

SUMMARY OF THE THESIS

The title of present thesis is “A Logico-Grammatical Study of Nāgeśabhaṭṭa’s Paramalaghumañjūṣā” It is divided into seven major chapters.

The title of the first chapter is “Introduction to the Philosophy of Sanskrit Grammar”. In this chapter I have tried to show the history and development of Philosophy of Grammar through the texts propounded by some ancient scholar. I have given Vedic, Purāṇic as well as Śāstric references to the development of Philosophy of Grammar. Pre-Pāṇinian philosophy of Sanskrit grammar is also discussed. The development of Pāṇini’s grammar is shown in threefold way i.e., अष्टाध्यायीक्रम, प्रक्रियाक्रम and दार्शनिकक्रम. While explaining the दार्शनिकक्रम, the tradition of Philosophy of Sanskrit Grammar is also given with some brief introduction of ancient scholars who have contributed with some original texts with it. Means of valid knowledge accepted by Grammarian are also discussed. The views of Naiyāyikas and Mīmāṃsakas are mainly discussed in the PLM. Therefore, the grammatical philosophy of Nyāyaśāstra as well as Mīmāṃsāśāstra are also discussed.

The title of the second chapter is “Life, Date & Works of Nāgeśabhaṭṭa”. In this chapter, I have tried to find the actual time of living and the works of Nāgeśabhaṭṭa. The legends about Nāgeśa are given and on the basis of that the time of his living is given. The genealogical tree of the family and tradition is given. On the basis of that, the life and works of Haridīkṣita and Vaidyanātha are also discussed. There are more than 47 works are found in the name of Nāgeśa. Apart from those, there are 15 major works which are related to Sanskrit Grammar. Among those there are three major texts which are related to the philosophy of grammar. The major works on grammar as well as philosophy are

discussed. I have compared the content of three मञ्जूषा and given in a table which shows the varieties of subject. Apart from that, I have given introduction of all three मञ्जूषा and PLM is described in detail. It is said that the works of Nāgeśa mostly influenced by Kauṇḍabhaṭṭa. Therefore, I have tried to show the similarities of subject as well as content between PLM and VBS. At the end of this chapter, the list of available manuscripts at various manuscript libraries in India is also provided.

The title of the third chapter is “Study of the perception of the meaning of the word, its auxiliary causes and word power”. It is divided into three major parts. The first part is about the discussion of शाब्दबोध according to the PLM. Nāgeśa has discussed it in very brief in the PLM. I have given the definition and discussion of शाब्दबोध from the perspective of Naiyāyikas as well as Grammarian. The second part of this chapter deals with auxiliary causes in the perception of meaning i.e., आकाङ्क्षा, योग्यता, आसत्ति and तात्पर्य. It is discussed from the point of view of Naiyāyikas, Mīmāṃsakas as well as Grammarian. Nāgeśa has defended the views of grammarian with such logical way. The third part deals with the meanings of the word-power i.e., अभिधा, लक्षणा and व्यञ्जना. Among these three, लक्षणा is not accepted by Nāgeśa. It is worth noting here how Nāgeśa had accepted लक्षणा in the VSLM and rejected it in the PLM. The views of Naiyāyikas and Mīmāṃsakas are discussed in the light of word-powers.

The title of the fourth chapter is “Study of the meanings of Roots, Tenses and Case Suffixes”. This chapter is also divided into three parts. First part of the chapter deals with the meanings of roots which are फल and व्यापार. Definitions of फल, व्यापार, क्रिया, सकर्मक and अकर्मक are discussed with the views of Naiyāyikas

and Mīmāṃsakas. The meanings of the roots like ज्ञा, इष्, पत् and कृ are discussed logically and grammatically. The second part deals with the meaning of तिङ् substituted in the place of ten लकार. Definitions of each लकार and काल are discussed according to the PLM. The third part deals with the meaning of the six कारक and seven विभक्ति according to the PLM.

The title of the fifth chapter is “Study of *Sphoṭa*”. The chapter begins with the origin and development of the theory of स्फोट. Further, various references to स्फोट from Veda, Purāṇa and other scriptures are given. Etymology and the nature of स्फोट element is discussed. The views of scholars like पतञ्जलि and भर्तृहरि regarding स्फोट element are discussed. I have compared स्फोट with all three मञ्जूषा and given a short comparative study. The views of Naiyāyikas as well as Mīmāṃsakas on स्फोट are also discussed. Nāgeśa has considered the स्फोट as the शब्दब्रह्म and cause to the origin of the entire universe. The eight types of स्फोट are also discussed. The chapter ends with the discussion of two types of sound i.e., प्राकृतध्वनि and वैकृतध्वनि.

The title of the fifth chapter is “Study of the meanings of the particles, nouns and compounds” The chapter is divided into three parts. The first part deals with the meanings of निपात. Explaining निपात, Nāgeśā also discussed the meaning of the उपसर्ग. The significance of द्योतकत्व is discussed. It is worth noting here that apart from the rebuttal of the views of Naiyāyikas regarding उपसर्ग and निपात, Nāgeśa has refuted the views of Kaunḍabhaṭṭa too. Further, two types of particles नञ् and their meanings are discussed. The second part deals with the meaning of Nouns. The discussion on the views of Mīmāṃsakas and their rebuttal by Nāgeśa is worth

noting. It can be seen there that the last two chapters of the PLM i.e., नामार्थ and समासादिवृत्त्यर्थ are much more influenced by Kauṇḍabhaṭṭa's VBS. It raises doubts in the mind whether those are written by Nāgeśa or someone else or it could be interpolated by someone. I have given a short comparative study of both the chapters. The third part deals with the meanings of compounds. It is considered as शक्ति by Nāgeśā. According to him, not only particular words express the meaning but the compound word also have that power to perceive the meanings. In this regard, the views of Naiyāyikas and Mīmāṃsakas are also discussed. Chapter ends with the comparative study of this chapter with the VBS of Kauṇḍabhaṭṭa.

I have concluded my thesis in the seventh chapter. I have note down chapter wise observations there. In the first appendix, I have given a list of quotations used in the PLM from various scriptures. In the second appendix, I have given a list of all the definitions of terminology used and described in the PLM by Nāgeśa.
