

# CHAPTER - VI

# CONCLUSION

The present thesis focused on the very crucial part of the sentence. A verb or to be specific ākhyāta was an interesting topic for all the philosophers of Indian philosophy and the grammarians. They argued with each other and established their views on this concept while analysing the theory of verbal cognition. Similarly, numerous books have been written on this concept by various scholars. Likewise, around the 14th century scholars like Raghunātha śiromaṇi, Gaṅgeśopādhyāya, etc. have profound this concept of ākhyāta in a very distinguished manner in their texts named *Ākhyātavāda*. This text was prevalent then. It can be assumed from the no. of manuscripts available in different places as well as in different libraries. In this doctoral work, all the copies of the manuscripts under the name of *Ākhyātavāda* were collected. They were collated if they were in Devanāgarī script. This work gives the comparison of all the collected copies or manuscripts on *Ākhyātavāda*. Similarly, the critical edition of this text is also given for the first time to the best of my knowledge gained from the literature survey. Also, a great number of commentaries are available on this work. In this dissertation, we analysed a text of *Ākhyātavāda* with the help of the unknown and unpublished commentary named *Ākhyātavādaṭippanī* written by Raghudeva Bhaṭṭācārya for the first time. Though there are editions of *Ākhyātavādaṭippanī* available there is no other work available that analyses the text of *Ākhyātavāda*.

Chapter One dealt with the background of this undertaken study. In chapter two all the necessary and relevant information of the author; Raghunātha śiromaṇi is given. Chapter three gives the details of the edition of *Ākhyātavāda*. An introduction to the edition, collation, and final copy of the critical edition is given in this chapter. All the minute details of textual criticism and its phases are discussed along with the critical edition is discussed in the same chapter. Chapter four

primarily discusses the concept of verbal cognition in the light of the text *Ākhyātavāda*. What is the mukhyaviśeṣya; a chief substantive in the cognition of any sentence is the principal topic of discussion of the text *Ākhyātavāda*. In this chapter, all the related topics that are mandatory to know the concept of a mukhyaviśeṣya; a chief substantive are briefly understood. To understand the concept better; a few subsequent concepts are also noted briefly e.g. what is a word according to Indian philosophical schools, what is a sentence, what is verbal cognition, etc. Chapter no. five analyses the critical text of *Ākhyātavāda* with the help of unknown and unpublished commentary; *Ākhyātavādaṭippaṇī*. Also in this chapter, a comparison with published commentary *Ākhyātavādaṭippaṇī* written by Bhavānanda Siddhāntavāgīśa is obtained.

This thesis is the first attempt to give the critical edition of the *Ākhyātavāda*. Similarly, this is the first attempt to analyse the critical text with the unpublished commentary.

It is observed and noted that the matter discussed in AV is a great contribution to the field of philosophical semantics. The theory proposed by the author is intellectual nourishment. This critical edition will help the readers and enhance their understanding of the text. After reading the text it is perceived that the theory proposed by the AV about chief substantives is much more convincing than other theories. For e.g. śruṇu megho garjati', the paraphrase of this sentence would be 'garjanā kartṛ megham śruṇu' or 'meghakartṛka 'garjanām śruṇu'. In both the paraphrases the theory is different. We do not hear clouds but we do hear the roaring. But if we go in deep then we may understand that we hear the cloud only but it will not be unnatural to say that we hear a roaring cloud.

In the passive statements; 'caitreṇa supyate' 'gaganena sthīyate' etc. where no nominative word is seen but it does contain an agent or kartṛ which is marked by the third case. Only in such

cases, it is hard to go with the logician's theory of words in a nominative case; it is predominant in verbal cognition. But, one should understand that this is a passive construction where it needs the agent in the third case. Sometimes, Logicians accept the view of the grammarians in these restricted examples.

However, grammarians maintain the thought that a verb is powerful over all the other elements of the sentence, on the contrary logicians maintain the view that only a word in nominative case is predominant over all other elements of the sentence. Here it is noted that Logicians were more interested in ontological categories. In their view of ontological categorization, the substance is regarded as the substratum of all other elements. Various properties, qualities, and actions reside in the substance. The same logic is seen behind the idea of a chief substance in verbal cognition. As per their view, the word with the nominative case denotes the substratum of the sentence where other elements reside as its properties.

One key question arises in accepting the view of Naiyayikas. In sentences like '*caitraḥ pacati*', '*rāmaḥ gacchati*' etc. being an animate doer of the action suffix would be analysed as karoti but when there is no animate kartā of the action then the suffix would not denote the effort. In an expression like '*yānaṃ gacchati*', the verbal suffix does not have any denotative power. This only entails the operation that leads to the result. In such cases, logicians accept the views of grammarians. They maintain the view that in some particular grammatical expressions where there is no nominative ending word can be taken then only the dominance of a verbal root will be accepted.

Therefore, each theory has its advantages in understanding the thought process of our scholars. Rather than concluding any one theory over other theories, it will be more honest to consider the nuances of each theory and apply them in the particular examples.

## **Future scope and insights -**

- Gaṅgeśopādhyāya; eminent scholar and pioneer of the Navya Nyāya school of Indian philosophy wrote a founding text called *Tattvacintāmaṇi*. This text is one of the earliest works of the Navya Nyāya school. It is a comprehensive treatise on the metaphysics of Indian philosophy. It is an important work for understanding the Nyāya school and its influence on later Indian philosophical traditions. There are four sections (khaṇḍa) of this text. Each section follows the four pramāṇas (Means of knowledge). The final section of this book is dedicated to śabdapramāṇa (Testimony). In this section, he also discusses ākhyāta. In future, this portion of *Tattvacintāmaṇi* which deals with ākhyāta, will be compared with the *Ākhyātavāda* of Raghunātha. It is an intellectual treat to the researchers to identify and understand the similarities and differences of both the texts which are given the same name and also deal with the same subject matter.
- Also, the edition of the commentary; *Ākhyātavādaṭippaṇī* will be undertaken.
- There are a few manuscripts which are under the name ākhyātaviveka. These manuscripts contain similar textual content with *Ākhyātavāda*. In the coming years, the comparison of these manuscripts with the critical edition of AV will be done.