म्यहमिन्द्राग्नी अहमश्विनोभा²³⁷ ॥

(I travel with the रुद्रs, the वसुs, the आदित्यs and the gods of the world. I hold both
 मित्र and वरुण, I also hold इन्द्र and अग्नि and both the अश्विनीकुमारs.)

The origin of the universe is from speech itself; this is also explained further in
 this hymn:

अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे ।

ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥

I inspire in the brain of this creation its father, the word-form ब्रह्मन्. I live in the
 depths of the ocean. The whole world has originated from me. I touch heaven
 with my body.

236 प.ल.म.ज्यो., भूमिका, पृ. 19

237 ऋग्वेदः 10/125/1-8

ऐतरेयब्राह्मण, clearly accepting the authority of शब्दब्रह्म, which is as follow:

वाग्वै ब्रह्म ।

(That is, speech itself is the form of Parabrahma.)

बृहदारण्यकोपनिषद् also has the same opinion. In the भगवद्गीता, Kṛṣṇa has called अक्षर itself as परब्रह्म.

Explaining the nature of this अक्षर or परब्रह्म, Kṛṣṇa said that:

ओमित्येकाक्षरं ब्रह्म ॥

(Om this one letter is the form of Brahma.)

Yāska in निरुक्त addresses the word by names like अक्षर, ब्रह्मणस्पति etc. and calls it आत्मा, ब्रह्म etc²³⁸.

The explanation of Vyāsa in महाभारत about शब्दब्रह्म is very original and scientific which is as follow:

अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा ॥
वेदशब्देभ्य एवादौ निर्मिमीते सुरेश्वरः ।
नामधेयानी चर्षीणां याश्च वेदेषु सृष्टयः ॥
द्वे ब्रह्मणी वेदितव्ये शब्द ब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परब्रह्माधिगच्छति ॥

According to Daṇḍī, if there was no light in the form of शब्दब्रह्म, then there would have been darkness in the form of ignorance in all the three worlds²³⁹.

238 निरुक्त 13/23-24

239 काव्यादर्श 1/4

Vyāsa has given a detailed description of *Sphoṭa* in the twelfth book of श्रीमद्भागवतमहापुराणः

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः ।

हृद्याकाशादभून्नादो वृत्तिरोधाद् विभाव्यते ॥37॥

यदुपासनया ब्रह्मन् योगिनो मलमात्मनः ।

द्रव्यक्रियाकारकाख्यं धृत्वा यान्त्यपुनर्भवम् ॥38॥

ततोऽभूत् त्रिवृदोङ्कारो योऽव्यक्तप्रभवः स्वराट् ।

यत्तल्लिङ्ग भगवतो ब्रह्मणः परमात्मनः ॥39॥

शृणोति य इमं स्फोटं सुप्तश्रोत्रे च शून्यदृक् ।

येन वाग् व्यज्यते यस्य व्यक्तिराकाश आत्मनः ॥40॥

स्वधाम्नो ब्रह्मः साक्षाद् वाचकः परमात्मनः ।

स सर्वमन्त्रोपनिषद्वेदबीजं सनातनम् ॥41॥

तस्य ह्यासंस्त्रयो वर्णा अकाराद्या भृगुद्रह ।

धार्यन्ते यैस्त्रयो भावा गुणनामार्थवृत्तयः ॥42॥

ततोऽक्षरसमान्यामसृजद् भगवानजः ।

अन्तःस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम्²⁴⁰ ॥43॥

(When Brahmā was concentrated to perform the knowledge of the universe, then अनाहत (an intact sound) appeared from his throat. All human being can hear that sound by controlling all senses. That intact sound produced OM containing three syllables *A*, *U* and *M*. This OM is a pure form of the *brahman*. This OM manifests itself in the form of the *Vedas* and also manifests speech through the Supreme Soul.)

240 श्रीमद्भागवत-महापुराणम् । 12.6.37-43

The ancient sages have given the word itself the noun of ब्रह्म, being free from knowledge and being free from ignorance is known as जीव. Therefore, according to Bhartrhari, the study of grammar is only for the accomplishment of शब्दब्रह्म.

यदेकं प्रक्रियाभेदैर्बहुधा प्रविभज्यते ।

तद्व्याकरणमागम्य परं ब्रह्माधिगम्यते²⁴¹ ॥

(The study of grammar is necessary to attain the same परब्रह्म, which has been told in various differences through various philosophy.)

Nāgeśa has presented this शब्दब्रह्म in the form of स्फोट in all his three मञ्जूषाs.

V. III Etymology and the nature of *Sphoṭa*

The term *Sphoṭa* is defined by several ways by different scholars. There are two etymologies of the word *Sphoṭa* found.

- स्फुटति अर्थोऽस्मात् इति स्फोटः
- स्फुट्यते वर्णैरिति स्फोटः

The first means: the element which burst the meaning. The later means: the element which manifests by the syllables. According to the first etymology, the *Sphoṭa* is *Vācaka* (significant sound) and according to second etymology, it is *Vyaṅgya* (suggestive). Many other scholars have stated etymologies of *Sphoṭa* as below:

- स्फुट्यते ध्वनि अभिञ्ज्यते इति
- स्फुटत्यर्थो अनेन इति

241 वाप. 1. 7

According to the above etymology, the definition of the *Sphoṭa* will be as follows:

ध्वनि व्यङ्ग्यत्वे सति अर्थविषयबोधजनकत्वं स्फोटत्वम् ॥

If a comparison is made of PLM with the other two *Mañjūṣā*'s VSM and VSLM regarding the rendering of the *Sphoṭa*, then it will be known that the subject of *Sphoṭa* has been discussed in a very detailed and clear in the VSLM.

V. IV Views of Patañjali on स्फोट

Patañjali has presented the nature of the word in the very beginning of MB. He considered the word to be both ध्वन्यात्मक (phonetic) and स्फोटात्मक (explosive). In his view, the स्फोटात्मक form of the word is the main. While discussing its nature in the beginning, he mentioned that:

येनोच्चारितेन सास्त्रालांगुलककुदखुरविषाणिनां सम्प्रत्ययो भवति स शब्दः²⁴² ॥

That is, when it is pronounced, there is knowledge of an animal with neck, tail, hump, hoof and horns, that is the word.

V. V Views of Bhartṛhari's on स्फोट.

Bhartṛhari, thinking extensively about शब्दब्रह्म, has said that that which does not arise and does not get destroyed and despite being the cause of वर्णस, which appears in the form of meaning, through which the whole process of the world goes on, that शब्द is ब्रह्म.

अनादि निधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।

242 व्या. महा. 1.1.1

विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः²⁴³ ॥

According to him, शब्दब्रह्म is unbroken, inseparable, eternal, monogamous and non-dual. The visible difference in it is due to differences in शक्ति.

एकमेव यदाम्नातं भिन्नं शक्तिव्यपाश्रयात् ।

अपृथक्त्वेऽपि शक्तिभ्यः पृथक्त्वेनेव वर्तते²⁴⁴ ॥

Regarding the origin of the world, he further says that the world has originated from the शब्दब्रह्म. Sages have said that this entire world is the result of the शब्द, and the world was created from the Vedas at the beginning of the process of creation.

शब्दस्य परिणामोऽयम् इत्याम्नायविदो विदुः ।

छन्दोभ्य एव प्रथमम् एतद्विश्वं व्यवर्तत²⁴⁵ ॥

V. VI स्फोट in all मञ्जूषाs of Nāgeśa:

As I mentioned in the introduction that the Nāgeśa has elaborated *Sphoṭa* in the two ways. One which is the main in providing the knowledge of the meaning of the word and the other which is the reason for the origin of the whole Universe. Nāgeśa has presented second aspect widely in the VSLM, and in the PLM, he has discussed the first aspect with short details.

1. वैयाकरणसिद्धान्तमञ्जूषा

243 वाप. 1. 1

244 *Ibid.*, 1. 2

245 *Ibid.*, 1. 120

In the beginning of the VSM, Nagesh has given a general introduction of स्फोट element. Giving the etymology of the word स्फोट, the first of the eight स्फोटs वर्णस्फोट is discussed. After that all the seven types of स्फोटs have been described at the end of the text. The VSM ends with the description of the जातिस्फोट. Nāgeśa have been followed the principles of Kaiyaṭa and Bhartṛhari while explaining the स्फोट in VSM.

In the कुञ्जिका commentary of VSM, ओंकार formed from अकार, उकार, and मकार has been described as gods Brahmā, Viṣṇu and Maheśa.

अकाराद्यास्त्रयो वर्णाः ब्रह्मविष्णुमहेश्वराः ।

अन्ते प्रतीयमानो यो ध्वनिर्ब्रह्मेति कीर्त्यते²⁴⁶ ॥

(A, U and M, these three letters are the three forms of Lord Brahmā, Viṣṇu and Maheśa respectively.)

2. वैयाकरणसिद्धान्तलघुमञ्जूषा

After the शक्तिनिरूपण, Nāgeśa has expanded the theory of स्फोट in a separate chapter. A question arises here that why did Nāgeśa begin the treatise with a general description of the *Sphoṭa* in the beginning. It is not only about the PLM but in the VSLM and VSM also, he did the same.

To the answer of above doubt, we can say that since स्फोट is the cardinal principle of Philosophy of Grammar, Nāgeśa may have depicted it in the form of उपोद्घात (Prologue).

246 वैयाकरणसिद्धान्तमञ्जूषा, कुञ्जिका टीका, पृ. 393

The cause of word and meaning is derived from the transcendental शब्दब्रह्म, which originated to the परावाक्.

क्रियाशक्तिप्रधानायाः शब्दशब्दार्थकारणम् ।

प्रकृतेर्बिन्दुरूपिण्याः शब्दब्रह्माभवत् परा²⁴⁷ ॥

In this परावाक् form of शब्दब्रह्म, those who have a gross vision can see to have अनेकता (diversity). According to hymns of वेदs, that शब्दतत्त्व is very subtle, it is inseparable from अर्थतत्त्व. It is One, अद्वैत, it is ever flowing everywhere in the various forms.

सूक्ष्मामर्थेनाप्रविभक्ततत्वाम्

एकां वाचमभिष्यन्दमानाम् ।

तामन्ये विदुरन्यामिव च

नानारूपामात्मनि सन्निविष्टाम्²⁴⁸ ॥

Nāgeśa has rendered the शब्द in the form of ब्रह्म and presented it to be the root cause of the entire creation of world. Due to the integrality of word and meaning, it is dual form शब्द and ब्रह्म. Apart from the वेदs, the basis of various पुराणs, शब्द has also been presented in the form of ब्रह्म. Regarding the origin of the शब्दब्रह्म, he presents his opinion as follows:

247 *Ibid.*, पृ. 43

248 *Ibid.*, पृ. 50

At the time of प्रलय, all the living beings, the sufferer and the enjoyer, get dissolve in माया and माया gets absorbed in the supreme god. The intention of लय is not destruction at all, otherwise creation cannot be originated. When the deeds of the living beings attain the mature stage from the immature stage, then God wishes to create the creation to give them the fruits. माया is the power of God's will to create. Unmanifest is generated from that माया which has three such divisions as बीज, नाद and बिन्दु²⁴⁹. From this बिन्दु, a state-specific नाद mixed with consciousness, useful for the formless knowledge-oriented creation called शब्दब्रह्म, is generated. It is the material cause of the origin of the universe. This is addressed by the names of रव and परावाणी etc.

V. VII Views of Mīmāṃsakas

The chapter begins with a question that what element being dependent on वृत्ति (word-powers) cognise the meaning²⁵⁰. The previous chapter was about वृत्तिस. Now, the question seems very reliable in the beginning of the present chapter. Without presenting his own view, here, Nāgeśa refutes the views of Mīmāṃsakas. In the answer of this question, first he presents the views of Mīmāṃsakas and refute it. Mīmāṃsakas have given two arguments and tried to explain that letters and words are eternal.

249 प्रलये नियतकाल परिपाकानां सर्वप्राणिकर्मणा.....चिदंशो बिन्दुरिति । ल. म. र. प्र.

शक्त्याश्रयनिरूपण, पृ. 142

250 ननु कोऽयं वृत्त्याश्रयः शब्दः ? PLM. P.85

In the भावबोधिनी commentary, Dr. Tripathi says that:

Among four types of speeches, *Naiyāyikas* have only accepted वैखरी speech. On the basis of that, they believe that words are ephemeral. *Mīmāṃsakas* believe that word is eternal though they have not accepted it as स्फोट. Therefore, to explain and expand *Sphoṭa* theory, in the beginning of the chapter, Nāgeśa has presented the views of *Naiyāyikas* and *Mīmāṃsakas* and then refuted it²⁵¹.

1. In the शबरभाष्य Śābaraswāmī was asked that, what is the meaning of गौः? He said *G, Au* and *Visarga*, these letters convey the meaning with the help of वृत्तिसः²⁵²

According to grammarian, above argument doesn't get concrete stand. Because it is not possible to make each letter or word particularly meaningful. Otherwise, listener will hear the first letter of a word or sentence he will know the whole meaning of the word or sentence and except that first letter, pronunciation of all other letters will be futile.

2. The group of letters conveys meaning with the help of वृत्ति²⁵³.

251 अत्रेदं बोध्यम्- नैयायिकादयो वैखरी वाचमेव वाचकत्वेनाश्रित्यानित्यतां शब्दस्य प्रतिपादयन्ति । मीमांसकास्तु शब्दस्य नित्यत्वमङ्गीकुर्वन्तोऽपि न तस्य स्फोटरूपत्वं स्वीकुर्वन्ति । पलम. भावबोधिनी पृ. 65

252 गौः इत्यत्र कः शब्दः । गकारौकार विसर्जनीयाः इति भगवान् उपवर्षः । शाबरवृत्तिः 1.1.5

253 नापि वर्णसंघातः । उच्चरितप्रध्वंसित्वेन यौगपद्यासम्भवात् । अभिव्यक्तेरुत्पत्तेर्वा क्षणस्थायित्वात् ।

It is also not possible because the letters are उच्चरित (spoken) and प्रध्वंसी (destructive) by nature. Because of this nature, letters cannot be in a group. Letters are ephemeral. When a letter will be uttered, it stays for a moment and during the utterance of second letter, first letter will be vanished. Moment is the smallest unit of time and it cannot be perceptive. Patañjali also discussed this nature of letters in MB²⁵⁴.

Here, Nāgeśa also presents another reason for not considering letters as causal in understanding of meaning. If we consider letters as the cause, then such practice like पूर्वापरव्यवहार (before this letter or beyond that letter) cannot be done and all aphorisms of Pāṇinian Grammar will not apply anywhere. Therefore, it is not appropriate to consider letters or words as cause for verbal understanding²⁵⁵.

V. VIII Views of Naiyāyikas

Thereafter, Nāgeśa has presented the views of Naiyāyikas and refuted those. Naiyāyikas do not accept the rendition of स्फोट theory. According to them, crude form of words, suffixes, prefixes etc. are imaginary. The meaning can be known only through the whole word or sentence. In न्या. सि. मु., also, this thing has been explained by saying 'शक्तं पदम्' *Nyāya.Sūtrakāra* Gautam is also of the opinion that

254 एकैकवर्णवर्तिनी वाग् न द्वौ युगपद् उच्चारयति । गौः इति गकारे यावद् वाग् वर्तते न औकारे न विसर्जनीये । यावद् विसर्जनीये न गकारे न औकारे । उच्चरित प्रध्वंसित्वात् । उच्चरितप्रध्वंसिनः खल्वपि वर्णाः । (महाभाष्य, 1.4.109)

255 इको यणचि इत्यादौ तस्मिन् इतिपरिभाषोपस्कृत वाक्यार्थे अयं पूर्वोऽयं पर इति नष्टस्य प्रत्यक्षविषयेदं शब्देन पूर्वापरव्यवहारायोगाच्च ।

ते विभक्त्यन्ताः पदम्²⁵⁶ | It means those syllables which end with विभक्तिस are words.

They have propounded the three options for considering the letters as ephemeral and are the reason of verbal understanding.

1. When the speaker utters the word and the listener hears it, the संस्कार (impression) of the utterance which he has heard remain in the mind of the listener. Through this impression, earlier letters are also absorbed in the pronunciation of the letters which are to be spoken after. For example, when a person utters a word “RĀMA”, he will utter these letters R, Ā, M, A gradually.

The above option is not possible. Because the Naiyāyikas consider the word or syllable as perishable. It is produced and destroyed. So those cannot be manifested. If syllables do not exist, such an uninterrupted relationship like ‘before this’ and ‘after this’ cannot be established in it. And knowledge of previous syllables at the time of listening is also impossible.

2. In the second option the Naiyāyikas show the basis of 'शब्दजशब्दन्याय'. That is, the sound or word of drum before being produced and destroyed continues to produce another word or sound in the same way until the final varna is heard by the listener, the first varna will continue to produce the same sound. In this way, the complete word will be manifested.

256 न्या. द. 2. 2. 56

Above option is also unlikely. Because the word will be manifested based on the above argument. And Naiyāyikas consider syllable or word as perishable. There is a paradox in their own opinion.

3. A third option is that all the syllables heard before will have impression in listener's mind. When he or she will hear final syllable of a sentence or a word, he will perceive whole meaning. Here the collective impressions of the earlier syllables or words heard by listener will help to perceive whole meaning have no specific conviction that it will happen in any order. This opinion of Naiyāyikas is mentioned in तर्कभाषा²⁵⁷ and न्यायसिद्धान्तमुक्तावली²⁵⁸.

This above option should not be considered as there lies the lack of order of the syllables. The syllables recited earlier will be present at the time of listening of the last syllable and the whole meaning of the word or sentence will be perceived. Therefore, there is no special order in the earlier pronounced syllables. So, if the order is reversed i.e., there will be a change in the order of the varnas, then something wrong may also be meant. For example, by saying the word नदीः, दीनः or by saying the word सरः, रसः meanings will be known. Patañjali also opposes this view of Naiyāyikas.

257 पूर्व-पूर्ववर्णान् अनुभूय अन्त्यवर्णश्रवणकाले पूर्व-पूर्ववर्णानुभवजनितसंस्कारसहकृतेन अन्त्यवर्णसम्बन्धेन पदव्युत्पादनसमयगृहीतेन श्रोत्रेण एकदैव सदसदनेकवर्णाविगाहिनी पद-प्रतीतिर्जन्यते सहकारिदाढ्यात् प्रत्यभिज्ञानवत् । (शब्दनिरूपणम्, तर्कभाषा. पृ. 153)

258 तत्तद्वर्णसंस्कारसहितचरमवर्णोपलम्भेन तद्व्यजकेनैवोपपत्तेः । (आसत्तिनिरूपणम्, न्या.सि.मु. पृ. 254)

एक इन्द्र शब्दः ऋतुशते प्रादुर्भूतो युगपत् सर्वयागेष्वङ्गं भवति²⁵⁹ ।

Here, if we believe the opinion of Naiyāyikas then the group of syllables which are produced and destroyed by nature are only words, then as many times as one word is uttered, the same word has to be accepted in different ways. If we pronounce the word इन्द्र a hundred times, we have to consider a hundred different words of Indra. That is why the above comments of Patañjali makes it clear that the same word इन्द्र is embodied in all यागs. In this way, Nāgeśa portrays the स्फोट further by refuting the views of the Naiyāyikas and the Mīmāṃsakas. The स्फोट itself by being dependent on the वृत्तिस becomes causes in शाब्दबोध.

V. IX Views of Nāgeśa

Nāgeśa has described स्फोट by refuting the views of the Mīmāṃsakas and Naiyāyikas. The स्फोट itself is the source of power and root cause in शाब्दबोध. Further, he has described four types of speech which are परा, पश्यन्ती, मध्यमा and वैखरी. An extensive discussion of these types of speech is found in the वाक्यपदीयम् of Bhartṛhari. He has not accepted परावाणी as an independent form but considered it in पश्यन्ती²⁶⁰. In which all kinds of disorders are calmed down. It is also described as स्वरूपज्योति and अनपायिनी in the महाभारत²⁶¹. It is a very subtle element. Therefore, it is also known as सूक्ष्मा. In the PLM Nāgeśa has not called स्फोट as the root cause of the world but has described it only as the reason for verbal understanding.

259 पलम. पृ. 49

260 परं तु पश्यन्तीरूपम् अनपभ्रंशम् असङ्कीर्णं लोकव्यवहारातीतम् । (वाप. स्वो. टी. 1.143)

261 *Ibid.*, 1.143

Four types of speech

In the answer of the question that which element helps to perceive the meaning Nāgeśa has described four types of speech which are described above. The detail description of those is being discussed further. He has given a verse in which the types of speech and their place in the body are given. The verse is as follow:

परावाङ् मूलचक्रस्था पश्यन्ती नाभिसंस्थिता ।
हृदिस्था मध्यमा ज्ञेया वैखरी कण्ठदेशगा²⁶² ॥

1. परावाणी

Ancient sages and yogis believe that the परावाणी is the subtlest form of speech and this most mysterious element resides in the form of कुण्डलिनी in the मूलाधारचक्र of the human body and it is also known as आत्मा, चित् and सवित्. This परावाणी is the cause of creation of the world and it is also called सूक्ष्मस्फोट. When there is a combination of प्राणवायु (vital wind), it gets transformed into various forms like पश्यन्ती, मध्यमा etc. It is discussed further in detail in the views of VSLM. According to Nāgeśa, परावाणी is the form of शब्दब्रह्म²⁶³.

तत्र मूलाधारस्थपवनसंस्कारीभूता मूलाधारस्था शब्दब्रह्मरूपा
स्पन्दशून्या बिन्दुरूपिणी परावागुच्यते ।

2. पश्यन्तीवाणी

This type of speech located in the navel part of a body. It is also described by Bhartṛhari in स्वोपज्ञवृत्ति of VP. According to him, in the state of पश्यन्ती, the

262 पलम. 92

263 *Ibid.*,

speech remains undivided²⁶⁴. In this, पौर्वापर्य (the relation of prior and posterior) remains unexpressed. It gets expression through the air coming up to the nasal and it is only perceived by the mind. The mind with its power of contemplation remains especially active in this state. Its name पश्यन्ती because it is the source of all substances and meanings.

3. मध्यमावाणी

The पश्यन्ती form of speech comes to the heart and is known as मध्यमा. In this state of speech, the word reflects in the intellect with a specific order or shape. It can be perceived only by the intellect. Therefore, Bhartrhari described it as बुद्धिमात्रोपादाना²⁶⁵. This मध्यमा speech itself has been rendered as स्फोट. In fact, the परा and पश्यन्ती states of speech are completely inaccessible to the human. In both these situations, the spoken word and the significant meaning cannot be perceived separately. Therefore, मध्यमा is considered the cause for verbal understanding. In the VSLM, मध्यमा has been explained as follow:

ततो हृदयपर्यन्तमागच्छता तेन वायुना हृदयदेशे अभिव्यक्ता
तत्तदर्थविशेषात् तच्छब्दविशेषोल्लेखिन्या बुद्ध्या विषयीकृता
हिरण्यगर्भदेवत्या परश्रोत्रग्रहणायोग्यत्वेन सूक्ष्मा मध्यमा वाग्
इत्युच्यते ।²⁶⁶

264 प्रतिसंहृतक्रमा सत्यप्यभेदे समाविष्टक्रमशक्तिः पश्यन्ती । सा चलाचला प्रतिलब्धसमाधाना चावृता

विशुद्धा च..... । वाप. स्वो. 1.133

265 *Ibid.*, 1. 133

266 वै. सि. मं. पृ. 179

It means, the speech which is expressed in the heart and becomes the subject of the intellect which determines the word for a specific meaning is मध्यमा. In both the texts PLM and VSLM, मध्यमा has been described as audible by self.

स्वयं तु कर्णपिधाने सूक्ष्मतरवाय्वभिघातेन उपांशुशब्दप्रयोगे च श्रूयमाणा सा इत्याहुः²⁶⁷ ।

In the PLM, it is described as not audible directly through ears but it can be heard through जप (meditation) etc. It is not perceptible through the ear but through the intellect. In the कला commentary of VSLM, the following *kārikā* is found regarding the inaudibility of मध्यमा.

वैखरी शब्दनिष्पत्तिर्मध्यमाऽश्रुतिगोचरा²⁶⁸ ।

4. वैखरीवाणी

The fourth type of speech is known as वैखरी because it resides in the mouth and everyone can hear this. In this state, speech becomes with infinite variations. According to Bhartr̥hari, all those sounds which can be heard through the ears are वैखरी. It is described in his own commentary on VP as follow:

श्लिष्टा व्यक्तवर्णसमुच्चारणाप्रसिद्धसाधुभावा भ्रष्टसंस्कारा च ।
तथा या अक्षे, या दुन्दुभौ, या वेणौ, या वीणायाम्
इत्यपरिणामभेदा²⁶⁹ ।

267 वै. सि. ल. मं. पृ. 277

268 पलम. पृ. 96

269 वाप. स्वो. 1. 133

It means, all those expressed, unexpressed, correct, incorrect words which are meaningful, considered as वैखरी but apart from those, sound of drums, flute and Veena are also different types of वैखरी. In the above verse of place of speeches, the word वैखरीकण्ठदेशगा should be considered as metaphorically. Because, in this state speech also expressed by palate, teeth, throat, top of the palate and lips.

Difference between मध्यमा and वैखरी

Explaining the difference between मध्यमा and वैखरी Nāgeśa has stated following *kārikā*:

वैखर्या हि कृतो नादः परश्रवणगोचरः ।
मध्यमया कृतो नादः स्फोटव्यञ्जक इष्यते²⁷⁰ ॥

It means, the sound produced from मध्यमा speech gives expression to the meaningful word which is also described as स्फोट. वैखरी speech is gross and everyone can hear it. But even before the appearance of वैखरी, the meaning is already expressed by मध्यमा. Therefore, the वैखरी sound becomes meaningless like the sound of drum etc.

As mentioned earlier, the मध्यमा speech is not audible. It can be experienced through very subtle air flowing in the body or through chanting and meditation etc. In this way, मध्यमा speech is the अभिव्यंजक (expression) of स्फोट which is also known as शब्दब्रह्म.

270 पलम. पृ. 97

Dr. Kapildev Shastri raised a question here that the प्राकृतध्वनि (vernacular dialect) has also been considered अभिव्यंजक of स्फोट. So, what is the difference between these two स्फोट expressions. Above *kārikā* and its explanation also not found in other two मञ्जूषा, i.e., VSLM, VSM²⁷¹.

V. XI. शब्दब्रह्म - The ultimate aim of Grammarians

Further, Nāgeśa has quoted a *kārikā* from VP while propounding स्फोट as शब्दब्रह्म.

अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।

विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः²⁷² ॥

This is the first *kārikā* of VP. Bhartrhari has explained the nature of शब्दब्रह्म which is opined by Grammarians. Just as the ultimate aim of all the schools of philosophy is the attainment of ब्रह्म or salvation, similarly for Grammarians, the शब्दतत्त्व itself is the form of Brahma. It is eternal, infinite and indestructible. Being present in every being's intellect, it is transformed or manifested in the form of infinite meanings, substances and intentions, thoughts, imaginations and on the other hand, it appears in the form of all the external substances, objects and creations of the physical world.

271 यहां यह विचारणीय है कि प्राकृत ध्वनि को भी स्फोट का व्यंजक माना गया है तथा मध्यमानाद को भी । इन दोनों स्फोटव्यंजकों में क्या अन्तर है । साथ ही वैखरी नाद को भेरी आदि नाद के समान जो सर्वथा निरर्थक कहा गया है उसका अभिप्राय ही सर्वथा स्पष्ट नहीं हो पाता । यह भी ध्यान देने योग्य है कि उपर्युक्त कारिका तथा उसकी व्याख्या के रूप में प्रस्तुत किया गया यह गद्यांश दोनों ही लघुमंजूषा में नहीं मिलते । स्फोट के ब्रह्मत्व का प्रतिपादन भी इस रूप में लघुमंजूषा में नहीं प्राप्त होता । पलम. 99

272 पलम. 97

Further in the VP, three more *kārikās* are found explaining the nature and form of the element शब्दब्रह्म which are as follow:

एकमेव यदाम्नातं भिन्नं शक्तिव्यपाश्रयात् ।
अपृथक्त्वेऽपि शक्तिभ्यः पृथक्त्वेनेव वर्तते ॥
अध्याहितकलां यस्य कालशक्तिमुपाश्रिताः ।
जन्मादयो विकाराः षड्भावभेदस्य योनयः ॥
एकस्य सर्वबीजस्य यस्य चेयमनेकधा ।
भोक्तृभोक्तव्यरूपेण भोगरूपेण च स्थितिः²⁷³ ॥

(शब्दब्रह्म is one and ultimate, but because of its infinite and different powers, it appears to be many. Despite being integral with the word-powers, it appears separate from them. काल (time) is the main power of it in which other infinite powers are dependent. This कालशक्ति is the supreme establishment of six भावविकार (modification of notion) like birth etc. which create mutual differences in matter or efforts. This शब्दब्रह्म is the root cause of everything and it itself is the enjoyer, the subject and the enjoyed.)

Apart from this, the entire first काण्ड of VP is about शब्दब्रह्म only. Therefore, it is named ब्रह्मकाण्ड. But the above *kārikās* from beginning clarify the basic nature of शब्दब्रह्म.

V. XII. Eight types of स्फोट

As I mentioned in the summary of PLM, Nāgeśa has described eight types of स्फोट⁶⁵ in the very beginning. स्फोट, being the ultimate aim and cardinal principle

273 वाप. 2-4

of Grammarians, it has been described as the epilogue of the text. Those eight types of स्फोट are as follow:

अष्टौ स्फोटाः							
वर्णस्फोटः		पदस्फोटः			वाक्यस्फोटः		
वर्णजातिस्फोटः	वर्णवाक्यस्फोटः	पदजातिस्फोटः	अखण्डपदव्यक्तिस्फोटः	सखण्डपदव्यक्तिस्फोटः	वाक्यजातिस्फोटः	सखण्डवाक्यव्यक्तिस्फोटः	अखण्डवाक्यव्यक्तिस्फोटः

After explaining these eight types of स्फोट in the beginning, it has described as one in the main chapter.

According to Grammarians, स्फोट is a formless element, yet it is expressed by the प्राकृतध्वनि (natural sound) of letters, phrases and sentences. Hence even that one स्फोट has different types like वर्णस्फोट, पदस्फोट etc. In the व्यङ्ग्य (manifested) letter, word or sentence, the properties (धर्म) of the व्यञ्जक (expression) are visible. For example, due to the reddish and yellowish color of red or yellow flowers, white crystals also appear red and yellow.

This subject is also discussed with appropriate example by Bhartṛhari in VP. The *kārikā* is as follows:

यथा रक्तगुणे तत्त्वं कषाये व्यपदिश्यते ।

संयोगिसन्निकर्षात्तु वस्त्रादिष्वपि गृह्यते²⁷⁴ ॥

(Just as redness having red quality is used for a substance having red quality as astringent, it is red, in the same way, because of proximity of the conjunction, the quality of red appears in clothes etc.)

While propounding this he has again quoted Bharṭṛhari as follow:

पदे न वर्णा विद्यन्ते वर्णेष्वयवा न च ।

वाक्यात् पदानामप्यन्तं प्रविवेको न कश्चन²⁷⁵ ।

(Just there are no parts in letters, similarly there are no letters in the word. There is no reality in abstracting the word from the sentence.)

In such situation, स्फोट is considered for expressing the meaning of words. In the above *kārikā* Bharṭṛhari has propounded the शब्दनानात्ववाद (doctrine of varieties of words).

But from the context in which Nāgeśa has quoted this *kārikā* here, it seems clear that he considers this *kārikā* to be an exponent of शब्दैकत्ववाद (doctrine of oneness of word). Dr. Kapildev Shastri commented on that:

नागेश ने यहाँ स्फोटैकत्ववाद के जिस प्रसंग में इस कारिका को उद्धृत किया है उससे यह स्पष्ट प्रतीत होता है कि वे इस कारिका को भी शब्दैकत्ववाद का ही प्रतिपादक मानते हैं। वस्तुतः नागेश को यहाँ यह कारिका उद्धृत न करके इनके पूर्व की दो कारिकायें “पदभेदेऽपि

274 वाप. 3. 1. 7

275 पलम. पृ. 100

वर्णानाम्....” तथा “न वर्णव्यतिरेकेण...” कारिकाओं को उद्धृत करना चाहिए जिनमें, वाक्यपदीय की स्वोपज्ञ टीका के अनुसार, शब्दैकत्ववाद का प्रतिपादन किया गया है।

V. XIII. Two types of sound

According to Grammarians, स्फोट is eternal, unbroken, one and indivisible and it is first expressed through the मध्यमा speech. Further, Nāgeśa has divided the sound into two parts i.e., प्राकृत and वैकृत. Among these, प्राकृत is the first sound which स्फोट or a word is heard for the first time.

प्राकृतध्वनि: (natural sound)

The etymology of प्राकृत is प्रकृत्या जातः प्राकृतः. According to this etymology, what originated from the point of view of expression of the word is प्राकृत sound. The speaker produces the natural sound to express the स्फोट or in other words the स्फोट itself is expressed in the form of the प्राकृत sound. Nāgeśa has quoted again Bhartṛhari as follow:

स्फोटस्य ग्रहणे हेतुः प्राकृतो ध्वनिरिष्यते²⁷⁶ ॥

Nāgeśa has given the meaning of प्रकृति as ‘अर्थबोधनेच्छा’. It means the expression of स्फोट to convey the meaning. The etymology of प्राकृत can be also like this: प्रकृतौ भवः प्राकृतः (to be in the beginning).

276 पलम. पृ. 106

In the स्वोपज्ञटीका of VP, प्राकृतध्वनि has been called that, in the absence of which the nature of स्फोट cannot be known due to it being unexpressed²⁷⁷.

वैकृतध्वनिः (modified sound)

Nāgeśa again quoted Bhartṛhari by giving the definition of modified sound which is as follow:

शब्दस्योर्ध्वमभिव्यक्तेर्वृत्तिभेदे तु वैकृताः ।

ध्वनयः समुपोहन्ते स्फोटात्मा तैर्न भिद्यते²⁷⁸ ॥

Above *kārikā* clarifies the difference between स्फोट and वैकृतध्वनि. As it is said that the धर्म (properties) of प्राकृतध्वनि is related to the property of स्फोट. Here, question arises that, why the properties of स्फोट cannot be considered in वैकृतध्वनि. Above *kārikā* clarifies that, at the end of the expression of स्फोट the modified sound presents with its modifications. They do not appear together and therefore, the properties of वैकृत cannot अध्यारोप (wrongly attributed) to स्फोट. Bhartṛhari commented the same in स्वोपज्ञटीका of VP.

तस्मादुपलक्षितव्यतिरेकेण वैकृतेन ध्वनिना सम्प्रयुज्यमानोऽपि स्फोटात्मा ताद्रूपस्य अनध्यारोपात् शास्त्रे ह्रस्वादिवत् कालभेदव्यवहारं नावतरति²⁷⁹ ।

Further, the definition of वैकृतध्वनि is given in the स्वोपज्ञटीका as follow:

277 प्राकृतो नाम येन विना स्फोटरूपमनभिव्यक्तं न परिच्छिद्यते । वाप. स्वो. 1. 75

278 पलम. पृ. 106

279 वाप. स्वो. 1. 76

वैकृतस्तु येनाभिव्यक्तिं स्फोटरूपं पुनः पुनरविच्छेदेन प्रचिततरं
कालमुपलभ्यते²⁸⁰ ॥

(After the expression of a sentence or a word, the sound which continues to be heard for a long time till the sound ends is वैकृतध्वनि.)

Difference between वैखरी and मध्यमा speeches

Nāgeśa has given definition of स्फोट with appropriate example and shown the difference between वैखरी and मध्यमा. The sequence of expression of meaning is explained through the स्फोट from the point of view of both the listener and the speaker. Through the वैखरी speech, the word reaches the ears and from the ears it reaches to the intellect and heart and then it makes the listener understand the meaning. But from the speaker's point of view, sound is produced through मध्यमा and वैखरी voices simultaneously.

If घटम् आनय (bring the pot) is pronounced through the वैखरी speech, it will reach to the ears then to the intellect and heart. Thereafter, it produces the meaning through the consonants and vowels respectively.

The person uttering the words produces sound simultaneously through मध्यमा and वैखरी. Nāgeśa has given the example of air and fire. When someone blows the burning charcoal and increase the fire, similarly, वैखरी speech is like a burning charcoal and it increases मध्यमा speech and helps to understand the meaning of uttered words.

280 *Ibid.*

उच्चारयितुस्तु युगपदेव मध्यमावैखरीभ्यां नाद उत्पद्यते । तत्र
वैखरी-नादो वहनेः फूत्कारादिवत् मध्यमा-नादोत्साहकः ।
मध्यमा-नादः स्फोटं व्यञ्जयति इति शीघ्रमेव ततोऽर्थबोधः²⁸¹ ।

जाति (the generic property) is the real स्फोट

In the beginning of the PLM, Nāgeśa only mentioned the names of eight types of स्फोट. But he has not explained all in detail anywhere in the text. At the end of the स्फोट chapter, he just mentioned that the among all eight types of स्फोट, जातिस्फोट is to be considered primarily. Because all other types of स्फोट are these are imagined only for etymological or scriptural process.

Bhartṛhari also considered जाति (generic property) for expression and expressive meaning both.

स्वा जातिः प्रथमं शब्दैः सर्वैरेवाभिधीयते ।

ततोऽर्थजातिरूपेषु तदध्यारोपकल्पना²⁸² ॥

When someone utters the word घट the meaning of the generic property of that word घट i.e., घटत्व will be understood first. Thereafter, the meaning ‘a pot’ will be understood.

In this way, since only जाति is true, it should also be considered as the actual स्फोट. Therefore, among the eight types of स्फोट mentioned in the beginning of PLM, वाक्यस्फोट or वाक्यव्यक्तिस्फोट should not be considered as the cause of verbal understanding but वाक्यजातिस्फोट should be considered as the supporter of वृत्ति, which helps for verbal understanding.

281 पलम. पृ. 109

282 वाप. 3. 1. 6