

# Chapter V

AN ANALYTICAL STUDY OF AV WITH THE HELP OF

UNPUBLISHED COMMENTARY-

ĀKHYĀTAVĀDAṬIPPANĪ

Commentary literature in Sanskrit has a unique segment that one can hardly find in any other literature in the world. Commentary i.e. *ṭīkā* in Sanskrit is derived from the root *ṭīk* which means ‘to move’ or ‘to go’. The meaning of the word *ṭīkā* will be ‘that one which takes the readers to the meaning of the original work.’ Commentary is a work of an explanation. It explains the meaning intended by the authors. *Śabdakalpadruma*, a dictionary of the Sanskrit language gives the meaning of the word *ṭīkā* as ‘टीक्यते गम्यते प्रविश्यते अनया’ also it has given a derivation of the word *ṭīkā* is ‘ टीक् घञर्थे कः, टाप् च, विवरणग्रन्थः’<sup>1</sup> Rājaśekhara in *kāvya-mīmāṃsā* explains that, ‘यथासम्भवस्य टीकनं टीका’<sup>2</sup>, a commentary explains as much as possible. Nyāyakośa explains ‘मूलग्रन्थस्य अप्रतिपत्तिविप्रतिपत्त्यन्यथाप्रतिपत्तिनिवारणेन तत्कर्तुरभिप्रेतार्थस्य शब्दान्तरेण विवरणम्’<sup>3</sup> the author’s intended meaning in his own words by avoiding difficult words from the original book.

Commentary constructs the verses, it gives the idea behind the words used in the original work, it also helps to understand the grammatical constructions used, it provides missing places, and it gives the inner meaning of the original text. Commentary is the text which gives the overall view and general idea of the criticism. Though *ṭīkā* is a generic name for all the commentary texts, these texts are of various types. They are Vyākhyā, Vṛtti, Vārtika, Bhāṣya, Ṭīkā, Pañjikā, Cūrṇī, Vivaraṇa, Vivṛti, Ṭippanī, Chāyā, Ṭippanīkā, Āloka etc.

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<sup>1</sup> Rādhākāntadeba. *The Shabdakalpadruma*. Nag Publ., 1988., p.572.

<sup>2</sup> Rājaśekhara, and Ganga Sagar Rai. *Kāvya-mīmāṃsā*. Caukhambā Vidyābhavana, 2021. p.72

<sup>3</sup> M.M.Jhalkikar, Bhimacharya, *Nyaya kosha or dictionary of technical terms*, Bhandarkar Oriental research institute, Poona, 1928, p. 78

Commentary texts show some specific characteristics. They try to achieve the following characteristics of the texts.

- Prayojana- A purpose. commentary texts explain the purpose of the original text.
- Anvaya- A Construe. In poetry texts, the verses are given. Whenever needed along with the explanations, a construction of the verses is given by the commentators to understand the whole meaning.
- Nirvacana- Commentators give etymology wherever needed.
- Praśnottara- to elucidate the meaning of the original granthas method of question answer is sometimes used by the commentators.
- śaṃkā samādhāna- the method of creating doubts and resolving them is one of the methods used by the commentators.
- Kośa- Dictionaries like Nighaṇṭu, Nirukta etc. give the synonyms.

From the above types, one may understand the purpose of the commentary literature i.e. to explain the arguments in scientific literature as well as in poetic literature. Hence, a good explanation and an appreciation of the original work are the basic functions of a commentary. Commentary often focuses on the hidden things in the literature.

The present chapter is intended to study or analyse the original text of AV in the view of *Ākhyātavādaṭṭippanī* with some examples. This commentary on AV; is written by Raghudeva Bhaṭṭācārya. Though there are ample commentaries available by the same name and by the same author, the textual content differs from the mentioned commentaries. The commentaries other than this *Ākhyātavādaṭṭippanī* are fairly well known and considered by many. As this

commentary is unknown it is desired to shed light on this commentary work by this doctoral work.

Studying the whole text of AV in the view of commentary is beyond the scope and limitations of this present thesis. It can be considered for future work. Here, it will be tried to study the whole text of AV with the help of this commentary with the method of sthālīpūlākanyāya.

**Particulars of this commentary is as follows-**

Name of the Ms- Ākhyātavādaṭippanī

Place of deposit- Dhule

Name of the library - Samartha Vagdevata Mandir, Dhule.

Catalogue or accession no. 67

Total no. of folios- 54

No. of lines per page- 10

No. of letters per line- 30-32 approx.

Script- Devanagari, condition- readable.

Status- complete

Folio no. are given on the obverse side of the manuscript

Nos. are clearly written on the left margins along with the letters आ.शि.टी.र.

The word श्री राम in the right margin is written along with the folio nos.

Style of handwriting; one hand or more- single handed

Era - संवत् ११८३ आश्विनशुद्ध ३ शनौ लिखितेयं भारद्वाजकाशीनाथेन.

Ākhyātavāda - आख्यातस्य यत्नो वाच्यः।

Ākhyātavādatippanī - यत्नत्वं शक्यतावच्छेदकं शक्ततावच्छेदकं च आख्यातत्वम्। . . .

Here commentary tries to specify the meaning of the word Yatna. It is to remove the possible error caused by general meaning. By reading the original sentence of the Mula text one can easily go with the general meaning of each word. It is normally seen that commentators try to specify it by invoking the different errors and trying to resolve them. Further, he extends the argument by using the method of Praśnottara.

Ākhyātavāda - सर्वाख्यातविवरणात्।

Ākhyātavādatippanī - दशलकाराणाम् अर्थकथनात् इत्यर्थः।

By putting this Pratik he is explaining what is Vivaraṇa. पूर्वोच्चरितवाक्यस्य उत्तरवाक्येन अर्थकथनम्। Means that when a particular sentence is explained in detail by the next sentence then it is called Vivarana. This type of explanation is seen many times in the commentary literature. Rather this is one of the characteristics of the commentary.

Ākhyātavāda - बाधकं विना

Ākhyātavādatippanī - अन्यलभ्यत्वप्रतिसंधानं विना।

A Bādhak is normally any type of argument which counters the previous statement. Here Bādhak is explained as अन्यलभ्यत्वप्रतिसंधानं. It is defined in Nyāya as तदभावताप्रतिसंधानं also. Though they seem different semantically both definitions are identical. Here प्रतिसंधानं is knowledge, अन्यलभ्यत्व is to get some object other the stated one. Which may be different or opposite.

Ākhyātavāda - अन्यदीयगमनानुकूलनोदनादिमति गच्छतीत्यप्रयोगात्।

Ākhyātavādatippanī - रथगमनानुकूलनोदनाख्यसंयोगादिमति निश्चलपुरुषे गच्छतीत्यप्रयोगादित्यर्थः।

When a chariot goes, a man is sitting in the chariot who is stable. Due to the chariot movement he is moving. The action of going does not reside in the man but in the chariot. Therefore here one should not say that 'man goes' but 'chariot goes'. In this explanation of commentary the text of original reading is clarified. So that it becomes easier to understand.

Ākhyātavāda - गत्यादिमत्त्वेति।

Ākhyātavādatippanī - आदिना ज्ञानादि परिग्रहः।

By the expression of etc. commentator adds the missing part in the original which is expected to be intended by the author. But while clarifying the intended matter by etc. the commentator retains the scope of any other possible interpretation.

These explanations show the essence of the base text. In the further study, all such examples will be examined and studied analytically. This unpublished work will enhance the understanding of the text. Eventually, a commentary edition will be produced.