DIRECTORATE OF DISTANCE EDUCATION

UNIVERSITY OF NORTH BENGAL

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SEMESTER-II

PHILOSOPHY OF LANGUAGE

ELECTIVE-205

BLOCK-1

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ENLIGHTENMENT TO PERFECTION

FOREWORD

The Self Learning Material (SLM) is written with the aim of providing simple and organized study content to all the learners. The SLMs are prepared on the framework of being mutually cohesive, internally consistent and structured as per the university's syllabi. It is a humble attempt to give glimpses of the various approaches and dimensions to the topic of study and to kindle the learner's interest to the subject

We have tried to put together information from various sources into this book that has been written in an engaging style with interesting and relevant examples. It introduces you to the insights of subject concepts and theories and presents them in a way that is easy to understand and comprehend.

We always believe in continuous improvement and would periodically update the content in the very interest of the learners. It may be added that despite enormous efforts and coordination, there is every possibility for some omission or inadequacy in few areas or topics, which would definitely be rectified in future.

We hope you enjoy learning from this book and the experience truly enrich your learning and help you to advance in your career and future endeavours.

PHILOSOPHY OF LANGUAGE

BLOCK-1 PHILOSOPHY OF LANGUAGE

Introduction to the Block

The block introduces us the concept of Philosophy of language before going on explains various aspects such as meanings and classes of words of language. It also tell the significance of Om in the Indian Philosophy.

Unit 1: The Philosophy of Language – Gives us a detailed introduction to different philosophies of Language in the world

Unit 2: The Problem of Meaning Abhidha – Explains the relationship between word and sense and various other contextual factors

Unit 3: Classes Of Words; Import Of Words; Ākṛtivāda-Vyaktivāda; Jātivāda-Jātyākṛtivyaktivāda – Explains the various classes of words and what is meant by imports of words

Unit 4: Apohavada; Sabdabodha – Introduces us to the real meaning of Apohavada and Sabdabodha and understand the deciding factors of meaning of various words

Unti 5: Sphota: Patanjali, Bhratrhari & Others – Emphasizes on the evolution of language in the Indian Philosophy along with a detailed discussion of the concept of Sphota

Unit 6: Om ॐ In Indian Philosophy – Introduces various language ideologies in Vedic Text along with the philosophical approached to the status of Vedic Text

Unit 7: Conditions for knowing sentence-meaning: Akānkṣā, Yogyatā, Sānnidhi – Explain the multiple ways to understand a sentence along with the significance of Vakya in Indian Philosophy

UNIT 1 THE PHILOSOPHY OF LANGUAGE

STRUCTURE

1.0 OBJECTIVES

After going through this chapter, readers will be able to understand

- The detailed introduction to different philosophies of language in the world
- The relation of language to various traits of philosophy
- The different schools of Indian philosophy and their interpretation of language
- The concept of language in the Vedic literature
- The different problems with the philosophy of language

1.1 INTRODUCTION

Analysis of language has an essential place in the organization of an idea in India since old occasions. This chapter discusses different studies in old-style Indian Philosophy regarding the structure and significance of language.

This chapter explains different philosophies related to language. It discusses various relations of language. It then goes to explain different aspects of Indian language regarding the Vedic literature. Lastly, it describes the components of the Indian philosophy regarding language. However, to comprehend all of these concepts, one must first understand the basic idea of the philosophy of language.

It refers to an area of philosophy involved with the syntactic characteristics, the meaning and reference of linguistic phrases, the things implied by linguistic expressions and their attributes as a function of conversational contexts. The philosophy of language also goes into the detail of the nature of writing, the relation between languages, users, and the world, intentionality, reference, and the structure of sentences.

1.2 DIFFERENT PHILOSOPHIES OF LANGUAGE

The study of language dates back to the 5th century BC. Plato, Aristotle, and the Stoics played a huge role in the West. However, in India and Greece, language studies predate the development of grammatical customs for the organized explanation of linguistics, which came into existence in the 5th century BC in Greece.

1.2.1 The Ancient Philosophy

Plato played a considerable role in the ancient history. He considered the concept that either the names of objects were determined conventionally or randomly by nature. He was against the conventional theory because it produced the concept that a name can describe any object. Hence, it cannot be used for assigning names to objects. He said that there was a natural correctness related to names because each phoneme represented fundamental concepts. However, later, he accepted that names were also connected to social conventional ideas and that there existed some errors in the concept that phonemes point to unique concepts. Aristotle tried to solve the issues of

logic and creation of the meaning. He organized all objects into groups of species.

The Stoics made essential contribution to the interpretation of grammatical concepts, defining the different parts of speech that are nouns, verbs, appellatives, conjunctions, and articles. The Stoics came up with the organized theory of the lektón, which gave the meaning or sense for every word. The total lektón of a sentence can be called its proposition. Various lektá could also represent objects in addition to propositions, such as command, proposal, and exclamation.

1.2.2 The Medieval Philosophy

The philosophers of the medieval times were keen about the nuances of language and its use — this keenness was developed during the process of translation of Greek language into Latin. There were several noticeable linguistic philosophers during the medieval times. The scholars of the medieval times, like Ockham, considered logic as the scientific basis of language. It led to the explanation of linguistic-philosophical concepts that were not appreciated for a long time and their complexity had recently been noticed. They anticipated several problems of of the modern philosophies that are considered really interesting. The phenomena of vagueness and ambiguity were analyzed intensely, resulting in a growing keenness towards the problems regarding syncategorematic terms such as and, or.

1.2.3 The Modern Philosophy

Athanasius Kircher, and John Wilkins were fascinated by the concept of a philosophical language that had the potential to remove the confusion between different tongues; This idea came up because the Chinese characters were slowly being discovered along with Hieroglyphica. European scholars started to understand Indian linguistics in the 18th century. This happened due to the contributions of Jean F. Pons and Henry T. Colebrooke. In the19th century, the Danish philosopher Søren Kierkegaard insisted that philosophy does not adequately focus on the role

played by language in understanding and philosophy must grow with a continuous stress on language.

1.2.4 The Contemporary Philosophy

Language started playing a pivotal part in philosophy during the 20th century. One of the most important philosophers was a German philosopher Gottlob Frege. The linguistic philosophies became so pervasive that for a period of time most of the analytic philosophers considered philosophy as a whole to be a matter of the philosophy of language.

1.2.5 The Continental Philosophy

In Continental Philosophy, language is not contemplated as a different control; all things considered in Analytic Philosophy. Alternatively, maybe, it is an integral piece of numerous different regions of the idea, for example, Phenomenology, Semiotics, Hermeneutics, Heideggerian Ontology, Existentialism, Structuralism, Deconstruction, and Critical Theory. The possibility of language is regularly identified with that of rationale in its Greek sense as "Logos," which means talk or argument. Language and ideas are additionally observed as having been framed by history and legislative issues, or even by chronicled reasoning itself.

The field of hermeneutics and the hypothesis of understanding, by and large, has assumed a critical job in twentieth-century mainland reasoning of language and cosmology, starting with Martin Heidegger. Heidegger consolidates phenomenology with the hermeneutics of Wilhelm Dilthey. Heidegger accepted language was one of the most significant ideas for Dasein "Language is the place of being, which is appropriated by being and swarmed by being."

Check your progress 1

1. Write a shirt note on medieval philosophy of language.

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2.   What was the role of Plato in linguistics?

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1.3 LANGUAGE AND MAJOR SUB-FIELDS

1.3.1 Language and Communication

This branch of language attempts to comprehend what the person speaking or listening does with language when they are communicating. Certain concepts of interest comprise of language learning, creation of language, and acts of speech. It goes into the details of the relation of language to the speaker's and interpreter's mind and the grounds for successful translation of concepts into their counterparts in some other language.

1.3.2 The Composition and Parts Of Speech

There exist several components of speech. One element that we see in a typical sentence is the lexical word that denotes nouns, verbs, and adjectives. Formalist and structuralize thinkers fade a crucial problem that, "How does the purpose or meaning of a sentence originate out of its components?" The field of linguistics of syntax can deal with most of the problems of sentence structure. Philosophers emphasize the doctrine of compositionality for describing the connection amongst meanings of components and full sentences. The doctrine of compositionality argues that a sentence or phrase can be comprehended based on the essence of the components of that sentence, but one also needs to have an understanding of its configuration.

Further, these suggestions are organized into 'discourse' or 'narrative' systems, which also encode purposes through pragmatics such as pronominal. The idea of functions can be utilized to define the objective of a sentence. Linguists formulated two comprehensive techniques of discerning the connection amongst the parts of a lingual cord and the way it can be put together. These are the syntactic and the semantics trees. Syntactic focuses

on the components of a sentence while keeping it's grammatical format in mind. Grammatical tree concentrates on the purpose of the essence of the word or words and how these connotations blend to deliver insights into the origin of semantic information.

1.3.3 Language and Innateness

Some problems at the crossing of philosophy of dialect and ideology of mind are dealt with utilizing contemporary psycholinguistics. Some crucial issues are innateness of terminology, language acquisition being a special capacity in intellect, and the relationship between thinking and words. There are three types of viewpoints considering understanding of a language. The behaviorist viewpoint states that a bulk of language can easily be learned by the method of conditioning. The hypothesis testing viewpoint comprehends a child's understanding of syntactic definitions to involve the postulation and testing of different assumptions, utilizing the common ability of intellect. The final viewpoint is the innatist view stating that some of the syntactic programming is inherent and hardwired based on particular modules of the brain.

There are several ideas of the configuration of the brain structure when it comes to language.

• The connectionist model emphasizes that a person's mental glossary performs in a type of disseminated network.

• Nativist model affirms that there are particular appliances in the brain that are devoted to obtainment of linguistic knowledge.

• Computation model emphasizes the notion of a metaphorical dialect of thought.

• Emergentist model stresses on the belief that the mind's biological abilities are a complicated network arising from smaller natural elements.

• Reductionist model explains higher-level cognitive systems in terms of the primary low-level neurological action of the brain.

1.3.5 Language and Thought

A substantial difficulty with the ideology is to what extent dialect influences thought. There have been several different viewpoints on this problem, contributing numerous ideas. Sapir and Whorf implied that phraseology restricts the magnitude to which members of a "lexical community" can think about particular subjects. The idea contrary to this, states that thinking has preference over language. This perspective is correlated to Jerry Fodor's theory of the dialect of thought. It explains that oral and written terminologies emanate their connotation from a dialect encoded in the brain, and the arrangement of thinking processes and linguistics share a standardized character. One of the fundamental ideas against this is that such statuses of language can bring about a limitless regression. Philosophers like Fodor lately started attempting to explain the importance and essence of mental subjects and states. Donald Davidson asserted that the notion of belief could only originate as a result of public lexical exchange. Daniel Dennett holds an identical opinion of propositional behaviors.

1.3.6 Language and Meaning

When discussing the idea of significance, the issues that emerge are the idea of synonymy, the causes of importance itself, our worry of importance, and the sort of piece. There are a few clarifications of what a semantic "signifying" is. Each is related to its collection of writing.

- The ideational hypothesis of importance related to the British empiricist John Locke asserts that implications are mental portrayals incited by signs. Even though this perspective on significance has a few issues from the earliest starting point, semantic internalism has restored the enthusiasm for it for contemporary scholars.

- Reality contingent hypothesis of significance expresses that importance is the condition under which an articulation can be called valid or false. This custom identifies with Frege and is related to a rich group of present-day writing, started by scholars like Alfred Tarski and Donald Davidson.

- The utilization hypothesis of significance, given by the late Ludwig Wittgenstein, presented "importance as use." It began a communitarian perspective on language. He was keen on how networks use language, and how far it tends to be sought after.

- The constructivist hypothesis of importance expresses that discourse can inactively portray a given reality and change the reality it is communicating through discourse acts. It was as progressive a revelation for etymology concerning material science was the disclosure that the powerful demonstration of estimation could change the deliberate reality itself. Discourse act hypothesis that was created by J. L. Austin has had comparable thoughts.

- The reference hypothesis of significance, otherwise called semantic externalism, sees importance to be equivalent to those things on the planet that are connected to signs. There are two subspecies of externalism social and natural.

- The verificationist hypothesis of significance is associated with the development of legitimate positivism. It proposes that the significance of a sentence is its technique for check or adulteration.

- The difference hypothesis of significance suggests that information attributions have a ternary structure of the structure 'S realizes that p as opposed to q.' This is in logical inconsistency to the regular view whereby learning attributions have just a double structure of the structure 'S realizes that p.'

Different speculations exist to talk about non-etymological significance, like importance passed on by non-verbal communication.

Check your progress 2

3. What do you know about the models of the structure of brain regarding language?

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4.   What is meant by the principal of compositionality?

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1.4 THE PHILOSOPHIES OF INDIAN LANGUAGE

Hypotheses about the nature and limit of language in India are multi-faceted in that one perceives a broad scope of strands of thoughts concerning language. A bit of these speculations are about the standard of language; be that as it may, others are about express tongues or occupations of these vernaculars. The generation of language is considered to be the activity of language, really taking the shape of the universe. Language demonstrates association with divine creatures and includes the entire range from being heavenliness herself to being a technique used by great creatures to make and control the world, and finally being a strategy in the hands of the people to achieve their strict purposes. A whole extent of inquiries is raised about various pieces of language in the propelling strict and philosophical shows in India. Such contrasts distinguish the ontological thought of language, its instructive activity, the nature of its significance, and the idea of word-noteworthiness and sentence-meaning.

1.4.1 Indian Language and Meaning (Artha)

The term artha in Sanskrit indicates meaning. Be that as it may, the feeling of this term stretches out from a genuine item alluded to by the word to a simple idea of an article which could conceivably be genuine. In the Western writing on the idea of significance in the Indian writing, various terms, for example, "sense," "reference," "indication," and "intension" have been utilized to speak to the Sanskrit expression artha. In any case, these

terms convey nuances of own, and no single term precisely passes on the feeling of artha. Artha essentially alludes to the article suggested by a word. Patañjali states that when a word is articulated, and artha "object" is comprehended. For instance "get a bull," it is the artha that is gotten. The term artha represents an outer item (vastumātra), just as for a reasonably expected to be connoted by a word (abhidheya). The last mentioned, i.e., which means in a phonetic sense, could be significant in a specialized setting (śāstrīya, for example, the importance of fasten, or it might be significant as comprehended by individuals in real correspondence (laukika). Everything that is comprehended from a word dependent on some capacity (vṛtti) is secured by artha.

Various frameworks of theory have contrast on whether a given discernment is gotten from a word dependent on its connotation work (vṛtti), induction (anumāna), or assumption (arthāpatti). If a thing of data is determined through induction or suspicion, it is excluded from the idea of word-meaning. The extent of the term artha covers components, for example, sex (liṅga) and number (saṃkhyā). It likewise incorporates the semantic-syntactic jobs (kāraka, for example, specialist ness (kartṛtva) and object-ness (karmatva). Tenses, for example, the present, past, and future, and the states of mind, for example, happiness, are incorporated into arthas.

1.4.2 Philosophical Schools of Language In India

The idea of importance is being contended out by the philosophical schools of Nyāya, Vaiśeṣika, Mīmāṃsā, different schools of Buddhism, and Sanskrit sentence structure. Nyāya and Mīmāṃsā have pragmatist ontologies. Mīmāṃsā centers on translating the Vedic compositions. Buddhist scholars indicated language as a bogus picture of the real world. Sanskrit grammarians were increasingly engaged with language and correspondence. Indian hypotheses of significance are identified with the positions taken by various schools. Among the variables which influence the idea of importance are the ontological and epistemological perspectives on a school, its perspectives about the job of God and sacred text, and its particular spotlight on a specific kind of talk.

- Nyāya and Vaiśeṣika set up a cosmology, including activities, substances, characteristics, relations, conventional, and specific properties. In light of this cosmology, they contend that if the relationship between a word and its artha were a special ontological connection, there ought to be physical encounters of consuming and cutting in one's mouth in the wake of hearing words like "Agni" (fire) and "asi" (sword). The connection between a word and item it alludes to is viewed as the desire of God that such and such a word must allude to such and such an article. It is through this set up regular affiliation that a word helps the audience to remember its significance.

- Mīmāṃsā connotes the convention of the interpretation of the Vedic compositions. In any case, throughout examining standards of translation, this framework built up a full-scale hypothesis of philosophy and a crucial rule of significance. For them, the essential principle is that the Vedic sacred texts are interminable and uncreated, and are essential. This regular framework guards the sacred writing, however, abstains from the possibility of God.

- The custom of grammarians appears to pursue a center way between the sensible speculations of reference created by Nyāya-Vaiśeṣika and Mīmāṃsā and the theoretical importance (vikalpa) of the Buddhists. For them, the significance of a word is identified with the degree of comprehension. Regardless of whether things are genuine, an individual has ideas. Without essentially denying or attesting the outer truth of articles, grammarians guaranteed that the importance of a word is a projection of acumen (bauddhārtha, buddhipratibhāsa). For them, the reality of an expression and its weightiness must not be viewed as equivalent.

- During the second thousand years of the Christian period, complete consistency came in the specific wording utilized by various schools. The noticeable schools in this are the new school of Nyāya began by Gaṅgeśa, Mīmāṃsā, Vedānta, and Sanskrit syntax. These schools appear to insist on the expressed lead of the neo-scholars, the Navya-

Naiyāyikas, with certain varieties. The nuances of these various hypotheses are identified with the extraordinarily varied interests of the schools inside which they were shaped. Sanskrit poetics was associated with the lovely components of importance. Grammarians were involved in language and cognizance; however, had little enthusiasm for ontological classes. The words and implications must be characterized, regardless of one's magical convictions. Nyāya-Vaiśeṣikas were generally into rationale, epistemology, and cosmology, and guaranteed that a right sentence was an actual image of a condition of the real world.

• The vital objective of Mīmāṃsā was to translate and safeguard the Vedic sacred texts. Along these lines, which means for Mīmāṃsā must be everlasting, uncreated, and unimportant to the motivation behind an individual, since its promise second to none, the Vedic sacred writing, was steady, uncreated, and well past the origin of a heavenly or human individual. The composed word was there to instruct individuals on the most proficient method to perform custom and moral obligations; however, there was no reason behind it. The Buddhists, then again, attempted at weaning individuals from all warmth to the world, and consequently at uncovering the void of everything, including language. They were progressively occupied with showing how language neglects to speak to the real world, then in depicting how it works. The speculations of importance were, in this manner, an indispensable piece of the entire plan of each school and required to be followed in their particular setting.

1.4.3 Different Viewpoints Regarding Sentence-Meaning

Most schools of Indian way of thinking have an atomistic feeling of importance and the significance bearing lexical unit. It implies that interfacing words assemble a sentence, and words are assembled by associating morphemic components like stems, roots, and appends. The equivalent relates to importance. The word-importance might be seen as an

association of the implications of stems, roots, and appends, and the significance of a sentence might be believed to be an association of the implications of its constituent words. Past this standard, various schools have specific recommendations. The convention of Prābhākara Mīmāṃsā states that the expressions of a sentence as of now pass on contextualized between associated implications and that the sentence-importance is not separate from a straightforward expansion of these usually between associated word-implications.

In any case, the Naiyāyikas and the BhāṭṭaMīmāṃsakas propose that expressions of a sentence taken without anyone else's input pass on just un-contextualized disengaged implications, and that these uncontextualized word-implications are thus carried into a contextualized association with one another. In this manner, the sentence-importance is discrete from word-implications, and is conveyed through the connection of words. It is likewise the idea of the early grammarians like Kātyāyana and Patañjali. For the later grammarian-scholar Bhartṛhari, there are no classes in discourse acts and related implications. He says that lone an individual uninformed of the original idea of language puts stock in the legitimacy of divisions of sentences into words, stems, roots, and appends. Such divisions are significant fictions and have an illustrative incentive in linguistic hypothesis, however have no presence in correspondence.

1.4.4 Some Important Conceptions

The terms śakyatāvacchedaka and pravṛttinimitta infer a property which characterizes the arrangement of a specific occurrence inside the class of potential substances alluded to by a word. It is a property whose ownership by an item is the fundamental and adequate condition for a given word being utilized to allude to that element. Along these lines, the capital of pots might be viewed as the śakyatāvacchedaka directing the utilization of "pot."

The idea of lakṣaṇā ("optional connotation work") is summoned in a state where the essential importance of an articulation does not appear to bode well given the reason behind the assertion, and consequently one attempts to locate an auxiliary significance. Be that as it may, the optional importance is

perpetually identified with the essential significance in some style. For example, the articulation gaṅgāyāṃghoṣaḥ indeed alludes to a cowherd-province on the Ganges. Here, it is contended that one absolutely cannot have a cowherd-province laying over the stream Ganges. It would conflict with the motivation behind the speaker. In this way, there is both an issue of legitimizing the linkage of word-implications and the trouble of protecting the essential importance of the expectation of the speaker. These interpretive issues push one away from the essential significance of the expression to an optional importance, which is pertinent to that essential importance.

Check your progress 3

      5.   What do you know about the concept of meaning according to the grammarian school of language?

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           _____

      6.   What do you understand by the term Artha?

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The following degree of importance or vyañjanā ("intriguing meaning capacity"), is deciphered and expounded all the more precisely by creators like Ānandavardhana in the convention of Sanskrit poetics. Think about the accompanying case of idyllic recommendation. With her significant other out on a long voyage, a lovelorn spouse tells a meeting youngster "My dear guest, I rest here, and my night-daze relative dozes over yonder. If it is not too much trouble, ensure you do not trip around evening time." The recommended importance is an idea for the youngster to come and share her bed. Consequently, the idyllic language goes significantly past the degrees of allegorical implications, and builds the tasteful joy through such methodologies.

1.5 THE CONCEPTS OF LANGUAGE IN VEDIC TEXTS

The Vedic scriptural writings comprise of the four antiquated accumulations, the Ṛgveda, the Sāmaveda, the Yajurveda, and the Atharvaveda. The following level of Vedic writings, the Brāhmaṇas, comprises of exposition ceremonial editorials that propose techniques, legitimizations, and clarifications. The last two classes of Vedic writing are the Upaniṣads, "Mystery Mystical Doctrines," and Āraṇyakas, "Backwoods Texts." The word saṃskṛta was not perceived as a mark of a language assortment during the Vedic time frame. The initial term utilized for language in the Vedic compositions is vāk, a word identified with "voice." The Vedic artist sages perceived unusual varieties between their language and the dialects of the outsiders. Thus, they watched essential contrasts between their utilization of language in customary settings and the utilization of language coordinated towards the Divine being. The language of the serenades is said to be devīvāk, "divine language."

This language is thought to have been made y the Divine hands themselves. The energize world, in this way, communicates in the language in various structures. The celestial language, in its definitive way, is secretive to the point that seventy-five percent of it is said to be retained from the people who approach just to a segment of it. The Vedic artist sages state that this language infiltrates into their souls and that they feel it through supernatural thoughtfulness. Similarly, as the language verbally expressed by the Vedic writer sages is the heavenly language, the language verbally expressed by the non-Vedic individuals is said to be un-authentic or evil.

1.5.1 The Mystical Approach to Language

In the Vedic writing, one sees the improvement of enchanted and ceremonial ways to deal with language. Language was seen as a fundamental device for tending to the Divine being, requesting support, and the fruitful satisfaction of a custom exhibition. While the Divinity was the power that at long last

yielded the desires of the human admirers, one could take a gander at the subsequent reward as coming about because of the intensity of the strict language, or the quality of the performing minister. Along these lines, the language came to be seen as having baffling capacities, and as an awesome power that should be satisfied before it could be utilized.

Interestingly with the fearless activities of the heavenly language, the language of the non-Vedic individuals neither yields natural product nor bloom as any prizes for the admirer. From being a heavenly element, the discourse ascends to the statures of being heavenliness in very own privilege and inevitably turning into the establishment of the presence of the entire universe. The idolization of discourse is seen in Ṛgveda, where one never again learns of the formation of the discourse, yet one begins to perceive the discourse as a primordial godliness that controls the individuals. The puzzle of language is coherent just to a different class of individuals, the shrewd Brāhmaṇas, while the average people have prologue to and comprehension of just a confined bit of this supernatural wonder.

1.5.2 The Vedic Hymns

While the Vedic songs were viewed as being created by writer sages in the prior period, gradually, a creating impression of their profound power and their assurance by the progressive ages prompted the improvement of another comprehension of the scriptural writings. As of now, in the late pieces of the Ṛgveda, we hear that the sections, the melodies, and the ceremonial equations emerged from some primordial penance. In late Vedic writings, we hear the thought that the genuine Vedas are limitless and that the Vedas perceived to human artist sages are a little portion of the genuine unbounded Vedas. There is flawlessness of the custom structure when a recounted serenade echoes the custom activity that is being advertised. It shows the idea that there ought to be a match between the substance of a custom code and the custom activity wherein it is presented, further suggesting a thought that language reflects the outside world somehow or another.

1.5.3 The Āraṇyakas And Upaniṣads View Of Language

In the Āraṇyakas and Upaniṣads, language picks up significance in various ways. The Upaniṣads, featuring the touchy idea of rounds of resurrections, call attention to that the perfect point ought to be to put a conclusion to these cycles of birth and resurrection and to locate one's never-ending personality with the first ground of the widespread presence. The term brahman, initially alluding to ceremonial serenades and the chanters, has now secured this new significance, an absolute innovative power behind the universe. The utilization of language and sacred writing in the Upaniṣadic type of strict life is mind-boggling. Here, the utilization of language to summon the Divinity turns into a lower type of strict practice. It is past all portrayals, and all methods of human observation and no etymological articulation can adequately depict it. Consequently, all semantic articulations and all learning encircled in language are viewed as lacking for arriving at it.

When we go to the fundamental philosophical frameworks in India, one more hypothesis is made by practically all Hindu frameworks, i.e., that every one of the Vedas together structure a brought together entirety. The human root of the Vedic writings has, for quite some time, been dismissed, and they are currently seen either as being exclusively uncreated and endless or structured by God at the initiation of each cycle of creation. Under the suspicion that they are uncreated, their regular capacity to pass on reasonable goal is unencumbered by personal requirements. Along these lines, if all the Vedic writings pass on truth, there cannot be any inherent logical inconsistencies. On the off chance that an omniscient God, who by his very nature is caring and past human restrictions, made the Vedas, one arrives at a similar outcome, i.e., there cannot be any inside logical inconsistencies. The customary comprehension of the Vedas proceeds under these suppositions.

Check your progress 4

      7.   What do you know about Upaniṣad's religious view of language?

_____

_____

8.   What do you know about the collections of Vedic text?

_____

_____

1.6 PROBLEMS WITH THE PHILOSOPHY OF LANGUAGE

1.6.1 Formal versus Informal Approach

One of the inquiries that have isolated thinkers of language is how much conventional rationale can be utilized as an essential instrument in the examination and understanding of standard dialects. While most savants, including Gottlob Frege and Rudolf Carnap, have been doubtful about formalizing local dialects, a significant number of them shaped standard dialects for use in technical studies or formalized pieces of local language for study. A portion of the individuals from this thought of formal semantics incorporate Tarski, Carnap, and Donald Davidson. On the opposite side, exceptionally unmistakable during the 1950s and '60s, were the "normal language rationalists." Philosophers like P. F. Strawson and Gilbert Ryle underscored the significance of breaking down natural language without thought to reality states of sentences and the references of words. They did not accept that any endeavors at formalization using rationale could accomplish the useful components of semantic significance. Rationale is one idea, and language is something totally extraordinary. What is essential is not merely the articulations; however, what individuals use them for in correspondence.

Austin built up a way of thinking of discourse acts, which clarified the things which should be possible with a sentence (statement, request, shout) in different settings of utilization on various events. Strawson asserted that reality table semantics of the coherent connectives do not catch the

implications of their common language reciprocals ("and," "or"). While the "common language" development ceased to exist during the 1970s, its effect was fundamental to the advancement of the zones of discourse act hypothesis and the investigation of pragmatics. A large number of its ideas have been utilized by scholars, for example, Kent Bach, Paul Horwich, and Stephen Neale. In present-day work, the differentiation among semantics and pragmatics has turned into a significant theme of talk at the interface of theory and etymology. While remembering these conventions, the issue of whether there is any ground for struggle between the formal and casual methodology is a long way from being settled. A few scholars have been doubtful of any cases that there is a significant contradiction among rationale and common language.

1.6.2 Problem of Universals And Composition

One discussion that has pulled in light of a legitimate concern for some researchers is the disagreement about the importance of universals. For example, "When individuals talk the word shake, would it be that the word portrays?" Two unique answers have appeared to this inquiry. Some have said that this word represents some dynamic widespread out on the planet called "rocks." Others have commented that the articulation represents some accumulation of individual shakes that we connect with only a terminology. The previous thought has been named philosophical authenticity, and the last nominalism. The issue can be clarified on the off chance that we consider the suggestion "Socrates is a Man."

From the pragmatist's view, the association between S and M is a connection between two geometric substances. There is an element, "man," and an element, "Socrates." These two things associate somehow or another. From an extreme nominalist's point of view, the relationship between S and M is the relationship between a specific element (Socrates) and a tremendous accumulation of specific things (men). To express that Socrates is a man is to express that Socrates is a piece of the class of "men."

There is a third way, interfacing nominalism and authenticity, generally called "moderate authenticity." Moderate pragmatists hold that "man"

focuses on a genuine substance that is truly present and the same in Socrates and every single other man, yet "man" does not exist as a different element. It is a pragmatist position since "Man" is genuine, as it exists in all men; however, it is a moderate authenticity since "Man" is not an element unique in relation to the men it illuminates.

1.6.3 The Problem with the Nature Of Language

Numerous philosophical dialogs start by explaining phrasing. One thing which has experienced investigation is simply the possibility of language. Those researchers who have set themselves to the activity pose two inquiries "What is language by and large?" and "What is a specific, singular language?" Some semiotic standpoints have stressed that language is the inconsequential control and utilization of figures to attract acknowledgment to suggested content. In the event that this was along these lines, people would not have been the sole holders of language aptitudes. Then again, a few works by etymologist Noam Chomsky have featured the job of sentence structure as an attribute of any language.

Additional confounding is the subject of what recognizes one specific language from another. What makes "English" English? What is the differentiation between Spanish and French? Chomsky has demonstrated that each quest for what it infers to be a language must start with the information of the secret language of people, or I-dialects, which depend on specific standards which produce sentence structures. This idea is upheld by the conviction that there is no reasonable and principled differentiation between one language and the other, and which may apply to all dialects. Different endeavors have attempted to clarify a language as used inside a particular discourse network with a specific arrangement of well-shaped articulations at the top of the priority list.

1.6.4 Translation and Interpretation

Interpretation and elucidation are two issues that scholars of language have attempted to defy. During the 1950s, W.V. Quine bantered for the indeterminacy of significance and reference-dependent on the law of radical

interpretation. In Word and Object, Quine welcomes perusers to envision a circumstance in which they are stood up to with a previously undocumented gathering of indigenous individuals where they should attempt to comprehend the expressions and signals that its individuals make. It's the condition of radical interpretation. He guaranteed that, in such a condition, it is impossible on a fundamental level to make sure of the implying that a speaker of the indigenous individuals' language adds to an articulation.

For example, if a speaker sees a bunny and says, "gavagai," is she alluding to the whole hare, to the hare's tail, or the leader of the hare. Everything that could possibly be done is to think about the articulation as a piece of the general semantic articulation of the individual, and afterward apply these perceptions to comprehend the substance of every single other proclamation. From this information, one can frame a manual of interpretation. In any case, since reference is questionable, there will be a few such manuals, nobody of which is more exact than the others. For Quine, which means is not something that is corresponded with a specific word or sentence, yet is instead something that, in the event that it very well may be allocated by any means, must be relegated to an entire language. The resultant hypothesis is called comprehensive semantic quality.

Roused by Quine's discourse, Donald Davidson extended the possibility of radical interpretation to the comprehension of articulations and activities inside a specific etymological network. He called this thought of liberal investigate. He suggested that the implying that any individual attributed to a sentence must be chosen by doling out implications to a considerable lot of the individual's affirmations, just as their psychological states and frames of mind.

1.6.5 Vagueness n Language

One issue that has annoyed sages of language and reasoning is the issue of the unclearness of words. The particular instances of vulnerability, intrigue logicians of language are those where the nearness of "marginal cases" makes it difficult to state whether an announcement is valid or false. Exemplary models would be "is tall" or "is bare," where it cannot be

expressed that some limited case (some individual) is tall or not. In a result, ambiguity offers ascend to the Catch 22 of the store. Numerous scholars have attempted to tackle the conundrum by method for n-esteemed rationale, for example, fluffy rationale, which has profoundly wandered from traditional two-esteemed rationale.

Check your progress 5

9. What do you know about vagueness in language?

   _____

   _____

10. What is meant by Moderate Realism?

    _____

    _____

1.7 LETS SUM UP

- The philosophies of language date back to the 5th century BC with Plato, Aristotle, and the Stoics. There are multiple philosophies of language. The ancient ones are the medieval philosophy, the Contemporary philosophy and the Modern Philosophy.

- The different sub-field likes innateness, composition of language, thought and meaning. Language and meaning is such a complex topic and several theories have been proposed to comprehend it.

- The different schools of Indian philosophy interpret langue in their own particular way. Nyāya and Mīmāṃsā have realist ontologies. Mīmāṃsā focuses on interpreting the Vedic manuscripts. Buddhist point to language as a false picture of reality. Sanskrit grammarians are more involved in language and communication.

- The Vedic texts interpret language in an entirely different fashion. The Vedic scriptural texts consist of the four ancient collections, the Ṛgveda, the Sāmaveda, the Yajurveda, and the Atharvaveda. The Vedic poet-sages recognized significant variations between their language and the languages of the foreigners. Similarly, they observed fundamental differences between their individual use of language in ordinary contexts and the use of language directed towards the Divine being.

- There are many problems with the philosophies of languages can not answer. The lack of universality, vagueness of words, and formal or informal nature of words are some of those problems.

1.8 KEYWORDS

- Scripture The sacred writings of Christianity in the Bible.

- Vedic   An early form of Sanskrit

- Stoic   A person who can endure pain without showing their feelings.

- Medieval like the Middle Ages

- Innatness existing in one form

- Ontology   The branch of metaphysics that deals with the nature of being.

- Linguistics   Related to languages

1.9 QUESTIONS FOR REVIEW

1. What is meant by philosophy?
2. What do you know about sub-fields of language?
3. What is difference between language and thoughts?
4. What is meant by philosophical schools?
5. What are Vedic texts?

1.10 SUGGESTED READINGS AND REFERENCES

- The Stoics on Ambiguity by Catherine Atherton (1995) (Published by Cambridge University Press)
- Thought, and Falsehood in Ancient Greek Philosophy by Denyer Nicholas (2016)(Published by Routledge London)
- The Development of Logic by William Kneale (1962) (Published by Clarendon Oxford)
- Aristotle's Theory of Language and Meaning by Deborah Modrak (2001) (Published by Cambridge University Press)
- Plato's Cratylus by David Sedley (2003) (Published by Cambridge University Press)

1.11 ANSWER TO CHECK YOUR PROGRESS

1. Medieval philosophers were keen about the differences of language (check your progress 1 – Q1)

2. Plato played a considerable role in the ancient history. Plato played a considerable role in the ancient history. He considered the concept that either the names of objects were determined conventionally or randomly by nature (check your progress 1 – Q2)

3. There are several ideas of the configuration of the brain structure when it comes to language. The connectionist model emphasizes that a person's mental glossary performs in a type of disseminated network (check your progress 2 – Q1)

4. Philosophers consider the principle of compositionality to describe the association between meanings (check your progress 2 – Q2)

5. For the later grammarian-scholar Bhartṛhari, there are no classes in discourse acts and related (check your progress 3 – Q1)

6. The term artha in Sanskrit indicates meaning. Be that as it may, the feeling of this term stretches out from a genuine item alluded (check your progress 3 – Q2)

7. The use of language and scripture in the Upaniṣadic form of religious life ……….inadequate for reaching it (check your progress 4 – Q1)

8. The Vedic scripture comprises of the four collections, the Ṛgveda, the Sāmaveda (check your progress 4 – Q2)

9. One issue that has annoyed sages of language and reasoning is the issue of the unclearness of words. The particular instances of vulnerability that intrigue logicians of language are those where the…… (check your progress 5 – Q1)

10. There is a way of interfacing nominalism and realism; it is called "moderate authenticity/ ralism." If we take the sentence "Socrates was a Man," Moderate pragmatists hold that…… (Check your progress 5 – Q2)

UNIT 2 THE PROBLEM OF MEANING ABHIDHA

STRUCTURE

2.0 Objective

2.1 Introduction

2.2 Theories about the relation between a word and its meaning

2.3 Arguments against the natural relationship of word and meaning

2.4 Theories against conventional relationship of a word

2.5 Difference between "abhidha" and "paribhaga"

2.6 Types of conventional relation

2.7 Multiple meaning

     2.7.1 Categories of multiple meaning

     2.7.2 Factors considered for determining a word meaning

2.8 How do we learn the meaning of words?

     2.8.1 METHODS to learn meaning of words

     2.8.2 Methods of learning

         2.8.2.1 Assimilation and elimination method

         2.8.2.2 Identification method

         2.8.2.3 Explanation method

         2.8.2.4 Syntactic connection with words already known

         2.8.2.5 Lexicon method

2.9 Contextual factors

     2.9.1 Contextual factors mentioned by "Bhartrhari"

     2.9.2 Difference between accent and intonation."

2.10 Classes of words

     2.10.1 Explanation of words

2.11 Origin versus popular uses

2.0 OBJECTIVE

After reading this unit, you will be able to understand

- Relationship between word and sense.
- Multiple meaning
- How do we learn the meaning of words?
- Contextual factors.
- Four classes of words Yaugika, Rudha, yaugikarudha, and Yogarudha.
- Origin versus Poplar usage.
- Primary meaning of a word.
- Buddhist doctrine of Apoha.

2.1 INTRODUCTION

A word itself has no identity, but it becomes powerful because of its relationship with its perception in people's minds. For example, if we say a word food, it alone has no meaning until and unless an image of food came to our account. About the relation of word and its meaning, there are two schools of thought, "Mimemsa" and "Nyaya" of ancient Greece, who support the "natural" and "conventional" origin of the relation.

2.2 THEORIES ABOUT THE RELATION BETWEEN A WORD AND ITS MEANING

According to "Mimaskas," words itself are powerful; they don't need the support of meaning.

The learning of language is a hereditary process even if a child doesn't know the meaning of a word, he or she can understand it through the actions of people whom he is observing.

Some philosophers considered "Onomatopoeia" as a linguistic factor. "Onomatopoeia" is used as a factor in the naming of birds. For example, we can identify a crow from the sound of "kaka."

According to "Gautama," we understand the meaning of word due to conventional significance.

Check your progress 1

     1.   Do words need a supporting meaning?

          _____
          _____

     2.   What does Gautama say is the meaning the word?

          _____
          _____

2.3 ARGUMENTS AGAINST THE NATURAL RELATIONSHIP OF WORD AND MEANING

"Vaisesikas" argued that there is no logical relation between a word and meaning because if we say the word "Fire," we don't feel a burning effect in our mouth.

If there is a natural relation between a word and a meaning, then a single word can't have different meanings.

Check your progress 2

3.   Explain Vaisesikas' point on word and meaning.

_____

_____

—

2.4 THEORIES AGAINST CONVENTIONAL RELATIONSHIP OF A WORD

According to later "Nayayikas" the relation between a word and the meaning is not always by the will of God, it can also be established by the will of a man.

Check your progress 3

4.   Comment on Nayayikas theory.

_____

_____

2.5 DIFFERENCE BETWEEN "ABHIDHA" AND "PARIBHAGA"

Abidha   The Conventional relationship between a word and meaning is established by a God.

Paribhaga   The relationship between word and meaning is established by the will of man.

Check your progress 4

5.   Difference between abhidha and paribhaga.

_____

_____

2.6 TYPES OF CONVENTIONAL RELATION

There are two types of conventional relation.

Ajanika It is the permanent meaning of a word.

Adhunika The writers of various fields define a meaning of a word.

If a relationship is based on indirect sense only because of the similarity between the actual knowledge of a word and the intended meaning, it is called "Guani."

Check your progress 5

      6.   How many controversies are there?

          _____

          _____

2.7 MULTIPLE MEANING

It is one of the major symptoms of wider feature of a speech and language. Indian scholars also faced that problem, "How far does multiple meanings affect the relationship between a word and a meaning?"

2.7.1 Categories Of Multiple Meaning

There are two main categories of multiple meaning.

Paryayasabda (several names with one sense)

Nanarthasabdas (same word with several regard)

Ideally, it is required that every word should have one sense, and every sense should have one word, but in different languages, this ideal situation doesn't exist. If we take an example of "Sanskrit," it includes many synonyms and homonyms.

The occurrence of several meanings of one-word results in ambiguity, but the sense of word is not only decided by its form. We also consider other factors.

2.7.2 Factors Considered For Determining A Word Meaning

Sentence-context

Situational factors

Indian grammarians discussed a problem of homonym that whether these are the words having different senses or different words having the same sound. So, they solved the problem by saying that words having different senses are "Homonyms," and words having the same sound are "Homophones." They didn't consider the fact about homonyms that each word can be used for different senses at the same time. Homophones, on the other hand, accidentally developed and converged into shape.

According to Indian Grammarians, the problem of synonym is not so big because, according to them, synonyms having the same meaning are rare; they usually have a difference of meaning.

Check your progress 6

7.   Define homonyms.

_____
_____

8.   Why synonyms are not a big problem?

_____
_____

2.8 HOW DO WE LEARN THE MEANING OF WORDS?

There are different methods by which we can learn the meaning of words.

2.8.1 Methods To Learn Meaning Of Words

There are eight methods to learn the meaning of words.

The most basic method of them is observing the usage of the words by elders in actual life. Theories supporting the usage of the phrase by elders in practical experience

According to "Mimamsa," this the only method which can be used to learn language. When a listener observes some visible activity of the speaker, it is of great importance in the natural process of learning a language. This natural method is essential because a person can't judge the sense of a word; he has to look at its use and learn from that.

2.8.2 Methods Of Learning

There are seven methods of learning a language.

2.8.2.1 Assimilation And Elimination Method

"C" is an observer, "A" is talking to "B." "C" will understand matter about which "A" is talking to "B" through the visible activity of "B." Apparent activity eliminates the ambiguity of words.

 Stages of assimilation and elimination method

There are three stages of assimilation and elimination method.

Perception A child hears utterance of words from the speaker and observes the activity on the part of the speaker.

Inference A child infers from the action of the listener what the utterance was.

Arthapatti A child knows that the activity of a listener is the symbolic representation of the utterance of the speaker.

2.8.2.2 Direct Statement Method

When parents or trustworthy member of a family said to a child by pointing to someone that "He is your father" or "She is your mother," a child can

understand the relation between the words and the objects to which they are pointing.

Grammar   We learn meanings of roots, derivatives, and suffixes from grammar. Due to grammar, people can learn a language more easily.

2.8.2.3 Identification Method

A person who doesn't know about a "Gavaya" (a kind of wild fox), he can identify it through the description of the animal heard previously. If we told someone that "Gavaya" is like a cow and after some time if he gets a chance to meet "Gavaya," he can easily recognize her.

2.8.2.4 Explanation Method

A meaning of a word can't be understood, especially in case of ambiguity. So. By explaining the definition of a word for which you are using that one will enable the listener to understand the speaker better.

2.8.2.5 Syntactic Connection With Words Already Known

We can also learn language from the use of familiar words. Well known helps to understand what the speaker is saying. For example, if someone says, "let's cook potatoes?" in this sense, potato is a well-known word. It can help the listener or observer to understand what the speaker is trying to say.

2.8.2.6 Lexicon Method

It enables a person to learn language through metaphorical connections. For example, if we say to someone, "You are as fast as a leopard," he or she can understand what the meaning of a speaker being a listener or observer is.

Rest of the passage in the context

A single word may have different meanings so, only through the word one can't understand the speaker's point of view. To be clear about the point of view, one should refer to the rest of the context.

Check your progress 7

9. Explain any two methods of learning.

_____
_____

10. What is explanation method?

_____
_____

2.9 CONTEXTUAL FACTORS

To understand the situation in a proper contextual factor, play an essential part.

1. Contextual factors include
2. Purpose which a person wants to fulfill.
3. Discussion about a relevant subject.
4. Research elements are supporting subjects.
5. Terms and conditions if applicable
6. Place
7. Time

"Bhartrhari" also quotes these are other contextual factors with a slight modification. They gave a long list of contextual factors which is concerned with the homophones having different meanings. Whether we use homophones as the same word having different meanings or as separate words having the same sound. There is a possibility of ambiguity in a sentence because contextual factors are necessary to confirm the primary purpose of a word in a sentence.

2.9.1 Contextual Factors Mentioned By Bhartrhari"

There are fourteen (14) contextual factors mentioned by "Bhartrhari."

Samyoga

It is a connection which is generally known to exist between the words. For example, if we use the word "Dhenu" it is restricted to a "cow" or "a mare."

In the phrase "Savatsa dhenuh" dhenuh means calf, and in the phrase "Sakisora Dhenuh" dhenuh means the colt.

Viprayoga

It is the disappearance of the connection, which is known to exist between two things. For example, "Dhenuh" refers to a cow, but in the phrase, "Avatsa Dhenuh" dhenuh refers to the meaning without calf.

Sahacarya

It refers to the mutual association between two words. For example, in the expression "Rama and Laksman" "Rama" refers to the brother of "Laxmana."

Virodhita

It refers to the opposition between two persons or things. For example, if we use the phrase "Karan and Arjuna". In this phrase "Arjuna" refers to the enemy of "Karna." In the sense of words, "Chaya" is the opposite of "Light."

Conclusion

The conclusion of all these factors is that the meaning of a word is determined by the collection of all the words it keeps. So, as a result, a word may have on purpose in specific groups, or it may have different meanings in particular collections.

Artha

It refers to the purpose served. For example, in the phrase "Sthanum bhaja bahvavhide" In this phrase, "Sathanu" refers to the god "Siva" so, the desired object can be obtained by only worshipping God.

"Artha" also refers to the meaning of another word. For example, in the phrase "Anjalina Juhoti" "Anjalina" refers to the definition of "giving charity in a lump sum amount" and in words "Anjalina suryam upatisthate" "Anjalina" refers to the purpose of "worshipping the sun with folded hands."

Prakarana

It refers to the context of a speech. For example, in the phrase "Saindhavam Anaya" it is difficult to understand the exact meaning because "saindava" has two meanings "salt" and a "horse."

The meaning of "saindava" now depends on the context. If a person is uttering while he is eating food, than it stands for "salt," and if he is speaking while going out, it stands for "a horse."

Linga

Different writers have explained this term in different ways.

According to "Mimansakas" it is essential in expressing the sense. For example, in the phrase "Kupito makardhvaja" "makardhvaja" refers to the "Kama" (God of love). It alone can connect with the characteristic of "anger" and not to the "ocean" which is also meant by that word.

Sabdasyanyasya sannidhih

A use of word which meaning is logically connected to the meaning of another word. For example, in the phrase "kerena rajate nagah" both words "kara" and "nagah" have ambiguity because "kara" means "hand" and "trunk," and "naga" means an "elephant" or "a snake."

In the context of this phrase, each word restricts the meaning of the other.

Smarthyam

It refers to the power of something which becomes obvious after the result. For example, in the phrase "madhuma ttab kokilah" the word "madhu" means "spring-time" not "honey" because only spring-time can intoxicate cuckoo.

Auciti

It refers to the conformity to conventionally accepted standards of behaviors. For example, in the phrase "patu vo dayitamukham" (may the favorableness of your loved ones preserve you). Here the word "mukha" has two meanings

"favorableness" and "face". Hence, we consider "favorableness" because only loved ones has to do so for you.

Desa

It refers to the place. For example, in the phrase "bhatiha paramesvarah" (here shines Paramesvara) "here" refers to the area and "Paramesvara" refers to "the king" not to the "God."

Kala

It refers to the time. For example, in the phrase "citrabhanur vinhaty asau" (citrabhanu is now shining), we define the meaning of "citrabhanu" according to the context. If it is day time, than the purpose of "citrabhanu" will be "sun," and if it is night, then the meaning will be "the light of fire."

Vyakti

It refers to the grammatical gender. For example, "mitro Bhati" means "the sun shines," and the "mitram bhati" means "the friend "shines.""

Savare

It refers to the accent of a word. For example, "Indrasatruh" means "the killer of Indra," and "Inrasatruh" means "one whose killer is Indra." Different meanings of the same word are due to difference in accent.

According to "Vedic sankrit" the accent of a word restricts the primary meaning of a word.

According to "Classical Sanskrit" the accent can't restrict the primary meaning but can suggest new ideas and emotions.

2.9.2 Difference between Accent And Intonation."

Accent

It refers to the word.

Intonation

It refers to the expression as a whole.

Check your progress 8

11. What is kala?

    _____

    _____

12. What is Intonation?

    _____

    _____

2.10 CLASSES OF WORDS

These are divided into four classes in different ways in which their meaning is determined.

Yaugika

When a word retains its significance according to its origin. It's meaning is determined by its components because it doesn't express anything more or less than the meaning of is parts. For example, "Pacaka" (a cook). A verbal root specified the definition of a word. "Pac" means "to cook," and "aka" signifies the action. We can easily understand the meaning of such words because of grammar and their origin.

2.10.1 Explanation Of Words

According to "Brhaddevata" words can be explained in five ways.

1. These are derived from a root.
2. These are derived from the derivative of a root.
3. These are derived from a compound meaning.
4. These are derived from a sentence.
5. Confused derivation.

Rudha

When the meaning of a word is not directly associated with its origin. The definition of a word is determined by the whole word independently. For example, "Gaugh" means "a cow."

These words can be derived from verbal roots, but meaning is not associated with the origin of a word.

Yogarudha

The meaning of a word is determined by the whole world and is associated with the meaning of its parts. For example, "Pahkaja" means a "lotus," and according to the origin, "Pahkaja" means "something which grows in the mud." This meaning is also applied to it. It is the meaning which comes to our mind immediately when we hear the word. Indian writer established a famous rule that conventional definition of a word is more powerful than the meaning due to its origin because whenever a person hears a word, the first meaning which comes to his mind is the conventional meaning of the word. Similarly, there is a word "karanasarpa having a meaning "black snake" according to the origin. But whenever someone hears this word, the meaning which came into mind is "poisonous cobra," which is the conventional meaning of that word.

Yaugikarudha

The meaning of word can be specified by the origin of its components or by the power of a word as a whole. A word can define one purpose when taken in conventional sense and clarify a different meaning when taken as a derivative. For example, the word "udbhid" means "a tree" according to its origin, and "the name of sacrifice" is its conventional meaning. It is also possible to consider that it is the property of two words with two different meanings having the same form, one being "yaugika" and other "rudha."

This classification primarily applied to nouns.

Check your progress 9

13. Give classes of words.

_____

_____

14. To which is classification generally applied to?

_____

_____

2.11 ORIGIN VERSUS POPULAR USES

It was a viral subject for ancient Indians. They were very much interested in the derivation of famous words. The word "sarplh" means "butter," which is derived from the word "arp" means "to spread", there is also a word "navanita" means "butter" but we use this only when we are talking about a fresh butter.

Grammarians of India follow the concept of verbal rather than nominal roots very strongly. Grammarians believe that all nouns are derived from verbs. On the other hand, "Gargya" and some other grammarians don't believe in this concept. They strongly believe that some original nouns exist, which can't be traced to a verb. "Yaska" said if it is the case that all nouns are derived from the verbs, than everyone will have as many names as the actions with which one is concerned. Those who believe all nouns are derived from the verbs by adding suffixes are from the "krdata" section. Those who believe that original nouns exist are under the class of "unpaid."

Al Indian School of thoughts admitted that popular usage of meaning is more powerful than the meaning which is specified by the origin of a word. According to "katyayana" the application of a word to an object primarily depends on widespread usage. According to "Patanjali" educated people who usually use a language has the authority on the application of words. Due to popular usage, a relation between a word and a meaning is established.

To interpret ancient texts like "vedas" what should we do about the words which are not in use among the people of the land? Should we use the meaning of a word which is specified by the origin, or should we refer to the meaning of words in other languages. "Kumarila" also addressed this problem and said the popular usage of the word has more impact on the mind of people than the meaning which is newly assumed. In case we borrow words from different languages, then we have to assign to words those meanings for which they are used in respective languages. He also

criticized for deriving foreign words from Sanskrit roots. This method has been adopted by some scholars of India.

Aryans consider "dravidian" words ending in consonants as Sanskrit words by adding specific vowel affixes. For example, cor (rice), atar (road), pap (snake), mal (woman), and vair (stomach) are considered as equivalents of Sanskrit words. For example, corah (thief), atarah (difficult to cross). Papah (evil), mala (garland), and vairih (enemy). They actually try to explain meaning with reference to the word attached to Sanskrit words. He attacks on ridiculous attempts at arbitrary derivation of foreign words from Sanskrt roots. In cases like patrorua (a silk garment) and varavaha (an armor) wherever the articles are brought from the foreign country, how will we all know The Jaina philosophers hold that a word like cow' doesn't mean a selected cow.' This word applies to all animals having the final form of a cow. So, the primary that means of a word is that the akrti or the shape. This explains the case of the right names also. This read is criticized on the bottom that there are cases wherein spite of the similarity of form, there is no identity of that means, as within the case of a clay cow. What are more substances like gold stay the same in spite of any amendment within the form. The first meaning of a word is that the universal construct that is the essential quality common to the actual instances of the category?

A word, say,' cow 'if it's to be understood with relevancy all the actual cows. Moreover, there will be confusion if the first meaning of the word is taken to be the actual, for if the that means of the word 'cow' is understood with respect to a white cow, it will be tough to understand that the word has regard to a black cow also. KumSrilabhatta argues that once he hear a word like cow, before we will have the concept of the explicit cow. The universal is that the essential quality common to two or additional instances of the class to the Naiyayikas it is real and eternal (nityatve saty anekasamavetalanttvam jatitvam), but to the Mimamsakas it's solely the common essential characteristics existing during a group of particulars. To the previous, it's objectively real, but to the latter, it's only associate in nursing abstraction.

Besides, the matter is what the first meaning of a word is. Once it's command that primarily a word suggests that the universal, it additionally admitted that the particular is implicit once the word is employed in a sentence.

According to the Advaita Vedantins, though there is no absolute reality for the excellence between vyakti (particular) and caste (universal), which are merely the ideas of the mind, from the point of read of extraordinary reality (vyavaharikasattA) the Miraamsa read, that the first relation of the word is with the universal and not with the actual, is acceptable. The actual is additionally understood from the word because an equivalent knowledge cognizes both the attribute and, therefore, the substantive, the universal, and the explicit.

The main arguments presented by Buddhists for assuming the meaning of a word is negative in nature (a) Similarity between things dissimilar can be established only by the common exclusion of their counter-correlates, different animals such as the cow, the horse, the buffalo, and the. Elephant can be classed together as similar, or taking them as lnon of the word 'cow is to owe used to me in different k m a s ox cows, the red, the black and the brown, its own be only by the negation of the non-cow. There will be no definite similarity between such different objects as the red and the black. The word cow, therefore, does not donate. Hence, the cognition of the common element must be attributed to some because which is negative in nature; it must lie in the exclusion of all other things. The meaning of a word is directly experienced as something distinct, something whose essence consists in the negation. If the objects of determinate perception were not recognized directly as an exclusion of their countercorrelated, a man ordered to tie up a cow might proceed to tie up a horse, as he would not recognize the .difference Dignaga seems to have carried out this negative approach to meaning even in the case of expressions like blue lotus'; here the term 'blue' is used to exclude all lotuses that are not blue, and the term 'lotus' to exclude all blue things that are not lotuses. Thus, the expression signifies the negation of thee relation non blue-non lotus. This view is quite similar to the theory of

Vyadi that the meaning of a sentence is not samsarga or the mutual association of the word meanings, but the mutual exclusion (bheda) of these. Ratnakirti says that in a sentence every word denotes a negation. Thus, in the sentence "This road leads to Srughna," the word 'this' excludes all roads other than the one indicated, 'road' excludes footpaths to. 'Leads' to' shows that it is not a blind path, and 'Srughna' excludes all the other places.

Check your progress 10

15.   Comment on sarplh.

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16.   Is deriving foreign words from Sanskrit roots commendable?

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2.12 BUDHHISTS DOCTRINE OF APOHA

The Buddhist philosophers maintain that the essence of which means is negative in character and that words that have given above don't have any direct relevance objective realities. Consistent with the Buddhist words deal directly with abstract pictures that square measure strictly subjective constructions of the mind (Ivikalpas). Therefore, there may be no real association between words and also the external objects. The which means of a word is an abstract image (vikalpa-fwhose) essence is that the negation of all its counter-correlates (Anyapoha); the word 'cow' doesn't really mean the animal with develop horns eto.il suggests solely the exclusion of all objects that are not The Naiyayikas regarding the existence of a positive entity known as the universal (samanya or jati) To them solely the actual at a time-point (svalaksana) is ultimately real. The alleged objective world is made of a succession such fugitive particulars like the identical manufacture sensation, they

all seem as identical. Dharmakirti says that the sensation of sameness is made by a recurrent series of identical perception, and that the sameness of the particulars is that the consequence of the actual fact that they have produced identical sensation. The mutual variations of these particulars aren't grasped, and hence, man imputes sameness to them, by the common exclusion of all the others. The potency of the particulars is the basis of differentiation.

The Vaiyakaraas, on the opposite hand, take into account that there is no data while not language and concepts; knowledge should always be determinate. The Naiyayikas tilr distinguish between indeterminate perception (nirvikalpa pratyaksa) and determinate perception (savikalpa paxaajDtiar pratyaksa).

The Mimamsakas, however, accept each the stages of perception as valid means that of knowledge. The particulars area unit fleeting entities and do not continue up to the time that typical relation is understood. Though verbal relation is meant to exist in one specific at an immediate, moreover, one can't understand the traditional relation of the past, present, and future.

A word cannot denote any positive legitimacy, because solely the fleeting specific content (svalakdana) is ultimately real. That means of a word is primarily and naturally an abstract construction (vikabpa) Associate in Nursingd, not an objective truth. The relation between the two is one in all-cause and result; the word produces the strictly subjective concept, which is negative in nature, consisting because it will fall within the exclusion of other ideas to create it distinct. Thus, he that means of a word must be thought-about because the negation of the ideas counter-correlates, as the exclusion of everything apart from the construct.

Apoha establishing the negative essence of that means in the fifth chapter of his Pramanasamuccaya, he seems to have explained it in terms of pure negation without any Tibetan translation; however, it is mainly from its illustration by the opponents of Buddhism like Kuma£ilabhatta, Udyotakara and Bhamaha that we have a tendency to get some

clear ideas regarding the first type of the speculation of Jtpluuc Apoha. All of them criticize the firm, theory on the idea that it's a strictly negative approach.

Within the Tattvasahgraha? antiraksita suggests that once Dignaga denied the positive import of words, it was on the bottom that from the logical purpose of view, words failed to have any relation to a positive reality.

Some of the most arguments adduced by the Buddhists for assumptive that the that means of a word

(a) Similarity between things fully dissimilar will be established solely by the common exclusion of their counter-correlates, different animals like the cow, the horse, the buffalo, and therefore the. Elephant on be classed along as similar, sjiiiy oy taking them as lnon-lionsf\ of the word 'cow is to or accustomed me*n completely different k m a s ox cows, the red, the black and therefore the brown, it on be solely by the negation of the non-cow. There on be no positive similarity between such completely different objects because the red and therefore the black. The word one cow*, therefore, doesn't denote positive object cow, however it suggests b) within the case of each word we find a part common to each existence and nonexistence; for a word like 'cow* are often connected either with 'is* or with is not*. If that means of the word were completely positive, it couldn't be connected with 'is not*, as that may be a contradiction, either may it's connected with 'is, since that would be superfluous. Hence, the psychological feature of the common component should be attributed to some cause.

 (c) That means of a word is directly experienced as one thing distinct, something whose essence consists of the negation of its counter-correlates. He says that in language there are only differences without positive terms (Dans la langue il ny a que des differences ...sans termes positifs) Though we say that meanings correspond to concepts, we have to understand that these concepts are not positive in their content, hut only differential. The function of a word is contextual elimination. Thus, the meaning of a word in

a sentence will be modified if a neighboring term undergoes modification. After establishing the negative essence of meaning in the case of words, De Saussure says that the sign and the thing signified are negative only when taken separately, but their combination is a positive fact. This idea is also similar to the Buddhistic theory according to which the import of a sentence is positive, even though the meanings of *ahjL.* The individual words, taken separately- negative. If the objects of determinate perception weren't recognized directly as associate degree exclusion of their counter correlated, a person ordered to hold up a cow may proceed to hold up a horse, as he wouldn't acknowledge the Dignaga appears to possess administrated this negative approach to that means even within the case of expressions like blue lotus'; here the term 'blue' is used to exclude all lotuses that aren't blue, and the term 'lotus' to exclude all blue things that aren't lotuses^ so the expression signifies the negation of the relation »non-blue non-lotus'. This read is sort of just like the speculation of Vyadi that the that means of a sentence isn't samsarga or the mutual association of the word meanings, but the mutual exclusion (bheda) of those. Ratnakirti says that in an exceedingly sentence that in a sentence, each word denotes a negation. Thus, in the sentence "This road leads to Srughna," the word 'this' excludes all roads other than the one indicated, 'road' excludes footpaths etc. 'leads to' shows that it's not a blind path, and 'Srughna' excludes all the opposite places. In recent times de Saussure has advanced a similar theory in his book Linguist Générale. This Apoha theory of negative approach towards which means has been vehemently criticized by scholars like Ud^takara, Kumarilabhatta, Bhamaha, and Udayana. The arguments adduced in favor - (a) The sameness of re of different objects just like the black cow, and therefore the red cow is to be explained by the belief of a positive entity, the universal. Unless we have a tendency to assume such a universal, it is unattainable to clarify expressions like "The black cow," for if cow' negates all non-cows, it will embrace all cows, black and white, and the term 'black cow* would be a contradiction. With the conception of a positive

universal cowness embracing all the cows, black and white, there will be no difficulty in such oases.

b)   "A   universal   is endless entity, however residing   in associate degree infinite number of particulars scattered in time and area, it may be alternately thoroughbred or   denied;   affirmation   means   the universal*s reference to the actual in the times.

(c) Kumarilabhatta says that the negation of a factor positively unknown is impossible; that   which   means of   the   term   *non-cow* may be understood given that we all know what •cow* suggests that. If that means of 'cow' depends on that of 'non-cow' circle. Bhamaha criticizes the Aphha theory on the ground that a word will specific only that means at one time. If that means of the word 'cow' is that the negation of the non-cow, then it'll be   necessary to   look   for   another   word which   provides the positive plan of the animal. Constant word cannot provide at the same time meanings, one positive, and also the different negative. Kumarilabhatta says that even negative expressions like 'non-brahmin' signify a positive entity.

An attribute should always be a true, positive entity. Even in the start if the speculation of Apoha may make a case for some of the words touching on substantives,   theory can fail to elucidate which means of words like 'and1   or   'thus*.   Udyotakara   says   that within   the case. The Tattvasangraha of Santiraksita, we discover a rather different approach to the matter. He admits that mere negation isn't what's appreciated.

Negation is of 2 kinds absolute negation (prasajya pratigedha) and specific negation (paryudSsa). Absolute negation would mean the negation of all reality and existence; if that were the that means of speech, then speech would be not possible, since all words would mean a similar uniform absolute nonexistence. If the negation is just specific negation, it means that the Buddhists are indirectly acceptive a positive entity because the means of words; for specific negation is a positive entity; the word *cow* can then mean something general and positive, which negates the non-cow. It's similar because of the universal 'cowness* of the Mimamsakas. Again, if

negation were the import of words, expressions like "blue lotus" bearing the relation of attribute and substance are not possible. The co-existence of blue and lotus are not possible, if the words *blue 'and 'lotus* don't denote positive entities Even if the idea of Apoha may make a case for some of the words pertaining to substantives, this theory can fail to clarify the that means of words like 'and1 or 'thus*. Udyotakara says that within the case of the word 'all* the negative clarification of that means fails fully, since nothing may probably be excluded from 'all1. With such criticisms from the realistic Hindu philosophers, the later religion students found it necessary to switch their conception of Apoha. Thus, in the Tattvasangraha of Santiraksita we discover a rather different approach to the matter. He admits that mere negation isn't what's appreciated from a word. In fact, there is no affirmation while not negation; the affirmation of one thing is often concomitant with the exclusion. Nyayavartt ika, atomic number 11 hy asarvam nama kinoid asti, yak yat sarvapadena nivartyate. Udyotakara provides several delicate arguments against the Apoha theory. He asks, 'How will we tend to perceive as meaning of 'two', if it excludes 'one, made of adding 'one' to a different 'one'? There is nothing discrepant in an exceedingly single word bringing concerning notions, one positive and therefore the alternative negative. The two notions don't seem to be led to simultaneously; the positive that means is thought directly, and the negation or the exclusion of everything else is known through implication. Sfintiraksita is birthing stress on the very fact that the words of our speech, although directly that means a concept that is simply a subjective construct while not any objective reality, indirectly discuss with, the specific real thing jointly.

Check your progress 11

17. Explain blue lotus.

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18. Positive fact idea is related to which religion's theory?

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2.13 LETS SUM UP

- In case of homonym expressions, if each the meanings are applicable within the context. Arthasaktimuladhvani is predicated on the expressed meaning. The prompt sense needn't be a concept, or figure of speech underneath this kind are enclosed instances.

- In India, we find that everyone the faculties of thought settle for a practical definition of that means. Vytti or the performance of a word is its regard to the sense. This relation is additionally thought-about as an influence residing within the word, which permits it to denote the sense.

- The antistatic enjoyment of literary work is not only enjoyed by words but also through the images of words, which are actually meaning of the words. Abhidha is basically a direct meaning of the word or sentence, which we use commonly, not that one, which is specified by the origin.

- This chapter has covered all important aspects regarding abhidha. All aspects showed how powerful the words are, and the careful use of words is also very important, especially in the case of those which have different popular meaning and different meaning specified by the origin.

- Another important aspect is the meaning of the word also depends on the scenario. Some words have different meanings so, only the use of the word without understanding the scenario can't express the intention of the speaker

- Words are basically the soul of literature. In grammar, there are also words that have the same meanings, or there are words that have the same sound, but difference exists in meaning.

- The purpose of this chapter to help everyone to understand every aspect of the word and the usage of words because words compile to form a language. If we are not aware of the meaning of the words, we can't learn language.

- Learning of language is not cramming of words; it is actually the understanding of its words and grammatical rules. It is also important to understand the roots of words like human beings. They also have the base through which they are recognized.

- Speech is a natural means of communication, so the selection of the words specifie. Words have the power to make someone alive, and they also have the power to make someone dead. Due to this reason, our ancestors used to say, "Think before you speak."

- As discussed earlier, many philosophers consider that some words are originated from Sanskrit, but their actual origin was not Sanskrit. People may make a mistake in using those words and can also mislead people.

- As we know that every culture has its own norms. Similarly, every country has their own language and specific meaning of words in their own language. Special care should be taken while using homonyms and homophones because most people confuse the usage of these words.

- Both noun and verbs have different usage. The most interesting fact is that we often use the same word in different meanings in the same country and also use different words for the same thing in one country. The main lesson is to be careful about the usage of words.

2.14 KEYWORDS

- NOUN THE NAME OF SOMETHING.
- Verb The word that shows an action.
- Criticism The expression of disapproval
- Roots The basic word from which another word is made.
- Ancestors Those who came before a person in his familial hierarchy.

2.15 QUESTIONS FOR REVIEW

1. Write a short note on meaning of a word.
2. What are the types of conventional relations?
3. Explain factors mentioned by bhartrhari.

4.   What are the explanation methods?

5.   What are the classes of word?

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2.17 ANSWERS TO CHECK YOUR PROGRESS

1.   According to "Mimaskas," words itself are powerful; they don't need the support of meaning. (Check your progress 1 – Q1)

2.   Meaning of word is conventional significance (Check your progress 1- Q2)

3.   "Vaisesikas" argued that there is no logical relation between a word and meaning because if we say the word "Fire," we don't feel a burning effect in our mouth (Check your progress 2 – Q1)

4.   According to later "Nayayikas" the relation between a word and the meaning is not always by the will of God, it can also be established by the will of a man. (Check your progress 3- Q1)

5.   Abidha The Conventional relationship between a word and meaning is established by a God. Paribhaga The relationship between word and meaning is established by the will of man. (Check your progress 4- Q1)

6.   There are two types of controversies. (Check your progress 5 – Q1)

7. Words having different senses are homonyms.(Check your progress 6 – Q1)

8. They have different meanings (Check your progress 6 – Q2)

9. SYNTACTIC CONNECTION- We can also learn language from the use of familiar words. LEXICON METHOD- It enables a person to learn language through metaphorical connections. (Check your progress 7 – Q1)

10. Providing definition for a word (Check your progress 7 – Q 2)

11. It refers to the time. For example, in the phrase "citrabhanur vinhaty asau" (citrabhanu is now shining), we define the meaning of "citrabhanu" according to the context. If it is day time, than the purpose of "citrabhanu" will be "sun," and if it is night, then the meaning will be "the light of fire." (Check your progress 8 – Q 1)

12. The expression as a whole (Check your progress 8 – Q 2)

13.
    a. Yaugika
    b. Rudha
    c. Yogarudha
    d. Yaugikarudha (Check your progress 9 - Q1)

14. The conventional meaning of the word (Check your progress 9 – Q2)

15. The word "sarplh" means "butter," which is derived from the word "arp" means "to spread. (Check your progress 10 – Q 1)

16. It is not. (Check your progress 10 – Q 2)

17. If negation were the import of words, expressions like "blue lotus" bearing the relation of attribute and substance are not possible. (Check your progress 11 – Q1)

18. Buddhist (Check your progress – Q2)

UNIT 3 CLASSES OF WORDS; IMPORT OF WORDS; ĀKṚTIVĀDA-VYAKTIVĀDA; JĀTIVĀDA-JĀTYĀKṚTIVYAKTIVĀDA

Stucture

3.0 OBJECTIVE

After going through this chapter, readers will be able to understand

- The Indian Philosophy
- What are the classes of words?
- What is meant by import of words?

- Various Theories that include the main ones - ākṛtivāda-vyaktivāda; jātivāda-jātyākṛtivyaktivāda;
- Who was Abhinavagupta and the theory

3.1 INTRODUCTION TO INDIAN PHILOSOPHY

The structures of idea and reflection of Indian philosophy can be seen at its best by looking into the work of civilization of the subcontinent of India. They include both orthodox (astika) systems, particularly, the Nyaya, Vaisheshika, Samkhya, Yoga, Purva-Mimamsa (or Mimamsa), and Vedanta colleges of philosophy, and unorthodox (nastika) systems, which includes Buddhism and Jainism. Indian philosophical ideas and thoughts has witnessed various philosophical troubles, most prominent among them are the nature of the arena (cosmology), the kind of truth (metaphysics), common sense, the character of understanding (epistemology), ethics, and the philosophy of religion.

The earliest thinking about language by Indians, determined in Vedas (Arapura and Raja 1990), is speculative. However later discussions involve state-of-the-art arguments among various schools of concept. These discussions, which subjected speech units (Sanskrit śabda, "sound, speech element, and word") and associated meanings (artha), proportion specific topics. One is epistemological. Sounds are ephemeral; an instant after they are stated, they disappear. Therefore, the question arises How can one speak of complicated devices like phrases (pada) and sentences (vākya) as perceptible entities in a perfect manner?

Similarly, even though one speaks of movements and matters which has been found in them, it's also arguable that acts and things that are notion of being perceived as wholes are not so; there's a stream of instants, none of which lasts appropriately to enable a qualified cognition of complicated outside entities. How, then, can one maintain that speech gadgets that symbolize real moves and matters? The second factor can cause issues about idea and system. Indian scholars perform with hard work and much care to

provide you the best answer. This approach become glaring already at an early length (ca. Seventh c. BCE), when Vedic students use to analyze texts (padapāṭha) from which the Vedic texts as regularly recited (saṁhitāṭha) have been derived.

Indian thinkers have perfectly given the sure way of acquiring knowledge, known as pramāṇa (a derivate of pra-mā. At least pramāṇas are commonly accepted direct perception (pratyakṣ) and inference (anumāna). A third, verbal transmission (śabda āgana), is time-honored with the aid of others, including Patañjali's yoga device. A method of understanding through similarity of one aspect to the other (upamāna) makes up a hard and fast of four pramāṇ as adopted by a prime school of logicians, nyāya. No longer have any of the thinkers, however, received śabda/āgama as a separate pramāṇa; a few account for understanding acquired verbally whatever is required through the mode of inference.

When it comes to the comparison with Western philosophical ideas, Indian philosophy gives both proper factors of affinity and illuminating differences. The variations highlight specific new questions that the Indian philosophers requested. The similarities monitor that, even when philosophers in India and the West had been grappling with the same problems and every so often even suggesting similar theories, Indian thinkers had been showing advancement in providing novel formulations and argumentations. The Indian philosophers raised some significant issues for consideration, but that their Western counterparts never did. It consists of many essential matters because of the foundation (Patti) and apprehension (jnapti) of fact (pramanya). Problems that the Indian philosophers most of the time omitted, however, helped to shape Western philosophy. It consists of such questions that have been raised any kind of judgment but make sure they always become helpful and useful in revealing any truth. Indian concept, consequently, affords the historian of Western philosophy with a viewpoint that they have taken supplements from Western concept. One needs to have a look at Indian thought. Then Western Thoughts, well-known philosophers, and critics show specific inadequacies of Western philosophical idea and makes clean that a few standards and differences may not be as inevitable as

they'll in any other case seem to be. Similarly, knowledge of Western notion gained through Indian philosophers has been regarded as superb knowledge for them.

The earliest existing Vedic hymns, and the Hindu scriptures from the 2nd millennium BCE, and document from the Indian system, according to which the human thoughts make its gods and of the deep psychological processes of mythmaking are found to profound cosmological ideas. The Upanishads (speculative philosophical texts) incorporate, which is regarded as one of the first conceptions of a normal, all-pervading, and non-secular truth is main to a radical monism (absolute no dualism, or the important solidarity of depend and spirit). The Upanishads also comprise early speculations by using Indian philosophies about nature, lifestyles, thoughts, and the human frame, no longer to talk of ethics and social philosophy. The classical, or orthodox, structures (darshanas) debate, now and then with penetrating insight and regularly with a degree of repetition, could emerge as tiresome to a few, such subjects as the popularity of the finite man or woman; the difference in addition to the relation among the frame, thoughts, and the self; the character of expertise and the kinds of legitimate information; the nature and foundation of fact; the forms of entities that can be stated to exist; the relation of realism to idealism; the problem of whether or not universals or relations are basic; and the very crucial hassle of moksha, or liberation (literally "launch")—its nature and the paths main up to it.

3.2 THE IMPORT OF WORD

Vatsayana in the Nyayabhasya explains the import of certain words. Whether a word means an individual (vyakti) or a particular form (art' i) or a universal (jati), it has been explained differently by the philosophers from various points of view. It is the primary meaning with which such questions are concerned. For the Naiyayikas, all these three vyakti and jati and akrti together constitute the meaning of a word. A word cannot mean individual (vyakti) only. For if a word means an individual, and then any word could mean any and every individual. But an individual is individual only about a

class or belonging to a class. Individuals bear the class character to which it belongs.

In the sentence that cow stand", the generality of cow characterizes the individual cow. It is one of the essential contributions of the Nyaya philosophers that for them reside in the individual universally. They, therefore, do not admit that a word denotes individual only. The words may refer to individuals based on individuals' association with the primary meaning. Individuals without universal (jati) cannot be conceived. The specification of the individual at least requires some specific qualities which are universal. To define an individual, the global, i.e., conditions have to be mentioned. Thus the understanding of the meaning of individual is possible only concerning global. Hence individual alone cannot be the only product of a word.

Moreover, the form by itself is also not sufficient to constitute the meaning of a word. The clay model of cow has an identical way with that of a cow, but it is not what is meant by a cow. Thus only the way apart from its class - essence cannot be taken as the meaning of a word according to the Naiyayikas. The Naiyayikas hold that word do not mean only universals also. It happens because the universal sense of any word cannot be understood from the individual and particular forms. According to them, a genus can be recognized only through the individuals that constitute the genus and the configurations of the individuals. A word, therefore, means all these three - the individual, the setting, and the universal. It is not that one of them is direct and the rest indirect. The individual, the global, and the configuration together constitute the meaning of a word. In the definition of a word, all three factors are present in the same way but with different degrees of prominence. It is due to the speaker's interest that one of these three factors is seen as dominant in some cases. When the benefit is to distinguish one thing from others, emphasis is given on individuality.

In the same way, according to the purpose, attention is given to anyone, and the others remain as subservient factors in the meaning of the word. Thus the old Naiyayikas hold that meaning of a word has three elements, anyone being predominant in one case. The three factors give rise to the three

aspects of the definition of a word, viz., and pictorial denotative and connotative. A word expresses a form, denotes individual, and connotes the genus. Ganges, the pioneer of Navya-Nydya philosophy, holds that the particular as qualified by the universal (Jdtivisistavyaktif1 constitutes the meaning of a word. It is natural and logical for the specific to appear as restricted by the global, and this is the way things are understood. Both the particular and universal appeal in the same awareness as bound together by a tie in which the particular appears as qualified by the global. According to him, the specific appearing as restricted by the universal constitutes meaning. Ganges, in support of his view, quotes Gautama's aphorism wherein he has used the word padartha (definition of the word) in the singular number though what constitutes this meaning has been mentioned as consisting of the universal, the form and the individual. According to Gangesa the implication of aphorism is that the individual as qualified by the type and by the comprehensive constitutes the meaning (primary meaning) of a word. There are perhaps exceptions, e.g., when referring to an earthen imitation of a cow somebody says "this is a co," what is referred to by the word 'co ' is not a real cow having the relevant universal. Gangesa maintains that the word" co" here refers to the form only through secondary signification, and envisages that there may be occasions when the universal only or the particular only may be referred to. But in such cases, the mode of reference is through the process of secondary signification, and it can be retained that what constitutes primary meaning is the qualified particular.

Check your progress 1

1.   Who focused on secondary significance?

   _____

   _____

2.   Who says that word has 3 elements?

   _____

   _____

3.3 CLASSES OF WORD

Abhinavagupta, in his Locana, refers to Tatparya as accepted by some Naiyayikas as a separate vrtti in the context of ' Abhihitanvayavada while explaining the syntactic unity of a sentence. He speaks of four distinct functions of a word, Abhidha, Tatparya, Laksana, Vyanjana, and arranges them under four separate classes. In a sentence the individual words by their primary function, Abhidha refer only to the isolated word-meanings. The Tatparysakti of words conveys the syntactic relation of the words. The intention of the speaker gives a unified, purposeful meaning -of a sentence. Hence the words are considered to have the power to convey the syntactic relation among the various isolated word-meanings. Anandavardhana also refers to the importance of the speaker's intention in sending the meaning of a sentence. But he does not accept Tatparya as a separate vrtti

The import of a word the controversial issue regarding a word being denotative of jati (universal), vyaki (individual or particular) and akrti(configuration) etc.

The problem of the exact nature of the denoted meaning has been viewed with much emphasis in almost all schools of Indian thought. As Vatsayana asserts, the determination of the precise meaning of words is necessary because the right knowledge is obtained from these words. So various schools of thought are found to have evolved different theories to answer the query to what actually constitutes the connotation of a word (Pravrttinimitta), i.e., whether a word conveys the concept of an Individual (Vyakti), or that of a Universal (,.lati) or that of Configuration (Akrti) or more than one of these entities. In other words, the question is what the term 'cow' (Go) primarily means, does it connote all these three attributes taken together, or anyone or two of these or anything else. Kumarila, in his Tantravartike, raises this very query and refers to many theories three on that seek to solve the problem.

Check your progress 2

3.   How many classes of words are there?

Notes

_____

_____

4.   What is the meaning of Akrti?

_____

_____

3.4 AKRTIVADA

Akrtivada or the theory of configuration is the assertion that Akrti is the primary meaning of a word. The Jainas may be reasonably called Akrtivadins. According to these scholars, the word 'cow* does not signify an individual cow, but all animals are bearing the general form or shape of a cow. The primary meaning of a word is determined by what the speaker intends to speak, and what cognized by the listener is. Akrti must be the denoted meaning of a word, because the determination of the exact nature of an object is dependent or, it. An object is ascertained to be a cow or a horse or anything else only through its form. It is the form of an object which is attested by our perception. An objective without a way or shape is never perceived.

Moreover, general words such as 'cow', 'pot,' etc. are always used to refer to precepts only. Hence Akrti being the object of perception, it should alone be regarded as the import of a word. Akrti is defined in the Nyayasutra of Gautama as that which signifies the universal. It is the particular arrangement of the parts (Avayavas) of an object and the components of these parts. The apprehension of these parts arranged in a specific manner leads to the apprehension of the Universal. The Universal cowness, for instance, is apprehended, either by the perception of similarity of shape, head, feet, etc. about the particular animal cow or by the knowledge of a composite substance of which these head, etc. are parts.

Mimamsakas have used the word Akrti as a synonym of Jati, which, according to them, forms the very import of a word, but in theory under

consideration, the term Akrti stands for configuration which is distinct from the Universal and the individuals which possess it

Dr. Gaurinath Shastri, however, refers to specific points of weakness involved in this theory. According to him, the whole problem of understanding Akrti as the only import of a word is based on a superficial view or nature, This theory, he points out, may hold good in case of specific kinds of the animal and Botanical kingdom" but not with reference to the material objects which do not possess "definite structure or morphological characteristics. "he view will be of no use especially in case of abstract ideas which never possess any form. As krtia's the organization of parts, it must inter in each case. Hence 'Aarti' 'not be the import of a word which must be common to all members belonging to a class.

Check your progress 3

5.　　What ascertains the type of object?

　　_____

　　_____

6.　　What is another name for Jainas?

　　_____

　　_____

3.5 VYAKTIVADA

In sharp contrast to the Jativeda of the Mlmamsakas, the Samkhya philosophers and some modern Uaiyayikas came to advocate the Vyaktivada or the individualist theory which holds that the individual on is the import of a word. According to these thinkers or all practical purposes, reference is made to the individual and never to the Universal. Gautama, in his Nyaya Sutra, records several such usages current in our language as that, which, grouping, giving, possession, quantity, enlargement, contradiction, color, compounding, and procreation, which cannot pertain to the Universal but the

individual alone. These expressions involve Qualification, and it is the individual alone, which is capable of being qualified. The individual is the composite material body, which is the abode of there.

Moreover, the individual points out that there can be specific unique, i.e., the Sun and the moon and proper games like DIttha, which cannot have a Universal but can refer only to the individual. P.V. Kane while referring to a section of the Naiyayikas as individualists, cites the view of the author of the Didhiti commentary, according to whom, denotation of a word is to be accepted with reference to the individual and never to the Universal, which remains only as the Sakyatavacchedaka, i.e., Determinant of the denoted meaning. A section of individualists, however, in response to the severe criticisms of their opponents, comes to remodel the theory and admits that the Universal is to be understood as alone as they are considered the primary import of word.

Check your progress 4

7.   What is meant by Sakyatavacchedaka?

   _____

   _____

8.   Who wrote the Nyaya Sutra?

   _____

   _____

3.6 JATIVADA

The Mimamsakas belonging to both Bhatt and Prabhakar schools as also the Vedantins are known as hevalajativadins, as according to them, Jati (Universal) is the primary import of a word. Patanjali, however, refers to the sage Vajapyayana as the first exponent of this theory. The proponents of this perspective claim that cognition of the meaning brought about by a word

pertains to the Universal alone, since the latter has alone action for its object. When a person, for instance, is asked to bring a cow, he brings any cow he likes. It is the Universal' cow' that determines his choice. Let the individual were admitted as the import of a word; it would be difficult to understand which individual is meant. Thus, if, in the present instance, the word 'cow' would signify a white cow,' it would be difficult to understand that the word has a reference to a 'black cow' also. According to the Universalists, there is such a 'community' (i.e., identity of character) amongst the numerous 'cows,' which enables us to use the term cow' about each of the individual cows. The community which goes by the name Jati, is the import of a word

Check your progress 5

9.   What is the meaning of Jati?

   _____

   _____

10.   Who is to be added to the import of the word?

   _____

   _____

3.7 JATYAKKTIVYAKTIVADA

Gautama, the founder of the Indian Logic, feels that none of the above theories can be a solution to the problem. According to him, the import of a word cannot be exclusively confined either to the Universal or the Individual or the Configuration; these three taken together can only form the import of a word. The Universal cannot be the sole import of a word, because its manifestation depends on the Configuration and the Individual. No word can produce the knowledge purely of the Universal without the apprehension to the Configuration, and the particular all these three elements are equally present in the import of a word. All the ancient Naiyayikas have adhered to this   view.   As   such,   they   can   be   conveniently   identified   as

Jatyakrtivyaktivadins or the advocates of the theory of' composite denotation of a word. The Naiyayikas while considering all the three aforesaid elements as the import of a word, however, saying, so we don't have any hard and fast rule concerning the predominance or subordination of these elements, that is to say, a word insubordination may principally convey anyone of these elements to the other two is elements. Thus, when the idea of distinction, intended to be sent in sued expressions as 'bring the cow', tie- o two parts, viz. the Universal and the Configuration remain subordinate in the matter signifies the idea of distinction is not sought and only through of a universal is emphasized in such expressions s.' cow should not be touched by one's feet, it is Universal which is principally signified. Again, in phrases as "ain't a cow*, or "rake cows with Jay' emphasis is laid on the Configuration, since the idea of painting, etc. can be construed with that oi 35 Configuration alone. Thus, none of a foreseen element should hold a status of importance in the matter of signification.

Check your progress 6

     11.   What is the Nayayika view about word?

         _____

         _____

     12.   What kind of knowledge cannot be produced purely?

         _____

         _____

3.8 THE ALAMKARIKAS' REFUTATION OF THE THEORIES JATIVADA AND VATAKTIVADA -

In their active bid to establish the Jatyadivada, the Alamkarikas had to refute the Jativada, as advocated by the Mimamsakas and the Vyaktivada, as held

by the Sankhyas and some modern Naiyayikas. As we have earlier observed, the Mlmamsakas, as Jativadins, consider even words denotative of quality, action, and proper names as signifying the Jati alone. Thus according to them, the quality whiteness, for instance, subsisting in such various white objects as snow, conch and milk, although appears to differ in each case, is same in reality, in as much as we use the same expression, i.e. "white as in such utterances as" white snow-white milk" and "white conch. Thus, though the individual whites are different from one another, yet they bear a common class - characteristic i. e. whiteness (Suklatva) on account of which an identical expression and consequently an identical cognition arise concerning the different white objects. This being the case, the Mimamsakas contend, the word Sukla, which is considered as a Gunavacaka Sabda (I.e., word expressive of a quality) by the Grammarians, is exactly similar to the word Go (cow) and as such, both of them come to be Jativacaka Sabdas (i. e. words expressive of the gunas). This applies to an action (Kriya) also. The act of cooking (Pakakriya), for instance, in the case of molasses (Guda) Is not different from the one about rice (Tandula), as the same Universal action in the form of "Pakatvajati is present in both the cases. In the context of the proper names like Dittha being conceived as Universal, the Mimamsakas contention is this; the word Ditta as uttered by an old, is certainly different in pitch and intonation from the word Ditta as uttered by a child. But yet, we do recognize these two utterances as essentially similar, and this similarity can be explained only when the reality of a Universal "Dittha" (i.e ., Ditthatva) like the Universal "Gotva" (cow hood)is acknowledged concerning all particular utterances of that sound-group. Thus, the Universal alone should be regarded as the import of a word.

Check your progress 7

13.   What does Kriya means?

_____

_____

14.   What is the formal word for universal cow hood?

_____

_____

3.9 ABHINAVAGUPTA AND HIS THEORY

The Great Guru Abhinavagupta (fl. C. 975 - 1025) has been recognized as one best philosopher among India's exceptional literary critics and philosophers. He became a grasp of the Kula college of Shaivism, however wrote many commentaries elucidating numerous texts and schools of concept. His potential to make the meanings clear of historical books via the application of motive and good judgment, and through his non-public revel in of religious exercise, helped to popularize Kashmiri Shaivism.

His Tantra-Âloka (light on the Tantras) that appears in history was written when Abhinavagupta had earned enlightenment, is one of the excellent accomplishments in Indian spiritual plan, and actuated the power of the interior which suggests formality among the Shaiva and Shakta faculties for hundreds of years. Abhinavagupta also wrote on aesthetics, track, and an expansion of different subjects. His famous commentaries on poetry, drama, and dance, the Locana at the Dhvanyaloka and the Abhinavabharati on the Natyasastra has pointed out nearly every critical issue of Indian aesthetics.

Most of the statistics approximately the existence of Abhinavagupta is gleaned from his very personal writings. Abhinavagupta modified right into a Brahmin whose ancestors were prominent scholars in the courtroom docket of Kanauj. His ancestor Atrigupta, who was born in Antarvedi, the Doab among the Ganges and the Jamuna, changed into serving the king of Kanauj Yasosvarman, who was defeated via King Lalitaditya (c. 725 – 761). King Lalitaditya introduced Atrigupta to Cashmere as the stolen property, and, "that amazing town (Srinagar) like the one of Kubera (Alka) on the front of the temple of "Sheetanshumauli" (Siva having the moon as its crest) on the Vitasta, the king produced a spacious residence for him and gave him a Jagir Property and area) of land." Abhinavagupta's grandpa became

Varagupta and his father Naramsimhagupta, furthermore observed as Cukhala."

Abhinavagupta's grandfather became Varagupta and his father Naramsimhagupta, moreover referred to as Cukhala. His own family had a protracted subculture of scholarship, and his parents have been sincere devotees of Lord Shiva. Abhinavagupa was born in Kashmir around 940 - 950 C.E. His liked mother, Abhinavagupta, Vimalakala, died when he was a child.

In geographic area, it is historically believed that Abhinava became a Yoginibhu (born of a Yogini). When it comes to his family, Abhinava says, "all the people of the family appeared materialistic and wealth as a straw and that they set their hearts on the contemplation of Shiva." [2] His uncle Vamana Gupta was Associated with nursing and skilled in literary study. His father, Narasimha Gupta, schooled him as Indo-Aryan in descriptive linguistics, wisdom, and literature. It is declared that in his teenagers, Abhinavagupta learned effortlessly and effectively. It is stated that during his teenagers, Abhinavagupta learned effortlessly and effectively many things, even tricky philosophical principles, and his speech was measured and elegant.

Abhinavagupta's essential instructor was Lakshmana Gupta. However, he traveled broadly, even outside of Kashmir, to take a look at distinctive Shastras (teachings) and have been into at least 19 different instructors. This involves masters of Buddhism and Jaina. He suggests in his Tantraloka (V11, 205, 206) that despite the reality that one might be lucky enough to get a teacher who has achieved perfection himself and could lead his student to it without facing any issues, that doesn't imply one must no longer try different instructors for acquiring knowledge of various teachings and different paths. He practiced successively and contributed to the growth of each of the three first-rate faculties of Kashmir Shaivism 3 first-rate faculties, Krama, Trika, and Kula. Abhinavagupta credited the trainer Shâmbhu Nâtha in Jâlandhara, from whom he acquired the practices of the Kaula culture, while leading him to enlightenment and genuine peace.

Later, writers discuss with Abinavagupta as more following authors discuss 'Abhinavaguptapada' with Abinavagupta. The term 'pada' is an honorary one, but in this scenario, it indicates another significance because 'guptapada' means 'snake' (Shesa). 'Abhinavaguptapada' would, as a consequence, only 'a new incarnation of Shesha.' Shea, the serpent God, turned into one of the manifestations of Vishnu. Vamana the proponent of the Indian Rhetoric Faculty of Riti and commentator of 'Kavya Prakasha' referred to as 'Bala Bodhini' Pandit Vamanacharya Jhalikar, proponent of the Indian Rhetoric College of Riti and commentator of 'Kavya Prakasha' called' Bala Bodhini' Abhinavagupta was referred to as 'an intellectual giant and a serpent (terror) for his youthful fellow students. "His instructors, who were inspired very much by his intelligence and eager reminiscence, knew him as Abhinavaguptapada. Abhinava himself says in Tantraloka (1.50)(mild of the Tantras), "that is the paintings written by Abhinavagupta, who has gained a name by using his experts (elders, instructors).

Later in his lifestyles, Abhinavagupta raised to the place of Acharya [Master] of the Shaiva sects in Kashmir. While Abhinavagupta wrote Tantaloka (The mild of the Tantras) in his early center age, he seems to have had only a small organization of his disciples, almost all of whom were contributors of his family. He also tells us that his brother Manoratha was one of the first to have research from him and that he later joined using Karna, the husband of his sister Amba. While Karna died and left Amba with their only son, she devoted herself totally to the worship of Lord Shiva and his brother's carrier. Karna's dad, a minister who left the court to finish "the Lord's minister;" Vatsalika, her father's sister, and Mandra, Karna's cousin and close friend, we're all dedicated to him and faithfully served him. Mandra encouraged Abhinavagupta outside Pravapura to remain in his town. (Contemporary Srinagar) in which, within the residence of Vatsalika, he wrote his Tantaloka for the advantage of his disciples, who Abhinavagupta tells us about his paintings, wanted to have "a great knowledge of the Tantras." Almost all the distinct disciples to whom he relates were his maternal uncle's sons, Utpala, Abhinava, Chakraka, and Padamgupta, and

one named 'Kshema,' who might have been his most exceptional disciple, Kshemaraja.

Abhinavagupta is taken into consideration as the most excellent exegetical theologian of the Shaiva tradition in the medieval period. A prolific and polymath author, he has been credited with the authorship of as many as fifty works, just a few of which continue to exist up to this real-time. The two most essential philosophical writings had been the Parâtrimshikâ-Vivarana and the Tantraloka. Parmarthsara, a thoughtful composition of one hundred and five verses, turned into alleged to be based totally on the Karikas of Shesha. Different philosophical works had been Tantrasara, Gitartha-Sangraha (Bhagavad Gita commentary), and Parmarthasara. He wrote that he has contributed to the rhetoric about his philosophical debates. Together with his analysis on Bharata's Natya Shastra (Abhinavabharati), poetics along with his statement on Anandavardhan's Dhvanayloka (the Locana), drama, aesthetics, dance, and linguistics. His paintings are more looks like commentary on and elaboration of present colleges of notion than that of a unique system. He wrote from his private experience. He used motive and sound judgment to explain that the means of historic authoritative texts, sensibly treating them and making them understandable to the people. In this manner, he popularized the Pratyabhijna faculty of Shaivism, which have been added with the aid of Somananda and Uptala.

The Rasa-Bhava is the imperative idea in Indian acting arts together with dance, drama, cinema, literature, etc. Bhava means "to emerge as." Bhava is the state of mind, even as Rasa is the cultured flavor those outcomes from that Bhava. The Bhava themselves bring no that means within the absence of Rasa. As a consequence, Rasa is essentially making forms and manifestations of Bhava within the structure of a multitude of sensations through flavor, emotion, and delight. In different words, Rasa is the dominant emotional subject matter that is invoked in the audience. While we watch a film, an unhappy scene makes us cry – that is Rasa. The Rasa-Bhava is what establishes a courting among the performer and the target market.

The Rasa idea was propounded by way of Bharata in Natyashastra. He described eight Rasas viz. Śṛṅgāram (love, splendor), Raudram (fury,

wrath), kāruṇyam (compassion, tragedy), Bībhatsam (disgust, aversion), Bhayānakam (horror, terror), Hāsyam (laughter, comedy), Vīram (heroic mood) and Adbhutam (marvel, amazement).

Contribution of Abhinavgupta to Rasa idea

Abhinavagupta wrote Abhinavabhāratī, an observation of Nāṭyaśāstra of Bharata. For the first time, he introduced a technical definition of Rasa. According to him, Rasa is the usual bliss of the atman colored via the emotional tone of a drama. Abhivangupta introduced a 9th rasa referred to as Śāntam which denotes the peace or tranquility. Those overall nine rasas make the Navarasa.

Abhinavagupta's work can be regarded as extraordinary in Indian intellectual records. Even though, he is categorized as a Saiva truth-seeker; his works accommodates numerous highbrow thinking together with Aesthetics, dramaturgy, song, Tantra, yoga, literary grievance, devotional poetry, cognitive technology, feelings, philosophy of thoughts, language. His works fall in various classes, including commentaries, poems, manuals of non-secular rituals, philosophy, and so on.

His maximum crucial paintings are Tantraloka, which is an encyclopedia of Tantra and synthesis of the Trika machine Trika gadget is any other name of Kashmir Shaivism and refers to 3-fold technological know-how about a guy and his international. The supplementary paintings to Tantraloka are Tantrasara, which is a précis of the Tantraloka. His commentary called Abhinavabharati on Bharat Muni's Natyashastra bureaucracy a critical part of the Indian discourse on poetry, drama, dance, and track.

Other writings that include Pratyabhigya stands for 'identifying' and not for attaining. Anyhow he has always a crucial region in the Indian society. There's an uncommon sense of humanity that exists in his commentary at the Gita. He is an extra equal, which may be observed in his works.

The versatility of Abhinavagupta has moved to such an extent that his works are even today being researched in over fifty international locations global. For centuries, he became mainly famous within the portals of south Indian Saivite tantrism. Acharya Abhinavagupta's teachings are one of these

necessities for present-day society; however, his works have been seen in the school books today.

One critical problem for the cutting-edge reader is the hassle of translation. There's an extra accessible hassle with translations of Indian philosophical texts. While a few tasks like the Murty Classical Library are now addressing the trouble, nevertheless, the difficult task of translating Indian philosophical texts has never been discussed. It is also known to be heard that even non-Greek readers can have excellent knowledge and use Greek texts in techniques where it is impossible to apply translated Sanskrit texts.

The question of intellectual abilities comes out in the mind of readers from the works of genius like Abhinavagupta. Cutting-edge readers are embarrassed with the aid of references to tantrism and yoga. It can be seen as an ideological resistance in marginalizing such works of notable importance.

The use of Abhinavagupta's case, to set up a contested Kashmiri identity on my own could be an injustice. He has given super messages to the sector. His knowledge and teachings have to be made to reach the loads.

Check your progress 8

15.   What was Tantraloka according to Abhinavagupta's Philosophy?

_____

_____

16.   Explain Rasa - Bhava?

_____

_____

3.10 LET'S SUM UP

• Indian philosophy, the structures of concept, and reflection that have been superior with the aid of the civilizations of the Indian subcontinent.

They encompass each orthodox (astika) structures, especially, the Nyaya, Vaisheshika, Samkhya, Yoga, Purva-Mimamsa (or Mimamsa), and Vedanta schools of philosophy, and unorthodox (nastika) structures, which incorporates Buddhism and Jainism. Indian idea has been involved with various philosophical problems, massive among which are the nature of the area (cosmology), the character of reality (metaphysics), collective experience, the role of expertise (epistemology), ethics, and the philosophy of religion.

- Abhihitanvayavada, while explaining the syntactic team spirit of a sentence. He speaks of four excellent features of a phrase, Abhidha, Tatparya, Laksana, Vyanjana, and arranges them under four separate lessons.

- Whether a word approach a character (vyakti), or a particular form (akrt'i) or a conventional (jati) has been defined in another way by using the philosophers from diverse factors of view. It's miles the number one meaning with which such questions are concerned. All about various

- Theories that encompass the primary ones - āokṛtivāda-vyaktivāda; jātivāda-jātyāokayṛtivyaktivāda;

- Abhinavagupta turned into a Kashmiri Saiva logician, who lived in 1000 ad, exactly a millennium ago. He become one of the global's best philosophers and literary critics, and a mystic and aesthetician par excellence. His contribution to Indian philosophy, literature, drama, and acting artwork is tremendous. He's to South Asia what Plato or Aristotle have been to western civilization.

- Abhinavabhāratī is the most significant work on art philosophy–a lengthy and complicated commentary on Bharata Muni's Natya Shastra. This job has been one of the most significant contributing variables to the fame of Abhinavagupta to this day. His most notable contribution was to rasa (aesthetic savor) theory.

3.11 KEYWORDS

- Shaivism This refers to a cluster of religious schools and traditions in Hinduism dedicated ordinarily to the worship of the god Shiva, who's one of the precept gods of the Hindu religion. Shaivism is practiced widely during India, and has many distinct nearby variations in both philosophy and practice. Its followers are cited in English as Shaiva(s), or on occasion Shaivite(s). The maximum generally worshiped symbol for Shaivites is the linga, a phallic column representative of Shiva's paradoxical virility and chastity.

- Vaisheshika It is one of six orthodox schools of Hindu philosophy (Vedic systems) from ancient India. Vaisheshika is one of six orthodox colleges in ancient India. In its early phases, the Vaiśelika was an autonomous philosophy with its own metaphysics, epistemology, logic, morality, and soteriology. Over time, the Vaiśelika scheme became comparable in its philosophical, ethical and soteriological processes to the Hindu Nyāya school, but maintained its epistemological and metaphysical distinction.

- Nyaya Philosophy The Nyaya philosophy turned into based by using the top notch sage Gautama who have become also referred to as Gautama and Aksapada. As a consequence, the Nyaya is likewise known as the Aksapada machine. This philosophy is regularly concerned with the conditions of correct wondering and the manner of acquiring a real expertise of truth.

- Sabdartha A sentence or vakya is a collection of words (pada) organized in a certain manner.

- Laksana It is the secondary which means of a phrase that's indirect or implied which means.

- Mīmā'sāL It is a Sanskrit word meaning ' reflection ' or ' critical investigation ' and therefore refers to a tradition of contemplation reflecting on the meanings of certain Vedic texts. This tradition is also known as Pūrva-Mīmāsā because of its focus on the previous (pūrva) Vedic texts dealing with ritual behavior, and likewise as Karma-Mīmā'sā because of its focus on ritual behavior.

- Samkhya Also called Sankhya - it is one of six āstika schools of Hindu philosophy It is most closely linked to the Hindu Yoga School and influenced other schools of Indian philosophy.[4] Sāmkhya is an enumerationist philosophy whose epistemology recognizes three of six pramanas as the only credible means of information acquiring. These include pratyak alpha (perception), anumā alpha (inference) and śabda (āptavacana, word / testimony of credible sources). Sometimes defined as one of the Indian philosophy's rationalist schools, the dependence on reason of this ancient school was exclusive but powerful.

3.12 QUESTIONS FOR REVIEW

1. Explain about Indian Philosophy

2. Who was Abhinavagupta? Talk about his Life

3. Explain about the Meaning of words – Shabdaartha

4. What is Nyasa Philosophy according to you and how did it emerge?

5. What is Jativada according to you and elaborate its existence in Indian Philosophy of Language

3.13 SUGGESTED READINGS AND REFERENCES

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3.14 ANSWERS TO CHECK YOUR PROGRESS

1.   The meaning of the word "co" is only relevant due to secondary significance (Check your progress 1 – Q1)

2.   Naiyayikas hold that meaning of a word has 3 elements (Check your progress 1 – Q2)

3.   There are 4 different functions or classes of word (Check your progress 2 – Q1)

4.   Akti means configuration (Check your progress 2 – Q2)

5.   It is the way or shape that the word is used in that determines the to type of object (Check your progress 3-Q1)

6.   They are also called Akrtivadins (Check your progress 3- Q2)

7.   It means the determinant of the denoted meaning (Check your progress 4 – Q1)

8.   Gautama write the Nyaya Sutra (Check your progress 4 – Q2)

9.   It means the import of the word (Check your progress 5- Q1)

10.   Jati or the universal aspect perspective is added to the import of the word (Check your progress 5- Q2)

11.   They do not have a hard and fast rule for a word (Check your progress 6-Q1)

12.   Knowledge of the Universal cannot be produced purely by any word (Check your progress 6– Q2)

13.   Action can be called Kriya (Check your progress 7 – Q1)

14.   Govta is the universal word for cow hood (Check your progress 7 – Q2)

15.   Abhinava himself says in Tantraloka (1.50)(mild of the Tantras), "that is the paintings written by using Abhinavagupta, who was so named by his experts (elders, instructors). Later in his lifestyles, Abhinavagupta rose to

the placement of Acharya [Master] of the Shaiva sects in Kashmir. While Abhinavagupta -....(Check your progress 8 –Q1)

16.   Conntribution of Abhinavgupta to Rasa-Bhava idea. The Rasa-Bhava is the imperative idea in Indian acting arts together with dance, drama, cinema, literature etc. Bhava means "to emerge as". Bhava is the country of mind even as Rasa ....(Check your progress 8 – Q2)

UNIT 4 APOHAVADA; SABDABODHA

Structure

4.0 OBJECTIVES

After going through this chapter, readers will be able to understand

- Define the literal meanings of the word "apohavada and sabdabodha."

- Understand how do Buddhists explain apohavada and sabdhabodha in light of their religion.

- Understand the deciding factors of the meaning of sabdabodha

- Understand apohavada according to diganga and dharmkarti

- understand the philosophy of apohavada and sabdabodha

- Understand the background of apohavada and sadbabodha

- Understand sabdabodha as a separate type of pramna

- How does it influence on Buddhist culture and religion

4.1 INTRODUCTION TO APOHAVADA AND SABDABODHA

The idea of the apohavada means the word-meaning connection. It appears fascinating as well as one of the most mind-boggling issues in Indian Philosophy. Apohavada signifies the meaning of the word. It is a significant connection that means a reference that may compare to the sense of information or the idea it gives. Different Indian rationalists attempted to place various assumptions about the importance of apohavada. It is the connection between a word and the purpose.

Buddhist Scholars, Dignāga and Dharmakirti, set the hypothesis of apohavada. It is known as **Apohavada**. 'Apoha' is a term that signifies 'prohibition.' As per this hypothesis, a word apohavada doesn't imply anything genuine. It helps in gathering an idea by methods for the avoidance of different articles.

As Dignaga stated

"A word shows an article simply through the prohibition of different items (anyapoha, - vyavrtti). For instance, "cow" basically implies that the item isn't a non-cow."

Buddhists and Naiyaikas forces if any word makes sense in a sentence or not. As per Naiyayikas, a word brings a Universal (samanya). While according to Buddhists, a word means an idea (vikalpa), which is a defective and mental development. Their discussion addresses a significant talk in the

Western way of thinking. I am the issue of universals. In one of their addresses, Buddhists would line up with Nominalists, while Naiyayikas would line up with Realists. The idea of the prevalent (Jati) towards which Dignaga addresses his thoughts that sentences that make sense remain in mind and hearts of people listening to it. Dignaga opposes that such an element is logically inconceivable because the two bases "inseparable" and "occupant in a majority of people" are different. A widespread's habitation in an individual must be either finished or fractional. That is, either the whole lives in an individual or just a piece of it do. On and off, if the chance is missed, at that point, the Universal won't dwell in different people. On the off chance that it is incomplete, at that point, it can't be inseparable.

The idea of widespread here seems, by accounts, to be that of an arranging rule. For example, maybe, similarity, by the carefulness of which the majority of people are gathered together into a class. Regardless of people belonging to a different standard, It is unthinkable without knowing a person in type controlled by guidelines. For until we know every person in a class. We can not recognize what they share for all intents and purpose that qualifies them just for participation in that class. Be that as it may, to understand separately previous, current and future individuals in a category is outlandish who is spatially and transiently limited.

Dignaga opposed that Universals are extremely simply etymological speeches. Articles are gathered based on apoha. In Apoha, an announcement like "all pooches are warm-blooded animals" turns into "all non-well evolved creatures are non-hounds." These two proclamations are legitimately equal. The Universal warm-blooded creature ness has been investigated as far as 'not a non-vertebrate". It is depicted that the specific creature for the law of twofold belongs to its same nature. Through Apoha, we segregate a person from all others through invalidating its inverse. Apoha is viewed as the importance of a word. There is nothing in like manner between two items assembled than their being gathered. Dignaga demonstrates his case by showing that utilization of a word to an article relies upon apoha or refuting its inverse and not on the individual, the person

that has widespread. Setting Universals as a significant aspect of outer the truth is excess. It is Dignaga's careful going nominalism.

Apoha is a hypothesis of an ideal arrangement, A government that signifies something. apoha means how it is utilized in an understanding of recognition. Perceptual reference to dairy animals is accomplished through the idea arrangement movement of the keenness called Apoha or avoidance of the other. Items don't have specific pictures yet perceived characters. For example, the epitome of an object is theoretical. A word is the embodiment of the article. Where Apoha educates the procedure regarding idea development, it signifies the meaning or essence of an object. A specified recognition is extremely empirical, not perceptual. It is inferential as in an item isn't cognized in itself yet on-premise of something different. It is characterized as equipped for being related to words. Being connected to words infers that the word doesn't need to be expressly reviewed. However, the substance of specific discernment is mixed or blended in with the words which capacities its verifiability. The purpose of including the capability 'able' is to incorporate newborn children and non-etymological creatures in the definition. Since they need calculated functions not being language clients, however, yet can be said to have awkward portrayals or proto-ideas because of which they can have specific observations. Articles are accordingly thought to develop not percepts since their insight surmises tangible as well as scholarly tasks.

Sabdabodha is a Sanskrit word which can be explained in Hinduism as well as in Sanskrit. In vayakrana, this term is commonly used as a verbal elucidation of the sentence as emerging from that of words. It altogether is associated with legitimately or implication with action word action. As indicated by the grammarians, the verbal response is the head thing in a sentence. The different words (aside from the one which communicates oral movement) are subjected to the oral action. In Marathi, it can be explained as an impression of the spoken or exacting sense. Sabdabodha is derived from two words, i.e. sabda and bodha, which means fear of the feeling of words in Sanskrit. Verbal cognizance or sabdabodha implies the information of vakyartha or sentence-meaning. It emerges when someone outlines 'x'

about the fire on the mountain or wherever far as that is concerned. This learning of light is created through a sentence that someone who is educated 'x' about the fire in a specific spot. Accordingly, any can know one and a similar item of these four methods for understanding.

The verbal declaration. The oral explanation is only a sentence as it is the littlest unit of language through which the speaker speaks with the audience. It is likewise characterized similarly in the framework. "A sentence of a dependable individual is called verbal declaration." Presently, let us see what a sentence is. A sentence is the combination of padas or words having meaning or some sense. It is a Verbal judgment that is characterized in the framework as aptavakyam Sabah or then again aptopadesah Sabah. It means a sentence or an articulation of a reliable individual. Apia here means a trustworthy individual. Apia is characterized in the framework of yatharthavakta. It means one who talks about the thing as it is.

Pada, a word, is the central base unit of a sentence (saktam Padam). Pada means the central idea of the word. In this way, it very well may be said that the learning of words is the instrument for the sabdabodha. Yet, on the off chance that one knows just the words, at that point, he may not get the vakyartha. To see the vakyartha, one must understand the padarthas. For which, the learning of the connection of words with their implications is essential. It implies when an individual knows pada and padartha, then no one, but he can have the sabdabodha. Along these lines, it might be said that information that emerges through the learning of words and recognition of implications of words through the teaching of the relationship of Scripture and its significance is called sabdabodha. It is seen before that sadabodha emerges through the learning of words. We can also say that sabdabodha is the capability of understanding words or sentences. For the sadabodha, knowledge of words is the instrument and recognition of which means of words is vyapara, i.e., activity.

The procedure of sabdabodha starts when one tune in to a sentence or one peruses a sentence. At the point when a sentence is heard, the listener gets padajnana, i.e., learning of words as the sentence is only the accumulation of

words. It is characterized in the framework as 'padasamuhah vakyam.' When the sentence is heard, the listener recollects the implications of the words. Consequently, the second step during the time spent verbal comprehension is padarthasmarana, i.e., recognition of word-implications. Here, that the listener knows the language of the speaker is underestimated, as referenced previously. Except if he knows the speech, he can't recollect the implications of words. For instance, when one hears the phrase ghata, he has the learning that-pada or the word ghata. After that, he recollects the significance of the ghata words, i.e., 'kambugrlvadiman,' One which has a neck like a conch shell. At that point, the importance of the phrase ghata is comprehended. In this way, information of words is the instrument, and the connection between a word and its significance is the helper cause for sabdabodha.

Check your progress 1

1.   What do you mean by apohavada?

_____

_____

2.   What does sahdobadha means in Sanskrit, Hinduism and Marathi?

_____

_____

4.2 EPISTEMOLOGY AND PHILOSOPHY OF LANGUAGE OF APOHAVADA

At the core of Dignāga's and Dharmakīrti's methods of reasoning is the rule that specifics, i.e., what is genuine, are just appropriately gotten a handle on my observation. How they are in themselves is in this way is said to be "unspeakable" and "not an object of words."In any case, why at that point say language and thought by one way or neglect to catch them? The appropriate response is twofold. Above all else, linguistic components,

similar to subject and predicate, qualifier and qualified, operator and activity, and so on., have no relating ontological highlights. As points of interest are, solidarities are conceding no differentiation between holders of properties (dharma). The consistent result of the Buddhist's nominalist position about comprehensive is that there are no such usual sorts. The use of terms isn't intelligible by coordinating up times with them.

The hypothesis of apoha is planned by Buddhist thinkers to take care of the issues of the widespread (saamaanya) and the specific blunder (bhedaagraha), the connection between substance and property (dharma-dharma). The word and its significance ('sabdaarthasambandha). The hypothesis is by all accounts misconstrued as "a negative methodology towards significance." The charge of "negativism" seems to have been founded on the investigation of non-Buddhist researchers Uddyotakara, Kumaarila Bhatta, Bhaamaha, and Udayana. They are "passionately criticized" that the hypothesis is unfavourable. The charges of "negativism" have always been.

4.2.1 Apohavada In The Light Of Dignāga

The "rejection hypothesis" (apohavāda) is introduced as the improvement of non-Buddhist opponents of Dignāga. Just as in present-day works treating the subject. Herzberger (1975) built up a bright legitimate system. He has utilized and overviewed the outcomes that were offered by Emil Post's hypothesis of twofold suggestions. He named it "ingenious nominalism." It would represent meanings in a better way. In any case, maintain a strategic distance from metaphysical promise to terrestrial. Each suggestion would be analyzable as an arranged pair of substance and responsibility. It is known as "apohist twofold negligible." It would insist content yet deny metaphysical duty. In what is by all accounts in any event, halfway a top-down approach. Mark Siderits has accepted the pertinent twofold refutation as including two unique sorts of disprove, decision and rejection. The goal that it is the blend of the two that selects a class of people, at the same time remaining nominalistically unengaged to universals. At long last, maybe the most striking current utilization of twofold contradict as a method for indicating

word-types. It is a sort of phonemes to be found in the Cours de Linguistique générale of Ferdinand de Saussure. Even though this nineteenth twentieth-century Swiss theory was unconscious of sixth-century parallels in the Indian way of thinking. It was not roused principally by philosophical theory stresses. Dignāga had placed it in his Sāmānyaparīkṣā

"A word discusses elements just as the invalidation of different things qualifies them."

In Dignāga's framework, the information someone has is always natural and can be taken as "the subject of deduction." According to Buddhist philosophy, it can be analyzed by a specific sign. For this to happen, the accompanying must be correct. The logical image must be the stuff of focus of the inference. Here occurs in the matter of construing a belonging. It isn't precisely equivalent to the intelligent belongings. It is besides evident to the individual illustrating the derivation. These subsequent belongings may fill in as a deductive symbol if it contains two additional characteristics. The deductive imprint must be recognized to occur at any rate one point.

To the pragmatist contention that it is prevalent, which is the object of a recommendation, The nominalist rejoins that the general itself isn't genuine. However, a sensible develop (vikalpa). It must be imagined as the possibility of rejection of a typical counter-connect. For example, the regular counter-correlative of all dairy animals is non-horse. Subsequently, the idea "bovine" can be controlled by barring every single other case of reality from which it is rejected. "The widespread is in its very substance prohibition of the other."

Dignāga creates   Sensation and believing are the fundamental two techniques for acquiring data since two attributes are reasonable. There is no readable article further than the careless and the universal stuff. It will display that impression has the difficult to miss trademark as its theme while suspecting has the overall quality as its point.

4.2.2 Apohava In The Light Of Dharmakīrti

Dharmakīrti consequently clarifies how a person can consider and allude to such an article on the planet through the perplexing. It specifies how a person can feel a long causal chain from the specific items to the psychological innovation of semi general. It helps in the utilization of words on a particular event. Musings and discuss blue are in this manner about blue things because lone blue things assume the suitable causal job in promoting the idea, lastly the word. Dharmakīrti and his pundits continually represent the psychological substance of thought. As far as nonexclusive portrayals that are "rejections of what is other." This from the "hour of [establishing] the phonetic show" to "when one uses the show." Yet, on the off chance that aboutness is to be sure guaranteed causally. So what is the hypothetical enthusiasm of anyāpoha? Either Dharmakīrti's hypothesis of reference isn't causal. Yet, is a half breed hypothesis, including both causal and graphic elements or anyāpoha, isn't there in Dharmakīrti's prediction to guarantee aboutness/reference. However, it is his reaction to another sort of concern. Even though there are present-day half breed speculations of text joining the causal and the graphic, it isn't clear how (or if) Dharmakīrti proposes to do that. What appears to be almost certain after Pramāṇavārttikasvavṛtti promotion 68–75 and advertisement 128. It is that anyāpoha is there in the hypothesis basically to answer otherworldly stresses. Allowed that we imagine that the psychological substance, i.e., the conventional portrayal, has a conveyance more than a few occasions. Is it unmistakable from or equivalent to the cases? In the previous example, it would not concern them. In the last case, it would itself be specific and unfit to apply to different points of interest. The propose of anyāpoha is intended to maintain a strategic distance from that puzzle of a semi all-inclusive being the equivalent or extraordinary. It is neither as it is stunning.

 As Dunne puts it as

"… by consigning appropriation to a refutation, Dharmakīrti hinders any endeavour at raising dispersion (or a circulated substance) to the degree of ultimate reality."

For the nominalist Buddhist, a genuine is the outrageous point moment. It is a past propositional activity. Everything past, future, envisioned, missing, mental, notional, and widespread - that is, each idea development - is unbelievable. Accordingly, the object of a judgment or articulation, that is, the propositional activity, isn't the flitting genuine. It is in steady motion. In this way, all verbal and legitimate proclamations express "separation" (apoha).

Check your progress 2

3.   What according to Digaga, Aphoda is?

   _____

   _____

4.   What according to dharmkirti, aphoda is?

   _____

   _____

4.3   DECIDING FACTORS OF MEANING IN SABDABODHA

One of the extraordinary types of Sanskrit punctuation clarifies the phenomenon of sabda. For example, 'there is no origination on the planet which isn't trailed by the word. All learning shows up as though strung by words'.Such is the status credited with śabda in the Indian way of thinking. Sabda is of two kinds as per neo rationalists, 'awkward' and 'articulate.' Articulate sabda is the showed type of the sphota of grammarians, which is named as vaikhari.

This phonetic comprehension is called śābdabodha in Sanskrit. Information on words, learning of implications of words, denotative capacity, and so forth., add to śābdabodha. In Naiyayika's view, three etymological elements

are significant in a sentence for śābdabodha that had likewise been settled upon by different schools of reasoning. They are

1. Shared anticipation

2. Compatability and

3. Vicinity of words.

At this point, unmistakable mystical schools of reasoning contend on what is the prime component in śābdabodha. The grammarian gives significance to the limited action word while the scholar ascribes the need for the specialist. The Meemamsaka takes a gander at the akhyāta as the principle part that causes śābdabodha. Once more, the anvitabhidhānavāda and abhihitānvayavāda hypotheses of Meemamsakas and sphota hypothesis of vaiyakaranas pull in the consideration in the setting of phonetic comprehension.

Grammarians accept that 'all words pass on all implications' (sarve sarvartha vāchakāh). Numerous socio-social viewpoints impact the countless implications of words. At the point when etymological, which means isn't for any assistance. A word structure indicates more than one significance. At that point, there ought to be an approach to fix its significance, relevantly. On the historical underpinnings and show of words, Bhartrhari and Patanjali have extraordinarily contributed concerning the semantics. Bhartrhari had a point by point exchange on integral elements of importance in his perfect work of art 'vakyapadeeya'.

Check your progress 3

5   What are the etymological elements significant in sabdabodha?

_____

_____

6   What are the two kinds of sabda according to neo rationalists? Explain briefly.

_____

_____

4.4 SANDABODHA AS A SEPARATE TYPE OF PRAMANA

Sabdabodha is commonly referred to as to understand the concept of a sentence. It is essential to know what is utterer saying . the meaning of the sentence and its central idea should be cleared to both utterer and hearer, but how? There are assistant conditions to make a sentence visible to somebody. Be that as it may, how would we comprehend the significance of a sentence? A sentence when it is expressed can be conveyed when its significance fits in with certain norms. When a sentence is articulated, the listener tunes in to it and comprehends its importance. This perception of the sentence is a qualificative comprehension. It is a judgment. In short, it is an outcome. The words meaning must be commonly associated with making the things visible. On the off chance that it doesn't occur, misconceptions occur. For this, there ought to be a logical connection between the utterer and the listener. It is at onsets separates sabdabodha from different kinds of substantial cognizance. For example, discernment, and obstruction which concern neither with word implications of the given sentences for with their common grammatical mistakes. As per Indian philosophies, there is a psychophysical procedure. It implies that when somebody expresses a conviction and the listener tunes in to it, he will consequently respond and react to that. In any case, it is just conceivable if the utterer and the listener are talking in a similar language. A perfect listener cognizes the syntactic reactions between discrete word implications. To produce sabdabodha, just the comprehension of the components isn't enough. We can say that it is an essential condition, yet it has other auxiliary conditions too. These are the following

1. of anticipation

2. of semantical competency

3. of contiguity

4. of speakers' consideration.

The Sanskrit word pramana is somewhat confusing. It has three constituents, a prefix 'pra', a root 'na' signifying 'to cognise', and an addition 'lyu.t'. This 'lyut.' addition can be utilized in two various implications as per our perspectives. Subsequently, the secondary structure additionally contrasts. At the point when the structure has an aloof structure, for example, 'pramTyate anena,' it means the methods for legitimate cognizance, and in this sign, the word 'pram~t.na' is regularly utilized.

The Nyaya acknowledges this comprehension of the sentence significance as an unmistakable sort of substantial understanding, not quite the same as other recognized sorts, and discernment, deduction, and so on. The Vaiesika, a sister school, anyway doesn't know sabdabodha as a different kind of legitimate cognizance, yet incorporates it under deduction. They feel that the notice which is created from hearing such a word mind-boggling as gaur Asti ('The bovine exists') or gam Anaya ('Bring a dairy animals') is a piece of inferential information.

. In Nyaya, observation is of two types, immediate and backhanded. The previous is created when not just the item of representation is present to our sense organs, yet it is likewise fit to be seen by that specific sense organ. Presently, there are words which indicate the importance that is not amiable to our sense observation (atindriya). It is a reality that the comprehension of such a word complex happens. Although, direct contact of the sense organs with the substance of insight into the significance of such sentences is rarely conceivable. Likewise, in typical cases, where such items are manageable to our sense recognition. E.g., in the cognizance of the significance of the following sentence, 'The cow exists,' it isn't vital that. For the comprehension of the importance of the sentence, the real 'bovine' must be available before our eyes and that it ought to be in physical contact with the eyes.

Consequently, sabodha isn't an instance of the right discernment. Presently about the other kind, i.e., backhanded recognition. The judgment of the sentence and its importance can't be considered as a sort of roundabout recognition. The roundabout recognition is produced by aberrant contact. A strange realization happens when the item saw isn't straightforwardly associated with a significant sense of organ.

Check your progress 4

7   What are the auxiliary conditions to understand a sentence?

_____

_____

8   What do you mean by the word parmara? Explain briefly?

_____

_____

4.5 RELIGION AND ETHICS CONCERNING APOHAVADA AND SABADBODHA

Ethics is always an essential part of religion. Every religion comprises of basic rules and regulations of ethics. It can help humans to act in a better way. The apohavada and sabdabodha are Buddhists philosophies. They have explained things based on their religion and ethics. Specific consistent and epistemological sermons on wellsprings of learning were not sought merely after the wellbeing of their own. There is additionally a worry with a direct view of strict certainties and the strategies prompting that odd sort of knowledge. The whys and wherefores of Dharmakīrti's way of thinking of religion are no uncertainty, mostly clarified by the recorded setting. Where he lived, one in which Buddhist organizations and power were defied with mighty difficulties of a revitalized Brahmanism. Indeed, issues of Buddhist tenet as well as on numerous supernatural problems, was their strict measurement of arguments. Castes were common sorts logical through

universals for non-Buddhists and were not flexible or human-made standard qualifications. A positive result of Dharmakīrti's nominalism, at that point, was that Buddhists could further separate themselves from Brahmanical standards of social association and morals by assaulting the mystical establishments of the station.

It is a shocking fallibilist and down to business position for a profoundly strict scholar. Taken further, it would have significant ramifications for Buddhist morals. Dharmakīrti perceived the utilization of offers to "profoundly unavailable" realities to legitimize moral positions. It has to be defective in open discussion. He appears to have been very mindful that conjuring such scriptural situations would crash and burn outside the setting of persuaded Buddhists.

Check your progress 5

9   How is religion related to ethics?

_____

_____

10 Apohavada and sabdhabodha belongs to which religion ?also explain its philosophy.

_____

_____

4.6 TRADITION AND INFLUENCE

The Indian Buddhist rationalists Dignāga (c. 480–540 ce) and Dharmakīrti (c. 600–660 ce) conclusively affected the course of the Buddhist way of thinking. They have been acquired by a previous logical settlement (the one progressed in the Buddhist Abhidharma writing) .it had been to a great extent internal in character. Dignāga established the custom of Buddhist rationale. this school is once in a while called the "School of Dignāga" or the "Dignāga-Dharmakīrti school." In Tibetan, it is regularly called "the

individuals who pursue thinking." In present-day writing, it is now and then known by the Sanskrit as 'pramāṇavāda.' It is frequently translated as "the Epistemological School" or "The logico-epistemological school." Dignāga and Dharmakīrti, on a fundamental level, changed the Buddhist way of thinking. It is done by progressing fundamentally comparable responsibilities with disputes intended to be influential crosswise over biased divisions. In doing this, they powerfully hypothesized a group of ideas to a great extent shared by every single Indian scholar writing in Sanskrit—a family focusing on the notion of pramāṇa. It means a reliable method for knowing or epistemic "basis" (as one may decipher the word)— in manners that encouraged an extraordinary degree of discussion among Indian logicians of numerous kinds. The custom of rationale and epistemology proceeded in Tibet, where it was extended by masterminds, for example, Cha-ba (1182–1251) and Sakya Pandita (1182–1251).

Dignaga additionally affected non-Buddhist Sanskrit masterminds. As indicated by Lawrence J. McCrea and Parimal G. Patil, Dignaga set moving an "epistemic turn" in the Indian way of thinking.

In the hundreds of years following Dignāga's work, every single philosophical inquiry was reconfigured as epistemological ones. That is, when making any case whatsoever, it came to be viewed as officeholder on a savant. It is to arrange that guarantee inside an ultimately created hypothesis of learning. The orderly enunciation and cross-examination of the necessary guesses of all information guarantees. Therefore, it turned into the focal distraction of most Sanskrit rationalists.

The resultant development in the modernity of philosophical customs is one of the most remarkable highlights of the development time of old-style Indian way of thinking. Even though there are huge contrasts between them, Dignāga and Dharmakīrti normally contended as far as an extensive empiricist kind of validity .it was beneficial to the extent that that includes premises to which they may promptly win consent. While regardless of being helpful for the philosophical optimism, the two of them at long last maintained. Submitted as they were to the fundamental researcher, thought

that just perceptible are at long last genuine. The two masterminds certified variants of the creative kind of nominalism originally presented by Dignāga (and altogether reconsidered by Dharmakīrti). It means the subtle apoha ("prohibition") hypothesis of significance, which speaks to one of the Buddhist convention's sign commitments to the historical backdrop of the Indian way of thinking. A portion of Dignāga's works was converted into Chinese and in this manner, ended up influential in East Asia. None of the Dharmakīrti's was; in the two India and Tibet, be that as it may, Dharmakīrti viably obscured his ancestor. For ages of ensuing Indian logicians, Dharmakīrti typified "the Buddhist situation" in issues philosophical, and his works figure right up 'til today as fundamental to most Tibetan ascetic educational plans.

Check your progress 6

      11.   What is the Buddhist situation?

             _____

             _____

      12.   What happened in the 100 years after Diganga?

             _____

             _____

4.7 LET US SUM UP

- This hypothesis (Apohavada) supports that a word doesn't mean either a specific or all-inclusive.
- Apohavada dismisses the possibility of target reference of the words.
- It disproves the pluralistic origination of reality that acknowledges the all-inclusive as genuine..
- Apoha is a hypothesis of an ideal arrangement. Here is how it is utilized in an interpretation of recognition.

- Items don't have certain embodiments yet ostensible characters; for example, the quintessence of an object is theoretical, or at the end of the day, a word is the embodiment of the article; where Apoha educates the procedure regarding idea development.

- A determinate recognition is extremely inferential, not perceptual.

- Sabda has a noticeable spot in an Indian way of thinking. The more significant part of the mystical schools of reasoning consistently acknowledged śabda additionally as a method for legitimate insight.

- The "rejection hypothesis" (apohavāda) is introduced in the progress of non-Buddhist rivals of Dignāga, just as in present-day works treating the subject.

- Mark Siderits has accepted the pertinent twofold refutation as including two unique sorts of invalidation, decision and rejection, with the goal that it is the blend of the two that selects a class of people, at the same time remaining nominalistically unengaged to universals

- . Dharmakīrti and his pundits continually represent the psychological substance of thought as far as nonexclusive portrayals that are "rejections of what is other," this from the "hour of [establishing] the phonetic show" to "when one uses the show."

- Sabodha isn't an instance of right discernment. Presently about the other kind, i.e., backhanded recognition.

- The apohavada and sabdabodha are Buddhists philosophies. They have explained things ton the basis of their religion and ethics.

- The powerfully hypothesized a group of ideas to a significant extent, share every single Indian scholar is writing in Sanskrit—a family is focusing on the concept of pramāṇa.

- Dignāga and Dharmakīrti normally contended as far as an extensive empiricist kind of epistemology.

- Grammarians accept that 'all words pass on all implications' (sarve sarvartha vāchakāh).

4.8 KEYWORDS

- Elucidation refers in terms of making something clear to someone
- Shabdha verbal testimony.
- Nominalism the attitude that comprises of general application or general thoughts that embodies of negligible tags with no comparing truth. Just specific articles occur, and belongings, figures, and groups are simply highlights and method for seeing the effects that occur. Significant in medieval educational ideas, nominalism is related primarily to William of Occam.
- Epistemology the hypothesis of information, particularly concerning its techniques, legitimacy, and scope. The variation among maintained principle and inference.
- Sautrāntika the individuals who depend upon the sutras", which demonstrated, as expressed by the analyst Yasomitra, that they hold the sutras, yet not the Abhidharma critiques (sastras), as legitimate.
- Parmana by which one acquires exact and substantial learning (prama, pramiti) about the world.
- Empiricism theory that all information depends on experience got from the faculties. Animated by the ascent of exploratory science, it created in the seventeenth and eighteenth hundreds of years, elucidated precisely by John Locke, George Berkeley, and David Hume.

4.9 QUESTIONS FOR REVIEW

1. What is the philosophy of apohavada and sabdabodha?
2. What are the views of diganaga and dharmakirti?
3. Explain the auxiliary conditions briefly to understand a sentence.
4. What, according to Nyaya, are the types of observations?
5. Explain the hypothesis of apohavada and sabdabodha briefly.

4.10 SUGGESTED READINGS AND REFERENCES

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- On Perception by Dignaga Hattori Masaaki

- Hayes, Richard, Dignāga The Interpretation of Signs (1982) by Richard Hayes (Dordrecht Reidel Publishing Company)

- Shakti and Shakta by John Woodroffe

- Studies in the Buddhist Epistemological Tradition by Dharmakirti

4.11 ANSWERS TO YOUR CHECK YOUR PROGRESS

1. Dignāga and Dharmakirti are known as **Apohavada**. 'Apoha' signifies 'prohibition' (Check your progress1 - Q.1)

2. The term is commonly used as the verbal elucidation of a sentence as emerging from that of the words which altogether associated legitimately or by implication with action word action. (Check your progress 1 - Q.2)

3. According to diganga, "A word discusses elements just as they are qualified by the invalidation of different things" (Check your progress 2 - Q-1)

4. Dharmakīrti and his pundits continually represent the psychological substance of thought as far as nonexclusive portrayals that are "rejections of what is other," this from the "hour of [establishing] the phonetic show" to "when one uses the show." (Check your progress 2 -Q-2)

5. . In Naiyayika's view, three etymological elements are significant in a sentence for śābdabodha that had likewise been settled upon by different schools of reasoning. They are

- Shared anticipation

  2. Compatability and

  3. Vicinity of words. (Check your progress 3 Q-1)

6. Sabda is of two kinds as per neo rationalists, 'awkward' and 'articulate.' Articulate sabda is the showed type of the sphota of

grammarians, which is named as vaikhari. (Check your progress 3 - Q2)

7. As to produce sabdabodha, just the comprehension of the components isn't enough.we can say that it is an essential condition, yet it has other auxiliary conditions too.

    1. of anticipation
    2. of semantical competency
    3. of contiguity
    4. of speakers' consideration. (Check your progress 4 - Q1)

8. The Sanskrit word pramana is somewhat confusing. It has three constituents, a prefix 'pra', a root 'na' signifying 'to cognise', and an addition 'lyu.t'. This 'lyut.' addition can be utilized in two various implications as per our perspectives, and subsequently, the secondary structure additionally contrasts. At the point when the structure has an aloof structure, for example, 'pramTyate anena,' it connotes the methods for legitimate cognizance, and in this significance, the word 'pram~t.na' is regularly utilized. (Check your progress 4 - Q2)

9. Ethics is always an essential part of religion. Every religion comprises of basic rules and regulations of ethics which can help human to act in a better way (Check your progress 5 - Q1)

10. A positive result of Dharmakīrti's nominalism, at that point, was that Buddhists could further separate themselves from Brahmanical standards of social association and morals by assaulting the mystical establishments of the station. (Check your progress 5 - Q2)

11. A philosophical way to look at Apohavada (Check your progress 6 – Q1)

12. Every philosophical work was made epistemological (Check your progress 6 – Q2)

UNIT - 5 SPHOTA PATANJALI, BHRATRHARI & OTHERS

Structure

5.0 OBJECTIVES

After going through this chapter readers will be able to understand

- An in-depth insight of the Indian philosophy
- Emphasize on the evolution of language in Indian philosophy
- The concept of sphota
- Details about the theory of sphota
- The role and efforts of Bhratrhari
- The intrinsic relationship of sphota and Patanjali

5.1 INTRODUCTION

From the time of the incredible grammarian Pāṇini (around 400 B. C. E.) right up 'til today, Indian Sanskrit researchers are distracted with language on the one hand and with reasoning on the other. In the previous 2500 years of known history, Indian language specialists are talking about the semantics of Sanskrit. In this talk on the way of thinking of word and importance, all forms of thinking, having a place with Vedic, Buddhist, and Jain-conventions, have taken part.

The issue of significance in the Indian semantic way of thinking spins around the old Sphoṭa principle talked about by Patañjali. Various creators have translated Sphoṭa in different manners from the significant level spiritualist idea down to the physical property of enunciated sounds. In this paper, the antiquated Sphoṭa regulation in Sanskrit semantics returned to and de confused by utilizing Physics of music. This progression drives us alongside the investigation of Varṇavāda liberating us from disarray produced by pointless supernatural quality related to Sphoṭa teaching.

5.2 SPHOTA

The word sphota is very celebrated among the grammarians. There was a grammarian by name sphotanya known to Panini. The specific term sphota is hard to convert into English. The word 'symbol' utilized for sphota in the feeling of its capacity as an etymological sign. G. Sastri contends that "the

way that logos represents an Idea just as word magnificently approximates to the idea of sphota." The Greek idea of logos best passes on the significance of sphota. They expressed sounds or the printed letters or conventional language are recognized from sphota in that the previous are about the methods by which the last uncovered. The sphota taken from the Sanskrit root "Sphut," which intends to blast forward or revelation, implies the thought burst or appears in the mind. Negesa Bhatta depicts sphota in two different ways "as that from which importance burst or sparkle forward and as an element which is showed by spoken letters or sounds." The sphota may along these lines thought of as a sort of two-sided coin. On the one side, it is showed by the word sound, and on the opposite side, it at the same time uncovers the word meaning.

5.2.1 A Chronological Synopsis

The term sphota etymologically derived from the root sphut, which signifies 'to blast' or become all of a sudden lease in two (with a sound).

The word sphota clarified in two different ways.

1.   Academics characterizes sphota as sphutati prakaashate'rtho'smaad iti sphotah from which the significance blasts forward, that is, sparkles forward. As it were, the word that communicates a significance, or the way toward communicating an importance through a word is called sphoTa.

2.   Sphota, as indicated by Maadhava, is what is showed or uncovered by the phonemes sphutyate vyajyate varNairiti sphota.

Gaurinatha Shastri proposed that the first Greek origination of logos best passes on the importance of sphoTa 'The way that logos represent a thought just as a word superbly approximates to the idea of sphoTa.' The idea of sphoTa is the extraordinary commitment of Indian grammarians to the way of thinking of language. This is the hypothesis, which clarifies the working of the discourse procedure. We don't have adequate proof, in our grasp, to set up concerning who was the primary organizer of the sphoTa hypothesis. Haradatta in his PadamaNjari and Naagesha Bhatta in his sphotavaada

guarantee that the sphotaayana was the main organizer of the sphota tenet. Here are different views on sphotavyaadi, as the writer of samgraha, may have recorded some exchange about the sphoTa hypothesis; as the qualification between the praakrta dhvani and vaikrta dhvani referenced in the Vaakya Padeeya should have been made by him. Some researchers accept that the aberrant reference to the sphota hypothesis found in the works of Audumbaraayana cited by Yaaska in his Nirukta. Here it ought to be noticed that Yaaska didn't utilize the term sphoTa, and he appears to have thought minimal about it. AudumbaraayaNa likewise doesn't refer to the term sphota legitimately. His familiarity with sphota is hypothesized based on the sphota idea of Bhartrhari. Some grammarians even asserted that the germs of the sphota hypothesis are available in Paanini's Astaadhyaayee, as he refers to the name of sphotaayana. The particular notice of the name sphotaayana, neither adequately shows that PaaNini knew anything like the sphota hypothesis, nor does it bring up that this precept initially had a place with the sage sphotaayana. The Vaartikakaara, Kaatyaayana, doesn't refer to the word sphota in his V.T. He just settled the incredible rule that shabda is nitya ("everlasting, or lasting"), artha is nitya, and their shared connection.

5.2.2 The Sphota As Scheme Of Language

Bhartrihari's hypothesis has an intriguing spot with regards to the progressing Hindu-Buddhist discussions about importance and scope. For the Buddhists, which means it is an element of social and phonetic demonstration and orientation, at last, a projection of innovative cognizance. For the Logicians, words have implications since they directs to outside articles; words can be joined in sentences simply like things exist in connection to each other in outer reality. In Vedânta, verses cover the significance of the Entire Self (Âtman) that is Brahman, therefore that, while an individual predicates classes to their character, for example, in the sentence "I am Fair," this projection shields the broad idea of the everlasting Self, which is prior arrangement. Bhartrihari advances a hypothesis of language. Initiates from the focus of how connotation follows? How it escalates out of the demonstrations of both talker and assemblage of

spectators? The phonetic significance can't be passed on or represented by the physical articulation and impression of sounds only. Therefore he progresses the sphota postulation the hypothesis which places the significance division, as an individual element. As point to by him, sphota implies communication in language, with the noticeable sound (dhvani) as its exclusive quality. In Bhartrihari's handling of this idea, while the apparent upheaval may fluctuate contingent upon the speaker's method of articulation, sphota as the important unit of discourse isn't dependent upon such varieties. To enlighten this hypothesis, Bhartrihari determined by the footing of sphota, precisely sphut, demonstrating "to blast onward… "As in the "thought that repeats forward" (in an inward mental state) when a significant sound, the sentence in general, is expressed. The importance of the sentence, the discourse unit, is one whole intellectual substance (samvit). The sentence is unified (akhanda) and owes its intellectual incentive to the importance of entirety. In this way, its implication isn't limited to its parts, the individual words which are recognized uniquely for the motivations behind show or articulation. The separated word-implications, which are likewise ontological classifications, are the disconnected "pieces" we produce utilizing creative development, or vikalpa. Sphota involves a sort of mental observation, which depicted as a snapshot of acknowledgment, a prompt glimmer (pratibhâ), whereby the listener is made conscious, through hearing sounds, of the inert importance unit effectively present in his awareness (oblivious). The sentence utilizes scrutinized units to express its importance. However, that significance rises out of the specific link of those units, not because those units are important in themselves. We break down language by separating it into words, attaches, postfixes, and so forth. Yet this is demonstrative of the way that we "misconstrue" the essential unity of the discourse unit. Words are just disconnected significance conceivable outcomes in this sense, though the expressed sentence is the acknowledgment of an importance entire unchangeable to those parts in themselves. This key solidarity appears to apply, additionally, to any language taken in general. Matilal clarifies "it is just the individuals who don't have a clue about the language completely who examine it into words,

to get an associated importance." As this researcher proposes, it is somewhat momentous that Bhartrihari's acknowledgment of the hypothetical indissoluble nature of the sentence reverberates with the contemporary semantic perspective on learning sentences as ensembles.

Sphota is accordingly the reason for showed language, which is intended to pass on significance. Sphota more explicitly recognized as the organic full amount of phonetic ability, or "power" and optionally reason for two separate parts of displayed significance applied importance communicated as sound, the apparent sound examples of discourse and artha-language as importance bearing. The linguistic pieces of the basic sphota must be heard and grasped through its phonetic modules. Bhartrihari clarifies that the obvious contrast among sphota and dhvani emerges as we articulate words. At first, the word happens in the intellect of the speaker as a cohesion. However, it showed as a progression of various sounds-in this way, giving the presence of separation. Dhvanis might be more overtly portrayed as simply the perceptible plausibility of importance, an essential yet barely adequate state of significance.

We may think about this part of etymological power, the sphota, as the subjective/propositional entire substance of implying that can be transposed into various dialects, while the real word-sounds include the essence of the "discourse demonstration." In any case, what holds the demonstration to its capacity to pass on proposed implications? The words sounded by a majority of speakers involve the physical indication of vâk or vaikharî-vâk, and it is upon this type of vâk that physical articles as target structures are displayed. The solidarity that underlies these target referents and implications, in any case, is recognized as the perceived vâk-pashyati-vâk, which makes conceivable the unmediated comprehension of a total etymological articulation. This instinctive degree of thoughtful, is teleological in its disposition and organization in that it encompasses every potential plausibility of importance bearing dhvanis and their request for indication.

In any case, what ensures that the listener to discourse appropriately understands what is expressed?

Pratibhâ instinct can be portrayed as shabda, the extremely same discourse guideline conveyed in the articulations of speakers, as it works inside the listener, making her promptly understand the importance of the expression. Be that as it may, etymological show, shared by speaker and listener, can't represent the glimmer of understanding. On the off chance that that was the situation, we would not have occurrences where correspondence separates notwithstanding the mutual language among speaker and listener. The cognizance of significance lies in the sphota that is now present in the listener's mindfulness. As she hears the progression of perceptible phonemes, the dormant and undistinguishable language power inside her is brought to "fulfillment" through getting a handle on the speaker's importance. In this way, while the discernible words are vital for such verbal perception to happen in the listener, they are not adequate. It is her very own capacity to comprehend significance alluded to by these words, by excellence of having the equivalent sphota with the speaker, which finishes the demonstration of discernment.

It is now that the way of thinking of language has for Bhartrihari severe ramifications of both ontological and explanatory degree. Similarly, as different sentences may sound distinctive in the mouths of various speakers but then pass on similar implications, different Vedas may appear to be changed in structure and style. Yet, there is a solidarity conveyed by the basic sphota. That guarantees that it is a similar truth or dharma that is communicated all through the writings. Remembering that Brahman is a definitive referent of all discourse shapes. This higher the truth is showed in the consecrated books. Its adequacy (custom, soteriological, epistemological) relies on our capacity to catch its significance accurately. The sphota idea makes such elucidation conceivable. Once more, the sphota communicates a significance entire behind individual letters and words. As indicated by Bhartrihari's hypothesis, we can legitimize this specific philosophical strategy as life-changing by utilizing the idea of shabdapramâna. The ramifications of this technique clarified in the

accompanying area; here, we look at the wellspring of our insights. In any case, with the goal for one to give their consent to a perspective that renders to language the astronomical and salvific jobs. Bhartrihari makes a hypothesis that sets that language is the mode of extreme information; one must persuade that language when all said in done has the ability to yield customary learning. Bhartrihari intellectualizes communication, as not fundamentally referent coordinated, yet in its place as referent-developing, we have to take a glance at how the grammarian schematizes the information giving intensity of language inside his very own exceptionally one of a kind system.

5.2.3 How Sphota Comprehends The Meaning

The sphota or the word situated in the psyche of the speaker and audience be taken as a primary image. It is uncovered by the sounds created by the throat in a fixed request. However, sounds are just showing organizations, and they have no capacity other than that of uncovering the image. The first vama or letter shows the sphota ambiguously. The following one more obvious than the first and the following one considerably more unmistakably, etc., the last vama uncovers the sphota. It is one and the equivalent sphota that is discovered by every single one of these letters. The procedure of disclosure of word by sounds begins from vague stage and moves to the determinate stage. It starts from complete obliviousness, goes through fractional learning, and winds up in a complete information. The grammarians outline the nature and procedure of understanding of the sphota by different analogies. A gem specialist, inspecting a gem or valuable stone, needs to look it consistently for quite a while, to empower him to decide the genuine worth. From the outset, his recognition gives him general information of the jewel. Each resulting observation causes him to uncover the simple idea of the diamond, and the utmost attention supported by the impression of past ones will assist him with grasping the genuine estimation of the pearl totally and unmistakably. An understudy, attempting to think about one anuvaka or the area of vedas, each progression as on account of Jeweler, the sphota

shows. Finally, he should think about the Vedas closely resembling the instance of the Jeweler and his discernment. This is another case of Bhartrhari. So in the visual acumen, things are cognized as holes in the sphota hypothesis. Kunjunni Raja thinks about the "Entire Nature" of sphota with present-day mental pattern, specifically Gestalt brain research. In the sphota hypothesis, despite the fact that each letter causes an in-depth discernment of the inseparable sphota, the message likewise figures in the comprehension. It is the discernment of the entire that is significant and along these lines significant. The whole is taken as a primary image, which is something other than what's expected from the parts that comprise it. Bhartrhari thinks that the parts are just an illusionary appearance of the sphota or sabdatattva. However, the presence of the elements is not denied by Bhartrhari. He says that sphota is the object of discernment happens, despite the fact that each letter in the word or a sentence has the limit of uncovering the sphota. All of them are important on the grounds that the total and particular sign of the word is affected uniquely with the impression of the last letter. Sesakrsna gives a model for this situation. He says that when a man articulate a sound ka with the expectation of saying Kamalam (a lotus), we realize that he is attempting to absolute a word starting with Ka , when he expresses the following syllable Mu, we have another piece of information, and word can all the more obviously be speculated, so it limits the field every one of the words that don't start with Kama are rejected; still the word isn't exactly clear. We don't know whether he is going to state Kamanam or Kamalam. At the point when the last solid lam is additionally articulated, the word is known completely and plainly. Consequently, the capacity of the letters in a word is to develop the higher unit.

5.2.4 General Analysis Of Significant Hypothesis Of Sphota

The general review of the ideas and various ways to deal with Sphota must be made here to show the wealth and the accuracy of the themes being talked about among antiquated and medieval grammarians in India. There are eight significant ways to deal with the hypothesis of Sphota

1) varṇa-sphoṭa

2) pada-sphoṭa

3) vākya-sphoṭa

4) akhaṇAa-pada-sphoṭa

5) akhaṇAa-vākya-sphoṭa

6) varṇa-jāti-sphoṭa

Here we will quickly layout a portion of their focal ideas and issues, particularly identified with the investigations of significance

1) Varna sphota is characterized as denotative, vācaka, when an individual phoneme or a stem or append is seen as thus, and in this manner, the varna-sphota is occurring. This hypothesis uses the investigation from "base to-top', which is fundamentally found in syntactic treatises, for example, Panini's enlightening syntax. Varna sphota has its challenges in the quick application to the investigation of the word, particularly when the engineered types of the word are analyzed, for example, ghaṭena, 'with the pot,' for it can't characterize them into discrete and essential units.

2) Pada sphota keeps up that the completed word as a one of a kind element passes on the importance, and the division into the morphological parts into postfixes, stems, and so on doesn't happen when the speaker or the audience comprehends the discourse. This hypothesis asserts that the content can be depicted by tuning in to the words and their importance, just as by seeing the connection between them in a syntactic structure of the sentence. It is by tuning in to the significance of each word and connecting it with another word that the importance of the penalty can be comprehended. Be that as it

may, since the importance of the sentence is the last importance which is to be seen, then the pada-sphota hypothesis is discovered inadequate in the depiction of impression of stress and prompts the following degree of union vākyasphoṭa.

3) Vākya-sphoṭa keeps up that the sentence is an extraordinary element which passes on the significance. The sentence in itself is a unit of importance. Vakya sphota anyway doesn't guarantee that the constituents of the sentence don't have meaning. The central matter of this hypothesis is that the word ought to be constantly observed and comprehended in a unique situation. The words have their significance just when they structure a piece of sentence.

4) AkhaṇAa-pada-sphoṭa keeps up that the word seen as a single unified significance bearing unit. Its parts don't see it additions, stems, and so on, however, as a solitary and unified significant substance.

5) AkhaṇAa-vākya-sphoṭa says that it lacks to see the different word, for in regular interchanges the sentence as the entire is seen as essential and not a different word. Bhartrihari imagines that such division of the sentence into words and stems and so forth, doesn't exist in the customary impression of discourse. In like manner utilization of discussion, the significance is taken overall, including the unique circumstance. It was just when the expression made that the speaker can harp on it and examine it in parts as words, stems. However, not when he is talking. What's more, on the off chance that he can get a handle on the grammatical forms, for example, syllables, he will free the significance, all things considered, as indicated by this hypothesis the varna and pada sphota depict language in its capacities, however not in its utilization.

6) Vyakti sphoṭa and Jāti sphoṭa to respond to the inquiry whether Sphoṭa is specific or general there are two hypotheses the Vyakti-sphoṭa-vāda and Jāti sphoṭa-vāda. The Jāti sphoṭa-vāda keeps up that non-contrast in the

changed individual components is conventional, while vyakti-sphoṭa-vāda says that distinction is affiliated. For the Jāti sphoṭa-vāda, the importance bearing word is the class (concerning occasion 'gotva,' 'cowness'), which is uncovered by the specific examples (vyaktis). The people do not mean bearers.

There was one more differentiation critical to make reference to here, which defined the two unique ways to deal with the comprehension of Sphota the abhihitānvayavāda and anvitābhidhānavāda hypotheses. The abhihitānvayavāda hypothesis keeps up that the words and linguistic units have their very own significance, and by consolidating through their syntactic connection, develop the importance of the sentence. The anvitābhidhānavāda hypothesis, in actuality, asserts that the importance of the word can be seen distinctly with regards to the sentence. Every one of these speculations of Sphota with numerous different varieties and analyses make an opulent design for the phonetic investigations of significance in the conditions of underlying semantics, and together speak to an all-encompassing perspective in characterizing every single imaginable ways to deal with importance inside the linguistic structures (morphology and sentence structure).

5.2.5 Few Misapprehensions About Bhartrhari's Sphota Theory

Later, grammarians treat sphoTa as a significance passing on the intensity of the language. S.D Joshi has expressed that Bhartrhari doesn't state that sphoTa is a unified substance. He doesn't regard it as an essential part of the language. The term doesn't happen regarding the sentence in the second and third kaaNDa of the Vaakyapadeeya. It is continuously identified with the sound (dhvani). The possibility of the resoluteness of sphoTa can be followed in BrahmakaaNDa.

There is no total contrast of the words from the sentence'. Based on the section, S.D. Joshi states that significant units can't be broken into parts. Be that as it may, phonemes have no connection with the importance. He contends that a unified nature is allocated to sphoTa by the last grammarians, which conflicts with the expectation of Bhartrhari. They have purposely translated the term varNa sphoTa in the feeling of stem, roots, postfixes, and so on, to legitimize the indissoluble nature and seriousness of sphoTa. Along these lines, they have forced their very own thought on Bhartrhari. Bhartrhari's announcement brought up that the shabda is self-uncovering. That is, it uncovers its very own phonetic structure just as the importance. The future grammarians have erroneously applied this self-uncovering charisma of a word to sphoTa. In any case, Bhartrhari doesn't state that sphoTa is self-uncovering. As per S. D. Joshi, the sphoTa is grasped by the audience through the sound created by the speaker. It speaks to a class of individual sounds, while dhvani speaks to a specific music. The sphoTa is a sound or a kind of sound, which could conceivably be important. The importance of passing on the base of the word in the BrahmakaaNDa Verse 44 has been imperfectly related to the component of sphoTa by the later grammarians and some cutting edge researchers. Joshi is completely legitimized in his translation of Bhartrhari's perspectives on sphota, as this understanding likewise concurs with Patanjali's portrayal of sphoTa.

Check your progress -1

     1.   What is etymological derivation of word sphota?

     _____

     _____

     2.   How many significant hypothesis have been stated about sphota?

     _____

     _____

5.3 LIFE AND WORKS OF BHARTRIHARI

His works were so broadly realized that even the Chinese explorer Yijing (I-Tsing) (635-713 CE) refers to the grammarian-savant, confusing him with a Buddhist. Sadly, no one don't think a lot about his history, and his works don't illuminate the issue. A few stories are alluding to his experience, yet they are not bolstered by valid information. In these reasonably questionable records, he has been existentially conflicted among two sorts of life the way of delight and that of the devout yogi. Even though he accepted that he ought to disavow the universe of material delights (reflected in verse ascribed to him by researchers), it took numerous endeavors to at long last accomplish the life of dispassion. Bhartrihari credits a portion of the hypotheses in his work Vâkyapadîya to his educator, who was likely one of Candrâcârya's counterparts, Vasurata. To be increasingly exact, the prominent researcher T.R.V. Murti proposes the accompanying order Vasurata, trailed by Bhartrihari (450-510 CE) and Dinnâga (Dignâga) (480-540 CE). Among the significant works credited to Bhartrihari are his fundamental philosophical treatise, Vâkyapadîya (On Sentences and Words) kândas I, II, and III, Mahâbhâshyatîkâ (a critique on the Mahâbhâshya of Patanjali), Vâkyapadîyavrtti (an editorial on the Vâkyapadîya kândas I and II), and shabdadhâtusamîksha. Since 1884, the Vâkyapadîya, containing around 635 stanzas, has been altered and distributed a few times in English interpretation.

The initial two sections of the Vâkyapadîya talk about the idea of formation, the connection of Brahman, domain, dialectics, the individual soul (jîva), and the appearance and appreciation of the implications of words and sentences. What's more, the abstract works credited by some to Bhartrihari (not referenced here) have affected the prominent developing Hindu reverential (bhakti) developments. All the more significantly, his moral work was perceived and tended to by schools of Hindu textual analysis (Mîmâmsâ), Vedânta (magical Vedism) and Buddhism.

5.3.1 Bhartrihari's Grammar

In the Vâkyapadîya, kânda I, Bhartrihari characterizes the extent of his request as the subjects of language structure. Our discourse appears as the fundamental structures of language, and sentence structure manages this openly communicated in writing. The right comprehension of conversation can take us to the furthest reaches of our regular and otherworldly limits. Thus language investigation must work at all the accompanying levels

1. Lines and Characters,

2. Implications relating to penalties and words,

3. The wellness or similarity among sound and sense, and

4. The otherworldly legitimacy acquired by utilizing the right language.

According to Sanskrit syntactic custom, the "first-class" characterized as the individuals who utilize the right language; we land at this customary language by hypothesizing from informative speech or "language-being used." In his phonetic hypothesis, Bhartrihari recognizes two types of communication, the spoken, or "language-being used" and the logical. The descriptive or formal writing rises out of a legal, theoretical examination of clear literature. If we somehow managed to assemble and think about different sentences and words from various settings of utilization, we would consistently deduce the significant sections (roots, stems, postfixes) that record for a typical legitimate or formal premise of signification. There is irony regarding the ontological and epistemological eminence of relations. Between these degrees of language, and Bhartrihari's editorial on sentence structure incorporates an audit of a few speculations. Eventually, he appears to support the "naturalist see." In the central part of the Vâkyapadîya, Bhartrihari clarifies the naturalist see. Subsequently the pâdavâdins who study word-constituents, for example, roots and additions, to be negligible invented deliberations from words, so additionally the vâkyavâdins (the individuals who see the sentence as the resolute element) believe words to be fanciful reflections from the sentence. The naturalists, for example, Pânini, accept that language has an invariant structure communicated in

punctuation. They, in this way, give epistemic supremacy to teach in writing; formal language is just a "presence" and free guide to comprehension. The traditionalists, then again, hold that the logical linguistic is essential in that it comprises inside it all the auxiliary highlights that might be utilized to make significant discourse.

5.3.2 Bhartrihari And Western Philosophy

Albeit previous Bhartrihari grant has advanced rather gradually because of various troubles, inside the most recent decade. So his work has gathered consideration from Western researchers. Bhartrihari's investigations into the relations between language, thought, and reality reflect contemporary philosophical apprehensions with significance, language use, and correspondence, especially in crafted by Chomsky, Wittgenstein, Grice, and Austin. His hypothesis of language perceives that importance is passed on in formalist terms where significance is sorted out along linguistic guidelines. It makes the jump, not made by present-day Western thinkers, that such a perspective on language doesn't just fill our everyday open needs and see to the accomplishment of pragmatic objectives. Yet prompts key otherworldly learning, an information conveying with it a discernible scientific worth.

Check your progress -2

3.   About what the two initial sections Vâkyapadîya talk about?

_____

_____

4.   Which western philosophers reflects the effect of Bhartrihari's philosophy in their works?

_____

_____

5.4 PATANJALI

As such, Bhartrihari's origination of articulation and comprehension can be grasped a handle on with the accompanying pattern under the rubric of Patañjali is the right Indian name. Different critical bona fide Sanskrit works credited to at least one imperative makers of this name, and a splendid course of action of award has been submitted over the earlier century or with an ultimate objective to the issue of disambiguation.

Among the more vital noteworthy makers implied as Patañjali might be The writer of the Mahābhāṣya, a recorded treatise on Sanskrit sentence structure and phonetics, based at the Aṣṭādhyāyī of Pāṇini. This current Patañjali's life dated to mid-second century B.C.E. by using both Western and Indian pupils. So stacked with experience, suitably thought about and beast is his substance, that this Patanjali has been the authority as the last grammarian of customary Sanskrit for quite a while, with Panini and Katyayana past him. Their contemplations on shape, sentence structure, and thinking of language have besides impelled understudies in other Indian religions nearby Buddhism and Jainism. The compiler of the Yoga sūtras, a book on Yoga thought and worked out, and an incomprehensible understudy of Samkhya workforce of Hindu perspective. He's contrastingly expected to have lived between the fifth century B.C.E. to the fourth century C.E. The Yogasutras is one of the huge messages in the Hindu way of life and the inspiration of old-style Yoga. The Indian Yoga abstract substance that changed into most outrageous deciphered in its medieval development into 40 Indian tongues. Besides, the third section 11 is the purpose behind the TM-Sidhis. The maker of a helpful printed substance suggested as Patanjalatantra. He's implied, and this handout referred to in heaps of medieval wellbeing sciences-related compositions. Patanjali is mentioned as a clinical master in different Sanskrit messages, together with Yogaratnakara, Yogaratnasamuccaya, and Padarthavijnana. There's a fourth Hindu specialist similarly named Patanjali, who maybe lived in eighth century C.E. and made

a remark on Charaka Samhita, and this announcement implied as Carakavarttika. In adventure with two or three present day time Indian understudies, which consolidate P.V. Sharma. The two clinical analysts named Patanjali can be the vague man or woman, yet express man or woman than the Patanjali, who formed the Sanskrit sentence structure customary Mahabhasya. Patanjali is one of the 18 siddhis inside the Tamil Siddha (Saiva) culture.

Louis Renou was a critical number of the various specialists who have proposed that the Patañjali, who made on Yoga transformed into a specific man or woman than the Patanjali, who remarked Panini's sentence structure. In 1914, James wooden proposed that they have been a corresponding character. In 1922, Surendranath Dasgupta gave a chain of disputes to almost certainly admonish that the famous Grammar content and the Yoga abstract substance producer may be the same. The view that there had been likely unprecedented makers is ordinarily boundless, in any case, some Western understudies recollect them as comparable. A couple in the Indian subculture have held that one Patañjali made treatises on accentuation, fix, and Yoga. This has been memorialized in a holdback through Bhoja. At the start of his declaration at the Yogasutras called Rājamārttanda (eleventh century). No regarded Sanskrit substance going before the tenth century communicates that the one and the proportional Patanjali was in the back of most of the three treatises.

5.4.1 Language Building Practices

Inside the syntactic custom, Patañjali is thought to have lived inside the 2d century B.C.E. He formed a Mahabhasya on Panini's sutras, in a shape that referred to the declaration of okātyāyana's vārttikas. That is a huge amazing show-stoppers on Sanskrit linguistic structure and historical underpinnings. The relationship of Patanjali and his Mahabhasya developed with the guide of a sum of affirmation. Those from the Maurya Empire period, the important occasions communicated inside the models he used to explain his contemplations, the request for vital old-style Sanskrit messages that see his

exercises, and the raise of his substance or his acquire bona fide Indian composition. Of the 3 out of date grammarians, the consecutive relationship of Patanjali to mid 2d century B.C.E. is considered as "sensibly right" through standard award. The artistic substance stirred Buddhist syntactic composition, similarly as journals of explorers to India. As an event, the Chinese adventurer I-tsing refers to that the Mahabhasya is mulled over in India, and unmatched analysts break down it in three years.

5.4.2 Yoga as A Way Of Life

Inside the Yoga lifestyle, Patañjali is an adored name. This present Patañjali's legacy includes the sutras about Yoga (Yogasūtra) and the declaration essential to the sutras, mentioned as the Bhāṣya. A few recall the sutras and the Bhaṣya to have had particular makers, the remark being ascribed to "an article director" (Skt. "vyāsa"). As demonstrated by Phillipp Maas, the unclear individual named Patanjali made the sutras and the Bhāṣya announcement. Radhakrishnan and Moore trademark the abstract substance to the grammarian Patañjali, relationship it as second century B.C.E., at some point or another of the Maurya Empire (322–185 BCE).Maas checks Patañjali's Yogasutra's date to be approximately 400 CE, in perspective on following the talks on it posted inside the essential thousand years C.E. Edwin Bryant, then again, diagrams the critical correspondents in his translation of the Yoga Sūtras. He communicates that "most understudies date the substance not long after the flip of the fundamental age (around first to 2d century), anyway that it has been set as on schedule as a couple of hundreds of years before that." Bryant reasons that "some analysts have dated Yoga Sūtras as past due as the fourth or fifth century C.E., yet these conflicts have all been tried," and past due request for this Patanjali and his printed substance are many-sided. Concerning the early years, a Tamil Saiva Siddhanta culture from around tenth-century advert holds that Patañjali found Yoga close by seven unmistakable enthusiasts from the fabulous Yogic Guru. Despite whether the two works, the Yoga Sutras and the Mahābhāṣya, are by a comparative producer has been the situation of great talk. The making of the two is first credited to the

undefined character in Bhojadeva's Rajamartanda, a for the most part late (tenth century) recognition on the Yoga Sutras, similarly as a couple next works. Concerning the works themselves, the Yoga Sutra, alludes to a sutra as that from Patanjali by methods for name, at any rate this line itself isn't for the most part from the Mahābhāṣya. This tenth-century legend of single-inception is faulty. The creative styles and substance of the Yogasūtras and the Mahābhāṣya are indisputable, and the principle chip away at essential medicine credited to Patañjali is lost. Wellsprings of vulnerability include the absence of move-references between the compositions, and no normal point of convergence of each other, instead of different events of various works by technique for (later) Sanskrit journalists. Likewise, a couple of segments inside the Yoga Sutras may date from as past-due considering the way that the fourth-century ad, yet such changes may be a result of one of a kind commencement, or in perspective on later increases which aren't peculiar inside the oral subculture. Most scientists suggest each fill in as "with the guide of Patanjali," without that infers that they're by methods for the proportional creator. Despite the Mahābhāṣya and Yoga Sūtras, the eleventh-century remark on Charaka by the Bengali scientist Cakrapāṇidatta, and the sixteenth-century printed content Patanjalicarita ascribes to Patañjali a clinical abstract substance implied as the Carakapratisaṃskṛtaḥ (by and by lost) which is a correction (pratisaṃskṛtaḥ) of the clinical treatise using Caraka. While there's a short treatise on Yoga inside the imaginative clinical manifestations called the Carakasaṃhitā (by methods for Caraka), near the top of the segment known as śārīrasthāna. It is high-bore until further notice not looking somewhat like the Yoga Sūtras, and in reality, gives a kind of eightfold Yoga this is thoroughly fascinating from that spread out by methods for Patañjali inside the Yoga Sūtras and the remark Yogasūtrabhāṣya.

5.4.3 Sphota and Patanjali

Patanjali also describes an early thought of sphota, which might be clarified strikingly through later Sanskrit language pros like Bhartrihari. In Patanjali, a sphoTa (from sphuT, spurt/burst) is the invariant remarkable of talk. The

uproarious segment (dhvani, perceptible segment) may be extended or short, yet the sphoTa remains unaffected by using character speaker contrasts. In this manner, a single letter or 'sound' (varNa) which fuse okay, p or an is a consultation, specific from discharges made in certifiable articulation. This thought has been associated with the present conviction of phoneme, the insignificant differentiation that describes semantically magnificent sounds. In this manner, a phoneme is pondering for different sounds. In any case, in later works, generally in Bhartrihari (6th century C.E.), the possibility of sphoTa changes as per wind up being progressively conspicuous of an insightful realm, past the certified verbalization, much equivalent to the lemma. Patañjali's works furthermore frustrated a few considerations of morphology (prakriyā). Inside the setting of clarifying Pāṇini's expressions, he likewise discusses okayātyāyana's discernment, that are additionally aphoristic and sūtra-like; inside the later lifestyle, those transmitted as embedded in Patañjali's trade. In standard, he secures various spots of Pāṇini which were deciphered inconceivably in another way in Katyayana.

Check your progress -3

5.   How old is current Patanjali's life?

        _____

        _____

6.   From where Patanjali has derived the seven styles of Yoga sutras?

        _____

        _____

5.5 LET'S SUM-UP

•   Indian philosophy has a unique tilt towards its structure and historical contexts.

- Indian philosophy is rich and complex in its historical perspective and needs a thorough and in-depth insight to understand in an integrated approach.

- Theory of sphota etymologically contributes towards sprouting the language development of India.

- The philosophers and thinkers like Bhartrihari has a pivot role in the struggle of Indian language's building blocks.

- Over time, Patanjali has formed itself as a widely accepted historical connotation of Indian language's philosophy.

- All the theories of Indian Philosophy are connected in predecessor and successor relationships while leaving a strong impression on each other too.

5.6 KEYWORDS

- Sphota Sphoṭa is a significant idea in the Indian syntactic convention of Vyakarana, identifying with the issue of discourse generation, how the mind orders phonetic units into sound talk and importance.

- Bhartrihari (c. 450—510 C.E.) might be viewed as one of the unique philosophers of language and religion in old India.

- Patanjali He was an Indian sage who is accepted to have written or assembled the Yoga Sutras.

- Yoga a Hindu profound and parsimonious order, a piece of which, including breath control, essential reflection, and the selection of explicit real poses, is broadly rehearsed for wellbeing and unwinding.

- Mahābhāṣya The Mahābhāṣya(excellent critique), credited to Patañjali, is an analysis on chosen rules of Sanskrit language structure from Pāṇini's treatise, the Ashtadhyayi, just as Kātyāyana's Varttika, an elaboration of Pāṇini's syntax.

5.7 QUESTIONS FOR REVIEW

1. Critically evaluate the theory of Sphota.

2. Elucidate the importance of bhartrihari's grammar in Indian language philosophy.

3. Narrate briefly about five hypothesis of Sphota theory.

4. State the footprints of Bhartrihari's philosophy on western philosophy.

5. Give a short overview of Patanjali's place in Indian philosophy along with Sphota?

5.8 SUGGESTED READINGS AND REFERENCES

*   The Vâkyapadîya, Critical texts of Cantos I and II with English Translation (1971) by Bhartrihari
*   The Sphota Theory of Language A Philosophical Analysis (1980) by Harold Coward.
*   The Philosophy of the Grammarians (1990) by K. Kunjunni Raja
*   Bhartrihari and the Buddhists (1986) by Radhika Herzberger.
*   The Sambanda Samuddesha and Bhartrihari's Philosophy of Language (1995) by Jan E.M. Houben

5.9 ANSWERS TO CHECK YOUR PROGRESS

1. The term sphota etymologically derived from the root sphut, which signifies 'to blast' or become all of a sudden lease in two (with a sound) (check your progress 1 – Q1).

2. There are seven to eight significant hypothesis about the theory of Sphota in Indian philosophy (check your progress 1 – Q2).

3. The initial two sections of the Vâkyapadîya talk about the idea of creation, the relationship of Brahman, world, language, the individual

soul (jîva), and the appearance and appreciation of the implications of words and sentences (Check your progress 2 – Q1).

4. These are some western philosophers Chomsky, Wittgenstein, Grice, and Austin who has shown the strong influence of Bhartrihari's works on their thoughts and thus in their actions too (Check your progress 2 – Q2).

5. This current Patañjali's life is dated to mid-second century B.C.E. by using both Western and Indian pupils (Check your progress 3 – Q1).

6. Concerning the early years, a Tamil Saiva Siddhanta culture from around tenth-century advert holds that Patañjali found Yoga close by seven unmistakable enthusiasts from the fabulous Yogic Guru (Check your progress 3 – Q2).

UNIT-6 OM IN INDIAN PHILOSOPHY

STRUCTURE

6.0 OBJECTIVES

In this chapter, the reader will be able to comprehend

- Language ideologies in Vedic text
- Philosophical approaches to the status of Vedic text
- Sentence meaning concepts
- The origin and meaning of sacred text OM
- History OM in Hinduism
- OM used by Upanishads
- OM being used in Jainism and Buddhism
- Understanding the philosophical importance of OM
- The benefits of chanting OM
- OM and its importance in yoga

6.1 INTRODUCTION

In this unit, we are going to converse about the significance of OM from a scientific and philosophical perspective. Om is a sacred and holy sound that is known generally as the sound of existence. Om is all-encompassing and the spirit of actual reality, and combines everything in this universe. The vibrations and alterations that the Om sound creates are thought to provide the energy to the chakras all inside the body.

The holy texts of Upanishads reflect on the concept of awareness of how the universe begins to exist. These old manuscripts throw light on the aims and goals of human being existence. Manudukya Upanishads, among other Upanishads, is the twelve verse script that explains and describes OM. It is the gist of all the traditions, views and teachings. Vedanta philosophy is the extension of spiritual writings. It elaborated the Om as a syllable, and explains existence, consciousness, and Atma. Mandukya Upanishad directs

Self-realization, freedom, and enlightenment. And in detail, it describes the training of the mind to reach the state of concentration.

Before the universe came into existence, Brahma the creator said, which quoted as he is the one and can become many. This concept creates a pulsation and a vibration that became a sound. That sound is the sound of OM. This is the vibration from which everything else of the universe came into existence. This is the concept mentioned in Hindu methodology.

OM is the feeling which is experienced by the Sages and Rishis, during the period of their meditation. There is no specific worldly definition of OM instead. It describes the phases or stages of the universe of creating mystical sounds. The chanting of OM enters its practitioner to the world of calmness of mind and emotional consciousness.

When the OM is chanted, it produces the same vibrations as that of the sound with which the matter in the universe was created. The sound of Om is Pranava, meaning the mystical sound note that runs through the breathing and maintain life. Om is the representation of the also a description of the Supreme Being.

6.2 LANGUAGE IDEOLOGIES IN VEDIC TEXT

Vak is the term that denotes language in the sacred Vedas. This word is related to voice. The Rishis of Vedas belief; there is a massive difference in their language and the outsider's languages.

Similarly, they also a difference in the language they use to communicate context and the one directly to God. Deva is referred to as God, and their communication is called Devi Vak (the divine language). It is regarded as that Devi Vak is created by the Devas, and Vak is spread in this world in various forms. This language is considered very sacred, and it is believed that humans are aware of only one part of the language, while the three parts

are hidden from humankind. Sages suggest that this divine language directly enters the heart and can only be discovered from self-analysis and soul searching. The language Vedic sages use is the sacred language, while language use by non-Vedas is called Adevi (ungodly) or Asurya(demonic).

Ritual and mystical opinions are observed in the Vedic literature. Language is considered an essential tool for communication and even for approaching God, to ask for help, to be thankful to them for blessings, and to conclude the rituals. God is the creator of all things, so He is in power of granting people wishes, and that can be by the language used by the priest to communicate with God while performing the traditional and religious rituals. This concept of lingua led to the emergence of God of speech called Vak Devi and other gods who are termed as Lord of speech like Vakapati, Brahmanaspati, and Brhaspati.

There is an excellence in the rituals performed when certain invocations are chanted in Vedin traditions. In this way, there is a concept of a similarity between the ceremony and ritual actions. It also suggests that the language is the mirror of the outside world in some forms. Language in diffident ways has an importance in the Upanishads and Aranyakas. The Upanishads focus on the circles of birth and the rebirth and to identify the identity of the universe that is Brahman. Brahman is considered as the driving force at the back of the world. Om is the language representation of Brahman, and it is necessary to focus on the chanting of OM syllable as part of meditation. Aksara syllable in Sanskrit has the meaning that is the one that cannot be destroyed. Thus, meaning of OM is an imperishable reality describing Brahman.

In the Upanishad's spiritual existence, language and scripts are quite complicated. Using the linguistic approach to summon Vedic gods is less religious form practice. No language can adequately define the characteristics of Brahman. Therefore, all the expressions of speech are considered not fit to approach Brahman. Silence represents the Brahman, and chanting OM during meditation is least considered as the knowledge and realizing the existence of Brahman.

Check your progress 1

1.   Name the Lords of speech.

   _____

   _____

2.   What is meant by the term "Yak"?

   _____

   _____

6.3 PHILOSOPHICAL APPROACHES TO THE STATUS OF VEDIC TEXTS

In the initial Vedic concepts, the Vedic doxology has different thoughtful opinions. The spiritual song is used to describe the sages, and creating the hymns is like cleaning the soul. It is the language from their mind. These sages or poets are called Mantrakt (the makers of religious mantras and poems). Each poem mention in Vedas is either related to the specific poet or the families of the poet. Some of the hymns mentions in Vedas are

- Puruṣa-hymn – it describes the hymns of Rigveda
- Yajus
- Songs of Sāman

The later concepts of Hinduism in Vedas relates to the Buddhist and jains critiques to the Vedic scripts. They hit directly to the disagreement to hymns of Vedas. Kattaro. Mantanam, Kattaro, and Porana are the ancient mantra of the authors Bhrgu, Visvamitra, and Vasistha, and they were criticized due to being ignorant of the paths of Brahman. So in this way, Vedas are described believers as ignorants, not even knowing their ignorance. Buddhist and Jain also disagree with the concepts of God. Any words or poems of Vedas that describe God is not acceptable to them. Ji and Buddhist believe in the authors who were helping humanity and considered their words as an authentic one.

Around the start of 200BCE, the Mimamsakas and Naiyayikas/Vaisesikas started defending the Vedas in the context of Brahman religion with arguments. Few of these arguments have the background of initial Sanskrit points. The Buddhist and jains has discussions on Vedas regarding God.This arguments were accepted by the mimamsakas, but not only this, they also defend the concept that the Vedic hymns poet are ignorant and emphasized that no person is unconscious, and they do have faults and make mistakes. According to this point of view, the Buddhist and Jain authors of humanity like Mahavira and Buddha were also not free from errors and cannot be trusted too. It was claimed that Vedic texts were not the creation of human beings, so the chances of mistakes, limitations, and errors were not present. Vedic texts are meaningful because they form a link between the words and their meanings, which is innate. Mimamsakas develop sentence meaning theory that describes that the sentence has an action that arises because of root, expression, and verb. That's why sacred language emphasizes to connect with activities. In this way, Mimamsa and some other Hindu schools develop the concept of language expression as the source of obtaining knowledge.

Check your progress 2

> 3. What argument is common in Buddhist, jains and mimamsakas?
>
> _____
>
> _____
>
> 4. Write the hymns mentioned in Vedas?
>
> _____
>
> _____

6.4 SENTENCE MEANING CONCEPTS

In most Hindu philosophical school, there is a concept of language meaning. This claims that the sentence is composed of words, and words are made

from the elements like affixes, roots, and stems. This same view applied to the meaning of the sentence. The purpose of Scripture is the union of affixes, stems, and roots while the sentence meaning is also the same. This is form the general rule among the Hindu schools, but the difference proposal for sentencing meanings lies among the schools. Prabhakara Mimamsa sub school suggests words of the sentences have interrelated meanings, the Anvitabhidhana. Naiyayikas and the Bhatta Mimamsa school recommends that the sentence that takes their own words does not provide the contextual meaning from connected words, and these words need to bring to the inter-association. This is why the word meaning different from the sentence meaning. The sentences, therefore, communicate meaning and not by the words themselves. Katyayana and Patanjali also agree with this concept.

Bhartrhari grammarians believe that there is no segregation between the words and sentence meanings he was of view that only ignorant would find in the affixes, roots, and stems division of sentences for delivering the real sense. These tires of divisions are profound in the grammar theories, but for communication theory, it doesn't stand out in reality. In actual, they do not follow the sequence for the components of words.

Check your progress 3

5.   What Bhartrthari grammarian believes about sentence meaning?

_____

_____

6.   What is the concept of language meaning according to Hindu Philosophical School?

_____

_____

6.5 OM THE SPIRITUAL SYMBOL

OM ॐ written in the form of AUM. It is the component of the branch iconography present in old and prehistoric period temples, manuscripts, spiritual retreats monasteries in Hindu philosophies, and Buddhism, and

Jainism schools. In all Hindu dharma like such as Hinduism, Sikhism, Buddhism, and Jainism, symbol has spiritual and religious meaning. The sense and aura of Om differs in between the vast majority of schools among various traditional values. The OM syllable is also known to as follows

- The Onkara (ओङ्कार)
- The Omkara (ओंकार)
- The Pranava (प्रणव)

Check your progress 4

7. What are the other referals to the syllable OM?

   _____

   _____

8. How would you define OM?

   _____

   _____

6.6 ORIGIN OF OM

The OM ॐ syllable is alluded to as the Pranava. Various other terminologies used are,

- Aksara the imperishable letter of the alphabet or Ekaksara that is the one alphabet.
- Omkara, meaning the Om.
- The starting and the female divine energy known as connoting.
- Udgitha, the song.

There are three phonetics a – u – m, but it is also explained as three-syllable instead of this being obsolete or the outcome of adaptation.

Upanishad has written the OM in their text for first time. Upanishads are the divine texts related to the logics of Vedanta. In Upanishads, the OM is related to the logic of universe notes or spiritual symbol or confirmation to sacred things or as a symbol for the religious views. Brahmana and

Aranyaka Vedic texts sections use OM syllable so widely and is related to the knowledge. OM represents the complete Vedic writings. The etymological of the syllable OM is discussed repeatedly and frequently in earliest sections of the Vedic texts. Aitareya Brahmana in Rig Veda proposed three components of OM, which is spoken as AUM. OM represents the three phases of the creation of cosmic. When it is being read or said, it commemorates the creative powers and potentials of the universe. In Vedic writings, the Brahmana layer equally relates the OM with Bhur-bhuvah-Svah. They represent many term meanings to OM it is.

- The world beyond the sun
- That of mystical and unbounded
- The limitless language
- The infinity of the knowledge
- The spirit of breathing, living, existence.
- Liberation of a person

The Sama and Poetical Veda, define OM as the sound, musical veracity in its variety of variations like

- The Oum
- The Aum
- And Ova Ova Ov Um, etc.

After that, it tries to separate the musical forms from it.

Check your progress 5

9. What are the three phonemes of OM?

    _____

    _____

10. Udgitha means?

    _____

    _____

6.7 MEANING OF OM

The OM syllable emerged to mean various abstract concepts in the first layers of Upanishads Vedic texts. Max Muller and other scholars in these philosophical writings and scripts suggest the OM as an aid for meditation. It explains many meanings of the syllable that it is in the mind of one meditating, that ranges from false and baseless to the elevated logics like the evolve the universe, Atma, spirit of life, Brahman, and the self-knowledge.

Check your progress 6

11.   What is the meaning of OM?

_____

_____

12.   What do Max Muller suggests about OM?

_____

_____

6.8 OM IN HINDUISM

OM ॐ is the most holy mantra and symbol of the Ishvara (God) in Hindu ideologies. Brahman is the ultimate self, profound reality, originator of all forms of existence. OM is recited most of the time as an independent ritual or can be before a mantra or religious sayings. It gives the assumption of the spirits of the primary reality and the consciousness of Atma (soul). The OM sound is ancient and is described as the Shabda-Brahman, meaning the sound of Brahman. It is one of the pivotal spiritual and religious sounds in Indian philosophies. Brahman denotes the soul of oneself, Atma and reality, truth, completeness of universe, correctness, mental, and cosmic rules, knowledge). The OM is usually seen at the starting and at last layers of units in the Vedic texts and Hindu writings and scripts. It is the holy religious and sacred intonation made in the early, during the invocation of the spiritual task of literature. During private prayers and puja, in ritual samskara (ceremony) like Hindu weddings, and sometimes even during meditation and religious acts like such as yoga. The syllable Om used as a caliber expression at the mantras beginning, chants, or in the passages taken from the Vedic text. The Gayatri mantra consists of a verse from the Rigveda

Samhita and is started with by Om but by Om, followed by Bhur-Bhuvah-Svah. Such kind of narrations are continued to be in use in Hindu philosophies, with various significant functions starting and concluding with OM. OM represents the cosmological stances in Hinduism as the earliest sound, which is related to the birth of the universe from no matter.

Check your progress 7

13.   Where the OM is used in reference to the writings?

    _____

    _____

14.   Where is OM used in Gayatri Mantra?

    _____

    _____

6.9 UPANISHADS

The OM syllable is defined with diverse significances in the Upanishads. The elucidation include

- Holy sound
- Then by all means
- The Vedic text
- Udgitha, universe sounds.
- limitless
- surrounds
- World
- Truth
- Reality
- Spirit
- Causes of the universe existence
- life
- God
- Soul
- Medium of deepest knowledge

- Self-knowledge

6.9.1 Chandogya Upanishad

Chandogya Upanishad, the oldest Vedic text of Hindu philosophy. It starts with the suggestion that quote to let the man meditate on the holy symbol and sound Om. It suggest OM, the Udgitha and emphasized that the importance of the OM is,

- Spirit of all beings in the universe
- Sense of land is water
- Thought of water are the plants
- Reason of plants is man
- Mind of man is speech
- Rig Veda
- Rig Veda is the Sama Veda
- Sama Veda is OM song.
- Rik is speech quoting the text, and Saman is the breathing. Speech and breathing are related to each other and occur in, and their love is bonded. Together the speech and breath mate to produce a musical sound. The high note sound is the OM. It represents the symbol of,
- Awe
- Respect
- Knowledge

Because the Adhvaryu

- Entreats it
- Hindu priest recites it
- Udgithar sings it.

The first chapter, in its second volume, discusses the syllable Om. It explains its usage as a brawl between gods and demons (Devas and Asuras). The spar in between Devas and Asuras is considered metaphorical by the primitive Indian philosophers, because good and the lousy leaning within man, respectively. The OM syllable is thus implicated as that which encourages the high propensity within individuals.

Chandogya Upanishad provide details in its first chapter about OM syllable which combines,

- Etymological supposition
- Symbols
- Metric structure
- Philosophical approaches.

6.9.2 Katha Upanishad

This Upanishad is the description of the tale of a boy (Nachiketa), Sage Vajasravasa 's son. Nachiketa met God of death (yama). Their communication was about

- Man nature,
- Soul or self-knowledge
- Liberation

Katha Upanishad describes intellectual to know well, and delusion as the knowledge of better. Vedic teachings make man free, ignore what already has happened and what is about to occur, liberated from the latter and the coming future, something ahead of sound and the evil, and the word used for this spirit , OM.

6.9.3 Maitri Upanishad

In sixth chapter this Upanishads explains connotation and importance of OM. These writings emphasized that the Om shows Brahman Atman. The components of the OM are three according to the Maitri Upanishad, which is A U M. Audible notes are considered as the soul of the body, and it frequently occur in three blessed gender forms,

- Masculine
- Feminine
- Neutral

light provided authority,

- Vayu
- Agni

- Aditya

As God provided body

- Rudra
- Vishnu
- Brahma

  As mouth blessed body

- Garhapaty
- Ahavaniya
- Dakshinagni

  As knowledge blessed body

- Saman
- Rig
- Yajur

  As world blessed body

- Bhuvah
- Svah
- Bhur

  As time blessed body

- Past
- Present
- Future

  As heat blessed body

- Fire
- Sun
- Life

  As growth blessed body

- Water
- Moon
- Food

As thought blessed body

- mind
- psyche

Intelligence

There are two forms of Brahman

- Material form
- Immaterial form

Material form is changing, and is not real while the immaterial way is not changing, but it is in reality. The immortal form is actual, the Brahman. Brahman is luminosity, and light is from Sun, and that is which the Om as the Self.

6.9.4 Maitayanya Upanishad

In the second section of this Upanishad recommends the connotations to know the Self and Brahman to be calm, self-thinking, and self-analysis, the symbol Om can promote that.

6.9.5 Mandukya Upanishad

The Mandukya Upanishad opens with that quote as the Om, and this syllable is the whole world. After that, it illustrates diverse descriptions and doctrines and there meanings and significances. This text lesson stands on four foundations derived from A - U - M - and silence.

6.9.6 Shvetashvatara Upanishad

The Shvetashvatara Upanishad, in verses, recommends contemplation with the aid of OM syllable, where the body is perishable component just like a combustible material, and the OM is the other fuel stick, the rubbing of sticks may lead to the thoughts and awareness of oneself. Knowledge is considered as the ultimate aim of Upanishad. The writings emphasis that Om is a way of meditation, encouraging to value God within the soul.

6.9.7 Aitareya Aranyaka

Aitareya Aranyaka, in spiritual text, describes OM as a melodic affirmation that provides dynamic power to a hymn. OM go in hands with the hymn.

1. Bhagavad Gita

Bhagavad Gita, Krishna in Mahabharata, define himself as OM. Bhagavad Gita describes the importance and connotation of OM in many of its religious verses. The outcomes of the holy OM syllable in Hindu teachings, is focused on many of its poems.

2. Yoga Sutra

The OM significance is also highlighted in the meditation sessions of Yoga. It demonstrates three times in the soul, like in the past, present, and future infinity. The three sacred powers, including preservation, transformation, and creation of oneself and the three spirit –joy, omniscience, and immortality.OM is like a symbol of a perfect human being.

3. Puranas

The ancient period writings of Hinduism like puranas accept and elevate the logics of OM, and to their sects of theistic. OM represents the Hindu Trimurti. According to the Vayu Purana, it signifies the unification of the three Gods,

- Brahma- A
- Vishnu- U
- Shiva- M

These three notes also represent the three Vedic texts,

- Samaveda
- Yajurveda
- Rigveda

The Shiva Purana demonstrates the correlation between death Shiva and OM. Shiva is OM, and Om is Shiva.

Check your progress 8

15.   The oldest Upanishads of Hindu philosophy is.

_____

_____

16.   Tale of little boy who communicated with god is described in which Upanishad

_____

_____

6.10 JAINISM AND BUDDHISM

1. JAINISM

In Jainism, OM is deemed as a combined form of authority to the Panca Paramesthi, by their initials A-A-A-U-M (OM). AAAUM or OM is the brief form of initials of five parameshthis, which are as follows,

*   Arihant
*   Ashiri
*   Acharya
*   Upajjhaya
*   Muni

2. BUDDHISM

Om is often in use in some schools of Buddhism,

I.   TIBETAN BUDDHISM

Indian philosophies and Tantra influenced Tibetan Buddhism. Om is usually placed at the starting notes of dharanis and mantras. Most probably, the commonly used mantra is quoted as Om-Mani-Padme-Hum. This is the mantra of the Bodhi-sattva of sympathy, compassion, and understanding, the Avalokitesvara. This mantra is linked with four Shadakshari, the types of Avalokitesvara. Aum biji mantra is holy in abstract Buddhism.

14th Dalai Lama described OM, which is quoted that it is made from three elements A, U, and M. These symbols denote the speech, impure body, and mind of day to day unknowledgeable life of a practicing man. They also indicate the pure, noble body, mind, and expression of a knowledgeable Buddha. Om is a part of various mantras in Tibetan Buddhism as per Simpkins and shows limitless, perfection, and wholeness.

II.   CHINESE BUDDHISM

Chinese symbol 唵, pinyin an or 嗡, pinyin weng represents OM in Chinese Buddhism.

Check your progress 9

17.   How Dalai Lama describes OM?

_____

_____

18.   What symbol is used in Chinese Budddhism to represent OM?

_____

_____

6.11 SIKHISM

Ik Oankar is represented with symbol ੴ in Sikh religion. The words of the Guru Granth Sahib in the Sikh manuscripts are Ik Oankar. Ik Oankar is a statement that explains that there is God. The Oankar in Sikh religion is linked to the Om in Hinduism. Most of the Sikhs do not agree that Ik Oankar is related or same as the OM of Hindu. Ik Onkar is the section of the Mul-Mantra in Sikh philosophies and teachings and denotes God as one. Ik is one while Onkar is not considered the same as OMin hinduism.

Check your progress 10

19.   What symbol is used to describe Oankar in Sikh religion?

_____

_____

20.   What do the IK Oankar states?

_____

_____

6.12 POWER OF CHANTING OM

The Om chanting repeatedly affects mediators' mind of consciousness, and a deeper awareness falls into them. When the practitioner chants the OM, in words they feel it and they the vibrations of the sound, they feel theses vibrations of the universe within their body. This is one of the forms of samadhi.

1. WHY TO CHANT OM

Om is the mantra in Indian philosophy. In rituals, it is chanted in the starting and at the finishing of sessions of yoga traditionally. Anyone can recite this mantra. This manta is considered to have many spiritual values in terms of both the symbol and the phonics. It has rich meaning when AUM is correctly pronounced. AUM is the four-syllable component that is A, U, M, and the syllable which is mute.

The very first syllable is "A.." It is pronounced as a long AWE. The sound is stretching out from the back of the throat, and the chest, along with solar pexus, starts vibrating.

The second on the syllable component is the U. It is pronounced as a long oo.the sound starts rolling in front of the upper palate and throat, beginning to vibrate.

M is the third syllable. It is pronounced as a long mm. By asserting the front et of teeth touching each other and vibrations can be felt.

The last one is the silent syllable. After M, the pronunciation move to the silence, a deeper one merging M to the silence.

The three syllables symbolically incorporate the spiritual energy known as Shakti, and its main elements are

- Creation
- Preservation
- Liberation

Every matter in this universe is in a dynamic state of vibration and pulsation. There is not a single, static entity present in the world. When OM is chanted, it produces waves with the frequency wavelength of approximately 432 HZ. This is the same, which is the same vibrational frequency that can be found in everything that exists in nature. AUM is the most basic phonetic of the universe. Thereby, chanting the OM connection of the matter of the world is connected to the chanter which tuned to it. These vibrations and the pronunciation of OM chanting affect the body. It relaxes the mind by slowing the nervous system of human beings and produce calmness. Similarly, when the mind is relaxed, blood pressure becomes regular with a normal heart rate providing good health.

After the hustle-bustle of life where the mind is in a constant dynamic state, this OM chanting provides calmness and relaxes the body. The body needs to energize from the hectic daily chores. This pronunciation of OM offers care for the body and soul. OM chanting help to connect yoga practice in more depth with just physical postures.

2. BENEFITS OF CHANTING OM

- The Om Mantra chanting helps cleanse the surrounding environment around you and produce the pragmatic vibrations.
- The universal symbol OM chanting increases the concentration.
- The chanting OM provides the healing strength and a better immune power.
- It aids in focusing and improves attentiveness.
- The chanting creates a sound that vocal cords felt and they open up the sinuses. As a result, fresh air is breath in and out.
- It provides a chiasmic relaxation state, which helps in meditation.
- The person who is chanting OM get benefited from it, but this not the only case even those who's just listening can feel the vibration and sound of the OM.
- The mantra of OM even has some medical benefits as it relaxes the body and mind and decreases the high blood pressure by providing the regular rhythmic heart pulse.

- It strengthens the vocal cords and also surrounds muscles and improves the voice. It suitable for geriatrics.
- Chanting OM along with the rubbing, the hands charge hands, and when these are planned in any part of the body. The said parts heal and activated.
- Emotions can be controlled to see a better perspective of the situation, when OM is chanted during meditation.
- When this OM mantra is chanted for more prolonged periods daily, then it takes the mediator to the spiritual journey that leads to happiness and pragmatism, but to learn the correct techniques, patience is the sure thing.
- Chanting the OM in unification by groups multiply its effects, and the sounds and vibrations of OM can activate the whole vicinity
- Om helps in cleansing skin. It provides the glow on the skin that forms the inner positive energy that comes from the mantra of OM, which is reflected in the skin and body as it purifies the soul.
- The sounds of the mantra (AAA) come from the abdomen. Thus it helps in supporting the spinal cords. The vibrations of OM help in providing the strength to the muscles of the vertebra.
- The sound (UUU) comes from the vocal cords, and this is very good for the issues related to the throat and the thyroid glands.
- Even it helps in improving the eyesight and the vision when you look into eyes while chanting OM mantra.

3. HOW TO USE OM

Once life becomes habitual of chanting the OM, then the spiritual feeling and connotations remain in the heart all the time. The meditators feel the freshness, purity, and high level of consciousness. Human body vibrated with the power, with ideas through the mind and heart.

Check your progress 11

21. State a benefit of chanting OM.

_____

_____

22.   The sound u of OM helps in

_____

_____

6.13 OM USE IN YOGA

The Om is a straight in sound with a very complicated connotation. It is like the whole universe summed up in just a small single word. Representing the unification of soul, body, and the mind, and these are the characteristics of yoga. During the yoga, OM mantra is chanted almost three times at the beginning of the session and also three times at the end of the course.

During yoga, the OM mantra is chanted at the beginning of the session. This takes the meditators to the period of space which they feel while spending the amount of time on the exercise mat. Similarly, when Om mantra is chanted at the ending of the yoga session demonstrate that the physical exertion put in creating meditation is now coming to an end and now you have been cleansed and are ready to proceed

OM mantra being chanted in large numbers like when performing yoga in groups with large numbers of people helps in creating a society or community bonding. As you begin to feel the vibrations of the sound of OM chanting, you start losing the voice with the group members and feel the vibrations of other people in the vicinity and even the universe.

Check your progress 12

23.   When chanting OM is practice in yoga?

_____

_____

24.   What is the benefit of chanting OM in groups during yoga?

_____

_____

6.14 PHILOSOPHICAL ANALYSIS OF THE IMPORTANCE OM

Om is the most critical and essential sound, letter, syllable, and symbol in Hindu philosophies. The omnipresent nature of OM remains a mystery to many w whether it use in prayers, rituals, or some yogic activities. Its philosophical and religious importance in Hindu traditions and teachings is very diverse, but it is unknown to many.

6.14.1 Vedas And Vedangas

The Vedas are considered as the most authentic and original source of obtaining knowledge in the Indian teachings and tradition. Shruti, in Vedas, is the holiest text of Buddhism. The hymns of the Vedas are not composed of or written by the rishis, but in actual those hymns are revealed upon to them, and they translated then into human language. The Vedic writings are also known as Nitya (eternal, everlasting). Shabda means words in Hindu Tradition, and it also denotes the sound, and language. The Purva and the Uttar Mimamsa schools Vedic text is called as shabda. The Upanishads explain the logics of brahman shabda that is eternal voice. As Brahman is Nitya and Apaurusheya, same as shabda, or the Vedics.

6.14.2 Intellectual Indian Traditions And The Worldview

The Vedas consist of everlasting words and the mantras from which the whole universe is believed to be created. Vedic scholars believe that object realities are present because humans use them as a language. Every element, every idea, every object, every concept has a speech in this world and cannot exists without it, as language is the expression human uses to describe everything. In the world's opinions and views, Vedic mantras are used or recited during holy ceremonies, weddings, or religious events. Language was so primitive to the Vedic worldview that the right pronunciation, its purity, and meaning was essential in comprehend its purpose.

6.14.3 Sanskrit

Sanskrit is the oldest known language. It is the predecessor of many of the new and modern languages of India, like Hindi, Bangla, Marathi, etc. the philosophy and science of communication has a central position in Indian intellectual teachings.

6.14.4 Om As The Letter, Sound And Syllable

The letter ॐ demonstrates OM. It is the unification of three sounds or letters like A+ U+ M (अ, उ , म). Om is the imperishable holy sound. It is considered as the sound of origin and denotes the boundless, limitless, and extreme powerfulness. It is the bridge between the internal and external universe. Om is Pranava for all the tantric mantras and mantras. Om is the mirror that shows the realities of the objects as it is nama and rupa, both. Om doesn't require reference to anything. It exists on its own and independently. Om is classified into the past, the present, and the future and also exists beyond classification.

As the reality of the Brahman, Om has four phases.

1. **THE JAGRATA STAGE**

It is the alert and awake phase that connects humans to various outside or external materials, objects, and matter.

2. **THE SVAPNA STAGE**

This is the phase of dreaming; the stage where the mind consciousness becomes unreal. Considering the hypothetical as real while dreaming and have actual physiological effects on the individual.

3. **THE SUSHUPTA**

After dreaming comes the stage of sound .this is the phase of complete hindered awareness and inertness

4. **THE TURIYA**

This one is the last stage, and this is the ethereal stage.

The first letter of Om that is A represents the jagrata phase. The letter U denotes the stage of svapna but has bot the stages of jagrata and sushupta

phase qualities. Letter M represents the stage of sushupta. OM itself is the fourth turiya stage is the syllable Om, which is with no speech and is soundless.

The symbol Om ॐ demonstrates contrast layers of reality within which human beings function. The lowest curve in the illustration denotes the jagrata phase, the mid curve on the right side shows the state of svapna, and the top curve is the illustration of the sushupta aspect. On the highest top, there is a dot along with a slider below that separate out the dot from the rest of the symbol. The dot is the demonstration of the exceed ranking of the reality. The entire logo illustrates the state of samadhi. When one chants Om, he/she has the power of language. OM is a language that absorbs within itself all the other words of the globe. Therefore, OM is name and type, material and immaterial, vibration and awareness, origin, and Satchidananda. All of them are OM.

Check your progress 13

25.   What are the four phases of OM?

   _____

   _____

26.   What source is authentic and original source of obtaining knowledge in the Indian teachings and tradition?

   _____

   _____

6.15 LET US SUM UP

- Vak is the divine language of Vedas, and Devi Vak is the language of Deva.
- No linguistic expression defines the existence of Brahman, while OM chanting provides Brahman realization.
- In most Hindu philosophical school, there is a concept of language meaning. This claims that the sentence is composed of words, and words are made from the elements like affixes, roots, and stems.

- OM or AUM is a part of the iconography found in old and prehistoric period manuscripts, in Hindu philosophies, and Buddhism, and Jainism dharma

- OM is the most holy symbol and mantra of God in Hinduism.

- The OM syllable is defined with diverse significances in the Upanishads.

- The oldest Upanishads of Hindu philosophy starts with the suggestion that to give man time and space meditate on OM.

- The importance of OM is also highlighted in the meditation practice of

- The Oankar in Sikh religion is linked to the Om in Hinduism. Most of the Sikhs do not agree that Oankar is related to the OM of Hindu.

- Symbol ॐ demonstrates OM. It is the unification of three sounds or letters like A+ U+ M (अ, उ , म).

- The power of chanting OM mantra is on the body, soul, and mind. It helps in relaxing the intention to gain a better understanding of the surrounds and to get better consciousness.

- The OM mantra is good for heart as its vibrations helps in lowering the blood pressure and also it's good for throat as it clarifies the air passages

- OM use in Yoga helps in building sound body, mind, and soul.

- OM, when chanted in groups, provides a sense of community.

6.16 KEYWORDS

- Devi Vak the language of Deva (God)
- OM ॐ the infinity of knowledge
- Chandogya Upanishad Old Upanishads of Hindu philosophy emphasizing on man to meditate on OM
- Maitrayaniya Upanishad The Vedic text explaining the connotation and importance of OM
- Ik Oankar a statement that explains that there is one God

6.17 QUESTIONS FOR REVIEW

1. Explain the philosophical status of Vedic text?

2. Describe Sentence meaning concepts in Hindu schools?

3. Describe in detail the origin and meaning of OM?

4. Elaborate the use of OM in various Indian traditions?

5. Discuss the importance of OM from a philosophical point of view?

6. Explain the power of chanting OM?

6.18 SUGGESTED READINGS AND REFERENCES

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6.19 ANSWERS TO CHECK YOUR PROGRESS

1. Vakapati, Brahmanaspati, and Brhaspati (Check your progress 1-Q1)

2. Yak means created by the Vak Devi (Check your progress 1-Q2)

3. All do not believe in God (Check your progress 2- Q1)

4. Purusa-hymn, Yajus, Songs of Saman (Check your progress 2-Q2)

5. That there is no segregation between the words and sentence meanings (check your progress 3- Q1)

6. The form of the sentence matters over the meaning (Check your progress 3-Q2)

7. Onkara, omkara and Pranava (check your progress 4- Q1)

8. It is a part of iconography that presents old and prehistoric templates of different means (Check your progress 4 – Q2)

9. There are three phonemes a – u – m (check your progress 5- Q1)

10. Udgitha means song (check your progress 5- Q2)

11. An abstract concept (Check your progress 6- Q1)

12. Its an aid for meditation (Check your progress 6 – Q2)

13. It is used in Hindu ideologies (Check your progress 7 – Q1)

14. It is used as a start where repeated chants are made (Check your progress 7 – Q2)

15. Chandogya Upanishad (check your progress 8- Q1)

16. Katha Upanishad (check your progress 8- Q2)

17. Made from A-U-M (Check your progress 9- Q1)

18. The symbol 唵 (Check your progress 9- Q2)

19. ૐ(Check your progress 10 –Q1)

20. It is the same as Hinduism (Check your progress 10 –Q2)

21. It helps in cleaning body, soul and mind (check your progress 11- Q1)

22. It aids throat and thyroid gland (check your progress 11- Q2)

23. OM is chanted at the beginning and at the of yoga session (check your progress 12- Q1)

24. It creates a sense of community unity (check your progress 12- Q2)

25. The jagrata, svapna sushupta and turiya (Chek your progress 13- Q1)

26. Vedas (Check your progress 13- Q2)

UNIT-7 CONDITIONS FOR KNOWING SENTENCE-MEANING AKĀNKṢĀ, YOGYATĀ, SĀNNIDHI;

Structure

7.0 OBJECTIVE

After going through this chapter, readers will be able to understand

- Will know the multiple ways to understand a sentence.
- Vakya in Indian Philosophy.
- What is Mimamsa, Yogyata, and Sannidi.
- Will know about the dependency over grammar.

7.1 INTRODUCTION

Sentence is not mere a group of words. It contains many other aspects which are also responsible for conveying the meaning of the word. The cluster of words will never carry its purpose if they did not organized systematically. Just like the subject, object, or verbs are placed in a particular sequence to convey the listener. Subject matter, object matter, and verbs are part of grammar. Where the syntax of every language is specific and based on the background, according to the linguistic study, different approaches used to study sentence which are responsible for humans to interpret and to generate the language. Moreover, Cognitive scientists are saying that Natural Language Processing is cognitively sounder if Sanskrit used as the logical base behind this. If this phenomenon of Sanskrit language, the process of Text Summary, it leads to the concept closer to the summary generation.

The Vakya is one of the principles of Purva Mimansa that belongs to the most famous ancient Hindu philosophical texts. The Vakya principle discusses the syntactic absoluteness of the sentence. This principle is indispensable to understand the importance of the sentence. In this chapter,

the concept of Vakya elaborated in detail. The subsequent section discusses how the classical Sanskrit theories, Aakanksha (Expectancy), Yogyata, Sannidhi (Proximity), view the concept of Vakya, which in turn is an essential element of the Text Summarization.

7.2 APPROACHES TO UNDERSTAND A SENTENCE

A veteran writer Laugakshi Bhaskara commented on 'Vakya' as putting together or pronouncing the component words such as subjects, objects, or verb in a systematic way to form a Vakya, a sentence. According to this concept, the classical Sanskrit theories present two different views on the linguistic phenomenon of Vakya. One of these is 'Akhandapaksha,' a holistic perspective. On the other hand, the second view is the analytical one and is known as 'Khandapaksha.' These approaches are opposite to each other. Both of them are diverse and novel. They elaborate on various exciting features of language.

7.2.1 Akhandapaksha

Followers of 'Akhandapaksha' believe that the words do not have any meaning bearing capability by themselves. However, while using these in the context of a sentence, they get such a skill. Ancient Sanskrit Grammarians like Bhartrihari, and Audumbarayana second this.

7.2.2 Khandapaksha

On the contrary, 'Khandapaksha' followers suggest that individual words are real entities, and they have their associated meaning. According to them, the sentences derive their meaning as the sum of the meaning of the constituent words. Major present-day linguistic theories such as GB-theory, LFG, and GPSG are similar to this view. These views of sentence-understanding consider the words as independent elements of spoken or written language.

When specific thoughts create in mind, then sentences form to represent these thoughts by arranging the set of multiple words. These groups of words follow particular rules or criteria and then interpret the sentence in terms of the meaning of integral words. Sanskrit Grammarians such as Panini, Kaatyaayana, and Patanjali adopted this view for sentence analysis. Akhandapaksha view has its difficulties. As explained in the Akhandapaksha is explained in classical linguistic literature with great philosophical and metaphysical orientation. As well as it is also more concerned about the pragmatic and semantic aspects of language, but on the other hand, it ignores the syntactic aspects of a sentence altogether. The Akhandapaksha view cannot handle the 'why' type questions whose answers can be a single word. It is also unable to explain the inter-relationship among the causative sentence and the general sentence. Hence, this makes it difficult to use this view when the accuracy of interpretation is required. In the next section, the various opinions on Vakya discussed and enlisted because these lay the foundation for the selection of proper grammar for Text Summarization in which sentence interpretation is a crucial task.

Check your progress 1

1.   Who suggested individual words are real entities and have associated meaning?

        _____

        _____

2.   Whose view cannot handle why type questions?

        _____

        _____

7.3 VAKYA

Vakya is one of the sources through which a body, Saira, expresses itself, according to Natvasastra. It is also known as Vakyabhinaya. These bodily expressions, which are also called Abhinaya, executed by the psychological

states, bhava, and the sentiments, rasa, are available in dramatic play, Nayta. It also forms a part of Samānyabhinaya, or harmonious representation.

Representation of Vakya is mainly related to songs and dance. As per Naṭyasastra, recitatives, style of vocal music in singing and speaking, in Sanskrit and Prakrit collected in verse or prose when they give the meaning of various sentiments, rasa, and also when they constitute the histrionic representation by words Vakya.

According to the Sage Katyayana, a disciple of Gautama Buddha, a sentence is a collection of words that have at least a finite verb as an integral element'. Sanskrit also asserts that at least one verb is mandatory for complete meaningful sentences. When a situation is explainable in a single word, Vakya, then a sentence like 'Likhati' give a meaning to some extent, but not a complete one. However, as for a reader, Likhati alone is unable to provide the perfect sentence, but the groups of words 'Shambhavi Likhati' will surely make sense.

Ponder upon another example, Pasya, Shamabhavi Likhati, (Look, Shambhavi writes). In this example, the sentence consists of two verbs, but it does not indicate two different sentences. Thus, the concept of Eka Vakyata, a single sentence, lies in the utterance is given attention. The main concern is to address the relationship between the meaning of the sentence and its constituent linguistic elements, Shabda.

Mimansakas quote that, when the meaning of a word or collection of words obtained from the whole sentence, then it is called the Vakya. Similarly, a sentence which is sound and complete in its syntactic arguments, is known as a Vakya. A complete sentence is capable of making out a satisfactory sense. According to 'Sloka Vartika,' a unique sense can be derived from a sentence by examining the structure of sentences. In the task of Text Outline, syntactically complete and sound sentences may contribute to the knowledge-rich representation. Hence, the Vakya principle is discussed in detail and further used to contribute to the summary generation.

3.   What is sentence according to the Sage Katyayana, a disciple of Gautama Buddha?

_____

_____

4.   What Mimansakas quote says?

_____

_____

7.4 SHABDA

Patanjali elaborates Shabda as an element which conveys the point of the speaker when it is spoken up. Grammarians do not consider a mere utterance of the word, instead for them, a word is a meaning conveying unit of a sentence. Bhartrhari, in his Sphota theory, says about Shabda 'a complete utterance of a sentence is the unit of language and a sentence which is considered as apparently complete (self-contained) is called Vakya.

Metaphysically or thoughtfully of obtaining rhetorical awareness is known as Shabda in Indian ideology, Like Darshans. For which exegetic Mimamsa school is especially valuable too. Vedas, which is the only known everlasting timeworn manuscript, and Shabda is considered to have the same power in terms of testament.

7.4.1 History

Bhartrhari recognized two substances. One of the elements is the fundamental reason for the enunciated sounds, while the other one is the usefulness, which is utilized to express importance. It might be alluded to as Shabda and recognizes Shabda as unbreakable, and bringing together ideas of comprehension and semantic execution, which is at last indistinguishable

from Brahman. The concept of Shabda-Brahman, which distinguished semantic implementation and creation itself, is equivalent to the Greek idea of logos. Bhartrhari rejected the difference posited between the ontological and the linguistic by logicians.

Language theory in medieval times of India commanded by the debate of the "naturalists" to the Mimamsa school, adequately safeguarded by Kumarila. Who declares that Shabda assigns the genuine phonetic articulation, and the Sphota school, shielded by Mandana Mishra, that recognizes Sphota and Shabda as an enchanted "endless word-entirety."

7.4.2 Hinduism

As identified with the verbal declaration of uncovered sacred texts, Shruti, that is essential to picking up learning of an ultimate reality, Brahman. Shabda is a Sanskrit word utilized without precedent for a religious-thoughtful phrasing with regards to Hindu religion.

7.4.3 Sikhism

Shabad is the term moreover utilized to allude to psalms in other Sikh sacred writings, like Deh Shiva Var Mohe. The moment utilize of the name Shabda in Sikhism is for the heavenly title of God, Waheguru. The script used for Shabad in Gurmukhi. The term "Shabda" has two primary meanings in Sikhism. The first context of the word refers to Guru Granth Sahib, a hymn or paragraph in a Sikh text or part of a sacred book. Guru Granth Sahib regulates the head of the body. In each chapter, there are many Shabdas in this text. The first Shabda to Guru Grant Sahib is the Mool Mantra.

7.4.4 Other Faiths And Philosophies

Shabda conveys lessons of Sant Mat, Surat Shabd Yoga, Eckankar, Vardankar (a split-off from Eckankar), and the Movement of Spiritual Inner Awareness. The Shabda is the recondite quintessence of God, which is accessible to every single person. Exclusively, Shabda is the "Sound Current

vibrating in all creation. The inward ears can hear it. Variously alluded to as the Audible Life Stream, Inner Sound, Sound Current, or Word in English.

Disciples accept that Satguru, ECK Master, or Vardan Master, was an individual who had converged with the Shabd, that's how a person had turned into a living indication of it, at its most elevated level. Notwithstanding, not exclusively can the Satguru had accomplished this; however, all individuals were characteristically advantaging along these lines. To be sure, in Sant Mat, the raison d' être for the social structure is to mull over the Sound Current, and in this manner, converge with it until one's heavenliness is, at last, figured it out.

The Naam has been portrayed through the utilization of a few unique terms. Sant Baljit Singh, a contemporary Sant Mat Master, utilizes the term Light and Sound Current. He portrays it as the associating join between people and God.

Check your progress 3

5.   What is grammarian's view of word?

_____

_____

6.   What is shabad?

_____

_____

7.5 MIMAMSA

The school of the rationale, Nyaya, acknowledges verbal declaration, while the Vedanta school stretches out this legitimacy to overly sensual articles, as to brahman, an ultimate reality. Both human and perfect, as a legitimate method for learning, however, takes the note of that solitary, the heavenly information of the Vedas is trustworthy. Mimamsa characterizes the

attention, which can be applied bindingly just to scriptural explanations that urge to intense activity and whose viability would not be known by some other wellspring of learning.

In the Shabda of their sacred texts, the two frameworks of Buddhism and Jainism rely on that Even though they don't acknowledge the definitiveness of the Vedas.

Mīmaṃsa is a Sanskrit word which signifies "reflection" or "essential examination. This convention is otherwise called Purva-Mimaṃsa on account of its dependence on the prior Vedic writings managing ceremonial activities, and comparatively as Karma-Mimaṃsa, due to its attention on custom activity, known as Karma. It is one of six Vedic Affirming schools of Hinduism. In this way, it alludes to a show or custom of examination which thought about the implications of explicit Vedic writings.

In the light of hermeneutics of the Vedas, particularly the Brāḥmanas and Saṃhitas, this specific school is known for its philosophical ideas on the idea of dharma. The two sorts of Mīmāṃsa think about the point of human action. The Mīmāṃsā school was primary and persuasive for the vedāntic schools which were otherwise called Uttara-Mimaṃsa for their emphasis on the last parts of the Vedas, the Upaniṣads, while they do as such with various demeanors towards the need of custom praxis.

The Bhāṭṭa sub-school, added a 6th way to its group; Anupalabdhi implied non-observation, or verification by the nonappearance of discernment, from rationalist Kumārila Bhaṭṭa. The Prabhakara sub-school, which gets its name from the seventh-century savant, Prabhākara. It portrayed the five epistemically solid intends to picking up learning pratyakṣa or observation; anumāna or induction; upamāṇa, by examination and similarity; arthāpatti, the utilization of hypothesis and inference from conditions; and śabda, the word or declaration of past or present dependable specialists. Previously mentioned are the sub-schools by Mimamsa.

The school of Mimaṃsa contains both skeptical and mystical teachings; however, the school indicated little enthusiasm for systematic assessment of

the presence of the Gods. Instead, it declares that the spirit is an endless, undenied, naturally dynamic profound extract and concentrated on the methods and mysticism of dharma. Dharma is intended to be customs and social obligations, yet not devas or divine beings since divine beings existed distinctly with the name. The Mimaṃsakas likewise advocate that Vedas are unceasing, creator less, and reliable that Vedic or directives and mantras in customs are prescriptive or activities. Also, traditions are of essential significance and legitimacy. They considered the Upaniṣads and different writings identified with self-learning and otherworldliness as a backup, a philosophical view that Vedanta couldn't help contradicting.

Mīmāṃsā likewise manages the investigation of philology and the way of thinking of language. It's inside and out a study of language and etymology affected different schools of Hinduism; others didn't share their perspectives. Mīmāṃsakas considered the reason and intensity of literature was to recommend the best possible, right, and right. Interestingly, Vedāntins expanded the extension and estimation of language as a device to likewise portray, create, and infer. Mīmāṃsakas thought about systematic, law-driven, procedural life as focal reason and the noblest need of dharma, society, and perfect sustenance intends keeping that in mind.

In the field of epistemology, later Mimaṃsaka made some remarkable commitments. In contrast to the Nyaya or Vaisheshika frameworks, the Prābhākara sub-school of Mimaṃsa perceives five methods for legitimate learning. The Bhāṭṭa sub-school of Mīmāṃsā remembers one extra 6th, to be specific Anuapalabdhi, much the same as the Advaita Vedanta school of Hinduism. These six epistemically, dependable methods for picking up learning are

7.5.1 Terminology

Mīmāṃsā, additionally romanized Mimansa means "reflection, thought, significant idea, examination, assessment, dialog" in Sanskrit. It likewise alludes to the "assessment of the Vedic content and to a school of the Hindu way of thinking that is otherwise called Pūrva Mīmāṃsā ("earlier" request,

additionally Karma-Mīmāṃsā), rather than Uttara Mīmāṃsā ("back" request, likewise Jñāna-Mīmāṃsā) – the contradicting school of Vedanta. This division depends on characterization of the Vedic writings into karmakāṇḍa, the principal segments of the Veda treating of mantras and customs (Samhitas and Brahmanas), and the jñānakāṇḍa managing contemplation, reflection, and learning of the Self, Oneness, Brahman (the Upaniṣads). Between the Samhitas and Brahmanas, the Mīmāṃsā school places more noteworthy accentuation on the Brahmanas - the piece of Vedas that is an analysis of Vedic ceremonies.

Donald Davis deciphers Mīmāṃsā as the "want to think," and in a nearby chronicled setting as "how to might suspect and translate things."In the only remaining hundreds of years of the first thousand years BCE, the word Mīmāṃsā started to mean considerations on and elucidation of the Vedas, first as Pūrva-Mīmāṃsā for customs partitions in the previous layers of writings in the Vedas, and as Uttara-Mīmāṃsā for the philosophical segments in the last layers. After some time, Pūrva-Mīmāṃsā was known as the Mīmāṃsā school and the Uttara-Mīmāṃsā as the Vedanta school.

Mīmānsā belongs to six old-style Hindu darśanas. It is among the soonest schools of Hindu ways of thinking. It has pulled in a generally less insightful investigation, even though its hypotheses and especially its inquiries on analysis and philosophy have been exceptionally compelling on all traditional Indian methods of reasoning. Its examination of language has been of focal significance to the legitimate writing of India.

Antiquated Mīmānsā's focal concern was epistemology (pramana), that is what are the dependable way to learning. It discussed not just "how does man ever learn or know, whatever he knows," yet additionally whether the idea of all information is innately round, regardless of whether those. For example, founders who scrutinize the legitimacy of any "advocated convictions" and information framework make faulty assumptions of the very premises they study, and how to effectively decipher and keep away from inaccurately translating dharma messages, for example, the Vedas. It posed inquiries, for example, "what is Devata (god)?", "are customs committed to devatas viable?" "What makes anything solid?" and "and

"would it be able to be shown that the Vedas, or any acceptable content in any method of thought, questionable or faultless (Svatah Pramanya, inherently substantial)?

To Mīmānsā researchers, the nature of non-observational learning and human intends to such an extent that no one can show surely, one can misrepresent information claims, in some cases. According to Francis Clooney, an educator at Harvard Divinity School represents considerable authority in Hinduism; the Mīmānsā school is the most particularly Hindu types of reasoning; it is without genuine parallel somewhere else in the world."

The focal content of the Mīmānsā school is Jamini's Mīmānsā Sutras, alongside the generally dominant discourses on this sutra by Sabara and by Kumarila Bhatta Together. These writings create and apply the guidelines of language investigation, (for example, the standards of inconsistency), stating that one must look at injunctive recommendations in any sacred writing, yet additionally inspect the substitute related or switch suggestions for better understanding. They recommended that to arrive at the right and substantial information, it isn't just adequate to request confirmation of a recommendation. It is fundamental to give evidence of a suggestion's hurtfulness as pronounce and demonstrate one's favored recommendations. Further, they declared that at whatever point, recognition isn't the methods for direct verification and learning. One can't describe such non-exact suggestions to be "genuine or not valid," instead, one can demonstrate a non-experimental recommendation is "false, not false, or questionable."

For instance, Mīmānsākas welcome not just the interest for evidence of an injunctive recommendation; for example, "agnihotra ceremonial leads one to paradise." However, propose that one must look at and demonstrate interchange suggestions; for example, "ceremonial doesn't lead one to paradise," "something different leads one to paradise," "there is paradise," "there is no paradise, etc. Mīmānsā writing states that if its advocates and its adversaries can not discover palatable, obvious evidence for all such suggestions, at that point, the recommendation should be acknowledged as a

piece of a "conviction framework." Convictions, for example, those in the sacred texts (Vedas), must be acknowledged to be legitimate except if its adversaries can show the verification of legitimacy of their writings or teacher(s). These rivals attempt to be at first sight supported, and until these rivals can exhibit that the sacred wordings they challenge are false. If they don't attempt to do as such, it is pietism; on the off chance that they try to do as such, it can just prompt interminable relapse, as per Mīmānsākas. Any excellent sacred writing with broad social acknowledgment, as per Mīmānsāka, is an action of correspondence (vyavaharapravrtti). It is acknowledged as legitimate because it is socially approved practice, except if perceptually undeniable proof rises that demonstrates parts or every last bit of it as false or unsafe.

Mīmānsākas were prevalently worried about the focal inspiration of people, the most elevated great, and activities that make this possible. They expressed that individuals look for Niratisaya Priti (unending happy delight, satisfaction, joy) in this life and the following. They contended that this most elevated great is the consequence of one's moral activities (dharma), that such activities are what the Vedic sentences contain and impart, and in this way, it essential to appropriately translate and comprehend Vedic sentences, words, and importance. Mīmānsā grant was midway worried about the way of thinking of language, how people learn, and speak with one another. Crosswise, Overages with language to act in a way that empowers them to accomplish what persuades them. The Mīmānsā school focussed on dharma, getting morals and action from the karma-Kanda (ceremonies). Some portion of the Vedas, with the contention that morals for this life and viable activity for Svarga (paradise) can't be gotten from sense-observation, and must be gotten, as a matter of fact, reflection and comprehension of past educating.

For example, Mīmānsākas welcome not directly the enthusiasm for the check of an injunctive suggestion, for instance, "agnihotra stately leads one to heaven," yet recommend that one must take a gander at and exhibit trade proposals. For example, "formal doesn't lead one to heaven," "something

other than what's expected leads one to heaven," "there is heaven," "there is no heaven, and so on. Mīmānsā composing states that if its safeguards and its foes can not find great, evident proof for all such proposals, by then, the recommendation ought to be recognized as a bit of a "conviction system." Feelings, for instance, those in the consecrated works (Vedas), must be recognized to be generous aside from if its enemies can show the proof of authenticity of their compositions or teacher(s). These opponents set out to be from the outset sight pushed, and until these adversaries can display that the holy forms they challenge are false. If they don't endeavor to do this way, it is gesture; in case they attempt to do, accordingly, it can merely provoke wearisome backslide, as demonstrated by Mīmānsākas. Any essential hallowed composition with expansive social affirmation, according to Mīmānsāka, is a development of correspondence (vyavaharapravrtti) and is recognized as genuine considering the way that it is socially endorsed practice, aside from if perceptually transparent confirmation builds up that shows, parts or every piece of it as false or dangerous.

7.5.2 Pratyaksa

Pratyakṣa means perceiving. Mimansa and other schools of Hinduism have two types. The first one is external, and the other is internal. External perception is related to the relation of the human's five senses and worldly things. On the other hand, this school narrates internal knowledge as that of inner spirit, mind & soul.

The primitive Indian texts recognize four essentials for right perception.

1) Indriyarthasannikarsa is related to direct observations of one's sensory organ(s), regarding an object, which is being studied).

Avyapadesya, as stated by ancient Indian intellectuals, where anyone depends on one's sensory organs to accept or reject anyone's perception, the right attitude is not developed through hearsay.

The correct perception remains the same. It is not the outcome of deception because sensory organs or means of observation are floating, imperfect, dubious, and Vyavasaya Maka.

The right perception does not include matters of indecisiveness and suspicious judgments, either because of non-observance of the details, or because one is mingling reasoning and observation, and observe according to someone's desires.

Some ancient scholars suggest atypical perception as Pramana and states it subjective opinion, a proposal opposed by other Indian scholars. The concepts associated with intuitive understanding contain Pratibha intuition, Samanya Laksana Pratyaksa (a form of generalization from perceived specifics to entirety, and Jnana Laksana Pratyaksa (a way of perception of earlier processes and states of an object or topic by observing its current state). Further, some schools of thought in Hinduism examined and clarified the rules of accepting undetermined knowledge from Pratyakṣa-pramana, to differentiate Nirnaya (definite judgment) from Anadhyavasaya (indefinite decision).

7.5.3 Anumana

It means conclusion and explained as reaching out to a new interpretation and reality, from observations and rationale examining of the antecedent facts.

Inferring the fire through observing smoke is an example of Anumana. It is an authentic method of all Hindu philosophies except one, and take it as a practical way to get knowledge. Indian content narrates the procedure of inference that contains three sections

1. Prajna (hypothesis),
2. Hetu (a reason),
3. Dr Shanta (examples).

As stated by the earliest Indian scholars, this theorem must be further categorized into two steps. One is Sadhya that is the proposition which has to prove or disprove, and Paksha is the object (base) on which the Sadhya is established.

The conclusion is correct within limitations only if Sapaksha is present, and Paksha (counter-evidence) is absent. While putting attention to details, the

Indian philosophies also state further epistemic clarifications. For example, they require Vyapti - the essential element that the Hetu (reason) necessarily need to continue towards inference, in both Sapaksha and Vipaksha. A proven hypothesis with conditions is called a Nigamana.

7.5.4 Upamana

Upamāṇa generally means comparison between objects to get a clarified version. Some schools of Hinduism take it as a bona fide means of knowledge. Upasana, states Lochtefeld, describe it with an example of a traveler who has never visited lands or islands with the indigenous inhabitants of wildlife. Someone asked traveler who has experienced that journey, that in those areas, you will see an animal that looks like a cow, walks and pastures like a cow. Still, there are many non-identical aspects that differentiate that animal from a cow. Such type of comparison and perceived analogy is an authentic way to get limited knowledge, as it facilitates the traveler and enables him to recognize the new animal during his journey.

The subject matter used for comparison is called Upameyam, and the object of this comparative study is called Upamanam, while the traits and allocations are identified as Samanya. Thus, the reflection of the explanation by Monier Monier-Williams, if a lady admires a boy "your face beauty is just like the flowers," "face" is Upameyam, the flowers are Upamanam, and beauty is said to be Samana.

The 7th-century book Bhaṭṭikāvya in verses 10.28 through 10.63 explains such types of analogies, and determines when this method is more result-oriented and authentic, and when it does not work. In various primitive texts of Hinduism, thirty-two different types of Panama and their values in epistemology are discussed.

7.5.5 Arthāpatti

Arthāpatti means an assumption, inferring from conditions. In modern logic, this Pramāṇa is situational involvement. For instance, if a person starts a journey towards a destination on a boat in the river earlier, and after the

scheduled time of arrival, the circumstances support the truth to suppose that the person has arrived. Many Indian intellectuals think that this Pramāṇa is not illogical or inauthentic because the boat may have delayed or diverted due to unavoidable circumstances. However, in cases such as obtaining the time of a future sunrise or sunset, the supporter declared this procedure reliable. Another example of Arthapatti is in the texts of Mīmāṃsā, and other thoughts of Hinduism is that if "Devadatta has fatty and bulky body" and Devadatta does not seem eating in the day. The following must be truthful Devadatta eats at night. This form of assumption and situational derivation claims Indian scholars, a sound source of discovery, and they ensure the accurate delivery of knowledge.

The Hindu schools believe it perfect for purifying knowledge and telling that this method is a valid source to attain limited knowledge and facts about a matter from the original establishment or on different premises. On the opposite side, schools that do not accept this method state that assumptions, speculation, and detailed connection is either deducible from other pramāṇas or defective ways towards correct knowledge, instead one should depend upon direct perception or proper inference.

7.5.6 Anupalabdhi

Anupalabdi acknowledged distinctly by Kumarila Bhatta sub-school of Mīmāṃsā, which means non-observation, negative/subjective confirmation. Anupalabdhi Pramana represents that knowing a negative, for example, "there is no container in this room," is a type of legal information. If something can be watched or construed or demonstrated as non-existent or incomprehensible, at that point, one knows more than what one managed without such means. In the two schools of Hinduism that says Anupalabdhi as epistemically valuable, a right end is either Sadrupa (positive) or Asadrupa relationship - both are correct and important.

 Like other Pramana, Indian researchers refined Anupalabdi to four distinct types non-view reason, non-impression of the impact, non-impression of the item, and non-impression of inconsistency. Just two schools of Hinduism acknowledged and built up the idea "non-observation" as a Pramana. The

schools embraced Anupalabdi and attested that it is substantial and valuable when the other five Pramanas flop in one's quest for information and truth.

7.5.7 Abhava

- Ahava implies non-presence. A few researchers consider Anupalabdi to be equivalent to Abhava, and others believe Anupalabdhi and Abhava as various. It has been talked about in old Hindu messages with regards to Padārtha. A Padartha is characterized as that which is at the same time Astitva (existent), Jneyatva (understandable), and Abhidheyatva (nameable). Specific instances of Partha Bartlayinclude Dravya (substance), Guna (quality), karma (action/movement), Samanya/Jati (all-inclusive/class property), same Avaya (inherence) and wishes (distinction). Ahava is then clarified as "referents of negative articulation" as opposed to "referents of positive articulation" in Partha. Nonattendance, express the old researchers, is likewise "existent, understandable and nameable," giving the case of negative numbers, quietness as a type of declaration, Asatkaryavada hypothesis of causation, and examination of deficiency as genuine and vital. Ahava was additionally refined in four kinds, by the schools of Hinduism that acknowledged it as a helpful technique for this belief Dhvamsa (end of what existed), Atlanta-bhava (supreme non-presence, logical inconsistency), anybody a Bhava (the cancelation, complementary vacancy) and Pragavasa (earlier, precursor non-presence).

Check your progress 4

7.   What does romanized Mimansa means?

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8.   What does Pratyakṣa means?

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7.6 AKANKSHA (EXPECTANCY)

A reader, when reads sentence or a hearer, hears a sentence they expect the mutual relationships among the words to interpret the sentence ultimately. A word is said to be in expectance i.e.in Aakanksha for another word, if without the later, it is unable to produce knowledge of their interconnected utterance a verb such as 'watch' has expectancy for the other object. Without the purpose of being seen, the word 'watch' is not able to convey its full meaning. In short, Aakanksha declares that the words are unable to send the whole purpose of the sentences without the presence of other words.

Consider the following sentence,
'Shambhavi Samvitam Pashyati.'
'Shambhavi sees Samvit.'

Here, the verb Pashyati (sees) alone is not able to interpret the meaning. Similarly, the rest of the two words also cannot convey the meaning individually. However, their suitable combination can do it. A single word is unable to form a sentence because that is unable to give the full sense of the given Shambhavi Samvitam Pashyati. When the above three words come in a sentence, they have no expectations for the other words to complete the meaning. However, some other words can be added, which may enrich the purpose of the sentence, which will add extra information, but for the complete formation of the sentence, only the above three words are sufficient. On the other hand, a group of words like 'elephant cat go stand' is not complete as there is no Aakanksha among the terms of these sentences.

Utthita-Aakanksha is part of the concept of Aakanksha, which means 'aroused or potential expectancy.' The Advaitic School of philosophy has used this concept. It says there is Aakanksha between the words expect each other to complete their meaning as well as a potential chance of expectation from other supporting words also exists. For instance, consider the sentence 'Go to the Market.' To which market one has to go is not mentioned

explicitly. The market may be described by words like vegetable market, fruit market, timber market, etc. Though these words are necessary to complete the meaning, such words are useful during sentence analysis. In this case, the word, market is said to have Utthita Aakanksha for its adjectives.

Similarly, there can be Aakanksha for adverbs or some other adjuncts. Aakanksha not only exists among the sentence but also exists among the different sentences. Mimansa School considers a sentence as an incomplete one if, after the analysis also the sentences are in mutual expectancy of one another Aakanksha principle can be addressed very well if the Vakya principle of Mimansa is combined with the 'Prakarana Principle.' When there is no requirement or expectation or Aakanksha from outside
words, then the sentences are complete in their meaning and can be treated as different or more essential sentences as compared to other punishments.

The words do not intrinsically show Aakanksha (desire); they are said to have Aakanksha in a representative sense. Through this point, it becomes evident that, when this is essential to carry out tasks like opinion generation or Taatparya (Gist or summary) generation, those have to obtained from a sentence or group of sentences by proper grammatical analysis. This point brings syntactic completeness as well as logical completeness in the realm of Aakanksha.

Check your progress 5

9.   Where does Aakanksha exist?

    _____

    _____

10.   What is Askanksha?

    _____

    _____

7.7 YOGYATA

Khandapaksha further enriches the analytical view by adding the concept of Yogyata. It focuses on whether the words used in a sentence are mutually relevant to carry a full sense. Yogyata ensures the logical compatibility of the words in a sentence with each other. The nature of Yogyata is critical, and it tries to judge the meaning of the verdict based on the compatibility and consistency among the words. Consider the sentence, 'the table wrote a good letter,' the table is not logically compatible with writing, and hence this sentence gets rejected as ill-formed or meaningless.

Similarly, the combinations like 'Triangular circle', though they are void by definition, they are illogical and unreal. Though such combinations comprehend a proper sentence, they are not valid
for the proper knowledge gain. Such an inconceivable association of the words makes the sentences nonsensical. With this overview, one can comment that the concept of Yogyata is moreover closer to the logical analysis of a sentence rather than syntactic or semantic view.

Check your progress 6

11.   What Yogyata ensures?

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12.   Describe nonsensical sentence?

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7.8 SANNIDHI (PROXIMITY)

The word Sannidhi gives the notion of proximity. It is one of the characteristics of sequencing, which has an impact on the process of

deriving the sentence meaning. Even though the sentence satisfies Aakanksha and Yogyata, but if these words are not near each other, then the sentence seems to be ill-formed. The essential principle of Sannidhi is explained by the following verse, which means that the presence of the Padas, i.e., words in a sentence in the appropriate sequence and without unnecessary delay or undue gap of time, termed as Asakti or Sannnidhi. Sannidhi's principle concentrates more on sentence length and ensures that the words are near each other. When the words are pronounced or written at long intervals or while writing, if they are written with many intermittent words, then it becomes difficult to determine the interrelation among them. Most of the time, by following a relative order among the words nearby, the context of the topic is conveyed.

Primarily, Sannidhi gives the relationship among the word sequence, or it also tries to provide the wordy utterance, which contributes to complete the sentence and obtaining the meaning of the sentence. Alternatively, one can say that Sannidhi focuses on the syntax of the language. As Sanskrit is a relatively free order, the concept of Sannidhi is not much substance in Sanskrit Nevertheless, in English, it plays a significant role because English is a fixed order language. Therefore, The Sannidhi principle requires a more in-depth analysis of English Grammar Formalism. However, modeling Sannidhi is straightforward for English and will be discussed in this chapter further. Thus 'Aakanksha,' 'Yogyata,' and 'Sannidhi' all together try to contribute to identify meaningful complete sentences. Identification of such sentences is the crucial task for Text Summarization.

The above discussion makes it obvious that for the development of applications where syntax and semantics are equally vital like, Text Summarization, grammar selected for the sentence analysis should address the issues of 'Aakanksha,' 'Yogyata,' and 'Sannidhi' adequately.

Check your progress 7

13.   What is proximity of word?

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_____

14.   What Sannidhi focuses on?

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7.9 DEPENDENCY GRAMMAR FORMALISM

The roots of the Dependency Grammar are found in the new Paninian grammar. However, the developments in the representation have taken place during the meantime, and this grammatical tradition was finally culminated by Tesniere in 1959 and became the base of the modern Dependency Grammar formalism. Tesniere Explains these fundamental relations in terms of heads, which are known as governors and dependents, i.e., regents.

The modern formalism, which is syntactic, represents the connections between the lexical elements. These connections are further known as dependencies, which in turn are binary asymmetrical. Also, Miller very well explains the various criteria for deciding these connections between the head and dependents. The links between the head and the governor are the excellent blend of Syntactic-semantic properties. The following sections discuss the Syntactic-semantic nature of Dependency Grammar formalism and thereby try to throw light on how it is closer to the concepts of Khandapaksha view.

7.9.1 Syntactic Dependencies

The identification of dependencies and the direction of these dependencies is often a challenging task. When the dependency structures are formed using Dependency Grammar, much focus is given on the grouping of the words. Various heuristic methods, necessary constituency testing, and etymological

rules are used for gathering the Scriptures and determining the directions among the words. Attention is also given on distribution because it is the base of syntactic dependency. The entire process of dependency formalism is explained below.

7.9.2 Syntactic Functions

Traditionally, Dependency Grammars treat the grammatical association as the primary from the syntactic structure point of view. They present the directory of functions (like. Subject, Object, Determiner, Predictive, Attribute, etc.). When a dependency tree is formed, these grammatical relations come along as labels on the respective dependency edge on the dependency tree. The inventory of functions and their corresponding designations may vary from one structure of DG to the other structure of DG. In the next section, the most commonly used syntactic dependency analytical framework, named Stanford dependency parser briefed.

7.9.3 Stanford Dependencies

In 2005, the Stanford Dependencies were first represented in terms of Stanford Parser. It was used to extract relations among the textual units. It was also used in various other domains like opinion analysis, sentiment analysis, etc. In the task of machine translation, more often, this tagger is used as part of preprocessing by various groups.

These Stanford typed dependency structures represent the grammatical relationships among the words in a straightforward manner. The representation can be easily realized and used effectively for the task of extracting the textual relations with less linguistic skill. The Stanford representation gives the interrelationship among the words in the sentence in a uniform manner with dependency relations typed on the edges. There are various kinds of dependency relations provided by the Stanford parsers, as described in Stanford typed dependency manual. The basic typed dependency framework applies the dependencies on the tree nodes of a sentence based on dependencies defined in the second section of the

Stanford dependency manual. In necessary dependencies, there are no crossing dependencies that are also known as a projective dependency structure. Except for the head or the root, every word in a sentence depends on one the other word in the sentence.

Initially, the Stanford dependency parser parses given input sentences and identifies the P.O.S (Parts of speech) tag for every word. Various P.O.S taggers are available for the processing of the text. Among these, an open, configurable P.O.S tagger considered more feasible. For the open course P.O.S tagger, the tagger software and its knowledge base both are freely available and customizable too. The parameters like open source and free availability are a significant contributor in achieving satisfactory precision.

Along with these basic requirements, the tagger also should satisfy specific other requirements, listed below, to give a satisfactory performance. A tagger should be developed on a platform-independent, widely-used programming language with its web-based solution. One should be able to execute the tagger on a stand-alone PC so that a large amount of text is processed quickly with no need of any remote service. Moreover, the tagger should be maintained and documented well by a community instead of relying on only one developer.

Most of the Taggers available for English are thoroughly enlisted on Stanford University's NLP site3. When these P.O.S taggers are studied, the Stanford dependency P.O.S tagger is observed to be more suitable for our application. The Stanford P.O.S tagger is freely available for some of the languages like English, Chinese, etc. The added advantage of this framework is that it is a language free model, i.e., it can be trained on any dataset with annotated text. Furthermore, it is well documented and maintained. All of its revised versions are available on the website. All these things make this P.O.S tagger as an ideal choice for our task. Once the P.O.S tags are assigned then, the Stanford parser further analyzes a sentence grammatically and establishes connection across governor words and heads. The heads are the words modifying the governor, which is the root of a sentence. This kind of

parser executes the linear-time search along the words in the given sentence and constructs a parse tree. The subsequent section discusses the various denotations used by the dependency parser in this process along.

Check your progress 8

15. Where roots of the Dependency Grammar are found?

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16. What is modern formalism?

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7.10 CONCLUSION

The previous discussion makes it evident that the 'Syntactic dependency' is From the above discussion, it becomes evident that the 'Syntactic dependency' is the critical dependency formalism. Its views are closer to the views of the Vakya principle of 'Purva Mimansa,' which is intended to be used in the proposed framework. Independency structures, there is one to one association among the words of the sentence, i.e., for every word, there is exactly one node in the dependency tree. Thus, in these word grammars, there exists a word and its associated dependency, i.e., a relation that connects it with the other word or element in the structure. When this is compared with constituency structures, then it can be easily observed that for constituency structures, there exists a one-to-many relationship among the sentence elements. Thus, from the linguistic analysis point of view, dependency structures are minimal and rich in giving the relationship among the words. With their associated framework, the grammatical formalism of Dependency Grammar goes more close to the concepts of 'Aakanksha,' 'Sannidhi,' and 'Yogyata.' Therefore for the task of summarization where the

sentence interpretation characteristics like 'Aakanksha,' 'Sannidhi,' and 'Yogyata' are necessarily required, dependency formalism becomes an ideal choice. With all these concerns, we choose the Stanford Dependency framework, which is a syntactic Dependency

Grammar structure, as a tool for linguistic analysis in carrying out the task of identification of essential sentences for Text Summarization.

7.11 LET'S SUM UP

- There are two kinds of Verbal Testimony
- One is Vaidika, and the second is secular (Laukika).
- The Vaidika testimony is absolute and flawless considering God speaks the Vedas;
- The Secular Testimony, categorized as the interpretations of human beings who are imperfect and are inclined to make mistakes, so that words are not error-free.
- Akanksha It is two-sided involvement or anticipation. It is the topic of the words to explore and relate the objects of inquiry. When we hear some words from anyone who is describing the attributes of a person, even in the undertow of enjoyment, those words become our object of inquiry.
- The words of this conversation are correlated and need two-dimensional aspects to reveal a well-constructed understanding. A small amount of unassociated and independent words without any correlation will remain unable to make a logical sentence. It will seem nonsense and obnoxious, eg., 'crow book girl pen.'
- Yogyakarta the words should have the capability to reveal the sense and should not put the variance in the meaning. E.g., 'Give heat to the hands by ice,' it is an example of a contradictory sentence. The condition of consistency should be fulfilled to get truthful meaning.
- Sannidhi The third condition is that the words should be in typical proximity to one another. The words must be spoken in quick succession without breaks and pauses. For instance, if three words such

as 'buy'..... 'a'..... 'car' are spoken after long intervals, they would be unable to make a logical sentence and sense of understanding. This condition is categorized as contiguity.

• Tapasya The validity of wording and the true meaning of a sentence depends on its intent, not on its literal meaning. It is the situation; when the words are ambiguous, then the intention of the speaker is related to purposes. E.g., the word "present" has two meanings," gift" as well as the current time.

7.12 KEYWORDS

• Pratyakṣa Perception
• Anumāna Inference
• Pūrvavat concluding an unobserved effect from a perceived cause
• Upamāna Comparison
• Laukika words of the most reliable human beings.

7.13 QUESTIONS FOR REVIEW

1. Essay on the Introduction of the approaches to understand a sentence?
2. Brief Notes on the concept of Mimamsa Philosophy?
3. Brief notes on The Yogyata?
4. Explain Stanford Dependencies.
5. Illuminate the importance of Sannidhi?

7.14 SUGGESTED READINGS AND REFERENCES

• The oceanic feeling The origins of religious sentiment in ancient India by Masson, Jeffrey Moussaieff (1980) (Published by Springer Science & Business Media)

- Rule the World as Krishna Did by Tomar, V. S. (2015) (published by AuthorHouse)

- S´ a-ktism and hat. Hayoga by Mallinson, J. (2015) (published by Routledge)

- Tribal contemporary issues appraisal and intervention by Guptā, R., & Beniwal, A. (2007) (published by Concept Publishing Company)

- Natural language processing a Paninian perspective by Bharati, A., Chaitanya, V., Sangal, R., & Ramakrishnamacharyulu, K. V. (1995) (published by New Delhi Prentice-Hall of India)

7.15 ANSWERS TO CHECK YOUR PROGRESS

1. Followers of 'Akhandapaksha' (check your progress 1 – Q1)

2. Akhandapaksha (check your progress 1 – Q2)

3. a sentence is a collection of words that have at least a finite verb as an integral element (check your progress 2 – Q1)

4. Mimansakas quote that, when the meaning of a word or collection of words obtained from the whole sentence, then it is called the Vakya (check your progress 2 – Q2)

5. Grammarians do not consider a mere utterance of the word, instead for them, a word is a meaning conveying unit of a sentence (check your progress 3 – Q1)

6. Shabad is the term moreover utilized to allude to psalms in other Sikh sacred writings, like Deh Shiva Var Mohe (check your progress 3 – Q2)

7. Mīmāṃsā, additionally romanized Mimansa means "reflection, thought, significant idea, examination, assessment, dialog" in Sanskrit (check your progress 4 – Q1)

8. Pratyakṣa means perceiving (check your progress 4 – Q2)

9. Aakanksha not only exists among the sentence but also exists among the different sentences (check your progress 5 – Q1)

10. A word is said to be in expectance i.e.in Aakanksha for another word (check your progress 5 – Q2)

11. Yogyata ensures the logical compatibility of the words in a sentence with each other (check your progress 6 – Q1)

12. the combinations like 'Triangular circle', though they are void by definition, they are illogical and … (check your progress 6 – Q2)

13. The word Sannidhi gives the notion of proximity (check your progress 7 – Q1)

14. Sannidhi focuses on the syntax of the language (check your progress 7 – Q2)

15. in the new Paninian grammar (check your progress 8 – Q1)

16. The modern formalism, which is syntactic, represents the connections between the lexical elements (check your progress 8 – Q2)