

# Contents

<b>Foreword</b>	xi
<b>Preface</b>	xv
<b>Introduction</b>	xxi
I. The Research Problem	xxi
II. The Importance of the Research	xxii
III. The Scope and Limitation of the Research	xxii
IV. Previous Studies on the Subject	xxiii
V. The Method of Research	xxiv
VI. The Structure	xxiv
<b>Chapter One: Pramāṇas in Indian Epistemology:                   An Overview</b>	1
Introduction	1
I. Indian Epistemology	2
II. General Description on <i>Pramāṇas</i>	2
A. Pramā and Pramāṇa	2
B. <i>Pramāṇas</i> as Valid Source of Knowledge	4
III. Six Pramāṇas in Indian Epistemology	5
A. Perception ( <i>Pratyakṣa</i> )	5
B. Comparison ( <i>Upamāna</i> )	6
C. Non-Cognition ( <i>Anupalabdhi</i> )	9
D. Inference ( <i>Anumāna</i> )	10
E. Postulation ( <i>Arthāpatti</i> )	13

F. Testimony ( <i>Śabda</i> )	15
Conclusion	18
<b>Chapter Two: <i>Śabda Pramāṇa</i> in Mīmāṃsā-Advaita Vedānta Epistemology</b>	21
Introduction	21
I. A Brief Sketch of the Systems	21
A. The Mīmāṃsā School	22
B. The Advaita Vedānta School	23
II. <i>Śabda Pramāṇa</i> in Mīmāṃsā	25
A. Definitions of <i>Śabda Pramāṇa</i>	26
B. Theory of Verbal Cognition	27
C. Theory of Meaning	28
D. Eternity of Words	33
E. The Veda as <i>Pramāṇa</i>	34
III. <i>Śabda Pramāṇa</i> in Advaita Vedānta	38
A. Importance of <i>Śabda Pramāṇa</i>	38
B. The Process of <i>Śabda-Jñāna</i>	39
C. Word Formation	40
D. Sentence Formation	43
E. Vedantic Theory of Meaning	45
F. Vedānta Statements	49
G. <i>Śruti</i> as <i>Śabda Pramāṇa</i>	50
H. <i>Apauruṣeyata</i> of <i>Śruti</i>	52
I. Purport of the Vedas	53
Conclusion	55
<b>Chapter Three: Hermeneutical Principles of Bible and of Mīmāṃsā-Advaita Vedānta</b>	57
Introduction	57
I. Hermeneutics: A General Description	58
A. Definitions and Scope of Hermeneutics	58
B. Development of Hermeneutics	60
C. Hermeneutics and Religion	61

II. Biblical Hermeneutics	62
A. The Jewish Period (BCE 457-550 CE)	62
B. The Patristic Period (95-590 CE)	66
C. The Period of the Middle Ages (1340-1600 CE)	69
D. The Reformation Period: Sixteenth Century (1483-1564 CE)	71
E. The Post Reformation Period (1588-1804 CE)	73
F. The Nineteenth Century (1792-1900 CE)	74
G. The Twentieth Century	77
III. Hermeneutic Trend in India	79
IV. Specific Hermeneutics in <i>Mīmāṃsā and Advaita Vedānta</i>	83
A. The Elementary Principles or Axioms of Interpretation	86
B. The General Principles for Words and Texts	86
C. <i>Adhikaraṇa</i> : The Procedure of Understanding	88
D. Theory of <i>Vākyabodha</i>	89
E. Insights on Rationality and Intelligibility	92
F. Insights on Pre-Requisites of Scriptural Knowledge	93
Conclusion	94
<b>Chapter Four: <i>Śabda Pramāṇa</i> Hermeneutical Principles as Applied to the Bible in Indian Context</b>	97
Introduction	97
I. Attempts on Biblical Hermeneutics in Indian Context	97
A. Biblical Hermeneutics During Colonial Era: An Overview	97
B. <i>Dhvani</i> Method of Hermeneutics	103
C. Cross-Cultural Hermeneutics	107
II. <i>Śabda Pramāṇa</i> as Applied to the Bible	111
A. <i>Apauruṣeyata</i>	110
B. Authority	111

C. Eternity	112
D. The Purport	112
E. <i>Lakṣyārtha</i> and <i>Lakṣaṇā</i> Method	113
F. <i>Abhitānvaya Vāda</i>	114
G. <i>Laukikārtha</i>	115
III. Towards an Inter-Cultural-Dialogical Hermeneutics	117
A. The Need of a Relevant Hermeneutics	117
B. Inter-Cultural-Dialogical Hermeneutics as a New Approach	118
C. Relevance of Inter-Cultural-Dialogical Hermeneutics in India	120
Conclusion	121
<b>Conclusion</b>	123
<b>Bibliography</b>	131
<b>Index</b>	141