

Concept Note for Workshop on “*Maṇikaṇa*”

Tentative Date for the workshop 04-10-2017—10-10-2017

Writing “Tattvacintāmaṇi” Gaṅgeśopādhyāya set forth a new methodology in the form of Navya-Nyāya which is in many ways different from Prācīna Nyāya. The tradition conceives him the founder of Navya-Nyāya, a great school which was shaped after fourteenth century. The task of marking differences between Navya-Nyāya and Prācīna Nyāya is a difficult one. The main concepts of both schools are more or less the same; one could find the difference only in the style of philosophizing. The style of Prācīna Nyāya is in a way very simple and easy. The texts are written in the simple language which we speak, the concepts are not polished and nor well analyzed. One could very easily understand the intension of the author, but there is always a possibility to get confused and misled. The simple reason is that the texts of Prācīna Nyāya and of all other branches of Indian philosophical tradition, used to be written in the language people generally speak insofar Navya Nyāya was not evolved. They are not, therefore, free from the faults which are to be found in our daily life. There are always chances of ambiguity, confusion and many times opaqueness. Navya-Nyāya is almost free from these faults. This is the basic point of difference between these schools. In Navya-Nyāya, we find a set of terms formulated only for this purpose, to make the statements precise and free from ambiguity, confusion and opaqueness. Prācīna-Nyāya was aware of this necessity and limitation of language. Therefore, Gautama enumerated chala, jāti etc. amongst the sixteen tattvas whose knowledge was needed for liberation. But he was not aware any need of this preciseness. Navya-Nyāya felt by heart the necessity of such preciseness. The whole development of Navya-Nyāya has been carried on only in this direction.

Gaṅgeśopādhyāya's "Tattvacintāmaṇi" is acclaimed by all erudite men of the tradition as the clearest and most authoritative exposition of the concepts of Nyāya. The intrinsic value of this great work prompted many intellectual giants of succeeding generations to write elaborate commentaries on it, commentaries on the commentaries and so on. Even great writers on other philosophies, such as Madhusūdana Sarasvatī and Brahmānanda Sarasvatī, quoted Tattvacintāmaṇi to prove the rightness of their standpoints. And many places in spite of absence of any reference we can see very clearly the impact and influence of Gaṅgeśopādhyāya. Tattvacintāmaṇi actually changed the way of philosophizing in India; even it changed the way of thinking. It seems to be the case that thinking in the Navya-Nyāya terms would have become easier; it was easier to put forth own views systematically without being mistaken and without inviting ambiguities. This could have been the only reason that not only the philosophers had written texts in the style of Navya-Nyāya, but also the grammarians, the aestheticians and the scholars of rhetoric and poetry started writing texts in this style. Navya-Nyāya made the evolution of Navya-Vyākaraṇa, Navya-Mīmāṃsā and Navya-Vedānta possible. These terms came into fashion only because of Navya-Nyāya and these followed the footsteps of Navya-Nyāya very systematically. We cannot forget the texts, written by Paṇḍitarāja Jagannātha and others, which explain the poetic theories clearly in Navya-Nyāya style. Such was the popularity and reputation of this invaluable work among the scholars that it came to be spoken of, as if in affection, by the shortened name of Cintāmaṇi and then as Maṇi. Among the commentaries written on this text, the greatest is the Dīdhiti by Raghunātha Śiromaṇi. We cannot forget the commentaries on Raghunātha's Dīdhiti by the great Bengali Naiyāyikas Gadādhara Bhaṭṭācārya and Jagadīśa Bhaṭṭācārya. There are so many sub-commentaries written on these texts. Gaṅgeśopādhyāya's "Tattvacintāmaṇi" is so influential and important text that the whole literature, in

the form of commentaries, sub-commentaries and sub-commentaries on them, written based upon this text would certainly make a much larger number.

The scholarship of Gaṅgeśopādhyāya is very vast and deep. Many times it becomes very difficult to grasp and understand the concepts clearly. Therefore, Tattvacintāmaṇi became a challenge for the coming generations. The commentaries and sub-commentaries added another level of difficulty for the purpose of writing a commentary was not to make the text easier to understand rather to bring the discussion and arguments at a deeper level. Therefore, if one wants to understand these texts with the help of the commentaries written by the stalwarts of Navya-Nyāya like Raghunātha, Jagadīśa and Gadādhara, they find themselves caught in such a labyrinth wherefrom coming out used to become very difficult.

Therefore, many scholars began writing texts wherein the essence of various parts of Tattvacintāmaṇi was presented. The text Maṇikaṇa falls in this category. One can understand the essence of Tattvacintāmaṇi with the help of this text without going into the details which has been explored by the great commentators of Tattvacintāmaṇi. Certainly one should not expect all the discussion in this small text. But to understand the basic ideas of Tattvacintāmaṇi this text would be a great help. Based on the single manuscript it was published from the Adyar Library, Madras in 1960. The work aims at giving an epitome of Tattvacintāmaṇi. The Adyar Library published this work with an English translation of the text along with explanatory notes.

There are four chapters in the book as in Tattvacintāmaṇi, Pratyakṣa, Anumāna, Upamāna and Śabda. The author of the text very briefly wants to

convey the gist of Tattvacintāmaṇi. It makes this book very important for the beginners. In a very short time one can acquire the essence Tattvacintāmaṇi.

Subject Experts (Proposed):

1. Prof Vashishtha Tripathi Varanasi
2. Prof P K Mukhopadhyaya Varanasi
3. Prof Rajaram Shukla Varanasi
4. Prof Ramkishor Tripathi Varanasi
5. Prof Hare Ram Tripathi New Delhi
6. Prof Piyush Kant Dixit VC Uttaranchal Sanskrit University Haridvar
7. Prof Sachchidanand Mishra Varanasi

*