

Abstract

Extended Notion of śiṣṭa in Bhaṭṭa Jayanta's Nyāyamañjarī

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It is widely believed that Pāṇini (5 BCE) had compiled his Aṣṭādhyāyī on the basis of his contemporary śiṣṭas, who were fully responsible for the usage of sādhu-śabdās. Nevertheless, if the very knowledge of sādhu-śabdās should ultimately resort to mortal human being, there arises a problem of mutual dependence (itaretarāśraya). It is crucial to Grammarians (vaiyākaraṇa) whether the science of grammar (vyākaraṇa) is based upon śiṣṭas (śiṣṭa-mūla) or usage (prayoga-mūla). At this point, a Kashmirian Pāṇinīya, Kaiyaṭa (11c) is remarkable for explicitly declaring its dependence on the latter, by saying *prayogamūlatvād vyākaraṇasmṛteḥ*. This siddhānta is, in a sense, a consequence of long-lasting uncertainty of the notion of śiṣṭa. Pointing out the change of the notion of śiṣṭas during the eras of Patañjali to Bhartṛhari, Deshpande (1993, 2009) puts it into “a historical situation of rivalry and cooperation between the Buddhist tradition and the Hindu-Vedic tradition.” The notion śiṣṭa was, however, not completely fixed by Bhartṛhari. We can find further extended version of it in treatises of later authors. Bhaṭṭa Jayanta, ninth century famous āstika savant of Kashmir is one of such authors. In this paper, examining Jayanta's Nyāyamañjarī, we shall clarify his notion of śiṣṭa and evaluate its place in a series of argument about śiṣṭa through the ages.