

Preface

India has the oldest and largest heritage of philosophical thought processes. Scholars of Indian philosophy contributed to various philosophical problems such as Metaphysics, the Nature of the world, Features of Knowledge, Types of Knowledge, etc. Indian philosophy is featured by its comprehensive and holistic approach which emphasizes the interconnection of things. An integrated approach to life is gained through the training of preceptors and rational systems of visions which brings together rational analysis, logic, and epistemology. These approaches bring humanity and scientific visions that lead man to the 'right way of thinking' and the 'correct way of living'. Self-realization is the basic aim of Indian philosophies. It helps humans to achieve a mental balance in ups and downs towards the goal of self-realization. These philosophies are known as *Darśana* in Sanskrit, which gives the 'Direct vision'. This word signifies the importance of Indian Philosophy which relies on a direct vision of truth pure knowledge and logical reasoning. 1000 BC was the beginning of Indian philosophy in India. As a result of close connections with religion, philosophy originated in India as speculation about the unity and ultimate ground of the world. Through continuous nourishment, religion transformed and developed itself. By that time, Indian philosophy had developed as Orthodox (Believes in Veda) and Heterodox (Not believe in Veda) philosophies in medieval Brahmanic-Sanskritic scholasticism. Sometimes these orthodox Darśanas are often categorised as a couple. Like Nyāya-Vaiśeṣika, Sāṅkhya Yoga, Mīmāṃsā Vedānta. These couples share the same thought process and historical development too. Concepts like what a sentence is, the causes for sentence cognition, the chief substances of comprehending a sentence, and many other nuances are discussed during the above couples' discussions.

During this thesis, I examine the text which discusses theories related to verbal cognition. Pioneering efforts to establish the field of Navya Nyāya had been by the great scholar Gaṅgeśopādhyāya but it has been further extended by the eminent scholar; Raghunātha śiromaṇi. Like the other great works of his; he had given a great contribution to the theory of Verbal cognition. He gave an independent treatise by the name *Ākhyātavāda* on verbal import. *Ākhyātavāda* which deals with the discussion on prominent substance in sentence comprehension. Intellectuals are believed to benefit from his illuminating work.

Similarly, it was discovered during this doctoral work that many Indian libraries have manuscripts (mss, henceforth) under the name *Ākhyātavāda*. A check of New Catalogus Catalogorum (NCC; henceforth.) was performed to determine its exact location and number. Thereafter under my supervisor's guidance, all the possible copies or manuscripts on *Ākhyātavāda* from these libraries have been collected. Particulars of those have been given in subsequent chapters. Then followed the stage of due carefulness: documentation of the manuscripts took place. Cautious reading and differences between them have been identified. Each copy of the manuscript was small, having 8 to 9 folios but there seemed to be a lot of mistakes in some of them, especially tell-tale omissions of some letters due to the scribal error. As a result, efforts were at a standstill. A parallel effort was started to search for a published edition. And fortune smiled, we got a published copy of *Ākhyātavāda*. It was edited by Sanjit Kumar Sadhukhan and published by the National Mission of Manuscripts.¹ The study of the said edition has greatly aided in the making of a critical edition of *Ākhyātavāda* which has been accomplished in this thesis.

¹ Raghunātha Śiromaṇi, et al. *Ṭippanīśahitaḥ AĀkhyātavādaḥ Naīvādaḥ ca. Prathama saṃskaraṇa, Rāṣṭrīya Pāṇḍulipi Miśana tathā Deva Pabliśarsa and Distributor, 2013.*

This whole work is divided into six chapters. The first chapter of the thesis is an introduction to the subject which also gives a briefing on the significance and objectives of the work. In subsequent chapters i.e. chapter no. two gives detailed information to the author of *Ākhyātavāda*; i.e. Raghunātha śiromaṇi and his commentators. Chapter no. three is dedicated to the edition of the *Ākhyātavāda*. All the collected manuscripts have been collated in this chapter and a critical edition has been made based on the edition. The next chapter i.e. chapter no. four explicitly discusses philosophical semantics depicted through *Ākhyātavāda*. This chapter provides a detailed overview of the *Ākhyātavāda*. It also furnishes a comprehensive analysis of the philosophical implications of this school of thought. Analytical study on *Ākhyātavāda* with the help of unpublished commentary named *Ākhyātavādaṭippaṇī* is been accomplished in the fifth chapter and the last chapter of the thesis concludes this dissertation.