

II. 1. Life of Nāgeśabhaṭṭa

Nāgeśabhaṭṭa was born in the family of well-known Grammarians like Bhaṭṭojidīkṣita and Kaundabhaṭṭa. He studied various scriptures and made Philosophy of Grammar as a special subject of his study. He presented views on philosophy of Grammar based on पातञ्जल-महाभाष्यम्, वाक्यपदीयम् of Bharṭṛhari and commentaries of वाक्यपदीयम् by Helāraja and Puṇyarāja. He answered all the allegations and questions by scholars of other philosophical traditions in these texts. He has also composed many texts in other scriptures though he is known as a Grammarian. He also mentioned himself as a grammarian in the colophon of VSM.⁵⁹

Many scholars have written about Nāgeśabhaṭṭa's life, date and works. Some of them have written about his birthplace and some have written about his education. Elsewhere many things are written about his works and time. Still the details about his life are incomplete.

According to Abhyaṅkara, Nāgeśa's ancestors were *R̥gvedic Deśastha Brāhmaṇas* belonged to Tāsgāou under the Satārā district of Mahārāṣṭra. But Nāgeśabhaṭṭa spent most of his life in Śṛngaverapura. According to H. T. Colebrooke: -

“Śṛngaverapura is a town on the Ganges, marked *Singhore*, in Rennel's Map. It is situated above Allahabad.⁶⁰”

⁵⁹ वैयाकरणनागेशः स्फोटायनऋषेर्मतम् । (पुष्पिका श्लोक)

⁶⁰ Colebrooke, H, Miscellaneous Essays, Vol. II, p.13

In the वाल्मीकिरामायणः -

समुद्रमहिषीं गङ्गां सारसक्रौञ्चनादिताम्।
आससाद महाबाहुः शृङ्गिबेरपुरं प्रति⁶¹॥

In the अध्यात्मरामायणः -

गङ्गातीरं समागच्छ शृङ्गिवेराविदूरतः⁶² ॥

One MS of शब्देन्दुशेखर written in 1761 A.D. shows his alias name काल.

“इति श्रीकालोपनामक शिवभट्टसुत सतीगर्भज नागेशभट्टविरचिते
सिद्धान्तकौमुदीव्याख्याने शब्देन्दुशेखराख्ये पूर्वार्धे समाप्तम् । शुभमस्तु
। संवत् 1761⁶³”

Another MS of the same text written in 1793 A.D. shows his *alias* name
Upādhyāya.

इत्युपाध्यायोपनामक शिवभट्टसुत सतीगर्भज नागोजिभट्टकृते
सिद्धान्तकौमुदीव्याख्याने...।⁶⁴

As he has described in the colophon of *Sphoṭavāda*, his father's name was Śivabhaṭṭa and mother's name was Saṭidevī.⁶⁵ He told Śabdenduśekhara as his son and Mañjūṣā as his daughter at the end of Śabdenduśekhara⁶⁶. On his saying

61 वाल्मीकिरामायण 2.50.26

62 अध्यात्मरामायण 2.5.60

63 Saraswati Bhawan Pustakalaya, Varanasi

64 *ibid.*

65 इति श्रीमदुपाध्यायोपनामक-सतीगर्भज-शिवभट्टसुत नागेशभट्टकृतः स्फोटवादः । (वै.सि.लघु.पुष्पिका)

66 शब्देन्दुशेखरं पुत्रं मञ्जूषां चैव कन्यकाम् ।

स्वमतौ सम्यगुत्पाद्य शिवयोरर्पितौ मया ॥

we can infer that he was childless. He received financial support and protection by Rāmasimha, the king of Śṛngaverapura.

याचकानां कल्पतरोररिकक्षहुताशनात् ।

शृङ्गवेरपुराधीशात् रामतो लब्धजीविकः ॥⁶⁷

II. 2. Date & Time of Nāgeśabhaṭṭa

Scholars have different opinions about Nāgeśa's time. It is very difficult to fix his exact date and time. One of his major texts, वैयाकरणसिद्धान्तमञ्जूषा's manuscript (preserved in Ujjain library), records its time as 1708 A.D. and other Manuscript of महाभाष्यप्रदीपोद्योत, preserved in the library of Asiatic Society of Bengal, shows its time 1738 A.D. Thus, both these texts must have been composed before 1708 A.D. Since these texts are written in very terse language, it is fair to assume that the author must have been at least 30 years prior at that time. It can be concluded that, his birth time must be 1670 A.D. or 1680 A.D.⁶⁸

Yudhisthira Mimamsaka pointed out that Nāgeśabhaṭṭa has written a commentary on Bhānudatta's *Rasamañjari* around 1713 A.D.⁶⁹. A copy of this MS is available at Manuscript Office Library, London. Bālāsrama, son of Vaidyanātha Pāyaguṇḍa and pupil of Nāgeśa wrote *Dharmaśāstrasaṅgraha* with the help of Manyudeva and at the request of Henry Theodor Colebroke. Colebroke lived in India during the period 1783-1815 A.D. From this we can assume that Nāgeśabhaṭṭa must have lived during the period from 1673 to 1753 A.D.

67 (वै.सि.लघु. श्लोक. 2)

68 Gode, P, *Studies in Indian Literary History*, Vol. III, pp. 218-19

69 Mimamsaka, Yudhisthira, *Sanskrit Vyakarana Shastra ka Itihas*, p.391

Durgāprasād refers to Jayasimha, the king of Jaipur in the preface of *Rasagaṅgādhara*⁷⁰. King Jayasimha conducted a horse sacrifice (अश्वमेधयाग) in 1714 A.D. and he invited Nāgeśabhaṭṭa in that sacrifice but due to *Kṣetra-Sannyāsa* Nāgeśa refused the invitation. From this we can assume that Nāgeśabhaṭṭa lived in the latter half of the 17th century A.D.

According to P. V. Kane, his time is 1700-1750 A.D. Haradatta Shastri believes that Nāgeśa died in 1775 A.D., but Prof. Kane denied his argument because one manuscript of Nāgeśa shows his time as 1713 A.D. so it is not possible for him to live till 1775 A.D. That would have been possible only when he was 100 years old⁷¹.

It is worth noting in this context that he studied *Vyākaraṇa-Mahābhāṣya* of Patañjali from Haridīkṣita, grandson of Bhaṭṭojidīkṣita and his time is considered to be the first half of the 17th century.

70 Durgaprasad, Pandit, *Rasagaṅgādhara with the commentary of NāgeśaBhaṭṭa*, p.6

71 Kane, P. V., *History of Dharmaśāstra*, Vol. 1, pp. 453-56

Nāgeśa has studied many grammar texts like व्याकरणमहाभाष्य from him and न्यायशास्त्र from Rāmarāmācārya⁷³. Haridīkṣita has also described Nāgeśa as his prentice because one of his pupils, Nīlakaṇṭha has written one text in 1663 A.D.⁷⁴ According to anecdotes, Nāgeśa studied व्याकरण-महाभाष्य 18 times from Haridīkṣita.

His father's name was Vīreśvara, who was a pupil of Rāmāśrama⁷⁵ and the grandson of great Grammarian Bhaṭṭojidīkṣita. He composed the grammatical work, *Śabdaratna*, a commentary on *Praudhāmanoramā* of Bhaṭṭojidīkṣita.

II. 4. Vaidyanātha Pāyaguṇḍa

Vaidyanātha, Nāgeśa's chief disciple, wrote a commentary named छाया on महाभाष्यप्रदीपोद्योतः. This commentary is available only on the first nine chapters of महाभाष्यम्. His son's name was Bālaśarmā. Bālaśarmā composed धर्मशास्त्रसङ्ग्रहः at the behest of Colebrooke and with the help of theologians Mannudeva and Mahādeva. The कलाव्याख्या of वैयाकरणसिद्धान्तमञ्जूषा is also found on the name of Bālabhaṭṭa. But in the beginning of the commentary, the name Vaidyanātha is mentioned:

पायगुण्डो वैद्यनाथभट्टः कुर्वे स्वबुद्धये ।

73 अधीत्य फणिभाष्याब्धिं सुधीन्द्र हरिदीक्षितात् ।

न्यायतन्त्रं रामरामात् वादि रक्षोन्न रामतः ॥१॥ at the end of the वैयाकरणसिद्धान्तमञ्जूषा

74 Kane, P. V., *History of Dharmasāstra*, Vol. 1, Footnote no. 1140

75 According to S. K. Belvalkar, Rāmāśrama is another name of Bhaṭṭojidīkṣita's son Vīreśvara who also had a name Bhānujīdīkṣita. Yudhishtira Mimamsaka says that Rāmāśrama was the son of Bhaṭṭojidīkṣita and Haridīkṣita was the son of Rāmāśrama. But P. V. Kane says that Bhaṭṭojidīkṣita had two sons Vireśvara and Bhānujīdīkṣita.

It is clear from the above verse that Bālambhaṭṭa is the *alias* name of Vaidyanātha. He lived in Benares in the latter half of the 18th century. It is believed that he has written commentaries on many works of Nāgeśa. Those are following:

- The काशिका (com. on परिभाषेन्दुशेखरः also known as गदा)
- The चिदस्थिमाला (com. on the लघुशब्देन्दुशेखरः)
- The कला (com. on the परमलघुमञ्जूषा)
- The छाया (com. on the महाभाष्यप्रदीपोद्योतः)
- The भावप्रकाशः (com. on the शब्दरत्नः)

Many scholars believe that Bālambhaṭṭa was the son of Vaidyanāthā.

II. 5. Works of Nāgeśabhaṭṭa

सर्वशास्त्रार्थतत्त्वज्ञः सर्वत्र च निबन्धकृत् । On the basis of this statement, it is clear that he has composed many texts on various scriptures. Apart from Grammar, Nāgeśa composed standard texts on Yoga, Poetics, Mīmāṃsā, Dharmasāstra, Purāṇas and other *Śāstras*. German linguist Aufrecht Theodor has given names of 47 different works of Nāgeśabhaṭṭa in his *Catalogus Catalogorum*.⁷⁶

- 1 अलङ्कारसुधाकुवलयानन्दः
- 2 अष्टाध्यायीपाठः
- 3 आचारेन्दुशेखरः
- 4 आशौचनिर्णयः
- 5 इष्टिकालनिर्णयः
- 6 कात्यायनीतन्त्रम्

76 Theodor, Aufrecht, *Catalogus Catalogorum*, Vol. I, pp. 283-84

- 7 काव्यप्रदीपोद्योतः
- 8 रसगङ्गाधरटीका
- 9 देवीमाहात्म्यटीका
- 10 चण्डीस्तोत्रप्रयोगविधिः
- 11 तर्कभाषाटीका-युक्तियुक्तावली
- 12 तात्पर्यदीपिका
- 13 तिङन्तसङ्ग्रह
- 14 तिथीन्दुशेखरः
- 15 तीर्थेन्दुशेखरः
- 16 त्रिस्थलीसेतु
- 17 धातुपाठवृत्तिः
- 18 णेरणिवादार्थः
- 19 पदार्थदीपिका
- 20 परिभाषेन्दुशेखरः
- 21 पतञ्जलिसूत्रवृत्तिः
- 22 पातञ्जलसूत्रवृत्तिभाष्यव्याख्या
- 23 प्रभाकरचन्द्रतत्त्वदीपिका
- 24 प्रयोगसरणिः
- 25 प्रायश्चित्तेन्दुशेखरः
- 26 प्रायश्चित्तेन्दुशेखरसङ्ग्रहः
- 27 महाभाष्यप्रदीपोद्योतः
- 28 रसतरङ्गिणीटीका
- 29 रसमञ्जरीप्रकाशः
- 30 रामायणटीका

- 31 लक्षणरत्नमाला
- 32 विषमपदी-शब्कौस्तुभटीका
- 33 वेदसूक्तभाष्यम्
- 34 वैयाकरणकारिका
- 35 वैयाकरणभूषणः (?)
- 36 वैयाकरणसिद्धान्तमञ्जूषा
- 37 व्याससूत्रेन्दुशेखरः
- 38 शब्दरत्नः
- 39 शब्दानन्तसागरसमुच्चय
- 40 सुप्तिङन्तसागरसमुच्चय
- 41 शब्देन्दुशेखरः
- 42 संस्काररत्नमाला
- 43 लघुसाङ्ख्यसूत्रवृत्तिः
- 44 सापिण्ड्यमञ्जरी
- 45 सापिण्ड्यदीपिका
- 46 स्फोटवादः
- 47 नागोजीभट्टीयः

In Vol. II of *Catalogus Catalogorum*, Aufrecht added two more texts of Nāgeśa. viz. उदाहरणप्रदीपः (commentary on काव्यप्रकाशः) and हेमवती (commentary on परिभाषेन्दुशेखरः). S. K. Belvalkar remarks that Nāgeśa ascribed his work रामायणटीका, commentary on अध्यात्मरामायणः to his patron Rāmasiṃha⁷⁷.

⁷⁷ Belvalkar, S, *Systems of Sanskrit Grammar*, p. 47

Sitaram Shastri has counted 56 of his works. He mentioned two versions of शब्देन्दुशेखरः viz.

- बृहत्शब्देन्दुशेखरः
- लघुशब्देन्दुशेखरः

Three versions of वैयाकरणसिद्धान्तमञ्जूषा viz.

- वैयाकरणसिद्धान्तमञ्जूषा
- वैयाकरणसिद्धान्तलघुमञ्जूषा
- वैयाकरणसिद्धान्तपरमलघुमञ्जूषा

Two versions of काव्यप्रदीपोद्योतः viz.

- गुरुकाव्यप्रदीपोद्योतः
- लघुकाव्यप्रदीपोद्योतः)

II. 6 Major Grammatical works of Nāgeśabhaṭṭa

Out of his 56 works on various scriptures by Nāgeśa, these 18 works are on grammar.

- 1 अष्टाध्यायीपाठः
- 2 तिङन्तसङ्ग्रहः
- 3 धातुपाठवृत्तिः
- 4 णेरणिवादार्थः
- 5 परिभाषेन्दुशेखरः
- 6 पातञ्जलसूत्रवृत्तिः
- 7 पातञ्जलसूत्रवृत्तिभाष्यव्याख्या
- 8 महाभाष्यप्रदीपोद्योतः
- 9 विषमपदी-शब्दकौस्तुभटीका
- 10 वैयाकरणकारिका

- 11 वैयाकरणभूषणः (?)
- 12 वैयाकरणसिद्धान्तमञ्जूषा
- 13 शब्दरत्नः
- 14 शब्दानन्तसागरसमुच्चयः
- 15 सुप्तिङन्तसागरसमुच्चयः
- 16 शब्देन्दुशेखरः
- 17 स्फोटवादः
- 18 नागोजीभट्टीय

Out of these 18 grammatical works, details of few important works are given as follow:

1. शब्देन्दुशेखरः

It is a commentary on वैयाकरणसिद्धान्तकौमुदी of Bhaṭṭojidīkṣita. It has got two versions *viz.* बृहत्-शब्देन्दुशेखरः and लघुशब्देन्दुशेखरः. बृ.शेखर is not only vast like its name but it deals with every small details of वै.सि.कौ. It is divided into two parts *viz.* पूर्वार्धः and उत्तरार्धः. First part contains 47 प्रकरणS and second part contains 26 प्रकरणS. However, this work shows high intellectual ability of Nāgeśa. He has criticized Kaiyaṭa and referred views of other grammarian on Paṇiniyan system. We can say that after the महाभाष्यम्, no other treatise has been written like this, giving a detailed discussion of the aphorisms. At many places, Nāgeśa promotes the rational ideas of Bhaṭṭojidīkṣita, and at some places, he also rejects the ideas against his principles with complete discretion.

2. वैयाकरणसिद्धान्तमञ्जूषा

Among the three मञ्जूषा VSM is written in very terse writing style with detail explanation. It is divided into 17 chapters. In the beginning he discussed the basic introduction of स्फोटः which is वर्णसामान्यनिरूपणम्. The second chapter is about शक्तिनिरूपणम् (word-power) in which he discussed opinion of *Naiyāyikas* and proved word-power in अपभ्रंशः (corrupt form of a word). He has also given three types of शब्दशक्तिः. In the third chapter Nāgeśa have given detail explanation of लक्षणाशक्तिः (indication). Fourth chapter is about व्यञ्जनाशक्तिः (suggestive meaning). The discussion of the meanings of the roots took place in the fifth chapter, in which Nāgeśa explained the opinion of Maṇḍanamīśra, old *Naiyāyikas* and *Navya-naiyāyikas* in detail. He ended the chapter by discussing transitive and intransitive roots. The meanings of particles are given in the sixth chapter. In this chapter Nāgeśa has refuted the opinions of *Naiyāyikas* and presented the opinion of Grammarian about the meanings of particles. The seventh chapter is very concise and describing the meaning of नञ् (a negative particle). The eighth chapter is about the meaning of the particle इव. The ninth chapter consists of the discussion about the meanings of तिङ् (a collection of 19 suffixes). In this chapter he has given opinion of Mīmāṃsakas, old and *Navya-naiyāyikas*. Nāgeśa has given various examples from वेद as well as भगवद्गीता. The tenth chapter concisely describes the meanings of the सन् and other suffixes. The eleventh chapter is about the meaning of the *Kṛt* suffixes. In which he refuted opinions of old and *Navya-naiyāyikas* and described the meaning of *Tumun* in detail.

3. वैयाकरणसिद्धान्तलघुमञ्जूषा

It is believed that Nāgeśa was not satisfied with his first book VSM and later on composed वैयाकरणसिद्धान्तलघुमञ्जूषा. Like VSM, this text also begins with the

discussion of the cardinal principle of Sanskrit Grammar that is *Sphoṭa*. After describing the शाब्दबोध, the वृत्तिs (power of words) and their types viz. शक्ति, लक्षणा and व्यञ्जना are described. Describing the opinion of ancient Grammarians, he has refuted the opinion of Naiyāyikas and Mīmāṃsakas. लक्षणाशक्ति is not acceptable to the Grammarians and has been presented as an अप्रसिद्धशक्ति (unpopular power of word).

Again, the स्फोट theory has been described in detail. He has presented that theory in two ways. As I mentioned in the introduction of my thesis, from one point of view, स्फोट expresses the meaning of the word and on the other hand, it is the reason behind the origin of the whole universe. Here, Nāgeśa has presented the स्फोट in detail according to the Vedas by giving this second point of view. Among three मञ्जूषाs, Nagesh has presented the स्फोट in a detailed and logical way in the वैयाकरणसिद्धान्तलघुमञ्जूषा. Thereafter, four types of speech are described.

Apart from the VSM and PLM there are several other topics like बौद्धार्थ, शब्दब्रह्म etc. described in VSLM. The meaning that is perceived by the power of words is intelligible and not according to the primary meaning. Presenting बौद्धार्थ with several examples he has refuted the views of Naiyāyikas, Vedantins and Mīmāṃsakas. Further, refuting the views of Mīmāṃsakas, Prabhākara's अन्विताभिधानवाद and Kumārilabhaṭṭa's अभिहितान्वयवाद are presented and the meaning of the sentence presented as प्रतिभा (intelligence).

After this बौद्धार्थ chapter, the स्फोट is discussed again. स्फोट is the cardinal principle of Sanskrit Grammar. It has been described in the form of ओंकार and नाद has been described as the reason for the origin of the whole universe. At the

end of the chapter, Nāgeśa has presented the शब्द (word) itself as ब्रह्म (self-existent spirit).

The last four chapters of the treatise are of शाब्दबोधसहकारिकारणानि (auxiliary causes for perception of meaning of word) which are आकाङ्क्षा, योग्यता, आसत्ति and तात्पर्य.

Among the three मञ्जूषाs, VSLM is only one in which Nāgeśa has discussed the views of not only Mīmāṃsakas and Naiyāyikas but the theory of Buddhists and Vedāntins are also presented to render the authority of the शब्दब्रह्म (word as a supreme).

Commentaries

There are two commentaries of this treatise available which have been published. There are कला by Durbalācārya and कुञ्जिका by Bālambhaṭṭa. One Hindi commentary named सरला by Ramprasad Tripathi is also available. This is a huge treatise and still there can be great research.

4. परिभाषेन्दुशेखरः

The word *Paribhāṣā* is used as a technical term in *Vyākaraṇa*. Nāgeśa has not defined the term anywhere in his work. Vaidyanātha Pāyaguṇḍa defined it परितो व्यापृतां भाषां परिभाषां प्रचक्षते. It means “an actual statement which surveys all around.” There are various independent works available on व्याकरण-परिभाषा by various scholars belonging to the different schools of Sanskrit Grammar. But परिभाषेन्दुशेखरः of Nāgeśabhaṭṭa is on first place among the several परिभाषा works. In this treatise, Nāgeśa has followed his peculiar style of giving a very brief expression for the wealth of thought which he always presented with his

own way. This is the reason why many commentaries are written on the present work by scholars.

In this treatise, Nāgeśa has discussed 133 परिभाषाs. These परिभाषाs are divided into three sections according to their subject matter. The first section named शास्त्रसम्पादक, consists of 37 परिभाषाs, which help the interpretation of rules fit for application. It is the most important section out of the three. Because these परिभाषाs are being helpful in determining the exact meaning of those rules to which they become applicable. They are quite similar to rules like तस्मिन्निति निर्दिष्टे पूर्वस्य⁷⁸, तस्मादित्युत्तरस्य⁷⁹ and other, which are given by Pāṇini in the first पाद of अष्टाध्यायी.

The second section consists of 33 परिभाषाs (38-70) named बाधबीज. It determines the priority of application in the case of such rules which come in conflict during the process of the formation of words.

Third section named शास्त्रशेष consists of remaining 63 परिभाषाs which are mostly useful for the formation of words which are difficult to be formed without their application. In short, they are miscellaneous परिभाषाs.

Commentaries

There is a large number of commentaries written on Nāgeśa's *Paribhāṣenduśekhara*, mostly by scholars of grammar belonging to the line of Nāgeśa's pupils. Yudhiṣṭhira Mīmāṃsaka has mentioned in his work nine major commentaries which are as follow:

78 अष्टाध्यायी 1.1.66

79 *Ibid.*, 1.1.67

No.	Commentary	Author
1.	गदा	वैद्यनाथ पायगुण्डः
2.	लक्ष्मीविलासः	शिवरामः
3.	चन्द्रिका	विश्वनाथभट्टः
4.	चित्प्रभा	ब्रह्मानन्द- सरस्वती
5.	त्रिपथगा	राघवेन्द्राचार्यः
6.	त्रिपथगा	वेङ्कटेशपुत्रः
7.	भैरवी	भैरवमिश्रः
8.	सर्वमङ्गला	शेषशर्मा
9.	शङ्करी	शङ्करभट्टः
10.	हैमवती	योगेश्वर शास्त्री

5. स्फोटवादः - VSM is also known as स्फोटवाद. It is mentioned in the colophon of VSM. Describing the doctrine of स्फोट, many scholars have composed works by the name स्फोटवाद which are described in the introductory chapter. Apart from the VSM, Nāgeśa has also composed a text named स्फोटवाद. It is a small text explaining only स्फोट doctrine in detail. V. Krishnamacharya is the one who published its critical edition based on two available manuscripts in Adyar Library. He critically edited the text and published it with his own commentary named सुबोधिनी⁸⁰.

80 Bhaṭṭa, Nāgeśa, *Sphoṭavāda of Nāgeśa Bhaṭṭa*, Ed., Krishnamacharya, V. with his own commentary *Subodhinī*

6. महाभाष्यप्रदीपोद्योत

Many commentaries have been written on the MB of Patañjali. प्रदीप is one of them written by Kaiyaṭa. This commentary became so famous that instead of writing commentary on MB, scholars wrote many commentaries on this महाभाष्यप्रदीप. Nāgeśa is also one of the fourteen commentators of महाभाष्यप्रदीप. He has written a sub-commentary on महाभाष्यप्रदीप named उद्योत. And Nāgeśa's chief disciple Vaidyanātha has written a commentary on this sub-commentary called छाया.

7. महाभाष्यप्रत्याख्यानसंग्रह

According to Yudhishtira Mimamsaka, there is one more work named महाभाष्यप्रत्याख्यानसङ्ग्रह which is written by Nāgeśa. One single manuscript of this work is available at the Sarasvati Bhavan Pustakalaya, Kashi. The manuscript is published by the journal of Varanaseya Sanskrit Vishvavidyalaya called सारस्वती सुषमा⁸¹.

II. 7 परमलघुमञ्जूषा

Nāgeśabhaṭṭ has divided PLM in total 12 chapters. According to various subjects of PLM, many scholars have divided into two major parts. *i.e. Pūrvārdha* and *Uttarārdha*. The last six chapters, which are in the second half, discuss the topics in greater detail than before. In the first half of PLM, He has introduced various topics concisely. However, those are not exactly chapters, but he has presented 12 different topics which are mostly discussed in the various texts of Philosophy of Grammar. There are many published editions which could have 11 chapters

81 Mimamsaka, Yudhishtira, *Sanskrit Vyakarana Shastra ka Itihas*, Vol. I, p.469

too. Because, in some editions, there are no separate chapter for दशलकारार्थनिर्णय and लकारार्थनिर्णय. Here, I have used the edition of PLM published by Kurukshetra University and edited by Dr. Kapildev Shastri. Being the main subject of research, I have summarized each chapter below.

1. शक्तिनिरूपणम् - Grammarians consider a word as ब्रह्मन् and PLM proves that theory of शब्दब्रह्म. In the first chapter of PLM, Nāgeśa have described eight types of स्फोट viz.

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

In all these forms, वाक्यस्फोट is described foremost. Because of वाक्यस्फोट, one can know the meaning of word or sentence in behavior. Though it is not possible to know primary meaning (संकेतग्रहः) of each sentence, predecessors have hypothesized the term of प्रकृति and प्रत्यय which is only a matter of scriptures and the वाक्यस्फोट carries out these scripture process. After this preface, Nāgeśa demonstrated the process to know the meaning of word (शाब्दबोध). Here, Nāgeśa counteracted the views of Logicians and Mimāṃsakas and presented the principal of Grammarian. While counteracting the views of Logicians, Nāgeśa also quoted Vyāsa and Bhartṛhari and presented तादात्म्यसम्बन्ध (identity relation) and its nature. The nature of correct and incorrect words and their entity is described too. Thereafter, अभिधा (Primary Meaning), लक्षणा (Secondary Meaning) and व्यञ्जना

(Suggestive Meaning) Which are known as शब्दशक्तयः (powers of word) are described in detail. Three types of primary meaning which are रूढि, योग and योगरूढि, and two types of secondary meaning which are presented with examples.

2. लक्षणानिरूपणम् - The second chapter consists rendition of लक्षणा (Secondary Meaning) which are of two types, गौणी and शुद्धा. The Grammarian have not accepted लक्षणा though Nāgeśa has described its types and nature from logician's perspective. There are subtypes of each which are अजहत्स्वार्था and जहत्स्वार्था. Nāgeśa has considered the तात्पर्य (intention) to be the root of the लक्षणा. Thereafter, Mīmāṃsaka's perspective and definition of लक्षणा are described. Another type of लक्षणा, लक्षितलक्षणा which is accepted by ancient logicians is also explained. At the end of the chapter Nāgeśa have refuted the concept of लक्षणाशक्ति.

3. व्यञ्जनानिरूपणम् – The third chapter which is very concise consists rendition of व्यञ्जना (Suggestive meanings). In the beginning, while answering the question of what the Suggestive Meaning is, Nāgeśa has described four characteristics of Suggestive Meaning. By quoting Bhartṛhari, Nāgeśa has also described निपात (particles) as expressive meaning द्योतक and स्फोट as व्यङ्ग्यता (Suggestive Meaning). At the end of the chapter, he made clear that the Grammarians also have accepted Suggestive Meaning.

4. स्फोटनिरूपणम्– The fourth chapter consists the explanation of the cardinal principle of Sanskrit Grammar, which is the स्फोट. In the beginning of this chapter Nāgeśa has refuted the views of Mimāṃsakas and Naiyāyikas with appropriate

reasons. He has described four types of speech which are परा, पश्यन्ती, मध्यमा and वैखरी. He has shown the places in human body in which above four speech stay. Among those four speeches, मध्यमा is described as revealing and through that one can understand the meaning of words. Thereafter, two types of ध्वनि (sound) are discussed. He also made clear वैखरी and मध्यमा speeches with examples at the end of the chapter. It can be said that this chapter is a descriptive version of Bhartṛhari's वाक्यपदीयम्. Because Nāgeśa has mentioned Bhartṛhari everywhere in this chapter.

5. आकाङ्क्षादिविचारः - In this chapter Nāgeśa has discussed four auxiliary causes perception of verbal understanding. *Viz.* आकाङ्क्षा (expectancy), योग्यता (compatibility), आसत्ति (proximity) and तात्पर्य (intention of speaker). Each are discussed with example. It is a small chapter.

6. धात्वर्थनिर्णयः - The chapter starts with a very important statement by Nāgeśa that the all words are derived from the roots. Further he has explained *Phala* (result) and *Vyāpāra* (action) in detail. Thereafter, Nāgeśa has refuted the opinions of old Grammarian Bhartṛhari and Bhaṭṭojidikṣita. He described that the *Phala* (result) and *Vyāpāra* (action) should not be described separate. It is described in detail that if they are considered separate, then what can be the objections, and their reasons have been told. Further, He also refuted the opinion of Mīmāṃsakas. In between he also discussed transitive and intransitive roots with its definitions. Further, he has described the definition of *Kriyā* (action) which is the result of *Vyāpāra-samūha* (group of various actions) and cited *Kārikās* from VP of Bhartṛhari. Thereafter, the meanings of *As*, *Jñā*, *Pat*, *Iṣ* and *Kṛ* roots are mainly discussed.

Naiyāyikas have accepted the meaning of *Lakāra* (ten tenses) is *Kṛti* (action). Nāgeśa refuted this opinion of *Naiyāyikas* by explaining लः कर्मणि च भावे चाऽकर्मकेभ्यः and कर्तरि कृत् aphorisms of AS of Pāṇini.

7. निपातार्थनिर्णयः - Since ancient times, *Upasargas* (prefixes) and *Nipāts* (particles) have been presented as *Dyotaka* and *Vācaka* (denoter of primary meaning) separately. But at the beginning of this chapter, Nāgeśa has described both of them as *Dyotaka* (which express the meaning). Further, the definition of *Dyotakava* is given with example. The opinion of *Naiyāyikas* that to accept *Nipātas* as *Vācaka* (denoter of primary meaning) is refuted further. The above objection that Kauṇḍabhaṭṭa has made on *Naiyāyikas* are not logical in the opinion of Nāgeśa. Therefore, he has justified that here. Further, citing MB of Patañjali and VP of Bhartrhari, he has also described the *Upasargas* (prefixes) as the *Dyotyā* (which express the meaning). Thereafter, a detailed discussion given on the *Iva*, *Nañ* which are of two types *Paryudāsa* (a prohibitive rule) and *Prasajya-pratiṣedha* (a negative form of an applicable positive statement) and *Eva Nipātas* (particles).

8. दशलकारादेशार्थनिर्णयः – This chapter is based on the discussion of the meanings of *Tiṅ* (a collection of ten suffixes) which take place of *Lakāra* (ten tenses). *Naiyāyikas* have accepted *Lakāras* (ten tenses) as *Vācaka* (denoter of primary meaning). Nāgeśa has refuted that opinion of *Naiyāyikas* and cited *Kaūṇḍabhaṭṭa's Kārikas* of VBS. Further, the definition of present tense is discussed in short. The meanings of *Tiṅ* which replaces *Liṭ* (past perfect), *Luṭ* (first future), *Lṛṭ* (simple future), *Leṭ* (tense which is mostly used in *Vedas*), *Loṭ* (imperative mood), *Lañ* (past imperfect), *Liñ* (potential mood), *Luñ* (aorist) *Lṛñ* (conditional) are discussed further.

9. लकारार्थनिर्णयः – This chapter consists of discussion of the meanings of the *Lakāras* (tenses). Here, Nāgeśa again cited the aphorism लः कर्मणि च भावे चाऽकर्मकेभ्यः । He also mentioned the opinion of Mīmāṃsakas. He also shown difference between *Latva* and *Ātmanepadatva*. Thereafter, he has discussed perception in active voice sentences. Some examples of Active and Passive sentences are also given. The discussion about the root *Jñā* is given again. How, each *Lakāras* express the meaning of particular time and their significance are discussed briefly. Further, detailed discussion of the opinions of *Naiyāyikas* and their refutation by Mīmāṃsakas is given.

10. कारकनिरूपणम् - This chapter consists of detailed discussion of six *Kārakas*. Chapter begins with the *Kārikā* which shows six names of *Kārakas*. The definitions of *Kāraaka* and *Karṭṛtva* (the state of being agent) is given in detail further. Thereafter, the detailed discussion of all *Vibhaktis* (cases) with their definitions, meanings and examples are given.

11. नामार्थनिरूपणम् - In the beginning of this chapter, Nāgeśa has presented the views of Mīmāṃsakas on *Jāti-śaktivāda* (an argument that the *Śakti* (word-power) stays in the class instead of in *Vyakti* (individual).) Further, he denies above argument citing *Tantravārtika* and presents *Vyakti-śaktivāda* (an argument that the *Śakti* stays in individual).

II. 8 Commentaries and Translations of Three मञ्जूषा texts.

- वैयाकरणसिद्धान्तमञ्जूषा
- वैयाकरणसिद्धान्तलघुमञ्जूषा

- वैयाकरणसिद्धान्तपरमलघुमञ्जूषा

1. Arthadīpikā - Bhaṭṭa, Nāgeśa, *Paramalaghumañjūṣā with Arthaprakāśikā Ṭippaṇi*, Ed., Parvatiya, Nityanada, The Chowkhamba Sanskrit Series Office, Benares, 1946
2. Bhāvaprakāśikā - Bhaṭṭa, Nāgeśa, *Paramalaghumañjūṣā with Bhāvaprakāśikā Bālabodhinī Sanskrit-Hindi commentaries*, Ed., Tripathi, Jayshankar, Krishnadas Akademi, Varanasi, 1985
3. Kiraṇāvalī - Bhaṭṭa, Nāgeśa, *Paramalaghumañjūṣā with Kiraṇāvalī Sanskrit commentary and Hindi translation*, Ed., Dāhal, Lokamaṇi, Chaukhamba Surabharati Prakashan, Varanasi, 2013
4. Vaṃśī - Bhaṭṭa, Nāgeśa, *Paramalaghumañjūṣā with Vaṃśī Sanskrit commentary and Hindi translation*, Ed., Miśra, Vaṃśidhara, Chaukhamba Vidyabhavan, Varanasi, 2006
5. Ṭippaṇī - Bhaṭṭa, Nāgeśa, *Paramalaghumañjūṣā with Sanskrit Ṭippaṇi*, Ed., Panta, Nityānanda, Chaukhamba Sanskrit Pratishthan, Varanasi, 1992
6. Jyotsnā - Bhaṭṭa, Nāgeśa, *Paramalaghumañjūṣā with Jyotsnā Sanskrit commentary*, Ed., Śukla, Kālikāprasād, The Maharaja Sayajirao University of Baroda, Vadodara, 1961
7. Saralā - Bhaṭṭa Nāgeśa, *Paramalaghumañjūṣā with Saralā Sanskrit commentary*, Ed., Jha, Shashinatha, Darabhanga Sanskrit Vishvavidyalaya,

II. 9 Chapterisation in three mañjūṣā texts:

No.	PLM	VSLM	VSM
1.	शक्तिनिरूपणम्	स्फोटनिरूपणम्	वर्णस्फोटसामान्यनिरूपणम्
2.	लक्षणानिरूपणम्	शक्तिविचारः	शक्तिनिरूपणम्
3.	व्यञ्जनानिरूपणम्	आकाङ्क्षादिविचारः	लक्षणानिरुक्तिः

4.	स्फोटनिरूपणम्	धात्वर्थविचारः	व्यञ्जनानिरुक्तिः
5.	आकाङ्क्षादिविचारः	निपातार्थविचारः	धात्वर्थविचारः
6.	धात्वर्थनिर्णयः	तिङ्र्थविचारः	निपातसामान्यार्थविचारः
7.	निपातार्थनिर्णयः	कृदर्थविचारः	नञर्थविचारः
8.	दशलकारादेशार्थनिर्णयः	सुबन्ते प्रकृतिप्रत्ययार्थविचारः	एवकारार्थविचारः
9.	लकारार्थनिर्णयः	वृत्तिविचारः	तिङ्र्थविचारः
10.	कारकनिरूपणम्	-	सनाद्यर्थविचारः
11.	नामार्थनिरूपणः	-	कृदर्थविचारः
12.	समासादिवृत्त्यर्थः	-	नामार्थविचारः
13.	-	-	सुबर्थविचारः
14.	-	-	समासशक्तिः
15.	-	-	सुबन्तप्रकृतिकक्यजाद्यर्थाः तद्धितार्थाश्च
16.	-	-	पदवाक्यस्फोटौ
17.	-	-	अखण्डपदवाक्यस्फोटः

II. 10 Available Manuscripts of VSM, VSLM and PLM with commentaries in India.

No.	Title	Author	Script	Institute	Copies
1.	वैयाकरणसिद्धान्तमञ्जूषा	नागेशभट्टः	Devanāgarī	Bhandarkar Oriental Research Institute, Pune	05
2.	वैयाकरणसिद्धान्तलघुमञ्जूषा	वैद्यनाथः पायगुण्डः	Devanāgarī	Government Oriental	01

				Manuscript Library, Chennai	
3.	वैयाकरणसिद्धान्तमञ्जरी82	नागेशभट्टः	Telugu	Government Oriental Manuscript Library, Chennai	01
4.	वैयाकरणसिद्धान्तमञ्जूषा	नागेशभट्टः	Grantha	Government Oriental Manuscript Library, Chennai	02
5.	वैयाकरणसिद्धान्तमञ्जूषा	नागेशभट्टः	Telugu	Government Oriental Manuscript Library, Chennai	01
6.	वैयाकरणसिद्धान्तलघुमञ्जूषा	नागेशभट्टः	Devanāgarī	Saraswati Bhavan Library, Varanasi	12
07.	वैयाकरणसिद्धान्तलघुमञ्जूषा कुञ्जिका	बालम्भट्टः	Devanāgarī	Saraswati Bhavan Library, Varanasi	02
08.	परमलघुमञ्जूषा	नागेशभट्टः	Devanāgarī	Saraswati Bhavan Library, Varanasi	05
09.	वैयाकरणसिद्धान्तमञ्जूषा-व्याख्या	वैद्यनाथः पायगुण्डः	Devanāgarī	Saraswati Bhavan Library, Varanasi	01
10.	वैयाकरणसिद्धान्तलघुमञ्जूषा सटीका	-	Devanāgarī	Saraswati Bhavan Library, Varanasi	01

82 The title is वैयाकरणसिद्धान्तमञ्जरी instead of सिद्धान्तमञ्जूषा and available in the name of Nāgeśa. It would be interesting to see that if it is a मञ्जूषा or मञ्जरी. It is possible that it will be an independent text and not listed yet in the works of Nāgeśa.

11.	वैयाकरणसिद्धान्तलघुमञ्जूषा सटीका	टी. कृष्णमित्र	Devanāgarī	Saraswati Bhavan Library, Varanasi	01
12.	वैयाकरणसिद्धान्तलघुमञ्जूषा सटीका	-	Devanāgarī	Saraswati Bhavan Library, Varanasi	01
13.	वैयाकरणसिद्धान्तमञ्जूषाटि प्पणम्	-	Devanāgarī	Saraswati Bhavan Library, Varanasi	01
14.	वैयाकरणसिद्धान्तमञ्जूषाक ला	वैद्यनाथः पायगुण्डः	Devanāgarī	Saraswati Bhavan Library, Varanasi	02
15.	वैयाकरणसिद्धान्तमञ्जूषा	नागेशभट्टः	Devanāgarī	Allahabad Musium	01
16.	वैयाकरणसिद्धान्तमञ्जूषाव्या ख्याकला	वैद्यनाथः पायगुण्डः	Malayālam	Shri Ram Verma Govt. Sanskrit College, Tripunitura	01
17.	वैयाकरणसिद्धान्तमञ्जूषाव्या ख्या	-	Devanāgarī	Shri Ram Verma Govt. Sanskrit College, Tripunitura	01

II. 11 Similarities between PLM and VBS - interpolation or deliberate mistake?

As it is mentioned above that the Kaunḍabhaṭṭa was the son of the Raṅgojibhaṭṭa who was the brother of Bhaṭṭojidīkṣita and the other side, Nāgeśa was the disciple of the Haridīkṣita who was the grandson of Bhaṭṭojidīkṣita. So, we can say that the both definitely belonged to the same tradition but were not contemporaries. Kaunḍabhaṭṭa was the predecessor of Nāgeśa. In both the texts of Kaunḍabhaṭṭa,

वैयाकरणभूषण and वैयाकरणभूषणसार, the same topics have been discussed which have been discussed in detail by Nagesh later in his मञ्जूषात्रयी. Nāgeśa has refuted many views of Kauṇḍabhaṭṭa in his texts. That will be discussed further in its respective chapters.

In the critical edition of PLM, Dr. Kapildev Shastri has provided good research by comparing the VBS and PLM. According to him it is quite clear that the first part of the PLM, i.e., from the beginning till the निपातार्थनिर्णय is a concise version of VSLM.

परन्तु वैभूसा. तथा पलम. के तुलनात्मक अध्ययन से यह सर्वथा स्पष्ट है कि पलम. का पूर्वार्ध, अर्थात् ग्रंथ के प्रारम्भ से निपातार्थ-निर्णय तक का अंश ही वैसिलम. का संक्षिप्त रूप है। यद्यपि इस भाग में भी पलम. की अनेक पंक्तियाँ वैभूसा. की तत्सम्बद्ध पंक्तियों से प्रभावित हैं, भले ही इनकी संख्या थोड़ी है⁸³।

Apart from these, the entire chapter of दशलकारादेशार्थ is a summarized version of the लकारविशेषार्थ chapter of वैयाकरणभूषणसार in which most of the sentences from VBS have been take as it is. These are as follow:

वैयाकरणभूषणसारः	परमलघुमञ्जूषा
प्रारब्धापरिसमाप्तत्वं भूतभविष्यद्धिन्नत्वं वर्तमानत्वम् ।	वर्तमानकालत्वं च प्रारब्धापरिसमाप्तक्रियोपलक्षितम् ।
परोक्षत्वं च साक्षात्कृतम् इत्येतादृशविषयताशालिज्ञानाविषयत्वम् ।	परोक्षत्वं च साक्षात्कृतम् इत्येतादृशविषयताशालिज्ञानाविषयत्वम् ।

83 पलम. पृ. 30

तत्त्वं (भविष्यत्वम्) च वर्तमानप्रागभावप्रतियोगिसमयोत्पत्तिमत्वम् ।	भविष्यत्त्वं च वर्तमानप्रागभावप्रतियोगिक्रियोपलक्षितत्वम् ।
विधिः...निमन्त्रणम्...आमन्त्रणम्..अधीष्ट.. एतच्चतुष्टयानुगतप्रवर्तनात्वेन वाच्यता लाघवात् । उक्तं च अस्ति प्रवर्तना.....विवक्षया ।	विध्यादिचतुष्टयस्यानुस्यूतप्रवर्तनात्वेन चतुर्णां वाच्यता लाघवात् । तदुक्तं हरिणा - अस्ति प्रवर्तनारूपं....विवक्षया ।
वर्तमानध्वंसप्रतियोगित्वं भूतत्वम् ।	भूतत्वं च वर्तमानध्वंसप्रतियोगिक्रियोपक्षितत्वम् ।

Last two chapters of PLM i.e., नामार्थ and समासादिवृत्त्यर्थ are a concise version of VBS. Nāgeśa also named these two chapter after the related chapter of VBS. In VSLM, the names of theses chapter are प्रातिपदिकार्थनिर्णय and वृत्तिविचार respectively. Dr. Kapildev Shastri has compared both these chapters of PLM with VBS and proved that these two chapters of PLM is just a transcript of VBS⁸⁴.

Thus, looking at the similarity of these lines of both the texts at many places, it can be said that either these parts are interpolated or PLM is written or compiled by any scholar other than Nāgeśa. But it does not seem appropriate to reach any definite conclusion without study of all available manuscripts of both texts.

84 पलम. पृ. 33