

शररुडडुधडरडरररर ŚĀBDĀBODHAMĪMĀᄒSĀ

AN INQUIRY INTO INDIAN THEORIES OF VERBAL COGNITION

वरकुडवरकुडररुथवरररररररररर: डुरथडु डररग:
PART I - THE SENTENCE AND ITS SIGNIFICANCE



By
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संस्कृतवर्षस्मृतिग्रन्थमाला – ५

शाब्दबोधमीमांसा

ŚĀBDABODHAMĪMĀMSĀ

An Inquiry into Indian Theories of Verbal Cognition

वाक्यवाक्यार्थविचारात्मकः प्रथमो भागः

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सिञ्चति” इत्यादौ वह्निनिष्ठकरणतानिरूपकत्वे सेकनिष्ठात्यन्ताभावप्रतियोगित्व-
प्रकारकप्रमाविशेष्यत्वस्यैव सत्त्वान्न तत्र योग्यता ।

वस्तुतस्तु — इतरपदार्थसंसर्गोऽपरपदार्थनिष्ठात्यन्ताभावप्रतियोगितावच्छेदक-
धर्मशून्यत्वं योग्यता । “पयसा सिञ्चति” इत्यादौ पयोनिष्ठकरणतानिरूपकत्वे सेक-
निष्ठात्यन्ताभावप्रतियोगितावच्छेदकधर्मशून्यत्वमस्तीति समन्वयः । उक्ता योग्यता
न स्वरूपसती शाब्दबोधहेतुः, “वह्निना सिञ्चति” इत्यादौ शाब्दभ्रमस्यानुपपत्तेः,
तत्र स्वरूपसत्या उक्तयोग्यतायाः विरहात् । अपि तु संशयविपर्ययप्रमासाधारणं
योग्यताज्ञानं कारणम् — इत्याहुः ।

१०.३. योग्यताज्ञानस्य शाब्दबोधकारणत्वाभावः

मुक्तावल्यां^१ — नव्यास्तु योग्यताज्ञानं न शाब्दबोधहेतुः । “वह्निना सिञ्चति”
इत्यादौ सेके वह्निकरणकत्वाभावरूपायोग्यतानिश्चयेन प्रतिबन्धान्न शाब्दबोधः,
योग्यताज्ञानविलम्बाच्च शाब्दबोधविलम्बोऽसिद्ध इत्याहुः — इति नव्यमतमुप-
न्यस्तम् ।

तर्कताण्डवकारास्तु^२ मणिकृन्मतं खण्डयित्वा, अन्ततो योग्यताज्ञानं न
शाब्दधीहेतुः, न वा अयोग्यतानिश्चयः शाब्दधीप्रतिबन्धकः । योग्यतायाः संसर्गा-
त्मकत्वेन तज्ज्ञानस्य शाब्दसंसर्गज्ञानहेतुत्वे आत्माश्रयात्, अयोग्यतानिश्चयसत्त्वेन
प्रतिवादिवाक्यस्याबोधकतया तत्खण्डनाद्यसंभवादिति न्यरूपयन् ।

१०.४. वेदान्तपरिभाषानुसारेण योग्यतास्वरूपम्

वेदान्तपरिभाषाकारास्तु^३ — तात्पर्यविषयसंसर्गाबाधः योग्यता । “वह्निना
सिञ्चति” इत्यादौ तादृशसंसर्गबाधान्न योग्यता । ‘तात्पर्यविषय’ इति संसर्गविशेषणात्
“स प्रजापतिरात्मनो वपामुदखिखदत्” इत्याद्यर्थवादवाक्ये वाच्यार्थसंसर्गबाधसत्त्वेऽपि
तात्पर्यविषयीभूतस्य वपायागप्राशस्त्यस्य अबाधात् योग्यता निर्वहति — इत्याहुः ।

१०.५ नागेशोक्तं योग्यतास्वरूपम्

लघुमञ्जूषाकारास्तु^४ — शाब्दबोधं प्रति योग्यताज्ञानं न कारणं, नापि
अयोग्यतानिश्चयः प्रतिबन्धकः । अपि तु अयोग्यतानिश्चयः शाब्दबोधे अप्रामाण्य-
ग्राहक इति सयुक्तिकं न्यरूपयन् । तथा हि —

^१ मु.पृ. ४२०-४२२.

^२ त.तां, भा.२.पृ. ३३-४७.

^३ वे.प.पृ. २२६.

^४ ल.मं.पृ. ५०६.

ŚĀBDABODHAMĪMĀMSĀ

PART I - THE SENTENCE AND ITS SIGNIFICANCE

In this first volume of *An Inquiry into Indian Theories of Verbal Cognition*, the author, assembling the view of different śāstra-s (Nyāya, Mīmāṃsā, Vyākaraṇa, Vedānta...) examines the following theories and subjects: the theory according to which word is a means of valid cognition, the definition of word as a means of valid cognition, the nature of the sentence, its sense, and what makes it intelligible, the theories of *anvābhīdhāna* and *abhihitānvaya*, the notions of syntactic unity and plurality, syntactic expectancy, logical consistency, phonetic contiguity and the general purport of the sentence, the *sphoṭa* theory: all views and notions the knowledge of which constitutes the first step in the analysis of verbal cognition.

Professor Ramanuja Tatacharya is one of the senior authorities in the fields of Nyāya, Vyākaraṇa, Pūrvamīmāṃsā and Uttaramīmāṃsā. Since retiring as Vice-Chancellor of the Rashtriya Sanskrit Vidyapeetha of Tirupati, he has been associated with the French Institute of Pondicherry as Honorary Professor.

Professor Ramanuja Tatacharya has published commentaries on the higher texts of Nyāya such as the *Nīlakaṇṭhaprakāśikā*, the *Gādādhārī* on the *Pañcalakṣaṇī*, *Caturdaśalakṣaṇī*, *Pakṣatā*, and *Avayava*. His commentary on the *Muktāvālidīnakarī* is awaiting publication. His work entitled *Pratyakṣatattvacintāmaṇivimarśa* is an interpretative exposition of the *Pratyakṣakhaṇḍa* of the *Tattvacintāmaṇi* of Gaṅgeśa. He has critically edited and commented on the *Pratyakṣakhaṇḍa* and the *Anumānakhaṇḍa* of that work. In the field of Vyākaraṇa he made a critical edition of the *Jñāpakasaṅgraha* of Nāgeśa with his commentary, the *Vivṛti*. He has also written an independent work entitled the *Jñāpakasaṅgrahapariśiṣṭa*, with an auto commentary. His commentary on the *Gopālasahasranāmastotra* entitled the *Bhagavadguṇaratnapetikā* may best be characterized as a *bhāṣya* thereon.

In recognition of Professor Ramanuja Tatacharya's profound scholarship, His Excellency the President of India has conferred upon him the Certificate of Honour for Proficiency in Sanskrit, and the Head of the Sri Raghavendra Svami Matha at Mantralaya and the Vedantadesika Sampradaya Sabha, have bestowed on him the titles of *Tarkavācaspati* and *Śāstraratnākara* respectively. He has also received the Ramakrishna Dalmia Srivani Alankaran of the Ramakrishna Dalmia Srivani Nyas, and Vacaspati Puraskar of the Birla Foundation.