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Renuka K. C.



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धात्वर्थविषये वैयाकरणप्रमाणम्।

Dr. Jinitha K. S.

उपोद्धातः।

दधाति विविधान् अर्थान् यः सः धातुः। निरुक्ते, प्रातिशाख्येषु बृहद्देवतायां¹, गोपथब्राह्मणे,² च धातुशब्दपरामर्शः वर्तते। धातव एव शब्दानां मूलस्वरूपम्, अत एव च उच्यते सर्वं नाम धातुजमाह इति।

धातुशब्दनिर्वचनम्।

“धीयते सर्वमस्मिन्निति धातुः”³ धा धातोः “सितनिगमिमसिसच्य-विदाञ्कुशिभ्यस्तु”⁴

इति सूत्रेण तुन् प्रत्यये अनुबन्धलोपे विभक्तिकार्ये धातुशब्दः निष्पन्नः। “दधाति धारयति क्रियारूपमर्थ भ्वादिगणपाठमर्यादाञ्च”⁵ इति वा। “दधाति विविधं शब्दस्वरूपं यः, सः धातुः”⁶ इति वा धातुशब्दार्थः। नानाविधशब्दरूपाणां व्युत्पादकः यो मूलशब्दः सः एव धातुः। पाणिनिना “भूवादयो धातवः”⁷ इत्यनेन सूत्रेण धातुसंज्ञा निर्दिष्टा। गणपठितानां भू अदिशब्दानां क्रियावचनानां धातुसंज्ञा भवतीत्यर्थः। क्रियावाचित्वे सति गणपठितत्वं धातुत्वम् इति भूषणसारकारः। यः शब्दः क्रियां भावयति प्रतिपत्बुद्धौ उपस्थापयति स धातुसंज्ञः। सर्वे शब्दाः धातुजाः इत्यतः धात्वर्थः कः इति विषयस्य प्रामुख्यं वर्तते। वैयाकरणानां धात्वर्थविषयकविचारः अत्र वर्ण्यते।

धात्वर्थः।

फलव्यापारयोर्धातुः इति वैयाकरणानां सिद्धान्तः। फलव्यापारनिष्ठवाच्यता-निरूपितवाचकतावान् धातुः। धात्वर्थविषये वैयाकरणेष्वपि मतभेदो वर्तते। फले व्यापारे च पृथक् शक्तिः इत्येकं मतम्। फलविशिष्टव्यापारे व्यापारविशिष्टफले च शक्तिः इत्यपरं मतम्।

¹ (बृहद्देवता 2- 101, 102, 104) “लिङ्गं धातुं विभक्तिं च संनमेत् तत्र तत्र च। यावतामेव धातूनां लिङ्गं रूढिगतं भवेत्। धातुजं धातुजाज्जातम्।”

² ओंकारं पृच्छामः-को धातुः, किं प्रातिपदिकम्

³ अमरकोशः।

⁴ उ. 69

⁵ माधवीयधातुवृत्तिः भूमिका पृ.35

⁶ संस्कृतव्याकरणशास्त्रविमर्शः, पृ.266

⁷ अष्टाध्यायी- 1-3-1

CONCEPT OF EPISTEMOLOGY IN NYAYA DIPIKA

Dr. S. Sivakumar.

Dharmabhusana AD – 1358 – 1418) one of the later philosophers of the Jaina Digambara sect is the author of Nyayadipika. This is a primary text book of logic intended to render the beginner easy understanding of the basic idea of the Indian Logic. However, it contains advanced discussion, which is worthwhile revising and examining in the present research of the Jaina Logic.

This book suggests Dharmabhusana as a logician who had original idea. This paper aims to give a general outline of the Dharmabhusana's contribution and his position in the Jaina Logic. To put it more practically, it approaches to the above subject describing his treatment of the concept of Pramana-Valid means of knowledge, Pratyaksa and ontological issues.

Here, the Epistemological views of Dharmabhusana is analysed through the observation of his treatment of Pramana and Pratyaksa. This will help to trace his views of epistemological issues in the Jaina Logic in its historical context. The Ontological ideas of Dharmabhusana, can be studied through the observation of Ontological base of Jaina Logic-the bhedavada and his reflections on the same.

An attempt is made in this paper to inquire the position of Dharmabhusana in the History of Indian Logic and especially in the Jaina tradition with help of the findings on above criteria. It seems to be a very synthetic, since Dharmabhusana takes anti-Akalanka position in Ontology by modifying the structure of Epistemological scheme provided by Akalanka. This attitude has started with Vidyananda, and succeeds to Dharmabhusana form the basic tone in the third period of Jaina Logic. And it forms the base to compose the Nyayadipika as a non-based primary text book with his original logical touch. His originality is that he tries to interpret the Agama tradition.

Dharmabhusana treats the problem of one to one correspondence