

GOUTAMIYAPRAKARANAVYAKHYA-paper script-

AN EDITION

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Goutamiyaprakaranavyakhya-Summary

The text Gotamiyaprakaranavyakhya is composed by Hariharasuri . He himself introduced as the son of Bharadvaja Narasimha .He says that the present work is a commentary of Goutamiyaprakarana of Varadaraja which contains Padarthanirupana. Varadaraja must have flourished after the 10th century A.D possibly also after the 11th century A.D as he mentioned Trilochana, Vacaspatimisra, Udayanacarya .

In this book the author mentions the name of the Naiyayika scholars like Udayanacarya ,Gangesopadhyaya ,Jagannathapandita .So it can be said that the text composed after the period of Jagannatapanditas Karikavali.From the beginning of the text itself it can be find that the author masterd whole six systems of Indian philosophy . He make use of Samkhya - Yoga ,Nyaya-Vaisesika,Purva and Uttaramimamsa concepts to explain his thought and objectives.

Hariharasuri observes that the present work is a commentary of Goutamiyaprakarana of Varadaraja which contains Padarthanirupana.According to Satishcandravidyabhusana , Varadaraja must have flourished after the 10 th century A.D. possibly also after the 11 th centuryA.D. as he mentions Trilocana ,Vacaspatimisra and Udayanacarya. The Author begins text respecting all traditional formalities –he respecting the Guru tradition and then bow before Ganapathy and Saraswathy for the accomplishment of the text without any odds and obstacles .This auspicious beginning reveals the fact that the author born and brought up in the holy Indian intellectual tradition.

The present study of ‘Goutamiya prakaranavyakhya’ is a project undertaken mainly with a purpose to change the script

from malayalam to Sanskrit and also to digitalise the whole work .The original works were in two volumes containing 753 pages .The time allowed for the study near eighteen months .Being a study of short period it did not got for the content analysis and other details .If any such study take place in future the present scholar feel as the fulfilment of her ambition .

In the absence of the original text Gotamiyaprakarana of Varadaraja ,it is not easy to complete the study of the text Goutamiya prakaranavyakhya of Hariharabharadvaja and it is felt as the main limitations of the present study. This study is useful for the easy understanding of Varadarajas view on Padarthavijnana of Naiyayika and it makes a easy arrangement for the critical edition ,publication of the text Goutamiyaprakaranavyakhya.

Just like other Naiyayika text this text also begins with Pratyaksapramananirupana.Hariharasuri simplify the language for getting easy understanding of the pramana of pratyaksa.It make a easy knowledge of manasapratyaksa ect.After explaining pratyaksa he gives a thorough knowledge of anumana pramana, he quotes Udayanacarya of Kusumanjali to eliminate possible 'doshas' in the true understanding the concept of Anumana. And he tries his best to differentiate anumana from upamana.

From the study it is supposed that the original text is composed in the form of sutras.In the later part gives a detailed discussion about pramana prameya like sixteen padarthas. The author gives detailed inner connection between Pancendriyas and corresponding Visayas, while explaining 24 Gunas. After guna nirupana a detailed explenaion of lekshna is given with examples then different types of Karana like Samavayi, Asamavayi and Nimittakarana

While explaining dristantha the author quotes Vacaspatimisra' s Nyayavartikatatparyatika, and also Udyotakara the author of Nyayavartika. We know that both of them comes under pancagranti. Thus it follows that the present text also comes in the tradition of Nyayasutra of Goutama.

The concept of vada ,jalpa, vitanda and hetvabasa are well narrated in Gauthamiyaprakarana with examples. Regarding hetvabasa the concept feel much simple than given in the Nyayasutra, commentary of Vatsyayana. The concept of chala well explained differentiated into three namely vakchala, samanyachala and upacarachala. Inorder to understand the ture concept of jati the commentator differentiate between jati and chala and try his best to eliminate possible errors of similar nature. The author refers Nyayadarsanasamgraha to discuss the true meaning of the concept of jati which is very essential , for engage in tarka or debate. Here the view of Hariharabharadvajasuri feels very close to the thought of Gautama "sadarmya vaidarmyabhyam pratyavasthanam jati"

The concept of chala is well explained differenciating in to three ,namely vak chala,samanyachala ,and upacarachala.Inorder to understand the true concept of Jati the commentator differentiate between Jati and chala and also tries his best to eliminate possible errors of similar nature.After explaining chala chala the concept of Nigrahasthana is given in a simplified manner .

The present project 'Goutamiyaprakaranavyakhya' -paper script –An edition is an earnest attempt to translate Malayalam to Devnagari .To make the study comprehensive and scientific ,the work is submitted in Devnagari script in digitalised form also.From this work it is felt that the text is very useful to get an easy understanding of the basic nyaya text of Goutama .This study will be useful for those who approach Nyayasastra without much understanding the Nyayasutra of Goutama.The original author have

taken an effort to simplify various technical Jargons of Nyayasastra to make sastra more simple and popular. There is no doubt that this attempt is quiet appreciable .It is felt that the present project will help in the publication of the original and also to make Nyayasastra simplified and popular.