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**A Critical Study of Published and Unpublished Texts of  
Ākhyātavāda and Its Commentaries.**

A Synopsis Submitted to  
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# **Synopsis of the Thesis**

## **Purpose of the Research-**

It is heard from many scholars that a major part of our ancient treasure of knowledge is lost. Whatever we have today is only the visible part of an iceberg. Though that peak of the iceberg is like an ocean of knowledge for wanderers of knowledge. It is a matter of curiosity to see why this treasure is ignored by the majority of modern scholars. Few causes of them can be enlisted as follows-

- Aging of the manuscripts that hold and carry the works of ancient and medieval scholars to date, these manuscripts are the main sources for today's scholars to seek into the works of preceded authors and knowledge creators.
- Variety of the scripts and languages found in manuscripts which are used to jot down the theories.
- Sometimes the complexity and toughness of language and terminologies needs specific expertise and rigorous training to decipher the meaning from.
- Disrespect towards the ancient literature which are in the form of manuscripts and wisdom inherited in them.

These all above mentioned concerns highlight our duty as a student of Indology and researchers to work on them, store them properly and to shed a light on hidden, unnoticed and sometimes neglected works. Though it is hard to find the exact date of the origin of writing tradition in India, scholars in this field mention that Indians used to write letters on cloth. However, Katre in his 'Indian Textual Criticism' says that there is a dark period between the Indus valley pictographic scripts and the Mauryan characters of the Brahmi and Kharosthi varieties which show up in the edicts of Ashoka.

The stream of Indian knowledge systems have given a great contribution in realizing the rich and great heritage, along with the wealth of knowledge produced in Ancient India. Specifically, two great systems, Nyāya and Vyākaraṇa have been identified as some of the

fundamental streams of Indian Knowledge systems. This duo supports and leads all the other śāstras. ‘काणादं पाणिनीयं च सर्वशास्त्रोपकारकम्।’

Hence any work, contributing in these two areas, indirectly helps all other sciences or śāstras. In the same way this current work belongs to these two streams. So it can be seen as beneficial for other śāstras as it focuses on the concept of *Ākhyāta*. *Ākhyāta* means verbal ending which is a very prominent area of discussion in the field of Indian Philosophy. The great scholar Raghunatha Shiromani (c.1477-1547) has written a text named *Ākhyātavāda* (Henceforth; AV) which deals the subjects like, the meaning of *Ākhyāta*, concept of *śābdabodha*; verbal cognition, chief substantive in *śābdabodha* etc. while dealing with these subjects he has explained the views of Vaiyākaraṇas , Mīmāṃsakas with obvious refutation of their discussions.

This work is designed with the following purposes kept in mind-

1. To shed some light or bring forth the unpublished and unnoticed work on AV.
2. To compare these unpublished works with published and known or edited copies of the AV from SSPC, Kolkata which was initially in Bengali script. It was transcribed in Devanāgarī by the editor.
3. To give new vistas to interpret the very dominant factor in Sanskrit Literature.
4. To contribute towards the areas like verbal cognition, defining the sentence, Mukhyaviśeṣya etc.
5. To contribute in the field of manuscriptology; this work gives the focus to unnoticed libraries like Samartha vagdevatā mandir, Dhule.
6. To compare the explanation of Raghunātha Śiromaṇi with the explanation of Gaṅgeśopādhyāya (first half of the 14th cent.) on the same subject *Ākhyāta*.

## **Methodology, Sources, and Originality**

### **A Critical Study of Published and Unpublished Texts of Ākhyātavāda and Its Commentaries.**

**I have divided my study into six chapters with specific headings keeping in mind the systematic presentation of the contents. Critical and comparative methods have been adopted in the preparation of the thesis. I have fully drawn upon all the relevant published and unpublished literature of the areas.**

**I have collected all the available materials on AV which were required.**

**To the best of my knowledge, an attempt is made for the first time to make a critical edition of the said text and a critical study of all collected manuscripts has been done. The analysis of the Critical Edition of the AV with the help of unpublished commentary is also done in this work.**

**This thesis is set out in subsequent following chapters-**

- 1. Introduction to the subject**
- 2. About the author, life, date and his works, and the methodology of the thesis are discussed.**
- 3. Critical edition of AV on the basis of all collated copies.**
- 4. Philosophical semantics, reflected in Raghunatha's AV.**
- 5. Comparison between Raghunatha's AV and Gaṅgeśopādhyāya's AV .**
- 6. An analytical and semantical study of AV with the help of unpublished commentary.**
- 7. Bibliography**

## Chapter 1- Introduction-

Civilization of India is highly attached to the great value of knowledge and intellectual aspects. Our largest collection of scholarly texts are the witness to this statement. Similarly, a large collection of manuscripts is attested 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 which elucidates the meaning of the ‘verbal ending (*Ākhyāta*)’ related to the view of old Naiyāyika school to which Raghunātha Śiromaṇi belongs. This work explains what the meaning should be of verbal suffixes while analyzing 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. This peculiar discussions majorly held between specifically three major schools of Indian Philosophy such as Nyāya, Vyākaraṇa, Mīmāṃsā.

From the 5th century to 17 th 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 the 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. But 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; 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*' (सर्वाणि नामानि आख्यातजानि).

The great philosophers debated this issue and it phenomenally enriched their discussions. The participation of the scholars such as Vākyapadīyakāra Bhartṛhari, Śloka-vārtikakāra 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 own theories. The debates provided a platform for them to debate and share their thoughts and ideas. These theories still 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. 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 as 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.

Raghunātha's other contributions to literature. -

- वाद- नञ् अर्थ विवृति - This text discusses the meaning of the negation
- किरणावली प्रकाश दीधिति - This text is a commentary on Vardhamāna's commentary on Udayana's summary of Vaiśeṣika's view of Substance and Quality.

- दीधिति - This is a text which is written on Śrī Harṣa's Khaṇḍanakhaṇḍakhādya. But it is not available in the published form yet.
- न्याय लीलावती प्रकाश दीधिति - This is also a commentary text written on Vardhamāna's Līlāvātī-prakāśa, which is a commentary on Vallabha's Vaiśeṣika text, the Nyāya-Līlāvātī.

Apart from the listed texts, there are two works which are listed under Raghunātha's authorship in catalogus cat. Those are- अद्वैतेश्वरवाद, नियोज्यान्वयनिरूपणम्.

Next three chapters mark the substantial contribution of this thesis to the subject.

### **Chapter 3- The Critical Edition of the manuscript 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 in this kind. However, the rationale of an edition may lie in bringing together in organized and systematic form.

For the study of AV, **CATALOGUS CATALOGORUM** and **NEW CATALOGUS CATALOGORUM**<sup>1</sup> (Henceforth, NCC ) 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.

1. Anandashrama, Pune, - (Accession no. 7974) (No copy)
2. Oriental Institute, Baroda, Vadodara. (Accession no- 4178) (one copy)
3. Deccan College and Post-graduate Institute, Pune- (Accession no. 970 I 2 ) (one copy)
4. Mithila, Bihar and Orissa Research Society, Patna - (Accession no. NP I 110) (No contact)
5. Sanskrit Collection Bengal - (Accession no. 1913- 14) (No contact)
6. Sanskrit Sahitya Parishat, Calcutta - (Accession no. III K.28, I.A. 96, II.k. 248, Stein 135 (2)) (five copies- Bengali.)
7. Pradnya Pathashala, Wai (Accession no. 292) No contact

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<sup>1</sup> An alphabetical register of Sanskrit and allied works and authors.

8. Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Tanjore- (Accession no. 6647) (Not giving digital copies.)
9. Bhandarkar Oriental Research Institute, Pune. (Accession no. 152 of 1899-1915), (Accession no. 153 of 1899-1915), (Accession no. 267 of 1899-1915), (Accession no. 305 of 1899-1915) (two copies as per NCC, but in actual four copies are there. Out of them two are AV and two are named *Ākhyātaviveka* but contain the exact same text as AV.)
10. Government Oriental Library, Madras. Accession no. H.251) (No contact)
11. Library of Nathdwara, Udaipur. (Accession no. II, 163) (No contact)

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

There are some private institutions which 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 cataloged and added to the collection. The details of these institutions and Mss are given as follows.

1. Samartha Vagdevata Mandir, Dhule- (Accession no. 189) (one copy)
2. Vaidik Samshodhan Mandal, Pune (Accession no. 11916), (Accession no. 5529) (two copies).
3. MTB College, Surat ( Accession no. 950) (one copy)

This tabular illustration will explain it in detail.

| Sr no | Name of the MS | Author               | Listed in NCC or not | Library name              | NCC details           | Library accession no. | Folios in no. | Script     | Copy collected or not | Status of the MS. |
|-------|----------------|----------------------|----------------------|---------------------------|-----------------------|-----------------------|---------------|------------|-----------------------|-------------------|
| 1     | Ākhyātavāda    | Not mentioned        | Yes                  | Oriental Institute Baroda | Baroda 4178           | 4178                  | 6             | Devanagari | Yes                   | Complete          |
| 2     | Ākhyātavāda    | Śiromaṇi Bhattācārya | Yes                  | BORI, Pune                | BORI 152 of 1899-1915 | 152 of 1899-1915      | 6             | Devanagari | Yes                   | Complete          |

|    |             |                      |     |                                 |                       |                  |   |            |     |            |
|----|-------------|----------------------|-----|---------------------------------|-----------------------|------------------|---|------------|-----|------------|
| 3  | Ākhyātavāda | Śiromaṇi Bhattācārya | Yes | BORI, Pune                      | BORI 153 of 1899-1915 | 153 of 1899-1915 | 9 | Devanagari | Yes | Incomplete |
| 4  | Ākhyātavāda | Not mentioned        | No  | VSM, Pune                       | Not Listed in NCC     | 11916            | 3 | Devanagari | Yes | Complete   |
| 5  | Ākhyātavāda | Not mentioned        | yes | VSM, Pune                       | Not Listed in NCC     | 5529             | 4 | Devanagari | Yes | Complete   |
| 6  | Ākhyātavāda | Bhattācārya Śiromaṇi | yes | Deccan College Pune             | 1082H 1502 (Inc)      | 1082 H           | 8 | Devanagari | Yes | Complete   |
| 7  | Ākhyātavāda | Bhattācārya          | No  | MTB College Surat.              | Not Listed in NCC     | 950              | 4 | Devanagari | Yes | Complete   |
| 8  | Ākhyātavāda | Bhattācārya          | No  | Samartha Vagdevata Mandir Dhule | Not Listed in NCC     | 189              | 7 | Devanagari | Yes | InComplete |
| 9  | Ākhyātavāda | Śiromaṇi             | Yes | SSPC, Kolkata                   | III.K.28              | III.K.28         | 8 | Bengali    | Yes | Complete   |
| 10 | Ākhyātavāda | Bhattācārya          | Yes | SSPC, Kolkata                   | I.A. 96               | I.A. 96          | 7 | Bengali    | Yes | Incomplete |
| 11 | Ākhyātavāda | Raghunātha Śiromaṇi  | yes | SSPC, Kolkata                   | II.K. 248             | II.K. 248        | 8 | Bengali    | Yes | Complete   |
| 12 | Ākhyātavāda | Śiromaṇi             | Yes | SSPC, Kolkata                   | Stein 135             | Stein 135        | 7 | Bengali    | Yes | Complete   |
| 13 | Ākhyātavāda | Śiromaṇi             | Yes | SSPC, Kolkata                   | Stein 135             | Stein 135        | 7 | Bengali    | Yes | Complete   |

There are few manuscripts which are not enlisted under the name of AV but they are found with similar content; those manuscripts were also collected and collated for this edition. Such as-

| Sr. no. | Name of the ms | Author              | Listed in NCC | Place of deposit             | NCC no.          | Library accessi on no. | Folio s | Script     | Copy colle cted | Status   |
|---------|----------------|---------------------|---------------|------------------------------|------------------|------------------------|---------|------------|-----------------|----------|
| 1       | Ākhyāta viveka | Raghunātha Śiromaṇi | Yes           | BORI, Pune                   | 267 of 1899-1915 | 267 of 1899-1915       | 11      | Devanagari | Yes             | Complete |
| 2       | Ākhyāta viveka | Raghunātha Śiromaṇi | Yes           | Oriental Institute, Vadodara | 4206             | 4206                   | 8       | Devanagari | Yes             | Complete |

The third chapter of this doctoral work is dedicated to the '**Edition of AV**' and similarly it contains a **critical edition** of this above said edition which is based on all the available and collected copies found of AV. The Critical edition of AV has been presented in an easy to read and understand format. It has also been annotated with annotations which 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 critical edition of the same. Physical and internal examination such as the number of folios, condition of the manuscripts, orthographical peculiarities etc. are given. Other important particulars are given such as importance of textual criticism, what stages did 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 which 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 the 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-**

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 5th century AD to 17 century AD this topic was phenomenally enriched by the scholars of these schools. A big 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 the sentences are made up of two parts such as root (Dhatu) and verbal suffix (Tin). When 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 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 is discussing the views of various philosophers along with the theory of verbal cognition, 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 analyzing sentences in the view of Śābdabodha.

#### **Chapter 5- Comparison of Gaṅgeśopādhyāya's Ākhyātavāda and Raghunātha's Ākhyātavāda.**

A *magnum opus* Tattvacintāmaṇi written by Gaṅgeśopādhyāya is a four sectional book. The work of Gaṅgeśa was highly popular in all over India. And numerous commentaries were written upon it. It establishes a new era in Navya Nyāya. This work casts out old Nyāya's works. This treatise makes other's work into oblivion. His predecessors' neological works also faded into insignificance and gradually disappeared because of its overwhelming popularity. His Śābdakhaṇḍa of Tattvacintāmaṇi became popular and numerous commentaries were written on them. In this Śābdakhaṇḍa, he dealt with grammatical concepts with logical implications. While dealing with various grammatical concepts he has dedicated a separate chapter, on *Ākhyāta* (verbal ending) and under the name AV. Whereas Raghunatha's AV is more popular than this former one. In this background it becomes necessary to study both the texts together to get the essence of the theme. In this chapter, we demonstrate how their

thought processes match and why they are in conflict. In this fifth chapter of the thesis, the original text of AV composed by Gaṅgeśopādhyāya is taken to examine/ to inspect in the purview of Raghunātha's AV.

### **Chapter 6- An analytical and semantical study of *Ākhyātavāda* with the help of unpublished commentary-**

Base texts are extremely compact in order 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 analyzing the AV text with the help of this commentary. A future publication of this commentary is planned in further studies.

### **Methodology-**

Quantitative research methodology has been used to prepare this doctoral work. In this process, the survey, listing, collection, collation and preparation of 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.

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