

Day 2

Philosophy of Grammar

Grammarians (*Vaiyākaraṇa-s*)

Pāṇini, 4th century B.C.
Aṣṭādhyāyī

Kātyāyana, 3rd century B.C.
Vārttika on Aṣṭādhyāyī

Patañjali, 2nd century B.C.
Mahābhāṣya

Bhartrhari, 5th century A.D.
Vākyapadīya

Mīmāṃsāka-s

Jaimini, 4th century B.C.
Mīmāṃsā-sūtra-s

Kumārila Bhaṭṭa, 6th-7th century
Ślokavārttika

Prabhākara, 7th century, a student of Kumārila Bhaṭṭa

Patañjali's definition of a word (*śabda*)

येन उच्चरितेन सास्त्रालङ्गूलककुदखुरविषाणिनां संप्रत्ययो भवति स शब्दः ॥ अथवा
प्रतीतपदार्थको लोके ध्वनिः शब्दः इत्युच्यते ॥

Relation between word (*śabda*) and its meaning (*artha*).

The view of Grammarians

The view of Mīmāṃsāka-s

वागर्थाविव संपृत्कौ वागर्थप्रतिपत्तये ।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥

Does a word express individual or universal?

The view of Grammarians

The view of Mīmāṃsāka-s

Is relationship between word and its meaning permanent?

The view of Grammarians

The view of Mīmāṃsāka-s

A word possess power to express its meaning:

Primary meaning (*śakti*)

Secondary meaning (*lakṣana*)

Figurative meaning (*vyañjana*)

How is the meaning conveyed?

Mīmāṃsāka-s definition of a sentence: Mīmāṃsā sūtra-s 2:1:46.

अर्थैकत्वादेकं वाक्यं साकाङ्क्षं चेद्विभागे स्यात् ॥ २:१:४६

A group of words, serving a single purpose, forms a sentence, if on analyses these separate words are found to have mutual expectancy.

Ākāṅkṣa or Expectancy

Prabhākara's theory: *Anvitābhidāna* or connected denotation. Each word in a sentence doesn't convey meaning except in relation to other words in a context of a sentence. The meaning of the sentence is grasped by a listener as a whole, without requiring the meaning of each individual word which constitutes a sentence.

Kumarila Bhaṭṭa's theory: *Abhihitānvaya*. The meaning of a sentence is understood only after the meaning of each individual word is understood.

The view of the Grammarian's: **Bhartṛhari's *Sphoṭa* theory of Language.**

Pratibhā as the highest means of valid knowledge (*pramāṇa*).

Metaphysics

Vākyapadīya 1:1-4.

अनादिनिधनं ब्रह्म शब्दतत्त्वं यद् अक्षरम्।

विवर्तते अर्थभावेन प्रक्रिया जगतो यतः ॥

1. The Brahman who is without beginning or end,
whose very essence is the Word, who is the cause of
the manifested phonemes, who appears as the objects,
from whom the creation of the world proceeds,

न सो 'स्ति प्रत्ययो लोके य शब्दानुगमातृते ।
अनुविद्धमिव ज्ञानं सर्व शब्देन भासते ॥
वाग्रूपता चेदुत्क्रमेदवबोधस्य शाश्वती ।
न प्रकाश प्रकशते सा हि प्रत्यवमर्शिनी ॥

There is no cognition in the world in which
the word does not figure. All knowledge is, as it were,
intertwined with the word.

If this eternal identity of knowledge and the word were to
disappear, knowledge would cease to be knowledge; it is
this identity which makes identification possible. V.P. 123-124.

Representation (*pratyavamarśa*) is by nature a verbalizing (*śabdana*) that is a
[purely] internal enunciation or expression (*antarabhilāpa*). This verbalizing
indeed has nothing to do with [ordinary] 'conversational' [language] (*saṃketa*).
It is an act of undifferentiated subjective experience (*camatkāra*) comparable to
an internal nod of the head [pointing out or indicating assent]. It is this which
gives life to the letters a and all the others that are the constituents of
conventional language on the plane of *māyā* (*māyīyasamketikaśabda*) for it is
the basis of all the other 'representations' (*pratyavamarśāntara*) such as 'I am
Caitra' or 'This is blue'. [This Word is called] *para*, [that is, 'supreme' but
understood as 'full'] because it is fullness, and *vāk* (Word) because it speaks

(*vakti*), that is, it expresses (*abhilapati*) the universe thanks to the 'representation' (*pratyavamarśena*). For manifested (*udita*) by itself, because it is consciousness (*cidrūpataya*), [which is to say that] it rests in its own self, [being] the ever existent eternal 'I'. Abhinavagupta's Commentary on the Ī. P. K, 1:5:13. (Tr. by Andre Padoux)

एकम् एव यद् आम्रातं भिन्नशक्तिव्यापाश्रयात् ।।

अपृथक्त्वे 'पि शक्तिभ्यः पृथक्त्वेनेव वर्तते ॥

2. Who has been taught as the One appearing as many due to the multiplicity of his powers, who, though not different from his powers, seems to be so,

अव्याहतकलां यस्य कालशक्तिम् उपाश्रिताः ॥

जन्मादयो विकाराः षट् भावभेदस्य योनयः ॥

3. Depending on whose Time-power to which (though one) differentiation is attributed, the six transformations, birth etc. become the cause of all variety in Being.

एकस्य सर्वबीजस्य यस्य चेयम् अनेखदा ।

भोक्तृभोक्तवरूपेण भोगरूपेण च स्थितिः ॥

4. Of which one that is the seed of all, there is this state of multiplicity, that of the enjoyer, the enjoyed and enjoyment.

Levels of Speech as described in the *Vākyapadīya*

Vākyapadīya 1:143 along with the Commentary:

वैखर्या मध्यमायाश्च पश्यत्याश्चैतद् अद्भुतम् ।

अनेकतीर्थभेदायास त्रय्या वाचः परं पदम् ॥

This Science of Grammar is the supreme and wonderful source of the knowledge of the threefold word, comprising many paths, of the *vaikharī* (the corporeal), the *madhyamā* (the middle one) and the *paśyantī* (the seeing one). V.P. 142.

परैः संवेद्यं यस्याः श्रोत्रविषयत्वेन प्रतिनियतं श्रुतिरूपं वैखरी । श्लिष्टा व्यक्तवर्णसमुच्चारणा प्रसिद्धसाधुभावा भ्रष्टसंस्कारा च । तथा याक्षे या दुन्दुभौ या वेनौ वा वीणायाम् इत्यपरिमाणभेदा ॥ मध्यमा त्वन्तःसन्निवेशिनी परिगृहीतक्रमेव बुद्धिमात्रोपादाना । सा तु सूक्ष्मप्राणवृत्त्यनुगता क्रमसंहारभावेऽपि व्यक्तप्राणपरिग्रहैव केषाम् चित् ॥

That is called the corporeal (*vaikharī*) the form of which is cognized by others inasmuch as it comes within the range of the sense of hearing, and is well defined. It is mixed up or uttered in distinct phonemes; it has well-established correctness or is devoid of correctness. It is what comes out of the axle of a cart, a drum, a flute and a lute (*vīṇā*); thus, it has infinite varieties. The middle one (*madhyamā*), on the other hand, is what exists within, it looks as if it has sequence and mind is its only substratum. According to some, it is accompanied by the subtle functioning of breath (*prāṇa*) and even though sequence is suppressed in it, yet it has distinct functioning of breath in it.

अविभागा तु पश्यन्ती सर्वतः संहतक्रमा ।

स्वरूपज्योतिरेवान्तः सूक्ष्मा वागनपायिनी ॥

Paśyantī is indivisible with the sequence fully withdrawn internally. It is the inner self-luminous Light, subtle and imperishable.

सा च शक्तिः लोकानुग्रहविमर्शमयी प्रथमतः परामर्शमय्या पश्यन्त्या आसूत्रयिष्यमाणानन्तशक्तिशताविभिन्ना प्रथमतरं परमहामन्त्रमय्याम् अदेशकालकलितायां संविदि निरूढा, तावत् पश्यन्त्युद्भविष्यदुक्तिप्रत्युक्त्यविभागेनैव वर्तते ।

तदुत्तरं पश्यन्त्यादिदाशास्वपि वस्तुतो व्यर्वास्थता, तथा विना पश्यन्त्यादिषु अप्रकाशतापत्या जडताप्रसङ्गात् । तत्र च इदम्, एवम्, अत्र, इदानीम्- इत्यादिभेदकलना न काचित् । तत एव च परमहामन्त्रवीर्यविसृष्टिरूपाया आरभ्य वैखरीप्रसृतभावभेदप्रकाशपर्यन्तं यत् इयं स्वचमत्कृतिमयी स्वात्मन्येव प्रकाशनमये विश्रम्य स्फुरति, तदेवं स्फुरितमविच्छिन्नतापरमार्थम् 'अहम्' इति । तदेतत् अग्रे स्फुटीभविष्यति ।

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