

COGNITION OF SENTENCE AND ITS MECHANISM ADMITTED IN THE SYNCRETIC SCHOOLS OF INDIAN PHILOSOPHY

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Verbal cognition is produced by the knowledge of a word denoted by a particular meaning owing allegiance to the recollection of an object concerned by virtue of word-meaning relation. According to the Nyaya-Vaisesika school word, its meaning, word-meaning relation of the particular object – these are structural basis of verbal cognition. Cf.1. The Vaiyakarana consider this word-meaning relation is based on the superimposition of one on the other creating a sort of identity one evoking the other. Grammarian like Bhatrhari admits philosophic terminology like *sphoto*, a transcendent ground in which the spoken syllables and conveyed meaning find themselves united as word or *sabda*. Every word which is a combination of letters has a meaning generally regarded as a relation between the word or the sign and the object which it signifies. According to the Buddhist Logicians there is a causal relation between a word and its meaning which is primary denotative power called *abhidha*. Such word, the Alamkarikas suggest constitute a sentence depending upon 1)the interdependence (*akanksa*) of each other, otherwise a word is unable to indicate the intended sense, 2)compatibility or fitness(*yogyata*) to accord with the sense of the sentence, 3)propinquity(*asatti*) or the utterance of words in quick succession without a long pause between one word and another.C.f.3.

The views of the Naiyayika, Vaiyakarana, Buddhist and the Mimamsaka are to be taken into consideration regarding the eternality or non-eternality of sound either in word-form or noise only.

A word uttered by a person who is free from any error, inadvertence, deceivable activity and defective sense-organ is considered as a valid word, cognition of such word intends to valid source of knowledge. Cf.2.Such an utterance is possible only by the God-the traditional view. But the Neos opine that men also establish conventions which are styled paribhasika since varying with different people. A word signifies an object, by way of denotation (*abidha*) or implication (*laksana*).

The relation between the word and its meaning is manifested by grammar, comparison, dictionary, verdict uttered by trustworthy person, popular usage, conformity with established words, reliable gesture and convention by similar words.C.f.4.

Regarding the import of words there is differences of opinion-whether it is denoted by an individual or by a form or by generality? The views of the Mimamsakas and the Naiyayikas are to be taken for discussion.Cf.5

There are opponents who are in favour of inclusion of verbal testimony into inference. The old school of the Vaisesika along with some later commentator are strong advocate of this theory. C.f.6. They believe in two types of proof-perception and inference. However Kanada- the propagator of the system remains silent over the issue.

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This abstract reflects the topic to be represented at the seminar how the Indian thinkers admit cognition of sentence, its various mechanism whether verbal testimony be treated as an

authoritative source of knowledge, its structure and non-acceptance also. I have studied thoroughly textbooks of several philosophical schools of Bauddha, Vyakarana or Sabdika, Mimamsa, Nyaya-Vaisesika and Alamkarika schools to sketch the picture of arguments in favour or in opposition to establish or refute verbal cognition as a separate source of knowledge. However all most all the prime schools of Indian philosophy admit verbal cognition either in the form of agreement or in the form of disagreement.

Notes & References.

1. Padajnanam tu karanam dvaram tatra padarthadhi.
Sabdabodha phalam tatra saktidhih saharini. Bhasaparccheda, Sabdakhandam .81
2. Aptavakyam sabdah. Aptastu yathartavakta. Tarkasamgraha, Sabdakhandam and Dipika there on.
3. Vakyam syad yogyatakamsattiyuktapadoccaya. Sahityadarpana .Pariccheda.2.
4. Saktigraham vyakaranopamanakosaptavakyad vyavaharatasca.
Vakyasya sesad vivrtervadanti sannidhyatah siddhapadasya vrdhah. Bhasaparccheda and Siddhantamuktavali there on.
5. Nyayasutra ii.2.56.
6. Vaisesika Sutra (9/2/3), Prasastapadabhasya, Nyayakandali and Vyomaati.