

## PREFACE

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Sanskrit Grammar is known as a means of purifying speech. It is said that before Pāṇini, Vyāḍi who wrote a treatise named सङ्ग्रह and propounded the philosophical theories of Sanskrit Grammar which is not available now. In the same tradition of Pāṇini, Patañjali also presented some scattered parts of सङ्ग्रह, and some philosophical thoughts. But still Philosophy of Grammar is not presented firmly by any scholar after Pāṇini. It needed a concrete structure like other schools of philosophy. After centuries, Bhartṛhari elaborated the Philosophical aspect of Sanskrit Grammar by writing a great treatise वाक्यपदीयम्. It was written in the form of कारिका. It became so popular that many commentaries were written on this text as well. After Bhartṛhari's स्फोट theory, scholars like Maṇḍanamīśra and Nāgeśabhaṭṭa wrote independent works, denoting the स्फोट element. After Bhartṛhari, apart from the commentaries, no independent work is available on the Philosophy of Grammar for many centuries. After Bhartṛhari, Kauṇḍabhaṭṭa presented Philosophy of Grammar fundamentally by writing वैयाकरणभूषणसार. Many commentaries are written on this treatise too. Despite the availability of so many texts on the Philosophy of Grammar, the writing style of those texts were very terse.

After Kauṇḍabhaṭṭa, around in the 17<sup>th</sup> century, Nāgeśabhaṭṭa presented the Philosophy of Grammar by writing मञ्जूषात्रयी. Those are as follow:

1. वैयाकरणसिद्धान्तमञ्जूषा
2. वैयाकरणसिद्धान्तलघुमञ्जूषा
3. वैयाकरणसिद्धान्तपरमलघुमञ्जूषा

The present thesis elaborates the logical and grammatical perspective of वैयाकरणसिद्धान्तपरमलघुमञ्जूषा. मञ्जूषा means a casket. A casket in which people keep their valuables. In the same way, Nāgeśa made the name वैयाकरणसिद्धान्तपरमलघुमञ्जूषा (PLM) meaningful by protecting the principles of Philosophy of Sanskrit Grammar.

PLM is one of the classic works on the philosophy of Sanskrit Grammar. It is a concise form of वैयाकरणसिद्धान्तमञ्जूषा and वैयाकरणसिद्धान्तलघुमञ्जूषा both written by Nāgeśa himself. He has written all the मञ्जूषाs in the terse *Navya-nyāya* style of writings. Though it draws the attention of scholars and learners of Sanskrit Grammar, *Nyāya* and *Mīmāṃsā*. In all the मञ्जूषाs, the writing style is progressively easier. And the third PLM becomes easier to understand the principles of philosophy of Sanskrit Grammar.

Many legends are found about Nāgeśa's life and works, yet scholars have considered his time as 17<sup>th</sup> Century on the basis of his works and various references found in other texts. All the मञ्जूषाs are not divided chapters but it is divided by scholars according to their subject matter and formatted in fourteen chapters. I have given a small comparative study of three मञ्जूषाs in the second chapter. The topics discussed in PLM are as follow:

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| 1. शाब्दबोधनिरूपणम्              | 6. लकारार्थ              |
| 2. शक्तिनिरूपणम्                 | 7. निपातार्थ             |
| 3. आकाङ्क्षादिसहकारिकारणनिरूपणम् | 8. कारकार्थ              |
| 4. स्फोटनिरूपणम्                 | 9. नामार्थ               |
| 5. धात्वर्थ                      | 10. समासादिशक्तिनिरूपणम् |

I have made groups of all above topics and presented in five major chapters. The first chapter is about general introduction to the philosophy of Sanskrit Grammar and its tradition. Second chapter discusses the life, date and works of Nāgeśabhaṭṭa and some major works related to the philosophy of Grammar. Third chapter discusses word-powers, verbal understanding and its auxiliary causes. In the fourth chapter, meaning of roots, tenses and suffixes are discussed. Fifth chapter discusses the cardinal principle of Philosophy of Sanskrit Grammar which is स्फोट and its types. Sixth chapter is about the study of the meanings of the particles, nouns and compounds. I have concluded my dissertation in the eighth chapter.

The present research is a critical study of PLM. At some places, it is also compared with other मञ्जूषाs. The study from the point of view of Navya-nyāya, Mīmāṃsakas and Grammarian is a unique attempt for the study of Philosophy of Sanskrit Grammar. No matter how much research has been done on any scripture, but still there remains a scope of research. Scriptures should be studied from a multidimensional point of view. I have also adopted the same approach in my research. Sanskrit Grammar not only refers to the correctness of word and its meaning, but it has also developed as a philosophy. In the last thousand years, many texts have been composed presenting the philosophical side of Sanskrit Grammar.

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