Chronicles of Grammar Philosophy
and Nāgeśabhaṭṭa's Paramalaghumañjūṣā

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In India, there has been widespread self-awareness about the study of language since Vedic Period. Early emergence of so many different systems of language study, from the study of etymology to hermeneutics or theory of interpretation of scriptural texts testify the truth. We found it necessary to pay attention to the study of Sanskrit language and its purity. Otherwise, our tradition and culture would be endangered. Contemplation of the scholars of India regarding the element of speech and its Philosophy has been very ancient and solemn. As a result of this, many texts have been created showing the philosophical side of Sanskrit grammar from 400 BC to 1700 CE. Many of them are available in published form. Still, it is difficult to say when this tradition of Philosophy of Sanskrit Grammar started. P. Cakravarti remarks:

> "It is, however, difficult to ascertain the period to which the real foundation of the science of Sanskrit grammar might be traced[2]."

Threefold development of Pāṇinian Grammar

It is said that apart from Pāṇinian Grammar, other eight types of grammar were available in ancient times[3].But out of all the above grammars, Pāṇinian Grammar has been unanimously considered well-structured and scientific. The time of

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[2] *Chakravarti, P, The philosophy of Sanskrit grammar, University of Calcutta, 1930, p.31*

[3] *Aindramcāndramkāśakṛtsnamkaumāramśākaṭāyanam ।*
    Sāraswatamcāpiśalamśākalmpāṇinīyakam ।

Pāṇini is 2900B.V.S[4] and it was transition period of Vaidika Sanskrit and Laukika Sanskrit. Therefore, he demonstrated aphorisms for rendering the words of both those subjects.Successive scholars have dividedPāṇini Grammar into three forms. Viz.

1. Aṣṭādhyāyīkrama   2. Prakriyākrama   3. Dārśanikakrama

1. **Aṣṭādhyāyīkrama -**Those compositions in which the interpretation of aphorisms has been done according to the existing sequence in the Aṣṭādhyāyī of Pāṇini are count in Aṣṭādhyāyikrama. It includes various commentaries which is also said Vṛtti and Bhāṣya. Currently Mahābhāṣya of Patañjali, Kāśikāvṛtti of Vāmana and Jayāditya and Śabdakaustubha of Bhaṭṭojidikṣita are main texts.

2. **Prakriyākrama -** It is said that the development of Prakriyākrama took place in the 11th century. The aphorisms of Aṣṭādhyāyī have been written in different chapters and sequence from the point of view of the accomplishment of the words. It is very popular method in present time.In this sequence, a composition called Rūpāvatāra, composed by a scholar named Dharmakirti (1140 CE), comes first.

Dr. Tripathi remarks that: "He is different from a Buddhist scholar Dharmakīrti.[5]" After that, the Rūpamāla of Vimala Saraswatī and the Prakriyākaumudī of Rāmacandrācārya are well-marked compositions. Many commentaries have been written on Prakriyākaumudī. Thereafter, Bhaṭṭojidikṣita's immortal composition Vaiyākaraṇasiddhāntakaumudī comes, whose period is believed to be about 1560 CE, before JagannāthaPaṇḍita. Bhaṭṭojidikṣita's disciple Varadarāja composed Madhyasiddhāntakaumudī and Laghusiddhāntakaumudī, concise versions of Vaiyākaraṇasiddhāntakaumudī.

3. **Dārśanikakrama -** Sanskrit Grammar does not only cognise the natural forms and suffixes of words, but it is also developed as an independent School of Philosophy. Although the main purpose of grammar is to decide the correctness and impurity of words. However, it is not possible to decide the purity of a word

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[4] *Mīmāmsaka, Yuḍhiṣṭhira, SamskritVyākaraṇaśāstrakāitihāsa, Vol. 1,*
    Hariyana, 1984, p.193

[5]   *Tripathi, Jayshankra, Paramalghumañjūṣā with Bhāvaprakāśa and Bālabodhini commentaries,*
    KrishnadasAkademi, Varanasi, 1985, p. 3

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without its meaning. Therefore, it is necessary to consider the semantics as well. This comparatively solemn thinking takes the form of philosophy. Pāṇini mentioned one aphorism *AvanSphoṭāyanasya* (6. 1. 123) in *Aṣṭādhyāyī* and presented the opinion of the scholar named Sphoṭāyana. He is to be considered as pioneer of sphoṭa theory. It is believed that the philosophical side of grammar was in use even before Panini and its origin are found in the Vedas. Since it expanded after or at the time ofPāṇini, its development is considered in the order of Panini's grammar.

Vyāḍi to Nāgeśa-timeline and development of Grammar philosophy

The grammar philosophy originated to the Saṃgraha text composed by Vyāḍi, however, due to its unavailability at present, the Mahābhāṣya of Patañjali is the first available work. Nevertheless, it was difficult even for scholars to expand the philosophical explanation given in Mahābhāṣya.Therefore, Bhartṛhariexpanded those philosophical principals through his metrical composition Vākyapadīyam. After that, the scholars like Purūṣottamadeva, Sāyaṇa, Śeṣakṛṣṇa, NāgeśaBhaṭṭa, Bhartṛhari, KauṇḍaBhaṭṭa and Bhaṭṭoji Dīkṣita have propounded some original works describing their views on philosophy of Sanskrit grammar.

Here is the list and timeline of scholars who contributed to the philosophy of grammar. Yudhiṣṭhira Mīmāṃsaka's amendment regarding time has been cited here with reference to the below timeline[6].

No.	Text Name	Author	Time
1	-	Sphoṭāyaṇa	3043 BCE
2	-	Aūdumbarāyaṇa	3043 BCE
3	Saṃgraha	Vyāḍi	2900 BCE
4	Vyākaraṇamahābhāṣyam	Patañjali	1943 BCE
5	Sphoṭasiddhi	Maṇḍana Miśra	695 BCE
6	Vākyapadīyam	Bhartṛhari	457 CE
7	Vākyapadīyam-vyākhyā	Dharmapāla	857-900 AD

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[6]   *Sanskrit Vyākaraṇaśāstrakāitihāsa, Vol.2, P.430*

8	Vākyapadīyam-vyākhyā	Puṇyarāja	1100 CE
9	Vākyapadīyam-vyākhyā	Helārāja	1100 CE
10	Sphoṭasiddhi	Bharata Miśra	-
11	Vaiyākaraṇabhūṣaṇa	Bhaṭṭoji Dikṣita	1513-1593 CE
12	Śabdaśaktiprakāśikā	Jagadīśa Tarkālaṅkāra	1653 CE
13	Vaiyākaraṇasiddhāntamañjūṣā	Nāgeśabhatt	1736-1753 CE

Long gap in tradition and works

As I mentioned above, from Vyāḍi to Nāgeśa, there are many scholars have contributed with original texts on philosophy of Sanskrit Grammar. Though, if we see their timeline, we will get to know about a long gap between each work. For example, after Helārāj, who has written a commentary on Vākyapadīyam around 1100 CE, no original work is found on Philosophy of Grammar till 1500 CE. So, what was happened, why this school was neglected in that time, these questions are worth considering.

Nāgeśabhaṭṭa's Paramalaghumañjūṣā

Nāgeśa is considered to be the last scholar contributed to the tradition of Grammar Philosophy. Presenting his views on Grammar philosophy, hehas written three texts viz. Vaiyākaraṇasiddhāntamañjūṣa, Vaiyākaraṇa-siddhāntalaghumañjūṣā and Vaiyākaraṇasiddhāntaparamalaghumañjūṣā.

Here, a question arises that what was the need of three different works, being the same subject of all three works.However, Dr.Kapildev Shastri, who prepared the critical edition of Paramalaghumañjūṣā, has also considered some parts of Paramalaghumañjūṣā areinterpolated[7].Here, I have cited Nāgeśa's views based onParamalaghumañjūṣā as it is slightly different from the other two Mañjūṣā texts. Somewhere in this work, independent thinking and rendering can be seen. Other two Mañjūṣās are written in terse Nyāya writing style. Its short sentences and small chapters have made the subject matter much simple and clear.

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[7] *Paramalaghumañjūṣa, P.1*

Based on various subjects,it is divided into twelve chapters. Since Sphoṭa has been the main principle of grammar philosophy, Nāgeśahas begun with indicating Sphoṭa and its eight types. In the next four chapters, he has described the process of verbal understanding and the auxiliary causes of it.Thereafter, Nāgeśa has propounded the Sphoṭa itself in the form of Supreme (śabdabrahma) on the basis of four types of speech. In the next chapters, the meanings of verbal roots, tenses, case suffixes, nominal stems, compounds and negative particles are discussed in detail. Apart from these Mañjūṣas, Sphoṭasiddhi is also available work of him.

Influence of Naiyāyikas

The influence of the Naiyāyikasis seen more in Nāgeśa's writing style. All Mañjūṣās are written in very terse Nyāya style of writings. In all his works, he has denied the views of Mīmāmsakas and Naiyāyikas. Although Grammarianshave not acceptedLakṣaṇā-śakti, Nāgeśa has presented it from the point of view of Naiyāyikas and at the end denied.

Influence of other Grammarians

The influence of Kauṇḍabhaṭṭa and Bhartṛhari is seen in the content of Paramalaghumañjūṣā. In the Dhātvartha, Kārakārtha and Nipātartha chapters, at many places Nāgeśa has refuted the objections and definitionsof Kauṇḍabhaṭṭa by saying Kecit Śābdikā etc. Dr. Kapildev Shastri has done a comparative study of Bhūṣaṇasāra and Paramalaghumañjūṣā and has made it clear that the first part of Paramalaghumañjūṣāi.e., the part from the beginning to the Nipātārtha is the abbreviated form of Laghumañjūṣā. Rest of the lines are influenced by Bhūṣaṇasāra[8].

Translations and commentaries

There are several commentaries and translations are available. Most translations are available in Hindi. I found seven available commentaries and some of them with translation on Paramalaghumañjūṣā which are following:

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[8]   *Paramalaghumañjūṣa, P. 29*

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1. Arthadīpikā by Nityanada Parvatiya
2. Bhāvaprakāśikā by Jayshankar Tripathi with Hindi translation
3. Kiraṇāvalī by Lokamaṇi Dahal with Hindi translation
4. Vaṃśī by Vamshidhara Mishra with Hindi translation
5. Ṭippaṇī by Nityananda Parvatiya
6. Jyotsnā by Kalikaprasad Shukla
7. Saralāby Shashinatha Jha

Conclusion

Among these three Mañjūṣās, some subjects are discussed in detail so on other side some subjects are neglected at many places of these texts. Some subjects are accepted so on other side those subjects are refuted. For example, in the Laghumañjūṣā, Lakṣaṇā-vṛtti is accepted but in Paramalaghumañjūṣā, again Nāgeśa refutes Lakṣaṇā. This paradox between all three texts needs to be discussed in detail. There are many translations available of all these Mañjūṣās and other works of Nāgeśa in various regional languages but none of his texts have probably been translated into English.

The ancient grammarians, who expanded the grammar philosophy, Nāgeśabhaṭṭa made it clearer and simpler. His Mañjūṣās are very important works. He has significant contribution in the field of grammar philosophy. Out of all the original works that have been written on grammar philosophy, Mañjūṣās are to be considered distinctive works. Because the subject has been presented in such a lucid way which has not been done in any other work so far.

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