

# CHAPTER 1

## INTRODUCTION

‘अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते।’--

All knowledge shines, as though drenched with the word.

Bhartṛhari (c.350-500 C.E.), *Vākyapadīya*, I.123.

This chapter explains the title and the objectives of the study. It also outlines the theoretical framework and methodology used in conducting the study. In this chapter, mise en scene is presented for the background of the topic described in the thesis as the basis for the thesis' argument.

Starting with the terse introduction to Raghunātha śiromaṇi's *Ākhyātavāda* (AV, henceforth ); the text taken under for this study in section (1.1). The chapter further proceeds with the structure of the language. The section no. (1.2) discusses the perspective of philosophical schools on language, especially Nyāya, Vyākaraṇa and Mīmāṃsā. It then cruises the readers to the discussion of the concept of the *Ākhyāta* in regard to AV. The chapter then proceeds with the connotations of *Ākhyāta* found in Sanskrit literature in section (1.3). It also presents underlying nuances around the concept of *Ākhyāta* such as the theory of debate i.e. *Vādaśāstra* in section no. (1.4).

A review of the significance of this work as well as other works in this field is covered in the chapter. The second part of the chapter deals with the contents such as research problems, Motivation of the work, and significance along with objectives is covered up. Section no. (1.5) describes the research problem. In the same section motivation behind this work (1.5.1) and research Techniques (1.5.2) used during this study are elaborated. Section no. (1.6) elaborates on the objectives of the work. The purpose of the work is given in section no. (1.7). Subsequent

subsection (1.7.1) elaborates the significance of the thesis. The complete road map is sketched at the end of the chapter in section no. (1.8). Literature review around the concepts like *Ākhyāta*, *śābdabodha*, *mukhyaviśeṣyavicārah*, etc. covered in section no. (1.9). Research methodology is discussed in the last section of this chapter i.e. (1.10). Scope and limitations are written in the last section (1.11) of the introduction.

## 1.1 Background-

I start with the acclaim of Raghunātha śiromaṇi by Pakṣadhara Miśrā.

‘अखण्डलः सहस्राक्षः, विरूपाक्षस्त्रिलोचनः।

अन्ये द्विलोचनाः सर्वे, को भवान् एकलोचनः॥’

‘Indra was having a thousand eyes, śiva three, men two but, here is the lad with only one. Who on earth is he? He is no other than Raghunātha śiromaṇi.

In the field of semantics, the meaning of the verbal suffixes is an argumentative issue. Verbal forms like *pacati*, *gamyate*, *aṭati sthīyate*, etc. give a specific idea to the hearer or reader. While interpreting these forms grammatically one identifies two parts of it i.e. *Dhātu* and *Ākhyāta*. Those are verbal stem and verbal ending respectively. In the process of Verbal cognition; *śābdabodha*, what particular meaning is to be assigned to the verbal suffix is the subject matter of discussion. Philosophical schools, mainly three schools, i.e. Nyāya, Vyākaraṇa, and Mīmāṃsā

had exchanged lots of thoughts on the subject matter. The interpretation of the verbal suffixes in such cases requires an expert. The scholar like Raghunātha śiromaṇi were an expert in interpreting the verbal suffixes.

### **1.1.1 Raghunātha śiromaṇi and his *Ākhyātavāda***

Raghunātha śiromaṇi, (circa 15th century AD) a great Indian philosopher whose contribution in the field Navya Nyāya is prominent. He is known for his phenomenal work; *Tattvacintāmaṇi-Dīdhiti* which is a commentary on *Tattvacintāmaṇi* written by Gaṅgeśopādhyāya. This work is famous amongst scholars of Indian philosophy as the touchstone work. Apart from this, he made a valuable and generous work named *Ākhyātavāda*. This is the text which deals with the meaning of the verbal suffix. It elucidates and discusses the meaning to be taken in verbal cognition of *Ākhyāta*; a verbal suffix in the Sanskrit sentences. This small work has a detailed explanation of how the verbal suffix; *Ākhyāta* works in the sentence to understand the sentence and its meaning. Hence this work has a great significance in Indian Philosophy.

The discussions about the concept of *Ākhyāta* were inconclusive. It was supplemented by the view of the Navya-Naiyayikas. *Ākhyātavāda* then proceeds to explain various aspects of the vaiyākaraṇī, Bhāṭṭa-Mīmāṃsāka and the Prābhākara-Mīmāṃsāka. The author had refuted their views in order to maintain the former view. It revolutionised the study of Indian philosophy as

this was regarded as the important work in all the doctrines of Indian philosophy especially in the field of Nyāya Vyākaraṇa and Mīmāṃsā.

As said above, this text refutes the views of Vyākaraṇa and Mīmāṃsā school and establishes the perspectives of the Navya Nyāya school towards the verbal suffix to understand the nuances of language when it is used by the speakers in the outer world.

All the available and possible manuscripts under the name AV are collected during this work and checked whether they are published or not. They are sorted under the category of script. Out of all the collected copies only Devanāgarī Mss are collated during this study. The work of making an Edition and Critical edition of those is taken during this study. The edition and critical edition were done to ensure that the text was accurate and not corrupted by errors or misinterpretations. The edition included annotations and clarifications to further explain the context of the text. Finally, it was checked for any discrepancies or errors.

To study the text of AV one must understand the structure of the language and its nuances in the light of *Ākhyāta*. Henceforth, these introductory discussions will be an essential foundation for the study of AV. This edition is an invaluable resource for scholars, students, and anyone interested in understanding the nuances of the language. The following subsections discuss the language in detail to understand the different aspects of it.

## **1.2 The Language**

The knowing role and value of language is to facilitate some communication in short to transform the information and knowledge gained by one person to another person. Language is considered as the means used by the divine almighty and his lower creation i.e. human beings. Language is used to achieve their pious and material grounds. 'It's a vehicle of thought that enables human thinking to be as complex and varied as it is. With the help of the language one can describe the past or speculate about the future and so deliberate and plan in the light of one's beliefs about how things stand'.<sup>1</sup> As the language grew and evolved, multi-faceted subjects like hypotheses or notions about the identity and role of a language were great attractions for the scholars of the language. Some peculiar discussions took place and those were about what one may call the important principle of the language, what could be the agenda of the creation of the language, and the role of the language in the creation of the universe, etc.

In between various manifestations of language also occurred in which the Sanskrit language which is pure and well- prepared nature can be included.

- **Language amongst Indian philosophers**

The scholars of the Sanskrit language engaged in thinking of the meaning of the earliest text that is Vedas, the topics dealt with by the scriptural texts which became a great topic of contestation amongst the scholars. By the time this process of agreement and disagreement further continues, the discussion of meaning intended by the speaker of the language to look briefly towards this process will be interesting.

---

<sup>1</sup> <https://www.britannica.com/topic/philosophy-of-language>.

### **1.2.1 Language depicted in Vedic texts-**

The ancient and earliest scriptures are Vedas; the period of this is considered as around 1500 to 500 BCE. These scriptures are collections of 4 main texts such as R̥gveda, Sāmaveda Yajurveda, and Atharvaveda. Further, the next branch of Vedic texts was developed which was the collection of commentaries on Vedic mantras procedures to follow or to apply in the practicals of rituals justification on the mantras wherever needed, and explanations of the mantras. The last two categories of this literature are Āraṇyaka and Upaniṣad.

Then, the word Sanskrit has not generally been popularised; the term used for language was vāk, which was historically related to voice. This is Daivi vāk, the divine language used in hymns of Veda. Because the sages experienced the language used in a mundane context was different from the language used in the communication with Gods. So this Daivi vāk was significantly different used in the hymns which were supposedly direct communication with Gods. Further, this divine language which was created by gods for the spoken by animate world in various forms.

‘The divine language in its ultimate form is so mysterious that three-quarters of it is said to be hidden from the humans who have access to only a quarter of it. The Vedic poets or sages say that this divine language enters into their hearts and they discover it through mystical introspection.’<sup>2</sup>

---

<sup>2</sup> <https://plato.stanford.edu/entries/linguistics/>.

Scholars have observed, that the language was religiously and mystically developed during the time. Language was recognized as an indispensable tool to approach ultimate reality or gods. To invoke them, to request them to ask their favors, and to complete the ritual successfully language was a crucial part of the rituals.

In Ṛgveda (10.125), the goddess of speech admires her glory. In this hymn it is explained; how language is mysterious. This mysterious form of language can be comprehended only by some people who belong to a special class in contrast to her primordial dignity which creates the other gods and who controls other gods as well as sages and human beings can be understood by anyone. He should have that much power because the goddess of speech demands reverence in her way. Wise Brāhmaṇās (people belonging to a special class) can only comprehend her divinity while other common people can only understand a little portion of the transcendental phenomenon.

Further, in the period of Brāhmaṇā texts, our scholars observed that a perfection was taking its place. (Rūpasamṛddhī).

In this time frame recited chantings resounded with performing rituals. Later during the period of Āraṇyaka and Upaniṣad, language has acquired importance in different paths.

Further, Upaniṣad emphasized a distasteful identity of birth and rebirth and how one can attain his own permanent identity or supreme bliss which is known as Brahman. Now, by the time this term Brāhmaṇās which was conveying a meaning as a chanter of the Mantras became the marker for supreme bliss. Since the language is being discussed. Now this has become only a tool for communication. It was being used to praise Gods or to invoke them now it's been only a tool to

interact because this supreme bliss is beyond all the assumptions and imaginations as well as perceptions of mortal beings.

### **1.2.2 Language amongst Grammarians-**

When the systematic formation of Darśana occurred till then Sanskrit grammarians namely Pāṇini, Patañjali, Kātyāyana, etc. put various philosophical issues related to language brought out implicitly and correctly. Pāṇini composed his grammar of Sanskrit having a particular notion of Sanskrit as a temporal language. For him, there were regional dialects of Sanskrit, as well as variations of usage in its scriptural (Candas) and contemporary domain (Bhāṣā). All these domains are treated as subdomains of a unified language that is not restricted by any temporality. *Mahābhāṣya* written by Mahārṣī Patañjali refers to Vyāḍī and his predecessors on the view towards the meaning of the word. He included his predecessor's view on what is the correct meaning of the word 'cow'. The words like cow signify individual instances of a certain class; while others proposed words like cows donate 'class properties'. In this discussion, Mahārṣī Patañjali also follows a long debatable discussion and includes both views with regard to meaning. This philosophical discussion further extended and fully argued in the schools of Philosophy such as Nyāya, Vaiśeṣika, and Mīmāṃsā.

Commentators of Aṣṭādhyāyī such as Kātyāyana and Patañjali (200- 100 BCE) significantly convey their Brahmanical view in opposition with Jaina and Buddhist. They proposed that the

Sanskrit language is very much sacred like Veda. Sanskrit can be used by the common people to communicate with each other. It can be used as vernacular but if one uses it properly and intelligently then he may lead to prosperity here and the next world. Hence their emphasis on the Sanskrit language which can produce religious merit in contrast with Jaina and Buddhists who had used vernacular language for the spread of their beliefs. These all vernacular languages along with the incorrect uses of divine Sanskrit language are taken to get there and made their deprecatory category that is Apabhraṃśa.

Kātyāyana, while telling the story of demons who had used low and improper language in the rituals were defeated. He says while the relationship between words and meanings in the community of speakers the science of grammar only makes regulations concerning the religious merit produced by the linguistic usage as commonly done in worldly matters and Vedic rituals. He explains that the relationship between words and their meanings is eternal or established. Further Patañjali explains this relation as Nitya which is not created. However, these thinkers did not give the same eternal status to all vernacular languages but only to Sanskrit language. Explaining this net worth one can figure out that words are free from change or transformation.

At this point, the view of Grammarians turned from ideological shifts to philosophical tradition which further developed a new concept within the tradition of grammar.

### **1.2.3 Mīmāṃsaka and Naiyāyika's views on Language-**

At the beginning of 200 BCE Hindu ritualistic thinkers such as Mīmāṃsaka and Naiyāyika started to argue and defend their religious faith with logical arguments. They stated Vedas are meaningful because the relationship between words and meanings was claimed to be innate.

Vedas are ultimately seen as ordaining the performance of sacrifices. Mīmāṃsaka proposed a theory of sentence meaning which was that the meaning of a sentence is related to some specific actions denoted by a verbal root and injunctions expressed by the verbal terminations. Mīmāṃsā school of philosophy agrees with the thought that there is no need to assume God. Veda tradition is unbroken and beginningless. No human or God is to be considered as the first teacher of Veda or to be considered as the first receiver of it. Since the universe has not been created, God is not required as the creator. The sages did not compose the Vedas, they only saw them. Hence this whole knowledge source Vedas are free from the mortal limitations.

The system of Naiyāyikas and Vaiśeṣikas strongly opposed the view of Mīmāṃsakas and they strongly developed their own distinguished type of concept of language, meaning, and authority towards scriptures. They agreed with Mīmāṃsakas thought that Vedas are the source of authoradditive knowledge ( śabdapramāṇa). But for that, they developed a different set of reasons.

According to Naiyāyikas, only the words of the trustworthy person are the source of valid authoritative cognition.<sup>3</sup> Agreeing with the view that the sages only saw the Vedas, Naiyayikas added that God wishfully established a relationship between each Sanskrit word and its meaning. They say that '*asmāt padāt ayamartho boddhavyaḥ iti īśvarecchā śaktiḥ*'<sup>4</sup> 'Let this word refer to this worldly thing'. This connection of words and meanings is not established for vernacular

---

<sup>3</sup> Vashishtha Narayan Jha. *Tarkasaṅgraha of Annambhaṭṭa*. Chowkhamba Surabharati Prakashan, 2010, p.239

<sup>4</sup> *ibid*.p.245

languages therefore words uttered by God would be infallible. They argued that words from vernacular languages do not even convey legitimate meaning although they remind corresponding Sanskrit words to the listener.

### 1.3 Vedic Semantics-

Yāskācārya composed *Nirukta* dated 6th or 5th BCE. It is one of the six Vedangas dealt with mainly Vedic semantics. It took up the role of *Ākhyāta* while interpreting the Vedic mantras. He tried hard to explain and establish linguistic speculations significantly. He explained that ‘Nāmāni ākhyātajāni’ all the words that are Nouns are derived from verbal roots<sup>5</sup>.

While interpreting the Vedic sentences Yāskācārya followed the Root theory. The origin of the language was an interesting topic of discussion in Indian Knowledge Tradition. Yāskācārya’s primary belief is that ‘all the words are derived from the original roots.’ He has considered the root as the primordial element of a word. ‘नामानि आख्यातजानि’, ‘The root is the origin of every word.’ To show the relation Yāskācārya followed three rules-

1. Laws of phonology.- As per this rule it is easy to trace the relation between words like पाचक, बोध, etc. from the roots पच्, बुध्.

---

<sup>5</sup> Sarup, Lakshman. *The Nighantu and the Nirukta: The Oldest Indian Treatise on Etymology, Philology and Semantics*. Motilal Banarsidass, 1998 p. 78

2. If phonological connections are unable to be established then he tries to find the similarity to consider the meaning of the word and try to derive the root from some similarity of form. If there is an absence of similarity of words he suggests identifying the similarity of one letter or one syllable. Yāskācārya emphasized the importance of context while explaining this process. Ultimately, the roots should be derived in accordance with their meaning. So if meanings are the same they should have the same etymologies. And if meanings are different then their etymologies should be different.
3. So, word entries in Yāskācārya's *Nirukta* follow careful efforts. For the normal entry author takes the verb root from which the word can be derived, then he tries to take the meaning from the verb root and lastly from the derived root meaning of the word can be extracted.

From observing all the above said facts it can be noted that Nirūktakāra followed the 'root theory', holding the view that all the words originated from the action-representing words. Hence they are called '*Ākhyātavadins*'. They have given sole emphasis on *Ākhyāta* which was later termed as Kriya. Indian philosophical traditions and grammatical systems also discussed the concept of *Ākhyāta* in detail. But indeed they did not agree with the above said theory of Yāskācārya. But here it is to be pointed out that the theory of *Ākhyāta* was an interesting topic from the age of Vedāṅga to Navya Nyāya.

### **1.3.1 Concept of *Ākhyāta* in later works-**

Any sentence consists of basic three components those are; Subject Object and Verb. In languages like Sanskrit, the verbal form is composed of two parts. Such as the Verbal root (धातु) and its verbal endings (प्रत्यय) which enables it to be used in the language. In short, a stem carrying the fundamental meaning of the verb, and an ending modifying it. This verbal suffix is generally known as आख्यात. This word can be split as आ + ख्यात which means “to tell” “to say” or “to communicate”.

The literal meaning of this word can be ‘Already said’, ‘told’ or ‘Declared’. Apte in his ‘The Practical Sanskrit-English Dictionary’<sup>6</sup> explains the grammatical sense of the word *Ākhyāta* as “Inflected” or “Conjugated”. Although these general meanings are discussed in the word *Ākhyāta*, Indian philosophical systems and Indian Grammatical tradition deal with this concept or notion of *Ākhyāta* in the discussion of Indian theories of the meanings, especially while discussing Verbal cognition.

Grammatical tradition takes this word as a ‘verbal form’ but Philosophical treatises like ‘Nyāya and Vaiśeṣika’ promote *Ākhyāta* as a sense of Conjugational ending. So here it is known that the word *Ākhyāta* has two meanings -

1. Finite verb
2. Conjugational endings of the finite verb.

Here, the foremost definition that immediately occurs in our mind is from the text *Nirukta* i.e.

भावप्रधानम् आख्यातम्<sup>7</sup>. The action is important in this. A similar explanation is also given by ṛk

---

<sup>6</sup> Apte, Vaman Shivaram, et al. *Revised and Enlarged Edition of Prin. V. S. Apte's the Practical Sanskrit-English Dictionary*. Prasad Prakashan, 1977. p.312.

<sup>7</sup> Yāska, and Manasukharāya Mora. *Niruktam, Nighaṇṭu Sahitam*, Avadha Kiśora Siṃha, Kalakattā, 1952.p.45.

*prātiśākhyā* in (XII.8) as ‘kriyāvācakamākhyātam’. We can assume from these references that the word *Ākhyāta* was denoting an idea of an action or **process of being**.

When he defines भावप्रधानम् आख्यातम्. Here, भाव means ‘becoming’. This becoming does mean to state or अवस्था. He further explained six modifications of Verbs such as-

जायते अस्ति विपरिणमते वर्धते अपक्षीयते नश्यति<sup>8</sup>

1. Genesis
2. Existence
3. Alteration
4. Growth
5. Decay
6. Destruction

These are phases or changes which occur in all forms of life. Among both i.e. Noun and Verb second part of speech is important. Although the Noun is named first but has a dynamic aspect, the verb is most important in the sentence. ‘According to Yāskācārya, verbs are the vital unit of language through which we express our intentions and actions, and a sentence without a verb serves no purpose.’<sup>9</sup>

At one point in time the term *Ākhyāta* was used as a synonym for the root of the verbs i.e. *Dhātu*. In the classical texts such as *ṛk prātiśākhyā* gives the meaning of *Ākhyāta* as ‘tadākhyātaṃ yena

---

<sup>8</sup> Ibid. p.55.

<sup>9</sup><https://sreenivasaraos.com/tag/verb-akyata/>.

bhāvaṃ sa dhātuḥ'<sup>10</sup>. We can analyse that in those days the term *Ākhyāta* was given to the verbal roots or *Dhātu*. But, the roots *gam*, *pac*, etc. have no communicative meaning. To place the communication one needs to use the derivative forms of these roots such as *gacchati*, *pacati*, etc. as the meaning of the concept *Ākhyāta*. These derivative forms denote the meaning of the action.

But the term *Ākhyāta* can alone deliver the 'sense of the action'. From the explanation of Nirūktakāra; 'pūrvāparībhūtaṃ bhāvaṃ ākhyātena ācaṣṭe'<sup>11</sup>, it is observed that the concept of *Ākhyāta* delivers the meaning of the whole process of action. By this time, this term got the sense of a verbal ending and not the whole action. The concept *Ākhyāta* also played as a prominent position in the discussions of *verbal cognition*; *śābdabodha*.

- **The notion of the *Ākhyāta* in the context of AV-**

Indian philosophers had attributed specific meanings to both the verbal parts, for verbal root and verbal ending. The discussions arise on this note as to 'what particular meaning is given to the verbal ending'. These philosophers, especially Logicians, Grammarians, and Rhetoricians thoroughly discuss the notion of the *Ākhyāta*. while interpreting a sentence through the vista of verbal cognition; understanding the meaning of the verbal ending is a must. These schools have clarified how to treat these verbal suffixes in the context of the understanding of the meaning of the sentence. However, the work AV has elucidated the meaning of the verbal suffix (*Ākhyāta*) pertaining to the view of the old Naiyayikas. The author Raghunātha śiromaṇi belongs to the

---

<sup>10</sup> 1. Kātyāyana, et al. *Kātyāyana's Prātiśakhya of the White Yajur Veda: With the Commentary of Uvaṭa. the Pratiñā Sūtras with the Commentary of Anantadeva; the Trikandikā Bhāshika Sūtras Also with Anantadeva's Commentary; Definitions of Jatā Etc or Eightfold Permutations of Vaidik Text, with Illustrations and Commentary; the Pariśiṣṭa Sūtras of Rik and Yajush; the Pariśiṣṭa Sūtras of the Anuvākādhyāya; and Śaunaka's Charaṇavyūha Pariśiṣṭa Sūtras with the Exposition of Mahidāsa*. Braj B. Das, 1883, XII.5, pp-235

<sup>11</sup>Yāska, and Manasukharāya Mora. *Niruktam, Nighaṇṭu Sahitam*, Avadha Kiśora Siṃha, Kalakattā, 1952.p.78

school of Nyāya. He was the pre-eminent exponent of the Navya- Nyāya school from Bengal. He belonged to the second half of the fifteenth century AD. Further chapters of the thesis may explain him in detail.

As stated earlier, *Ākhyāta* was an interesting topic right from the Vedas. We may see some connotations related to *Ākhyāta*. Here we present some important references to *Ākhyāta* which are found in various Sanskrit texts. *Ākhyātavāda* is a text of argumentation/debate between various views regarding the meaning of the verbal suffix. So, we would like to mention some points related to the theory of Argumentation presented in Indian philosophical texts.

### 1.3.2 Connotations on *Ākhyāta* Finds in Sanskrit Literature-

‘समर्थः स्वार्थयत्नस्य शब्दो वा आख्यातम् उच्यते।’

The word *Ākhyāta* derived from the root ख्या preceded with आङ् prefix. So the derivation would be आङ्+ख्या+क्त=आख्यात (आख्यायते अनेन इति व्युत्पत्त्या करणे क्त प्रत्ययो भवति।) Literally it means ‘to tell’ or ‘to communicate’ and grammatically it means ‘inflected or conjugated’ i.e. Verb<sup>12</sup>.

1. ऋग्वेद प्रातिशाख्य (12) - 'तन्नाम येनाभिदधाति सत्त्वं, तदाख्यातं येन भावं स धातुः।'<sup>13</sup>

---

<sup>12</sup> Apte, (1965.p.202.) and Abhyankar and shukla (1977, p.54)

<sup>13</sup> Kātyāyana, et al. *Kātyāyana's Prātiśakhya of the White Yajur Veda: With the Commentary of Uvaṣa. the Pratiñā Sūtras with the Commentary of Anantadeva; the Trikandikā Bhāshika Sūtras Also with Anantadeva's Commentary; Definitions of Jatā Etc or Eightfold Permutations of Vaidik Text, with Illustrations and Commentary; the Pariśiṣṭa Sūtras of Rik and Yajush; the Pariśiṣṭa Sūtras of the Anuvākādhyāya; and Śaunaka's Charaṇavyūha Pariśiṣṭa Sūtras with the Exposition of Mahidāsa.* Braj B. Das, 1883. p.189

2. वाजसनेयी प्रातिशाख्य - 'क्रियावाचकमाख्यातम्।' <sup>14</sup>
3. निरुक्तम् (1.1) - 'भावप्रधानमाख्यातम्'<sup>15</sup>
4. व्याकरण-महाभाष्यम् 1.1 - 'चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च।'<sup>16</sup>
5. सिद्धान्तकौमुदी on २.१.७२ - 'आख्यातमाख्यातेन क्रियासातत्ये'( ग.सू.२०)<sup>17</sup>
6. शब्दशक्तिप्रकाशिका- 'धात्वर्थेन विशिष्टस्य विधेयत्वेन बोधने। समर्थः स्वार्थयत्नस्य शब्दो वाऽख्यातमुच्यते॥'<sup>18</sup>
7. अर्थसंग्रह (भावनाविचारः) - 'यजेतेत्यत्रास्त्यंशद्वयं यजिधातुः प्रत्ययश्च। प्रत्ययेप्यस्त्यंशद्वयं आख्यातत्वं लिङ्त्वं च। तत्राख्यातत्वं दशलकारसाधारणं लिङ्त्वं पुनर्लिङ्मात्रे।'<sup>19</sup>
8. मीमांसान्यायप्रकाशः—'स्वर्गेच्छाजनितो यागविषयो यः प्रयत्नः स भावना। स एव च आख्यातांशेनोच्यते।'<sup>20</sup>

<sup>14</sup> Ibid, 267

<sup>15</sup> Yāska, et al. *The Nirukta*. Panini, 1982. p.72

<sup>16</sup> Patañjali, and Franz Kielhorn. *The Vyākaraṇa-Mahābhāṣya of Patañjali*. Government Central Book Depôt, 1880, p. 189

<sup>17</sup> Dīkṣita, Bhaṭṭojī, and Ayodhyānātha Śāstrī. *Vaiyākaraṇa-Siddhāntakaumudī, Sañjñā-Paribhāṣāprakaraṇam: Mūlasūtra, Dīkṣhitabr̥tti, Sampādaka Kartṛka Baṅgānubāda Ebaṃ Baṅgabhāshāya Kādambinī Nāmaka Nijasva Bistr̥ta Byākhyā, Tattvabodhinī, Bālamānoramā, Nāgeśabhaṭṭakṛta Śabdenduśekhara Prabhr̥tira Sabīśada Ālocanā Saha*. Bardhamāna Bīśvabidyālaya, 1981. p.432

<sup>18</sup> Jagadīśatarkālāṅkāra. *Shabdashakti Prakashika. A Treatise on Nyaya Philosophy*. Siddheshwara Press, 1904, p. 98

<sup>19</sup> Bhāskara, Laugākṣi, et al. *The Arthasaṅgraha of Laugākṣi Bhāskara*. A.B. Gajendragadkar, at the Elphinstone College, 1934, p.79

<sup>20</sup> Āpadeva, et al. *Mīmāṃsānyāyaprakāśaḥ*. Caukhambhā Saṃskṛta Sīrija Āphisa, 2006, p.278

9. तत्वचिन्तामणिः - 'आख्यातस्य यत्नवाचकत्वादचेतने रथो गच्छतीत्यादौ आख्याते व्यापारलक्षणा'।<sup>21</sup>

10. आख्यातवादः- 'आख्यातस्य यत्नो वाच्यः'।<sup>22</sup>

The text *Ākhyātavāda* deals with various views along with the argumentation on the concept of chief substantive in the process of verbal cognition. The next section of this work is about understanding the concept of *vāda*; the theory of argumentation in brief.

#### **1.4. What is *vāda* (Theory of Debate/Argumentation in Indian philosophy)**

Theory of knowledge or *pramāṇa śāstra* is a rich and vast genre of Sanskrit literature. In Indian philosophy, the theory of Debate or Argumentation (*vādaśāstra*) was an interesting topic among all the scholars. Debate is in predominant India considered as entertainment in courtly settings. It

---

<sup>21</sup> Upādhyāya, Gaṅgeśa, et al. *The Tattva-Chintāmaṇi*. Baptist Mission Press, 1888, p. 312

<sup>22</sup> Śiromaṇi, Raghunātha, et al. *Ṭippanīśahitaḥ AĀkhyātavādaḥ Nañvādaḥ CA*. Rāṣṭrīya Pāṇḍulipi Miśana Tathā Deva Pabliśarsa Eṇḍa Ḍiṣṭrībhyūṭarsa, 2013, p.1

was a sport for profitters. Successful debaters were gaining Followers, Wealth and Fame. Indian traditional texts of philosophy, especially the Nyāya system of philosophy, explain in detail the concept of *Vāda*. In the definitions like ‘तत्त्वबुभुत्सोः कथा वादः’<sup>23</sup>, Kathā can be translated as Debate. A debate is that which is dealt with by the persons who want to acquire true knowledge.

‘Dialogue’ or disputation is the adoption of a side by a dispute and its opposite by its opponent.

It is of three kinds viz. Discussion (वाद), Wrangling (जल्प), Cavil (वितण्डा).

वाद is something which aims at ascertaining the truth.

जल्प aims at gaining victory. And वितण्डा aims at finding mere faults.

This Kathā has two parties - The proponent (वादी) and the opponent (प्रतिवादी). These discussions are moderated by (मध्यस्थ) impartial judges.

### 1.4.1 About the term *Vāda*-

From the beginning of the development of human beings, debates and discussions have helped humans in developing their living values. People often discuss their thoughts and their views. They sometimes agree with that point, sometimes not. When the term ‘discussion’ comes eventually terms like ‘logic’ and ‘reasoning’ also take place. When two persons discuss with equal standpoint then faces of *vāda* take place. *Vāda* itself gives the meaning as a Theory, Doctrine or Thesis. In the English language, one can assign a word for *vāda* as a Debate.

---

<sup>23</sup> Gautama, Satis Chandra Vidyabhusana, et al. *Vātsyāyanabhāṣyaśaṃvalitam Gautamīyaṃ Nyāyadarśanam = Nyāyadarśana of Gotama: With Sanskrit Text, Vātsyāyana Bhāṣya, Sanskrit Commentary, English Summary and English Translation*. New Bharatiya Book Corp., 2003., p. 78

Theoretically speaking, parties involved in *vāda* have mutual regard and they respect each other's view and their learning and status. In Indian philosophy, we can find various aspects of *vāda*. Not only Indian orthodox systems have developed with the help of the theory of debate and argumentation but other sciences such as the science of medicine; āyurveda, the science of management; arthaśāstra, the science of emotional fulfilment; kāmasūtra. *Vāda* can change society, it can change human beings' lifestyles. 'The concepts and categories related to *vāda* not only shaped up the course of discussions in the areas of philosophy or religion, they cast an everlasting impact on the milieu and tradition of arts and aesthetics also.'<sup>24</sup>

Parties get involved in the traditional way of *vāda* to explore and understand various aspects of the subject and to examine that subject thoroughly. *vāda* leads to transforming experiences in the process of understanding where both parties try to understand two things such as 'what is the true knowledge and what is the nature of the inquirer.'<sup>25</sup>

'A country where debates do not happen is a place without gestation. Authoritarian regimes do not allow debates to happen. The lack of *vāda* (debates, dialogues and discussions) leaves society in a morbid state. *vāda* envisages a culture of pluralism and democratic values.'<sup>26</sup>

Dictionaries like Apte V. S. and Monier Williams describe the meaning of the word *vāda* as Talking, Speaking, Speech, Words, utterance, Statement, Explanation, Exposition, demonstrated conclusion, Result, Theory, Thesis, Doctrine, Argument, Allegation, Dispute, Controversy, Contest, Quarrel, Defense, Agreement, Advice and Counsel.

---

<sup>24</sup> Tripathi, Radhavallabh. *Vāda in Theory and Practice: Studies in Debates, Dialogues, and Discussions in Indian Intellectual Discourses*. Indian Institute of Advanced Study and DK Printworld, New Delhi, 2016. p.21.

<sup>25</sup> Tripathi (2016) mentions the features of *vāda* in a notorious way. He says, the *vāda* traditions have not simply subsisted on refutation. They evolved methods of critiques of reasoning. Each system established its uniqueness through *vāda*. In fact, history of Indian philosophy should be rewritten from the viewpoint of *vāda* which led to culling out the essentialities of a system and assumptions of its precise nature. Vādas were taken up to reinvigorate a thought system and also to sharpen one's own intellect.

<sup>26</sup> Ibid. p.9

## **Nyāya view towards vāda.**

Nyāya philosophy adopted Vāda in their epistemological system. Pracin Nyāya has observed sixteen padarthas. The great scholar Radhavallabha Tripathi observed that out of these sixteen padarthas; fourteen are directly connected with debate. He says, ‘ saṁśaya (Doubt), prayojana (Purpose/ Motive), dr̥ṣṭānta (Illustration/Example), siddhānta (Theory), tarka(Argument), avayava (Members of a syllogism), nirṇaya (Conclusion), vāda (Conversation), jalpa (Debate, wrangling), vitanḍā (cavil), hetvābhāsa (Fallacy), chala (Trick, quibbling), jāti (Legitimate objection/ rejoinder), nigrahasthāna (Points of capture/checkmates), and the remaining two pramāṇa prameya are indirectly linked with debate.<sup>27</sup>

The word *vāda* is derived from the root वद् which means to speak. Maharshi Gautama says-

---

<sup>27</sup> Ibid, p.176

Tripathi (2016), ‘There are four pramanas- pratyaksha (Perception), Anumana(Inference), Upamana (Analogue) and Shabda (Scripture). The knowledge arising out of sense contact with an object, and which is determinate, unnamable and non erratic, is pratyaksha (perception). Inference is knowledge preceded by perception and is of three kinds- purvavt (a priori), sheshavat (a Posteriori), and samanyatodrushta ( Commonly seen). A discourse from an authentic source is shabda (scriptural authority). Knowledge of an object through similarity is upamana (Analogue). Of these, Anumāna is crucial for sustaining any conversion or debate. It has three cases in relation to hetu or reason- paksha, sapaksha and vipaksha. Paksha is the thesis case, spaksha is the observed case in which hetu is essentially present, and vipaksha another observed case in which hetu is essential absent. Inference is employed in two ways.....?’

प्रमाण- तर्क- साधन- उपालम्भ- सिद्धान्त अविरोध- पञ्च अवयव उपपन्नः पक्ष प्रतिपक्ष परिग्रहो वादः।

28

As earlier seen, *vāda* is nothing but a truth-seeking debate. From the above given sutra, one can say that there are five features of *vāda* -

1. It is based on *pramāṇās* and *Tarka*
2. It is not in contradiction with *siddhānta*.
3. It is in conformance with the five-membered syllogism.
4. It is open to either party prevailing.
5. It is not concerned with victory or defeat

*Vāda* is not only an intellectual exercise but it's a spiritual pursuit for salvation i.e. मोक्ष. *Vāda* is two-sided -

Pūrvapakṣa - Heterodox Darshanas

Uttarapakṣa - All Orthodox Darshanas

The word *Vāda* is connected with various words such as

‘संवाद’ - Conversation or Dialogue

‘विवाद’ - Conflict or Dispute

---

<sup>28</sup>Gautama, and Gautama. *The Nyayasutras with Vatsyayana's Bhashya and Extracts from the NYAYAVARTTIKA and the Tatparyatika*, Lazarus, Benares, 1896. p.27

‘प्रतिवाद’ - Response, Reply

‘अपवाद’ - Exception or Abuse

‘अनुवाद’ - Imitation or Translation

‘प्रवाद’ - Popular sayings

‘अधिवाद’ - Offensive words

➤ Terms related to *vāda* -

- ❖ ‘वादिन्’ - Interlocutor, the one who asks questions.
- ❖ ‘प्रतिवादिन्’ - Respondent, the one who answers
- ❖ ‘विवादवस्तु’ - The subject matter of discussion.

#### 1.4.2. Śāstrīka systems of a *Vāda* -

The interlocutor is imagined, and then objections and questions arise. The answers would be given by the respondent. He tries to use ample examples to prove his thought. Then the theory is proposed, justified and established as a form of Siddhanta. That's why scholars say ‘वादे वादे जायते तत्त्वबोधः’, ‘after having the series of *vāda* true knowledge can be gained.’<sup>29</sup>

---

<sup>29</sup> Bāṇa, and Kumudranjan Ray. *Banabhatta's Kadambari: Sukanashopadesha*. Kumudranjan Ray; Agents: Sans P. Bhandar, 1966.p. 50

In Indian philosophies, the concept of word gained the utmost priority in the discussion, wherein the concept of *vāda* held to be the most important version of the discussion in mainly three schools of philosophy. Mīmāṃsāsūtra has its section named *adhikaraṇa*. Each section is divided into five-fold structures. ‘The *adhikaraṇa* structure applies more or less to most of the śāstrīc texts and it invariably invests the texts with a dialogic nature- rooted in some kind of debate.’<sup>30</sup>

विषयो संशयश्चैव पूर्वक्षोस्तथोत्तरम्।

निर्णयश्चेति पञ्चाङ्गं शास्त्रेधिकरणे स्मृतम्॥<sup>31</sup>

- ❖ ‘विषयो’ -Theme
- ❖ ‘संशय’ - Doubt
- ❖ ‘पूर्वपक्ष’ - Prime Facie
- ❖ ‘उत्तरपक्ष’ - Rejoinder
- ❖ ‘निर्णय’ - Conclusion

### 1.4.3. Purpose of the *Vāda* theory-

---

<sup>30</sup> Quoted by Radhavallabh Tripathi, 2016, *Vāda in Theory and Practice: Studies in Debates, Dialogues, and Discussions in Indian Intellectual Discourses*, p. 23

<sup>31</sup> Jaimini and James Robert Ballantyne. *The Aphorisms of the Mīmāṃsā Philosophy by Jaimini, with Extracts from the Commentaries, in Sanskrit and English*. Printed at the Presbyterian Mission Press, 1851, p. 75

Our culture is full of plurality. It can be preserved through *vāda* theory. It can be said that it is a protector of mankind. *Vāda* does not happen in a singular entity. It always wants another one to happen and mostly it promotes the presence of many others. The culture of *vāda* is developed for the advancement of knowledge. It is developed for the attainment of Salvation. Further *vāda* may have helped in settling the legal disputes. *vāda* is to transform society. It can make changes in the lifestyle. Concepts of *vāda* give shape to the course of discussions over the concepts of philosophy or religion. It also creates an impression of the environment where you live. *vāda* tradition is not based on refutation but this tradition evolved the techniques of criticism positively.

Dr Sangeetha Menon while dealing with the concept of *vāda* (*samvāda*) says in her scholarly article '*Vāda* plays a central role in understanding Indian philosophy as well as Indian psychology. It has references not only to logical and epistemological methods but also to states of mind which are important in the discussion about the primal nature of self. Hence, the discussions on metaphysical and ontological issues are always interrelated to understanding ethical, axiological, aesthetic, and spiritual issues. There is a constant attempt to reconcile and integrate different experiences and the existence of contradictions to generate worldviews based on an understanding of life with answers for fundamental questions about Self-identity, nature of the World, Creation, Purpose of life, Nature of knowledge, Value systems etc.'

<sup>32</sup>

---

<sup>32</sup> Menon, Sangeetha. "Being and wellbeing in Upanishadic literature." *IBA Journal of Management and Leadership (Consciousness and leadership Special issue)* 2.1 (2010): 14-29.

## **1.5. Research problem or hypothesis**

Cognition of a sentence is dominantly based on an understanding of the verbal roots and their suffixes. They both collectively play a vital role in controlling and modifying the meaning of any given sentence. Those are significantly studied and explained in the texts like AV. It becomes necessary to study the concept of ākhyāta semantically from its sources. These sources in the form of manuscripts give multiple readings of the text; which as a result invokes the requirement of the critical edition. It was aimed to produce the critical edition of the AV and analyse it with unpublished and unknown commentary.

### **1.5.1 Motivations of this research-**

The manuscripts preserved in various repositories are a rich source of ancient Indian knowledge. Many of them are still in unpublished format. According to the National Mission of Manuscripts, there are seven million manuscripts. Its database approaches only two million manuscripts out of seven million.<sup>33</sup> This gargantuan count of unpublished manuscripts highlights the need to explore

---

<sup>33</sup> Sathaye Adheesh (2017, pp.53-66) ‘According to conservative estimates, more than seven million manuscripts are housed in Indian repositories alone not to mention in Europe, North America and the rest of Asia. and there are undoubtedly many millions more that are gathering dust in private cabinets and attics throughout South Asia. Just cataloguing and preserving these manuscripts is a Herculean task, never mind saying anything about their date, provenance and authorship.’

and study them. Being handmade and produced by scribes in later times; these copies of manuscripts have mistakes, interpolations etc.

The motivation behind this work is to uncover the rich knowledge folded into these treatises. Studying unpublished manuscripts on AV and making their edition must provide valuable nuances to the field of semantics.<sup>34</sup>After the keen study of these manuscripts it is observed that these covered manuscripts are the tremendous genre of the ancient Indian knowledge systems.<sup>35</sup>

This work is done keeping the following motivations in mind.

- To study the text thoroughly. i.e. A textual study of AV
- To find the importance of the concept of *Ākhyāta* in the field of semantics and in the sentence's meaning.
- To study the concepts around the theory of verbal cognition.

---

2. Late prof.Pingree David (1984, pp.20-25) There were thirty million manuscripts if one counted both these in public and government libraries and in private collections.

<sup>34</sup> Taken from Filiozat (2000, p.78) ‘These millions of Indian manuscripts are mostly full literary works, typically consisting of scores or hundreds of closely written folios, most often in Sanskrit and containing works of classical learning of logic, theology, philosophy, medicine, grammar, law, mathematics, yoga, tantra, alchemy, religion, poetry, Drama, epic, and host of other themes. Throughout history, Indian society has vigorously privileged higher learning and the record of over two and half millenia of artistic and Intellectual work has been transmitted in manuscript form to the twentieth century.’

<sup>35</sup> O’Hanlon and Minkowski (2008, pp.381-416). ‘These truly ancient manuscripts are of immense historical importance, especially for the study of Buddhism. But numerically they are a tiny fraction of the surviving legacy. Another reason for the nineteenth-century peak is the demise of the traditional profession of manuscript scribe, in the face of the rise of printing in the nineteenth century. First lithography, and later moveable-type technologies were applied to the reproduction of Sanskrit works on a large scale, especially by publishers in Bombay and Calcutta. Some scribes were employed to write lithographic prints, but many migrated into secretarial and administrative posts within the government, a migration that had already begun in Mughal times.’

- Analytical study of the text which will serve a purpose of the verbal suffix and its meaning in the Sanskrit language.
- To edit and to make critical editions of AV for future needs in this field.
- Analysis of the AV with the help of any commentary text.

### **1.5.2 Research methods-**

To investigate the problem by gathering the related data, and to collect significant information about the manuscripts named under AV; quantitative techniques were used in this work.

Details of the stages undergone are as follows-

#### **1. Survey-**

The survey around the text AV has been done in the primary stage. Physical visits and online visits to libraries are held during this stage. Search for published copies has been done during this stage.

#### **2. Collection of data-**

We have collected all manuscripts that are potentially relevant to AV based on our survey. A Single published copy on AV has been brought. The collection has been sorted. Single reading and review of the manuscripts has been in this stage.

### **3. Observation of collected data.**

Relevant manuscripts on AV have been deeply studied.

### **4. Analysing the collected data.**

Collected mss are analysed based on their inner and outer structure.

### **5. Selection of mss**

From the collection and after the first review of the MSS; the criteria for making a collation sheet have been decided. Script limitations have been oriented. Manuscripts which are written in Devanāgarī script are taken up for the collation.

## **1.6. Objectives of this work**

1. Independent observation of the *Ākhyātavāda* text.
2. Comparison of different copies of *Ākhyātavāda* found at various places/libraries.
3. Study of the commentaries on *Ākhyātavāda*.
4. Study of the published and unpublished texts on *Ākhyātavāda*
5. Exploring and studying the manuscript on the topics like one which I found in Samartha Vagdevata Mandir, Dhule, which are not enlisted in New Catalogus Catalogorum (NCC).
6. To prepare the critical edition of the text *Ākhyātavāda*.

7. The work taken under this study aims to provide an extensive understanding of the concept of *Ākhyāta*.

## **1.7. Purpose of the work-**

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

1. To shed some light or bring forth the unpublished and unnoticed work on *Ākhyātavāda*.
2. To compare these unpublished works with Published and known or edited copies of the *Ākhyātavāda*.
3. To give new vistas to interpret the very dominant factor in Sanskrit Literature.
4. To contribute towards areas like Verbal cognition, Defining the sentence, *Mukhyaviśeṣya*, etc.
5. To contribute to the field of Manuscriptology; this work gives the focus to unnoticed libraries like Samartha Vagdevata Mandir, Dhule.

### **1.7.1. Significance of the work-**

This study will surely contribute towards the learning and understanding of the concept of *Ākhyāta* in the light of AV. The analytical study of AV with the help of commentary text will enhance the knowledge about culturally enriched texts.

The study undertaken for this doctoral study will give immense help to readers to understand the concept elucidated in the texts. The edition and critical edition of the AV will help to capture the author's; and Raghunātha's views in a distinctive manner. Contribution in the field of Nyāya & Vyākaraṇa, Verbal Cognition, Epistemology, Semantics etc.

## **1.8. Outline of the thesis-**

Chapter 2 presents the details of the author; Raghunātha śiromaṇi his life and his date along with the information of his predecessors. It also briefs the language of the texts and similarly his contribution to metaphysics. This chapter gives more ideas about the text AV and its commentaries. The names of the commentators along with the information about the commentary text are also given in this chapter.

The next three chapters prove the contribution of the thesis.

Chapter 3, is wholly dedicated to the edition of the text AV based on collated manuscripts based on the variants found in AV. After observing all versions and recensions of the mss on AV; one

critically edited text for AV is given in this chapter. Subsequently briefing on making an edition and critical edition is explained wherever needed.

Chapter 4 deals with the discussions on philosophical semantics. The meaning of the verbal forms is an interesting topic amongst all Indian scholars. This chapter discusses the philosophical aspects of verbal forms, focusing on the philosophical implications of the primary forms of the verbal forms of AV. It also provides an in-depth analysis of the philosophical semantics of the AV. Finally, the chapter offers a critical evaluation of the philosophical implications of the AV. The chapter also discusses the various theories of verbal semantics and their implications for the AV. It further provides an in-depth analysis of verbal cognition and its chief substantive and its implications for the interpretation of AV. Similarly, the nuances caught by three philosophical schools are also caught in this segment. Finally, the chapter concludes with a discussion of the implications of the AV for modern philosophy.

Chapter 5 is an analytical study of AV with the help of unpublished commentary; *Ākhyātavādaṭippaṇī*. Commentaries give readers the best possible analysis of the base text intended by the authors. Commentators try to establish the author's views on the concepts. Sometimes base texts are very sketchy and difficult to analyse separately.

Chapter 6 concludes the thesis. Future scope is also discussed in this chapter.

## **1.9. Literature review--**

The notion of *verbal cognition* and philosophical semantics have been widely discussed topics in Sanskrit literature. The topics discussed in this thesis revolve around concepts such as what is a sentence, what the meaning of a sentence is, and what is a sentence's chief substance. Enormous literature around these concepts has been keenly observed and studied during the work. The following steps are performed during the findings and writing of the literature survey.

### Step 1 - A search for relevant literature

An investigation of all the relevant books and articles to the above-said concepts and the texts related to *Ākhyātavāda* has been performed. Similarly, to make the critical edition of the undertaken manuscripts; all the relevant books of textual criticism are also examined and studied.

The handbooks like '*Indian Theories of Meaning*', '*śābdabodhabodhamīmāṃsā*', '*Materials for the Study of Navya Nyaya Logic*', '*Vada in Theory and Practices*' '*Elements of Research Methodology in Sanskrit*', '*Introduction to Indian Textual Criticism*' are primarily studied forehand to the actual research began. The scholarly articles by Prof. Aklujkar Ashok<sup>36</sup>, Prof.

---

<sup>36</sup> Aklujkar, Ashok. "ANCIENT INDIAN SEMANTICS." *Annals of the Bhandarkar Oriental Research Institute*, vol. 51, no. 1/4, 1970, pp. 11–29. *JSTOR*, <http://www.jstor.org/stable/41688671>.

Deshpande Madhav M<sup>37</sup>., Cardona George<sup>38</sup>, Ganeri Jonardan<sup>39</sup>, Matilal B.K<sup>40</sup>., Bhatta V.P<sup>41</sup>, Kulkarni Amba<sup>42</sup>, Hota K.N.<sup>43</sup> are reviewed and consciously studied before and during the work.

## Step 2- Evaluate and select sources

1. A published book on AV- Some published books that are known and obtained during this work have been keenly observed.<sup>44</sup> This book is an edition based on two Bengali manuscripts which are deposited in Sanskrit Sahitya Parishad Bengal.

After making an edition on AV which was taken under this doctoral work; this above- said published copy is also examined and compared in the chapter of edition.

2. A thesis on the commentary of AV.

---

<sup>37</sup> DESHPANDE, MADHAV. "SENTENCE-COGNITION IN NYĀYA EPISTEMOLOGY." *Indo-Iranian Journal*, vol. 20, no. 3/4, 1978, pp. 195–216. *JSTOR*, <http://www.jstor.org/stable/24652857>.

<sup>38</sup> Cardona, George. "Paraphrase and sentence analysis: Some Indian views." *Journal of Indian Philosophy*, vol. 3, no. 3–4, Sept. 1975, pp. 259–281,

<sup>39</sup> Ganeri, Jonardon. "Meaning and reference in classical India." *Journal of Indian Philosophy*, vol. 24, no. 1, Feb. 1996, <https://doi.org/10.1007/bf00219273>.

<sup>40</sup> Matilal, B. K. "Indian Theorists on the Nature of the Sentence (Vākya)." *Foundations of Language*, vol. 2, no. 4, 1966, pp. 377–93. *JSTOR*, <http://www.jstor.org/stable/25000245>.

<sup>41</sup> Bhatta, Vinayak P. "THEORY OF VERBAL COGNITION (Śābdabodha)." *Bulletin of the Deccan College Research Institute*, vol. 49, 1990, pp. 59–74. *JSTOR*, <http://www.jstor.org/stable/42930269>.

<sup>42</sup> Kulkarni, Amba. "Sanskrit parsing following Indian theories of verbal cognition." *ACM Transactions on Asian and Low-Resource Language Information Processing*, vol. 20, no. 2, 31 Mar. 2021, pp. 1–38, <https://doi.org/10.1145/3418061>.

<sup>43</sup> 1. Hota, K. N. (1992). The Qualifier and Qualificand Relation. In V. N. Jha (ed.), *Relations in Indian Philosophy*. Sri Satguru Publications. pp. 147--89.

<sup>44</sup> Śiromaṇi, Raghunātha, et al. *Ṭippanīśahitaḥ AĀkhyātavādaḥ Nāivādaḥ CA*. Rāṣṭrīya Pāṇḍulipi Mīśana Tathā Deva Pabliśarsa Eṇḍa Ḍiṣṭrībhyūṭarsa, 2013.

A thesis named ‘रघुदेवभट्टाचार्यप्रणीतस्य आख्यातवादटिप्पणस्य सम्पादनं समीक्षात्मकमध्ययनञ्च’ is obtained and examined too. This thesis is a critical edition of the commentary named, Ākhyātavādaṭippaṇa. These manuscripts are obtained from Sampurnanad Sanskrit Vishwavidyalaya, Varanasi. In chapter no. five of this current dissertation, this above-said thesis is observed and analysed especially while analysing the text with the help of the commentary.

### Purpose of literature survey-

To understand the existing ongoing research in the field of Manuscriptology and similarly in the field of philosophical semantics.

To know the definitive and foundational research work on AV.

To understand the other’s work on the discussions of verbal cognition and nuances of it.

### Position of the current research in existing research works.

No critical as well as analytical work on the date is available. This research will give every shade of AV. This critical edition of AV as well along with its semantical analysis will give a full understanding. The analytical study with the help of unpublished commentary is a first attempt.

### **1.10 Research methodology-**

Some particular methods and systematic approaches are used to follow the research idea. Any investigation is based on logical reasoning. Methodologies help in having in-depth analysis and maintaining accuracy in the research. Here in this present work; to gain the objective of making an edition of AV, its comparison with other texts, and its analysis with the help of commentary text, the following methodologies are followed in this work.

### **1.10.1 Analytical**

A specific type of research methodology has been followed in the present work. With the help of a commentary, the base text is analyzed. The analytical study will enhance the understanding of the base text even more.

### **1.10.2 Critical**

Critical study always follows skilful judgment. During this study, critical methods are used to investigate the hidden errors in the various copies of AV. To have a deep understanding of any text, a wide study and review of contemporary literature is necessary. While making this critical edition all the available copies are collected and careful analysis is done in this work to provide the first critical edition of AV.

## **1.11. Scope and limitations of present work-**

This study is to focus on all the manuscripts under the name *Ākhyātavāda*. To check all the versions of this text it was aimed to collect all the known and unknown copies deposited in various libraries to make a critical edition. This study covers other than *Ākhyātavāda* manuscripts which have similar content with *Ākhyātavāda* text. In this study, it was aimed to

decide the vulgate copy to work upon. It was decided to understand the significance of the subject in the view of the text Ākhyātavāda. Similarly, this dissertation aimed to analyse the content of the critical edition with unpublished and yet unknown commentary, *Ākhyātavādaṭippaṇī*.

Manuscripts written in scripts other than Devanagari are not in the purview of this work. Similarly, this thesis does not cover all the published commentaries on AV. Commentaries of AV with another name like Ākhyātavādaṭippaṇa, Ākhyātavādavivṛti, Ākhyātavādavyākhyā, etc. are not considered while analyzing the text of AV.