

CHAPTER 2

ABOUT THE AUTHOR, LIFE, DATE AND HIS
COMMENTATORS.

An Author of the *Ākhyātavāda*, Raghunātha Śiromaṇi was considered as most original, and unique among Indian Philosophers. He is 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 was denoting himself as Tārkika śiromaṇi. Another titles like śrī śiromaṇi Bhaṭṭācārya, Bhaṭṭācāryātmaja were popular for him. Bhaṭṭācārya was nothing but a title of respect.

Raghunātha was the disciple of Vāsudeva sārvaḥma. He was also born into the greatest family of Bengal. Vāsudeva sārvaḥma was the descendent of Akhaṇḍala Banerjee. This family was a family of Rārhi Brāhmaṇa. Prof. Phani Bhushan Tarka Vageesha in his *Nyāya Parichaya* states that the name of Vāsudeva sārvaḥma occurs in the extant genealogical records of the Rārhi caste. But tracing a genealogy of Vāsudeva sārvaḥma has become a critical task as many families of Bengal claim him as their ancestor. There is no proof of claiming this. As compared to Vāsudeva sārvaḥma Raghunātha śiromaṇi's story is popularly known in Bengal.

He was born into a poor family. 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 to work along with her. By their good fortune, the family where she was taking him along was Vāsudeva sārvaḥma's family.

Another saying is popular in Bengal that, 'Raghunātha was born in the Rārhi Brāhmaṇa family in Kota Mankar, Purba Bardhaman, West Bengal. In 1904, A Bengali scholar, Achyutacharana Chaudhari Published a paper'¹. He gives an account of a certain Raghunātha according to the

¹ Chronicles of Sylhet in Assam.

family history of Raghunātha. In this story, it is known that Raghunātha was a younger son of Govinda Chakravarty. His elder son, Raghupati had been married to Ratnavati who was the lame daughter of the local king. Because of this marriage, Raghunātha's family was an outcast. Their life became so distressing for the family. After Govinda's death, the mother of Raghunātha emigrated to Nadiya (Navadvipa) along with him.

Keeping all stories aside it is proven that Raghunātha was the pupil of Vāsudeva sārvaabhauma. Although Raghunātha did not mention anywhere his Guru's name. Vāsudeva had four pupils; Raghunātha, Caitanya Raghunandana, Kṛṣṇānanda.

Kānticandra Rārhi noted all the oral traditions of the paṇḍitas of Nadiya and published them in his book *Navadvipa- Mahima*. He noted that 'Raghunātha was the disciple of Vāsudeva sārvaabhauma'. D.C. Bhattacharya,² examined the commentaries of Tattvacintāmaṇi. This scholar had also compared opinions of Vāsudeva sārvaabhauma with Raghunātha's commentary on Tattvacintāmaṇi i.e. Tattvacintāmaṇi Dīdhiti on the same work. In this work, Raghunātha refers to the explanations of Vāsudeva sārvaabhauma. Somewhere, he disagrees with Vāsudeva sārvaabhauma too; introduces 'केचित् तु'

D.C. Bhattacharya also shows that Vāsudeva can not be much older than Raghunātha. And it can be possible that both men lived in the same city. Vāsudeva was alive in 1510 AD when he had his famous conversation of Caitanya's teachings and he was probably around some time after that too. It is noteworthy that Raghunātha never mentioned anything about his teacher. Then, Indian philosophers were much tempted to give credit to their Guru as a feeling of pride. But, Raghunātha's silence is unique.

² Bhattacharya, D. C. *History of Navy-Nyaya in Mithila*. 1958.

Raghunātha's style of writing

Raghunātha's every work begins with the same stanza, praising a universal soul. This practice doesn't match with other Naiyāyikās as this was practised by Vedāntins. These praising stanzas are sometimes followed by verses; praising himself and his work. Such as-

अध्यायनभावनाभ्यां सारं निर्णय निखिलतन्त्राणां दीधितिम् अधि चिन्तामणि तनुते तार्किकशिरोमणिः
श्रीमन् पराजुष्ट नयन् निवर्तमाना मननास्वादयस विशुद्धो बोधैः रघुनाथ कवेः अपेत दोष कृतिरेषा
विदुषां तनोतु मोदम्।³

‘The prominent Tārīkika śīromaṇi having a deep study and creative thoughts which are extracted from the essence of all books, produces the commentary Dīdhiti on the Cintāmaṇi. May this work of poet Raghunātha embellish to the learned, since it disproves the opinions of others. This work is of elegant intellectual taste, and all lackings had been avoided by the clear thoughts of the author.’

‘Raghunātha had shown his elegance at a very early age. Being much impressed by his distinguished intellect Vāsudeva accepted him as his pupil. Many sayings are about his precocity. While studying the alphabet he used to ask why ‘ka’ should come before ‘kha’. Why are there three types of ‘Sa’ स, श, ष. They are pronounced alike in Bengal.

³ Cat. Berlin p.197 MS 650.

When Vāsudeva finished all the alphabets, he had been forced to teach the phonetics and Grammar.⁴ Perhaps Raghunātha's poverty, history and physical disability⁵ compensated for his scholastic ability.

Raghunātha's Method of a study-

Raghunātha used to copy out a text in a very distinguished manner. He used to explain any text in a nucleus or core way. He used to jot down refutations of logical weaknesses if he noticed any. Then he tried to gather his own opinions on the concept canopied by the text. Raghunātha further started to refute his own teacher's teachings and opinions depicted in 'Vāsudeva Nirukta'. Maybe after that, Vāsudeva asked his distinguished pupil to go to Mithila for his further studies at the feet of the aged master Pakṣadhara Mīśrā.

Raghunātha's logical training started in Mithila-

⁴ Navadvipa- Mahima- p.n. 43,

⁵ He was blind in one eye- Evidence-cf. Satishchandra, p.n.464. n.2

Pakṣadhara Miśrā alias Jayadeva Miśrā cordially welcomed Raghunātha in Mithila. Pakṣadhara is said to have made the following extemporaneous verse about him-

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?’

Disagreement between Pakṣadhara and Raghunātha -

Raghunātha got a cordial reception but very soon because of the lack of reverence brought him into trouble. One day Pakṣadhara was writing a commentary on sāmānya lakṣaṇā but Raghunātha very rudely disapproved of all the thoughts of Pakṣadhara. Pakṣadhara was angry and called him vakṣojapānakṛta kāṇa, one-eyed infant and dismissed him from their class.

A few days later, in some discussions, before the audience (वाक्यार्थ); Pakṣadhara realised he was wrong but was not in a state of mind to accept his fault. He again insulted Raghunātha calling निबुद्ध व्यालिक (stupid rogue).

The tradition says Raghunātha is determined to go to Pakṣadhara and force him to admit his defeat or kill him. He also went to his teacher’s place with the sword in his hand. But, fortunately, overheard one old man who was looking towards the full moon with his wife saying, the even brighter moon had risen in the shape of his new disciple Raghunātha. Raghunātha then realised and ran to the old man who had fallen at the feet of his Guru.

The next morning, when paṇḍita and student of Mithila assembled, Pakṣadhara admitted his fault and Raghunātha won the envied war.

It is hard to say how much these stories of Raghunātha and Pakṣadhara are trustworthy but the text śabdakalpadruma observed the independent tradition of Raghunātha studying under Pakṣadhara. By looking towards the chronology, these stories are quite possible. śabdakalpadruma lists the succession as follows-

Vāsudeva left Nadiya between 1497 and 1510 AD (It was caused by Hussain Shah's persecution of the Hindus from Nadiya)⁶. He went to Puri. Therefore it can be guessed that Raghunātha must have finished his studies before 1510 AD. If Raghunātha's studies were held in Mithila with Pakṣadhara Miśrā then it must be in between 1490-1500 AD.

When he returned to Navadvipa, he started a school. Pupils from all over India converged at Raghunātha's school in Navadvipa.

Some scholars like Fitzedward Hall observed that the logician Rāmabhadra Sārvabhauma was the son of Raghunātha. But this may be wrong because Navdvipa-Mahima mentions that Raghunātha never got married. If anyone asks him a question about his son and daughters, then he used to answer facetiously. 'One marries to get sons and daughters but in my case, vyutpattīvāda is my son and līlāvātī is my daughter. I have received the fruit of marriage without getting married.'

⁶Sen, Dineshchandra. *Chaitanya and His Companions*. Aruna Prakashan, 2011. pp.81-82

Gaṅgeśopādhyāya's *Tattvacintāmaṇi* -

Gaṅgeśopādhyāya's great work *Tattvacintāmaṇi* is a treatise of about 12000 granthas in extent. This text means the 'Jewel of thought on the nature of things. This text is considered as the basic text of all later developments in Navya Nyāya school. There is no other scholar in the middle ages who has had such a spectacular accomplishment by writing one single text. Gaṅgeśopādhyāya's *Tattvacintāmaṇi* had dispelled other's work and laid a strong foundation for his work. Gaṅgeśa is said to have expressed this following boast about himself-

अनास्वादय गौडीमनाराध्य गौरीं विना तन्त्रमन्त्रैर्विना शब्दचौर्यात्।
प्रसिद्धप्रबुद्धप्रबन्धप्रवक्ता विरिञ्चिप्रपञ्चे मदन्यः कविः कः॥

This book; *Tattvacintāmaṇi* is divided into 4 major parts on Valid cognition exclusively dealing with pramāṇa (प्रमाणतन्त्रम् अत्र विविच्यते) He himself treats this book as 'Jewel' (in the third introductory verse) saying, this work is made to decoration of the scholars to dispel other darkness of heretics. The first part deals with pratyakṣa; perception. In the benediction section, he examined the topics that are further thoroughly examined by many other scholars like Raghunātha did in Dīdhiti. In this first part, Gaṅgeśopādhyāya deals with first and foremost 16 topics of Gautama. The other topic he dealt with is anyathākhyāti i.e an Error and ākhyātivāda i.e. no knowledge is an error. The fourfold division and definition of perception are dealt with in the next section of this text. The next section is devoted to Anumāna; Inference. This portion is the most intricate portion of the book. This section has two broad sections and those are

vyāptikāṇḍa and jñānakāṇḍa. There are sub-sections under this vyāptikāṇḍa. Those are as follows-

- 1- व्याप्तिपञ्चक- Five provisional definitions
- 2- सिंहव्याघ्री- Two similar definitions of Lion and Tiger.
- 3- पूर्वपक्ष- Collection of various other's definitions
- 4- सिद्धान्तलक्षण- Final definition by Gaṅgeśopādhyāya
- 5- सामान्याभाव- A separate class of Negation formulated for clearing a definition.
- 6- विशेषव्याप्ति- Other specialised definitions.

The second part is about upādhi (vicious condition), its definition, its classification, ground of nullification and its fallacious aspects. But this portion is no longer available now. Īśvaravāda of Gaṅgeśopādhyāya is the concluding portion of the inference section.

The upamānakhaṇḍa of *Tattvacintāmaṇi* has been lost for a very long time. Only one scholar. i.e. Rūcidatta of Mithila commented upon it.

The last section of the *Tattvacintāmaṇi* deals with the verbal testimony which is known as śabdakhaṇḍa. It starts with śabdanirūpaṇa; the definition of Verbal testimony. Then the discussion of *śābdabodha*; follows. Then topics like śabdaprāmāṇyavāda; validation of verbal testimony as a separate organ of cognition, vākyārthahetavaḥ; dissertations on *ākāṅkṣā*, *yogyatā*, *sannidhi*, *tātparya* follow which are indispensable causes for valid verbal cognition. Then concepts like *śabdānityatāvāda* deal with the non-eternity of sound. Next comes the discussion on *lakṣaṇā*; the secondary meaning of the word. The subsequent sections deal with the concept

of samāsa (Compound), Ākhyāta (Verbal suffixes), Dhātū (Verbal root), and Upasarga (Prefixes). The last and concluding section of this text proves the validity of the four types of cognitive instruments with the refutation of validity of Aitihya (tradition), Arthāpatti (Implication), Janaśruti (Rumour) and Anupalabdhi (non-apprehension).

Like the Anumāna section, śabdakhaṇḍa also got high popularity all over India. Several commentaries were written on this whole text, especially on Anumāna khaṇḍa and Śabdakhaṇḍa.

Raghunātha's *magnum opus*- *Tattvacintāmaṇi Dīdhiti*-

Tattvacintāmaṇi - Dīdhiti is a commentary on Gaṅgeśopādhyāya's masterpiece, *Tattvacintāmaṇi*. This text got much popularity amongst all the Naiyāyikas. Raghunātha had several pupils. One can say that Raghunātha is known for his notorious work. This *Tattvacintāmaṇi-Dīdhiti*. Raghunātha had prepared brief yet penetrating comments upon Gaṅgeśopādhyāya's work. *Tattvacintāmaṇi-Dīdhiti* is nothing but a *Light Ray on The Jewel of thought of the nature of things*. The new era of Indian logic was pioneered by this treatise. Raghunātha gained this much popularity as he had originality in his thoughts in the course of commentaries. He put a new approach to studying the language. Gaṅgeśopādhyāya argued that all philosophy rests upon the study of the ways of gaining knowledge. That is the reason why he has organised his work into four sections in which he describes all four ways of gaining knowledge. Succeeding scholars had abandoned the third way of gaining knowledge (upamāna).

Jonardon Ganeri in his *Raghunātha śiromaṇi and the origins of modernity in India* states that, ‘Sometimes Raghunātha’s notes are about issues which the text has, in his opinion, failed to mention at all. Raghunātha, we might say, is not explaining the text but thinking with it. It is this feature of his commentaries that made them profoundly interesting to the philosophers who came after him, and who in many cases, no longer commented on the original texts but only about Raghunātha’s notes. To give just one example, when Gaṅgeśa says at the beginning of the Gemstone [Fulfilling One's Wish] for Truth, that the whole world ("Jagat") is steeped in suffering, and that philosophy is a method of alleviation, Raghunatha's note refers to the scope of "the world", which he affirms includes everyone, women and untouchables included. Matilal says that the view that "world" refers to all sufferers is "clearly ascribable to Raghunatha. According to Raghunātha’s cryptic statement, Gaṅgeśa was saying that 'philosophy' or ānvikṣikī is open to all, not restrictive to the male members of the three varnas.

Raghunātha’s *padārthatattvanirūpaṇam*-

Raghunātha had written a separate note on Metaphysics in which a detailed rethinking of the traditional system was undertaken. This treatise is known as '*padārthatattvanirūpaṇam*', scholars had given a title for this treatise as ‘The Inquiry into the true nature of things’. This work does not refute ancient metaphysics but it studies thoroughly. Raghunātha always tried to maintain the old system of metaphysics, he tried to establish old theories from a new perspective. This treatise gives readers a new fundamental approach to understanding old theories.

Raghunātha's challenge in Metaphysics-

Śivāditya in 11 th century introduced seven categories - ontology. Considering all the entities according to the Bhāva (Being) Abhāva (Non-being) category. In the work, *padārthatattvanirūpaṇam*, Raghunātha introduced some new categories. Those are as follows-

Svatva (Legal ownership)

Viṣayatā (Intentionality),

Samkhyā (Number)

Vaiśiṣṭya (The qualifying relation pertaining to absence)

Śakti (Causal power)

Kāraṇatva (Being-a-cause)

Kāryatva (Being-an-effect)

Kṣaṇa (Temporal moments)

‘Raghunātha’s decision to abandon the idea that there is a fixed list of categories can be read as a robust commitment to the idea that the phenomenon under study itself determines what types of things there are, not the authority of any canonical text.’⁷

The new categories, most of which are like numbers in being relational, fall into three broad groups. One group has to do with the nature of time and causation, Raghunatha rejecting the old view that causation is reducible to a relationship of invariable temporal succession between things of the same type.⁸

Raghunātha’s other contributions to the subject.

- नञवाद- 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

⁷ Jonardon Ganeri, *Raghunātha śiromaṇi and the origins of modernity in India*

⁸ Nyāyakosha, 1928:197-199, Mohanty 2006 :44,

This is a text which is written on śrī Harṣa's Khaṇḍanakhaṇḍakhādya. But it is not available in the published form yet.

- न्याय लीलीवती प्रकाश दीधिति-

This is also a commentary text written on vardhamāna's *Līlavatī- prakāśa*, which is a commentary on Vallabha's vaiśeṣika text, the Nyāya-Līlavatī.

Apart from the listed texts, two works are listed under Raghunātha's authorship in catalogus cat. Those are- 'अद्वैतश्वरवाद', 'नियोज्यान्वय निरूपणम्'.

According to the tradition, Raghunātha śiromaṇi was proficient in poetry also. The Catalogue of Berlin quoted that he was boasting himself as a 'Poet Raghunātha'. In the book, *Navadvīpa mahimā*, some verses are given which ascribe him in this respect.

Other treatises on Raghunātha -

1. Raghunātha śiromaṇi (1915). Inquiry into the True Nature of Things (padārthatattvanirūpaṇam). Edited by V.P. Dvivedi, (Varanasi).
2. Raghunātha śiromaṇi (1932). Light-Ray Shining on the Illumination of the Row of Light Beams (kiraṇāvalīprakāśadīdhiti) Edited by Badrinath Sastri, (Benares: Princess of Wales Sarasvati Bhavana texts 38).
3. Raghunātha śiromaṇi (1939). *Light-ray Shining on the Discrimination of the Truth about the Self* (ātmatattvavivekadīdhiti).

4. Raghunātha śiromaṇi (rpt.2021) ātmatattvaviveka with the commentaries of Samkara Misra, BhagTratha Thakkura Raghunātha śiromaṇi, Edited by V.P. Dvivedin and L.S. Dravida. (Calcutta:~ Royal Asiatic Society of Bengal (1st ed. 1986).
5. Raghunātha śiromaṇi (1957). *Inquiry into the True Nature of Things* (padārthatattvanirūpaṇam). Text and translation by Karl H. Potter, (Cambridge, Mass.: Harvard University Press, Harvard Yenching Institute Studies, vol. 17).
6. Raghunātha śiromaṇi (1968). *Treatise on Negation* (nañ vāda), Text and translation by B.K. Matilal, *The Navya-Nyāya Doctrine of Negation: The Semantics and Ontology of Negative Statements in Navya-Nyāya Philosophy* (Cambridge, Mass.: Harvard University Press, 1968).
7. Raghunātha śiromaṇi (1977). *Examination of Limitorship* (Avacchedakatva-nirukti). Edited by Swami Dharmananda Mahabhaga ed. (Varanasi: Chaukhambha Sanskrit Sansthan, Kashi Sanskrit Series 203).

Commentators and Commentaries on Ākhyātavāda -

- आख्यातदीधितिप्रसारिणी-

Kṛṣṇadāsa Sārvabhauma who lived in between C.1500 to c.1600 AD had written this commentary on Ākhyātavāda. He must have flourished between 1575 AD. He was the

preceptor of Bhavānanda siddhāntavāgīśa. The above said commentary manuscript is available in Saraswati Mahal Library, Tanjore.⁹

Kṛṣṇadāsa has also written following books-

तत्त्वचिन्तामणि दीधिति प्रसारिणी- This is a sub- commentary on Raghunātha's commentary.

अनुमानालोक- प्रसारिणी- A sub- commentary on Jayadeva's āloka Anumāna khaṇḍa.

- आख्यातवादव्याख्या-

This commentary was written by Rāmabhadra Sārvabhauma. His time period is approximately between 1610 to 1680 AD. He was the son of Bhavanātha and Bhavānī. He always used to praise his father's teachings. Ākhyātavādavyākhyā was edited by Prabal Kumar Sen in Kolkata, in 1979. Rāmabhadra Sārvabhauma had also written the following texts in his period.-

1. Dīdhiti ṭīkā
2. Nyāya rahasya
3. Guṇa rahasya
4. Nyāya kusumāñjali vyākhyā
5. Padārtha viveka prakāśa- this is a commentary text written on padārthakhaṇḍana by Raghunātha.
6. Sat cakra krama dīpikā

⁹ According to the published book, टिप्पणीसहितः आख्यातवादः, this manuscript starts with the explanation of the catchword बाधकं विनेति the colophon states कृष्णदाससार्वभौमनिर्मित.

- आख्यातवादटिप्पणी¹⁰ -

This commentary is written by Bhavānanda siddhāntavāgīśa. His timeline is C.1625 AD. Some evidence states that he was the pupil of Mathurānātha Tarkavāgīśa. Some state that, he was the direct preceptor of Raghunātha śīromaṇi. But the language of his texts is the evidence for the statement that he was much later than Raghunātha. He was the great Naiyāyika of Bengal in the 16th century. From this verse we may infer his popularity-

गुणो परि गुणानन्दि भवानन्दि च दीधितौ।
सर्वत्र मथुरानाथी जागदीशी क्वचित् क्वचित्॥

Bhavānanda got a place of honour with the other commentators of अनुमानदीधिति. He had several contributions to the subject-

1. Pratyakṣadīdhitiṭīkā
2. Anumānadīdhitiṭīkā
3. Ākhyātavādaṭīkā-
4. Guṇadīdhitiṭīkā
5. Līlāvatiśīromaṇiṭīkā
6. Pratyakṣalokasāramaṅjarī
7. Kārakacakra
8. Ākhyātavādasāramaṅjarī

¹⁰A published book named टिप्पणीसहितः आख्यातवादः नञ्वादः च-, critically edited by Sanjit Kumar Sadhukhan, Published by National Mission for Manuscripts, New Delhi, ISBN 978-93-80829-13-5

- आख्यातवादटीका -

Viśvanātha Siddhānta Pañcānana wrote this commentary. His timeline is approximately 1634 AD. he was the son of Vidyānivāsa Bhaṭṭācārya. And Nyāyavācaspati Bhaṭṭācārya was his elder brother.

- आख्यातवादटिप्पणी-

This commentary is written by Raghudeva bhaṭṭācārya. This manuscript is deposited in the library named Samartha Vagdevata Mandir, Dhule and not enlisted in NCC. For this doctoral work, this unnoticed and unpublished commentary is studied and with the help of the commentary text edited text of AV is also analysed in the final chapter.

There are other commentary manuscripts on *Ākhyātavāda* available. But verification is to be needed here in this content.

1. आख्यातवावरहस्य by Mathurānātha Tarkavāgīśa..
2. आख्यातवादव्याख्यान by Rūdra Nyāyavācaspati.
3. आख्यातवादसद्व्याख्या- by Rāmakṛṣṇa Cakravartin
4. आख्यातवाददीपिका Tolāppārya
5. आख्यातवादविवृति by Mathurānātha Tarkavāgīśa.

