Summary of Thesis

This thesis is set out in subsequent following chapters-

1. Introduction to the subject

2. The author, life, date and his works, and the methodology of the thesis are discussed.

3. Critical edition of AV based on all collated copies.

4. Philosophical semantics, reflected in Raghunatha's Ākhyātavāda.

5. An analytical and semantical study of Ākhyātavāda with the help of unpublished commentary.

6. Conclusion

The last section contains the Bibliography

Chapter 1- Introduction-

The civilization of India is highly attached to the great value of knowledge and intellectual aspects. Our largest collection of scholarly texts is the witness to this statement. Similarly, a large collection of manuscripts attests to the traditional value of the texts, thinkers, and schools in many domains of knowledge. Indian knowledge has been constituted, stored and maintained in the framework of oral tradition.

The Text AV is the text that elucidates the meaning of the 'verbal ending (Ākhyāta)' related to the view of the old Naiyāyikas school to which Raghunātha Śiromaṇi belongs. This work explains what the meaning should be of verbal suffixes while analysing any sentence. While explaining any sentence in the view of verbal cognition; meaning of the verbs like पचति,

गच्छति, क्रियते, गम्यते had been the major contentious or equivocal topic in Indian philosophy. These peculiar discussions majorly held between specifically three major schools of Indian Philosophy such as Nyāya, Vyākaraṇa, and Mīmāṃsā.

From the 5th century to 17th century AD a good amount of research work has been done in this context. The debate on this concept has phenomenally enriched by the great thinkers of Indian philosophy like Bhartṛhari, Kumārila Bhaṭṭa, Maṇḍana Miśra, Prabhākara Miśra, Gaṅgeśopādhyāya, Raghunātha Śiromaṇi, Nāgeśa, Mathurānātha Tarkavāgīśa etc. and their relevant commentators have contributed their thoughts to enhance this field of Indian philosophy. A great amount of research work has already been carried out. However, some manuscripts are still not in published form yet. This present study is based on such unpublished manuscripts on AV and its unpublished commentary.

This chapter opens with the Background of the study; and discussions on the reflection of language amongst philosophers. A further explanation is provided about the key concept of this study, i.e. what *'Ākhyāta'* is. The chapter contains important sections of the work such as Objectives, Motivation, Literature Survey, and Workflow and the whole thesis's outline.

Outline of the text-

As we know, *Nirukta* of Yāskācārya, one of the six Vedāṅga (6th/5th cent. BC), dealt majorly with Vedic semantics and provisionally took up the role of *'Ākhyāta'* while interpreting the Veda Mantras. The scholars are much aware of this fact that while interpreting Vedic Mantras Nirūktakāra followed *'Root theory'* (sarvāṇi nāmāni ākhyātajāni).

The great philosophers debated this issue and it phenomenally enriched their discussions. The participation of the scholars such as Vākyapadīyakāra Bhartṛhari, Ślokavārtikakāra Kumārila Bhaṭṭa, Bṛhatikāra Prabhākara Mīmāṃsaka, Śabdapratyakṣakāra Maṇḍana Miśra, Tattvacintāmaṇikāra Gaṅgeśa Upādhyāya, Paramalaghumañjuṣākāra Nāgeśa, Dīdhitikāra Raghunātha Śiromaṇi, Mayukhakāra Jagadīśa. These scholars explored the various philosophical perspectives and proposed their theories. The debates provided a platform for them to debate and share their thoughts and ideas. These theories remain to be studied and debated today.

AV at its outset deals with the old Naiyāyikas view. Regarding the meaning of the verbal ending; *Ākhyāta*. Sometimes that view becomes inconclusive. Hence, Raghunātha Śiromaṇi

gives supplement with Navya Naiyāyika's view. The text then proceeds to deal with the views of Vaiyākaraṇas, Bhāṭṭa Mīmāṃsakās, Prābhākara Mīmāṃsakās. Incorporating their view in this text he refutes their opinions too. The language of Raghunātha is very elliptical. It can be sometimes understood with the help of commentaries. This chapter elaborates the motivation behind this work along with the objectives of a critical study of the text AV.

Chapter 2- About the author, his works and his commentators.

Raghunātha Śiromaṇi, (c.1477-1547 AD) the author of AV was considered the most original and unique among all Indian philosophers. He was known to be the chancellor of the ancient Mithila University. He was born in the Brahmin family of Navadvipa of West Bengal which is now known as Nadia district of West Bengal. Raghunātha Śiromaṇi, was denoting himself as Tārkika Śiromaṇi. He was the disciple of Vāsudeva Sārvabhauma. As compared to Vāsudeva, Raghunātha's story is popular in Navadvipa. He was born in a poor family and his father died when he was too young to be specific; he was an infant. The widow, his mother, was forced to do household work as a way to keep herself and her child alive. His mother was taking him along with her to work and by their good fortune, the family where she was taking him was Vāsudeva's family.

Raghunātha used to write any book in a very distinguished manner. He used to explain any text in a nucleus way. He used to jot down refutations of logical weaknesses if he notices any. Keeping all the stories aside it is proven that Raghunātha was the pupil of Vāsudeva Sārvabhauma. Although Raghunātha did not mention anywhere his Guru's name. Kāntichandra Rarhi noted all the oral tradition of the paṇḍitas of Navdvipa and published them in his book 'Navadvipa Mahimā'. He noted that Raghunātha was Vāsudeva's pupil. Raghunātha was blind with one eye. He has shown his elegance at a very early age. Being much impressed by his distinguished intellect Vāsudeva accepted him as his pupil. Perhaps Raghunātha's poverty history and his physical disability compensated for his scholastic ability. Apart from the listed texts, two works are listed under Raghunātha's authorship in catalogue cat. Those are- अद्वैतेश्वरवाद, नियोज्यान्वयनिरूपणम्.

The next three chapters mark the point.......

Chapter 3- Critical edition of the manuscripts on AV-

An edition of a single text or document may be 'a free-standing entity and some of the most important editorial activity has taken the form of producing editions of this kind. However, the rationale of an edition may lie in bringing it together in an organized and systematic form.

For the study of AV, **CATALOGUS CATALOGORUM** and **NEW CATALOGUS CATALOGORUM** were consulted during the primary study of the manuscripts. The list was made as per the count accumulated from NCC. Details of the manuscripts as well as the efforts taken to establish the communications regarding accessions with the libraries were recorded.

Details of MSS which are not enlisted in NCC, Private Institutions.

Some private institutions are not enlisted in NCC. Copies of AV are also collected from them and used to collate. Manuscripts from these collections are also included in the critical edition. A list of these institutions is maintained and effort is made to contact them. In some cases, the MSS are collected directly from them. They are then catalogued and added to the collection.

The third chapter of this doctoral work is dedicated to the **'Edition of AV'** and similarly it contains a **critical edition** of this above-mentioned edition which is based on all the available and collected copies of AV. The Critical edition of AV has been presented in an easy-to-read and understandable format. It has also been annotated with annotations that explain the details of the edition. Finally, the critical edition of AV has been compared with the existing editions of the same work.

This chapter gives a detailed introduction to the edition of the manuscript and the critical edition of the same. Physical and internal examinations such as the number of folios, condition of the manuscripts, orthographical peculiarities etc. are given.

Other important particulars are given such as the importance of textual criticism, what stages we face while making an edition of AV, while making an edition what points are taken care of, like additions, emendations etc. The critical edition includes an introduction that gives an

overview of the work and its historical context. It also includes a bibliography of relevant sources. Finally, the critical edition of AV provides a comprehensive index of all cited texts.

This chapter also covers concepts like types of editions, definition of edition, concept of critical edition, textual apparatus, glossary etc.

Chapter 4- Philosophical semantics depicted in Raghunātha's AV-

The meaning of the verbal suffix; *Ākhyāta* was the major debatable topic amongst all Indian philosophers. While discussing verbal cognition, the 'meaning of the verbs' from the sentences was an interesting topic for all philosophers. Majorly, Navya-Nyāya, Vyākaraṇa and Mīmāṃsā school dealt with this concept in detail. From the 5th century AD to 17 century AD this topic was phenomenally enriched by the scholars of these schools. A large number of research work has been done in this field.

Any word in Sanskrit is made of two parts i.e. prātipadika and pratyaya. Similarly, verbs in sentences are made up of two parts such as a root (Dhātu) and a verbal suffix (tiṅ). When a sentence is been uttered, रामः पचति then, the cognition of verbal forms may involve locus (āśraya), effort (kṛti), operation (vyāpāra), result (phala) etc. Different philosophers admit different meanings to the verbal stems. As they accept different meanings to verbs as well as suffixes of it. Now, the question arises of what particular meaning is denoted by the suffix. These above said major three schools of Indian philosophy had contributed in this manner. This is the subject matter of AV. The work taken up for this doctoral thesis is dedicated to this topic of philosophy. This present chapter discusses the views of various philosophers along with the theory of verbal cognition, the chief substantive in verbal cognition. Similarly, this chapter briefly gives *Śābdabodha* of some sentences. This briefing includes views of three schools and their theories of analysing sentences in the view of *Śābdabodha*.

Chapter 5- An analytical and semantical study of *Ākhyātavāda* with the help of unpublished commentary-

Base texts are extremely compact to understand the exact sense given by the author. Hence it is seen that Sanskrit base texts have numerous commentaries and sub-commentaries. The

importance of these commentarial activities is that it's one of the most prized qualities. Because it enables the reader to understand the pattern of the text and inter-relatedness within the complex set of concepts. Similarly, Raghunātha's language is sometimes concise. It is very sketchy sometimes. There are numerous commentaries written on the text AV. The names and their details are given in the thesis. During this work, one unpublished commentary named आख्यातवादटिप्पणीटीका is taken for the analysis of the AV. This commentary is obtained from the private institution; Samartha Vāgdevata Mandir, Dhule, Maharashtra. There is a lack of knowledge about this library within the field. This whole chapter is dedicated to analying the AV text with the help of this commentary. A future publication of this commentary is planned in further studies.

Chapter 6- Conclusion.

The conclusion summarizes the thesis. It comprises the findings and analysis of the work. The textual content of *Ākhyātavāda* text considers the views of their opponents such as grammarians and ritualists. Similarly, the author establishes his views and refutes other's.

Methodology-

Quantitative research methodology has been used to prepare this doctoral work. In this process, the survey, listing, collection, collation and preparation of the edition has been done during the work. A critical, analytical and comparative methodologies are used for this doctoral work.

Bibliography

Primary sources are listed in a separate bibliography area, followed by secondary sources which include books and articles that were read and quoted and citations given from them for references when necessary.

Primary and secondary sources used for making synopsis-