

CHAPTER VII

CONCLUSION

I have thoroughly and carefully studied the text of the VBS. I have critically examined the view points of Kaunḍabhaṭṭa without having any bias or prejudice in my mind. My assessment of Kaunḍabhaṭṭa's thoughts is genuine and factual. As I have already mentioned in the beginning that I have undertaken this study of the above mentioned text from the perspective of communication, I tried mainly to study the linguistic, logical and hermeneutics aspects of the communication. After an indepth study of this important work of Kaunḍabhaṭṭa I realised the fact that a proper communication is not simply the arrangement of the words keeping in mind the grammatical rules that are given by the great grammarians starting from Pāṇini and his illustrated successors. For an appropriate communication, logic is also equally important, interpretation is equally important along with the correctness of the words. I also learnt that grammarians not only prescribe rules for *Śabdasādhutā* or correctness. But, the main object of grammar is to give a set of principles for the proper use of language. Grammarians also have given importance to the logical and interpretative mode of expression so that any sentence will be truly meaningful and that will solve the purpose for which the communication is made.

I must appreciate wholeheartedly the great thinker Kaunḍabhaṭṭa who has incorporated a new life to the system of Sanskrit grammar. So that, grammatical system would not be confined to *Śabdānuśāsanam* as it was in its initial stage. The philosophical aspect of the Sanskrit grammar is equally important like the aphorisms of Pāṇini and other grammarians for the simple reason that one without properly understanding the basic truth inherent in the philosophy of Sanskrit grammar and just by remembering the aphorisms cannot be, in my

opinion, a good and learned communicator. The communication may be in the form of verbal expression or literary expression. From this point of view, all these systems of philosophy viz. *Nyāya*, *Mīmāṃsā* and *Vyākaraṇa* have equally contributed to the broad theory of communication and all the systems should be studied from a wholistic and interdisciplinary perspective. Some of the studies do not bring meaningful results, because their approach is to study the system in isolation. No isolated study being confined to a particular system, author or the text will bring an intended result. It is because all these ancient systems of knowledge have been developed in such a way that they have intra-relation among themselves and they have been complimentary to each other. The arguments and the counter-arguments that are found in the dialectical texts like the VBS are one kind of tools for clearing and clarifying our insights and visions. A proper and impartial understanding of the prima-facie views and their refutations also equally help us in understanding the roots of the problems. So, we should not feel proud of or simply appreciate only author's view points because the author's critical thoughts became only clear when we understand his counter-arguments.

The findings of my study are presented in the above mentioned six chapters.

The first chapter '*Some Aspects of The Philosophy of Sanskrit Grammar*' presents a brief history of the development of the philosophy of Sanskrit grammar. It also shows the importance of the study of the Sanskrit grammar for having a sound knowledge not only for the *Śāstras* but for better expression and communication of Sanskrit language. This chapter incorporates the study of miscellaneous references on the philosophy of Sanskrit grammar found in the *Vedas*, Brahmanical literature, *Upaniṣads*, *Prātiśākhya*s, *Nirukta*, *Aṣṭādhyāyī* and in the works of *Nyāya* and *Mīmāṃsā* schools of philosophy. The *Mahābhāṣyam* of Patañjali and *Vākyapadīyam* of Bhartṛhari are the two

magnanimous and fundamental works on the philosophy of grammar. The standard set by these two stalwart philosopher-grammarians is followed by the succeeding generations till the date. So, no study on Sanskrit grammatical philosophy would be complete without referring to them.

The second chapter is on the life, date and works of Kauṇḍabhaṭṭa. A detailed account of his family and his works has been presented in this chapter. The available data suggests that he must have been lived somewhere during 1600 - 1675 AD. He was a native of *Āndhrapradeśa*, but later he settled down in Kāśī for the sake of learning *Sanskrita-śāstras*. He was a *Sārasvata-brahmin* of *Bahvṛca-śākhā* of *Ṛgveda* and belonged to *Kāśyapagotra*. His ancestors were the residents of *Carukūru*, a village in *Āndhrapradeśa*. Kauṇḍabhaṭṭa's patron king was Virabhadra, the king of *Keladi*. He was a grandson of Lakṣmīdhara, a renowned scholar of *Mīmāṃsaśāstra* and a poet of great eminence. Raṅgoji Bhaṭṭa, a great scholar of *Vedānta*, was his father. Bhaṭṭojidīkṣīta, an eminent grammarian and a scholar of Vedic Hermeneutics and *Mādhava-Vedānta*, was his paternal uncle. The contribution of Lakṣmīdhara, Raṅgoji Bhaṭṭa and Bhaṭṭojidīkṣīta to the field of *Sanskrita-śāstras* is portrayed in this chapter.

Kauṇḍabhaṭṭa was a renowned grammarian and an outstanding philosopher of *Navya-vyākaraṇa* (New System of Logical Grammar). He has enriched the field of Sanskrit *Śāstras* by his eight magnificent works. Most of his works summarise philosophical tenets of *Vyākaraṇa*, *Nyāya* and *Mīmāṃsā* systems of philosophy. Kauṇḍabhaṭṭa had received the knowledge of *Advaitavedānta* from Śeṣarāmeśvara. The mention of 'Śeṣa' with due respect is found in the benedictory stanzas of VB and VBS which have been written in praise of his teacher. Kauṇḍabhaṭṭa had enriched the literature of Sanskrit *Śāstras* by composing eight treatises on different branches of knowledge. They are:

1. *Bṛhadvaiyākaraṇabhūṣaṇam*

2. *Vaiyākaraṇabhūṣaṇasāraḥ*
3. *Laghuvaiyākaraṇabhūṣaṇasāraḥ*
4. *Siddhāntadīpikā*
5. *Sphoṭavāda*
6. *Tarkapradīpaḥ*
7. *Tarkaratnam*
8. *Padārthadīpikā*

The third chapter presents a detailed study on the meanings of the verbal roots and tenses. The first section mainly deals with the meanings of verbal roots, the concept related to the roots like its components i.e. *Process* and *Result*, classification of Roots into Transitive and Intransitive, the significance of Root, use of the Root with different suffixes and compound, how it is different from the verb and the connection between the root and the verb. The author has discussed the significance of *Process* and the *Result*. The *Sādhyāvasthā* and *Siddhāvasthā* of root, the theory of *Ekatīnvākyam* (a sentence having one verb), the problem of transitive and intransitive roots, role of a root in primary derivatives, compounds and causal constructions are the main topics of discussion. Moreover, the author has also dealt with the problem of the conjugation of roots and suffixes.

The author has deliberated on the nature and scope of ten *Lakāras* in the second section of the third chapter. It represents a succinct discussion on Verbal form (*Ṭiṇ*) known as *Lakāra*. In Sanskrit, there are six Tenses and four Moods. They unanimously called ten *Lakāras*. Again they have been classified as the *Ṭit* and *Ṇit*. *Ṭit* means having an indicatory *Ṭ* as the last letter of a word; *Ṇit* while having *Ṇ* as the last letter of a word. The discussion on the *Lakāras* can be summarized as: Time is of two types viz. ‘of today and not of today’. The first is

of three types viz. 'past, future and present'. The later is of two types viz. past and future. The ten *Lakāras* are:

1. *Laṭ* is used for present time. e.g., ***Bhavati***.
2. *Liṭ* (Perfect) is used when the remote past (indirect) is intended, e.g., ***Babhūva***.
3. *Luṭ* (First Future) is used when indirect future is intended, e.g., ***Bhavitā***.
4. *Lṛṭ* (Second Future) is used for simple future. e.g., ***Bhaviṣyati***.
5. *Leṭ* (Subjunctive) is mostly used in the Vedas by placing personal-endings of a person or number different from what is actually found e.g. ***Bhaviṣati***. Its famous example is 'he who brings the gods here' (स देवाँ इह वक्षति).
6. *Loṭ* (Imperative) is used in the sense of command and request e.g. ***Bhavatu***.
7. *Lañ* (Imperfect) is used when the past, not of today, is intended, e.g. ***Abhavat***.
8. *Liñ* (optative) it is two-fold viz. potential and conditional. Its usage has been explained in the discussion on *Liñ* e.g. ***Bhavet*** (potential) and ***Bhūyata*** (conditional)
9. *Luñ* (Aorist) is used in general past e.g., ***Abhūt***.
10. *Lṛñ* (Conditional) is used when the relation of cause and effect is intended in past or future, e.g. ***Abhaviṣyat***.

The fourth chapter is divided into five sub-topics. They are Case Suffixes, Noun, Compound-power, Word-power and Negative Particle. The first section deals with the case suffix (सुबर्थ). There are seven cases in Sanskrit grammar. These seven cases simply present the seven-fold division of noun. When these seven cases get connected with the action they are termed as *Kāraka*. The relation between the action and the words are of six types. So, *Kāraka*

depending on the number of expression are six in number. These are six different power of expression. It is believed that this classification is done on the basis of 'desire of the speaker to speak' (विवक्षा). This section presents a detailed discussion on the difference between case and *Kāraka*, their grammatical and logical application along with the suitable examples.

Nominal stem stands for crude form of the word. Crude form is that which is neither suffixed by any kind of suffix like case suffix (सुबन्त) nor primary derivative suffixes (कृदन्त) nor secondary derivative suffixes (तद्धित) nor verbal ending-suffixes (तिङन्त). There are two types of crude forms in Sanskrit grammar. They are root (धातुः) and nominal stem (प्रातिपदिकम्). These two are the basis of the verb and noun respectively. Intellectuals of Sanskrit *Śāstras* have tried to define the meaning of Nominal stem (*Nāma*). It is defined as *Jātī* (class) by Mīmāṃsakas, as *Vyakti* (individual) by Naiyāyikas, as *Jātīviśiṣṭa-dravya* (substance which is special characteristic of the class) by *Vaiyākaraṇas*, and as *Pravṛtti-nimitta* (the process of making as an instrumental cause) by Mahimabhaṭṭa. Apart from these, three other senses viz. *Liṅga* (gender), *Samkhyā* (number) and *Kāraka* (syntax) are also expressed as *Nāmārthas*.

The section on compound potency describes five varieties of *Vṛtti* and how it functions in case of compound. The concept of *Padasāmarthyā*, three means of verbal comprehension - *Āsattiḥ*, *Yogyatā* and *Ākāṅṣā*, *Ekārthībhāva* and *Vyapekṣābhāva*, *Rūḍha* meaning, the faults of unwanted extension (*Ativyāptiḥ*) or inadequate extension (*Avyāptiḥ*) or improbability (*Asambhavaḥ*) and the classification of compound from the point of view of modern and ancient grammarians are discussed with suitable examples and notes. It seems that the view of *Vyapekṣābhāva* is persistently refuted by the author. He ends the

discussion on compound potency by establishing his stand that it lies in the *Ekārthībhāva* only.

The following section deals with the word-power. Here we find the views of different schools of philosophy on the four-fold word-power i.e. direct meaning (*Abhidhā*), indication (*Lakṣaṇā*), suggested sense (*Vyañjanā*) and Purport (*Tatparya*). Kaṇḍabhaṭṭa doesn't deal with all the four varieties. He has focused more on *Abhidhā* or *Śakti* and *Lakṣaṇā*. All the main and sub-division of *Lakṣaṇā* i.e. *Jahallakṣaṇā*, *Ajahallakṣaṇā* and *Jahadajahallakṣaṇā* are nicely dealt by the author. At the end of this section Kaṇḍabhaṭṭa has presented an elaborative discourse on the correctness (*Sādhutā*) of words. The word-cognition has relation with the grammatically correct word or it can be done by incorrect (*Apabhraṁśa*) also. It is examined by the author from the point of view of ancient grammarians.

The succeeding section of the chapter presents a concise discussion on the power of negative particles. Negative particle is defined as having six senses. They are: 1) *Sādrśyam* (similarity in *Anikṣuḥ śaraḥ*). 2) *Tadabhāvaḥ* means the absence of the thing mentioned. Its example is *Bhūtale ghaṭo nāsti*. 3) *Tadanyatvam* means when something else is referred e.g. *Agṛaḥ paṭaḥ*. 4) *Tadalpatā* means the less amount of the thing e.g. *Anudaramudaram Tarunyāḥ*. 5) *Aprāśastyam* means disrespect e.g. *Abrāhmaṇa vārdhuṣikaḥ*. 6) *Virodha* means opposite sense e.g. *Asuraḥ daityaḥ*.

Nañ is found as a sub-division of the Determinative compound and the Attributive compound. It is also classified into an indeclinable (*Nipāta*). When it is used in the compound it is substituted by either *A* (अ- when followed by a consonant) or *An* (अन् – when followed by a vowel). When used as an indeclinable it remains as *Na* (न). The use of negative particle as an indeclinable is critically examined by the author. At the end, he states about four types of

negation – *Prāgabhāva*, *Pradhvaṁsābhāva*, *Anyonyābhāva* and *Atyantābhāva* and suggests that the comprehension is possible in all these four ways.

The fifth chapter is entitled as the meaning of the particle and derivatives. In this chapter, different six topics are brought together. They are *Tvādibhāvapratyaya*, the Secondary Suffix *Devatā*, Undifferentiated Singular Number, Intended or Unintended Denotation of Number and the Primary Suffix *Ktvā*. It mainly deals with some important primary and secondary derivatives. It also presents a coherent discussion on the particle (*Nipāta*). The introductory part defines the subtle difference between an indeclinable and the particle is presented. The main point of discussion on section on particle is whether particles are denotative or implied? Kaṇḍabhaṭṭa has stated the view of Vedic Hermeneutics who advocate the theory that particles are just denotative. Here we find a lengthy discourse on particle along with the series of arguments and counter-arguments. Kaṇḍabhaṭṭa has quoted some examples from the classical work *Raghuvamśam* I.1 & IV.66 to make his point more strong.

The second section of the fifth chapter is based on the secondary suffixes *Tva* and *Tal*. At this juncture, Kaṇḍabhaṭṭa refers to the aphorism of Pāṇini – *Tsya Bhāvastvatalau* (V.1.118) which declares the usage of these suffixes in the sense of *Bhāva* in particular. Here I have quoted some verses from *Pañcatantram* and *Hitopadeśa* to illustrate the use of these secondary suffixes. After discussing the *Taddhita* suffix *Tva*, Kaṇḍabhaṭṭa has discussed the meaning of another *Taddhita* suffix *Devatā*. The aphorism of Pāṇini *Sā'sya Devatā* (IV.2.23) states that the suffix *Aṇ*, etc. should be used in the sense of genitive after the case ending of the word *Devatā*. This suffix is not very popular. It is a misleading one like the word *Devatā* which means a deity. Kaṇḍabhaṭṭa has shown three-fold application of the suffix *Devatā* -

1. *Devatā-viśiṣṭa-deya* – an offering qualified by the deity.
2. *Devatā* and *Deya* – deity and the offering.

3. *Pradeya* – offering.

The next section describes the doctrine of *Abhedaikatvasamkhyā* (undifferentiated singular number). The central idea of this section is ‘how can one have the cognition of any particular number?’ Kaṇḍabhaṭṭa has tried to answer this question by quoting verses of VP. In VP, Bhartṛhari says that it is like honey which has many variegated juices of different flowers, but it ultimately renders the sense of one honey which is altogether not different from the juices of the flowers. In the same way, the Number is perceived in the usage.

The subsequent section on intended or unintended denotation (*Samkhyāvivakṣā*) represents the discussion on the view of the Vedic Hermeneutics and grammarians regarding the fixation of number in general and particular aspects. The former opines that *Subject* (*Uddeśya*) and *Predicate* (*Vidheya*) work as the main factor for the fixation of any number. But, Kaṇḍabhaṭṭa doesn’t accept this view. He strongly says that it depends on the intention of the speaker whether to express it or not.

After discussing *Samkhyāvivakṣā*, Kaṇḍabhaṭṭa focuses on the meaning and application of the Primary derivative suffix *Ktvā*. Its usage is stated by the aphorism of Pāṇini – *Samāna-Karṭṛkayoḥ Pūrvakāle* (III.4.21). According to this rule, when the different actions are performed by a common agent, then, the comparatively earlier action will govern the *Ktvā* suffix. The author firmly holds the opinion that the suffixes *Ktvā*, etc. should be accepted as the co-signifiers of the following four relationships:

1. *Janyatva* (the state of being produced).
2. *Sāmānādhikaraṇa* (co-referentiality).
3. *Pūrvottarabhāva* (the state of being the predicate and subsequent).
4. *Vyāpyatva* (the state of being the invariable concomitant).

The sixth chapter presents the discussion on the theory of *Sphoṭa*. It is one of the most significant theories of Grammar. In this chapter, the definition, interpretations and classification of *Sphoṭa* are mainly discussed. It also deals with the role of a letter, a word and a sentence in a language. The difference between the *Dhvani* (sound) and *Śabda* (word) is explicated with appropriate examples. The view of other schools of philosophy such as *Mīmāṃsā*, *Nyāya* and *Vedānta* are incorporated here by the author. It elaborates the interpretations of Patañjali and Bhartṛhari on the theory of *Sphoṭa*. According to Patañjali, *Sphoṭa* is the permanent and essential element in the word. The *Dhvani* is the actualized and ephemeral element and an attributive of the *Sphoṭa*. Bhartṛhari opines that the words are imaginary abstractions. The sentence-meaning is also to be grasped as a unity. The divisions into words and word-meanings are only useful means for the study of language and have no reality. The classification of *Sphoṭa* into eight different categories along with the refutation of the views of Vedic Hermeneutics and Logicians by Kauṇḍabhaṭṭa are put together. This discussion leads to the conclusion that Kauṇḍabhaṭṭa has strictly followed Patañjali and Bhartṛhari while dealing with the theory of *Sphoṭa*. The eight varieties of *Sphoṭa* are –

1. *Varṇasphoṭa*
2. *Padasphoṭa*
3. *Vākyasphoṭa*
4. *Akhaṇḍapadasphoṭa*
5. *Akhaṇḍavākyasphoṭa*
6. *Varṇajātisphoṭa*
7. *Padajātisphoṭa*
8. *Vākyajātisphoṭa*

After discussing these eight varieties, Kauṇḍabhaṭṭa finally establishes the theory of the grammarians as having the most authentic and scientific aspect.

At the end, I can say with confidence that Kaṇḍabhaṭṭa has succeeded in clarifying some of the complicated grammatical philosophical issues and examined and explicated the problems from his own perspective and has given us a text of immortal significance. The concise presentation and essential documentation, pertinent argumentations and healthy discussions of Kaṇḍabhaṭṭa are the noble aspects which deserve appreciation. No doubt it is a handy and useful text for reading and knowing the essential features of the philosophy of the grammar.