

Grammarians' philosophy in the history of Indian philosophy
Akihiko Akamatsu (Kyoto University)

Seyfort Ruegg proposed, in his *Contributions à l'histoire de la philosophie linguistique indienne* (Paris, 1959), a division of the development of the grammatical philosophy after Nirukta in India into three principal periods:

1 The "pre-classical" period with *Mahābhāṣya* of Patañjali who has ties with the thought of Mīmāṃsakas; Patañjali is the first author known as having combined the grammatical method of Pāṇini with philosophical and "psycho-linguistic" thoughts;

2 The "classical" period represented especially by Bhartṛhari who has ties with the proto-Vedantic philosophy as well as the Āgamic thought; Maṇḍanamiśra can be connected to this period, and Abhinavagupta, theorist of the poetic "resonance" (*dhvani*), too; from this point on in the history of the grammatical philosophy, it moved away from the thought of Mīmāṃsakas and approached Yoga and the connected traditions;

3 The "scholastic" period represented by Koṇḍabhaṭṭa and in particular by Nāgeśabhaṭṭa who attempted to combine the great Pāṇinian exegetical tradition with the thought of Āgama and of Yoga.

The paper will approach the problem of the periodization of Indian philosophy by placing the above-mentioned three phases of the development of the grammatical philosophy, especially the "classical" period represented by Bhartṛhari and Maṇḍanamiśra, into the history of Indian philosophy.

The grammatical philosophy is characterized by the key concepts: *sphoṭa*, *pratibhā*, *vikalpa*, *vivarta*, *śabdabrahman*, and *śabdādvaita* etc. In particular, the *sphoṭa* constitutes the central element of the grammatical philosophy. I will treat the positions concerning the *sphoṭa* explained in Bhartṛhari's *Vākyapadīya*, in Kumāriḷa Bhaṭṭa's critique of the *sphoṭa* doctrine (*Sphoṭavāda*), in Maṇḍana Miśra's *Sphoṭasiddhi*, in (*Pātañjala-Yogasūtra-bhāṣya*-) *Vivarāṇa*, and in Vācaspati Miśra's *Tattvabindu* and *Tattvavaiśārādī*. The essential thesis of the *sphoṭa* doctrine is always that the whole is not the sum of its parts, and that it is only within the context of a sentence (whole) that a word (part) has its meaning. By concentrating my discussion on the thinkers' attitudes toward this part-whole semantic relationship, I will approach the problem of the periodization of Indian philosophy.