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Foreword

The present book is an outgrowth of Dr. Sonia Mehta's Ph. D. thesis written under my supervision at the University of Delhi, for which she was awarded her Ph. D. degree. Apart from this, I have taught her at both M. A. and M. Phil. levels. Now she is teaching philosophy at one of the prestigious college of the University of Delhi for the last twelve years. In the last twenty years of our association, I have found her extremely hardworking, dedicated, and focused. She is intelligent, a successful planner and executioner of an academic project, and a reputed teacher of Indian philosophy. It has always been a pleasure to teach her philosophy and guide her research work.

Dr. Mehta deserves my appreciation for her dedication and academic standard. Even all the three examiners of her Ph. D. thesis have admired the high quality of her thesis, which took seven years to complete it, because she was very

ambitious about the coverage of the issues concerning the problems of meaning and the debates on them not only within the Buddhist tradition but also across the Indian philosophical schools for which she has consulted both the original and contemporary sources. I am happy that she has followed my method of teaching through texts and diagrams, which makes the understanding clear and effective for both teachers and the students. I am sure the philosophy students (undergraduate and post-graduate), researchers, teachers, and other readers interested in Indian philosophy will benefit from it.



Professor H.S. Prasad
Head, Department of Philosophy,
Former Dean, Faculty of Arts,
Former Member, Executive Council
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Daulat Ram College

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Foreword

It is a pleasant surprise to know that Sonia has written this book not only to compliment other books in the field but also to facilitate the learning of B. A. (Hons.) Philosophy students as part of their CBCS curriculum.

I have often wondered if Buddhism is a religion or just a form of wisdom, a system of metaphysics. The Hon'ble His Holiness Dalai Lama is often confronted with this question to which the saint replied "Poor Buddhism! Rejected by religions as an atheistic philosophy, a science of mind; and by philosophers too as a religion; there is nowhere that Buddhism has citizen's right. But that is its advantage. It allows Buddhism to build bridges between Religions and philosophies. It is a metaphysical tradition from which a wisdom applicable in every instant and in all circumstances is derived." Buddha's teachings are like travel guides that show the way to enlightenment, to ultimate knowledge, the nature of mind and the phenomenal world.

Her book on “ The Problem of Meaning in Buddhist Philosophy” is very thoroughly written and thought provoking not only for philosophers but also to a layman and is worth reading. I feel honored to write foreword of this book and congratulate the author Dr. Sonia Mehta as well as Krishi Sanskriti Publication to make such an attempt.

Savita Roy

Dr. Savita Roy

Principal,

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Preface

This volume aims at a philosophical study of Śāntarakṣita's *Śabdārthaparīkṣā* contained in his magnum opus *Tattvasaṃgraha* with Kamalaśīla's commentary (*Pañjikā*), which propounds the Buddhist theory of meaning. Its importance lies in the fact that it presents in detail various Buddhist and non-Buddhist views on the question of meaning. On the one hand it modifies Dignāga's and Dharmakīrti's views on meaning, i.e. *apohavāda* and on the other hand, it refutes the views of non-Buddhist thinkers like Uddyotakara, Śābara and Bhartṛhari on the subject under consideration.

The significance of the study of Śāntarakṣita's *Śabdārthaparīkṣā* is tremendous for the advancement of our knowledge of various philosophical ideas and theories—metaphysical, epistemological, semantic and ethical and their controversies in the area of Indian Philosophy.

Regarding the Indian theories of meaning several important books and papers have been published such as “*Śabdapramāṇā: Word and Knowledge in Indian Philosophy*” – by Purushottama Bilimoria. “*Indian theories of meaning*”- by K.K. Raja, *Philosophy of Word and Meaning*- by G.N.

Shastri, “*The word and the world*” – by B.K. Matilal, “*A Study in Language and Meaning*” – by B. Bhattacharya, “*The Negative Dialectic of India: A Study of the Negative Dialecticism in Indian Philosophy*” – by Dhirendra Sharma. In recent years, Masaki Hattori, Edgerton, Siddheswar Verma, K.A. Subrahmanya Iyer, P.T. Raju, and others have greatly contributed to the study of the problem of meaning in their works. But none of them has analyzed Śāntarakṣita’s *Śabdārthāparīkṣā* in his *Tattvasaṃgraha*.

So far no one has made a philosophical study of this text. Through this work, I have been able to bring out in a systematic form the linguistically relevant views on the different aspects of meaning given by not only the Buddhist but also by the Naiyāyikas, Mīmāṃsakas and Bhartṛhari.

Through this work, I endeavor to give a critical and comprehensive account of the discussion on the topic of word - meaning, including semantic issues and try to answer the various common issues that arise in our discourse.

At the outset, I have examined the various issues of word-meaning one by one in detail, although my main task would be a critical discussion about the problem of signification of word in Indian philosophy. In order to do this, I have adopted the following procedure: The present work has been divided into four parts. The first part mainly deals with the

nature of reality, which comprises the following topics: Three marks of reality, universal ontological principle of reality, Dignāga's phenomenalism. The second part of the work begins with the Fifth chapter and end in too Seventh. It examines the nature of perception including the two diametrically opposed views regarding 'the nature of reality: given or constructed, i.e., realism versus idealism, the historical development of the notion of perception from the Ābhidharmika tradition to Yogācāra-Vijñānavāda tradition, Dharmakīrti's improvement upon Dignāga's work. The third part highlights the ongoing debate between language and reality in Indian philosophy and critically examines two diametrically opposed out look regarding the relation between language and reality in the Eight chapter. The fourth part, which includes the last five chapters, is the very 'soul' of this work. It devotes itself to the study of Buddhist theory of meaning on the basis of primary source material like *Pramāṇasamuccaya*, *Pramāṇāvārttika*, *Tattvasaṃgraha* and *Apohasiddhi*.

And at last a glossary of conceptual Sanskrit terms has been appended to this work to provide a proper perspective to the whole discussion. This glossary has been prepared for a better understanding of the Buddhist's positions regarding various issues like language, world,

reality, categories, etc. The glossary is not complete but is expected that it will serve our present purpose. And finally, end up with a selective bibliography for cross-referential purpose.

It is my pleasure to express my profound sense of gratitude to all those who helped and encouraged me to complete my present work. First and foremost, I would like to thank my supervisor Professor H.S. Prasad for his support and guidance extended during the course of my work. I am especially thankful for his constant encouragement, valuable insights and suggestions. I have immensely benefited from my discussions with him on various occasions. As a hard taskmaster he has read meticulously many drafts of this document and suggested important changes in it. He also very kindly consented to write a foreword to this book. My indebtedness to him is too deep to be expressible in words. I am also grateful to his family for their kind hospitality whenever the discussion was held at his home.

I am deeply indebted to Dr. Kashi Ram (retired Professor of Hansraj College) and Dr. Mithilesh Chaturvedi (Retired Head of Department of Sanskrit, University of Delhi) for helping me in understanding and interpreting the difficult

text of Śāntarakṣita's *Śabdārthaparīkṣā* with its *Pañjikā* by Kamalaśīla in his *magnum opus Tattvasaṃgraha*.

A Special thanks to the Principal Dr. Savita Roy of Daulat Ram College, for writing foreword of my book. .

Words cannot express my gratitude and thankfulness to my parents and in-laws who have been pillars of strength through out my life. A special mention goes to one person, whom I give deep and more heartfelt gratitude than to all the rest put together, my husband, Mr. Rahul Mehta who helped me in nursing the work as it evolved and to jump over the hurdles as they appeared. Last but not the least my loving child Aryan, who has been very enthusiastic and cooperative in this enterprise.

Finally, I would like to dedicate this humble piece of work to my late mother who always inspired me for further studies.

Abbreviations

A	<i>Analysis</i>
AK (B)	<i>Abhidharmakośa</i> of Vasubandhu
AKB	<i>Abhidharmakośabhāṣya</i>
AKV	<i>Abhidharmakośavyākhyā</i> by Yaśomitra
ALB	<i>The Adyar Library Bulletin</i>
AP	<i>Apohasiddhi</i> of Ratnakīrti
ATV	<i>Atmatattvaviveka</i> of Udayanā
BPUF	<i>Buddhist Philosophy of Universal Flux</i>
ICPR	<i>Indian Council of Philosophical Research</i>
IHQ	<i>Indian Historical Quarterly</i>
IJC	<i>International Journal of Communication</i>
JICPR	<i>Journal of Indian Council of Philosophical Research</i>
JIP	<i>Journal of Indian Philosophy</i>
JRAS	<i>The Journal of the Royal Asiatic Society of Great Britain and Ireland</i>
JTB	Justified True Belief
M	<i>Majjhimanikāya</i>
Mbh	<i>Mahābhāṣya</i> of Patañjali
MK	<i>Madhayamakakārikā</i> of Nāgārjuna
MKV	<i>Madhyamakakārikāvṛtti</i>

MVS	<i>Abhidharmamahāvibhāṣāśāstra</i>
NB	<i>Nyāyabindu</i> of Dharmakīrti
NBT	<i>Nyāyabinduṭīkā</i> of Dharmottra
NS	<i>Nyāyasūtra</i> of Gautam
NSB	<i>Nyāyasutrabhāṣya</i> of Vātsyayana
NVTT	<i>Nyāyavārtikatātparyāṭīkā</i> by Vācaspati Mīśra
Ny	<i>Abhidharmanyāyanusārāśāstra</i>
PEW	<i>Philosophy East and West</i>
POC	<i>Proceedings of the All India Oriental Conference</i>
PP	<i>Philosophical and Phenomenological Journal</i>
PR	<i>Philosophical Review</i>
PS	<i>Pramāṇasamuccaya</i> of Dignāga
PV	<i>Pramāṇavārtika</i> of Dharmakīrti
PVV	<i>Vṛtti</i> on <i>Pramāṇavārtika</i> by Manorathanandin
S	<i>Samyuktanīkaya</i>
SA	<i>Sāratthappakāsinī, Saṃyutta-aṭṭhakathā</i>
SD	<i>Śāstradīpkā</i> by Pārthasārathi Mīśra
SV	<i>Ślokavārtika</i> of Kumārila
TPS	<i>Transactions of Philological Society</i>
TS	<i>Tattvasaṃgraha</i> of Śāntarakṣita with <i>Pañjikā</i> by Kamalaśīla
VP	<i>Vākyapadīya</i> by Bhartrhari
WZKM	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i>