

## ĀKHYĀTAVĀDA: A SEMANTIC STUDY BASED ON MANUSCRIPT

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### ABSTRACT

All systems of Indian Philosophy deal with the notion of ākhyāta Especially it was an interesting topic of detailed discussion right from the Vedic literature to the Navya-Nyāya system.

Ākhyātavāda is one of the texts which deal with the notion of ākhyāta. This text is known in the name of Gadādhara Bhattāchārya and Raghunātha Śīromaṇi. Though a published edition is available based only on the manuscripts found in the library of Sanskrit Sahitya Parishat, Kolkata, no semantic work is available yet on the said text Ākhyātavāda. This work is based on the Manuscript having the same name Ākhyātavāda found in Oriental Institute, Baroda. Manuscript study and semantical study is done under this work.

**KEYWORDS** - Indian philosophical system, Ākhyāta, Ākhyātavāda, Semantical study.

### INTRODUCTION

We all are aware that the Nirukta, one of the six Vedangas, is composed by Yāskācārya, who dealt with further semantics of Vedic literature & further took up the role of discussing the theory of Na (नञवाद) while interpreting the Vedic sentences. While following the methodology of Vedic mantras; Yāskācārya followed the 'Root theory'. While understanding the real significance of the Vedic words, he explained that all words originated from some kind of roots which depict actions, and for which they are called ākhyātavādin, who give big emphasis on ākhyāta.

Yāskācārya's definition of verbs denotes having 'Bhāva' (becoming) its fundamental notion. It is the Avasthā (state) which is the determining factor between a noun and a verb. Yāskācārya's 'becoming' has both the meanings i.e. action and time. Further this notion of ākhyāta changed and was termed as Kriyā. In this regard Yāska also referred to Śākatāyana, who also believed all words are originated from verbs l.

'तत्र नामानि आख्यातजातानि शाकटायनो नैरुक्तसमयश्च । निरुक्त 1.4

All other systems of Indian Philosophy did not agree with this thought, but point to be noted the thought or notion of ākhyāta was an interesting topic of detailed discussion right from the Vedic literature to the Navya-Nyāya system.

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## DISCUSSION

Any verbal form in Sanskrit is made up of two parts. Those are Dhātu (Root or verbal stem) and Pratyaya (Suffix). This verbal form is popularly known as Ākhyāta in normal usage. But many philosophical systems like Nyāya and Vaiśeṣika consider suffix attached to verbal stem is Ākhyāta.

Even an earliest work i.e. Nirukta states there are four types of words- Nāma (Noun) Ākhyāta (Verb), Upasarga (Preposition), Nipāta (Particle). Here while explaining the concept of Ākhyāta; he is more concerned with 'Bhāva' or action. But the philosophical discussions of above stated schools have different perspectives towards the said subject. They deal with the suffix attached to the verbal stem as these philosophers grant separate meaning to the stem as well as the suffix. Hence the question of matter arises that what particular meaning is conveyed or denoted by these suffixes which are added to the verbal stems.

In the examples or expressions like चैत्रः पचति, तण्डुलः पच्यते, the comprehension or understanding of verbal forms meaning like locus, operation, agent, efforts or accusative are involved. These verbal suffixes like ति or ते denote separate meanings than the verbal stems.

'What meaning exactly these suffixes convey' is the subject matter of philosophical discussions. The discussion on the meaning of Dhātu or verbal stem is the base of Dhātuvāda and the discussions on the meaning of the verbal suffixes is the subject matter of Ākhyātavāda.

**Related work and survey on Ākhyātavāda :-**

There are a lot of Manuscripts found in different libraries of India under the name 'Ākhyātavāda'. Many catalogues of many libraries are not mentioning the name of the author of the said Manuscript.

Some catalogues mentioned an author as Raghunātha Śīromaṇi, some had Gadādhara. It is also not clear whether they are copies of the same text or they are totally independent but dealing with the same subject matter. It may be possible that both scholars have written the text Ākhyātavāda but the content is different.

Till date only one printed edition is available. (Raghunātha Śīromaṇi, 2013, #) Manuscripts taken for the making of this edition are in Bengali script.

The aforesaid copy of the Manuscript which was found in the Oriental Institute, Baroda also does not mention the name of the author. Hence it's being interesting to study this Manuscript and to find whether it's a copy of the published one or it's different. And similarly no semantic discussion is done till the date hence took forward the task.

**Description of Manuscript :-**

- Manuscript - Accession number 4178, Oriental Institute, Baroda, Vadodara.
- Material- Paper.
- Extent- 5 Folios, Complete.
- Language- Sanskrit.
- Script- Devanagari.
- Subject- Mentioned as Nyāya.
- Lines in one exposure - 12.
- Date of composition- Not known
- Condition- Good, readable

**Remarks on the Manuscript :-**

1. Manuscript starts on folio no. 1 and ends on folio no. 5.
2. It begins with नमः शिवाय and ends with इति आख्यातवादः समाप्तः ।
3. The Manuscript bears the numerical figures on the second exposure of the folio and on the top left margin and right bottom margin.

4. There are very few marginal notes given that seem not to have a lot of scribal mistakes or errors. On exposure 4 the note च्च is given for the word अन्वय which seems to be a writing error in the Manuscript- body text.
5. There are vertical bars to show the completion of the sentences. But fragmentations or breaks of the sentences are not semantically correct. E.g. (a) Exposure no.4 line no. 7 अत्र वदन्ति (b) Exposure 3 Line no. 1- पाकविषयकयत्नवान् इति - completion mark is given after the word यत्नवा
6. This Manuscript is edited with red ink. It may be the case that this effort has been taken by another scholar in the later period.
7. In some cases there is a need for Vertical bars where sentences get completed but they are missing. E.g. On exposure no. 8 Line no. 4 and 5.  
Vertical bar to be given at तत्र च कर्मविशेषणं, तत्र च कर्तेति, But those are not given.
8. In some places where vertical bars are missing there shows an empty place instead of vertical bars. That empty place is in yellow colour. There are 4 such places.
9. All numerical figures are in Devanagari.
10. The author has skipped the number 5 while giving the folio number.

### Orthographical peculiarities :-

1. All words like गच्छति, इच्छति etc. are written as गछति, इछति etc.
2. All परसवर्ण s are written in अनस्वार form.
3. Handwriting is too good.
4. The scribe uses double consonants in some places only. E.g. exposure 3 line no. 10 and line no 12. (कर्तृकर्म)
5. The letter स्य is peculiarly written.

### Content of the manuscript :-

This manuscript on 'Ākhyātavāda', deals with the views regarding the meaning of the verbal suffix which is to be attached with the verbal stem. The author of this manuscript may belong to the old view of Navya-Nyāya. The author also deals with the views of the Vaiyākaranās, Bhāṭṭa Mīmāṃsakās & lastly Prābhākara Mīmāṃsakās. Though he is incorporating their views in this regard, he is in the role of refutation towards their thoughts.

As per the प्राचीन न्याय also with 'Ākhyātavāda', here it is stated that the verbal suffix denotes effort. In philosophical terminologies these efforts referred to Kṛti or Yatna. This Yatna means not the exact action but readiness of the mind keeping the view to make an attempt towards performing that action.

Pradip kumar Muzumdar in his 'Philosophy of Language' (Muzumdar, 1977, 38) has given an authoritative statement in this regard, 'The necessity of inserting this psychological factor has been explained by Kṛśnamitra, the author of kuñcikā, commentary on Nāgeśa's Laghumañjuṣā. A person may decide not to cook even after enkindling fire in the oven. The fuel left burning and boiling of water undoubtedly belong to the operational process of cooking. Yet it is said that the cook does not cook, because of his lack of efforts or exertion. Again a person struck down by paralysis makes efforts to rise but cannot rise. We say he does not rise despite efforts'.

The Naiyāyikās hold the view that verbal suffix can be understood by one of the ways apprehending the denotative power of a certain word (शक्तिग्रहोपायाः)<sup>2</sup>

They state that all verbal suffixes can be paraphrased by the verb kṛ.

In the expressions like चैत्रः पचति, चैत्रः गच्छति, meanings of the verbs like पचति and गच्छति can be reestablished as पाकं करोति, गमनं करोति respectively.

As stated before, 'Ākhyātavāda' incorporates others' views in this regard. Vyākaraṇa School does not include factor of effort in their discussion.

Verbal suffix (lakāra) conveys the meaning as agent and object in kartṛvācya (Active voice) karmavācya (Passive voice). In the expressions रामः पचति, तण्डुलः पच्यते etc. the discussion of Abhihita and Anabhihita takes place.

If the agent and object is not denoted through the verbal suffix then the agent राम would take first i.e. Nominative case. In later (Passive voice) it would take the third case and the Object would take the first. In both cases effort is there.

Vaiyākaraṇīs admit that Verbal suffix तिङ् (तिङ्) denotes Number, in case of Abhihita and rule of taking or not taking the nominative case endings is dependent upon kartṛ and karman and denotation and non denotation of their number by verbal suffixes.

<sup>2</sup>शक्तिग्रहं व्याकरणोपमानकोशाप्तवाक्यात् व्यवहारतश्च ।  
वाक्यस्य शेषाद्विवृतेर्वदन्ति सान्निध्यतस्य सिद्धपदस्य सिद्धाः । कारिकावली

In this manuscript, author refutes the Vyākaraṇa view which is the effect that the meaning of the verbal suffix is agent. When Vaiyākaraṇīs say that the meaning of the verbal suffix is kartā, they actually mean that the meaning is कृतिमान्. Hence kartā would be who possesses कृति. Especially regarding the view of connection with numbers, the author does not agree.

General views of Naiyāyikās do not agree with the idea that agent or object as the denotative meaning of the verbal suffix. They put the idea that only Effort, Operation, Locus hood, suffix, Number is attached or been conveyed by the verbal suffixes.

Bhāṭṭa Mīmāṃsakās hold the view that, Produced-Producer relation between the results is the meaning of the verbal stem and operation done by is the meaning of the verbal suffixes. This relation is understood through Expectancy (संसर्गमर्यादा). But in this idea the limiting factor (शक्यतावच्छेदक) of the verbal suffix would be the character of operation. Which author refutes just because character of effort is the limiting factor of verbal suffixes, stated by old Naiyāyikās.

As a result the author put forth his idea behind the verbal suffix in this manuscript. He had handled this contentious issue in his work.

## CONCLUSION

Though, the meaning of Ākhyāta is primarily taken in this Manuscript as Yatna or effort. There are many places or expressions of Ākhyāta where the meaning 'effort' cannot be taken. It doesn't fit semantically. E.g., the expressions like चैत्रः जानाति, घटो नश्यति, रथो गच्छति etc. In these, readiness of mind or effort is not taken as the meaning of the roots. Naiyāyikās explain जानाति as 'Locus of knowledge' चैत्रः ज्ञानाश्रयः, in this way they interpret the sentence to prove their view.

There could be such places or expressions which need to be analyzed. In future those expressions and examples will be identified. For the same the semantic analysis will be done and examined in the light of Ākhyātavāda.

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