A Synopsis of the Ph.D. Thesis

A LOGICO - GRAMMATICAL STUDY OF NĀGEŚA BHAṬṬA'S *PARAMALAGHUMAÑJŪṢĀ*

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SYNOPSIS OF THE THESIS

STATEMENT – I

THE RELEVANCE OF THE PRESENT WORK AND ITS CONTRIBUTION TO PHILOSOPHY OF SANSKRIT GRAMMAR

The present work "*A Logico - Grammatical Study of Nāgeśa Bhaṭṭa's Paramalaghumañjūṣā*" is first of its kind. It is a humble attempt to study this philosophical work from logical and grammatical perspective. Sanskrit grammar, especially, the grammar of Pāṇini is divided into two branches which are etymology and philosophy. Apart from etymological study, the philosophical study has a long tradition. From Vyāḍi to Nāgeśa, all the scholars have presented the principles of grammar philosophy in different styles.

In the thirteenth century, Gaṅgeśa Upādhyāya propounded the *Nyāya-darśana* in a very new style through his *Tattvacintāmaṇi* which thereafter known as *Navya-nyāya* style of work. In the same genre not only logicians but many grammarians propounded many philosophical texts too. *Paramalaghumañjūṣā,* which is also written in *Navya-nyāya* style and very important text in Grammar philosophy. However, Nāgeśa has presented similar topics of Grammar philosophy in three different texts which are:

Vaiyākaraṇasiddhāntamañjūṣā, (VSM)
Vaiyākaraṇasiddhāntalaghumañjūṣā (VLSM)
Vaiyākaraṇasiddhāntaparamalaghumañjūṣā (VSPLM)

Among these three works, VSM and VSLM are written in very terse *Navya-nyāya* style of writing. Despite the discussion of similar topics in all three works PLM is very famous for its diversity of subjects and lucid way of writing. While

presenting the relevance of the title of my dissertation, there are two reasons which I would mention here. It is necessary to study PLM from logical and grammatical perspectives because (1) it is written in *Navya-nyāya* style of writing and (2) in this text, Nageśa has mainly defended the views of logicians and Mimāṃsakas.

Apart from this, influence of Kauṇḍabhaṭṭa's *Vaiyākaraṇabhūṣaṇasāra* is also seen in PLM. Although both Kauṇḍabhaṭṭa and Nāgeśabhaṭṭa can be considered contemporaries because Kauṇḍabhaṭṭa was the son of Raṅgojibhaṭṭa brother of Bhaṭṭojidīkṣita and Nāgeśa was a disciple of Haridīkṣita who was a grandson of Bhaṭṭojidīkṣita. The study of the various texts available on Grammar philosophy show two sides. The first shows general customs which is (*laukika*) and later shows metaphysical or spiritual (*alaukika*) part which is less known.

The present study is relevant and it will significantly contribute to the development of Grammar and its philosophy. At present the Shastric studies are neglected since the texts like PLM are terse, full of technical terms and the erudite style, they are not appreciated and studied. The present thesis will fulfil this need.

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STATEMENT – II
METHODOLOGY, SOURCES AND ORIGINALITY

1. Methodology

In preparing this dissertation analytical, critical and comparative methods are adopted. There's a wide scope of study and one can do comparative study of all three *Mañjūṣā* works in detail.

2. Significance of the Study

Sanskrit Grammar is not only a science of word and meaning, but it is also an independent school of philosophy, it is very important to present its philosophical aspect described in PLM. It can be seen at many places in PLM where Nāgeśa's opinion is different from Bhartṛhari's *Vākyapadīyam*. Despite of all these, there are also various opinions among scholars regarding the authorship of PLM.

3. Problem of the Research Topic

As I mentioned, PLM and other *mañjūṣās* are written in *navyā-nyāya* style of writings and also counteracting the theories of logicians about word and meaning. Therefore, it is very important to analyse that how Nāgeśa successfully defended Grammarians and counteracted adversaries in their own language. Afterwards, there are many original texts available on Grammar Philosophy but only few research works are available on those works. It is necessary to study those works critically and comparatively. Similar subjects of Grammar Philosophy are described in various texts so comparative study will help to consensus the principle of grammar philosophy.

CHAPTER – I Introduction to the philosophy of Sanskrit Grammar

It is very difficult to say the exact time of the origin of grammar philosophy because that was the period when even writing style was not developed. So, in the first chapter, I have tried to describe origin of grammar philosophy by examining the opinions of various Sanskrit scholars. Describing the origin of grammar philosophy, I have stated threefold development of Sanskrit Grammar too. *Navya-nyāya* and *Vyākaraṇa* terminologies are also discussed. I ended this chapter by giving date, life and works of some scholars who highly contributed in the philosophy of grammar by creating various texts.

CHAPTER - II Life, Date & Works of Nāgeśa Bhaṭṭa

In this chapter I have discussed in detail about Nagesh's life and his works. Aufrecht Theodor mentioned 47 original works in the name of Nāgeśa in his catalogue. Out of these 47 works I have given details some of his major works which are related to Sanskrit Grammar and its Philosophy. At the end of this chapter, I have given a short comparative study of three *mañjūṣā* and discussed about influence of *Vaiyākaraṇabhūṣaṇsāra* of Kauṇḍa Bhaṭṭa on PLM.

CHAPTER - III Study of the Perception of the meaning of the word, its Auxiliary Causes and Word-Powers

The third chapter of dissertation is divided into three parts. In the first part *Śabdabodha,* meaning of correct and incorrect words and influence of word power on it are discussed. In the second part, auxiliary causes for verbal understanding which are of four types (*ākāṅkṣā, yogyatā, āsatti* and *tātparya*) are discussed. In the third part, word-powers (*Śabdaśakti*) which are of three types (*abhidhā, lakṣaṇā* and *vyañjanā*) are discussed in detail. All the given topics have been studied with logical and grammatical perspectives.

CHAPTER - IV Study of the meanings of roots, tenses and case suffixes

This chapter is also divided into three parts. In the first part, the meanings of roots, action, its effect, transitive roots (*sakarmaka-dhātu*) and intransitive roots (*akarmaka-dhātu*) are mainly studied. Second part focuses on the meanings of the ten tenses. The meanings of case suffixes are studied in the third part of this chapter. All above three parts have been studied with logical and grammatical perspectives.

CHAPTER - V Study of *sphoṭa*

The fifth chapter of my dissertation is the study of *sphoṭa* which is known as eternal and imperceptible element of sounds and words. It causes to understand the meanings of uttered words. Apart from this, the study of four types of speech refutation of the *sphoṭa* theory by logicians and the proposition of *sphoṭa* principle by Nāgeśa have been studied. Apart from that I have compared *sphoṭa* with VSM and VSLM because it is the cardinal principle of Grammar Philosophy. Nāgeśabhaṭṭa has elaborated *sphoṭa* chapter in VSM and VSLM and presented it as the root cause of origin of world.

CHAPTER - VI Study of the meanings of the particles, nouns and compounds

The sixth chapter is divided into three parts which are meaning of particles (*nipātārtha*), meaning of noun (*nāmārtha*) and power of compounds (*samāsavṛtti*). In the first part, the study of meanings of prefixes and particles is given. The views of Naiyāyikas and Kauṇḍabhaṭṭa about the prefixes and particles are mainly discussed which later refuted by Nāgeśa. Second part of this chapter deals with the meaning of nouns. It is discussed that whether the word-power considered in the (*jāti*) class or in (*vyakti*) an individual. The views of Mīmāṃsakas and Naiyāyikas are presented regarding the meaning of nouns. The meanings of (*vṛtti*s) powers like compound etc. has been discussed in the

third chapter. Definitions of two types of *vṛttis* i.e., *jahatsvārthā* and *ajahatsvārtha* are discussed. Refuting the views of Naiyāyikas regarding (*vyapekṣā*) the mutual application of two rules, Nāgeśā has propounded (*ekārthībhāva*) the act of conveying only one idea.

CHAPTER - VII Conclusion

It can be said that the philosophy of Sanskrit Grammar has two sides. The first side shows linguistic part which is basically for verbal understanding and explains meanings of word-power, roots, nominal stem, prefixes, suffixes etc. The later side shows the metaphysical or spiritual perspective which is less known and not proved practically. I tried to show linguistic side of philosophy of grammar through the logical and grammatical study of PLM.

The study of PLM provides a simple format to the ideas of Grammar philosophy of scholars ranging from Vyāḍi to Kauṇḍabhaṭṭa. After pondering over the views of all these scholars, Nāgeśa has presented his views, which at some places are at odds with the views of Kauṇḍabhaṭṭa and on other part, comparative study of all three *Mañjūṣā*s, paradox can be seen in Nāgeśa's thoughts. However, VSM and VSLM are huge treatises and PLM is a summarized version of both those texts, it would be necessary to study throughout the texts.

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